

JOB

INTRODUCTION TO THE BOOK OF JOB

This book, in the Hebrew copies, generally goes by this name, from Job, who is however the subject, if not the writer of it. In the Vulgate Latin version it is called “the Book of Job”; in the Syriac version, the Writing of Job; and in the Arabic, the Writing or Book of Job the Just. In some Hebrew Bibles it stands between the Book of Proverbs and the Song of Solomon; but, according to the Talmudists ^{f1}, it should stand between the Psalms of David and the Proverbs of Solomon. Some have made a question of it, whether there ever was such a man as Job, and suppose this book not to be a real history, or to contain matters of fact, but to be written under fictitious names, and to be parabolical, and that it is designed to set forth an example of patience in suffering affliction; and some of the Jewish writers ^{f2} affirm, that Job never was in being, and that this book is a parable, apologue, or fable; and to this Maimonides ^{f3} himself inclines; but this opinion is justly rejected by Aben Ezra, Peritsol, and others; for that there was such a man is as certain as that there were such men as Noah and Daniel, with whom he is mentioned by the Prophet Ezekiel, (^{<3144>}Ezekiel 14:14) and the testimony of the Apostle James is full to this purpose, who speaks of him as a person well known, and not to be doubted of; of whom, and of whose patience, the Jews he writes to had heard much, (^{<3151>}James 5:11) besides, the names of the countries where he and his friends lived, the account given of his family, and of his substance, both before and after his afflictions, show it to be a real history. Learned men are not agreed about the signification of his name; according to Jerom ^{f4}, it signifies a magician, taking it to be the same with **bwa**, “ob”: and some Jewish writers ^{f5} place him with Balaam and Jethro, as the counsellors of Pharaoh against the Israelites, for which he was afflicted: the same ancient fathers render the word grieving and howling; others, as Spanheim ^{f6}, derive it from **bay**, to “love” or “desire”, and so it signifies desire or delight, and is the same with Desiderius or Erasmus; hence Job is called by Suidas ^{f7} **τριποψητος**, exceeding desirable; but Hillerus ^{f8}, deriving it from the same root, makes it to signify just the reverse, “without desire”; or not desirable; and supposes

it to be a compound of **bway**, “desire”, and **ya**, “not”; but the generality of writers derive it from **bya**, “to be at enmity”, and so it signifies one that is exposed to the hatred and enmity of men, or one that is a hater and enemy of wicked men; or, as Schmidt^{f9} interprets it, a man zealous for God, and showing hatred to wickedness and wicked men on his account. Who Job was, it is not easy to say; not the same with Jobab, of the race of Esau, as some, (~~0363~~Genesis 36:33). Aristeas^{f10} says he was a son of Esau himself, by his wife Bessare, and was first called Jobam; nor the same with Job a son of Issachar, (~~0463~~Genesis 46:13), nor was he a descendant of Abraham by Keturah; but rather sprung from Uz, the firstborn of Nahor, brother of Abraham, (~~0221~~Genesis 22:21), who gave name to the country where Job lived, as Buz his brother did to that of which Elihu was, and as Chesed, another brother of Uz, did to the Chasdim or Chaldeans, who were both near to Job. It is also not agreed in what time Job lived; Maimonides^{f11} says, of their writers some place him in the times of the patriarchs, some in the times of Moses, others in the times of David, and others say that he was of the wise men of Babylon; and some add, that he was of them that came out of the captivity there, and had a school at Tiberias, as say the Talmudists^{f12} who give very different accounts of him: some say he was in the times of the judges; others in the times of the queen of Sheba; and others in the times of Ahasuerus; but the more general opinion is, and indeed the more probable, that he was born when the Israelites went down into Egypt, and that he was dead when they came from thence^{f13}: in short, they place him almost in all the ages from Abraham to the Babylonish captivity, and after it; and even Luther^{f14} was of opinion that he lived in the times of Solomon, for which there is no more reason than for the rest: it seems most probable that he lived before Moses^{f15}, at least before the giving of the law to him, since no mention is made of it in this book, nor any reference to it; whereas there is to things more ancient, as the general deluge, the burning of Sodom, etc. the law concerning sacrifices only to be offered by priests was not as yet given; for Job offered sacrifices as being the head of his family, and so did his three friends, (~~0805~~Job 1:5 42:8). The length of his life best agrees with the times before Moses, for in his time the age of man was reduced to seventy years; whereas Job must live two hundred years or more, since he lived one hundred and forty after his restoration: add to this, that this book seems to have been written before any idolatry was in the world but the worship of the sun and moon, (~~0825~~Job 31:25,26) and before there were any writings divinely inspired, since there is no appeal to any in the whole controversy between Job and his friends;

but the appeal is made to men of years and wisdom, and to traditions of former times, (~~RS1B~~ Job 5:1 8:8-10 15:18 21:29). According to Dr. Owen^{f16} Job lived three hundred and fifty years after the dispersion at Babel, about A. M. 2100. It is also greatly controverted who was the writer of this book; some ascribe the writing of it to Isaiah the prophet; others to Solomon, as Luther^{f17}; others to one of the prophets who was an Idumaeen; but most to Moses, so the Jews^{f18} say, that he wrote his own book, the section of Balaam, and Job. Some think that he wrote it when in Midian, for the comfort and encouragement of the Hebrews afflicted in Egypt at that time, and who might hope to be delivered out of their afflictions, as this good man was delivered out of his; and this, it is supposed, accounts for the use of many Arabic words in it; Midian being in Arabia, where Moses, having lived some years, had mixed their language with his own. Some are of opinion that he met with this book when in those parts, which he found either in the Arabic or Syriac language, and translated it into Hebrew^{f19} for the use of the Israelites; and others think it was written by Job's friends, and particularly by Elihu, which is concluded from (~~RS25~~ Job 32:15,16), but it is most probable that it was written by Job himself, or at least compiled from his diary or "adversaria" kept by him, or from those of his friends, or from both, and that it was written in the language it is now in: but be it written by whom it may, there is no doubt to be made of the divine authority of it; as appears from the sublimity of the style, the subject matter of it, its agreement with other parts of the sacred writings, and particularly from a quotation of a passage out of (~~RS13~~ Job 5:13) by the Apostle Paul, (~~RS19~~ 1 Corinthians 3:19) see also (~~RS17~~ Job 5:17), compared with (~~RS26~~ Hebrews 12:5). The design of it is not only in general to assert and explain the doctrine of Providence, as Maimonides observes; but in particular to show, that, though good men are afflicted, yet sooner or later they are delivered out of their afflictions; and that it becomes them to bear them patiently, and not murmur at them; nor complain of God on account of them, whose ways and works are unsearchable, and who gives no account of his matters to men, but is sovereign, wise, and just, in all he does; and whatsoever is done by him issues in the good of his people, as well as in his own glory, as the event shows. This book may be considered either as an history of the life of Job, in which an account is given of him in his prosperity; of his afflictions, and how they came upon him; of a visit paid him by his friends, and of the discourses that pass between him and them, and of his restoration to greater affluence than he enjoyed before: or as a drama or dialogue

consisting of divers parts, and in which various speakers are introduced, as God, Satan, Job, his wife, and friends; or as a dispute, in which Job's three friends are the opponents, himself the respondent, Elihu the moderator, and God the umpire, who settled and determined the point in question. It contains many useful things in it concerning the Divine Being, and the perfections of his nature, his wisdom, power, justice, goodness, and sovereignty; concerning the works of creation and providence; concerning original sin, and the corruption of mankind; concerning redemption by Christ, and good works to be done by men; and concerning the resurrection of the dead, and eternal life. Some think Job was a type of Christ in his afflictions and sufferings; in his patience under them, and deliverance out of them; in his exaltation to an high pitch of happiness and prosperity; and in his intercession for his friends. He is in many things worthy of imitation, though in others to be blamed, and not followed; and, on the whole, this book of his may be read with great pleasure and profit.

CHAPTER 1

INTRODUCTION TO JOB 1

In this chapter, Job, the subject of the whole book, is described by his native country, by his name, by his religious character, and by his family and his substance, (^{<3800E>}Job 1:1-3) a particular relation is given of his children feasting together, and of Job's conduct during that time, (^{<3800E>}Job 1:4,5) of a discourse which passed between God and Satan concerning him, the issue of which was that Satan obtained leave of God to afflict Job in his outward affairs, (^{<3800E>}Job 1:6-12) then follows an account of his several losses, of his oxen, sheep, camels, asses, and servants, by the Sabeans, Chaldeans, and fire from heaven, and of his sons and daughters by the fall of the house in which they were through a violent wind, (^{<3801E>}Job 1:13-19), and the chapter is concluded with the agreeable behaviour of Job in the midst of all this, (^{<3801E>}Job 1:20-22).

Ver. 1. *There was a man in the land of Uz, whose name was Job*, etc.] Of the signification of his name, see the introduction to the book. The place where he dwelt had its name not from Uz, a descendant of Shem, (^{<01E3>}Genesis 10:23) but from Uz, a son of Nahor, brother to Abraham, (^{<022E>}Genesis 22:21) unless it can be thought to be so called from Uz, of the children of Seir, in the land of Edom; since we read of the land of Uz along with Edom, or rather of Edom as in the land of Uz, or on the borders of it, (^{<2902E>}Lamentations 4:21), the Targum calls it the land of Armenia, but rather it is Arabia; and very probably it was one of the Arabias Job lived in, either Petraea or Deserta, probably the latter; of which Uz or Ausitis, as the Septuagint and Vulgate Latin version read it, was a part; the same with the Aesitae of Ptolemy^{f20}; and it is said to be near the land of Canaan^{f21}, for in Arabia Felix the Sabeans lived; and certain it is that this country was near to the Sabeans and Chaldeans, and to the land of Edom, from whence Eliphaz the Temanite came: and as this very probably was a wicked and an idolatrous place, it was an instance of the distinguishing grace of God, to call Job by his grace in the land of Uz, as it was to call Abraham in Ur of the Chaldeans; and though it might be distressing and afflicting to the good man to live in such a country, as it was to Lot to live in Sodom, yet it was

an honour to him, or rather it was to the glory of the grace of God that he was religious here, and continued to be so, (see ^{<613>}Revelation 2:13) and gives an early proof of what the Apostle Peter observed, “that God is no respecter of persons, but, in every nation, he that feareth God, and worketh righteousness, is accepted with him”; that is, through Christ, (^{<403>}Acts 10:34,35). Job, as he is described by his name and country, so by his sex, “a man”; and this is not so much to distinguish his sex, nor to express the reality of his existence as a man, but to denote his greatness; he was a very considerable, and indeed an extraordinary man; he was a man not only of wealth and riches, but of great power and authority, so the mean and great man are distinguished in (^{<213>}Isaiah 2:9) see the account he gives of himself in (^{<897>}Job 29:7-10), by which it appears he was in great honour and esteem with men of all ranks and degrees, as well as he was a man of great grace, as follows:

and the man was perfect; in the same sense as Noah, Abraham, and Jacob were; not with respect to sanctification, unless as considered in Christ, who is made sanctification to his people; or with regard to the truth, sincerity, and genuineness of it; or in a comparative sense, in comparison of what he once was, and others are; but not so as to be free from sin, neither from the being of it, which no man is clear of in this life, nor from the actings of it in thought, word, and deed, (see ^{<899>}Job 9:20,30,31) or so as to be perfect in grace; for though all grace is seminally implanted at once in regeneration, it opens and increases gradually; there is a perfection of parts, but not of degrees; there is the whole new man, but that is not arrived to the measure of the stature of the fulness of Christ; there are all and every grace, but not one perfect, not knowledge, nor faith, nor hope, nor love, nor patience, nor any other: but then, as to justification, every good man is perfect; Christ has completely redeemed his people from all their sins; he has perfectly fulfilled the law in their room and stead; he has fully expiated all their transgressions, he has procured the full remission of them, and brought in a righteousness which justifies them from them all; so that they are free from the guilt of sin, and condemnation by it, and are in the sight of God unblamable, unproveable, without fault, all fair and perfectly comely; and this was Job’s case:

and upright; to whom was shown the uprightness of Christ, or to whom the righteousness of Christ was revealed from faith to faith, and which was put upon him, and he walked in by faith, (see ^{<893>}Job 33:23), moreover, Job was upright in heart, a right spirit was renewed in him; and though he was

not of the nation of Israel, yet he was, in a spiritual sense, an Israelite indeed, in whom there was no guile, the truth of grace and the root of the matter being in him, (~~180B~~ Job 19:28), and he was upright in his walk and conversation before God, and also before men; upright in all his dealings and concerns with them, in every relation he stood, in every office and character he bore:

and one that feared God; not as the devils, who believe and tremble; nor as carnal men, when the judgments of God are in the earth, hide themselves in fear of him; nor as hypocrites, whose fear or devotion is only outward, and is taught by the precept of men; but as children affectionately reverence their parents: Job feared God with a filial and godly fear, which sprung from the grace of God, and was encouraged and increased by his goodness to him, and through a sense of it; it was attended with faith and confidence of interest in him, with an holy boldness and spiritual joy, and true humility; and comprehended the whole of religious worship, both public and private, internal and external:

and eschewed evil, or “departed from it” ^{f22}; and that with hatred and loathing of it, and indignation at it, which the fear of God engages unto, (~~208B~~ Proverbs 8:13 16:6), he hated it as every good man does, as being contrary to the nature and will of God, abominable in itself, and bad in its effects and consequences; and he departed from it, not only from the grosser acts of it, but abstained from all appearance of it, and studiously shunned and avoided everything that led unto it; so far was he from indulging to a sinful course of life and conversation, which is inconsistent with the grace and fear of God.

Ver. 2. *And there were born unto him*, etc.] By his wife, in lawful wedlock, who was now living, and after mentioned:

seven sons and three daughters; next to his religious character, his graces, and spiritual blessings, and as the chief of his outward mercies and enjoyments, his children are mentioned; and which are indeed blessings from the Lord, and such as good men, and those that fear the Lord, are sometimes blessed with, (see ~~307B~~ Psalm 127:3,4,5 128:3,4) and to have a numerous offspring was always esteemed a very great favour and blessing, and as such was reckoned by Job; who, having so many sons, might hope to have his name perpetuated by them, as well as his substance shared among them; and having so many daughters, he might please himself with the thought of marrying them into families, which would strengthen his

friendship and alliance with them; just the same number of sons and daughters had Bacchaeus, the third king of Corinth ^{f23}.

Ver. 3. *His substance also was seven thousand sheep*, etc.] For which he must have a large pasturage to feed them on, as well as these would produce much wool for clothing, and flesh for food; this part of his substance or possessions is mentioned first, as being the largest, and most useful and profitable:

and three thousand camels; creatures fit to carry burdens, and travel with, and were greatly valued on that account, especially in the deserts of Arabia, near to which Job lived; and that not only because they were strong for this purpose, but because they could endure much thirst and want of water for a long time; (see Gill on "^{<B104>}Leviticus 11:4"), it seems by this that Job carried on a commerce, and traded in distant parts, whither he sent the produce of his lands and cattle, and trafficked with them: these camels might not only be he, but she camels also, according to the Septuagint version, which might be kept for breeding, and for their milk: Aristotle observes ^{f24}, some of the inhabitants of the upper Asia used to have camels, to the number of 3000, the exact number here mentioned; and by the number of these creatures the Arabians estimated their riches and possessions ^{f25}; and so sheep are by the Greeks called $\mu\eta\lambda\alpha$, as it is thought, from the Arabic word <Arabic> "mala", to be rich ^{f26}; the riches of other people, and of particular persons, as of Geryon, Atlas, and Polyphemus, are represented as chiefly consisting of their flocks, and also of their herds ^{f27}, as follows:

and five hundred yoke of oxen; to plough his land with, of which he must have a large quantity to employ such a number in, (see ^{<I1919>}1 Kings 19:19)

and five hundred she asses; which must be chiefly for their milk; and no doubt but he had a considerable number of he asses also, though not mentioned, which, as well as the others, were used to ride on, and also to plough with, in those countries; it may be rendered only asses as by some, and so may include both: Aristaeus, Philo, and Polyhistor ^{f28} give the same account of Job's substance in the several articles as here:

and a very great household: this must be understood of his servants only, since his children are before taken notice of; and the same phrase is rendered "great store of servants", (^{<O264>}Genesis 26:14) and in the margin, "husbandry" or "tillage", large fields and farms; and the sense comes to

much the same, whether it is taken the one way or the other; if great store of servants, he must have large farms and many fields to employ them in; and if a large husbandry, and much ground for tillage, he must have many servants to manure and cultivate them: now these several articles are mentioned, because, in those times and countries, as has been observed, the substance of men chiefly lay in them, and according to them they were reckoned more or less rich; not but that they had gold and silver also, as Abraham had, (^{0130}Genesis 13:1), and so had Job, (^{4812}Job 31:24), but these were the principal things:

so that this man was the greatest of all the men of the east; that lived in Arabia, Chaldea, and other eastern countries; that is, he was a man of the greatest wealth and riches, and of the greatest power and authority, and was had in the greatest honour and esteem: now these temporal blessings are observed, to show that grace and earthly riches are compatible, that they may, and sometimes do, meet in the same person; as also to point at the goodness of God, in bestowing such blessings on this good man, thereby fulfilling the promise made to godliness and godly men, which respects this life, and that which is to come; and they are mentioned chiefly for the sake of the loss of these things after related, whereby the greatness of his loss and of his afflictions would be the more easily perceived, and his patience in bearing them appear the more illustrious; for by how much the greater was his substance, by so much the greater were his losses and trials, and the more remarkable his patience under them.

Ver. 4. *And his sons went and feasted in their houses, everyone his day*, etc.] It appears by this that Job's sons were grown up to men's estate, that they were from him, and were for themselves, and carried on a separate business on their own accounts, and had houses of their own, and, perhaps, were married; and being at some distance from each other, they met by appointment at certain times in their own houses, and had friendly and family entertainments in turn; for such were their feasts, not designed for intemperance, luxury, and wantonness, for then they would not have been encouraged, nor even connived at, by Job; but to cherish love and affection, and maintain harmony and unity among themselves, which must be very pleasing to their parent; for a pleasant thing it is for any, and especially for parents, to behold brethren dwelling together in unity, (^{1401}Psalm 133:1), besides, these feasts were kept, not in public houses, much less in houses of ill fame, but in their own houses, among themselves, at certain seasons, which they took in turn; and these were either at their

time of sheep shearing, which was a time of feasting, (^(-027D)1 Samuel 25:2,36), or at the weaning of a child, (^(-02K8)Genesis 21:8), or rather on each of their birthdays, which in those early times were observed, especially those of persons of figure, (^(-04M)Genesis 40:20), and the rather, as Job's birthday is called his day, as here, (^(-80B)Job 3:1),

and sent and called for their three sisters to eat and to drink with them; not to make a feast in their turn, but to partake of their entertainment; which, as is commonly observed, showed humanity, kindness, tenderness, and affection in them to their sisters, to invite them to take part with them in their innocent and social recreations, and modesty in their sisters not to thrust themselves into their company, or go without an invitation; these very probably were with Job, and went to the feasts with his leave, being very likely unmarried, or otherwise their husbands would have been invited also.

Ver. 5. *And it was so, when the days of their feasting were gone about,* etc.] When they had been at each other's houses in turn; when the rotation was ended: something like this is practised by the Chinese, who have their co-fraternities, which they call "the brotherhood of the month"; this consists of thirty, according to the number of days therein, and in a circle they go every day to eat at one another's house by turns; if one man has not convenience to receive the fraternity in his own house, he may provide it at another man's, and there are many public houses very well furnished for this purpose ^{f29}: Job's sons probably began at the elder brother's house, and so went on according to their age, and ended with the younger brother; so when they had gone through the circuit, as the word ^{f30} signifies, and the revolution was over, and they had done feasting for that season, or that year:

that Job sent and sanctified them; not that he did or could make them holy, by imparting grace, or infusing holiness into them; at most he could only pray for their sanctification, and give them rules, precepts, and instructions about holiness, and exhortations to it; but here it signifies, that being at some distance from them he sent messengers or letters to them to sanctify and prepare themselves for the sacrifices he was about to offer for them; either by some rites and ceremonies, as by washing themselves, and abstinence from their wives, which were sometimes used as preparatory to divine service, (^(-03B)Genesis 35:2,3) (^(-029D)Exodus 19:10,11,14,15), or by fasting and prayer; or, perhaps, no more is intended by it than an invitation

of them to come and attend the solemn sacrifice which he, as the head of the family, would offer for them; so, to sanctify people, is sometimes to invite, to call and gather them to holy service, (see ^{<4915>}Joel 2:15,16) and so the Targum renders it. "Job sent and invited them:"

and rose up early in the morning of the last of the days of feasting; he took the first opportunity, and that as early as he could; which shows the eagerness of his spirit for the glory of God, and the good of his children, losing no time for his devotion to God, and regard for his family; this being also the fittest time for religious worship and service, (see ^{<4918>}Psalms 5:3), and was used for sacrifice, (^{<4923>}Exodus 29:39),

and offered burnt offering according to the number of them all either of his ten children, or only his seven sons, since they only are next mentioned, and were the masters of the feast: this was before the law of the priesthood was in being, which restrained the offering of sacrifice to those in the office of priests, when, before, every head of a family had a right unto it; and this custom of offering sacrifice was before the law of Moses, it was of divine institution, and in use from the time of the fall of man, (^{<4921>}Genesis 3:21 4:3,4 8:20), and was by tradition handed down from one to another, and so Job had it; and which was typical of the sacrifice of Christ, to be offered up in the fulness of time for the expiation of sin; and Job, no doubt, by faith in Christ, offered up those burnt offerings for his sons, and one for each of them, thereby signifying, that everyone stood in need of the whole sacrifice of Christ for the atonement of sin, as every sinner does:

for Job said, it may be that my sons have sinned; not merely as in common, or daily sins of infirmity; for Job so full well knew the corruption of human nature, that a day could not pass without sin in thought, word, or deed; but some more notorious or scandalous sin; that, in the midst of their feasting and mirth, they had used some filthy, or frothy, and unsavoury and unbecoming language; had dropped some impure words, or impious jests, or done some actions which would reflect dishonour on God and true religion, and bring an odium on themselves and families: now Job was not certain of this, he had had no instruction or intelligence of it; he only surmised and conjectured it might be so; he was fearful and jealous lest it should: this shows his care and concern, as for the glory of God, so for the spiritual welfare of his children, though they were grown up and gone from him, and is to be considered in favour of his sons; for by this it is evident they were not addicted to any sin, or did not live a vicious course of life;

but that they were religious and godly persons; or, otherwise Job would have had no doubt in his mind about their conduct and behaviour: the particular sin he feared they might have been guilty of follows:

and cursed God in their hearts; not in the grossest sense of the expression, so as to deny the being of God, and wish there was none, and conceive blasphemy in their hearts, and utter it with their lips; but whereas to bless God is to think and speak well of him, and ascribe that to him which is his due; so to curse him is to think and speak irreverently of him, and not to attribute to him what belongs unto him; and thus Job might fear that his sons, amidst their feasting, might boast of their plenty, and of the increase of their substance, and attribute it to their own diligence and industry, and not to the providence of God, of which he feared they might speak slightly and unbecomingly, as persons in such circumstances sometimes do, (see ^{<RB25>}Deuteronomy 32:15 ^{<RB10>}Proverbs 30:9). Mr. Broughton renders it, “and little blessed God in their hearts” not blessing him as they should was interpretatively cursing him; the Hebrew word used properly and primarily signifies to bless ^{f31}, and then the meaning is, either that his sons had sinned, but took no notice of it, nor were humbled for it, but blessed God, being prosperous and successful, as if they had never sinned at all, (see ^{<RB30>}Zechariah 13:1), Sanctius adds the negative particle “not”, as if the meaning was, that they sinned, and did not bless God for their mercies as they should, (^{<RB00>}Deuteronomy 8:10), but this is too daring and venturous to make such an addition; though this is favoured by the Targum, as in some copies, which paraphrases it,

“and have not prayed in the name of the Lord in their hearts:”

and because the word is used at parting, and taking a farewell of friends, Cocceius thinks it may be so used here, and the sense to be, that they sinned, and took their leave of God, and departed from him; but rather, as the word Elohim is used of strange gods, of false deities, (^{<RB11>}Exodus 18:11). Job’s fears might be, lest his sons should have been guilty of any idolatrous action, at least of blessing the gods of the Gentiles in their hearts, since feasting sometimes leads to idolatry, (^{<RB16>}Exodus 32:6), but the first sense seems best, with which the Septuagint version agrees,

“it may be my sons in their mind have thought evil things against the Lord:”

thus did Job continually; or “all those days”^{f32}; that is, after every such circuit and rotation of feasting, or after every feast day kept by them, he offered sacrifices for them; or every year^{f33}, as some interpret the phrase, the feasts, and so the sacrifices, being annual; all this is observed, partly further to describe the piety of Job, his affection for his family, and concern for their spiritual good, and the glory of God, and partly as a leading step to an later event, (^{<1818>}Job 1:18,19).

Ver. 6. *Now there was a day when the sons of God came to present themselves before the Lord*, etc.] This is generally understood of the angels, as in (^{<1837>}Job 38:7) who may be thought to be so called, because of their creation by the father of spirits, and their likeness to God in holiness, knowledge, and wisdom, and being affectionate and obedient to him; as also on account of the grace of election, and confirmation in Christ bestowed upon them, as well as because, in their embassies and messages to men, they represent God, and so may be called gods, and children of the Most High, for a like reason the civil magistrates are, (^{<1826>}Psalm 82:6) to which may be added, their constituting with the saints the family of God in heaven and earth: these, as they stand before God, and at his right hand and left, as the host of heaven, in which posture Micaiah saw them in vision, (^{<1229>}1 Kings 22:19), so they may be said to go forth from standing before the Lord of all the earth into the several parts of all the world, to do the will and work of God assigned them, (^{<1805>}Zechariah 6:5-8) and then, having done their work, return again, and present themselves before the Lord, to give an account of what they have done, and to receive fresh orders from him, being ready to do his pleasure in everything he shall command them, which is what is here supposed; though some think these were only the company or band of angels which were set as a guard about Job, his person, family, and substance, who now appeared before the Lord, to give an account of him, his affairs, and circumstances, as required of them:

and Satan came also among them; which word signifies an “adversary”, as in (^{<1114>}1 Kings 11:14) but does not design here a man adversary, as there, or one that envied Job’s prosperity, as Saadiah Gaon thinks, but an evil spirit, the old serpent, the devil, as in (^{<1629>}Revelation 12:9) who is an implacable and bitter enemy to men, especially to Christ and his people; and so has this name from his hatred of them, and opposition to them: Origen^{f34} observes, that this word, translated into the Greek language, is **αντικειμενος**, an “adversary”; but R. Levi^{f35} derives it from **הַיָּצֵר**, “to

decline” or “turn aside”; and so Suidas says ^{f36}, Satan, in the Hebrew language, is an apostate; and Theodoret ^{f37} mentions both, that it signifies either an adversary or an apostate; the first derivation is best: knowing the end of the above meeting, that it was with respect to Job, and therefore he came with an intent to contradict what they should say of him, and to accuse him before God; he came among them as one of them, transforming himself into an angel of light, as he sometimes does; or he came, being sent for, and obliged to come to give an account of himself, and of what he had been doing in the world, in order to be reprov'd and punished: but though the stream of interpreters run this way, I cannot say I am satisfied with it; for, setting aside the passages in this book in question, angels are nowhere called “the sons of God”; for besides, this being denied of them in the sense that Christ is, they are represented as servants, yea, as servants to the sons of God, ministering spirits to the heirs of salvation; they call themselves the fellow servants of the saints, and of their brethren, but do not say that they are sons of the same family, or fellow heirs, or their brethren, (⁸⁰⁰⁵ Hebrews 1:5,14 ⁶⁹⁰ Revelation 19:10 22:9), moreover, they always stand in the presence of God, and behold his face, be they where they will, (⁰⁸⁸⁰ Matthew 18:10 ⁰¹¹⁹ Luke 1:19) nor is there any particular day assigned them for the service of God; for though they are under the moral law, so far as it is suitable to their nature, yet not under the ceremonial law, to which the observance of days belonged; and besides, they have no rest night nor day, but continually serve God, and glorify him, saying, Holy, holy, holy, Lord God Almighty: and if this presentation of themselves to God is supposed to be in heaven, as where else should it be? it is not possible that Satan could come among them; he is fallen from heaven, being cast down from thence, nor can he, nor ever will he, be able to find a place any more there, (see ⁰¹⁰⁸ Luke 10:18 ⁰¹⁰⁴ 2 Peter 2:4 ⁶²¹⁸ Revelation 12:8,9) it seems better therefore to understand this of the people of God, of professors of religion, who, earlier than the times of Job, were distinguished from the men of the world by this character, “the sons of God”, (⁰⁰⁰² Genesis 6:2), such that were truly godly being so by adopting grace, and which was made manifest by their regeneration by the Spirit of God, and by their faith in Christ, and all were so by profession: now these assembled themselves together, to present themselves, their bodies and souls, before the Lord, which was but their reasonable service; as to pray unto him, and praise him, to offer sacrifice, and perform every religious exercise enjoined in those times; the apostle uses the like phrase of the saints’ social worship, (⁶¹²¹ Romans 12:1) now for this there was a “day”;

though I very much question whether any sabbath, or much less a seventh day sabbath, was as yet instituted; but inasmuch as men agreed together to call on the name of the Lord, or to worship him in a social way, (^{<ORR>}Genesis 4:26) as it was necessary that a place should be appointed to meet at, so a time fixed by consent and agreement; even as now, the seventh day sabbath being abrogated, Christians agree to meet on the first day of the week, called the Lord's day, in imitation of the apostles of Christ; and on one of these days thus fixed and agreed on was the above meeting, at which Satan came among them, as he frequently does in the assembly of the saints, to do what mischief he can; by snatching away the word from inattentive hearers, and by directing the eye to such objects, and putting such things into the mind, as divert from the service of God; or by suggesting to the saints themselves, that what is attended to does not belong to them, with many other things of the like kind: the Targum interprets this day of the day of judgment, at the beginning of the year, and the sons of God of angels, as do other Jewish writers.

Ver. 7. *And the Lord said unto Satan, whence comest thou?* etc.] This question is put, not as ignorant of the place from whence he came; for the omniscient God knows all persons and things, men and angels, and these good and bad, where they are, from whence they come, and what they do, (see ^{<ORR>}Genesis 3:9 4:9) but it is put either as being angry with him, and resenting his coming among the sons of God, and chiding him for it, as having no proper business there, like the question in (^{<ORR>}Matthew 22:12), or rather in order to lead on to another, and to bring out from him what he intended to have expressed by him, of what he had seen and taken notice of in the place from whence he came, and particularly concerning Job: how God and spirits converse together we are not able to say; but no doubt there is a way in which God talks with spirits, even with evil ones, as well as good ones, and in which they speak to him; and so this does not at all affect the reality of this narrative:

then Satan answered the Lord and said, from going to and fro in the earth, and from walking up and down in it; this he said as swaggering and boasting, as if he was indeed the God of the whole world, the Prince and King of it, and had and exercised a sovereign dominion over it, and as such had been making a tour through it, and taking a survey of it, (see ^{<ORR>}Matthew 4:8), and as if he was at full liberty to go where he pleased, and was under no control, when he was in chains of darkness, and could go nowhere, nor do anything, without divine permission; could not touch Job,

nor his substance, nor, as in the days of Christ, so much as enter into a herd of swine without leave: likewise this may denote the disquietude and restlessness of this evil spirit, who could not abide long in a place, but moving to and fro, seeking rest, but finding none, (^{<4126>}Matthew 12:43), as also his diligence and indefatigableness in doing and seeking to do mischief, going about like a roaring lion, seeking whom he may devour, taking all opportunities of doing injury, sowing his tares while men are asleep and off their guard, (^{<4118>}1 Peter 5:8 ^{<4135>}Matthew 13:25), and so the first word here used signifies a diligent search, and is rendered by some, and particularly by Mr. Broughton, “from searching about the earth”^{f38}, “and from walking in it”; and so the Targum,

“from going about in the earth, to search the works of the children of men, and from walking in it;”

and it points at the place of Satan’s abode, the earth, with the circumambient air, (^{<4111>}Ephesians 2:2) and the extent of his influence, which reaches not to heaven, and to the saints there, out of which he is cast, and can never reenter, but to the earth only, and men on it; and here no place is free from him; he and his angels are roving about everywhere, city and country; public and private places, men’s own houses, or the house of God, are not exempt from them; and therefore all here need to watch and pray, lest they enter into temptation, (^{<4154>}Matthew 26:41). Schultens interprets the word of Satan going through the earth with great force and violence, whipping and scourging miserable mortals.

Ver. 8. *And the Lord said unto Satan, hast thou considered my servant Job*, etc.] Or, “hast thou put thine heart on my servant”^{f39}; not in a way of love and affection to him, to do him any good or service, there being an original and implacable enmity in this old serpent to the seed of the woman; but rather his heart was set upon him in a way of desire to have him in his hands, to do him all the mischief he could, as the desire of his heart was toward Peter, (^{<4221>}Luke 22:31) but the sense of the question is, since thou sayest thou hast been walking up and down in the earth, hast thou not taken notice of Job, and cast an eye upon him, and wished in thine heart to have him in thine hands to do him hurt? I know that thou hast; hast thou not contrived in thine heart how to attack him, tempt him, and draw him from my service, and into sins and snares, in order to reproach and accuse him? thou hast, but all in vain; and so it is a sarcasm upon Satan, as well as an expression of indignation at him for such an attempt upon him, and as

anticipating his accusation of Job; for it is as if he should further say, I know he is in thine eye, and upon thine heart, now thou art come with a full intent to accuse and charge him; so Jarchi, “lest thou set thine heart”, etc. so as “to have a good will to accuse him” he had, but the Lord prevents him, by giving a high character of him, in these and the following words: here he calls him “my servant”; not a servant of men, living according to the lusts and will of men, and their customs and forays of worship, superstition, and idolatry; nor a servant of sin and the lusts of the flesh; nor of Satan, who boasted of the whole earth being his; but the Lord’s servant, not only by creation, but by special choice, by redemption, by efficacious grace, and the voluntary surrender of himself to the Lord under the influence of it; and by his cheerful and constant obedience he answered this character; and the Lord here claims his property in him, acknowledges him as his servant, calls him by name, and gives an high and honourable account of him:

that there is none like him in the earth; or “in the land”; in the land of Uz, so Obadiah Sephorno; whatever there were in other countries, there were none in this, being in general idolaters; or in the land of the people of the Heathen nations, as the Targum; or rather in the whole earth, where Satan had been walking: and, very probably, Abraham, Isaac, and Jacob, were now dead; Job being, as it should seem, between them and the times of Moses; and though there might be many godly persons then living, who were like to him in quality, being partakers of the same divine nature, having the same image of God upon them, and the same graces in them, and a similar experience of divine things, yet not upon an equality with him; he exceeded them all in grace and holiness; and particularly, none came up to him for his patience in suffering affliction, though this was often tried; as Moses excelled others in meekness, and Solomon in wisdom; Job was an eminent saint and servant of the Lord, a father in his family, a pillar in his house, like Saul among the people, taller in grace and the exercise of it; and this is a reason why he could not but be taken notice of by Satan, who has his eye more especially on the most eminent saints, and envies them, and strikes at them; and so the words are by some rendered, “for there is none like him”^{f40}; or rather they may be rendered, “but there is none like him”^{f41}: and so are opposed to the accusations and charges Satan was come with against him:

a perfect and an upright man, one that feareth God, and escheweth evil? (See Gill on “~~Job~~ Job 1:1”) here the character there given is confirmed by the Lord in the express words of it.

Ver. 9. *Then Satan answered the Lord, and said, doth Job fear God for nought.*] Satan does not deny any part of Job’s character, nor directly charge him with anyone sin; which shows what a holy man Job was, how exact in his life and conversation, that the devil could not allege any one thing against him; nor does he deny that he feared the Lord; nay, he owns it, only suggests there was a private reason for it; and this he dares not affirm, only puts it by way of question, giving an innuendo, which is a wretched way of slander many of his children have learnt from him: he insinuates that Job’s fear of God, and serving him, was not “for nought”, or “freely”^{f42}, it was not out of love to him, or with any regard to his will, or his honour and glory, but from selfish principles, with mercenary views, and for worldly ends and purposes: indeed no man fears and serves the Lord for nought and in vain, he is well paid for it; and godliness has a great gain along with it, the Lord bestows everything, both in a temporal and spiritual way, on them that fear him; so that eventually, and in the issue, they are great gainers by it; and they may lawfully look to these things, in order to encourage them in the service and worship of God, even as Moses had respect to the recompence of reward; when they do not make these, but the will and glory of God, the sole and chief cause and end thereof: but the intimation of Satan is, that Job’s fear was merely outward and hypocritical, nor cordial, hearty, and disinterested, but was entirely for his own sake, and for what he got by it; and this he said as if he knew better than God himself, the searcher of hearts, who had before given such an honourable character of him. Saphorno observes, that he supposes that his fear was not a fear of the greatness of God, a reverence of his divine Majesty, but a fear of punishment; or what we call a servile fear, and not a filial one.

Ver. 10. *Hast not thou made an hedge about him,* etc.] A fence, a wall of protection all around him? he had; he encompassed him about with his love as with a shield, a hedge which could not be broken down by men or devils; he surrounded him with his almighty power, that none could hurt him; he guarded him by his providence, he caused his angels to encamp about him; yea, he himself was a wall of fire around him; the Targum interprets it the word of God: so thick was the hedge, so strong the fence, that Satan could not find the least gap to get in at, to do him any injury to

his body or mind, without the divine permission; which he envied and was vexed at, and maliciously suggests that this was the motive of Job's fear of the Lord; and indeed it was an obligation upon him to fear him, but not the sole cause of it:

and about his house; not the house in which he dwelt; though Satan could have gladly pulled down that about his ears, as well as that in which his children were; but it designs his family, who were also by Providence protected in their persons and estates, and preserved from the temptations of Satan, at least from being overcome by them, and even at the times of their feasting before mentioned; this fence was about his servants also, so that Satan could not come at and hurt any one that belonged to him, which was a great grief and vexation of mind to him:

and about all that he hath on every side? his sheep, his camels, his oxen, and his asses; for otherwise these would not have escaped the malice and fury of this evil spirit they afterwards felt; but as these were the gifts of the providence of God to Job, they were guarded by his power, that Satan could not hurt them without leave:

thou hast blessed the work of his hands; not only what he himself personally wrought with his own hands, but was done by his servants through his direction, and by his order; the culture of his fields, the feeding and keeping of his flocks and herds; all succeeded well; whatever he did, or was concerned in, prospered:

and his substance is increased in the land; or "broke out"^{f43}; like a breach of waters; (see ^{<1018>}2 Samuel 5:20); exceeded all bounds; his riches broke forth on the right hand and on the left, and flowed in, so that there were scarce any limits to be set to them; he abounded in them; his sheep brought forth thousands; his oxen, camels, and asses, stood well, and were strong to labour; and his wealth poured in upon him in great plenty; all which was an eyesore to Satan, and therefore would insinuate that this was the sole spring and source of Job's religion, devotion, and obedience.

Ver. 11. *But put forth thine hand now*, etc.] With draw thine hand of providence, power, and protection, with which thou hast covered and screened him; and, instead of that, "send"^{f44} forth thine afflicting hand, not barely in a way of chastisement and correction, but in wrath and vengeance, consuming and destroying all he had; and this he desires might be done now, immediately, without delay, while Job was in the midst of his

prosperity; for Satan was in haste to have mischief done to him, being an object of his great hatred and enmity: some, instead of “now”, render it, “I pray thee”^{f45}, as being an entreaty of Satan, and an importunate one, and which he was eagerly desirous of obtaining; well knowing that no hurt could be done to Job without leave from God, or his doing it himself: the Vulgate Latin version is, “put forth thine hand a little”, as if its being exerted but a little, or a small touch of it, would be sufficient to discover Job’s hypocrisy; but Satan doubtless knew Job better than this suggests, and that such was his integrity, that a small trial would not affect him; and besides, he immediately adds:

and touch all that he hath; which was not a slight touch, but an heavy one, reaching to all his family and substance, and to his person too, and the health of it at least; as appears by the proviso or saving clause put in by the Lord afterwards, when he gave leave to smite him:

and he will curse thee to thy face^{f46}; then, let it be so and so with me, worse than it now is; let me have my full damnation; for the words are an imprecation of the devil, wishing the worst of evils to himself, if Job, in such circumstances, did not “curse” God to his “face”; that is, not only openly and publicly, but impudently; signifying that he would fly in his face, like a man passionate, furious, and enraged, and like those wicked persons, hungry and hardly bestead, that would fret and curse their king and their God, (^{2302B}Isaiah 8:21) or like those men, who, under their pains and sores, blasphemed him that had power over them, (⁶⁶⁶⁰Revelation 16:10,11), or like those carnal professors, whose words were stout against God, (³⁰¹³Malachi 3:13-15) in suchlike passionate expressions Satan insinuates Job would break out against God, murmuring at and complaining of his providence, arraigning his wisdom, righteousness, and holiness, in his dealings with him: or, if “he does not bless thee to thy face”^{f47}, as it may be rendered; that is, either he “will bid thee farewell”^{f48}, and apostatize from thee, (see Gill on “⁸⁰⁰⁵Job 1:5”) as sometimes nominal professors do, when affliction and tribulation come upon them, they are offended, and drop their profession, (⁴¹³²Matthew 13:21) or, as others, “if he hath not blessed thee to thy face”^{f49}; then let it be thus with me, that is, it will be then a clear case, that Job in times past had only blessed God to his face, or outwardly; he had only honoured him with his lips, but his heart was far from him, and his fear towards him taught by the precept of men, as is the character of hypocrites, (²⁹¹³Isaiah 29:13) this Satan wickedly insinuates; one of the Targums is,

“if he does not provoke thee to the face of thy Word;”

Ben Melech interprets *wynp l* [“by thy life”, and takes it to be the form of an oath.

Ver. 12. *And the Lord said unto Satan, behold, all that he hath is in thy power*, etc.] This he said not as angry and displeased with Job, or as entertaining any ill opinion of him through the suggestions of Satan, nor as gratifying that evil spirit; but in order to convince and confound him, and to try the grace of Job, that he might shine the brighter; and it may be observed, that the Lord alone had the sovereign dispose of all that Job had, and that Satan could have no power over him or his, but what was given him:

only upon himself put not forth thine hand; thus the Lord restrained Satan, who could do nothing without his leave, and limits and bounds the present affliction of his servant to his family and estate; reserving his person and the health of it for another temptation and trial:

so Satan went forth from the presence of the Lord; the Targum adds, “with power”, authority, liberty of acting; not from his general presence, which is everywhere, from whence there is no going; nor from his gracious presence, in which he had not been; and much less his glorious presence in heaven, from whence he had been cast long ago; but from the place where the sons and people of God worshipped, and where he granted his presence to them, and from conversing with God there: as soon as Satan had got leave, he at once went forth to execute what he had permission to do, glad at heart he had so far succeeded; and eager upon doing all the mischief he could to a man that was the butt of his malice, and the object of his envy and hatred; the sad effects and consequences of which follow.

Ver. 13. *And there was a day*, etc.] Which according to the Targum was the first day of the week, but this is not certain, nor material; nor can it be said whether it was the day following that, Satan had leave to do what he would with Job’s substance, nor how long this was after that; for though Satan was no doubt eager upon it, and in haste to do mischief; yet besides its requiring some time to get the Sabeans and Chaldeans to march out of their own country into Job’s, so he would contrive and fix upon the most proper time to answer his ends and purposes, which was

when his (Job's) sons and daughters were eating, and drinking wine in their eldest brother's house; it should rather be rendered, "in the house of their brother, the firstborn"; that is, of Job; for *rwkb* relates not to brethren, but to parents, as Gussetins observes^{f50}: this was either the beginning of a new turn, or rotation of their feasting with each other, which might begin with the elder brother; or this was his birthday; (see ~~18004~~ Job 1:4,5) and this was the day Satan pitched upon to bring all the following calamities and distresses upon Job; partly that they might fall with the greater weight upon him, and more sensibly affect him, coming upon him while his family was feasting; and while he was pleasing himself with the thoughts of having brought up his children to men's and women's estate, and of the affluent circumstances they were in; and of the unity, harmony, and love that subsisted amongst them, of which their present feasting together was a proof; and partly that these afflictions might the more look like the judgments of God upon him, just as the men of the old world were eating and drinking when the flood came and destroyed them all, (~~2177~~ Luke 17:27) and for the same reasons these were all brought upon him in one day, to crush him the more; and that it might be thought the hand of God was in it, in a way of wrath and vengeance, and so irritate him to curse him to his face, which was what Satan aimed at; (see ~~23708~~ Isaiah 47:8,9 ~~6807~~ Revelation 18:7,8).

Ver. 14. *And there came a messenger unto Job*, etc.] Not a messenger of Satan, as Jarchi, or one of his angels, or evil spirits; though this is a sense which is embraced not only by some Jewish Rabbins, but by several of the ancient Christian writers, as Sanctius on the place observes; and such they suppose the other messengers after mentioned were; but both this and they were servants of Job, who escaped the calamity that came upon the rest of their fellow servants:

and said, the oxen were ploughing: the five hundred yoke of oxen Job had, (~~18008~~ Job 1:3), which were all out in the fields, and employed in ploughing them; and to plough with such was usual in those times and countries, as it now is in some places; (see ~~11919~~ 1 Kings 19:19)

and the asses feeding beside them; beside the oxen, where they were ploughing, in pasture ground, adjoining to the arable land; and beside the servants that were ploughing with the oxen: "at their hands"^{f51}; as it may be literally rendered, just by them, under their eye and care; or "in their places"^{f52}; where they should be, and where they used to feed^{f53}; these

were the five hundred asses, male and female, reckoned among Job's substance, (^{<BIB>}Job 1:3), which were brought hither to feed, and some for the servants to ride on; this ploughed land being at some distance from Job's house; and others to carry the seed that was to be sown here: now the situation and employment of these creatures are particularly mentioned, to show that they were in their proper places, and at their proper work; and that what befell them was not owing to the want of care of them, or to the indolence and negligence of the servants.

Ver. 15. *And the Sabeans fell upon them*, etc.] Or, "Sheba fell"^{f54}; that is, as Aben Ezra and Simeon Bar Tzemach supply it, an host of the Sabeans, or a company of them; these were not the descendants of that Sheba that sprung from Ham, (^{<BIB>}Genesis 10:7) nor of him that came from Shem, (^{<BIB>}Genesis 10:28), but from Sheba, the son of Jokshan, a son of Abraham by Keturah, who with the rest of her sons were sent into the east country, the country of Job; and these Sabeans, who descended from the same, were his near neighbours, (^{<BIB>}Genesis 25:3,6), they were the inhabitants of one of the Arabias, it is generally said Arabia Felix; but that is not likely, since it was a very plentiful country, the inhabitants of which had no need to rob and plunder others; and besides was at a great distance from the place of Job's habitation, and lay to the south, and not the east; though Strabo^{f55} indeed says, that the Sabeans inhabited Arabia Felix, and made excursions into Syria, which agrees with these Sabeans; but rather Arabia Deserta, as Spanheim^{f56} has abundantly proved, a barren place; hence we read of Sabeans from the wilderness, (^{<BIB>}Ezekiel 23:42), the inhabitants of which lived upon the plunder of others; and these being naturally given to spoil and rapine, were fit persons for Satan to work upon, as he does in the children of disobedience; into whose hearts he put it to make such a descent on Job's fields, and carry off his cattle, as they did; they fell upon his oxen and asses at once and unawares, in a body, in a hostile and furious manner:

and took them away; as a booty; they did not kill them, but drove them off the ground, and led them into their own country for their use and service:

yea, they have slain the servants with the edge of the sword; who were ploughing with the oxen, and looking after the asses, and who might make an opposition, though in vain; this was an addition to affliction, that not only his cattle were carried off, but his servants were slain, who were born in his house, or bought with his money:

and I only am escaped alone to tell thee; this single servant was preserved, either by the special providence of God, in kindness to Job, that he might know of a certainty, and exactly, and what had befallen him, and how it came to pass, which men are naturally desirous of; or else, as it is generally thought, through the malice and cunning of Satan, that the tidings might the sooner be brought to him, and more readily be believed by him, and strike him with the greater surprise, a servant of his own running with it, whom he knew, and could believe; and he appearing with the utmost concern of mind, and horror in his countenance.

Ver. 16. *While he was yet speaking, there came also another*, etc.]

Another messenger, one of Job's servants, from another part of his fields where his sheep were grazing, and was one of those that kept them; he came with another piece of bad news, even before the other had finished his whole account; and the same is observed of all the other messengers that follow: so Satan ordered it, that all Job's afflictions should come upon him at once, and the news of them be brought him as thick and as fast as they could, to surprise him the more into some rash expressions against God; that he might have no intermission, no breathing time; no time for prayer to God to support him under the affliction, and sanctify it unto him; no time for meditation upon, or recollection of, past experiences of divine goodness, or of promises that might have been useful to him; but they came one upon the back of another, to hurry him into some indecent carriage and behaviour towards God, being considered by him as his judgments upon him:

and said, the fire of God is fallen from heaven; which the servant thought, or Satan put it into his mind to say, that it came immediately from God, like that which destroyed Nadab and Abihu and the murmurers in the camp of Israel, (^{<1800>}Leviticus 10:2 ^{<2100>}Numbers 11:1) or, as it is commonly thought, is so called, because a most vehement one, as a vehement flame is called the flame of the Lord, (^{<2200>}Song of Solomon 8:6) this being such a fire as was never known, since the fire that came down from heaven and destroyed Sodom and Gomorrah, and the cities of the plain. I am inclined to think it was a prodigious flash or flashes of lightning; for as thunder is the voice of God, so lightning, which accompanies it, may be called the fire of God; and this agrees with the phraseology of the passage; it comes from heaven, or the air, and falls upon the earth, and strikes creatures and things in it; and which, as it is the effect of natural causes, Satan might be permitted to join them together and effect it; and this was done, and the

news of it expressed in such language as to make Job believe that God was against him, and become his enemy, and that the artillery of heaven was employed to his harm, and to the ruin of his substance:

and hath burnt up the sheep, and the servants, and consumed them; as the fire or lightning which came down from heaven and consumed the captains, and their fifties, in Elijah's time, (^{<12110>}2 Kings 1:10,12) and such like effects of lightning are often to be observed, both with respect to men and cattle; these were the 7000 sheep Job was possessed of, (^{<1800B>}Job 1:3) and which were all destroyed at once, with the servants that kept them, excepting one; creatures very productive and very useful both for food and clothing, and also used for sacrifice; and it is thought that Satan's end in the destruction of these was, that Job might conclude from hence that his sacrifices were not acceptable to God, and therefore it was in vain to serve him; which he hoped by this means to bring him to express in a passionate manner to God:

and I only am escaped alone to tell thee; (see Gill on "^{<<18015>}Job 1:15").

Ver. 17. *While he was yet speaking, there came also another,* etc.]

Another messenger from another part of Job's possessions, where his camels were, and this before the last messenger had told his story out:

and said, the Chaldeans made out three bands, and fell upon the camels, and have carried them away; these were the 3000 camels, as in (^{<1800B>}Job 1:3) and perhaps they were in three separate companies and places, 1000 in each, and therefore the Chaldeans divided themselves into three bands; or "appointed three heads"^{f57}, as it may be rendered; there were three bodies of them under so many leaders and commanders, and this was done, that they might the more easily take them; and they "diffused or spread themselves"^{f58}, as the word signifies, upon or about the camels; they surrounded them on all sides, or otherwise, these being swift creatures, would have run away from them: these Chaldeans or Chasdim were the descendants of Chesed, a son of Nahor, who was brother to Abraham, (^{<0221>}Genesis 22:20,22), who settled in the east country, not far from Job: and this agrees with the character that Xenophon^{f59} gives of the Chaldeans, at least some of them, in later times; that they lived upon robbing and plundering others, having no knowledge of agriculture, but got their bread by force of arms; and such as these Satan could easily instigate to come and carry off Job's camels:

yea, and slain the servants with the edge of the sword, and I only am escaped alone to tell thee; (See Gill on “^{<3015>}Job 1:15”).

Ver. 18. *While he was yet speaking, there came another,* etc.] A servant of one of Job’s sons, who was in waiting at the feast before mentioned, and here again repeated:

and said, thy sons and thy daughters were eating, and drinking wine in their eldest brother’s house; (See Gill on “^{<3013>}Job 1:13”).

Ver. 19. *And, behold, there came a great wind from the wilderness,* etc.] Most probably from the wilderness of Arabia, winds from such places being generally very strong, (^{<2011>}Jeremiah 4:11,12) as this was, and is called a “great one”, a very strong and blustering one; and being so, and because of the effects of it, and being an uncommon and extraordinary one, as what follows shows, a “behold” is prefixed to the account, exciting attention and wonder:

and smote the four corners of the house; which shows it to be an unusual wind, it blowing from all parts and on all sides; and was either a whirlwind, which whirled about this house; or Satan, with his posse of devils with him, took the advantage of the sweep of it, as it came by this house, and with all their force and strength, might and main, whirled it about it; otherwise Satan has no power to raise winds, and allay them at pleasure; God only creates them, holds them in his fists, and brings them out of his treasures; and this wind blowing from the desert, the devil and his angels took the opportunity, and with such violence whirled it about the house that it fell, as follows:

and it fell upon the young men, and they are dead; not upon Job’s sons only, but upon his daughters also, the word used takes in both; and Mr. Broughton renders it, “and it fell upon the young folk”; this was the sorest affliction of all, and which Satan reserved to the last, that if the others did not succeed to his wish, this might; and a very trying, grievous one it was, to lose all his children at once in such a manner, and at such a time; his children, which were parts of himself, whom he had taken so much care of in their education, who had been as olive plants about his table, and now brought up to men’s and women’s estates, comfortably settled in the world, and living in great peace and harmony among themselves, and not one of them left to comfort him under his other afflictions; and these taken away not by any distemper of body, which would have prepared him for

the stroke, but by a violent death; and which had the appearance of the hand and judgment, wrath and vengeance of God; and while they were feasting together in mirth and gaiety, however innocent, and not in a serious frame of spirit, or having any serious turn upon their minds for death and eternity, of which they had no thought; had they been in the house of God attending religious worship, or though in their own houses, yet either in their closets praying, or else conversing about spiritual things, with one another, it would have greatly taken off of the affliction; but to be snatched into eternity at once, and in this manner, must be cutting to Job; though there is no reason to think that this was for any sin of theirs, or through any displeasure of God to them, but was permitted purely on Job's account, for the trial of his faith, patience, sincerity, and integrity; and here, as in the former instances, only one servant was spared to bring the sad tidings:

and I only am escaped alone to tell thee; so that all the servants in the house, excepting this, perished in the ruins of it, as well as Job's sons and daughters, (see Gill on "⁴⁸⁰¹⁵Job 1:15"). It is a notion of some Jewish writers, as Simeon bar Tzemach observes, that each of these messengers, as soon as they had delivered their message, died, and so all that Job had was delivered into the hands of Satan, and nothing left; but this seems contrary to (⁴⁸⁰⁹⁶Job 19:16). It may be observed that Aristeas, an Heathen writer, as quoted by Alexander Polyhistor^{f60}, another Heathen writer, gives an account of each of these calamities of Job, just in the same order in which they are here. It may be observed from all this, that no character ever so great and high can secure persons from afflictions, even grievous ones; Job had an high and honourable character given and confirmed by God himself, yet so sorely afflicted; and let men be the beloved of God, his chosen and precious, his covenant people, the redeemed of the Lamb, righteous and godly persons, the sons and heirs of God, yet neither nor all of these exempt them from afflictions; and those that befall them are many, frequent, and continued, and come from different quarters, from men good and bad, and from devils, and all by the permission and according to the will of God. And this shows us the uncertainty of all outward enjoyments, gold, silver, cattle, houses, lands, children, friends and relations, all perishing, and sometimes suddenly taken away: and it may be observed, among all Job's losses, he did not lose anything of a spiritual nature, not one spiritual blessing; though he lost all his outward mercies, yet not the God of his mercies; not his covenant interest in him, nor his share in his

love, favour, and acceptance, which all still continued; he did not lose his interest in a living Redeemer; his children were all dead, but his Redeemer lived, and he knew it; he did not lose the principle of grace in him, the root of the matter was still with him; nor anyone particular grace, not his faith and confidence in God, nor his hope of eternal life, nor his love and affection to God, and desire after him; nor his patience and humility; nor his integrity, faithfulness, and honesty, which he retained and held fast; nor any of his spiritual riches, which are durable; he had riches in heaven, where thieves cannot break through and steal, a better and a more enduring substance there, an inheritance incorruptible, reserved in the heavens his conduct under all this follows.

Ver. 20. *Then Job arose*, etc.] Either from table, being at dinner, as some think, in his own house; it being the time that his children were feasting in their eldest brother's house; or from the business in which he was employed, which he stopped on hearing this news; or from his seat, or chair of state in which he sat; or rather the phrase only signifies, that he at once, with strength of body, and rigour of mind, which were not lost, as often they are in such cases, went about the following things with great composure and sedateness. It is indeed generally observed, that there is an emphasis to be put on the word "then", which may be as well rendered "and", as if Job sat and heard very sedately, without any perturbation of mind, the loss of his substance; but when tidings were brought him of the death of his children, "then" he arose, as being greatly moved and distressed; but it should be observed till now there was no stop or intermission in the messengers, but before one had done speaking, another came and began to tell his story, and so there was no opportunity, as well as not the occasion, of arising and doing what follows; and which he did, not through the violence of his passion, or excess of grief, but as common and ordinary things, which were used to be done in that country for the loss of relations, and in token of mourning for them:

and rent his mantle; or "cloak"^{f61}, as Mr. Broughton; but whether this was an outward garment, as each of these seem to be, if the same with ours, or an interior one, as some think, it is not very material to know; both were rent by Ezra upon a mournful occasion, (^{459B}Ezra 9:3), and it was usual to rend garments for deceased relations, or when they were thought to be so, (see ^{4137D}Genesis 37:29,34), though some think that this was on the account of the blasphemous thoughts the devil now suggested into his mind, being solicitous to gain his point, and work upon him to curse God; upon which

he rent his garment to show his resentment and indignation at the thought of it, as the Jews used to rend their garments at hearing of blasphemy; but the first sense is best:

and shaved his beard; either he himself, or his servant by his orders; and which was done among the eastern nations as a sign of mourning, (see ^{<2315D>}Isaiah 15:2 ^{<2446E>}Jeremiah 16:6 48:37) and among the Greeks, as appears from Homer ^{f62}; nor was this contrary to the law in (^{<544E>}Deuteronomy 14:1), where another baldness, not of the head, but between the eyes, is forbidden for the dead; besides this was before that law was in being, and, had it been, Job was not bound by it, being not of the Israelitish nation: some, as Jarchi, Aben Ezra, and other Jewish writers, interpret this of his plucking or tearing off the hair of his head; but this neither agrees with the sense of the word here used, which has the signification of shearing or mowing, rather than of tearing or plucking, nor with the firmness and composure of Job's mind, who betrayed not any effeminacy or weakness; and though he showed a natural affection for the loss of his substance, and children, as a man, and did not affect a stoical apathy, and brutal insensibility, yet did not give any extraordinary vent to his passion: he behaved both like a man, and a religious man; he mourned for his dead, but not to excess; he sorrowed not as those without hope, and used the common tokens of it, and rites attending it; which shows that mourning for deceased relations, if done in moderation, is not unlawful, nor complying with the rites and customs of a country, in such cases, provided they are not sinful in themselves, nor contrary to the revealed and declared will of God:

and fell down upon the ground; in veneration of God, of his holiness and justice, and as sensible of his awful hand upon him, and as being humbled under it, and patiently submitting to it; he did not stand up, and curse God to his face, as Satan said he would, but fell upon his face to the ground; he did not curse his King and his God, and look upwards, (see ^{<2312E>}Isaiah 8:21) but prostrated himself to the earth in great humility before him; besides, this may be considered as a prayer gesture, since it follows:

and worshipped; that is, God, for who else should he worship? he worshipped him internally in the exercise of faith, hope, love, humility, patience, etc. and he worshipped him externally by praising him, and praying to him, expressing himself as in the next verse: afflictions, when sanctified, humble good men, cause them to lie low in the dust, and bring

them near to God, to the throne of his grace, and instead of arraigning his providence, and finding fault with his dealings, they adore his majesty, and celebrate his perfections.

Ver. 21. *And said, naked came I out of my mother's womb*, etc.] Either literally, where he was conceived and lay, and from whence he came into the world, though he afterwards wishes he never had, or had died as soon as he did, (~~<RB0>~~ Job 3:10-12), and so it is expressive of his birth, and the circumstance of it; or figuratively, his mother earth, from whence the first man sprang, and so all his posterity with him, being as he of the earth, earthly, (see ~~<2127>~~ Ecclesiastes 12:7), which sense is mentioned by Jarchi and Aben Ezra; but the first sense seems best: the nakedness referred to is not of the mind or soul, being destitute of righteousness and holiness, with which the following clause will by no means agree, but nakedness of body; and therefore as soon as a child is born, one of the first things done to it is to wrap it in clothes provided for it, (see ~~<2604>~~ Ezekiel 16:4 ~~<4107>~~ Luke 2:7) and also a being without the things of this life; the apostle's words are a proper comment on these, and explain them, and perhaps these are referred to by him, "we brought nothing into this world", (~~<5407>~~ 1 Timothy 6:7), this shows the necessity of the early care of Providence over us, and what reason we have to be thankful for unknown mercies at the time of birth, and in the state of infancy, (~~<4219>~~ Psalm 22:9 71:6) and what obligations children lie under to parents, and what benefits they receive from them at their first entrance into the world, and which they should religiously requite when through old age they stand in need of their assistance, (~~<5407>~~ 1 Timothy 5:4), and this may also serve to abate the pride of man, who will have no reason to boast of his riches, nor of his fine clothes, when he considers his original nakedness; and more especially the use of it may be, and which seems to be the use Job made of it, to make the mind easy under the greatest losses. Job considered he did not bring his substance, his servants, and his children into the world with him; and now they were taken from him, he was but as he was when he came into the world, and not at all the worse; he knew how to be abased, and to abound, and in both was content:

and naked shall I return thither; not into his mother's womb in a literal sense, which was impossible, (~~<4304>~~ John 3:4), but to the earth, and to the dust of it, (~~<0039>~~ Genesis 3:19 ~~<2127>~~ Ecclesiastes 12:7), pointing to it with his finger, on which he now lay; meaning that he should go to the place appointed for him, the grave, the house of all living, (~~<4812>~~ Job 30:23), and so the Targum here has it, ``to the house of the grave,``

where he should lie unseen, as in his mother's womb, till the resurrection morn; which would be a kind of a regeneration of him, when he should be delivered up from thence, and enjoy a state of happiness and glory: he should descend into the grave as naked as he was born, respecting not so much the nakedness of his body, as being stripped of all worldly enjoyments, (see ^{<2065>}Ecclesiastes 5:15) and he says this in his present view of things; he thought once he should have died in his nest, (^{<1898>}Job 29:18), in the midst of all his prosperity, and left a large substance to his children; but now all was taken away, and for the present had no hope or expectation of a restoration, as afterwards was; but whereas he was now naked and bare of all, he expected he should continue and die so: or this is said with respect to the common case of men, who it is certain cannot carry anything out of the world with them, either riches or honour, but must leave all behind them, (^{<5407>}1 Timothy 6:7 ^{<1996>}Psalms 49:16,17) which may serve to loosen the minds of men from worldly things, not to set their eyes and hearts upon them, nor to put their trust and confidence in them; and good men may part with them, especially at death with pleasure, since they will have no further use of them, and will have a better and a more enduring substance in their stead:

the Lord gave, and the Lord hath taken away; all outward enjoyments, all the good things of this world, are the Lord's, and at his dispose; the earth, and the fulness of it; kingdoms, nations, countries, houses and lands, the beasts of the field, and cattle on a thousand hills; the gold and silver, and all the riches of the earth: and these are the gifts of his providence to the sons of men; nor have they anything but in a way of giving and receiving; and even what they enjoy, through diligence and industry, is owing to the blessing of God; and who gives not in such sort as that he loses his property in what is given; this he still retains, these are talents which he puts into the hands of men to use for themselves and others, and for which they are accountable to him; and they are but stewards, with whom he will hereafter reckon, and therefore has a right to take away when he pleases; and both Job ascribes to God, not only the giving, but the taking away: he does not attribute his losses to second causes, to the Sabeans and Chaldeans, to the fire from heaven, and the wind from the desert, but to God, whose sovereign will and overruling hand were in all; these were but the instruments of Satan, and he had no power but what was given from God; and therefore to the counsel of his will, who suffered it, Job refers it, and for that reason sits down satisfied and quiet. This is all to be

understood of temporal things only; for of spiritual things it cannot be said that God gives and takes away; such gifts are without repentance, and are irreversible, (^{<512>}Romans 11:29), the Targum is,

“the Word of the Lord hath given, and the Word of the Lord and the house of his judgment hath taken away;”

the Septuagint and Vulgate Latin versions add,

“as it pleased the Lord, so it is done:”

blessed be the name of the Lord; for all his blessings and mercies; for all the gifts of nature and providence that had been bestowed, which could not be claimed, and of which he knew himself unworthy; and for the continuance of them so long with goodness and mercy had followed him all the days of his life hitherto, and still he had mercies to bless God for; his wife was still with him, he had some servants left, his own life was spared; he continued as yet in health of body, and therefore could sing of mercy as well as judgment; nor is there any state on earth a man can be in, but there is something to bless God for; wherefore the apostle’s exhortation will always hold good, “in everything give thanks”: (^{<518>}1 Thessalonians 5:18); besides the name, the nature, the perfections, of God are always the same, and therefore always to be celebrated, and blessing, honour, and glory, are to be ascribed to him continually, in every state and condition of life; wherefore the Arabic version adds, “from henceforth, and for ever”; which agrees with (^{<579>}Psalm 72:19); and thus Job, instead of cursing God, blesses him, and proves the devil to be a liar, as he was from the beginning; and shows his superiority over him through the power of divine grace; this evil one could not touch him, he was overcome by him, and his designs defeated.

Ver. 22. *In all this Job sinned not*, etc.] Not that he was without sin, he was conscious to himself of it, and owns it, (^{<380>}Job 9:20,30,31); but in all the above things he did or said he sinned not; not in his rending his garments, in shaving his head, and laying himself prostrate on the ground, which were done as common usages in such cases, and not through excess of passion; nor in anything that dropped from his lips, which were ill-becoming the character he bore as a religious man; and though he might be guilty of some failings and imperfections, as the best of men are, even in doing the best of things, yet he sinned not that sin the devil said he would,

that is, curse God to his face; there was nothing of this, nor like it, but the reverse of it in all he said and did:

nor charged God foolishly: or “gave not folly to [him]”^{f63}; did not ascribe it to him, did not arraign his wisdom, nor charge him with folly; though there might be some things he could not account for, or see into the reasons of them, he knew the Lord could; he considered that he was a God of knowledge, the only and all wise God, and did all things after the counsel of his will, and to answer the best ends and purposes, and therefore he submitted all to his wisdom; nor did he himself speak foolishly of him, arraigning his justice and holiness, as if he had done wrong to him; he knew there was no unrighteousness in God, nor in any of his ways and works, and that he had a right to do what he would with his own, to give and take it away at his pleasure: he spoke nothing that was “unsavoury”^{f64}, as the word signifies; nothing contrary to right reason and true religion; nothing unsuitable unto, or unbecoming him as a man, as a religious man, as in connection with God, a servant of his, and one that feared him. The Arabic version is, “nor blasphemed God”; and the Targum,

“neither did he set in order words of blasphemy before God;”

he did not curse God, as Satan said he would, neither in heart and thought, nor in words; this is a testimony of him given by the Lord himself, the searcher of hearts, and who only could give such a testimony of him; and which, as Cocceius observes, is a proof of the divine authority of this book.

CHAPTER 2

INTRODUCTION TO JOB 2

This chapter gives an account of a second trial of Job's constancy and integrity, the time and occasion of it, (^{<K001>}Job 2:1-3); the motion made for it by Satan, which being granted, he smote him from head to foot with sore boils, which he endured very patiently, (^{<K004>}Job 2:4-8); during which sad affliction he is urged by his wife to give up his integrity, which he bravely resisted, (^{<K009>}Job 2:9,10); and the chapter is concluded with an account of a visit of three of Job's friends, and of their conduct and behaviour towards him, (^{<K011>}Job 2:11-13).

Ver. 1. *Again, there was a day, when the sons of God came to present themselves before the Lord,* etc.] When good men, professors of religion, met together by agreement to worship the Lord; the Targum calls them companies of angels, interpreting the words of them, and of their standing before the Lord, as most interpreters do; how long this time of their meeting was from the former cannot be said, probably but a few days, a week or fortnight at most; the Targum says, it was on the day of the great judgment, and which, as in (^{<K006>}Job 1:6); was at the beginning of the year; so that according to this, and other Jewish writers, there was a whole year between this and the former meeting, and so between the first and second trial of Job; but this is not likely, since Satan would never give him so much breathing time; nor can it be thought that Job's friends should stay so long before they paid him a visit, which was not till after this day:

and Satan came also among them to present himself before the Lord; being either obliged to it upon a summons to appear before God, and give an account of what he had been doing on the earth, and especially to Job; or rather he came willingly, seeking an opportunity to continue his charge against Job, and to accuse him afresh, and get his commission enlarged to do him more mischief, which he could not do without a fresh grant.

Ver. 2. *And the Lord said unto Satan, whence camest thou?* etc.] The same question is put to him, and the same answer is returned by him; (see Gill on "^{<K007>}Job 1:7").

Ver. 3. *And the Lord said unto Satan, hast thou considered my servant Job, that [there is] none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?* etc.] The same with this is also before put unto Satan, and the same character given of Job, which is here continued and confirmed, with an addition to it; for Job was no loser, but a gainer in his character by his afflictions and trials:

and still he holdeth fast his integrity. The first man Adam was made upright, but by sinning he lost his integrity, and since the fall there is none in man naturally; it is only to be found in regenerate and renewed persons, who have right spirits renewed in them; by which principle of grace wrought in them they become upright in heart, and walk uprightly. The word used signifies “perfection”^{f65}, which Job had not in himself, but in Christ; though it may denote the truth and sincerity of his grace, and the uprightness of his walk, and the simplicity of his conversation, the bias of his mind, and the tenor of his conduct and behaviour towards God and men; this principle he retained, this frame and disposition of soul continued with him, and he acted up to it in all things; he held fast his faith and confidence in the Lord his God, and he professed his cordial love and sincere affection for God, and his filial fear and reverence of him; and this he did still, notwithstanding all the assaults and temptations of Satan, and all the sore afflictions and trials he met with; an instance this of persevering grace, and of the truth of what Job after expresses, (^{<8170>}Job 17:9); and this he did, even says the Lord to Satan,

although thou movedst me against him, to destroy him without cause; not that Satan could work upon God as he does upon men, both good and bad, especially the latter; nor could he so work upon him as to cause him to change his mind and will, who is unchangeable in his nature and purposes; but the sense is, he made a motion to him, he proposed it, requested and entreated, and did not barely propose it, but urged it with importunity, was very solicitous to have it done; and he prevailed and succeeded according to God’s own determinate counsel and will, though only in part; for he moved him to “destroy him”, himself, his body, if not his soul; for this roaring lion seeks to devour men, even the sheep and lambs of Christ’s flock: or “to swallow him up”^{f66}, as the word signifies; that he might be delivered to him, who would make but one morsel of him, swallow him up alive, as a lion any creature, or any other beast of prey. Mr. Broughton renders it, “to undo him”; and we say of a man, when he has lost his substance, that he is undone; and in this sense Job was destroyed or

undone, for he had lost his all: and this motion was made “without cause”, there was no just reason for it; what Satan suggested, and the calumny he cast upon Job, was not supported by him, he could give no proof nor evidence of it; and it was in the issue and event “in vain”, as the word ^{f67} may be rendered; for he did not appear, notwithstanding all that was done to him, to be the man Satan said he was, nor to do the things, or say the words, Satan said he would.

Ver. 4. *And Satan answered the Lord, and said,* etc.] Satan would not as yet own that Job was the man the Lord had described; but still would suggest, that he was a selfish and mercenary man, and that what had been done to him was not a sufficient trial of his integrity; the thing had not been pushed far and close enough to discover him; he had lost indeed his substance, and most of his servants, and all his children, but still he had not only his own life, but his health and ease; and so long as he enjoyed these he would serve God, though only for the sake of them: and therefore, says he, as it is usually and proverbially said,

skin for skin, yea, all that a man hath will he give for his life; the Targum is,

“member for member;”

which the Jewish commentators, many of them, explain thus, that if a man’s head or his eyes are in danger, he will lift up his hand or his arm, and expose that in order to save the other; but the word is generally used of the skin, and so it may in this sense; and mean the skin of his hand, as a shield for the skin of his head or eye, as Gussetius observes ^{f68}: some understand it of the skins of others for his own skin, which he will part with, that he may keep that; nay, he will give all that he is possessed of for the preservation of his life, so dear is that unto him; meaning either the skins of beasts, in whom the principal substance of men consisted in those times and countries, and whose skins slain for food, and in sacrifice, might be of worth and value, and used in traffic; or, as others think, money cut out of leather made of skins is meant, which a man would part with, even all such money he had in the world, and even his “suppellex”, or all the goods of his house, for to save his life: or the sense is, that Job would not only give the skins of his beasts, even of all that he had, for his own skin, but the skins of his servants, nay, of his own children, provided he could but keep his own skin; and hereby Satan suggests, that Job did not regard the loss his cattle, nor of his servants, nor even of his children, so long as he had his own life

and health; and thus represents him as a lover of himself, and as cruel and hardhearted, and without natural affections to his children; the contrary to which is very manifest from (~~ROM5~~ Job 1:5); or rather this designs his own skin, and may be rendered, “skin upon skin”, or “skin even unto skin”, or “skin within skin”^{f69}; for man has two skins, an inward and an outward one, called the “cutis” and “cuticula”, “derma” and “epidermis”; the latter is of a whitish colour, and is properly the covering of the skin, is very thin, and void of sensation^{f70}, which may be raised up by a blister, and taken off without pain; but the other is reddish, and very sensible of pain, and cannot be taken off without putting a man to the most exquisite misery; and yet a man will part with both skins, and if he had ever so many, or he willing to be put to the greatest torment, rather than part with his life: and to this one point all the above senses, and others given by interpreters, tend, namely, to observe how precious the life of man is to him; and if this was all that Satan meant, it is very trite; but he seems to insinuate something more, and that is, that any man, and so Job though reckoned a good man, would not only part with all the skins he had, and the substance he was possessed of, to save his life, but he would part with his God, and his religion, and the profession of it, for the sake of it, which is false; for there is something more valuable than life to good men; they reckon the loving kindness of God better than life, and would sooner lose their lives than risk the danger of losing their interest in it; and are willing to part with their lives for the sake of God and true religion, for the sake of Christ and his Gospel, and for his cause and interest, as many have done.

Ver. 5. *But put forth thine hand now, and touch his bone and his flesh,* etc.] That is, his body, which consisted of flesh and bones; these are the constituent parts of the body, and which distinguish it from spirit, (~~Q249~~ Luke 24:39); this is the motion made by Satan for a second trial of Job’s integrity; he moves that God would take off his hand of providence over him, which secured his health unto him, and stretch his hand of power upon him, and fill his flesh with diseases, and his bones with rottenness; or break them, and touch him to the quick, to the marrow, which gives exquisite pain; or by his bone may be meant him himself^{f71}:

and he will curse thee to thy face; he will fly in thy face, arraign thy providence, and call in question thy wisdom, justice, truth, and faithfulness: or he will “bless thee”^{f72}, and take his farewell of thee^{f73}, and have nothing more to do with thee or religion; if he does not do this, for something is to be understood, the words being an imprecation, let me be in a worse

condition than I am at present; let me not have the liberty of ranging about in the earth, to do the mischief I delight in; let me bound, and cast into the bottomless pit before my time, or be thrown into the lake burning with fire and brimstone, where I know I must be forever.

Ver. 6. *And the Lord said unto Satan, behold, he [is] in thine hand,* etc.]

Well may a behold be prefixed to this, it being matter of wonder and astonishment that a saint and servant of God should be permitted to be in the hand of Satan; which yet must not be so understood; as if he was off of, and no more upon the heart of God; or as if he was out of the hands of God, and out of the hands of Christ; or as if he was become Satan's property, and a child of his; for neither of these can be true of a good man: nothing can separate him from the love of God; not Satan and all his principalities and powers; nor can men or devils pluck them out of his hands, nor out of the hands of his son; nor can those who are the children of God be any more the servants of sin, or the vassals of Satan; or in other words, nor can any of them be a child of God one day, and a child of the devil the next, which is the divinity of some men: nor is the sense of this passage, that Satan had leave to do with Job as he pleased, for then he would have utterly destroyed him; but the power granted him was a limited one, as follows:

but save his life: or "soul"^{f74}; which some understand of his rational soul, that which remains after death, and which, Maimonides^{f75} observes, Satan has no power over; and according to some the meaning is, do not disturb his mind to distraction, so as to deprive him of his senses, and of the exercise of his rational powers, which through the influence of Satan men have sometimes lost; (see ~~MARK~~ Mark 5:4,5); this is barred against in the permission granted; for otherwise it would not have been a proper trial of Job's integrity; for, should he have been deprived of his reason, and uttered ever such bad things, it would have been no proof of his insincerity; as may be observed in good men in a delirium, they will utter bad words, and do or attempt to do bad things, which is not to be ascribed to their want of grace, but to their want of reason: but rather "life" is meant; not Job's spiritual life, for that was in no danger of being lost; all the devils in hell cannot deprive a truly good man of his spiritual life; grace in him is a well of living water, springing: up to eternal life; he can never die the second death; his life is hid with Christ in God, and is bound up in the bundle of life with the Lord his God, who so is out of the reach of Satan; but corporeal life, which the devil by permission may take away, and is said to have the power of

death, which by leave he exercised over men, but here he is restrained from it: Job's life must be spared, that it might fully appear he got the victory over Satan, and stood in his integrity; and that he might still glorify God in a course of afflictions he was yet to endure, in the exercise of his faith, hope, love, patience, humility, submission, and resignation of his will to God; and besides, his appointed time was not come, he had many more days, months, and years, the number of which were with God, to live in the world, as he accordingly did.

Ver. 7. *So went Satan forth from the presence of the Lord,* etc.] With leave and license, with power and authority, as the Targum; having got his commission enlarged, on a fresh grant, to do more mischief to Job, he departed directly and immediately, being eager to put in execution what he had a permission to do; (see Gill on "^{<38012>}Job 1:12");

and smote Job with sore boils, from the sole of his foot unto his crown: with hot and burning ulcers, such as were inflicted on the Egyptians in the plague of the boils and blains, called the botch of Egypt, (see ^{<0190>}Exodus 9:10,11 ^{<16327>}Deuteronomy 28:27); it is in the original text "with a bad boil", or "the worst"^{f76}; it was as it were but one boil; they stood so thick and close together, that they were as one, reaching from head to foot, and spreading all over his body, so that there was no part free; he was full of sores; as Lazarus, and to him may be applied what is said in a figurative sense of the Jews, (^{<2306>}Isaiah 1:6); and this boil or boils were of the worst sort, and most hot and angry, and gave the most exquisite pain, and what Job was "smitten" with at once; they did not rise up in pimples and pustules at the first, and gradually gathered and came to an head, but he was at once covered with burning ulcers at their height, and with running sores; this was done by Satan, through divine permission; who, when he has leave, can inflict diseases on the bodies of men, as he did in the days of Christ on earth, (see ^{<0175>}Matthew 17:15,18 ^{<0236>}Luke 13:16); some Jewish writers, as R. Simeon, say, that the devil heated the air, and thereby caused inflammation in Job's blood, which broke out in boils; but then this would have affected others besides him: many are the conjectures of learned men ^{f77} about this disease of Job's, some taking it to be the leprosy ^{f78}, others the scurvy, others an erysipelas, etc. Bolducius reckons up no less than fourteen diseases that are attributed to him, collected from his own words, (^{<3015>}Job 7:5 16:13,15,16 19:20 30:16-19); a late learned writer ^{f79} thinks it was the smallpox.

Ver. 8. *And he took him a potsherd to scrape himself withal*, etc.] His mouth was shut, his lips were silent, not one murmuring and repining word came from him, amidst all this anguish and misery he must be in; much less anything that looked like cursing God and blaspheming him, as some are said to do, because of their pains and their sores, (^{f661b}Revelation 16:11); but Job bore his with the utmost patience; he took a piece of a broken pot, which perhaps lay in the ashes among which he sat, and scraped himself with it; either as some think to allay the itching, or rather to remove the purulent matter that ran from his boils; which he used instead of linen rags to wipe them with, having no surgeon to come near him, to mollify his ulcers with ointment, to supple them with oil, and lay healing plasters upon them; there were none to do any of these things for him; his maids and his servants, and even his wife, stood at some distance from him; the smell of him might be so nauseous, that it was intolerable, he was obliged to do what was done himself, which is here mentioned; though it seems something strange and unnatural, considering his case; Schmidt thinks that this scraping was done by him as a rite and ceremony used by mourners in those times and countries, and which Job would not omit though his body was full of sores:

and he sat down among the ashes; which was often done in cases of mourning and humiliation, (see Jon 3:6 ^{f4112b}Matthew 11:21); and which Job did to humble himself under the mighty hand of God upon him; whether these ashes were outside or inside the house is not certain; some think they were outside, and that he had no house to dwell in, nor bed to lie on, nor couch to sit upon, and therefore was obliged to do as he did; but the contrary is evident from (^{f8713b}Job 7:13 19:15); others say, that his disease being the leprosy, he was obliged to sit alone and outside; but it is not certain that that was his disease; and besides, the law concerning lepers did not as yet exist; and had it, it would not have been binding on Job, who was not of the Israelitish nation: the vulgar notion that Job sat upon a dunghill outside the city has no other foundation than the Septuagint version of this passage, which is a wrong one; for his sitting in ashes, there might be a reason in nature, and it might be chosen on account of his disease; for ashes are a drier, and an abstersive of ulcers, and Galen ^{f80} says they are used in fresh wounds to stop the flow of the blood.

Ver. 9. *Then said his wife to him*, etc.] The Jews ^{f81}, who affect to know everything, say, that Job's wife was Dinah, the daughter of Jacob, as the Targum, but this is not very likely; however, we may observe that

polygamy had not obtained in these early times; Job had but one wife, and very probably she is the same that after all this bore him ten children more; since we never read of her death, nor of his having any other wife, and might be a good woman for anything that appears to the contrary; and Job himself seems to intimate the same, though she was in the dark about this providence, and under a sore temptation on that account; and therefore says to her husband,

dost thou still retain thine integrity? not as blaming him for insisting and leaning on his integrity, and justifying, and not humbling himself before God, when he should rather confess his sins and prepare for death; for this is contrary to the sense of the phrase used, (~~1808B~~ Job 2:3); where Job is applauded by the Lord himself for holding fast his integrity; nor will Job's answer comport with this sense of her words; nor did she speak as wondering that he should still retain it among so many sore temptations and afflictions; though indeed persevering grace is a marvellous thing; but then he would never have blamed her for such an expression: nor said she this as upbraiding and reproaching him for his religion and continuance in it, and mocking at him, and despising him on that account, as Michal did David; but as suggesting to him there was nothing in religion, and advising him to throw up the profession of it; for he might easily see, by his own case and circumstances, that God had no more regard to good men than to bad men, and therefore it was in vain to serve him; the temptation she laboured under was the same with that good man's, Asaph, (~~19731~~ Psalm 73:11-14);

curse God, and die: which is usually interpreted, curse God and then destroy thyself; or utter some such blasphemous words, as will either provoke him to destroy thee, or will make thee liable to be taken notice of by the civil magistrate and put to death for it; or do this in revenge for his hand upon thee, and then die; or, though thou diest; but these are all too harsh and wicked to be said by one that had been trained up in a religious manner, and had been so many years the consort of so holy and good a man: the words may be rendered, "bless God and die"^{f82}; and may be understood either sarcastically, go on blessing God till thou diest; if thou hast not had enough of it, take thy fill of it, and see what will be the issue of it; nothing but death; wilt thou still continue "blessing God and dying?" so some^{f83} render the words, referring to what he had said in (~~18021~~ Job 1:21); or else really and sincerely, as advising him to humble himself before God, confess his sins, and "pray"^{f84} unto him that he would take him out of

this world, and free him from all his pains and sorrow; or rather the sense is, “bless God”: take thy farewell of him^{f85}; bid adieu to him and all religion, and so die; for there is no good to be hoped for on the score of that, here or hereafter; or at least not in this life: and so it amounts to much the same as before; and this sense is confirmed by Job’s answer, which follows.

Ver. 10. *But he said unto her, thou speakest as one of the foolish women speaketh*, etc.] The wicked and profane women of that age; he does not say she was one of them, but spake like them; which intimates that she was a good woman, and had always been thought to be so; but now spake not like herself, and one of her profession, but like carnal persons: Sanctius thinks Job refers to the Idumean women, who, like other Heathens, when their god did not please them, or they could not obtain of them what they desired, would reproach them, and cast them away from there, throw them into the fire, or into the water, as the Persians are said to do; and so Job’s wife, because of the present afflictive providence, was for casting off God and all religion; in this she spake and acted like those wicked people later observed, (^{<8214>}Job 21:14,15); and like those carnal professors among the Jews in later times, (^{<3014>}Malachi 3:14); this was talking foolishly, and Job’s wife spake after this foolish manner, which he resented:

what? this he said as being angry with her, and having indignation at what she said; and therefore, in this quick, short, and abrupt manner, reproves her for her folly:

shall we receive good at the hand of God, and shall we not receive evil? as all good things temporal and spiritual, the blessings of Providence; and all natural, though not moral evil things, even all afflictions which seem, or are thought to be evil, come from the mouth of God, and are according to his purpose, counsel, and will; so they are all dispensed by the hand of God, and should be kindly, cheerfully, readily, and willingly received, the one as well as the other; (see ^{<2133>}Lamentations 3:38 ^{<3017>}James 1:17 ^{<3016>}Amos 3:6). Job suggests that he and his wife had received many good things from the Lord, many temporal good things, as appears from (^{<3002>}Job 1:2,3); they had their beings in him, and from him; they had been preserved in them by him; they had had an habitation to dwell in, and still had; God had given them food and raiment, wherewith it became them to be content; they had had a comfortable family of children until this time, and much health of body, Job till now, and his wife still, for ought appears; of their former happy

circumstances, (see ^{<8301>}Job 29:1-25); and besides these outward mercies, they had received God as their covenant God, their portion, shield, and exceeding great reward; they had received Christ as their living Redeemer; they had received the Spirit, and his grace, the root of the matter was in them; they had received justifying, pardoning, and adopting: grace, and a right unto and meetness for eternal life, which all good men receive of God; and therefore such must expect to receive evil things, or to partake of afflictions, since God has appointed these for them, and has told them of them, that they shall befall them; and beside they are for their profit and advantage; and the consideration of the good things that have been received, and are now enjoyed, as well as what they have reason to believe they shall enjoy in heaven to all eternity, should make them ready and willing to bear evil things quietly and patiently; (see ^{<8113>}Hebrews 11:26 ^{<2123>}Luke 16:26); so Achilles in Homer ^{f86} represents Jove as having two vessels full of gifts, one of good things, the other of evil, and sometimes he takes and gives the one, and sometimes the other:

in all this did not Job sin with his lips; not in what he said to his wife, it was all right and good; nor under the whole of his affliction hitherto, he had not uttered one impatient, murmuring, and repining word at the hand of God; the tongue, though an unruly member, and under such providences apt to speak unadvisedly, was bridled and restrained by Job from uttering anything indecent and unbecoming: the Targum, and many of the Jewish writers, observe that he sinned in his heart, but not with his lips; but this is not to be concluded from what is here said; though it is possible there might be some risings of corruptions in his heart, which, by the grace of God that prevailed in him, were kept under and restrained from breaking out.

Ver. 11. *Now when Job's three friends heard of all this evil that was come upon him*, etc.] Of the loss of his substance, servants, and children, and of his own health; the news of which soon spread in the adjacent countries, Job being a person of great note, and his calamity so very extraordinary and uncommon: who these three friends were is after observed; they living at some distance from him, held a correspondence with him, and he with them, being good men; and now act the friendly part in paying him a visit under such circumstances; (^{<2077>}Proverbs 17:17);

they came everyone from his own place; from the country, city, town, or habitations where they lived; whether they walked or rode is not said, their names are as follow:

Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite; the first of these, Eliphaz, was either from Teman, a city in Edom, on the borders of Arabia Deserta, as the Targum; or a descendant of Teman, a grandson of Esau; not Eliphaz the son of Esau, (Gen 36:11) as the Targum on that place says; for he was the father of Teman, from whom this Eliphaz sprang: the second, Bildad, was a descendant from Shuah, a son of Abraham, by Keturah, (^{<127>}Genesis 25:2); whose posterity with geographers are called Sauchites, Sauchaeans, Sacceans, and settled in Arabia Deserta, from whence Bildad came: the third, Zophar the Naamathite, who he was, and why so called, is not certain; there is nothing but conjectures concerning him; it is most probable that he lived in Arabia Deserta, or on the borders of it, near to Job's country and that of his other two friends ^{f87}; there was a Naamath in the land of Uz, which was Job's country according to Fretelius ^{f88}: the Septuagint version calls Eliphaz the king of the Temanites, and Bildad the tyrannus, or governor, of the Sauchaens, and Zophar king of the Minaeans ^{f89}:

for they had made an appointment together; upon hearing of Job's trouble, they got together, and fixed upon a time and place to meet together and proceed on in their journey to Job's house:

to come to mourn with him, and to comfort him; the first word signifies to "move to him" ^{f90} not as Sephorno explains it, to go with him from place to place, that he might not lay hands on himself; but rather, as the Latin interpreter of the Targum, to move their heads at him; as persons, to show their concern for, and sympathy with, the afflicted, shake their heads at them: the meaning is, that they came to condole his misfortunes, and to speak a word of comfort to him under them; and no doubt but they came with a real and sincere intent to do this, though they proved miserable comforters of him; (^{<128>}Job 16:2).

Ver. 12. *And when they lifted up their eyes afar off*, etc.] Either when at some distance from Job's house, and he being without in the open air, as some think; or as they entered his house, he being at the further part of the room, or in another further on, which they could see into:

and knew him not; at first sight; until they came nearer to him, his garments being rent, and his head shaved, and his body covered all over with boils; so that he was so deformed and disfigured that they could not know him at first, and could scarcely believe him to be the same person:

they lifted up their voice and wept: they wept and cried aloud, being greatly affected with the sight of him, and their hearts sympathizing with him under his afflictions, being his cordial friends, and of that disposition, to weep with those that weep:

and they rent everyone his mantle, or “cloak”; in token of mourning, as Job had done before, (see Gill on “⁸⁰²²Job 1:20”);

and sprinkled dust upon their heads towards heaven; that is, they took up handfuls of dust from off the ground, and threw it up in the air over their heads, which fell upon them and covered them; which was another rite or ceremony used by mourners, as Jarchi observes, and showed the vehemence of their affections and passions, and the confusion they were in at seeing their friend in such a miserable condition; (see ⁶⁰⁷⁶Joshua 7:6 ³⁷³Ezekiel 27:30 ³⁹¹⁰Lamentations 2:10).

Ver. 13. *So they sat down with him upon the ground seven days and seven nights*, etc.] Which was the usual time of mourning, (⁶⁵⁰⁰Genesis 50:10) (⁶⁸¹³1 Samuel 31:13 ³⁹¹⁵Ezekiel 3:15); not that they were in this posture all this time, without sleeping, eating, or drinking, and other necessaries of life; but they came and sat with him every day and night for seven days and nights running, and sat the far greater part of them with him, conforming themselves to him and sympathizing with him:

and none spake a word unto him; concerning his affliction and the cause of it, and what they thought about it; partly through the loss they were at concerning it, hesitating in their minds, and having some suspicion of evil in Job; and partly through the grief of their own hearts, and the vehemence of their passions, but chiefly because of the case and circumstances Job was in, as follows:

for they saw that [his] grief was very great; and they knew not well what comfort to administer, and were fearful lest they should add grief to grief; or they saw that his “grief increased exceedingly”^{f91}; his boils, during these seven days, grew sorer and sorer, and his pain became more intolerable, that there was no speaking to him until he was a little at ease, and more composed and capable of attending to what might be said; they waited a

proper opportunity, and which they quickly had, by what Job said in the following chapter: this account is given of his three friends in this place, because the greater part of the book that follows is taken up in giving an account of a dispute which passed between him and them, occasioned by what he delivered in the next chapter.

CHAPTER 3

INTRODUCTION TO JOB 3

In this chapter we have an account of Job's cursing the day of his birth, and the night of his conception; (~~KB1~~ Job 3:1-3); first the day, to which he wishes the most extreme darkness, (~~KB2~~ Job 3:4,5); then the night, to which he wishes the same and that it might be destitute of all joy, and be cursed by others as well as by himself, (~~KB3~~ Job 3:6-9); The reasons follow, because it did not prevent his coming into the world, and because he died not on it, (~~KB4~~ Job 3:10-12); which would, as he judged, have been an happiness to him; and this he illustrates by the still and quiet state of the dead, the company they are with, and their freedom from all trouble, oppression, and bondage, (~~KB5~~ Job 3:13-19); but however, since it was otherwise with him, he desires his life might not be prolonged, and expostulates about the continuance of it, (~~KB6~~ Job 3:20-23); and this by reason of his present troubles, which were many and great, and came upon him as he feared they would, and which had made him uneasy in his prosperity, (~~KB7~~ Job 3:24-26).

Ver. 1. *After this opened Job his mouth,* etc.] order to speak, and began to speak of his troubles and afflictions, and the sense he had of them; for though, this phrase may sometimes signify to speak aloud, clearly and distinctly, and with great freedom and boldness, yet here it seems to design no more than beginning to speak, or breaking silence after it had been long kept: he spake after his first trial and blessed the name of the Lord, and upon his second, and reprov'd his wife for her foolish speaking; but upon the visit of his three friends, and during the space of seven days, a profound silence was kept by him and them; and when he perceived that they chose not to speak to him, and perhaps his distemper also decreased, and his pain somewhat abated, he broke out into the following expressions:

and cursed his day: he did not curse his God, as Satan said he would, and his wife advised him to: nor did he curse his fellow creatures, or his friends, as wicked men in passion are apt to do, nor did he curse himself, as profane persons often do, when any evil befalls them; but he cursed his day; not the day on which his troubles came upon him, for there were more

than one, and they were still continued, but the day of his birth, as appears from (~~188B~~ Job 3:3); and so the Syriac and Arabic versions add here, “in which he was born”; and what is meant by cursing it may be learnt from his own words in the following verses, the substance of which is, that he wished either it had never been, or he had never been born; but since that was impossible, that it might be forgotten, and never observed or had in esteem, but be buried oblivion and obscurity, and be branded with a black mark, as an unhappy day, for ever: the word ^{f92} signifies, he made light of it, and spoke slightly and contemptibly of it; he disesteemed it, yea, detested it, and could not bear to think of it, and desired that it might be disrespected by God and men; so that there is no need of such questions, whether it is in the power of man to curse? and whether it is lawful to curse the creature? and whether a day is capable of a curse? The frame of mind in which Job was when he uttered these words is differently represented; some of the Jewish writers will have it that he denied the providence of God, and thought that all things depended upon the stars, or planets which rule on the day a man is born, and therefore cursed his stars; whereas nothing is more evident than that Job ascribes all that befell him to the purpose and providence of God, (~~1823H~~ Job 23:14); some say he was in the utmost despair, and had no hope of eternal life and salvation, but the contrary to this is clear from (~~1813I5~~ Job 13:15,16,18 19:25-27); and many think he had lost all patience, for which he was so famous; but if he had, he would not have been so highly spoken of as he is in (~~1816I~~ James 5:11); it is true indeed there may be a mixture of weakness with respect to the exercise of that grace at this time, and which may appear in some after expressions of his; yet were it not for these and the like, as we could not have such an idea of his sorrows and afflictions, and of that quick sense and perception he had of them, so neither of his exceeding great patience in enduring them as he did; and, besides, what impatience he was guilty of was not only graciously forgiven, but he through the grace of God was enabled to conquer; and patience had its perfect work in him, and he persevered therein to the end; though after all he is not to be excused of weakness and infirmity, since he is blamed not only by Elihu, but by the Lord himself; yea, Job himself owned his sin and folly, and repented of it, (~~1810B~~ Job 40:4,5 42:6).

Ver. 2. *And Job spake, and said.*] Or “answered and said” ^{f93}, though not a word was spoken to him by his friends; he answered to his own calamity, and to their silence, as Schmidt observes; and this word is sometimes used

when nothing goes before, to which the answer is, as many Jewish writers observe, as in (^{<1227>}Exodus 32:27 ^{<1216>}Deuteronomy 26:5 27:14); Jarchi interprets it, “he cried”, and so some others ^{f94} render it: from henceforwards to (^{<1216>}Job 42:6), this book is written in a poetical style, in Hebrew metre as is thought, which at present is pretty much unknown, even to the Jews themselves; some have been of opinion, that the following discourses between Job and his friends were not originally delivered in metre, but were put into this form by the penman or writer of the book; but of this we cannot be certain; in the Targum in the king of Spain’s Bible it is, “and Job sung and said”.

Ver. 3. *Let the day perish wherein I was born*, etc.] Here begins Job’s form of cursing his day, and which explains what is meant by it; and it may be understood either of the identical day of his birth, and then the sense is, that he wished that had never been, or, in other words, that he had never been born; and though these were impossible, and Job knew it, and therefore such wishes may seem to be in vain, yet Job had a design herein, which was to show the greatness of his afflictions, and the sense he had of them: or else of his birthday, as it returned year after year; and then his meaning is, let it not be kept and observed with any solemnity, with feasting and other expressions of joy, as the birthdays of great personages especially were, and his own very probably had been, since his children’s were, (^{<1200>}Job 1:4); but now he desires it might not be so for the future, but be entirely disregarded; he would have it perish out of his own memory, and out of the memory of others, and even be struck out of the calendar, and not be reckoned with the days of the month and year, (^{<1200>}Job 3:6); both may be intended, both the very day on which he was born, and the yearly return of it:

and the night [in which] it was said, there is a man child conceived; that is, let that night perish also; he wishes it had not been, or he had not been conceived, or for the future be never mentioned, but eternally forgotten: Job goes back to his conception, as being the spring of his sorrows; for this he knew as well as David, that he was shapen in iniquity, and conceived in sin, (see ^{<1214>}Job 14:4); but rather, since the particular night or time of conception is not ordinarily, easily, and exactly known by women themselves, and much less by men; and more especially it could not be told what sex it was, whether male or female that was conceived, and the tidings of it could not be brought by any; it seems better with Aben Ezra to render the word ^{f95}, “there is a man child brought forth”, which used to be

an occasion of joy, (^{<B162>}John 16:21); and so the word is used to bear or bring forth, (^{<B347>}1 Chronicles 4:17); (see ^{<B405>}Jeremiah 20:15); and, according to him, it was a doubt whether Job was born in the day or in the night; but be it which it will, if he was born in the day, he desires it might perish; and if in the night, he wishes the same to that; though the words may be rendered in a beautiful and elegant manner nearer the original, “and the night [which] said, a man child is conceived”^{f96}; representing, by a prosopopoeia, the night as a person conscious of the conception, as an eyewitness of it, and exulting at it, as Schultens observes.

Ver. 4. *Let that day be darkness*, etc.] Not only dark, but darkness itself, extremely dark; and which is to be understood not figuratively of the darkness of affliction and calamity; this Job would not wish for, either for himself, who had enough of that, or for others; but literally of gross natural darkness, that was horrible and dreadful, as some^{f97} render it: this was the reverse of what God said at the creation, “let there be light”, (^{<B003>}Genesis 1:3), and there was, and he called it day; but Job wishes his day might be darkness, as the night; either that it had been always dark, and never become day, or in its return be remarkably dark and gloomy:

let not God regard it, from above; that is, either God who is above, and on high, the High and Holy One, the Most High God, and who is higher than the highest, and so this is a descriptive character of him; or else this respects the place where he is, the highest heaven, where is his throne, and from whence he looks and takes notice of the sons of men, and of all things done below: and this wish must be understood consistent with his omniscience, who sees and knows all persons and things, even what are done in the dark, and in the darkest days; for the darkness and the light are alike to him; and as consistent with his providence, which is continually exercised about persons and things on earth without any intermission, even on every day in the year; and was it to cease one day, hour, or moment, all would be dissolved, and be thrown into the utmost confusion and disorder: but Job means the smiles of his providence, which he wishes might be restrained on this day; that he would not cause his sun in the heavens to shine out upon it, nor send down gentle and refreshing showers of rain on it; in which sense he is said to care for and regard the land of Canaan, (^{<B111>}Deuteronomy 11:11,12); where the same word is used as here; or the sense is, let it be so expunged from the days of the year, the when it is sought for, and if even it should be by God himself, let it not be found; or let him not “seek”^{f98} after it, to do any good upon it:

neither let the light shine upon it; the light of the sun, or the morning light, as the Targum, much less the light at noonday; even not the diurnal light, as Schmidt interprets it, in any part of the day: light is God's creature, and very delightful and desirable; the best things, and the most comfortable enjoyments, whether temporal, spiritual, or eternal, are expressed by it; and, on the other hand, a state of darkness is the most uncomfortable, and therefore the worst and most dismal things and states are signified by it.

Ver. 5. *Let darkness and the shadow of death stain it*, etc.] Let there be such darkness on it as on persons when dying, or in the state of the dead; hence the sorest afflictions, and the state of man in unregeneracy, are compared unto it, (⁴⁹²⁰⁴Psalm 23:4 ²³⁰²Isaiah 9:2); let there be nothing but foul weather, dirt, and darkness in it, which may make it very uncomfortable and undesirable; some render the word, "let darkness and [the] shadow of death redeem it"^{f99}, challenge and claim it as their own, and let light have no share or property in it:

let a cloud dwell upon it; as on Mount Sinai when the law was given; a thick dark cloud, even an assemblage of clouds, so thick and close together, that they seem but one cloud which cover the whole heavens, and obscure them, and hinder the light of the sun from shining on the earth; and this is wished to abide not for an hour or two, but to continue all the day:

let the blackness of the day terrify it; let it be frightful to itself; or rather, let the blackness be such, or the darkness of it such gross darkness, like that as was felt by the Egyptians; that the inhabitants of the earth may be terrified with it, as Moses and the Israelites were at Mount Sinai, at the blackness, tempest, thunders, and lightnings, there seen and heard: as some understand this of black vapours exhaled by the sun, with which the heavens might be filled, so others of sultry weather and scorching heat, which is intolerable: others render the words, "let them terrify it as the bitternesses of the day"^{f100}; either with bitter cursings on it, or through bitter calamities in it; or, "as those [who have] a bitter"^{f101} day", as in the margin of our Bibles, and in others.

Ver. 6. *As [for] that night*, etc.] The night of conception; Job imprecated evils on the day he was born, now on the night he was conceived in, the returns of it:

let darkness seize upon it; let it not only be deprived of the light of the moon and stars, but let an horrible darkness seize upon it, that it may be an uncommon and a terrible one:

let it not be joined unto the days of the year; the solar year, and make one of them; or, “let it not be one among them”^{f102}, let it come into no account, and when it is sought for, let it not appear, but be found wanting; “or let it not joy” or “rejoice among the days of the year”^{f103}, as Jarchi, Aben Ezra, and others interpret it, or be a joyful one, or anything joyful done or enjoyed in it:

let it not come into the number of the months; meaning not the intercalated months, as Sephorno, nor the feasts of the new moon, as others, but let it not serve to make up a month, which consists of so many days and nights, according to the course of the moon; the sense both of this and the former clause is, let it be struck out of the calendar.

Ver. 7. *Lo, let that night be solitary*, etc.] Let there be no company for journeys, or doing any business; no meetings of friends, neighbours, or relations on it, for refreshment, pleasure, and recreation, after the business of the day is over, as is frequently done; let there be no associations of this kind, or any other: in the night it was usual to have feasts on various accounts, and especially on account of marriage; but now let there be none, let there be as profound a silence as if all creatures, men and beasts, were dead, and removed from off the face of the earth, and nothing to be heard and seen on it: or, “let it be barren” or “desolate”^{f104}, so R. Simeon bar Tzemach interprets it, and refers to (²³⁴²¹Isaiah 49:21); that is, let no children be born in it, and so no occasion for any joy on that account, as follows; let it be as barren as a flint^{f105}:

let no joyful voice come therein; which some even carry to the nocturnal singing of saints in private or in public assemblies, and to the songs of angels, those morning stars in heaven; but it seems rather to design natural or civil joy, or singing on civil accounts; as on account of marriage, and particularly on account of the birth of a child, and especially his own birth, and even any expressions of joy on any account; and that there might not be so much as the crowing of a cock heard, as the Targum has it.

Ver. 8. *Let them curse it that curse the day*, etc.] Their own day, either their birthday, or any day on which evil befalls them; and now such as are used to this, Job would have them, while they were cursing their own day,

to throw some curses upon his; or that curse the daylight in general, as adulterers and murderers, who are said to rebel against the light, (see ^{<3913>}Job 24:13,17); and as some Ethiopians, who lived near Arabia, and so known to Job, who supposed there was no God, and used to curse the sun when it rose and set, as various writers relate ^{f106}, called by others ^{f107} Atlantes; or it may design such persons who were hired at funerals, to mourn for the dead, and who, in their doleful ditties and dirges, used to curse the day on which the person was born whom they lamented; or it may be rather the day on which he died; hence it follows:

who are ready to raise up their mourning; who were expert at the business, and who could raise up a howl, as the Irish now do, or make a lamentation for the dead when they pleased; such were the mourning women in (^{<3917>}Jeremiah 9:17,18); and those that were skilful of lamentation, (^{<3916>}Amos 5:16); some render the words, “who are ready to raise up Leviathan” ^{f108}, and interpret it either of the whale, which, when raised up by the fishermen, they are in danger of their vessels being overturned, and their lives lost, and then they curse the day that ever they entered into such service, and exposed themselves to such danger; or of fish in general, and of fishermen cursing and swearing when they are unsuccessful: some understand this of astrologers, magicians, and enchanters, raising spirits, and particularly the devil, who they think is meant by Leviathan; but it seems best with a little alteration from Gussetius, and Schultens after him, to render the words thus,

“let the cursers of the day fix a name upon it; let those that are ready “to anything, call it” the raiser up of Leviathan;”

that is, let such who either of themselves are used to curse days, or are employed by others to do it, brand this night with some mark of infamy; let them ascribe all dreadful calamities and dismal things unto it, as the source and spring of them; which may be signified by Leviathan, that being a creature most formidable and terrible, of which an account is given in the latter part of this book; but many Jewish writers ^{f109} render it “mourning”, as we do.

Ver. 9. *Let the stars of the twilight thereof be dark*, etc.] Either of the morning or evening twilight; both may be meant, rather the latter, because of the following clause; the sense is, let not these appear to adorn the heavens, and to relieve the darkness of the night, and make it more pleasant and delightful, as well as to be useful to travellers and sailors:

let it look for light, but [have] none; that is, either for the light of the moon and stars, to shine in the night till daybreak, or for the light of the sun at the time when it arises; but let it have neither; let the whole time, from sun setting to sunrising, from one twilight to another, be one continued gross and horrible darkness; here, by a strong and beautiful figure, looking is ascribed to the night:

neither let it see the dawning of the day; or, “let it not see the eyelids of the morning”^{f110}, or what we call “peep of day”; here, in very elegant language, the dawn of morning light is expressed, which is like the opening of an eye and its lids, quick and vibrating, when light is let in and perceived; or this may be interpreted of the sun, the eye of the morning and of light, and of its rays, which, when first darted, are like the opening of the eyelids.

Ver. 10. *Because it shut not up the doors of my [mother’s] womb*, etc.] Or “of my belly”^{f111}, or “womb”; which Aben Ezra interprets of the navel, by which the infant receives its food and nourishment before it is born, and which, if closed, he must have died in embryo; but rather it is to be understood of his mother’s womb, called his, because he was conceived and bore in it, and was brought forth from it; and the sense is, that he complains of the night, either that it did not close his mother’s womb, and hinder the conception of him, as Gersom, Sephorno, Bar Tzemach, and others, and is the usual sense of the phrase of closing the womb, and which is commonly ascribed to God, (^{<0217>}Genesis 20:17,18) (^{<0005>}1 Samuel 1:5,6); which Job here attributes to the night, purposely avoiding to make mention of the name of God, that he might not seem to complain of him, or directly point at him; or else the blame laid on that night is, that it did not so shut up the doors of his mother’s womb, that he might not have come out from thence into the world, wishing that had been his grave, and his mother always big with him, as Jarchi, and which sense is favoured by (^{<0217>}Jeremiah 20:17); a wish cruel to his mother, as well as unnatural to himself:

nor hid sorrow from mine eyes; which it would have done, had it done that which is complained of it did not; had it he could not have perceived it experimentally, endured the sorrows and afflictions he did from the Chaldeans and Sabeans, from Satan, his wife, and friends; and had never known the trouble of loss of substance, children, and health, and felt those

pains of body and anguish of mind he did; these are the reasons of his cursing the day of his birth, and the night of his conception.

Ver. 11. *Why died I not from the womb?* etc.] That is, as soon as he came out of it; or rather, as soon as he was in it, or from the time that he was in it; or however, while he was in it, that so he might not have come alive out of it; which sense seems best to agree both with what goes before and follows after; for since his conception in the womb was not hindered, he wishes he had died in it; and so some versions render it to this sense ^{f112}:

[why] did I [not] give up the ghost when I came out of the belly? since he died not in the womb, which was desirable to him, he wishes that the moment he came out of it he had expired, and is displeased because it was not so, (see ^{<2417>}Jeremiah 20:17 ^{<2391>}Hosea 9:11); thus what is the special favour of Providence, to be taken out of the womb alive, and preserved, he wishes not to have enjoyed, (see ^{<2429>}Psalms 22:9).

Ver. 12. *Why did the knees prevent me?* etc.] Not of the mother, as Jarchi, but of the midwife, who received him into her lap, and nourished and cherished him, washed him with water, salted, and swaddled him; or it may be of his father, with whom it was usual to take the child on his knees as soon as born, (see ^{<2433>}Genesis 50:23); which custom obtained among the Greeks and Romans ^{f113}; hence the goddess Levana ^{f114} had her name, causing the father in this way to own his child; his concern is, that he did not fall to the ground as he came out of his mother's womb, and with that fall die; and that he was prevented from falling by the officious knees of the midwife; that he was not suffered to fall, and be left there, without having any of the usual things done to him for the comfort and preservation of life, which was sometimes the case, (^{<2464>}Ezekiel 16:4);

or why the breasts that I should suck? since a miscarrying womb was not given, and death did not seize him immediately upon birth, but all proper care was taken to prevent it, he asks, why was there milk in the breasts of his mother or nurse to suckle and nourish him? why were there not dry breasts, such as would afford no milk, that so he might have been starved? thus he wishes the kindest things in nature and Providence had been withheld from him.

Ver. 13. *For now should I have lain still, and been quiet,* etc.] Signifying, that if the above had been his case, if he had died as soon as born, or quickly after, then he would have been laid in the grave, where he would

have lain as still as on a bed; for such is the grave to dead bodies as a bed is to those that lie down and sleep upon it; a place of ease and quiet, where there is freedom from all care and thought, from all trouble, anxiety, and distress; nay, more so than on a bed, where there is often tossing to and fro, and great disquietude, but none to the body in the grave, that is still and silent, where there is no uneasiness nor disturbance, (see ^{<18713>}Job 17:13 ^{<257D>}Isaiah 57:2);

I should have slept; soundly and quietly, which persons do not always upon their beds; sometimes they cannot sleep at all, and when they do, they are frequently distressed with uneasy thoughts, frightful dreams, and terrifying visions, (^{<18013>}Job 4:13,14 7:14); but death is a sound sleep until the resurrection morn, which Job had knowledge of, and faith in, and so considered the state of the dead in this light; death is often in Scripture expressed by sleeping, (^{<271D>}Daniel 12:2 ^{<18111>}John 11:11 ^{<18518>}1 Corinthians 15:18,20,51); which refers not to the soul, which in a separate state is active and vigorous, and always employed; but to the body, which, as in sleep, so in death, is deprived of the senses, and the exercise of them; on which account there is a great likeness between sleep and death, and out of which a man awakes brisk and cheerful, as the saints will at the time of their resurrection, which will be like an awaking out of sleep:

then had I been at rest; from all toil and labour, from all diseases and pains of body, from all troubles of whatsoever kind, and particularly from those he now laboured under, (see Gill on ^{<18177>}Job 3:17”).

Ver. 14. *With the kings and counsellors of the earth*, etc.] From whom he might descend, he being a person of great distinction and figure; and so, had he died, he would have been buried in the sepulchres of his ancestors, and have lain in great pomp and state: or rather this he says, to observe that death spares none, that neither the power of kings, who have long hands, nor the wisdom of counsellors, who have long heads, can secure them from death; and that after death they are upon a level with others; and even he suggests, that children that die as soon as born, and have made no figure in the world, are equal to them:

which built desolate places for themselves; either that rebuilt houses and cities that had lain in ruins, or built such in desolate places, where there had been none before, or formed colonies in places before uninhabited; and all this to get a name, and to perpetuate it to posterity: or rather sepulchral monuments are meant, such as the lofty pyramids of the Egyptians, and

superb mausoleums of others; which, if not built in desolate places, yet are so themselves, being only the habitations of the dead, and so they are called the desolations of old, (^{<330>}Ezekiel 26:20); and this is the sense of many interpreters ^{f115}; if any man desires, says Vansleb ^{f116}, a prospect and description of such ancient burying places, let him think on a boundless plain, even, and covered with sand, where neither trees, nor grass, nor houses, nor any such thing, is to be seen.

Ver. 15. *Or with princes that had gold*, etc.] A large abundance of it while they lived, but now, being dead, were no longer in the possession of it, but on a level with those that had none; nor could their gold, while they had it, preserve them from death, and now, being dead, it was no longer theirs, nor of any use unto them; these princes, by this description of them, seem to be such who had not the dominion over any particular place or country, but their riches lay in gold and silver, as follows:

who filled their houses with silver; had an abundance of it, either in their coffers, which they hoarded up, or in the furniture of their houses, which were much of it of silver; they had large quantities of silver plate, as well as of money; but these were of no profit in the hour of death, nor could they carry them with them; but in the grave, where they were, those were equal to them, of whom it might have been said, silver and gold they had none.

Ver. 16. *Or as an hidden untimely birth*, etc.] Or “hid, as one born out of time”, as Mr. Broughton reads it; the Septuagint use the same word as the apostle does, when he says the like of himself, (^{<438>}1 Corinthians 15:8); the word has the signification of “falling” ^{f117}, and designs an abortive, which is like to fruit that falls from the tree before it is ripe; and this may be said to be “hidden”, either in the belly, as the Targum, or however from the sight of man, it being not come to any proper shape, and much less perfection; now Job suggests, that if he had not lain with kings, counsellors, and princes, yet at least he should have been as an abortion, and that would have been as well to him: then

I had not been; or should have been nothing, not reckoned anything; should not have been numbered among beings, but accounted as a nonentity, and should have had no subsistence or standing in the world at all:

as infants [which] never saw light; and if not like an untimely birth, which is not come to any perfection, yet should have been like infants, which,

though their mothers have gone their full time with them, and they have all their limbs in perfection and proportion, yet are dead, or stillborn, their eyes have never been opened to see any light; meaning not the light of the law, as the Targum, but the light of the sun, or the light of the world, (see ^{200B}Ecclesiastes 6:3-5); infants used to be buried in the wells or caves of the mummies ^{f118}.

Ver. 17. *There the wicked cease [from] troubling*, etc.] At death, and in the grave; such who have been like the troubled sea, that cannot rest, have always been either devising or doing mischief while living, in the grave can do neither; there is no work nor device there; such who are never easy, and cannot sleep unless they do mischief, when dead have no power to do any, and are quite still and inactive; such who have been troublers of good men, as profane persons by their ungodly lives, false teachers by their pernicious doctrines and blasphemies, cruel persecutors by their hard speeches, bitter calumnies and reproaches, and severe usage; those, when they die themselves, cease from giving further trouble, or when the righteous die, they can disturb them no more; yea, a good man at death is not only no more troubled by wicked men, but no more by his own wicked heart, nor any more by that wicked one Satan; there and then all these cease from giving him any further molestation:

and there the weary be at rest; wicked men, either who here tire and weary themselves with committing sin, to which they are slaves and drudges, and especially with persecuting and troubling the saints, shall rest from such acts of sin and wickedness, of which they will be no more capable; or else good men, who are weary of sin, and long to be rid of it, to whom it is a burden, and under which they groan, and are weary of the troubles and afflictions they meet with in the world; and what with one thing and another are weary of their lives, and desire to depart and be with Christ; these at death and in the grave are at rest, their bodies from toil and labour, and from all painful disorder, and pressing afflictions, and from all the oppressions and vexations of wicked and ungodly men; their souls rest in the arms of Jesus, from sin and all consciousness of it, from the temptations of Satan, from all doubts and fears, and every spiritual enemy, by whom they can be no more annoyed: some render the words, “there rest the labours of strength” ^{f119}: such toils are over that break the strength of men; or “the labours of violence” ^{f120}, which are imposed upon them through violence, by cruel and imperious men; but at death and in the grave

will cease and be no more, even labour of all sorts; (see ^{<6413>}Revelation 14:13).

Ver. 18. [*There the prisoners rest together*, etc.] “Are at ease”, as Mr. Broughton renders the words; such who while they lived were in prison for debt, or were condemned to the galleys, to lead a miserable life; or such who suffered bonds and imprisonment for the sake of religion, at death their chains are knocked off, and they are as much at liberty, and enjoy as much ease, as the dead that never were prisoners; and not only rest together with those who were their fellow prisoners, but with those who never were in prison, yea, with those who cast them into it; for there the prisoners and those that imprisoned them are upon a level, enjoying equal ease and liberty:

they hear not the voice of the oppressor; or “exactor” ^{f121}; neither of their creditors that demanded their debt of them, and threatened them with a prison, or that detained them in it; nor of the jail keeper that gave them hard words as well as stripes; nor of cruel taskmasters, who kept them to hard service in prison, and threatened them severely if they did not perform it, like the taskmasters in Egypt, (^{<6511>}Exodus 5:11,13); but, in the grave, the blustering, terrifying, voice of such, is not heard.

Ver. 19. [*The small and great are there*, etc.] Both as to age, and with respect to bulk and strength of body, and also to estate and dignity; children and men, or those of low and high stature, or in a mean or more exalted state of life, as to riches and honour, these all come to the grave without any difference, and lie there without any distinction ^{f122} “little and great are there all one”; as Mr. Broughton renders the words, (see ^{<6612>}Revelation 20:12);

and the servant [is] free from his master; death dissolves all relations among men, and takes away the power that one has legally over another, as the husband over the wife, who at death is loosed from the law and power of her husband, (^{<6712>}Romans 7:2); and so parents over their children, and masters over their servants; there the master and the servant are together, without any superiority of the one to the other: the consideration of all the above things made death and the state of the dead in the grave appear to Job much more preferable than life in his present circumstances; and therefore, since it had not seized on him sooner, and as soon as he before had wished it had, he desires it might not be long before it came upon him, as in (^{<6812>}Job 3:20-26).

Ver. 20. *Wherefore is light given to him that is in misery,* etc.] That labours under various calamities and afflictions, as Job did, being stripped of his substance, deprived of his children, and now in great pain of body and distress of mind; who, since he died not so soon as he wished he had, expostulates why his life is protracted; for that is what he means by light, as appears from the following clause, even the light of the living, or the light of the world; which though sweet and pleasant to behold to a man in health, yet not to one in pain of body and anguish of mind, as he was, who chose rather to be in the dark and silent grave; this he represents as a gift, as indeed life is, and the gift of God: the words may be rendered, “wherefore does he give light?”^{f123} that is, God, as some^{f124} supply it, who is undoubtedly meant, though not mentioned, through reverence of him, and that he might not seem to quarrel with him; the principle of life is from him, and the continuance and protraction of it, and all the means and mercies by which it is supported; and Job asks the reasons, which he seems to be at a loss for, why it should be continued to a person in such uncomfortable circumstances as he was in; though these, with respect to a good man as he was, are plain and obvious: such are continued in the world under afflictions, both for their own good, and for the glory of God, that their graces may be tried, their sins purged away or prevented, and they made more partakers of divine holiness; and be weaned from this world, and fitted for another, and not be condemned with the world of the ungodly:

and life unto the bitter [in] soul; whose lives are embittered to them by afflictions, comparable to the waters of Marah, and to wormwood and gall, which occasion bitterness of spirit in them, and bitter complaints from them; (see ~~18135~~ Job 13:26 23:16 27:2).

Ver. 21. *Which long for death, but it [cometh] not,* etc.] Who earnestly desire, wistly look out, wish for, and expect it, and with open mouth gape for it, as a hungry man for his food, or as the fish for the bait, or the fishermen for the fish, as some^{f125} observe the word may signify; but it comes not to their wish and expectation, or so soon as they would have it; the reason is, because the fixed time for it is not come, otherwise it will certainly come at God’s appointed time, and often in an hour not thought of; death is not desirable in itself, being a dissolution of nature, or as it is the sanction of the law, or the wages of sin, or a penal evil; and though it is and may be lawfully desired by good men, that they may be free from sin, and be in a better capacity to serve the Lord, and that they may be for ever

with him; yet such desires should be expressed with submission to the divine will, and the appointed time should be patiently waited for, and should not be desired merely to be rid of present afflictions and troubles, which was the case of Job, and of those he here describes; (see ^{<666>}Revelation 9:6);

and dig for it more than for hid treasures; which are naturally hid in the earth; as gold and silver ore, with other metals and precious stones; or which are of choice concealed there from the plunder of others; the former seems rather to be meant, and in digging for which great pains, diligence, and industry, are used, (see ^{<300>}Proverbs 2:4,5); and is expressive of the very great importunity and strong desire of men in distressed circumstances after death, seeking diligently and pressing importunately for it; the sin of suicide not being known, or very rare, in that early time, or however was shunned and abhorred even by those that were most weary of their lives: some render it, “who dig for it out off hid treasures” ^{f126}; out of the bowels of the earth, and the lowest parts of it, could they but find it there: but the Targum, Jarchi, and others, understand it comparatively, as we do.

Ver. 22. *Which rejoice exceedingly*, etc.] Or, “which joy till they do skip again”, as Mr. Broughton renders it, and to the same purport others ^{f127}; are so elated as to skip and dance for joy:

[and] are glad when they can find the grave; which is to be understood either of those who dig in the earth for hid treasure, such as is laid there by men; when they strike and hit upon a grave where they expect to find a booty; it being usual in former times to put much riches into the sepulchres of great personages, as Sanctius on the place observes; so Hyrcanus, opening the sepulchre of David, found in it three thousand talents of silver, as Josephus ^{f128} relates: or rather this is said of the miserable and bitter in soul, who long for death, and seek after it; who, when they perceive any symptoms of its near approach, are exceedingly pleased, and rejoice at it, as when they observe the decays of nature, or any disorder and disease upon them which threaten with death; for this cannot be meant of the dead carrying to the grave, who are insensible of it, and of their being put into it.

Ver. 23. *Why is light given to a man whose way is hid*, etc.] Some of the Jewish writers connect this with (^{<KR2>}Job 3:22), thus; “who rejoice [and] are glad when they find a grave for a man”, etc. but it should be observed that such are said to rejoice at finding a grave, not for others, but for themselves; the words stand in better connection with (^{<KR2>}Job 3:20), from

whence the supplement is taken in our version and others; and so it is a continuation or repetition of the expostulation why light and life, or the light of the living, should be given to persons as before described, and here more largely; and Job himself is principally designed, as is generally thought, whose way, according to him, was hid from the Lord, neglected and not cared for by him but overlooked and slighted, and no regard had to the injuries done him, as the church also complains, (^{<3417>}Isaiah 40:27); or front whom the way of the Lord was hid; his way in the present afflictive dispensations of Providence, the causes and reasons of which he could not understand; not being conscious of any notorious sin committed, indulged, and continued in, that should bring these troubles on him: or the good and right way was hid from him in which he should walk; he was at a loss to know which was that way, since by his afflictions he was ready to conclude that the way he had been walking in was not the right, and all his religion was in vain; and according to this sense he laboured under the same temptation as Asaph did, (^{<4973>}Psalm 73:13,14); or his way of escape out of his present troubles was unknown to him; he saw no way open for him, but shut up on every side: or there was no way for others to come to him, at least they cared not for it; he who had used to have a large levee, some to have his counsel and advice, and to be instructed by him, others to ask relief of him, and many of the highest rank and figure to visit, caress, and compliment him; but now all had forsaken him, his brethren and acquaintance, and his kinsfolk and familiar friends kept at a distance from him, as if they knew not the way to him:

and whom God hath hedged in? not with the hedge of his power, providence, and protection, as before; but with thorns and afflictions, and in such manner as he could not get out, or extricate himself; all avenues and ways of escape being blocked up, (see ^{<3817>}Lamentations 3:7,9 ^{<3816>}Hosea 2:6); though, after all, the words may be considered as a concession, and as descriptive of a man the reverse of himself, and be supplied thus; “indeed light may be given to a man”, a mighty man, as the word ^{f129} signifies, a man strong, hale, and robust; “whose way is hid”, or “covered” ^{f130}; who is hid in the secret of God’s presence, and in the pavilion of his power; who dwells in his secret place, and under the shadow of the Almighty, (^{<4911>}Psalm 31:20 91:1); who is under the shelter of his providence, preserved from diseases of body, and protected from the plunder and depredations of enemies, and enjoys great affluence and prosperity, as his three friends about him did, and whom he may point at:

“and whom God hath hedged in”; as he had formerly set a hedge about him in his providence, though now he had plucked it up; (see ^{<8110>}Job 1:10).

Ver. 24. *For my sighing cometh before I eat*, etc.] Or, “before my bread”, or “food”^{f131}; before he sat down to eat, or had tasted of his food, there were nothing but sighing and sobbing, so that he had no appetite for his food, and could take no delight in it; and, while he was eating, his tears mingled with it, so that these were his meat and his drink continually, and he was fed with the bread and water of affliction; and therefore what were light and life to such a person, who could not have the pleasure of one comfortable meal?

and my roarings are poured out like the waters; he not only wept privately and in secret, and cried more publicly both to God and in the presence of men, but such was the force and weight of his affliction, that he even roared out, and that like a lion; and his afflictions, which were the cause of these roarings, are compared to waters and the pouring of them out; for the noise these waterspouts made, and for the great abundance of them, and for their quick and frequent returns, and long continuance, one wave and billow rolling upon another.

Ver. 25. *For the thing which I greatly feared is come upon me*, etc.] Some refer this to his fears about his children, lest they should sin and offend God, and bring down his judgments on them, and now what he feared was come to pass, (^{<8105>}Job 1:5); others take in all his sorrows and troubles; which, through the changeableness of the world, and the uncertainty of all things in it, and the various providences of God, he feared would come upon him at one time or another; and this he mentions to justify his expostulation, why light and life should be continued to such a man, who, by reason of his fear and anxiety of mind, never had any pleasure in his greatest prosperity, destruction from the Almighty being a terror to him; (^{<8123>}Job 31:23); but I think it is not reasonable to suppose that a man of Job’s faith in God, and trust in him, should indulge such fears to such a degree; nor indeed that he could ever entertain such a thought in him, nor even surmise that such shocking calamities and distresses should come upon him as did: but this is to be understood not of his former life, in prosperity, but of the beginning of his afflictions; when he heard of the loss of one part of his substance, he was immediately possessed with a fear of losing another; and when he heard of that, he feared the loss of a third, and even of all; then of his children, and next of his health:

and that which I was afraid of is come unto me: which designs the same, in other words, or a new affliction; and particularly the ill opinion his friends had of him; he feared that through these uncommon afflictions he should be reckoned an ungodly man, an hypocrite; and as he feared, so it was; this he perceived by the silence of his friends, they not speaking one word of comfort to him; and by their looks at him, and the whole of their behaviour to him.

Ver. 26. *I was not in safety,* etc.] This cannot refer to the time of his prosperity; for he certainly then was in safety, God having set an hedge about him, so that none of his enemies, nor even Satan himself, could come at him to hurt him:

neither had I rest, neither was I quiet; which also was not true of him before his afflictions, for he did then enjoy great peace, rest, and quietness; he lay in his nest at ease, and in great tranquillity; and thought and said he should die in such a state, (see ^{<K&OIS>} Job 29:18), etc. nor is the sense of these expressions, that he did not take up his rest and satisfaction in outward things, and put his trust and confidence in his riches, and yet trouble came upon him; but this relates to the time of the beginning of his troubles and afflictions, from which time he was not in safety, nor had any rest and peace; there was no intermission of his sorrows; but as soon as one affliction was over, another came:

yet trouble came; still one after another, there was no end of them; or, as Mr. Broughton renders it, “and now cometh a vexation”; a fresh one, a suspicion of hypocrisy; and upon this turns the whole controversy, managed and carried on between him and his friends in the following part of this book.

CHAPTER 4

INTRODUCTION TO JOB 4

Job's sore afflictions, and his behaviour under them, laid the foundation of a dispute between him and his three friends, which begins in this chapter, and is carried on to the end of the thirty first; when Elihu starts up as a moderator between them, and the controversy is at last decided by God himself. Eliphaz first enters the list with Job, (^{<R001>}Job 4:1); introduces what he had to say in a preface, with some show of tenderness, friendship, and respect, (^{<R002>}Job 4:2); observes his former conduct in his prosperity, by instructing many, strengthening weak hands and feeble knees, and supporting stumbling and falling ones, (^{<R003>}Job 4:3,4); with what view all this is observed may be easily seen, since he immediately takes notice of his present behaviour, so different from the former, (^{<R005>}Job 4:5); and insults his profession of faith and hope in God, and fear of him, (^{<R006>}Job 4:6); and suggests that he was a bad man, and an hypocrite; and which he grounds upon this supposition, that no good man was ever destroyed by the Lord; for the truth of which he appeals to Job himself, (^{<R007>}Job 4:7); and confirms it by his own experience and observation, (^{<R008>}Job 4:8-11); and strengthens it by a vision he had in the night, in which the holiness and justice of God, and the mean and low condition of men, are declared, (^{<R012>}Job 4:12-21); and therefore it was wrong in Job to insinuate any injustice in God or in his providence, and a piece of weakness and folly to contend with him.

Ver. 1. *Then Eliphaz the Temanite answered and said.*] When Job was done cursing his day, and had finished his doleful ditty on that subject, then Eliphaz took the opportunity of speaking, not being able to bear any longer with Job and his behaviour under his afflictions; Eliphaz was one of Job's three friends that came to visit him, (^{<R011>}Job 2:11); very probably he might be the senior man, or a man of the greatest authority and power; a most respectable person, had in great esteem and reverence among men, and by these his friends, and therefore takes upon him to speak first; or it may be it was agreed among themselves that he should begin the dispute with Job; and we find, that in the close of this controversy the Lord speaks to him by name, and to him only, (^{<R017>}Job 42:7); he "answered"; not that Job directed

his discourse to him, but he took occasion, from Job's afflictions and his passionate expressions, to say what he did; and he "said" not anything by way of condolence or consolation, not pitying Job's case, nor comforting him in his afflicted circumstances, as they required both; but reproaching him as a wicked and hypocritical man, not acting like himself formerly, or according to his profession and principles, but just the reverse: this was a new trial to Job, and some think the sorest of all; it was as a sword in his bones, which was very cutting to him; as oil cast into a fiery furnace in which he now was, which increased the force and fury of it; and as to vinegar an opened and bleeding wound, which makes it smart the more.

Ver. 2. [*If we assay to commune with thee, wilt thou be grieved?* etc.] Eliphaz speaks in the name of himself and his two friends, who had doubtless consulted together, and compared their sentiments of Job; which appearing to be the same, they formed a plan and scheme in which they should attack him, and the part which each should take, and the order in which they should proceed: these words are said, either as seemingly doubting whether they should speak or be silent; for they may be rendered, "shall we try", or attempt, to drop or speak a "word to thee"; to enter into a conversation with thee? or, "shall we take up a discourse", and carry it on with thee, "who art grieved" already? or art weary and heavy laden, and bore down with the burden of affliction, with sorrows and troubles; or art impatient^{f132} under them; we fear, should we, that thou wilt be more grieved and burdened, and become more impatient; and therefore know not well what to do: or else, as supposing and taking it for granted that he would be grieved and burdened, and made more restless and uneasy, impatient and outrageous, yet they had determined to enter into a debate with him; for so the words are by some rendered, "should we speak a word unto thee"; or, "against thee"^{f133}; even should the least word be spoken against thee, thou wilt be weary^{f134}, or burdened, or grieved, or take it ill: we know thou wilt; yet, nevertheless, we must not, we cannot, we will not forbear speaking: or else interrogatively, as our version and others, "wilt thou be grieved?" we desire thou wouldest not, nor take it ill from us, but all in good part; we mean no hurt, we design no ill, but thy good, and beg thou wilt hear us patiently: this shows how great a man Job had been, and in what reverence and respect he was had, that his friends bespeak him after this manner in his low estate; however, this was artifice in them, to introduce the discourse, and bring on the debate after this sort:

but who can withhold himself from speaking? be it as it will; Eliphaz suggests, though Job was already and greatly burdened, and would be more so, and break out into greater impatience, yet there was a necessity of speaking, it could not be forborne; no man could refrain himself from speaking, nor ought in such a case, when the providence of God was reflected upon, and he was blasphemed and evil spoken of, and charged with injustice, as was supposed; in such circumstances, no good, no faithful man, could or ought to keep silence; indeed, when the glory of God, the honour of the Redeemer, and the good of souls require it, and a man's own reputation with respect to his faithfulness lies at stake, silence should not be kept, let the consequence be as it may; but how far this was the case may be considered.

Ver. 3. *Behold, thou hast instructed many,* etc.] This is introduced with a “behold”, either as a note of admiration, that such a man, who had instructed others, should act the part he now does; or as a note of attention to Job himself, and all others that should hear and read this, to observe it, and well consider it, and make the proper use of it; or as a note of asseveration, affirming it to be true and certain, notorious and unquestionable, as no doubt it was: Job was the instructor, a great man, and yet condescended to teach and instruct men in the best things, as did also Abraham, David, Solomon, and others; and a good man, and so fit to teach good things, as every good man is, and who, according to his ability, the gift and measure of grace received should instruct others; and a man of great gift he was, both in things natural, civil, and religious; one that could speak well, and to the purpose, and so was apt and able to teach; and such should not disuse and hide their talents: the persons he instructed were not only his own family, his children and servants, as Abraham before him did; but others who attended him, and waited for his counsel and advice, his words and doctrine, as for the rain, and latter rain, and which dropped and distilled as such, (see ¹⁸⁹¹⁵Job 29:15,21-23); and these were “many”; his many ignorant neighbours about him, or many professors of religion, as there might be, and it seems there were in this idolatrous country; and many afflicted ones among these, which is usually the case: Job had many scholars in his school, of different sorts, that attended on him; and these he instructed in the knowledge of the true God, his nature, perfections, and works; and of the living Redeemer, his person, office, grace, and righteousness; and of themselves, the impurity of their nature through original sin, he was acquainted with; their impotency and inability to purge

themselves, to atone for sin, and to justify and make themselves acceptable to God; as well as he instructed them in the worship of God, and the manner of it, their duty to him and to one another, and to all their fellow creatures: some render it, “thou hast corrected”, or “reproved many”^{f135}; he had taught the afflicted to be patient under their afflictions, and had reproved them for their impatience; and the design of Eliphaz is to upbraid him with it, as in (~~4121~~Romans 2:21); thou that didst correct others for their unbecoming behaviour under afflictions, art thyself guilty of the same: “turpe est doctori, cure culpa redarguit ipsum”:

and thou hast strengthened the weak hands; either such as hung down through want of food, by giving it to them, both corporeal and spiritual, which strengthens men’s hearts, and so their hands; or through sluggishness, by exhorting and stirring them up to be active and diligent; or through fear of enemies, especially spiritual ones, as sin, Satan, and the world; by reason of whose numbers and strength good men are apt to be dispirited, and ready to castaway their spiritual armour, particularly the shield of faith and confidence in God, as faint hearted soldiers in war, to which the allusion is: and these were strengthened by telling them that all their enemies were conquered, and they were more than conquerors over them; that the victory was certain, and their warfare accomplished, or would quickly be: or else, whose hands were weak through a sense of sin and danger, and being in expectation of the wrath, and vengeance of God; and who were strengthened by observing to them that there was a Saviour appointed and expected, a living Redeemer, who would stand upon the earth in the latter day, and save them from their sins, and from wrath to come; (see ~~237B~~Isaiah 35:3,4); or rather, such whose hearts and hands were, weak through sore and heavy afflictions, whom Job strengthened by showing them that their afflictions were of God; not by chance, but by appointment, and according to the sovereign will of God; that they were for their good, either temporal, spiritual, or eternal; and that they would not continue always, but have an end; and therefore should be patiently bore, (see ~~4621~~1 Corinthians 12:11,12).

Ver. 4. *Thy words have up, holden him that was falling*, etc.] Or “stumbling”^{f136}; that was stumbling at the providence of God in suffering good men to be afflicted, and wicked men to prosper; which has been the stumbling block of God’s people in all ages; (see ~~497D~~Psalms 73:2,3); or that was stumbling and falling off from the true religion by reason of the revilings and reproaches of men, and their persecutions for it; which is

sometimes the case, not only of nominal professors, (^{<1021>}Matthew 13:21); but of true believers, though they do not so stumble and fall as to perish: or else being under afflictions themselves, were ready to sink under them, their strength being small; now Job was helped to speak such words of comfort and advice to persons in any and every of these circumstances as to support them and preserve them from failing, and to enable them to keep their place and station among the people of God. The Targum interprets it of such as were falling into sin; the words of good men to stumbling and falling professors, whether into sin, or into affliction by it, are often very seasonable, and very useful, when attended with the power and Spirit of God:

and thou hast strengthened the feeble knees; that were tottering and trembling, and bending, and not able to bear up under the weight of sin, which lay as an heavy burden, too heavy to bear; or of afflictions very grievous and intolerable; to such persons Job had often spoken words that had been useful to alleviate their troubles, and support them under them. It may be observed, that the cases and circumstances of good men in early times were much the same as they are now; that there is no temptation or affliction that befalls the saints but what has been common; and that Job was a man of great gifts, grace, and experience, and had the tongue of the learned, to speak a word in season to every weary soul, in whatsoever condition they were: and all this, so very laudable in him, is not observed to his commendation, but to his reproach; to show that he was not a man of real virtue, that he contradicted himself, and did not act according to his profession and principles, and the doctrines he taught others, and was an hypocrite at heart; though no such conclusion follows, supposing he had not acted according to his principles and former conduct; for it is a difficult thing for any good man to act entirely according to them, or to behave the same in prosperity as in adversity, or to take that advice themselves in affliction, and follow it, they have given to others, and yet not be chargeable with hypocrisy. It would have been much better in Eliphaz and his friends to have made another use of Job's former conduct and behaviour, namely, to have imitated it, and endeavoured to have strengthened, and upheld him in his present distressed circumstances; instead of that, he insults him, as follows.

Ver. 5. *But now it is come upon thee, and thou faintest*, etc.] The affliction and evil that he feared, (^{<1025>}Job 3:25); or rather the same trials and afflictions were come upon him as had been on those whom he had

instructed and reproved, and whose hands and hearts he had strengthened and comforted; and yet now thou thyself “faintest”, or “art weary”^{f137}, or art bore down and sinkest under the burden, and bearest it very impatiently^{f138}, quite contrary to the advice given to others; and therefore it was concluded he could not be a virtuous, honest, and upright man at heart, only in show and appearance. Bolducius renders the words, “God cometh unto thee”, or “thy God cometh”; very wrongly, though the sense may be the same; God cometh and visits thee by laying his afflicting hand upon thee:

it toucheth thee, and thou art troubled; suggesting that it was but a touch, a slight one, a light affliction; thereby lessening Job’s calamity and distress, or making little and light of it, and aggravating his impatience under it, that for such a trial as this he should be so excessively troubled, his passions should be so violently moved, and he be thrown into so much disorder and confusion, and be impatient beyond measure; no bounds being set to his grief, and the expressions of it; yea, even to be in the utmost consternation and amazement, as the word^{f139} signifies.

Ver. 6. [*Is not [this] thy fear*, etc.] The fear of God, that which is of him, comes from him, is a grace of his implanted in the hearts of his people at conversion, and is increased and encouraged, and drawn forth into fresh exercise through the grace and goodness of God displayed; for a slavish fear, or a fear of punishment, of wrath and damnation, is not the true grace of fear, which maybe in unregenerate men, and even in the devils; but this lies in a reverential affection for God on account of his goodness, and in a carefulness not to offend him on that account; in an hatred of sin, and a departure from it; in an attendance on the worship of God, and is sometimes put for the whole of it; and is accompanied with faith in God, joy in the Holy Ghost, humility of soul, and holiness of heart and life: now Job professed to have this fear of God in his heart, and was thought to have it; this was his general character, (~~BOOK~~ Job 1:1); but, in his present case and circumstances, Eliphaz asks what was become of it, where it was now, and in what it appeared? and jeers him about it, as if he should say, does it lie in this, in fainting and sinking under afflictions, in being troubled and terrified, and thrown into a consternation by them, and in breaking out into such rash expressions of God and his providence? is it come to this at last, or rather to nothing at all? for he suggests either that Job never had the true grace of fear in him, contrary to the character given of him, and confirmed by God himself, (~~BOOK~~ Job 1:1, 8 2:3); or that he had cast it off and

it was gone from him, and left, (^{<1850>}Job 15:4); which can never be, where it once is, it being the great security against a final and total apostasy from God, (^{<2430>}Jeremiah 32:40); or that what he had was merely hypocritical, like that which is taught by the precept of men, was only in appearance, and not in reality, as his conduct now showed; for had he had the true fear of God before his eyes, and on his heart, he could never have cursed the day of his birth, nor arraigned the providence of God, and charged him with injustice, as he supposed he did; whereby his fear, his piety, his religion he had professed, appeared to be just nothing at all ^{f140}: it follows,

thy confidence; that is, in God; for Job professed none in any other, in any creature or creature enjoyment, (^{<1832>}Job 31:24); this when right is a strong act of faith and trust in the Lord, a thorough persuasion and full assurance of interest in him as a covenant God, and in his love and favour, and in Christ as the living Redeemer, and of the truth of the work of grace upon the heart, and of the certainty of the performance of it; also a holy boldness in prayer to God, and a firm and assured belief of being heard and answered; as well as an open and courageous profession of him before men, without any fear of them; for all this Job had been famous, and now he is asked, where it all was? and what was become of it? how it appeared now? and intimates he never had any, or had cast it away, and that it was come to nothing; as was concluded from the rash expressions of his lips, and from the sinkings of his spirit under his present afflictions; but Job's trust and confidence in God and in Christ still continued; (see ^{<1835>}Job 13:15 19:25);

thy hope; which also is a grace wrought in the heart, in regeneration; is of things unseen and future, yet to be enjoyed either here or hereafter; and that which is right has Christ for its object, ground, and foundation, and is of singular use to keep up the spirits of men under afflictive providences: and Eliphaz observing Job to be very impatient under them, inquires about his hope; and intimates that what he had professed to have was the hope of the hypocrite, and not real, and was now come to nothing; hope that is true, though it may become low, it cannot be lost; nor was Job's, especially with respect to spiritual and eternal things; (see ^{<1847>}Job 14:7,14 19:25-27);

and the uprightness of thy ways? before God and men, walking uprightly in the ways of God, according to the revelation of his will made unto him, and acting the just and upright part in all his dealings with men; and for which he was celebrated, and is a part of the character before given of him,

(~~<BOOK>~~ Job 1:1,8 2:3); but it is insinuated by Eliphaz that there was nothing in it; it was only in show, in appearance, it was not from the heart; or it would not be thus with him as it was, nor would he behave in the manner he now did: some read the words as in the margin, and in some copies of our Bible, “is not thy fear thy confidence? and the uprightness of thy ways thy hope?” and with some little variation Mr. Broughton; “is not thy religion thy hope, and thy right ways thy confidence?” that is, didst thou not hope and expect, and even wert thou not confident of it, that because of thy fear of God, and of the uprightness of thy ways before men, that thou shouldest not only be increased in thy worldly substance, but be preserved and protected in the enjoyment of it? and were not these the reasons which induced thee to be religious, and make such a show of it? suggesting, that he was only religions from mercenary views and selfish principles, and so tacitly charges him with what the devil himself did, (~~<BOOK>~~ Job 1:9); and this way go many Jewish and Christian interpreters ^{f141}: some render the words much in the same way, but to a better sense, and more in favour of Job, and by way of instruction and comfort to him: “should not thy fear be thy confidence, and thy hope, and the uprightness of thy ways?” ^{f142} shouldest thou not take encouragement from thy fear of God, and the uprightness of thine heart and ways, to expect deliverance and salvation, and not faint and sink as thou dost? or is not this the cause of all thine impatience, thy fear of God, trust and hope in him, and thine integrity? concluding thou shouldest have been dealt with after another manner for the sake of these things, and therefore art ready to think thou art hardly dealt with by God, having deserved better treatment; thus making Job to think highly of himself, and to entertain wrong notions of God; so Schmidt; but the first sense I have given of the words seems best.

Ver. 7. *Remember, I pray thee, who ever perished, being innocent?* etc.] Here Eliphaz appeals to Job himself, and desires him to recollect if ever anyone instance had fallen under his observation, in the whole course of his life, or it had ever been told him by credible persons, that an “innocent” man, by whom he means not one entirely free from sin original or actual, for he knew there was no such persons in the world, since the fall of Adam, but a truly good and gracious man, who was not guilty of any notorious and capital crime, or did not live a vicious course of life; if he ever knew or heard of any such persons that “perished”, which cannot be understood of eternal ruin and destruction, which would be at once granted, that such as these described can never perish in such a sense, but have everlasting life;

nor of a corporeal death, which is sometimes the sense of perishing, since it is notorious that innocent and righteous persons so perish or die, (see ²⁰⁷⁵Ecclesiastes 7:15) (²⁵⁰¹Isaiah 57:1); and could it be meant of a violent death, an answer might have been returned; and Eliphaz perhaps was not acquainted with it himself, that that innocent and righteous person Abel thus perished by the hands of his brother: but this is rather to be understood of perishing by afflictions, sore and heavy ones, not ordinary but extraordinary ones; and which are, or look like, the judgments of God on men, whereby they lose their all, their substance, their servants, their children, as well as their own health, which was Job's case; and therefore if no parallel instance of an innocent person ever being in the like case, it is insinuated that Job could not be an innocent man:

or where were the righteous cut off? such as are truly righteous in the sight of God, as well as before men, who have the gift of righteousness bestowed on them, and live soberly, righteously, and godly; in what age or country was it ever known that such persons, in their family and substance, were cut off by the hand and providence of God, and abandoned and forsaken by him, and reduced to such circumstances that there could be no hope of their ever being in prosperous ones again? and Job now being in such a forlorn and miserable case and condition, it is suggested, that he could not be a righteous man: but admitting that no such instance could be produced, Eliphaz was too hasty and premature in his conclusion; seeing, as it later appeared, Job was not so cut off, abandoned, and forsaken by God, as not to rise any more; for his latter end was greater than his beginning: and besides, innocent and righteous persons are often involved in the same calamities as wicked men are, and their afflictions are the same; only with this difference, to the one they are the proper punishment of sin, to the other they are fatherly chastisements and trials of their grace, and issue in their good; the Targum explains it of such persons, as Abraham, Isaac, and Jacob, none such as they perishing, or being cut off.

Ver. 8. *Even as I have seen*, etc.] Here he goes about to prove, by his own experience, the destruction of wicked men; and would intimate, that Job was such an one, because of the ruin he was fallen into:

they that plow iniquity, and sow wickedness, reap the same; figurative expressions, denoting that such who devise iniquity in their hearts, form and plan schemes of it in their minds, signified by “plowing iniquity”, and who were studious and diligent to put into practice what they devised; who

took a great deal of pains to commit sin, and were constant at it, expressed by “sowing wickedness”: these sooner or later eat the fruit of their doings, are punished in proportion to their crimes, even in this life, as well as hereafter, (see ^{<8087>}Hosea 8:7 10:13) (^{<8087>}Galatians 6:7,8); though a Jewish commentator ^{f143} observes, that the thought of sin is designed by the first phrase; the endeavour to bring it into action by the second; and the finishing of the work, or the actual commission of the evil, by the third; the punishment thereof being what is expressed in (^{<8049>}Job 4:9); the Targum applies this to the generation of the flood.

Ver. 9. *By the blast of God they perish*, etc.] They and their works, the ploughers, sowers, and reapers of iniquity; the allusion is to the blasting of corn by the east wind, or by mildew, etc. having used the figures of ploughing and sowing before; and which is as soon and as easily done as corn, or anything else, is blasted in the above manner; and denotes the sudden and easy destruction of wicked men by the power of God, stirred up by his wrath and indignation, because of their sins; who when he blows a blast on their persons, substance, and families, they perish at once:

and by the breath of his nostrils are they consumed; meaning his wrath and anger, which is like a stream of brimstone, and kindles a fire on the wicked, which are as fuel to it, and are soon consumed by it; the allusion is to breath in a man’s nostrils, and the heat of his wrath and fury discovered thereby: some think this refers to Job’s children being destroyed by the wind, (see ^{<2104>}Isaiah 11:4).

Ver. 10. *The roaring of the lion, and the voice of the fierce lion*, etc.] Which Aben Ezra interprets of God himself, who is compared to a lion; who not only by his voice terrifies, but in his wrath tears the wicked in pieces, and destroys them, and so is a continuation of the preceding account; and others, as R. Moses and R. Jonah, whom he mentions, take this to be a continuation of the means and methods by which God destroys wicked men sometimes, namely, by beasts of prey; this being one of his sore judgments he threatens men with, and inflicts upon men, (see ^{<8322>}Leviticus 26:22 ^{<2642>}Ezekiel 14:21); and in this they are followed by some Christian interpreters, who render the words “at” or “by the roaring of the lion, and by the voice of the fierce lion, by the teeth of the young lions” ^{f144}, they the wicked “are broken”, ground to pieces, and utterly destroyed; but it is better, with Jarchi, Ben Gersom, and others, to understand it of kings and princes, of the mighty ones of the earth,

tyrannical and oppressive rulers and governors; comparable to lions of different ages; because of their grandeur and greatness, their power and might, their cruelty and oppression in each of their different capacities; signifying, that these do not escape the righteous judgments of God: the Targum interprets the roaring of the lion of Esau, and the voice of the fierce lion of Edom; and another Jewish writer^{f145} of Nimrod, the first tyrant and oppressor, the mighty hunter before the Lord; but these are too particular; wicked men in power and authority in general are here, and in the following clauses, intended, (see ~~2017~~ Jeremiah 4:7 50:17 Na 2:11-13) (~~2017~~ 2 Timothy 4:17); and the sense is, that such ploughers and sowers of iniquity as are like to fierce and roaring lions are easily and quickly destroyed by the Lord:

and the teeth of the young lions are broken: the power of such mighty ones to do mischief is taken away from them, and they and their families are brought to ruin; the teeth of lions are very strong in both jaws; they have fourteen teeth, four incisors or cutters, four canine or dog teeth, six molars or grinders.

Ver. 11. *The old lion perisheth for lack of prey*, etc.] Or rather “the stout” and “strong lion”^{f146}, that is most able to take the prey, and most skilful at it, yet such shall perish for want of it; not so much for want of finding it, or of power to seize it, as of keeping it when got, it being taken away from him; signifying, that God oftentimes in his providence takes away from cruel oppressors what they have got by oppression, and so they are brought into starving and famishing circumstances. The Septuagint render the word by “myrmecoleon”, or the “ant lion”, which Isidore^{f147} thus describes;

“it is a little animal, very troublesome to ants, which hides itself in the dust, and kills the ants as they carry their corn; hence it is called both a lion and an ant, because to other animals is as an ant, and to the ants as a lion,”

and therefore cannot be the lion here spoken of; though Strabo^{f148} and Aelianus^{f149} speak of lions in Arabia and Babylon called ants, which seem to be a species of lions, and being in those countries, might be known to Eliphaz. Megasthenes^{f150} speaks of ants in India as big as foxes, of great swiftness, and get their living by hunting:

and the stout lion's whelps are scattered abroad; or “the whelps of the lioness”,^{f151} these are scattered from the lion and lioness, and from one another, to seek for food, but in vain; the Targum applies this to Ishmael, and his posterity; Jarchi, and others, to the builders of Babel, said to be scattered, (^{<01108>}Genesis 11:8); rather reference may be had to the giants, the men of the old world, who filled the earth with violence, which was the cause of the flood being brought upon the world of the ungodly. Some think that Eliphaz has a regard to Job in all this, and that by the “fierce lion” he designs and describes Job as an oppressor and tyrant, and by the “lioness” his wife, and by the “young lions” and “lion’s whelps” his children; and indeed, though he may not directly design him, yet he may obliquely point at him, and suggest that he was like to the men he had in view, and compares to these creatures, and therefore his calamities righteously came upon him.

Ver. 12. *Now a thing was secretly brought to me*, etc.] From reason and experience, Eliphaz proceeds to a vision and revelation he had from God, showing the purity and holiness of God, and the frailty, weakness, folly, and sinfulness of men, by which it appears that men cannot be just in the sight of God, and therefore it must be wrong in Job to insist upon his innocence and integrity. Some indeed have thought that this was a mere fiction of Eliphaz, and not a real vision; yea, some have gone so far as to pronounce it a diabolical one, but without any just foundation; for there is nothing in the manner or matter of it but what is agreeable to a divine vision or to a revelation from God; besides, though Eliphaz was a mistaken man in the case of Job, yet was a good man, as may be concluded from the acceptance of a sacrifice for him by the Lord, which was offered for him by Job, according to the order of God, and therefore could never be guilty of such an imposture; nor does Job ever charge him with any falsehood in this matter, who doubtless would have been able to have traversed and exposed him; add to all this, that in his discourse annexed to and continued along with this account, stands a passage, which the apostle has quoted as of divine inspiration, (^{<4019>}1 Corinthians 3:19); from (^{<3013>}Job 5:13). When Eliphaz had this vision, whether within the seven days of his visit to Job, or before, some time ago, which he might call to mind on this occasion, and judging it appropriate to the present case, thought fit to relate it, is not certain, nor very material to know: it is introduced after this manner, “a thing” or “word”, a word of prophecy, a word from the Lord, a revelation of his mind and will, which was hidden and secret, and what before he was

not so well acquainted with; this was “brought” unto him by the Spirit of God, or by a messenger from the Lord, sent on this occasion, and for this purpose; and the manner in which it was brought was “secretly” or “by stealth”, as Mr. Broughton and others ^{f152} render it; it was “stolen” unto him, or “secretly” brought, as the Targum, and we, and others ^{f153}; it was in a private way or manner; or “*suddenly*”, as some others ^{f154}, at unawares, when it was not expected by him: it may have respect to the still and silent manner in which it was revealed to him,

“*there was silence, and he heard a voice*”;

a still one, a secret whisper; or to the almost invisible person that revealed it, whose image he saw, but could not discern his form and likeness; or it may be to the distinguishing favour he enjoyed, in having this revelation particularly made to him, and not to others; he heard this word, as it were, behind the curtain, or veil, as the Jews ^{f155} say, explaining this passage:

mine ear received a little of it; this revelation was made, not by an impulse upon his spirits, but vocally, a voice was heard, as after declared, and Eliphaz was attentive to it; he listened to what was said, and heard, and took it in with much delight and pleasure, though but a small part of it, as his capacity was able to retain it; or it was but a small part of the will of God, an hint of his only, as some interpret it ^{f156}. Schultens has shown, from the use of a word near this in the Arabic language, that it signifies “a string of pearls”; and so may design a set of evangelic truths, comparable to gold, silver, and precious stones, and which are indeed more desirable than them, and preferable to them; what they are will be observed hereafter.

Ver. 13. *In thoughts from the visions of the night*, etc.] While Eliphaz was thinking of and meditating upon divine things, or while he was revolving in his mind some night visions he had, before this was made unto him, (see ²⁰²⁹Daniel 2:29); in meditation the Lord is often pleased to make known more of his mind and will to his people; and this is one way in which he was wont to do it in former times, in a vision either in the day, as sometimes, or in the night, as at others, and as here, (see ⁴⁴²¹⁶Numbers 12:6);

when deep sleep falleth on men; on sorrowful men, as Mr. Broughton renders it; such who have been laborious all the day, and getting their bread with sorrow and trouble, and are weary; who as soon as they lie down fall asleep, and sleep falls on them, and to such it is sweet, as the wise man

says, (^{<2062>}Ecclesiastes 5:12); now it was at such a time when men ordinarily and commonly are asleep that this vision was had.

Ver. 14. *Fear came upon me, and trembling*, etc.] Not only a dread of mind, but trembling of body; which was often the case even with good men, whenever there was any unusual appearance of God unto them by a voice, or by any representation, or by an angel; as with Abraham in the vision of the pieces, and with Moses on Mount Sinai, and with Daniel in some of his visions, and with Zechariah, when an angel appeared and brought him the tidings of a son to be born to him; which arises from the frailty and weakness of human nature, a consciousness of guilt, a sense of the awful majesty of God, and an uneasy apprehension of what may be the consequences of it:

which made all my bones to shake; not only there was inward fear and outward tremor of body, but to such a degree, that not one joint in him was still; all the members of his body shook, and every bone was as if it was loosed, which are the more firm and solid parts, as is common many considerable tremor.

Ver. 15. *Then a spirit passed before my face*, etc.] Which some interpret of a wind ^{f157}, a blustering wind, that blew strong in his face; and so the Targum renders it, a stormy wind, such an one as Elijah perceived when the Lord spoke to him, though he was not in that, (^{<1191>}1 Kings 19:11); or such a whirlwind, out of which the Lord spake to Job, (^{<8801>}Job 38:1); or rather, as Jarchi, an angel, an immaterial spirit, one of Jehovah's ministering spirits, clothed in an human form, and which passed and repassed before Eliphaz, that he might take notice of it:

the hair of my flesh stood up; erect, through surprise and dread; which is sometimes the case, when anything astonishing and terrible is beheld; the blood at such times making its way to the heart, for the preservation of that, leaves the external members of the body cold, and the skin of the flesh, in which the hair is, being contracted by the impetuous influx of the nervous fluid, causes the hair to stand upright, particularly the hair of the head, like the prickles or hedgehogs ^{f158}; which has been usual at the sight of an apparition ^{f159}.

Ver. 16. *It stood still*, etc.] That is, the spirit, or the angel in a visible form; it was before going to and fro, but now it stood still right against Eliphaz, as if it had something to say to him, and so preparing him to attend to it;

which he might do the better, it standing before him while speaking to him, that he might have the opportunity of taking more notice of it:

but, notwithstanding this advantageous position of it,

I could not discern the form thereof; what it was, whether human or any other:

an image [was] before mine eyes; he saw something, some appearance and likeness, but could not tell what it was; perhaps the fear and surprise he was in hindered him from taking in any distinct idea of it, or that particular notice of it, so as to be able to form in his own mind any suitable notion of it, or to describe it to others:

[there was] silence both in the spirit or image, which, standing still, made no rushing noise, and in Eliphaz himself, who kept in his breath, and listened with all the attention he could to it; or a small low voice, as Ben Melech interprets it: so it follows,

and I heard a voice; a distinct articulate voice or sound of words, very audibly delivered by the spirit or image that stood before him:

[saying]; as follows.

Ver. 17. *Shall mortal man be more just than God?* etc.] Poor, weak, frail, dying man, and so sinful, as his mortality shows, which is the effect of sin; how should such a man be more righteous than God? who is so originally and essentially of himself, completely, perfectly, yea, infinitely righteous in his nature, and in his works, both of providence and grace; in chastising his people, punishing the wicked, and bestowing favours upon his friends, even in their election, redemption, justification, pardon, and eternal happiness: yea, not only profane wicked sinners can make no pretensions to anything of this kind, but even the best of men, none being without sin, no, not man in his best estate; for the righteousness he had then was of God, and therefore he could not be more just than he that made him upright. This comparative sense, which our version leads to, is more generally received; but it seems not to be the sense of the passage, since this is a truth clear from reason, and needed no vision or revelation to discover it; nor can it be thought that God would send an angelic spirit in such an awful and pompous manner, to declare that which every one knew, and no man would contradict; even the most self-righteous and self-sufficient man would never be so daring and insolent as to say he was more righteous than

God; but the words should be rather rendered, “shall mortal man be justified by God, or be just from God?” or “with” him, or “before” him ^{f160}, in his sight, by any righteousness in him, or done by him? shall he enter into his presence, stand at his bar, and be examined there, and go away from thence, in the sight and account of God, as a righteous person of himself? no, he cannot; now this is a doctrine opposed to carnal reasoning and the common sentiments of men, a doctrine of divine revelation, a precious truth: this is the string of pearls Eliphaz received, (see ~~<R042>~~ Job 4:12); that mortal man is of himself an unrighteous creature; that he cannot be justified by his own righteousness in the sight of God; and that he must look and seek out for a better righteousness than his own, to justify him before God; and this agrees with Eliphaz’s interpretation of the vision, (~~<R154>~~ Job 15:14); with the sentiments of his friend Bildad, who seems to have some respect to it, (~~<R274>~~ Job 25:4); and also of Job himself, (~~<R302>~~ Job 9:2); and in like manner are we to understand the following clause:

shall a man be more pure than his Maker? even the greatest and best of men, since what purity was in Adam, in a state of innocence, was from God; and what good men have, in a state of grace, is from the grace of God and blood of Christ, without which no man is pure at all, and therefore cannot be purer than him from whom they have it: or rather “be pure from”, or “with”, or “before his Maker” ^{f161}, or be so accounted by him; every man is impure by his first birth, and in his nature state, and therefore cannot stand before a pure and holy God, who of purer eyes than to behold iniquity; or go away his presence, and be reckoned by him a pure and holy creature of himself; nor can any thing that he can do, in a moral or ceremonial manner, cleanse him from his impurity; and therefore it is necessary he should apply to the grace of God, and blood of Christ, for his purification.

Ver. 18. *Behold, he put no trust in his servants,* etc.] Some think the divine oracle or revelation ends in (~~<R047>~~ Job 4:17), and that here Eliphaz makes some use and improvement of it, and addresses Job, and argues with him upon it, with a view to his case and circumstances; but rather the account of what the oracle said, or was delivered by revelation, is continued to the end of the chapter, there being nothing unworthy of God, either in the matter or manner of it: and here Eliphaz himself is addressed, and this address ushered in with a “behold”, as a note of admiration, asseveration, and attention; it being somewhat wonderful and of importance, sure and certain, and which deserved to be listened to, that

God, the Maker of men and angels, did not, and does not, “put” any “trust” or confidence “in his servants”; meaning not the prophets in particular, as the Targum, though they are in an eminent sense the servants of God; nor righteous men in general, as Jarchi and others, who though heretofore servants of sin, yet through grace become servants of righteousness, and of God; but as men who dwelt in houses of clay are opposed to them, and distinguished from them, in (~~1049~~ Job 4:19), they must be understood of angels, as the following clause explains it; who always stand before God, ministering unto him, ready to do his will, and to do it in the most perfect manner creatures are capable of; they go forth at his command into each of the parts of the world, and execute his orders; they worship him, and celebrate his perfections, ascribing honour and glory, wisdom, power, and blessing to him; and this they do cheerfully, constantly, and incessantly. Now though God has intrusted these servants of his with many messages of importance, both under the Old and New Testament dispensation, yet he has not trusted them with the salvation of men, to which they are not equal, but has put it into the hands of his Son; nor indeed did he trust them with the secret of it, so as to make them his counsellors about it; no, Christ only was the wonderful Counsellor in this affair; the counsel of peace, or that respecting the peace and reconciliation of men, was only between him and his Father; God was only in and with Christ, and not angels reconciling men, or drawing the plan of their reconciliation; and when this secret, being concluded on and settled, was revealed to angels, it is thought by some to be the reason of so many of them apostatizing from God; they choosing rather to have nothing to do with him, than to be under the Son of God in human nature: but, besides this, there are many other things God has not trusted the angels with, as his purposes and decrees within himself, and the knowledge of the times and seasons of the accomplishment of them, particularly the day and hour of judgment; though the sense here rather seems to be this, that God does not and did not trust them with themselves; he knew their natural weakness, frailty, mutability, how liable they were to sin and fall from him, and therefore he chose them in Christ, put them into his hands, and made him head over them, and so confirmed and established them in him; and, as it may be rendered, “did not put stability or firmness”^{f162} in them, so as to stand of themselves; or “perfection” in them, as some render it^{f163}, which cannot be in a creature as it is in God:

and his angels he charged with folly; that is, comparatively, with respect to himself, in comparison of whom all creatures are foolish, be they ever so

wise; for he is all wise, and only wise; angels are very knowing and intelligent in things natural and evangelical, but their knowledge is but imperfect, particularly in the latter; as appears by their being desirous of looking into those things which respect the salvation of men, and by learning of the church the manifold wisdom of God, (~~600D~~ 1 Peter 1:2 ~~480D~~ Ephesians 3:10); or by “folly” is meant vanity, weakness, and imperfection ^{f164}, a liableness to fall, which God observed in them; and which are in every creature in its best estate, and were in Adam in his state of innocence, and so in the angels that fell not, especially previous to their confirmation by Christ, (see ~~490B~~ Psalm 39:5); and so the sense is the same with the preceding clause: some render it by repeating the negative from that, “and he putteth not glorying” or “boasting in his angels” ^{f165}; he makes no account of their duties and services, so as to glory in them; it is an humbling himself to regard them; or he puts nothing in them that they can boast of, since they have nothing of themselves, all from him, and therefore cannot glory as though they had received it not. Others observe, that the word has the signification of light, and differently render the passage; some, “though he putteth light in his angels” ^{f166}, makes them angels of light, comparable to morning stars, yet he puts no trust in them; and what they have is from him, and therefore not to be compared with him, nor can they glory in themselves; or, “he putteth not light”, or “not clear light into [them]” ^{f167}; that which is perfect, and fire from all manner of darkness; such only is in himself the Father of lights, with whom it dwells in perfection, and there is no shadow of turning in him: some would have this understood of the evil angels, whom God charged with folly; but this is too low a term, a phrase not strong enough to express their sin and wickedness, who are not chargeable only with imprudence, but with rebellion and treason against God; nor does this sense agree with parallel places, (~~854D~~ Job 15:14-16 25:4,5); and besides, the beauty of the comparison of them with men would be lost, and the strength of the argument with respect to them would be sadly weakened, which we have in (~~804D~~ Job 4:19).

Ver. 19. *How much less [on] them that dwell in houses of clay*, etc.]

Meaning men, but not as dwelling in houses, in a proper sense, made of clay dried by the sun, as were common in the eastern countries; nor in mean cottages, as distinguished from cedar, and ceiled houses, in which great personages dwelt, for this respects men in common; nor as being in the houses of the grave, as the Targum, Jarchi, and others, which are no

other than dust, dirt, and clay; for this regards not the dead, but the living; but the bodies of men are meant; in which their souls dwell; which shows the superior excellency of the soul to the body, and its independency of it, being capable of existing without it, as it does in the separate state before the resurrection; so bodies are called tabernacles, and earthen vessels, and earthly houses, (^{<6013>}2 Peter 1:13,14) (^{<4007>}2 Corinthians 4:7 5:1); and bodies of clay, (^{<1832>}Job 13:12); so the body is by Epictetus ^{f168} called clay elegantly wrought; and another Heathen writer ^{f169} calls it clay steeped in, or macerated and mixed with blood: being of clay denotes the original of bodies, the dust of the earth; and the frailty of them, like brittle clay, and the pollution of them, all the members thereof being defiled with sin, and so called vile bodies, and will remain such till changed by Christ, (^{<3023>}Philippians 3:21); now the argument stands thus, if God put no trust in angels, then much less in poor, frail, mortal, sinful men; he has no dependence on their services, whose weakness, unprofitableness, and unfaithfulness, he well knows; he puts no trust in their purposes, and resolutions, and vows, which often come to nothing; nor does he trust his own people with their salvation and justification, or put these things upon the foot of their works, but trusts them and the salvation and justification of them with his Son, and puts them upon the foot of his own grace and mercy: and if he charges the holy angels with folly, then much more (for so it may be also rendered) will he charge mortal sinful men with it, who are born like the wild ass's colt, and are foolish as well as disobedient, even his chosen ones, especially before conversion; or thus if so stands the case of angels, then much less can man be just before him, and pure in his sight: the weakness, frailty, and pollution of the bodies of men, are further enlarged on in some following clauses:

whose foundation [is] in the dust; meaning not the lower parts of the body, as the feet, which support and bear it up; rather the soul, which is the basis of it, referring to its corruption and depravity by sin; though it seems chiefly to respect the original of the body, which is the dust of the earth, of which it consists, and to which it will return again, this being but a poor foundation to stand upon, (^{<0017>}Genesis 2:7 3:17 ^{<2117>}Ecclesiastes 12:7); for the sense is, whose foundation is dust, mere dust, the particle **b** being redundant, or rather an Arabism:

[which] are crushed before the moth? that is, which bodies of men, or houses of clay founded in the dust; or, "they crush them"; or "which" or "whom [they] crush" ^{f170}; either God, Father, Son, and Spirit, as some; or

the angels, as others; or distresses, calamities, and afflictions, which sense seems best, by which they are crushed “before the moth” or “worm”^{f171}; that is, before they die, and come to be the repast of worms, (~~<RB>~~ Job 19:26); or before a moth is destroyed, as soon, or sooner^{f172}, than it is; so a man may be crushed to death, or his life taken from him, as soon as a moth’s; either by the immediate hand of God, as Ananias and Sapphira, (~~<RB>~~ Acts 5:5,10); or by the sword of man, as Amasa by Joab, (~~<RB>~~ 2 Samuel 20:10); or rather, “like a moth”^{f173}, as easily and as quickly as a moth is crushed between a man’s fingers, or by his foot: some, as Saadiah Gaon, and others, render it, “before Arcturus”^{f174}, a constellation in the heavens, (~~<RB>~~ Job 9:9); and take the phrase to be the same as that, “before the sun”; (~~<RB>~~ Psalm 72:17); and to denote the perpetuity and duration of their being crushed, which would be as long as the sun or Arcturus continued, that is, for ever; but either of the above senses is best, especially the last of them.

Ver. 20. *They are destroyed from morning to evening*, etc.] That is, those that dwell in houses of clay, before described; the meaning is, that they are always exposed to death, and liable to it every day they live; not only such who are persecuted for the sake of religion, but all men in common, for of such are both the text and context; who have always the seeds of mortality and death in them, that is continually working in them; and every day, even from morning to evening, are innumerable instances of the power of death over men; and not only some there are, whose sun rises in the morning and sets at evening, who are like grass in the morning, gay, and green, and by evening cut down and withered, live but a day, and some not that, but even it is true of all men, comparatively speaking, they begin to die the day they begin to live; so that the wise man takes no notice of any intermediate time between a time to be born and a time to die, (~~<RB>~~ Ecclesiastes 3:2); so frail and short is the life of man; his days are but as an hand’s breadth, (~~<RB>~~ Psalm 39:5);

they perish for ever: which is not to be understood of the second or eternal death which some die; for this is not the case of all; those that believe in Christ shall not perish for ever, but have everlasting life; but this respects not only the long continuance of men under the power of death until the resurrection, which is not contradicted by thus expression; but it signifies that the dead never return to this mortal life again, at least the instances are very rare; their families, friends, and houses, that knew them, know them no more; they return no more to their worldly business or enjoyments, (see ~~<RB>~~ Job 7:9,10 10:21);

without any regarding [it]; their death; neither they themselves nor others, expecting it so soon, and using no means to prevent it, and which, if made use of, would not have availed, their appointed time being come; or “without putting” ^{f175}, either without putting light into them, as Sephorno, which can only be true of some; or with out putting the hand, either their own or another’s, to destroy them, being done by the hand of God, by a distemper of his sending, or by one providence or another; or without putting the heart to it, which comes to the sense of our version; though death is so frequent every day, yet it is not taken notice of; men do not lay it to heart, so as to consider of their latter end, and repent of their sins, and reform from them, that they may not be their ruin; and this is and would be the case of all men, were it not for the grace of God.

Ver. 21. *Doth not their excellency [which is] in them go away?* etc.]

Either the soul which is in them, and is the most excellent part of them; this, though it dies not, yet it goes away and departs from the body at death; and so do all the powers and faculties of it, the thoughts, the affections, the mind, and memory, yea, all the endowments of the mind, wisdom, learning, knowledge of languages, arts, and sciences, all fail at death, (~~1~~1 Corinthians 13:8 ~~Psalm~~ Psalm 146:8); and so likewise all that is excellent in the body, the strength and beauty of it depart, its strength is weakened in the way, and its comeliness turned into corruption: or, as it may be rendered, “which is with them” ^{f176}; and so may likewise denote all outward enjoyments, as wealth and riches, glory and honour, which a man cannot carry with him, do not descend into the grave with him, but then go away: a learned man ^{f177} renders the words, “is not their excellency removed [which was] in them?” and thinks it refers to the corruption of nature, the loss of original righteousness, and of the image of God in man, which formerly was his excellency in his state of innocence, but now, through sin and the fall, is removed from him; and this, indeed, is the cause, the source and spring, of his frailty, mortality, and death; hence it follows:

they die even without wisdom; that dies with them, or whatsoever of that they have goes away from them at death; wise men die as well as fools, yea, they die as fools do, and multitudes without true wisdom, not being wise enough to consider their latter end; they die without the wisdom which some are made to know, in the hidden part, without the fear of God, which is real wisdom, or without the knowledge of Christ, and of God in Christ, which is the beginning, earnest, and pledge of life eternal. Now then since man is such a frail, mortal, foolish, and sinful creature, how can he be

just before God, or pure in the sight of his Maker? which, is the thing designed to be proved and illustrated by all this; and here ends the divine oracle, or the revelation made to Eliphaz, when he had the vision before related.

CHAPTER 5

INTRODUCTION TO JOB 5

In this chapter Eliphaz goes on to prove, and further confirm and establish, what he had before asserted, that not good men, but wicked men only, are afflicted of God, at least greatly, so as to have their substance wholly destroyed and perish, which was Job's case; and this partly from the case, state, and sentiments of all the saints, (~~REF~~ Job 5:1,2); and from his own observation and experience, (~~REF~~ Job 5:3-5); and then he proceeds to give some advice; and seeing afflictions do not come by chance, but are of God, it is right in such circumstances for a man to seek to the Lord for pardon and salvation, and commit his cause unto him, (~~REF~~ Job 5:6-8); who does many great things in a providential way to the good of man in general, and to the disappointment of wicked crafty men, and to the serving of the poor in particular, (~~REF~~ Job 5:9-16); so that it is best patiently to bear the afflicting hand of God, and it is an happiness to be corrected by him, since he delivers such out of all their troubles, and preserves them from many evils, and bestows many good things on them; which would be Job's case particularly, if he behaved according to the advice given, and which is left with him to consider of, (~~REF~~ Job 5:17-27).

Ver. 1. *Call now, if there be any that will answer thee*, etc.] That is, call upon God, which, if seriously, and not ironically spoken, was good advice; God is to be called upon, and especially in times of trouble; and invocation is to be made in faith, in sincerity, and with fervency, and to be accompanied with confession of sin, and repentance for it; and sooner or later God hears and answers those that call upon him; but Eliphaz suggests, that if Job did call upon him, it would be in vain, he would not hear him, he going upon the same maxim that the Jews did in Christ's time, "God heareth not sinners": (~~REF~~ John 9:31); or call upon him to give him an oracle from heaven, to favour him with a vision and revelation, and see if he could get anything that would confront and confute what he had delivered as coming that way; which, if it could be done by him, would appear to be a falsehood and an imposture, since one revelation from God is not contradicted by another: or else the sense is, "call" over the catalogue and

list of good men that have been from the beginning of the world, and see if there be any that “answers to thee” ^{f178}, whose case, character, and behaviour, correspond with thee; if ever any of them was afflicted as thou art, or ever behaved with so much indecency, impatience, murmuring, and blasphemy against God, as thou hast done; that ever opened his mouth, and cursed the day of his birth, and reflected upon the providence and justice of God as thou hast, as if thou wert unrighteously dealt with: or rather, “call now”, and summon all creatures together, angels and men, and get anyone of them to be thy patron, to defend thy cause, and plead for thee, to give a reply to what has been said, from reason, experience, and revelation: and shouldest thou obtain this, which is not likely, “lo, there is one that can answer thee” ^{f179}, as some render the words, meaning either God or himself; thus Eliphaz insults Job, and triumphs over him, as being entirely baffled and conquered by him, by what he had related as an oracle and revelation from heaven:

and to which of the saints wilt thou turn? or “look”, or “have respect” ^{f180}, that will be of any service to thee? meaning either the Divine Persons in the Godhead, sometimes called Holy Ones, as in (^{<1649>}Joshua 24:19); (^{<1190>}Proverbs 9:10 30:3 ^{<2811>}Hosea 11:12); the Holy Father, the Holy Son, and the Holy Spirit, who may and should be turned and looked unto; God the Father, as the God of providence and grace for all good things; Jesus Christ his Son, as the Redeemer and Saviour for righteousness and eternal life; the blessed Spirit, as a sanctifier to carry on and finish the work of grace; but it is suggested, it would be in vain for Job to turn and look to any of these, since he would be rejected by them as a wicked man, nor would any of them plead his cause: or else the holy angels, as the Septuagint express it, and who are called saints and Holy Ones, (^{<683D>}Deuteronomy 33:2 ^{<2083>}Daniel 8:13 ^{<3145>}Zechariah 14:5); and it is asked, which of those he could turn or look to, and could expect relief and protection from? signifying, that none of these would vouchsafe to converse with him, nor take him under their care, nor undertake to plead his cause: or rather holy men, such as are sanctified or set apart by God the Father, to whom Christ is made sanctification, and in whose hearts the Holy Spirit has wrought principles of grace and holiness, and who live holy lives and conversations; and it is insinuated, that should he turn and look to these, he would find none of them like him, nor in the same circumstances, nor of the same sentiments, or that would take his part and plead for him; but that all to a man would appear of the same mind with Eliphaz, that

none but wicked men were afflicted by God as he was, and that he was such an one, and that for the reason following: the Papists very absurdly produce this passage in favour of praying to departed saints, when not dead but living ones are meant, and even turning to them is discouraged; and besides, this would contradict another tenet of the Papists, that the Old Testament saints, until the coming of Christ, were in a sort of purgatory, called *Limbus Patrum*, and therefore incapable of helping saints on earth that should apply unto them.

Ver. 2. *For wrath killeth the foolish man*, etc.] Not one that is an idiot, and destitute of common sense, and has no understanding in things natural and civil; but a wicked man, who has no knowledge of things divine and spiritual, and so foolish; which is the character of every natural man, and of God's people before conversion; and even of some professors, who are foolish virgins, and carry the lamp of a religious profession without the oil of grace; and such an one Eliphaz took Job to be, whom sooner or later the wrath of the Lord, as the Targum interprets it, which is revealed from heaven, and comes down upon the children of disobedience, would consume like devouring fire: or this may be understood of the wrath and passion of such men themselves, which sometimes rises in them to such an height, as that they die in a fit of it; or do those things which bring them to death, either by the hand of God, or by the civil magistrate:

and envy slayeth the silly one; one that is simple and void of understanding, and is easily persuaded and drawn into sin, either by his own heart, or by evil men, or by the temptations of Satan; and in whose heart envy at the prosperity of others dwells, and which insensibly preys upon him, eats up his own spirits, and is rottenness to his bones, and crumbles them into dust, (^{<2140>}Proverbs 14:30); or the word may be rendered "jealousy", or "zeal"^{f181}, as it sometimes is, and may signify the jealousy of the Lord, zeal for his own glory, which he sometimes stirs up as a man of war, and which smokes against wicked men, and consumes them as fire, (see ^{<23213>}Isaiah 42:13 ^{<45715>}Psalms 79:5 ^{<15210>}Deuteronomy 29:20); Eliphaz by all this would represent and insinuate that Job was such a man, hot, passionate, and angry with God and his providence, and envious at the prosperity of others, particularly his friends; and so was a foolish and silly man, in whose breast wrath and envy rested, and would be his ruin and destruction, as he was already under slaying and killing providences.

Ver. 3. *I have seen the foolish taking root*, etc.] Such foolish wicked men as before described; those Eliphaz had observed to prosper in the world, and increase in riches, and even to have attained to a seeming stability and firmness, as if they would ever continue in such happy circumstances, (see ^{<3412>}Jeremiah 12:2 ^{<4875>}Psalms 37:35,36); by this he would obviate an objection that here might be raised and made against the assertion he was proving, that wicked men are afflicted and punished of God for their sins; whereas it is notorious that they are not in trouble as other men, but in very prosperous and flourishing circumstances; this he grants is their case for a while, as he had observed, but in a short time they pass away, they and their substance disappear, and are no more seen, as follows:

but suddenly I cursed his habitation; not that he wished ill to him, or imprecated evils upon him; for cursing and bitterness only fit the mouths of wicked men, and not good men, among whom Eliphaz must be allowed to be; but he immediately thought within himself, as soon as he saw the flourishing state of the wicked, that the curse of the Lord was in their houses, as in (^{<1033>}Proverbs 3:33); that they and all they had were under a curse, and that God find given them what they had with a curse, and had cursed all their blessings; which makes the difference between a good man and a wicked man; the one has what he has, his cottage and his small substance, with a blessing; the other his pleasant habitation, as the word ^{f182} here used signifies, his stately palace, rich furniture, and large estates, with a curse; or he prognosticated, he foresaw, and could foretell, and that without pretending to an extraordinary spirit of prophecy, that in a short time the curse of God would light upon him, and upon his house, (see ^{<3412>}Zechariah 5:3,4).

Ver. 4. *His children are far from safety*, etc.] From outward safety, from evils and dangers, to which they are liable and exposed, not only from men, who hate them for their father's sake, who have been oppressors of them, or from God, who visits the iniquity of the fathers upon the children; and from spiritual and eternal safety or "salvation", or from salvation in the world to come, as the Targum, they treading in their fathers steps, and imitating their actions:

and they are crushed in the gate; or openly, publicly, as Aben Ezra and others; or in the courts of judicature whither they are brought by those their parents had oppressed, and where they are cast, and have no favour shown them; or literally by the falling of the gate upon them; and perhaps

some reference is had to Job's children being crushed in the gate or door of the house, through which they endeavoured to get when it fell upon them and destroyed them; the Targum is,

“and are crushed in the gates of hell, in the day of the great judgment:”

neither [is there] any to deliver [them]; neither God nor man, they having no interest in either, or favour with, partly on account of their father's ill behaviour, and partly on account of their own; and sad is the case of men when it is such, (see ^{<4382>}Psalm 50:21).

Ver. 5. *Whose harvest the hungry eateth up*, etc.] This is to be understood of the foolish rich man before described, as taking root and flourishing; though he sows, and reaps and gathers in his harvest, and fancies he has goods laid up for many years, to be enjoyed by him, yet he is taken away by death, and another eats what he has gathered; either his hungry heirs, that he has kept bare, and without the proper necessaries of life; or the poor whom he has oppressed, who, driven by hunger, seize upon his harvest, and eat it up, whether he be alive or dead: Saphorno interprets this of the wicked man himself, who should eat up his own harvest, and not have enough to satisfy him, the curse of God being upon his land; and another learned interpreter ^{f183} thinks the sense is, that such should be the curse of God on the fields of wicked men, that they should produce no more than what was usually left to the poor, and therefore should have no need to gather it:

and taketh it even out of the thorns; that is, either the hungry man takes the harvest out of the thorns, among which it grows, (see ^{<4037>}Matthew 13:7); or which he had gotten “through the thorns”, as Mr. Broughton renders it; that is, the owner, through many difficulties; and hunger will break through many to get at it; or though his harvest being got in, is enclosed with a thorn hedge, the hungry man gets through it, and takes it out from it, surrounded by it; the above mentioned Jewish writer understands this also of the wicked man, who takes his own harvest out from among the thorns, so that there is nothing left for the poor and his friends, as it is meet there should: the word ^{f184} for “thorns” has also the signification of armour, particularly of shields; hence the Targum is,

“and armed men with warlike arms shall take it away;”

to which agrees the Vulgate Latin version,

“and the armed men shall take it away;”

that is, soldiers should forage, spoil, and destroy it:

and the robber swalloweth up their substance; the house robber, who breaks in and devours all at once, and makes a clear riddance of it; some render it “the hairy man”^{f185} either that neglects his hair, as beggars, or such that live in desert places, as robbers, that they may appear the more terrible; or that take care of it, and nourish it, and tie it up in locks, and behind their heads, as Bar Tzemach and Ben Melech observe they do in Turkey; others translate it “the thirsty”^{f186}, and so it answers to the hungry in the preceding clause, and designs such who thirst, and gape after, and covet the substance of others, and greedily catch at it, and swallow it up at once, at one draught, as a thirsty man does a large quantity of liquor, (see ~~2012~~ Proverbs 1:12,13); this may have some respect to the Sabeans and Chaldeans, that swallowed up Job’s substance, and took away his cattle from him at once, and were no other than bands of robbers; and the use of the word for a thief or a robber, as we take it, is confirmed by a learned man^{f187}, who derives it from the Arabic word <Arabic> which signifies to smite with a club or stone.

Ver. 6. *Although affliction cometh not forth of the dust*, etc.] Or rather, “for” or “indeed”^{f188}, this being a reason showing that wicked men are justly afflicted and punished; seeing their afflictions come not from the creatures, though they may be instruments, but from God for the sins of men: the word for affliction also signifies iniquity or sin, the cause of affliction, as well as affliction the fruit of sin; and so does the word in the following clause; and Aben Ezra understands both, not of natural but moral evil, and so do others^{f189}; both senses may be taken in: sin does not come from God, the Maker of the dust of the earth, he is not the author of sin, nor does this spring out of the dust which he has made; good things, as Schmidt observes, come out of the earth for the use of man as well as beasts, bread, and wine, and oil, and all the necessaries of life; the precious things produced by the influence of the sun and moon, the precious things of the everlasting hills, and of the earth, and the fulness of it; indeed, the earth was cursed for the sin of men, but this is taken off; and, however, it is not owing to the soil, or to the air and climate in which a man lives, that he is sinful; for though there may be national vices or some sins peculiar to or more predominant in one nation than in another, yet this is not to be attributed to such causes; for all sin is from a man’s self, and proceeds out

of his own evil heart, which is desperately wicked and evil continually, and from whence all the impure streams of sin flow, (see ^{<4159>}Matthew 15:19); and so afflictions are not to be ascribed to second causes, such as the things before mentioned, or Job's losses by the Sabeans and Chaldeans; nor did he place them to that account, but to the hand of God; nor to chance and fortune, or to be reckoned fortuitous events, as if they were chance productions, spontaneous things that spring up of themselves, and not under the direction of an all wise Providence; but they are to be considered as of God, and as of his appointment, and directed by his sovereign will and pleasure, and overruled for his glory; who has fixed what they shall be, of what kind and sort, what the measure of them, to what pitch they shall rise, and how long they shall last:

neither doth trouble spring out of the ground; the same thing as before in different words, neither sin, the cause of trouble, the effect of sin; sin may very fitly be expressed by a word ^{f190} which signifies trouble, because it is both troublesome, wearisome, and offensive to God, and brings trouble to the bodies and souls of men here and hereafter. Here Eliphaz begins to lower the tone of his voice, and to speak to Job in a seemingly more kind and friendly manner, observing to him the spring of afflictions, and giving him advice how to behave under them.

Ver. 7. *Yet man is born unto trouble*, etc.] Or but ^{f191}, after the negative follows the positive part of the assertion; before we have what is denied as the cause of affliction, here what it is affirmed to be, or what it is to be ascribed unto, even to the appointment of God for sin: to be born to it is to be appointed to it, as all men are appointed to death, and to everything previous and that leads on to it; and it signifies that affliction or trouble springs from the birth sin of man, from original sin, the sin of the first parent, and of his nature; as all sins arise from hence, and are streams from this fountain of pollution, so all disorders and diseases of body, all distresses and anguish of mind, and death in every sense, corporeal, spiritual, and eternal; and these are the lot and portion, the estate and inheritance, of the sons of men by nature, what they are born unto, and are full of, (see ^{<1840>}Job 14:1); the same word is here used as in (^{<3816>}Job 5:6), and signifies labour, mischief, the mischief of sin, improbity, wickedness, moral evil; and man may be said to be born to sin, inasmuch as he is conceived, shapen, and born in it; and as he is born at once into a sinful state, and sins as soon as born, goes astray from the womb, is a transgressor from thence, and the imagination of his heart evil from his

infancy and youth upwards, he becomes a slave to sin, and is a homeborn one; not that he is laid under a necessity of force to sin, or his will compelled to it; for he sins most freely, is a voluntary slave to it; he serves various lusts as pleasures, and gives himself up to work all iniquity with greediness; but there is such a connection between his birth, the circumstances of it, and sin, that sin is the certain consequence of it, and immediately, naturally, and necessarily follows upon it; that is, by a necessity of consequence, though not of coercion or force; it is as natural for man to sin as it is for a thirsty man to covet and drink water; or as for an Ethiopian to be born black, and a leopard with spots; or, as it follows,

as the sparks fly upward; which they do naturally and necessarily when coals are blown, and which are here called “the sons of coals”^{f192}; and to these, troubles and afflictions, the fruits and effects of sin, may be aptly compared; not only for the necessity of them, it is if needs be they are, but for the nature of them, being fiery and troublesome, hence called fiery trials, and signified by fires and flames of fire, (~~4042~~-1 Peter 4:12 ~~2345~~-Isaiah 24:15 43:2); and also for the number of them, being many, and very grievous: some interpret this of flying fowls, of young vultures, as the Septuagint; of young eagles, as others; Aben Ezra makes mention of this sense, as if it was, as a fowl is born to fly, so man is born to labour; to labour in the law, according to the Targum; or to labour for his bread; or rather, to labour and sorrow; that is, to affliction and trouble: a learned man^{f193} thinks the phrase, according to the use of it in the Arabic language, designs the more rapid cast of a dart, of the vibration of it, which is very quick.

Ver. 8. *I would seek unto God*, etc.] Or “truly”^{f194}, “certainly, doubtless, I do seek unto God”, verily I do so; for so the words are introduced in the original text, and express what Eliphaz had done when under afflictions himself; for he was not without them, though he had not them to such a degree as Job had; and when he was under them, this was the course he took; he sought unto God by prayer to support him under them, to sanctify them to him, and to deliver him out of them; and this he proposes for Job’s imitation, and suggests, that if he was in his case, this would be the first step he should take; and good advice this is, nothing more proper for a man, especially a saint, than, when afflicted of God, to seek unto him, to seek his face and his favour, to entreat his gracious presence, and the discoveries of his love, that he may see that it is not in wrath, but in love, he afflicts him; to submit unto him, humble himself before him,

acknowledge his sins, and implore his pardoning grace and mercy; to entreat him to help him, in this time of need, to exercise the graces of faith and patience, and every other; to desire counsel and advice how to behave under the present trial, and to be made acquainted with the reasons, ends, and uses of the dispensation, as well as to beg for strength to bear up under it, and in his own time to grant deliverance from it:

and unto God would I commit my cause; or “direct my word or speech”^{f195} to him; that is, in prayer, as Saphorno adds; I would, as if he should say, make known my case to him, tell him the whole of it, and pour out my soul before him; and then I would leave it with him, and not wrangle, quarrel, and contend with him, but say, “here am I, let him do what seemeth good unto him”: some render the words, “truly”, or “indeed I shall discourse concerning God, and order my speech about Deity”^{f196}; I shall no longer insist on this subject, but drop it, and hereafter treat of God, his nature, being, and perfections, and particularly his works; though these are rather observed in the following verses, as so many arguments to engage Job to seek the Lord, and leave his case and cause to him.

Ver. 9. *Which doeth great things*, etc.] The things of creation are great things, the making of the heavens and the earth, and all therein, by the word of the Almighty, out of nothing, and which is a display of great power, wisdom, and goodness; the things of Providence are great things, which God is always doing; as the upholding all things in being by the word of his power, governing the whole universe, ordering all things in it, supplying and feeding all creatures, men and beasts; and especially the things of grace are great things, the covenant of grace, and its blessings, redemption by Jesus Christ, the work of grace upon the heart, the quickening and enlightening dead and dark sinners, taking away their hearts of stone and giving them hearts of flesh, and constantly supplying them with his grace for the finishing of it; the consideration of all which is a great encouragement to seek the Lord in time of need, as well as of what follows concerning them:

and unsearchable; the things of nature; many of them are such as puzzle the greatest philosophers, who are not able, with all their sagacity and penetration, to find out the causes and reasons of them; and in providence the way of God is often in the deep, and is not to be tracked and followed; and the dispensations of his grace to the sons of men are so sovereign and distinguishing, that it made the apostle say, speaking of them, “O the

depth”, etc. (^{<513>}Romans 11:33); and there are some things not to be inquired into, nor can they be searched out; secret things belong to God, as his purposes relating to the eternal state of particular persons, and the times and seasons of various future events, as the day of judgment, etc.

marvellous things; in nature, as the formation of man and all creatures; in providence, and it may be respect may be had to the wonders done in Egypt, and the marvellous things in the field of Zoan, the plagues of Egypt, and the deliverance of Israel, and their passage through the Red sea; which were things done much about this time, or before it, as some think, and of which Eliphaz might have heard, and were fresh in his memory; and wonderful things are done in grace, as the effects of marvellous loving kindness: and those

without number; the works of God are manifold, and not to be counted; the stars of heaven, the fowls of the air, the beasts of the field, and cattle on a thousand hills, the fishes of the sea, small and great, (see ^{<945>}Psalm 104:25); to which may be added, those animalcules, of which a billion do not exceed the size of a small grain of sand, as they may be seen through a microscope ^{f197}; the various things done every day in providence, the special blessings of goodness, and the kind thoughts of the heart of God, which, if one attempt to reckon up, they are more than can be numbered, (^{<946>}Psalm 40:5).

Ver. 10. *Who giveth rain upon the earth*, etc.] Not upon the land of Israel only, as the Targum and Jarchi, (see ^{<611>}Deuteronomy 11:11); but upon the whole earth; this is particularly mentioned as being of God, and which none of the vanities of the Gentiles can give; and it is a free gift of his, which tarries not for the desert of men, and is bestowed on the godly and ungodly; and is a great blessing of goodness, which enriches the earth, makes it fruitful, and through it, it produces plenty of good things for man and beast:

and sendeth water upon the fields; or “out places” ^{f198}; places outside of cities and towns, such as gardens, fields, and deserts, where showers of rain are sent of God to water them, many of which are not under the care of man, but are under the providence of God; the Targum and Jarchi interpret this of Gentile lands, as distinct from the land of Israel, to whom God “gives” rain, and to the other “sends” it; some render it, “upon the streets” ^{f199}, that is, upon persons that lie in the streets, and have no houses to dwell in, and to whom rain in hot and dry countries was welcome.

Ver. 11. *To set up on high those that be low*, etc.] Not the low plants, which, through rain, are made to run up on high, though there is a truth in that; but husbandmen and gardeners, and such like persons, in low circumstances, who, by means of showers of rain, which make their gardens, fields, and lands fruitful, are raised to enjoy good estates, and large possessions:

that those which mourn may be exalted to safety; or “are black”^{f200}, that are clothed in black, as a token of mourning; or whose faces are black with famine, (see ^{<3048>}Lamentations 4:8 5:10); or are in very distressed circumstances, and black through poverty, as the Targum, and mourn over and grieve at their sad and deplorable case; those, through rain and fruitful seasons, are brought out of such an uncomfortable situation, and put into a better condition of life, where they are as in a fortress, out of the reach of such sad calamities: some connect the words with the following, that in order to do this, to raise up the humble and exalt mourners, “he disappoints the devices of the crafty”, etc. (^{<3052>}Job 5:12).

Ver. 12. *He disappointeth the devices of the crafty*, etc.] Or, “it disappointeth”; that is, the rain, as some Jewish commentators^{f201} interpret it, and the whole paragraph to this sense; the rain coming upon the earth makes it fruitful, and causes it to produce a plentiful crop, whereby the schemes of crafty men are disappointed, who in a time of drought withhold the corn, and enhance the price of it, and distress the poor; and this in order to make a penny of them, according to (^{<3096>}Amos 8:4,6); but through the rain falling are not able to gain their end, but are obliged to bring out their corn, and sell it at a low price, and so are taken in their own craftiness; their counsel becomes brutish, and they are brought into bad circumstances themselves, and the poor saved from being ground and oppressed by them, and have hope for the future of plenty of provisions, to the confusion and astonishment of their oppressors: but the Targum interprets this of the Egyptians cunningly devising mischief against the Israelites, without success; and not amiss, since that affair might be well known to Eliphaz, and he might have it in view: the fact was this, a new king of Egypt, after the death of Joseph, observing the great increase of the people of Israel in his dominions, and fearing, in case of a war, they should join the enemy, and get out of the land by such an opportunity, calls his nobles, courtiers, and counsellors together, to form some wise schemes how to diminish them, (^{<1208>}Exodus 1:8-10); and the first was to set taskmasters over them, and afflict them with hard bondage, but this

succeeded not, (^{<B011>}Exodus 1:11-14); for the more they were afflicted the more they multiplied and grew; another decree was, to order the midwives to kill the male children of the Israelites, and save alive the females, (^{<B015>}Exodus 1:15,16); but the midwives, fearing God, obeyed not the order, and the people still multiplied, (^{<B017>}Exodus 1:17-21); and then a third project was formed, to cast every son born to the Israelites into the river, and drown them, (^{<B022>}Exodus 1:22); but notwithstanding this they were preserved, as Moses, (^{<B020>}Exodus 2:10), and doubtless many others; the people increased so, that they went out of Egypt six hundred thousand men, (^{<B027>}Exodus 12:37); this was a recent thing, it may be in the times of Eliphaz, and which he might easily call to mind: and he might also have respect to a more remote case, that of the builders of Babel, who devised a scheme to build a tower, whose top should reach to heaven, and secure them from a dispersion of them throughout the earth, (^{<B010>}Genesis 11:1-9); when God descended in the display of his power and providence, confounded their language, so that they were obliged to desist from their enterprise, and were scattered throughout the earth, which by their scheme they thought to have prevented: this may be applied to wicked crafty men in common, who devise schemes to commit sin, and gratify their lusts, to get for themselves riches and honour, and to do mischief to others, which God in his providence breaks, frustrates, and makes of none effect; and to false teachers, that walk in craftiness, lie in wait to deceive, and make use of cunningly devised fables, coin new doctrines, invent new forms of worship, and appoint new ordinances, and contrive different ways and methods of salvation; all which is foolishness with God, and to such persons (^{<B013>}Job 5:13) is applied by the Apostle Paul, (^{<B019>}1 Corinthians 3:19): and this may likewise respect wicked princes and potentates, with their counsellors and wise politicians, who in former, as well as in later times, have formed designs against their neighbours, and to the hurt of the interest of true religion particularly; but have been baffled and confounded by Divine Providence, of which, as there were many instances in Israel of old, so in our British Isles of late:

so that their hands cannot perform [their] enterprise; what their heads have contrived, what they have resolved and determined upon, and what they have began to effect, but could not go on with; or, “bring it soundly to pass”, as Mr. Broughton renders it; that is, could not complete it, or bring it to perfection; and indeed not able to do “any thing”^{f202}, as some translate the word, not anything of what they devised and contrived: it signifies “that

which is”, which has a being and substance, and solidity in it ^{f203}, but nothing of this kind could be done; it is sometimes rendered “wisdom”, and “sound wisdom”, (^{<307>}Proverbs 2:7 ^{<308>}Micah 6:9); and so it is here by some ^{f204}, and may signify, that though their counsels were deeply laid, and wisely formed, according to the best rules of wisdom and prudence, they yet are not able to bring them to pass; which shows the infinitely superior wisdom of God, and his overruling providence, and which therefore must be a great encouragement to seek unto him, and leave every cause and case with him.

Ver. 13. *He taketh the wise in their own craftiness*, etc.] As beasts are taken in a pit, or birds in a snare or net, or with birdlime; so these crafty men, who are wise in their own opinion, and really so in things natural, civil, and worldly, or however, to do evil are entangled and taken in their own schemes; they fall into the pit they have digged for others, and are snared in the works of their own hands, as Haman and his sons were hanged on the gallows he prepared for Mordecai, (^{<309>}Esther 7:10 9:25); or, “by their own craftiness” ^{f205}, by the crafty schemes they themselves have formed: so sometimes those very things crafty men design to prevent, are brought about by the very means they make use of; thus Joseph’s brethren designed to prevent the accomplishment of his dreams, which portended their subjection to him, (^{<310>}Genesis 37:9), by selling him to the Ishmaelites, who carried him to Egypt, where, in process of time, he was made governor of the land, and where his brethren became obedient to him, (^{<311>}Genesis 42:6); with which fact Eliphaz might be acquainted, it being not long before his time: so the Jews, to prevent the Romans taking away their city and nation, contrived to put Christ to death, and did, whereby they brought the wrath of God upon them, executed by those very persons; the same they did also, to prevent the spread of his fame and glory in the world, and that he might not be believed on as the Saviour of men, whereas, hereby he became the Saviour of them; and he a crucified Christ, being preached to the world by his ministers, the savour of his knowledge has been diffused in every place, his glory great in all the earth, and will be more so: the Targum applies this to the wise men of Pharaoh, and the Apostle Paul to the Jewish doctors and wise philosophers of the Gentiles, (^{<312>}1 Corinthians 3:19); which quotation proves the authority of this book:

and the counsel of the froward is carried headlong: that is, the counsel or well contrived schemes of the crafty and wise before mentioned, who twist and wind about, as the word ^{f206} here used signifies, that there is no tracing

their measures, and finding out the spring of them, nor the ends they have in view; yet these are sometimes carried on to execution in a rash and precipitate manner, and so miscarry; and like a man that is had to a precipice, and is thrown down from thence, and is destroyed at once, so are their counsels and schemes dashed to pieces by the providence of God: or, “is hastened” ^{f207}; too much haste is made to accomplish it, and so it comes to nought, through an over eagerness to have it done at once; not waiting a fit opportunity for the accomplishment of it.

Ver. 14. *They meet with darkness in the daytime*, etc.] Which may denote their infatuation in things the most plain and clear, and which are obvious to everyone’s view, even to such as are of much meaner capacities the themselves; and so it sometimes is, that the greatest politicians, men of the greatest sagacity and penetration, capable of forming and conducting the wisest counsels, yet blunder in things plain and easy to everyone; which must be imputed to their being given up to a judicial blindness of mind by the Lord, who destroys the wisdom of the wise, and brings to nothing the understanding of the prudent; or this may signify the defeat of their counsels, when they are in the highest pitch of esteem among men, as Ahithophel’s counsel was as the oracle of God; or the destruction of such persons and their schemes when they are in the meridian of their glory, who being in high and slippery places, come to desolation in a moment:

and grope in the noon day as in the night; which intends the same as before; this was threatened to the Jews in case of disobedience, and was fulfilled in them, (^{<63>}Deuteronomy 28:29 ^{<28>}Isaiah 59:9,10); a learned man renders it, “as the night they grope”, or “feel, at noon day” ^{f208}; as the Egyptians felt darkness when it was noon, and when light was in all the dwellings of the Israelites, (^{<10>}Exodus 10:22,23); this may be applied to the case of many in a land of Gospel light, who are in darkness, walk in darkness, and are darkness itself; though the light of the glorious Gospel shines all around them on others, and know no more of divine and spiritual things than the Gentiles, but grope or feel about like persons blind, and in the dark as much as they, (^{<47>}Acts 17:27); nay, they not only have the great things of the Gospel hid from them, and Satan blinds their minds lest this light should shine into them, but “they run into darkness” ^{f209}, as the words of the first clause may be rendered; those “*lucifugae*”, such as the Jews were, and the Deists now are run from the light of divine revelation, and love darkness, and which is the aggravation of their condemnation, (^{<88>}John 3:19,20).

Ver. 15. *But he saveth the poor*, etc.] Who are so in a literal sense, and whom the Lord saves with a temporal salvation; these being the butt of the crafty, wise, and cunning, on whom their eyes are, for whom they lay snares, and lie in wait to draw them in; and these being helpless and without friends, God takes notice of them, appears for them, and arises for their help, and saves them:

from the sword; of their enemies, drawn against them and ready to be sheathed in them:

from their mouth; from their reproaches, calumnies, detraction, and evil speaking; or “from the sword, their mouth”^{f210}, as some; or “from the sword of their mouth”^{f211}, as others; or which comes out of it; whose mouths and tongues are as sharp swords, which destroy their credit and reputation, and threaten them with ruin; the Targum is,

“from the slaughter of their mouth:”

and from the hand of the mighty; their mighty enemies, that, are mightier than they; the Targum is,

“from the hand of a mighty king;”

such an one as Pharaoh, which the same paraphrase makes mention of in (^{<1854>}Job 5:14), and from whom the poor Israelites were delivered: this may be applied to the poor in a spiritual sense, who are poor in spirit, and are sensible of their spiritual poverty, whom the Lord looks unto, has a regard for, and saves them from “the sword” of avenging justice; that being awaked against the man, his fellow, and so warded off from them, and from the mouth of a cursing and condemning law, and from Satan the accuser of the brethren; and of wicked men, whose tongue rising up in judgment against them, he condemns; and from the “hand” of Satan the strong man armed, and who is stronger than they; and of all their spiritual enemies.

Ver. 16. *So the poor hath hope*, etc.] Who observing this and that and the other poor man crying to the Lord and saved, hopes that he may be saved by him also; and having had experience of salvation out of one trouble or more, even out of six troubles, as in (^{<1859>}Job 5:19), entertains a comfortable hope he shall be saved out of the seventh, or whatsoever he is in: the word^{f212} used signifies one that is weak and feeble, attenuated, and exhausted of his strength, wealth, and substance; and may be applied to

one spiritually poor, and in a very destitute and forlorn condition in himself; and yet, through the revelation of the grace and mercy of God to him, has hope of safety in Christ, the strong hold and hope set before him to flee unto; and of salvation by him, it being in him, and for the chief of sinners, and altogether free; and of eternal life through him, as being promised of God, that cannot lie: the free gift of God through Christ, and in his hands to dispose of:

and iniquity stoppeth her mouth: that is, iniquitous men: very wicked men, who are iniquity and wickedness itself; these shall stop their mouths, through shame at what they have said concerning the poor that God saves, (see ^{<3109>}Micah 7:9,10); and through admiration at the goodness of God in saving them, (^{<25215>}Isaiah 52:15); having nothing to say against the ways and dispensations of Divine Providence, they are apt to quarrel with, (^{<39470>}Psalms 107:40-42); and especially at the last day such shall have their mouths stopped, and shall not be able to open them against the Lord or his people, being convinced of their hard speeches which they have spoken against them, (^{<6015>}Jude 1:15); and will be like the man at the feast without a wedding garment, speechless, or muzzled, and his mouth stopped, (^{<4222>}Matthew 22:12).

Ver. 17. *Behold, happy [is] the man whom God correcteth,* etc.] Reproves, rebukes, convinces by his word, which is profitable for correction of men's minds and manners; and by his messengers, the prophets and ministers, who are sent as reprovers of the people, and to rebuke them sharply, that they may be sound in their principles, and sober in their conversation; and by his Spirit, which makes the correction of the word and ministers effectual, and who reproves and convinces of sin, righteousness, and judgment; and sometimes this is done by afflictive providences, by blows as well as words, which are the rod of correction God makes use of with his children; for this is not the correction of a judge reproving, condemning, and chastising malefactors and criminals, but of a father correcting his children, in love, in judgment, and in measure, for faults committed; (^{<2182>}Proverbs 3:12); so God's corrections are for sin, to bring his people to a sense of it, to humiliation and repentance for it, and to an acknowledgment of it; and often for remissness in duty, private or public, and when they set too high a value on the creature, and creature enjoyments, trust in them, and glory of them, to the neglect of the best things: now such persons are happy who are corrected by God in this manner; for these corrections are fruits and evidences of the love of God to

them, and of their relation to God as children; he grants them his presence in them, he sympathizes with them, supplies and supports them under them, and delivers out of them; he makes them work for their good, spiritual and eternal; by these he prevents and purges sin, tries and brightens their graces; makes them more partakers of his holiness; weans them from this world, and fits them for another: and this account is introduced with a “behold”, as a note of attention, exciting it in Job and others; thereby suggesting that it was worthy of notice and regard, and a matter of moment and importance; and as a note of admiration, it being a wonderful thing, a mere paradox with natural men especially, and contrary to all their notions and things, that an afflicted man should be a happy man, who generally reckon good men to be unhappy men, because of their afflictions, reproaches, and persecutions; and as a note of asseveration, affirming the truth and certainty of the assertion, and which is confirmed by after testimonies, and by the experience of the saints, (^{194B}Psalm 94:19 119:67,71); the Targum restrains this to Abraham; but it is true of every good man whom God afflicts in a fatherly way:

therefore despise not thou the chastening of the Almighty; who is able to save and to destroy to take off his hand, or lay it heavier it not regarded, to bear up his people under all their afflictions, or to deliver them out of them; or of Shaddai ^{f213}, God all sufficient, who has a sufficiency in himself, and needs not anything from his creatures; whose grace is sufficient for his people, to supply them in all their straits and difficulties; or of him who is all nourishing, who has breasts of consolation to draw out to his people in distress, the word ^{f214} used coming from one that signifies a pap, or breast, as some think; hence mention is made of the blessings of the breast, when he is spoken of under this character, (⁰⁴²⁵Genesis 49:25); now this chastising of his is not to be understood of chastisement in a way of vindictive wrath and justice, and as a proper punishment for sin, for this is laid on Christ, the surety of his people, (²⁵³⁵Isaiah 53:5); and to inflict this on them would be a depreciating the satisfaction of Christ, be contrary to the justice of God, and to his everlasting and unchangeable love; but this is the chastening of a father, and in love, and for the good of his people, in when he deals with them as with children: the word signifies “instruction” ^{f215}; affliction is a school of instruction, in which the saints learn much of the mind and will of God, and more of his love, grace, and kindness to them; and are enriched with a larger experience of divine and spiritual things: and therefore such chastening should not be “despised” or rejected

as nauseous and loathsome, as the word signifies: indeed no affliction is joyous; the bread of affliction, and water of adversity, are not palatable or grateful to flesh and blood; yea, are even a bitter and disagreeable potion, as the cup of sorrow was to the human nature of Christ; but yet should not be rejected, but drank, for the same reason he gives, it being the cup given by his heavenly Father, (^{<481>}John 18:11); nor should it be despised as useless and unprofitable, as the word is used in (^{<482>}Psalm 118:22); seeing afflictions are of great use for humiliation for sin, for the increase of grace and holiness; the chastening of the Father of spirits is for profit now, and works a far more exceeding and eternal weight of glory, (^{<820>}Hebrews 12:10 ^{<407>}2 Corinthians 4:17); this passage seems to be referred to by Solomon, (^{<201>}Proverbs 3:11); and is quoted by the apostle, in (^{<815>}Hebrews 12:5); where he uses a word ^{f216} by which he translates this, which signifies to “make little of”; and as on the one hand afflictions should not be magnified too much, as if there were none, nor ever had been any but them; so, on the other hand, they should not be slighted and overlooked, and no notice taken of them, as if they were trifling and insignificant, and answered no end or purpose; the hand of God should be observed in them, and acknowledged; and men should humble themselves under his mighty hand, and quietly and patiently bear it; and, instead of despising, should bless him for it, it being for their good, and many salutary ends being answered by it.

Ver. 18. *For he maketh sore, and bindeth up,* etc.] Or, “though he maketh sore, yet he bindeth up” ^{f217}; as a surgeon, who makes a wound the sorer by probing and opening it, to let out the matter and make way for his medicine, and then lays on the plaster, and binds it up: so God causes grief and puts his people to pain, by diseases of body, or by making breaches in, their families and estates, and such like cutting providences; and then he binds up their breach, and heals the stroke of their wound, and in the issue makes all whole again: so in spiritual things; he cuts and wounds, and gives pain and uneasiness, by the sharp twoedged sword of the word, and by his Spirit making use of it; and lays open all the corruption of nature, and brings to repentance and humiliation for all transgressions; and then pours in the oil and wine of pardoning grace and mercy, and binds up the wounds that are made:

he woundeth, and his hands make whole; or “heal” ^{f218}; the same thing is meant, expressed by different words; and the whole suggests, that every afflicted man, and particularly Job, should he behave well, and as he ought,

under the afflicting hand of God, would be healed, and become sound and whole again, in body, mind, family, and estate; for, though God for the present caused grief, yet he would have compassion, since he did not willingly grieve the children of men; did not do it for his own pleasure, but for their good; as a skilful surgeon cuts and wounds in order to heal; (see ^{<1623>}Deuteronomy 32:39 ^{<3001>}Hosea 6:1 ^{<2182>}Lamentations 3:32, 33).

Ver. 19. *He shall deliver thee in six troubles*, etc.] Behaving as before directed; seeking unto God, committing his cause and case to him, and leaving it with him; and not despising the chastening of the Lord, but receiving and bearing it with reverence, patience, and submission: and then the sense is, that God would deliver out of whatsoever troubles he was or should be in, though they were ever so many; a certain number being put for an uncertain one, (^{<1349>}Psalm 34:19);

yea, seven there shall no evil touch thee; which is a number expressive of multitude and of perfection, and so may denote the multitude and fulness of afflictions: the tribulations of God's people are many, through which they pass to heaven, and there is a measure of them to be filled up; and when they are come to the height, and the measure is fully up, then the Lord puts a stop to them, and delivers out of all their troubles; and in the midst of them all, so preserves them, that "no evil" shall so much as "touch" them; not the evil of punishment; for, though those troubles and afflictions that attend them are evil things, in a natural or civil sense, they are disagreeable and distressing, yet they are not the effect of vindictive justice; there is not a drop wrath and vengeance in them; and though they do come upon them and unto them, upon their persons and families; yet not so as to do any real hurt, or as to destroy them; (see ^{<1910>}Psalm 91:10); some think that seven particular troubles are meant, hereafter mentioned, as Jarchi; as famine, war, an evil tongue, destruction, dearness of provision, the beasts of the earth, and the stones of the field.

Ver. 20. *In famine he shall redeem thee from death*, etc.] In a time of extreme want of provisions, God so cares for his own dear people, that they shall not be starved to death by the famine; so in the famine in Egypt, which the Targum takes notice of, in the times of Abraham, and of Isaac, and of Jacob, and the patriarchs, there was food provided for them, so that they and their families were sustained, and perished not for lack of the necessaries of life: God sometimes goes out of his ordinary way, and works

wonders for his poor and needy in distress, when they cry unto him; (see ^{<3417>}Isaiah 41:17,18);

and in war from the power of the sword; or, “from the hands of the sword” ^{f219}: from swords in hand, when drawn, and men are ready to push with them with all their force; as he delivered and preserved Abraham from the sword of the four kings, when he waged war with them, (^{<0140>}Genesis 14:20); and the Israelites, in the war of Amalek, in the times of Moses, (^{<0278>}Exodus 17:8-13), which the Targum here refers to; and David from the harmful sword of Goliath, (^{<0174>}1 Samuel 17:46,47), and others with whom he was concerned in war: and so the Lord covers the heads of his people in the day of battle oftentimes, when multitudes fall on their right hand and on their left.

Ver. 21. *Thou shall be hid from the scourge of the tongue*, etc.] Of Satan, as Jarchi, the accuser of the brethren; or rather from the evil tongue of wicked men, their slanders, calumnies, and reproaches; the tongue is a small weapon, but it is a cutting one; it is like a scourge or whip, with which wicked men strike hard: the enemies of Jeremiah encouraged one another to smite him with their tongue, (^{<2488>}Jeremiah 18:18); and a sad thing it is to be under the lash of some men’s tongues, and a great mercy it is to be delivered from them: God does sometimes hide his people, and keeps them secretly, as in a pavilion, from the strife of tongues; (^{<4881>}Psalms 31:20); he either restrains the tongues of men, lays an embargo on them, and will not suffer them to say that evil of his people which Satan and their wicked hearts prompt them to; or, if they are suffered to defame and speak evil of good men, yet they do it in such a romantic way, and so overcharge and load it, that it is not credited by any what they say, even by those of their own party; so that the characters of God’s people suffer not by their lies and calumnies: some render it, “when the tongue wanders about” ^{f220}; walks through the earth, and spares none, all ranks and degrees of men; God hides his people from being hurt by it, (see ^{<0730>}Psalms 73:9); Aben Ezra interprets the word rendered “tongue” of a nation or people; and so it may be understood of one nation entering into another, passing through it, and making desolations in it; as the Scythians, Gauls, Goths, Huns, and Vandals, have done in different ages; and that, in such a time of calamity, God has his hiding places in Providence for the protection and safety of his people: but the Targum interprets it of an evil tongue, and particularly of the tongue of Balaam:

neither shall thou be afraid of destruction when it cometh: meaning either of pestilence, which is the destruction that wastes at noonday, (^{<1916>}Psalm 91:6,10); which, when it comes into a nation or neighbourhood, shall not come nigh the good man, and infect him; or if it does, shall not carry him off; and if it does that, it carries him home to heaven and happiness, and therefore he has no reason to be afraid of it: or of a general calamity; as when there is a complication of judgments in a nation, or in the world in general, as war, famine, pestilence, earthquakes, etc. as if all were just falling to pieces and into ruin; and yet even then the saints have no cause to fear; (see ^{<1941>}Psalm 46:1-4); or the destruction of the whole world at the last day, when the heavens and earth, and all therein, shall be burnt up: for then good and righteous men will be safe with Christ, and dwell with him in the new heavens and the new earth, which shall be prepared for them; (see ^{<1810>}2 Peter 3:10-13); the Targum refers this to the destruction of the Midianites.

Ver. 22. *At destruction and famine thou shalt laugh*, etc.] Not deride and despise them, and make a jest of them; for good men have a reverence and awe of the righteous judgments of God upon them, when they are in the world, (^{<1912>}Psalm 119:120); but the sense is, that such shall reckon themselves safe and secure amidst such calamities, provision being made for their protection and sustenance; and be cheerful and comfortable, putting their trust and confidence in the Lord, as Habakkuk was, in a time of great distress, when all the necessaries of life were cut off from the stall, the herds, the flocks, and the fields; (^{<1817>}Habakkuk 3:17-19); just as a man that is in a good harbour, or has a good house over his head, laughs at blustering storms and winds ^{f221}, or thinks himself secure, and so is cheerful and pleasant amidst all the noise that is about him, (see ^{<1810>}Habakkuk 1:10);

neither shalt thou be afraid of the beasts of the earth; either, literally taken, beasts of prey, that wander about in the earth, noisome and pernicious ones; which are one of God's sore judgments which he threatens the disobedient with, and promises the obedient he will rid them of; and therefore they have no reason to be afraid of them, (see ^{<1942>}Ezekiel 14:21 ^{<1816>}Leviticus 26:6,22); some think serpents are particularly designed, which creep upon the earth, and whose food is the dust of the earth, with all other poisonous animals, between which and men there is an antipathy; and yet good men need not be afraid of these; (see ^{<1168>}Mark 16:18 ^{<1818>}Acts 28:3-5); or figuratively, cruel and barbarous men, thieves and robbers, as

Jarchi; or rather fierce and furious persecutors, and particularly the beasts of Rome, Pagan and Papal; though the literal sense is to be preferred; the Targum interprets this of the camp of Og, comparable to the beasts of the earth.

Ver. 23. *For thou shalt be in league with the stones of the field,* etc.] So as to receive no hurt from them, by walking among them, and even barefoot, which was usual in the eastern countries, (see ^{<3912>}Psalm 91:12); or by their being in the field, so as to hinder the increase of them; but on the contrary, even from such fields as were stony ground, a large crop has been produced, and so rather receive benefit by them, as men do from those with whom they are in league; and may therefore likewise signify, that these stones should be useful in being boundaries or fences about their fields, and landmarks in them, which should not be removed: many interpreters take notice of a sense that Pineda gives of these words, and which Cocceius calls an ingenious one, that it refers to a custom in Arabia, which may be called Scopelism, and was this; a man's enemies would lay stones in his field, and these signified, that if any attempted to till and manure those grounds where they were laid, some evil would befall him by the means of those persons who laid the stones there; and which stones were thought to be ominous and formidable; something like it is in (^{<1100>}2 Kings 3:19,25); and so the sense is, that a good man had nothing to fear from such stones, he being in league with them; and this malicious practice is thought to have had its origin in Arabia Petraea ^{f222}; but the first sense seems best:

and the beasts of the field shall be at peace with thee; a covenant being made with them, as in (^{<3218>}Hosea 2:18); meaning either literally, the beasts of the field; and these either the same as before, wild beasts, or beasts of prey; or rather, in distinction from them, tame beasts, as cows and horses, which should be so far from doing any harm, as sometimes is done by these tame creatures, that they should be very serviceable in tilling fields and drawing carriages, and the like: or else figuratively, men comparable to such creatures; and so the sense may be, that when a man's ways please the Lord, and he behaves according to his mind and will, particularly under afflictions, even his enemies are made to be at peace with him; (^{<1167>}Proverbs 16:7); the Targum interprets this of the Canaanites, comparable to the beasts of the field.

Ver. 24. *And thou shalt know that thy tabernacle [shall be] in peace,* etc.] Not a place of religious worship, though the Targum renders it an house of doctrine or instruction; for we read not of any such but the tabernacle of Moses, erected in the wilderness, and which was indeed about, or little after, the times of Job; but it cannot be reasonably thought he did or could attend there; nor the tabernacle of his body, now in great pain and anguish, in which there were no rest nor soundness, being filled with sore boils and burning ulcers; but his dwelling house, which was built as a tent or tabernacle: such were the houses of the eastern people, made to move from place to place, for the sake of pasturage for their flocks and herds, in which their wealth consisted; so Abraham, Isaac, and Jacob, dwelt in tabernacles; and hence in later times more firm, fixed, and stable dwellings, were so called; David calls his palace the tabernacle of his house, (^{49DDB}Psalm 132:3); though this also includes all that dwelt in his house, his family; and the meaning is, that should he behave aright under the afflicting hand of God, his family should live in concord, harmony, and love; there should be no discord, animosity, and contention among them, but they should be at peace and in unity among themselves; as indeed Job's children were while he had them, and before this calamity came upon him; and that also they should be secure from enemies, and dwell unmolested by them; and be in the utmost safety, enjoying all kind of prosperity, inward and outward, temporal and spiritual; which the word peace includes, as used in eastern countries, whose common salutation was, "peace be with thee"; thereby wishing all kind of happiness: or the words may be rendered, "peace [shall be] thy tabernacle"^{f223} as is a good man's tabernacle: he dwells in God, who is all love, all peace, in whom there is no wrath or fury; he dwells by faith in Christ, who is his peace, his peace maker, and peace giver; and in whom he has peace amidst all the tribulation he meets with in the world; the peace of God, which passes all understanding, keeps and guards him in Christ, as in a garrison, safe and secure; and he enjoys much peace, as the fruit of the Spirit, arising from a view of interest in the blood, righteousness, and sacrifice of Christ; and when he dies he enters into peace, and dwells and abides in it as his everlasting mansion, (^{257D}Isaiah 57:2); now all this, Eliphaz says, Job, behaving well, should know; that is, have an experience of it; should really enjoy it, and find it in fact true what he asserted:

and thou shalt visit thy habitation, and shalt not sin; meaning not his wife, as some interpreters, Jewish and Christian, understand it; and so in the

Talmud ^{f224}, the word being rendered “she that tarried at home”, (~~19812~~ Psalm 68:12); which is a description of a good housewife, that keeps at home and minds the affairs of her family; but rather it designs the same as his tabernacle in the preceding clause, his dwelling house, and signifies a fine, fair, and beautiful one; a spacious and goodly building, and well stored with rich household goods; and including his family also: and to “visit” this is to take care of his family, rule and govern them well, protect and defend them, and provide all things necessary for them; as well as to inspect into the affairs of his house, inquire, examine, and see how things are managed; to know the state, condition, and circumstances it is in; which is looking well to the ways of his household: and this he should do, and “not sin”; not that a man, even a good man, can so conduct himself always in his family as not to be guilty of any sin at all, but not of sin in common, or continually; at least not any gross and notorious ones: the sense is, that he should not sin himself, while making such a visit and inquiry, by an undue heat, excessive anger, by rash and passionate expressions, things not being entirely to his mind; or be the cause of sin in others, by provoking his children to wrath, by threatening and menacing his servants in a severe, boisterous, and blustering manner; but reproving both, as there may be occasion, in a mild and gentle way; or else not sin by conniving at it and not correcting for it, which was the fault of Eli: Ben Gersom thinks Eliphaz tacitly suggests, and strikes at, Job’s indulgence to his children; and so Saphorno: the word used having the signification of wandering and straying, some take the sense to be this; that he should have a sure and certain dwelling place to come into, and abide in, and should not wander about ^{f225}, or be as a stroller and vagabond in the earth: though this has sometimes been the case of good men; as of the godly in the times of the Maccabees, who wandered in deserts and mountains, in caves and dens of the earth; and even of the disciples of Christ, who had no certain dwelling place; yea, of Christ himself, who had not where to lay his head: rather, since the word signifies to miss the mark, and so be disappointed; in which sense it is used in (~~17316~~ Judges 20:16); the sense may be, that when he visited his habitation he should find nothing amiss or wanting, but everything should answer his expectations and wishes, so Aben Ezra; and Mr. Broughton renders it, “shalt not misprosper”; and others, “shalt not be frustrated” ^{f226}; balked, disappointed of thine ends and views, designs, hopes, and wishes.

Ver. 25. *Thou shalt know also that thy seed [shall be] great*, etc.] Not his seed sown in the earth, and the increase of that, but his children, as the next clause explains it, as Bar Tzemach well observes; and designs either their greatness in worldly things, in wealth and riches, in honour and dignity, in power and authority, or else their numbers; for the word may be rendered “much” or “many”^{f227}, a multitude of children being reckoned a great temporal blessing; but this seems rather intended in the following words:

and thine offspring as the grass of the earth; as numerous as the spires of grass, which can no more be told than the stars of the heavens, or the sand of the sea, by which the same thing, a numerous progeny, is sometimes illustrated: this is to be understood not of his immediate offspring, but his descendants in successive ages and generations, and which should be as beautiful as the grass of the earth when in its verdure; pointing at the comeliness of their persons, their honour and dignity raised unto, the largeness of their substance, the greatness of their prosperity, and flourishing circumstances they should be in; though it may also denote the original of them, amidst all, being of the earth and earthy, and their frailty and fading condition; for which reason all flesh is said to be as grass, and men are frequently compared unto it, (see ^{<3906>}Psalm 90:5,6 102:4 103:15) (^{<2306>}Isaiah 40:6-8).

Ver. 26. *Thou shalt come to [thy] grave in a full age*, etc.] Or, “go into thy grave”^{f228}, which is represented as a house to enter into and dwell in; and so the wise man calls it man’s long home, and Job his house, and which is appointed for all living, (^{<2125>}Ecclesiastes 12:5 ^{<38713>}Job 17:13 30:23); for all men must die, and so come to the grave, good men as well as bad, the righteous and the wicked: this is not to be understood literally, for the dead cannot go or come to their graves, but are carried thither, as Stephen was, and all are; but it denotes their willingness to die, who choose to be absent from the body, that they may be present with the Lord, and are desirous to depart this world, and be with him, as the Apostle Paul was; and therefore cheerfully give up the ghost, and resign their souls into the hands of Christ, desiring him to receive them; and rejoice when they observe the grave is near, and ready for them; while others have their souls demanded and required of them, and are forced to death and the grave against their wills, and are driven away in their wickedness: now this, with respect to good men, is said to be “in a full age”, not “in abundance”, as the Vulgate Latin version, in an abundance or fulness of wealth and honour, and with great pomp and splendour, which is not the case of all

good men, but of very few; nor in the full time which God has determined and appointed men should live, which may be called “the fulness of time”; for in this every man comes to the grave, good and bad, young and old; no man dies before or lives beyond it, (see ^{<1840>}Job 14:5) but in the full age of men or the common term of man’s life; the highest which he usually attains unto, which is threescore years and ten, and at most fourscore, (^{<1900>}Psalm 90:10); and such who die before this are said to die before their time, the usual term of life; who die before the midst of this, are said not to live out half their days, (^{<2007>}Ecclesiastes 7:17 ^{<1953>}Psalm 55:23); but he that arrives to this dies in a good old age, and has filled up his days, which men, at most, ordinarily live: Mr. Broughton renders it, “in lusty old age”, enjoying great health, strength, and vigour; and so Nachmanides takes the word to be compounded of **k**, “as”, and **j l**, “moist”, lively, strong, and lusty; as if the sense was, that Job should die indeed in old age, but, when old, be as hearty as a young man in his full strength, and whose bones are moistened with marrow; as was the case of Moses, whose eyes were not dim, nor his natural force or radical moisture abated, (^{<1540>}Deuteronomy 34:7); but the word denotes extreme decrepit old age ^{f229}, coming from the root in the Arabic language, which signifies to be of an austere, rugged, wrinkled, contracted countenance ^{f230}, which is usually the case of old men: now this is to be understood, not as if every good man arrives to such an age, or that none but good men do; for certain it is, that some good persons, as Abijah, die in their youth, and many wicked men live to a great age, (see ^{<2007>}Ecclesiastes 7:15); but Eliphaz here speaks suitably to the legal dispensation under which he was, in which temporal blessings were promised to good men, as shadows of spiritual things, and this of long life was a principal one, (see ^{<1916>}Psalm 91:16 ^{<1802>}Ephesians 6:2,3); this is illustrated by the following simile:

like as a shock of corn cometh in in his season; there is a very great resemblance between ripe corn and old age; corn, when it is in its full ear, and ripe, its ears will hang down; the stalks, being dry and withered, are weak, and not able to bear the weight of them; so old men stoop, their knees bend, the strong men bow themselves, being unable to bear the weight of the body; fields of corn, ripe for the harvest, look white, and so the hairs of a man’s head in old age; the almond tree flourishes, which, when in full bloom, is a lively emblem of the hoary head: and there is a great likeness between ripe corn, and shocks and sheaves of it, and a good old man; a good man is comparable to a corn of wheat that falls into the

ground, to which Christ compares himself, (^{<8124>}John 12:24); and to wheat he compares his saints, (^{<4130>}Matthew 13:30); for their choiceness, excellency, purity, and solidity; and these, like a corn of wheat, grow up gradually in grace, in spiritual light, knowledge, faith, and experience, and at length come to maturity; the good work is performed and perfected in them, and they come to the measure of the stature of the fulness of Christ; and then they are cut down with the scythe or sickle of death, which is the proper time, like corn “in his season”; which, if cut before it is ripe, would not be fit for use, and, if it stood longer, would shed and come to nothing; and then, as corn, when cut down and reaped, is put up in shocks and sheaves, which are lifted up from the earth, and made to “ascend”, as the word ^{f231} signifies, and are laid in carts and wagons, and carried home with expressions of joy, (hence we read of the joy of harvest,) and are laid up in the barn or granary; so the saints are carried by angels, the reapers, into Abraham’s bosom, as Lazarus was, into heaven, and as all the elect will be gathered by the angels at the harvest, the end of the world; attended with their shouts and acclamations, and with expressions of joy from Gospel ministers, who now go forth bearing the precious seed of the word, and sow it in tears, but then shall return with joy, bringing their sheaves with them, (see ^{<4130>}Matthew 13:30,39 24:31) (^{<1005>}Psalm 126:5,6 ^{<3129>}1 Thessalonians 2:19,20).

Ver. 27. *Lo this, we have searched it*, etc.] This is the concluding part of Eliphaz’s first oration or speech to Job; and in order to engage his attention to it, observes, that what he had said was not his own single opinion, but the sentiment of the rest of his friends; and that it was the result of laborious and diligent investigation; that they had searched the records of former times, and inquired of ancient people, as well as had made the strictest observations on things during their course of life;

so it [is]; and the sum and amount of all was what he had declared, and which they had found to be sure and certain, the truth of the matter; that it is an undoubted truth, which should not be disputed and called in question, but to be held as a first principle, which was this; that wicked men are punished for their sins, and that good men are never greatly afflicted, at least not to such a degree as to be stripped of all the necessaries of life, and to be in a most desolate and perishing condition; and since this had been so thoroughly investigated by them, and such “a probatum est” was written upon it, he exhorts Job to

hear it; agree to it, believe it, receive it, and make a proper use of it, as he hoped he would:

and know thou [it] for thy good; or “for thyself”^{f232}; take it to thyself, as belonging to thee, as suitable to thy case; apply it to thyself, learn some lessons from it, and make good use of it; which is what is proposed by all that has been said.

CHAPTER 6

INTRODUCTION TO JOB 6

This and the following chapter contain Job's answer to the speech of Eliphaz in the two foregoing; he first excuses his impatience by the greatness of his afflictions, which, if weighed by good and impartial hands, would be found to be heavier than the sand of the sea, and which words were wanting to express, (~~Job~~ Job 6:1-3); and the reason why they were so heavy is given, they being the arrows and terrors of the Almighty, (~~Job~~ Job 6:4); and by various similes he shows that his moans and complaints under them need not seem strange and unreasonable, (~~Job~~ Job 6:5-7); and what had been said not being convincing to him, he continues in the same sentiment and disposition of mind, and wishes to be removed by death out of his miserable condition, and gives his reasons for it, (~~Job~~ Job 6:8-13); and though his case was such as required pity from his friends, yet this he had not from them, but represents them as deceitful, and as having sadly disappointed him, and therefore he neither hoped nor asked for anything of them, (~~Job~~ Job 6:14-23); and observes that their words and arguments were of no force and weight with him, but harmful and pernicious, (~~Job~~ Job 6:24-27); and in his turn gives them some exhortations and instructions, and signifies that he was as capable of discerning between right and wrong as they, with which this chapter is concluded, (~~Job~~ Job 6:28-30).

Ver. 1. *But Job answered and said.*] Though Eliphaz thought his speech was unanswerable, being, as he and his friends judged, unquestionably true, and the fruit of strict, laborious, and diligent search and inquiry; or, "then Job answered"^{f233}, as the same particle is rendered, (~~Job~~ Job 4:1); after he had heard Eliphaz out; he waited with patience until he had finished his discourse, without giving him any interruption, though there were many things that were very provoking, particularly in (~~Job~~ Job 4:5-7 5:2); and when he had done, then he made his reply; and this was no other than what every man has a right unto, to answer for himself when any charge or accusation is brought against him; when his character is attacked, or his good name, which is better the precious ointment, is taken from him; and is what all reasonable men, and the laws of all civilized nations, allow of.

Ver. 2. *Oh that my grief were thoroughly weighed*, etc.] Or, “in weighing weighed”^{f234}, most nicely and exactly weighed; that is, his grievous affliction, which caused so much grief of heart, and which had been shown in words and gestures; or his “wrath” and “anger”^{f235}, as others render it: not his anger against Eliphaz, as Sefhorno, but as before, meaning the same thing, his affliction; which either, as he understood, was the fruit and effect of the wrath and anger of God, who treated him as an enemy; or rather, that wrath, anger, and resentment raised in his own mind by those afflictive providences, and which broke out in hot and passionate expressions, and for which he was blamed as a foolish man, (~~8RD~~ Job 5:2); or else the “complaint”^{f236}, the groans and moans he made under them; or the “impatience”^{f237} he was charged with in bearing of them; and now he wishes, and suggests, that if they were well weighed and considered by kind and judicious persons, men of moderation and temper, a great allowance would be made for them, and they would easily be excused; that is, if, together with his expressions of grief, anger, and impatience, his great afflictions, the cause of them, were but looked into, and carefully examined, as follows:

and my calamity laid in the balances together! that is, his affliction, which had a being, as the word signifies, as Aben Ezra observes, was not through the prepossessions of fear as before, nor merely in fancy as in many, or as exaggerated, and made greater than it is, which is often the case; but what was real and true, and matter of fact; it was what befell him, had happened to him, not by chance, but by the appointment and providence of God; and includes all his misfortunes, the loss of his cattle, servants, and children, and of his own health; and now to be added to them, the unkindness of his friends; and his desire is, that these might be taken up, and put together in the scales, and being put there, that the balances might be lifted up at once, and the true weight of them taken; and the meaning is, either that all his excessive grief, and passionate words, and extravagant and unwarrantable impatience, as they were judged, might be put into one scale, and all his afflictions in another, and then it would be seen which were heaviest, and what reason there was for the former, and what little reason there was to blame him on that account; or however, he might be excused, and not be bore hard upon, as he was; to this sense his words incline in (~~8RD~~ Job 23:2); or else by his grief and calamity he means the same thing, his grievous afflictions, which he would have put together in a pair of balances, and weighed against anything that was ever so heavy, and then they would

appear to be as is expressed in (^{<818B>}Job 6:3); Job by all this seems desirous to have his case thoroughly canvassed, and his conduct thoroughly examined into, and to be well weighed and pondered in the scale of right reason and sound judgment, by men of equal and impartial characters; but he tacitly suggests that his friends were not such, and therefore wishes that some third person, or other persons, would undertake this affair.

Ver. 3. *For now it would be heavier than the sand of the sea*, etc.] Or “seas”^{f238}; all sand is heavy in its own nature, (^{<177B>}Proverbs 27:3); especially the sand of the sea, that which is immediately taken out of it; for that on the shore is lighter, being dried by the winds and heat of the sun, but the other is heavier, through the additional weight of water; and much more especially how heavy must all the sand of the sea be, and of all the seas that are in the world: yet Job suggests by this hyperbolical expression, exaggerating his case, that his affliction was heavier than it all, a most intolerable and insupportable burden; the afflictions of God’s people are but light when compared with what their sins deserve, with the torments of the damned in hell, with the sufferings of Christ in their room and stead, and with everlasting, happiness, the eternal weight of glory, (^{<40H7>}2 Corinthians 4:17); but in themselves they are heavy, and press hard; they are so to flesh and blood, and especially unless everlasting arms are put under men, and they are supported and upheld with the right hand of God’s righteousness; they are heavy when attended with the hidings of God’s face, and a sense of his wrath and displeasure, which was Job’s case, (see ^{<813A>}Job 13:24 23:2,3); some render “it more copious”, or “numerous”^{f239}, and indeed the word has this signification, as in (^{<041B>}Numbers 20:20); and the metaphor is more frequently used to express a multitude, even what is innumerable, (^{<2X10>}Hosea 1:10); yet the notion of heaviness best agrees with the preceding figure of weighing in balances, and therefore at least is not to be excluded some learned men take in both, as the sense of the word, the number of afflictions, and the bulk and weight of them:

therefore my words are swallowed up; either by his friends, as Kimchi, who heard them, and put a wrong construction on them, without thoroughly examining the true sense of them; as men that swallow down their food greedily, do not chew it, nor take the true taste of it, and so are no judges whether it is good or bad; but this sense seems to have no connection with what goes before; rather they were swallowed up by himself, and the meaning either is, that such was the weight and pressure of his afflictions, that he wanted words to express it; his words “failed” him, as the Targum:

or they “come short”, as Mr. Broughton renders it; they were not sufficient to set forth and declare the greatness of his troubles; or he faltered in his speech, he could not speak out plainly and distinctly, because of his grief and sorrow, (see ^{<1970>}Psalm 77:4); what he had said was delivered amidst sighs and sobs, through the heaviness of the calamity on him; they were but half words, attended with groanings that could not be uttered; by which he would signify, that though his friends had charged him with speaking too much and too freely, he had not spoken enough, nor could he, by reason of the greatness of his affliction; and also to excuse his present answer, if it was not delivered with that politeness and fulness of expression, with that eloquence and strength of reasoning and discoursing he at other times was capable of: or rather the words may be rendered, “therefore my words break out with heat”^{f240}; in a vehement manner, in a hot and passionate way I am blamed for; but this is to be imputed to the burden of affliction and sorrow upon me, which, if considered, some allowances would be made, and the charge be alleviated.

Ver. 4. *For the arrows of the Almighty [are] within me*, etc.] Which are a reason proving the weight and heaviness of his affliction, and also of his hot and passionate expressions he broke out into; which designs not so much outward calamities, as famine, pestilence, thunder and lightning, which are called the arrows of God, (^{<623>}Deuteronomy 32:23,24 ^{<356>}Ezekiel 5:16) (^{<915>}Psalm 91:5,6 18:13,14); all which had attended Job, and were his case; being reduced to extreme poverty, had malignant and pestilential ulcers upon him, and his sheep destroyed by thunder and lightning; and which were like arrows, that came upon him suddenly, secretly, and at unawares, and very swiftly; these arrows flew thick and first about, him, and stuck in him, and were sharp and painful, and wounded and slew him; for he was now under slaying circumstances of Providence; but rather these mean, together with his afflictions, the inward distresses, grief, and anguish of his mind arising from them, being attended with a keen sense of the divine displeasure, which was the case of David, and is expressed in much the same language, (^{<381>}Psalm 38:1,2); Job here considers his afflictions as coming from God, as arrows shot from his bow; and as coming from him, not as a father, in a way of paternal chastisement, and love, dealing with him as a child of his, but accounting him as an enemy, and setting him up as a mark or butt to shoot at, (see ^{<871>}Job 7:20 16:12-14); yea, not only as the arrows of a strong and mighty man, expert in archery, who shoots his arrows with great strength and skill, so that they miss not, and return not in

vain, (see ^{<8004>}Psalm 120:4 127:4 ^{<810>}Jeremiah 50:9); but as being the arrows of the Almighty, which come with force irresistible, with the stretching and lighting down of his arm, and with the indignation of his anger intolerable:

the poison whereof drinketh up my spirit; alluding to the custom of some people, that used to dip their arrows in poison, or besmear them with it; so the Persians, as Jarchi observes, and Heliodorus ^{f241} reports of the Ethiopians, that they dipped their arrows in the poison of dragons, and which made them inflammatory, and raised such an heat, and such burning pains, as were intolerable; and now, as such poison presently infected the blood, and penetrated into and seized the animal spirits, and inflamed and soon exhausted them; so the heat of divine wrath, and a sense of it, which attended the arrows of God, his afflictions on Job, so affected him, as not only to take away his breath, that he could not speak, as in (^{<806B>}Job 6:3), or rather, as to cause those warm and hot expressions to break out from him, but even to eat up his vital spirits, and leave him spiritless and lifeless; which was Heman's case, and similar to Job's, (^{<88B>}Psalm 88:3-5);

the terrors of God do set themselves in array against me; the Lord is sometimes compared to a man of war in arms, stirring up his wrath and jealousy, (^{<015B>}Exodus 15:3 ^{<2413>}Isaiah 42:13); and in this light he was viewed by Job, and so he apprehended him, as coming forth against him, and which was terrible; and his terrors were like an army of soldiers set in battle array, in rank and file, ready to discharge, or discharging their artillery upon him; and which sometimes design the inward terrors of mind, of a guilty conscience, the terrors of God's judgment here, or of a future judgment hereafter, of death and hell, and eternal damnation, through the menaces and curses of the law of God transgressed and broken; but here afflictive providences, or terrible things in righteousness, which surrounded him, attacked him in great numbers, and in a hostile military way, with great order and regularity, and which were frightful to behold; perhaps regard may be also had to those scaring dreams and terrifying visions he sometimes had, (see ^{<8714>}Job 7:14,15).

Ver. 5. *Doth the wild ass bray when he hath grass? or loweth the ox over his fodder?*] No, they neither of them do, when the one is in a good pasture, and the other has a sufficiency of provender; but when they are in want of food, the one will bray, and the other will low, which are tones peculiar to those creatures, and express their mournful complaints;

wherefore Job suggests, that should he make no moan and complaint in his sorrowful circumstances, he should be more stupid and senseless than those brute creatures: and he may have some respect to the different circumstances of himself and his friends; he himself, when he was in prosperity, made no complaints, as the wild ass brays not, and the ox lows not, when they have both food enough; but now, being in distress, he could not but utter his sorrow and trouble, as those creatures when in lack of food; and this may serve as an answer to his different conduct now and formerly, objected to him, (^{<1804B>}Job 4:3-5); and so his friends; they lived in great tranquillity and prosperity, as Aben Ezra observes, and roared and grieved not, which doubtless they would, were they in the same circumstances he was; though it became them, as things were, to have uttered words of condolence to their friend in distress, instead of sharp reproofs and hard censures.

Ver. 6. *Can that which is unsavoury be eaten without salt?* etc.] As any sort of pulse, peas, beans, lentiles, etc. which have no savoury and agreeable taste unless salted, and so many other things; and are disagreeable to men, and not relished by them, and more especially things bitter and unpleasant; and therefore Job intimates, it need not seem strange that the wormwood and water of gall, or the bread of adversity and water of affliction, he was fed with, should be so distasteful to him, and he should show such a nausea of it, and an aversion to it, and complain thereof as he did: though some apply this to the words and speeches of Eliphaz, and his friends he represented, which with Job were insipid and foolish talk, and very unsuitable and disagreeable to him, yea, loathed and abhorred by him, not being seasoned with the salt of prudence, grace, and goodness, (see ^{<5046>}Colossians 4:6);

or is there [any] taste in the white of an egg? none at all. The same things are designed by this as the former. Mr. Broughton renders it, “the white of the yolk”; and Kimchi says ^{f242} it signifies, in the language of the Rabbins, the red part of the yolk, the innermost part; but others, from the use of the word in the Arabic language, interpret it of the froth of milk ^{f243}, which is very tasteless and insipid: but the first of the words we render “white” always signifies “spittle”; and some of the Jewish writers ^{f244} call it the spittle of soundness, or a sound man, which has no taste, in distinction from that of a sick man, which has; and the latter word comes from one which signifies to dream; and Jarchi observes, that some so understand it here; and the whole is by some rendered, “is there any taste” or “savour in

the spittle of a dream” or “drowsiness”^{f245}? such as flows from a person asleep, or in a dream; and so may fitly express the vain and empty words, as the Septuagint translate the phrase, of Job’s friends, in his esteem, which to him were no than the words of some idle and dreaming person, or were like the dribble of a fool or madman, as David mimicked, (^{<0213>}1 Samuel 21:13); and it is observed^{f246}, that the word “spittle” is very emphatically used, since it useless in judging of different tastes, and mixed with food, goes into nourishment, as the white of an egg.

Ver. 7. *The things [that] my soul refused to touch [are] as my sorrowful meat.*] Meaning either the above things, that which is unsavoury, and the white of an egg, of any other food, which in the time of his prosperity he would not touch with his fingers, much less eat, but now was glad of, and were his constant food in his present sorrowful circumstances; the sense given by some Jewish writers^{f247} is, that what he disdained to touch or wipe his hands with formerly, he was glad to make use of as a tablecloth to eat his bread of sorrow upon; but it rather intends the insipid and disagreeable words of his friends, their doctrines, instructions, and exhortations they gave him, but were refused and rejected by him; and which he before compares to unsavoury food, the white of an egg, or the spittle of a dreaming man, or the dribble of a fool; and which were as much loathed and nauseated by him, as his food that was “loathed” by him^{f248}, either because of his want of appetite, or because of the badness of it, such as were corrupt and “rotten”, and even as the “excrements” of food^{f249}; those he refused to receive with as much indignation as he could such sort of food offered him; and therefore we find, that notwithstanding all that had been said to him, he continued in the same sentiment and disposition of mind, to desire death rather than life, as follows.

Ver. 8. *And that I might have my request,* etc.] Or that it “might come”^{f250}; that it might go up to heaven, enter there, and come into the ears of the Lord, be attended to, admitted, and received by him, (see ^{<0816>}Psalm 18:6); or come to Job, be returned into his bosom, be answered and fulfilled; the same with the desire that “cometh”, which is, when the thing desired is enjoyed, (^{<0132>}Proverbs 13:12); or that what he had requested would come, namely, death, which is sometimes represented as a person that looks in at the windows, and comes into the houses of men, and seizes on them, (^{<0121>}Jeremiah 9:21); and this is what Job wishes for; this was his sole request; this was the thing, the one thing, that lay uppermost in his mind, and he was most importunately solicitous for:

and that God would grant [me] the thing that I long for! death, as the following words explain it; this is not desirable by nature, but contrary to it; it is itself a penal evil, the sanction and curse of the law; it is an enemy, and a very formidable one, the king of terrors; and, though a very formidable, one, is desired by good men from a principle of grace, and with right views, to be rid of sin, and to be with Christ; yet it often is done by persons in melancholy, sullen, and humorous fits, when they cannot have what they would, as in Rachel, Elijah, and Jonah, (~~0301~~Genesis 30:1 ~~1190~~1 Kings 19:4 Jon 4:8,9); and because of sore troubles and afflictions, which was the present case of Job; though it must be said that it was not, as is frequently the case with wicked men, through the horrors of a guilty conscience, which he was free of; and he had faith, and hope of comfort in another world, and in some degree he submitted to the will and pleasure of God; though pressed with too much eagerness, importunity, and passion: and it may be observed, that Job did not make request to men, to his servants, or friends about him, to dispatch him, as Abimelech and Saul did; nor did he lay hands on himself, or attempt to do it, as Saul, Ahithophel, and Judas: the wretched philosophy of the stoics was not known in Job's time, which not only makes suicide lawful, but commends it as an heroic action; no, Job makes his request to the God of his life, who had given it to him, and had maintained it hitherto, and who only had a right to dispose of it; he asks it as a favour, he desires it as a gift, he had nothing else to ask, nothing was more or so desirable to him as death.

Ver. 9. *Even that it would please God to destroy me,* etc.] Not with an everlasting destruction of body and soul; for destruction from the Almighty was a terror to him, (~~18123~~Job 31:23); but with the destruction of the body only; not with an annihilation of it, but with the dissolution of it, or of that union there was between his soul and body: the word ^{f251} used signifies to bruise and beat to pieces; his meaning is, that his body, his house of clay in which he dwelt, might be crushed to pieces, and beat to powder, and crumbled into dust; and perhaps he may have regard to his original, the dust of the earth, and his return to it, according to the divine threatening, (~~00319~~Genesis 3:19); a phrase expressive of death; and so Mr. Broughton renders it, "to bring me to the dust", to "the dust of death", (~~10215~~Psalm 22:15);

that he would let loose his hand, and cut me off! he had let loose his hand in some degree already; he had given his substance and his body into the hand of Satan; his own hand had touched him, but he had only gone skin

deep, as it were; he had smote him in his estate, in his family, and in the outward parts of his body; but now he desires that he would stretch out his hand further, and lift it up, and give a heavier stroke, and pierce him more deeply; strike through his heart and liver, and “make an end” of him, as Mr. Broughton translates the word, and dispatch him at once; cut him off like the flower of the field by the scythe, or like a tree cut down to its root by the axe, or cut off the thread of his life, (~~23812~~ Isaiah 38:12).

Ver. 10. *Then should I yet have comfort*, etc.] Either before death, and in the midst of all his pains and sorrows, being in view of it as near at hand, and sure and certain; could he but be assured of its near approach, he could exult in his afflictions; it would be an alleviation of his trouble, that he should be soon out of it; and he would sit and sing upon the brink of eternity, and say, “O death, where is thy sting! O grave, where is thy victory?” (~~4155~~ 1 Corinthians 15:55); his sufferings being just at an end, and being comfortably persuaded of a happy future state, and a glorious resurrection, (see ~~48925~~ Job 19:25-27); or after death, when destroyed and cut off by it; and he hereby signifies as if he expected no comfort on this side death and the grave; that is, no temporal comfort, his comforts were gone, his substance, his children, and health, and he had no hope of the restoration of them, Eliphaz had suggested; but he believed, that though he now had his evil things, as Lazarus since, yet after death should be comforted with the presence of God, in which is fulness of joy; with the discoveries of his love, as a broad river to swish in; with a glory that should be on him, and revealed in him, with which “the sufferings of this present time are not worthy to be compared”, (~~48188~~ Romans 8:18); and with the company of angels, and glorified saints, as well as be freed from all bodily disorders and pains, and death itself, from all sin, and sorrow, from Satan’s temptations, divine desertions, doubts, and fears:

yea, I would harden myself in sorrow; meaning either upon the first news of death’s being near at hand, he would harden himself against all pains and pangs of death; when those should beset him around, and he should find trouble and sorrow through them, he would not regard them, but most cheerfully and patiently bear them, and most courageously go through them, not at all intimidated by them, or by death, and the most terrible agonies of it: or “though I should be hot, burn”, or “be burnt in sorrow” or “pain” ^{f252}, as some render it; or parched with pain, as Mr. Broughton; though I should be still more and more inflamed with these burning ulcers upon me, or be dried up with a burning fever, or my body cast into a fire,

and be scorched and burnt in the flames of it, I should not value it; I could bear the most excruciating pains, and sharpest torments, could I but be assured I should die. Some observe, that the word signifies to “leap”^{f253}; and so the Septuagint render it; and then the sense is, that he should leap for joy, as men do when they are elevated at good news, or possess what is exceeding grateful to them, was it certain to him he should die quickly; and so the Targum interprets it of exultation. The word in the Arabic language, as a good judge^{f254} of it observes, is used of the prancing and pawing of a horse, which makes the ground to shake; he strikes with his foot, and which as done in the midst of a battle, mocking at fear, at the rattling quiver, and glittering spear and shield, is most beautifully described in (<K92>Job 39:21-25) in like manner, Job suggests, he should rejoice in the view of death, and mock at the fear of it: or this may respect the happiness he should enjoy after death; for in the Syriac and Arabic versions the words are rendered, “and I shall be perfected in virtue”; and the word used has the signification of solidity, confirmation, stability, and perfection; and to this sense it is rendered by some^{f255}, though to different purposes; and after this suffering state is over, the saints will be established, settled and perfected in all virtue, in knowledge, holiness, and happiness: therefore

let him not spare; laying on his blows thicker and heavier, till he has beaten me to pieces, and utterly destroyed me, a petition the reverse of David’s, (<K93>Psalm 39:13); his desire is to have it done quickly and thoroughly, neither to spare him any longer, nor abate in measure, but strike him immediately, and that effectually, so as to dispatch him at once:

for I have not concealed the words of the Holy One; that is, of God, as some^{f256} supply it, whose name is holy, who is holy in his nature, and in all his works, and is eminently glorious in the perfection of his holiness; for though there are holy men and holy angels, there are none holy as the Lord: his “words” are the doctrines delivered out by him concerning Christ the promised seed, and salvation by him, which were spoken of by the mouth of all the prophets from the beginning of the world, of which Job had knowledge, (<K95>Job 19:25); (see <O915>Genesis 3:15) (<L970>Luke 1:70,71); and the duties of religion enjoined men in those early times; which Saphorno refers to the laws and commandments given to the sons of Noah; of which (see Gill on “<O904>Genesis 9:4”); Here everything is included, both with respect to doctrine and practice, then revealed unto the sons of men, all which Job had a special regard unto: he embraced, professed, and practised them; he did not hide them from himself, or shut his eyes to the

evidence of them, and smother within him the light he had; nor did he conceal them from others, but communicated the knowledge of them among his neighbours, as far as he could reach; he was not ashamed to profess the true religion of God; he held fast, and did not deny the faith in the midst of a dark and Heathenish country, and he lived up to his profession and principles in his life and conversation: now having a testimony of a good conscience within him, that he, through the grace of God, had acted a sincere and upright part in the affair of religion, and having knowledge of a living Redeemer, and faith in him, and in his justifying righteousness, he was not afraid of death, come when it would, and in whatsoever shape: and whereas his friends had suggested that he was a hypocrite and a wicked man, his conscience bore witness to the contrary; and to let them know they were mistaken in him, he signifies, he was not afraid to die, yea, he desired it; he cared not how soon he left the world, and appeared before God, the Judge of all, since the truth of grace was in him, and the righteousness of Christ upon him, and he had not, through the course of his profession of religion, departed wickedly from his God, his truths and ordinances. Some ^{f257} read this in connection with the first clause, putting the rest in a parenthesis: “this is yet my comfort (though or when I am burned or parched with pain, and he spares not), that I have not concealed the words of the Holy One”.

Ver. 11. *What [is] my strength, that I should hope?* etc.] For a perfect restoration of health, suggested by Eliphaz; since it was so sadly weakened by the present affliction, which made death more desirable than life lengthened out in so much weakness, pain, and sorrow; or “that I should bear” ^{f258}, such a weight and heavy load that lay upon him, and crushed him, and to which his strength was not equal; or continue and endure ^{f259};

what [is] mine end, that I should prolong my life? what end can be answered by living, or desiring a long life? His children were gone, and none left to take care of and provide for; his substance was taken away from him, so that he had not to support himself, nor to be useful to others, to the poor; he had lost all power, authority, and influence, among men, and could be no more serviceable by his counsel and advice, and by the administration of justice and equity as a civil magistrate; and as to religious matters, he was reckoned an hypocrite and a wicked man by his friends, and had lost his character and interest as a good man; and so for him to live could answer no valuable end, and, therefore, he desires to die; for what is here, and in (^{<8162>}Job 6:12,13) said, contain reasons of his above request.

Ver. 12. [*Is my strength the strength of stones?* etc.] Is it like such especially which are foundation and corner stones that support a building? or like a stone pillar, that will bear a prodigious weight? no, it is not:

or [is my flesh of brass? is it made of brass? or is it like to brass for hardness, or for sustaining any weight laid on it? it is not; and, therefore, it cannot bear up under the ponderous load of afflictions on it, but must sink and fail; it is but flesh and blood, and that flesh like grass, weak and feeble; and, therefore, death is better than life laden with such an insupportable burden.

Ver. 13. [*Is my help in me?* etc.] Or “my defence”^{f260}, as some; is it not in my power to defend myself against the calumnies and reproaches cast upon me? it is; and, though one have no help in myself to bear my burdens, or extricate myself out of my difficulties, yet I have the testimony of a good conscience within me, that supports me; and I have the strength and force of reason and argument on my side, to defend me against all objectors:

and is wisdom driven from me? either sound doctrine, the law^{f261}, or, rather, the Gospel, the wisdom of God in a mystery, revealed in the words of the Holy One before mentioned; or wisdom in the hidden part, the fear of God, which is wisdom, true grace in the heart, which, when once implanted, can never be driven out; or natural reason and understanding, of which he was not bereaved; for, though his body was thus sorely afflicted, he retained his reasoning and intellectual faculties. The words, in connection with the former, may be read, “what, if help is not with me, is wisdom also driven quite from me?”^{f262} does it follow, because I am not able to help myself out of this afflicted and distressed condition in which I am, that I am deprived of my reason? or be it that I am such a weak impotent creature, and even distracted, as you take me to be, should I not then rather be pitied than insulted? so some^{f263} connect the words following.

Ver. 14. *To him that is afflicted pity [should be showed] from his friend,* etc.] An “afflicted” man is an object of pity, one that is afflicted of God; either inwardly with a wounded spirit, with a sense of God’s displeasure, with divine desertions, with the arrows of the Almighty sticking in him, the poison thereof drinking up his spirits; or outwardly with diseases of body, with want of the necessaries of life, with loss of near relations, as well as substance, which was Job’s case; or afflicted by Satan, shot at, sifted and buffered by him, distressed by his temptations, suggestions, and

solicitations; or afflicted by men, reproached and persecuted for righteousness sake: in all such cases and circumstances “pity” should be showed; which is an inward affection of the mind, a sympathy of spirit, a sensible feeling of the afflictions of others, and which is expressed by gestures, motions, and actions, as by visiting them in their affliction, speaking comfortably to them, and relieving their necessities according to ability, and as the case requires: and this may be expected from a “friend”, and what the law of friendship requires, whether it be in a natural and civil sense, or in a religious and spiritual one; the union between friends being so near and close, that they are, as it were, one soul, as David and Jonathan were; and as the people of God, members of the same body are, so that if one suffers, all the rest do, or should suffer and sympathize with it: and though this duty is not always performed, at least as it should be, by natural and spiritual friends, yet this grace is always shown by God, our best of friends, who pities his children and by Christ, who is a friend that loves at all times, a brother born for adversity, and that sticks closer than any brother, and cannot but be touched with the feeling of the infirmities of his friends. The words may be rendered, “to him that is melted” ^{f264}; afflictions are like a furnace or refining pot for the melting of metals, and are called the furnace of afflictions: and saints are the metal, which are put into it; and afflictions also are the fire, of fiery trials, which heat and melt, and by which means the dross of sin and corruption is removed, and the graces of the spirit are tried and made the brighter; though here it rather signifies the melting of the heart like wax or water through the affliction, and denotes the anguish and distress, the trembling and fears, a person is in through it, being overwhelmed and borne down by it, which was Job’s case: or “he that melts pity”, or “whose pity melts”, or “melts in pity to his friend, he forsakes” ^{f265}, etc. that is, he that fails in pity, is destitute of compassion, and shuts up the bowels of it to his friend in distress, has not the fear of God before his eyes; and this sense makes Job himself to be the friend in affliction, and Eliphaz, and those with him, the persons that are deficient in their mercy, pity, and compassion. Some render the words ^{f266}, “should reproach [be cast] on him that is afflicted, as that he forsakes the fear of the Almighty?” the word for pity is so used in (^{<2044>}Proverbs 14:34); and the reproach on Job was, that he had cast off the fear of God, (^{<1806>}Job 4:6 15:4). This grieved him most of all, and added to his affliction, and of which he complains as very cruel usage; and very cutting it was that he should be reckoned a man destitute of the fear of God, and that because he was afflicted by him; though rather the following words,

but he forsaketh the fear of the Almighty, are a charge upon his friend Eliphaz for not showing pity to him in his affliction, which was tacitly forsaking the fear of God. Job here recriminates and retorts the charge of want of the fear of God on Eliphaz himself; for to show mercy to an afflicted friend is a religious act, a part of pure and undefiled religion, a branch of the fear of God; and he that neglects it is so far wanting in it, and acts contrary to his profession of God, of fear of him, and love to him; (see ~~3026~~ James 1:26 ~~4187~~ 1 John 3:17); or “otherwise he forsakes”, etc. ^{f267}.

Ver. 15. *My brethren have dealt deceitfully as a brook*, etc.] Meaning his three friends, represented by Eliphaz, who were of the same sentiments with him, and behaved towards Job as he did: these were his brethren not by birth by blood nor by country, but by the profession of the same religion of the one true and living God in opposition to the idolatrous people among whom they dwelt; and this their relation to him is an aggravation of their perfidy and treachery, unfaithfulness and deceit, by which is meant their balking and disappointing him in his expectations; when they came to visit him as friends, he might reasonably expect they came to condole and sympathize with him, and comfort him; but, instead of this they reproached him and grieved him, and were miserable comforters of him; and this he illustrates by the simile of a “brook”, which he enlarges upon in the following verses: these friends and brethren of his he compares to a “brook”, not that was fed by a spring which continues, but filled with falls of water and melting snows from the hills, with which it is swelled, and looks like a large river for a while, but when these fail it is soon gone; hereby representing his friends in his state of prosperity, who looked big, and promised long and lasting friendship, but proved, in time of adversity, unfaithful and deceitful; and so it denotes the fickleness and inconstancy of their friendship:

[and] as the stream of brooks they pass away: or, “pass by” ^{f268}, as a stream of water, fed by many brooks, or flows of water like unto many brooks, which run with great rapidity and force, and are quickly gone and seen no more; thus his friends, as such, passed by him, and were of no use to him any more than the priest and Levite were to the man that fell among thieves, (~~2180~~ Luke 10:30,31).

Ver. 16. *Which are blackish by reason of the ice*, etc.] When frozen over, they look of a blackish colour, and is what is called a black frost; and these either describe Job and his domestics, as some ^{f269} think whom Eliphaz and

his two friends compared to the above streams water passed away from, or passed by and neglected, and showed no friendship to; who were in black, mournful and rueful circumstances, through the severe hand of God upon them. The word is rendered, “those which mourn”, (¹⁸⁵¹Job 5:11); or rather the friends of Job compared to foul and troubled waters frozen over which cannot be so well discerned, or which were black through being frozen, and which describes the inward frame of their minds the foulness of their spirits the blackness of their hearts, though they outwardly appeared otherwise, as follows:

[and] wherein the snow is hid; or “on whom the snow” falling, and lying on heaps, “hides”^{f270}, or covers; so Job’s friends, according to this account, were, though black within as a black frost yet white without as snow; they appeared, in their looks and words at first as candid, kind, and generous, but proved the reverse.

Ver. 17. *What time they wax warm they vanish*, etc.] The ice and the snow, which, when the weather becomes warm, they melt away and disappear; and in like manner, he suggests his friends ceased to be friends to him in a time of adversity; the sun of affliction having looked upon him, they deserted him, at least did not administer comfort to him:

when it is hot they are consumed out of their place; when it is hot weather, and the sun has great strength then the waters, which swelled through the floods and fall of rain and snow, and which when frozen, looked black and big as if they had great depth in them, were quickly dried up, and no more to be seen in the place where they were; which still expresses the short duration of friendship among men, which Job had a sorrowful experience of.

Ver. 18. *The paths of their way are turned aside*, etc.] That is, the waters, when melted by the heat of the sun, and the warmth of the weather, run, some one way, and some another in little streams and windings, till they are quite lost and the tracks of them are no more to be seen; denoting that all appearance of friendship was quite gone, and no traces of it to be found:

they go to nothing, and perish: some of them are lost in little meanders and windings about, and others are exhiled by the heat of the sun, and go into “Tohu”, as the word is, into empty air; so vain and empty, and perishing, were all the comforts he hoped for from his friends; though some

understand this of the paths of travellers in the deserts being covered in the sand, and not to be seen and found; of which see Pliny ^{f271}.

Ver. 19. *The troops of Tema looked*, etc.] A city in Arabia, so called from Tema a son of Ishmael, (^{f02515}Genesis 25:15); these troops or companies were travelling ones, either that travelled to Tema, or that went from thence to other places for merchandise, (see ^{f29113}Isaiah 21:13,14); these, as they passed along in their caravans, as the Turks their successors now do, looked at those places where in the wintertime they observed large waters frozen over, and covered with snow, and expected to have been supplied from thence in the summer season, for the extinguishing of their thirst:

the companies of Sheba waited for them: another people in Arabia, which went in companies through the deserts, where being in great want of water for their refreshment, waited patiently till they came to those places, where they hoped to find water to relieve them, which they had before marked in the wintertime.

Ver. 20. *And they were confounded because they had hoped*, etc.] When they came to the places where they hoped to find water, finding none were ashamed of their vain hope, and reflected upon themselves for being so foolish as to raise their expectations upon such a groundless surmise:

they came thither, and were ashamed; which is the same thing expressed in different words; and aptly enough describes Job's disappointment in not meeting with that relief and comfort he expected from his friends, to whom he makes application of all this in the following words.

Ver. 21. *For now ye are nothing*, etc.] Once they seemed to be something to him; he thought them men wise, good, and religious, kind, bountiful, and tenderhearted; but now he found them otherwise, they were nothing to him as friends or as comforters in his distress; the "Cetib", or Scripture, is, as we read, and is followed by many; but the marginal reading is, "now ye are to it" ^{f272}; that is, ye are like to it, the brook whose waters he had been describing; so Jarchi interprets it; Mr. Broughton very agreeably takes in both, "so now ye are become like that, even nothing"; as that deceitful brook is no more, nor of any use to travellers fainting through thirst; so ye are like that, of no use and advantage to me in my affliction:

ye see [my] casting down; from a state of prosperity to a state of adversity; from a pinnacle of honour, from being the greatest man in the east, a civil magistrate, and the head of a flourishing family, to the lowest degree of

disgrace and dishonour; from wealth and riches to want and poverty; as well as saw the inward dejection of his mind, through the poisoned arrows of the Almighty within him:

and ye are afraid; of the righteous judgments of God, taking these calamities to be such, and fearing the same or the like should fall on them, should they keep him company; or however should they patronize and defend him; and afraid also of being too near him, lest his breath, and the smell of him, should be infectious, and they should catch a distemper from him; or lest he should be expensive and troublesome to them.

Ver. 22. *Did I say, bring unto me?* etc.] Or, “give unto me”^{f273}; did I invite you to come to me, and bring in your hands presents for me, to support me under my necessitous circumstances?

or give a reward for me of your substance? did I ever ask anything of you? if I had, it would have been but your duty to have given freely to me in my deplorable circumstances; and it might have been expected you would have given without asking, seeing my necessities so great: or did I desire you to communicate out of the great wealth and abundant riches you are possessed of to others on my behalf, to plead my cause among men, and to get a favourable sentence upon me, that I might not be traduced as a wicked man by censorious tongues? had I ever been troublesome to you in any respect, you might have been provoked to use me ill; but since nothing of this kind has ever been requested of you, you might have forborne ill language and hard words; which are often given to beggars; for when a man is fallen to decay, and becomes troublesome by his importunity, twenty things are raked up by his friends against his character; as that he has been lazy and indolent, or lavish and extravagant, etc. to save their money, and excuse them from acts of charity; but this was not the case here.

Ver. 23. *Or, deliver me from the enemies' hand?* etc.] Or, “out of the hand of straitness”^{f274}; out of tribulation and difficulties with which he was pressed on every side:

or redeem me from the hand of the mighty? fetch back his cattle out of the hands of the Sabeans and Chaldeans, either by force of arms, as Abraham brought back Lot, and all his goods, when taken and carried away by the four king's, or by giving a ransom price for them. Job had asked no such favour of them; he had not troubled them with any such suits, and therefore

they had no reason to use him in the manner they did, as he apprehended; it would be soon enough to flout and fling at him when he applied to them for any relief.

Ver. 24. *Teach me, and I will hold my tongue*, etc.] Job having made his defence, and which he thought a sufficient one to acquit him of the charge against him; yet to show that he was not stubborn and flexible, but was open to conviction, and ready to attend and hearken to what might be further said, desires to be taught and instructed in the way of his duty; suggesting that, upon being convinced of his mistakes, he should ingenuously acknowledge them: good men are desirous of being taught both of God and men; they are not above instruction, or think themselves wiser than their teachers; they are willing to receive knowledge, not only from their superiors, but from their equals, and even from those that are inferior to them, as Job from his friends, though they had been unkind to him, and bore very hard upon him; and he promises that while they were speaking he would be silent, and not noisy, and clamorous, nor interrupt nor contradict them; but would patiently and attentively listen to what they said, and seriously consider it, and weigh it well in his mind; and, should he be convinced thereby, would no longer continue his complaints unto God, nor murmur at his providences; and would cease reflecting on them his friends, and no more charge them with deceit, perfidy, and unkindness; and by his silence would acknowledge his guilt, and not pertinaciously stand in an evil matter, but lay his hand on his mouth; hold his tongue, as our English phrase is, a Graecism ^{f275}; that is, be silent, as in Hebrew; and even take shame to himself, and in this way confess his iniquity, and do so no more:

and cause me to understand wherein I have erred; not that he allowed that he was in an error; for all that he says, both before and after, shows that he thought himself free from any; only, that whereas there was a possibility that he might be in one, he should be glad to have it pointed out; for he would not willingly and obstinately continue therein: error is common to human nature; the best of men are liable to mistakes; and those are so frequent and numerous, that many of them escape notice; “who can understand his errors?” (³⁹¹²Psalm 19:12); wherefore wise and good men will esteem it a favour to have their errors pointed out to them, and their mistakes rectified; and it becomes men of capacity and ability to take some pains to do this, since he that converts one that has erred, whether in principle or practice, saves a soul from death, and covers a multitude of

sins; (³¹⁵⁹James 5:19,20); Job is desirous, that if he had imbibed or uttered any error in principle, any thing unbecoming the Divine Being, contrary to his perfections, or to the holy religion which he professed, or was guilty of any in practice, in his conduct and behaviour, especially under the present providence, that it might be clearly made out unto him, and he should at once frankly and freely own it, retract and relinquish it.

Ver. 25. *How forcible are right words!* etc.] That are according to right reason; such as may be called strong reasons, or bony arguments, as in (²³⁴²Isaiah 41:21); there are strength and weight in such words, reasonings, and arguments; they bring evidence and conviction with them, and are very powerful to persuade the mind to an assent unto them, and have great influence to engage to a profession or practice of what they are used for; such are more especially the words of God, the Scriptures of truth, the doctrines of the Gospel; these are right words, (see ²¹⁸⁶Proverbs 8:6,8,9); they are not contrary to right reason, although above it; and are agreeably to sanctified reason, and received by it; they are according to the perfections of God, even his righteousness and holiness, and according to the law of God, and in no wise repugnant to it, which is the rule of righteousness; and they are doctrines according to godliness, and are far from encouraging licentiousness; and they are all strictly true, and must be right: and there is a force and strength in those words; they come with weight, especially when they come in demonstration of the Spirit and power of God; they are mighty, through God, for the pulling down the strong holds of sin, Satan, and self, and for the bringing of men to the obedience of Christ; to the quickening dead sinners, enlightening dark minds, softening hard hearts; renewing, changing, and transforming men into quite another temper and disposition of mind they formerly had; for the comforting and relieving souls in distress, and saints under affliction; and have so very wonderful an influence on the lives and conversations of those to whom they come, not in word only, but in power and in the Holy Ghost, as to teach them to deny all sin and ungodliness, and to live soberly, righteously, and godly: or, “how forcible are the words of an upright man!” ^{f276} that is, sincere, impartial, and faithful; which Job suggests his friends were not: some think Job has respect to his own words, and render the clause, “what hardness”, or “harshness”, have “right words!” ^{f277} Such as he believed his own were, and in which there were nothing hard and harsh, sharp and severe, or which might give just offence; such as his cursing the day in which he was born, or charging his friends with treachery and deceit:

but rather he tacitly reflects upon the words and arguments of his friends; intimating, that though there is force and strength in right words, theirs were neither right nor forcible, but partial and unjust, and weak and impotent; which had no strength of reasoning in them, nor carried any conviction with them, as follows:

but what doth your arguing reprove? their arguments they had used with him had no strength in them; they were of no avail; they did not reprove or convince of any evil he had been guilty of, or any mistake he had made; they were weak, impertinent, and useless, and fell with no weight upon him, nor wrought any conviction in him.

Ver. 26. *Do ye imagine to reprove words,* etc.] Or with words; with bare words, without any force of reasoning and argument in them? put a parcel of words together without any sense or meaning, or however without any cogency in them, and think to run me down with them? or is your scheme and device only, and which you pursue, to catch at and lay hold on some words of mine uttered in my distress, and make me an offender for a word, or for a few words, supposing they have been rashly and passionately spoken? have ye no facts to charge me with, before or since these calamities befell me? is the charge of hypocrisy and want of the fear of God to be supported by producing some hasty expressions, without pointing at one single action in my life and conversation?

and the speeches of one that is desperate, [which are] as wind? that is, do ye imagine to reprove them? or, are; your thoughts wholly and solely intent on them? are these only the strong reasons you have to produce to fix the sin of hypocrisy upon me? for by him that is “desperate” he means himself; not that he despaired of his everlasting salvation; he was far from despair; he was a strong believer, and determined that, though he was slain, he would trust in the Lord; he was well assured he should be justified, both here and hereafter; and full well knew that his Redeemer lived, and that though he died, he should rise again and be happy in the vision of God for ever: but he despaired of a restoration to outward happiness, which Eliphaz had suggested, should he behave well; but, alas! his condition was forlorn and miserable, and there was no hope with him of being better; his children were dead, his substance in the hands of robbers, his health so extremely bad that he had no expectation of a recovery to his former state; and therefore it was very unkind and ungenerous to lay hold upon and aggravate the speeches of such an one, and improve them against him; and

especially as they were only “for refreshment”^{f278}, as some choose to render the words, (see ^{<8521>}Job 32:20); they were uttered to give vent to his sorrow and grief, and not with any ill design against God or men; or the sense of the whole is, that they imagined that their words were right and fit to reprove with, and that there were force and strength in them, and had a tendency to work conviction and bring to confession; but as for the words of Job, they treated them “as wind”; as idle, vain, and empty, and useless and fruitless as the wind.

Ver. 27. *Yea, ye overwhelm the fatherless*, etc.] Meaning himself; who was like a fatherless child, stripped of all his mercies, of his children, his substance, and his health; and was in a most miserable, helpless, and forlorn condition; and, moreover, deprived of the gracious presence and visible protection of his heavenly Father, being given up for a while into the hands of Satan; and now it was unkind and barbarous to overwhelm such a man, who was overwhelmed with overmuch sorrow already: or, “ye cause to fall upon the fatherless”; either their wrath and anger, as the Targum and many others^{f279} instead of doing him justice; or a wall, or any such thing, to crush him, as Aben Ezra; or a lot, as Simeon bar Tzemach; (see ^{<2483>}Joel 3:3); or rather a net, or a snare to entrap him in, seeking to entangle him in talk, so Mr. Broughton, which agrees with what follows:

and ye dig [a pit] for your friend; contrive mischief against him; sought to bring him to ruin; and which is aggravated by his having been their old friend, with whom they lived in strict friendship, and had professed much unto, and still pretended to have respect for; the allusion is to digging of pits for the catching of wild beasts: some render it, “ye feast upon your friend”^{f280}; so the word is used in (^{<1163>}2 Kings 6:23 ^{<1846>}Job 41:6); this sense is taken notice of by Aben Ezra and Bar Tzemach; and then the meaning is, you rejoice at the misery of your friend; you mock him and that, and insult him in his distress, with which the Septuagint version agrees; which was cruel usage.

Ver. 28. *Now therefore be content*, etc.] Or, “may it now please you”^{f281}; Job addresses them in a respectful manner, and entreats them they would be so kind as to look favourably on him, and entertain better thoughts of him; and give a fresh and friendly hearing of his case, when he doubted not he should be acquitted by them of the charge of iniquity, and that his cause would appear to be a righteous one:

look upon me: upon my countenance; and see if you can find any traces of fear and falsehood, of dishonesty and hypocrisy, of shame and blushing; and observe if there is not all the appearance of an honest mind, of a good conscience within, that has nothing to fear from the strictest examination; or look upon my body, covered all over with boils and ulcers, and see if there is not occasion for those expressions of grief, and those heavy complaints that I have made; or rather, look upon me with an eye of pity and compassion, with affection, favour, and benevolence, and not bear so hard upon me:

for [it is] evident unto you if I lie; or, it is “before your faces”^{f282}; should I attempt to deceive you by telling you a parcel of lies, you would soon discern the falsehood in my countenance; you would easily find it out in my words, which would issue in my shame and confusion; I could not expect to go undetected by men of such sagacity and penetration; but I am not afraid of the most diligent scrutiny that can be made into my words and actions.

Ver. 29. *Return, I pray you*, etc.] From the ill opinion you have of me, and from your hard censures, and entertain other sentiments concerning me: or it may be, upon these words of Job his friends might be rising up as usual to take their leave of him, and break off conversation with him; and therefore he entreats they would return to their seats, and resume the debate, and give a friendly hearing of his case:

let it not be iniquity; either let it not be reckoned an iniquity to return and go on hearing his case; or he entreats that they would take care not to sin in their anger and resentment against him, nor go on to charge him with iniquity: or it may be rendered, “there is no iniquity”^{f283}; that is, it should be found that there was no such iniquity in him as he was charged with; not that he was free from all sin, which no man is, but from that which his friends judged he was guilty of, hypocrisy:

yea, return again; he most earnestly importunes them to return and patiently hear him out:

my righteousness [is] in it; in the whole of this affair before them, and which was the matter of controversy between them; meaning, not his justifying righteousness before God, but the righteousness of his cause before men; he doubted not but, when things were thoroughly searched into, that his righteousness would be as clear as the light, and his judgment

as the noonday; that he should appear to be a righteous man, and his cause a just one; and should stand acquitted and free from all charges and imputations.

Ver. 30. *Is there iniquity in my tongue?* etc.] Meaning in his words; either those which he uttered when he cursed the day on which he was born, or in charging his friends with unkindness and falsehood; otherwise the tongue is a world of iniquity, and the best of men are apt to offend both God and men in word:

cannot my taste discern perverse things? which is to be understood not of his natural taste, which very probably through his disease might be greatly vitiated, and incapable of relishing his food as in time of health, and of distinguishing good from bad; but of his intellectual taste, or of his sense and reason, his rational and spiritual taste; he had his senses exercised to discern good and evil; he could distinguish between right and wrong that was said or done, either by himself or others; he had the use of his rational powers and faculties, and therefore not to be treated as a mad or distracted man, but as one capable of carrying on a conversation, of opening his true case, and defending himself; (see ^{<8121>}Job 12:11).

CHAPTER 7

INTRODUCTION TO JOB 7

In this chapter Job goes on to defend himself in an address to God; as that he had reason to complain of his extraordinary afflictions, and wish for death; by observing the common case of mankind, which he illustrates by that of an hireling, (<K000>Job 7:1); and justifies his eager desire of death by the servant and hireling; the one earnestly desiring the shadow, and the other the reward of his work, (<K002>Job 7:2); by representing his present state as exceeding deplorable, even worse than that of the servant and hireling, since they had rest at night, when he had none, and were free from pain, whereas he was not, (<K003>Job 7:3-5); by taking notice of the swiftness and shortness of his days, in which he had no hope of enjoying any good, (<K006>Job 7:6,7); and so thought his case hard; and the rather, since after death he could enjoy no temporal good: and therefore to be deprived of it while living gave him just reason of complaint, (<K008>Job 7:8-11); and then he expostulates with God for setting such a strict watch upon him; giving him no ease night nor day, but terrifying him with dreams and visions, which made life disagreeable to him, and death more eligible than that, (<K012>Job 7:12-16); and represents man as unworthy of the divine regard, and below his notice to bestow favours on him, or to chastise him for doing amiss, (<K017>Job 7:17,18); and admitting that he himself had sinned, yet he should forgive his iniquity, and not bear so hard upon him, and follow him with one affliction after another without intermission, and make him the butt of his arrows; but should spare him and let him alone, or however take him out of the world, (<K019>Job 7:19-21).

Ver. 1. [*Is there*] *not an appointed time to man upon earth?* etc.] There is a set time for his coming into the world, for his continuance in it, and for his going out of it; this is to man “on earth”, with respect to his being and abode here, not in the other world or future state: not in heaven; there is no certain limited time for man there, but an eternity; the life he will enter into is everlasting; the habitation, mansion, and house he will dwell in, are eternal; saints will be for ever with Christ, in whose presence are pleasures for evermore: nor in hell; the punishment there will be eternal, the fire will

be unquenchable and everlasting, the smoke of the torments of the damned will ascend for ever and ever; but men's days and time on earth are but as a shadow, and soon gone; they are of the earth, earthly, and return unto it at a fixed appointed time, time, the bounds of which cannot be passed over: this is true of mankind in general, and of Job in particular; (see ^{<1840>}Job 14:1,5,14 ^{<2000>}Ecclesiastes 3:1,2); the word "Enosh" ^{f284}, here used, signifies, as is commonly observed, a frail, feeble, mortal man; Mr. Broughton renders it "sorrowful man"; as every man more or less is; even a man of sorrows, and acquainted with griefs, is attended with them, has an experience of them: this is the common lot of mankind; and if anything more than ordinary is inflicted upon them, they are not able to bear it; and these sorrows death at the appointed time puts an end to, which makes it desirable; now, seeing there is a set time for every man's life on earth, and there was for Job's, of which he was well assured; and, by all appearance of things, and by the symptoms upon him, this time was near at hand; therefore it should not be thought a criminal thing in him, considering his extraordinary afflictions, and which were intolerable, that he should so earnestly wish the time was come; though in his more serious thoughts he determined to wait for it: some render the words, "is [there] not a warfare are for men on earth?" ^{f285} the word being so rendered elsewhere, particularly in (^{<2300>}Isaiah 40:2); every man's state on earth is a state of warfare; this is frequently said by the stoic philosophers ^{f286}; even so is that of natural and unregenerate men, who are often

engaged in war with one another, which arise from the lusts which war in their members; and especially with the people of God, the seed of the woman, between whom and the seed of the serpent there has been an enmity from the beginning; and with themselves, with the troubles of life, diseases of body, and various afflictions they have to conflict and grapple with: and more especially the life of good men here is a state of warfare, not only of the ministers of the word, or persons in public office, but of private believers; who are good soldiers of Christ, enter volunteers into his service, fight under his banners, and themselves like men; these have many enemies to combat with; some within, the corruptions of hearts, which war against the spirit and law of their minds, which form a company of two armies in militating against each other; and others without, as Satan and his principalities and powers, the men the world, false teachers, and the like: and these are properly accoutred for such service, having the whole armour of God provided for them; and have great encouragement to behave

manfully, since they may be sure of victory, and of having the crown of righteousness, when they have fought the good fight of even though they are but frail, feeble, mortal, sinful men, but flesh and blood, and so not of themselves a match for their enemies; but they are more than so through the Lord being on their side, Christ being the Captain of their salvation, and the Spirit of God being in them greater than he that is in the world; and besides, it is only on earth this warfare is, and will soon be accomplished, the last enemy being death that shall be destroyed: now this being the common case of man, to be annoyed with enemies, and always at war with them, if, besides this, uncommon afflictions befall him, as was Job's case, this must make life burdensome, and death, which is a deliverance from them, desirable; this is his argument: some choose to render the words, "is [there] not a servile condition for men on earth" ^{f287} the word being used of the ministry and service of the Levites, (^{<004B>}Numbers 4:3,4); all men by creation are or ought to be the servants of God; good men are so by the grace of God, and willingly and cheerfully serve him; and though the great work of salvation is wrought out by Christ for them, and the work of grace is wrought by the Spirit of Christ in them, yet they have work to do in their day and generation in the world, in their families, and in the house of God; and which, though weak and feeble in themselves, they are capable of doing, through Christ, his Spirit, power, and grace: and this is only on earth; in the grave there is no work, nor device, nor knowledge; when the night of death comes, no man can work; his service, especially his toilsome service, is at an end; and as it is natural for servants to wish for the night, when their labours end, Job thought it not unlawful in him to wish for death, which would put an end to his toils and labours, and when he should have rest from them:

[are not] his days also like the days plan hireling? the time for which a servant is hired, whether it be for a day or for a year, or more, it is a set time; it is fixed, settled, and determined in the agreement, and so are the days of man's life on earth; and the of an hireling are few at most, the time for which he is hired is but and as the days of an hireling are days of toil, and labour, and sorrow, so are the days of men evil as well as few; his few days are full of trouble, (^{<047D>}Genesis 47:9 ^{<840E>}Job 14:1); all this and what follows is spoken to God, and not to his friends, as appears from (^{<807E>}Job 7:7,8,14,17-21).

Ver. 2. *As a servant earnestly desireth the shadow*, etc.] Either the shadow of some great rock, tree, or hedge, or any shady place to shelter him from

the heat of the sun in the middle of the day, which in those eastern countries is hot and scorching; and very burdensome and fatiguing it is for servants and labourers to work in fields and vineyards, or in keeping herds and flocks in such countries, and at such a time of the day; to which the allusion is in (^{<2007>}Song of Solomon 1:7) (^{<2334>}Isaiah 25:4 32:2 ^{<4002>}Matthew 20:12). Wherefore they “gape” for, or “pant” after some shady place for refreshment, as the word ^{f288} used signifies; or for the shadow of the evening, or the sun setting, when the longest shadow is cast, (^{<2004>}Jeremiah 6:4); and when the work of a servant is ended, and he retires to his house for refreshment and rest: and since now such a shadow in either sense is desirable, and not unlawful to wish for, Job suggests it ought not to be charged as a crime in him, that he should importunately desire to be in the shadow of death, or in the grave, where the weary are at rest; or to have the night come on him, when he should cease from all his toil and labour, sorrows and pains:

and as an hireling looketh for [the reward of] his work; or “for his work” ^{f289}; either for new work, what was set him being done, or rather for the finishing of it, that he might have rest from it; or for the reward, the hire due to him upon its being done; so Job intimates he desired death with the same view, that he might cease from his works, which should follow him, and when he should have the reward of the inheritance, not in a way of debt, but of grace: nor indeed is it sinful to look or have respect unto the recompence of reward, in order to engage to go through service more cheerfully, or to endure sufferings more patiently, (see ^{<8126>}Hebrews 11:26); for though the hireling is an emblem of a self-righteous person, that works for life, and expects it as the reward of his work, and of false teachers and bad shepherds, that take the care of the flock for filthy lucre’s sake, (see ^{<2159>}Luke 15:19) (^{<8102>}John 10:12); yet hiring is sometimes used, in a good sense, of good men, that are hired and allured by gracious promises and divine encouragements to labour in the Lord’s vineyard, and may expect their reward; (see ^{<4002>}Matthew 20:1,2,8).

Ver. 3. *So am I made to possess months of vanity,* etc.] This is not a reddition or application of the above similes of the servant and hireling, (^{<1870>}Job 7:1,2); for that is to be understood, and to be supplied at the end of (^{<1870>}Job 7:2); that as those looked for the shadow and payment of hire, so Job looked for and earnestly desired death, or to be removed out of the world; besides, the things here instanced in do not answer; for Job, instead of having the refreshing shadow, had months of vanity, and instead of rest

from his labours had nothing but wearisome nights, and continual tossings to and fro; whereas the sleep of a labouring man is sweet to him; and having laboured hard all day, the night is a time of rest to him; but so it was not with Job; wherefore this “so” refers to the common state and condition of mankind, in which Job was, with an addition of extraordinary afflictions upon him: the time of his afflictions, though but short, seemed long, and therefore is expressed by months; and some months might have passed from the time his calamities began to the present; since it must be some time before his friends heard of them, and more still before they could meet together and agree upon their coming, and were actually come to him; as also some time was spent in silence, and now in conversation with him; the Jews^{f290} make them to be twelve months: and these months were “months of vanity”, or “empty”^{f291} ones; such as winter months, empty of all joy, and peace, and comfort; times in which he had no pleasure, no ease of body or of mind; destitute of the good things of life, and of the presence of God and communion with him; and full of trouble, sorrow, and distress: and these were “given him for an inheritance”^{f292}; were his lot and portion, which he received as an inheritance from

his parents, in consequence of original sin, the source of all the troubles and miseries of human life, in common with other men; and which were allotted him by his heavenly Father, according to his sovereign will and pleasure, as all the afflictions of the Lord’s people are the inheritance bequeathed them by their Father, and the legacy of their Redeemer:

and wearisome nights are appointed to me; one after another, in succession; in which he could have no sleep nor rest, through pain of body and distress of mind; and so became the more weary, through long lying down and tossings to and fro, through groans and tears, and much watching; and these were prepared for him in the purposes of God, and appointed to him in his counsels and decrees; (see ~~18314~~ Job 23:14); or they “prepared” or “appointed”^{f293}; that is, “Elohim”, the three Divine Persons.

Ver. 4. *When I lie down, I say, when shall I arise*, etc.] Or, “then I say”, etc.^{f294}; that is, as soon as he laid himself down in his bed, and endeavoured to compose himself to sleep, in order to get rest and refreshment; then he said within himself, or with an articulate voice, to those about him, that sat up with him; oh that it was time to rise; when will it be morning, that I may rise from my bed, which is of no manner of service to me, but rather increases weariness?

and the night be gone? and the day dawn and break; or “night” or “evening be measured”, as in the margin, or “measures itself”^{f295}; or that “he”, that is, God, or “it”, my heart, “measures the evening”^{f296}, or “night”; lengthens it out to its full time: to a discomposed person, that cannot sleep, the night seems long; such count every hour, tell every clock that strikes, and long to see peep of day; these are they that watch for the morning, (⁴⁹¹⁰⁶Psalm 130:6);

and I am full of tossings to and fro unto the dawning of the day; or, “unto the twilight”; the morning twilight; though some understand it of the twilight or evening of the next day, (see ⁴⁸⁰⁷1 Samuel 30:17); and interpret “the tossings to and fro” of the toils and labours of the day, and of the sorrows and miseries of it, lengthened out to the eve of the following day; but rather they are to be understood either of the tosses of his mind, his distressed and perplexed thoughts within him he was full of; or of the tosses of his body, his frequent turning himself upon his bed, from side to side, to ease him; and with these he was “filled”, or “satiated”^{f297}; he had enough and too much of them; he was glutted and sated with them, as a man is with overmuch eating, as the word signifies.

Ver. 5. *My flesh is clothed with worms and clods of dust*, etc.] Not as it would be at death, and in the grave, as Schmidt interprets it, when it would be eaten with worms and reduced to dust; but as it then was, his ulcers breeding worms, or lice, as some^{f298}; these spread themselves over his body: some think it was the vermicular or pedicular disease that was upon him, and the scabs of them, which were all over him like one continued crust, were as a garment to him; or those sores of his, running with purulent matter, and he sitting and rolling himself in dust and ashes, and this moisture mingling therewith, and clotted together, formed clods of dust, which covered him all over; a dismal spectacle to look upon! a precious saint in a vile body!

my skin is broken: with the boils and ulcers in all parts, and was parched and cleft with the heat and breaking of them:

and become loathsome; to himself and others; exceeding nauseous, and extremely disagreeable both to sight and smell: or “liquefied”^{f299}; moistened with corrupt matter flowing from the ulcers in all parts of his body; the word in Arabic signifies a large, broad, and open wound, as a learned man^{f300} has observed; and it is as if he should say, whoever observes all this, this long time of distress, night and day, and what a

shocking figure he was, as here represented, could blame him for wishing for death in the most passionate manner?

Ver. 6. *My days are swifter than a weaver's shuttle*, etc.] Which moves very swiftly, being thrown quick and fast to and fro; some versions render it "a racer"^{f301} one that runs a race on foot, or rides on horseback, agreeably to (^{<18025>}Job 9:25); where, and in (^{<18007>}Job 7:7); to it, other similes are used, to set forth the swiftness and fleetness of man's days; as they also are elsewhere represented, as swift as a tale told, a word expressed, or a thought conceived, (^{<19019>}Psalm 90:9); and so here, by the Septuagint, are said to be "swifter than speech", though wrongly translated: this is to be understood, not of his days of affliction, distress, and sorrow; for these in his apprehension moved but slowly, and he could have been, glad that they had gone on faster; but either his days in common, or particularly his days of prosperity and pleasure, these were soon over with him; and which he sometimes wished for again, (see ^{<18201>}Job 29:1-5);

and are spent without hope; not without hope of happiness in another world, but without hope of being restored to his outward felicity in this; which Eliphaz had given him some of, but he had no hope concerning it; (see ^{<18164>}Job 5:24-26 6:11,19 19:10).

Ver. 7. *O remember that my life [is] wind*, etc.] Or, "breath"^{f302}; man's life is in his breath, and that breath is in his nostrils, and therefore not to be accounted of, or depended on; man appears by this to be a poor frail creature, whose life, with respect to himself, is very precarious and uncertain; it is but as a "vapour", an air bubble, full of wind, easily broken and dissipated, and soon vanishes away; it is like the "wind", noisy and blustering, full of stir and tumult, and, like that, swiftly passes and sweeps away, and returns not again: this is an address to God; and so some^{f303} supply it, "O God", or "O Lord, remember", etc. not that forgetfulness is in God, or that he needs to be reminded of anything; but he may seem to forget the frailty of man when he lays his hand heavy on him; and may be said to be mindful of it when he mercifully takes it off: what Job here prays for, the Lord often does, as he did with respect to the Israelites, (^{<19839>}Psalm 78:39);

mine eye shall no more see good: meaning not spiritual and eternal good, here and hereafter; he knew he should, after this life, see his living Redeemer even with the eyes of his body, when raised again; that he should see him as he is, not through a glass, darkly, but face to face, in all his

glory; and that for himself, and not another, and even see and enjoy things he had never seen before: but his sense is, that he should see or enjoy no more temporal good; either in this world, being without hope of any, or in the grave, whither he was going and would shortly be; and therefore entreats that some mercy might be shown him while he lived; to which sense the following words incline.

Ver. 8. *The eye of him that hath seen me shall see me no [more]*, etc.] Or “the eye of sight”^{f304}; the seeing eye, the most acute and quick sighted eye; so Mr. Broughton renders it, “the quick eye”^{f305}: this is to be understood as “after”^{f306} death, that then the sharpest eye should not see him, he would be out of the reach of it; which must be taken with a limitation; for men after death are seen by the eyes of the omniscient God, their souls, be they in heaven or in hell, and their bodies in the grave; and as for good men, such as Job, they are at once with him in his immediate presence, beholding and beheld by him; and they are seen by angels, whose care and charge their souls become immediately upon death, and are carried by them into heaven, where they are fellow worshippers with them; and they are seen by glorified saints, to whose company they are joined; for if the rich man in hell could see Abraham, and Lazarus in his bosom, (~~21623~~ Luke 16:23), then much more do the saints see one another: but the meaning is, that when a man is dead, he is seen no more by men on earth, by his relations, friends, and acquaintance; the consideration of which is a cutting stroke at parting, (see ~~4015~~ Acts 20:25,38); the state of the dead is an invisible state, and therefore called in the Greek tongue “Hades”, “unseen”; so the dead will remain, with respect to the inhabitants of this world, till the resurrection, and then they shall see and be seen again in the same bodies they now have; for this is no denial of the resurrection of the dead, as some Jewish writers charge Job with, and infer from this and some following passages:

thine eyes [are] upon me, and I [am] not; am a dead man, a phrase expressive of death, and of being in the state of the dead, or however of being no more in this world, (see ~~01024~~ Genesis 5:24 42:36 ~~23115~~ Jeremiah 31:15); not that the dead are nonentities, or are reduced to nothing; this is not true of them, either with respect to soul or body; their souls are immaterial and immortal, and exist in a separate state after death, and their bodies, though reduced to dust, are not annihilated; they return to earth and dust, from whence they came; but still they are something, they are earth and dust, unless these can be thought to be nothing; and this dust is

taken care of and preserved, and will be gathered together, and moulded, and framed, and fashioned into bodies again, which will endure for ever: nor is the meaning, that they are nowhere; the spirits of just men made perfect are in heaven, in paradise, in a state of life, immortality, and bliss; and the souls of the wicked are in their own place, in the prison of hell, reserved with devils, to the judgment of the great day; and the bodies of both are in the graves till the day of the resurrection; but they are not, and no more, in the land of the living, in their houses and families, in their shops and business, and places of trade and merchandise, or in the house of God serving him there, according to their different stations. And this Job ascribes to God, “thine eyes [are] upon me”: meaning not his eyes of love, favour, and kindness, which had respect unto him; and yet, notwithstanding this, as it did not secure him from afflictions, so neither would it from death itself; for “though [his] eyes [were] upon [him]” in such sense, yet he “would not be” ^{f307}, or should die; but rather his angry eyes, the frowns of his countenance, which were now upon him, and might be discerned in the dispensations of his providence towards him, by reason of which he “was not” as he was before; not fit for anything, as Saphorno understands it; or should he frown upon him, one angry look would sink him into the state of the dead, and he should be no more, who “looks on the earth, and it trembles”, (^{<194E>}Psalm 104:32). Mr. Broughton renders it as a petition, “let thine eyes be upon me, that I be no more”; that is, let me die, the same request he made in (^{<810>}Job 6:8,9); but it seems best to interpret it of the eyes of God’s omnipresence and providence, which are on men in every state and place; and the sense be, either as granting, that though the eyes of men should not see him after death, yet the eyes of God would be upon him when he was not, or in the state of the fiend; or else, that should he long defer doing him good, it would be too late, he should soon die, and then, though he should look after him, and seek for him, he should not be in the land of the living, according to (^{<1872>}Job 7:21); or this may denote the suddenness of death, which comes to a man in a moment, as Bar Tzemach observes, in the twinkling of an eye; nay, as soon as the eye of God is upon a man, that is, as soon almost as a man appears in the world, and the eye of Divine Providence is upon him, he is out of it again, and is no more; (see ^{<100>}Ecclesiastes 3:2).

Ver. 9. [*As the cloud is consumed and vanisheth away*, etc.] Which being dispersed by the wind, or broke up by the sun, is never seen, or returns more; for though the wise man speaks of clouds returning after the rain,

this is not to be understood of the same clouds, but of succeeding ones, (^{<2117B>}Ecclesiastes 12:2); so pardon of sin is expressed by the same metaphor, to show that sin thereby is no more, no more to be seen or remembered, (^{<2365>}Isaiah 43:25 44:22); the Targum renders it “as smoke”, by which the shortness and consumption of men’s days are expressed, (^{<1947B>}Psalms 102:3); but by the simile of a cloud here is not so much designed the sudden disappearance of life as the irrevocableness of it when gone, as the reddition or application following shows:

so he that goeth down to the grave shall come up no [more]; the grave is the house or long home that all must go to, it being the appointment of God that all should die, or be in the state of the dead; which is meant by the grave, since all are not interred in the earth; and this, as here, is frequently expressed, as if it was man’s act being hither brought; and when it designs an interment in the earth, it is with great propriety called a going down; and however that be, yet the state of the dead is a state of humiliation, a coming down from all the grandeur, honour, and glory of the present state, which are all laid in the dust; and when this is man’s case, he comes up no more from it, that is, of himself, by his own power; none but Christ, who is God over all, ever did this; or none naturally, or by the laws of nature, for noticing short of almighty power can effect this; it must be done in an extraordinary way, and is no less than a miraculous operation; nor will this be done until the general resurrection of the just and unjust, when all that are in their graves shall come forth, the one to the resurrection of life, and the other to the resurrection of damnation; excepting in some few instances, as the Shunammite’s son, (^{<1163>}2 Kings 4:32-35); the man that touched the bones of the prophet Elisha, (^{<1231>}2 Kings 13:21); the daughter of Jairus, (^{<4054>}Mark 5:41,42); the widow of Nain’s son, (^{<3714>}Luke 7:14,15); Lazarus, (^{<3143>}John 11:43,44); and those that rose at our Lord’s resurrection, (^{<1253>}Matthew 27:53); this is further explained in (^{<3070>}Job 7:10).

Ver. 10. *He shall return no more to his house*, etc.] In a literal sense, built or hired by him, or however in which he dwelt; and if a good man, he will have no desire to return to that any more, having a better house, an house not made with hands, eternal in the heavens; or in a figurative sense, either his body, the earthly house of his tabernacle, an house of clay, which has its foundation in the dust; to this he shall not return until the resurrection, when it will be rebuilt, and fitted up for the better reception and accommodation of him; or else his family, to whom he shall not come back

again, to have any concern with them in domestic affairs, or in part of the business of life, as David said of his child when dead, “I shall go to him, but he shall not return to me”, (~~1023~~ 2 Samuel 12:23);

neither shall his place know him any more; the place of his office, or rather of his habitation; his dwelling house, his farms and his fields, his estates and possessions, shall no more know, own, and acknowledge him as their master, proprietor, and possessor, these, coming at his death into other hands, who now are regarded as such; or the inhabitants of the place, country, city, town, village, and house in which he lived, shall know him no more; no more being seen among them, he will soon be forgotten; out of sight, out of mind ^{f308}.

Ver. 11. *Therefore I will not refrain my mouth*, etc.] From speaking and complaining; seeing, besides the common lot of mankind, which is a state of warfare, sorrow, and trouble, and is as much as a man can well grapple with, extraordinary afflictions are laid upon me, which make life insupportable; and seeing I enjoy no good in this present life, and am shortly going where no temporal good is to be expected, and shall never return to this world any more to enjoy any; therefore I will not be silent, and forbear speaking my mind freely, and uttering my just complaint, for which I think I have sufficient reason: or “I also will not refrain my mouth” ^{f309}; in turn, as a just retaliation, so Jarchi; since God will not refrain his hand from me, I will not refrain my mouth from speaking concerning him; since he shows no mercy to me, I shall utter my miserable complaints, and not keep them to myself; this was Job’s infirmity when he should have held his peace, as Aaron, and been dumb and silent as David, and been still, and have known, owned, and acknowledged the sovereignty of God, and not vented himself in passion as he did:

I will speak in the anguish of my spirit; or “in the straitness” ^{f310} of it; he was surrounded on all sides with distress, the sorrows of death compassed him about, and the pains of hell got hold upon him; he was like one pent up in a narrow place, in a close confinement, that he could not get out of, and come forth from; and he felt not only exquisite pains of body from his boils and sores, but great anguish of soul; and therefore he determines to speak in and “of” ^{f311} all this, to give vent to his grief and sorrow, his passion and resentment:

I will complain in the bitterness of my soul; his afflictions were like the waters of Marah, bitter ones, very grievous and disagreeable to flesh and

blood, and by which his life and soul were embittered to him; and in and of ^{f312} this he determines to complain, or to utter in a complaining way what he had been meditating on, as the word ^{f313} signifies; so that this was not an hasty and precipitate action, but what upon deliberation he resolved to do; to pour out his complaint before God, and leave it with him, in a submissive way, would not have been amiss, but if he complained of God and his providence, it was wrong: “why should a living man complain?” not even a wicked man, of “the punishment of his sin”, and much less a good man of fatherly chastisements? We see what the will of man is, what a stubborn and obstinate thing it is, “I will, I will, I will”, even of a good man when left to himself, and not in the exercise of grace, and under the influence of it; the complaint follows, by way of expostulation.

Ver. 12. [*Am*] *I a sea, or a whale*, etc.] Like the restless sea, to which very wicked, profligate, and abandoned sinners are compared, that are continually casting up the mire and dirt of sin and wickedness; am I such an one? or like the raging sea, its proud waters and foaming waves, to which fierce and furious persecutors and tyrannical oppressors are compared; did I behave in such a manner to the poor and distressed in the time of prosperity? nay, was I not the reverse of all this, kind and gentle to them, took their part, and rescued them out of the hands of those that oppressed them? (see ^{<18912>} Job 29:12-17); or like its tossing waves, which attempt to pass the bounds that are set to them; am I such an one, that have transgressed the laws of God and then, which are set as boundaries to restrain the worst of men? and am I a whale, or like any great fish in the ocean, the dragon in the sea, the leviathan, the piercing and crooked serpent? an emblem of cruel princes, as the kings of Egypt and Assyria, or antichrist, (^{<23701>} Isaiah 27:1); (see ^{<19743>} Psalm 74:13,14). The Targum is,

“as the Egyptians were condemned to be drowned in the Red sea, am I condemned? or as Pharaoh, who was suffocated in the midst of it for his sin, since thou settest a watch over me?”

or, as another Targum,

“am I as the great sea, which is moved to extreme parts, or the leviathan, which is ready to be taken?”

or else the sense is, have I the strength of the sea, which subsists, notwithstanding its waves are continually heating, and which carries such mighty vessels upon it, and would bear down all before it, if not restrained?

or of a whale, the leviathan, whose flakes of flesh are joined together, and his heart as firm as a stone, and as hard as a piece of the nether millstone, and laughs at the spear, the sword, and the dart? no, I have not; I am a poor, weak, feeble creature, whose strength is quite exhausted, and not able to bear the weight of the chains and fetters of afflictions upon me; or rather the principal thing complained of, and which he illustrates by these metaphors, is, that he was bound with the cords of afflictions, and compassed with gall and travail, and hedged in hereby, that he could not get out, as the church says, (~~2085~~Lamentations 3:5,7); or could not get released from his sorrows by death, or otherwise; just as the sea is shut up with bars and doors, that its waves can come hitherto, and no further; and as the whale is confined to the ocean, or surrounded with vessels and armed men in them, when about to be taken; and thus it was with Job, and of this he complains:

that thou settest a watch over me? which Jarchi and others understand of Satan; and though in his hands, he was not suffered to take away his life; but besides him may be meant all his afflictions, calamities, and distresses, in which he lay fettered and bound, in which he was shut up as in a prison, and by which he was watched over and guarded; and from which he could make no escape, nor get a release.

Ver. 13. *When I say, my bed shall comfort me*, etc.] When he thought within himself that he would lie down upon his bed and try if he could get a little sleep, which might comfort and refresh him, and which he promised himself he should obtain by this means, as he had formerly had an experience of:

my couch shall ease my complaint; he concluded, that by lying down upon his couch, and falling asleep, it would give some ease of body and mind; that his body would, at least, for some time be free from pain, and his mind composed, and should cease from complaining for a while; which interval would be a relief to him, and of considerable service. Some render it, “my couch shall burn” ^{f314}; be all on fire, and torture me instead of giving ease; and so may have respect to his burning ulcers.

Ver. 14. *Then thou scarest me with dreams*, etc.] Not with dreams and visions being told him, as were by Eliphaz, (~~18043~~Job 4:13); but with dreams he himself dreamed; and which might arise from the force of his distemper, and the pain of his body, whereby his sleep was broken, his imagination disturbed, and his fancy roving, which led him to objects as seemed to him

very terrible and dreadful; or from a melancholy disposition his afflictions had brought upon him; and hence in his dreams he had dismal apprehensions of things very distressing and terrifying; or from Satan, in whose hands he was, and who was permitted to distress and disturb him at such seasons; all which he ascribes to God, because he suffered it so to be: and now these dreams not only hindered sound sleep, and getting that ease and refreshment he hoped for from thence, but even they were frightful and scaring to him, so that instead of being the better for his bed and his couch, he was the worse; these dreams added to his afflictions, and in them he suffered much, as Pilate's wife is said to do, (⁴¹⁷⁹Matthew 27:19);

and terrifiest me through visions; spectres, apparitions, and such like things, being presented to his fancy, while sleeping and dreaming, which filled him with terror, and sorely distressed him, so that he could receive no benefit hereby, but rather was more fatigued and weakened.

Ver. 15. *So that my soul chooseth strangling*, etc.] Not to strangle himself, as Ahithophel did, or to be strangled by others, this being a kind of death inflicted on capital offenders; but rather, as Mr. Broughton renders it, "to be choked to death" by any distemper and disease, as some are of a suffocating nature, as a catarrh, quinsy, etc. and kill in that way; and indeed death in whatsoever way is the stopping of a man's breath; and it was death that Job chose, let it be in what way it would, whether natural or violent; so weary was he of life through his sore and heavy afflictions:

[and] death rather than my life; or, "than my bones"^{f315}; which are the more solid parts of the body, and the support of it, and are put for the whole and the life thereof; or than these bones of his, which were full of strong pain, and which had nothing but skin upon them, and that was broken and covered with worms, rottenness, and dust; the Vulgate Latin version renders it, "and my bones death"; that is, desired and chose death, being so full of pain, (see ⁴⁹⁵⁰Psalms 35:10).

Ver. 16. *I loathe [it]*, etc.] Or "them"^{f316}, either his life, which was a weariness to him, or his bones, which were so painful and nauseous; or rather, "I am become loathsome", to himself, to his servants, and to his friends, and even his breath was strange to his wife; or "being ulcerated, I pine and waste away"^{f317}, and must in course be quickly gone:

I would not live always; no man can or will; there is no man that lives but what shall see death, (⁴⁹⁴⁸Psalms 89:48); Job knew this, nor did he expect or

desire it; and this was not his meaning, but that he desired that he might not live long, or to the full term of man's life, yea, that he might die quickly; and indeed to a good man to die is gain; and to depart out of the world, and be with Christ, is far better than to continue in it. And had Job expressed himself without passion, and with submission to the divine will, what he says would not have been amiss:

let me alone; or “cease from me”^{f318}; from afflicting him any more, having as great a weight upon him as he could bear, or greater than he could well stand up under; or from supporting him in life, he wishes that either God would withdraw his afflicting hand from him, or his preserving hand; either abate the affliction, or dismiss him from the world:

for my days [are] vanity; a “breath”^{f319} or puff of wind; a “vapour”, as Mr. Broughton renders it, that soon vanishes away; days empty of all that is good, delightful, and pleasant, and full of evil, trouble, and sorrow, as well as fleeting, transitory, and soon gone, are as nothing, yea, less than nothing, and vanity.

Ver. 17. *What [is] man, that thou shouldest magnify him?* etc.] Man in his best estate, in his original state, was but of the earth, earthly; a mutable creature, and altogether vanity; so that it was wonderful God should magnify him as he did, raise him to such honour and dignity, as to set him over all the works of his hands, and bestow peculiar marks of his favour upon him in Eden's garden; but man in his low and fallen estate, being, as the word here used is generally observed to signify, a frail, feeble, weak, and mortal creature; yea, a sinful one; it is much more marvellous that God should magnify him, or make him great, that is, any of the human race, as he has some, so as “to set his heart upon them”, as Jarchi connects this with the following clause; to think of them and provide for them in his purposes and decrees, in his council and covenant, to choose any of them to grace here, and glory hereafter: he has magnified them, by espousing them to his Son, whereby they share with him in his glory, and in all the blessings of his goodness; through the incarnation of Christ, by means of which the human nature is greatly advanced and honoured; and by their redemption through Christ, whereby they are raised to an higher dignity, and restored to a greater estate than they lost by the fall; by clothing them with the rich robe of Christ's righteousness, comparable to the gold of Ophir, and raiment of needlework; and by adorning them with the graces of the blessed Spirit; and, in a word, by taking them into his family, making

them his children and his heirs, rich in grace, and heirs of the kingdom of heaven, and kings and priests unto him; taking them as beggars from the dunghill, to sit among princes, and to inherit the throne of glory. The words may be understood in a different sense, and more agreeably to the context, and to the scope of Job's discourse, as they are by some^{f320}, of God's magnifying men by afflicting them; according to which, man is represented as a poor, weak, strengthless creature, a worm and clod of the earth; and the Lord as the mighty God, as of great and infinite power and strength, between whom there is no manner of proportion; God is not a man, that they should come together, or as if on equal foot; nor man a match for God; to wrestle with principalities and powers, which are not flesh and blood, is too much for men of themselves, and how much less able are they to contend with God? Now Job by this suggests, that his thought and sentiment of the matter was, and in which he has a particular view to himself, and his own case; that as on the one hand it was a demeaning the might and majesty of God, by making himself a combatant with man; so on the other hand it was doing man too much honour, as if he was one of more importance and consequence, and more mighty and powerful than he is; whereas he is unworthy of the divine notice in any respect, either to bestow his favours, or lay his afflicting hand upon him; compare with this (~~02044~~ 1 Samuel 24:14). Hence a late learned writer^{f321}, agreeably to the use of the word in the Arabic language, renders it, "what is mortal man, that thou shouldest wrestle with him?" strive and contend with him as if he was thy match, when thou couldest at one blow, and even at a touch, dispatch him at once?

and that thou shouldest set thine heart upon him? have an affection for him, love him, delight in him, highly value and esteem him; it is wonderful that God should have such a regard to any of the sons of men; and yet it is certain that he has, as appears by the good things he has provided and laid up for them in covenant, by sending his Son to die for them, by calling and quickening them by his Spirit and grace, and drawing them with loving kindness to himself; by taking continual care of them, and keeping them as the apple of his eye: though these words may be interpreted agreeably to the other sense, "that thou shouldest set thine heart upon him?" or towards him, to afflict him and chastise him with afflictions, so Bar Tzemach; or to stir up himself against him, as Seforno: and the above late learned writer chooses to render them, "that thou shouldest set thine heart against him?"^{f322} and so the Hebrew^{f323} particle is used in many other places; (see

^{<631D>}Ezekiel 13:2 21:3); compare with this (^{<8344>}Job 34:14,15), where R. Simeon Bar Tzemach ^{f324} thinks Elihu has respect to this passage of Job, and reproves him for it.

Ver. 18. *And [that] thou shouldest visit him every morning*, etc.] That is, “daily”, continually, as Aben Ezra interprets it; either in a way of love, grace, and mercy; so God has visited men, by raising up and sending his Son to be a Redeemer of them; the Son of God has visited them, as the dayspring from on high, by his incarnation and appearance in this world; (see ^{<416B>}Luke 1:68,78); and the Lord visits them, by calling them by his grace, (see ^{<4154>}Acts 15:14); by communing and conversing with them in a free and friendly manner; by helping right early, and by renewing his mercies to them every morning, all which is matter of admiration: or else the word may be taken in a different sense, as it sometimes is, either for punishing man for sin, as in (^{<2115>}Exodus 20:5 ^{<2119>}Jeremiah 5:9); or for chastising the Lord’s people, which is a visiting them, though in a fatherly way, and in love, and which is often and frequently done, even every morning, (see ^{<198E>}Psalms 89:32,33 73:14); and so the sense agrees with the former, though by some given with this difference thus, “what is man, that thou shouldest magnify him?” or make him great both in things temporal and spiritual, as he had made Job in the time of his prosperity, which he may have respect unto; having been the greatest man in all the east, with respect to both characters, whereby it was plain he had interest in the love and affections of the heart of God; and “yet, notwithstanding, nevertheless, thou visitest him” ^{f325}, with afflictions and chastisements continually; which may seem strange, and look like a contradiction, that thou shouldest:

[and] try him every moment? by afflictive providences; in this way the Lord often tries the faith and patience, the fear and love, the hope and humility of his people, and all other graces, whereby they appear and shine the brighter, which was Job’s case, (see ^{<8230>}Job 23:10); and which he doubtless had in view in all he had said, and more particularly expostulates about in the following verses.

Ver. 19. *How long wilt thou not depart from me*, etc.] From wrestling and contending with him, and afflicting of him; the Lord was too hard a combatant for job, and therefore he chose to be rid of him, and was impatient of it; or “look off from me” ^{f326}; so Mr. Broughton renders it, “how long wilt thou not look from me?” this is to be understood not of a look of love, which Job would never have desired to have averted from

him; but a frowning and angry look, such as the Lord put on in this dispensation of his providence towards him; the allusion may be to that sharp and constant look, which antagonists in wrestling have upon each other while conflicting together, and so the metaphor before used is still carried on:

nor let me alone till I swallow down my spittle? some think Job has reference to his disease which affected his throat, that being so dried up, or having a quinsy in it, that he could not swallow his spittle, or it was with great difficulty he did it; or rather it is a proverbial expression, signifying that his afflictions were incessant, that he had no respite nor intermission, had not space enough given him to swallow down his spittle, or take his breath, as in (~~1898~~ Job 9:18); so Schultens observes, that with the Arabians this was a proverbial form of speech, when they required time for anything, “give me time to swallow my spittle”; or when they had not proper time, or any intermission, used to say, “you will not give me time to swallow my spittle”; and one being asked a multitude of questions, replied, “suffer me to swallow my spittle”, that is, give me time to make an answer: or the sense is, that his antagonist in wrestling with him held him so fast, and kept him so close to it, and so twisted him about, and gave him fall upon fall, so that he had no time to swallow his spittle; or he so collared him, and gripped him, and almost throttled him, that he could not swallow it down; all which intends how closely and incessantly Job was followed with one affliction upon another, and how severe and distressing they were to him.

Ver. 20. *I have sinned*, etc.] Some render it, “if I have sinned” ^{f327}; be it so that I have, as my friends say, yet since there is forgiveness with thee, why should I be so afflicted as I am? but there is no need of such a supplement, the words are an affirmation, I have sinned, or I am a sinner; not that he owned that he had been guilty of any notorious sin, or had lived a sinful course of life, on account of which his afflictions came upon him, as his friends suggested; but that he was not without sin, was daily guilty of it, as men, even the best of men, ordinarily are; and being a sinner was not a match for a holy God; he could not contend with him, nor answer him for one sin of a thousand committed by him in thought, word, or deed; and therefore desires him to desist and depart from him, (see ~~1898~~ Luke 5:8);

what shall I do unto thee? this he said, not as one in distress of mind on account of sin, and under the load of the guilt of it, inquiring what he must do to make satisfaction for it, how and what way he could be saved from

it; for he knew that nothing done by him in a ceremonial way by sacrifices, nor in a moral way by the performance of duties, could take away sin, or atone for it, or save him from it; he knew this was only by his living Redeemer, and whom he knew and determined should be his salvation, and he only; (see ^{<K080>}Job 9:30,31 13:15,16 19:25); but rather as it may be rendered, “what can or ought I do unto thee?” ^{f328} that is, more than I have done, namely, to confess my sin unto thee; what more dost thou require of me? or what more can be done by me, than to repent of my sin, acknowledge it, and beg pardon for it? as he does in (^{<K072>}Job 7:21): or “what can I do unto thee?” thou art all over match for me, I cannot struggle and contend with thee, a sinful man with an holy God:

O thou preserver of men? as he is in a providential way, the supporter of men in their lives and beings; or, “O thou keeper of men” ^{f329}, as he is, not only of Israel, but of all others, and that night and day; perhaps Job may refer to his setting and keeping a watch over him, (^{<K072>}Job 7:12); and enclosing and hedging him all around with afflictions, so that he could not get out of the world as he desired; or, “O thou observer of men” ^{f330}, of their words, ways, works, and actions, and who kept such a strict eye upon him while wrestling with him, and therefore what could he do? or, “O thou Saviour of men” ^{f331}, by whom only I can be saved from the sins I have been and am daily guilty of:

why hast thou set me as a mark against thee? as a butt to shoot thine arrows at, one affliction after another, thick and fast, (see ^{<K062>}Job 16:12) (^{<K082>}Lamentations 3:12); the words I think may be rendered, “why hast thou appointed me to meet thee”, or “for a meeting with thee?” ^{f332} as one man challenge, another to meet him in such a place and fight him: alas! I am not equal to thee, I am a mere worm, not able to contend with thee the mighty God, or to meet thee in the way of thy judgments, and to endure the heavy strokes of thy angry hand; and so Bar Tzemach paraphrases it,

“thou hast hated me, and not loved me; that thou hast set, or appointed me to meet thee, as a man meets his enemy in the time of his wrath, and he stirs up against him all his fury:”

and to the same sense, and much in the same words, Jarchi interprets it:

so that I am a burden to myself? weary of his life, through the many pressing and heavy afflictions upon him, as Rebekah was of hers, because of the daughters of Heth, (^{<0246>}Genesis 27:46). The reading which we

follow, and is followed by the Targum, and by most interpreters, Jewish and Christian, is a correction of the scribes, and one of the eighteen places corrected by them; which is no argument of the corruption of the Hebrew text, but of the contrary; since this was only placed in the margin of the Bible, as the Masorites afterwards did with their various readings, showing only what was their sense of this, and the like passages; and as an instruction how in their opinion to understand them, still retaining the other reading or writing; and which, according to Aben Ezra, may be rightly interpreted, and is, “so that I am a burden to thee”^{f333}; and which is followed by some, signifying, as Job thought at least, that he was so offensive to him that he could not bear him, but treated him as an enemy; was weary of him, as God is said to be of sinners and their sins, and of the services and duties of carnal professors, (see ²⁰¹⁴Isaiah 1:14 43:24); so Abendana interprets it,

“thou hast set me for a mark unto thee, as if I was a burden to thee.”

Ver. 21. *And why dost thou not pardon my transgression*, etc.] Or “lift [it] up”^{f334}; every sin is a transgression of the law of God, and the guilt of it upon the conscience is a burden too heavy to bear, and the punishment of it is intolerable; pardon lifts up and takes away all manner of sin, and all that is in sin; it takes off the load of sin from the conscience, and eases it, and loosens from obligation to punishment for it, which comes to pass in this manner: Jehovah has taken lifted up sin from his people, and has put and laid it, or caused it to meet on his Son, by the imputation of it to him; and he has voluntarily taken it on himself, and has bore it, and has taken it away by his blood and sacrifice, which being applied to the conscience of a sinner, lifts it up and takes it from thence, and speaks peace and pardon to him; it wholly and entirely removes it from him, even as far as the east is from the west; and for such an application Job postulates with God, with whom there was forgiveness, and who had proclaimed himself a God pardoning iniquity, transgression, and sin; and which he does when he both removes the guilt of it from the conscience, and takes away all the effects of it, such as afflictions and the like; in which latter sense Job may well be understood, as agreeing with his case and circumstances:

and take away mine iniquity? or “cause it to pass away”^{f335} from him, by applying his pardoning grace and mercy to his conscience, and by removing his afflicting hand from him:

for now shall I sleep in the dust; having sin pardoned, and the hand of God removed; I shall depart out of the world in peace, lie down in the grave, and rest quietly till the resurrection; there being in the bed of dust no tossings to and fro as now, nor a being scared with dreams and terrified with night visions. Mr. Broughton renders it, “whereas I lie now in the dust”; as if it referred to his present case, sitting as a mourner in dust and ashes, and his flesh clothed with clods of dust; or, in a figurative sense, lying in the dust of self-abhorrence; but the former sense seems best:

and thou shalt seek me in the morning, but I [shall] not [be]; meaning not in the morning of the resurrection, for then he will be found; but it is a figurative way of speaking, as Bar Tzemach observes, just as one goes to visit a sick man in a morning, and he finds him dead, and he is not any more in the land of the living: many interpreters understand this as Job’s sense, that he should quickly die; he could not be a long time in the circumstances he was; and therefore if the Lord had a mind to bestow any good thing on him in the present life, he must make haste to do it, since in a short time he should be gone, and then, if he sought for him, it would be too late, he should be no more; but the sense is this, that when he lay down in the dust, in the grave, he should be seen no more on earth by any man, nay, not by the eye of God himself, should the most early and the most diligent search be made for him. Mr. Broughton takes it to be a petition and request to die, rendering the words,

“why dost thou not quickly seek me out, that I should be no more?”

and to which others^{f336} agree.

CHAPTER 8

INTRODUCTION TO JOB 8

In this chapter Bildad enters the discussion with Job; proceeding upon the same lines as Eliphaz, he reproves him for his long and loud talk, (~~Job~~ Job 8:1,2); asserts the justice of God in his providence, of which the taking away of Job's children by death for their transgression was an instance and proof, (~~Job~~ Job 8:3,4); and suggests, that if Job, who had not sinned so heinously as they had, and therefore was spared, would make his submission to God, and ask forgiveness of him, and behave for the future with purity and uprightness, he need not doubt but God would immediately appear and exert himself on his behalf, and bless him and his with prosperity and plenty, (~~Job~~ Job 8:5-7); for this was his ordinary way of dealing with the children of men, for the truth of which he refers him to the records of former times, and to the sentiments of ancient men, who lived longer, and were more knowing than he and his friends, on whose opinion he does not desire him to rely, (~~Job~~ Job 8:8-10); and then by various similes used by the ancients, or taken from them by Bildad, or which were of his own inventing and framing, are set forth the short lived enjoyments, and vain hope and confidence, of hypocrites and wicked men; as by the sudden withering of rushes and flags of themselves, that grow in mire and water, even in their greenness, before they are cut down, or cropped by any hand, (~~Job~~ Job 8:11-13); and by the spider's web, which cannot stand and endure when leaned upon and held, (~~Job~~ Job 8:14,15); and by a flourishing tree destroyed, and seen no more, (~~Job~~ Job 8:16-19); and the chapter is concluded with an observation and maxim, that he and the rest of his friends set out upon, and were tenacious of; that God did not afflict good men in any severe manner, but filled them with joy and gladness; and that he would not long help and prosper wicked men, but bring them and their dwelling place to nought; and this being the case of Job, he suggests that he was such an one, (~~Job~~ Job 8:20-22).

Ver. 1. *Then answered Bildad the Shuhite, and said.*] This was the second of Job's friends that came to visit him, (~~Job~~ Job 2:11); and is mentioned next to Eliphaz there, and takes his turn in this controversy in the same

side; which no doubt was agreed upon among themselves, as well as the part each should bear, and the general sentiment they should pursue, which was the same in them all. Some have observed, that Job's friends were like the messengers that brought him the tidings of his losses, before one had done speaking another came; and so as soon as one of his friends had delivered his discourse, and before Job could well finish his reply, up starts another to charge him afresh, as here Bildad did, who said as follows.

Ver. 2. *How long wilt thou speak these [things]?* etc.] Either what he had delivered in the "third" chapter in cursing the day of his birth, and wishing for death, in which sentiments he still continued, and resolutely defended; or those expressed in the "two" preceding chapters, in answer to Eliphaz; this he said, as wondering that he should be able to continue his discourse to such a length, and to express himself with such vehemence, when his spirits might be thought to be so greatly depressed by his afflictions, and his body enfeebled by diseases; or as angry with him for his blasphemy against God, as he was ready to term it, his bold and daring speeches of him, and charge of unrighteousness on him, and for his disregard to what Eliphaz had said, his contempt of in and opposition to it; or as impatient at his long reply, wanting him to cease speaking, that he might return an answer, and therefore breaks in upon him before he had well done, (see ~~1888D~~ Job 18:2); or as despising what he had said, representing it as idle talk, and as mere trifling; and so some render the words, "how long wilt thou trifle after this sort?" ^{f337} or throw out such nonsense and fabulous stuff as this?

and [how long shall] the words of thy mouth [be like] a strong wind? blustering, boisterous, and noisy, to which passionate words, expressed in a loud and sonorous manner, may be compared; and so we say of a man in a passion and rage, that he "storms". Bildad thought that his speeches were hard and rough, and stout against God, and very indecent and unbecoming a creature to his Maker, and not kind and civil to them his friends; and yet they were like wind, vain and empty, great swelling words, but words of vanity; they were spoken, and seemed big, but had nothing solid and substantial in them, as Bildad thought.

Ver. 3. *Doth God pervert judgment?* etc.] In his dealings with men in the way of his providence; no, he does not; here Bildad opposes himself to Job, who he thought had charged God with injustice in dealing with him, and his

children, in the manner he had done: the same thing is intended in the following question,

or doth the Almighty pervert justice? for judgment and justice are the same, and often go together in Scripture, as being done either by God or men, when righteousness is executed by them, and this is never perverted by the Lord; there is no unrighteousness in him, neither in his nature, nor in his ways and works, either of providence or of grace; he is the Judge of all the earth, that does and will do right; to subvert a man in his cause, he approves not of in others, and will never do it himself; to justify the wicked, and condemn the just, are both an abomination to him, and therefore neither of these can ever be thought to be done by him; for though he justifies the ungodly, he does not justify their ungodliness, nor them in it, but from it, and that by the perfect righteousness of his Son; whereby the law is fulfilled, and justice satisfied, and so he is just while he is the justifier of him that believes in Jesus; though he is gracious and merciful, he is also righteous, and will not clear the guilty, or pardon sin without satisfaction to his justice; and such as are truly just or righteous, he never condemns here or hereafter; he may afflict them, but he delivers them out of their afflictions, nor are they ever forsaken by him; and, on the contrary, he punishes wicked men in this world, and in that to come, as he has the angels that sinned, the old world, Sodom and Gomorrah, and many others, and all wicked men will be punished with everlasting destruction; yea, even so strict is his punitive justice, that the sins of his own people being laid and found on his Son as their surety, he has most severely punished him for them; he awoke the sword of justice against him, spared him not, but delivered him to death for us all; and though he forgives the iniquities of his children, he takes vengeance on their inventions, and chastises them for their sins, that they may not be condemned with the world; and, on the other hand, he is not unrighteous to forget their work and labour of love, which he rewards in a way of grace, as well as it is a righteous thing with him to render tribulation to them that trouble them: the righteousness of God is known by the judgments he executes on wicked men, and especially will be manifest in his judgments on antichrist; and though the justice of God in the course of his providence, in some instances, may not now be so clear, his judgments will be made manifest, and especially at the great day of judgment, when everything shall be brought to account, and God will judge the world in righteousness; all which, we may be assured of, is and will be executed by him, from the

consideration of his nature and perfections, and particularly from the name he goes by in this passage, being El, the mighty God, who is able to save and to destroy, to save the righteous, and destroy the wicked; and is Shaddai, all sufficient, stands in need of nothing; nor can he receive anything that is not his own, and therefore incapable of being bribed to the perversion of justice and judgment.

Ver. 4. *If thy children have sinned against him*, etc.] As no doubt they had, and, as Bildad thought, in a very notorious manner, and therefore were righteously punished for them; this instance is produced as a proof of God's not perverting, but doing justice, and the rather, because it was on account of this that it was supposed that Job charged, or was ready to charge, God with injustice; this was so far from it, that it was a righteous thing to do it, "if" or "seeing" his children had sinned; or "because" they have sinned, or "though" they have sinned, as the words ^{f338} are by some differently rendered; and either way shows that God did not pervert justice, but acted agreeably to it. Mr. Broughton renders them, "as thy children have sinned against him, so hath he sent them into the hand of their trespass"; as a righteous retaliation for it: that Job's children had sinned, there is no question to be made of it; they were born in sin, though born of godly parents; and though they had a religious education, yet no doubt were guilty of sin in their younger years, as well as when grown up; and even though good men, as there may be reason to conclude they were, yet daily sinning, for there are none without sin; and also it is true, that all sin is against God, contrary to his nature and will, a breach and transgression of his law, and an act of hostility against himself, and a trampling under foot, or at least a neglect, of his legislative power and authority, which is an aggravation of it; yet it does not appear that Job's children were guilty of any notorious sins or atrocious crimes, or lived a sinful course of life, for which the judgments of God came upon them; nor is it a clear case that they were taken away by death in the manner they were on account of their sins, but rather purely for the trial of Job's integrity, faith, and patience:

and he have cast them away for their transgression; or "by the hand of it" ^{f339}; by means of it, because of it, being provoked with it. Bildad represents them as abandoned sinners, as castaways and reprobates, rejected of God with abhorrence, and utterly ruined. Some render it, "hath sent them into the hand of their transgression" ^{f340}, or trespass; that is, delivered them up to the power and dominion of sin, gave them up to their hearts' lusts, and

to vile affections, to do things not convenient, and which they pursued to their ruin; the Targum is,

“he sent them into the place of their transgression ^{f341};”

into hell, which their transgressions deserved, and for which they were fitted by them. Some a little more mildly render the words, “he sent them away” ^{f342}; that is, dismissed them out of the world, took them out of it by death; which dismissal is sometimes in peace, as good old Simeon prayed for, and sometimes in wrath, as Saul was taken away, (see ^{<4129>}Luke 2:29 ^{<2831>}Hosea 13:11); the latter is the meaning here.

Ver. 5. *If thou wouldest seek unto God betimes*, etc.] Here Bildad seems to think more mildly, and speak more kindly to Job, that though he had sinned, yet not in so gross a manner as his children, since he was spared, and they were not; and therefore if he would apply himself to God, and supplicate his grace and mercy, and live a godly life, it might yet be well with him, and he be restored to his former or to better circumstances; his sense is, that he would advise him, as Eliphaz had done before, (^{<1818>}Job 5:8); to seek unto God “by prayer”, as the Targum adds, and of which it is explained in the next clause, and that he would do this “betimes”, or “in the morning” ^{f343}; which is a proper time for prayer, and was one of the seasons good men in former times made use of for that purpose; (see ^{<1918>}Psalm 5:3 55:17); or that he would seek him in the first place, and above all things, take the first opportunity to do it, without any procrastination of it, and that with eagerness and earnestness, with his whole heart and soul; for God is a rewarder of them that diligently seek him, and those that seek him early shall find him:

and make thy supplication to the Almighty: not pleading any merit of his own, as deserving of any blessing on account of what he had done; but ask what he should as a favour, as a free gift, in a way of grace and mercy, as the word ^{f344} signifies; call for the pity of the Almighty, as Broughton renders it.

Ver. 6. *If thou [wert] pure and upright*, etc.] By which he tacitly intimates that he was neither; though the character given of him is, that he was perfect and upright, feared God and eschewed evil, and which is confirmed by God himself, and even after he had been tried by sore afflictions. Bildad’s meaning is, if he was pure in heart, and upright in his life and conversation, then things would be well with him. Men’s hearts are

naturally impure; no man is pure of himself, or can make his heart pure; nor is there any good man that is so pure as to be entirely free from sin; but such are pure in heart, who have clean hearts created, and right spirits renewed in them; or have new hearts and new spirits given them; have their hearts sprinkled from an evil conscience, and so keep the faith in a pure conscience; having their hearts purified by faith in the blood of Christ, whose blood cleanses from all sin; and in this sense Job was pure, having an interest in a living Redeemer, and in his blood, and a partaker of his grace; and that he was upright is before testified of him, though now called in question, an if being put upon it, as well as on the former, having in the course of his life walked uprightly, according to the will of God revealed unto him:

surely now; directly at once, without delay, as Sephorno interprets it; it need not be doubted of, verily so it would be:

he would awake for thee; who though he neither slumbers nor sleeps, yet seems to be asleep when he suffers his people to be afflicted, distressed, and oppressed, and therefore they cry unto him to awake to their judgment, and their cause; (see ^{<9008>}Psalm 7:8 35:23 44:23); the sense is, that he would stir up and exert himself, and show himself strong on his behalf, and appear to be on his side, and work deliverance and salvation for him; or awake his mercy, grace, and goodness, as some Jewish commentators ^{f345} interpret it; that is, bestow his favours upon him:

and make the habitation of thy righteousness prosperous; which some understand of his body, the earthly house of his tabernacle, which if his soul was pure and upright that dwelt in it, might be called the habitation of righteousness; which, were this the case, would become healthful that was now covered with worms, and clods of dust: others interpret it of the soul, as Aben Ezra and Ben Gersom, the seat of righteousness, and of all the graces of the Spirit; which is in a prosperous condition when these graces are in lively exercise, and the presence of God, and the light of his countenance, and communion with him, are enjoyed; but rather his dwelling house in a literal sense, and all his domestic affairs, are here meant; and it is signified that all would be again in peace and prosperity, and he should enjoy great plenty of good things should he behave well; and here is a tacit intimation as if his habitation had not been an habitation of righteousness, but had been filled with the mammon of unrighteousness, with goods ill gotten, such as were obtained by rapine and oppression, and

neither he nor his family righteous; a very unjust and iniquitous insinuation: the Targum paraphrases it, “and, shall make the beauty of thy righteousness perfect”^{f346}; but Job had a more beautiful righteousness than his own; his was but as rags, and neither pure nor perfect; even the righteousness of Christ, which is perfect and beautiful, and makes such so, that are arrayed with it; (see ^{<381D>}Psalm 50:2) (^{<3814>}Ezekiel 16:14).

Ver. 7. *Though thy beginning was small*, etc.] When, he first set out in the world; and which though it greatly increased, and he was the greatest man in all the east, yet Bildad suggests, should he behave well, that was comparatively small to what it would be with him hereafter; and which was fact, for he had double of what he before enjoyed; so Mr. Broughton renders the words, “and thy former state should be little to thy latter”: or rather the sense and meaning is, “though thy beginning should be small”^{f347}; be it so that it is; or rather that though he should begin again in the world with very little, as indeed at present he had nothing to begin with, and when he did it was but with little; one gave him a piece of money, and another an earring of gold:

yet thy latter end should greatly increase; as it did, for the Lord blessed his latter end, and he had more than at the beginning, even double to what he had in his most flourishing circumstances; (see ^{<3821>}Job 42:11,12), etc. Bildad seems to have spoken under a spirit of prophecy, without being sensible of it, and not imagining in the least that so it would be in fact; for he only affirms it on supposition of Job’s good behaviour for the future, putting it entirely upon that condition, which he had no great expectation of it ever being performed.

Ver. 8. *For inquire, I pray thee, of the former age*, etc.] With respect to the truth of what he had said, or should say; he does not desire Job to take his word for it, but inquire how it was in former times; by which it would appear, that when good men have been in affliction and trouble, and have behaved well under it, as became them, they have been delivered out of it, and have been afterwards in more flourishing and comfortable circumstances, as Noah, Abraham, Lot, and others; and that wicked men and hypocrites, though they have flourished for a while, yet destruction has sooner or later come upon them, and they have utterly perished, as the descendants of Cain, the builders of Babel, and the men of Sodom, and others; whereas good and upright men are never cast away by the Lord, no instance can be given of it; all which would appear, if inquiry was made

into what had happened in the “former age” not the “first age”, as the Septuagint version, the age or generation in which the first man and woman lived; for who were “their fathers”, mentioned in the next clause? but the age or generation preceding that in which Job and his friends lived; and the knowledge of things done in that might with some application and diligence be more easily obtained:

and prepare thyself to the search of their fathers; of the fathers of the men of the former age, who lived in the age preceding that, and from whom their posterity had received the knowledge of many things by tradition, as they had received from their fathers that lived before them and so upwards; things being handed down in a traditionary way from father to son; and though these fathers were dead, yet, by their traditions that were preserved, they were capable of teaching and instructing men; and their sayings and sentiments deserved regard, and were had in much esteem; but yet being uninspired and fallible men, were not to be received without examination; for though truth is of the greatest antiquity, and to be revered on that account, yet error is almost as old as that; and therefore great care is to be taken how any thing is received purely upon the score of antiquity; and great pains, diligence, and circumspection, are necessary to a due search of the fathers, and coming at their sense and sentiments; and so as to distinguish between truth and error, and get a true knowledge of facts done in ancient times; such a search is to be made in like manner as one would search for gold and silver, and hidden treasures.

Ver. 9. *For we [are but of] yesterday*^{f348}, etc.] Which is not to be understood strictly of the day last past, but of a short space of time backward; and especially when compared with the antediluvian fathers, who lived the far greater part of them upwards of nine hundred years; otherwise Bildad and his two friends were men in years; Eliphaz says, that with them were the gray headed and very aged men, much older than the father of Job, and Elihu speaks of himself as a young man, and of them as very old; (see ^{<8150>}Job 15:10 32:6);

and know nothing; which is not to be taken in an absolute sense, for they knew much of the things of nature, providence, and grace; they were men of great understanding in things natural, civil, and religious, as appears by their discourses; but in a comparative sense, or when compared with the long lived patriarchs, who through the length of their days had much time and opportunity to make their observations on things, to learn the arts and

sciences, and improve themselves in all useful knowledge, human and divine; for which reason Job is sent to inquire of them; whereas they had been but a little while in the world, and knew but little, to whom might be applied that saying, as now to men since, “ars longa, vita brevis”; and they knew nothing as it is to be known, or perfectly, or in comparison of the saints in heaven; for they that know most here know but in part, see through a glass darkly; but in the other world they see face to face, and know as they are known. Moreover, Bildad might say this of himself and his friends, in a modest manner, having learned to know themselves, their weakness, and their folly; and the first and great lesson of wisdom is to become fools in men’s own apprehension, in order to be truly wise, having the like sense of themselves as Agur had, (¹⁸¹²Proverbs 30:2); (see ⁴¹⁸³1 Corinthians 3:18); or rather this might be said as being the sense of Job concerning them, who had a very mean and indifferent opinion of them; (see ¹⁸¹²Job 12:2 13:2); and therefore Bildad would not have him take their sense of things, but inquire of persons older and wiser:

because our days upon earth [are] a shadow; man’s time is rather measured by days than by months and years, being so short; and these are called “days” on earth, to distinguish them from the days of heaven, which are one everlasting day, in which there is no night of darkness, either in a literal or figurative sense, and which will never end; but the days of this life are like a “shadow”, dark and obscure; full of the darkness of adversity and trouble, as well as greatly deficient in the light of knowledge; there is nothing in them solid and substantial; the greatest and best things of this life are but a vain show; in heaven there is a better and more enduring substance: every thing is mutable and uncertain here; man is subject to a variety of changes in his mind and body, in family and outward estate and circumstances: and life itself is but a vapour, which appears a while and soon vanishes away; or rather like a shadow, that declines, is fleeting, and quickly gone; (see ¹³⁹⁵1 Chronicles 29:15).

Ver. 10. *Shall not they teach thee, [and] tell thee*, etc.] That is, the men of the former age, and their fathers before them, Job is directed to inquire of, and to prepare for a search into their records and traditions; from whom he might reasonably expect to be taught and told things that would be very instructive and useful to him in his present circumstances:

and utter words out of their heart? such as were the effect of mature judgment and long observation, and which they had laid up in their hearts,

and brought out from their treasure there; and, with the greatest faithfulness and sincerity, had either committed them to writing, or delivered them in a traditionary way to their posterity, to be communicated to theirs; and which might be depended upon as true and genuine, being men of probity, uprightness, and singleness of heart; who declared sincerely what they knew, and spoke not with a double heart, having no intention to deceive, as it cannot be thought they would impose upon their own children; and therefore Job might safely receive what they uttered, and depend upon it as truth and fact; and what they said, as Jarchi observes, is as follows; or what follows Bildad collected from them, and so might Job, and think he heard them “saying”, as Piscator supplies the text, what is expressed in the following verses, if not in their words, yet as their sense.

Ver. 11. *Can the rush grow up without mire?* etc.] No, at least not long, or so as to lift up his head on high, as the word signifies ^{f349}; the rush or bulrush, which seems to be meant, delights in watery places, and has its name in Hebrew from its absorbing or drinking up water; it grows in moist and watery clay, or in marshy places, which Jarchi says is the sense of the word here used; the Septuagint understands it of the “paper reed”, which, as Pliny ^{f350} observes, grows in the marshy places of Egypt, and by the still waters of the river Nile:

can the flag grow without water? or “the sedge” ^{f351}; which usually grows in moist places, and on the banks of rivers; this unless in such places, or if without water, cannot grow long, or make any very large increase, or come to maturity; so some ^{f352} render it, “if the rush should grow up without”, etc. then it would be with it as follows.

Ver. 12. *Whilst it [is] yet in its greenness,* etc.] Before it is come to its full height, or to a proper ripeness; when as yet it has not flowered, or is about it; before the time usual for it to turn and change; it being without moisture, water, or watery clay, will change;

[and] not cut down; by the scythe, or cropped by the hand of man,

it withereth before any [other] herb; of itself; rather sooner than such that do not require so much moisture; or in the sight and presence of them, they looking on as it were, and deriding it; a poetical representation, as Schultens observes: next follows the accommodation of these similes to wicked and hypocritical men.

Ver. 13. *So [are] the paths of all that forget God,* etc.] Who forget that there is a God; he is not in all, and scarce in any of their thoughts, and they live without him in the world; who forget the works of God, of creation and providence, in which there is a glorious display of his being and perfections; who forget the benefits and blessings of his goodness they are every day partakers of, and are not thankful for them; and who forget the word, worship, and ordinances of God, and follow after and observe lying vanities, idols, and the works of men's hands, and worship them, being unmindful of the rock of their salvation: now such men, as well as the hypocrites in the next clause, are like bulrushes and flags, or sedge, being unfruitful, useless, and unprofitable; and, for their sensuality and worldly mindedness, standing in the mire and clay of an unregenerate state, and of carnal and worldly lusts; and though, especially the latter, may carry their heads high in a profession of religion, and make a fair show in the flesh while it is a time of outward prosperity with them, but when tribulation arises on the account of religion, they are presently offended, and apostatize; being destitute of the true grace of God, and having the root of the matter in them, they wither of themselves; they soon drop their profession in the view of all good men, comparable to herbs and green grass, which abide in their verdure, when the other are gone and are seen no more:

and the hypocrite's hope shall perish; who are either the same with those before described, who, being in prosperous circumstances, forget the God of their mercies they make a profession of, like Jeshurun of old, or different persons, as Bar Tzemach thinks, the former designing open profane sinners, these secret ones, under the appearance of good men: an "hypocrite" is one whose inside is not as his outside, as the Jews say; who is outwardly righteous, but inwardly wicked; has a form of godliness, but not the power of it; a name to live, but dead; that makes a show of religion and devotion, attending the worship and ordinances of God in an external way, as if he had great delight in him and them, when his heart is removed far from him: and such have their "hope", for the present, of being in the favour of God, and of future happiness, which is founded on their outward prosperity their esteem among men, and more especially their external righteousness, and profession of religion; but this will "perish", even both the ground of their hope, the riches and righteousness, which come to nothing, and the hope that is built thereupon sinks into despair; if not in

life, as it sometimes does, yet always at death, (see ^{<1812>}Job 11:20 27:8); Bildad seems to have Job in view here, whom he esteemed an hypocrite.

Ver. 14. *Whose hope shall be cut off*, etc.] The same thing as before, expressed in different words, and repeated for the certainty of it; signifying that it should be of no manner of use, should be wholly lost, and issue in black despair: the word has the signification of loathing, and is differently rendered, either, “whom his hope shall loathe” ^{f353} or, “who shall loathe his hope” ^{f354}; he shall fret and tease, and vex himself that he should be such a fool to entertain such a vain hope, or to place hope and confidence in such vain things, finding himself most sadly disappointed:

and whose trust [shall be] a spider’s web; or “a spider’s house” ^{f355}; and such its web is to it; having made it, it encloses itself in it, and dwells securely: very fitly is the hope and confidence of an hypocrite compared to a spider’s web, which is a very nice and curious piece of workmanship, as are the outward works of righteousness, done by hypocrites they are wrought out and set off to the best advantage, to be seen of men; yet very slight and thin, and will bear no weight; such are the best works of carnal professors; they make a fine appearance, but have no substance, do not flow from principles of grace, nor are done in the strength of Christ, or to the glory of God; are but “splendida peccata”, as one calls them, and fall infinitely short of bearing the weight of the salvation of the soul: as the spider’s web is spun out of its own bowels, so the works of such persons are wholly of themselves; they are their own, done without the grace of God and spirit of Christ; and such webs are not fit for garments, are too thin to cover naked souls; insufficient to shelter from divine wrath and vengeance; cannot bear the besom of justice, one stroke of which will sweep them all away; and though they may think themselves safe enclosed in them as in a house, they will find themselves in the issue wretchedly mistaken; for there is no shelter, safety, and security, in such cobwebs; there is none but in Christ and his righteousness.

Ver. 15. *He shall lean upon his house*, etc.] Either the spider or the hypocrite, or the hypocrite as the spider; that is, that which is the ground of his confidence, which is as the spider’s house, on that he shall depend, either on his riches and outward prosperity, which he promises himself a long continuance of, and from whence he concludes himself to be high in the favour and good will of God; or on his works of righteousness, his outward profession of religion, attendance on external worship, and a

round of duties performed by him; in these he trusts, on these he depends, in such webs he enwraps himself, in such a house he dwells, and imagines himself safe; which is only making flesh his arm, leaning upon a broken reed, and building an house upon the sand: the Septuagint version is, “if he prop up his house”, by repeated outward acts of religion:

but it shall not stand: whether it be riches, these are uncertain things, of no continuance; there are no riches durable but the unsearchable riches of Christ and his grace; or whether it be a man’s own righteousness, which he endeavours to establish, or “make to stand”, as the phrase is in (~~401B~~ Romans 10:3); but in vain; it is but a sandy foundation to build on; or the hope and confidence laid upon it is like a house built on the sand, and, when rain falls, floods come, and winds beat upon it, it falls; and great is the fall of it, (~~402B~~ Matthew 7:26,27);

he shall hold it fast; as the worldling does his wealth, his gold and his silver; but it is snatched out of his hand by one providence or another, or however at last death obliges him to part with it; and the self-righteous man holds fast his righteousness, it is his own, he is fond of, an house of his own building, and cannot bear to have it demolished; an idol of his own setting up, and to take it away is to take away his gods; and what has he more? wherefore he holds it as fast as he can, and will not let it go till he can hold it no longer; or, “he shall fortify himself in it”^{f356}, as in a castle or strong hold, which he thinks impregnable, yet will soon and easily be battered down by divine justice:

but it shall not endure; gold perishes, riches come to nought, wealth is no enduring substance, nor is a man’s righteousness lasting; only Christ’s righteousness is everlasting; true grace endures to eternal and issues in it; but external gifts, speculative and rational knowledge, and a mere profession of religion, fail, cease, and vanish away.

Ver. 16. *He [is] green before the sun*, etc.] Which some understand of the rush or flag, of which a further account is given, as setting forth more fully the case of wicked men and hypocrites; but to either of these do not agree the situation of it in a garden, the shooting forth of its branches, and the height of it, and its striking its roots deep in stony places: Cocceius interprets it of the “herb” or grass before which the flag withers, (~~408D~~ Job 8:12); but the same objections, or most of them, lie against that also; rather, from the description of it, a tall large tree is designed, to which hypocrites in their most flourishing circumstances are compared, and yet

come to nothing, (^{<1957>}Psalm 37:35); that is “green” in its leaves, and looks beautiful, so they in a profession of religion, which is like green leaves without fruit; they make in it a fair show in the flesh, take up and hold the lamp of a profession, and retain it bright and fair for a time; or, like a tree full of sap, or “juicy”^{f357}; or, as Mr. Broughton renders it, “juiceful”; denoting, not a fulness of the spirit and his grace, or of faith, hope, love, etc. and of righteousness and goodness, but of, outward prosperity, having as much as heart could wish, and great plenty of good things laid up for many years: and this tree is said to be green and juicy “before the sun”; either in the presence and through the influence of it, as hypocrites flourish, even in a religious way, while the sun of prosperity shines upon them, and no longer; or openly and publicly, in the sight of all men, as this phrase is used, (^{<1021>}2 Samuel 12:11,12); and as such men do, in the view of all men, professors and profane, doing all they do to be seen of men, and before whom they are outwardly righteous, and reckoned good men; or, “before the sun” rises, as the Targum and Aben Ezra, so hypocrites flourish, before the sun of persecution arises and smites them, because of their profession, and then they drop it; (see ^{<1016>}Matthew 13:6,21);

and his branch shooteth forth in his garden; or “over”^{f358} it; and branch may be put branches, which in a flourishing tree spread themselves to cover a considerable piece of ground: Mr. Broughton renders it, “and his suckers sprout over his orchard”; all which may denote the increase of a wicked man, in his family, in his wealth and substance, and particularly in his posterity, which are as branches and suckers from him; and Bildad, if these are his own words, may have respect to Job, and to his large substance and number of children he had in his prosperity, when he had an hedge set about him, and was enclosed as in a garden: and whereas the church of God is sometimes compared to a garden, (^{<2042>}Song of Solomon 4:12); it agrees very well with hypocrites, who have a place there, and are called hypocrites in Sion, where they have a name, and flourish for a while: many interpreters, both Jewish^{f359} and Christian^{f360}, interpret this, and what follows, of truly righteous and good men under afflictive providences, who notwithstanding continue, and are not the worse, but the better for them; their leaf of profession is always green, and withers not; and that “before the sun”, even of adversity and affliction; and though that beats upon them, and smites them severely, they are like green olive trees, or the cedars of God, full of sap, full of the grace of God, and continually supplied with it; and so patiently endure temptation and affliction, bear the heat and burden

of the day, and are not careful in the year of drought; (see ²⁰⁰⁶Song of Solomon 1:6 ⁴⁵¹⁸Psalms 52:8 ²⁴⁷⁸Jeremiah 17:8); such are planted in the garden and house of the Lord by himself and shall never be rooted up; where their branches spread, and they grow in grace, and in the knowledge of all divine things, and are filled with the fruits of righteousness.

Ver. 17. *His roots are wrapped about the heap*, etc.] The heap of stones where the tree stands; it strikes its roots among them, and implicates and twists them about them, and secures itself and grows up notwithstanding them: and this expresses the seeming stable state and condition of hypocrites for a season, who not only flourish, but seem to take root; and who maintain their ground amidst some difficulties; this fitly agrees with and describes such hearers of the word, and professors of religion, comparable to the seed sown on stony ground, (⁴⁰³⁵Matthew 13:5,6,20,21);

[and] seeth the place of stones; or, “the house of stones”^{f361}; a house built of stones, high and stately; yet this tree rises higher than that, overtops and overlooks it; and is represented as viewing it thoroughly, or looking down upon it, and all around it, being so high and so spreading; the Targum renders it, implicateth the house of stones; “platteth”, as Mr. Broughton, or twists about them, and so many of the Jewish writers; but this seems to be designed in the former clause: all this suits very well with good men, whose “roots are wrapped about the fountain”^{f362}; as the words may be rendered; about the love of God, in which they are rooted and grounded, and are like trees planted by rivers of water, the river of divine love, which refreshes, revives, and makes them fruitful; and about Christ, the fountain of gardens and well of living waters; in whom they are rooted and built up, increase, flourish, and are established; and though they are among stones, and attended with many difficulties, yet they abide and surmount all; believe in hope against hope, and see and enjoy, yea, even dwell in the house of stones, the church of God, built on a rock, against which the gates of hell cannot prevail.

Ver. 18. *If he destroy him from his place*, etc.] If the sun when he is risen strikes the tree with such vehement heat that it withers and utterly perishes from the place where it grew; or roots it up, so the Targum and Nachmanides; or, if God destroys the hypocrite from his place, or he is by one means or another removed out of the garden, the church, being detested and rejected by good men; or from all his worldly enjoyments, his

honour, credit, and esteem with men, which are all precarious, fickle, and inconstant; or out of the world, being cut down as a cumber ground:

then [it] shall deny him, [saying], I have not seen thee; that is, either the tree shall deny that it ever was planted in such a place, or rather the place shall deny that the tree ever was planted there; the sense is, that it shall be so utterly destroyed, that neither root nor branch shall be left, nor anything to show that it ever grew there; its place shall know it no more, (see ^{<870>}Job 7:10 20:9); or God shall deny the hypocrite, and say he never saw him nor knew him; he never belonged to him, nor was under his care; he never looked upon him with a look of love, grace, and mercy; he never had any delight and pleasure in him, nor regarded him as one of his; he was no tree of his planting, watering, and keeping, (see ^{<1072>}Matthew 7:23); this seems most difficult to accommodate to a good man, and those who carry it that way seem to be most puzzled with this; some render it, “shall he be swallowed?” or, “shall anyone in, allow him up?” ^{f363} destroy or root him out of his place? none shall: the root of the righteous cannot be moved, nor they from that; not from the everlasting love of God, in which they are rooted, nor from Christ, in whom they are fixed: others understand this of the digging up of a tree, and transplanting it to another place, where it grows as well, or better; and so the people of God, though they have many stripping providences, and are removed from place to place, and from one condition to another, so that their former state and place know them no more; yet all things work together for their good.

Ver. 19. *Behold, this [is] the joy of his way,* etc.] Of the state and condition of the hypocrite, who, while he is in outward prosperity, exults and rejoices, but his joy is but short, it is but for a moment, (^{<8305>}Job 20:5); and this is what it comes to at last, and issues in, even entire destruction from his place; which, because it may seem strange and wonderful, and is worthy of notice and consideration, as well as to express a certainty of it, the word “behold” is prefixed; though this also is understood, by some, of good men who have much spiritual joy in their present state and condition, be it what it will; they have joy and peace in believing, even joy unspeakable, and full of glory; they have joy in the Lord, and in his ways in which they walk, when they have trouble in the world; they rejoice and even glory in tribulation, and are cheerful be they where they will, though removed from their native place and country; and especially this will be their case when they are transplanted from earth to heaven, the better and heavenly country:

and out of the earth shall others grow; in their room and stead; where the tall flourishing tree once stood, but now utterly destroyed, other trees should grow; signifying, either the children of the hypocrites and wicked men, that should spring up in their place and imitate them, and come to the same end; or rather such as were strangers to them, that should inherit their substance and estates; and it may be good men that should succeed them, and come into the possession of all their wealth, even such as were before in mean circumstances, and so may be said to come “out of the earth”: it may be rendered, “out of another dust” or “earth shall they grow”^{f364}; signifying, that the wicked should be utterly destroyed, they and theirs; and that such as were of another family, and as it were of another earth and country, should stand in their place; (see ^{<182716>}Job 27:16,17); this may be interpreted of good men, who, though they die, others are raised up in their stead; God will have a seed to serve him as long as the sun and moon endure; though they are forced to fly from their native place, being persecuted, to strange cities, or removed into the heavenly regions, yet God raises up others to till up their places, and oftentimes out of other families, even of the ungodly, to support his cause and interest; and understanding the whole of truly righteous persons seems best to connect the sense with the following words.

Ver. 20. *Behold, God will not cast away a perfect [man]*, etc.] A sincere, upright, good man; one that is truly gracious; who, though he is not “perfect” in himself, yet in Christ; and though not with respect to sanctification, which is as yet imperfect in him, yet with respect to justification, being perfectly justified by the righteousness of Christ, and all his sins pardoned for his sake: such an one God will never “cast away”; not out of his sight, being engraven on the palms of his hands, nor out of his heart’s love; or will not “loath”^{f365} him, as the Targum, or reject him with abhorrence and contempt; he will not cast him out of his covenant, which is ordered in all things and sure; nor out of the hands of his son, where he has put him, and from whence none can pluck; nor out of his family, where the son abides for ever; or so as to perish eternally, this would be contrary to his love, to his foreknowledge, and to his covenant; so far is he from it, that he has the greatest regard for such, delights in them, admits thereto nearness to himself, sets them as a seal on his heart, keeps them as the apple of his eye, and preserves them safe to his kingdom and glory:

neither will he help the evil doers; meaning, not everyone that does evil, or sins, but such who live in sin, make a trade of sinning, are frequent and

constant in the commission of it; such God will not help, or “take by the hand” ^{f366}, in order to deliver from evil, as Gersom observes; to help them out of mischief and trouble their sins have brought upon them; or to strengthen them, support and uphold them, in their present circumstances, and much less so as to admit them to fellowship and communion with him: these words, with what follow, are Bildad’s conclusion upon the sayings and sentiments of the ancients, which may be supposed, and are thought by some, to end at the preceding (^{-K89}Job 8:19).

Ver. 21. *Till he fill thy mouth with laughing, and thy lips with rejoicing.*] Directing himself to Job; and suggesting, that if he was a perfect, sincere, and upright man. God would not cast him away utterly, but help him out of his present circumstances, and restore him to prosperity; and not leave him until he had filled his heart with so much joy, that his mouth and lips, being also full of it, should break forth in strong expressions of it, and in the most exulting strains, as if it was a time of jubilee with him; (see ^{-K82}Psalm 126:2); but Bildad tacitly insinuates that Job was not a perfect and good man but an evil doer, whom God had cast away and would not help; and this he concluded from the distressed circumstances he was now in; which was no rule of judgment, and a very unfair way of reasoning, since love and hatred are not to be known by outward prosperity and adversity, (⁻²⁰⁰Ecclesiastes 9:1). Bar Tzemach interprets “laughing” as at his own goodness, and “rejoicing” as at the evil of the wicked.

Ver. 22. *They that hate thee shall be clothed with shame,* etc.] The Chaldeans and Sabeans, who had plundered him of his substance, when they should see him restored to his former prosperity, beyond all hope and expectation, and themselves liable to his resentment, and under the displeasure of Providence: the phrase denotes utter confusion, and such as is visible as the clothes upon a man’s back; (see ^{-K28}Psalm 132:18);

and the dwelling place of the wicked shall come to naught; or, “shall not be” ^{f367}; shall be no more; be utterly destroyed, and no more built up again; even such dwelling places they fancied would continue for ever, and perpetuate their names to the latest posterity; but the curse of God being in them, and upon them, they come to nothing, and are no more: thus ends Bildad’s speech; Job’s answer to it follows.

CHAPTER 9

INTRODUCTION TO JOB 9

This and the following chapter contain Job's answer to Bildad, and in this he asserts the strict justice at God; which is such, that no man can be just in his sight, not being able to answer to one charge, or for one sin, of a thousand he is guilty of, (^{<RB01>}Job 9:1-3); and that such are his wisdom and power, that the most daring man cannot expect to succeed in an opposition to him, (^{<RB04>}Job 9:4); instances are given of his power in the works of nature and providence, (^{<RB05>}Job 9:5-10); notice is taken of the imperceptibleness of his actions and motions, and of his sovereignty in all his ways, (^{<RB11>}Job 9:11,12); and of his fierce wrath and anger, which is such as obliges the proudest of men to stoop under him; and therefore Job chose not to contend in a judicial way with him, but in a suppliant manner would entreat him, since his hand was so heavy upon him, (^{<RB13>}Job 9:13-21); he affirms, in direct opposition to Bildad and his friends, and insists upon it, that God afflicts both the righteous and the wicked; yea, gives the earth to the latter when he slays the former, (^{<RB22>}Job 9:22-24); he then observes the shortness of his days, and complains of his heavy afflictions, (^{<RB25>}Job 9:25-28); and concludes, that it was in vain for him to expect his cause to be heard before God, there being no daysman between them; and wishes that the dread of the Divine Majesty might be taken from him, and then he would freely and without fear speak unto him, (^{<RB29>}Job 9:29-35).

Ver. 1. *Then Job answered and said.*] Without taking notice of Bildad's harsh expressions and severe censures, or his unfriendliness to him; he enters directly into the argument, grants some things, confutes others, and defends himself and his conduct.

Ver. 2. *I know [it is] so of a truth,* etc That is, that God is just, and does not pervert justice and judgment, as Bildad had observed, (^{<RB8>}Job 8:3); Job was a man of great natural parts and capacity; he had a large share of knowledge of things, natural, civil, and moral; and he was a good man, in whom the true light of grace shined; and being, enlightened by the spirit of wisdom and revelation, in the knowledge of divine things, he knew much of God, of his being and perfections, and of the methods of his grace,

especially in the justification of men, as appears by various passages in this chapter; he knew that God was just and holy in all his ways and works, whether of providence or grace; and this he kept in sight amidst all his afflictions, and was ready to acknowledge it: he knew this “of a truth”; that is, most certainly; for there are some truths that are so plain and evident that a man may be assured of, and this was such an one with Job; he had no need to be instructed in this article; he was as knowing in this point, as well as in others, as Bildad or any of his friends; nor did he need to be sent to the ancients to inquire of them, or to prepare himself for the search of the fathers, in order to acquire the knowledge of this, to which Bildad had advised; yet, though this was so clear a point, about which there was no room for further contest; but then the matter is,

how should man be just with God? if not angels, if not man in his best estate, in which he was vanity when compared with God; then much less frail, feeble, mortal, sinful men, even the best of men, considered in themselves, and with respect to their own righteousness: for, to “be just” is not to be so through an infusion of righteousness and holiness into men, which in the best of men is their sanctification and not their justification; but this is a legal term, and stands opposed to condemnation, and signifies a man’s being condemned and pronounced righteous in a judiciary way; so a man cannot be adjudged, reckoned, or accounted by God upon the foot of works of righteousness done by him; since his best works are imperfect, not answerable to the law, but very defective, and so not justifying; are opposite to the grace of God, by which, in an evangelic sense, men are justified; these would encourage boasting, which is excluded in God’s way of justifying sinners; and could justification be by them, the death of Christ would be in vain, and there would have been no need of him and his justifying righteousness: especially, it is a certain thing, that a man can never be “just”, or “justified with God”, in such a way, or through any righteousness wrought out by him; that is, either he is not and cannot be just in comparison of God; for, if the inhabitants of the heavens are not pure in his sight, the holy angels; and if man, at his best estate, was altogether vanity when compared with him, what must sinful mortals be? or not be just at his bar; should he mark their iniquities, enter into judgment with them, or an action against them, summon them before him to answer to charges he has to exhibit; they could not stand before him, or go off acquitted or discharged: or in his account; for his judgment is according to truth; he can never reckon that a perfect righteousness which is an

imperfect one: or in his sight; for, though men may be just in comparison of others, or at an human bar, in an human court of judicature, and in the account of men, and in their sight, to whom they may appear outwardly righteous, as well as in their own sight; yet not in the sight of God, who sees all things, the heart and all in it, every action, and the spring of it; (see ^{<491D>}Psalm 143:2) (^{<491D>}Romans 3:20); in this sense, a man can only be just with God through the imputation of the righteousness of Christ, accounting that to him, putting it upon him, and clothing him with it, and so reckoning and pronouncing him righteous through it; and which is entirely consistent with the justice of God, since by it the law is fulfilled, magnified, and made honourable, and justice satisfied; so that God is just, while he is the justifier of him that believes in Jesus, (^{<491D>}Romans 3:26).

Ver. 3. *If he will contend with him*, etc.] If God will contend with man, so Saphorno; enter into a controversy with him, litigate and dispute the point in law, whether he is just or not, man cannot answer to the allegations he will produce; or if man should contend with God, a potsherd strive with its maker, to what purpose would it be? he could never avail himself by such a procedure; the match is unequal, there is no striving or contending with God in a judicial, way:

he cannot answer him one of a thousand; which some understand, that God will not answer men; he will not vouchsafe to give an answer to such that plead with him, or talk with him of his judgments in providence, or pretend to vindicate themselves, their ways, and their works, before him; but this sense seems contrary to (^{<241D>}Jeremiah 12:1,5 ^{<241D>}Ezekiel 18:25); but the meaning is, that man cannot answer God; either not one man out of a thousand, that is, none at all; unless, by one of a thousand, is meant the interpreter, one among a thousand, even the Messiah, the chiefest among ten thousand; the one man of a thousand Solomon found upon search; (see ^{<281D>}Job 33:23 ^{<281D>}Song of Solomon 5:10 ^{<281D>}Ecclesiastes 7:28); he indeed has made himself responsible for his people, as their surety, and was able to answer for them; and he has answered for them, and made satisfaction for their sins; it was exacted, or required, that is, a full payment of their debts, or a plenary satisfaction for their sins, “and he answered”, according to (^{<281D>}Isaiah 53:7); but rather the sense is, that a man cannot answer, either one time of a thousand ^{f368}, or one argument to one article exhibited, or to one objection or charge of a thousand brought against him by the law or justice of God; that is, for one sin of a thousand he has committed; so Mr. Broughton renders it, “to one thing of a thousand” ^{f369}; this suggests that

the sins of men are numerous; their debts are many, they are more than ten thousand talents, which they are not able to answer to, or pay off, no, not one of them; their iniquities are more than the hairs of their head, they cannot be understood or reckoned: and now a man cannot answer for one of a thousand, or the millions of sins he is guilty of; he cannot deny them, he cannot excuse them, he cannot make satisfaction for anyone of them; they are committed against an infinite Being, and require an infinite satisfaction, which man cannot give; they are violations of a law, and injuries to divine justice, that no man is able to atone for; whatever obedience he is capable of, or does perform, God has a prior right unto it, and therefore can never answer for former transgressions; this being the case, sinful man cannot be just with God upon the foot of his works, which is the thing this observation is made to illustrate: man's obedience is so short, and God's commandment or law so very broad, that these two can never be brought to meet, agree together, or answer to one another; and therefore it may be strongly concluded that a man is justified, if ever he is justified at all, in the sight of God, by faith in Christ and his righteousness, without the deeds of the law, (~~see~~ Romans 3:28).

Ver. 4. [*He is*] *wise in heart*, etc.] Originally, essentially, truly, really, and perfectly so; he is the only, and the all wise God; his understanding is infinite; he is able to traverse all the schemes of men, in things civil or religious, and disappoint all their devices; for though there be ever so many of them, or be ever so deeply laid, the counsel of the Lord, that shall stand; for there is no wisdom, understanding, or counsel against him; and therefore it is in vain to contend with him: he is so wise and knowing, that he sees and knows all that is in man, or is done by him, whether in public or in private; there is not a thought in his heart, nor a word on his tongue, nor an action in his life and conversation, but what he is thoroughly acquainted with; and everyone of these he will bring into judgment: how therefore is it possible that sinful men should be just in the sight of such a wise and holy Being, upon the score of his own righteousness?

and mighty in strength; he is the most mighty; he is the Almighty; he has a mighty arm and strong hand; and unless a man had a strong arm like him, his own right hand can never save him, or his own righteousness justify him; wherefore, to what purpose is it for a feeble man to contend and strive with him? and since he is not a man, as he is, how should they come together in judgment? and what a vain thing must it be to set a time for it,

since, if we speak of strength, lo, he is strong? (see ~~309~~ Job 9:19,32 ~~309~~ Job 40:9-14);

who hath hardened [himself] against him, and hath prospered? either by behaving proudly and insolently to him, as Pharaoh, Sennacherib, and others, by speaking hard words against him, as the Jews in the times of Malachi; and such hard speeches ungodly sinners utter against God, Christ, his Gospel, ordinances, people, ways, and worship, of which they will be convinced, and for which they will be condemned at the last judgment; and by bold and daring acts of sin, running upon the thick bosses of his buckler, giving themselves up to commit all uncleanness with greediness, and making a covenant with hell and an agreement with death, and so think themselves safe and secure at all events; but such never prospered and succeeded as they promised themselves, but came to ruin and destruction: or “had peace” ^{f370}, or “found quietness”, as Mr. Broughton: there is no peace to wicked men, true, solid peace, either here or hereafter; when they cry “Peace”, or promise themselves much of it, destruction comes; and if God sets home the guilt of sin upon their consciences, the lead of it is intolerable; it sinks them into despair, and what then will be the worm that dieth not?

Ver. 5. *Which removeth the mountains*, etc.] This and what follow are instances of the power of God, and are full proofs of his being mighty in strength; and may be understood, either literally, not only of what God is able to do if he will, but of what he has done; and history ^{f371} furnishes us with instances of mountains being removed from one place to another; and Scheuchzer ^{f372} makes mention of a village in Helvetia, called Plurium, which, in 1618, was covered with the sudden fall of a mountain, and swallowed up in the earth, with 1800 inhabitants, and not the least trace of it to be seen any more; and in the sacred Scriptures is a prediction of the mount of Olives being removed from its place, one half to the north and the other to the south, (~~304~~ Zechariah 14:4); and Josephus ^{f373} gives a relation much like it, as in fact; besides, Job may have respect to what had been done in his times, or before them, and particularly at the universal deluge, which covered the tops of the highest mountains and hills, and very probably washed away some from their places: or else it may be understood proverbially, of the Lord’s doing things marvellous and surprising, and which are impossible and impracticable with men; (see ~~073~~ Matthew 17:20 ~~433~~ 1 Corinthians 13:2); or rather figuratively, of kingdoms and mighty kings, as the Targum, comparable to mountains for

their height and strength, who yet are removed by God at his pleasure; (see ^{<384E>}Zechariah 4:7 ^{<663D>}Revelation 16:20);

and they know not; when they are removed, and how it is done; it is imperceptible; either the mountains are not sensible of it, or the inhabitants of the mountains, as Bar Tzemach; or men, the common sort of men, the multitude, as Gersom: R. Saadiah Gaon interprets it of removing the men of the mountains, and they know it not:

which overturneth them in his anger; for the sins or men, which was the case of the old world: Mr. Broughton renders it, “that men cannot mark how he hath removed them out of their place in his anger”.

Ver. 6. *Which shaketh the earth out of her place*, etc.] Can do it, and will do it at the last day, when it shall be utterly broken down, clean dissolved, and reel to and fro like a drunkard, and be removed as a cottage, and which John in a vision saw flee away from the presence of him that sat upon the throne, (^{<234E>}Isaiah 24:19,20 ^{<661E>}Revelation 20:11); for this cannot be understood of earthquakes in common, which are only partial, and do not remove the earth out of its place, only shake some parts of it; and this may also refer to the time of the flood, when the earth received some change and alteration in its situation, as Mr. Burnet in his Theory of the Earth observes; and the Apostle Peter suggests something of this kind, when he distinguishes the present earth from the former, which he says stood out of the water and in it, but the present earth not so, but is reserved for fire, (^{<648E>}2 Peter 3:5-7);

and the pillars thereof tremble; the centre or lower parts of it, (see ^{<497E>}Psalms 75:3).

Ver. 7. *Which commandeth the sun, and it riseth not*, etc.] Either he could do it if he would, by a word speaking, as he ordered it to stand still in the times of Joshua, (^{<600E>}Joshua 10:13), and caused the shadow to return ten degrees it had gone back in the dial of Ahaz, in the times of Hezekiah, (^{<420E>}2 Kings 20:11 ^{<238E>}Isaiah 38:8); or else the sense is, it rises not at any other time and place but when and where he commands it; or he commands it not to rise in the same place at one time of the year as at another, and it rises not; or this may be understood of eclipses, or of its being covered with clouds in tempestuous weather for a considerable time together, when it seems as if it was not risen: some think this respects the three days’ darkness in Egypt, when the Israelites were there, (^{<402E>}Exodus 10:22),

which was a little before, or about the time of Job; or rather it refers to the general flood, in the times of Noah, when it rained forty days and forty nights, (^{<0072>}Genesis 7:12), during which time the sun appeared not, and so seemed as if it was not risen; (see ^{<0089>}Amos 8:9); Herodotus ^{f374} relates, from the memoirs of the Egyptians, that the sun rose four times out of its usual course; twice it rose where it now sets, and twice it set where it now rises:

and sealeth up the stars: either by the light of the sun in the daytime, which hides them that they are not visible, or by dark clouds and tempestuous weather in the night; such a season as that was in which the Apostle Paul and the mariners with him were, when neither sun nor stars appeared for many days, (^{<0271>}Acts 27:20), and so the Targum paraphrases it, and

“sealeth up the stars with clouds;”

this may also refer to the time of the flood, during the rain of forty days and nights, (^{<0074>}Genesis 7:4-12); or to the annual motion of the sun through the ecliptic, which makes the point of the sun’s rising and setting vary, and is the reason why some stars appear in summer and are sealed up in winter, and others that are seen in winter are not visible in summer; and so Cocceius interprets it.

Ver. 8. *Which alone spreadeth out the heavens,* etc.] The expanse, or what we commonly translate “firmament”; but has its name in the Hebrew language from its being expanded, spread, and stretched out, over the earth and all around it; and seems chiefly to design the ether or atmosphere, which is a fine thin matter and substance spread around us, and which is sometimes spread with clouds; this is said to be stretched out like a curtain and a tent to dwell in, tents being made of curtains spread out, (^{<0341>}Isaiah 40:21); and the allusion may be to a military tent, the pavilion of a general of an army, as Pineda observes, from whence Jehovah plays his artillery upon his enemies, thunder, lightning, hailstones, and coals of fire; (see ^{<0931>}Psalms 18:11-14); this respects not so much the first creation, or spreading of the air or the heavens, as the continuance thereof; God continues to spread them, or to keep them spread, that they may not be rolled up as a scroll; or folded up as a garment, as they will be, (^{<0012>}Hebrews 1:12); and this he does alone, without the help of any creature, angels or men; any piece of tapestry or carpet, that is large, is not easily spread alone; but what power must the vast expanse of the heavens require, to be spread alone and continued so? nothing less than infinite;

(see ²³⁴²⁴Isaiah 44:24); some render it, “which boweth the heavens” ^{f375}, as the same word is rendered in (¹⁹⁸⁹Psalm 18:9); which he does when he fills them with clouds, so that they seem to hang low, and to be inclined towards the earth:

and treadeth upon the waves of the sea ^{f376}; which he did at the first creation, when the waters that covered the face of the earth were, by his order, collected into one place, and there shut up, and restrained from overflowing the earth; and which restraint, as it is an act of power over them, is designed by treading upon them, and a continued act may be the rather meant here; (see ⁰⁰⁰⁸Genesis 1:8,9 ¹⁸⁸⁰Job 38:10,11 ²⁴⁶²Jeremiah 5:22); and when the waves of it are lifted up as high as they sometimes are, by strong and stormy winds, the Lord on high is mightier than they, he treads upon them and represses them; he rules their raging, stills their noise, and makes them smooth, calm, and quiet, (¹⁹⁶⁷Psalm 65:7 89:9) (¹⁹⁸⁸Psalm 93:3,4); this none but God can do: the Egyptian hieroglyphic of doing a thing impossible was a man’s walking upon water ^{f377}; the Heathens chose not to describe even their god of the sea, Neptune, by walking on it, as being too great for him, but by swimming ^{f378}; of Christ’s walking upon the sea, (see ⁰¹²⁵Matthew 14:25); it may be rendered, “the high places of the sea”: the waves of it, when mounted to a great height by the wind; so Mr. Broughton, “the high waves of the sea”, (see ¹⁹⁷²Psalm 107:25,26); there is a copy, as the lesser Massorah observes, which reads, “upon the high places of the cloud” ^{f379}, (see ²³⁴⁴Isaiah 14:14); and Gersom interprets these high places, of the heavens, and of God’s giving rain from thence.

Ver. 9. *Which maketh Arcturus*, etc.] By which is meant not a single star, but a collection of stars, as Bar Tzemach and Ben Melech, a constellation; hence we read of Arcturus and his sons, (¹⁸⁸²Job 38:32). Aben Ezra understands it of the seven stars, but these are thought to be meant by the Pleiades, later mentioned; this constellation is about the Arctic or northern pole, in the tail of the Bear, appears in the beginning of September, and brings stormy weather, when winter is at hand ^{f380}:

Orion and Pleiades; the former of these also is not a single star, but a constellation; by the help of a telescope no less than two thousand are numbered, and in Hebrew it is called “Cesil”; hence the month “Cisleu” has its name, which answers to part of November and part of December, at which time this constellation is seen, and is attended with stormy weather; hence Virgil calls it Nimbosus Orion ^{f381}: and the latter are what we call the

Seven Stars, sometimes by writers called Vergiliae, because they appear in the spring; and have their name of Pleiades from sailing, because at this time of year mariners go out with their ships; though some say this constellation is not favourable to them, causing rains and tempests ^{f382}; these three divide the whole year:

and the chambers of the south: the stars in the southern hemisphere, about the Antarctic, or southern pole; and called “chambers”, as Aben Ezra observes, because hidden, and are not seen by those in the other hemisphere, as if they were in a chamber: now the making of these is rightly ascribed to God, who made all the stars, (^{<0016>}Genesis 1:16); though this may rather regard the continuance of them in their being, who calls them by name, brings out their host by number, directs their course, keeps them in their orbs, and preserves their influence.

Ver. 10. *Which doth great things past finding out*, etc.] In heaven and earth; great as to quantity and quality, not to be thoroughly searched out so as to tell their numbers, nor explain and express the nature of them to the full; even what he has done, and does in creation, providence, and grace:

yea, and wonders without number; such as are amazing to men, who cannot account for them, and so many that they cannot number them. The same things are said by Eliphaz, (see Gill on “^{<809>}Job 5:9”); and which Job here repeats, to show that he agreed with him, and was ready to own what was truth, whenever expressed by him or his friends, and especially such as made for the glory of the Divine Being.

Ver. 11. *Lo, he goeth by me, and I see [him] not*, etc.] This is expressive of the invisibility of God; for though the angels in heaven always behold his face, and men, in the works of creation, may see his eternal power and Godhead, and other perfections of it displayed therein; and saints by faith have a comfortable and delightful view of him, of his countenance, his love, grace and mercy in his word and ordinances, and especially in the face and person of Christ, the image of the invisible God, and will in heaven most clearly see him as he is, in the greater display of his glory and his grace; yet his essence is invisible, not only not to be seen with corporeal eyes, but not to be comprehended in the mind:

he passeth on also, but I perceive him not; this “going [and] passing on”, as, ascribed to God, must be understood in consistence with his omnipresence; he cannot be thought to move from place to place who is

everywhere, who fills heaven and earth with his presence, and there is no going from it: local motion cannot be said of him; but this respects the operations of his providence; he is continually working all around us, by supporting us in being, and supplying us with what we want, and so is near us, and yet we see him not: Job experienced the bounties of his providence, as well as the blessings of his grace, in the time of his prosperity, and now he felt the weight of his afflicting hand upon him; but yet, as to his essence, he could not see him; he was sensible that he was nigh him, and find a concern in all that befell him, but he could neither see nor comprehend him, nor account for his dealings with him: he had “passed by” him in his state of nature, and had looked graciously on him, and had said unto him, Live; he had “passed on” from him, and hid his face so that he could not see him, nor find him backward nor forward, on the right hand, nor on the left, where he used to work, (see ~~1878~~ Job 23:3,8,9).

Ver. 12. *Behold, he taketh away*, etc.] There are some things God never takes away from his people; he never takes away his love from them, he always rests in that towards them, let them be in what condition they will; he never takes away his grace from them, when once bestowed on them, or wrought in them; he never takes away his special gifts of grace, particularly the unspeakable gift of his son Christ Jesus, which is that good part, when chosen, which shall not be taken away; nor any of the spiritual blessings wherewith they are blessed in Christ; these are irreversible and irrevocable: but temporal blessings he takes away at pleasure; so he had taken away the children, the servants of Job, his substance, wealth, and riches, and also his bodily health, to which he may have a particular respect; yea, when it pleases him, he takes a man out of the world, as the Targum and Gersom interpret it:

who can hinder him? he does what he pleases in heaven and earth; his will is irresistible, his power is uncontrollable; there is no turning his mind, nor staying his hand, nor turning it back; when he works, none can let or hinder. Mr. Broughton translates it, “who shall make him restore?”^{f383} if a man takes away what he has no right to, he may be obliged by law to restore it; but whatever God takes away he has a right unto, be it relations and friends, health or wealth; if he pleases he can restore, and does; and as he did to Job, to whom he after gave twice as much as he had before; but then he is not obliged to do it, none can force him to it:

who will say unto him, what doest thou? not one that knows what God is, or that knows himself a creature of his; no person will choose or dare to ask what God does, or why he does this and not another thing, or why this in the manner he does it; for he gives no account of his matters to the sons of men, nor is he obliged to it, and it would be insolent in them to require it, (see ^{<1831>}Job 33:13 ^{<2045>}Daniel 4:35); this expresses his sovereignty.

Ver. 13. [*If God will not withdraw his anger*, etc.] Or “God will not withdraw his anger” ^{f384}; he is angry, or at least seems to be angry with his own people, in their apprehension, when he afflicts them and hides his face from them, or does not immediately appear to their relief and assistance; but this does not always last, he does not retain or keep anger for ever; but shows great mercies to them, and with everlasting kindness has mercy on them, by discovering his love to them, applying his pardoning grace and mercy, and comforting them with the consolations of his spirit; but then he is angry with the wicked every day, for their continual transgressions; and he never withdraws his anger from them, neither here nor hereafter, but punishes them with everlasting destruction, and casts them into everlasting fire, to which his wrath and anger are compared: the consequence of which is,

the proud helpers do stoop under him; or “the helpers of pride” ^{f385}, or helpers of proud men; proud, wicked, and ungodly men, who combine together and help one another against God, his people, cause and interest; men of power, rule and government, as Aben Ezra explains it; civil magistrates, men in authority, who, instead of being terrors to evil doers, encourage them, and help them forward in their wickedness; but though both those that help, and those that are helped, may continue for a while, and be supported, yet they shall sooner or later fall under the mighty hand of God, his power and wrath, and be crushed by it. Some regard may be had either to the giants, the men of the old world, who filled the earth with violence, and were swept away with the flood, (^{<0663>}Genesis 6:13); or rather to the builders of Babel, who helped one another to build a tower to make them a name, and secure themselves, and in opposition to God; but he being angry with them, made them desist, and they bowed under him, (^{<0110>}Genesis 11:4,8). Some render it, “the helpers of Rahab”; that is, of Egypt ^{f386}, Rahab being a name of Egypt, (^{<1850>}Psalms 87:4 ^{<2510>}Isaiah 51:9). The devils are meant, whose sin was pride, and by which they fell, and which they have endeavoured to promote and cherish among men; but these proud spirits are cast out of heaven and into hell, where they are

reserved in chains of darkness to the great judgment, (~~Gen~~ Jude 1:6); and are obliged, whether they will or not, to stoop to the Lord, and even to the son of God in human nature, which their proud stomachs cannot well bear; but are forced to it, the anger of God lying upon them, and his wrath, which will never be withdrawn from them.

Ver. 14. *How much less shall I answer him*, etc.] Who is wise in heart, and mighty in strength, and has done and does the many things before related; who is invisible, passes by, and onwards insensibly; so that there is no knowing where to speak to him, or how to guard against him, since he can come on on every side, at an unawares, and unseen; and who is a sovereign Being, who can do, and does, whatever he pleases; and therefore there is no such thing as disputing any point with him, or calling him to an account for anything done by him: and if the great men of the earth, proud and haughty tyrants, and those prouder spirits, if possible, the infernal principalities and powers, are obliged to bend and stoop to him; how should such a poor, weak, feeble creature as Job was, enter the lists with him, contend with God, and argue with him about his dispensations, or answer to any argument, objection, charge, or article exhibited against him? here Job speaks humbly and meanly of himself, as he in the whole context before speaks highly of God, between whom there was no comparison:

[and] choose out my words [to reason] with him? suggesting, that should he pick out words the most fit and proper to be used, and put them together in the most exact order, and which had the greatest force of persuasion and strength of reasoning in them, yet they would be of no avail with God; these could have no influence upon him to turn his mind, or alter either his purposes or his providences; and therefore concluded it was best for him to be silent and make no reply; but if he said anything, to do it in a supplicating way, as follows.

Ver. 15. *Whom, though I were righteous, [yet] would I not answer*, etc.] This is not to be understood of the righteousness of his cause, that Job made no supposition of, but strongly asserted and determined to hold it fast as long as he lived; nor of his evangelic righteousness, the righteousness of faith he was acquainted with, even the righteousness of his living Redeemer, by which he knew he was, and should be, justified; and by which righteousness he could and did answer God, as every believer may, who, making mention of this righteousness, and of this only, such an one

may plead the righteousness of Christ with God as his justifying one, and hold it up against all charges brought against him; yea, by presenting this to God by faith, he answers all the demands of the law of God, both with respect to the precepts and penalty of it, it being magnified and made honourable hereby, and all that the justice of God can require, and with which it is entirely satisfied; yea, this righteousness will answer to God for him in a time to come, in the last judgment: but Job speaks of his own legal and civil righteousness, as a good man, and a good magistrate; as the latter, he put on righteousness, and it clothed him; as the former, having grace, the root of the matter, in him, as he calls it, it taught him to live soberly, righteously, and godly; he was a man that feared God, and eschewed evil; and his sense is, that though he should so well behave in every respect, and so order his conversation aright before men that they could have nothing to lay to his charge, yet he would not bring such a righteousness before God, and pretend to answer him with it; for he knew that such a righteousness is no righteousness in the sight of God, in the eye of his law, and in the account of divine justice, being not only imperfect, but impure; not only rags, but filthy ones, attended with many sins, as well as imperfections; wherefore no good man will put his cause before God on such an issue, however he may before men; nay, Job seems to carry this point yet further, that though he had a sinless righteousness of his own, and were as righteous as Adam before his fall, or the holy angels in heaven, yet he would not insist upon such a righteousness before God, or pretend to answer him with it; for he knew that the inhabitants of the heavens, and so man in his paradise on earth, in his best estate, were not pure in his sight, but chargeable with folly and imperfection, in comparison of him: and when he says he could not “answer” him, his meaning is not that he would not answer to a question that was asked him, but that he would not answer him in a judicial way; that, if he should prefer a bill against him, he would not put in at answer to it, though he knew nothing by himself, and could not charge himself with anything wrong in thought, word, or deed; yet if God charged him with it, he would not reply against him, he would not contradict him, he would not answer again, or litigate the point with him, but give it up; because, though he might not know he had done any thing amiss, or there was imperfection in him, yet God, who was greater than his heart, and knows all things, is the heart searching and rein trying God, he knew better than he did, and therefore was determined to submit to him, and be set down by him what he was:

[but] I would make supplication to my Judge: that is, to God, the Judge of the whole earth; and who is particularly the Judge of his own people, their Patron and Defender, their Judge and Lawgiver, who will save them; for though he is a just God, and a righteous Judge, yet a Saviour; and it is one of the privileges of his people that they can come to him, not only as the God of all grace, and as their God and Father in Christ, but to him as to God the Judge of all, (^{<3823>}Hebrews 12:23); and lay their case before him, and entreat his protection; and this Job chose to do rather than contend with him; for by “supplication” prayer is meant, as it frequently is in both Testaments; and it signifies such prayer as consists of petitions for grace and mercy, or for things to be bestowed in a way of grace and mercy; not according to merit, but mercy; not for works of righteousness done, but through the favour and good will of God; and which prayer is put up in an humble supplicant manner, acknowledging a man’s unworthiness, that he is not deserving of the least of mercies, nor expects any on account of any worth or worthiness in him, or his services; and in such a way a man prevails more with God, and is most likely to succeed, than by contending with him in a judicial way. Jacob had power with God and prevailed, but it was by weeping and supplication, (see ^{<3824>}Hosea 12:4); so Mr. Broughton reads the words,

“my would crave pity of my Judge.”

Some render it, “my adversary” ^{f387}, the opposite party in a court of judicature, whom he would not contest with, but supplicate, and in the way make up matters with him. Job seems resolved to take such a method Christ advises to in civil cases, (^{<4153>}Matthew 5:24,25).

Ver. 16. *If I had called, and he had answered me,* etc.] Mr. Broughton reads the words, “if I cry, will he answer me?” as if Job had some doubt upon his mind whether God would vouchsafe to answer him, though he should make his supplication to him, as he proposed; seeing he had so sorely afflicted him, and still continued his hand upon him; or the words may be rendered, “though I have called, and he has answered” ^{f388}, in times past. Job was a praying person, he had often prayed to God in his closet, and in his family, for himself, and for his children, and for his friends, and he had found God to be a God hearing and answering prayer, but seems to question whether he would answer him now, if he did pray to him:

[yet] would I not believe that he had hearkened unto my voice, or “would hearken” ^{f389}, at this time, and under the present circumstances; or should

he, the mercy would be so great, that he could hardly believe it; so sometimes through joy men cannot believe what they hear and see, as the apostles, when Christ appeared to them after his resurrection; or as it was with the Jews returned from Babylon, they were like them that dream, they could scarcely tell whether their deliverance was a real fact, or whether they only dreamed of it, (see ^{<241>}Luke 24:41 ^{<241>}Psalm 126:1); so Job intimates, that should he pray to God, and be heard and delivered, it would be so astonishing and transporting, that at first he should not be able to give credit to it; or, however, he should not believe that it was for his prayers and supplications, for any worth and value, virtue and efficacy, there was in them, that he was heard; but it must be purely for his mercy's sake, for the sake of the mediation of Christ, and because these prayers were the breathings of his own spirit: or else the sense is, that though he had heard and answered him formerly, when he prayed in a supplicating way, yet if he should contend with him in a judicial way, and insist upon his own righteousness, and present his supplication to God on that account, he could never expect to be heard; and, indeed, he could not believe he should be heard on any account, so long as his present sufferings lasted; which seems to be the sense of what follows, where he gives his reasons for such belief, or rather unbelief.

Ver. 17. *For he breaketh me with a tempest*, etc.] Which rises suddenly, comes powerfully, and carries all before it irresistibly; hereby signifying the nature of his present sore afflictions, which came upon him at once, pressed him down, and utterly destroyed him, against which there was no standing: perhaps he may have some reference to the storm of wind that blew down the house, by which his children were destroyed. Schultens renders it, “a burning tempest” ^{f390}, such as is common in the eastern countries, which Thevenot ^{f391} often makes mention of; which kills a man at once, and his flesh becomes as black as a coal, and comes off of his bones, and is plucked off by the hand that would lift him up; with which a man is broken to pieces indeed, to which Job may allude:

and multiplieth my wounds without cause; referring, it may be, to the many boils and ulcers upon his body; though it may also respect the multiplicity of ways in which he had wounded or afflicted him, in his person, in his family, and in his substance, and which he says was done “without cause”; not without a cause or reason in God, who does nothing without one, though it may not be known to men; particularly in afflicting men, it is not without cause or reason; it he punishes men, it is for sin; if he rebukes and

chastises his people, it is for their transgressions; to bring them to a sense of them, to humble them for them, to bring them off from them, or to prevent them, or purge them away, and to try their graces, wean them from the world, and fit them for himself: but Job's afflictions were without any such cause intimated by his friends; it was not hypocrisy, nor any notorious sin or sins he had been guilty of, and secretly lived and indulged himself in, as they imagined. Job here suggests his innocence, which he always insisted upon, and refers his afflictions to the sovereign will of God, and to some hidden cause in his own breast, unknown to himself and others: however, so long as he dealt with him after this manner, he could not believe his prayers were heard by him.

Ver. 18. *He will not suffer me to take my breath*, etc.] Which some think refers to Job's disease, which was either an asthma, or a quinsy in his throat, which occasioned great difficulty in breathing: I should rather think the allusion is to the hot burning winds in those countries before mentioned, which sometimes blew so strongly as almost to take away a man's breath; so the above traveller ^{f392} reports, that between Suez and Cairo (in Egypt) they had for a day's time and more so hot a wind, that they were forced to turn their backs to it, to take a little breath. The design of Job is to show, that his afflictions were continued, and were without any intervals; they were repeated so fast, and came so thick upon him, one after another, that he had no breathing time; the import of the phrase is the same with that in (~~3079~~ Job 7:19);

but filleth me with bitterness; to the full, to satiety, to loathing, as a man may be with a bitter potion, with wormwood drink, and water of gall, with bitter afflictions comparable to such, whereby Job's life was embittered to him, (see ~~2495~~ Jeremiah 9:15 ~~2885~~ Lamentations 3:15,19).

Ver. 19. *If [I speak] of strength, lo, [he is] strong*, etc.] Or think of it, or betake myself to that, and propose to carry my point by mere force, as some men do by dint of power and authority they are possessed of; alas! there is nothing to be done this way; I am a poor, weak, feeble creature in body, mind, and estate; I am not able to contend with so powerful an antagonist on any account, in any way: God is strong, he is the "most strong" ^{f393}, as some render it; he is mighty, is the Almighty; the weakness of God is stronger than men; there is no disputing with God upon the foot of strength:

and if of judgment, who shall set me a time [to plead]? If I think and propose to put things upon the foot of justice, to have the cause between us issued in that way, I cannot expect to succeed by right, any more than by might; he is so strictly just and holy, that no righteousness and holiness of, mine can stand before him; he is God, and I a man, and therefore not fit to come together in judgment; and he a pure and holy Being, just and true, and without iniquity, and I a sinful polluted creature; and besides, there is none superior to him, that I can appeal unto, none that can appoint a place, or fix a time, for the hearing of the cause between us, or that can preside in judgment and determine the matter in controversy; nay, there is not one among the creatures that can be a daysman, an arbiter or umpire; yea not one that can be so much as employed as council, that can take the cause in hand, and plead it, and be a patron for me, and defender of me; so that, let me take what course I will, I am sure to be nonsuited and worsted, (see ~~2409~~ Jeremiah 49:19).

Ver. 20. *If I justify myself*, etc.] Seek for justification by his own righteousness, trust in himself that he was righteous, say that he was so, and pronounce himself a righteous man, what would it signify?

mine own mouth shall condemn me; the words of it being sinful, vain, idle, and frothy; and if a man is to be justified, and condemned by his words, he may be sure of the latter: indeed, “if any man offend not in word, the same is a perfect man”, (~~3100~~ James 3:2); but let a man be as careful as he can, and keep ever such a guard upon his lips, such is the imperfection of human nature, that, though a Moses, he will speak unadvisedly with his lips, at one time or another, and in many things will offend; which would be his condemnation, if there was no other way to secure from it; nay, for a sinful man to justify himself, or to say that he is a righteous man by his own righteousness, and insist upon this before God, if he is tried upon it he must be condemned; yea, saying he is so is a falsehood, abominable to God, and enough to condemn him; and besides, a man that knows himself, as Job did, must be conscious of much sin within him, however externally righteous he may be before men; so that, should he say he was righteous, his conscience would speak, or cause his mouth to speak and contradict and condemn him:

[if I say], I [am] perfect; not in an evangelical sense, as he was; but in a legal sense, so as to be free from sin, which no man that is perfect in a Gospel sense is; as Noah, Jacob, David, and others, who were so, yet not

without sin; if therefore a man should assert this, he would not say that which was right, but what was perverse, as might be proved:

it shall also prove me perverse; to be a wicked man; either he, God, shall prove, or it, his mouth, as in the preceding clause; for to say this is to tell a lie, which to do is perverseness, (see ^{<600>}1 John 1:8).

Ver. 21. [*Though I [were] perfect*, etc.] Really and truly so, not conscious of any sin in thought, word, or deed; this is only a case supposed:

[yet] would I not know my soul; I would not own myself to be so before God; I would not insist upon such perfection in his presence, as what would justify me before him; since I am sensible the highest perfection of a creature is imperfection when compared with him: or the sense may be, should I say I were “perfect, I should not know my own soul”; I should plainly appear to be ignorant of myself, as all perfectionists are; they do not know their own souls, the plague of their hearts, the evil of their thoughts, the vanity of their minds; they do not take notice of these things, or do not look upon them as sinful; they know not the nature of sin, and the exceeding sinfulness of it:

I would despise my life; even if ever so innocent, perfect, and just; his meaning is, that he would not insist upon the continuance of it on that account; he had no such value for it, such a love of life as to contend with God upon the foot of justice about it; nor did he think it worth asking for, so mean an opinion had he entertained of it, (see ^{<1876>}Job 7:16).

Ver. 22. *This [is] one [thing]*, etc.] Or “one thing [there] is” ^{f394} in the world, as Jarchi adds; or “one measure”, as the Targum, to good and bad men; one event alike to the righteous, and to the wicked, (^{<2002>}Ecclesiastes 9:2); so that, as others render it, “it is all one” ^{f395}, whether a man righteous and perfect, or whether he is not, he is equally liable to be afflicted and distressed: and “this is one thing, [very] singular” ^{f396}, amazing and astonishing, and very unaccountable; but so it is, and which he differed from his three friends about; as to the justice of God, he agreed with them in that; yea, he believed he was righteous in whatever he did, and even in this, which was so strange and surprising, though he could not account for it: and “this is uniform”, as Mr. Broughton translates it; either God acts uniformly in what he does, treating all men alike, good and bad men; or Job was uniform in his sentiments, he was all of a piece, steady and constant,

retaining the same sense of things, from which he had not departed, nor could he depart:

therefore I said [it]; with the greatest confidence and assurance, because he believed it, and would say it again, seeing no reason at all to alter his judgment; the thing was quite clear to him, of which he had, at least as he thought, unquestionable evidence; and the thing he has respect to is as follows:

he destroyeth the perfect and the wicked; this is thought by some to be a very bad expression, bordering on blasphemy, and contrary to the nature and perfections of God, and to the methods of his providence, (^{<01823>}Genesis 18:23-25); and that Job speaks in the person of one destitute of the grace of God: but nothing is more certain than that this was the real sentiment of his mind, his firm belief, nor could he be persuaded to the contrary; indeed it may be understood in a good sense: by a “perfect” man we are to understand a truly good man, one that has received the grace of God in truth, and is perfectly justified and pardoned through the blood and righteousness of Christ; and by a “wicked” man one that is under the influence of his lusts, is abandoned to them, and never easy but while he is serving them, which he is continually doing. Now the destruction of these is not to be interpreted of everlasting destruction; this indeed will be the case of wicked men, but not of perfect and good men: God by his grace has made a difference between them in this world, and so he will in the next; the one will go into everlasting punishment, the other into everlasting life, and will never come together in the same place or state; nor will the perfect man be destroyed at all in such sense; the grace of God within him, and the righteousness of Christ upon him, will eternally secure him from everlasting wrath and ruin: but it is meant of temporal destruction; sometimes indeed a remarkable distinction is made between the one and the other in a time of general calamity, as Noah, a perfect man, was saved, when the world of the ungodly were destroyed by water, (^{<00723>}Genesis 7:23 ^{<0085>}2 Peter 2:5); and Lot, a righteous man, when Sodom and Gomorrah were consumed by fire, (^{<01929>}Genesis 19:29); but frequently they fall together in the same common distress; good and bad men, among the Jews were alike carried captive into Babylon, signified by Jeremiah’s good and bad figs, (^{<0242>}Jeremiah 24:2); of good men, Ezekiel, Daniel, Shadrach, Meshech, and Abednego, are instances; though indeed it is on different accounts, and with different views, that the one and the other are destroyed with a temporal destruction, in their persons, their health, their families, or

in their estates; such calamities upon good men are not as punishments for their sins, as on the wicked; but as fatherly chastisements, and for the trial of their graces, for their spiritual and eternal good, and that they might not be condemned with the world. Job's view in saying this is to observe, that a man's state God-ward is not to be judged of by his outward circumstances, whether he is a good man or a bad man, since they may both be in the same afflictions and distress, and which he opposes to the sentiments and sayings of Eliphaz and Bildad, (~~804~~ Job 4:7 8:20).

Ver. 23. *If the scourge slay suddenly*, etc.] Not Satan, as Jarchi and Bar Tzemach; but any sore calamity which surrounds a man, lashes, cuts, and distresses him, as a whip or scourge; such as any of God's sore judgments, the sword, famine, pestilence, or evil beasts, which sometimes come suddenly, unawares, unthought of, and unexpected; and are sometimes only chastisements in love, the scourgings of a father, though generally in wrath and hot displeasure, and are an overflowing scourge, which carry all before them; and therefore some restrain it to wicked men, as the Septuagint version; and some understand it as if they were more mildly and gently dealt with, by being suddenly and at once slain with such a scourge, in their persons, families, and substance, while others have their afflictions protracted, and linger long under them, as in the next clause:

he will laugh at the trial of the innocent; not that are free from sin entirely; for there are none such, no, not newborn infants; though they may be comparatively so, yet they are not in an absolute sense, being conceived in sin and shapen in iniquity: besides, here it means adult persons, good men, that are truly gracious, sincere, upright, harmless in their lives and conversations, whose afflictions are "trials" of their faith and patience, and other graces; and when God is said to "laugh" at them, who seems to be designed here, this must be understood consistent with his pity to his people, his sympathy with them under all their afflictions, he not willingly afflicting or grieving the children of men; nor can it be thought that he has them in derision and contempt, or laughs at their calamities, or in reality, as he does at wicked men; but that he carries it so oftentimes, in the dispensations of his providence, as if he made no difference between them, but mocked at the one as well as the other; seemingly giving no heed to their cries; not hastening to their help and deliverance, but lengthening out their troubles for the trial of their graces; and so indeed is greatly delighted with the exercise of them under them, and with seeing them bear them with so much patience, courage, and greatness of mind and submission to his

will. Some interpret this of a wicked man laughing at the calamities of the righteous, as the Ammonites and Edomites rejoiced at the destruction of the Jews; the church's enemy at her fall, and as the Papists will at the witnesses being slain; but the former sense seems best; rather the scourge itself laughs at the trial of the innocent; so Schultens.

Ver. 24. *The earth is given into the hands of the wicked*, etc.] Either the wicked one, Satan, as Jarchi and Bar Tzemach, who is the god of this world; or some wicked tyrant, as Nimrod, or some other known by Job in his time, to whom he may have respect; or wicked men in general, who for the most part have the greatest share of the earth, and earthly things, and of power, dominion, and authority in it; and this they have of God, the powers that be are ordained by him, and therefore to be obeyed; and what any have of the earth, and the fulness of it, they have it from him, whose it is, and who has a right to dispose of it, and therefore being given by him, they have a proper right unto it; but then it is only the things of this world which are given them; they have their portion here, and that is their all; wherefore, as the giving of these is no proof of a man's goodness, so the taking of them away is no evidence of his wickedness; love or hatred are not to be known by these things; this is Job's scope and drift in this and (~~18023~~ Job 9:23):

he covereth the face of the judges thereof; not Satan, who blinds the minds of such, that they should not understand justice, and do it, as the above Jewish writers interpret it; nor the wicked man that is possessed of riches and wealth, power and authority, who by his substance bribes the judges, and blinds their eyes, or by his power and authority awes them, keeps them from executing true judgment, or discourages persons fit for such an office, and will not advance them, but lets them lie in, and covers them with, obscurity; or such who are honest and faithful, and are not to be bribed and browbeaten, these he either removes from their post, and covers their faces with shame, or takes them away by death, condemns and executes them as malefactors; it being usual in former times, as well as in ours, to cover the faces of such as are executed: but rather this is to be understood of God, who delivers the earth into the hands of the wicked, suffers them to have the rule over it, and permits such things to be done, as already observed; and besides, gives up the judges of the earth to judicial blindness, so that they cannot discern what is right and just, and do it, (see ~~23910~~ Isaiah 29:10);

if not, where [and] who [is] he? if it is not so as I say, where is the man, and who is he, that can disprove me, and make me a liar? as Aben Ezra; let him come forth and appear, and confute me, and teach me otherwise if he can; or name the place of his abode, and say who he is; or if God does not do this, give the earth into the hands of wicked men, and cover the faces of the judges of it, and suffer wicked men to prevail, and the causes of good men to be subverted, the one to flourish, and the other to be crushed; who does do it? where is the man that has done or can do it? certain it is, that it is done; and who but that God that superintends all things, sits in the heavens, and does whatsoever he pleases, can do such things as these? or could they be done without his will and permission? by such mediums Job proves his assertion, that God destroys the perfect and the wicked; and therefore, by the face of things in providence, no judgment is to be had of a man's character, good or bad, and then instances in himself in the following verses.

Ver. 25. *Now my days are swifter than a post*, etc.] Or “than a runner”^{f397} in a race, in order to obtain the prize; or than one that rides post, or runs on foot to carry a message, such as were Cush and Ahimaaz; and such are generally swift of foot, or ride on swift horses, who are so employed; and yet Job says his days are swifter, or passed away more swiftly than such; meaning either his days in general; or rather particularly his prosperous days, as Mr. Broughton interprets it; these no sooner came but they were gone:

they flee away; like a shadow, or a dream, or a tale that is told:

they see no good; or he saw, perceived, or enjoyed no good in them; not but that he did see and enjoy much good, even much temporal good, which is what is intended; but this was no sooner had than it was taken away, that it was as if it had never been; the evil days of trouble and sorrow, in which he had no pleasure, came so quick upon him.

Ver. 26. *They are passed away as the swift ships*, etc.] Those that are lightest built, and run swiftest. Bar Tzemach thinks such vessels as are rowed with oars are meant, which may be called “ships of will or desire”^{f398}, as the words may be rendered, because they may be rowed at pleasure, and be carried to any place where and when a man thinks fit; whereas those that are not depend upon the wind, and that must be waited for; or they design such ships that are so swift in their motion, that they arrive to the haven as soon as men can well wish for and desire. Some render it “pirate

ships”, or “ships of enmity”^{f399}; such as are designed for spoil and plunder, and which are light ones, not loaded with goods, and therefore move swiftly: the Targum is,

“ships burdened with precious fruits;”

and the Vulgate Latin version is,

“ships carrying apples:”

now ships loaded with such sort of goods, with perishing commodities, are obliged to make their port as soon as possible. Some leave the word untranslated, and call them “ships of Ebeh”^{f400}; which, according to Jarchi, Aben Ezra, and others, is either the name of a place, or of a river in Arabia, which ran with a rapid stream, and in which ships were carried with great celerity. Bolducius relates from a traveller of his acquaintance, who finished his travels in 1584, that he saw such a river about Damascus, not far from the sepulchre of Job; but that must be the river Chrysorrhoeas, now called Barrady; but there were two rivers of this name Ebeh; one near Cufa, and another in Wasith, a country of Babylon, as Golius observes^{f401}. Others take the word to have the signification of reed or papyrus, which grew on the banks of the Nile, and of which ships were made, (see Gill on “~~<3808>~~ Isaiah 18:1”); and render the words “ships of reeds” or “of papyrus”^{f402}, and which, being light, were very swift:

as the eagle [that] hasteth to the prey; the eagle is the swiftest of birds, and therefore persons and things exceeding swift are compared unto them, (see ~~<3808>~~ Habakkuk 1:8 ~~<3849>~~ Lamentations 4:19); and it flies the most swiftly when being hungry, and in sight of its prey, and is nearest to it, and flaps upon it, which is the thing referred to, and so may be rendered, “that flies upon the prey”^{f403}. Job uses these metaphors, which are the most appropriate, to show how fleeting his days of prosperity were, and how soon gone: and a climax may be observed in the words; a runner, though he runs swiftly, a ship moves faster than he, and an eagle, just about to seize its prey, flies swifter than that.

Ver. 27. *If I say, I will forget my complaint*, etc.] The cause of it, the loss of his children, servants, substance, and health, and endeavour to think no more of these things, and cease complaining about them, and attempt to bury them in oblivion, and change his note:

I will leave off my heaviness; his melancholy thoughts, words, airs, and looks; or “forsake my face”^{f404}, put on another countenance, a more pleasant and cheerful one; the Jewish commentators generally interpret it, “my anger”, either at the dispensations of Providence, or at his friends:

and comfort [myself]; that things were not worse with him than they were; or strengthen^{f405} himself, as the word is rendered in (~~<318B>~~Amos 5:9); against his fears, and troubles, and dejection of mind, determining to take heart, and be of good courage, and not sink, and succumb, and faint under his burdens: none but God, Father, Son, and Spirit, can give comfort to distressed ones, whether on temporal or spiritual accounts; but good men may make use of means for comfort, such as hearing the word, reading the Scriptures, prayer, meditation, and conversation with good men.

Ver. 28. *I am afraid of all my sorrows*, etc.] That they would return upon him, and surround him, and overwhelm him, so that he should not be able to stand up against them, or under them; that they would increase and continue with him, and so he should never be released from them:

I know that thou wilt not hold me innocent: a sudden apostrophe to God as near him; the meaning is not, that he was confident that God would not justify him but condemn him in a spiritual sense; Job did not despair of his everlasting salvation, he knew and believed in his living Redeemer; he knew he should be acquitted and justified by his righteousness, and not be condemned with the world; but he was certain of this, as he thought that God would neither “cleanse”^{f406} him, as some render the word, from the worms his flesh was clad with, and from the filthy boils and ulcers he was covered with; nor clear him so as that he should appear to be innocent in the sight and judgment of his friends; but go on to treat him as if he was a guilty person, by continuing his afflictions on him, even unto death; he had no hope of being freed from them, and so of being cleared from the imputation of his friends, who judged of him by his outward circumstances.

Ver. 29. [*If I be wicked, why then labour I in vain?*] If he was that wicked person, that hypocrite, Bildad and his other friends took him to be, it was in vain for him to make his supplications to God, as they advised him; so Gersom gives the sense of the words; since God hears not sinners, such as live in sin, regard iniquity in their hearts, and practise it in their lives, at least secretly, as it was suggested Job did; if he was such an one, it must be all lost labour to pray to God to show favour to him, and deliver him out of his troubles, since he might reasonably expect he would shut his

eyes and stop his ears at such a man, and regard not his cries; seeking to him must be in vain; prayer may be fitly enough expressed by labour, it is a striving and wrestling with God, and especially when it is constant, importunate, and fervent: but rather the sense is, that if he was a wicked man in the account of God, or was dealt with as one; if God would not hold him innocent, as he asserts in the latter part of (~~3028~~ Job 9:28); then it was a vain thing to labour the point in the vindication of himself; since he could never think of succeeding against God, so wise and powerful, so holy, just, and pure. The word “if” is not in the original text, and may be left out, and the words be rendered, “I am wicked”^{f407}; not in any notorious manner, as having lived a scandalous life, or been guilty of some gross enormities, as his friends insinuated, but in common with other men; he was born a sinner, had been a transgressor from the womb, and though he was renewed and sanctified by the spirit of God, yet sin dwelt in him, and through the infirmity of the flesh he was daily sinning in thought, word, or deed; nor did he expect it would be otherwise with him while in this world; yea, it was impossible for him to be without sin, as Bar Tzemach observes to be the sense of the phrase; and therefore if God would not clear him, or hold him innocent, unless he was entirely free from sin, as it was labouring in vain to attain to such perfection, so it must be to no purpose, and is what he chiefly intends, to attempt to vindicate himself before God: or “I shall be wicked”, or “ungodly”^{f408}; I shall be treated as such not only by his friends, who would reckon him a very wicked man so long as those afflictions continued on him, let him say what he would; but by the Lord himself, who he believed would never release him from them as long as he lived, which in the eye of men would be a tacit condemnation of him; so the Targum,

“I shall be condemned,”

and therefore it was labour in vain, striving against the stream, to go about to vindicate himself; nor was it possible that he could make himself out so clear and pure and perfect, that such an holy Being as God was could find no fault in him, in whose sight the heavens, and the inhabitants of them, were not clean; this is further evinced in the following words.

Ver. 30. *If I wash myself with snow water*, etc.] As it came from heaven, or flowed from the mountains covered with snow, as Lebanon, (see ~~4184~~ Jeremiah 18:14); or was kept in vessels for such use, as being judged the best for such a purpose; so it was used by the ancients^{f409}, as being

what whitens the skin, and strengthens the parts by contracting the pores, and hindering perspiration; it signifies, in a figurative sense, that let him take what methods he would to cleanse himself from sin, they were all in vain, his iniquity would be seen, and remain marked before God; and indeed there is nothing that a man can do that will make him pure and clean in the sight of an holy God; this is not to be done by ceremonial ablutions, such as might be in use in Job's time, before the law of Moses was given, and to which he may have some reference; these only sanctified to the purifying of the flesh, or only externally, but could not purify the heart, so as to have no more conscience of sin; nor by moral duties, not by repentance, as Saphorno; a fountain, a flood, an ocean of tears of humiliation and repentance, would not wash away sin; if, instead of ten thousand rivers of oil, so many rivers of brinish tears could be produced, they would be of no avail to cleanse the sinner; nor any works of righteousness done by man, for these themselves need washing in the blood of the Lamb; for nothing short of the blood of Christ, and the grace of God, can do it:

and make my hands never so clean; the hands are what men work with, (^{<2090>}Ecclesiastes 9:10); and so may design good works, which are sometimes called clean hands; (see ^{<1204>}Psalm 24:4); compared with (^{<1915>}Psalm 15:1,2); and may be said to be so when they are done well, from a pure heart, and faith unfeigned, without selfish and sordid views, with a single eye to the glory of God; which is doing them as well, and making the hands as clean, as well can be; yet these are of no avail with respect to justification before God, and acceptance with him, or with regard to salvation, which is all of grace, and not of works, be they what they will; some render the words, "and cleanse my hands with soap"^{f410}, which cleanses them best of anything, (see ^{<2472>}Jeremiah 2:22).

Ver. 31. *Yet shall thou plunge me in the ditch*, etc.] In the filthy ditch of sin, the pit wherein is no water, the horrible pit, the mire and clay, in which all unregenerate men are, and to which hypocrites return, as the swine to its wallowing in the mire; and in which impurity self-righteous persons are, and are sooner or later made to appear, notwithstanding all their outward righteousness, holiness, purity, and perfection they boast of; and though Job was neither of these, not an unregenerate man, nor an hypocrite, nor a self-righteous person; yet he knew that, in comparison of the perfect purity and holiness of God, he should appear exceedingly impure; and that God would treat him as such, and hold him out to the view of others as the filth

of the world, and the offscouring of all things, by continuing his afflictions, from whence it would be concluded that he was the most impure person; and indeed by the ditch may be meant the ditch of afflictions, as Sephorno, either his present ones continued, his filthy ulcers and scabs, with which his body was covered all over, or new afflictions he would bring him into, where he would sink in deep mire, there being no standing, (^{<391D>}Psalm 69:2); some understand this of the grave, the ditch or pit of corruption, into which he should be cast, and there putrefy and rot: but the other senses seem best:

and mine own clothes shall abhor me; not his clothes in a literal sense; either while living, his filthy ulcers being such, that were his clothes sensible of them, they would loathe and abhor to touch him, and cover him; or when dead, his sepulchre garments, his shroud, or winding sheet, would disdain to cover such a filthy body, overspread with worms and dust; or as Vatablus paraphrases it, clothes do not become a dead body; or as Mr. Broughton,

“when I go naked to the grave, as though my clothes loathed me:”

but the words are rather to be understood figuratively, either of some of his friends that were as near and as close to him as his clothes, or had been, but now were estranged from him, and loathed and abhorred him, (see ^{<3913>}Job 19:13-19); or better, of his best works of righteousness, which he put on as a robe, (^{<3914>}Job 29:14); and which are a covering to the saints before men, and are ornamental to them, though not justifying in the sight of God; and indeed in themselves, and compared with the holy law, and holy nature of God, are imperfect and impure; and if God was to enter into judgment with men, they would be so far from justifying them in his sight, or rendering them acceptable to him, that they would cause them to be abhorred by him, as all self-righteousness and self-righteous persons are, (see ^{<3917>}Proverbs 21:27 ^{<3914>}Luke 16:14 18:14); yea, even the best works of men are but dung in the judgment of a good man himself, what then must they be in the account of God? (^{<3918>}Philippians 3:8); Job here, and in (^{<3919>}Job 9:30,32), has most exalted ideas of the purity, holiness, and majesty of God, so that no creature, nor creature holiness, be they ever so perfect, can stand before him, or be pure in his sight.

Ver. 32. *For [he is] not a man, as I [am]*, etc.] For though the parts and members of an human body are sometimes ascribed to him, yet these are to be understood by an anthropopathy, speaking after the manner of men,

there being something in him, which in a figurative sense answers to these; otherwise we are not to conceive of any corporeal shape in him, or that there is any likeness to which he is to be compared: he is a spirit infinite, immortal, immense, invisible, pure and holy, just and true, and without iniquity; whereas Job was but a man, a finite, feeble, mortal creature, and a sinful one; and therefore there being such a vast disparity between them, it was in vain to litigate a point with him, to plead his cause before him, or attempt to vindicate his innocence; the potsherd may strive and contend with the potsherd of the earth their equals, but not with God their Creator, who is more than a match for them; he sees impurity where man sees it not, and can bring a charge against him, and support it, where he thought there was none, and therefore it is a vain thing to enter the lists with him:

[that] I should answer him; not to questions put by him, but in a judicial way to charges and accusations he should exhibit; no man in this sense can answer him, for one of a thousand he may bring, and men are chargeable with; wherefore Job once and again determines he would not pretend to answer him, as he knew he could not, (see ~~KUB~~ Job 9:3,14,15);

[and] we should come together in judgment; in any court of judicature, before any judge, to have the cause between us heard, and tried, and determined; for in what court of judicature can he be convened into? or what judge is there above him, before whom he can be summoned? or is capable of judging and determining the cause between us? there is the high court of heaven, where we must all appear, and the judgment seat of Christ, before which we must all stand; and God is the judge of all, to whom we must come, and by whose sentence we must be determined; but there is no court, no judge, no judgment superior to him and his; there is no annulling his sentence, or making an appeal from him to another; there is no coming together at all, and much less “alike”^{f411}, as some render it, or upon equal terms; the difference between him and his creatures being so vastly great.

Ver. 33. *Neither is there any daysman betwixt us,* etc.] Or “one that reproves”^{f412}; who upon hearing a cause reproves him that is found guilty, or is blameworthy, or has done injury to another; but there is no such person to be found, among angels or men, capable of this, supposing, as if Job should say, I should appear to be the injured person; or there is no “umpire” or “arbitrator”^{f413}, to whom the case between us can be referred; for, as Bar Tzemach observes, he that stands in such a character between

two parties must be both more wise and more mighty than they; but there is none among all beings wiser and mightier than God:

[that] might lay his hand upon us both; and restrain them from using any violence to one another, as contending persons are apt to do; and compromise matters, settle and adjust things in difference between them, so as to do justice to both, and make both parties easy, and make peace between them. Herodotus ^{f414} makes mention of a custom among the Arabians,

“when they enter into covenants and agreements with each other, another man stands in the midst of them both, and with a sharp stone cuts the inside of the hands of the covenanters near the larger fingers; and then takes a piece out of each of their garments, and anoints with the blood seven stones that lie between them; and while he is doing this calls upon a deity, and when finished the covenant maker goes with his friends to an host or citizen, if the affair is transacted with a citizen; and the friends reckon it a righteous thing to keep the covenant.”

To which, or some such custom, Job may be thought to allude. Now, whereas Christ is the daysman, umpire and mediator between God and men, who has interposed between them, and has undertaken to manage affairs relating to both; in things pertaining to God, the glory of his justice, and the honour of his law, and to made reconciliation for the sins of men, and to make peace for them with God by the blood of his cross; which he has completely done, being every way qualified for it, inasmuch as he partakes of both natures, and is God and man in one person, and so could put his hand on both, and make both one; or bring them who were at variance to an entire agreement with each other, upon such a bottom, as even the strict justice of God cannot object unto. Now, I say, Job must not be understood as if he was ignorant of this, for he had knowledge of Christ as a Redeemer and Saviour, and so as the Mediator and Peacemaker; the Septuagint version renders it as a wish, “O that there was a mediator between us!” and so it may be considered as a prayer for Christ’s incarnation, and that he would appear and do the work of a mediator he was appointed to, which Job plainly saw there was great need of; or, as others ^{f415}, “there is no daysman yet”; there will be one, but as yet he is not come; in due time he will, which Job had faith in and full assurance of: but there is no need of such versions and glosses: Job is here not speaking of

the affair of salvation, about which he had no doubt, he knew his state was safe, and he had an interest in the living Redeemer and blessed Mediator; but of the present dispensation of Providence, and of the clearing of that up to the satisfaction of his friends, so that he might appear to be an innocent person; and since God did not think fit to change the scene, there was none to interpose on his behalf, and it was in vain for him to contend with God.

Ver. 34. *Let him take his rod away from me*, etc.] Not his government over him, of which the rod or scepter is an ensign, Job did not want to be freed from that; but, his rod of affliction, or stroke, as the Targum, the stroke of his hand, which, though a fatherly chastisement, lay heavy upon him, and depressed his spirits; so that he could not, while it was on him, reason so freely about things as he thought he could if it was removed, and for which he here prays:

and let not his fear terrify me; not the fear of him as a father, which is not terrifying, but the fear of him as a judge; the terror of his majesty, the dread of his wrath and vengeance, the fearful apprehensions he had of him as a God of strict justice; that would by no means clear the guilty, yea, would not hold him innocent, though he was with respect to the charge of his friends; being now without those views of him as a God gracious and merciful; to these words Elihu seeks to have respect, (~~1831b~~ Job 33:6,7).

Ver. 35. *[Then] would I speak, and not fear him*, etc.] With a servile fear, though with reverence and godly fear; meaning either at the throne of grace, having liberty of access, boldness of spirit, and freedom of speech through Christ the Mediator, and in the view of his blood, righteousness, and sacrifice; for when the rod of his law and the terror of his justice are removed, and his grace and favour in Christ shown, a believer can speak boldly and freely to God, and not be afraid before him: but rather Job's sense is, that were the rod of his anger taken off and the dread of his majesty, which so awed him that he could not tell his case as it was, and use the arguments he might to advantage; he should speak without fear, and so as to defend himself, and make his cause to appear to be just; to this the Lord seems to refer in (~~1831b~~ Job 38:3 40:7); being bold and daring expressions, which Job blushed when made sensible of it, (~~1801b~~ Job 42:5,6);

but [it is] not so with me; there was no daysman between the Lord and him; the rod was not taken off his back, nor the dread and terror of the Almighty removed from him; and so could not speak in his own defence, as otherwise he might: or it was not so with him as his friends thought of him;

he was not the wicked hypocritical man they took him to be, or as the afflictive dispensations of God made him to appear to be, according to their judgment of them: or the words may be rendered, “I am not so with myself”^{f416}; that is, he was not conscious to himself that he was such a person they judged him; or such were the troubles and afflictions that were upon him, that he was not himself, he was not “compos mentis”, and so not capable on that account, as well as others, of pleading his own cause: or “I am not right in” or “with myself”^{f417}; not in his right mind, being distracted with the terrors of God, and the arrows of the Almighty that stuck in him; or he was not righteous in himself; for though he was clear of hypocrisy he was charged with, he did not pretend to be without sin, or to have such a righteousness as would justify him before God; and therefore desires things might be put upon the foot of grace, and not of strict justice.

CHAPTER 10

INTRODUCTION TO JOB 10

Job here declares the greatness of his afflictions, which made him weary of his life, and could not help complaining; entreats the Lord not to condemn him but show him the reason of his thus dealing with him, (~~1800~~ Job 10:1,2); and expostulates with him about it, and suggests as if it was severe, and not easily reconciled to his perfections, when he knew he was not a wicked man, (~~1800~~ Job 10:3-7); he puts him in mind of his formation and preservation of him, and after all destroyed him, (~~1800~~ Job 10:8-12); and represents his case as very distressed; whether he was wicked or righteous it mattered not, his afflictions were increasing upon him, (~~1800~~ Job 10:13-17); and all this he observes, in order to justify his eager desire after death, which he renews, (~~1800~~ Job 10:18,19); and entreats, since his days he had to live were but few, that God would give him some respite before he went into another state, which he describes, (~~1800~~ Job 10:20-22).

Ver. 1. *My soul is weary of my life*, etc.] And yet nothing of a temporal blessing is more desirable than life; every man, generally speaking, is desirous of life, and of a long life too; soul and body are near and intimate companions, and are usually loath to part; but Job was weary of his life, willing to part with it, and longed to be rid of it; he “loathed” it, and so it may be here rendered ^{f418}, he would not live always, (~~1805~~ Job 7:15,16); his “soul” was uneasy to dwell any longer in the earthly tabernacle of his body, it being so full of pains and sores; for this weariness was not through the guilt of sin pressing him sore, or through the horror of conscience arising from it, so that he could not bear to live, as Cain and Judas; nor through indwelling sin being a burden to him, and a longing desire to be rid of it, and to be perfectly holy, to be with Christ in heaven, as the Apostle Paul, and other saints, at certain times; or through uneasiness at the sins of others, as Isaac and Rebekah, Lot, David, Isaiah, and others; nor on the account of the temptations of Satan, his fiery darts, his buffetings and siftings, which are very distressing; but on account of his outward afflictions, which were so very hard and pressing, and the apprehension he had of the anger and wrath of God, he treating him, as he thought, very

severely, and as his enemy, together with the ill usage of his friends. The Targum renders it,

“my soul is cut off in my life;”

or I am dying while I live; I live a dying life, being in such pain of body, and distress of mind; and so other versions ^{f419}:

I will leave my complaint upon myself: not that he would leave complaining, or lay it aside, though some ^{f420} render it to this sense; rather give a loose to it, and indulge it, than attempt to ease himself, and give vent to his grief and sorrow by it; but it should be “upon himself”, a burden he would take upon himself, and not trouble others with it; he would not burden their ears with his complaints, but privately and secretly utter them to himself; for the word ^{f421} used signifies “meditation”, private discourse with himself, a secret and inward “bemoaning” of his case; but he did not continue long in this mind, as appears by the following clause: or since I can do no other but complain; if there is any blame in it, I will take it wholly upon myself; complain I must, let what will be the consequence of it; (see ^{<813>}Job 13:13); though the phrase may be rendered, as it is sometimes, “within myself”, (see ^{<810>}Hosea 11:8); ^{f422}; and then the sense may be, shall I leave my inward moan within myself, and no longer contain? I will give myself vent; and though I have been blamed for saying so much as I have, I will say yet more:

I will speak in the bitterness of my soul: as one whose life is made bitter, against whom God had wrote and said bitter things, and had brought bitter afflictions upon him, which had occasioned bitter complaints in him, as well as he had been bitterly used by his friends; and amidst all this bitterness he is determined to speak out his mind freely and fully; or to speak “of the bitterness” ^{f423} of his soul, and declare, by words, what he in his mind and body endured.

Ver. 2. *I will say unto God, do not condemn me*, etc.] Not that he feared eternal condemnation; there is none to them that are in Christ, and believe in him as Job did; Christ’s undertakings, sufferings, and death, secure his people from the condemnation of law and justice; nor, indeed, are the afflictions of God’s people a condemnation of them, but a fatherly chastisement, and are in order to prevent their being condemned with the world; yet they may look as if they were, in the eyes of the men of the world, and they as very wicked persons; and so the word may be rendered,

“do not account me wicked”^{f424}, or treat me as a wicked man, by continuing thine afflicting hand upon the; which, as long as it was on him, his friends would not believe but that he was a wicked man; wherefore, as God knew he was not such an one as they took him to be, he begs that he would not use him as such, that so the censure he lay under might be removed; and though he was condemned by them, he entreats that God would make it appear he was not condemned by him: and whereas he was not conscious to himself of any notorious wickedness done by him, which deserved such usage, he further prays,

show me wherefore thou contendest with me. Afflictions are the Lord’s controversy with his people, a striving, a contending with them; which are sometimes so sharp, that were they continued long, the spirits would fail before him, and the souls that he has made: now there is always a cause or reason for them, which God has in his own breast, though it is not always known to man, at least not at first, or as soon as the controversy or contention is begun; when God afflicts, it is either for sin, to prevent it, or purge from it, or to bring his people to a sense of it, to repent of it, and forsake it, or to try their graces, and make them more partakers of his holiness; and when good men, as Job, are at a loss about this, not being conscious of any gross iniquity committed, or a course of sin continued in, it is lawful, and right, and commendable, to inquire the reason of it, and learn, if possible, the end, design, and use of such dispensations.

Ver. 3. [*Is it good unto thee that thou shouldest oppress?* etc.] This God does not approve of in others; he dehorts men from it; he threatens to punish those that do so, and to be a swift witness against them; he promises to arise to the help of the oppressed, and to be a refuge for them, and therefore will never do the same himself; it can never be pleasant to him, nor right and just in his sight, nor is it of any advantage to him. Job here suggests that his afflictions were an oppression to him; and, indeed, no affliction is joyous, but grievous, and sometimes the hand of God presses hard and sore, but then there is no injury nor any injustice done, as the word^{f425} here used signifies; and he intimates also, as if God took some seeming delight and pleasure in thus oppressing him, and therefore expostulates with him about it, as if such conduct was not fit and becoming him, not agreeable to his perfections, and could afford neither pleasure nor profit. This, and what follows in this verse, are expostulations too bold and daring, and in which Job uses too much freedom with the Almighty, and in which he is not so modest as in (~~1800~~-Job 10:2):

that thou shouldest despise the work of thine hands? which he tacitly insinuates he did. Job means himself, who, as to his body, and the several members of it, were the work of God's hands, curiously and wonderfully made by him, as is afterwards expressed; and as to his soul, and the powers and faculties of it, they were his make, who is the Father of spirits; and moreover, as a new man, he was made by him, was the workmanship of God, and a curious piece indeed, created after his image in righteousness and true holiness; and he was in every sense the work of his hands, or "the labour of his hands"^{f426}; wrought with great care and labour, even with the "palms of his hands", as is the word^{f427} used; and could Job think that God "despised" such a work? he who, upon a survey of his works, said they were all very good; who forsakes not the work of his hands, nor despises the day of small things, could never do this; nor are afflictions to be interpreted in such a manner, as if God was indifferent unto, slighted and thought meanly of, what he himself has wrought; since these are so far from having such a meaning, that they flow from that great respect he has for his own work, and are for the good of it:

and shine upon the counsel of the wicked? either the counsel of the wicked one, Satan, who moved God to afflict him in the manner he had, or of the Sabeans and Chaldeans, who thrived and prospered, notwithstanding the injury they had done him; or of his friends, who consulted to brand his character with hypocrisy; or, rather, of wicked men in general, on whose counsel God may be thought to "shine", when it succeeds, and God seems to smile upon them in his providence, and they are in prosperous circumstances, and have what heart can wish, when good men are greatly afflicted; which sometimes has been a temptation, and greatly distressing, to the latter; (see ^{<971E>}Psalm 73:2-14 ^{<241E>}Jeremiah 12:1,2); but this is not always the case; the counsel of the froward is sometimes carried headlong, the counsel of the wise counsellors of Pharaoh is made brutish, and that of Ahithophel was defeated by him; and whenever he seems to countenance it, it is to answer some ends of his glory.

Ver. 4. *Hast thou eyes of flesh?* etc.] God has eyes, but not fleshly ones; he has eyes of love, grace, and mercy, which are always upon his people for good, and are never withdrawn from them; and he has eyes of displeasure and wrath on sinful men, to destroy them; these are not made of flesh, or like the eyes of flesh and blood, or of men; fleshy eyes cannot see at any great distance, and only in one place at a time, and only one object after another; they cannot see in the dark, and what they are, and only outward

objects; and in these they are sometimes deceived, and at length fail: but the eyes of God see all things, at the greatest distance; he looks down from heaven, and beholds all the children of men on earth, and all their actions; his eyes are in every place, beholding the evil and the good; he can see in the dark as well as in the light, the darkness and the light are both alike to him; he beholds not only outward actions and visible objects, but the hearts of men, and all that is in them; nor is he ever deceived, nor will his sight ever fail: though Job, perhaps, may mean carnal eyes; that is, evil ones, as especially envious ones are: “is thine eye evil?” (^{<4015>}Matthew 20:15); that is, envious; and it is as if Job should say, dost thou envy me my former prosperity and peace, that thou searchest so narrowly into my conduct to find iniquity in me, and take advantage against me?

or seest thou as man seeth? look with hatred and envy, as one man does upon another: so seemed the dispensations of God towards Job, as if he did, as he suggests.

Ver. 5. [*Are thy days as the days of man?* etc.] No, they are not: not so few; the days of the years of man’s life in common are threescore years and ten, (^{<4900>}Psalm 90:10); but a thousand years with the Lord are but as one day, (^{<4018>}2 Peter 3:8); his days are days not of time, but of eternity: nor so mutable, or he so mutable in them; man is of one mind today, and of another tomorrow; but the Lord is in one mind one day as another; he is the Lord that changes not, (^{<4016>}Malachi 3:6); immutable in his nature, purposes, promises, and affections: but Job suggests as if his dispensations towards him showed the contrary; one day smiling upon him, and heaping his favours on him, and the next frowning on him, and stripping him of all: but this was a wrong way of judging; for, though God may change the dispensations of his providence towards men, and particularly his own people, his nature changes not, nor does he change his will, his purposes, and designs, nor his love and affection:

[are thy years as man’s days? as few as they, or fail like them? no, he is the same, and his years fail not, and has the same good will to his people in adverse as well as in prosperous dispensations of his providence. Some understand all this in such sense, in connection with what follows, as if Job had observed, that since God was omniscient, and knew and saw all persons and things, his eyes not being like men’s eyes, eyes of flesh; and since he was eternal, and wanted not for time, there was no need for him to take such methods as he did with him, through afflictive providences, to

find out his sin; since, if he was guilty, it was at once known to him; nor need he be in such haste to do it, since his time was not short, as it is with an envious and ill natured man, who is for losing no time to find out and take an advantage of him he bears an ill will unto.

Ver. 6. *That thou enquirest after mine iniquity, and searchest after my sin?*] Narrowly examined every action of his life, to find something amiss in them; and took notice of every weakness and infirmity, and aggravated it, to make it appear as sinful as it could be, and watched every halting and failing, that he might have something against him as a reason why he afflicted him; dealing with him as if there was no Messiah, no Mediator, Redeemer, and Saviour, provided, appointed, and promised; and as if there was no forgiveness of sin, through him, for him: sin pardoned for his sake is covered, that when it is sought for it shall not be found; so that when it is not pardoned, or not thought to be so, it lies open, and upon inquiry to be found, charged, and punished for; (see ~~<8721>~~ Job 7:21); this search and inquiry seems to have been made by afflictions; at least Job imagined that the design of God in them was to put him upon the rack, and bring him to a confession of sin, find in this way find an occasion against him: now such a method as this, Job thought, was unbecoming the greatness, majesty, and perfections of God; and was quite needless, since his eyes were not human nor shortsighted, that obliged him to pore and pry into things, but were omniscient, and could see at once whether there was any evil way in him or not; nor was he as men, short lived, which obliged him to make use of his time while he had it, to get an advantage of another; and besides, such a method of acting seemed to him very extraordinary, when he full well knew he was an innocent person, as follows.

Ver. 7. *Thou knowest that I am not wicked,* etc.] Or “in”, or “upon thy knowledge^{f428} [it is] that I am not wicked”; it is a thing well known, quite clear, and manifest, without making such a search and inquiry: not that he thought himself without sin, and could appeal to the omniscience of God for the truth of that; for he had confessed before that he was a sinner, and wicked, as to his nature and birth, and the many infirmities of life; (see ~~<8721>~~ Job 7:20 9:29); but that he was not that wicked person, and an hypocrite, as his friends took him to be, and as might be concluded from the sore afflictions that were upon him; he did not live in sin, nor indulge himself in a vicious course of life; sin had not the dominion over him, and he had not secretly cherished any reigning iniquity, and lived in the commission of it: and for the truth of this he could appeal to the searcher

of hearts; and yet he so closely pursued, and so strictly examined him, as if he suspected he was thus guilty:

and [there is] none that can deliver out of thine hand; that is, out of his afflicting hand, until he please to release him from it himself; for this is not to be understood of deliverance from the avenging hand of justice, from hell and wrath, and everlasting destruction; for there is one that can and does deliver his people from sin and Satan; from the world, the law, its curses and condemnation, and from wrath to come; and from the hands of justice, having made full satisfaction to it: but what Job observes that God knew was, that neither he himself, nor any angel, nor man, nor any creature, could take him out of his hand in which he was; and therefore suggests, not only that his condition was extremely bad, distressed, and miserable, but that there was no necessity for God to be so quick upon him, and so strict in his inquiry into him; nor of enclosing him about on all hands with afflictions, since, there was no danger of his escaping from him, or of others assisting him in and facilitating such an attempt: and this he full well knew; for so the words are connection with the preceding: “and thou knowest [that] there is none”, etc.^{f429}, as well as with what follows, as some think.

Ver. 8. *Thine hands have made me, and fashioned together round about,* etc.] This and what follow are an illustration of and an enlargement upon, the work of God’s hands, made mention of in (~~300B~~ Job 10:3); and suggest reasons why it should not be despised by him, as well as confirm what was just now said, that none could deliver him out of his hands; since his hands had made him, and therefore had such power over him as none else had: and the whole seems designed to move to pity and compassion of him; for not he himself, nor his parents, but God only had made him; he was his workmanship only, and a curious piece it was, which his hands of power and wisdom had nicely formed; for, though the Son and Spirit of God are not to be excluded from the formation of man, yet it seems a too great strain of the words to interpret “hands” of them, as some do; and much less are they to be understood literally of the hands of the Son of God appearing in an human form at the creation of man, since such an appearance is not certain; nor is Job speaking of the formation of the first man, but of himself: the first word^{f430}, rendered “made”, has the signification of labour, trouble, grief, and care; and is used of God after the manner of men, who, when things are done well by them, take a great deal of pains, and are very solicitous and careful in doing them; and from hence

is a word which is sometimes used for an idol, as Gersom observes, because much labour and skill are exercised to form it in the most curious and pleasing manner; many interpreters, as Aben Ezra observes, from the use of the word in the Arabic language, explain it of God's creating the body of man with nerves, by which it is bound, compacted, and strengthened^{f431}; and the latter word denotes the form and configuration of it, the beautiful order and proportion in which every part is set; and the whole is intended to observe the perfection of the human body, and the exquisite skill of the author of it; and what pity is it that it should be so marred and spoiled! and this is said to be made and fashioned "together", or all at once; the several parts of it being in the seed, in the embryo, all together, though gradually formed or brought into order; or rather this denotes the unity and compactness of the several members of the body, which are set in their proper place, and joined and fitted together, by joints and bands, and by that which every joint supplieth: and this is done "round about", on all sides, in every part; or, as Mr. Broughton renders it, "in every point"; the whole of it, and every member, even the most extreme and minute, are curiously formed and fashioned by the Lord; or rather, thine hands are together round about me; embracing, sustaining, and preserving him ever since he was made:

yet thou dost destroy me; this body, so extremely well wrought, by boils or ulcers; or "swallow me"^{f432}, as a lion, to which he compares him, (~~Job~~ Job 10:16); or any other ravenous and large creature, (see ~~Lamentations~~ Lamentations 2:2,5); some connect the words more agreeably to the accents, "yet thou dost destroy me together round about"^{f433}; or on every side, as in (~~Job~~ Job 19:10); having smitten him with boils from the crown of the head to the sole of the feet, and stripped him of his substance and his family all at once; and so it denotes utter destruction: some read the words interrogatively, "and wilt thou destroy or swallow me?"^{f434} after thou hast taken so much pains, and been at such labour and trouble, speaking after the manner of men, to make such a curious piece of work, and yet with one stroke destroy it and dash it in pieces, or swallow it up as a morsel at once.

Ver. 9. *Remember, I beseech thee, that thou hast made me as the clay*, etc.] Not of the clay, though man was made originally of the dust of the earth, and the bodies of men are houses of clay, earthen vessels, and earthly tabernacles, but "as the clay"; either as the clay is wrought in the hand of the potter, and worked into what form, and made into what vessel he pleases, so are men in the hand of God, made by him in what form, and for

what use and end he thinks fit; or rather this denotes not the likeness of the operation, but the likeness of the matter of the human body to clay: not for the impurity of it; for though man is in a state and condition comparable to the mire and clay, this he has brought himself into by sin, and not the Lord; he made man upright, but man has made himself sinful and polluted; but for the brittleness of it; as a vessel made of clay is brittle and easily broke to pieces, and cannot bear much weight, or any heavy stroke; so the body of man is weak and frail, and feeble; its strength is not the strength of stones, and its flesh brass, but clay: and this Job humbly entreats the Lord would “remember”, and that “now”^{f435}; immediately; and deal mildly and mercifully with him, since he was not able to bear the weight of his hand, which would soon, crush him and break him to pieces; not that God forgets this, for he remembers man’s frame and composition, that he is but dust; that he is flesh, and a wind or vapour that passes away: but he may seem to do so, when he sorely afflicts, and his hand lies heavy, and he does not remove it, but continues it, and rather increases the affliction; and therefore, as the Lord allows his people to put him in remembrance, Job here desires that he would show himself, in his providential dealings with him, that he was mindful of his natural frailty and infirmity; (see ^{<18712>}Job 7:12) (^{<19818>}Psalm 78:3 89:47 103:14);

and wilt thou bring me into dust again? to the dust of death; to the original of which he was made; and that so soon, and at once; or, “and unto dust will return me?” as Mr. Broughton and others^{f436}, according to the original sentence, “dust thou art, and unto dust shalt thou return”, (^{<10818>}Genesis 3:19); and which Job expected, and will be the case of all men, (^{<21117>}Ecclesiastes 12:7); and therefore he thought that this might suffice, that it was enough that he should die in a little while through the course of nature, and therefore desires he might have some respite and ease while he did live; he could not see there was any occasion to press him so hard, and follow him so close with afflictions one after another, or be so rough with him and quick upon him; since in a short time his brittle clay would break of itself, and he should drop into the dust and lie decaying there, as it was of old decreed he should.

Ver. 10. *Hast thou not poured me out as milk*, etc.] Expressing, in modest terms, his conception from the seed of his parents, comparable to milk, from being a liquid, and for its colour:

and curdled me like cheese? that of the female being mixed with, and heated by the male, is hardened like the curd of which a cheese is made, and begins to receive a form as that, and becomes an embryo: and naturalists ^{f437} make use of the same expressions when speaking of these things; and in this way most interpreters carry the sense of the words; but Schultens observes that milk is an emblem of purity and holiness, (see ~~2507~~ Lamentations 4:7); and so this may respect the original pure formation of man, who came out of his Maker's hands a pure, holy and upright creature, made after his image and in his likeness, created in righteousness and holiness, and so, like milk, pure and white; or rather the regeneration and sanctification of Job personally, and which might be very early, as in Jeremiah, John the Baptist, and others; or however, he was filled and adorned with the gifts and graces of the spirit of God, was washed and cleansed, and sanctified and justified; and had his conversation in the world in all simplicity and godly sincerity, being preserved from gross enormities in life; was a man that feared God and eschewed evil, and had not only the form of godliness, but the power of it; and was established and confirmed in and by the grace of God, and was strong in the exercise of it; and from hence he argues with God, should such a vessel of grace, whom he had made so pure and holy, and had so consolidated and strengthened in a spiritual and religious way, be crushed and destroyed at once?

Ver. 11. *Thou hast clothed me with skin and flesh,* etc.] The bones with flesh, which is the under garment, and the flesh with skin, which is the upper; which is artificially composed of intricate little arteries, veins, nerves, and glands, through which the blood continually circulates, and through innumerable pores, and transpires, of which pores 125,000 may be covered with a small grain of sand ^{f438}, amazing! Timaeus Locrus ^{f439} calls them invisible little mouths; (see ~~2506~~ Ezekiel 37:6); the order of generation seems to be observed; after the semen is hardened and consolidated, the inward parts are formed, and then the outward parts, the flesh and skin, to protect and defend them; and so are compared to clothes which are outside a man, and put about him; Porphyry ^{f440} calls the body the clothing of the soul; (see ~~2505~~ 2 Corinthians 5:4); the spiritual clothing of Job was the righteousness of his living Redeemer, who was to partake of the same flesh and blood with him, and stand on the earth in the fulness of time, and work out and bring in a righteousness for him, consisting of his obedience in life in the days of his flesh, and of his sufferings and death, or blood, by which

he and every believer are justified before God; and with which being clothed, shall not be found naked:

and hast fenced me with bones and sinews; the bones are said by philosophers^{f441} to be the fences of the marrow, and the flesh the covering of them; the bones are the strength and stability of the human body; the sinews or nerves bind and hold the several parts of it together, and are of great use for its strength and motion: the bones, some of them are as pillars to support it, as those of the legs and thighs; and others are of use to act for it, offensively and defensively, as those of the hands and arms; and others are a cover and fence of the inward parts, as the ribs: Gussetius^{f442} seems inclined, could he have found an instance of the word being used for making a tent, which it has the signification of, to have rendered the words,

“with bones and sinews, thou hast given me the form of a tabernacle; or, thou hast made me to be a tent;”

so the human body is called a tabernacle, (~~4701B~~ 2 Corinthians 5:1 ~~6001B~~ 2 Peter 1:13,14); the skin and flesh being like veils or curtains, which cover; the bones are in the room of stakes, and the nerves instead of cords, the breast and belly a cavity: in a spiritual sense, a believer's strength lies in the grace of Christ, in the Lord, and in the power of his might; his defence is the whole armour of God provided for him, particularly the helmet of salvation, the shield of faith, and the breastplate of righteousness, with which he is fenced and protected from every spiritual enemy; and will God suffer such an one to be destroyed, whom he hath taken such care of, both in a natural and spiritual manner?

Ver. 12. *Thou hast granted me life and favour*, etc.] Or “lives”^{f443}; natural life; both in the womb, where and when he was quickened, and at his birth, when he was brought into the world, and began to live in it; the rational soul may be intended, by which he lived; which, when created and infused into man, and united to his body, he becomes a living man; it is the presence of that which causes life, and the absence or removal of that which causes death; and this is a “grant” or gift from God, who gives to all his creatures life and breath, and all things; (see ~~1830A~~ Job 33:4 ~~4175~~ Acts 17:25); and is a “favour” also; a mercy, the chief of mercies; it is more than meat; yea, all a man has he will give for his life: besides this, Job had a spiritual life, a principle of it implanted in him; God had quickened him when dead in trespasses and sins; the spirit of life from Christ had entered into him, and he was become a living spiritual man: this likewise was a

“grant” from God, a free grace gift of his; it is he that gives the living water, and gives it freely, or it would not be grace; for it is a “favour” which flows from the free grace and good will of God; it is owing to the great love wherewith he loves men that he quickens them; his time is a time of love, and so of life; and eternal life is the consequent of this, and is inseparably connected with it; and Job had an interest in it, a right unto it, and a meetness for it; he had knowledge of it, faith in it, and hope of enjoying it, and knew that after death he should live this life; (see ~~1892~~ Job 19:26,27); and this is a gift of God through Christ, owing to his good pleasure, the fruit of his favour and loving kindness: though by “favour” may be meant something distinct from life; either the care of him in the womb, and the taking of him out from thence, which are sometimes observed as singular mercies and favours; (see ~~1829~~ Psalm 22:9 71:6); or the beauty and comeliness of his body, such as was on Moses, David, and others; (see ~~1810~~ Proverbs 31:30); or rather it intends in general all the temporal blessings of life, food and raiment, every thing necessary for the comfort and support of life; and which are all mercies and favours, and what men are undeserving of; and especially spiritual blessings, or the blessings of grace; and the word here used is often used for grace and mercy, and may signify the several graces of the Spirit bestowed in regeneration, as faith, hope, love, etc. which are all the gifts of God, and the effects of his favour and good will; as also the blessings of, justifying, pardoning, and adopting grace; all which Job was favoured with, as well as with supplies of grace from time to time, and the fresh discoveries of the favour and loving kindness of God to him, which is better than life:

and thy visitation hath preserved my spirit; kept him alive, in a natural sense, while in the womb, as Jarchi, where he was in a wonderful manner nourished; and when he came out from thence, exposed to many difficulties and dangers, and during his helpless and infant state, and amidst a variety of troubles throughout the whole of his life hitherto; and which was owing to God’s visitation of him in a way of mercy every morning; and which was no other than his providence or daily care of him, and concern for him; and so Mr. Broughton renders it “thy providence”, ^{f444}, and so some others: likewise he preserved his soul or spirit in a spiritual sense, in Christ Jesus, in whose bands he put him; he hid his life in him, and bound it up in the bundle of life with him; he kept him by his power as in a garrison, and preserved him safe to his kingdom and glory; and this is to be ascribed to his visitation of him in a way of grace, through the redemption of Christ,

and the effectual calling of the blessed Spirit, and the constant supplies of grace vouchsafed from time to time: the Targum is, “thy remembrance”: for it is owing to God’s remembrance of his people that he visits them, either in providence or grace; and when he visits them with his providence, or with his gracious presence and protection, it is plain he remembers them: now since God had favoured him with such blessings of nature, providence, and grace, he reasons with him about his present circumstances; that, after all this, surely he would not destroy him and cut him off; at least he knew not how well to reconcile past favours with such hard and severe usage as he thought he met with from him.

Ver. 13. *And these [things] thou hast hid in thine heart*, etc.] Meaning, either the mercies and favours he had indulged him with; these he seemed to conceal and suppress the memory of, as if they had never been, by a different conduct and behaviour; or rather, these he had laid up in his mind and memory, and had full knowledge and remembrance of; though he dealt with him in the manner he did, he could not forget his former favours to him, which, when compared with his present dealings, were very unlike: or, it may be best to understand these things of his afflictions and troubles, which, notwithstanding his being the work of his hand so curiously formed, and notwithstanding all his temporal and spiritual mercies, he had in his heart purposed, and decreed in his mind, and laid up in his treasures, in order to be brought forth in due time, and to exercise him with; these were the things he had appointed for him, and many such things were with him, as it follows:

I know that this [is] with thee; either that he was not ignorant and forgetful of what he had done in a kind way; or rather, that he had this in his mind, and it was an eternal purpose of his to afflict him in the manner he had done: some connect these words with (^{<3104>}Job 10:14), as if the sense was, these are what thou hast hid in thine heart, and this is what I know is with thee, “if I sin”, etc. ^{f445}.

Ver. 14. *If I sin, then thou markest me*, etc.] Or “observest me” ^{f446}; that is, he took notice of his sins, strictly inquired into them and all the circumstances of them, watched the motions and progress of them, and carefully laid them up, in order to bring them out against him another day, and afflict or punish him for them; or he set a watch about him, “kept [him] in” ^{f447}, and enclosed him on every side with affliction, as if he was in a watch or prison, as Gersom; or, “wilt thou keep me” ^{f448}? that is, in such

close confinement: Gussetius ^{f449} renders it, “if I have offered a sacrifice for sin”, as the word is sometimes used; signifying, that though he should, as no doubt he did, offer sacrifice for himself, as it is certain he did for his children, yet even that was not regarded by the Lord; he still marked and observed him and his sins, and would not forgive him, or absolve him from his sins, as follows; (see ^{<38712>} Job 7:12);

and thou wilt not acquit me from mine iniquity; clear him of it, and discharge him from it; pronounce him innocent, or pardon him; but, on the contrary, hold him guilty, and deal with him as such in a rigorous way; or wilt not “cleanse” or purify me, as the Targum and others ^{f450}, but let me continue, or treat me as an impure person, not fit for communion or converse.

Ver. 15. *If I be wicked, woe is me*, etc.] In this world, and to all eternity; afflictions will abide me here, and everlasting wrath hereafter: these are the woes that belong to a wicked man; that is, a profane and abandoned sinner, that lives in sin, and gives up himself to all manner of wickedness; the Targum is,

“destruction to me from the great judgment;”

utter ruin is my portion, as it is of all wicked and unrighteous persons, (^{<23811>} Isaiah 3:11);

and [if] I be righteous, [yet] will I not lift up my head; live a holy life and conversation, be righteous in the sight of men, and behave so as not to know anything by himself, nor to be conscious of living in any known sin; yet he could not take any comfort from it, or have any pleasure in it, or speak peace to himself on account of it, or glory in it and make his boast of it; or lift up his head before God with boldness and confidence, who is so pure and holy, and his eyes so quick in discerning the sins of men: a good man derives his peace and comfort, not from his own righteousness, but from the righteousness of Christ, and puts his confidence in that only; he blushes, and is ashamed of his own; and cannot, nay, “dare not lift up his head”, as Mr. Broughton, the Tigurine version, and others render it, through shame, being sensible that nothing of his own can stand before an holy God, or give him joy, peace, and pleasure there; the Targum adds, “before the ungodly”; but this a man may do before men, when he cannot before God:

[I am] full of confusion; being in such a dilemma; let him be what he would, he was sure to have affliction, sorrow, and distress, so that he knew not what to say or do; or “reproach”^{f451}, which he was loaded with by his friends, and was occasioned by his afflictions, they judging from thence that he was a wicked man, and justly punished for his sins; the word used signifies a burning heat, such as a man feels in his breast, and which flushes in his face, when he is filled with anger or with shame:

therefore see thou mine affliction; not with his eye of omniscience, that he knew he did, but with an eye of pity and compassion, and deliver him from it; or, “I am full with seeing mine affliction”, as Jarchi; or, “[I am one] that sees affliction”^{f452}; that has an experience of it; sees it all around me, and nothing else, (~~2801~~Lamentations 3:1); am a “spectator”^{f453} of it, as some render it; but not a mere spectator, but one that has a sensible feeling of it: some take this and the former clause both to be an address to God, and render them, “be satisfied with confusion, and behold my affliction”, as Broughton and others^{f454}; let the present calamity and confusion I am in be sufficient; let no more be laid upon me; be content with what has been done, and pity me, and do not lay thine hand heavier upon me, and add to my afflictions, as he thought he did, by what follows.

Ver. 16. *For it increaseth*, etc.] That is, the affliction increaseth; which is a reason why pity should be shown him, seeing his troubles instead of abating were growing upon him; he had as much, or more, than he could well bear, and yet more was added to it; so that he was an object of compassion: or, “it lifteth itself up”^{f455}; these proud waves of affliction rise, swell, and lift themselves on high, and threaten to overwhelm and utterly destroy; some render it as a “wish, oh, that it increased”^{f456}; that it would come to its height, and quickly and at once put an end to this miserable life of mine: Job’s affliction was a lingering one, it proceeded slowly; he wished it would make more haste, and become stronger, and soon dispatch him; (see ~~2810~~Job 6:9);

thou huntest me as a fierce lion; as the ramping shakal, as Mr. Broughton; the lion rampant, that is hungry, fierce, and ravenous, that pursues its prey with great eagerness, and never leaves till it comes up to it, when it seizes and devours it at once; or it, the affliction, hunteth me, pursues me closely, and will not leave, but threatens destruction to me; or rather, thou, that is God, who is often in Scripture compared to a lion, particularly when afflicting, or about to afflict the sons of men; (see ~~2813~~Isaiah 38:13

^{<3814}Hosea 5:14 13:7,8); some ^{f457} interpret the words, as if Job was compared to a lion hunted by men, at which darts were cast, for which nets were prepared, and pits were dug: according to this sense Job was dealt with as if, in the time of his prosperity, he had been like a fierce and cruel lion, preying upon and oppressing others; now the Lord was taking methods with him, both to restrain him from hurting others, and to chastise him for what he had done to them: but it would be much better to consider this in a light more agreeable to Job's character as a good man, a righteous one, who is as bold as a lion, and fears nothing, (^{<2180>}Proverbs 28:1); and such an one was Job; and in his prosperity lifted up his head and walked boldly, and consequently not fearing the frowns of men, nor the malice of Satan; but now this lion was hunted by the Lord himself, and compassed with his net, (^{<1896>}Job 19:6); and to this sense is the version of Schultens, connecting the words with the preceding clause, "him therefore, who walked high as a lion, thou humblest"; he who before carried his head high, being afraid of none, is now hunted down, and lies low enough, prostrate and distressed:

and again thou showest thyself marvellous upon me; or, "thou returnest ^{f458} and showest", etc. after he had afflicted him in one way, he returned and afflicted him in another; and he not only repeated his afflictions, but devised new ways of afflicting him, uncommon ones, such as raised admiration in all beholders, as things rare and uncommon do: Job's afflictions were surprising ones; to be stripped at once of his substance, servants, children, and health; and it might be more wonderful to some, that God, so gracious and merciful as he is, should afflict in such a severe and rigorous manner; and especially that he should afflict so good a man, one so just and upright as Job was, in such a way: and it was even marvellous to Job himself, who was at a loss to account for it, not being conscious to himself of any gross enormity he had committed, or of a sinful course of life, or of anyone sin he had indulged to, wherefore God should come forth "against" ^{f459} him as an enemy, in so terrible a manner: so some render the particle.

Ver. 17. *Thou renewest thy witnesses against me*, etc.] Not the devils, as some, nor Job's friends, as others; but rather afflictions, which were daily renewed, and frequently repeated, new troubles coming continually one upon another; which were brought as fresh witnesses against him, which made the suit tiresome to him, the trial to last the longer, which he wished was at end, that the decisive sentence might be pronounced and executed,

and he be dispatched at once; but instead of that the affair was protracted by bringing in one witness after another, or one affliction upon the back of another, which were brought as witnesses “before him”^{f460}, as some render it; either to accuse him, and convince of sin, or as proofs of God’s indignation against him, as in the next clause; or they were witnesses against him with the profane world, and even with his friends, who from hence concluded he must have been, and was, a wicked man, that had so many and such great afflictions laid upon him, and these continued and repeated; of which they judged these were full and sufficient proofs and testimonies. Schultens renders it, “thy incursions”, and interprets it of instruments of hunting, as nets and the like, to which afflictions may be compared:

and increasest thine indignation upon me; the tokens of it, by increasing afflictions, and the sense of it in his mind; for from his afflictions, and the increase of them, he judged of the indignation of God upon him, or “against him”^{f461}, and the increase of it; as these were daily renewed, and were greater and greater, so was the sense he had of the wrath and displeasure of God against him; (see ~~<800>~~ Job 6:4);

changes and war [are] against me; or “with me”, or “upon me”^{f462}; by changes are meant the various afflictive providences which attended him, which were repeated, or succeeded one another in their turns; great changes he had undergone in his estate and substance, from the greatest man in the east now become the poorest; in his family, his servants and children being destroyed; in his body, being covered with boils; and in his mind, being filled with a sense of God’s displeasure, and under the hidings of his face: and “war” was against him on every side, not only the law in his members was warring against the law of his mind, his corruptions working powerfully under his afflictions; and he was conflicting with Satan, and his principalities and powers; but even his friends were at war with him, yea, God himself, in his opinion, counted and treated him as an enemy. Job was in a warfare state, and his afflictions came upon him like troops, and charged him one after another; or his afflictions were like an “army”^{f463} as the word may be rendered, many and numerous; and these were either repeated, or new ones succeeded others; different afflictions in their turns came upon him, and particularly an army of worms were continually running to and fro upon him; (see ~~<800>~~ Job 7:5); the word is rendered an “appointed time”, (~~<800>~~ Job 7:1); and so some take it here, and may signify that all the changes and vicissitudes in life he passed through,

the various afflictions that came upon him, were at the set and appointed time, as well as there was an appointed time for him on earth, until his last change came.

Ver. 18. *Wherefore then hast thou brought me forth out of the womb?* etc.] Into this world; this act is rightly ascribed by Job to the Lord, as it is by David, (^{<127D>}Psalm 22:9 71:6); which kind act of God Job complains of, and wishes it had never been, seeing his life was now so miserable and uncomfortable; here he returns to his former complaints, wishes, and expostulations, expressed with so much vehemence and passion in (^{<130B>}Job 10:3); and for which his friends blamed him, and endeavoured to convince him of his error in so doing; but it does not appear that their arguments carried any force in them with him, or had any effect upon him; he still continues in the same mind, and by repeating justifies what he had said; and thought he had sufficient reason to wish he had never been born, that he had died in the womb, since his afflictions were so very great and increasing, and since God pursued him as a fierce lion; and, according to his sense of things, his indignation against him appeared more and more, and his life was a continued succession of trouble and distress:

and that I had given up the ghost; that is, in the womb, and had never been brought out of it, at least alive; or it may be rendered not as a wish, but as an affirmation, “I should have given up the ghost”; or, “so or then I should have expired”^{f464}; if such care had not been taken of me, if God had not been so officious to me as to take me out of my mother’s womb at the proper time, I should have died in it, and that would have been my grave; and which would have been more eligible than to come into the world, and live such a miserable life as I now live:

and no eye had seen me! no eye would have seen him, had he not been taken out of the womb; or however if he had died directly, would not have seen him alive; and an abortive or stillborn child few see, or care to see; and had he been such an one, he had never been seen in the circumstances he now was; and by this he suggests, that he was now such a shocking sight as was not fit to be seen by men, and which would have been prevented had he died in the womb.

Ver. 19. *I should have been as though I had not been,* etc.] For though it cannot be said absolutely of such an one, an abortive or untimely birth, that it is a nonentity, or never existed; yet comparatively it is as if it never had a being; it being seen by none or very few, it having had no name, nor any

conversation among men; but at once buried, and buried in forgetfulness, as if no such one had ever been; (see ^{<210B>}Ecclesiastes 6:3-5). This Job wished for, for so some render it, “oh, that I had been as though I had never been” ^{f465}; and then he would have never been involved in such troubles he was, he would have been free from all his afflictions and distresses, and never have had any experience of the sorrows that now surrounded him:

I should have been carried from the womb to the grave; if he had not been brought out of it, the womb had been his grave, as in (^{<2107>}Jeremiah 20:17); or if he had died in it, and had been stillborn, he would quickly have been carried to his grave; he would have seen and known nothing of life and of the world, and the things in it; and particularly of the troubles that attend mortals here: his passage in it and through it would have been very short, or none at all, no longer than from the womb to the grave; and so should never have known what sorrow was, or such afflictions he now endured; such an one being in his esteem happier than he; (see ^{<210B>}Ecclesiastes 4:3).

Ver. 20. [*Are*] *not my days few*? etc.] They are so, the days of every man are but few; (see ^{<1840>}Job 14:1 ^{<1900>}Psalms 90:10); the remainder of Job’s days were but few; considering the course of nature, and especially the sore afflictions he had on him, it could not be thought his days on earth were many; in all likelihood, according to human probability, he had but a few days to live: or “are not my days a small little thing” ^{f466}? it is as an hand’s breadth, as nothing before God, (^{<1915>}Psalms 39:5);

cease [then]; that is, from afflicting him; since he had so short a time to live, he requests there might be some intermission of his trouble; that he might have some intervals of comfort and refreshment, that not all his days, which were so few, should be spent in grief and sorrow: some connect this with the preceding clause, and which is most agreeable to the accents, “shall not the fewness of my days cease” ^{f467}? I have but a few days, and these few days will soon cease; therefore give me some respite from my afflictions; and so the Targum,

“are not my days swift and ceasing?”

[and] let me alone; do not follow me with afflictions, or disturb and distress me with them; but take off thine hand, that I may have some rest and ease; (see ^{<1870>}Job 7:10); or “put from me”; thine anger, as Kimchi, or thine army, as Junius and Tremellius; or thy camp, as Cocceius; that is,

decamp from me, remove thy troops, the changes and war that are against me, by which I am besieged, surrounded, and straitened; let me be delivered from them:

that I may take comfort a little; that he might have some breathing time, some respite from his troubles, some refreshment to his spirit, some reviving to his fainting soul, some renewing of strength, before he departed this life; (see ^{<49913>}Psalm 39:13); so Aben Ezra and Gersom render it: “that I may be strengthened”; or that his heart might gather strength.

Ver. 21. *Before I go [whence] I shall not return*, etc.] Before he went out of the world, the way of all flesh, to the grave, his long home, from whence there is no return to this world, and to the business and affairs of it; to a man’s house, his family and his friends, to converse with them as before, there will be no return until the resurrection, which Job does not here deny, as some have thought; it was a doctrine he well understood, and strongly asserts in (^{<49927>}Job 19:26,27); but this must be understood in the same sense as in (^{<49910>}Job 7:9,10);

[even] to the land of darkness, and the shadow of death; which describes not the state of the damned, as some Popish interpreters, carry it; for Job had no thought nor fear of such a state; but the grave, which is called “a land”, or country, it being large and spacious, and full of inhabitants; a land of “darkness”, a very dark one, where the body separated from the soul is deprived of all light; where the sun, moon, and stars, are never seen; nor is there the least crevice that light can enter in at, or be seen by those that dwell in those shades, which are “the shadow of death” itself; deadly shades, thick and gross ones, the darkest shades, where death itself is, or dead men are, destitute of light and life; where no pleasure, comfort, and conversation, can be had; and therefore a land in itself most undesirable.

Ver. 22. *A land of darkness, as darkness [itself]*, etc.] Not merely like it, but truly so; as gross thick darkness, like that of Egypt, that might be felt; even blackness of darkness, which is as dark as it possibly can be; not only dark, but darkness, extremely dark:

[and] of the shadow of death; which is repeated for the illustration and confirmation of it, as having in it all kind of darkness, and that to the greatest degree:

without any order, or “orders” ^{f468}; or vicissitudes and successions of day and night, summer and winter, heat and cold, wet and dry; or revolutions

of sun, moon, and stars, or of the constellations, as Aben Ezra; and whither persons go without any order, either of age, sex, or station; sometimes a young man, sometimes an old man, and the one before the other; sometimes a man, sometimes a woman; sometimes a king, prince, and nobleman, and sometimes a peasant; sometimes a rich man, and sometimes a poor man; no order is observed, but as death seizes them they are brought and laid in the grave, and there is no order there; the bones and dust of one and the other in a short time are mixed together, and, there is no knowing to whom they belong, only by the omniscient God:

and [where] the light [is] as darkness; were there anything in the grave that could with any propriety be called light, even that is nothing but darkness; darkness and light are the same thing there: or when “it shineth it is darkness”^{f469}; that is, when the sun shines brightest here, as at noon day, it is entire darkness in the grave; no light is discerned there, the rays of the sun cannot penetrate there; and could they, there is no visive faculty in the dead to receive them; all darkness is in those secret places.

CHAPTER 11

INTRODUCTION TO JOB 11

In this chapter Zophar the Naamathite, Job's third friend, attacks him, and the with great acrimony and severity, and with much indecency; he charges him not only with loquacity, and vain babbling, but with lying, and with scoffing at God, and good men, (<B101>Job 11:1-3); which he attempts to support by some things Job had said, misrepresented by him, (<B104>Job 11:4); and wishes that God would take him in hand, and convince him of the wisdom of the divine proceedings with him, and of his lenity and mercy to him, (<B105>Job 11:5,6); and then discourses of the unsearchableness of God in his counsels, and conduct; of his sovereignty, and of his power, and of the vanity and folly of men, (<B107>Job 11:7-19); and as his friends before him, having insinuated that Job was guilty of some heinous sin, or sins, and especially of hypocrisy, advises him to repentance and reformation, and then it would be well with him; and he should enjoy much comfort, peace, and safety, even to old age, (<B113>Job 11:13-19); and concludes it should go ill with the wicked man and the hypocrite, such as he suggests Job was, (<B120>Job 11:20).

Ver. 1. *Then answered Zophar the Naamathite*, etc.] The third of Job's friends, that came to visit him, (see Gill on "<B11>Job 2:11"); and who perhaps might be the youngest, since his turn was to speak last; and he appears to have less modesty and prudence, and more fire and heat in him; than his other friends; though he might be the more irritated by observing, that their arguments were baffled by Job, and had no manner of effect on him, to cause him to recede from his first sentiments and conduct:

and said; as follows.

Ver. 2. *Should not the multitude of words be answered?* etc.] Zophar insinuates, that Job was a mere babbler, a talkative man, that had words, but no matter; said a great deal, but there was nothing in what he said; that his words were but wind, yea, in effect that he was a fool, who is commonly full of words, and is known by the multitude of them; and whereas he might think to bear down all before him in this way, and to

discourage persons from giving him an answer; this Zophar suggests should not be the case, nor would he be deterred hereby from giving one, which he now undertook: some supply it, as Bar Tzemach, “should not a man of a multitude of words”^{f470}, etc. a verbose man, a dealer in many words, and nothing else, should not he be “answered?” if he uses nothing but words, and there is no argument in them, they seem not to deserve an answer, unless it be to show the emptiness of them, expose a man’s folly, and pull down his pride and vanity:

and should a man full of talk be justified? or “a man of lips”^{f471}, an eloquent man, or one that affects to be so; a man of a fine speech, who artfully colours things, and makes a show of wisdom and truth, when there are neither in what he says; is such a man to be justified? he would seem to be in his own eyes at least, if not in the eyes of others, if not answered; he would be thought to have carried his point, to have had the better of the argument, and to have got the victory by dint of words and power of oratory; for this is not to be understood of justification before God; for as no man is heard and accepted by him for his “much speaking”, as was the opinion of the Heathens, so neither are any justified on account of their many words, any more than their many works; since, in a multitude of words there are often not only much folly and weakness, but vanities and sins, (~~2009~~ Proverbs 10:19 ~~2087~~ Ecclesiastes 5:7); there is indeed a sense in which a man is justified by his words, (~~4025~~ Matthew 12:37); when he confesses Christ, and professes to be justified by his righteousness, and believes in that, and pleads it as his justifying righteousness; he is justified by that righteousness; which is contained in the confession and profession of his faith; but this is not here meant.

Ver. 3. *Should thy lies make men hold their peace?* etc.] By which he means, either lies in common, untruths wilfully told, which are sins of a scandalous nature, which good men will not dare to commit knowingly; and to give a man, especially such a man, the lie, is very indecent; and to charge a man falsely with it is very injurious: or else doctrinal ones, errors in judgment, falsehoods concerning God and things divine; which not only are not of the truth, for no lie is of the truth, but are against it; and indeed where the case is notorious in either sense, men should not be silent, or be as men deaf and dumb, as the word^{f472} signifies, as if they did not hear the lies told them, or were unconcerned about them, or connived at them: David would not suffer a liar to be near him, nor dwell in his house, (~~3910~~ Psalm 101:7); a common liar ought to be reprov'd and rejected; and

doctrinal liars and lies should be opposed and resisted; truth should be contended for, and nothing be done against it, but everything for it: it is criminal to be silent at either sort of lies; nor should the bold and blustering manner in which they are told frighten men from a detection of them, which perhaps is what may be hinted at here ^{f473}; some render the words ^{f474}, “should thine iniquity frighten men?” they are not so strong and nervous as to appear unanswerable, and deter men from undertaking a reply unto them:

and, when thou mockest, shall no man make thee ashamed? here Job is represented as a mocker of God, which is inferred from (~~1808~~-Job 10:3); and at his friends, and the arguments they used, and the advice they gave, which is concluded from his words in (~~1805~~-Job 6:25,26); and as one hardened, who was not, and could not be made ashamed of what he had said against either, by anything that had been offered for his reproof and conviction: to make a mock of God, or a jest of divine things, or scoff at good men, is very bad; indeed it is the character of the worst of men; and such should be made ashamed, if possible, by exposing their sin and folly; and if not here, they will be covered with shame hereafter, when they shall appear before God, the Judge of all, who will not be mocked, and shall see the saints at the right hand of Christ, whom they have jeered and scoffed at: but this was not Job’s true character; he was no mocker of God nor of good men; in this he was wronged and injured, and had nothing of this sort to be made ashamed of.

Ver. 4. *For thou hast said*, etc.] What follows is produced to support the charge, especially of lying, which seems to be founded on what he had said in (~~1810~~-Job 6:10,30);

my doctrine [is] pure; free from error, unadulterated, unmixed, not blended with Heathenish principles and human doctrines; but tending to purity of heart and life, as every word of God, and doctrine that comes from him, is pure, yea, very pure, like silver purified seven times; and such was Job’s doctrine which he “received” from God, “took” ^{f475} up and professed, taught and delivered to others, so far as was agreeable to the will of God, and the revelation he had then made: and it appears that Job had very clear and sublime notions of God, of his being and perfections, of his works of nature, providence, and grace; of Christ his living Redeemer, of redemption and justification by him, and of the resurrection of the dead; and had purer and better notions of divine things than his friends had, and

spoke better things of God than they did, God himself being witness, (^{<1817>}Job 42:7,8); some interpret this of the purity of his life and conversation: he is further charged with saying:

and I am clean in thine eyes: speaking to God, as Jarchi observes; and indeed so he was, and every believer is, in an evangelic sense; as to the new man, which is created in righteousness and true holiness, is without sin, and cannot commit it; and as washed from all sin in the blood of Christ, and as clothed with his righteousness, in which the saints are faultless before the throne, and are unblamable and irreprovable in the sight of God: but Zophar's meaning is, that Job had asserted that he was entirely free from sin in himself, was wholly without it, and did not commit any; and had appealed to God, as knowing it to be true; and which he seems to have grounded on what he had said, (^{<1817>}Job 10:7); through a mistake of his sense; which was not that he was free from sin entirely, but from any gross notorious sin, or from a wicked course of living, and particularly from the sin of hypocrisy, his friends suggested he was guilty of; otherwise he confesses himself a sinner, and prays for the pardon of his sins, and disclaims perfection in himself; (see ^{<1817>}Job 7:20,21 9:20,30,31); and indeed there is no creature in itself clean in the sight of God, either angels or men; every man is naturally unclean; no good man is without sin, without the being, indwelling, and commission of it; nor will any truly gracious man say he is; he knows otherwise, and acknowledges it; he that says he is must be an ignorant man, or a vain and pharisaical man; yea, must not say the truth: some have suspected the first part of the words to be Job's, "and I am clean": and the other Zophar's explaining them; that is, "in thine eyes"^{f476}; in his own apprehension, as if he had a high and conceited opinion of himself.

Ver. 5. *But O that God would speak*, etc.] To Job, and stop his mouth, so full of words; convict him of his lies, reprove him for his mocks and scoffs, and make him ashamed of them; refute his false doctrine and oppose it, and show him his folly and vanity in imagining it to be pure, and in conceit thinking himself to be free from sin, and even in the sight of God himself: Zophar seems by this wish to suggest, that what his friends had as yet spoke had had no effect upon Job, and signified nothing; and that he despaired of bringing him to any true sense of himself and his case, but that God only could do it; and therefore he entreats he would take him in hand, and speak unto him; as he had by his providences in afflicting him, so by his spirit in teaching and instructing him; and he adds:

and open his lips against thee; or rather, “with thee”, or “to thee”^{f477}; converse with thee; speak out his mind freely; disclose the secrets of his wisdom, as in (~~8106~~ Job 11:6), and that for thy good; fully convince thee of thy sins, mistakes, and follies: for, notwithstanding all the heat and warmth of Zophar’s spirit, yet, being a good man, as it cannot be thought he should wilfully and knowingly slander Job, and put a false gloss on his words, so neither could he desire any hurt or injury to be done him, or that God would deal with him as an enemy; only convince and reprove him for his sin, and justify himself and his own conduct, which he imagined Job had arraigned.

Ver. 6. *And that he would show thee the secrets of wisdom*, etc.] Either of sound doctrine, in opposition to his own doctrine he had such a vain opinion of; and then he would see, as he thought, that it was not so pure as he imagined it to be: the Gospel, and the doctrines of it, are the wisdom of God, the produce of it, and in which it is displayed; as in the doctrines of election to grace and glory, of redemption by Christ, of justification by his righteousness, and pardon by his blood; by which all the divine perfections are glorified, the justice and holiness of God, as well as his grace and mercy: and there are “secrets” or mysteries in this wisdom of God, (~~4106~~ 1 Corinthians 2:6,7 ~~4031~~ Matthew 13:11); of mysterious doctrines, which, though revealed, yet the “modus”, or manner of them, is not to be searched out and understood; such is the trinity of Persons in the Godhead, the union of the two natures in Christ, the saint’s union to God and communion with him, the resurrection of the dead, etc. and these and such like them are only shown by the Lord; men cannot come at them of themselves, by their own natural reason and understanding; it is God that reveals them, in his word, and by his spirit, and gives his people an increasing knowledge of them, (~~4109~~ 1 Corinthians 2:9,10 ~~4254~~ Psalm 25:14 119:18); or it may be rather the secrets of the wisdom of Divine Providence, in the government of the world, and the ordering of all things in it according to the counsel of God, may be here meant; there is a great display of the wisdom of God in Providence, and there are secrets in it undiscoverable by creatures; his ways are past finding out, they are in the deep waters, and his footsteps are not known, nor to be traced; though sometimes he makes his judgments manifest, and his mind in them; and what he does now, which men know not, he shows them hereafter; especially his own people, and particularly when in the sanctuary of the Lord, and in the way of their duty, when everything appears right and

beautiful they before were ready to complain of; (see ^{<513>}Romans 11:33); and then it is seen:

that [they are] double to that which is! or to “wisdom” ^{f478}; as the word is rendered in (^{<307>}Proverbs 2:7); that is, to human wisdom; and then the sense is, that the secrets of divine wisdom displayed, whether in the doctrines of grace or in the methods of Providence, being shown and made manifest, would appear to be “double”; that is, vastly, yea, infinitely to exceed the wisdom of men; and that these, which men are apt to arraign as weak and wrong, are the effects of the highest wisdom, or they then appear so “to a man of wisdom” ^{f479}; so the supply may be made, as is in (^{<309>}Micah 6:9); or else the sense is, were Job let in to the secret wisdom of God more, and into the purity and holiness of his law, which some understand by “that which is”, or “wisdom”, and render it “according to the law” ^{f480} and see what that requires, and how much short he comes of it, and what and how many were his transgressions and violations of it; it then would be plain to him, that the punishment that God, in wisdom, and according to his righteous law, might inflict upon him, would be double; or, greatly, yea, infinitely exceed those afflictions he was now exercised with, and therefore he had no reason to complain; to which agrees what follows:

know therefore that God exacteth of thee [less] than thine iniquities [deserve]; or punishes, afflicts, or chastises, less than the deserts of sin; (see ^{<503>}Ezra 9:13); some render it, “God exacteth of thee [something] of thine iniquity”; so Junius and Tremellius; according to which version the sense is, that sins are debts, and these many; and that payment of part of the debt of punishment for them is only required, which is not truth; for, though there is a debt of punishment due to justice for sin, yet it is not part of it only that is required of the sinner, but the whole, if any; for indeed no part of it is exacted of God’s people, since the whole has been exacted of Christ, and he has answered and paid the whole debt, and blotted out the handwriting against them; wherefore the word used has rather the signification of forgetfulness, and may be rendered, either “God hath caused”, or “suffered thee to forget [part] of thine iniquity” ^{f481}; or thou couldest never say that thou wert clean in his eye, and free from sin; or, “God himself has forgot part of thine iniquity” ^{f482}; in that he has afflicted thee so mildly, and with so much lenity; or, “hath forgotten thee for thine iniquity” ^{f483}; forsook him, hid his face from him, laid his hand on him, and sorely chastised him, so that he seemed to be forgotten by him, or he to

forget to be gracious to him; all which were owing to his sins, these were the causes of it; or, “will condemn thee for thine iniquity”^{f484}.

Ver. 7. *Canst thou by searching find out God?* etc.] God is not to be found out by human search; that there is a God may be found out by inquiring into the book of nature, by considering the creatures that are made, who all proclaim some first cause or maker of them, who is God; but then it cannot be found out what God is, his nature, being, and perfections: an Heathen philosopher^{f485}, being asked by a certain king what God was, required a day to give in his answer; when that was up he desired a second, and still went on asking more; and being demanded the reason of his dilatoriness, replied, the more he had considered the question, the more obscure it was to him: the world by wisdom, or the wiser part of the Heathen world, knew not God; though they knew there was one, they knew not who and what he was; and therefore in some places altars were erected to the unknown God, (^{<4173>}Acts 17:23): and though some of the perfections of God may be investigated from the works of nature, such as the power, wisdom, and goodness of God, (^{<4119>}Romans 1:19,20); yet not all his perfections, such as his grace, mercy, etc. proclaimed and displayed in Christ; nor indeed his counsels, purposes, and decrees, which lie in his eternal mind, are the thoughts of his heart, the deep things of God, which none but the Spirit of God searches, knows, and reveals; and since Zophar’s request was, that God should show to Job “the secrets of wisdom”, these may be meant here, either evangelical wisdom, the wisdom of God in a mystery hid in his heart from everlasting, and the mysterious truths and doctrines or it, things which eye has not seen, nor ear heard, nor has it entered into the heart of man to conceive of; these are not to be found out by human search, but are by the revelation of God; or else the reasons of the proceedings of God in Providence, which are out of the reach of men, dark, intricate, mysterious, unsearchable, and past finding out:

canst thou find out the Almighty unto perfection? to the uttermost of his nature and perfections; all his attributes, the last of them, and the extremity thereof: that God is perfect and entire, wanting nothing, and is possessed of all perfections, may be found out, or otherwise he would not be God; but his essence and attributes, being infinite, can never be traced and comprehended by finite minds; there are some perfections of God we have no idea of, but are lost in confusion and amazement as soon as we think of them and reason about them, as his eternity and immensity particularly; for, when we have rolled over in our minds millions and millions of ages, we

are as far off from eternity as when we began; and when we have pervaded all worlds, and every space and place, we have got no further into immensity than at first; we are confounded when we think of a Being without beginning and without bounds, unoriginated, and unlimited; yea, even it is but a small part of the works of God in creation that is known by men, or of God in and by them; nay, by divine revelation, which gives the clearest and most enlarged view of him, whereby he has proclaimed his name, a God gracious and merciful, etc. yet it is only his back parts that are shown, not his face; it is only through a glass, darkly, we now see; indeed, in the other world, we shall see him face to face, and as he is, yet then never comprehend his essence: and, after all, it is only in Christ that God is to be found, to saving purposes; in him is the most glorious display of him; being the brightness of his glory, and the express image of his person; and not only all his perfections are in him, as a divine Person, but they are glorified by him as Mediator; every step in salvation is taken in Christ, and every blessing of grace comes through him; what of the divine Presence and communion with God is enjoyed is by him; and he will be the medium of the enjoyment of God, and of all the glory and happiness of the saints in the world to come.

Ver. 8. [*It is*] *as high as heaven; what canst thou do?* etc.] Or, “is higher than the heavens”^{f486}; either the wisdom of God and the secrets of it; the perfection of his wisdom, by which he has made the heavens; or evangelical wisdom, hid in his heart, and which the highest of creatures, the angels, come at the knowledge of only by revelation; and therefore, what can man do to find it out, unless God reveals it? or wisdom displayed in dark providences, which can never be accounted for until the judgments of God are made manifest: or else, “he [that is] God”, as the Vulgate Latin version, is “higher than the heavens”; the heaven is his throne on which he sits, and therefore he must be higher than that; the heavens, and heaven of heavens, cannot contain him; he fills up the infinite space beyond them; how is it possible therefore to find him out, to comprehend him?

deeper than hell; what canst thou know? meaning, neither the grave nor the place of the damned, for both which “Sheol” is sometimes used, but the centre or lowest part of the earth; there is a depth in God, in his essence, in his thoughts, in his wisdom, displayed in nature, providence, and grace, that is unfathomable; we can know nothing of it but what he is pleased to make known; (see ¹⁹¹¹⁵Psalm 92:5 ⁶¹¹³³Romans 11:33); the Targum of the verse is,

“in the height of heaven, what canst thou do? in the law, which is deeper than hell, what canst thou know?”

Ver. 9. *The measure thereof [is] longer than the earth, and broader than the sea.*] Length is generally ascribed to the earth, and width to the sea; the ends of the earth are used for a great distance, and the sea is called the great and wide sea; see ^{f487} (~~470~~) Psalm 72:1 104:25); but God and his perfections, particularly his wisdom and understanding, are infinite, (~~475~~) Psalm 147:5); and will admit of no dimensions; as his love, so his wisdom, has an height which cannot be reached, a depth that cannot be fathomed, and a length and breadth immeasurable; (see ~~488~~) Ephesians 3:18); from hence it appears that God is omniscient, omnipresent, and incomprehensible; and since he is to be found in Christ, and in him only, it is in vain for us to seek for him elsewhere: next the sovereignty of God is discoursed of.

Ver. 10. *If he cut off,* etc.] The horns, power, dominion, and authority of the wicked; or the spirits of princes, or kingdoms and states, whole nations, as he did the seven nations of Canaan; or families, as Job’s, his servants, and his children; or particular persons, by diseases, or by judgments, by famine, sword, and pestilence; there is none can hinder him; he will do what he pleases: or, as others render it, “if he changes” ^{f488}; if he makes revolutions in governments, changes in families, and in the estates of men, as in Job’s; or changes men’s countenances by death, and sends them out of time into eternity, there is no opposing him: or, “if he passes through” ^{f489}, as the word is sometimes used; (see ~~388~~) Isaiah 8:8); if he comes out of his place to punish the inhabitants of the earth, and goes through a kingdom and nation, making or suffering to be made devastations everywhere, as he went through the land of Egypt and smote all the firstborn in it, there is no stopping him: or, “if he passes on” ^{f490}, or “from” hence, or goes away; (see ~~408~~) 1 Samuel 11:3); or departs from a people or particular person, even his own people, and hides his face from them, and is long, at least as they think, before he returns; who can behold him, or find him out, or cause him to show himself? (see ~~421~~) Job 23:3,8,9 34:29); or, “if he subverts” ^{f491} and overturns things, or should reduce the world and all things in it to a chaos, as at the deluge, or as he overturned the cities of Sodom and Gomorrah, or should set on fire the whole course of nature, and burn up the whole world and all in it, and reduce it to ashes, as he will; there is none can stay his hand, and obstruct him in his designs and measures:

and shut up; should he do so; shut up in a civil sense, either in a prison, as Gersom, or in the hands of an enemy, by giving them unto them, to be enclosed and straitened by them, there is none can deliver; (^{<498>}Psalm 31:8 ^{<4523>}Deuteronomy 32:30); or to shut them up as he did Noah in the ark, by protecting them by his power and providence, and so appear to be on their side, and for them; who then can be against them? or what does it signify if any are, if the Lord shuts them up and keeps them close? or in a spiritual sense, if he concludes men in sin, and shuts them up in unbelief, and under the law; who but himself can set them free? or, if good men are shut up in their frames, and straitened in their souls, that they cannot come forth in the lively exercise of grace, and free discharge of duty; there is no opening for them till he pleases, (^{<4988>}Psalm 88:8 ^{<4824>}Job 12:14);

or gather together, then who can hinder him? either gathers them into one place, in a civil sense; or in a gracious manner, with great mercies and everlasting kindness to himself, to have communion with him; to his son, to partipate of the blessings of his grace, and to his church and people, to enjoy all spiritual privileges with them; or, gathers men at and by death; (see ^{<4834>}Job 34:14,15); and as he will gather them at the last day, even all nations, before him, the tares, and burn them and his wheat, and put them into his garner; and when he does any and every of these things, who can hinder him or turn him back from doing what he pleases: Job says much the same in (^{<4892>}Job 9:12); the Targum is,

“if he passes through and shuts up the heavens with clouds, and gathers armies, who can turn him back?”

Ver. 11. *For he knoweth vain men*, etc.] Or, “men of vanity” ^{f492}, as all men are; men of low degree are vanity, and men of high degree a lie, and they are both lighter than vanity, (^{<4969>}Psalm 62:9); and the Lord knows them, and knows them to be so; he knows all men, and all that is in them; he knows the vanity of their minds, and the vain thoughts that are in them; all their vain and idle words, and their vain lives and conversations; and therefore it is no wonder he does the above things at his pleasure:

he seeth wickedness also; the wickedness of their hearts and lives, their secret and open wickedness, their wicked thoughts, words, and actions; or, “men of wickedness”; even wicked men; they are all seen by him; nothing is or can be hid from him; he is God omniscient, the searcher of the hearts and trier of the reins of the children of men:

will he not then consider [it]? so as to punish or correct for it? he will: or, “he does not consider”^{f493}; he seems as if he did not; as if he took no notice of wicked men, and of their wickedness, because he does not immediately punish or correct for it; or, he has no need to take any time to consider thereof, he sees and knows at once what it is, and what men are: Gersom reads this clause in connection with the former; “he sees [the men] of wickedness”, and him who does “not consider” the ways of the Lord; or, the man does not consider that God sees him; so Ben Melech.

Ver. 12. *For vain man would be wise*, etc.] Or “hollow”^{f494}, empty man; empty of all that is good, though full of all unrighteousness; without God, the knowledge, love, and fear of him; without Christ, the knowledge of him, faith in him, and love to him; destitute of the Spirit, and of his grace, having no good thing in him: yet such a man “would be wise”; not desirous of true wisdom, but would be thought to be wise; he in conceit thinks himself that he is very wise, and he would fain have others think so of him; or is, or “may”, or “will be wise”^{f495}; may be made wise by the chastisements of God through afflictions, being sanctified to him by the grace of God; though he is a vain man, and also is what is after said of him; afflicting dispensations are sometimes teaching ones, and in the school of afflictions many useful lessons are learnt, whereby men become wiser; (see ^{<4942>}Psalm 94:12); though some understand the word in a very different sense, and interpret it bold, audacious, proud, and haughty; man takes heart^{f496}, and lifts up himself against God, stretches his hand, and hardens his heart against him:

though man be born [like] a wild ass’s colt; foolish and stupid, without understanding of divine and spiritual things; given to lust and wantonness, to serve divers lusts and pleasures; not subject to the yoke of the law of God, stubborn, refractory, and untameable, but by the grace of God; the ass, and especially the wild ass, and the colt of one, being a very stupid creature, and a very lustful and wanton one, chooses to be free, will not bear the yoke, but ranges about in desert places; (see ^{<8915>}Job 39:5 ^{<4923>}Jeremiah 2:23,24); some render the words, “and a wild ass’s colt is”, or “may be born a man”^{f497}; that is, one that is by his first birth, and by his life and conversation, like a wild ass’s colt, is or may be born again, and be made a new man, as Jarchi also interprets it, and so become a wise, knowing, and good man, which is a great truth; but whether the truth in this text, is not so clear: the Targum seems to incline this way;

“a refractory, youth that grows wise shall become a great man.”

Ver. 13. *If thou prepare thine heart, and stretch out thine hands towards him.*] In this and the following verses Zophar proceeds to give some advice to Job; which, if taken, would issue in his future happiness, but otherwise it would be ill with him; he advises him to pray to God with an heart prepared for such service; so some render the last clause in the imperative, “stretch out thine hands ^{f498} towards him”; that is, towards God; for, though not expressed, is implied, whose immensity, sovereignty, and omniscience, Zophar had been discoursing of; and, though stretching out the hands is sometimes a gesture of persons in distress and mournful circumstances, thereby signifying their grief and sorrow, and of others in great danger, in order to lay up anything for safety; and of conquered persons resigning themselves up into the hands of the conqueror; and of such who are desirous of being in friendship, alliance, and association with others; yet it is also sometimes used as for the whole of religious worship, (~~1340~~ Psalm 44:20); so particularly for prayer, (~~1380~~ Psalm 88:9); and this was what all Job’s friends advised him to, to humble himself before God, to pray for the forgiveness of his sins, and for the removal of his afflictions and deliverance from them; (see ~~1383~~ Job 5:8 8:5,6); in order to which it is proper the “heart [should be] prepared”; as it is requisite it should be to every good work by the grace of God so to this: and then may it be said to be prepared for such service, when the spirit of God is given as a spirit of grace and supplication, whereby the heart is impressed with a sense of its wants, and so knows what to pray for; and arguments and fit words are put into the mind and mouth, and it knows how to pray as it should; and is enabled to approach the throne of grace with sincerity, fervency, and in the exercise of faith, being sprinkled from an evil conscience by the blood of Jesus, and resigned to the divine will, in all its petitions it is directed to make: now this is the work of God, to prepare the heart; the preparation of the heart, as well as the answer of the tongue, is from the Lord; he is prayed to for it, and it is affirmed he will do it, (~~1360~~ Proverbs 16:1 ~~1398~~ 1 Chronicles 29:18 ~~1907~~ Psalm 10:17); but it is here represented as if it was man’s act, which is said not to suggest any power in man to do it of himself; at least this is not the evangelic sense of such phrases; for Zophar might be of a more legal spirit, and not so thoroughly acquainted with the evangelic style; but this might be said, to show the necessity of such a preparation, and to stir up to a concern for it, and to expect and look for it from and by the grace of God.

Ver. 14. *If iniquity [be] in thine hand*, etc.] For, as the heart must be prepared for the stretching out of the hand in prayer to God, so it is not any hand that is to be stretched out or lifted up unto God; not hands full of blood, or defiled with sin, but holy hands; (see ^{<3015>}Isaiah 1:15) (^{<3018>}1 Timothy 2:8); it is not said, if iniquity be in thine heart, or on thy conscience,

put it far away; for sin cannot be put away out of the heart, it will have a place there as long as we live; though it should not be regarded, cherished, and nourished there; if so, God will not hear prayer, (^{<3068>}Psalm 66:18); and nothing can put away or remove afar off guilt from the conscience but the blood of Jesus; which, being sprinkled, purifies the heart and purges the conscience from dead works; but it is said, if it is in thine hand, which is the instrument of action, and may signify the commission of sin, and a series and course of sinning, which Job's friends suspected he was privately guilty of; and therefore advise him to leave off such a sinful course, and abstain from all appearance of evil, and live a holy and godly conversation:

and let not wickedness dwell in thy tabernacles; in any room or apartment of his house; some restrain this, and iniquity in the former clause, to ill gotten goods, obtained by rapine and oppression, which he is advised to restore to those that had been injured by him; but there is no need to limit it to any sin: besides, wickedness may be put for wicked men, and the sense be, that, as he should not indulge to any iniquity himself, so neither should he suffer wicked men to dwell in his house, but make a general reformation in himself and in his family.

Ver. 15. *For then shall thou lift up thy face without spot*, etc.] Either before men, being in all good conscience, walking in all the commandments and ordinances of the Lord, blameless, exercising a conscience void of offence towards God and men; and so be able to say as Samuel did, "whose ass have I taken?" etc. (^{<0928>}1 Samuel 12:3); or rather before God, as in (^{<1826>}Job 21:26); using an holy boldness and an humble confidence with him at the throne of grace, in the view of the blood, righteousness, and sacrifice of his living Redeemer he had knowledge of, as every true believer may; who, though he is not without spot in himself, yet, being washed in the blood of Christ, and clothed in his righteousness, he is all fair, and without spot or wrinkle, or any such thing; and may stand before the throne without fault, and appear before God, and in his sight, unblamable and irreprovable:

yea, thou shalt be steadfast: firm and solid, rooted and grounded in the love of God; having a firm persuasion of interest in it, and that nothing shall separate from it; being built on the foundation of Christ, and established in the exercise of faith on him; the affections being steady towards him, and fixedly set on divine and heavenly things; continuing steadfast in the doctrines of grace, and not carried about with strange doctrines, or every wind of doctrine; as well as constant and immovable in the work of the Lord, always employed in his service, and doing his will, from which nothing can move; not reproach, affliction, and persecution; and to be thus steady and fixed is a great privilege:

and shalt not fear; evil tidings of evil times; of wars and rumours of wars, famine, pestilence, earthquakes, and other judgments; of changes and revolutions in kingdoms and states, or of what is coming upon the world, according to promise and prophecy, the heart being fixed and well established, trusting in the Lord; nor be afraid of evil men or devils, or any enemies whatever, nor of death, the king of terrors, that being one of the believer's blessings, and a friend of his; nor of hell and damnation, or the second death, or wrath to come; from all which the saints are secure.

Ver. 16. *Because thou shall forget [thy] misery*, etc.] Former afflictions and distresses; having an abundance of prosperity and happiness, and long continued; and so, in process of time, the miseries and distresses before endured are forgotten; thus it was with Joseph in his advanced state, and therefore he called one of his sons Manasseh, (⁴¹⁵Genesis 41:51); and as it is with convinced and converted persons and believers in Christ, who, under first convictions and awakenings, are filled with sorrow and distress, on a view of their miserable estate by nature; but when Christ is revealed to them as their Saviour and Redeemer, and the love of God is shed abroad in their hearts, and they have faith and hope in Jesus, and a comfortable view of heaven and happiness, and eternal life, by him, they forget their spiritual poverty, and remember their misery no more, unless it be to magnify the riches of the grace of God; (see ³¹⁶Proverbs 31:6,7);

[and] remember [it] as waters [that] pass away; either the waters of the stream in a river, which, when gone, are seen and remembered no more or as waters occasioned by floods in the winter season, which when over, and summer is come, are gone and are no more discerned; and as they pass from the places where they were, so from the minds of men: or it may be respect is had to the waters of Noah's flood, which, according to the divine

promise and oath, should no more go over the earth, (^{<0095>}Genesis 9:15); and being past and gone, and no fear or danger of their returning, are forgotten.

Ver. 17. *And [thine] age shall be clearer than the noonday*, etc.] That is, the remainder of his days; the latter part of his life, which was yet to come, should be no more attended with the darkness of adversity; but the light of prosperity should shine upon him, and exceed the light of the sun at noonday: the phrase is expressive of the wonderful change there should be in his state and circumstances; (see ^{<2880>}Isaiah 58:10);

thou shall shine forth; like the rising sun, or as when it breaks forth out of a cloud; in a temporal sense, it may be understood of his enjoying health, wealth, and friends, the candle of the Lord shining upon him, as in days past; and in a spiritual sense, of his being favoured with the light of God's countenance, the Sun of righteousness rising upon him, with healing in his wings; the graces of the Spirit being brightened, and in lively exercise, and a large share of spiritual light and knowledge being given: the word used has a contrary sense, and signifies darkness and obscurity, and may be rendered "although thou art", or hast been, or mayest "be dark"^{f499}; under dark and afflictive providences, as he had been, and still was and in darkness of soul, under the hidings of God's face: yet

thou shall be as the morning; whose light breaks forth suddenly, and makes everything gay and cheerful; especially a morning without clouds, when it is bright and clear, and is increasing more and more: by this metaphor is signified, that Job would at once emerge out of his darkness, afflictions, and trouble, and have abundance of joy and comfort, which would be increasing in every sense; (see ^{<2088>}Proverbs 4:18).

Ver. 18. *And thou shall be secure*, etc.] From coming into like darkness, difficulties, and distress again, and from every evil and enemy; nothing shall come nigh to disturb and hurt, nothing to be feared from any quarter, all around: or "shalt be confident"^{f500}; have a strong faith and full assurance of it, in the love of God, in the living Redeemer, and in the promises which respect the life that now is, and that which is to come:

because there is hope; of the mercy of God, of salvation by Christ, and of eternal glory and happiness, as well as of a continuance of outward prosperity; faith and hope mutually assist each other; faith is the substance

of things hoped for, and hope of better and future things on a good foundation encourages faith and confidence:

yea, thou shalt dig [about thee]; to let in stakes for the pitching and fixing of tents to dwell in, and for more commodious pasturage; or for wells of water, for the supply both of the family and the flocks; or rather, for ditches and trenches to secure from thieves and robbers, or for drains to carry off floods of water:

[and] thou shalt take thy rest in safety; lie down on the bed and sleep in the night season in peace and quietness, having nothing to fear; being well entrenched, and secure from depredations and inundations; and, more especially being hedged about and protected by the power and providence of God; (see ^{<398B>}Psalm 3:5 4:8); the Targum is,

“thou shalt prepare a grave, and lie down, and sleep secure.”

Ver. 19. *Also thou shall lie down, and none shall make [thee] afraid,* etc.] Either lie down on his bed, as before, or by his flocks, and where they lie down, and none should disturb him or them; not thieves and robbers, such as the Chaldeans and Sabeans had been to him, nor lions, bears, and wolves;

yea, many shall make suit unto thee; make their supplications, present their requests and petitions for relief under necessitous circumstances, or for protection from the injuries and insults of others; as the poor and needy, the widow and fatherless, had done to him in times past, when in his prosperity, and when he was a friend unto them, and the father of them; (see ^{<398B>}Proverbs 19:6); or, “the great ones ^{f501} shall make suit to thee”; to have his favour and friendship, his counsel and advice, his company and conversation; he should be applied unto and courted by men of all sorts, which would be no small honour to him; (see ^{<3982>}Psalm 45:12).

Ver. 20. *But the eyes of the wicked shall fail,* etc.] Either through grief and envy at Job’s prosperity, and with looking for his fall into troubles again; or rather through expectation of good things for themselves, and for deliverance out of trouble, but all in vain; (see ^{<2947>}Lamentations 4:17);

and they shall not escape; afflictions and calamities in this life, nor the righteous judgment, nor wrath to come: or, “refuge shall perish from them” ^{f502}; there will be none to betake themselves unto for safety; in vain will

they seek it from men; refuge will fail them, and no man care for them; and in vain will they fly to rocks and mountains to fall upon them:

and their hope [shall be as] the giving up of the ghost; it is with them as when a man is just expiring, and it is all over with him, and there is no hope of his reviving; so the hope of wicked men is a dying hope, a lost hope; it is not hope, but despair; their hope is gone, and they are lost and undone; and if they retain their hope in life, when they come to die they have none; though the righteous has hope in his death, their hope dies with them, if not before them: or, “their hope is the giving up of the ghost”^{f503}; all they have to hope and wish for is death, to relieve them from their present troubles and agonies they are in; and sometimes are left amidst their guilt, despair, and horror, to destroy themselves: now Zophar by all this would suggest, that should not Job take his advice, he would appear to be such a wicked man, whose eyes would fail for his own help, and would not escape the judgments of God here and hereafter, and would die without hope, in black despair; or at least without any hope that would be of any avail.

CHAPTER 12

INTRODUCTION TO JOB 12

In this and the two following chapter Job makes answer to Zophar's discourse in the former; who having represented him as an ignorant man, he resents it, and begins his defence with a biting sarcasm on him and his friends, as being self-conceited, and having an high opinion of their own wisdom, as if none had any but themselves, (~~Job~~ Job 12:1,2); and puts in his claim for a share with them, as being not at all inferior to them, (~~Job~~ Job 12:3); and then refutes their notions, that it always goes well with good men, and ill with bad men; whereas the reverse is the truth, (~~Job~~ Job 12:4-6); and which they might learn from the brute creatures; or he sends them to them, to observe to them, that the best things they had knowledge of concerning God and his providence, and of his wisdom therein, were common notions that everyone had, and might be learned from beasts, birds, and fishes; particularly, that all things in the whole universe are made by God, and sustained by him, and are under his direction, and at his disposal, (~~Job~~ Job 12:7-10); and such things might as easily be searched, examined, and judged of, as sounds are tried by the ear, and food by the mouth, (~~Job~~ Job 12:11); and seeing it is usual among men, at least it may be expected that men in years should have a considerable share of wisdom and knowledge, it might be strongly inferred from thence, without any difficulty, that the most perfect and consummate wisdom was in God, (~~Job~~ Job 12:12,13); whence he passes on to discourse most admirably and excellently of the wisdom and power of God in the dispensations of his providence, in a variety of instances; which shows his knowledge of his perfections, ways, and works, was not inferior to that of his friends, (~~Job~~ Job 12:14-25).

Ver. 1. *And Job answered and said.*] In reply to Zophar, and in defence of himself; what is recorded in this and the two following chapters.

Ver. 2. *No doubt but ye [are] the people,* etc.] Which is said not seriously, meaning that they were but of the common people, that are generally ignorant, and have but little knowledge, at least of things sublime, especially in matters of religion; wherefore, though they took upon them to

be his teachers and dictators to him, and censors of him, they were not above the rank, but in the class of people of low and mean understandings; (see ~~4074~~ John 7:49); this sense indeed agrees with what is after said, “who knoweth not such things as these?” but since Job compares himself with them, and asserts he is not inferior to them, it supposes them to have a degree of knowledge and understanding of things somewhat above the common people; wherefore these words are to be taken ironically, exposing their vanity and self-conceit: “ye are the people”; the only, and all the people in the world of importance and consequence for good sense and wisdom; the only wise and knowing folk, the men of reason and understanding; all the rest are but fools and asses, or like the wild ass’s colt, as Zophar had said, and which Job took as pointing to him; so the word in the Arabic language ^{f504} signifies the more excellent and better sort of people; or, ye are the only people of God, his covenant people, his servants; that are made acquainted with the secrets of wisdom, as none else are:

and wisdom shall die with you; you have all the wisdom of the world, and when you die it will be all gone; there will be none left in the world: thus he represents them as monopolizers and engrossers of wisdom and knowledge, full of it in their conceit, allowing none to have any share with them: and by all this he not only upbraids them with their vanity and self-conceit, but puts them in mind, that, as wise as they were, they must die; and that, though their wisdom with respect to them, or any use they could make of it in the grave, where there is none, would die too; or that their wisdom was but the wisdom of the world, which comes to nought; yet there would be wisdom still in the world, and that which is true, which God makes known to men, even the wisdom of God in a mystery, the wisdom hid in himself; and who has the residue of the Spirit and his gifts to instruct men in it, and qualify them to be teachers of others; by which means, though men, even the best of men, die, yet the word of God, the means of true wisdom and knowledge, will always abide.

Ver. 3. *But I have understanding as well as you*, etc.] A natural understanding, or an understanding of natural things, which distinguishes a man from a brute; and a spiritual understanding, an understanding enlightened by the spirit of God, which is naturally dark as to divine things; but he had an understanding given him, to know himself, his state and condition by nature; to know God, his love and grace to men, and, as his covenant God, to know Christ his living Redeemer, who should stand on

the earth in the latter day, both to be his Redeemer and his Judge; to know his interest in him, and in the blessings of grace and glory by him: or, “I have an heart as well as you” ^{f505}; a wise and an understanding one; a new heart, and a right spirit; an heart to fear and serve the Lord, a sincere and upright one, and devoid of hypocrisy and deceit; and as good an one as theirs:

I [am] not inferior unto you: he was indeed as to estate and substance, being now reduced; though he had been, in that sense, the greatest man in all the east; but in wisdom and knowledge, in gifts and grace: thus a modest man, when oppressed and insulted by the speeches of overbearing men, may be obliged and see it necessary to say some things of himself, in his own vindication, which he otherwise would not; (see ^{<471115>}2 Corinthians 11:15 12:11); or, “I am not falling before you”; or “by you” ^{f506}; as one intimidated, conquered, and yielding; I stand my ground, and will not give way or submit to you, or allow you to have the superiority of me: or, “I am falling [no more] than you”; they took him for an apostate from God, and the fear of him, and the true religion he had professed, which Job denies; he held fast his integrity; and though he was fallen into calamities and afflictions, he was not fallen from God; from his fear of him, faith in him, and love and obedience to him; he was a holy, good man, a persevering saint; and though he had slips and falls in common with good men, yet fell not finally and totally, or was an apostate from the faith:

yea, who knoweth not such things as these? or, “with whom are not as these” ^{f507}? the things you have been discoursing of, which you would fain have pass for the secrets of wisdom, deep and mysterious things, hid from vulgar eyes, which none have and know but yourselves, are common things, what everyone is possessed of, and understands as well as you; that there is a God that has made the world, and governs it; that he himself is unsearchable, infinite and incomprehensible; a sovereign Being that does according to his will and pleasure, and sees and knows all things, and does all things well and wisely, and according to the counsel of his will: though some think Job has reference not to what Zophar had been discoursing concerning the infinity and wisdom of God, but to the thing or things in dispute between them, or to the assertions of his friends; that it is always well with good men, and ill with bad men, or that wicked men only are punished and afflicted, and particularly what Zophar concluded his speech with, (^{<481111>}Job 11:20). Now these were vulgar notions, which the common people had taken up, and were vulgar errors, as he proves in the following

verses, by giving instances of good men, being afflicted, and of bad men being in prosperity.

Ver. 4. *I am [as] one mocked of his neighbour*, etc.] That is, according to Saphorno, if I knew not, or denied those things you have been speaking of concerning God, his immensity, sovereignty, and wisdom, I should be derided by all my friends and acquaintance; but rather the sense is, Job instances in himself as a proof that good men are afflicted by God in this life; he was once in a very prosperous condition, when he was caressed by all, but now was fallen into such low and miserable circumstances as to be the scorn and contempt of his friends and neighbours; and even his being mocked was no small part of his afflictions; to endure cruel mockings has been the common lot of good men in all ages, and is reckoned one part of their distresses and sufferings for righteousness sake, (^{<81136>}Hebrews 11:36); and to be mocked by a neighbour, or a “friend” ^{f508}, as it may be rendered, greatly aggravates the affliction, (see ^{<45512>}Psalm 55:12,13); which was Job’s case; his friends that came to comfort him mocked at him, at least so he understood them, and interpreted what they said unto him, (see ^{<43151>}Job 16:20); and what made it still the heavier to bear, he was mocked by such a neighbour or friend,

who calleth upon God, and he answereth him; he was mocked at not by profane men only, but by a professor of religion, one that made it his constant business to pray to God, and by the prosperity he was in, and the good things he enjoyed, he seems to be answered; or rather Job means himself who was mocked, and so this is introduced to aggravate the sin of his friends, as well as to prove his point, and also to throw off a charge that had been brought against him. It was an aggravation of their sin in mocking him, that he was a praying man; one that made a conscience of daily calling upon God for the constant supplies of life, for his gracious presence, for help in time of need, for discoveries of pardoning grace and mercy, and for deliverance out of his troubles; and who had in many instances received answers of prayer from God; and this being his character, and this the constant work and business of his life, and being heard and answered of God in times past, showed him to be a good man, and yet an afflicted one; and this also served to wipe off the reproach, and remove the charge which they tacitly insinuated, and sometimes spoke out, that he restrained prayer before God; but he was so far from it, that the scornful usage of his friends made him ply the throne of grace the more frequently, (see ^{<431520>}Job 18:20);

and from this single instance of himself he passes on to consider it as a general case, as what usually befalls good and gracious men:

the just upright [man is] laughed to scorn; or “the just perfect man” ^{f509}; that is, perfectly just; no man is so of himself; none of Adam’s posterity, are righteous, no, not one; nor is any man truly just, perfectly righteous in himself, but in Christ; and even such a man does not do good without sinning; only the man Christ Jesus is righteous in such sense; but then all that are made righteous, by the imputation of his righteousness to them, are perfectly justified from all things, and are become the spirits of just men made perfect and complete in him: the character here designs such who are really righteous, truly gracious, are upright in heart, sincere souls, who have the truth of grace in them, and walk uprightly; these become a prey, a laughing stock to wicked men, as Noah, Lot, and others, before the times of Job, had been, which he may have respect unto.

Ver. 5. *He that is ready to slip with [his] feet*, etc.] Not into sin, though this is often the case of good men, but into calamities and afflictions; and Job means himself, and every just upright man in the like circumstances: or he that is “prepared” or “destined” to be among them, that “totter” and stagger in their “feet” ^{f510}; that cannot stand upon their feet, but fall to the ground; which may describe man in declining and distressing circumstances; or that is appointed to be the laughing stock of such as are unstable in the word and ways of God; double minded men, hypocrites, and formal professors, that totter and stagger at everything they meet with disagreeable to the flesh: with such, a poor afflicted saint is laughed to scorn; he

[is as] a lamp despised in the thought of him that is at ease; who are in affluent circumstances, enjoy great prosperity, live in plenty, and are not in trouble as others; their hearts are at ease: now with such, poor good men are had in great contempt; they are despised at heart, in the thoughts of such persons, if they do not in words express it; they are like a lamp just going out, which is neglected, and looked upon as useless; or like a torch burnt to the end, when it is thrown away; and thus it is with men, while the lamp of prosperity burns clear and bright, they are valued and had in esteem, but when their lamp becomes dim, and is almost, or quite extinguished, they are despised, (see ^{BC3B} Psalm 123:3,4); some apply this to Christ, who was a lamp or light, a great one, but despised of men, and even as a light; they loved darkness rather than light; and especially by the

Pharisees, who were at ease, settled on their lees, that trusted in themselves that they were righteous, and despised others; and this is true of Gospel ministers, though bright and burning lights, and even of every good man, in whom the true light of grace, and of the Gospel, shines, and especially when under afflictive circumstances. Some, instead of a “lamp despised”, read, “for” or “because of calamity despised”^{f511}; so Aben Ezra, which conveys the same sense, that an afflicted man is despised for his affliction; and this being the case of good men confutes the notion of Job’s friends, that it always goes well with such; and their other notion of its going ill with bad men is refuted in (^{<1812b>}Job 12:6).

Ver. 6. *The tabernacles of robbers prosper*, etc.] Such as the Chaldeans and Sabeans, who had robbed Job of his substance, and filled their houses with the spoils of others, and lived in the greatest fulness and prosperity, and whom he might have in his view; and the like is what has been since observed by good men, and has been a trial and temptation to them, not knowing well how to reconcile this to the justice and wisdom of God in providence, yet so it is, a fact that cannot be denied, (see ^{<1970>}Psalms 73:2,3,12 ^{<4120>}Jeremiah 12:1,2);

and they that provoke God are secure; all sin is abominable to God, contrary to his nature, will, and law, and so provoking; yet there are some sins that are more provoking than others, as idolatry, blasphemy, murder, theft, robbery, rapine, and oppression, and the like, as well as attended with more aggravating circumstances; and yet many who are guilty of such enormous crimes, and God provoking iniquities, are “secure”, live in the greatest tranquillity and safety, free from the incursions, invasions, and insults of others: “their houses”, as Job elsewhere says, “are safe from fear”, (^{<1810>}Job 21:9);

into whose hand God bringeth [abundantly]; an abundance of the good things of this world, who have as much or more than heart can wish; whose belly is filled with hid treasure, whose grounds and fields bring forth plentifully, that they have no room to bestow their fruits; this, as it is an aggravation of their sin in provoking the God of their mercies, who is so liberal and bountiful to them, so it is the more full and express for the point in hand Job is confuting. Some, as Aben Ezra and Ben Gersom, understand this of idol makers and idol worshippers, and render the words, “who makes a god with his hand”, or “carries a god in his hand”^{f512}, and worships it; which others interpret of his doing what he will with God,

having him, as it were, in his hand, or reckoning his hands his god, and thinks to do what he pleases^{f513}.

Ver. 7. *But ask now the beasts, and they shall teach thee*, etc.] And so the fowls of the air, and the fishes of the sea, in this and (~~812B~~ Job 12:8); from those instructions may be learned, of instances taken, and examples given, which may illustrate and confirm the same things that had been treated of: either what had been just now confuted, that it is always well with good men, and ill with bad men; the reverse of which had been affirmed and proved, that good men are afflicted, and wicked men prosper; something like to which may be seen in the creatures, and learned of them; thus those creatures that are the most harmless and innocent, and most useful and beneficial, are a prey to others, as sheep and lambs to lions, wolves, and bears, while they range about forests, fields, and plains, fearless and unmolested; and doves and turtles to hawks and vultures; and the lesser fish to the greater, by whom they are devoured, (see ~~813B~~ Habakkuk 1:13,14); and moreover, these creatures which are most useful and profitable, or are for pleasure and delight, fall more to the share of wicked men than good men; when droves of cattle and flocks of sheep are observed, and the question is put, to whom do they belong? the answer for the most part must be given, to such and such wicked men; and if the gold and silver, and other valuable things the earth produces, should be inquired about whose they are, it must be said, that they are, generally speaking, the property of the men of the world, the profane part of it; or if the fowls of the air, and fishes of the sea, could speak, when asked the question, whose food they commonly were? the answer would be, of the carnal, sensual, and voluptuous men: or rather this may refer to what Job first takes notice of in this answer of his, that his friends represented what they said as uncommon things, deep mysteries, and out of the reach of the vulgar, and which did not fall under common observation; whereas Job suggests he was as well acquainted with them as they were, yea, they were such that almost everybody knew; nay, they might be learnt from the creatures, to which Job here sends them for instruction; the beasts, birds, and fishes, all proclaim that they did not make themselves, nor did their fellow creatures, but some first cause, who is God: that they are sustained, supported, and provided for by him, and are governed, directed, and disposed of as he pleases, and so furnishes out documents of his sovereignty, wisdom, power, and providence:

and the fowls of the air, and they will tell thee: the same things; that God made them, and that they are dependent on him, and are fed and cared for by him, (see ^{<408>}Matthew 6:26).

Ver. 8. *Or speak to the earth, and it shall teach thee,* etc.] Or ask “a sprig of the earth” ^{f514}, any shrub, or tree, or whatsoever grows out of it, and they will all unite in this doctrine, that they are raised and preserved by the power of God, and are so many instances of his wisdom, power, and goodness:

and the fishes of the sea shall declare unto thee; as mute as they are, they will proclaim this truth, that God is the mighty Maker and wise Disposer of them.

Ver. 9. *Who knoweth not in all these,* etc.] Or “by” or “from all these” ^{f515} creatures; what man is there so stupid and senseless, that does not discern, or cannot learn, even from irrational creatures, the above things, even what Zophar had discoursed concerning God and his perfections, his power, wisdom and providence? for, by the things that are made, the invisible things of God are clearly seen and understood, even his eternal power and Godhead, (^{<410>}Romans 1:20); particularly it may be known by these, and who is it that does not know thereby,

that the hand of the Lord hath wrought this? made this visible world, and all things in it, to which Job then pointed as it were with his finger, meaning the heavens, earth, and sea, and all that in them are, which were all created by him: hence he is called the Former and Maker of all things; and which are all the works of his hand, that is, of his power, which is meant by his hand, that being the instrument of action. This is the only place where the word “Jehovah” is used in this book by the disputants.

Ver. 10. *In whose hand [is] the soul of every living thing,* etc.] Of every animal, of every brute creature, as distinct from man, in the next clause: the life of everyone of them is from him, and it is continued by him as long as he pleases, nor can it be taken away without his leave; two sparrows, which are not worth more than a farthing, not one of them falls to the ground, or dies without the knowledge and will of God, (^{<409>}Matthew 10:29); of the soul or spirit of beasts, (see ^{<2082>}Ecclesiastes 3:21);

and the breath of all mankind; the breath of man is originally from God, he at first breathed into man the breath of life; and though this is in his nostrils, which makes him of little account, yet it would not continue there

long, was it not in the hand, and under the care and providence of God; the breath of a king, as well as the heart of a king, is in the hand of the Lord: the breath of that great monarch Belshazzar, king of Babylon, was in the hand of God, (²¹⁵³Daniel 5:23); and so is the breath of every peasant; and as when he takes away the breath of other creatures, they die and return to the dust; such is the case of man when God takes away his breath; all our times are in his hand, to be born, to live and die, all is at his dispose: or “the spirit of all the flesh of men”^{f516}, or of all men’s flesh; his rational soul, as distinguished from his flesh or body, this is from God, supported in its being by him, and ever will be, being immortal, and will never die.

Ver. 11. *Doth not the ear try words?* etc.] Articulate sounds; and the mind by them judges whether what is expressed and designed by them is right or wrong, true or false, to be received or rejected; so such that have spiritual ears to hear, try the words of God and men, the wholesome words of Christ, and those of false teachers, which eat as a canker; and by their spiritual judgment can distinguish between the one and the other, discern those that differ, and approve those that are excellent, by bringing them to the standard of the word, the balance of the sanctuary, the Scriptures of truth:

and the mouth taste his meat? and judge of it, whether good or bad, or savoury or unsavoury, and so receive or reject it: thus such who have their taste changed, and relish spiritual things, can distinguish between the meat that perishes, and that which endures to everlasting life, even Christ, whose flesh is meat indeed; and those that have tasted that the Lord is gracious, and to whose taste the fruits of Christ and the doctrines of grace are sweet; these will desire the sincere milk of the word, and that strong meat in it, which belongs to discerning and experienced souls; and will feed by faith upon the pure word of the Gospel, and mix it with it, and reject all others. Job by this would signify, that the things his friends had been discoursing of, and which they thought were such deep and wonderful things, were as easy to be searched and found out, tried and judged of, as sounds by the ear, or food by the taste; and it may be also that hereby he suggests, that his doctrine, if it was impartially examined and tried by proper judges, it would appear as plain as anything tried by the ear, or tasted by the mouth. Some think that Job intends by this, that from the senses of hearing and tasting in men might be inferred the omniscience of God, his knowledge of all things, and his quick discernment of men, and their actions, since “he that planted the ear, shall he not hear? he that formed the eye, shall not he

see?” (^{<1891D>}Psalm 94:9). Some versions read the whole, “doth not the ear try words, as the mouth tastes his meat” ^{f517}? as in (^{<1834B>}Job 34:3). Saadiah Gaon connects these words “as the ear tries words”, etc. with (^{<1812D>}Job 12:12), “so with the ancient is wisdom”.

Ver. 12. *With the ancient [is] wisdom*, etc.] Meaning not himself, who was not very ancient; though some think Eliphaz so understood him; hence those words of his, in (^{<1815D>}Job 15:9,10); rather, as others, Job tacitly wishes that some ancient man, with whom wisdom was, would undertake to examine the affair between him and his friends, and judge of it, and decide the point; or, as others, he has respect to Bildad’s advice to search the fathers, and learn their sentiments, and be determined by them; to which he replies, that though it will be allowed that wisdom is with them, for the most part, yet their judgment of things is no further to be regarded than as it agrees with the wisdom of God, and the revelation he has made of his will; though it seems best of all to consider these words as an adage or proverbial sentence generally agreed to, that it often is, as it might be expected it should, though it is not always, that men well advanced in years are wise; that as they have lived long in the world, they have learned much by observation and experience, and have attained to a considerable share of wisdom and knowledge in things, natural, civil, and religious:

and in length of days is understanding; the understandings of men are improved and enriched, and well stored with useful science, having had the opportunity of much reading, hearing, and conversation; by this Job would suggest, that if his friends had more knowledge of hidden and recondite things, beyond common people, which yet they had not, it was not so wonderful, since they were aged men, and had lived long in the world; or rather it may be that this is mentioned, to observe that from hence, seeing it is so among men, that ancient men have, or it may be expected they should have, a considerable share of wisdom and understanding; it may be most easily and strongly concluded, that God, who is the Ancient of days, has the most perfect and consummate wisdom and knowledge, which is asserted in (^{<1812B>}Job 12:13).

Ver. 13. *With him [is] wisdom and strength*, etc.] Not with the ancient and long lived man, but with God, who has made the whole universe, and in whose hand and at whose dispose all creatures are, (^{<1811B>}Job 12:9,10); with him wisdom is originally, essentially, and inderivatively, as the fountain and fulness of it; he is the only and all wise God; his wisdom is displayed in

making the world, and all things in it, in the beautiful manner they are set, and in their subserviency to each other; in all the dispensations of his providence, having all a “bathos”, a depth of wisdom and knowledge in them, being all according to the counsel of his will; and in the work of redemption and salvation by Christ, in which he has abounded in all wisdom and prudence; in finding out and appointing a Redeemer, mighty and strong, equal to the work; in contriving and bringing it about, in such a manner as to glorify all his perfections; hence the Gospel, which is the publication of this grace, is called the wisdom of God: and with him is wisdom to communicate to his people, to direct them how to behave under every providence, in every station of life, in the church, and in the world, (see ^{<3106>}James 1:5); and he has “strength”, which he has shown in making the world out of nothing, in upholding it, and all things in it in being, in executing his designs, decrees, and purposes, in fulfilling his promises, and in supporting and strengthening his people, under all their trials and exercises, to withstand every enemy, and perform every duty; ancient men, though they may increase in wisdom, they decline in strength, but God has both, in infinite perfection:

he hath counsel and understanding; his decrees and purposes, wisely formed within himself, are his counsels of old, and which are truly and punctually performed in time; his plan of peace, reconciliation, and salvation by Christ, may, with propriety, be called the counsel of peace between them both; and the Gospel, and the various doctrines of it, are the whole counsel of God, and so are the ordinances of it; and besides these, by which he counsels and advises his people, he has counsel with him, and which he gives unto them by his spirit, for which they bless his name; and so even did Christ as man and Mediator, (^{<3107>}Psalm 16:7); he has counsel to give, and does give in things temporal, relating to the common affairs of life, and in things concerning the good and welfare of immortal souls; all which comes from him who is “wonderful in counsel, and excellent in working”, (^{<3109>}Isaiah 28:29); and he has an “understanding” that is infinite and unsearchable; he has an understanding of himself, his nature, perfections, and persons of all his creatures, and of all things past, present, and to come; the same things are said of Christ, the wisdom of God, (^{<3184>}Proverbs 8:14). Job, having observed these things of God, passes on to discourse most admirably and excellently of the power and wisdom of God in various instances, especially in the dispensations of his providence, by

which he appears to have known the secrets of wisdom, and not so ignorant as represented by Zophar.

Ver. 14. *Behold, he breaketh down, and it cannot be built again,* etc.] Which some restrain to the tower of Babel; but though the builders of it were obliged to desist from building, it does not appear that it was broken down, but seems to have continued many ages after: others more probably refer it to the destruction of Sodom, as Sephorno, which was an utter destruction, a perpetual desolation, and that city never was rebuilt to this day; and the same may be observed of many other cities that have had their foundations razed up, and have never been rebuilt, Thebes, Tyre, etc. and as will be the case of Rome, or the great city of Babylon, when once destroyed; yea, this has been true of kingdoms and states, such as Jeremiah was to root out, pull down, and destroy; that is, by prophesying of their destruction, as the Ammonites, Moabites, Edomites, and others, whose names and nations are no more, (see ^{<4110>}Jeremiah 1:10 25:27); and the four monarchies broken down and destroyed, and made as the chaff of the summer threshing floor, by the kingdom of Christ, (^{<2725>}Daniel 2:35,44); and may be exemplified in particular persons and families; in Job and his family, the Lord broke him with breach upon breach; he broke him in his estate and substance; he broke down the hedge about him, and exposed him to thieves and robbers that plundered him of his substance; he broke down his family, that had been so largely and happily built up, by taking away his children by death; and he broke his constitution by diseases, afflictions, and sorrows, to which Job may have here respect, when he at this time never expected to have his losses in his substance, and in his family, and in his health, repaired, as they were; nor could it have been done without the will and pleasure of God; and oftentimes, when such breaches are made, there is no reparation; a man's wealth, and health, and family, are never built up again:

he shutteth up a man, and there can be no opening; if he shut up a man in a prison, there is no opening the doors of it to let out unless he pleases; whether it be the prison of sin, in which all are concluded, in the fetters and with the cords of which they are held, and will continue, unless those shackles are broken off by powerful and efficacious grace, and the Lord proclaims liberty to the captives, and the opening of the prison to them that are bound, and gives it; or whether it be the prison of the law, in which sinners are shut up, and held as condemned malefactors; there is no deliverance from it but by Christ, who has redeemed his people from the

curse and condemnation of it; and by his Spirit, as a spirit of adoption, who delivers them from the bondage of it, and makes them free indeed; or whether it be the prison of afflictions, straits, and difficulties in life, with which even good men are surrounded, being bound in fetters, and holden in cords of affliction; there is no opening for them, or getting out of them, unless the Lord breaks their bands asunder, and brings them out of darkness and distress, as out of prison houses, and so opens and makes a way for their escape; or whether he shuts them up, and they are so straitened in their souls that they cannot come forth in the free exercise of grace, and discharge of duty, as it was with Heman, when he said, “I am shut up, and I cannot come forth”, (^{<3888>}Psalm 88:8); and as it was with David, when he prayed, “bring my soul out of prison, that I may praise thy name”, (^{<4217>}Psalm 142:7); there is no opening for them till the spirit of the Lord opens their hearts and their graces, and brings them forth into exercise; and “where he is there is liberty”, (^{<4117>}2 Corinthians 3:17); or if he shuts up a man in the grave, as the Targum paraphrases it, brings him to the house appointed for all living, and locks him up in it; there can be no opening for him till the resurrection morn, when Christ, who has the keys of hell and death, will unlock the graves, and the dead shall come forth, as Lazarus did at his call, (^{<4114>}John 11:43): or if “he shuts upon a man”^{f517}, as the words may be rendered; shuts the gates of heaven upon a man, as the door into the marriage chamber of the Lamb will be shut upon and against the foolish virgins, as well as profane sinners, there can be no opening, cry as long as they will; (see ^{<4250>}Matthew 25:10-13); and as God shut the door of Eden, or the earthly paradise, against Adam, when he drove him out, (^{<0023>}Genesis 3:23,24), to which Sephorno refers this passage; or if the Lord shuts up a man in hell, there is no opening, no way of escape from thence. We read of “spirits in prison”, (^{<4119>}1 Peter 3:19), which is to be understood not of the limbus or purgatory of the Papists, but of hell; and these “spirits” are the disobedient in the times of Noah, who dying, or being swept away with the flood, were cast into hell, where they have lain ever since, and will lie unto the judgment of the great day; between the place of the damned, and of the happy, in Abraham’s bosom, is a great gulf, that there is no passing from one to the other, which is the immutable and unalterable decree of God, which has fixed the everlasting states of men, (^{<2165>}Luke 16:26).

Ver. 15. *Behold, he withholdeth the waters, and they dry up*, etc.] Or “lays a restraint in” or “on the waters”^{f519}; either in the ocean, as he did at the

creation, when he gathered the waters that were upon the face of the earth into one place, and restrained them there, even in the decreed place he broke up for them, called the sea, and set bars and doors to keep them within bounds, whereby the places they left became dry and the dry land appeared called earth; and so at the time of the flood, when the waters which covered the earth and drowned the world were called off again, the face of it was dry, and so it remains, the waters of the great ocean being restrained from overflowing it; and also when God rebukes the sea, and smites the waves of it, or withholds the ebbing and flowing of the tides brooks and rivers of water dry up; (see Na 1:4 ^{<3801>}Zechariah 10:11); or else this may be understood of God's withholding and restraining the waters in the clouds, and not suffering them to let down rain on the earth; when not only brooks dry up, as the brook Cherith did, where Elijah abode for sometime, but the fruits of the earth, trees, plants, and herbs dry up, wither and die; (see ^{<1170>}1 Kings 17:7 ^{<2019>}Joel 1:19,20); and this is an emblem in a spiritual sense of God's withholding the word and ordinances, the waters of the sanctuary the means of grace, and of fruitfulness; which when he does, the consequence of it is barrenness and unfruitfulness in kingdoms, cities, towns, families, sad particular persons; and of his withholding the communications of his grace, often compared to water in Scripture, even from his people; the effect of which is, that they are in, withering circumstances, the things that revive seem ready to die, though they shall not; love waxes cold, faith is ready to fail, and hope and strength seem perishing from the Lord:

also he sendeth them out, and they overturn the earth; as at the time of the flood, when the fountains of the great deep were broken up, and the windows of heaven were opened, and such vast quantities of water issued out as overflowed the whole world, by which it was overturned; and as the Apostle Peter says, "perished", (^{<6075>}2 Peter 3:5,6); though this is also true of inundations that may have been since, which though not universal as that, yet so far as they have reached have overturned all in their way, and carried off the fruits of the earth, the habitations of men, and men themselves; whole countries, cities and towns, have been carried away by the waters of the sea, or sunk into it, particularly all that space. Where now is the Atlantic sea, as Pliny ^{f520}, from Plato, relates. It is well when the grace of God flows, and overflows, and superabounds abounding sin, and overpowers and overcomes carnal, earthly, and sensual lusts, and reigns

where sin did, and teaches to deny ungodliness and worldly lusts, and to mortify the members on the earth.

Ver. 16. *With him [is] strength and wisdom*, etc.] Which is repeated from (^{<8123>}Job 12:13); though different words are used but expressive of the same things; of the greatest strength might, and power of God, as the above instances show and of his most consummate, solid and substantial wisdom, as appears by what follows:

the deceived and the deceiver [are] his: the wisdom, knowledge, sagacity and penetration into affairs, which the one has not, and the other has are from him; he withholds them from the one, who are simple and void of understanding, and so are easily imposed upon and deceived, and he given them to others, who make as ill use of them, deceive their fellow creatures some are deceivers in civil things, in the business and affairs of life, who circumvent, trick, cheat, and defraud their neighbours in buying and selling, using deceitful weights and measures, and by many other artful methods; others are deceivers in religious affairs, such are false teachers, deceitful workers, that lie in wait deceive; their intention into deceive, they do it knowingly, and on purpose; they walk in craftiness, and handle the word of God deceitfully; there were many of these in the times of the apostles that had then entered into the world, but never more than now; the great impostor and deceiver of all is. Satan, to whom Jarchi restrains the words, who beguiled Eve, and indeed deceives the whole world, (^{<6111>}Revelation 12:9). Multitudes are deceived by him, as well as by, his emissaries, false teachers, and by their own hearts lusts; and even God's elect themselves, while in a state of unregeneracy, bear this character of "deceived, serving divers lusts and pleasures", (^{<3088>}Titus 3:3). Now these are "his", the Lord's; which Mr. Broughton interprets, "from him", "by him", and "for him"; the wit, wisdom, subtlety, and sagacity of deceivers, are from him; gifts of nature, in themselves good, bestowed on them by him; the ill use they make of it is from themselves, and owing to the vitiosity of their nature; nay, it is not only by his permission, but according to his ordination and will, that there are such persons in the world: in some cases they appear not only to have leave or permission, but an order to seduce, as to the, lying spirit sent forth to seduce Ahab, (^{<11221>}1 Kings 22:20-25); yea, the princes of Noph being deceived, and they seducing Egypt, it is ascribed to the Lord's mingling a perverse spirit in the midst thereof, (^{<23913>}Isaiah 19:13,14); nay, when a prophet is deceived, God himself is said to deceive that prophet, (^{<2549>}Ezekiel 14:9); so much is there of the permissive and

efficacious will of God in this matter; not that he is the author of error and deceit, or infuses these into men, only the orderer, disposer, and, overruler of these things to some purposes orb is; he has power over them, and counterworks them, when he pleases; he can and does restrain them, and stops them, that they shall proceed no further, than he wills; false teachers would, if possible, deceive the very elect, (⁴¹⁰⁴Matthew 24:24), but they cannot, and the reason is, God hinders them; Satan can go on no longer deceiving the world than it is the pleasure of God; a notorious instance of, hindering and, restraining him may be seen in (⁴¹¹³Revelation 20:3,8); and all the deceptions that are suffered to be among men they are all, wisely ordered, and overruled to good purposes, so as to issue well; the deception of our first parents was suffered and willed, that the grace of God might be displayed in the salvation of, men; errors and heresies are and must be for the trial and discovery of sound believers that they which are approved might be manifest; and men that like not to retain God in their knowledge reject both the light of nature and revelation, are left in righteous judgment to a reprobate mind, to give heed to seducing spirits, and are given up to strong delusions to believe a lie, that they might be damned, (see ⁴¹¹⁹1 Corinthians 11:19) (⁴¹²⁸Romans 1:28 ⁴¹²⁰2 Thessalonians 2:10-12). Now all this shows the infinite and consummate wisdom of God; it is brought to prove, not only that he “knows” deceivers, and all their arts and tricks, through which men are deceived by them, as Aben Ezra interprets it, and so the Vulgate Latin version renders it; but he is the fountain of all that wisdom and knowledge in them, superior to others, which they abuse, nor can they use it without his leave; and he can and does counterwork them, and restrains them as he pleases, and makes all to work for and issue in his own glory.

Ver. 17. *He leadeth counsellors away spoiled,* etc.] Such who have the greatest share of knowledge and wisdom in civil things, and are capable of giving advice to others, and are very useful in commonwealths, in cities, towns, and neighbourhoods; wherefore it is a judgment on a people when such are removed, (⁴¹²⁸Isaiah 3:3); these God can spoil at once of all their wisdom and knowledge, and render them unfit to give advice and counsel to others; or he can confound their schemes, disappoint their devices, carry their counsel headlong, and make it of none effect, and so spoil them of their ends and views, and of their fame, credit, and reputation:

and maketh the judges fools; men of great parts, abilities, and capacities, whereby they are qualified to sit upon the bench, preside in courts of

judicature, and judge in all matters of controversy that come before them; and it is a happiness to a country to have such persons, as it is a judgment to have them removed, (see ^{<218D>}Isaiah 3:2); yet God can take away the wisdom of such men, deprive them of their natural abilities, and so infatuate them, that they shall not be able to understand a cause, but pass a foolish sentence, to their own shame and disgrace, as well as to the injury of others; (see ^{<240B>}Isaiah 40:23).

Ver. 18. *He looseth the bonds of kings*, etc.] Not with which they themselves may be bound, being taken prisoners, or being so before made kings, and brought from thence to reign, as in (^{<2044>}Ecclesiastes 4:14); but that which they bind on their subjects, a yoke of bondage, tyranny, and oppression; so that to loose their bond is to loose their subjects from it, and free them from their arbitrary and despotic power, and from the burdens they lay upon them: unless rather it should be understood of loosing their waistbands, as an emblem of their government, ungirding them, or unkinging them, stripping them of their royal power and authority, called a “loosing of their loins”, (^{<235U>}Isaiah 45:1); and this power God has over such great personages, as to set up kings, and remove them at his pleasure, (^{<212B>}Daniel 2:21); which shows that strength and power, as well as wisdom, are with him; this may respect Chedorlaomer casting off the yoke of Nimrod, and the kings of Canaan casting off the yoke of Chedorlaomer, and being loosed from it, (^{<014D>}Genesis 14:1,4);

and girdeth their loins with a girdle; not with a royal waistband, as an ensign of government; (see ^{<210B>}Isaiah 11:5 22:21); which he looses, and strips them of, but another instead of that; he girds them with the girdle of a servant or traveller; the allusion being to the custom in those eastern countries, where they wore long garments, for servants to gird them up, when they waited on their masters, or when men went long journeys, (see ^{<277D>}Luke 17:7,8); and so may signify that kings sometimes become servants, or go into captivity, and there be used as such, as they sometimes are; the Vulgate Latin version is, “he girds their reins with a rope”.

Ver. 19. *He leadeth princes away spoiled*, etc.] Of their principalities and dominions, of their wealth and riches, and of their honour and glory; or “priests”^{f521}, as some choose to render the word, against whom God has indignation for their sins, and leads them into captivity with others; so the Septuagint version, “he leads the priests captives”; for no office, ever so sacred, can protect wicked men, (see ^{<211B>}Lamentations 2:6 ^{<244B>}Jeremiah

14:18); and from these sometimes the law perishes, and they are spoiled of their wisdom and knowledge, and made unfit to instruct the people, and so of their credit and reputation among them. Sephorno interprets it of the priests spoiled of their prophesying, they prophesying false things to kings:

and overthroweth the mighty; the mighty angels from heaven when they sinned, and mighty men on earth, kings and princes, whom he puts down from their seats of majesty and grandeur. Sephorno interprets this of kings, whose ways are perverted, by being led by false prophets, as Ahab was. Some ^{f522} understand this of ecclesiastical men, mighty in word and doctrine, well grounded in theology, yet their wisdom being taken away from them, they turn aside into wicked paths, practices, and principles, and fall from their steadfastness in truth and holiness.

Ver. 20. *He removeth away the speech of the trusty*, etc.] Speech is proper to mankind, and a benefit unto them, whereby they can converse together, and communicate their minds to each other; this is the gift of God, he gives to men in common the faculty of speaking; to some the tongue of the learned to speak various tongues, either in an ordinary or in an extraordinary manner; and he that gives can take away; he that made man's mouth or lip can make it speechless, as he does at death; when he takes away man's breath, he takes away his speech; the state of the dead is a state of silence; and sometimes he does it while living, by striking dumb, as he did Zechariah the father of John the Baptist; and even without so doing, as in the builders of Babel, he took away the speech they had, and gave them another; and sometimes he suffers not men to speak what they would, but what is contrary to their inclinations and desires, as in Balaam, who would willingly have cursed Israel, but could not. Now that God should take away by any means the speech of liars, and faithless persons, as Ananias and Sapphira, by striking them dead, (~~ACTS~~ Acts 5:1-10); and of false teachers, deceivers, and bold blasphemers of God, and of his Son, and of the blessed Spirit, whose mouths ought to be stopped, is no wonder; but it seems strange that he should remove the speech of "trusty" or "faithful" ^{f523} men, that speak the truth, and are to be credited and believed; and as the preceding words are understood of ecclesiastic persons, these may be continued concerning them; and the character agrees with ministers of the word, who are in trusted with the rich treasure of it; that is put in earthen vessels, and committed to the trust of faithful men; who appear to be such when they speak the word faithfully, declare the whole counsel of God, and keep back nothing profitable to men; when they speak plainly, without

ambiguity, and sincerely, without mixing or adulterating it; and are faithful as to God, who has appointed them, and put them into the ministry, so to the souls of men under their care: now God sometimes takes away the speech of these, not by changing their voice, or ordering them, instead of the gracious promises of the Gospel, to deliver out the menaces and threatenings of the law; but either by commanding them to be dumb and silent, and speak no more to an incorrigible and rebellious people; as Ezekiel was bid to prophesy no more to the house of Israel, and the apostles to preach no more to the Jews; or by suffering them to be silenced by the edicts of wicked princes, and their violent persecutions of them, so that the teachers of men are removed into corners, and not to be seen or heard; and also by death, when their faces are no more seen, and their speech no more heard. Some, both Jewish and Christian interpreters, derive the word here used from the root **אָמַן**, “to speak”, and render it “speakers” or “orators”^{f524}; so Mr. Broughton translates the words, “he bereaveth the orators of lip”; he takes away their eloquence from them, deprives them of their speaking well, and strips them of their natural and acquired abilities, by which they have become good speakers; and such who use their talents well in this way are beneficial to a commonwealth, and it is a loss when they are removed, or their speech removed from them, (see ^{218B}Isaiah 3:3);

and taketh away the understanding of the aged; or “elders”^{f525}, as Mr. Broughton, either in age or office; elders in age, with whom understanding, reason, judgment, counsel, and wisdom, by all which the word is interpreted, may be thought to be, and it is expected they should, and oftentimes are, though not always; yet all this God can take away, and does when he pleases, and they become like children in understanding; through the infirmities of old age their memories fail them, their reason is impaired, their understanding and judgment are weakened, and they become unfit to give advice themselves, and are easily imposed on, and drawn aside by others, as may be observed in Solomon, the wisest of men, when he was grown old. This is to be understood of the natural understanding in things natural and civil, but not of the spiritual understanding, which is never taken away, but rather increased in old age; the true light of grace shines more and more unto the perfect day; it is a gift of God without repentance, which he never revokes and removes: it may intend the natural “taste”^{f526}, as the word may be rendered; this is often and generally taken away from the aged, as in old Barzillai, who could not taste what he ate and drank, as

to distinguish and relish it, (~~1095~~ 2 Samuel 19:35); but not the spiritual taste, of the Lord as gracious, of the good word of God, and the fruits of divine grace; the taste and savour of which remain with the people of God in old age; or this may design men in office, either civil magistrates, called senators, the elders of the people, judges, and counsellors, who instead of being taught more wisdom, which their offices require, sometimes become infatuated, their understanding of civil things is taken away from them, their wise counsels become brutish, and they like children; or ecclesiastic persons, elders of churches, who, having talents for public usefulness, either neglect them, or make an ill use of them, and therefore are taken away from them; their right arm is dried up, and their right eye darkened, (~~1253~~ Matthew 25:28,29 ~~3817~~ Zechariah 11:17).

Ver. 21. *He poureth contempt upon princes*, etc.] Not on good princes, such as rule in righteousness, and decree judgment and govern their subjects according to good laws, in a mild and gentle manner, and answer to their name of free, liberal, beneficent and munificent. These, as there is an honour due unto them, it is the will of God they should have it; much less are princes, in a figurative sense, meant, good men, the children of God, who are born of him the King of kings, and so princes in all the earth; but, in a literal sense, bad princes, that oppress their subjects, and rule them with rigour, and persecute good men; such as rose up against Christ, as Herod and Pontius Pilate; persecutors of the saints, as the Roman emperors, and the antichristian princes in the papacy; these God sometimes brings into contempt with their subjects, deposes them from their government, reduces them to a mean, abject, and servile state; or they die a shameful death, as Herod was eaten with worms, and many of the Heathen emperors died miserable deaths; and the vials of God's wrath will be poured out upon all the antichristian states, and their princes: pouring denotes the abundance of shame they are put to, as if they were clothed and covered with it, it being plentifully poured out like water, or as water was poured upon them, which is sometimes done by way of contempt, (see ~~1974~~ Psalm 107:40);

and weakeneth the strength of the mighty; the strength of men, hale and robust, by sending one disease or another upon them, which takes it away from them; or by "the mighty" are meant men in power and authority; kings, as the Targum paraphrases it, mighty monarchs, whose strength lies in their wealth and riches, in their fortresses and powerful armies; all which God can deprive them of in an instant, and make them as weak as other

men. Some render it, “and looseth the girdle of the mighty”^{f527}, the same as loosening the loins of kings, (^{2340b}Isaiah 14:1); ungirding them, and taking away their power and authority from them, rendering them unfit for business, or unable to keep their posts and defend their kingdom.

Ver. 22. *He discovereth deep things out of darkness*, etc.] The deep things of God, his own deep things which lie in his heart, wrapped up in darkness impenetrable to creatures, and which could never be known unless he had discovered them; such as the thoughts of his heart, which are very deep, (^{1925b}Psalm 92:5); the deep things of God, which the Spirit of God only knows, searches, and reveals, (^{420b}1 Corinthians 2:10,11); even his thoughts of peace, and good things for his people, which are many and precious, are known to himself, and made known to them, or otherwise must have remained in darkness, and out of their reach, being as high as the heavens are from the earth; the decrees and purposes of God, which he hath purposed in himself, are deep things in his own breast, and lie concealed in darkness there, until discovered by the accomplishment of them; such as his decrees of election in Christ, redemption by him, and the effectual calling by his grace; all which are revealed and made known by the execution of them: the love of God to his people, which lay hid in his heart from everlasting; this is discovered by the gift and mission of his Son; in the regeneration and quickening of his people, and of which he makes still larger discoveries to them in the course of their lives: likewise the mysteries of the Gospel, unknown to natural men, even the wise and prudent, only known to such to whom it is given to know them, to whom they are revealed by the Father of Christ, and by the Spirit of wisdom and revelation in the knowledge of the mystery of God, and of the Father, and of Christ; respecting the persons in the Godhead, the grace of each person, the incarnation of Christ, the union of the two natures in him, redemption and justification by him, regeneration by the Spirit of God, union to Christ, and communion with him, and conformity to him in soul and body, now and hereafter: likewise the secrets of his providence, in which there is a great depth of his wisdom and knowledge, and is in great obscurity; his path is in the great waters, and his footsteps are not known; his judgments are unsearchable, and his ways past finding out, but before long they will be made manifest, and lie open to view. There are also the deep things of others, which he discovers, as the depth of sin in the deceitful heart of man, which none knows as himself; and which lie hid there until they are discovered in the light of the divine Spirit, who convinces of them,

enlightens the understanding to behold those swarms of lusts and corruptions it never discerned before; and then a man comes to see and know the plague of his own heart, he was before a stranger to; also the depths of Satan, his deep laid schemes, his wiles and stratagems, to draw into sin, and so to ruin; these are unknown to natural men, but saints are made acquainted with them, so that they are not altogether ignorant of his devices, (~~¶124~~ Revelation 2:24 ~~¶121~~ 2 Corinthians 2:11); likewise the secret plots, counsels, and combinations of wicked men, which they lay deep, and seek to hide from the Lord, being formed in the dark; but he sees and knows them, discovers and confounds them: to which may be added all the wicked actions of men done in the dark, but cannot be hid from God, with whom the darkness and the light are both alike; and who, sooner or later, brings them to light, even the hidden things of darkness, and makes manifest the counsels of the heart, as he will do more especially at the day of judgment, to which every secret thing will be brought:

and bringeth but to light the shadow of death; not only life and immortality, as by the Gospel, but death, and the shadow of it, even deadly darkness, the grossest of darkness; such who are darkness itself he makes light, and out of the darkness in them commands light to shine, as in the first creation; to them that sit in darkness, and in the shadow of death, he causes a great light to arise, the light of the Gospel, and the light of grace, yea, Christ himself, the light of the world; he calls and brings them out of it into marvellous light, out of the dark dungeon and prison of sin and unbelief, to the enjoyment of spiritual light and life here, and to everlasting light and glory hereafter.

Ver. 23. *He increaseth the nations, and destroyeth them*, etc.] As he did before the flood, when the earth was tilled, and all over peopled with them, but at the flood he destroyed them at once. Saphorno interprets it of the seven nations in the land of Canaan, which were increased in it, and destroyed, to make way for the Israelites to inhabit it; and this has since been verified in other kingdoms, large and populous, and brought to destruction, particularly in the four monarchies, Babylonian, Persian, Grecian, and Roman, and will be in the antichristian states and nations of the world:

he enlargeth the nations, and straiteneth them [again]; or “stretcheth” or “spreadeth out the nations”^{f528}, as he did all over the earth before the deluge, and then most remarkably straitened them, when they were reduced

to so small a number as to be contained in a single ark: “or leads them” ^{f529}; that is, “governs them”, as Mr. Broughton renders the word, rules and overrules them, as large as they are; or leads them into captivity, as some Jewish writers ^{f530}, as the Israelites; though they have been enlarged, and became numerous, as it was promised they should, yet have been led into captivity, first the ten tribes by the Assyrians, and then the two tribes by the Chaldeans; the Targum is, “he spreadeth out a net for the nations, and leadeth them”, that is, into it, so that they are taken in it, (see ^{<3923>}Ezekiel 12:13).

Ver. 24. *He taketh away the heart of the chief of the people of the earth,* etc.] The people of the earth are the common people; the “chief” or “heads” ^{f531} of them, as it may be rendered, are kings, princes and generals of armies; whose “hearts” may be said to be “taken away” when they are dispirited, and deprived both of courage and conduct; have neither valour nor wisdom, neither fortitude of mind, nor military skill to defend themselves and their people against their enemies. Saphorno interprets this of Sihon and Og, whose spirits the Lord hardened, and made their hearts obstinate to war with Israel, (^{<4823>}Deuteronomy 2:30); but it may be better understood of the Israelites, and the heads of them, when they were discomfited by the Amalekites, quickly after their coming out of Egypt, (see ^{<0445>}Numbers 14:45); about which time Job lived: and the rather, since it follows,

and caused them to wander in a wilderness [where there is] no way: no track, no beaten path to follow, to be a guide to them, and direct their way; in such a wilderness the Israelites wandered near forty years, (see ^{<4974>}Psalms 107:40).

Ver. 25. *They grope in the dark without light,* etc.] Like blind men, as the men of Sodom, when they were struck with blindness; or “they grope”, or “feel the dark, and not light” ^{f532}, as the Targum; as the Egyptian, did when such gross darkness was upon them as might be felt:

and he maketh them to stagger like [a] drunken [man]; that has lost his sight, his senses, and his feet, and knows not where he is, which way to go, nor how to keep on his legs, but reels to and fro, and is at the utmost loss what to do; all this is said of the heads or chief of the people, in consequence of their hearts being taken away, and so left destitute of wisdom and strength.

CHAPTER 13

INTRODUCTION TO JOB 13

Job begins this chapter by observing the extensiveness of his knowledge, as appeared from his preceding discourse, by which it was evident he was not less knowing than his friends, (^{<K131>}Job 13:1,2); and therefore would have nothing to do with them as judges in his cause, but would appeal to God, and debate the matter before him, and leave it to his decision, since he could expect no good from them, (^{<K133>}Job 13:3,4); and all the favour he entreats of them is, that they would for the future be no longer speakers, but hearers, (^{<K135>}Job 13:5,6,13,17); he expostulates with them about their wicked and deceitful way of pleading for God, and against him, (^{<K137>}Job 13:7,8); and in order to strike an awe upon them, suggests to them, that they were liable to the divine scrutiny; that God was not to be mocked by them, that he would surely reprove them for their respect of persons, and desires them to consider his dreadful majesty, and what frail creatures they were, (^{<K139>}Job 13:9-12); then he expresses his confidence in God, that he should be saved by him, notwithstanding the afflictive circumstances he was in, (^{<K134>}Job 13:14-16); and doubted not he should be able so to plead his cause, as that he should be justified, if God would but withdraw his hand, and take off his dread from him, (^{<K136>}Job 13:18-22); he desires to know what his sins were, that he should hide his face from him, and treat him with so much severity, who was but a poor, weak, feeble creature, (^{<K132>}Job 13:24,25); and concludes with a complaint of the bitterness and sharpness of his afflictions, with which he was consumed, (^{<K138>}Job 13:26-28).

Ver. 1. *Lo, mine eye hath seen all [this]*, etc.] Or “all those things” ^{f533} he had been discoursing of, concerning the wisdom and power of God, and his friends also; some of these he had seen instances of, he had been an eyewitness of them, and could give an ocular testimony to them; and others he had discerned with the eyes of his understanding, being opened and enlightened, and had a clear and distinct view of them, so that he had seen and knew as much of these things as any of them had. Some ^{f534} interpret it “all” other things, pertaining to the same subject; by what he had said, it

might be concluded he knew more; this was but a sample or specimen of his knowledge, which, when observed, it might be perceived what an understanding he had in such divine things: the words are indeed absolute, “my eye hath seen all things” ^{f535}, which must not be taken in the largest and comprehensive sense of all things to be seen, heard, and understood; for though Job’s knowledge was very great, yet it did not take so great a compass as this; many things in nature his eye had not seen, others in providence he could not discern, and but a small portion of God, of his nature, perfections, ways, and works, was known by him, as he himself confesses elsewhere, (~~Job~~ Job 26:14); this therefore must be limited and restrained to the subject matter in hand, and to what he and his friends had been treating of:

mine ear hath heard; some things he had knowledge of by the report of others, from his forefathers, his ancestors, men of capacity and probity, that could be credited, and safely depended on, and even some things by revelation from God; for if Eliphaz his friend had an heavenly vision, and a divine revelation, which his ear received a little of, why may it not be thought that Job also was sometimes favoured with visions and revelations from God, whereby he became more intimately acquainted with divine and spiritual things?

and understood it; that is, what he had seen and heard; some things may be seen, and yet not known what they are; and other things may be heard, and not understood; but Job had an understanding of what he had seen with his own eyes, or had received by revelation, human or divine: and all this is introduced with a “lo” or “behold”; not as a note of admiration at his knowledge, though the things known by him were wonderful, but as a note of attention to them, and to his remark on them, and as expressive of the certainty of his sight, hearing, and understanding of these things.

Ver. 2. *What ye know, [the same] do I know also*, etc.] Concerning God and his perfections, his sovereignty, holiness, justice, wisdom, power, goodness, etc. and concerning his providences, and his dealings with men in an ordinary or in an extraordinary way:

I [am] not inferior unto you; as might be deduced from the preceding discourse; (see Gill on “~~Job~~ Job 12:3”).

Ver. 3. *Surely I would speak to the Almighty*, etc.] Or “therefore I would speak” ^{f536}, since he knew as much as his friends, and they knew no more

than he, if so much, he would have no more to do with them, they should not be his judges; nor would he be determined by them, but would appeal to God, and plead his own cause before him, by whom he doubted not he should be candidly heard; he knew that he was the Judge of all the earth, and would do right; and that he sat on a throne judging righteously, and would maintain his right and his cause; that he would judge him according to his righteousness and integrity, of which he was conscious, and would pass a just decisive sentence in his favour, and give the cause for him against his friends, as he afterwards did; for this is not to be understood of speaking to him in prayer, though that is a speech either of the heart or of the tongue, or of both, to God; and which he allows of, yea, delights in, and which is a wonderful condescension; and therefore it may be used with boldness and freedom, and which gracious souls are desirous of; and the consideration of God being “almighty”, or “all sufficient”, is an argument, motive, and inducement to them to speak or pray unto him, since he is able to do all things for them they want or desire of him; but here it is to be understood of speaking to him, or before him, in a judicial way, at his bar, before his tribunal, he sitting as a Judge to hear the cause, and decide the controversy between Job and his friends. So, he render it, “I would speak for the Almighty, and desire to reason for God”^{f537}; seeing he knew so much of him; not speak against him, as his friends suggested he had, but for him, on behalf of his sovereignty, justice, holiness, wisdom, and strength, as he had done, and would do yet more; by which he would have it known, that as he had as much knowledge as they, he was as zealous as any of them to plead for God, and defend him, and promote his honour and glory to the uttermost; but the other sense is best:

and I desire to reason with God: not at the bar of his justice, with respect to the justification of his person by his own righteousness; so no man can reason with God, as to approve himself just with him; nor will any sensible man desire to enter into judgment with him on that foot; a poor sensible sinner may reason with God at the throne of grace, and plead for pardoning mercy and justifying grace through the blood and righteousness of Christ, and from the declarations, proclamations, and promises of grace through him; but of neither of these sorts of reasoning, are the words to be understood, but of debating the matter in controversy between Job and his friends before God, that he might hear it, and decide it; this was what Job was desirous of, of having the cause brought before him, the case stated and pleaded, and reasoned on in his presence; this he signifies would be a

pleasure to him; he “should delight” to have it so, as the word ^{f538} here used may be interpreted.

Ver. 4. *But ye [are] forgers of lies*, etc.] This is a hard and very harsh saying; Job was now in a passion, provoked by his friends, and retorts upon them what they had charged him with, (^{<3810>}Job 11:3); so often in controversies and disputes between good men undue heats arise, and unbecoming words drop from their lips and pens; to tell lies is a bad thing, but to forge them, to tell a studied premeditated lie, is dreadfully shocking, contrary to the grace of God, and which good men cannot allow themselves in, it is the character of bad men, (see ^{<2678>}Isaiah 63:8 ^{<3869>}Psalms 119:69); but it may be Job may not design lies in a strict and proper sense, but falsehoods and untruths; for though no lie is of the truth, yet every untruth is not a lie; because a man may deliver an untruth, not knowing it to be so, but taking it for a truth, speaks it, without any design to impose upon and deceive others. Doctrinal lies may be intended, such as the false prophets told, whereby they made the hearts of the righteous sad, and were the untempered mortar they daubed with, (^{<3130>}Ezekiel 13:10,22); and the word here used has the same signification, and may be rendered, “daubers of lies” ^{f539}; that colour over things, and make falsehoods look like truths, and deliver them for such, and like others speak lies in hypocrisy: now those here referred to were these, that God did not afflict good men, at least in any very severe manner, and that Job, being thus afflicted, was a bad man, and an hypocrite; both these Job charges as lies:

ye [are] all physicians of no value; or “idol physicians” ^{f540}; not that pretended to the cure of idols, but were no better than idols themselves, and understood no more how to cure than they, than an Heathen deity, the god of physic Aesculapius, or anyone that might be reckoned such; but was no other than an image of wood or stone, and so could not be possessed of the faculty of healing, and such were Job’s friends; an idol is nothing, and is good for nothing, and such were they as physicians, they were idol physicians, like the “idol shepherd”, (^{<38117>}Zechariah 11:17); of no value at all: the Rabbins ^{f541} say, the word used signifies a nerve or sinew of the neck, which when broken is incurable; and such physicians were they, that could do him no service, no more than cure a broken neck; this is to be understood of them, not as physicians of his body, that they pretended not to be; he was greatly diseased from head to foot, and had no hope of a recovery of his health, nor did they pretend to prescribe for him, nor does he reproach them on that account; but as physicians of his soul, afflicted

and distressed, they came to administer comfort to him under his afflictions, but they were miserable comforters, as he elsewhere calls them, (~~1841~~ Job 16:2); instead of acting the part of the good Samaritan, and pouring in oil and wine into his wounds, (~~2104~~ Luke 10:34), they poured in vinegar, and made them bleed and smart the more, and added affliction to his affliction; instead of healing, they wounded him yet more and more; and, instead of binding up his wounds, opened them wider, and gave him sensible pain; instead of giving him the cordials of the Gospel, they gave him the corrosives the law; and instead of pointing out unto him the gracious promises of God, for the support of his afflicted soul, they loaded him with charges of sin, and set him to work by repentance and reformation to obtain the forgiveness of them: they said many good things, but misapplied them, being ignorant of the case, and so were physicians of no value; as such are who are ignorant of the nature and causes of a disease, and therefore make wrong prescriptions, though the medicines they prescribe may in themselves be good: indeed, in the cases of souls, or for the healing of the diseases of the soul, which are natural and hereditary, epidemical and universal, nauseous and loathsome, and of themselves mortal, all physicians are of no value; but Jesus Christ, who is the only physician of souls, the able, skilful, and infallible one, that cures all fully freely that apply unto him; bodily physicians are no use in such cases, nor merry companions, nor legal preachers, who direct to supple the wounds with tears of repentance, and bind them up with rags of a man's own righteousness; Christ is the only Saviour, his blood the balsam that heals every wound, and his righteousness that affords peace, joy, and comfort to afflicted minds, and delivers from those weights and pressures of mind with which they are bowed down.

Ver. 5. *And that ye would altogether hold your peace*, etc.] Since what they said of him was not true, nor anything to the purpose, or that tended to the comfort of his afflicted soul, but the reverse; and therefore he could have wished they had never broke silence, but continued as they were the first seven days of their visit; and now, since they had spoken, and had done no good by speaking, but hurt, he desires for the future they would be silent, and say no more:

and it should be your wisdom: it would be the greatest evidence of it they could give; they had shown none by speaking; it would be a proof of some in them, should they hold their peace; a very biting expression this (see ~~2078~~ Proverbs 17:28).

Ver. 6. *Hear now my reasoning*, etc.] Job entreats his friends that they would be no longer speakers, but hearers; that they would vouchsafe to sit still, and hear what he had to say; though he was greatly afflicted, he had not lost his reason, wisdom was not driven out from him, (¹⁸⁶³Job 6:13); he had still with him his reasoning powers, which he was capable of making use of, and even before God, and desires that they would attend to what he had to say on his own behalf:

and hearken to the pleadings of my lips; he was capable of pleading his own cause, and he was desirous of doing it before God as his Judge; and begs the favour of his friends to be silent, and hear him out, and then let judgment be given, not by them, but by God himself.

Ver. 7. *Will you speak wickedly for God?* etc.] As he suggests they did; they spoke for God, and pleaded for the honour of his justice, by asserting he did not afflict good men, which they thought was contrary to his justice; but: then, at the same time, they spoke wickedly of Job, that he being afflicted of God was a bad man, and an hypocrite; and this was speaking wickedly for God, to vindicate his justice at the expense of his character, which there was no need to do; and showed that they were poor advocates for God, since they might have vindicated the honour of his justice, and yet allowed that he afflicted good men, and that Job was such an one:

and talk deceitfully for him? or tell lies for him, namely, those just mentioned, that only wicked men, and not good men, were afflicted by him, and that Job was a bad man, and an hypocrite.

Ver. 8. *Will ye accept his person?* etc.] Accepting persons ought not to be done in judgment by earthly judges; which is done when they give a cause to one through favour and affection to his person, because rich, or their friend, and against another, because otherwise; and something like this Job intimates his friends did in the present case; they only considered what God was, holy, just, wise, and good in all he did, and so far they were right, and too much respect cannot be given him; but the fault was, that they only attended to this, and did not look into the cause of Job itself, but wholly neglected it, and gave it against him, he being poor, abject, and miserable, on the above consideration of the perfections of God; which looked like what is called among men acceptation, or respect of persons:

will ye contend for God? it is right to contend for God, for the being of God against atheists, for the perfections of God, his sovereignty, his

omniscience, omnipresence, etc. against those that deny them, for his truths and doctrines, word, worship, and ordinances, against the corrupters of them; but then he and those are not to be contended for in a foolish and imprudent manner, or with a zeal, not according to knowledge, much less with an hypocritical one, as was Jehu's, (^{<1218>}2 Kings 10:28-31); God needs no such advocates, he can plead his own cause, or make use of persons that can do it in a better manner, and to better purpose.

Ver. 9. *Is it good that he should search you out?* etc.] That is, God; searching is ascribed to him after the manner of men; not that he is ignorant of persons or things he searches after, or exercises that application, diligence, and industry, and takes those pains which are necessary in men to find out anything; when he makes search, it is not on his own account, but others; at least it is only to show his knowledge of persons and things, and to make men known to others, or things to them themselves; and is here to be understood in a judicial sense, as it frequently is the case, so it was here, a man that is "first in his own cause", as the wise man says, (^{<1217>}Proverbs 18:17), "seemeth just"; to himself and others; it looks upon the representation he makes of things as if he was in the right: "but his neighbour cometh and searcheth him"; traverses his arguments in his own vindication, and shows the fallacy of them; so Job's friends, making the worst of his cause, and the best of their own, seemed right in their own eyes; but God, who is the searcher of hearts, and who knows all things, could see through their coverings of things, and could not be deceived by them, but would find them out, and expose them; as he did afterwards, when he gave judgment against them, and declared they had not said that which was right, as his servant Job had, (^{<1217>}Job 42:7,8); and therefore it was not to their profit and advantage, and to their honour and credit, to be searched out by him, or to run the risk of it, as they did, which is the amount of this question:

or as one mocketh another, do ye [so] mock him? men may be mocked by their fellow creatures, either by words or gestures, as good men usually are in all ages, especially the prophets of the Lord, and the ministers of his word; or they may be deceived and imposed upon by the false glosses and colourings of artful men, as simple men are deceived by the fair speeches of false teachers, which is no other than an illusion of them, or mocking them: in the first sense God may be mocked, though he should not; there have been and will be such bold and daring creatures as to mock at his promises and his providence, to mock at his word, ordinances, and ministers, which

is interpreted by him a mocking and despising himself; but in the latter sense he cannot be mocked, and it is a vain thing to attempt it; “be not deceived, God is not mocked”, (Ga, 6:7); he sees through all the fallacious reasonings of men; he judges not according to outward appearance; he sees and knows the heart, and all the views and designs of men, and can detect all their sophisms and false glosses; he is not to be deceived by specious pretences of doing such and such actions for his glory, as casting out good men, and their names, or traducing their characters that he may be glorified, or killing them to do him service, (~~2Tim~~ Isaiah 66:5 ~~4Tim~~ John 16:2); he is not to be flattered as one man may flatter another; to do this with him, is to mock him, he is not to be mocked in this way.

Ver. 10. *He will surely reprove you*, etc.] Or “in reprov- ing he will reprove you” ^{f542}; he will certainly do it, it may be depended upon, and be expected; he will never suffer sin to go unrep- roved and uncorrected; he will do it to the purpose, with sharpness and severity, as the nature of the crime requires; he reprov- es by his spirit, and it is well for men when he thoroughly, and in a spiritual and saving way, reprov- es them by him, and convinces them of sin, righteousness, and judgment; and he reprov- es by his word, which is written for reproof and correction; and by his ministers, one part of whose work it is to rebuke and reprove men for bad practices, and bad principles; and in some cases they are to use sharpness, and which when submitted to, and kindly taken, it is well; and sometimes he reprov- es by his providences, by afflictive dispensations, and that either in love, as he rebukes his own children, or in wrath and hot displeasure, as others, which is here designed; and as it is always for sin he rebukes men, so particularly he rebukes for the following, as might be expected:

if ye do secretly accept persons; acceptance of persons in judgment is prohibited by God, and is highly resented by him; yea, even the acceptance of his own person to the prejudice of the character of an innocent man; which seems to be what Job has respect unto, as appears from (~~3Tim~~ Job 13:8); and some versions render it, “if ye accept his face” ^{f543}; and though this may be done no openly and publicly, but in a covert and secret manner, under disguise, and with specious pretences to the honour and glory of God.

Ver. 11. *Shall not his excellency make you afraid*, etc.] To commit sin, any sin, and particularly that just mentioned, which they might expect to be reprov- ed for; there is an excellency in the name of God, which is fearful

and dreadful, and in the nature and perfections of God, his power, justice, and holiness, in which he is glorious and tremendous, and should deter men from sinning against him; and there is an excellency in his works of nature and providence, which are wondrous, and show him to be near at hand, and can at once, if he pleases, take vengeance for sin: or “shall not his height”^{f544}, etc. his sublimity, his superiority to all beings; he is the most high God, higher than the highest among men, he is above all gods, all that are so called; and therefore all the inhabitants of the earth should stand in awe of him, and not sin: or “shall not his lifting up”^{f545}? etc. on a throne of judgment, as the Targum adds; he is the Judge of the whole earth, and will judge his people, and right their wrongs; he sits on a throne high, and lifted up, judging righteously; and will maintain the cause of the innocent, and avenge himself on those that injure them, and therefore it must be a fearful thing to fall into his hands: some render it, “shall not his burning”^{f546}; or flaming fire, etc. as Jarchi observes, and apply it to hell fire, and the everlasting burnings of the lake which burns with fire and brimstone; and which are very terrible, and may well frighten men from sinning against God; but the first sense seems to be best:

and his dread fall upon you? the dread of men, of powerful and victorious enemies, is very terrible, as was the dread of the Israelites which fell upon the inhabitants of Canaan, (^{<1807>}Joshua 2:9); but how awful must be the terror of the great and dreadful God, when that falls upon men, or his terrible wrath and vengeance are revealed from heaven, and threaten every moment to fall upon the transgressors of his law, upon those that mock him and injure his people.

Ver. 12. *Your remembrances [are] like unto ashes*, etc.] Either of things they put Job in remembrance of, the mementos which they had suggested to him; (see ^{<1807>}Job 4:7); or the things which they had brought forth out of their memories, the instances they had given of what had been in the world, the arguments, objections, and reasonings, they had made use of in this controversy; their “memorable sentences”^{f547}, as some render it, were of no more moment and importance than ashes, and easily blown away like them; or whatsoever was memorable in them, or they thought would perpetuate their memory hereafter, as their houses and lands, and towns and cities, called by their names, these memorials should perish, (^{<1807>}Psalm 49:11 9:6); or their wealth and riches, their honour and glory, their learning, wisdom, and knowledge, all should fade, and come to nothing; the memory of the just indeed is blessed, the righteous are had in

everlasting remembrance, because of their everlasting righteousness; but as anything else, that may be thought to be a remembrance of man, it is but as ashes, of little worth, gone, and often trampled upon; and men should remember that they are but dust and ashes, as Aben Ezra ^{f548} observes, even in their best estate, in comparison of the excellency of God, before spoken of; and as Abraham confessed in the presence of God, (^{<01827>}Genesis 18:27);

your bodies to bodies of clay; that is, are like to bodies of clay, to such as are made of clay after the similitude of human bodies; and such are the bodies of men themselves, they are of the earth, earthly, they are houses of clay, which have their foundation in the dust; earthen vessels, and earthly houses of this tabernacle, poor, mean, frail, brittle things, are crushed before the moth, and much more before the Almighty; the word is by some rendered “eminencies”, the most eminent men; what is most eminent in them are like to “eminences of clay” ^{f549}, or heaps of dirt: some interpret this, as the former expression, of their words, reasonings, arguments, and objections; which though great swelling words, were vain and empty, mere bubbles, and though reckoned strong reasonings, unanswerable arguments, and objections, had no strength in them, but were to be easily thrown down like hillocks of clay; and though thought to be like shields, or high and strong fortresses, as some ^{f550} take the word to signify, yet are but clayey ones.

Ver. 13. *Hold your peace, let me alone*, etc.] Or, cease “from me” ^{f551}: from speaking to me, or hindering me from speaking. Job might perceive, by some motions of his friends, that they were about to interrupt him; and therefore he desires they would be silent, and let him go on:

that I may speak; or, “and I will speak”,

and let come on me what [will]; either from men, or from God himself; a good man, when he knows his cause is good, and he has truth on his side, is not careful or concerned what reproach may be cast upon him, or what censures from men he may undergo; or what persecutions from them he may endure; none of these things move him from his duty, or can stop his mouth from speaking the truth; let him be threatened with what he will, he cannot but speak the things which he has seen and heard, and knows to be true; as for what may come upon him from God, that he is not solicitous about; he knows he will lay nothing upon him but what is common to men, will support him under it, or deliver him from it in his own time and way, or however make all things work together for his good: some render it,

“and let something pass by me”, or “from me”^{f552}; that is, somewhat of his grief and sorrow, while he was speaking and pouring out his complaints before God; but the former sense seems best.

Ver. 14. *Wherefore do I take my flesh in my teeth*, etc.] Or bite my lips, to keep in my words, and refrain from speaking? I will not do it:

and put my life in my hand? or, expose it to danger by a forced silence; when I am ready to burst, and must if I do not speak; I will not thus endanger my life; it is unreasonable I should, I will speak my mind freely and fully, that I may be refreshed; so Seforno interprets it of Job’s putting his hand to his mouth, that he might be silent; and of putting a forcible restraint upon himself, that he might not declare what was upon his mind; (see ^{<RB39>}Job 13:19); but others, as Bar Tzemach, take the sense to be, what is the sin I have committed, that such sore afflictions are laid upon me; that through the pain and distress I am in, I am ready to tear off my flesh with my teeth, and my life is in the utmost danger? and some think he was under a temptation to tear his own flesh, and destroy himself; and therefore argues why he should be thus hardly dealt with, as to be exposed to such a temptation, and thrown in such despair, which yet he laboured against; but rather the meaning is, in connection with the preceding verse, let whatsoever will come upon me, “at all events, I will take my flesh in my teeth, and I will put my life in my hand”^{f553}; I will expose myself to the greatest dangers which is the sense of the last phrase in (^{<QB3>}Judges 12:3) (^{<QB5>}1 Samuel 19:5 28:21 ^{<QB30>}Psalms 119:109); come life, come death, I will not fear; I am determined to speak out my mind let what will be the consequence; and with this bold and heroic spirit agrees what follows.

Ver. 15. *Though he slay me, yet will I trust in him*, etc.] There is a double reading of these words; the “Keri”, or marginal reading, is **wl** , “in him”, which we follow; the “Cetib”, or textual reading, is **al** , “not”, which many follow, and render the words, “lo, he will slay me, I shall not hope”; or, “I have no hope”, or “do not expect”^{f554} that is, any other than to be slain or die; and this agrees with various expressions of his elsewhere, that he had no hope of any long continuance of life, or of restoration to health and outward happiness again, but expected to die quickly; (see ^{<RB1>}Job 6:11 7:21 10:20 19:10);

but I will maintain mine own ways before him; or “to his face”^{f555}; though I die on the spot instantly, I will stand by it, and make it appear that the

ways I have walked in are right, that I have behaved as a sincere upright man, a man fearing God, and eschewing evil; a character which God himself has given of me, and I have not forfeited it: “I will argue” or “prove”^{f556} it before him, as it may be rendered; that my life and conversation has been agreeable to my profession of him; that my ways have been according to his revealed will, and my walk as becoming the character I bear; and this I will maintain and support as long as I live; I will never depart from this sentiment, or let go my integrity to my latest breath; (see ~~Job~~ Job 27:5,6); but the marginal reading seems best, “yet will I trust in him”^{f557}? verily I will, though I am under cutting and slaying providences, under sore afflictions, which may be called killing and slaying, or death itself; though there is an addition of them, one affliction upon another, and sorrow upon sorrow; though I am killed continually, all the day long, or die by inches; yea, though in the article of death itself, yet even then “will I trust” and hope: God only is the object of trust and confidence, and not a creature, or any creature enjoyment, or creature act; and great encouragement there is to trust in him, seeing in him is everlasting strength, to fulfil his promises, to help in time of need, and to save with an everlasting salvation; he is to be trusted in at all times, in times of affliction, temptation, desertion, and death itself: it may be rendered^{f558}, “I will hope in him”, since there is mercy and plenteous redemption with him, and he delights in those that hope in his mercy; his eye is upon them, and his heart is towards them: or “I will wait for him”, or “expect him”^{f559}; wait for deliverance by him, wait all the days of his appointed time, till his change come; wait for the hope of righteousness by faith, expect all needful grace from him now, and eternal glory and happiness hereafter: “but” notwithstanding his trust was alone in God for time and eternity, yet, says he, “I will maintain mine own ways before him”; that I am not an hypocrite, or have behaved as a bad man; but have acted under the influence of grace, according to his mind and will revealed.

Ver. 16. *He also [shall be] my salvation*, etc.] Job, though he asserted the integrity of his heart and life, yet did not depend on his ways and works for salvation, but only on the Lord himself; this is to be understood not of temporal salvation, though God is the author of that, and it is only to be had of him, yet Job had no hope concerning that; but of spiritual and eternal salvation, which God the Father has contrived, determined, and resolved on, and sent his Son to effect; which Christ being sent is the author of by his obedience, sufferings, and death; and in him, and in his

name alone, is salvation; and every soul, sensible of the insufficiency of himself and others to save him, will resolve, as Job here, that he, and he only, shall be his Saviour, who is an able, willing, and complete one; (see ^{<314B>}Hosea 14:3); and the words are expressive of faith of interest in him. Job knew him to be his Saviour, and living Redeemer, and would acknowledge no other; but claim his interest in him, now and hereafter, and which was his greatest support under all his troubles; (see ^{<319D>}Job 19:26,27 ^{<327E>}Psalm 27:1);

for an hypocrite shall not come before him; a hypocrite may come into the house of God, and worship him externally, and seem to be very devout and religious; and he shall come before the tribunal of God, and stand at his bar, to be tried and judged; but he shall not continue in the presence of God, nor enjoy his favour, or he shall not be able to make his cause good before him; and indeed he does not care to have himself examined by him, nor shall he be saved everlastingly, but undergo the most severe punishment, (^{<425B>}Matthew 24:51). Job here either has respect to his friends, whom he censures as hypocrites, and retorts the charge upon they brought on him; or he has reference to that charge, and by this means clears himself of it, since there was nothing he was more desirous of than to refer his case to the decision of the omniscient God, and righteous Judge; which if he was an hypocrite he would never have done, since such can never stand so strict and severe an examination.

Ver. 17. *Hear diligently my speech*, etc.] Or, “in hearing hear” ^{f560}; meaning, not only that his friends would attentively hear him, but continue to hear him; that they would hear him out what he had to say further: upon his expressing himself with so much faith and confidence in God, they might rise up from their seats and be preparing to be gone, as not having patience to hear a man talk so confidently, who they thought was a bad man and an hypocrite; or they might attempt to interrupt him while speaking, and therefore he desires they would be still, and patiently and diligently hear what he had more to say:

and my declaration with your ears; that is, that they would listen to it attentively, when he doubted not but he should make his case as clear as the sun, and set it in such a point of view, as that it would appear most plainly to be right, and he to be a just man.

Ver. 18. *Behold now, I have ordered [my] cause*, etc.] Or “judgment” ^{f561}; that is, he had looked over his cause afresh, had reviewed the state of his

case, had considered it in every light, had drawn a plan of it, had digested it in a proper manner, and had arranged his reasons and arguments in vindication of himself in a regular form; and had them at hand, and could readily and easily come at them on occasion, to vindicate himself; and upon the whole could say, in the strongest, manner, and could draw this conclusion,

I know that I shall be justified; which, though it may primarily respect the case in dispute between him and his friends, and the charge of wickedness and hypocrisy brought against him by them, from which he doubted not he should upon a fair hearing be acquitted by God himself, yet it may include his whole state of justification, God-ward, in which he was and should continue; and so may respect, not only the justification of his cause before men, as it was ordered and managed by him, but also the justification of his person before God, of which he had a full assurance; having ordered his cause aright, settled matters well, and proceeded upon a good plan and foundation; which to do is not to put justification upon the foot of purity of nature at first birth, and a sober life and conversation from youth upward, and a perfection of good works arrived unto, as imagined; nor upon a comparative righteousness with respect to other men, even profane and ungodly persons; nor, upon repentance, and sincere though imperfect obedience; nor upon an external belief of evangelic truths, and a submission to Gospel ordinances: but such order their cause well, and rightly conclude their justification, who see and own themselves to be transgressors of the law of God, behold and acknowledge their own righteousness to be insufficient to justify them, view the righteousness of Christ revealed in the Gospel, in its glory, excellency, and suitableness, and lay hold upon it as their justifying righteousness; and observing that the word of God declares, that those that believe in Christ are and shall be justified, and finding in themselves that they do with the heart believe in Christ for righteousness, hence they most comfortably and most sensibly conclude that they are justified persons; for this knowledge is of faith, and this faith the faith of assurance; it is not barely for a man to know that there is righteousness in Christ, and justification by it, but that there is righteousness in him for himself, and that he is the Lord his righteousness; for the words may be rendered, “I know that I am righteous”; or, “am justified”^{f562}; justification is a past act in the mind of God; it is present, as it terminates on the conscience of a believer; it is future, as it will be notified at the day of judgment before angels and men; (see ^{<24625} Isaiah 45:25).

Ver. 19. *Who [is] he [that] will plead with me*, etc.] Enter the lists with him; dispute the point, and try the strength of his arguments he had to plead for his own justification: thus Christ, the head of the church, and the surety of his people, is represented as speaking when he had by his obedience and sufferings made satisfaction for them, by bringing in an everlasting righteousness, and was, as their public and federal head, justified and acquitted, (^{<2004>}Isaiah 1:4-9); and much the same words are put into the mouth of a believer in him, and are expressed by him, (^{<4833>}Romans 8:33,34); who stands acquitted from all charges that men or devils, friends or foes, the law or justice of God, the devil and his own unbelieving heart, at any time, can bring against him. Job, well knowing the uprightness of his heart and life, the justness of his cause depending between him and his friends, boldly challenges them to come forth, and try it with him; or rather he seems desirous that God himself would take the case in hand, and plead with him; he was ready to engage with him, and in the presence of his friends, and in their hearing; and doubted not of being acquitted before God, and at his bar; so satisfied was he of his own innocence as to the things charged upon him:

for now, if I hold my peace, I shall give up the ghost; his sense seems to be, that if he was not allowed to speak for himself, and plead his cause, and have a hearing of it out, he could not live, he could not contain himself, he must burst and die; nor could he live under such charges and calumnies, he must die under the weight and pressure of them; though some think that this not only expresses his eagerness and impatience to have his cause tried fairly before God, but contains in it an argument to hasten it, taken from the near approach of his death: “for now”, in a little time, “I shall be silent”^{f563}; be in the silent grave: “I shall expire”; or die; and then it will be too late; therefore if any will plead with me, let them do it immediately, or I shall be soon gone, and then it will be all over: or rather the sense is, I challenge anyone to reason the matter, and dispute the point with me; and I promise that, if the cause goes against me, “now will I be silent”; I will not say one word more in my vindication: “I will die”; or submit to any death, or any sort of punishment, that shall be pronounced upon me; I shall patiently endure it, and not complain of it, or object to the execution of it; so Saphorno.

Ver. 20. *Only do not two [things] unto me*, etc.] This is an address not to Zophar as in the place of God, as to me, but to God himself; by this it appears, that though in modesty he does not mention him, yet he it is he

has the chief, if not the sole regard unto in (~~3139~~ Job 13:19); for his desire was to speak to the Almighty, and reason with God, and have nothing more to do with his friends, (~~3135~~ Job 13:3-5); but before any pleadings begin on either side, he is desirous of settling and fixing the terms and conditions of the dispute; he requests that two things might be granted him, which are mentioned in (~~3130~~ Job 13:21):

then will I not hide myself from thee; through fear or shame, but boldly appear before God, and come up even to his seat, and plead with him face to face.

Ver. 21. *Withdraw thine hand far from me*, etc.] His afflicting hand, which pressed him; this he desires might be removed, or otherwise he could not have the command of himself, make use of his reasoning faculties, recollect his arguments, and give them in their due force and strength; for afflictions of body affect the soul and memory, understanding and judgment; this is one of the things he would have agreed unto before the dispute was entered on; the other follows:

and let not thy dread make me afraid; the terrors of his law, or the dreadful apprehensions of his wrath; he desires to be freed from all slavish fear of God, that now possessed his mind through the severity of his dispensations towards him, behaving as if he was his enemy; or he deprecates his appearance in any external visible way and manner, which might be frightening to him, and so hinder freedom of speech in his own defence; these two things are before requested, (~~3134~~ Job 9:34,35); which should they be granted, he proposes as follows.

Ver. 22. *Then call thou, and I will answer*, etc.] Either call him by name in open court, and he would answer to it; or arraign him at the bar, and exhibit charges against him, and he would make answer to them and clear himself; his sense is, that if God would take upon him to be plaintiff, and accuse and charge him with what he had to object to him, then he would be defendant, and plead his own cause, and show that they did not of right belong unto him:

or let me speak, and answer thou me: or he would be plaintiff, and put queries concerning the afflictions he was exercised with, or the severity of them, and the reason of such usage, and God be the defendant, and give him an answer to them, that he might be no longer at a loss as he was for such behaviour towards him: this is very boldly said indeed, and seems to

savour of irreverence towards God; and may be one of those speeches for which he was blamed by Elihu, and by the Lord himself; though no doubt he designed not to cast any contempt upon God, nor to behave ill towards him; but in the agonies of his spirit, and under the weight of his affliction, and to show the great sense he had of his innocence, and his assurance of it, he speaks in this manner; not doubting but, let him have what part he would in the debate, whether that of plaintiff or defendant, he should carry the cause, and it would go in his favour; and though he proposes it to God to be at his option to choose which he would take, Job stays not for an answer, but takes upon him to be plaintiff, as in the following words.

Ver. 23. *How many [are] mine iniquities and sins?*] Whether of ignorance or presumption, through mistake or wilfulness, voluntary or involuntary, sins of omission or commission, secret or open, or of heart, lip, or life; for by this heap of words he uses in this and the next clause he means all sorts of sins, be they what they would; he desires to know what they were, both with respect to quality and quantity, how great ^{f564} they were, what heinous and capital crimes he had been guilty of, that such sore afflictions were laid upon him; and how many they were, as they were suggested to be by his friends, and who indeed call them infinite, (~~48215~~ Job 22:5); and as they might seem to be from the many afflictions endured by him, which were supposed to be for sins; though, as Schultens observes, such an interrogation as the force of a diminution and negation, as that of the Psalmist; “how many are the days of thy servant?” (~~43384~~ Psalm 119:84); that is, how few are they? or rather none at all; namely, of light and joy, of pleasure and comfort; so Job represents by this his sins to be but few ^{f565} in comparison of what his friends surmised, or might be concluded from his afflictions; and indeed none at all of a capital nature, and such as were of a deep die, atrocious and enormous crimes; only such as were common to good men, who all have their frailties, infirmities, and imperfections, there being not a just man that does good and sins not: Job did not pretend to be without sin, but he was not sensible of any notorious sin he could be charged with, nor was he conscious of allowing himself in any known sin, or of living and walking therein, which is inconsistent with the grace of God; moreover, as he knew his interest in his living Redeemer and surety, to whom, and not to himself, his sins and transgressions were imputed; he might ask, “how many iniquities and sins are to me” ^{f566?} as the words may be literally rendered; that is, which are to be reckoned to me, to be placed to my account? none at all; (see ~~44519~~ 2 Corinthians 5:19 ~~49201~~ Psalm 32:1,2);

make me to know my transgression and my sin; not that he was ignorant of sin, of the nature and demerit of it, as unregenerate men are, who know not the plague of their own hearts, indwelling sin, internal lusts, nor the exceeding sinfulness of sinful actions, nor the effect and consequences of sin, pollution, guilt, the wrath of God, the curse of the law, and eternal death; at least do not know it as to be affected with a sense of it, to have a godly sorrow for it, repent of it, confess it, and forsake it; such knowledge as this is from the spirit of God, and which Job had; but his meaning is, that if he could not be charged with many sins, as might seem to be the case, yet if there was but one that could be produced, and was the reason of his being afflicted after this manner, he desires to know what that was, that he might, upon conviction of it, acknowledge it, repent of it, relinquish it, and guard against it; he desires to have a copy of his indictment, that he might know what he stood charged with, for what he was arraigned, condemned, and punished, as it was thought he was; this he judged a reasonable request, and necessary to be granted, that he might answer for himself.

Ver. 24. *Wherefore hidest thou thy face*, etc.] Not from his cry, because of his sore and grievous afflictions, as Bar Tzemach; nor from helping and saving him from his troubles, as Sefhorno; nor from looking on his right ways, as Jarchi; but from his person, withdrawing the manifestation of his face and favour; withholding the discoveries of his love; and denying him the light of his countenance, and sensible communion with him, and enjoyment of him, he had been indulged with; Job formerly had seen the face of God, enjoyed his presence, and walked in fellowship with him; but now he had withdrawn himself from him, and he knew not where to find him; (see ^{<1823P>}Job 23:2,8,9); a greater blessing cannot be had than the gracious presence of God; nothing gives more pleasure when enjoyed, and nothing more grievous to good men when it is withheld; oftentimes sin is the cause of it, but not always, as in this instance of Job; the end of the Lord in all his afflictions, both inward and outward, was to try his patience, his integrity, and faithfulness; but as Job was for the present ignorant of it, he desires to know the reason of this the Lord's behaviour towards him; as it is what all good men should do in the like circumstances, nothing being more afflicting and distressing to them, and even intolerable; (see ^{<9101>}Psalms 10:11 13:1 88:14); some think here is an allusion to the behaviour of judges towards such as were condemned by them, they were prejudiced against, and would neither hear nor see them; or to a rite and custom in former times, as Pineda observes, when judges, at the time of pronouncing

sentence on a malefactor, used to draw a curtain between them; or to the covering of the face of the criminal, (see ^{<812>}Job 9:24);

and holdest me for thine enemy? Job had been an enemy to God, as all men are in a state of nature, yea, enmity itself, as is shown by their wicked works; but he was now reconciled unto God, the enmity of his heart was slain, and he had laid down his weapons of rebellion, and ceased committing hostilities against God, and was become subject to him and to his law, through the power of efficacious grace; a principle of love, which is the fruit of the spirit in regeneration, was implanted in him; and he was a true and sincere lover of God, one that feared him, and trusted in him; whose faith worked by love, and so appeared to be of the right kind; and therefore, since he was conscious to himself that he loved God with all his heart, loved his word, his ways, and worship, his people and all that belonged to him, it was cutting and grievous to him to be thought and accounted, or deal with, as an enemy to him; for so he interpreted his conduct towards him; as he afflicted him, he took it to be in anger and fury, and hot displeasure; and as he hid his face from him, he supposed it was in great wrath, viewing him in this light as his enemy.

Ver. 25. *Wilt thou break a leaf driven to and fro?* etc.] A leaf that falls from a tree in autumn, and withers and is rolled up, and driven about by the wind, which it cannot resist, to which Job here compares himself; but it is not to be understood of him with respect to his spiritual estate; for being a good man, and one that trusted in the Lord, and made him his hope, he was, as every good man is, like to a tree planted by rivers of water, whose leaf withers not, but is always green, and does not fall off, as is the case of carnal professors, who are compared to trees in autumn, which cast their leaves and rotten fruit; (see ^{<908>}Psalm 1:3 ^{<2470>}Jeremiah 17:7,8 ^{<6112>}Jude 1:12); but in respect to his outward estate, his frailty, weakness, and feebleness, especially as now under the afflicting hand of God; (see ^{<2606>}Isaiah 64:6); so John the Baptist, on account of his being a frail mortal man, a weak feeble creature, compares himself to a reed shaken with the wind, (^{<4110>}Matthew 11:7); now to break such an one was to add affliction to affliction, and which could not well be borne; and the like is signified by the next clause,

and wilt thou pursue the dry stubble? which cannot stand before the wind, or the force of devouring fire; this also respects not Job in his spiritual estate, with regard to which he was not like to dry stubble or chaff, to

which wicked men are compared, (^{<1904>}Psalm 1:4); but to standing corn and wheat in the full ear; and not only to green grass, which is flourishing, but to palm trees, and cedar trees of the Lord, which are full of sap, to which good men are like; but he describes him in his weak and afflicted state, tossed to and fro like dry stubble; and no more able to contend and grapple with an incensed God than dry stubble can withstand devouring flames; this he says, partly to suggest that it was below the Divine Being to set his strength against his weakness; as David said to Saul, “after whom is the king of Israel come out? after a dead dog, after a flea?” (^{<1944>}1 Samuel 24:14); which words Bar Tzemach compares with these; and partly to move the divine pity and commiseration towards him, who uses not to “break the bruised reed, nor quench the smoking flax”, (^{<2303>}Isaiah 42:3 ^{<1021>}Matthew 12:20).

Ver. 26. *For thou writest bitter things against me*, etc.] Meaning not sins and rebellions, taken notice of by him, when his good deeds were omitted, as Jarchi; sin is indeed an evil and a bitter thing in its own nature, being exceeding sinful and abominable, and its effects and consequences; being what provokes God to anger most bitterly, and makes bitter work for repentance; as it did in Peter, who, when made sensible of it, wept bitterly, (^{<1055>}Matthew 26:75 ^{<1262>}Luke 22:62); sooner or later, sin, though it is a sweet morsel rolled about in the mouth for a while, yet in the issue proves the gall of asps within, (^{<1804>}Job 20:14), bitter and distressing; and this God also puts down in the book of his remembrance, yea, writes it as with a pen of iron, and with the point of a diamond, (^{<2470>}Jeremiah 17:1); but that cannot be meant here, since Job was inquiring after his sins, asking what and how many they were, and would not allow of any being committed by him that were heinous and notorious; wherefore afflictions are rather here intended, which are bitter and grievous, and not joyous, and especially such as Job was afflicted with; (see ^{<1001>}Ruth 1:20,21); and these were written by the Lord in the book of his eternal purposes and decrees, and were the things he performed, which were appointed for Job, as he full well knew, and as all the afflictions of God’s people are; and besides they were written in a judiciary way, and so against him; they were, as he apprehended, the sentence of a judge written down, and read, and pronounced, and according to it inflicted, and that with great deliberation as things are written, and in order to continue, as what is written does; and so denotes that a severe decree was gone forth against him, with design, and was and would be continued:

and makest me to possess the iniquities of my youth; which had been committed through weakness and ignorance; and which, it might have been thought, would not have been taken notice of and animadverted on; or rather which Job concluded had been forgiven and forgotten, according to the tenor of the covenant of grace, and would never have been brought into account any more; and yet these were not only remembered by the Lord, at least seemingly, by the afflictions that were endured; but they were by him brought to Job's remembrance, and the guilt of them charged upon him, and stared him in the face, and loaded his conscience, and filled him with reproach, and shame, as Ephraim, (⁻²³¹¹⁹Jeremiah 31:19); and which is deprecated by the Psalmist, (⁻¹³²¹⁷Psalm 25:7); and what aggravated this case and made it the more distressing was, that in Job's apprehension it was to continue with him as an inheritance, as the word ^{f567} signifies, which abides with men in their families for ever; and some respect may be had to the corruption of nature, which is hereditary, and remains with men from their youth upwards.

Ver. 27. *Thou puttest my feet also in the stocks*, etc.] Which is one kind of punishment of offenders, and a preservation of them from making their escape; and is a security and reservation of them for further punishment sometimes; and so Job looked upon his afflictions as a punishment for he knew not what, and with which he was so surrounded and enclosed, that there was no getting out of them any more than a man can whose feet are set fast in the stocks; and that he was here kept for greater afflictions still, which he dreaded. Aben Ezra interprets it, "thou puttest my feet in lime"; and this is followed by others ^{f568}, suggesting, as a man's steps in lime are marked and easily discerned, so were his by the Lord; but this seems to be foreign from the mind of Job, who would not make such a concession as this, as if his steps taken amiss were so visible:

and lookest narrowly into all my paths; so that there was no possibility of escaping out of his troubles and afflictions; so strict a watch was kept over him; (see ⁻¹³¹⁷⁹Job 7:19); according to Ben Gersom, this refers to the stocks, "it keeps all my ways", kept him within from going abroad about the business of life, and so may refer to the disease of his body, his boils and ulcers, which kept him at home, and suffered him not to stir out of doors; but the former sense is best:

thou settest a print upon the heels of my feet; either it, the stocks, made a mark upon his heels, with which they were pressed hard, as Gersom; or

rather God set one upon them, afflicting him very sorely and putting him to an excruciating pain, such as is felt by criminals when heavy blows are laid upon the soles of their feet, to which the allusion may be; or else the sense is, that he followed him closely by the heels, that whenever he took a step, it was immediately marked, and observed by the Lord, as if he trod in his steps, and set his own foot in the mark that was left.

Ver. 28. *And he as a rotten thing consumeth*, etc.] This by some Jewish writers ^{f569} is referred to and connected with the driven leaf and dry stubble Job compares himself to, (~~f565~~ Job 13:25); and so the sense is, that his body, which, for its frailty and weakness, is compared to such things, is like any rotten thing, a rotten tree, as Ben Melech; or any thing else that is rotten, that is consuming and wasting away, as Job's body was, being clothed with worms and clods of dust:

as a garment that is moth eaten; a woollen garment, which gathers dust, out of which motifs arise; for dust, in wool and woollen garments produces moths, as Aristotle ^{f570} and Pliny ^{f571} observe; and a garment eaten by them, slowly, gradually, and insensibly, yet certainly, decays, falls to pieces, becomes useless, and not to be recovered; such was Job's body, labouring under the diseases it did, and was every day more and more decaying, crumbling into dust, and just ready to drop into the grave; so that there was no need, and it might seem cruel, to lay greater and heavier afflictions on it: some interpreters make this "he" to be God himself who sometimes is as rottenness and a moth to men, in their persons, families, and estates; (see ~~f562~~ Hosea 5:12).

CHAPTER 14

INTRODUCTION TO JOB 14

Job, having turned himself from his friends to God, continues his address to him in this chapter; wherein he discourses of the frailty of man, the shortness of his life, the troubles that are in it, the sinfulness of it, and its limited duration, beyond which it cannot continue; all which he makes use of with God, that he would not therefore deal rigorously with him, but have pity on him, and cease from severely afflicting him, till he came to the end of his days, which could not be long, (^{<1841>}Job 14:1-6); he observes of a tree, when it is cut down to the root, yea, when the root is become old, and the stock dies, it will, by means of being watered, bud and sprout again, and produce boughs and branches; but man, like the failing waters of the sea, and the decayed and dried up flood, when he dies, rises not, till the heavens be no more, (^{<1842>}Job 14:7-12); and then he wishes to be hid in the grave till that time, and expresses hope and belief of the resurrection of the dead, (^{<1843>}Job 14:13-15); and goes on to complain of the strict notice God took of his sins, of his severe dealings with men, destroying their hope in life, and removing them by death; so that they see and know not the case and circumstances of their children they leave behind, and while they live have continual pain and sorrow, (^{<1844>}Job 14:16-22).

Ver. 1. *Man [that is] born of a woman*, etc.] Man, Adam; not the first man, so called, for he was made and created out of the dust of the earth, and not born of a woman; the woman was made out of him, and not he of her; “earthly man”, as Mr. Broughton translates it, as every descendant of Adam is; as is the earth, such are they that are earthy, everyone of which is born of a woman; yet not as opposed unto and distinguished from the heavenly One, or the Lord from heaven, for he also as man was made and born of a woman: this, though a proper description of all mankind, there being none but what are born of a woman, (see ^{<1845>}Matthew 11:11); yet Job chiefly designs himself; for having spoken of his wasting circumstances in which he was, in (^{<1846>}Job 13:28), goes on in this to treat of his frailty and mortality, and to improve it into an argument with God for pity and mercy, as appears from (^{<1847>}Job 14:3); where he speaks of himself in the first

person, as here in the third, and all along: he may have respect in this clause to Eve, the mother of all living, from whom all descend, and of whom, in a sense, they may be said to be born; or else to his immediate parent, he and every man being born of a woman; no man, but the first, ever came into the world in any other way; there is one that came into the world without an earthly father, and that is our Lord Jesus Christ, but none without a mother; nor lie, who indeed was born of a virgin, and so in an extraordinary and miraculous manner; and this is observed, not so much on account of natural descent, or to denote that, as being reckoned from the mother, she having so great a concern in the production of man, conceiving, bearing, and bringing him forth; nor to remark the sinfulness of nature, though one born of a sinful woman must needs be so too, since this is expressed clearly in (~~3840~~) Job 14:4); but the weakness and frailty of man; as is the creature that generates, such is that that is generated; creatures born of strong ones are strong, and of weak ones weak; a creature born of a lion is a strong one; and man, born of a woman, must be weak and feeble, and no wonder he is short lived, as follows:

[is] of few days; or “short of days” ^{f572}; comes short of the days he might have lived, if man had never sinned, and comes short of the days the first man did live, and which those before the flood generally lived, who most of them lived upwards of nine hundred years; whereas now, and ever since the times of Moses, and about which Job lived, the days of the years of man are but threescore and ten; and such are shorter of days still, who live not more than half this time, who are cut off in the bloom and prime of life, the days of whose youth are shortened, who die in their youth, or in their childhood and infancy; and such especially are short of days who are carried from the womb to the grave, or die as soon as born; and those that live the longest, their days are but few, when compared with the days of eternity, or with those men shall live in another world, either good men in heaven, or wicked men in hell, which will be for ever; and especially with respect to God, with whom one day is as a thousand years, and a thousand years as one day, and therefore the days and age of man are as nothing before him. Job has here also a respect to himself, whose days in his own apprehension were very few, and just at an end, and therefore craves pity and compassion, (see ~~3811~~) Job 10:20); and what aggravates the shortness of man’s days is, as it follows:

and full of trouble; man is born to it, being born in sin; sin and trouble go together, where there is sin there is trouble; sin entered into the world, and

death by it, with the numerous train of afflictions and miseries which issue in it: all men have their troubles, some of one sort, and some of another; wicked men are not indeed in trouble as other men, as good men are; they have not the same sort of trouble, yet are not exempt from all; they are “full of commotion”^{f573} disquietude and uneasiness, as the word signifies; they are restless, and ever in motion; they are like the troubled sea, that cannot rest, but is continually casting up mire and dirt; some are of such tempers and dispositions, that they cannot sleep unless they do mischief; and though they are many of them prosperous in their worldly circumstances, there are others that are reduced to poverty and distress, are attended with diseases and disorders, pains and sores, and blaspheme that God that has power over them; and these are of all men the most miserable, having no interest in God, in his loving kindness, nor any enjoyment of his presence, and so nothing to support them in, and carry them through their troubles; and though they are generally without any sense of sin or danger, have no remorse of conscience, and their hearts are hardened; yet at times they are “full of trembling”^{f574}, as some render the words; are seized with a panic through the judgments of God that are upon them, or are coming upon them, or when death is made the king of terrors to them: and good men they have their troubles; besides those in common with others, they have inward troubles arising from the vanity of their minds and thoughts, the impurity of their hearts, and the power of indwelling sin in them, and especially from the breaking forth of it in words and deeds; from the weakness of their graces, from the hidings of God’s face, and the temptations of Satan: in short, Job’s meaning is, that men in the ordinary course of things meet with so much trouble, that there is no need of any extraordinary afflictions to be laid on them, such as his were.

Ver. 2. *He cometh forth like a flower, and is cut down*, etc.] As the flower comes from the earth, so does man; as it comes out of the stalk, so man out of his mother’s womb; as the flower flourishes for a while, and looks gay and beautiful, so man while in youth, in health and prosperity. Job, doubtless, has respect to his own case before his troubles came upon him, when he was possessed of all that substance, which made him the greatest man of the east; when his children were like olive plants around his table, and his servants at his command, and he in perfect health of body: and as a flower flourishes for a little while, and then withers; no sooner is it come to its full blow, but presently decays; such is the goodness of man, it fades away whenever God blows a blast upon it; yea, he is easily and quickly cut

down by death, like a beautiful flower cut with the knife, or cropped by the hand, or trampled upon by the foot, (see ^{<19A315>}Psalm 103:15 90:5,6) (^{<2416>}Isaiah 40:6,7);

he fleeth also as a shadow, and continueth not; either as the shadow of the evening, which is lost when night comes on; or the shadow on a dial plate, which is continually moving on; or, as the Jewish Rabbins say, as the shadow of a bird flying, which stays not, whereas the shadow of a wall, or of a tree, continues: a shadow is an empty thing, without substance, dark and obscure, variable and uncertain, declining, fleeting, and passing away; and so fitly resembles the life of a man, which is but a vapour, a bubble, yea, as nothing with God; is full of darkness, of ignorance, and of adversity, very fickle, changeable, and inconstant, and at most but of a short continuance.

Ver. 3. *And dost thou open thine eyes on such an one*, etc.] So frail and feeble, so short lived and sorrowful, so soon and easily cut down and destroyed: and by opening of his eyes is not meant his providential care of men; whose eyes indeed are everywhere, run to and fro throughout the earth, and are careful of and provident for all sorts of men, which is very wonderful, (^{<19B84>}Psalm 8:4); nor the displays of his special grace and favour towards his own peculiar people, on whom his eyes of love, grace, and mercy, are opened, and are never withdrawn from them, which is marvellous lovingkindness; but the exercise of rigorous justice in punishing, afflicting, and chastising with so much severity, as Job thought to be his own case; the eyes of God, as he thought, were set on him for evil, and not for good; he looked wistly on him, and in a very frowning manner; he sharpened his eye upon him, as the phrase is, (^{<18161>}Job 16:9); and as some render the word ^{f575} here, looked narrowly into all his ways, and watched every motion and every step he took, and pursued him with great eagerness, and used him with great strictness in a way of justice, which he, a poor, weak creature, was not able to bear; which sense is confirmed by what follows:

and bringeth me into judgment with thee? by this it appears Job has a view to himself all along, and to the procedure of God against him, which he took to be in strict justice, and that was what he was not able to bear; he was not a match for God, being such a frail, weak, sinful, mortal creature; nor was God a man as he was, that they should come together in judgment, or be fit persons to contend together upon the foot of strict justice; sinful

man can never be just with God upon this bottom, or be able to answer to one objection or charge of a thousand brought against him; and therefore, as every sensible man will deprecate God's entering into judgment with him, so Job here expostulates with God why he should bring him into judgment with him; when, as he fled to his grace and mercy, he should rather show that to him than in a rigorous manner deal with him.

Ver. 4. *Who can bring a clean [thing] out of an clean?* etc.] Either produce a clean person from an unclean one: it is not to be expected that one, perfectly free from sin, should be generated by, or brought out of, one that is defiled with it; which is the case of all men; the first man, though made upright, sinned, and by sinning defiled himself, and all human nature in him: and so those that immediately descended from him were polluted likewise, and so on in all generations, every man being conceived and shaped in iniquity; so that it is not possible that man that is born of a woman, sinful and unclean, should be clean himself, or be free from sin; by which it is manifest, that the sinfulness of human nature is unavoidable; it is natural and necessary, and cannot be otherwise, such being the case and circumstances of immediate parents, from whom men descend; and that this is the case of all men that come into the world by ordinary and natural generation; there is none righteous or pure from sin: no,

not one; and things being so, Job thought it hard that he should be singled out, and so severely chastised, when the sinfulness of nature was from and by his birth, and was natural and unavoidable, and when there was not a single person on earth free from it. There never was but one instance of one clean being brought out of an unclean person, and that was our Lord Jesus Christ of the Virgin Mary; which was not in the ordinary way of generation, but by a supernatural and extraordinary production of his human nature, through the power of the Holy Ghost, whereby it escaped the original contagion and pollution of mankind: or else, in consequence of this, the sense is, who can bring forth or produce a good work from an impure person? or how can it be expected that a man that is defiled with sin should do a good work perfectly pure? for there is not even a just and good man that doth good and sinneth not; and much less is it to be looked for, that men in a mere state of nature, that are as they come into the world, sinful and impure, should ever be able to perform good works; it may as well be thought that grapes are to be gathered of thorns, or figs of thistles; men must be born again, created in Christ Jesus, have faith in him, and the Spirit of God in them, before they can do that which is truly good

from right principles, and with right views; and man at most and best must be an imperfect creature, and deficient in his duty, and cannot bear to be strictly examined, and rigorously prosecuted: or the meaning is, “who can make”^{f576} an unclean man a clean one? “no, not one”; a man cannot make himself clean by anything he can do, by his repentance and humiliation, by his good works, duties, and services; none can do this but God; and to this sense some render the words, “who can--is there one”^{f577}? there is, that is, God, he can do it, and he only: though men are exhorted to cleanse themselves, this does not suppose a power in them to do it; this is only designed to convince them of the necessity of being cleansed, and to awaken a concern for it; and such as are made sensible thereof will apply to God to purge them, and make them clean, and create a clean heart within them: and this God has promised to do, and does do; he sprinkles the clean water of his grace, and purifies the heart by faith in the blood of Jesus, which cleanses from all sin, and is the fountain opened to wash in for sin and uncleanness; the Targum is,

“who can give a clean thing out of a man that is defiled with sins, except God who is one, and can forgive him?”

none can pardon sin but God, or justify a sinner besides him; and he can do both in a way of justice, upon the foot of the blood and righteousness of Christ.

Ver. 5. *Seeing his days [are] determined*, etc.] Or “cut out”^{f578}, exactly and precisely, how many he shall live, and what shall befall him every day of his life; whose life, because of the shortness of it, is rather measured by days than vents:

the number of his months [are] with thee; before him, in his sight, in his account, and fixed and settled by him:

thou hast appointed his bounds that he cannot pass; the boundaries of his life the period of his days, beyond which he cannot go; the term of man’s life is so peremptorily fixed by God, that he cannot die sooner, nor live longer, than he has determined he should; as the time of a man’s birth, so the time of his death is according to the purpose of God; and all intervening moments and articles of time, and all things that befall a man throughout the whole course of his life, all fall under the appointment of God, and are according to his determinate will; and when God requires of man his soul, no one has power over his spirit to retain it one moment; yet

this hinders not the use of means for the preservation and comfort of life, since these are settled as well as the end, and are under the divine direction: the word for bounds signifies sometimes “statutes”^{f579}: though not to be understood of laws appointed by God, either of a moral or ceremonial nature; but here it signifies set, stated, appointed times^{f580} Seneca^{f581} says the same thing;

“there is a boundary fixed for every man, which always remains where it is set, nor can any move it forward by any means whatsoever.”

Ver. 6. *Turn from him, that he may rest,* etc.] From this short lived afflicted man, whose days are limited, and will soon be at an end, meaning himself; not that he desires he would withdraw his gracious presence, nothing is more agreeable than this to a good man, and there is nothing he more deprecates than the withdrawing of it; besides, this was Job’s case, and one part of his complaint, (~~1813b~~ Job 13:24); nor to withhold his supporting presence, or his providential care of him, without which he could not subsist, but must die and drop into the dust; though some think this is the sense, and render the words, “turn from him, that he may cease”^{f582}; to be, or to live, and so a wish for death, that he might have rest in the grave from all his labours, pains, and sorrows; but rather the meaning is, that he would turn away from afflicting him in this extraordinary, manner; since, according to the ordinary course of things, he would meet with many troubles and afflictions, and had but a little time to live, and therefore entreats he would take off his hand which pressed him sorely, and grant him a little respite; or “look off from him”^{f583}; not turn away his eye of love, grace, and mercy, that is not reasonable to suppose; that was what he wanted, that God would look upon him, and have compassion on him under his affliction, and abate it; but that he would turn away his angry frowning countenance from him, which he could not bear; he had opened his eyes upon him, (~~1814b~~ Job 14:3); and looked very sternly, and with great severity in his countenance, on him, and it was very distressing, and even intolerable to him; and therefore begs that he would take off his eye from him, that he might have rest from his adversity, that he might have some ease of body and mind, some intervals of peace and pleasure: or “that he might cease”^{f584} from murmuring, as Aben Ezra; or rather from affliction and trouble; not that he expected to be wholly free from it in this life, for man is born to it, as he full well knew; and the people of God have always their share of it, and which abides and waits for them while in this world;

but he desires he might be rid of that very sore and heavy affliction now upon him; or “that it might cease”^{f585}, the affliction he laboured under, which would be the case if God would turn himself, remove his hand, or look another way, and not so sharply upon him:

till he shall accomplish as an hireling his day; an hireling, as if he should say, that is hired for any certain time, for a year, or more or less, he has some relaxation from his labours, time for eating and sleeping to refresh nature; or he has some time allowed him as a respite from them, commonly called holy days; or if he is hired only for a day, he has time for his meals; and if his master’s eye is off of him, he slackens his hand, and gets some intermission from his labour; wherefore at least Job begs that God would let him have the advantage of an hireling. Moreover, to “accomplish his day”, is either to do the work of it, or to get to the end of it; every man has work to do while in this world, in things natural, civil, and religious, and is the work of his day or generation, and what must be done while it is day; and a good man is desirous of finishing it; to which the recompence of reward, though it is not of debt, but of grace, is a great encouragement, as it is to the hireling: or “till as an hireling he shall will”, or “desire with delight and pleasure”^{f586} his day”; that is, his day to be at an end, which he wishes and longs for; and when it comes is very acceptable to him, because he then enjoys his rest, and receives his hire; so as there is a fixed time for the hireling, there is for man on earth; and as that time is short and laborious, so is the life of man; and at the close of it, the good and faithful servant of the Lord, like the hireling, in some sense rests from his labours, and receives the reward of the inheritance, having served the Lord Christ; which makes this day a grateful and acceptable one to him, what he desires, and with pleasure waits for, being better than the day of his birth; and especially when his life is worn out with trouble, and he is weary of it through old age, and the infirmities thereof, those days being come in which he has no pleasure. Job therefore entreats that God would give him some intermission from his extraordinary troubles, till his appointed time came, which then would be as welcome to him as the close of the day is to an hireling, (see ~~800~~ Job 7:1,2).

Ver. 7. *For there is hope of a tree, if it be cut down, that it will sprout again*, etc.] That is, if it be cut down to the root, and only the stump of the root is left in the ground, as the tree in Nebuchadnezzar’s dream, (~~2045~~ Daniel 4:15), yet the owner of it may entertain a hope that it is not utterly destroyed, but will bud out again; or “change”^{f587} its state and

condition, and become flourishing again: or “renew”^{f588} itself; and its strength, and put out new shoots and branches; either it will rise up into a new body, as the laurel, as Pliny^{f589} relates, or produce new sprouts as the willow, alder tree, and others; for this is not true of every tree, though it may be of many; for it is^{f590} reported of the cypress tree, when cut down, it never sprouts out any more, unless in one place, in Aenaria; but since this is the case of some, it is sufficient to Job’s purpose:

and that the tender branch thereof will not cease; from shooting out; or “its suckers will not cease”^{f591}; which may be observed frequently to grow out of the roots of trees, even of those that are cut down, such as above mentioned.

Ver. 8. *Though the root thereof wax old in the earth*, etc.] Lies long there, and is become dry, and seems to be consumed, on which account there may be the less hope of its flourishing:

and the stock thereof die in the ground; which may make it still more improbable; for this is not to be understood with some interpreters^{f592} of the stock or trunk of the tree cut down, and lying along on the earth, and in the dust of it; though it may be observed, that even such a stock or trunk, separated from the root, and as it lies along, will sprout again, as particularly in elms: but it may rather mean, since it is said to be “in the ground”, that part of the stock or stump left in the ground, from whence the roots part and spread in the earth; and even though this dies, or at least so seems, yet there being still life and vigour in the roots, they send forth suckers.

Ver. 9. *[Yet] through the scent of water it will bud*, etc.] As soon as it smells it, or perceives it, is sensible of it, or partakes of its efficacy; denoting both how speedily, and how easily, at once as it were, it buds forth through the virtue either of rain water that descends upon it, or river water by which it is planted, or by any means conveyed unto it; particularly this is true of the willow, which delights in watery places; and, when it is in the circumstances before described, will by the benefit of water bud out again, even when its stock has been seemingly dead:

and bring forth boughs like a plant; as if it was a new plant, or just planted; so the Vulgate Latin version, as “when it was first planted”; or as a plant that sends forth many branches: the design of this simile is to show that man’s case is worse than that of trees, which when cut down sprout

out again, and are in the place where they were before; but man, when he is cut down by death, rises up no more in the same place; he is seen no more in it, and the place that knew him knows him no more; where he falls he lies until the general resurrection; he rises not before without a miracle, and such instances are very rare, and never either before or at the resurrection, but by the omnipotence of God; whereas a tree, in the above circumstances, sprouts out of itself, according to its nature, and in virtue of a natural power which God has put into it; not so man^{f593}.

Ver. 10. *But man dieth, and wasteth away,* etc.] All men, every man, “Geber”, the mighty man, the strong man; some die in their full strength; the wise man, notwithstanding all his wisdom and knowledge, and even skill in the art of medicine; the rich man, with all his riches, with which he cannot bribe death, nor keep it off; the great and the honourable, emperors, kings, princes, nobles, all die, and their honour is laid in the dust; yea, good men die, though Christ has died for them; even those that are the most useful and beneficial to men, the prophets of the Lord, and the ministers of his word; and it is no wonder that wicked men should die, though they put the evil day far from them, make an agreement with death, or bid it defiance, their wickedness shall not deliver from it; all men have sinned, and death passes on them, it is appointed for them to die; not their souls, which are immortal, but their bodies, which return to dust, and are only the mortal part; death is a disunion or separation of soul and body: and now when this is made, the body “wasteth away” in the grave, and becomes rottenness, dust, and worms, and does not by the strength of nature spring up again, as a tree does; though some understand, by an inversion of the phrases, a wasting before death through diseases, as if the words were to be read, “but man wasteth away and dieth”^{f594}; he is enervated by sickness, his strength is weakened in the way, and when he dies there is none left in him; he is cut off^{f595}, as some choose to render it, or cut down as a tree is; but then there is no force or natural strength in him to rise again, as in a tree:

yea, man giveth up the ghost, and where [is] he? not in the same place he was; not in his house and habitation where he lived; nor in his family, and among his friends, with whom he conversed, nor in the world, and on the earth where he did business; he is indeed somewhere, but where is he? his body is in the grave; his soul, where is that? if a good man, it is in the presence of God, where is fulness of joy; it is with Christ, which is far better than to be here; it is with the spirits of just men made perfect; it is in

Abraham's bosom, feasting with him and other saints; it is in heaven, in paradise, in a state of endless joy and happiness: if a wicked man, his soul is in hell, in the lake which burns with fire and brimstone, with the devil and his angels, and other damned spirits; in a prison, from whence there is no release, and in the uttermost misery and distress, banished from the divine Presence, and under a continual sense of the wrath of God.

Ver. 11. [*As*] *the waters fail from the sea*, etc.] the words may be rendered either without the *as*, and denote dissimilitude, and the sense be, that the waters go from the sea and return again, as with the tide:

and the flood decays and dries up; and yet is supplied again with water: "but man lieth down, and riseth not again", (^{<3842>}Job 14:12); or else with the *as*, and express likeness; as the waters when they fail from the sea, or get out of lakes, and into another channel, never return more; and as a flood, occasioned by the waters of a river overflowing its banks, never return into it more; so man, when he dies, never returns to this world any more. The Targum restrains this to the Red sea, and the parting of that and the river Jordan, and the drying up of that before the ark of the Lord, and the return of both to their places again.

Ver. 12. *So man lieth down*, etc.] Or "and", or "but man lieth down"^{f596}; in the grave when he dies, as on a bed, and takes his rest from all his labours, toil and troubles, and lies asleep, and continues so till the resurrection morn:

and riseth not; from off his bed, or comes not out of his grave into this world, to the place where he was, and to be engaged in the affairs of life he was before, and never by his own power; and whenever he will rise, it will be by the power of God, and this not till the last day, when Christ shall appear in person to judge the world; and then the dead in Christ will rise first, at the beginning of the thousand years, and the wicked at the end of them:

till the heavens [be] no more, they shall not awake, nor be raised out of their sleep; for so the words are to be read, not in connection with those that go before, but with the last clauses; though the sense is much the same either way, which is, that those who are fallen asleep by death, and lie sleeping in their graves, and on their beds, these shall neither awake of themselves, nor be awaked by others, "till the heavens be no more"; that is, never, so as to awake and arise of themselves, and to this natural life, and

to be concerned in the business of it; which sometimes seems to be the sense of this phrase, (see ^{<4382>}Psalm 89:29) (^{<4158>}Matthew 5:18); or, as some render it, “till the heavens are wore out”, or “waxen old” ^{f597}; as they will like a garment, and be folded up, and laid aside, as to their present use, (^{<4926>}Psalm 102:26); or till they shall vanish away, and be no more, as to their present form, quality, and use, though they may exist as to substance; and when this will be the case, as it will be when the Judge shall appear, when Christ shall come a second time to judge the world; then the earth and heaven will flee away from his face, the earth and its works shall be burnt up, and the heavens shall pass away with great noise; and then, and not till then, will the dead, or those that are asleep in their graves, be awaked by the voice of the archangel, and the trump of God, and they shall be raised from their sleepy beds, awake and arise, some to everlasting life, and some to shame and everlasting contempt.

Ver. 13. *And that thou wouldst hide me in the grave*, etc.] The house appointed for all living, which some understand by the “chambers” in (^{<2350>}Isaiah 26:20); The cemeteries or dormitories of the saints, where they lie and sleep until the indignation of God against a wicked world is over and past; or in Hades, the state of the dead, where they are insensible of what is done in this world, what calamities and judgments are on the inhabitants of it, and so are not affected and grieved with these things; or in some cavern of the earth, in the utmost recesses of it, in the very centre thereof, if possible; his wish is, to be buried alive, or to live in some subterraneous place, free from his present afflictions and misery, than to be upon earth with them:

that thou wouldst keep me secret; so that no eye should see him, that is, no human eye; for he did not expect to be hid from the sight of God, be he where he would, before whom hell and destruction, or the grave, are and have no covering; and not only be secret, but safe from all trials and troubles, oppressions and oppressors; especially as he may mean the grave where the wicked cease from troubling and the weary are at rest; the keys of which Christ keeps in his hands, and locks and unlocks, and none but him; and where he has laid up his jewels, the precious dust of his saints and where they and that will be preserved as hidden treasure:

until thy wrath be past; either with respect to others, an ungodly world, to punish whom God sometimes comes out of his place in great wrath and indignation; and to prevent his dear children and people from being

involved in common and public calamities, he takes them away beforehand, and hides them in his chambers, (^{<2316>}Isaiah 26:19,20 57:1); or with respect to himself, as to his own apprehension of things, who imagined that the wrath of God was upon him, being severely afflicted by him; all the effects of which he supposed would not be removed until he was brought to the dust, from whence he came, and until his body was changed at the resurrection; till that time there are some appearances of the displeasure of against sin: and then follows another petition,

that thou wouldest appoint me a set time, and remember me; either for his going down to the grave, and being hid there, for which there is an appointed time; for as that is the place appointed for man, it is appointed for man to go unto it, and the time when, as appears from (^{<18145>}Job 14:5); or his coming out of the grave, for his resurrection from thence, which also is fixed, even the last day, the day God has appointed to judge the world in righteousness by Christ at which time the dead will be raised; though of that day and hour no man knows: unless he should mean a time for deliverance from his afflictions which also is set; for God, as he settles the bounds of an affliction, how far it should go, and no farther, so likewise the time when it should end; and either of these Job might call a remembering of him, who thought himself in his present case, as a dead man, out of mind, as those that lie in the grave, remembered no more.

Ver. 14. *If a man die*, etc.] This is said not as if it was a matter of doubt, he had before asserted it; as sure as men have sinned, so sure shall they die; nothing is more certain than death, it is appointed by God, and is sure; but taking it for granted, the experience of all men, and the instances of persons of every age, rank, and condition, testifying to it; the Targum restrains it to wicked men,

“if a wicked man die:”

shall he live [again]? no, he shall not live in this earth, and in the place where he was, doing the same business he once did; that is, he shall not live here; ordinarily speaking, the instances are very rare and few; two or three instances there have been under the Old Testament, and a few under the New; but this is far from being a general and usual case, and never through the strength of nature, or of a man’s self, but by the mighty power of God: or it may be answered to affirmatively, he shall live again at the general resurrection, at the last day, when all shall come out of their graves, and there will be a general resurrection of the just, and of the unjust; some will

live miserably, in inexpressible and eternal torments, and wish to die, but cannot, their life will be a kind of death, even the second death; others will live comfortably and happily an endless life of joy and pleasure with God; Father, Son and Spirit, angels and glorified saints: hence, in the faith of this is the following resolution,

all the days of my appointed time will I wait, till my change come; there is an appointed time for man on earth when he shall be born, how long he shall live, and when he shall die, (see ^{<3800>}Job 7:1 14:5); or “of my warfare” ^{f598} for the life of man, especially of a good man, is a state of warfare with many enemies, sin, Satan, and the world; at the end of which there will be a “change”; for not a change of outward circumstances in this life is meant; for though there was such a change befell Job, yet he was, especially at this time, in no expectation of it; and though his friends suggested it to him, upon his repentance and reformation, he had no hope of it, but often expresses the contrary: but either a change at death is meant; the Targum calls it a change of life, a change of this life for another; death makes a great change in the body of a man, in his place here, in his relations and connections with men, in his company, condition, and circumstances: or else the change at the resurrection, when this vile body will be changed, and made like unto Christ’s; when it will become an incorruptible, glorious, powerful, and spiritual body, which is now corruptible, dishonourable, weak, and natural; and, till one or other of these should come, Job is determined to wait, to live in the constant expectation of death, and to be in a readiness and preparation for it; in the mean while to bear afflictions patiently, and not show such marks of impatience as he had done, nor desire to die before God’s time, but, whenever that should come, quietly and cheerfully resign himself into the hands of God; or this may respect the frame and business of the soul in a separate state after death, and before the resurrection, believing, hoping, and waiting for the resurrection of the body, and its union to it, (see ^{<3960>}Psalm 16:10).

Ver. 15. *Thou shalt call, and I will answer thee*, etc.] Either at death, when the soul of than is required of him, and he is summoned out of time into eternity, and has sometimes previous notice of it; though not by a prophet, or express messenger from the Lord, as Hezekiah had, yet by some disease and distemper or another, which has a voice, a call in it to expect a remove shortly; and a good man that is prepared for it, he answers to this call readily and cheerfully; death is no king of terrors to him, he is not reluctant to it, yea, desirous of it; entreats his dismissal in peace, and

even longs for it, and rejoices and triumphs in the views of it: or else at the resurrection, when Christ shall call to the dead, as he did to Lazarus, and say, Come forth; and when they shall hear his voice, even the voice of the archangel, and shall answer to it, and come forth out of their graves, the sea, death, and the grave, being obliged to deliver up the dead that are therein; though some think this refers to God's call unto him in a judicial way, and his answers to it by way of defence, as in (~~18132~~ Job 13:22); but the other sense seems more agreeable to the context:

thou wilt have a desire to the work of thine hands; meaning his body, which is the workmanship of God, and a curious piece of workmanship it is, wonderfully and fearfully made, (~~18134~~ Psalm 139:14), and curiously wrought; and though it may seem to be marred and spoiled by death, yet God will have a desire to the restoration of it at the resurrection to a better condition; even the bodies of his people, and that because they are vessels chosen by him, given to his Son, redeemed by his blood, united to his person, and sanctified by his Spirit, whose temples they are, and in whom he dwells: wherefore upon these considerations it may be reasonably supposed that Father, Son, and Spirit, have a desire to the resurrection of the bodies of the saints, and in which they will have a concern; and from which it may be concluded it will be certainly effected, since God is a rock, and his work is perfect, or will be, both upon the bodies and souls of his people; and the work of sanctification will not be properly completed on them until their vile bodies are changed, and made like to the glorious body of Christ; which must be very desirable to him, who has such a special love for them, and delight in them. Some render the words with an interrogation, "wilt thou desire [to destroy] the work of thine hands" ^{f599}? surely thou wilt not; or, as Ben Gersom,

"is it fit that thou shouldst desire to destroy the work of thine hands?"

surely it is not becoming, it cannot be thought that thou wilt do it; but the former sense is best.

Ver. 16. *For now thou numberest my steps*, etc.] Or "but now" ^{f600}, at this present time thou seemest to have no desire to me, or affection for me, but the reverse. Job was in a pretty good frame of mind a little before, having in view his last change, and the glorious resurrection; but on a sudden he returns to his former complaints of God, and here of the rigour and strictness of his justice in marking his steps, and correcting him for his sin;

so very uncertain are the best of frames: the outward conversation of men, whether good or bad, is often in Scripture expressed by walking, and the actions of men, good or evil, are the steps taken therein; here they signify evil ones, irregular steps, steps out of the way of God's commandments, aberrations, strayings from thence, false steps; these Job supposed God not only had knowledge of, as he has of all the ways, paths, and goings of men, but took very exact notice of his wrong steps; looked very narrowly to his paths, as in (~~28127~~ Job 13:27); and strictly marked them; yea, told them one by one, that he might miss none, and make up a large account, which he put down in his book, in order to produce against him; in which Job was mistaken: he thought God dealt with him as he does with wicked men, whose evil actions are not only known and observed, but are counted and put down in the book of his remembrance, which will be opened at the last day, and produced against them; but God has blotted out of his book the sins of his people, and will remember them no more; he has a book of remembrance for their good works, words, and thoughts, but none for their evil ones:

dost thou not watch over my sin? of error, infirmity, and weakness; observe it, mark it in a strict and rigorous way, which, when God does, who can stand before him? or “watch for my sin?” (~~2794~~ Daniel 9:14 ~~2800~~ Jeremiah 20:10) as Jeremiah's enemies watched for his halting; so Job here represents God very wrongly, as if he watched for an opportunity against him, to take the advantage of it, and severely chastise him: or “thou dost not wait for my sin”^{f601}; that is, the punishment of it as many of the Jewish writers^{f602} carry the sense; which is, that God did not defer the punishment of sin, or give him any respite or breathing time, but as soon as ever he committed any offence, immediately, at once, he was rough with him, and used him with great severity. Aben Ezra inserts the word “only”, as explanative of the meaning of the words, thus, “thou watchest only over my sin”, or dost not mark and observe anything but my sins; not my good deeds, only my evil ones; which is a wrong charge, for God takes notice of the good works of his people, and rewards them in a way of grace, though not of debt, as well as of their evil works, and chastises for them in a fatherly way: others render the words to this sense, what is not, or of no moment or consequence, thou keepest for me in mind and memory, as sin^{f603}; that which is not sin, or at least not known to me to be sin, or however something very trifling, scarce to be called a sin, yet I am dealt with for it as if a very heinous one; or I am afflicted for I know not what, or, which is

all one, for what is not known to me. Some take the words to be a petition, “do not observe my sin”^{f604}; or mark it strictly, or keep it in mind, or reserve it against another time, but hide thy face from it, and remember it no more, nor never against me.

Ver. 17. *My transgression [is] sealed up in a bag*, etc.] Denoting either the concealment of it, as in (²⁸³¹²Hosea 13:12); not from God; nor in such sense sealed up as sin is by the sacrifice and satisfaction of Christ, who has thereby removed it out of the sight of divine justice; so that when it is sought for it shall not be found, nor any more seen, which is the sense of the phrase in (²⁷⁰²⁴Daniel 9:24); where the words, “to make an end of sin”, may be rendered, to “seal [them] up”; but this Job would not have complained of; he means it was hid as in a bag from himself, or he knew not what it was; the transgression was sealed up from him, he was entirely ignorant of and unacquainted with what it was for which he was severely afflicted: or else his sense is, that God had taken strict notice of his transgressions, and had, as it were, put them up in a bag, and set a seal upon it, that none might be lost, but might be ready to be produced against him another day; in allusion, as it is thought, to bills of indictment put up in bags sealed, to be brought into courts of judicature at a proper time, for which they are reserved:

and thou sewest up mine iniquity; in the bag in which it is sealed; not only did he seal up the bag, but sewed a cloth over it thus sealed, for greater security: or “thou sewest to mine iniquity”^{f605}, or adds iniquity to iniquity, as in (¹⁹²⁷Psalm 69:27); as arithmeticians do, who add one number to another until it becomes a great sum; thus God, according to Job, tacked and joined one sin to another, till it became one large heap and pile, reaching to the heavens, and calling for vengeance; or, as Sefhorn interprets it, joined sins of ignorance to sins of presumption; or rather sewed or added the punishment of sin to sin, or punishment to punishment; the Targum is,

“my transgression is sealed up in a book of remembrances, and thou hast joined it to my iniquities.”

Ver. 18. *And surely the mountain falling cometh to nought*, etc.] Job here returns to his former subject of the irreparable state of man at death, which he illustrates by various other similes, as before; and first by a “mountain falling”, which may be supposed, and has been fact, and when it does, it “comes to nought”; it crumbles into dust, and where it falls there it lies,

and never rises up to a mountain, or to the height it had, any more; or it “withers”^{f606}, as some render it, the plants, herbs, and trees that grow upon it, wither away, (see Na 1:4); or “it is dissolved”, or “flows”^{f607}, and spreads itself over the face of the green earth it covers, and destroys with its dust and sand, which is never more gathered up to form a mountain again; so man, like unto a mountain, as kingdoms and states, and kings and princes, and great men are; the Targum instances in Lot; as a man may be said to be, that is in good health of body, and in prosperous circumstances in his family; when he falls, as he does by death, which is expressed by falling, (^{<1038>}2 Samuel 3:38); he comes to nought, he is not any more in the land of the living, nor in the place and circumstances in which he was before:

and the rock is removed out of his place; from the mountain, of which it was a part; or elsewhere, by earthquakes, by force of winds, or strength of waters; and which, when once removed, is never returned to its place any more; so man, who in his full strength seems like a rock immovable, when death comes, it shakes and moves him out of his place, and that never knows him any more.

Ver. 19. *The waters wear the stones*, etc.] Either by continual running in them, or constant dropping upon them^{f608}; and the excavations or hollow places they: make are never filled up again, these impressions are never effaced, nor the stones reduced to their ancient form; so man, though he may have the strength of stones, yet the waters of afflictions will gradually wear him away, and bring him to the dust of death, and where he must lie till the heavens be no more:

thou washest away the things which grow [out] of the dust of the earth; herbs, plants, and trees, which a violent inundation of water tears up by the roots, and carries away, and they are never restored to their places any more. The word **hyj yps**, which we render “the things which grow out”, the spontaneous productions of the earth, as in (^{<1035>}Leviticus 25:5). Aben Ezra interprets of floods of water; and so Schultens, from the use of the word^{f609} in the Arabic language, translates it, “their effusions”; that is, the effusions of waters before mentioned, the floods and inundations of them overflow, “and wash away the dust of the earth”; not only that which is on the surface of it, the soil of it; but, as the same learned man observes, they plough and tear up the earth itself, and carry it away, and it is never

repaired; so men at death are carried away as with a flood, and are no more, (see ^{<1905>}Psalm 90:5);

and or “so” ^{f610}

thou destroyest the hope of man, not the hope of a good man about his eternal state, and of enjoying eternal happiness; which is the gift of God’s grace, which is without repentance, never revoked, called in, or taken away or destroyed; it is built upon the promise of God, who cannot lie; it is founded on the person, blood, and righteousness of Christ; and though it may be brought low, it is never lost; the hope of carnal men in an arm of flesh, in the creature and creature enjoyments, is indeed destroyed; and so is the hope of external professors of religion, that is formed on their own works of righteousness, and profession of religion; but of this Job is not speaking, but of the hope of man of living again in this world after death; for this is a reddition or application of the above similes used to illustrate this point, the irreparable state of man at death, so as that he shall never return to this life again, and to the same state and circumstances of things as before; and next follows a description of death, and the state of the dead.

Ver. 20. *Thou prevailest for ever against him*, etc.] God is a more than a match for man, in anything, in everything; there is no contending with him, or standing against him, he is stronger than he, and always prevails; there is no withstanding any disease, and the force of it, when he sends it; it is a messenger and servant of his, it goes at his command, and does what he bids it do; and all the art and power of man cannot resist it, or hinder what God would have done by it; and so death itself is irresistible; what is stronger than death? it is a king that reigns with a despotic power; it reigns irresistibly, victoriously, and triumphantly; it prevails over all men, in all ages, and will do to the end of the world; no man has power over his spirit to retain it one moment, when death comes to separate it from the body: and this prevalence of God by death over men will be for ever; the grave is man’s long home, to which he is brought by death, and he will never return from it more, to come again into this world, and be about the business of it as now;

and he passeth; out of the world, and is seen no more in it; death is a going the way of all flesh, a departure out of this life, and to it man never usually returns more; he goes to Hades, to the invisible place, and makes his appearance no more here; (see ^{<1975>}Psalm 37:35,36);

thou changest his countenance; at death; the forerunners of death will change a man's countenance, pains, and diseases of body; by these God makes man's beauty to consume like the moth; the fear of death will change a man's countenance, as the handwriting on the wall did Belshazzar's, (^(278B)Daniel 5:9); even such who have out-braved death, and pretended to have made a covenant and agreement with it, yet when the king of terrors is presented to them, they are seized with a panic, their hearts ache, and their countenances turn pale; but oh! what a change is made by death itself, which for this reason is represented as riding on a pale horse; (^(688B)Revelation 6:8); when the rosy florid looks of man are gone, his comeliness turned into corruption, his countenance pale and meagre, his eyes hollow and sunk, his nose sharp pointed, his ears contracted, and jaws fallen, and his complexion altered, and still more when laid in the grave, and he is turned to rottenness, dust, and worms:

and sendeth him away; giveth him a dismissal from this world; sendeth him out of it, from his house, his family, friends, and acquaintance: his birth is expressed often by his coming into the world, and his death by going out of it; for here he has no continuance, no abiding, no rest; and yet there is no departure till God gives him dismissal by death, then he sends him away from hence; some in wrath, whom he sends to take up their abode with devils and damned spirits; others in love, to prevent their being involved in evils coming upon the earth, and to be in better company, with God and Christ, with angels, and the spirits of just men made perfect: Maimonides interprets this of Adam ^{f611}, who, when he changed the object of his countenance, and looked on the forbidden fruit, was sent out of paradise.

Ver. 21. *His sons come to honour*, etc.] Or "are multiplied", ^{f612}, (see Na 3:15); their families increase like a flock, become very numerous, which was reckoned a great blessing; or "become heavy" ^{f613}, being loaded with gold and silver, with riches and honour, raised to great grandeur and dignity, and possessed of much wealth and large estates:

and he knoweth [it] not; the man whose countenance is changed and sent away into another world; for the dead know nothing of the affairs of this life; a good man indeed after death knows more of God and Christ, of the doctrines of grace, and mysteries of Providence; but he knows nothing of the affairs of his family he has left behind: some understand this of a man on his death bed while alive, who, when he is told of the promotion of his

sons to honour, or of the increase of their worldly substance, takes no notice of it; either being deprived of his senses by the disease upon him; or through the greatness of his pains and agonies, or the intenseness of his thoughts about a future state, does not notice what is told him, nor rejoice at it; which in the time of health would have been pleasing to him: but the first sense seems best:

and they are brought low, that is, his sons; or “are diminished” ^{f614}; lessened in their numbers, one taken off after another, and so his family decreases; or they come into low circumstances of life, are reduced in the world, and brought to straits and difficulties, to want and poverty:

but he perceiveth [it] not of them; he is not sensible of their troubles, and so not grieved at them; (see ^{<23616>}Isaiah 63:16); or when he is told of them on his death bed, he does not take notice of them, or regard them, having enough to grapple with himself, and his mind intent on his everlasting state, or carried above them in the views of the love, grace, and covenant of God; (see ^{<1026>}2 Samuel 23:5).

Ver. 22. *But his flesh upon him shall have pain*, etc.] Either he shall be chastened with strong pains on his sick and dying bed; which is the reason why he neither rejoices at the happiness of his family, nor is distressed at their misfortunes; having so much pain in his flesh and bones to endure himself; or, as Gussetius ^{f615} renders it, “for this” his flesh and soul shall have pain and grief while he lives, because he cannot know how it will be with his family when he is dead; but rather this is to be understood of a man when dead; and so it is a continuation of the description of death, or of the state of the dead; thus Aben Ezra interprets it of his flesh upon him, that is, his body shall melt away, rot and corrupt, meaning in the grave; so the word is used of marring and destroying, in (^{<1100>}2 Kings 3:19), to which the Targum inclines,

“but his flesh, because of worms upon him, shall grieve;”

and so Jarchi, troublesome is the worm to a dead man as a needle in quick flesh; pain and grief are by a prosopopoeia or personification attributed to a dead body; signifying, that could it be sensible of its case, it would be painful and grievous to it:

and his soul within him shall mourn; either while he lives, because of his afflictions and terrors, the days being come in which he has no pleasure, and the time of death drawing nigh; or his dead body, as the word is used

in (~~9160~~ Psalm 16:10); said to mourn by the same figure; or his soul, because of his body being dead; or rather his breath, which at death fails and pines away^{f616}.

CHAPTER 15

INTRODUCTION TO JOB 15

Job's three friends having in their turns attacked him, and he having given answer respectively to them, Eliphaz, who began the attack, first enters the debate with him again, and proceeds upon the same plan as before, and endeavours to defend his former sentiments, falling upon Job with greater vehemence and severity; he charges him with vanity, imprudence, and unprofitableness in his talk, and acting a part unbecoming his character as a wise man; yea, with impiety and a neglect of religion, or at least as a discourager of it by his words and doctrines, of which his mouth and lips were witnesses against him, (~~18151~~ Job 15:1-6); he charges him with arrogance and a high conceit of himself, as if he was the first man that was made, nay, as if he was the eternal wisdom of God, and had been in his council; and, to check his vanity, retorts his own words upon him, or however the sense of them, (~~18157~~ Job 15:7-10); and also with slighting the consolations of God; upon which he warmly expostulates with him, (~~18151~~ Job 15:11-13); and in order to convince him of his self-righteousness, which he thought he was full of, he argues from the angels, the heavens, and the general case of man, (~~18154~~ Job 15:14-16); and then he declares from his own knowledge, and from the relation of wise and ancient men in former times, who made it their observation, that wicked men are afflicted all their days, attended with terror and despair, and liable to various calamities, (~~18157~~ Job 15:17-24); the reasons of which are their insolence to God, and hostilities committed against him, which they are encouraged in by their prosperous circumstances, (~~18155~~ Job 15:25-27); notwithstanding all, their estates, riches, and wealth, will come to nothing, (~~18153~~ Job 15:28-30); and the chapter is closed with an exhortation to such, not to feed themselves up with vain hopes, or trust in uncertain riches, since their destruction would be sure, sudden, and terrible, (~~18151~~ Job 15:31-35).

Ver. 1. *Then answered Eliphaz the Temanite*, etc.] Or, who was of Teman, as the Targum, the first of Job's friends and comforters, the oldest of them, who first began the dispute with him; which was carried on by his two

other companions, who had spoken in their turns; and now in course it fell to him to answer a second time, as he here does,

and said, as follows.

Ver. 2. *Should a wise man utter vain knowledge*, etc.] As Job had been thought to be, or as he himself thought he was, which he might say sarcastically; or as he really was, not worldly wise, nor merely wise in things natural, but in things divine; being one that had the fear of God, which is the beginning of wisdom, and wisdom itself; believed in Christ, and walked wisely and circumspectly before men; now it is not becoming such a man to utter vain knowledge, or such knowledge as is like the wind, or, as the Targum, windy knowledge; empty, not solid, nor satisfying, but swells and puffs up, and is knowledge falsely so called; but it does not appear that Job did utter such vain and fruitless things as deserved to be compared to the wind:

and fill his belly with the east wind; which is noisy and blusterous, rapid and forcible, bearing all before it, and very infectious in hot countries; and such notions Job, according to Eliphaz, satisfied himself with, and endeavoured to insinuate them into others; which were nothing but great swelling words of vanity, and tended to subvert the faith of men, and overthrow all religion, and were very unwholesome, infectious, and ruinous to the minds of men, as suggested.

Ver. 3. *Should he reason with unprofitable talk?* etc.] That is, the wise man, such a man as Job; does it become him to talk such idle stuff? that which is false, and foolish, and frothy, that does not minister grace to the hearer, and is not for the use of edifying; as whatever is untrue, unwise, vain, and empty, must be useless and answer no good end; nothing is profitable but what tends to increase solid wisdom and spiritual knowledge, and to exercise grace, and influence an holy life; wherefore what are profitable to the souls of men are the doctrines of the word of God, and the experiences of the grace of God, communicated by his people one to another; and nothing but these, or what agrees with them, should come out of the mouth of a wise and good man; nor can such an one expect to convince men of their errors, or reprove them for their sins with success, who deals in words of no profit:

or with speeches wherewith he can do no good? but may do a great deal of hurt both to himself and others; but the same thing is here signified in different words,

Ver. 4. *Yea, thou castest off fear,* etc.] Not of man; a slavish fear of man is to be cast off, because that brings a snare, deters men from their duty, and leads into sin; though there is a fear and reverence of men which ought to be given to them, “fear to whom fear”, (^{<5130>}Romans 13:7); but here the fear of God is meant, which is to be understood of the grace of fear, of which Job was possessed; that could not be cast off, for this is not what is in a man naturally, or is by the light of nature, and arises from natural conviction, which may be cast off, as was by Pharaoh; but this is a blessing of the covenant of grace, sure and firm, and is one of the gifts of grace that are without repentance; it is a part of internal grace, which can never be lost; it is improved and increased by fresh discoveries of the grace and goodness of God, and is an antidote and preservative against apostasy: perhaps the whole worship of God may be meant, external worship, or outward religion in the form of it, which is sometimes signified by the fear of God: (^{<2124>}Ecclesiastes 12:14 ^{<2393>}Isaiah 29:13); and it is cast off when it is neglected and not attended to, or when men become profane, after they have made a profession of religion; but as neither of these can be thought to be the case of Job, rather the meaning of Eliphaz may be, that Job did not show that reverence to God he should, as his words may seem, in (^{<1830>}Job 13:20-22); or that by his way of talk and reasoning, and by the notions he had imbibed and gave out, and the assertions he laid down, all religion would be made void among men; for if, as he had said, God “destroys the perfect and the wicked, [and] the tabernacles of robbers prosper, [and] the just men are laughed to scorn”, (^{<1892>}Job 9:22 12:4,6); who would fear God? it might be inferred from hence, that it is a vain thing to serve him, and there can be no profit got by keeping his ordinances, and walking before him; this is the way to put an end to all religion, as if Eliphaz should say, and discourage all regard unto it:

and restrainest prayer before God; prayer is to be made to God and to him only, it is a part of religious worship, directed to by the light of nature, and ought to be performed by every man; it is a special privilege of the saints, who have a covenant God on a throne of grace to go to, and can pray in a spiritual manner for spiritual things; and especially is to be observed in times of trouble, in which Job now was, and never to be disused; now this charge either respects Job himself, that he left off praying, which can hardly

be supposed; or that he drew out prayer to a great length, as some understand the words ^{f617}, like the tautologies of the Heathen; or he diminished prayer, as others ^{f618}, lessened the times of prayer, and the petitions in it: or rather it may respect others; not that it can be thought he should lay his injunctions on those over whom he had any authority, forbidding his servants, or those about him, to pray; but that by his manner of reasoning he discouraged prayer, as Eliphaz thought, as an useless thing; for if God laughs at the trials and afflictions of the innocent, and suffers wicked men to prosper, who would pray to him, or serve him? (see ~~3802b~~ Job 9:23 12:6).

Ver. 5. *For thy mouth uttereth thine iniquity*, etc.] Which was in his heart, and so was an evidence against him, and proved him perverse, and made good the above charges exhibited against him: or “thine iniquity teaches thy mouth” ^{f619}; the wickedness that was in his heart prompted his mouth to speak the things he did, (see ~~4023b~~ Matthew 12:34); and this, as it was an instance of his folly, (~~2052b~~ Proverbs 15:2); so a proof of his casting off the fear of the Lord; for if that had been before his eyes, he would have bridled his lips, and not uttered all the wickedness of his heart: for he that “bridleth not his tongue, this man’s religion is vain”, (~~3026b~~ James 1:26);

and thou chooseth the tongue of the crafty; coloured over things under specious pretences of religion and godliness, so that the simple and ignorant took him for a holy good man, when he was at heart an hypocrite; in this light Eliphaz puts Job, as one that walked and talked in craftiness, and was a deceitful worker, and imposed upon men with false glosses and plausible pretences.

Ver. 6. *Thine own mouth condemneth thee, and not I*, etc.] Or shows thee to be a wicked person, guilty of things charged upon thee; out of thine own mouth thou art convicted, there needs no other evidence to be brought against thee, that is sufficient: and thou savest me, and any other, the trouble of passing the sentence of condemnation upon thee; thou hast done it thyself, thine own mouth is judge and jury, and brings in the verdict, and pronounces it, as well as is the witness, as follows, and is instead of a thousand witnesses, (~~3802b~~ Job 9:20);

yea, thine own lips testify against thee; and therefore there were no need of producing any other testimony; what he had said showed that his talk was vain and unprofitable, unbecoming a wise man, and tending to make

null and void the fear of God among men, to discourage all religious exercises, and particularly prayer before God.

Ver. 7. [*Art thou the first man [that] was born?* etc.] The first Adam, who was created in wisdom and knowledge, and had a large share of understanding in things natural, civil, and moral; knew much of God and his perfections, of the works of nature, and of the wisdom and power of God displayed in them; one instance of which is his giving names to the creatures; dost thou think thou art that selfsame individual person, the father of all mankind, who had such a stock and fund of knowledge, until, by seeking after more, and that unlawful, he lost much of what he had? dost thou imagine that thou hast lived ever since, and seen or known everything that was done in all ages from the beginning, and hast gathered a large share of knowledge from long experience, and by making strict observations on men and things in such a length of time? or, as the Targum,

“wast thou born with the first man, without father and mother?”

and hast thou existed ever since? or, “wast thou born before Adam?” before the first man ^{f620}? Art thou the wisdom and son of God, who was before Abraham, before Adam, before any creature whatever, was in the beginning with God, and was God? What dost thou make thyself to be, Job? thou, a mere man, dost thou make thyself to be the eternal God? for to be before the first man, or to be the firstborn of every creature, or to be born before every creature, is expressive of eternity, as is the following phrase:

or wast thou made before the hills? or existed before they did? as is said of the son of God, (³¹⁰⁸Proverbs 8:25); what is before the hills and mountains is eternal; the eternal God and his eternity are thus described, (³⁹¹⁰Psalm 90:2).

Ver. 8. *Hast thou heard the secret of God?* etc.] Or, “in the secret of God” ^{f621}, in his cabinet council, what was said and done there? hast thou stood in the council of God? hast thou been one of his privy council, or counsellors, and been let into all the secrets of God, of his purposes and providence, and into the reasons of all his administrations, that thou talkest so freely, and boldly, and confidently as thou dost? Indeed Christ, the son of God, was the Angel of the great council; the counsel of peace was between him and his Father; yea, he was in his bosom, and privy to all his

thoughts, designs, and decrees, and knew everything, what would be, and the reasons thereof; as well as the nature of his Father, his perfections, mind, and will, which he has declared: but could Job pretend to this, or anything like it? no, surely. Indeed there are some secrets of God which he makes known to his people, and no doubt, in some measure, Job was acquainted with them; such as the secrets of God's love, and of the covenant of his grace, which are with them that fear him; and such an one Job was, and with whom, in times past at least, the secret of God was, even his everlasting love in the open manifestation of it to him; which is a secret in the heart of God, till revealed and shed abroad in the hearts of his people; and so the "mysteries" of God, as some render the word, the doctrines of the Gospel, the mysteries of the kingdom of heaven, the knowledge of them, is given to the sons of men; Job was acquainted with them, with the incarnation of Christ, redemption by him, and the resurrection of the dead; the secrets of Providence, though they may not always be known now, they will be hereafter; yea, God does nothing but he reveals his secrets to his servants the prophets (^{<3187>}Amos 3:7), as he did to Abraham his friend; and as for the purposes of God, which are the secret things that belong to him, and can never be known unless revealed, and when fulfilled, even those, such as relate to the election of men, their redemption by Christ, and the effectual calling, are made known by God's saving and calling them according to them:

and dost thou restrain wisdom to thyself? not keep it to himself without communicating it to others, which to do is to imprison the truth, and detain it in unrighteousness; as men have freely received, they should freely give; but he arrogated and ascribed wisdom to himself, monopolized it, and would allow no man to have any share of it but himself; he reckoned so highly of himself, as if he was the only wise man in the world; thus what he charged his friends with Eliphaz retorts upon himself, (^{<3182>}Job 12:2); as he does his own words in (^{<3185>}Job 15:9).

Ver. 9. *What knowest thou that we know not?* etc.] Which are pretty near the words of Job to his friends, (^{<3183>}Job 12:3 13:2); and to the same sense is what follows:

[what] understandest thou which [is] not in us? in our hearts, minds, and understanding; or among us, which one or other, or all of us, have not: yet all men have not knowledge alike; some that profess themselves to be wise, and to have a large share of knowledge, are fools; and such who think they

know something extraordinary, and more than others, know nothing as they ought to know; and such who have gifts of real knowledge have them different one from another; even of the things known there is not a like degree of knowledge, and particularly in spiritual things; some are little children in understanding, some are young men and know more, and some are fathers, and know most of all; an equality in knowledge belongs to another state, to the latter day glory, when the watchmen shall see eye to eye, and all shall know the Lord, from the least to the greatest, and especially to the ultimate glory, when saints will know as they are known.

Ver. 10. *With us are both the grayheaded*, etc.] The grayheaded man, or one that is so, it is in the singular number; gray hairs are a sign of old age, and an emblem of wisdom, (see ^{<J8212>}Job 12:12); to which words Eliphaz may be thought to refer; Job there suggesting as if wisdom was with him, being an ancient man:

and very aged men; or “man” rather; Mr. Broughton renders it, and “all gray”, as if the other word only signifies one that has a mixture of gray hairs on him, but this one all whose hairs are turned gray:

much elder than thy father; or “greater”, as the same learned man renders it; and so Aben Ezra and Bar Tzemach say in the Arabic language the word signifies, and may design a third person. Ben Gersom thinks that Eliphaz was older than Job, and that his other two friends were younger than he, or Zophar only was younger than he; one of the Targums paraphrases the words thus,

“but Eliphaz who is gray, and Bildad who is aged, are with us, and Zophar who is greater in days than thy father;”

it appears that they were very old men by what Elihu says, (^{<J8316>}Job 32:6,7); though it may be Eliphaz may not barely have respect to themselves and their age, but to their ancestors, their fathers, from whom they had their knowledge, when they were but of yesterday, and knew little, and so pleads antiquity on their side; and it has been observed that Teman, from whence Eliphaz was, was famous for wisdom, and wise men in it, at least it was so in later times; and if so early, the observation would be more pertinent, and the sense might be thought to be, that we have at Teman men as ancient and as wise as at Uz, in the schools of the one as in the schools of the other, and so have the opportunity of gaining as much wisdom and knowledge as Job: or it may be the meaning only is this, that

we have on our side the question as many ancient and learned men, or more, than Job can pretend to; and thus, as before, antiquity is pleaded; but is not a sure rule to go by, at least by trusting to it men may be led aside; for though truth is the good old way, and is the oldest way, yet error is almost as old as truth; it follows so close upon the heels of it, that it is difficult, in some cases, to discern which is first, though truth always is: there is the old way which wicked men have trodden; and a pretence to antiquity, if not carefully observed, may lead into it, (see ³⁴⁶⁶Jeremiah 6:16) (~~3225~~Job 22:15).

Ver. 11. [*Are*] *the consolations of God small with thee?* etc.] Meaning either those which Eliphaz and his friends had administered, when, upon his repentance and reformation, they promised him great and good things that should befall him and his family, and that his latter end should be greater than his beginning; which Job slighted, took no notice of, nor entertained any hope concerning it; and these they called the consolations of God, not only because great, as things excellent have the name of God added to them, to express their excellency, but because they were administered in the name of God, and were according to the word and will of God, at least as they thought: Ben Gersom renders it, “the consolations of these”; these were Bildad and Zophar; so Bar Tzemach; or, as others, “these consolations”^{f622} which I and my friends have suggested; but not human, rather divine consolations are meant; and this is a fresh charge against Job, that he made light of such, even the consolations of God, Father, Son, and Spirit, who are each of them comforters; saints may and should comfort one another, and ministers of the Gospel are Barnabases, sons of consolation; but God is the great Comforter, it is he only can speak and apply comfort to purpose; and his consolations are not to be accounted “small”, if it be considered from whence they come, from the great God, the Creator, to creatures, dust and ashes, sinful ones, on whom they are bestowed, such as are undeserving of them, yea, deserving of the wrath of God, and the curses of his law; and also the nature of these comforts, as that they are strong consolations, and effectual through the power and grace of God, and are everlasting, the matter and foundation of them being so; and though they may be refused through unbelief, as being too great in the view of a sinful creature for himself yet they can never be accounted small, or slighted and despised by a gracious soul; nor can it be though they were by Job, since he was so distressed with the arrows of the Almighty, a

sense of divine wrath, and was so desirous of the divine Presence, and even begged he might take comfort a little:

is there any secret thing with thee? any secret wisdom and knowledge which they were strangers to; or any secret way of conveying comfort to him they knew not of; or any secret sin in him, any Achan in the camp, (^{<8071>}Joshua 7:11-13), that hindered him from receiving comfort, or put him upon slighting what was offered to him.

Ver. 12. *Why doth thine heart carry thee away?* etc.] To such conceit of thyself, and contempt of others, and even to slight the consolations of God; the heart, being deceitful and wicked, sometimes carries away good men to say and do those things which are unbecoming; and if, in any instance, this was Job's case, it was owing to his own heart, which carried him beyond due bounds; for whenever any man is "tempted" to do evil, "he is drawn away of his own lust", and enticed, (^{<5014>}James 1:14);

and what do thine eyes wink at; conniving at and shutting his eyes against his own sins and iniquities, unwilling to see them, and be convinced of them, and own them; or shutting them against the charges and reproofs of his friends, and all the light and evidence with which they came; or rather as carelessly attending to them, and scoffing and sneering at them: some render it, "what do thine eyes aim at" ^{f623}? as men, when they take an aim at a mark, wink with or shut one eye; what are thy designs? what hast thou in view? what wouldest thou be at, talking and behaving in such a manner as thou dost?

Ver. 13. *That thou turnest thy spirit against God,* etc.] Not against men, his friends only, but against God himself, being filled with wrath and indignation at him; showing the enmity of his heart unto him, and committing hostilities upon him, stretching out his hand, and strengthening himself against him, running upon him, on the thick bosses of his buckler, as after expressed:

and lettest [such] words go out of thy mouth? as in (^{<8022>}Job 9:22 10:3 12:6 13:22-27).

Ver. 14. *What [is] man, that he should be clean?* etc.] Frail, feeble, mortal man, or woeful man, as Mr. Broughton renders it; since he is sinful, whereby he is become such a weak and dying creature: this question, as well as the following, is put by way of contempt, and as lessening man in a comparative sense, and in order to abate any high conceit of himself; who

is not naturally clean, but the reverse, being conceived and born in sin; nor can he be so of himself, nor by any means he is capable of; and however clean he may be in his own eyes, or in the eyes of others, yet is not clean in the sight of God, and still less pure than him, his Maker, as in (^{<18047>}Job 4:17); and indeed cannot be clean at all, but through the grace of God, and blood of Christ, which cleanses from all sin:

and [he which is] born of a woman; a periphrasis of man, (^{<18048>}Job 14:1);

that he should be righteous? as no man is naturally; there is none righteous, no, not one; though man originally was made righteous, yet sinning he lost his righteousness, and all his posterity are without any; nor can they become righteous of themselves, or by any works of righteousness done by them; and though they may trust in themselves that they are righteous, and may appear outwardly so before men, yet by the deeds of the law no flesh can be justified or accounted righteous in the sight of God, and much less be more just than he, as in (^{<18047>}Job 4:17); nor can any of the sons of men be made or reckoned righteous but by the obedience of Christ, or by that justifying righteousness that is in him: what Eliphaz here says concerning the impurity, imperfection, and unrighteousness of men, are very great truths; but if he aims at Job, as he seems to do he misses his mark, and mistakes the man, and it is in vain with respect to him, or as a refutation of any notions of his; for Job asserts the corruption and depravity of human nature as strongly as it is expressed here, (^{<18049>}Job 14:4); nor does he ever claim, but disclaims, sinless perfection, (^{<18050>}Job 9:20); nor did he expect to be personally justified before God by any righteousness of his own, the imperfection of which he was sensible of, but by the righteousness of his living Redeemer, (^{<18051>}Job 9:30,31 19:25); but what he pleaded for was the integrity and uprightness of his heart in opposition to hypocrisy he was charged with; and the holiness and righteousness of his life and conversation, in opposition to a course of living in sin, or to his being guilty of some notorious sin or sins for which he was afflicted, as was insinuated. Eliphaz here recurs to his oracle, (^{<18047>}Job 4:17,18); and expresses it much to the same sense.

Ver. 15. *Behold, he putteth no trust in his saints*, etc.] In holy men, set apart for himself by his grace, whose sins are expiated by the blood of his Son, and whose hearts are sanctified by his Spirit, and who live holy lives and conversations, as Abraham, Isaac, and Jacob; these, though he trusts many of them with much, as the prophets of old with the messages of his

grace and will, and the ministers of the word with treasure, in their earthen vessels, the sacred “depositum” of the glorious Gospel, with gifts of grace, fitting them for their work, and with the care of the souls of men; yet he trusts none of them with themselves, with the redemption and salvation of their souls, with the regeneration and sanctification of their hearts, and with their preservation to eternal glory; he has put those into the hands of his Son and Spirit, and keeps them by his power through faith unto salvation: the Targum renders it, in his saints above, in the saints in heaven, in glorified men; he is there their all in all; as their happiness, so their safety and protection; see an instance of his care and preservation of them after the resurrection, when in a perfect state, (⁽⁶¹¹⁸⁾ Revelation 20:8,9); or this may be understood of the angels, who sometimes are called saints, (⁽⁶³¹²⁾ Deuteronomy 33:2); who though they have been trusted with many things to impart to the sons of men, yet not with the salvation of men, nor even with the secret of it; they were not of God’s privy council when the affair was debated and settled; nor with other secrets, as the day and hour of the last judgment, the coming of the Son of Man: or the sense may be, “he putteth no perfection or stability”^{f624} in them, that is, perfection in comparison of his; for if theirs were equal to his, they would be gods, which it is impossible to be, or for God to make them such; and likewise such stability as to have been able to have stood of themselves, which it appears they had not, since many of them fell, and the rest needed confirming grace, which they have by Christ, the Head of all principalities and powers:

yea, the heavens are not clean in his sight; heaven born men, partakers of the heavenly calling, whose hearts and affections are set on heavenly things, and have their conversation in heaven; yet these, in the sight of a pure and holy God, and in comparison of him, are impure and unholy; or they of heaven, as Mr. Broughton renders it, the inhabitants of heaven; the angels on high, as the Targum paraphrases it; these are charged by him with folly, and they, conscious of their imperfection with respect to him, cover their faces with their wings, while they celebrate the perfection of his holiness, who is so glorious in it; though the natural heavens may be intended, at least not excluded, and the luminous bodies in them, as Bildad seems to explain it, (⁽⁶²¹⁵⁾ Job 25:5,6); the stars are reckoned the more dense and thick part of the heavens, the moon has its spots, and by later discoveries it seems the sun is not without them, and the heavens are often covered with clouds and darkness, and the present ones will be purified

with fire at the general conflagration, which supposes them unclean, and they shall pass away, and new ones succeed, which implies imperfection in the former, or there would be no need of others; this is the proof Eliphaz gives of what he had suggested in (¹⁸⁵⁴Job 15:14).

Ver. 16. *How much more abominable and filthy [is] man*, etc.] In his natural, corrupt, and unregenerate estate; man, as a creature, was not abominable, but becoming sinful he is; he is so in himself, cast out to the loathing of his person, being full of wounds, bruises, and putrefying sores, yea, like a dead corrupted carcass, for he is dead in trespasses and sins, (⁴¹¹Ephesians 2:1); and he appears to be corrupt by the abominable works done by him, as all the works of the flesh are; yea, he is abominable to himself, when made sensible of his state and case; he then abhors himself, and repents of his sins, he loathes his sins, and himself for them; and must be much more so in the sight of God, who is of purer eyes than to behold iniquity, as man is nothing else than a mass of sin, and therefore must be “filthy”; for sin is of a defiling nature, it defiles the body and all its members, and the soul with all its powers and faculties: man is naturally and originally filthy, being conceived in sin, and shapen in iniquity; nor can a clean thing be brought out of an unclean; he is internally and universally unclean, his heart is a sink of sin, desperately wicked, and wickedness itself; his mind and conscience are defiled, and there is no place clean; and this appears outwardly in his actions, in his life and conversation, which is filthy also: for if the ploughing of the wicked is sin, and the righteousnesses of men are filthy rags, how impure must the immoral actions of wicked men be? man is so impure, that nothing but the blood of Christ can purify his heart, and purge his conscience from dead works, and make white his outward conversation garment:

which drinketh iniquity like water; it is as natural to him to commit iniquity as it is for a man to drink water when he is thirsty, and he does it with equal gust, delight, and pleasure; as cold water is delightful to a thirsty soul, so is sin to a sinner, a sweet morsel he holds in his mouth; various lusts are various pleasures, though these pleasures are but for a season: sin, like water, is easy to be come at, it is near at hand, it easily besets men, and is all around them, and they easily give into it; everyone turns to his wicked course as readily as the horse rushes into the battle; and the phrase may be expressive of the abundance of sin committed, like large draughts of water greedily taken down by a man athirst, and repeated again and again; moreover, as water drank enters into men, and is taken down as an

harmless thing, yet often proves very hurtful and pernicious to them when drunk while they are hot, and occasions disorders, which issue in death; so sin, though it may seem harmless, and be pleasing and refreshing, going down like water, yet it works like poison, and is the gall of asps within a man, and ends in eternal death, if grace prevents not. This is the conclusion and application of the whole to man, arguing from the greater to the lesser, and so proving the impurity and imperfection of man, and that he cannot be clean and righteous before God of himself.

Ver. 17. *I will show thee, hear me*, etc.] Here Eliphaz proceeds to illustrate and make plain, to clear and defend, his former sentiment and proposition, and into which the rest of his friends came; that only wicked, and not righteous men, are afflicted of God, especially in such a manner as Job was; and he proposes to show things worthy of his regard, and not such vain and unprofitable things which Job had uttered; and, in order to stir up and engage his attention, he says what follows:

and that [which] I have seen I will declare; what he had been an eyewitness of himself; the same he had observed, (^{<1848>}Job 4:8); and such testimonies are most regarded, and reckoned most authentic and creditable, especially when they come from men of character; (see ^{<100>}Luke 1:1,2 ^{<100>}1 John 1:1).

Ver. 18. *Which wise men have told from their fathers*, etc.] Men wise in the best sense, not to do evil, but to do good; not worldly wise men, but such who have wisdom, sound wisdom in the inward parts; who are wise to salvation, and who are partakers of divine and spiritual wisdom; and such men, as they would never tell an untruth, so they would never report a false or a foolish thing they had heard, nor any thing but upon a good testimony, what they have received from their fathers, who were also wise and good men; and therefore such a testimony, though not ocular, but by tradition, deserves regard:

and have not hid [it]; their fathers did not hide it from them, and what they have received from their fathers they did not hide it from their children; and so it came to be handed down from one to another with great truth, exactness, and certainty, and to be depended upon, (see ^{<1940>}Psalm 44:1 78:3,4).

Ver. 19. *Unto whom alone the earth was given*, etc.] Who were intrusted with the government of whole kingdoms and nations; and therefore not

mean men, but persons of great consequence, and to be credited; being such as were appointed by God, and by him put into such an high office, for which they were qualified by him; and being observed to be such by men, were made choice of by them to take the government of them: this is not to be restrained to the land of Canaan, and to Abraham, Isaac, and Jacob, to whom it was given, and to their posterity; and who it is very probable at this time did not yet enjoy it; but it respects more and larger tracts of land, and the rulers of them, and at a greater distance of time, and very likely Noah and his sons, to whom the whole earth was given, and by whom it was replenished, and among whom it was divided; this seems opposed to what Job had said, (~~3024~~ Job 9:24);

and no stranger passed among them; either there was no wicked man among them, a stranger to God and godliness; or an enemy that invaded them, passed through them, disturbed and dispossessed them of their power and substance; which shows how wise and good men are regarded by the Lord, and not distressed and afflicted as wicked men be; as well as serves to strengthen the credit of their character, and the report received and derived from them by tradition, and tacitly glances at Job's distress and disturbance by the Chaldeans and Sabeans; next follows the account of the things either seen by Eliphaz, or handed down from such credible persons now described.

Ver. 20. *The wicked man travaileth with pain all [his] days*, etc.] Either to commit iniquity, which he is at great pains to do, and even to weariness; and, agreeably to the metaphor used, he conceives it in his heart, he travails with it in his mind, and he brings forth falsehood and a lie, what disappoints him, and which issues in death, eternal death, (see ~~3074~~ Psalm 7:14-16 ~~3014~~ James 1:14,15); or to get wealth and riches, in obtaining of which he pierces himself through with many sorrows; and these being like thorns, in using them he gets many a scratch, and has a good deal of trouble, pain, and uneasiness in keeping them, insomuch that he cannot sleep comfortably through fear of losing them; wherefore he does not enjoy that peace, comfort, and happiness, it may be thought he does; and, besides all this, he has many an inward pain and gripe of conscience for his many sins and transgressions, which lie at the door of conscience, and when it is opened rush in, and make sad work, and put him to great pain and distress; for otherwise this cannot be said of every wicked man, that they are in outward pain and distress, or in uncomfortable circumstances, at least in appearance; for of some it is said, "they are not in trouble as other men,

neither are they plagued like other men”, (^{1973B} Psalm 73:5); they live wholly at ease, and are quiet, and die so, at least seemingly: some restrain this to some particular person whom Eliphaz might have in view; the Targum paraphrases it of wicked Esau, who it was expected would repent, but did not; others think that he had in his eye some notorious oppressor, that had lived formerly, or in his time, as Nimrod, the mighty hunter and tyrant, or Chedorlaomer, who held for some years several kings in subjection to him; but it is much if he does not design Job himself; however, he forms the description of the wicked man in such a manner, that it might as near as possible suit his case, and in many things he plainly refers to it: and this is a sad case indeed, for a wicked man to travail in pain all his days in this life, and in the world to come to suffer the pains of hell fire to all eternity; the pains of a woman, to which the allusion is, are but short at most, but those of the wicked man are for life, yea, for ever; and among the rest of his pains of mind, especially in this world, what follows is one, and which gives much uneasiness: and the number of years is hidden to the oppressor; Mr. Broughton renders it, soon numbered years; that is, few, as the years of man’s life at most are but few, and those of the oppressor fewer still, since bloody and deceitful men do not live out half the days of the years of man’s life, but are oftentimes cut off in the midst of their days; and be they more or fewer, they are all numbered and fixed, and the number of them is with God, and him only; they are fixed and settled by the decree of God, and laid up in his purposes, and reserved for the oppressor; but they are a secret to him, he does not know how long he shall live, or how soon he may die, and then there will be an end of his oppression and tyranny, and of his enjoyment of his wealth and riches unjustly got; and this frets him, and gives him pain, and makes him uneasy; whereas a good man is easy about it, he is willing to wait his appointed time, till his change comes; he is not so much concerned to know the time of his death as to be in a readiness for it. The Targum paraphrases this of Ishmael the mighty: the oppressor is the same with the wicked man in the preceding clause.

Ver. 21. *A dreadful sound [is] in his ears*, etc.] Or “a voice”, or “sound of fears”^{f625}, of what causes fears; and which are either imaginary; sometimes wicked men, fear when there is no cause or occasion for it; they fancy an enemy at their heels, and flee, when none pursues them; they are a “Magormissabib”, or “terror on every side”, a fear to themselves and all about them, (^{200B} Jeremiah 20:3 *marg); like Cain, who fancied and feared that every man that met him would slay him (^{204B} Genesis 4:13,14); such is

the effect of a guilty conscience: or real; and these either extraordinary sounds, such as were made in the ears of the Syrian host, which caused them to flee, and leave their tents, and all their substance in them, (^{<12006>}2 Kings 7:6,7); or ordinary, as the sound of the trumpet, the alarm of war, wars and rumours which are very terrible, especially to some persons; or sounds of fears, reports of one calamity after another, which cause fears; and so may respect Job's troubles, and the dreadful sound of them in his ears, brought by one messenger of bad tidings after another: but there is a more dreadful sound than either of these, which is sometimes in the ears of wicked men; the terrors of the law of God broken by them, the menaces and curses of it, and a sound of hell and damnation, which continually rings in their ears, and fills the with horror and black despair; and so the Targum,

“the voice or sound of the fears in hell is in his ears;”

and among the rest of his fears what follows is one, and so some connect the words, that ^{f626}

in prosperity the destroyer shall come upon him; either God the lawgiver, whose law he has transgressed, and who is able, as to save his people, so to destroy the wicked, soul and body, in hell; and destruction from the Almighty, Job himself says, was a terror to him, (^{<183123>}Job 31:23); or a destroying angel, such an one as went through the land of Egypt, and destroyed the firstborn, and into the camp of Israel, when they committed sin, and were destroyed of the destroyer; or some enemy, plunderer, and robber, such as the Sabeans and Chaldeans were, and to whom respect may be had; or even the devil himself, Apollyon, the destroyer of the souls of men, and who sometimes wicked men fear will come and carry them away, soul and body, to hell; or it may be death is meant, which kills and destroys all men; and wicked men are afraid that in the midst of all their peace and prosperity sudden destruction by death should come upon them, like a thief in the night, and remove them from all their enjoyments; and whether they are or no under any fearful apprehensions of this, it certainly will be their case.

Ver. 22. *He believeth not that he shall return out of darkness*, etc.] When he lies down at night he despairs of ever seeing the light of the morning, through fear of an enemy, a robber, a murderer, or of one disaster or another, (^{<18286>}Deuteronomy 28:66,67); or when he is in any affliction and calamity, which is often signified by darkness, he cannot persuade himself that he shall ever be delivered out of it, and restored to his former

condition again: and here Eliphaz seems to glance at Job, who had no hope of his being brought into such a state of prosperity he had been in; whereas good men, when in darkness, believe they shall be brought again to the light, as the church in (³⁰⁰⁸Micah 7:8,9); or the infidel, who knows he must be laid in the dark and silent grave; the Heathen man, such as were many of the neighbours of Eliphaz, the Idumeans, among whom he dwelt, who were without the hope of a glorious resurrection; and which is an article of pure revelation, and which the idolatrous Heathen were strangers to, and so believed it not, or any deliverance from the grave; or this may respect the blackness of darkness, the outer darkness, the darkness of hell, which when once a wicked man is cast into, and enveloped with, he despairs, as he well may, of ever being delivered out of it:

and he is waited for of the sword; or by them that kill with the sword, as the Targum, who lie in wait for him, to rob him, and kill him; or in his own apprehension he seems to have nothing but drawn swords about him, or a sword hanging over his head, or the judgments of God ready to fall upon him for his sins; for he, having killed others with the sword, must expect to be killed with it himself.

Ver. 23. *He wandereth abroad for bread*, etc.] Either as a plunderer and robber, he roves about to increase his worldly power and substance; or rather, being reduced to poverty, wanders about from place to place, from door to door, to beg his bread; which is a curse imprecated on the posterity of wicked men, (³⁹⁰⁰Psalms 109:10);

[saying], where [is it]? where is bread to be had? where shall I go for it? where lives a liberal man that will give it freely and generously? by this question it seems as if it was difficult for such a man to get his bread by begging; he having been cruel and oppressive to others, unkind and ungenerous in his time of prosperity, now finds but few that care to relieve him; and indeed a man that has not shown mercy to the indigent, when in his power to have relieved them, cannot expect mercy will be shown to him; this he does, wanders about, seeking food, “wheresoever he is”^{f627}:

he knoweth that the day of darkness is ready at his hand; either that a day of affliction and adversity is coming upon him, perceiving his affairs to grow worse and worse, or to be immediately and already on him, which obliges him to wander about for bread; or that the day of death is at hand, which he is made sensible of by one symptom or another; or rather it may be the day of everlasting darkness in hell, the wrath of God to the

uttermost he has deserved; he finds the day of judgment is at hand, and the Judge at the door, and in a short time he must receive the reward of eternal vengeance for the wicked deeds he has done; for so the words may be rendered, “that the day of darkness is prepared by his hand” ^{f628}; by the evil works his hand has wrought, and so has treasured up to himself wrath against the day of wrath, and righteous judgment of God.

Ver. 24. *Trouble and anguish shall make him afraid*, etc.] Either his present troubles shall frighten him, they being so very dismal, terrible, and distressing, and make him fear that others were coming on, more dreadful and formidable; or those troubles he fears will be his portion hereafter, these terrify him beyond measure, even that indignation and wrath, tribulation and anguish, that shall come upon every soul of man that doeth evil, (^{<4118>}Romans 2:8,9);

they shall prevail against him as a king ready to the battle; that is, trouble and anguish shall prevail against him; he will be no more able to resist them than a very inferior force, or even a single man, is able to resist a warlike king, attended with a numerous army, and these set in battle array; such a man’s troubles will come upon him as an armed man, against which he cannot stand; the Targum is,

“they shall surround him as a king prepared for a footstool;”

who being taken by the enemy shall be used as a footstool to mount on horseback; and as the word has the signification of a globe or ball, (see ^{<2218>}Isaiah 22:18); some think it has respect to the manner of kings, when taken captive, put into an iron cage, as Bajazet was by Tamerlane; or into an iron hoop, bound hand and foot, and hung up in chains; or, as Ben Gersom thinks, to the manner of drowning persons, who used to be tied hand and foot, as if rolled up in the form of a globe, and so cast into the water; but rather the reference is to an army, besieging a place all around in the form of a ball or globe, so that there is no escaping them; or rather it may be to a king drawing up his army in such a form, ready to engage in battle; or putting it in such a position when encamped or entrenched, waiting the motion of the enemy; (see ^{<0215>}1 Samuel 26:5); and such are the troubles that surround and prevail against a wicked man, (see ^{<2318>}Isaiah 29:3); the reasons of the wicked man being brought into such a woeful condition follow.

Ver. 25. *For he stretched out his hand against God*, etc.] Being an hater of him, an enemy to him, yea, enmity itself against him; an enemy in his mind, which appears by his wicked works, which are so many acts of hostility against God; all sins are against God, his nature, his will, his law, and all his remonstrances, exhortations, cautions, and instructions; but some are more daring and impudent than others, or are committed in a more open, bold, and audacious manner, as were those committed by the inhabitants of Sodom, and those who are similar to them; especially such as strike at the being of God and his perfections, his providence and government of the world; and such as deny these may most truly be said to stretch out their hands against God, and strike at him: and this may regard not only sins committed against the light of nature and the law of God, but against the evangelic revelation, the doctrines of the Gospel, and the ordinances of it; for such who deny the one, and reject the other, openly oppose themselves to God, and expose themselves to his wrath and vengeance; for of how much sorer punishment shall such be thought worthy, who trample Christ and his blood under foot, despise and disobey his Gospel:

and strengtheneth himself against the Almighty; by hardening his heart against him as Pharaoh did; by putting on a bold and brazen countenance, by setting his mouth against God in heaven, and suffering, his tongue to walk through the earth, fearing neither God nor man; by entering into a friendship with the world, and making alliances with the enemies of God, even by making a covenant with death, and an agreement with hell; all which is egregious folly and madness: for a sinful man to oppose himself to God is to set briars and thorns to a consuming fire; for a weak feeble creature to set himself against the Almighty, who can crush him in a moment, and send him down to hell, is the height of folly; let the potsherd strive with the potsherd of the earth, but not man with his Maker; who ever strengthened or hardened himself against him, and prospered?

Ver. 26. *He runneth upon him, [even] on [his] neck*, etc.] As a fierce and furious enemy runs upon another with great wrath and fury; as the he goat in Daniel's vision ran upon the ram, in the fury of his power, that is, Alexander upon Darius; which instance Bar Tzemach refers to; and as an adversary, who throws down his weapons, and goes in to closer quarters, and takes his antagonist by the throat, or round the neck, in order to throw him down to the ground; in such a bold and insolent manner does the wicked man encounter with God; he makes up to him, and flies in his face,

and most audaciously attacks him: or he runs upon him “with [his] neck” ^{f629}; with a stretched out neck, in the most haughty manner, with a neck like an iron sinew, and with a brow like brass:

upon the thick bosses of his bucklers; alluding to shields, embossed in the middle, where they are thicker than in the other parts, and used to have a spike of iron set in the middle; so that it was daring and dangerous to run upon them: these may design the perfections of God, denied by the wicked man; or his providential dispensations, despised by him; or his purposes and decrees ridiculed, replied unto, and disputed; or the flaming sword of justice, and the curses of a righteous law, in defiance of which wicked men go on in sin: or “with the bosses of his bucklers” ^{f630}; with all his family, as Schmidt; or employing all his wealth and riches, his power and authority, against God, and the interest of religion in the world. Some understand this of God, meeting the wicked man, stretching out his hand, and strengthening himself against him, as if he, God, ran upon the wicked man, and upon his neck, and took him by it, and shook him; as in (^{<18162>}Job 16:12); and upon the thick bosses of his buckler, his bones and nerves, as Mr. Broughton; or on his power and wealth, which are not able to secure him from the vengeance of the Almighty; but the former sense seems best.

Ver. 27. *Because he covereth his face with his fatness*, etc.] He has no fear of God, nor shame for his sin; he blushes not to rise up against God in the manner he does, because his eyes stand out with fatness; or rather his face is covered with it, that is, he abounds in riches, he enjoys great prosperity, a large affluence of all good things; and this makes him haughty and imperious, neither to fear God, nor regard man like Jeshurun, who, when he “waxed fat, [was] grown thick, and covered with fatness, kicked” against God, and his providences, sinned and rebelled against him; “forsook God which made him, and lightly esteemed the Rock of his salvation”, (^{<18215>}Deuteronomy 32:15); and to the same purpose is the following clause:

and maketh collops of fat in [his] flanks; a description of a very fat man, and one that pampers the flesh, and indulges himself in eating and drinking; and, figuratively, of one that abounds in the good things of this world, and which make him vain and proud, and lead him on to commit sin in a bold and daring way, promising himself impunity in it, but without any just ground for it, as the following verses show; perhaps some respect may be

had to Job's children feasting with one another in their prosperity, which led on to sin, and issued in their ruin, as Eliphaz would suggest.

Ver. 28. *And he dwelleth in desolate cities*, etc.] This is either a continuation of the account of the wicked man's prosperity, which makes him haughty; such is his might and power, that he destroys cities and palaces, built and enjoyed by others, and then out of the ruins of them builds greater cities and more noble palaces, to perpetuate his name to posterity; which sense agrees with (^{<88E4>}Job 3:14); and with the Targum,

“and he makes tabernacles in desert cities, that he may dwell in houses which were not inhabited;”

and so Ben Gersom: and hence because of his success among men, and the grandeur he lives in, his heart is lifted up, and his hand is stretched out against God; or else this may express the sinful course of life such a man lives, who chooses to dwell in desolate places, and deserts, to do harm to others, to seize upon travellers as they pass by, and rob and plunder them of their substance, sitting and waiting for them in such places, as the Arabians in the wilderness, (^{<24E2>}Jeremiah 3:2); which is the sense of some, as Aben Ezra observes; or rather this points at the punishment of the wicked man, who though for the present may be in great prosperity, possessed of large cities and stately palaces, “yet” or “but” ^{f631}, for so the particle may be rendered, “he dwelleth in desolate cities”; in such as shall become desolate, being destroyed by a superior enemy, that shall come upon him; or through his subjects forsaking him, not being able to bear his tyranny and cruelty; or he shall be driven from his dominions by them, and be obliged to fly, and dwell in desert places; or he shall choose to dwell there, through the horrors of a guilty conscience; or, best of all, he shall be reduced to such distress and poverty, that he shall not have a house fit to dwell in; but “shall inhabit the parched places in the wilderness, in a salt land, and not inhabited”, (^{<2476>}Jeremiah 17:6); as follows:

[and] in houses which no man inhabiteth, which are ready to become heaps; such as have been deserted by their former inhabitants, because come to decay, and ready to fall down upon them, and become heaps of stones and rubbish.

Ver. 29. *He shall not be rich*, etc.] Though his heart is set upon it, he is determined at any rate to be rich; he labours for it with all his might and main, and yet shall not attain what he is so desirous of; many, who take a

great deal of pains to be rich, and even in a lawful way, and are men of understanding in trade and business, and yet riches are not their portion; and some who got a great deal, yet do not grow rich; what they get, they put into a bag of holes, and it drops through as fast as they put in; what they get in one sinful way they consume in another, and so are always poor; and others, though they have amassed together a vast substance, yet still are but poor men, not using what they have either for their own good, or the good of others; and not being content with what they have, but always craving more, and so are even poor in their own account, not having what they would have: however, such a man is not rich towards God; for in godly and spiritual things he is destitute of the true riches of grace, and has no title to the riches of glory; and as for his earthly riches, these shall not endure; though he may be rich for the present, he will not be always so; And this sense the next clause confirms:

neither shall his substance continue; or “his strength”^{f632} his power and might, a rich man’s wealth being his strong city, in which he places his trust and confidence; riches are called “substance”, though their are but a shadow, yea, mere nonentities, things that are not, in comparison of heavenly things; (see ⁴¹²¹⁵Proverbs 23:5 8:22); at least they are not an enduring substance; they are uncertain things, here today, and gone tomorrow; that make themselves wings, and fly away from the owners of them; or they are taken away front them, and are not like the riches of grace, which are durable riches; or like those of glory; but by one means or another are taken out of the hands of the possessors of them, and they are reduced to poverty: and this “their substance shall not rise”; or rather, “not rise again”^{f633}, as the word may be rendered; notwithstanding all the pains they may take, their substance shall not rise, grow, and increase; or not rise up to the former heights it did, but being fallen into poverty there they lie:

neither shall he prolong the perfection of it upon the earth; though, indeed, there is no perfection in the creature, nor in creature enjoyments, nor in outward riches and substance; such as have had the largest share of them, as David and Solomon, have declared they have seen an end of all perfection, and that all things, the highest enjoyments, are vanity and vexation of spirit; yet when men are got to the summit, and height, and perfection of outward happiness, as they or others may think, this is not prolonged, or continued long in the earth, or they continued in it; but often are suddenly cast down from the pinnacle of honour, wealth, and riches; hence some render the words, “and their prosperity shall not be fixed into

the earth”^{f634}; shall not take root, though it may seem to do, (^{2412D}Jeremiah 12:2); and so shall not spread itself as a tree well rooted does; and as does the spiritual prosperity, perfection, and fullness of good men, which they have in and by Christ; being rooted in the love of God, in the grace of Christ, and having the root of the matter in them, they cast forth their roots as Lebanon, and their branches spread, and they are full of the fruits and blessings of grace, (^{284B}Hosea 14:5,6).

Ver. 30. *He shall not depart out of darkness*, etc.] Out of the darkness of poverty, calamity, and distress he comes into, and, indeed, he despairs of it himself, as in (^{3852D}Job 15:22); and in a spiritual sense he departs not out of the darkness of sin, out of the dark state of unregeneracy; nor will he depart out of the blackness and darkness reserved for him hereafter, when he is once come into it:

the flame shall dry up his branches; alluding either to a violent drought and heat, which dries up pastures, herbs, and trees, and the branches of them; or to a wind, as the Septuagint, a burning wind, in the eastern countries, which consumed all green things; or to a flash of lightning, which shatters, strips, and destroys branches of trees: here it may signify the wrath of God, like a flame of fire consuming the wealth and substance, and families, of wicked men; whose children particularly may be compared to branches, and so respect may be had to Job’s children, who were suddenly destroyed by a violent wind, which threw down the house in which they were:

and by the breath of his mouth shall he go away; out of the world, a phrase expressive of death; either because of the breath of his own mouth, as some in Jarchi, because of his blasphemies against God and his people, because of his cursing and swearing his mouth is full of, and the many vain, foolish, and idle words which come out of it, and for which he will be condemned; or rather

“by the breath of the mouth of God,”

as the Targum; either according to his purpose and decree, and by his order, and the word that goes out of his mouth; the wicked man shall be obliged to depart out of the world at once, being struck dead by him, as Ananias and Sapphira were; or by his powerful wrath and vengeance, whose breath is as a stream of brimstone, and with which he will slay the wicked of the earth, and particularly will consume the wicked one,

antichrist, even with the spirit of his mouth, and with the brightness of his coming, (²³¹⁰⁴Isaiah 11:4 ⁵⁰⁸⁸2 Thessalonians 2:8).

Ver. 31. *Let not him that is deceived trust in vanity*, etc.] Every wicked man is deceived, either by Satan, who deceives the whole world, deceived our first parents, and deceives all their posterity, not only profane sinners, but many professors of religion also; or by their own hearts, which are deceitful and desperately wicked; or through the deceitfulness of sin, which promises profit, pleasure, and liberty, and issues in ruin, pain, and bondage; and through the deceitfulness of riches, which promise that satisfaction they do not give: and such as are deceived in this manner are prone to trust in vanity; in men, who in every state, high or low, are altogether vanity; and in creature enjoyments, in outward riches and wealth, which are all vanity and vexation of spirit; and in their own hearts, and the vanity of their minds, which to do is extreme folly; and in their righteousness and external privileges, which will be of no service to them, as to their acceptance with God, and eternal happiness; and therefore trust in whatsoever is vain and empty, and affords no solid satisfaction, real pleasure, and advantage, is here dehorted from; unless the words will be allowed to be justly rendered, as I think they may, “trust not in him that is deceived by vanity”^{f635}; by any of the above vain things, since he must himself be a vain man, and therefore not to be confided in; to which sense the Targum inclines;

“he will not (or should not) believe in a son of man (or in a man), who errs through falsehood;”

the reason dissuading from it follows:

for vanity shall be his recompence; all that a man gets by trusting in vanity, or by trusting in a man deceived, is nothing but emptiness and vanity; he gets nothing solid and substantial, that will be of any advantage to him here or hereafter; and yet this he will not easily believe; and so Beza reads the words, “he that is deceived by vanity will not believe that vanity shall be his recompence”.

Ver. 32. *It shall be accomplished before his time*, Either the recompence or reward of his trusting vanity, in vain persons or things, the punishment of such a trust, the sorrows and troubles following upon it; these shall come upon the wicked man “before his day”^{f636}, as it may be rendered; before the day of his death, even before his old age; before the evil days come in a course of nature, and those years in which he has no pleasure: or

his life, and the days of his life, “shall be filled up”^{f637}; or be at an end before his time; not before the time fixed in the decree and purpose of God, (^{<844>}Job 14:5); but before his own time, that he and his friends thought he might have lived, and as his healthful constitution promised; or before the then common term of human life; and so the phrase is expressive of an immature death:

and his branch shall not be green; but dried up and wither away; his wealth and riches, his children and family, be utterly extinct; instead of being like a branch, green and flourishing, shall be like a dry stick, useless and unprofitable, only fit for burning; (see ^{<850>}Job 15:30).

Ver. 33. *He shall shake off his unripe grape as the vine*, etc.] Either the wicked man himself shall shake off or lose his substance; or God shall shake off from him all that was dear and valuable to him; or he shall be shaken by one providence or another, just as a vine is shaken by a violent wind and tempest, and its unripe grapes are battered off by an hailstorm, or plucked off by the hand, or drop off through rottenness; so it is signified by this metaphor, that a wicked man should be stripped of his wealth and riches in a sudden manner; or his children should be snatched from him in their youth, before they were well grown up to maturity, and so like the unripe grape; perhaps respect is had to Job’s case, both with regard to his substance and his family:

and shall cast off his flower, as the olive: which tree, when shaken in a violent manner, drops its flower, and so brings forth no fruit; it is observed by naturalists^{f638}, that these two trees, the vine and the olive, flourish much about the same time, and suffer much by storms and tempests, which destroy their fruits, and especially when rain falls in the time of their flowering; the same thing is intended in this clause as in the former.

Ver. 34. *For the congregation of hypocrites [shall be] desolate*, etc.] Hypocrites are such who seem to and would be thought to be, what they are not; they are outwardly righteous before men, but inwardly very wicked; have a form of godliness, but are destitute the power of it, (^{<886>}2 Timothy 3:5); pretend to much religion, and to be worshippers of God, when it is only in outward appearances, and not in reality and sincerity: and such as these have been in the congregations of the righteous, in all ages; but here Eliphaz speaks of a congregation of them, a society, a family of them; and very probably has his eye upon Job’s, and would represent hereby that he, the head of his family, and his children, when living, and his

servants and associates, were all hypocrites, and now become desolate, reduced to want and poverty, and in distressed circumstances: or were “solitary”^{f639} and alone, as the word is rendered in (~~1887~~-Job 3:7); destitute of friends, and of the comforts of life; and perhaps reference may be had to the future state of such, when they shall aloud be bid to depart from God, have no society with angels and saints, but shall have their portion with those of the same character with them, hypocrites, in the highest degree of torment and misery, (~~4261~~-Matthew 24:51);

and fire shall consume the tabernacles of bribery; either such tents, or houses, as were built with money taken as bribes; (see ~~3922~~-Habakkuk 2:12); or where such who received bribes dwelt; unjust judges, who took a gift that blinds the eyes, to pervert justice. Job is afterwards by Eliphaz represented as if he was an oppressor, a wicked magistrate, and guilty of such like crimes as here pointed at, (~~18216~~-Job 22:6-9); and the “fire” said to consume the dwelling places of such may be understood either of material fire, such as came down from heaven, and destroyed Job’s sheep, (~~18016~~-Job 1:16); or figuratively, the wrath of God often compared to fire, which would appear in one way or another, to the utter ruin of such persons, their habitations, and those that dwelt in them.

Ver. 35. *They conceive mischief*, etc.] That is, such wicked persons as before described; they meditate sin in their minds, and contrive how to commit it, and form schemes within themselves to do mischief to others:

and bring forth vanity; or sin; for lust when it is conceived bringeth forth sin, and that is vanity, an empty thing, and neither yields profit nor pleasure in the issue, but that which is useless and unserviceable, yea, harmful and ruinous; for sin, when it is finished, bringeth forth death, even death eternal, (~~3014~~-James 1:14,15);

and their belly prepareth deceit; their inward part frames and devises that which is designed to deceive others, and in the end proves deceitful to themselves: the allusion is to a pregnant woman, or rather to one who seems to be so, and whose conception proves abortive, and so deceives and disappoints herself and others; (see ~~4974~~-Psalm 7:14).

CHAPTER 16

INTRODUCTION TO JOB 16

This chapter and the following contain Job's reply to the preceding discourse of Eliphaz, in which he complains of the conversation of his friends, as unprofitable, uncomfortable, vain, empty, and without any foundation, (<B1601>Job 16:1-3); and intimates that were they in his case and circumstances, they should behave in another manner towards them, not mock at them, but comfort them, (<B1604>Job 16:4,5); though such was his unhappy case, that, whether he spoke or was silent, it was much the same; there was no alloy to his grief, (<B1606>Job 16:6); wherefore he turns himself to God, and speaks to him, and of what he had done to him, both to his family, and to himself; which things, as they proved the reality of his afflictions, were used by his friends as witnesses against him, (<B1607>Job 16:7,8); and then enters upon a detail of his troubles, both at the hands of God and man, in order to move the divine compassion, and the pity of his friends, (<B1609>Job 16:9-14); which occasioned him great sorrow and distress, (<B1615>Job 16:15,16); yet asserts his own innocence, and appeals to God for the truth of it, (<B1617>Job 16:17-19); and applies to him, and wishes his cause was pleaded with him, (<B1620>Job 16:20,21); and concludes with the sense he had of the shortness of his life, (<B1622>Job 16:22); which sentiment is enlarged upon in the following chapter.

Ver. 1. *Then Job answered and said.*] As soon as Eliphaz had done speaking, Job stood up, and made the following reply.

Ver. 2. *I have heard many such things,* etc.] As those Eliphaz has been discoursing of, concerning the punishment of wicked men; many instances of this kind had been reported to him from his preceptors, and from his parents, and which they had had from theirs, as well as Eliphaz had from his; and he had heard these things, or such like, told "many times" from one to another, as Ben Gersom interprets it; or "frequently", as the Vulgate Latin version, yea, he had heard them his friends say many things of this kind; so that there was nothing new delivered, nothing but what was "crambe millies cocta", the same thing over and over again; insomuch that it was not only needless and useless, but nauseous and disagreeable, and

was far from carrying any conviction with it, or tracing weight and influence upon him; that he only gave it the hearing, and that was all, and scarce with any patience, it being altogether inapplicable to him: that wicked men were punished for their sins, he did not deny; and that good men were also afflicted, was a very plain case; and that neither good nor hatred, or an interest in the favour of God or not, were not known by these things; nor could any such conclusion be fairly drawn, that because Job was afflicted, that therefore he was a bad man:

miserable comforters [are] ye all; his friends came to comfort him, and no doubt were sincere in their intentions; they took methods, as they thought, proper to answer such an end; and were so sanguine as to think their consolations were the consolations of God, according to his will; and bore hard upon Job for seeming to slight them, (~~Job~~ Job 15:11); to which Job here may have respect; but they were so far from administering divine consolation, that they were none at all, and worse than none; instead of yielding comfort, what they said added to his trouble and affliction; they were, as it may be rendered, “comforters of trouble”, or “troublesome comforters”^{f640}, which is what rhetoricians call an oxymoron; what they said, instead of relieving him, laid weights and heavy pressures upon him he could not bear; by suggesting his afflictions were for some enormous crime and secret sin that he lived in the commission of; and that he was no other than an hypocrite: and unless he repented and reformed, he could not expect it would be better with him; and this was the sentiment of them one and all: so to persons under a sense of sin, and distressed about the salvation of their souls, legal preachers are miserable comforters, who send them to a convicting, condemning, and cursing law, for relief; to their duties of obedience to it for peace, pardon, and acceptance with God; who decry the grace of God in man’s salvation, and cry up the works of men; who lay aside the person, blood, and righteousness of Christ, the consolation of Israel, and leave out the Spirit of God the Comforter in their discourses; and indeed all that can be said, or directed to, besides the consolation that springs from God by Christ, through the application of the Spirit, signifies nothing; for if any comfort could be had from any other, he would not be, as he is called, the God of all comfort; all the creatures and creature enjoyments, even the best are broken cisterns, and like the deceitful brooks Job compares his friends to, (~~Job~~ Job 6:15), that disappoint when any expectations of comfort are raised upon them.

Ver. 3. *Shall vain words have an end?* etc.] Or “words of wind”^{f641}, vain empty words, great swelling words of vanity, mere bubbles that look big, and have nothing in them; here Job retorts what Eliphaz had insinuated concerning him and his words, (~~ISID~~ Job 15:2,3); and he intimates such worthless discourses should have an end, and a speedy one, and not be carried on to any length, they not bearing it; and wishes they were at an end, that he might hear no more of them; and suggests that it was weak and foolish in them to continue them; that if they could speak to no better purpose, it would be best to be silent:

or what emboldeneth thee that thou answerest? when men are engaged in a good cause, have truth on their side, and are furnished with arguments sufficient to defend it, this animates and emboldens them to stand up in the defence of it, and to answer their adversaries, and to reply when there is occasion; but Job could not imagine what should encourage and spirit up Eliphaz to answer again, when he had been sufficiently confuted; when his cause was bad, and he had no strong reasons to produce in the vindication of it; or “what has exasperated” or “provoked thee”^{f642} to make reply? here Job seems to have thought that he had said nothing that was irritating, though it is notorious he had, such were his grief and troubles; and so well assured he was of his being in the right, that the harsh and severe words and expressions he had used were not thought by him to have exceeded due bounds, such as (~~ISID~~ Job 12:2,3 13:2,4).

Ver. 4. *I also could speak as ye [do]*, etc.] As big words, with as high a tone, with as stiff a neck, and as haughtily and loftily; or “ought I to speak as you do”^{f643}? that I ought not, nor would you think I ought, if you were in my case; or, being so, “would I speak as you do”^{f644}? no, I would not, my conscience would not suffer me:

if your soul were in my soul's stead; in the same afflicted state and condition, in the same distressed case and circumstances; not that he wished it, as some render the words, for a good man will not wish hurt to another; only he supposes this, as it was a case supposable, and not impossible to be a fact, some time or another, in this state of uncertainty and change; however it is right to put ourselves in the case of others in our own imagination, that so it may be considered in the proper point of view, that we may better judge how we should choose to be treated ourselves in such circumstances, and so teach us to do that to others as we would have done to ourselves:

I could heap up words against you; talk as fast as you to me, and run you down with a great torrent of words; Job had a great fluency, he talked a great deal in his afflicted, state, too much as his friends thought, who represent him as dealing in a multitude of words, and as a very talkative man, (^{<188B>}Job 8:2 11:2); and what could he have done, had he his health, and in prosperous circumstances as formerly? he could have brought many charges and accusations against them, as they had against him; or “would I heap up words against you?” or “ought I?” etc. ^{f645}; no, it would not be my duty, nor would I do it; humanity and good sense would never have allowed me to do it; but, on the contrary, I “would have joined [myself] with you”, in a social, free, and familiar manner, in words ^{f646}, in a friendly meeting with you, so the words may be read and paraphrased; I would have come and paid you a visit, and sat down by you, and entered into a kind and compassionate conversation with you about your case and condition, and done all I could to comfort you; I would have framed and composed (as the word used signifies) a set discourse on purpose; I would have sought out all the acceptable words, and put them together in the best manner I could for you ^{f647}; had I the tongue of the learned, I would have made use of it, to have spoken a word in season to you:

and shake mine head at you; by way of scorn and derision, that is, he could have done it as well as they; shaking the head is used as a sign of contempt, (^{<192B>}Psalm 22:8 ^{<212B>}Lamentations 2:15); or “would I”, or “ought I to shake my head at you” ^{f648} if in my case? no, I would not; as I ought not, I would have scorned to have done it; or the sense may be, “I would have shook my head at you”, in a way of pity, bemoaning lamenting, and, condoling your case ^{f649}; (see ^{<182B>}Job 42:11 Na 3:7).

Ver. 5. [*But I would strengthen you with my mouth*, etc.] Comfort them with the words of his mouth; so God strengthens his people with strength in their souls, when he answers them with good and comfortable words; an angel strengthened Christ as man when in an agony, comforting him, suggesting comfortable things to him; so one saint may strengthen and comfort another when in distress, whether of soul or body; (see ^{<198B>}Psalm 138:3 ^{<222B>}Luke 22:43,32); and thus Job had strengthened and comforted others, with his words in former times, as Eliphaz himself owns, (^{<194B>}Job 4:3,4) and so he would again, were there a change in his circumstances, and objects presented:

and the moving of my lips should assuage [your grief]: words uttered by him, which are done by the moving of the lips, should be such as would have a tendency to allay grief, to stop, restrain, forbid, and lessen sorrow; at least that it might not break out in an extravagant way, and exceed bounds, and that his friends might not be swallowed up with overmuch sorrow.

Ver. 6. *Though I speak, my grief is not assuaged,* etc.] Though he spoke to God in prayer, and entreated for some abatement of his sorrows, he got no relief; and though he spoke to himself in soliloquies, his sorrow was not repressed nor lessened; he could not administer comfort to himself in the present case, though he might to others in like circumstances, if his own were changed;

and [though] I forbear speaking, hold my peace, and say nothing,

what am I eased? or “what goes from me”^{f650}? not anything of my trouble or grief; sometimes a man speaking of his troubles to his friends gives vent to his grief, and he is somewhat eased; and on the other hand being silent about it, he forgets it, and it goes off; but in neither of those ways could Job be released: or it may be his sense is, that when he spake of his affliction, and attempted to vindicate his character, he was represented as an impatient and passionate man, if not as blasphemous, so that his grief was rather increased than assuaged; and if he was silent, that was interpreted a consciousness of his guilt; so that, let him take what course he would, it was much the same, he could get no ease nor comfort.

Ver. 7. *But now he hath made me weary,* etc.] Or “it hath made me weary”^{f651}, that is, “my grief”, as it may be supplied from (~~1816~~ Job 16:6); or rather God, as appears from the next clause, and from the following verse, where he is manifestly addressed; who by afflicting him had made him weary of the world, and all things in it, even of his very life, (~~1810~~ Job 10:1); his afflictions were so heavy upon him, and pressed him so hard, that his life was a burden to him; they were heavier than the sand of the sea, and his strength was not equal to them; he could scarcely drag along, was ready to sink and lie down under the weight of them:

thou hast made desolate all my company, or “congregation”^{f652}; the congregation of saints that met at his house for religious worship, as some think, which now through his affliction was broke up, whom Eliphaz had called a congregation of hypocrites, (~~1853~~ Job 15:34); which passage Job

may have respect unto; or rather his family, his children, which were taken away from him: the Jews say ^{f653}, ten persons in any place make a congregation; this was just the number of Job's children, seven sons and three daughters; or it may be he may have respect to his friends, that came to visit him, who were moved and stupefied as it were at the sight of him and his afflictions, as the word ^{f654} is by some translated, and who were alienated from him; were not friendly to him, nor administered to him any comfort; so that they were as if he had none, or worse.

Ver. 8. *And thou hast filled me with wrinkles*, etc.] Not through old age, but through affliction, which had sunk his flesh, and made furrows in him, so that he looked older than he was, and was made old thereby before his time; (see ~~<XIII>~~Lamentations 3:4); for this is to be understood of his body, for as for his soul, that through the grace of God, and righteousness of Christ, was without spot or wrinkle, or any such thing:

[which] is a witness [against me]; as it was improved by his friends, who represented his afflictions as proofs and testimonies of his being a bad man; though these wrinkles were witnesses for him, as it may be as well supplied, that he really was an afflicted man:

and my leanness rising up in me; his bones standing up, and standing out, and having scarce anything on them but skin, the flesh being gone:

beareth witness to my face; openly, manifestly, to full conviction; not that he was a sinful man, but an afflicted man; Eliphaz had no reason to talk to Job of a wicked man's being covered with fatness, and of collops of fat on his flanks, (~~<XIV>~~Job 15:27);

Ver. 9. *He teareth [me] in his wrath, who hateth me*, etc.] By whom is meant not Satan, as Jarchi, though he is an enemy to, and an hater of mankind, especially of good men; nor Eliphaz, as others, who had fallen upon Job with a great deal of wrath and fury, tearing his character in pieces, which Job attributed to his hatred of him; but it rather appears from the context that God himself is intended, of whom Job had now a mistaken notion and apprehension; taking him for his enemy, being treated by him, as he thought, as if he had an aversion to him, and an hatred of him; whereas God hates none of his creatures, being his offspring, and the objects of his tender care, and providential regard: indeed sin is hateful to him, and makes men odious in his sight, and he hates all the workers of iniquity, and those whom he passed by, when he chose others; though they

are said to be hated by him as Esau was, yet not with a positive but a negative hatred; that is, are not loved by him; and considered as profane and ungodly persons, and as such foreordained to condemnation; for sin may be said to be hated, but good men never are; God's chosen ones, his children and special people, are the objects of his everlasting love; and though he may be angry with them, and show a little seeming wrath towards them, yet never hates them; hatred and love are as opposite as any two things can possibly be; and indeed, strictly and properly speaking, there is no wrath nor fury in God towards his people; though they deserve it, they are not appointed to it, but are delivered from it by Christ; and neither that nor any of the effects of it shall ever light on them; but Job concluded this from the providence he was under, in which God appeared terrible to him, like a lion or any such fierce and furious creature, to which he is sometimes compared, and compares himself, which seizes on its prey, and tears and rends it to pieces; (^{<3813>}Isaiah 38:13 ^{<3814>}Hosea 5:14); thus God permitted Job's substance to be taken from him by the Chaldeans and Sabeans; his children by death, which was like tearing off his limbs; and his skin and his flesh to be rent and broken by boils and ulcers: Job was a type of Christ in his sorrows and sufferings; and though he was not now in the best frame of mind, the flesh prevailed, and corruptions worked, and he expressed himself in an unguarded manner, yet perhaps we shall not find, in any part of this book, things expressed, and the language in which they are expressed, more similar and to be accommodated to the case, and sorrows, and sufferings of Christ, than in this context; for though he was the son of God's love, his dear and well beloved son, yet as he was the surety of his people, and bore and suffered punishment in their stead, justice behaved towards him as though there was a resentment unto him, and an aversion of him; yea, he says, "thou hast cast off and abhorred, thou hast been wroth with thine Anointed" or "Messiah", (^{<988>}Psalm 89:38); and indeed he did bear the wrath of God, the vengeance of justice or curse of the righteous law; and was suffered to be torn in every sense, his temples with a crown of thorns, his cheeks by those that plucked off the hair, his hands and feet by the nails driven in them, and his side by the spear; and his life was torn, snatched, and taken away from him in a violent manner:

he gnasheth upon me with his teeth; as men do when they are full of wrath and fury: this is one way of showing it, as the enemies of David, a type of Christ, and the slayers of Stephen, his protomartyr, did, (^{<9516>}Psalm 35:16 ^{<4054>}Acts 7:54); and as beasts of prey, such as the lion, wolf, do:

mine enemy sharpeneth his eyes upon me; the Targum adds, as a razor. Here again Job considers God as his enemy, though he was not, misinterpreting his dealings with him; he represents him as looking out sharp after him, inspecting narrowly into all his ways, and works, and actions, strictly observing his failings and infirmities, calling him to an account, and afflicting him for them, and dealing rigidly and severely with him for any small offence: his eyes seemed to him to be like flames of fire, to sparkle with wrath and revenge; his thee, as he imagined, was set against him, and his eyes upon him to destroy him; and thus the eye of vindictive justice was upon Christ his antitype, when he was made sin and a curse for his people, and the sword of justice was awaked against him, and thrust in him.

Ver. 10. *They have gaped upon me with their mouth*, etc.] Here Job speaks of the instruments which God suffered to use him ill; and he has respect to his friends who came with open mouth against him, loading him with calumnies and reproaches, laying charges to him he was not conscious of, and treating him with scorn and contempt, which such a gesture is sometimes a token of, (^{<2784>}Lamentations 3:46 2:15); and in which manner also Christ was used by men, on whom the reproach of them that reproached God and his people fell, and who exhibited false charges against him of various sorts; and he was the reproach of men and the contempt of the people, who laughed him to scorn, opened their mouths in derision; they shot out the lip and shook the head, and mocked and scoffed at him; yea, “they gaped upon him with their mouth as a ravening and a roaring lion”, (^{<1926>}Psalms 22:6,7,13); to which the allusion is here, when they cried out themselves and called upon others to join them, saying, “Crucify him, crucify him”, (^{<4920>}Luke 23:21 ^{<6906>}John 19:6):

they have smitten me on the cheek reproachfully; to be smitten on the cheek is a reproach itself, and is a suffering not very patiently endured. Hence Christ, to teach his followers patience, advised when they were smitten on the one cheek to turn the other, that is, to take the blow patiently; and it is not the smart of the stroke that is so much regarded as the shame of it, the affront given, and the indignity offered; (see ^{<4712>}2 Corinthians 11:20,21 ^{<4089>}Matthew 5:39); so that the phrase may be taken for reproaching him; and indeed it may be rendered, “they have smitten on the cheek with reproach” ^{f655}; they reproached him, which was the same as if they had smitten him on the cheek; they smote him with their tongues, as Jeremiah’s enemies smote him, (^{<2488>}Jeremiah 18:18); they threw the dirt of

scandal and calumny at him, and which is the common lot of God's people; and though since they are reproached for Christ's sake, for the Gospel's sake, and for righteousness sake, they should not be disturbed at that; but rather reckon themselves happy, as they are said to be, and bind these reproaches about their necks as chains of gold, and esteem them greater riches than all the treasures of Egypt. This was literally true of Job's antitype, the Messiah, for as it was foretold of him that he should give his cheek to those that plucked off the hair, and they should smite the Judge of Israel with a rod upon his cheek, (~~2816~~ Isaiah 50:6 ~~3816~~ Micah 5:1): so this was done unto him by the servants of the high priest in his hall, and by others, (~~4866~~ Matthew 26:67 ~~6822~~ John 18:22);

they have gathered themselves together against me; Job's friends got together in order to visit him and comfort him, but it proved otherwise, and he viewed it in no other light than as a combination against him: the words may be rendered, "they filled themselves against me"^{f656}; their hearts with wrath and anger, as the Targum; their mouths with reproaches and calumnies, and their eyes with pleasure and delight, and satisfaction at his miseries and afflictions; and so the Vulgate Latin version,

"they are satiated with my punishments;"

though rather this may respect the high spirits they were in, the boldness and even impudence, as Job interpreted it, they showed in their conduct towards him, their hearts being swelled with pride and haughtiness and passion^{f657}; (see ~~4006~~ Esther 7:5 ~~4488~~ Acts 5:3); or else their numbers that came against him; so Mr. Broughton renders the words, "they came by full troops upon me"; Job's three friends, being great personages, very probably brought a large retinue and train of servants with them; who, observing their master's conduct, behaved in an indecent manner towards him themselves, to whom he may have respect, (~~3800~~ Job 30:1); this was verified in Christ his antitype, whom Judas, with a multitude of men, with swords and staves, even with a band of soldiers, came to apprehend in the garden; and when Herod and Pontius Pilate, with the Gentiles, and people of Israel, were gathered against him to do what God had determined should be done, (~~4836~~ Matthew 26:46 ~~6828~~ John 18:3 #~~4027~~ Acts 4:27,28).

Ver. 11. *God hath delivered me up to the ungodly*, etc.] The evil or wicked one, for it is in the singular number; and designs either Satan, into whose hands God had not only delivered his substance, but his person, excepting his life; though it may be, and which is an objection to this sense,

Job as yet knew it not; or else Eliphaz, or, the singular number being put for the plural, as the next clause explains it, all his friends, whom he in turn calls evil and wicked men, because of their treatment of him; or else the Sabeans and Chaldeans are intended, who were suffered to plunder him of his substance; the words are very applicable to Christ, who was delivered to the Gentiles, and into the hands of sinners and wicked men, and that by the determinate counsel and foreknowledge of God, who with wicked hands took him, and crucified him, (~~4109~~ Matthew 20:19 26:45 ~~4123~~ Acts 2:23); or God “shut [him] up”, or “delivered [him] bound” ^{f658}, as the word signifies; which was literally true of Christ, who was bound by the Jews, and delivered first to the high priest, and then to the Roman governor, in such circumstances, (~~4182~~ John 18:12,13 ~~4170~~ Matthew 27:2);

and turned me over into the hands of the wicked; signifying the same as before, unless it should be rendered, “and caused me to decline”, or “come down by the hands of the wicked” ^{f659} that is, from his former state of prosperity and happiness, into the low circumstances in which he was, and which he was brought into by the means of wicked men, God suffering it so to be.

Ver. 12. *I was at ease, but he hath broken me asunder*, etc.] He was in easy and affluent circumstances, abounding with the good things of this life, lay in his nest, as his expression is, (~~4398~~ Job 29:18); quietly and peaceably, where he expected he should have died; and he was easy in his mind, had peace of conscience, being a good man that feared God, and trusted in his living Redeemer, enjoying the presence of God, the light of his countenance, and the discoveries of his love, (see ~~4390~~ Job 39:2-5); but now he was broken to pieces, he was stripped of his worldly substance; his family was broken up, and not a child left him; his body broken, and full of ruptures through boils and ulcers; and his spirits were broken with his afflictions, and a sense of divine displeasure; the arrows of God’s wrath, in his apprehension, stuck in him, and the poison thereof drank up his spirits. Mr. Broughton renders it, “I was wealthy, [and] he hath undone me”; though once so opulent, he was now broken, and become a bankrupt. It may be applied to Christ, his antitype, who, though rich, became poor to make his people rich, (~~4789~~ 2 Corinthians 8:9); and whose body was broken for them; and he was wounded and bruised for their transgressions, and whose heart was broken with reproach:

he hath also taken me by the neck, and shaken me to pieces; as a combatant in wrestling, who is stronger than his antagonist, uses him; or as a giant, who takes a dwarf by his neck or collar, and shakes him, as if he would shake him to pieces, limb from limb; or “hath dashed” or “broken me to pieces”^{f660}; or to shivers; as glass or earthen vessels dashed against a wall, or struck with a hammer, fly into a thousand pieces, can never be put together again; so Job reckoned of his state and condition as irrecoverable, that his health, his substance, his family, could never be restored as they had been:

and set me up for his mark; to shoot at, of which he complains (^{<K172>}Job 7:20); a like expression is used by the church in (^{<2182>}Lamentations 3:12,13); and a phrase similar to this is used of Christ, (^{<11234>}Luke 2:34); and in consequence of this are what follow.

Ver. 13. *His archers compass me round about*, etc.] Satan and his principalities and powers casting their fiery darts at him; or rather, his friends shooting their arrows, even bitter words, reproaches, and calumnies; or the various diseases of his body, his boils and ulcers, which were so many arrows shot into him, in every part of him all around, and gave him exquisite pain and anguish; besides the arrows of the Almighty, or that painful sensation he had of the wrath of God. This also is true of Christ, the antitype of Job and of Joseph; of the latter of which it is said, “the archers sorely grieved him, and shot at him, but his bow abode in strength”, (^{<0423>}Genesis 49:23,24); so Satan and his ministers threw their fiery darts at Christ when on the cross, and the scribes and priests, his emissaries, surrounded him there, and shot out their reproachful and blasphemous words at him, and the justice of God smote him, and the law of God cast its curses on him. Gussetius renders the words, “his great ones”^{f661}; and such Job’s friends were, men of great substance, and lived in great credit and honour; some have supposed them to be kings, and such were those that opposed Christ, and distressed him, the rulers of the people, civil and ecclesiastic:

he cleaveth my reins asunder; by causing his arrows to enter into them, (^{<2183>}Lamentations 3:13); the consequence of which must be death; a man cannot live, at least long, after this is his case; though some think this is to be understood of the disorder of the stone in his reins or kidneys, which was very distressing to him:

and doth not spare; shows no mercy or pity, though in such sad circumstances and dreadful agonies; thus God spared not his own son, (^{<818>}Romans 8:32);

he poureth out my gall upon the ground; which is done by piercing the gall bladder with the sword, or any such instrument, (see ^{<815>}Job 20:25); which must issue in death; and the design of both these clauses is to show, that Job looked upon his case irretrievable, and he here makes use of hyperbolical expressions to set it forth by.

Ver. 14. *He breaketh me with breach upon breach*, etc.] Upon his substance, his family, and the health of his body, which came thick and fast, one after another; referring to the report of those things brought by one messenger upon the back of another, (see ^{<307>}Ezekiel 7:26);

he runneth upon me like a giant; with great fury and fierceness, with great strength and courage, with great speed and swiftness, causing great terror and distress; he not being able to resist him, any more than a dwarf a giant, and no more, nor so much, a match for him; (see ^{<303>}Isaiah 42:13).

Ver. 15. *I have sewed sackcloth upon my skin*, etc.] Which he very probably put on when he rent his mantle, or sat in ashes, (^{<812>}Job 1:20 2:8); which actions were usually performed together in times of distress and sorrow, (see ^{<1374>}Genesis 37:34); and this was no doubt a voluntary action of his, like that of the king of Nineveh and his subjects (Jon 3:5); though some have thought that Job was so reduced that he had no clothes to wear, and was obliged to put on such coarse raiment, which is not probable; and it seems that he put this next to his skin, which must be very uneasy to one that had been used to such soft apparel, as it seems did also the kings of Israel in time of mourning, (^{<1127>}1 Kings 21:27 ^{<1160>}2 Kings 6:30); it is not only observed by several Jewish writers, that the word here used in the Arabic language signifies “skin”, as we render it, as Aben Ezra, Ben Melech, and others; but the skin of the wound, the thin skin which is drawn over a wound when it is healing, as Ben Gersom and Bar Tzemach; which, being tender, must be very unfit to bear such rough raiment upon it; nay, Schultens observes, that the Arabic word more properly signifies “torn skin” ^{f662}, as Job’s skin must be full of ruptures through the boils and ulcers upon him; he himself says, that his “skin [was] broken, and become loathsome”, (^{<815>}Job 7:5); now to have sackcloth put on such a skin must be intolerable; the phrase of sewing it to it is very unusual; though it may signify no more than an application of it, a putting it on him, and clothing

himself with it; yet it seems to denote its sticking close to him, as if it was sewed to his skin, through the purulent matter of his boils clotting and cleaving to it; for he says in (^{<18075>}Job 7:5) that his “flesh [was] clothed with worms and clods of dust”; and those running into one another were like one scab, and, as it were, a garment to him; his “disease bound [him] about as the collar of his coat”, and his “skin [was as] black” as sackcloth itself, (^{<18308>}Job 30:18-30); the design of the expression is both to show the wretched and miserable condition he was in, and his great humiliation on account of his present circumstances; and that he was not that proud and haughty man, or behaved under his affliction in the insolent manner Eliphaz had suggested, (^{<18152>}Job 15:12,13,25,26); but was one that humbled himself under the mighty hand of God, which is further confirmed by the next clause:

and defiled my horn, in the dust: as he did when he sat in ashes, as he afterwards repented in dust and ashes; and it was usual in the times of mourning to put dust or ashes upon the head; which may be meant by his horn, the horn of a beast, to which the allusion is, being in the head; and this may be put for the whole body, which sometimes, on such occasions, was rolled in dust and ashes, (see ^{<18076>}Joshua 7:6 ^{<18001>}Micah 1:10); and the horn being an emblem of grandeur, power, and authority, may denote that Job now laid aside all the ensigns of it, and was content to have his honour laid in the dust, and lie low before God, and not lift up his horn unto him, and much less stretch out his hand against him; the Targum is,

“I sprinkled my glory in or with dust.”

Ver. 16. *My face is foul with weeping*, etc.] On account of the loss of his substance, and especially of his children; at the unkindness of his friends, and over his own corruptions, which he felt working in him, and breaking forth in unbecoming language; and because of the hidings of the face of God from him: the word used in the Arabic language ^{f663} has the, signification of redness in it, as Aben Ezra and others observe; of red wine, and, as Schultens adds, of the fermentation of it; and is fitly used to express a man’s face in excessive weeping, which looks red, and swelled, and blubbered:

and on my eyelids [is] the shadow of death; which were become dim through weeping, so that he could scarcely see out of them, and, like a dying man, could hardly lift them up; and such was his sorrowful condition, that he never expected deliverance from it, but that it would issue in death;

and which he supposed was very near, and that he had many symptoms of it, of which the decay of his eyesight was one; and he was so far from winking with his eyes in a wanton and ludicrous way, as Eliphaz had hinted, (^{<18512>}Job 15:12); that there was such a dead weight upon them, even the shadow of death itself, that he was not able to lift them up.

Ver. 17. *Not for [any] injustice in my hands*, etc.] Came all those afflictions and calamities upon him, which occasioned so much sorrow, weeping, mourning, and humiliation; he does not say there was no sin in him, not any in his heart, nor in his life, nor any iniquity done by him, he had acknowledged these things before, (^{<18070>}Job 7:20 9:20,30,31); but that there was nothing in his hands gotten in an unjust manner; he had taken away no man's property, nor injured him in the least in a private way; nor had he perverted justice as a public magistrate, by taking bribes or accepting persons, and could challenge any to prove he had, as Samuel did, (^{<09128>}1 Samuel 12:3);

also my prayer [is] pure: he prayed, which disproves the calumny of Eliphaz, (^{<18154>}Job 15:4); and his prayer was pure too; not that it was free from failings and infirmities, which attend the best, but from hypocrisy and deceit; it came not out of feigned lips, but was put up in sincerity and truth; it sprang from an heart purified by the grace of God, and sprinkled from an evil conscience; it was put up in the faith of Christ, and as a pure offering through him; Job lifted up pure and holy hands, and with these a pure and holy heart, and for pure and holy things; so that it was not for want of doing justice to men, nor for want of devotion towards God, that he was thus afflicted by him; compare with this what is said of his antitype, (^{<25109>}Isaiah 53:9).

Ver. 18. *O earth, cover not thou my blood*, etc.] This is an imprecation, wishing that if; he had been guilty of any capital crime, of such acts of injustice that he ought to be punished by the judge, and even to die for them, that his blood when spilt might not be received into the earth, but be licked up by dogs, or that he might have no burial or interment in the earth; and if he had committed such sins as might come under the name of blood, either the shedding of innocent blood, though that is so gross a crime that it can hardly be thought that Job's friends even suspected this of him; or rather other foul sins, as injustice and oppression of the poor; the Tigrine version is, "my capital sins", (see ^{<20115>}Isaiah 1:15,18); then he wishes they might never be covered and concealed, but disclosed and spread abroad

everywhere, that all might know them, and he suffer shame for them; even as the earth discloses the blood of the slain, when inquisition is made for it, (^{<233>}Isaiah 26:21);

and let my cry have no place; meaning if he was the wicked man and the hypocrite he was said to be, or if his prayer was not pure, sincere, and upright, as he said it was, then he desired that when he cried to God, or to man, in his distress, he might be regarded by neither; that his cry might not enter into the ears of the Lord of hosts, but that it might be shut out, and he cover himself with a cloud, that it might not pass through, and have any place with him; and that he might not meet with any pity and compassion from the heart, nor help and relief from the hand of any man.

Ver. 19. *Also now, behold, my witness [is] in heaven*, etc.] That is, God, who dwells in the heavens, where his throne is, and which is the habitation of his holiness, and from whence he beholds all the sons of men, and their actions, is the all seeing and all knowing Being; and therefore Job appeals to him as his witness, if he was guilty of the things laid to his charge, to bear witness against him, but if not to be a witness for him, which he believed he would, and desired he might:

for my record [is] on high; or “my testimony”; that can testify for me; who is an “eyewitness”^{f664}, as some render it, before whom all things are naked and open; who has seen all my actions, even the very inmost recesses of my mind, all the thoughts of my heart, and all the principles of my actions, and him I desire to bear record of me; such appeals are lawful in some cases, which ought not to be common and trivial ones, but of moment and importance, and which cannot well be determined in any other way; such as was the charge of hypocrisy against Job, and suspicions of his having been guilty of some notorious crime, though it could not be pointed at and proved; (see ^{<912>}1 Samuel 12:3,4) (^{<4013>}2 Corinthians 1:13 ^{<5008>}Philippians 1:8).

Ver. 20. *My friends scorn me*, etc.] Not that they scoffed at his afflictions and calamities, and at his diseases and disorders, that would have been very brutish and inhuman, but at his words, the arguments and reasons he made use of to defend himself with, (see ^{<822>}Job 12:4);

[but] mine eye poureth out [tears] unto God; in great plenty, because of his very great sorrows and distresses, both inward and outward; and it was his mercy, that when his friends slighted and neglected him, yea, bore hard

upon him, and mocked at him, that he had a God to go to, and pour out not only his tears, but all his complaints, and even his very soul unto him, from whom he might hope for relief; and what he said, when he did this, is as follows.

Ver. 21. *Oh that one might plead for a man with God*, etc.] That is, that one might be appointed and allowed to plead with God on his account; or that he be admitted to plead with God for himself; or however, that there might be a hearing of his case before God, and that he would decide the thing in controversy between him and his friends, when he doubted not but it would be given on his side:

as a man [pleadeth] for his neighbour; using great freedom, and powerful arguments, and having no dread of the judge, nor fear of carrying the cause for his neighbour; so Job wishes, that either one for him, or he himself, might be freed from the dread of the divine Majesty, and might be suffered to speak as freely to his case as a counsellor at the bar does for his client. The words will admit of a more evangelic sense by observing that God, to whom Job says his eye poured out tears, at the close of (~~1816D~~ Job 16:20), is to be understood of the second Person in the Godhead, Jehovah, the Son of God, the Messiah; and then read these words that follow thus, “and he will plead for a man with God, and the Son of man for his friend”; which last clause perhaps may be better rendered, “even the Son of man”, etc. and so they are expressive of Job’s faith, that though his friends despised him, yet he to whom he poured out his tears, and committed his case, would plead his cause with God for him, and thoroughly plead it, when he should be acquitted. The appellation, “the Son of man”, is a well known name for the Messiah in the New Testament, and is not altogether unknown in the Old, (see ~~1807D~~ Psalm 80:17); and one part of his work and office is to be an advocate with the Father for his friends, whom he makes, reckons, and uses as such, even all the Father has given him, and he has redeemed by his blood; for these he pleads his blood, righteousness, and sacrifice, to the satisfaction of the law, and justice of God, and against Satan, and all enemies whatever, and for every blessing they want; and for which work he is abundantly fit, because of the dignity of his person, his nearness to God his Father, and the interest he has in him. Gussetius ^{f665} goes this way, and observes that this sense has not been taken notice of by interpreters, which he seems to wonder at; whereas our English annotator on the place had it long ago, and Mr. Caryl after him, though disapproved of by some modern interpreters.

Ver. 22. *When a few years are come*, etc.] As the years of man's life are but few at most, and Job's years, which were yet to come, still fewer in his apprehension; or "years of number"^{f666}, that are numbered by God, fixed and determined by him, (~~1845~~ Job 14:5); or being few are easily numbered:

then I shall go the way [whence] I shall not return; that is, go the way of all flesh, a long journey; death itself is meant, which is a going out of this world into another, from whence there is no return to this again, to the same place, condition, circumstances, estate, and employment as now; otherwise there will be a resurrection from the dead, the bodies will rise out of the earth, and souls will be brought again to be united with them, but not to be in the same situation here as now: this Job observes either as a kind of solace to him under all his afflictions on himself, and from his friends, that in a little time it would be all over with him; or as an argument to hasten the pleading of his cause, that his innocence might be cleared before he died; and if this was not done quickly, it would be too late.

CHAPTER 17

INTRODUCTION JOB 17

In this chapter Job not only enlarges upon the reason given in the preceding chapter, why he was desirous of an advocate with God, and one to plead his cause with him for him, (~~18170~~ Job 17:1); but adds other reasons taken from the usage of his friends, from the impossibility of any but a divine Person being his surety; and of anyone being provided and appointed as such but by God himself; from the insufficiency of his friends to judge of his cause, and from the condition and circumstances he was in, (~~18170~~ Job 17:2-7); then he takes notice of the effects his present case would have on good men, that though they might be astonished at it, they would be filled with indignation against hypocrites, and would not be moved and stumbled by his afflictions to apostatize from and desert the good ways of God, (~~18170~~ Job 17:8,9); after which he addresses his friends, and either calls upon them to renew the dispute with him, or repent of their notions, and join with him in his sentiments, (~~18170~~ Job 17:10); and lastly describes his state and circumstances, according to his apprehension of things, observing the shortness of his life, and the darkness of the dispensation he was under, through one thing and another, (~~18171~~ Job 17:11,12); that he had nothing but the grave in view, which, and its attendants, he had made very familiar with him, (~~18173~~ Job 17:13,14); and that he had no hope of restoration to a better condition, as to his outward circumstances, and that he, and his hopes his friends would have him entertain, and they also, would go down together to the grave, and there should lie in the dust, and rest together till the morning of the resurrection, (~~18175~~ Job 17:15,16).

Ver. 1. *My breath is corrupt*, etc.] Through the force of his disease, which made it have an ill smell, so that it was strange and disagreeable to his wife, (~~18197~~ Job 19:17); passing through his lungs, or other parts, which were affected with some disorder, or as frequently is the case of dying persons, and so Job thought himself to be. The word ^{f667} used has the signification of pain, even of the pains of a woman in travail; and so may signify, that Job drew his breath with great pain, as people troubled with an asthma do, or dying persons in the hiccups, or just fetching their last breath; or “my

spirit”^{f668}, as it may be rendered, that is, his vital spirits which were exhausted and spent, there were scarce any left in him; or “my mind”^{f669}, or soul, which was overwhelmed with grief, and so disturbed, that he was not himself, but in a manner distracted with the terrors of God, and the severity of his hand upon him:

my days are extinct; here Job corrects himself; he had spoken of a few years before, but it is as if he should say now, why do I talk of a few years, when I have but a few days to live, and even those are as good as gone? meaning not only his days of prosperity, which were at an entire end, as he thought, but the days of his natural life; the lamp of life was almost burnt out, the oil was spent, the wick was just extinguished, it was like the snuff of a candle going out:

the graves [are ready] for me; the place of his fathers’ sepulchres, the burial place of his ancestors, where many graves were; or he may have respect to various things into which the dead are put, as into so many graves; as besides their being rolled up in linen, as was the way of the eastern countries, there was the coffin, a sort of a grave, and which sometimes was made of stone; and then the place dug in the earth, more properly called the grave, and often over that a sepulchral monument was erected; so that there was grave upon grave. Job does not seem to have any respect to the usage of kings, and great personages, preparing stately monuments for themselves while living, such as the pyramids of Egypt, built by and for their kings, as is supposed; for the words “are ready” are not in the text, only supplied, though they are also by the Targum; they are very short and significant in the original text, “the graves for me”, or they are mine; the grave is my property, my house, where I expect shortly to be, and there to abide and dwell until the resurrection, and which was desirable to him; “a grave to me”; that is all that I desire, or can expect; here he wished to be, as he did not doubt he quickly should be; and it is as if he should say, I am ready for that, and so Jarchi paraphrases it; and happy is the man that is ready for the grave, for death, and eternity, for the coming of his Lord, having the grace of God wrought in him, and the righteousness of his living Redeemer on him, which was Job’s case; such an one shall go into the nuptial chamber at once, and be received into everlasting habitations.

Ver. 2. [*Are there] not mockers with me?* etc.] Meaning not irreligious persons, such as make a mock at sin, a jest of religion, a laugh at good

men, sneer at the doctrines and ordinances of God, and scoff at things future, as the coming of Christ, the resurrection of the dead, and a future judgment; with whom it is very uncomfortable to be, as well as with any sort of profane men, and such there were no doubt in Job's time; but he seems to design his friends, by whom he thought himself mocked, and who were, as he imagined, scorers of him, (^{<1810>}Job 12:4 16:20); and therefore for this reason entreats his case might be heard, and his cause pleaded:

and doth not mine eye continue in their provocation? or "lodge all night"^{f670}; his sense is, that they were continually provoking him with their words, their scoffs and jeers, their censures and calumnies, and the weak reasons and arguments they made use of to support their charges and suspicions; these dwelt upon his mind not only in the daytime but in the night, so that he could not get a wink of sleep for them; their words were so teasing and distressing, and they acted such a cruel part to him, and stuck so close to him, and hung upon his thoughts, that he could not get clear of them in the night season; but his mind ran upon them, which kept him waking, that he could not close his eyelids for thinking of them.

Ver. 3. *Lay down now*, etc.] A pledge that thou wilt provide a surety, appoint and admit one to plead for me, and that thou wilt hear my cause, and determine it; or "put now", or "put, I pray thee"^{f671}, thy heart and mind to me and my case, to my petition and request, and grant it:

put me in a surety with thee; appoint, provide, and place a surety for me with thee, and let him appear to do his work and office: such an one Jesus Christ is; he is of God the Father's appointing to be the Mediator between God and men, and who himself voluntarily engaged and agreed to be the surety of the better testament; and this was known to the Old Testament saints, and to Job; and his prayer was the prayer of faith: and this work and office Christ performs; he was surety for his people from eternity, he drew nigh to God on their account, and struck hands with his Father, or covenanted and agreed with him about the salvation of his people, and the manner of it; he gave his word, his bond, to his Father for them, that he would save them; and upon that suretyship engagement of Christ all the Old Testament saints were pardoned, justified, and glorified; he promised and bound himself to pay all their debts, to satisfy for all their sins, to bring in an everlasting righteousness for them, and to bring them all safe to heaven and happiness; in order to which, he put himself in their room and

stead, and laid down his life a ransom for them; upon which Job might say, and so may every believer, what follows,

who [is] he [that] will strike hands with me? that will enter the lists, litigate and dispute the point with me, or bring any charge or accusation against me, having such a surety to answer for me, such an advocate to plead my cause, such a Mediator between God and man, who has made reconciliation for sin, brought in everlasting righteousness, and satisfied law and justice, (see ^{<833>}Romans 8:33,34); or else the sense is, “who [is] he”, besides him that is a surety of God’s appointing and providing, “can strike hands with me?” or be a surety for me? there is no other Mediator, Saviour, or Redeemer, besides him; if he had not undertaken the cause of his people, and the redemption of them, it must have ceased for ever, no other was equal to such a work; so that here is another reason used with the Lord to provide a surety, since no other could to any purpose.

Ver. 4. *For thou hast hid their heart from understanding*, etc.] That is, the hearts of his friends, and therefore they were unfit to undertake his cause, or be sureties for him, or be judges in it. It is the same thing as to hide understanding from their hearts, which God sometimes does in a natural sense; when men like not the knowledge of him, as attainable by the light of nature, he gives them up to reprobate minds, minds void of knowledge and judgment in things natural; and sometimes, in a spiritual sense, he hides men’s hearts from the knowledge of things divine and evangelical, and even this he does from the wise and prudent of this world; yea, sometimes he hides the knowledge of his providential dealings with men from his own people, as he did from Asaph, Jeremiah, Habakkuk, and others; and, as it seems, from Job’s friends, who therefore mistook his case, and were very unfit and insufficient to determine it:

therefore shalt thou not exalt [them]; to such honour and dignity, to be umpires, arbitrators, or judges in the case of Job; this God had reserved for another, Elihu, or rather himself, who decided the controversy between Job and his friends, and declared in his favour, and that they had not spoken the thing that was right of him, as his servant Job had done, (^{<817>}Job 42:7);

Ver. 5. *He that speaketh flattery to [his] friends*, etc.] As Job’s friends did to him when they promised great outward prosperity, and a restoration to his former state, and to a greater affluence upon his repentance and reformation; or when they spoke deceitfully for God, pretending great regard to the honour of his justice and holiness, and therefore insisted on it

that he must be a wicked man and an hypocrite, that was afflicted by him, as Job was:

even the eyes of his children shall fail; so hateful are some sins to God, and particularly deceitful tongues, and flattering lips, that he will punish them in their posterity; the eyes of their children shall fail for want of sustenance, and while they are looking in vain for salvation and deliverance out of trouble, (see ^{1210b}Exodus 20:4).

Ver. 6. *He hath made me also a byword of the people*, etc.] Either Eliphaz, or God; for whatsoever befell him, whether more immediately by the hand of God, or by any instrument, the ascribes it to him, as being suffered in Providence to befall him; as when he became a byword or proverb to the people in common, to whom an example might be set by one or more of Job's friends. The name of Job is to this day a byword or proverb among men, both for his poverty and his patience; if a man is described as very poor, he is said to be as poor as Job; or if very patient under his afflictions, he is said to be as patient as Job; but as neither of these are to the disgrace of Job, something else seems rather intended here, even something to his reproach; as when a man was represented as a very wicked man, or an hypocrite, it used to be said, such an one is as wicked a creature, and as arrant an hypocrite, as Job:

and aforetime I was as a tabret; the delight of the people, who, when he appeared in the public streets, came out and went before him, singing, and dancing, and beating on tabrets, and such like musical instruments, to express their joy upon the sight of him; but now it was otherwise with him, and he whom they could not sufficiently extol and commend, now knew not well what to say bad enough of him; such a change in the sentiments and conduct of men must needs be very chagrining: or "aforetime I was as a lord", as Ben Gersom, from the use of the word in (^{270b}Daniel 3:2); as he supposes; he was like a lord or nobleman, or as one in some high office, and now as the offscouring of all things; or it denotes what he was "before them", the people, in their sight at present, and should be: the word used is "Tophet", which Aben Ezra takes to be the name of a place, and as it seems of that place where children were offered to Moloch, and which place was in being, and such practices used by the Canaanites in the times of Job; and this place, which was also called the valley of Hinnom, being afterwards used for hell, led the Targum to paraphrase the words thus, "and hell from within shall I be"; and so Sephorno, in appearance hell to all

that see me; and in general it may signify that he was, or should be, avoided, as any unclean place, very ungrateful and disagreeable, as that place was; or as anything abominable, and to be loathed and rejected, and this way go several interpreters^{f672}; though some think respect is had to the punishment of tympanization, in which sufferers were beaten upon in several parts of their bodies, as if men were beating upon a tabret or drum, which gave great pain and torment, (see ^{<815>}Hebrews 11:35,37); and with such like cruelty and indignity Job suggests he was or should be used; and therefore begs for a surety, for one to interpose and plead on his behalf; let the carriage of men to him be what it will, that is here referred to; compare with this (^{<891>}Psalm 69:11).

Ver. 7. *Mine eye also is dim by reason of sorrow*, etc.] Through excessive weeping, and the abundance of tears he shed, so that he had almost lost his eyesight, or however it was greatly weakened and impaired by that means, which is often the case, (see ^{<867>}Psalm 6:7 31:9);

and all my members [are] as a shadow; his flesh was consumed off his bones, there were nothing left scarcely but skin and bone; he was a mere anatomy, and as thin as a lath, as we commonly say of a man that is quite worn away, as it were; is a walking shadow, has scarce any substance in him, but is the mere shadow of a man; the Targum interprets it of his form, splendour, and countenance, which were like a shadow; some interpret it “my thoughts”^{f673}, and understand it of the formations of his mind, and not of his body, which were shadows, empty, fleeting, and having no consistence in them through that sorrow that possessed him.

Ver. 8. *Upright men shall be astonished at this*, etc.] Such as were upright in heart, and in their walk conversation, sincere and honourable in their profession of religion, these would be amazed at the afflictions of Job, and the unkindness of his friends; it is hereby suggested, that it would be then, and in ages to come, a matter of surprise to truly gracious persons, when they should hear of such sore afflictions laid upon so good a man, and he told what censures, calumnies, and reproaches, were cast upon him by his friends; this would be so astonishing, that they would not know how to believe it, and still more at a loss how to account for it, that such things should be permitted in Providence, there being reason to believe the truth of them:

and the innocent shall stir up himself against the hypocrite; that is, such, who though they are not free from sin, yet live holy and harmless lives and

conversations among men, so that they are not chargeable with any gross iniquity, or what is scandalous and unbecoming their character; these shall rise up with indignation against such persons as pretend to a great deal of sanctify and devotion, and yet have no charity or love to an afflicted saint, but censure and reproach him, and add affliction to his affliction. Thus Job retorts the charge of hypocrisy his friends brought against him upon them; for he seems tacitly to design them, and delivers these words as a kind of solace to himself; that though he was thus used by them at that time, yet good men in future time would have different apprehensions of him, and rise up and vindicate his name and character.

Ver. 9. *The righteous also shall hold on his way*, etc.] He that is righteous, not in appearance but really, not in a legal but in an evangelic sense; who is justified by the righteousness of Job's living Redeemer, who lives by faith on his righteousness, and in consequence of that in holiness of life and conversation; such an one being in Christ the way of righteousness and salvation, and walking in the paths of faith, holiness, and truth, and in all the tracks of religious worship, private and public, he will persevere therein, and will not on any account depart out of the right way into which he has been led and directed. This is opposed to a going back, as some do, and to a turning to the right hand or the left, as others, and to a standing still, being stumbled, offended, and discouraged; and it supposes a progress, a going forward in the way, so as not to be moved out of it by their own, or the afflictions of others, by the reproaches and persecutions of men, the temptations of Satan, the snares, riches, honours, and pleasures of the world, or through darkness, desertion, and unbelief; they may indeed have many slips and falls, and be almost, but not altogether, out of the way, and never finally or to perdition; which is owing not to their conduct and care, might and strength, but to the power of God, and the supplies of his grace, to Christ and his strength, and to the Spirit and his influence, guidance, and direction:

and he that hath clean hands shall be stronger and stronger; or "add strength"^{f674}; increase in it. This character is opposed to one of an immoral life and conversation, and describes one that is not guilty of any notorious crime, that does not live in any known sin, but in the general course of his life is upright and sincere, holy, harmless, and inoffensive; such a man as he is already a partaker of spiritual grace and strength, and so, as he wants more, it is given him; his spiritual strength is renewed, he goes from one degree of it to another, and even while walking in the way of God he finds

an increase of it; yea, that itself is strength unto him; as his day is his strength is, to assist him in religious services, to enable him to resist his enemies, and endure afflictions, and continue in the good ways of God.

Ver. 10. *But as for you all, do ye return, and come now*, etc.] This is an address to his three friends, all and everyone of them, who he perceived were nettled with his reply, and were either departing, or preparing for a rejoinder; and being conscious of his innocence, and satisfied of the goodness of his cause, and having nothing to fear from them, boldly challenges them to go on with the dispute; for though they were three to one, he was a match for them all; or else he calls upon them to turn and repent of what they had said to him, to relinquish the bad notions and ill opinion they had of him, and to retract their hard speeches and unjust censures, and return to a friendly and amicable conversation; or however, that they would come and sit down quietly, and patiently hear what he had further to say to them for their information and instruction, which they stood in great need of:

for I cannot find [one] wise [man] among you; that took his case right, was capable of judging of it, and speaking pertinently to it, and of administering comfort to him in it; they were physicians, but not skilful ones; comforters, but miserable ones; had not the tongue of the learned, to speak a word in season; disputants, but wranglers, and knew not where the pinch of the controversy lay; and their arguments were weak and worthless, and their judgment and sense of things not deserving any regard, (see ^{<1816>}1 Corinthians 6:5).

Ver. 11. *My days are past*, etc.] Or “passed away”, or “passed over” ^{f675}; not that they passed over the time fixed and appointed by God, for there is no passing the bound settled by him, (^{<1846>}Job 14:5); but either the common term of man’s life was passed with Job, or he speaks of things in his own apprehension; he imagined his death was so near, that he had not a day longer to live; his days, as he before says, were extinct, were at an end, he should never enjoy another day; and therefore it was folly to flatter him with a promise of long life, or encourage him to expect it; which he may mention as a proof of there being not a wise man among them, since they all suggested this in case of repentance; or his meaning is, that his good days, or days of goodness, as Jarchi interprets it, were past; his days of prosperity were at an end, and evil days were come upon him, in which he

had no pleasure; nor had he any reason to believe it would be otherwise with him:

my purposes are broken off; Job doubtless had formed in his mind great designs of good things, natural, civil; and religious, concerning the enlargement of his temporal estate, the settlement of his children in the world, making provision for the poor, supporting and enlarging the interest of true religion, the reformation of his Heathenish neighbours, and the spread of divine truths among them; but now they were all frustrated, he was not in a capacity of carrying them into execution, and was obliged to drop them, and think no more of them, nor was there with him any prospect of ever renewing them; they were “rooted up”^{f676}, or plucked up, as some render the word, so that there was no likelihood of their ever rising up again, and coming to any effect:

[even] the thoughts of my heart; or “the possessions”^{f677} of it, as the thoughts are; they are the things of a man, which especially belong to him; they are the inheritance of his mind, what none have a right unto, and a claim upon, but himself, nor can any know but himself, and to whom he discovers them: now the thread of these is broken off at death, they then cease; not that the mind or soul of man ceases to be, or ceases to be a thinking being, it still thinks; but only its thoughts are not employed about the same things in a future state, or in the state after death, as in this, (see ~~<BEB>~~ Psalm 146:4).

Ver. 12. *They change the night into day*, etc.] Meaning either his friends, by what they had said unto him, or the thoughts of his heart, which comes to the same sense; these being in the night season employed about what had been said to him in the day, insomuch that he could get no sleep, the night was as broad day unto him; or they put the day before the night, contrary to the order of nature, as Noldius^{f678} observes, whereas the night is before the day, (~~<OOC>~~ Genesis 1:5); his friends promising him long days, and an age clearer than noon day, as bright as the morning, (~~<BIB>~~ Job 11:17); when the night of death was coming on, and he was hastening to the dark and silent grave:

the light [is] short because of darkness; the morning light, or light of the day, when that comes continues but for a short time, because of the darkness of the evening, which quickly follows; or because of the darkness of fiction, which fills it up, and makes it uncomfortable; or the light of prosperity, could it be enjoyed, is but short, because of the darkness of

adversity; or “the light is near”^{f679}, as in the original text; though Jarchi interprets the word “short” as we do; Noldius renders it, “the light is rather nearer than darkness”^{f680}; after the night has been spent without sleep, the morning light is nearer than darkness; that may soon be expected, and so an end to sleep and rest.

Ver. 13. *If I wait, the grave [is] mine house*, etc.] Not that Job put an “if” upon, or made a doubt of waiting upon God in private or public; or of waiting for him, his gracious appearances to him, answers of prayer, performance of promises, and deliverance out of trouble; and especially of waiting his appointed time till his change came, and hoping and expecting eternal life and happiness; all which he determined to do, and did, (see ~~<R135>~~ Job 13:15,16 14:14 19:26,27); but he says this with respect to the advice of his friends, which should it be taken, the issue of would be no other than what he here suggests; they had intimated, that if he repented and reformed, he might hope for and expect a peaceable tabernacle, and a prosperous habitation, a line house, and affluent circumstances, (~~<R134>~~ Job 5:24 8:6). Now, says he, should I listen to this, and endeavour to cherish some hope and expectation of small things, and put myself in a waiting posture for them, alas! how soon would it be over, for what other house can I rationally expect but the grave? and this is what I have upon; I think of no other house than that, which is man’s long home, the house appointed for all living; there I shall dwell, and make my abode until the morning of the resurrection, and I look for no other; and if I should, I am well assured! should be disappointed:

I have made my bed in the darkness: in the dark grave, where the light of the body is extinct, and where the light of the sun comes not; in houses there are various apartments, some for work and business, as is the shop; others for eating and drinking, as the dining room; and others for sleep and rest, as the bedchamber; now in the house of the grave there is no mention of any but the latter; for there is no work and device in the grave, nor eating and drinking there; but it is a bed where the weary saint lies down and rests upon from all his toil and labour, until he awakes at the resurrection: now Job had settled the matter with himself, he had laid it out in his own mind, and taken a kind of pleasure in the prospect of it; that he had got a house to move into, when he was dislodged from the earthly house of his tabernacle, and where he had made himself, in his own thought, an easy bed, on which he should lay his weary limbs, and take his sleep and rest, until the heavens be no more.

Ver. 14. *I have said to corruption, thou [art] my father*, etc.] Not to the corruptible seed, of which he was begotten; nor to the corruption or purulent matter of his boils and ulcers, and the worms his flesh was now clothed with, (^{1800B} Job 7:5); but to that corruption his body would turn to in the grave, lying long enough to see it, which Christ's body did not, (¹⁹⁶⁰ Psalm 16:10); that is, "to the pit of corruption"^{f681}, as it may be rendered, meaning the grave, so called because in it dead bodies corrupt and putrefy: in houses are families consisting of various persons, of different relations, who dwell together in friendship and harmony, very lovingly and familiarly, as father and mother, brother and sister; so in the grave, the dwelling house of men, there are inhabitants that dwell together, as if they were familiar friends and acquaintance; and with these, Job claims kindred, such as corruption, rottenness, dust and worms, and these he speaks unto, not only very familiarly, but very respectfully; the note of Bar Tzemach is,

"I honour the grave as a son a father, that it may receive me quickly;"

yea, he speaks as not ashamed of the relation, but is fond of it; "I called" or "cried"^{f682} that is, aloud, with great vehemency and affection:

to the worm, [thou art] my mother and my sister; these are the rather mentioned, because the relation is near, and they are very loving and tender, and abide in the house, (see ²⁰⁰⁴ Proverbs 7:4); he calls these his mother and sister, as the above Jewish commentator observes, because the might lie in their bosom; by all this Job would represent how familiar death and the grave were to him, and how little he dreaded them; yea, how desirable they were to him, since he should be at home, and among his relations and friends.

Ver. 15. *And where [is] now my hope?* etc.] Not the grace of hope, which was in his heart; and though it might sometimes be low in exercise, it could not be lost; it is an anchor, sure and steadfast, and is one of the graces that always abides, and never disappoints and makes ashamed; nor the object of hope, eternal glory and happiness in another world, that is laid up in heaven, and for which he was looking and waiting by faith; but his hope of outward happiness, and of being restored to his former state of prosperity, or a better, which his friends encouraged him to; this had no place in him, nor did he see any reason to cherish it; all ground and foundation of it was

removed, as he apprehended; there was nothing on which he could build such an hope as that, (see ~~<RB1>~~ Job 6:11 19:10);

as for my hope, who shall see it? that is, which his friends would have him hope for, a line house, a large estate, a numerous family, honour and respect among men, long life, and an abundance of outward peace and happiness; this he was firmly persuaded he should never see, being just going into the grave, nor his friends that suggested these things to him, nor anybody else; though indeed what he himself truly hoped for might be rightly thus described, being things not seen by the eye of the body, nor by carnal sense and reason, but are the invisible glories and realities of another world, for “hope that is seen is not hope”, etc. (~~<RB1>~~ Romans 8:24,25 ~~<RB1>~~ 2 Corinthians 4:18 ~~<RB1>~~ Hebrews 11:1); but Job does not design these, but the former.

Ver. 16. *They shall go down to the bars of the pit,* etc.] He himself, and his friends, and the hopes they would have him entertain; these should all go down together to the grave, and there lie barred and locked up; these hopes, so as never to rise anymore, and the bodies of himself, and his friends, till loosed by him who has the keys of hell and death: or “the bars shall go down to the grave”; the members of his body, as Jarchi, which are the bars of it, as some in Bar Tzemach; the strength and support of it, as particularly the bones, these shall go down to the grave, and there turn to rottenness and dust; and therefore, as if he should say, as he elsewhere does, “what is my strength, that I should hope?” (~~<RB1>~~ Job 6:11);

when [our] rest together [is] in the dust; which is man’s original, and to which he returns, and in which the dead lie and sleep until the resurrection; and where they are at rest from all adversity and affliction of body, mind, and estate; from all the troubles and vexations occasioned by wicked men, and from all disputes, wranglings, contentions, and animosities among friends, which would be the case of Job, and his friends, when their heads were laid in the dust, and which he supposed would quickly be; and therefore it was in vain for them to feed him with hopes of outward happiness, and for him to entertain them; it best came them both to think of death and the grave as near at hand, where their controversies would be buried, and they would be good friends, and lie quietly together, and take their rest until they should awake and rise to everlasting life.

CHAPTER 18

INTRODUCTION TO JOB 18

In this chapter is Bildad's second reply to Job, in which he falls with great fury upon him, very sharply inveighs against him, and very highly charges him; the charges he brings against him are talkativeness and inattention to what was said to him, (~~18:1~~ Job 18:1,2); contempt of his friends, impatience under his affliction, and pride and arrogance, as if the whole world, the course of nature and providence, and God himself all must give way to him, (~~18:3~~ Job 18:3,4); nevertheless, he is assured of the miserable state of a wicked man, sooner or later, which is described by the extinction of his light of prosperity, (~~18:5~~ Job 18:5,6); by the defeat of his counsels, being ensnared in a net laid for him, (~~18:7~~ Job 18:7-10); by the terrible judgments of the sword, famine, and pestilence, by one or the other of which he is brought to death, the king of terrors, (~~18:11~~ Job 18:11-14); by the destruction of his habitation and of his posterity, so that he has none to hear his name, or perpetuate his memory, (~~18:15~~ Job 18:15-17); by his being driven out of the world, leaving no issue behind him, to the astonishment of all that knew him, (~~18:18~~ Job 18:18-20); and the chapter is closed with this observation, that this is the common case of wicked and irreligious persons, (~~18:21~~ Job 18:21).

Ver. 1. *Then answered Bildad the Shuhite, and said.*] Who, next to Eliphaz, spoke before, and now in his turn attacks Job a second time, and more roughly and severely than before; now he gives him no advice or counsel, nor any instructions and exhortations for his good, nor suggests that it might be better times with him again, as he had done before; but only heaps up charges against him, and describes the miserable circumstances of a wicked man, as near to Job's as he could; thereby endeavouring to confirm his former position, that wicked men are punished of God, and to have this conclusion drawn from it, that Job must needs be a wicked man, since he was so greatly afflicted.

Ver. 2. *How long [will it be] ere ye make an end of words?* etc.] Because these words are expressed the plural number, some think more persons than one are addressed, either Eliphaz and Job together, who are

complained of as taking up all the time, and having all the talk to themselves, that another could scarce put in a word; Bildad could say this with a better grace, because his discourses were but short; or else all his friends, whom he blames for not stopping Job's mouth at once, and for lengthening out the dispute with him; as if he should say, why are you so complaisant to him, to wait till he has done speaking, before you reply? why do not you, without any ceremony, interrupt him, and not suffer him to go on with his prate, a man that is so insufferably rude as to reckon us all as beasts? and to what purpose is it to talk to such a man, that is so hardened and incorrigible, so proud and conceited? it is all labour in vain, and mere beating the air; it is high time to have done talking, and to put an end to the dispute, when things are such a pass with him as they are: or else the words are directed to Job, and his friends that were with him, who might now and then speak a word in his behalf, though their words are not recorded; or, however, by their looks or gestures might show their approbation of Job's defences: that there were others present besides Job and his three friends, it is probable; yea, it is certain that Elihu was present all the while, but he was not altogether of Job's mind; nor does it appear that he had any to take his part, for his brethren, acquaintance, kinsfolk, and familiar friends, stood at a distance from him, and his maids and menservants used him ill; and even his own wife was not very kind to him, as he declares in the following chapter; wherefore it seems best of all to understand these words as spoken to Job alone, the plural being used for the singular, according to the idiom of the tongue in which they were spoken, and so are a charge of loquacity against him for talking too much, and too long, unless it had been to better purpose; and in like manner Bildad begins his first reply to Job, (~~xxxv~~ Job 8:2); a late interpreter renders the words, "how long will you lay snares with words" ^{f683}? use cautious words, set snares with words to catch, lie upon the catch, and lay hold upon a word, and improve it to disadvantage, which is imprudently or inadvertently dropped:

mark, and afterwards we will speak; or "let us speak" ^{f684}; after we have well considered things, got a right understanding of them, and thoroughly digested them, and have well concerted things, and have thought very closely what reply to make to them; and so the words are a tacit reflection of Bildad's on his other two friends, that they spoke before they thought, and therefore some things impertinently, which Job took the advantage of against them; wherefore it would be right, for the future, to mark and

consider things well beforehand, and then speak, as they then would with greater propriety, and more to the purpose: public speakers especially, or such who are engaged in public service, or in a public dispute, should meditate beforehand what to say, lest they deliver what is crude and undigested, and may be turned against them. Our Lord indeed directed his disciples, when called before kings and, governors for his sake, not to premeditate what they should answer; but that was an extraordinary case, and they were promised to have extraordinary assistance, whereby some great ends were to be answered, the confusion of their enemies, and the confirmation of the Christian religion. But the words seem rather directed to Job, and to carry in them a charge of inattention to what was said to him by his friends; and therefore Bildad exhorts him to mark and observe what they said to him, to listen attentively to that, and well consider it, and then it would be an encouragement to them to proceed in discoursing with him. Job is represented like some hearers, that stop their ears to the voice of the charmer charming ever so wisely; or that are careless and inattentive to what they hear, and let it pass, and never think of it more; whereas hearers of the word should be swift to hear, and listen with attention, and take care that they let not slip what they have heard, and that they meditate upon it in order to get instruction by it, and when they hear in such a manner it is? a encouragement to speak; or else the sense is, “act wisely”^{f685}, like an honest man, and show yourself to be a wise man, a man of understanding, that well weighs and considers things, and rightly takes them in, and receives instruction by them, and talks like a sensible man: “then afterwards we will speak”; or otherwise, if you go on to talk in the foolish manner you do, it is to no purpose to carry on the dispute; the best way is to put an end to it at once.

Ver. 3. *Wherefore are we counted as beasts*, etc.] This seems to refer to (^{<1817>}Job 12:7); where Job sends them to the beasts, to get knowledge and instruction; and therefore it was concluded he reckoned them as such, and put them on a level with them, yea, made them inferior to them; or to (^{<1817>}Job 17:4,10); where they are represented as destitute of wisdom and understanding, and therefore it is supposed were counted by Job no other than as beasts. Man, by the fall, is indeed become like them, and some are more brutish than they, and all are brutish as to spiritual knowledge and understanding; and those that are most sensible of themselves are ready to acknowledge their ignorance, that they are more brutish than any, and especially are as a beast before God; and particularly with respect to

knowledge of the methods of Providence, in regard to his dealings with the righteous and wicked; (see ^{<49732>}Psalm 73:22); and which was the case in controversy between Job and his friends; but yet self-sufficient persons do not care to have their understandings in anything called in question, but like the Pharisees say, “are we blind also?” (^{<4940>}John 9:40); and take it very hard that they should be reckoned like beasts, void of understanding, when they are the people, and wisdom will die with them:

[and] reputed vile in your sight? as wicked and profligate persons, the most abandoned of mankind, such as are justly despised by good men, (see ^{<49504>}Psalm 15:4 ^{<27121>}Daniel 11:21); or “unclean” ^{f686}, filthy, polluted, and defiled, as all men are by nature, and as they are in all the powers and faculties of their souls; nor can they make themselves clean, their hearts or their hands; nothing short of the grace of God, and blood of Christ, can cleanse from sin; yet self-righteous persons think themselves clean and pure when they are not washed from their sins, and take it ill of others to be reputed unclean persons: or “shut” ^{f687}, stopped up, as the hearts of men are from God and Christ, and the true knowledge of them, and divine things, until opened by him who has the key of the house of David, and opens, and no man shuts; or “hidden” ^{f688}, referring to (^{<38704>}Job 17:4); having a covering over their hearts, and a vail over the eyes of their understandings, so that the things of Providence were hid from them, as sometimes the things of grace are from the wise and prudent; but to be thought that this was their case is resented by Bildad.

Ver. 4. *He teareth himself in his anger*, etc.] Or “his soul” ^{f689}, meaning Job, and referring to what he had said in (^{<38610>}Job 16:9); Now, says Bildad, it is neither God nor man that tears you, it is you yourself; representing Job as a madman, rending his clothes, tearing his flesh, and even his very soul; for by his passion which he expressed, whether to God or his friends, it did himself the most hurt, he broke his peace, and spoiled his comfort, and ruined his health, and made himself the most unhappy of mankind, by giving vent to his passion, to his wrath and anger, which slays a man, (^{<38610>}Job 5:2); here a charge of impatience is suggested, contrary to the character even of Job, (^{<30511>}James 5:11);

shall the earth be forsaken for thee? through fear of thee, because of thy rage and fury; dost thou think that the inhabitants of the earth will flee before thee, at thy storming, rage, and wrath? before God none can stand when he is angry: there is no abiding his indignation when his fury is

poured out like fire, and persons of the greatest rank will flee to the rocks and mountains to hide them from his face and fury; but what dost thou think, or make thyself to be, to be as Deity, that the inhabitants of the earth should flee fore thee, and forsake it? or when thou diest, dost thou think that all the inhabitants of the earth will die with thee, and so it will be forsaken for thy sake? taking the hint from what Job had said, (^{<1876>}Job 17:16); or dost thou think thyself a man of so much importance and consequence in the earth that when thou diest there will not be a man left of any worth and notice, that all might as well die with thee? or will God drop the government of the world on thy account? will he no more employ his care and providence in concerning himself in the affairs of the world, but let all things go as they will, and so the earth, as to his providential regards to it, be forsaken for thy sake? will God neither do good to good men, nor punish bad men? which must be the case according to thy doctrine; but will God counteract this method of his providence, he has always taken in the earth, that thou mayest appear not to be an evil man, as might be concluded from thine afflictions, but a good man notwithstanding them?

and shall the rock be removed out of his place? which is not usual, nor can it be done by man; it may be done by God, who touches the mountains, and they smoke, and at whose presence they drop and move, as Sinai did, and as the mountains and hills will flee away at the presence of the Judge of all the earth, when he appears; but no such phenomenon can be expected upon the presence and sight of a man; much less can God himself, who is often called a Rock, and is immovable, unalterable, and unchangeable in his nature, perfections, purposes, and the counsels of his will, be made to act contrary to either of them, (^{<1531>}Deuteronomy 32:4,15,18,30,31 ^{<1028>}2 Samuel 23:3 ^{<1610>}1 Corinthians 10:4); nor will he do it for the sake of any man; he does all things after the counsel of his own will; he takes a constant course in Providence, in the government of the world, canst thou think that he will go out of his usual way for thy sake, in punishing wicked men, and rewarding good men? you may as soon imagine that a rock will be removed out of its place as the ordinary course of Providence will be altered on thy account; to suppose this is presumption, pride, and arrogance, which is what Bildad means to fasten upon Job.

Ver. 5. *Yea, the light of the wicked shall be put out,* etc.] Or “nevertheless” ^{f690}; notwithstanding all this disregard and inattention to us, and contempt of us, and all the rage, and wrath, and pride, and haughtiness

discovered, as if the laws of nature, and stated methods of Providence, must all give way to justify a man in such circumstances as show him to be wicked; this will certainly be his case, his “light shall be put out”; meaning not the light of his eyes, or his corporeal light, which sometimes has been the case of wicked men, as was of the Sodomites, since this, through accident, or old age, is common to good and bad then; but rather moral light, the light of nature, with which every man is enlightened that comes into the world; by which he can discern things natural and civil, and in some degree things moral and religious, though in a very dim manner; and which, when it is abused, may be taken away, and men be given up to judicial blindness, and to a reprobate mind, a mind void of sense and judgment. Cocceius thinks light of doctrine may be intended, speculative and notional light and knowledge of divine things, as of God, and his perfections, which may be more clearly discerned by revelation than by the light of nature; and of Christ, his person, offices, and grace; and of the Gospel, and each of the doctrines of it, which men may be enlightened into, and yet be wicked men, as Balsam, and others; which knowledge may be lost, and light put out, as in the man that had but one talent, and neglected it, and in the idle shepherd, (^{<4059>}Matthew 25:29 ^{<3817>}Zechariah 11:17); to which may be added the light of joy, or a flash of natural affections that sometimes is to be observed in hypocritical persons, or notional professors, which in time is lost, and comes to nothing, as in Herod and the stony ground hearers, (^{<4060>}Mark 6:20 ^{<4030>}Matthew 13:20); but as for the true spiritual light, and experimental knowledge, that can never be lost or put out, but shines more and more unto the perfect day: but it seems best by “light” here to understand outward prosperity, for as darkness is often put for adversity, so light for prosperity in civil things, (see ^{<4786>}Esther 8:16); but then, though this in wicked men is often put out, and they are reduced to distressed circumstances, yet not always; and it sometimes is the case of good men, and was the case of Job, which Bildad had his eye upon, (see ^{<4892>}Job 29:2,3);

and the spark of his fire shall not shine; all his carnal reasonings, the effects of the light of nature, and all his schemes, especially religious ones built upon them, shall all come to nothing, and be of no effect or use unto him, (see ^{<2301>}Isaiah 50:11); or the sense is, that he shall be reduced to so low a condition in things civil, that he shall have no light nor heat, nor joy and comfort, in this sense; no, not so much as a spark of outward happiness shall be left him.

Ver. 6. *The light shall the dark in his tabernacle*, etc.] Not the light of the eye, in the tabernacle of his body, rather the light of nature and reason in him; and when that “light [that is] in [a man becomes] darkness”, as our Lord says, “how great [is] that darkness!” (^{<4162>}Matthew 6:23); but best of all it designs the light of prosperity in his house and family, which should be quite obscured:

and his candle shall be put out with him; which sometimes signifies the spirit of man, his rational soul, called “the candle of the Lord”, (^{<3117>}Proverbs 20:27); which, though it dies not when man dies, yet its light is extinct with respect to the things of this life, and all its thoughts and reasonings are no more about civil matters, and the affairs of this world; in that sense this light is put out, and those thoughts perish with him, (^{<1464>}Psalms 146:4); but more frequently it is used for outward prosperity, which if it continues with a man as long as he lives, as it often does, yet, when he dies, it ceases and is no more; it does not descend with him into the grave, and he cannot carry it into another world, but it is put out in “obscure darkness”; (see ^{<8217>}Job 21:17) (^{<3117>}Proverbs 20:20).

Ver. 7. *The steps of his strength shall be straitened*, etc.] As a man in health can take large and strong steps, and travel in the greatness of his strength; so in prosperity he can and does take large steps in obtaining fame and reputation among men, in amassing substance to himself, and towards settling his family in the world; he is like one in a large place, and walks at liberty, goes in and out at pleasure, and none can control him; he walks in pride, and with an high and lifted up head, and with contempt of others, and his will is his law, and he does as he pleases; but in adversity, as his strength is weakened in the way, he cannot take the strides he did, his way is hedged up with thorns, he is pressed on every side, and surrounded with troubles, so that, let him turn himself which way he will, he can find no way to escape:

and his own counsel shall cast him down; as Ahithophel’s and Haman’s did, which issued in their ruin, (^{<1073>}2 Samuel 17:23 ^{<1710>}Esther 7:10); what wicked men sometimes plot and devise, with a view to their own good, and the injury of others, proves the destruction of themselves; when they have contrived to raise themselves upon the ruins of others, it has been the means of casting them down from the state and condition they were in, instead of raising to an higher, even down to desolation, and into the most miserable circumstances.

Ver. 8. *For he is cast into a net by his own feet*, etc.] He goes into it of himself, incautious and imprudent; the counsels, schemes, and methods he takes to hurt others, issue in his own ruin; the pit he digs for them, he falls and sinks into himself; and the net which he has spread and hid for others, in it is his own foot taken; and the ways and means he takes to do himself good, to amass riches and advance his family, being illicit ones, prove snares and nets unto him, those leading him into many foolish and hurtful lusts, which bring him to perdition, (^{<4905>}Psalm 9:15 ^{<5109>}1 Timothy 6:9); even the various sins and transgressions he commits are snares unto him, by which he is enticed and drawn in: for in “the transgression of an evil man there is a snare”, (^{<1916>}Proverbs 29:6); these promise him peace, and pleasure, and liberty, but give neither; they are nets in which he is entangled, and cords by which he is held, (^{<4915>}Psalm 9:15,16); into which his own feet carry him: some render it, “he goes with a net at his feet”^{f691}, or with his feet in a net; he cannot go where he would, or do as he pleases; he is restrained by the providence of God; as the devils are held in chains, so the feet of wicked men are entangled in a net, that they cannot move and act as they are desirous of:

and he walketh upon a snare: laid for him, and hidden to him, and therefore walks on boldly and unconcerned, not being apprehensive of any danger, though greatly exposed to it; he walks on as on firm and good ground, and in a broad road, but destruction and misery are in his ways; yet he walks on of himself willingly, and with all his strength, pleasing himself in the path he treads, not dreaming of the mischief that awaits him; or “upon a thicket”^{f692} of thorns and briars, his sins and iniquities with which he is entangled, and out of which he cannot extricate himself, or afflictive providences with which his way is hedged up; though the former sense seems best; Mr. Broughton renders it, “a platted gin”.

Ver. 9. *The gin shall take [him] by the heel*, etc.] And hold him fast, so that he shall not be able to get away, especially out of such as are set by God himself; for God has his nets, and snares, and gins for wicked men, and such plenty of them, that he even is said to rain them on them; yea, he himself is a gin and a snare unto them, and out of his hands there is no escaping, wherefore it is a terrible thing to fall into them, (see ^{<3123>}Ezekiel 12:13 32:3 ^{<9116>}Psalm 11:6 ^{<3884>}Isaiah 8:14,15);

[and] the robber shall prevail against him; either robbers literally taken, such as the Sabeans and Chaldeans, to whom Bildad may have reference,

who prevailed against Job, and plundered him of his substance; and such as these, as the word signifies, are “thirsty ones” ^{f693}, who thirst after the wealth and riches of men, and after their blood for the sake thereof, bloodthirsty ones; Mr. Broughton renders it, “the savage”, barbarous, wild, and uncivilized, that lived in desert places, and were like wild beasts, let their hair grow long, to make them look more terrible and formidable, which some take to be the signification of the word, and render it “horrid” ^{f694} or terrible, (see Gill on “~~4:81B~~ Job 5:5”); or else the devil may be meant, who is like a roaring lion, terrible and frightful, and who, as he was a murderer from the beginning, so a thief and robber, that comes to kill and destroy, and whom God suffers to prevail over the children of disobedience, and in whom he works powerfully, being the strong man armed, that has possession of them and their goods, and keeps them in peace; and who has his snares, which he lays suited to the tempers and dispositions of men, and in which they are taken alive, as beasts of prey, and are detained by him at his pleasure, (~~8:12B~~ 2 Timothy 2:26).

Ver. 10. *The snare [is] laid for him in the ground*, etc.] Or “hidden” ^{f695} there; for, as Solomon says, “in vain the net is spread in sight of any bird”, (~~3:11B~~ Proverbs 1:17); and in vain it is to lay a snare publicly in the sight or creature, it will not then come near it, but shun and avoid it; and therefore it is laid underground, or hid in the earth, or in some private place, where the creature it is designed for may be thought to come, or into which it is decoyed; or “the cord” ^{f696}, that which is fastened to the snare or net, and which the fowler holds in his hand, and pulls with; as he finds occasion and opportunity offers; but this is hid as much as possible, that it may not be seen:

and a trap for him in the way; in which he is used to walk, by the roadside, or in it; Mr. Broughton renders it, “a pitfall on the wayside”, such as is dug for beasts to fall into and be taken. The whole of this is designed to show how suddenly and secretly wicked men are taken in nets, and snares, and gins, either of their own or others laying, and, while they are crying “Peace, peace, sudden destruction comes upon them”; (see ~~2:10B~~ Ecclesiastes 9:12 ~~3:11B~~ 1 Thessalonians 5:3).

Ver. 11. *Terrors shall make him afraid on every side*, etc.] Make him a “Magormissabib”, or “terror on every side”, as Pashur was a terror to himself, (~~2:11B~~ Jeremiah 20:3), and all his friends about him; these terrors may be either the terrors of the judges of the earth upon wicked men, who are,

or should be, a terror to evildoers, and of whom wicked men are afraid, lest they should be taken and punished by them; to this sense is the note of Saphorno: or else the terrors of a guilty conscience, which drive a man to his wits' end, that he knows not what to do, nor whither to go; these terrify him night and day, and make an hell upon earth unto him; or the terrors of the righteous law of God broken by him, its menaces and curses threatening him with death and everlasting damnation; or the terrors of the judgments of God on earth, which by their forerunners appear to be coming on it, by reason of which men's hearts fail for fear of them; or terrible apprehensions of the wrath of God for sin, here and hereafter, together with the terrors of death, which fall upon them, and of an awful judgment yet to come. Now Bildad had observed, that Job had said some things concerning the terrors he was sometimes possessed of, (~~1806~~ Job 6:4 7:14 9:28); and therefore would suggest from hence that he must be a wicked man, since this is the case of such; but it is easy to observe that good men are sometimes surrounded with terrors as well as others, so that this is no proof of a man's character and state, (see ~~1885~~ Psalm 88:15,16 ~~1922~~ Lamentations 2:22);

and shall drive him to his feet; to take to his feet and run, in order to get rid of his terrors if possible, but in vain; these cause him not to run to God, to his feet, to the throne and footstool of his grace, but from him, to the rocks and mountains to hide him from his wrath, though there is no going from his spirit, nor fleeing from his presence; and terrors will also have such an effect upon wretched men as to cause them to flee from men, as in Cain, who not only went, from the presence of the Lord, but from the society of men, and became a fugitive and vagabond, and afraid of everyone he met with, lest he should kill him; and sometimes wicked men flee when none pursue, and even at the sound of shaking leaf, (~~1881~~ Proverbs 28:1 ~~1836~~ Leviticus 26:36); or "shall scatter him at his feet"^{f697}, either at the feet of the robber, or cause him to fall to the ground, in the place where his feet stood. Mr. Broughton renders it, "shall press him at his feet", shall follow at his heels, and keep close to him wherever he goes, and overtake and seize him.

Ver. 12. *His strength shall be hungerbitten*, etc.] Or "shall be famine"^{f698}, or hunger, that is, shall be weakened by it; famine is a sore evil, and greatly weakens the natural strength of men; want of food will soon bring down the strength of the strongest man, when the stay and the staff, the sustenance and support of man's nature is taken from him: many of the

Jewish writers, by “his strength”, understand his children, who are, as Jacob said of Reuben, his might, and the beginning of his strength, (^{<0403>}Genesis 49:3); and when grown up are his protection and defence; and for these to be distressed with hunger, or destroyed by famine, is a sore judgment; so the Targum paraphrases it, his firstborn son; Jarchi interprets it, his son; and Ben Gersom, his seed or offspring:

and destruction [shall be] ready at his side; or “to his rib”^{f699}; that is, his wife, as the Targum and Jarchi explain it, the Jews calling a man’s wife his rib, because the woman was originally made out of one of the ribs of man; and if this could be thought to be the sense of the word here, and what is given by them of the former clause, both make up a complete account of the destruction of a wicked man’s family, his wife and children: but rather it signifies some calamity, distress, and trouble at hand, ready prepared for wicked men, just going to be inflicted on them; for God has stores of vengeance for them, and has made ready his bow, and prepared instruments and arrows of death and destruction for them, as well as there is everlasting fire prepared, and blackness of darkness reserved for them in the world to come; for it can hardly be thought that this should be understood literally of any disease in the side, as the pleurisy, etc. which is threatening, or any mortal wound or stab there, such as Joab gave Amass under the fifth rib.

Ver. 13. *It shall devour the strength of his skin*, etc.] Or “the bars of his skin”^{f700}, the strength and support of his body, for which his skin may be put, as the bones; or “the branches of his skin”^{f701}, the veins, which like so many branches run under, and may be seen through the skin: now these, it, famine, or want of food, devours, and destroys the strength and beauty of the skin, cause it to be black like an oven, (^{<2048>}Lamentations 4:8 5:10); bring a man to a mere skeleton, to skin and bones, waste and consume the members of his body, his flesh, and blood, and bones; the Targum, Jarchi, and Aben Ezra, by “his bars” or “branches” understand his children, which are his bars, the strength of him, and are to him as branches to a tree, proceeding from him; and if we render it, as some do, he “shall devour”^{f702}, or “eat”, that is, the wicked man, it points to us the most horrible scene in a famine, which is shocking and shuddering, and yet what has been, as in the sieges of Samaria and Jerusalem, a parent’s eating and devouring his own children, (^{<1068>}2 Kings 6:28,29 ^{<2040>}Lamentations 4:10); but rather the “it [is] the firstborn of death”, in the next clause, which is to be supplied from thence here:

[even] the firstborn of death shall devour his strength; and so Mr. Broughton translates the whole verse,

“a strange death shall eat all the branches of his body, all its branches shall it eat;”

which the Targum interprets of the angel of death, him which has the power of death: but rather it signifies not what presides over death, but what death first produces, which are corruption and rottenness, dust and worms; these are the firstborn of death, or the firstfruits and effects of it, and which devour and destroy not the skin only, but the whole body and all its members: or “the firstborn death”^{f703}; death, which is a firstborn, it is the firstborn of sin; sin is its parent, last conceives sin, and that brings forth death; death is the child of sin, and is its firstborn, and sin entered into the world, and death by sin; and this is what devours and destroys the strength of men. Some understand by firstborn death a premature one, death before the usual time or common course of nature; wicked men do not live out half their days; and when they are taken off in their youth, in the prime of their days and strength, and amidst all their wealth, riches, and pleasures, this is the first, or firstborn death, as that is a secondary one which is late, in the time of old age. This is the ingenious thought of Pineda; but, perhaps, rather, as the firstborn is the chief and principal, so here may be meant the chiefest of deaths, the most hard, cruel, and severe; the first of those, that death has under it, which are principally the sword, famine, pestilence, and the noisome beast, (see ~~611B~~ Revelation 6:8); it is commonly thought that famine is intended, spoken of in the context; but why not rather some thing distinct from it, and particularly the pestilence? since that is emphatically called death by the Jews, and in the passage last referred to, and is the terror by night, and the arrow that flies by day, even the pestilence that walks in darkness, and the destruction that wastes at noonday; by means of which thousands and ten thousands of wicked men fall at the sides of good men, when it does not affect them: and so may be the evil particularly threatened to a wicked man here, (see ~~591B~~ Psalm 91:5-7).

Ver. 14. *His confidence shall be rooted out of his tabernacle*, etc.] That which his confidence was placed in, his wealth and riches, his family, particularly his children, in all which he placed his confidence of future prosperity and happiness; these should be all taken away from him, and his house cleared of them all; or his good, sound, and healthful constitution, on

account of which he promised himself long life, this he should be deprived of, and it should be taken out of the tabernacle of his body; or his hope and confidence of eternal happiness in another world, this should perish, and be as the giving up of the ghost: or the words may be rendered, “he shall be rooted out of his tabernacle [which was] his confidence”^{f704}; that is, his soul shall be taken out of his body by death, in which it dwelt as in a tabernacle, and where he hoped to have had a long continuance; death is a rooting of a man out of it, and even out of the world, (see ^{f705} Psalm 52:5);

and it shall bring him to the king of terrors; either famine, by which his strength is weakened, or destruction that is at his side, or the firstborn of death, or his vain confidence: or this may be the sense, “thou (O God) wilt bring him”, or “cause him to go to the king of terrors”^{f705}; to death; all men are brought unto it, but not all unto it as a king of terrors; as good men, such as Simeon, the Apostle Paul, and others, but wicked men. Death is a king: it reigns, it has a large empire, even the whole world; its subjects are numerous, all, high and low, rich and poor, great and small; and the duration of its reign is long, it reigned from Adam to Moses, from Moses to the coming of Christ, and from thence to this day, and will to the end of the world, and it reigns with an irresistible power: and this king is a king of terrors to wicked men; it is, as Aristotle^{f706} calls it, the most terrible of terribles; it is terrible to nature, being a dissolution of it; and it must be terrible to mere natural men, who have nothing to support them under it, and no views beyond the grave to comfort them, and cause them to go cheerful through it; but, on the other hand, have not only the bitterness of death to endure, but have terrible apprehensions of a future judgment that comes after it. Some render it, “the king of darkness”^{f707}, extreme darkness, blackness of darkness, utter darkness, which wicked men at death are brought unto. Jarchi interprets it of the king of demons, the devil; and to be brought to him is to be brought to hell and eternal damnation: so some render it, “terrors shall bring him to his king”^{f708}, the devil; or rather “terrors shall come upon him like a king”^{f709}, in a very grand, powerful, and formidable manner.

Ver. 15. *It shall dwell in his tabernacle*, etc.] What shall dwell in it is not said; there are various conjectures about it, and different supplements are made; the Targum is,

“his wife shall dwell in a tabernacle not his;”

and to the same purpose Jarchi; as if it was one part of the punishment of a wicked man, that he should leave a widow behind him, and no house of his own for her to dwell in; but this is the case of the widows of many good men, who themselves, in their lifetime, have no houses of their own, and some no certain dwelling places, yea, have lived in caves and dens of the earth; the mother of our Lord, who seems to have been a widow at his death, was taken by one of his disciples to his own home, which shows she had none of her own. The Vulgate Latin version is,

“his neighbours shall dwell in his tabernacle;”

which some understand of their coming into it after his death, to mourn and bewail him; but as such a visit of his family upon his decease cannot be called dwelling, so this is rather a benefit and favour to his family, than a distress: rather it may signify, that such neighbours whom he had oppressed, and who hated him for his tyranny and cruelty, now should dwell in his house; what he had built, strangers should inhabit, which is a punishment of sin and sinners, (^{<6280>}Deuteronomy 28:30). Aben Ezra supplies it thus, a strange or evil beast shall dwell in it, as they do in desolate places; and it is frequently given as a sign and token of desolation in countries, cities, and palaces, that they are become the habitations of wild and savage creatures, (see ^{<2139>}Isaiah 13:19-22 24:11 ^{<3124>}Zephaniah 2:14); but it seems best to supply it from the context, either thus, famine, hunger, want of food, shall dwell in it; poverty and want shall come like an armed man into it, and take possession; there shall appear all the marks and signs of penury and distress; or destruction ready at his side shall take up its abode in it, and it shall be called the house of destruction, as a certain city is called the city of destruction, because devoted to it, (^{<2198>}Isaiah 19:18); or the firstborn of death, some deadly disease, as the pestilence; or death itself, the king of terrors, who is sometimes represented as a person coming up into the windows of a palace, and entering it, and cutting off great numbers; so that it goes ill with him that is left in a tabernacle, where he has his habitation, (^{<2192>}Jeremiah 9:21 ^{<3105>}Job 20:26); or terror, as Ben Gersom; everyone of the terrors before mentioned, so that no body will care to dwell in it, but forsake it as an haunted house: in short, from the whole it may be gathered, that the curse of God should alight upon it, and remain in it, as it does in the house of the wicked; the same with the flying roll in the vision of Zechariah, the curse of God’s righteous law, which enters into the house of the thief and perjurer, and consumes it, (^{<1183>}Proverbs 3:33 ^{<3104>}Zechariah 5:4); the reason follows,

because [it is] none of his; not by right, being bought or built with mammon of unrighteousness, with money not honestly got, and therefore shall not prosper; or because it is no longer his, he being taken from it by death, the king of terrors, and that not knowing or owning him any more as its master or proprietor, and therefore strangers shall dwell in it; or because there is none that shall be after him, because he shall have none left, or he shall have no survivor^{f710}, all his family being taken away by death; and therefore nothing but desolation and destruction shall be seen in it, (see <30B>Amos 6:9,10);

brimstone shall be scattered upon his habitation; that is, his house should be burnt down by lightning, which is often sulphurous, and sometimes very sensibly has the smell of brimstone in it^{f711}. Bildad may refer either to the fire of heaven that destroyed Job's sheep, which was of this kind; or rather to the destruction of Sodom and Gomorrah, by a shower of fire and brimstone from heaven, a fact well known in those times. Moreover, brimstone scattered upon the wicked man's dwelling place may denote the desolation of it, that it should lie in ruins, and be unfit to be inhabited; and the desolation of places is sometimes signified by their being salt, brimstone and burning pitch, (<623>Deuteronomy 29:23 <2340>Isaiah 34:9); yea, this may be carried further, and denote the eternal damnation of all in his house, seeing the burning of Sodom with brimstone was an example to ungodly men suffering the vengeance of eternal fire, (<610>Jude 1:7); and which is sometimes expressed by brimstone, and a lake burning with fire and brimstone, (<6200>Revelation 20:10 21:8 14:10,11). Some^{f712} think respect is had to the purifying of houses with sulphur, to drive away demons, and remove impurity, to make them fit to dwell in^{f713}; and others think it refers to the burning of sulphur in houses at funerals, to testify and exaggerate mourning^{f714}.

Ver. 16. *His roots shall be dried up beneath*, etc.] Wicked men are sometimes compared to trees; to trees of the wood, barren, and unfruitful; to trees without fruit, twice dead, plucked up by the roots; and sometimes to green bay trees, very flourishing for a while, and which on a sudden perish, and come to nothing, (see <210B>Song of Solomon 2:3) (<6112>Jude 1:12 <4375>Psalm 37:35, 36); and such a simile is here used; and by his roots may be meant his family, from whence he sprung, which now should be extinct with him, (see <2100>Isaiah 11:1 <2710>Daniel 11:7); or his substance, which being greatly increased, he seemed to take root in the earth, and not only to be in a prosperous, but in a stable settled condition; but now, like Ephraim,

he should be smitten, and his root dried up; all his wealth, and all the resources of it, should be exhausted, be no more, (see ^{<3417>}Jeremiah 12:2 ^{<3096>}Hosea 9:16);

and above shall his branch be cut off; his children that sprung from him, as branches from a tree, and were his glory and beauty, these should be cut off; referring no doubt in both clauses to Job's present circumstances, whose root in the time of his prosperity was spread out by the waters, but now dried up, and on whose branches the dew lay all night, but now cut off, (^{<3299>}Job 29:19); so the Targum,

“his children shall be cut off out of the earth, and from heaven his destruction shall be decreed;”

both clauses signify the utter destruction of the family of the wicked man, root and branch, (see ^{<3001>}Malachi 4:1). It is a beautiful description of a tree struck with thunder and lightning, and burnt and shattered to pieces, and agrees with (^{<3185>}Job 18:15).

Ver. 17. *His remembrance shall perish from the earth*, etc.] Not only are the wicked forgotten of God in heaven, and are as the slain he remembers no more, unless it be to pour out his wrath upon them, and punish them for their sins, for which great Babylon will come up in remembrance before him; but of men on earth, and in the very places where they were born, and lived all their days, (^{<2180>}Ecclesiastes 8:10 9:5); yea, those places, houses and palaces, towns and cities, which they have built to perpetuate their memory among men, perish and come to nought, and their memorial with them, (^{<3095>}Psalms 9:5,6 49:11);

and he shall have no name in the street; much less in the house of God, still less in heaven, in the Lamb's book of life; so far from it, that he shall have none on earth, no good name among men; if ever his name is mentioned after his death, it is with some brand of infamy upon him; he is not spoken of in public, in a court of judicature, nor in any place of commerce and trade, nor in any concourse of people, or public assembly of any note, especially with any credit or commendation; such is the difference between a good man and a wicked man, (see ^{<3107>}Proverbs 11:7).

Ver. 18. *He shall be driven from light into darkness*, etc.] Either from the light of outward prosperity, formerly enjoyed by him, into the darkness of adversity; or rather from the light of the living, the light of the present life, to the darkness of death, and the grave, the land of darkness, and of the

shadow of death, (^{<1802>}Job 10:21,22); and even into utter darkness, blackness of darkness, the darkness of hell, eternal darkness; opposed to the light of the divine Presence, and the inheritance of the saints in light, possessed by them to all eternity; which the wicked man is deprived of, and will have no share in, but shall be driven from the presence of God, and by him; for so the words may be rendered, “they shall drive him”^{f715}, God, Father, Son, and Spirit; God by the east wind and storm of his wrath shall carry him away, and hurl him out of his place, and shall cast the fury of his wrath on him, and not spare, nor shall he flee out of his hands, though he fain would, (^{<1872>}Job 27:21,22); or the angels, good or bad, shall drive him into endless torments, or shall, by the divine order, take him and cast him into outward darkness, where are weeping, wailing, and gnashing of teeth; thus are the wicked driven against their will, and must go whether they will or not, and, like beasts to the slaughter, are driven in their wickedness, in order to suffer the punishment due unto it, when the righteous hath hope in his death, (^{<1143>}Proverbs 14:32);

and chased out of the world; or cast out of it, as an unclean or excommunicated person, of which the word here is sometimes used^{f716}; and not only chased out of his own place, out of his own house, and out of his own country, but even out of the world, so as to have no place any more in it, (see ^{<1818>}Job 20:8,9).

Ver. 19. *He shall neither have son nor nephew among his people*, etc.] Neither son, nor son’s son, or grandson; so the Targum, Jarchi, and Bar Tzemach; that is, he shall be childless, and have no heirs, successors, or survivors, to inherit his estate, bear and perpetuate his name among the people of his country, city, or neighbourhood. Bildad respects no doubt the present case of Job, who had lost all his children; but he was mistaken if he thought he should die so, for he had after this as many children as he had before:

nor any remaining in his dwellings; being all dead, or fled from them, through the terror, desolation, and destruction in them. Aben Ezra and Bar Tzemach interpret them places in which he was a sojourner or stranger; and Mr. Broughton, nor remnant in his pilgrimage.

Ver. 20. *They that come after [him] shall be astonished at his day*, etc.] At the day of his calamity and distress, ruin and destruction, (see ^{<1573>}Psalm 37:13 Obidiah 1:12); it would be extremely amazing to them how it should be, that a man who was in such flourishing and prosperous circumstances,

should be brought at once, he and his family, into such extreme poverty, and into such a distressed and forlorn condition; they should be, as it were, thunderstruck at it, not being able to account for it: by these are meant such as are younger than the wicked man, and that continue longer than he, yet upon the spot when his calamity befell; or else posterity in later times, who would be made acquainted with the whole affair, and be surprised at the relation of it:

as they that went before were affrighted; not that lived before the times of the wicked man, for they could not see his day, or be spectators of his ruin, and so be frightened at it; but his contemporaries, who are said to be those that went before, not with respect to the wicked man, but with respect to younger persons or posterity that were after; so Bar Tzemach interprets it, which were in his time, or his contemporaries; and Mr. Broughton,

“the present took an horror;”

a late learned commentator^{f717} renders the words, western and eastern; as if all people in the world, east and west, would be amazed and astonished at the sudden and utter destruction of this wicked man.

Ver. 21. *Surely such [are] the dwellings of the wicked*, etc.] As before described; as that the light should be dark in them; a wicked man’s confidence should be rooted out of them; everything shocking and dreadful should dwell in them; brimstone should be scattered on them, they should be utterly consumed, and none remaining in them, (~~Job~~ Job 18:6,14,15,19). The Targum represents these as the words of the persons astonished and frightened, who at the sight of such a dismal spectacle should utter them, prefacing them thus,

“and they shall say, but these are the dwellings, etc.”

and this [is] the place [of him that] knoweth not God; the place that he shall be driven to when chased out of the world, even a place of darkness and misery, (~~Job~~ Job 18:18); or “this is the case of him that knoweth not the Omnipotent”, as Mr. Broughton translates the words; that is, which is above described in the several particulars of it; this is sooner or later the case of every wicked man, as Bildad supposed it now was Job’s case, at least in part, or would be hereafter: one “that knows not God”, is the periphrasis of a wicked man, that has no knowledge of God, at least no practical knowledge of him, that lives without God in the world, or like an atheist; such shall be punished with everlasting destruction by him, (see

<3008>2 Thessalonians 1:8,9); either one whom “God knows not”^{f718}, so some render the words; for though God by the perfection of his omniscience knows all men, good and bad, yet there are some he knows not so as to approve of, love, and delight in, (see <4072>Matthew 7:23); or rather that have no knowledge of God, who though they may know there is a God, yet do not worship and glorify him as God; and though they may profess to know him, yet in works they deny him, and however have no spiritual and experimental knowledge of him; do not know him in Christ, as the God of all grace, and as their God in him; they do not know him, so as to love him, fear, worship, and obey him.

CHAPTER 19

INTRODUCTION TO JOB 19

This chapter contains Job's reply to Bildad's second speech, in which he complains of the ill usage of his friends, of their continuing to vex him, and to beat, and bruise, and break him in pieces with their hard words, and to reproach him, and carry it strange to him, (~~1890~~ Job 19:1-3); which he thought was very cruel, since, if he was mistaken, the mistake lay with himself, (~~1890~~ Job 19:4); and if they were determined to go on at this rate, he would have them observe, that his afflictions were of God, and therefore should take care to what they imputed them, since he could not get the reasons of them, or his cause to be heard, though he vehemently and importunately sought it, (~~1895~~ Job 19:5-7); and then gives an enumeration of the several particulars of his distress, all which he ascribes to God, (~~1898~~ Job 19:8-12); and he enlarges upon that part of his unhappy case, respecting the alienation of his nearest relations, most intimate acquaintance and friends, from him, and their contempt of him, and the like treatment he met with from his servants, and even young children, (~~1893~~ Job 19:13-19); all which, with other troubles, had such an effect upon him as to reduce him to a mere skeleton, and which he mentions to move the pity of these his friends, now conversing with him, (~~1890~~ Job 19:20-22); and yet after all, and in the midst of it, and which was his great support under his trials, he expresses his strong faith in his living Redeemer, who should appear on the earth in the latter day, and be his Saviour, and in the resurrection of the dead through him, which he believed he should share in, and in all the happiness consequent on it; and he wishes this confession of his faith might be written and engraven, and be preserved on a rock for ever for the good of posterity, (~~1893~~ Job 19:23-27); and closes the chapter with an expostulation with his friends, dissuading them from persecuting him any longer, since there was no reason for it in himself, and it might be attended with bad consequences to them, (~~1892~~ Job 19:28,29).

Ver. 1. *Then Job answered and said.*] Having heard Bildad out, without giving him any interruption; and when he had finished his oration, he rose up in his own defence, and put in his answer as follows.

Ver. 2. *How long will ye vex my soul*, etc.] Which of all vexation is the worst; not only his bones were vexed, but his soul also, as David's was, (^{<391D>}Psalm 6:2,3). His body was vexed with boils from head to feet; but now his soul was vexed by his friends, and which denotes extreme vexation, a man's being vexed to his very heart: there are many things vexations to men, especially to good men; they are not only vexed with pains of the body, as others, and with loss of worldly substance; but even all things here below, and the highest enjoyment of them, as wealth, wisdom, honours, and pleasures, are all vanity and vexation of spirit, as they were to Solomon; but more especially truly good men are vexed with the corruptions of their hearts, which are as pricks in their eyes and thorns in their sides, and with the temptations of Satan, which are also thorns in the flesh and fiery darts, and with the conversation of wicked men, as was the soul of righteous Lot, and with the bad principles and practices of professors of religion; and sometimes, as Job was, they are vexed by their own friends, who should be their comforters, but prove miserable ones, as his did, and even vexations, and continued so to the wearing him out almost; and so some render the words, "how long will ye weary my soul"^{f719}? with repeating their insinuations that he was a wicked and hypocritical man, and therefore was afflicted of God in the manner he was; and which, knowing his own innocency, extremely vexed him:

and break me in pieces with words? not his body, but his spirit; which was broken, not by the word of God, which is like an hammer that breaks the rocky heart in pieces; for such a breaking is in mercy, and not an affliction to be complained of; and such as are thus broken are healed again, and bound up by the same hand that breaks; who has great regard to broken spirits and contrite hearts; looks to them, and dwells with them, in order to revive and comfort them: but by the words of men; Job was smitten with the tongues of men; as Jeremiah was, and was beaten and bruised by them, as anything is beaten and bruised by a pestle in a mortar, as the word^{f720} signifies, and is sometimes rendered, (^{<281D>}Isaiah 53:5,10); these must be not soft but hard words, not gentle reproofs, which being given and taken in love, will not break the head, but calumnies and reproaches falsely cast, and with great severity, and frequently, which break the heart. (see ^{<482D>}Psalm 69:20).

Ver. 3. *These ten times have ye reproached me*, etc.] Referring not to ten sections or paragraphs, in which they had done it, as Jarchi; or to the five speeches his friends, in which their reproaches were doubled; or to Job's

words, and their answer, as Saadiah; for it does not denote an exact number of their reproaches, which Job was not so careful to count; but it signifies that he had been many times reproached by them; so Aben Ezra, and in which sense the phrase is often used, (see ^{<OR>}Genesis 31:7) (^{<OR>}Numbers 14:22); it is the lot of good men in all ages to be reproached by carnal and profane sinners, on account of religion, and for righteousness' sake, as Christians are for the sake of Christ and his Gospel; and which Moses esteemed greater riches than all the treasures of Egypt; but to be reproached by friends, and that as an hypocrite and a wicked man, as Job was, must be very cutting; and this being often repeated, as it was an aggravation of the sin of his friends, so likewise of his affliction and patience:

ye are not ashamed, [so that] ye make yourselves strange to me; they looked shy at him; would not be free and friendly with him, but carried it strange to him, and seemed to have their affections alienated from him. There should not be a strangeness in good men one to another, since they are not aliens from the commonwealth of Israel, and strangers to the covenants of promise, to the grace of God, and communion with him; since they are fellow citizens, and of the household of God; belong to the same city, share in the same privileges, are of the same family, children of the same father, and brethren one of another, members of the same body, heirs of the same grace and glory, and are to dwell together in heaven to all eternity; wherefore they should not make themselves strange to each other, but should speak often, kindly, and affectionately, one to another, and freely converse together about spiritual things; should pray with one another, and build up each other on their most holy faith, and by love serve one another, and do all good offices mutually that lie in their power, and bear one another's burdens, and so fulfil the law Christ: but, instead of this, Job's friends would scarcely look at him, much less speak one kind word to him; yea, they "hardened [themselves] against" him, as some ^{f721} render the word; had no compassion on him or pity for him in his distressed circumstances, which their relation to him obliged unto, and was due unto him on the score of friendship; nay, they "mocked" at him, which is the sense of the word, according to Ben Gersom ^{f722}; and of this he had complained before, (^{<OR>}Job 12:4 17:2); and with some ^{f723} it has the signification of impudence and audaciousness, from the sense of the word in the Arabic language, (see ^{<OR>}Isaiah 3:9); as if they behaved towards him in a very impudent manner: or, though they "knew" him, as the Targum

paraphrases it, yet they were “not ashamed” to reproach him; though they knew that he was a man that feared God; they knew his character and conversation before his all afflictions came on, and yet traduced him as an hypocrite and a wicked man. Whatever is sinful, men should be ashamed of, and will be sooner or later; not to be ashamed thereof is an argument of great hardness and impenitence; and among other things it becomes saints to be ashamed of their making themselves strange to one another. Some render it interrogatively^{f724}, “are ye not ashamed?” etc. you may well be ashamed, if you are not; this is put in order to make them ashamed.

Ver. 4. *And be it indeed [that] I have erred*, etc.] Which is a concession for argument’s sake, but not an acknowledgment that he had erred; though it is possible he might have erred, and it is certain he did in some things, though not in that respect with which he was charged; “humanum est errare”, all men are subject to mistakes, good men may err; they may err in judgment, or from the truth in some respect, and be carried away for a while and to some degree with the error the wicked, though they shall be turned from it again; they may err in practice, and wander from the way of God’s commandments; and indeed their strayings and aberrations of this sort are so many, that David says, “who can understand his errors?” (¹⁹¹²Psalm 19:12); and they may err in words, or make a mistake in speech; but then no man should be made an offender for a word for he must be a perfect man that is free from mistakes of this kind: now Job argues that supposing this to be his case in any of the above instances; yet, says he,

mine error remaineth with myself; I only am chargeable with it, and answerable for it; it is nothing to you, and why should you trouble yourselves about it? it will not be imputed to you, nor will you suffer on account of it; or, admitting I have imbibed an error, I do not publish it abroad; I keep it to myself; it lies and lodges in my own breast, and nobody is the worse for it: or “let it remain”, or “lodge with me”^{f725}; Why should my mistakes be published abroad, and all the world be made acquainted with them? or else this expresses his resolution to abide by what his friends called an error; and then the so is, if this is an error which I have asserted, that God afflicts both good and bad men, and that afflictions are no argument of a man’s being an hypocrite and a wicked man, I am determined to continue in it; I will not give it up, I will hold it fast; it shall remain with me as a principle never to be departed from; or it may be rather his meaning is, that this notion he had imbibed would remain with

him, and was likely to do so, for anything they had said, or could say to the contrary.

Ver. 5. *If indeed ye will magnify [yourselves] against me*, etc.] Look and talk big, set up themselves for great folk, and resolve to run him down; open their mouths wide against him and speak great swelling words in a blustering manner; or magnify what they called an error in him, and set it out in the worst light they could:

and plead against me my reproach; his affliction which he was reproached with, and was pleaded against him as an argument of his being a wicked man; if therefore they were determined to go on after this manner, and insist on this kind of proof, then he would have them take what follows.

Ver. 6. *Know now that God hath overthrown me*, etc.] He would have them take notice that all his afflictions were from the hand of God; and therefore should take care to what they imputed any acts of his, whose ways are unsearchable, and the reasons of them not to be found out; and therefore, if a wrong construction should be put upon them, which may be easily done by weak sighted men, it must be displeasing to him. Job had all along from the first ascribed his afflictions to God, and he still continued to do so; he saw his hand in them all; whoever were the instruments, it was God that had overthrown him, or cast him down from an high to a very low estate; that had taken away his substance, his children, and his wealth: or “hath perverted me”^{f726}; not that God had made him perverse, or was the cause or occasion of any perverseness in him, either in his words or in his actions, or had perverted his cause, and the judgment of it; Job could readily answer to those questions of Bildad, “doth God pervert judgment? or doth the Almighty pervert justice?” and say, no, he doth not; but he is to be understood in the same sense as the church is, when she says, (see ²⁸¹⁹Lamentations 3:9); “he hath made my path crooked”; where the same word is used as here; and both she and Job mean that God had brought them into cross, crooked, and afflictive dispensations:

and hath compassed me with his net; and which also designs affliction, which is God’s net, which he has made, ordained, and makes use of; which he lays for his people, and takes them in, and draws them to himself, and prevents them committing sin, and causes to issue in their good; (see ²⁸¹³Lamentations 1:13 ²⁸²³Ezekiel 12:13).

Ver. 7. *Behold, I cry out of wrong*, etc.] Or of “violence”^[727], or injury done him by the Sabeans and Chaldeans upon his substance, and by Satan upon his health; this he cried out and complained of in prayer to God, and of it as it were in open court, as a violation of justice, and as being dealt very unjustly with:

but I am not heard; his prayer was not heard; he could get no relief, nor any redress of his grievances, nor any knowledge of the reasons of his being thus used; (see ^{<300>}Habakkuk 1:2);

I cry aloud, but [there is] no judgment; notwithstanding his vehement and importunate requests; and which were repeated time after time, that there might be a hearing of his cause; that it might be searched into and tried, that his innocence might be cleared, and justice done him, and vengeance taken on those that wronged him; but he could not obtain it; there was no time appointed for judgment, no court of judicature set, nor any to judge. Now seeing this was the case, that the hand of God was in all his afflictions; that he had complained to him of the injury done him; and that he had most earnestly desired his cause might be heard, and the reasons given why he was thus used, but could get no answer to all this; therefore it became them to be cautious and careful of what they said concerning the dealings of God with him, and to what account they placed them; of which he gives a particular enumeration in the following verses.

Ver. 8. *He hath fenced up my way that I cannot pass*, etc.] A metaphor taken from travellers, who not only meet with obstacles and obstructions in their way, which make it difficult; but sometimes with such enclosures and fences, that they are at a full stop, and cannot pass on, and know not what course to steer: the people of God are not inhabitants of this world, but pilgrims, strangers, and sojourners in it, and travellers through it; they are bound for another country, and are travelling to it; and though their way for far most part is indeed troublesome, but generally passable, or made so; yet sometimes not only is their way hedged up with afflictions, and they hedged about with them, that they cannot easily get out, and get through and pass on; and it is with much difficulty, and with being much scratched and torn, they do brush through; but they also at other times find God has built up a wall against them, and enclosed them with hewn stones, and so fenced up their way that they cannot pass on; such difficulties present as seem insurmountable, and they are at a standstill, and know not what way to take; which was now Job’s case, (see ^{<305>}Lamentations 3:5,7,9); and this

may not only respect the way of his walk in this world, but his way to God, either to the throne of his grace, or the tribunal of his justice: the way to God, as on a throne of grace, is only through Christ, the living way; which, though more clearly revealed under the Gospel dispensation, and therefore called a new way, yet was known under the former dispensation, and made use of; in which saints may have access to God with boldness and confidence: but sometimes this way seems by unbelief to be fenced up, though it is always open; and especially when God hides his face, and is not to be seen, nor is it known where to find him, and how to come up to his seat; and which also was Job's case, (^{<1827B>}Job 23:3); and whereas he was very desirous of having his cause heard and tried at the tribunal of God, his way was so shut up, that he could not obtain what he so much desired, and knew not therefore how to proceed, and what course to take:

and he hath set darkness in my paths; and was like a traveller in a very dark night, that cannot see his way, and knows not what step to take next; so good men, though they walk not in the ways of darkness, in a moral sense, as unregenerate men do; yet even while they are walking in the good ways of truth and holiness, and while they are passing through this world, God sometimes withdraws the light of his countenance from them, so that they walk in darkness, and have no light, which is very uncomfortable walking; and when God may be said to put darkness into their paths, he not granting them the light of grace and comfort they have sometimes enjoyed; and so it is with them when under such dark dispensations of Providence, as that they cannot see the end of God in leading them in such ways; and then their case is such as it now was Job's; that they cannot see any way of getting out of it; as the Israelites at the Red sea, and Paul and the mariners when in a storm, and all hope of being saved was gone.

Ver. 9. *He hath stripped me of my glory,* etc.] The metaphor of a traveller may be still continued, who falling among thieves is stripped of his clothes, to which the allusion may be: Job was not stripped of his glory in a spiritual sense, not of the glorious robe of Christ's righteousness, nor of the graces of the Spirit, which makes saints all glorious within; but in a civil sense, and is to be understood not merely of his rich apparel, or of his robe, which he might wear as a civil magistrate, as an ensign of honour, and which made him look glorious; but either of his wealth, riches, and substance, which are a man's glory, and which he too often and too much glories in, though Job might not; (see ^{<1996>}Psalm 49:16 ^{<0300>}Genesis 31:1); or of his children, (^{<2011>}Hosea 9:11) (^{<0711>}Esther 5:11); and indeed of everything that

made him look magnificent among men; as an abundance of this world's good, a numerous family, fine clothes, sumptuous living, and a stately palace; all which Job might have had, but was now stripped of all by one means or another; and whoever were the instruments, he ascribes it all to God, as being according to his sovereign will and pleasure; and these things are very properly and significantly expressed by clothes a man is stripped of, because they are outward things, as garments are, adorn and make externally glorious, as they do, and of which a man may be as soon and as easily deprived as to be stripped of his clothes by one or more of superior power to him:

and taken the crown [from] my head: meaning much the same as before, either his wealth and riches, which are the crown of a wise man, (^{<144>}Proverbs 14:24); or his children, which are the crown of old then, (^{<176>}Proverbs 17:6); or everything that gave him honour, reputation, and esteem with men; all was taken away from him, and his honour laid in the dust. Some from hence have wrongly concluded that Job was a king, and wore a royal diadem, of which he was now deprived, mistaking him for Jobab, a king of Edom, (^{<133>}Genesis 36:33); but he had and wore a better diadem, and which he did not lose, but held fast, even his righteousness, justice, and integrity, (^{<194>}Job 29:14); and much less could the crown of life, righteousness, and glory, to which he was entitled, be taken from him.

Ver. 10. *He hath destroyed me on every side,* etc.] To be “troubled on every side” is much, as the apostles were, (^{<408>}2 Corinthians 4:8); but to be destroyed on every side, and all around, is more, and denotes utter destruction; it may have respect to the rein of his substance and family, which were all demolished at once; his oxen and asses, which were on one side, his camels on other, his sheep on another, and his children on another, and all destroyed in one day, and perhaps in a few hours; and also to his body, which God had made, and had fashioned together round about; but now he had suffered it to be smitten with ulcers from the crown of his head to the sole of his feet; and this earthly tabernacle of his was demolishing on every side, and just falling down; for the allusion is either to the demolition of a building, or to the rooting up of a tree, and so continued in the next clause; comparing himself to a tree, that is dug about on all sides, and its roots laid bare, and these and all their fibres cut off, so that it is utterly destroyed from growing any more, but becomes dead; and this Job thought to be his case:

and I am gone; or am a dead man, just going out of the world, the way of all flesh; and because of the certainty of it, and of its being very quickly, in a few minutes, as it were, he speaks of it as if it already was: wherefore it follows,

and my hope he hath removed like a tree; not like a tree that is cut down to its roots, which remain in the ground, and may sprout out again, (~~1847~~ Job 14:7); nor like a tree that is taken up with its roots, and removed to another place, and planted in another soil, where it may grow as well or better; but like a tree cut off from its roots, or pulled up by the roots, and laid upon the ground, when there can be no hope of its ever growing again; and so the hope of Job was like that; not his hope of salvation, of the resurrection of the dead, and of eternal life, which was strong and firm, (~~1835~~ Job 13:15,16 19:25-27); nor can a good and well grounded hope be removed; not the grace of hope, which is an abiding one; nor the ground of hope, which is Christ and his righteousness, upon which hope, as an anchor, being cast, is sure and steadfast; nor the object of hope, eternal glory and happiness laid up in heaven: but this is to be interpreted of Job's hope of a restoration to outward happiness, which his friends would have had him entertain, in case of repentance and reformation; but Job, as he was not sensible of his need of the one, as his friends understood it, he had no hope of the other, (see ~~1801~~ Job 6:11 17:15).

Ver. 11. *He hath also kindled his wrath against me*, etc.] In this and some following verses the metaphor is taken from a state of warfare, in which enemies are engaged in an hostile way, (~~1892~~ Job 19:12); in which way Job apprehended God was come forth against him; he imagined that the wrath of God, which is comparable to fire for its force and fury, was kindled against him; that it began to appear, and was bursting out in a flame upon him, and all around him, to consume him; he thought his afflictions were in wrath, which is often the mistaken apprehension of good men, (see ~~1891~~ Psalm 38:1 88:7,16); and that the terrors of it were set in battle array against him, (~~1806~~ Job 6:4);

and he counted me unto him as [one of] his enemies; all men are by nature enemies to God, yea, enmity itself, and so are his own people while unregenerate, until the enmity of their hearts is slain, and they are reconciled to God by his spirit and grace; but as Job was truly a gracious man, and possessed of the fruits of the spirit, he must among the rest of his graces have the love of God in his heart; and he was sensible and conscious

to himself that he was no enemy to God, and could appeal to him, as the searcher of hearts, that he knew he loved him; nay, he could not believe that God reckoned him his enemy, when he had given such a testimony of him, and of his fear of him, that there was none like him; and when Job so strongly trusted in him for salvation, and believed he should enjoy him for ever: but his sense is, that God treated him, by afflicting him in the manner he did, as if he was one of his enemies; had he really been one, he could not have used him, he thought, more roughly and severely; so that, judging according to the outward appearance of things, it might be concluded, as it seems it was by his friends, that he was a wicked man, an hypocrite, an enemy to God and godliness; but whereas Job thought that God dealt with him as with an enemy, he was mistaken; since when God afflicts his people, he deals with them as with sons, (^{<8127>}Hebrews 12:7).

Ver. 12. *His troops come together*, etc.] Afflictions which are many, and of which it may be said, as was at the birth of God, who had his name from the word here used, “a troop cometh”: (^{<0311>}Genesis 30:11); and these sometimes come together, or follow so quick one upon another, that there is scarce any interval between them, as did Job’s afflictions; and they are God’s hosts, his troops, his soldiers, which are at his command; and he says to them, as the centurion did to his, to the one, Go, and he goes, and to another, Come, and it comes:

and raise up their way against me; as an army, when it comes against a place, throws up a bank to raise their artillery upon, that they may play it to greater advantage; or make a broad causeway, for the soldiers to march abreast against it; or an high cast up way, as the word ^{f728} signifies, over a ditch or dirty place in a hollow, that they may the better pass over: some read it, “they raise up their way upon me” ^{f729}; he opposing and standing in the way was crushed down by them, and trampled upon, and over whom they passed as on an highway, and in a beaten path; (see ^{<25123>}Isaiah 51:23); but most render it, “against me”; for Job looked upon all his afflictions, as Jacob did (^{<0426>}Genesis 42:36), to be against him, to militate against him, and threaten him with ruin, when they were all working for him, even for his good:

and encamp round about my tabernacle: as an army round about a city when besieging it. Job may have respect to the tabernacle of his body, as that is sometimes so called, (^{<4411>}2 Corinthians 5:1 ^{<6013>}2 Peter 1:13,14); and

to the diseases of it; which being a complication, might be said to encamp about him, or surround him on all sides.

Ver. 13. *He hath put my brethren far from me*, etc.] As it is one part of business in war to cut off all communication between the enemy and their confederates and auxiliaries, and to hinder them of all the help and assistance from them they can; so Job here represents God dealing with him as with an enemy, and therefore keeps at a distance from him all such from whom he might expect comfort and succour, as particularly his brethren; by whom may be meant such who in a natural relation are strictly and properly brethren; for such Job had, as appears from (^{<821>}Job 42:11); who afterwards paid him a visit, and showed brotherly love to him; but for the present the affliction that God laid upon him had such an influence on them, as to cause them to stand aloof off, and not come near him, and show any regard unto him; and as this was the effect of the afflicting hand of God, Job ascribes it to him, and which added to his affliction; (see ^{<821>}Psalms 69:8);

and mine acquaintance are verily estranged from me; such as knew him in the time of his prosperity, and frequently visited him, and conversed with him, and he with them; but now, things having taken a different turn in his outward circumstances, they carried it strange to him, as if they had never been acquainted with him: “si fueris felix”, etc.

Ver. 14. *My kinsfolk have failed*, etc.] Or “ceased”^{f730}, not to be, or that they were dead, which is sometimes the sense of the word; but they ceased from visiting him, or doing any good office for him; those that were “near”^{f731} him, as the word used signifies; that were near him in relation, and were often near him in place, in his own house, in company and conversation with him, now ceased to be near him in affection; or to come nigh him, to converse with him and comfort him, and sympathize with him, which might be expected from persons nearly related:

and my familiar friends have forgotten me; such as were well known to him, and he to them, and who not long ago were very loving and friendly to him, and very freely and familiarly conversed with him; but now they forgot him; the friendship that subsisted between them, the friendliness with which they had visited him, and the favours they had received from him; they so slighted and neglected him, that it seemed as if he was forgotten, as a dead man, out of mind; or as if they did not remember that there ever was, or at least that there now was, such a man in the world as

Job: these could not be true friends; for “a friend loves at all times, and a brother is born for adversity”, (~~3077~~ Proverbs 17:17); a real friend loves, and continues to love, in adversity as well as in prosperity; and such an one, who sometimes sticks closer to a man than a brother, is born and designed to be of service to him in a time of trouble; but so it was ordered by divine Providence, and according to the will of God, that Job should meet with such treatment from his brethren, relations, acquaintance, and familiar friends, for the trial of his faith and patience.

Ver. 15. *They that dwell in mine house*, etc.] Not his neighbours, as the Septuagint; for though they dwelt near his house, they did not dwell in it; nor inmates and sojourners, lodgers with him, to whom he let out apartments in his house; this cannot be supposed to have been his case, who was the greatest man in all the east; nor even tenants, that hired houses and lands of him; for the phrase is not applicable to them; it designs such who were inhabitants in his house. Job amidst all his calamities had an house to dwell in; it is a tradition mentioned by Jerom ^{f732}, that Job’s house was in Carnea, a large village in his time, in a corner of Batanea, beyond the floods of Jordan; and he had people dwelling with him in it, who are distinct from his wife, children, and servants after mentioned; and are either “strangers” ^{f733} as the word sometimes signifies, he had taken into his house in a way of hospitality, and had given them lodging, and food, and raiment, as the light of nature and law of God required, (~~6008~~ Deuteronomy 10:18,19 ~~8882~~ Job 31:32); or else proselytes, of whom this word ^{f734} is sometimes used, whom he had been the instrument of converting from idolatry, superstition, and profaneness, and of gaining them over to the true religion; and whom he had taken into his house, to instruct them more and more in the ways of God, such as were the trained servants in Abraham’s family: these, says he,

and my maids, count me for a stranger; both the one and the other, the strangers he took out of the streets, and the travellers he opened his doors unto, and entertained in a very generous and hospitable manner; the proselytes he had made, and with whom he had taken so much pains, and to whom he had shown so much kindness and goodness, and been the means of saving their souls from death; and his maidens he had hired into his house, to do the business of it, and who ought to have been obedient and respectful to him, and whose cause he had not despised, but had treated them with great humanity and concern; the Targum wrongly renders the word, “my concubines”; yet these one and another looked upon

him with an air of the utmost indifference, not as if he was the master of the house, but a stranger in it, as one that did not belong unto it, and they had scarce ever seen with their eyes before; which was very ungrateful, and disrespectful to the last degree; and if they reckoned him a stranger to God, to his grace, to true religion and godliness, this was worse still; and especially in the proselytes of his house, who owed their conversion, their light and knowledge in divine things, to him as an instrument:

I am an alien in their sight; as a foreigner, one of another kingdom and nation, of a different habit, speech, religion, and manners; they stared at him as if they had never seen him before, as some strange object to be looked at, an uncommon spectacle, that had something in him or about him unusual and frightful; at least contemptible and to be disdained, and not to be spoke to and familiarly conversed with, but to be shunned and despised.

Ver. 16. *I called my servant*, etc.] His manservant, whom he had hired into his house, and who waited upon his person, and had been his trusty and faithful servant, and was dear unto him, and he had shown him much respect and kindness in the time of his prosperity; him he called to him, to do this and that and the other thing for him as usual; and of whose assistance and service he might stand in more need, being so greatly afflicted in body as well as in other things; and who ought to have been obedient to his call in all things, and have served him with all readiness and cheerfulness, with all heartiness, sincerity, integrity, and faithfulness; and given him the same honour and reverence as before; but instead of all this, it is observed,

and he gave [me] no answer; whether he would or would not do what he ordered him to do; he took no notice of him, he turned a deaf ear to him, and his back upon him; he came not near him, but kept his place where he was, or walked off without showing any regard to what he said to him; he neither answered him by words, nor by deeds; neither signified his readiness to do what he was ordered, nor did it. In some cases it is criminal in servants to answer again, when they thwart and contradict their masters, or reply in a saucy, surly, and impudent manner; but when they are spoke to about their master's business, it becomes them to answer in a decent, humble, and respectable way, declaring their readiness to do their master's will and pleasure:

I entreated him with my mouth; which is an aggravation of his insolence and disobedience; such was the low condition Job was reduced unto, and

such the humility of his mind under his present circumstances, that he laid aside the authority of a master, and only entreated his servant, and begged it as if it was a favour, to do this or the other for him; nor did he signify this by a look and cast of his eye, or by a nod of his head, or by the direction of his hand; but with his mouth he spake unto him, and let him know what he would have done; and this not in an authoritative, haughty, and imperious manner; but with good words, and in submissive language, as it was something he was beholden to his servant for, rather than obedience to be performed.

Ver. 17. *My breath is strange to my wife*, etc.] Being corrupt and unsavoury, through some internal disorder; (see ^{<870>}Job 17:1); so that she could not bear to come nigh him, to do any kind deed for him; but if this was his case, and his natural breath was so foul, his friends would not have been able to have been so long in the same room with him, and carry on so long a conversation with him; rather therefore it may signify the words of his mouth, his speech along with his breath, which were very disagreeable to his wife; when upon her soliciting him to curse God and die, he told her she talked like one of the foolish women; and when he taught her to expect evil as well as good at the hand of God, and to bear afflictions patiently, or else the sense may be, “my spirit”^{f735}, his vital spirit, his life, was wearisome and loathsome to his wife; she was tired out with him, with hearing his continual groans and complaints, and wished to be rid of him, and that God would take away his life: or else, as some render it, “my spirit is strange [to me], because of my wife”^{f736}; and then the meaning is, that Job was weary of his own life, he loathed it, and could have been glad to have it taken from him, because of the scoffs and jeers of his wife at him, her brawls and quarrels with him, and solicitations of him to curse God and renounce religion:

though I entreated her for the children’s [sake] of mine own body; this clause creates a difficulty with interpreters, since it is generally thought all Job’s children were dead. Some think that only his elder children were destroyed at once, and that he had younger ones at home with him, which he here refers to; but this does not appear: others suppose these were children of his concubines; but this wants proof that he had any concubine; and besides an entreaty for the sake of such children could have no influence upon his proper wife: others take them for grandchildren, and who, indeed, are sometimes called children; but then they could not with strict propriety be called the children of his body; and for the same reason

it cannot be meant of such that were brought up in his house, as if they were his children; nor such as were his disciples, or attended on him for instruction: but this may respect not any children then living, but those he had had; and the sense is, that Job entreated his wife, not for the use of the marriage bed, as some suggest ^{f737}; for it can hardly be thought, that, in such circumstances in which he was, there should be any desire of this kind; but to do some kind deed for him, as the dressing of his ulcers, etc. or such things which none but a wife could do well for him; and this he entreated for the sake of the children he had had by her, those pledges of their conjugal affection; or rather, since the word has the signification of deploring, lamenting, and bemoaning, the clause may be thus rendered, “and I lamented the children of my body” ^{f738}; he had none of those indeed to afflict him; and his affliction was, that they were taken away from him at once in such a violent manner; and therefore he puts in this among his family trials; or this may be an aggravation of his wife’s want of tenderness and respect unto him; that his breath should be unsavoury, his talk disagreeable, and his sighs and moans be wearisome to her, when the burden of his song, the subject of his sorrowful complaints, was the loss of his children; in which it might have been thought she would have joined with him, being equally concerned therein.

Ver. 18. *Yea, young children despised me*, etc.] Having related what he met with within doors from those in his own house, the strangers and proselytes in it, his maidens and menservants, and even from his own wife, he proceeds to give an account of what befell him without; young children, who had learned of their parents, having observed them to treat him with contempt, mocked and scoffed at him, and said, there sits old Job, that nasty creature, with his boils and ulcers; or using some such contemptuous expression, as “wicked man”; so some translate the word ^{f739}; he was scorned and condemned by profane persons, who might tease him with his religion, and ask, where was his God? and bid him observe the effect and issue of his piety and strict course of living, and see what it was all come to, or what were the fruits of it: the Vulgate Latin version renders it “fools”, that is, not idiots, but such as are so in a moral sense, and so signifies as before; and as these make mock at sin, and a jest of religion, it is no wonder that they despised good men: the word is rendered by a learned man ^{f740}, the “most needy clients”, who were dependent on him, and were supported by him; but this coincides with (¹⁸⁰¹⁵ Job 19:15);

I arose, and they spoke against me: he got up from his seat, either to go about his business, and do what he had to do; and they spoke against him as he went along, and followed him with their reproaches, as children will go after persons in a body they make sport of; or he rose up in a condescending manner to them, when they ought to have rose up to him, and revered and honoured him; and this he did to win upon them, and gain their good will and respect; or to admonish them, chastise and correct them, for their insolence and disrespect to him; but it signified nothing, they went on calling him names, and speaking evil against him, and loading him with scoffs and reproaches.

Ver. 19. *All my inward friends abhorred me,* etc.] Or “the men of my secret”^{f741}; who were so very familiar with him, that he imparted the secrets of his heart, and the most private affairs of life, unto them, placing so much confidence in them, and treating them as his bosom friends; for this is always reckoned a great instance of friendship, (~~CRISIS~~ Job 15:15); and yet their minds were set against him; their affections were alienated from him; they abhorred the sight of him, and declined all conversation with him, even all of them; not one showed respect unto him:

and they whom I loved; or “this whom I loved”^{f742}; this and that and the other particular friend, that he loved more than others: though all men are to be loved as the creatures of God, and as fellow creatures, and especially good men, even all the saints; yet there are some that engross a greater share of love than others, among natural and spiritual relations; as Joseph was more loved by his father than the rest of his children; and, even by our Lord, John was loved more than the other disciples: and so Job, he had some particular friends that he loved above others; and yet these not only turned away from him in the time of his adversity, and turned their backs on him, and would have nothing to say to him for his comfort, nor afford him any relief of any kind in his distress, but

are turned against men; were turned against him, and became his enemies; and, as David says of some that he had a love for, for my love, “they are my adversaries”, (~~PSALM~~ Psalm 109:4).

Ver. 20. *My bone cleaveth to my skin and to my flesh,* etc.] Or, “as to my flesh”^{f743}, as Mr. Broughton and others render the words; as his bones used to stick to his flesh, and were covered with it, now his flesh being consumed and wasted away with his disease, they stuck to his skin, and were seen through it; he was reduced to skin and bone, and was a mere

skeleton, what with the force of his bodily disorder, and the grief of his mind through the treatment he met with from God and men, (see ^{<2048>}Lamentations 4:8);

and I am escaped with the skin of my teeth; meaning not, as some understand it, his lips, which covered his teeth; for those cannot be properly called the skin of them; rather the fine polish of the teeth, which fortifies them against the hurt and damage they would receive by what is ate and drank; though it seems best to interpret it of the skin of the gums, in which the teeth are set; and the sense is, that Job had escaped with his life, but not with a whole skin, his skin was broken all over him, with the sores and ulcers upon him, (see ^{<1875>}Job 7:5); only the skin of his teeth was preserved, and so Mr. Broughton renders it, “I am whole only in the skin of my teeth”; everywhere else his skin was broken; so the Targum,

“I am left in the skin of my teeth.”

Some have thought that Satan, when he smote Job from head to feet with ulcers, spared his mouth, lips, and teeth, the instruments of speech, that he might therewith curse God, which was the thing he aimed at, and proposed to bring him to, by getting a grant from God to afflict him in the manner he did.

Ver. 21. *Have pity upon me, have pity upon me*, etc.] Instead of calumny and censure, his case called for compassion; and the phrase is doubled, to denote the vehemence of his affliction, the ardency of his soul, the anguish of his spirits, the great distress he was in, and the earnest desire he had to have pity shown him; and in which he may be thought not only to make a request to his friends for it, but to give them a reproof for want of it:

O ye my friends; as they once showed themselves to be, and now professed they were; and since they did, pity might be reasonably expected from them; for even common humanity, and much more friendship, required it of them, that they should be pitiful and courteous, and put on bowels of mercy and kindness, and commiserate his sad estate, and give him all the succour, relief, and comfort they could, (see ^{<1874>}Job 6:14);

for the hand of God has touched me; his afflicting hand, which is a mighty one; it lay hard and heavy upon him, and pressed him sore; for though it was but a touch of his hand, it was more than he could well bear; for it was the touch of the Almighty, who “toucheth the hills, and they smoke”, (^{<1946>}Psalm 104:32); and if he lays his hand ever so lightly on houses of

clay, which have their foundation in the dust, they cannot support under the weight of it, since they are crushed before the moth, or as easily as a moth is crushed.

Ver. 22. *Why do ye persecute me as God,* etc.] As if they were in his stead, or had the same power and authority over him, who is a sovereign Being, and does what he pleases with his creatures, and is not accountable to any for what he does; but this is not the case of men, nor are they to imitate God in all things; what he does is not in all things a warrant to do the like, or to be pleaded and followed as a precedent by them; they should be merciful as he is merciful, but they are not to afflict and distress his people because he does, and which he does for wise ends and reasons; for such a conduct is resented by him, (see ^{<3015>}Zechariah 1:15). God persecuted or pursued and followed Job with one affliction after another, and hunted him as a fierce lion does his prey, (^{<3016>}Job 10:16); but this was not a reason why they should do the same. Some read the words, “why do ye persecute me as those?” ^{f744} you that profess to be my friends, why do ye persecute me as those before mentioned, as those wicked men? or “with those”, with such reproaches and calumnies; but the original will not bear it:

and are not satisfied with my flesh? It was not enough that he was afflicted in his body, and his flesh was ulcerated from head to feet, and was clothed with worms and clods of dust; they were not content that his children, which were his own flesh, were tore away from him, and destroyed; and that his substance, which is sometimes called the flesh of men, (see ^{<3303>}Micah 3:3 ^{<61716>}Revelation 17:16); was devoured, and he was spoiled and plundered of it; but they sought to afflict his mind, to wound his spirit, by their heavy charges and accusations, by their calumnies and reproaches, and hard censures of him; he suggests, that they dealt with him more cruelly than savage beasts, who, when they have got their prey, are satisfied with their flesh; but they, who would be thought to be his friends, were not satisfied with his.

Ver. 23. *O that my words were now written!* etc.] Not his things ^{f745}, as some render it, his affairs, the transactions of his life; that so it might appear with what uprightness and integrity he had lived, and was not the bad man he was thought to be; nor the words he had delivered already, the apologies and defences he had made for himself, the arguments he had used in his own vindication, and the doctrines respecting God and his providence which he had laid down and asserted; and was so far from

being ashamed of them, or retracting them, that he wishes they had been taken down in writing, that posterity might read and judge of the controversy between him and his friends; but rather the words he was about to deliver in (~~18925~~ Job 19:25-29), expressing his faith in Christ, in the resurrection of the dead, and in a future state of happiness and glory; these he wishes were “written”, that they might remain as a standing testimony of his faith and hope; for what is written abides, when that which is only spoken is soon forgot, and not easily recalled:

O that they were printed in a book! not written on loose sheets, which might be lost, but in a book bound up, or rolled up in a volume, as was the custom of ancient times; though this cannot be understood of printing properly taken, which has not been in use but little more than five hundred years, but of engrossing, as of statutes and decrees in public records; and the word for “statutes comes” from this that is here used.

Ver. 24. *That they were graven with an iron pen and lead in the rock for ever!*] Or “that they were written with an iron pen and lead, that they were cut or hewn out in a rock for ever”; not with both an iron and leaden pen, or pencil; for the marks of the latter are not durable, and much less could it be used on a rock according to our version; but the sense seems to be, that they might be written with an iron pen, which was used in writing, (~~2470~~ Jeremiah 17:1); upon a sheet of lead, as the Vulgate Latin version; for it was usual in ancient times, as Pliny^{f746} and others relate, for books to be made of sheets of lead, and for public records to be engrossed, as in plates of brass, so sometimes in sheets of lead, for the perpetuity of them; or else it refers to the cutting out of letters on stones, as the law was on two tables of stone, and filling up the incisions or cuttings with lead poured into them, as Jarchi suggests: so Pliny,^{f747} speaks of stone pillars in Arabia and the parts adjacent, with unknown characters on them; also this may have respect to the manner of writing on mountains and rocks formerly, as the Israelites at or shortly after the times of Job did. There are now, in the wilderness through which the Israelites passed, hills called Gebel-el-mokatab, the written mountains, engraved with unknown ancient characters, out into the hard marble rock; supposed to be the ancient Hebrew, written by the Israelites for their diversion and improvement which are observed by some modern travellers^{f748}. In the last age, Petrus a Valle and Thomas a Novaria saw them; the latter of which transcribed some of them, some of which seemed to be like to the Hebrew letters now in use, and others to the Samaritans; and some agreed with neither^{f749}; and

Cosmoss the Egyptian ^{f750}, who wrote A. D. 535, declares on his own testimony, that all the mansions of the Hebrews in the wilderness were to be seen in stones with Hebrew letters engraved on them, which seemed to be an account of their journeys in it. The inscription on a stone at Horeb, brought from thence by the above mentioned Thomas a Novaria, and which Kircher ^{f751} has explained thus,

“God shall make a virgin conceive, and she shall bring forth a son,”

is thought by learned men to be of a later date, and the explication of it is not approved of by them. ^{f752} Job may have in view his sepulchre hewn out of a rock, as was usual, and as that was our Lord was laid in; and so his wish might be that the following words were his funeral epitaph, and that they might be cut out and inscribed upon his sepulchral monument, his rocky grave; that everyone that passed by might read his strong expressions of faith in a living Redeemer, and the good hope he had of a blessed resurrection.

Ver. 25. *For I know*, etc.] The particle **w**, which is sometimes rendered by the copulative “and”, by an adversative “but”, and sometimes as a causal particle “for”, should not be rendered here by either; but as an explanative, “to wit”, or “namely”, as it is by Noldius ^{f753}; in connection with the preceding words; in which Job wishes some words of his were written in a book, or engrossed on sheets of lead, or were cut out on some rock, and particularly were engraved on his tombstone; “namely”, these following, “I know that my Redeemer liveth”, etc. and to this agrees Broughton, “how that my Redeemer liveth”; let these be the words written, engraved, and cut out there: by my Redeemer, he means not any mere man that should rise up and vindicate him; for the account of his then living, and of his standing on the earth in the latter day, will not agree with such an one; nor God the Father, to whom the character of a Redeemer is seldom or ever given, nor did he ever appear or stand on earth, nor was his shape seen at any time, (^{f754} John 5:37); but the Son of God, the Lord Jesus Christ, who is our “Goel”, the word here used, our near kinsman, and so our Redeemer, to whom the right of redemption belonged; and who was spoken of by all the holy prophets, from the beginning of the world, as the Redeemer of his people, who should redeem them from all their sins; from the law, its curses and condemnation; from Satan, and his principalities and powers; from death and hell, and everlasting destruction; and that by giving himself a ransom for them; all which was known in the times of Job,

(~~scrib2~~ Job 33:24); and known by him, who speaks of him as living; he then existed not only as a divine Person, as he did from all eternity, but in his office capacity as Mediator, and under the character of a Redeemer; for the virtue of his future redemption reached to all the ages before it, from the foundation of the world; besides, the epithet “living” points at him as the “living God”, as he is, (~~scrib2~~ Hebrews 3:12); and so equal to the work of redemption, and able to redeem, and mighty to save; of whom it is said, not that he has lived, or shall live, but “liveth”; ever lives; and so an expression of the eternity of Christ, who is from everlasting to everlasting, the same today, yesterday, and for ever; and who, though he died in human nature, yet is alive, and lives for evermore; he has life in and of himself, as he is God over all blessed for ever; and has life in him for all his people, as Mediator; and is the author of spiritual life in them, and the donor of eternal life to them; and because he lives, they shall live also. Now Job had an interest in him as the living Redeemer, and knew he had, which is the greatest blessing that can be enjoyed; an interest in Christ is of infinitely more worth than the whole world, and the knowledge of it exceeds all others; this knowledge was not merely speculative, nor only approbational and fiducial, though such Job had, (~~scrib5~~ Job 13:15,16); but the knowledge of assurance of interest; to know Christ as a Redeemer of men, and not our Redeemer, is of no avail; the devils know him to be a Redeemer, but not theirs: men may have an interest in Christ, and as yet not know it; interest is before knowledge; it is neither knowledge nor faith that gives interest, but God of his grace gives both interest and knowledge: and such a knowledge as here expressed is a peculiar favour; it is owing to an understanding given to know him that is true, and that we are in him that is true; and to the spirit of wisdom and revelation, in the knowledge of Christ, and to the testimony which he bears; and such knowledge will support under the greatest afflictions and sorest trials; under the ill usage of friends, and the loss of nearest and dearest relations, and in the views of death and eternity; all which was Job’s case:

and [that] he shall stand at the latter [day] upon the earth; appear in the world in human nature; be the seed of the woman, and born of one, be made flesh, and dwell among men, and converse with them, as Jesus did; who stood upon the land of Judea, and walked through Galilee, and went about doing good to the bodies and souls of men; and this was in the last days, and at the end of the world, (~~scrib5~~ Hebrews 1:1 9:26); as a pledge of this there were frequent appearances of the son of God in an human form

to the patriarchs; nor need it seem strange that Job, though not an Israelite, had knowledge of the incarnation of Christ, when it is said to ^{f754} be the opinion of the Indian Brahmans that God often appeared in the form and habit of some great men, and conversed among men; and that Wistnavius, whom, they say, is the second Person of the triune God, had already assumed a body nine times, and sometimes also an human one; and that the same will once more be made by him; and Confucius, the Chinese philosopher ^{f755}, left it in writing, that the Word would be made flesh, and foresaw the year when it would be: or, “he shall rise the last out of the earth” ^{f756}; and so it may respect his resurrection from the dead; he was brought to the dust of death, and was laid in the grave, and buried, in the earth, and was raised out of it; and whose resurrection is of the greatest moment and importance, the justification, regeneration, and resurrection of his people depending on it: but this is not to be understood as if he was the last that should rise from the dead; for he is the firstfruits of them that sleep, and the firstborn from the dead, the first that rose to an immortal life; but that he who, as to his divine nature, is the first and the last; or that, in his state of humiliation, is the last, the meanest, and most abject of men ^{f757}; or rather, who, as the public and federal head of his people, is “the last Adam”, (⁴⁶⁵⁶1 Corinthians 15:45); and who did rise as such for their justification, which makes the article of his resurrection an unspeakable benefit: or, “he shall stand over the earth in the latter day” ^{f758} in the last times of all, in the close of time, at the end of the world, at his appearing and kingdom, when he shall come to judge the quick and dead; those that will be alive, and those that will be raised from the dead, who will meet him in the air over the earth, and shall be for ever with him; and even then “he shall stand upon the earth”; for it is expressly said, that when he shall come, and all the saints with him, “his feet shall stand on the mount of Olives”, (³⁸⁴⁶Zechariah 14:4,5); or, “he shall stand against the earth at the latter days” ^{f759}; in the resurrection morn, and shall exercise his authority over it, and command the earth and sea to give up their dead; and when at his all commanding voice the dead shall come out of their graves, as Lazarus came out of his, he shall stand then upon the dust of the earth, and tread upon it as a triumphant Conqueror, having subdued all his enemies, and now the last enemy, death, is destroyed by the resurrection of the dead: what a glorious and enlarged view had Job of the blessed Redeemer!

Ver. 26. *And though after my skin [worms] destroy this [body], etc.]*

Meaning not, that after his skin was wholly consumed now, which was

almost gone, there being scarce any left but the skin of his teeth, (^{<1892>}Job 19:20); the worms in his ulcers would consume what was left of his body, which scarce deserved the name of a body, and therefore he points to it, and calls it “this”, without saying what it was; but that when he should be entirely stripped of his skin in the grave, then rottenness and worms would strip him also of all the rest of his flesh and his bones; by which he expresses the utter consumption of his body by death, and after it in the grave; and nevertheless, though so it would be, he was assured of his resurrection from the dead:

yet in my flesh shall I see God: he believed, that though he should die and moulder into dust in the grave, yet he should rise again, and that in true flesh, not in an aerial celestial body, but in a true body, consisting of flesh, blood, and bones, which spirits have not, and in the same flesh or body he then had, his own flesh and body, and not another’s; and so with his fleshly or corporeal eyes see God, even his living Redeemer, in human nature; who, as he would stand upon the earth in that nature, in the fulness of time, and obtain redemption for him, so he would in the latter day appear again, raise him from the dead, and take him to himself, to behold his glory to all eternity: or “out of my flesh”^{f760}, out of my fleshly eyes; from thence and with those shall I behold God manifest in the flesh, my incarnate God; and if Job was one of those saints that rose when Christ did, as some say^{f761}, he saw him in the flesh and with his fleshly eyes.

Ver. 27. *Whom I shall see for myself*, etc.] For his pleasure and profit, to his great advantage and happiness, and to his inexpressible joy and satisfaction, (see ^{<1975>}Psalm 17:15 16:11);

and mine eyes shall behold, and not another; or “a stranger”^{f762}; these very selfsame eyes of mine I now see with will behold this glorious Person, God in my nature, and not the eyes of another, of a strange body, a body not my own; or as I have seen him with my spiritual eyes, with the eyes of faith and knowledge, as my living Redeemer, so shall I see him with my bodily eyes after the resurrection, and enjoy uninterrupted communion with him, which a stranger shall not; one that has never known anything of him, or ever intermeddled with the joy of saints here, such shall not see him hereafter, at least with pleasure; like Balaam, they may see him, but not nigh, may behold him, but afar off: though “my reins be consumed within me”; or “in my bosom”;

[though]; this word may be left out, and be read,

my reins are consumed within me; or, “within my bosom”^{f763}; and both being the seat of the affections and desires, may signify his most earnest and eager desire after the state of the resurrection of the dead; after such a sight of God in his flesh, of the incarnate Redeemer, he believed he should have, insomuch that it ate up his spirits, as the Psalmist says, zeal for the house of God ate up his, (~~3509~~ Psalm 69:9); it was not the belief of restoration of health, and to his former outward happiness, and a deliverance from his troubles, and a desire after that, which is here expressed; for he had no faith in that, nor hope, nor expectation of it, as appears by various expressions of his; but much greater, more noble, more refined enjoyments, were experienced by him now, and still greater he expected hereafter; and his words concerning these were what he wished were written, and printed, and engraven; which, if they only respected outward happiness, he would never have desired; and though he had not his wish in his own way, yet his words are written and printed in a better book than he had in his view, and will outlast engravings with an iron pen on sheets of lead, or marble rocks. The Vulgate Latin version seems to incline to this sense,

“this here is laid up in my bosom,”

that is, of seeing God in my flesh; so the Tigurine version, rather as a paraphrase than a version, “which is my only desire”.

Ver. 28. *But ye should say*, etc.] Here Job directs his friends what use they should make of this confession of his faith; they should upon this say within themselves, and to one another,

why persecute we him, seeing the root of the matter is found in me? Why should we pursue him with hard words, and load him with censures and reproaches, as if he was an hypocrite, when it appears, by what he says, that he has truth in the inward parts, the true grace of God is in him; that he is rooted in the love of God, and in the person of the Redeemer; that he has the Spirit of God in him, and the divine seed which has taken root in him, and brings forth fruit: or that “the root of the word”^{f764} is in him; the word of God has a place in him, and is become the ingrafted word; the root doctrines, the principal and fundamental truths of religion, are believed and professed by him, such as respect the incarnation of the Messiah, his resurrection from the dead, and coming to judgment, the resurrection of all the dead in the same body, a future state of happiness, in which saints will enjoy the beatific vision; since these things are firmly believed by him,

though he may differ from us in some points about the methods of divine Providence, let us cease from persecuting him any further; (see ~~5118~~ Romans 10:8-10).

Ver. 29. *Be ye afraid of the sword*, etc.] Not of the civil magistrate, nor of a foreign enemy, but of the avenging sword of divine justice; lest God should whet the glittering sword of his justice, and his hand should take hold of judgment, in order to avenge the wrongs of the innocent; unless the other should also be considered as his instruments:

for wrath [bringeth] the punishments of the sword, or “sins of the sword” ^{f765}: the sense is, either that the wrath of men, in persecuting the people of God, puts them upon the commission of such sins as deserve to be punished with the sword, either of the civil magistrate, or of a foreign enemy, or of divine justice; or else the wrath of God brings on more punishments for their sins by means of the sword; and to this sense is the Targum,

“when God is angry for iniquities, he sends those that slay with the sword:”

that ye may know [there is] a judgment; that is executed in the world by the Judge of all the earth, who will do right; and that there is a future judgment after death, unto which everything in this world will be brought, when God will judge the world in righteousness by Christ, whom he has ordained to be Judge of quick and dead; and which will be a righteous judgment, that none can escape; and when, Job suggests, the controversy between him and his friends would be determined; and it would be then seen who was in the right, and who in the wrong; and unto which time he seems willing to refer his cause, and to have no more said about it; but his friends did not choose to take his advice; for Zophar the Naamathite starts up directly; and makes a reply, which is contained in the following chapter.

CHAPTER 20

INTRODUCTION TO JOB 20

Zophar and his friends, not satisfied with Job's confession of faith, he in his turn replies, and in his preface gives his reasons why he made any answer at all, and was so quick in it, (~~1810~~ Job 20:1-3); and appeals to Job for the truth of an old established maxim, that the prosperity of wicked men and hypocrites is very short lived, (~~1810~~ Job 20:4,5); and the short enjoyment of their happiness is described by several elegant figures and similes, (~~1816~~ Job 20:6-9); such a wicked man being obliged, in his lifetime, to restore his ill gotten goods, and at death to lie down with the sins of his youth, (~~1810~~ Job 20:10,11); his sin in getting riches, the disquietude of his mind in retaining them, and his being forced to make restitution, are very beautifully expressed by the simile of a sweet morsel kept in the mouth, and turned to the gall of asps in the bowels, and then vomited up, (~~1812~~ Job 20:12-16); the disappointment he shall have, the indigent and strait circumstances he shall be brought into, and the restitution he shall be obliged to make for the oppression of the poor, and the uneasiness he shall feel in his own breast, are set forth in a very strong light, (~~1817~~ Job 20:17-22); and it is suggested, that not only the hand of wicked men should be upon him, but the wrath of God also, which should seize on him suddenly and secretly, and would be inevitable, he not being able to make his escape from it, and which would issue in the utter destruction of him and his in this world, and that to come, (~~1813~~ Job 20:23-28). And the chapter is, concluded with this observation, that such as before described is the appointed portion and heritage of a wicked man from God, (~~1819~~ Job 20:29).

Ver. 1. *Then answered Zophar the Naamathite*, etc.] Notwithstanding the sad distressed condition Job was in, an account of which is given in the preceding chapter, enough to pierce a heart of stone, notwithstanding his earnest request to his friends to have pity on him, and notwithstanding the noble confession of his faith he had made, which showed him to be a good man, and the excellent advice he gave his friends to cease persecuting him, for their own good, as well as for his peace; yet, regardless of these things, Zophar starts up and makes a reply, and attacks him with as much heat and

passion, wrath and anger, as ever, harping upon the same string, and still representing Job as a wicked man and an hypocrite;

and said, as follows.

Ver. 2. *Therefore do my thoughts cause me to answer*, etc.] Or “to return”^{f766} and appear upon the stage again, and enter the lists once more with his antagonist; he suggests as if he had intended to have said no more in this controversy, but observing what Job had said last, could not forbear replying: “therefore” because he had represented him and his friends as cruel persecutors of him, as men devoid of all humanity, pity, and compassion, and endeavoured to terrify them with the punishments of the sword, and the judgment of God to come; these occasioned many “thoughts” in him, and those thoughts obliged him to give an answer; they came in so thick and fast upon him, that out of the abundance, his heart suggested to him he could not but speak, he was full of matter, and the spirit within him, the impulse upon his mind, constrained him to make a reply; and he seems desirous of having it understood that his answer proceeded from thought; that he did not speak without thinking, but had well weighed things in his mind; and what he was about to say was the fruit of close thinking and mature deliberation:

and for [this] I make haste; because his thoughts crowded in upon him, he had a fulness of matter, an impulse of mind, promptitude and readiness to speak on this occasion, and for fear of losing what was suggested to him, he made haste to give in his answer, perhaps observing some other of his friends rising up before him. The Targum is,

“because my sense is in me;”

and so other Jewish writers^{f767}; be apprehended he had a right sense of things, and understood the matter in controversy full well, and therefore thought it incumbent on him to speak once more in it: Gussetius^{f768} renders it, “because of my disquietude”; the uneasiness of his mind raised by what Job had said, that he would have them know and consider there was a judgment; and he intimates he had considered it, and was fearful that should he be silent, and make no reply, God would condemn him in judgment for his silence; and therefore he was in a hurry to make answer, and could not be easy without it; and for his reasons for so doing he further explains himself in (~~Job~~ Job 20:3).

Ver. 3. *I have heard the check of my reproach*, etc.] He took it that Job had reproached him and his friends, by representing them as hardhearted men, and persecuting him wrongly in a violent manner; and he had observed the “check” or reproof given for it, by bidding them beware of the sword, and lest the punishment of it should be inflicted on them; and if that should not be the case, yet there was a righteous judgment they could not escape. Now Zophar heard this, but could not hear it with patience; he could not bear that he and his friends should be insulted, as he thought, in this manner; and therefore it was he was in such haste to return an answer; though some ^{f769} think he here pretends to a divine oracle, like that which Eliphaz makes mention of in the beginning of this dispute, (~~Job~~ Job 4:12), etc. which he had from God, and from which he had heard the “correction [of his] reproach” ^{f770}, or a full confutation of the thing Job had reproached him with; and being thus divinely furnished, he thought it his duty to deliver it:

and the spirit of my understanding causeth me to answer; or his rational spirit, his natural understanding, furnished him at once with an answer; he had such a clear insight into the controversy on foot, and such a full view of it, that he thought himself capable of speaking very particularly to the matter in hand, and to the conviction and confusion of Job; nay, his conscience, or the spirit of his conscience, as Mr. Broughton renders it, not only readily dictated to him what he should say, but obliged him to it; though some think he meant the Holy Spirit of God, by which he would be thought to be inspired; that he “out [of his] understanding” ^{f771}, enlightened by him, caused him to answer, or would answer for him, or supply him with matter sufficient to qualify him for it; and this he might observe to Job, in order to raise his attention to what he was about to say.

Ver. 4. *Knowest thou [not] this of old*, etc.] Or “from eternity” ^{f772}, from the beginning of time, ever since the world was; as if he should say, if you are the knowing man you pretend to be, you must know this I am about to observe; and if you do not know it, you must be an ignorant man, since it is an ancient truth, confirmed by all experience from the creation; not that Job could know it so early, he was not the first man that was born, nor was he made before the hills, but was of yesterday, and comparatively knew nothing; but the sense is, that this about to be delivered was an old established maxim, of which there had been numerous instances,

since man, or “Adam”,

was placed upon earth; referring to the putting of Adam in Eden to dress the garden, and keep it; and every man, ever since, is placed on earth by the ordination, and according to the will of God, where and for purposes he pleases: the instances Zophar might have in view are perhaps the expulsion of our first parents out of paradise, the vagabond state of Cain, the destruction of the old world by a flood, and of Sodom and Gomorrah by fire from heaven; which show that God, sooner or later, gives manifest tokens of his displeasure at sin and sinners, by his punishment of them for it. What he means is as follows.

Ver. 5. *That the triumphing of the wicked [is] short*, etc.] Their outward prosperity and felicity, of which they make their boast, and in which they glory and triumph for a while; at first Job's friends set out with this notion, that the wicked never flourished and prospered, but it always went ill with them in Providence; but being beat out of that, they own they may be for a small time in flourishing and prosperous circumstances, but it is but for a small time; which may be true in many instances, but it is not invariable and without exception the case: the sense is, it is but a little while that they are in so much mirth and jollity, and triumph over their neighbours, as being in more advantageous circumstances than they; this is said in the original text to be "from near"^{f773}; it is but a little while ago when it began; and; as the Targum paraphrases it, it will be quickly ended:

and the joy of the hypocrite [but] for a moment; the word "wicked", in the former clause, may signify the same person here called the "hypocrite"; but inasmuch as that signifies one restless and troublesome, one that is ungodly, and destitute of the fear of God, that has nothing in him but wickedness, who is continually committing it, and is abandoned to it; it might be thought not to apply to the character of Job, whom Zophar had in his view, and therefore this is added as descriptive of him: an hypocrite is one who seems to be that he is not, holy, righteous, good, and godly; who professes to have what he has not, the true grace of God, and pretends to worship God, but does not do it cordially, and from right principles; and who seeks himself in all he does, and not the glory of God: now there may be a joy in such sort of persons; they may hear ministers gladly, as Herod heard John, and receive the word with joy, as the stony ground hearers did, (~~416~~ Mark 6:20 4:16); they may seem to delight in the ways and ordinances of God, and even have some tastes of the powers of the world to come, and some pleasing thoughts and hopes of heaven and happiness; as well as they triumph in and boast of their profession of religion and performance of

duties, and rejoice in their boastings, which is evil; but then this is like the pleasures of sin, which are but for a season, or like the crackling of thorns under a pot, which make a great noise and blaze, but soon over, (^{<2106>}Ecclesiastes 7:6); and so their joy in civil as well as religious, things. It is possible Zophar might be so ill natured as to have reference to Job's triumph of faith, (^{<1825>}Job 19:25); and by this would suggest, that his faith in a living Redeemer, and the joy of it he professed, would be soon over and no more; which shows what spirit he was of.

Ver. 6. *Though his excellency mount up to the heavens*, etc.] Though, in worldly grandeur and glory, he should arrive to such a pitch as the Assyrian monarch was ambitious of, as to ascend into heaven, exalt his throne above the stars of God, and be like the Most High; or be comparable to such a tree, by which the greatness of Nebuchadnezzar's kingdom is expressed, the height whereof reached unto heaven, (^{<2342>}Isaiah 14:12,14 ^{<2041>}Daniel 4:11);

and his head reach unto the clouds; being lifted up with pride, because of his greatness, and looking with contempt and scorn on others; the Septuagint version is, "if his gifts ascend up to heaven", etc. which well agrees with an hypocrite possessed of great gifts, and proud of them; as Capernaum was highly favoured with external things, as the presence of Christ, his ministry and miracles, and so said to be exalted unto heaven, yet, because of its impenitence and unbelief, should be brought down to hell, (^{<4023>}Matthew 11:23).

Ver. 7. *[Yet] he shall perish for ever like his own dung*, etc.] Not only in this world, but in the world to come, both in his outward substance here, and in his body in the grave, and in his soul to all eternity, and that in the most shameful and disgraceful manner; he shall perish in his own corruption, and like his own dung inevitably, which is never returned to its place again: dead bodies were reckoned by the ancients as dung, and the carcasses of men are rather to be cast out than dung ^{f774}; and the Arabians used, to bury in dunghills even their kings ^{f775}; to which some ^{f776} think the allusion is:

they which have seen him shall say, where [is] he? such as formerly gazed at him, in his prosperity, with wonder and amazement at his grandeur and greatness, now being removed from his outward splendour, or from the world, by death, ask where he is, not being able to see him in his former lustre, nor in the land of the living; (see ^{<1840>}Job 14:10).

Ver. 8. *He shall fly away as a dream, and shall not be found*, etc.] Either as a dream which is forgotten, as Nebuchadnezzar's was, and cannot be recovered; or as the matter and substance of a dream, which, though remembered, is a mere illusion; as when a hungry or thirsty man dreams he eats or drinks, but, awaking, finds himself empty, and not at all refreshed; what he fancied is fled and gone^{f777}, and indeed never had any existence but in his imagination, (^{<2918>}Isaiah 29:8);

yea, he shall be chased away as a vision of the night; either the same as a nocturnal dream, or what a man fancies he sees in his dream; or like a mere spectre or apparition, which is a mere phantom, and, when followed and pursued, vanishes and disappears; so such a man before described is chased out of the world, and is seen in it no more, (see ^{<1818>}Job 18:18); the first clause, according to Saphorno, refers to the generation of the flood, and the second to the slaying of the firstborn of Egypt in the night.

Ver. 9. *The eye also [which] saw him shall [see him] no more*, etc.] In this world, concerned in the affairs of life, and busy in worldly employments, and especially in the grandeur he sometimes was, if not removed by death; but the former sense seems most agreeable by what follows,

neither shall his place any more behold him; the men of his place, as Ben Gersom, those that lived in the same place he did; or he shall not be seen, and known, and acknowledged any more as the master, owner, and proprietor of the house he formerly dwelt in; this seems to be taken from Job's own words in (^{<8170>}Job 7:10). The above Jewish commentator interprets this verse of Pharaoh and the Egyptians, whom Moses and the Israelites would see no more, (^{<1019>}Exodus 10:29 14:13).

Ver. 10. *His children shall seek to please the poor*, etc.] In this and some following verses the miserable state of a wicked man is described, and which begins with his children, who are often visited in wrath for their parents' sins, especially when they tread in their steps, and follow their example; and it is an affliction to parents to see their children in distress, and particularly on their account, and even to be threatened with it. According to our version, the sense of this clause is, that after a wicked man's death his children shall seek to gain the good will and favour of the poor who have been oppressed by him, that they may not reproach them, or take revenge on them, or apply to the civil magistrate to have justice done them; but Jarchi renders the words,

“the poor shall oppress or destroy his children;”

and so the margin of our Bible, who, being enraged with the ill usage of their parents, shall fall upon them in great wrath, and destroy them, (^{<108B>}Proverbs 28:3); and the same Jewish writer restrains the words to the men of Sodom, who were oppressive and cruel to the poor; or rather the sense is, that the children of the wicked man shall be reduced to such extreme poverty, that they shall even seek relief of the poor, and supplicate and entreat them to give them something out of their small pittance; with which others in a good measure agree, who render the words, “his children shall please, [being] poor”^{f778}; it shall be a pleasure and satisfaction to those they have been injurious to, to see their children begging their bread from door to door, (see ^{<109B>}Psalm 109:5,10);

and his hands shall restore their goods: or “for his hands”, etc.^{f779}; and so are a reason why his children shall be so reduced after his death as to need the relief of others, because their parent, in his lifetime, was obliged to make restitution of his ill gotten goods, so that in the end he had nothing to leave his children at his death; for this restitution spoken of is not voluntary, but forced. Saphorno thinks reference is had to the Egyptians lending jewels and other riches to the Israelites, whereby they were obliged to repay six hundred thousand men for their service.

Ver. 11. *His bones are full [of the sins] of his youth,* etc.] Man is born in sin, and is a transgressor from the womb; and the youthful age is addicted to many sins, as pride, passion, lust, luxury, intemperance, and uncleanness; and these are sometimes brought to mind, and men are convinced of them, and corrected for them, when more advanced in years; and if not stopped in them, and reformed from them, they are continued in an old age; and the effects of them are seen in bodily diseases, which a debauched life brings upon them, not only to the rottenness and consumption of their flesh, but to the putrefaction of their bones; though this may be understood of the whole body, the bones, the principal and stronger parts, being put for the whole, and denote that general decay and waste which gluttony, drunkenness, and uncleanness, bring into, (see ^{<115B>}Proverbs 5:11-14); Some interpret this of “secret” sins^{f780}, as the word is thought to signify, which, if not cleansed from and pardoned, will be found and charged on them, and be brought into judgment, and they punished for them, (^{<108B>}Psalm 90:8 ^{<112B>}Ecclesiastes 12:14);

which shall lie down with him in the dust: to be in the dust is to be in the state of the dead, to lie in the grave, where men lie down and sleep as on a bed; and this is common to good and bad men, all sleep in the dust of the earth, but with this difference, the sins of wicked men lie down with them; as they live in sin, they die in their sins; not that their sins die with them, and are no more, but they continue on them, and with them, and will rise with them, and will follow them to judgment, and remain with them after, and the guilt and remorse of which will be always on their consciences, and is that worm that never dies: of such it is said, that they “are gone down to hell with their weapons of war”; with the same enmity against God, against Christ, and his people, and all that is good, they had in their lifetime: and “they have laid their swords under their heads”; in the grave, and shall rise with the same revengeful spirit they ever had against the saints, (see ~~618~~ Revelation 20:8,9); “but their iniquities shall be upon their bones”; both them, and the punishment of them, (~~2322~~ Ezekiel 32:27). The Jewish commentator last mentioned interprets the whole verse of Balaam, who died at the age of thirty three, and whose prosperity died with him, he leaving nothing to his children; and so he interprets the following verses of the curse he was forced to hide, which he would gladly have pronounced, and of the riches he received from Balak falling into the hands of the Israelites.

Ver. 12. *Though wickedness be sweet in his mouth,* etc.] Which may respect some particular sin, and by the context it seems to be the sin of covetousness, or of getting riches in an unlawful way, which is very sweet and pleasing to wicked men, while they are in such pursuits that succeed; and so Mr. Broughton renders it by “wrong”; though it may be applied to sin in general, which is “wickedness”, or an evil ^{f781}, being contrary to the pure and holy nature, will, and law of God; and it is evil in its effects on men, it having deprived them of the image and glory of God, and exposed them to his wrath, to the curses of his law, and to eternal deaths. Now this is “sweet” to an unregenerate man, who minds and savours the things of the flesh, whose taste is not changed, but is as it was from his birth, and who calls sweet bitter, and bitter sweet; such a man has the same delight in sin as a man has in his food, drinks up iniquity like water, and commits sin with greediness; for it is natural to him, he is conceived, born, and brought up in it; besides, some sins are what are more particularly called constitution sins, which some are peculiarly addicted to, and in which they

take a peculiar delight and pleasure; these are like the right hand or right eye, and they cannot be persuaded, at any rate, to part with them:

[though] he hide it under his tongue; not for the sake of concealing it, nor by denying, dissembling, or excusing it, but for the sake of enjoying more pleasure in it; as a gluttonous man, when he has got a sweet morsel in his mouth, do not let it go down his throat immediately, but rolls it under his tongue, that he may have all the pleasure of it he can; so a wicked man devises sin in his heart, keeps it on his mind, revolves it in his thoughts, and his meditation on it is sweet; and he is so far from hiding it from others, that he openly declares it, freely tells of it, and takes pleasure in so doing: “fools make a mock at sin”; it is their diversion and recreation.

Ver. 13. *[Though] he spare it*, etc.] Not that he feeds sparingly on it, for he eats of it freely and plentifully, with great eagerness and greediness; it designs the gratefulness of it to him; he does not spit it out as loathsome, having tasted of it, but retains it as sweet and pleasant; he spares it as Saul did Agag, and as a man spares his only son; sin being a child, a brat of a wicked man, and therefore it is dear unto him:

and forsake it not: as he never will, until he is fully convinced of the evil of it, and it becomes exceeding sinful to him, and so loathsome and disagreeable; and he is restrained from it by the grace of God, and enabled by it to desert it, for such an one only finds mercy, (¹⁰⁸³Proverbs 28:13);

but keep it still within his mouth; like an epicure, that will not suffer his food quickly to go down his throat into his stomach, that he may have the greater pleasure in tasting, palating, and relishing it; as Philoxenus, who wished his throat as long as a crane’s, that he might be the longer in tasting the sweetness of what he ate and drank; so the wicked man keeps sin within his mouth, not by restraining his mouth from speaking evil, rather by a non-confession of it, but chiefly by continuing and persisting in it, that he might have all the pleasure and satisfaction he has promised himself in it.

Ver. 14. *[Yet] his meat in his bowels is turned*, etc.] Or “his bread”¹⁷⁸², to which sin is compared, being what the sinner lives in, and lives upon; what he strengthens himself in and with, and by which he is nourished unto the day of slaughter, and by means of which he grows and proceeds to more ungodliness, though in the issue he comes into starving and famishing circumstances; for this is bread of deceit, and proves to be ashes and gravel stones; it promises pleasure, profit, liberty, and impunity, but is all the

reverse; as meat turns in a man's stomach when it does not digest in him, or rather his stomach turns against that, and instead of its being pleasant and agreeable to him, it distresses him and makes him uneasy; sin being compared to meat in the bowels, denotes the finishing of in after it has been conceived in the mind, and completed in the act:

[it is] the gall of asps within him; which is bitter, though not poison; which yet Pliny^{f783} suggests, but it seems^{f784} it is not fact. Sin is an evil and bitter thing, and produces bitter sorrow, and makes bitter work for repentance in good men, (⁴¹²⁹Jeremiah 2:19 ⁴¹⁶⁵Matthew 26:75); and fills with distress inexpressible and intolerable in wicked men, as in Cain and Judas in this world, and with black despair, weeping, and gnashing of teeth, and dreadful horrors of conscience, in the world to come, to all eternity; the effect of it is eternal death, the second death, inevitable and everlasting ruin and destruction.

Ver. 15. *He hath swallowed down riches*, etc.] Not his own, but another's, which he has spoiled him of and devoured, with as much eagerness, pleasure, and delight, as a hungry man swallows down his food; having an excessive and immoderate love of riches, and an insatiable desire after them, which make him stop at nothing, though ever so illicit, to obtain them; and when he has got them into his possession, thinks them as safe as the food in his belly, and never once dreams of refunding them, which yet he must do, as follows:

and he shall vomit them up again; that is, make restoration of them, not freely, but forcedly, with great reluctance, much pain of mind, and gripes of conscience:

God shall cast them out of his belly; he shall oblige him to cast them up again, by working upon his heart, making his mind uneasy, loading his conscience with guilt, so that he shall have no rest nor peace until he has done it; though they are as meat in his belly within him, they shall not remain with him; though they are in his house, in his coffers, or in his barns, they shall be fetched out from thence.

Ver. 16. *He shall suck the poison of asps*, etc.] Or "the head of asps"^{f785}; for their poison lies in their heads, particularly in their "teeth"^{f786}; or rather is a liquor in the gums, yellow like oil^{f787}; according to Pliny^{f788}, in copulation the male puts his head into the mouth of the female, which she sucks and gnaws off through the sweetness of the pleasure, then conceives

her young, which eat out her belly; this is to be understood not of the man's sin, then it would have been expressed either in the past or present tense, as if that was sweet unto him in the commission of it, sucked in like milk from the breast, or honey from the honeycomb; such were his contrivances and artful methods, and the success of them in getting riches, but in the issue proved like the poison of asps, pernicious and deadly to him, which caused him to vomit them up again; for poison excites vomiting: but of the punishment of his sin; for putting men to death by the poison of asps was a punishment inflicted by some people upon malefactors; and however, it is certain death, and immediately and quickly dispatches, and without sense; so the wages of sin is death, and there is no avoiding it, and it comes insensibly on carnal men; they are not aware of it, and in no pain about it, until in hell they lift up their eyes as the rich man did:

the viper's tongue shall slay him; though it is with its teeth it bites, yet, when it is about to bite, it puts out its tongue, and to it its poison is sometimes ascribed; though it is said ^{f789} to be quite harmless, and therefore not to be understood in a literal sense, but figuratively of the tongue of a detractor, a calumniator and false accuser, such an one as Doeg; but cannot be the sense here, since the fall of the person here described would not be by any such means; but the phrase, as before, denotes the certain and immediate death of such a wicked man; for the bite of a viper was always reckoned incurable, and issued in sudden death, (see ~~408B~~ Acts 28:3-6).

Ver. 17. *He shall not see the rivers*, etc.] Of water, or meet with any to assuage his thirst, which poison excites, and so makes a man wish for water, and desire large quantities; but this shall not be granted the wicked man; this might be illustrated in the case of the rich man in hell, who desired a drop of cold water to cool his tongue, but could not have it, (~~406B~~ Luke 16:24); though rather plenty of good things is here intended, (see ~~248B~~ Isaiah 48:18); as also the following expressions:

the floods, the brooks of honey and butter; or "cream"; which are hyperbolical expressions, denoting the great profusion and abundance of temporal blessings, which either the covetous rich man was ambitious of obtaining, and hoped to enjoy, seeking and promising great things to himself, which yet he should never attain unto; or else the sense is, though he had enjoyed such plenty, and been in such great prosperity as to have honey and butter, or all temporal good things, flowing about him like

rivers, and floods, and brooks; yet he should “see [them] no more”, so Broughton reads the words; and perhaps Zophar may have respect to the abundance Job once possessed, but should no more, and which is by himself expressed by such like metaphors, (^{<3820>}Job 29:6); yea, even spiritual and eternal good things may be designed, and the plenty of them, as they often are in Scripture, by wine, and milk, and honey; such as the means of grace, the word and ordinances, the blessings of grace dispensed and communicated through them; spiritual peace and joy, called the rivers of pleasure; the love of God, and the streams of it, which make glad his people; yea, eternal glory and happiness, signified by new wine in the kingdom of God, and by a river of water of life, and a tree of life by it, (see ^{<3821>}Isaiah 55:1 66:12 ^{<3822>}Joel 3:18 ^{<3823>}Psalm 36:8 46:4) (^{<3824>}Revelation 22:1,2); which are what carnal men and hypocrites shall never see or enjoy; and whereas Zophar took Job to be such a man, he may have a principal view to him, and object this to the beatific vision of God, and the enjoyment of eternal happiness he promised himself, (^{<3825>}Job 19:26,27). Bar Tzemach observes, that these words are to be read by a transposition thus, “he shall not see rivers [of water], floods of honey, and brooks of butter”.

Ver. 18. *That which he laboured for shall he restore*, etc.] This explains what was before figuratively expressed by vomiting, (^{<3826>}Job 20:15); and is to be interpreted either of that which another laboured for; so the Targum paraphrases it,

“another’s labour;”

and Mr. Broughton renders it, “he shall restore what man’s pain get”: and then the sense is, that that which another got by his labour, coming by some means or another into the hand of this rapacious, covetous, wicked man, he shall be obliged to restore to him again; or the hire of the labourer being detained in his hands, he shall be forced to give it to him, as the Egyptians, by lending the Israelites their jewels of gold and silver, restored to them the wages due to them for all their labour among them for many years; or else this is to be understood of what the wicked man himself had laboured for, who with much toil and labour, as well as trick and artifice, had got the wealth of others into his hands; but should be obliged to make restoration of it again, and along with that also what he had laboured for, and had got even in an honest and lawful way, the marathon of unrighteousness corrupting and marring his whole substance:

and shall not swallow [it] down; or “not have time to devour it”, as Mr. Broughton; he shall be obliged so soon to restore it, that it shall be as if he had never had it; he shall have no enjoyment of it, at least no comfort, pleasure, and satisfaction in it:

according to [his] substance [shall] the restitution [be]; the law of Moses required, in some cases, fourfold, in others fivefold, and sometimes sevenfold was exacted; and if a man had not sufficient to pay, all his substance was to go towards payment, and by this means what he lawfully got went along with that which was obtained in an illicit way, as before, (see ^{<1020>}Exodus 22:1 ^{<1016>}Proverbs 6:31);

and he shall not rejoice [therein]; not in the restitution he is forced to make, it being greatly against his will; nor in his ill-gotten substance, at least but for a little while, as in (^{<1810>}Job 20:5); he shall neither enjoy it nor have delight and pleasure in it, nor glory of it, as men are apt to do; Mr. Broughton reads this in connection with the preceding clause thus,

“and never rejoice in the wealth for which he must make recompense.”

Ver. 19. *Because he hath oppressed [and] hath forsaken the poor*, etc.] Having oppressed, crushed, and broken the poor to pieces, he leaves them so without pity and compassion for them, and without giving them any relief; he first by oppression makes them poor, or however poorer still, and then leaves them in such circumstances; for this does not suppose that he once was a favourer of them, and afforded them assistance in their necessities, and afterwards forsook them; but rather, as Ben Gersom gives the sense, he does not leave the poor until he has oppressed and crushed them, and then he does; Mr. Broughton’s reading of the words agrees with the former sense, “he oppresseth and leaveth poor”:

[because] he hath violently taken away an house which he built not; an house which did not belong to him, he had no property in or right unto, which, as he had not bought, he had not built; and therefore could lay no rightful claim unto it, and yet this he took in a violent manner from the right owner of it, (see ^{<3112>}Micah 2:2); or “and”, or “but shall not build it” ^{f790}, or “buildeth it not”; he took it away with an intention to pull it down, and build a stately palace in the room of it; but either his substance was taken from him, or he taken away by death before he could finish it, and so

either through neglect, or want of opportunity, or of money, did not what he thought to have done.

Ver. 20. *Surely he shall not feel quietness in his belly*, etc.] Or happiness in his children, so some in Bar Tzemach; rather shall have no satisfaction in his substance; though his belly is filled with hid treasure, it shall give him no contentment; he shall be a stranger to that divine art, but ever have a restless craving after more, which is his sin; but rather punishment is here meant, and the sense is, that he shall have no quiet in his conscience, no peace of mind, because of his sin in getting riches in an unlawful way:

he shall not save of that which he desired; of his desirable things, his goods, his wealth, his riches, and even his children, all being gone, and none saved; respect may be had particularly to Job's case, who was stripped of everything, of all his substance and his children.

Ver. 21. *There shall none of his meat be left*, etc.] Not in his belly, all shall be cast up; none of his substance left for himself or others; none of his riches for his children or heirs, all being consumed: or this may respect either the profuseness or niggardliness of his living, that he should live in great luxury himself, but take no care of the poor; or else keep so mean a table, that there would be nothing left for the poor, not so much as a few crumbs to fall from it; but the first sense seems best; though some render the words, "there shall be none left for his meat"^{f791}, or his substance; he shall leave no children, have no heirs, all his family shall be cut off, (see ~~1888~~ Job 18:19);

therefore shall no man look for his goods; for there shall be none to look for them; or rather there shall be none to look for, all being gone: a man in good circumstances of life, his heirs expect to enjoy much at his death, but when he is stripped of all, as Job was, his relations and friends are in no expectation of having anything at his death; and therefore do not think it worth their while to look out, or make an inquiry whether there is anything for them or not, (see ~~1818~~ Job 20:28).

Ver. 22. *In the fulness of his sufficiency he shall be in straits*, etc.] For though he may not only have a sufficient competency to live upon, but even a fulness of temporal blessings, have as much as heart can wish, or more, even good things, and plenty of them laid up for many years; yet amidst it all shall be reduced to the utmost straits and difficulties, either through fear of losing what he has, insomuch that his abundance will not

suffer him to sleep in the night, nor to enjoy an hour's pleasure in the day; or being so narrow spirited, notwithstanding his fulness, that he cannot allow himself to eat of the fruit of his labours, and rejoice therein; or fearing, notwithstanding all his plenty, that he shall come to want and poverty; or rather while he is in the most flourishing circumstances, and in the height of his prosperity, he is suddenly, as Nebuchadnezzar was, dispossessed of all, and reduced to the utmost extremity, (^{270B1}Daniel 4:31-33); the Targum is,

“when his measure is filled, he shall take vengeance on him:”

every hand of the wicked shall come upon him: or of the labourer, as the Targum, the hire of whose labour he has detained, or has taken away from him that which he laboured for; and so Broughton,

“the hand of the injured or grieved;”

such as he had been injurious to, and had grieved by his oppressions of them; or rather every troublesome wicked man, the hand of every thief or robber; respect seems to be had to the hand of the Sabeans and Chaldeans, that had been on Job and his substance.

Ver. 23. [*When he is about to fill his belly*, etc.] Either in a literal sense, when he is about to take an ordinary meal to satisfy nature; or in a figurative sense, when he is seeking to increase his worldly riches, and his barns and coffers, and endeavouring to get satisfaction therein:

[God] shall cast the fury of his wrath upon him; or “send it out on him” ¹⁷⁹²; out of the treasures of it, which are laid up with him, (⁶⁵²³⁴Deuteronomy 32:34,35); into his conscience, and fill him with a dreadful sense and apprehension of it, and that with great force and violence, and cast it, and pour it on him like fire, or any scalding liquor, which is very terrible and intolerable. This intends the indignation of God against sin, and his just punishment of it, according to the rigour of his justice; sometimes it is only a little wrath and displeasure he shows, he does not stir up all his wrath; but here it is threatened he will cast it, and pour it in great plenty, even “the fury” of it, in the most awful and terrible manner:

and shall rain it upon him while he is eating; signifying, that the wrath of God shall be revealed from heaven against him, from whence rain comes; that it shall fall on him from above, unseen, suddenly, and at an unawares, and come with a force and violence not to be resisted, and in great

abundance and profusion. The allusion seems to be to the raining of fire and brimstone on Sodom and Gomorrah, the inhabitants of which were indulging themselves in gratifying the flesh, when that judgment came upon them, (^{<4173>}Luke 17:28,29); and so it was with the Israelites, when they sinned against God in the wilderness, (^{<4983>}Psalm 78:30,31); perhaps Zophar may glance at Job's children being slain while they were eating and drinking in their elder brother's house, (^{<3018>}Job 1:18,19). Some render it, "upon his food"^{f793}; his meat, a curse going along with it, while he is eating it, his table becoming a snare unto him; or upon his wealth and riches, he is endeavouring to fill his belly or satisfy himself with; and others, "upon his flesh", as the Targum; or "into his flesh"; as Broughton, and so many of the Jewish commentators^{f794} meaning his body, filling it with diseases, so that there is no soundness in it, but is in pain, and wasting, and consuming; and Job's case may be referred to, his body being full of boils and ulcers.

Ver. 24. *He shall flee from the iron weapon*, etc.] The sword, for fear of being thrust through with it; the flaming sword of justice God sometimes threatens to take, and whet, and make use of against ungodly men; the sword of God, as Bar Tzemach observes, is hereby figuratively expressed; fleeing from it, or an attempt to flee from it, shows guilt in the conscience, danger, and a sense of it, and a fear of falling into it, and yet there is no escaping the hand of God, or fleeing from his presence:

[and] the bow of steel shall strike him through; that is, an arrow out of a bow, made of steel or brass, of which bows were formerly made, and reckoned the strongest and most forcible, (see ^{<4984>}Psalm 18:34); signifying, that if he should escape the dint of a weapon, a sword or spear used near at hand, yet, as he fled, he would be reached by one that strikes at a distance, an arrow shot from a bow; the sense is, that, if a wicked man escapes one judgment, another will be sure to follow him, and overtake him and destroy him, (see ^{<2247>}Isaiah 24:17,18 ^{<3169>}Amos 5:19).

Ver. 25. *It is drawn, and cometh out of the body*, etc.] That is, the arrow with which a wicked man is stricken through; either it is drawn, and comes out of the quiver, as Broughton; or rather is drawn out of the body of a wicked man, being shot into it, and that in order that he may be cured of his wound if possible, but to no purpose, since it follows:

yea, the glittering sword cometh out of his gall; being thrust into it, which being pierced and poured out, is certain and immediate death, (see ^{<3863>}Job 16:13). Some render it, yea, "the glittering [sword] out of his gall, he shall

go away”, or “is gone”^{f795}; that is, he shall die, or is a dead man, there is no hope of him, when the arrow has transfixed his body, and the sword has penetrated into his gall, and divided that:

terrors [are] upon him; the terrors of death, the plain symptoms of it being upon him; the terrors of an awful judgment, which follows after it; the terrors of the dreadful sentence of condemnation that will then be pronounced, “go, ye cursed”, etc. and the terrors of hell and eternal death, signified by utter darkness, unquenchable fire, and the never ceasing torments of it. Some by them understand devils, those terrible spirits which haunt wicked men in their dying moments, and are ready to carry them to the lake which burns with fire and brimstone, where they are to be companions with them for ever. The word is sometimes used of gigantic persons, who are sometimes terrible to others; and since these are mentioned along with weapons of war, Bar Tzemach interprets them of men of strength and power, men of war or soldiers, whose fear falls on others.

Ver. 26. *All darkness [shall be] hid in his secret places*, etc.] In such places of secrecy, where he may promise himself safety, he shall find more calamities of all sorts; or every kind of judgments shall find him out, and come upon him, sometimes signified by darkness, (see ^{<A282>}Isaiah 8:22); or utter darkness, the blackness of darkness; everlasting wrath, ruin, and destruction, are laid up and reserved in God’s secret places for him, and lie hid among his treasures of vengeance, which he in due time will bring forth from thence, and punish the guilty sinner with, (^{<A013>}Jude 1:13 ^{<A524>}Deuteronomy 32:34,35); or all this shall be because of secret sins, as Ben Gersom interprets it; and so Mr. Broughton renders the words, “for his store”; that is, for the store of his sins, as he explains it, which, however privately and secretly committed, shall be brought into judgment; and there the hidden things of darkness will be brought to light, and sentence pass upon men for them:

a fire not blown shall consume him; not blown by man, but by God himself; which some understand of thunder and lightning, such as fell on Job’s sheep and servants, and consumed them, and which may be glanced at; and others of some fiery distemper, a burning fever, hot ulcers, carbuncles, etc. such as were at this time on Job’s body; but the Targum, better, of the fire of hell; and so many of the Jewish commentators^{f796}, as well as Christian; the Septuagint version renders it, “unquenchable fire”;

and so Mr. Broughton; and such the fire of hell is said to be, (^{<0182>}Matthew 3:12 ^{<0096>}Mark 9:43), etc. and which is a fire kindled by the breath of the Lord, like a stream of brimstone, (^{<2303>}Isaiah 30:33);

it shall go ill with him that is left in his tabernacle; not only it shall go ill with the wicked man himself, but with those he leaves behind him, that dwell in the house he formerly lived in, with his posterity; God sometimes punishing the iniquities of the fathers upon the children.

Ver. 27. *The heaven shall reveal his iniquity*, etc.] Either God the Maker and Possessor of heaven, who dwells there, and is sometimes so called, (^{<2025>}Daniel 4:25 ^{<0158>}Luke 15:18); who sees and knows all things, even those that are most secret, as well as more openly committed, and will make all manifest, sooner or later; or else the angels of heaven, the inhabitants of it, so the Targum; who in the last day will be employed in gathering out of Christ's kingdom all that offend, and do iniquity, (^{<0134>}Matthew 13:41,42); or the judgments of God descending from heaven, or appear there, and are owing to it; such as drowning the old world by opening the windows of heaven, (^{<0071>}Genesis 7:11); the burning of Sodom and Gomorrah by fire and brimstone from thence, (^{<0124>}Genesis 19:24); and the destruction of persons by thunder, (^{<0215>}2 Samuel 22:15 ^{<0136>}Psalms 144:6), and lightning, (^{<0120>}1 Samuel 2:10 ^{<2306>}Isaiah 29:6), and the like; which judgments falling upon men, show them to be guilty of crimes deserving of the wrath of God, (see ^{<0118>}Romans 1:18);

and the earth shall rise up against him; when that becomes barren for the sins of men, and nothing but things hurtful to man rise up out of it; when it discloses the blood of murdered persons, and will at last give up the wicked dead that are buried in it; the Targum is,

“the inhabitants of the earth;”

and may be interpreted of their enmity, opposition, and hostility.

Ver. 28. *The increase of his house shall depart*, etc.] Either his children or his substance. Some interpret it, as Kimchi ^{f797} observes, of the walls of his house, because of what follows, “they shall flow away”, etc. as if he should say, the stones of his house shall fall down, and his habitation shall be destroyed, according to (^{<3001>}Micah 1:6); where a dilapidation is expressed by a flow, or pouring down of stones:

[and his goods] shall flow away in the day of his wrath; in the day of the wrath of God upon him, which will come upon him like water split on the ground, of no more use and service to him; the Targum interprets it of oil and wine, which shall flow away and cease, and so Mr. Broughton renders it, “fruits for his house”; all desirable and useful ones, (see ⁶⁶⁸⁴Revelation 18:14).

Ver. 29. *This [is] the portion of a wicked man from God*, etc.] All before related, and which is very different from the portion of a good man, which is God himself, both here and hereafter; the wicked man has indeed his portion from God, which he has assigned him, but his portion is not himself; nor is it with him, nor with his people, but it is at most and best in this life, and but a worldly one, and hereafter will be with devils and damned spirits; and a dreadful portion it is to be banished from the presence of God to all eternity, and take up an everlasting abode with such company:

and the heritage appointed unto him by God; it is not only a portion allotted to him, but an inheritance to abide continually with him; and this by the irreversible decree and appointment of God, who has foreordained ungodly men to condemnation, and made, appointed, and reserved them to the day of wrath and destruction. Some choose to render the clause, “and the inheritance of his word or words ¹⁷⁹⁸ is unto him by God”; that is, punishment shall be inflicted upon him, and continue with him as an inheritance, because of his words, his indecent words, hard speeches and blasphemies uttered by him; referring, as it is thought, to the words which had dropped from the lips of Job.

CHAPTER 21

INTRODUCTION TO JOB 21

This chapter contains Job's reply to Zophar's preceding discourse, in which, after a preface exciting attention to what he was about to say, (^{<1820>}Job 21:1-6); he describes by various instances the prosperity of wicked men, even of the most impious and atheistical, and which continues with them as long as they live, contrary to what Zophar had asserted in (^{<1816>}Job 20:5), (^{<1820>}Job 21:7-15); as for himself, he disapproved of such wicked men as much as any, and owns that destruction comes upon them sooner or later, and on their posterity also, (^{<1821>}Job 21:16-21); but as God is a God of knowledge, and needs no instruction from any, and is a sovereign Being, he deals with men in different ways; some die in great ease, and peace, and prosperity, and others in bitterness and distress, but both are alike brought to the dust, (^{<1822>}Job 21:22-26); and whereas he was aware of their censures of him, and their objections to what he had said, he allows that the wicked are reserved to the day of destruction, which is future, and in the mean while lie in the grave, where all must follow; yet they are not repaid or rewarded in this life, that remains to be done in another world, (^{<1827>}Job 21:27-33); and concludes, that their consolation with respect to him was vain, and falsehood was in their answers, (^{<1824>}Job 21:34).

Ver. 1. *But Job answered and said.*] In reply to what Zophar had asserted, concerning the prosperity of the wicked being only for a short time, (^{<1816>}Job 20:5); the contrary to which he most clearly proves, and that in many instances their prosperity continues as long as they live; that they die in it, and it is enjoyed by their posterity after them.

Ver. 2. *Hear diligently my speech,* etc.] The following oration or discourse he was about to deliver concerning the prosperity of wicked men; to which he desires their closest attention, that they might the better understand the force of his reasoning, the evidences and proof of facts he should give; whereby, if their minds were open to conviction, they would clearly see their mistake, and that truth lay on his side:

and let this be your consolations; or “this shall be your consolations”^{f799}; meaning, either that they would receive instruction and benefit by his discourse, which would yield them pleasure and comfort; and to an ingenuous mind, to be convinced of an error, to have mistakes rectified, and to get knowledge of the truth, it is a real satisfaction, and affords pleasure; or else, that whereas their end in paying him a visit was to comfort him, and they had taken methods, as they thought, in order to it, but in Job’s opinion to very little purpose, yea, they were, as he says, miserable comforters; now he observes, that if they would but be silent, and attentively listen to what he had to say, that would be in the room of all comforts they could give unto him; it would be a consolation to him, and be reckoned by him, instead of all they could give, or could propose to him, if he might have but this favour, to be heard with candour, diligence, and attention.

Ver. 3. *Suffer me that I may speak*, etc.] To go on with his discourse, without any interruption, until he had finished it; as he before craves their attention, here he entreats their patience to hear him out, as well as to give him leave to begin; they might by their gestures seem as if they were breaking up and departing; or they raised a tumultuous clamour, to hinder his proceeding to reply; or he might fear, that if he was allowed to speak, they would break in upon him before he had done, as they had already; or “bear me”, as several of the Jewish commentators explain the phrase; though what he was going to say might sit heavy upon their minds, and be very burdensome, grating, and uneasy to them; yet he entreats they would endure it patiently, until he had made an end of speaking:

and after that I have spoken, mock on; as they had already, (~~Job~~ Job 12:4 17:2); they had mocked not at his troubles and afflictions, but at his words and arguments in vindication of his innocence; and now all he entreats of them is, that they would admit him to speak once more, and to finish his discourse; and then if they thought fit, or if they could, to go on with their scoffs and derisions of him; if he could but obtain this favour, he should be easy, he should not regard their mockings, but bear them patiently; and he seems to intimate, that he thought he should be able to say such things to them, that would spoil their mocking, and prevent it for the future; so the Greek version renders it, “thou shalt not laugh”; and the words being singular have led many to think, that Zophar, who spoke last, is particularly intended, though it may respect everyone of his friends.

Ver. 4. *As for me, [is] my complaint to man?* etc.] Job had been complaining, and still was, and continued to do so after this, but not to them, his friends, nor any other man; his complaint was made to God, and of him he thought he was hardly dealt with by him, he could not tell for what; he had desired to know the reason why he contended with him in such a manner, but could get no satisfaction; when his friends came first to visit him, they said nothing to him, nor he to them; and when he did speak, it was not to them, but to God, of whom he complains; and expostulates with him why he had ever been born, or had not died as soon as born, and not have lived to have seen such unhappy days, and endured so much affliction and trouble:

and if [it were so]; that he had made his complaint to man, since it would have been in vain, and to no purpose, he should have got no relief, nor obtained any satisfaction:

why should not my spirit be troubled? or “shortened”^{f800}; or, as the Targum, be straitened; for as comfort and joy enlarge the heart, trouble contracts and straitens it; or is “my prayer” or^{f801} “petition to men?” it was not, though he was reduced so low, and was in such a distressed condition; he had asked nothing of men, not of these his friends, neither to give him of their substance, nor to help him out of the hands of his enemies, (^{<K162>}Job 6:21,23); he had poured out his complaint before God, and had directed his prayer to the God of his life; he had desired to speak to none but the Almighty, and to reason only with him; he had petitioned him to take cognizance of his case, and to admit of a hearing of it before him, and to have it determined by him; he had complained of wrongs and injuries done him, and begged to be redressed and righted, but got no answer; God did not think fit to answer him, but hid himself from him, and continued so to do: “and if”, if this be the case, as it really was, “why should not my spirit be troubled?” is there not reason for it? Some think Job’s meaning is, is “my disputation”, as the Vulgate Latin version, or is my discourse concerning human things, things within the compass of human knowledge and reasoning? or, to be attained to by the force of that, without divine revelation? no, it is concerning divine things; concerning the mysteries of Providence, with respect to good and bad men; concerning the living Redeemer, his incarnation, resurrection, etc. and faith in him; concerning the general resurrection, the final judgment, and a future state of happiness: or does my complaint, petition, or discourse, savour of that which is human, and is intermixed with human frailty? if it be so, it should be borne

with, it should be considered I am but a man, and liable to err; and especially great allowances should be made in my present circumstances, being trader such sore afflictions; and it may be reasonably thought, that though the spirit may be willing to behave in a better manner, the flesh is weak, and much must be imputed unto that; and it will not seem so extravagant to indulge a troubled spirit so severely exercised; persons under afflictions generally think they do well to be troubled, and that there is reason enough for it, and ought to be borne with, and not to be reproached and rallied on that account.

Ver. 5. *Mark me*, etc.] Or “look at me”^{f802}; not at his person, which was no lovely sight to behold, being covered with boils from head to foot, his flesh clothed with worms and clods of dust, his skin broken, yea, scarce any left; however, he was become a mere skeleton, reduced to skin and bone; but at his sorrows, and sufferings, and consider and contemplate them in their minds, and see if there was any sorrow like his, or anyone that suffered as he did, and in such pitiful circumstances; or that they would have a regard to his words, and well weigh what he had said, or was about to say, concerning his own case, or concerning the providences of God with respect to good and bad men, and especially the latter:

and be astonished; at what had befallen him, at his afflictions, being an innocent man, and not chargeable with any crime for which it could be thought that these came upon him; and at the different methods of Providence towards good men and bad men, the one being afflicted, and the other in prosperous circumstances, (see ~~1878~~ Job 17:8);

and lay [your] hand upon [your] mouth; and be silent, since such dispensations of Providence are unsearchable, and past finding out; and, as they are not to be accounted for, are not to be spoken against: and it would have been well if Job had taken the same advice himself, and had been still, and owned and acknowledged the sovereignty of God, and not opened his mouth in the manner he had done, and cursed the of his birth, and complained of hard treatment at the hand of God perhaps his sense may be, that he would have his friends be silent, and forbear drawing the characters of men from the outward dealings of God with them. This phrase is used of silence in (~~1890~~ Job 29:9 40:4); thus Harpocrates, the god of silence with the Heathens, is always pictured with his hand to his mouth.

Ver. 6. *Even when I remember*, etc.] Either the iniquities of his youth he was made to possess; or his former state of outward happiness and

prosperity he had enjoyed, and reviewed his present miserable case and condition, and called to mind the evil tidings brought him thick and fast of the loss of his substance, servants, and children, which were so terrible and shocking; or when he reflected on the instances of Providence he was about to relate in the following verses:

I am afraid, and trembling taketh hold on my flesh; which is sometimes the case of good men, both with respect to the judgments of God upon the wicked, and with respect to what befalls, or is coming upon, the people of God, (~~3901D~~ Psalm 119:120 ~~3916G~~ Habakkuk 3:16); and even the different treatment of good and bad men in this life, as that the one should be severely afflicted and distressed, and the other be in such prosperous and happy circumstances, is not only a sore temptation to them, but shocks their minds, and makes them shudder and stagger at it, and gives them great pain and uneasiness, (~~1971D~~ Psalm 73:2,3,12-14,16 ~~2421E~~ Jeremiah 12:1,2).

Ver. 7. *Wherefore do the wicked live,* etc.] Which question is put either to God himself, as not knowing how to account for it, or to reconcile it to his divine perfections; that he, a holy, just, and righteous Being, should suffer such wretches to live upon his earth, who had been, and still were, continually sinning against him, transgressing his law, and trampling under foot his power and authority; when he, a man that feared the Lord, as God himself had borne witness of him, laboured under such heavy affliction, that he seemed rather to die than live: or else it is put to his friends, to whom he appeals for the truth of it, as Zophar had to him, about the short time of the prosperity of the wicked, (~~8004~~ Job 10:4,5); and desires them to try how they could make such undeniable facts comport with their own principles, that wicked men are always and only afflicted to any great degree, and not holy and good men; but if so, it is asked, why do they “live”, even live at all? why is not their breath stopped at once, that breathe out nothing but sin and wickedness? or why are they “lively?” as Mr. Broughton renders the word; that is, brisk, cheerful, and jocund, live merrily, having an abundance of this world’s good things; call upon themselves to eat, drink, and be merry, and indulge themselves in all the gratifications of sensual pleasures and delights; live at ease, in peace and outward comfort, and are not in trouble as other men, having nothing to disturb, disquiet, and distress them; nay, not only live comfortably, but live long: while a righteous man perishes or dies in his righteousness, the wicked man prolongs his life in his wickedness, (~~20715~~ Ecclesiastes 7:15), as it follows:

become old; live to a considerable old age, as Ishmael did, to whom he may have respect, as well as to some others within his knowledge; or are “durable”^{f803}, not only in age, as the sinner is supposed to die, and sometimes does die an hundred years old, or more, but in wealth and riches, in outward prosperity; for though spiritual riches are only durable riches, in opposition to temporal ones, yet these sometimes endure with a wicked man, and he endures with them as long as he lives, as may be seen in the instances of wicked rich men in (^{<2126>}Luke 12:16-20 16:19,22); with which agrees what follows:

yea, are mighty in power? are in great authority among men, being kings, princes, civil magistrates, (see ^{<1875>}Psalm 37:35); are advanced to great dignity and honour, as the twelve princes that sprung from Ishmael, and the race of kings and dukes that came from Esau. Mr. Broughton renders it, “be mighty in riches”, greatly increase in them; and so the Targum, possess substance or riches.

Ver. 8. *Their seed is established in their sight with them*, etc.] Which is to be understood not of seed sown in the earth, and of the permanence and increase of that, but of their children; to have a numerous progeny, was reckoned a great temporal blessing, and to have them settled happily and comfortably in the world was an additional one; and what contributed still more to their felicity was, that they were well settled during their life, or they yet living, and with their eyes beholding their prosperous and stable condition; and also “with them”; near them, in the same neighbourhood, or at no great distance from them; or even in like circumstances with them, equally as well settled and as prosperous as themselves, as this phrase is sometimes used, (see ^{<1946>}Psalm 106:6);

and their offspring before their eyes; their children’s children, as the Targum, and so the Vulgate Latin version; so that prosperity attends not only wicked men and their children, but also their grandchildren, and they live to see these grown up and settled in the world, and in thriving circumstances; all which must give them pleasure, and be matter of honour and glory to them, (^{<2176>}Proverbs 17:6). Now this is diametrically opposite to Zophar’s notion of the short continuance of the prosperity of wicked men, and of the low and miserable condition of their children, (^{<1315>}Job 20:5,10,21,26,28).

Ver. 9. *Their houses [are] safe from fear*, etc.] Of enemies besetting them, entering into them, and pillaging and plundering them; of thieves and

robbers breaking into them, and carrying off their substance: or “their houses [are] peace”^{f804}; their families live in peace among themselves, or enjoy all prosperity, which the word peace frequently signifies; they have peace and prosperity within doors and are free “from fear”, or devoid of fear, from anything without;

neither [is] the rod of God upon them; neither his rod of chastisement, which is upon his own people, and with which he scourges every son, though in love for their good, and which was now upon Job, (~~808~~ Job 9:34); nor any sore judgment, as famine, plague, sword, or any other; no, not even the common afflictions and troubles that men are exercised with.

Ver. 10. *Their bull gendereth, and faileth not*, etc.] As the wicked man’s prosperity is described before by the increase and comfortable settlement of his children and grandchildren, and by the peace and safety of all within doors; here it is further set forth by the increase of his cattle in the fields, one part being put for the whole, his oxen and asses, his camels and sheep, things in which the riches of men chiefly lay in those times and countries; and he was reckoned an happy man when these brought forth abundantly; (see ~~843~~ Psalm 144:13-15);

their cow calveth, and casteth not her calf; both male and female succeed in propagating their species, and so in increasing the wealth of their owner; this is sometimes promised as a temporal blessing, (~~0236~~ Exodus 23:26).

Ver. 11. *They send forth their little ones like a flock*, etc.] Of sheep, which are creatures very increasing, and become very numerous, (~~813~~ Psalm 144:13); to which a large increase of families may be compared, (~~9471~~ Psalm 107:41), for this is not to be interpreted of their kine sending or bringing forth such numbers as to be like a flock of sheep; but of the families of wicked men being increased in like manner; and the sending them forth to be understood either of the birth of their children being sent out or proceeding from them as plants out of the earth, or branches from a tree; or of their being sent out not to school to be instructed in useful learning, but into the streets to play, and pipe, and dance; and it may denote, as their number, so their being left to themselves, and being at liberty to do as they please, being under no restriction, nor any care taken of their education; at least in such a manner as to have a tendency to make them sober, virtuous, and useful in life:

and their children dance; either in a natural way, skip and frisk, and play like calves and lambs, and so are very diverting to their parents, as well as shows them to be in good health; which adds to their parents happiness and pleasure: or in an artificial way, being taught to dance; and it should be observed, it is “their” children, the children of the wicked, and not of the godly, that are thus brought up; so Abraham did not train up his children, nor Job his; no instance can be given of the children of good men being trained up in this manner, or of their dancing in an irreligious way; however, this proves in what a jovial way, and in what outward prosperity and pleasure, wicked men and their families live; which is the thing Job has in view, and is endeavouring to prove and establish.

Ver. 12. *They take the timbrel and harp*, etc.] Not the children, but the parents of them; these took these instruments of music into their hands, and played upon them while their children danced; thus merrily they spent their time: or, as Jarchi and Aben Ezra, they lift up the voice with the tabret and harp; that is, while they played on these with their hands, they sung songs with their mouths; they used both vocal and instrumental music together, to make the greater harmony, and give the greater pleasure, like those in (^{<3005>}Amos 6:5,6);

and rejoice at the sound of the organ; a musical instrument, very pleasant and entertaining, from whence it has its name in the Hebrew tongue; but of what form it was cannot be with certainty said; that which we now so call is of later invention, and unknown in those times: probably Job may have respect to Jubal, the inventor of this sort of music, and others of the posterity of Cain before the flood, who practised it, and were delighted in it; in which they were imitated and followed by wicked men after it, and in Job’s time, (^{<0021>}Genesis 4:21).

Ver. 13. *They spend their days in wealth*, etc.] Or “in good” ^{f805}; not in the performance of good works, or in the exercise of that which is spiritually good; or in seeking after spiritual good things, or eternal happiness; but in earthly good, in the enjoyment of the temporal good things of this life, and which to enjoy in a moderate and becoming manner is not criminal, but commendable; but these men, and such as they, seek no other good but worldly good; their language is, “who will show us any good?” (^{<5006>}Psalm 4:6); any outward good; the way to get it, how to come at it, and be put in the possession of it: such place all their happiness in such sort of good, and spend all their time either in getting it, or in enjoying it, and in nothing else;

not in spiritual exercises, in prayer, or praise, in their own houses, in private; nor in an attendance on the worship of God in public; it denotes also their continuance in prosperity unto the end of their days; for there is a various reading; we follow the Keri or margin, but the “Cetib”, or writing, is, “they become old” ^{f806}; in wealth, or good things, and which is followed by many; they live all their days in the midst of wealth and riches, and die in such circumstances, contrary to what Zophar had asserted in (^{<805>}Job 20:5);

and in a moment go down to the grave; the house appointed for all living, man’s long home, into which he is said to go down, because let down and interred in the earth; hither wicked men must come, after all their wealth, riches, prosperity, and pleasure; and hither they descend “in a moment”; suddenly, no previous change being made in their outward circumstances; and without any presage or forenotice of it, without any lingering disease and sickness leading on to it, there being no bands in their death, nothing to hinder and restrain from dying; but they drop at once into the grave, without sickness or pain: or “in rest”, or “quietly” ^{f807}; being wholly at ease and quiet, as in (^{<802>}Job 21:23); not only free from acute pains and grievous distempers, as burning fevers, and violent tortures, and racks of the stone, and other distressing disorders; but without any distress of mind, ignorant of their state and condition, and unconcerned about it; as they are at ease from their youth, and settled on their lees, they remain so, and go out of the world in like manner; and as sheep are laid in the grave, die senseless and stupid, having no thought in their last moments what will become of them in another world: some render it, “they go down to hell” ^{f808}; the state and place of the wicked after death; which, though true, seems not so agreeable to Job’s scope and design, which is not to describe the punishment of the wicked, but their easy circumstances in life and in death; and so the Jewish commentators generally understand it. Aben Ezra’s note is,

“in a moment, without afflictions;”

Jarchi,

“quietly, without chastisements;”

and Bar Tzemach,

“without evil diseases;”

having nothing to distress them in body or mind, when many a good man lies long on a bed of languishing, tortured with diseases, chastened with sore pain, and his life gradually draws near to the grave, and to the destroyers.

Ver. 14. *Therefore they say unto God*, etc.] While in health and life, amidst all their outward prosperity, and because of it; for worldly riches have this tendency, to make men proud and insolent, and not only to behave ill to their fellow creatures, and to slight and despise them; but even to forsake God, and lightly esteem their Creator and benefactor; yea, even to kick against him, and oppose him, to set their mouths against him, and speak very contemptuously and blasphemously of him, as in the following words; which though not expressly uttered and pronounced, which yet may have been by some, however are conceived in the mind, and inwardly spoken; and by their lives and conversations outwardly declared and abundantly proclaimed:

depart from us; not as to his general presence, which cannot be, and without which they would not be able to subsist; God is everywhere, and near to everyone, and all live, and move, and have their being, in him; nor as to his spiritual presence, which wicked men know nothing of, and are unconcerned about; but they do not choose to have him so near them as that their minds should be conversant about him; they do not care to have him in their thoughts, they are desirous if possible of banishing him out of their minds; they would live without thinking of God, or thinking that there is a God in the world, for such a thought makes them uneasy; they do not love to have their consciences awakened by him, so as to check and accuse for what they do; they had rather have them cauterized or seared, as with a red hot iron, and be past feeling, that they may go on in their sinful courses without control: this is the just character of a worldling, who is afraid he shall be a loser by God and religion, should he attend thereunto; and therefore, as the Gergesenes for a like reason desired Christ to depart out of their coasts, so such desire God to depart from them, (~~4188~~ Matthew 8:28-34); and of the epicure, whose God is his belly, and that only; and most righteously will it be said to such at the last day, “depart from me”; this will be a just retaliation:

for we desire not the knowledge of thy ways; the ways which God prescribes, directs, and enjoins men to walk in, even the ways of his commandments; these are unknown to men, until shown and taught them;

but wicked men do not desire to be instructed in them; they have no pleasure and delight neither in them, nor in the knowledge of them; they fancy there is no pleasure to be had in them, and they think they have got into a much more pleasant way, which they have chosen, and their souls delight in; though destruction and misery are in it, and it leads into it: they wilfully affect ignorance of the ways of God; they do not care to come to the light, lest their deeds should be reprov'd, their consciences be made uneasy, and they not able to go on so peaceably and quietly in their own ways.

Ver. 15. *What [is] the Almighty, that we should serve him?* etc.] “Who is he”^{f809}? as some render it; or what is there in him, in his nature, in his excellencies and perfections, that should oblige us to serve him? One would think the attribute of “Almighty”, they own and acknowledge, is sufficient to engage to it, since he is the lawgiver that is able to save and to destroy, even to destroy with an everlasting destruction, both body and soul in hell, who obey him not; but fulness of riches, power, and authority, swell the mind with pride, and put men on asking such questions, and running such lengths as these; (see ^{
}Exodus 5:2 ^{
}Proverbs 30:9). The question is full of atheism, and suggests there was nothing in God excellent or worthy of any regard, or on account of which he should be served and worshipped; as if he was a mere idol, which is nothing in the world; and that he was indeed nothing in it, neither did good nor evil, nor concerned himself with the affairs of men; had forsaken the earth, and took no notice of what was doing in it; at least, the question supposes that such think themselves under no obligations to serve him, and shows them to be sons of Belial, without a yoke; that they neither are nor can be subject to the law of God without his grace; they are not willing God should reign over them, nor to be obedient to his commands and ordinances; but are for freeing themselves from all obligations to him, and choose to serve various lusts and pleasures; be the vassals of sin and Satan, rather than be the worshippers of God:

and what profit should we have if we pray unto him? Prayer is one part of the service of God, and may be here put for the whole: this, as all the rest, is very disagreeable to a natural man, who, as he is biased entirely by profit and gain, thinks there is nothing to be got by religious exercises; he observing, that the worshippers of God, as to external things, fare worse than those who do not pray unto him, or do not serve and worship him; (see ^{
}Malachi 3:14); though there is much profit, and many things, and

those most excellent and valuable, got by prayer; for whatsoever good men ask in prayer, believing, they receive, (^{400P}Matthew 7:7 21:22). The Targum is

“if we pray in his Word,”

in the name of the essential Word, the Son of God; whereas to ask or pray in his name is the only way of succeeding; and such, who do ask in faith in his name, have what they ask for, (^{441S}John 14:15 16:23,24).

Ver. 16. *Lo, their good [is] not in their hand*, etc.] Though it is in their possession for the present, it is not in the power of their hands to keep, nor to carry it with them when they die; God, that gave it, can take it away when he pleases; and therefore it might be profitable to them to serve him and pray unto him: or “their good [is] not by their hand”; they do not obtain their happiness by their works, as in the Tigurine version; and to the same sense Mr. Broughton,

“lo, their wealth cometh not by their own power;”

it is not got by their own industry, diligence, care, and labour; by their own wisdom, knowledge, understanding, and cunning; for riches are not always to men of understanding, but come from God, who gives them to whom he pleases, and can take them away again if he thinks fit; and therefore men are dependent upon him for what they have, and should be thankful to him, and serve him, and pray for the continuance of good things to them. Jarchi reads the words by way of interrogation and admiration, lo! is “not their good in their hand?” verily it is, especially in their own opinion; their hands are full of it; they want nothing of God; they see no need of praying to him; hence the above words, which Job expresses his disapprobation of:

the counsel of the wicked is far from me; the counsels of their hearts; the thoughts of their mind; the words of their mouth; the above impious sayings were such as were detested and abhorred by him; their sense and judgment of things, their choice from deliberate consultation with themselves, preferring temporal good to spiritual good, and earthly things to heavenly ones, outward wealth and riches to the knowledge, service, and worship of God, and communion with him; these were what he disliked; their course of life, which was according to this world, and Satan the god of it, their company and conversation, were such as he carefully shunned and avoided; he chose not to come into their assembly, or to have any fellowship with them; to walk in the counsel of the ungodly, or stand in

the way of sinners, these things were an abomination to him; (see ~~BOOK~~ Psalm 1:1). This Job says to exculpate himself, and wipe off any calumny that might be cast upon him, as if by what he had said, concerning the outward prosperity of the wicked, that he was a patron and defender of them, and an advocate for them.

Ver. 17. *How oft is the candle of the wicked put out?* etc.] Job here returns, as Jarchi observes, to his former account of the constant and continued prosperity of wicked men; and puts questions tending to prove the same. Bildad had said, that the light and candle of the wicked would be put out, (~~BOOK~~ Job 18:5,6). Job, referring to this, asks how often this is the case; meaning, by the candle of the wicked, not his soul or spirit, which cannot be put out, or become extinct, as to be no more; nor the light of nature in his soul, though that may be put out in a great measure, and he be given up to judicial blindness and hardness of heart; but either his natural life, which, like a candle, burns for a while, and then becomes extinct, or rather his outward prosperity and happiness: if the question relates to the former, to the natural life of wicked men, it is not whether they die, that is no question; all die, good and bad; but whether they die in common sooner than others, or whether the instances of the brevity of the life of wicked men were frequent, or but seldom; or, is this always the case? it is not, it is rare, and not common; they live as long as other men, and oftentimes longer; they live and become old, as Job before observes; they prolong their days in their wickedness; or, if this refers to the latter, the prosperity of the wicked, the question is, is that for the most part a short lived prosperity? it is not, it is but rarely so; wicked men generally spend all their days in wealth, as before observed; so Ramban interprets “how oft”, that is, how seldom; and to the same sense Mr. Broughton,

“not so often is the candle of the wicked put out;”

and [how oft] cometh their destruction upon them? not eternal, but temporal destruction, calamities and distresses; these are threatened them, but they are not executed on them immediately; and therefore their hearts are set in them to do evil: generally speaking, they have their good things here; they are filled with hidden treasure, which they enjoy while they live, and leave the rest of their substance to their babes; they are not destroyed on every side, as Job was; their substance, their cattle, their servants, their children, and their own health. Job asks how often this is their case, as had

been his; and his sense is, and what experience testifies, it is but rarely the, case of wicked men; he seems to refer to what is said, (^{<1812>}Job 18:12).

[God] distributeth sorrows in his anger; or rather, “how oft doth he distribute sorrows in his anger?” but seldom; he is angry with the wicked every day, and reserves wrath for them, and many sorrows shall be to them, but not for the present; those are future, and even such as of a woman in travail, as the word used signifies, and which shall come upon them suddenly and certainly, and there will be no avoiding them; (see ^{<1810>}Psalm 32:10 ^{<1813>}Hosea 13:13 ^{<1818>}1 Thessalonians 5:3); but does God frequently distribute or portion out sorrows to them now? he does not; they have their portion of good things in this life; does he usually give them sorrow of heart, his curse unto them? he does not; it is very seldom he does; they are not in trouble, nor plagued as other men; they are not men of sorrows and acquainted with griefs; they are generally strangers to them, and live merrily all their days, (^{<1812>}Job 21:12); respect seems to be had to the conclusion of Zophar’s speech, (^{<1819>}Job 20:29).

Ver. 18. *They are as stubble before the wind*, etc.] Or how oft “are they as stubble?” etc. or how oft does God do the above things, “so that they are”, or “become, as stubble before the wind” ^{f810},

and as chaff that the storm carrieth, or “steals away” ^{f811}? hastily, suddenly, at an unawares like a thief: wicked men are comparable to stubble and chaff; for the vanity of their minds, their emptiness of all good things; for their lightness, the levity and inconstancy of their hearts, their principles and practices; for their uselessness and unprofitableness to God and men, to themselves and their fellow creatures; for their being fit fuel for everlasting burnings, their end like these being to be burned; and whose destruction is inevitable and irresistible, and can no more be withstood and prevented than stubble and chaff can stand before a strong wind and a stormy tempest: but is this their common case now? are they usually tossed to and fro with the wind of adversity, and the storms of desolating judgments? are they not, on the other hand, seen in great power, and spreading themselves like a green bay tree; taking root, increasing in outward prosperity, and bringing forth the fruit of it? (see ^{<1875>}Psalm 37:35 ^{<1812>}Jeremiah 12:2).

Ver. 19. *God layeth up his iniquity for his children*, etc.] This is a prevention of an objection which Job foresaw his friends would make, and therefore takes it up and answers to it; you will say, that, be it so, that the

wicked are for the most part prosperous, and their prosperity continues; God does not punish them now for their sins in their own persons, yet he will punish them in their children, for whom he reserves the punishment of their iniquity: this way go many of the Jewish commentators^{f812}, in which they are followed by many Christian interpreters^{f813}; and, as it seems, very rightly; now this Job grants, that so it is, God takes notice of the iniquities of men, and lays them up in his mind, and puts them down in the book of his remembrance; he reserves the punishment of their iniquities for their children, iniquity being often put for the punishment of it; this is laid up among his stores of vengeance, and is treasured up against the day of wrath; and when they have filled up the measure of their father's sins by their own transgressions, the deserved punishment shall be inflicted, according to (^{<2015>}Exodus 20:5); but this will not clear the case, nor support the notions and sentiments of Job's friends, who had all along given out, that wicked men are punished themselves as well as their children; and that, if they are at any time in prosperous circumstances, it is only for a little while; and therefore agreeably to such notions God should take other methods with them, not punish their children only, but themselves, as Job argues in answer to the objection in (^{<2018>}Job 21:18,19):

he rewarded him, and he shall know [it]; or "he should reward him, and he should know it"^{f814}; and so the word "should" is to be put instead of "shall" in (^{<2020>}Job 21:20), which directs to the true sense of these clauses: and the meaning of Job is, that according to the sentiments of his friends, God should reward a wicked man while he lives in his own body, and not in his posterity only; he should render to them a just recompence of reward of their evil works, the demerit of their sins; and in such a manner, that they should know it, be sensible of it, and feel it themselves, and perceive the evil of sin in the punishment of it; (see ^{<2007>}Hosea 9:7).

Ver. 20. *His eyes shall see his destruction*, etc.] Or "should see his destruction"^{f815}; calamities coming upon himself and upon his children; or otherwise it will not affect him: but when a man has a personal experience of affliction as punishments of his sin, or with his own eyes sees his children in distressed circumstances on his account, this must sensibly affect him, and be a sore punishment to him; as it was to Zedekiah to have his children slain before his eyes, (^{<2020>}Jeremiah 52:10);

and he shall drink of the wrath of the Almighty; or "he should drink"^{f816} of it now, according to the principles of Job's friends, even he in person, and

not his posterity only; the wrath of God is on account of sin, and dreadful to bear: if the wrath of a temporal king is as the roaring of a lion, what must be the wrath of the Almighty God, the King of kings, and Lord of lords? this is frequently in Scripture compared to a cup, and is called a cup of trembling, of wrath and fury: and of which all the wicked of the earth shall drink sooner or later, (^{<1978>}Psalm 75:8); but this they should do now, according to the notions of Job's friends, whereas they do not; waters of a full cup, though not in wrath indeed, are wrung out to the people of God, and, as they apprehend, in wrath, when the wicked drink wine in bowls, and the cup of their prosperity overflows.

Ver. 21. *For what pleasure [hath] he in his house after him,* etc.] As, on the one hand, the prosperity of his children after his decease gives him no pleasure and delight, so, on the other hand, the calamities and distresses of his family for his sins and theirs give him no pain or uneasiness; he knows nothing that befalls them, and it is no part of his concern; and let what will befall them, he cares not for it; he feels it not, he is not sensible of it; and therefore to object that signifies nothing; (see ^{<1812>}Job 14:21); or, “what business has he with his house after death?” the affairs ^{f817} of his family do not at all concern him, one way or another; he is not affected with them; he can neither consider their happiness as a blessing nor their calamities as a punishment to him:

when the number of his months is cut off in the midst? the years, the months, and the days of the lives of men, are numbered and determined by the Lord, (^{<1845>}Job 14:5); which, when finished, the thread of life is cut off in the midst, from the rest of the months, which a man or his friends might have expected he would have lived; or rather, “when his number of the months is fully up” ^{f818}; when the calculation of them is complete, and the full number of them is perfected; the sense is, what cares a wicked man for what befalls his family after his death, when he has lived out the full term of life in great outward happiness and prosperity; has lived to be full of days, of months, and years, to a full age, even to an age that may be truly called old age?

Ver. 22. *Shall [any] teach God knowledge?* etc.] Who is a God of knowledge, and knows all things, that teaches men knowledge; will any one take upon him to teach him the path of judgment, and the way of understanding, how he shall govern the world, and dispose of men and things in it? (see ^{<2413>}Isaiah 40:13,14). Will anyone be so bold and

audacious as to pretend to direct and instruct him whom he shall afflict, and whom not, and when he shall do it, and in what manner? should not these things be left to him, who does all things after the counsel of his own will? shall his dealings with men in an outward way of providence be the criterions of the characters and estates of men, as if love and hatred were to be known by those things, and therefore God must be taught what he should do in order to fix them?

seeing he judgeth those that are high; not the high heavens, as the Targum, nor the angels in them, though he has judged them that sinned, and cast them down to hell; but the high ones on earth, kings, princes, and civil magistrates, such as are in high places, and are lifted up with pride above others: God is above them; he is higher than the highest, and judges them; he is the Judge of all the earth, that will do right, the Governor of the universe, and who overrules all things for his own glory and the good of his creatures; and therefore none should pretend to direct him what is fit and proper to be done by him, who is a Sovereign, and distinguishes men in his providence, in life, and at death, as follows; but their characters, as good or bad men, are not to be determined thereby.

Ver. 23. *One dieth in his full strength*, etc.] Man is born a weak feeble creature, and it is by degrees, and through various stages of infancy, childhood, and youth, that he arrives to his full strength in manhood; and, when he does, sometimes so it is, that his strength is not weakened in the course of his life by a train of disorders and diseases, as it is in some; but death seizes and carries him off in the prime of his days, and in the fulness of his strength; for no strength of man, even the greatest, is a security against death: thousands die before they come to their full strength, and multitudes after it begins to decay; and when it is almost wasted, through the force of distempers, or the infirmities of old age, and others, as here, when their strength is in its highest rigour and utmost perfection, and all as God pleases: the words may be rendered “in the strength of his integrity”, or “of his perfection”^{f819}; in the Targum and Ben Gersom, and so Mr. Broughton, “in his very perfection”; and the word is sometimes used, in a moral and spiritual sense, of the integrity of a man’s heart, and the uprightness of his ways and walk, and of the perfection of his state Godward; (see ~~BOOK~~ Job 1:1 2:4 4:6); and such a man who is upright in heart and conversation, who is truly gracious, sincerely a good man, and perfect through the complete righteousness of Christ, he dies such, his integrity continues with him to the last; and his graces being brought to maturity, he

comes to his grave like a shock of corn in its season, and is found in the perfect righteousness of his living Redeemer: but it seems best to take the words in a natural and literal sense, as before; or to interpret them of the fulness of outward felicity, which some men arrive unto, and die in the midst of, when they have got to the highest degree of honour and grandeur, and attained to the greatest degree of wealth and riches, it could well be supposed they would; and then, when in the perfection of it, have been taken away by death; both these senses may stand together: it follows,

being wholly at ease and quiet; in easy circumstances, having an affluence of all good things, and nothing to disturb them, nor are in trouble as others, or plagued as they be; having all that heart can wish, or more, and without any pains of body, at least any long and continued ones; while others are attended with them, days, and months, and years, before their death, (~~1839~~ Job 33:19); whereas these go down to the grave in a moment, feeling little or no pain, and are quiet and easy in their minds, thoughtless of a future state, and unconcerned how it will be with them in another world; having no sight nor sense of sin, of the evil nature and just demerit of it, feel not the weight and burden of it in their consciences; have no concern or grief of mind for sins of omission or commission, no godly sorrow for it, or repentance of it, nor any fears of wrath and ruin, hell and damnation; but as they are at ease from their youth, with respect to those things, so they live and so they die, secure, stupid, and senseless. Some interpret this of good men ^{f820}; and it is not to be wondered at that a man that dies in his integrity, in the perfection of grace, holiness, and righteousness, should be at ease and quiet; who has an interest in the God of peace, whose peace is made by the blood of Christ, his Peacemaker, and who has a conscience peace arising from a comfortable view of the peace speaking blood, righteousness, and sacrifice of the Mediator; who knows his state is safe, being interested in everlasting love, in an unchangeable covenant in God, as his covenant God, in Jesus his living Redeemer; and knows where he is going, to heaven, to happiness and glory, to be with God, with Christ, with holy angels and glorified saints: but the former sense seems best, of a man dying in easy circumstances, without pain of body, or distress of mind, whether we understand it of a good man or bad man, though the latter is rather meant.

Ver. 24. *His breasts are full of milk*, etc.] As this is not literally true of men, some versions read the words otherwise; his bowels or intestines are full of fat, as the Vulgate Latin and Septuagint; and others, his sides or ribs

are full of fat, as the Syriac and Arabic; the words for “side” and “fat” being near in sound to those here used; and so it describes a man fit and plump, and fleshy, when death lays hold upon him, and not wasted with consumptions and pining sickness, as in the case of some, (~~1838D~~ Job 33:21); the word for breasts is observed by some ^{f821} to signify, in the Arabic language, “vessels”, in which liquors are contained, and in the Misnic language such as they put oil in, out of which oil is squeezed; and so are thought here to intend such vessels as are milked into; and therefore render it by milk pails; so Mr. Broughton, “his pails are full of milk” ^{f822}; which may denote the abundance of good things enjoyed by such persons, as rivers of honey and butter; contrary to Zophar’s notion, (~~1807~~ Job 20:17); and a large increase of oil and wine, and all temporal worldly good; amidst the plenty of which such die:

and his bones are moistened with marrow; not dried up through a broken spirit, or with grief and trouble, and through the decays of old age; but, being full of marrow, are moist, and firm and strong; and so it intimates, that such, at the time when death seizes them, are of an hale, healthful, robust, and strong constitution; (see ~~1973A~~ Psalm 73:4,7).

Ver. 25. *And another dieth in the bitterness of his soul*, etc.] Either another wicked man; for there is a difference among wicked men; some are outwardly happy in life, and in the circumstances of their death, as before described; and others are very unhappy in both; their life is a scene of afflictions which embitter life, and make death eligible; and in the midst of which they die, as well as oftentimes in bitter pains, and terrible agonies of body, as well as in great distress and horror of mind, and black despair, as Judas and others:

and never eateth with pleasure, or “of any good”, or “any good thing” ^{f823}; either he has it not to eat, or what he has is not good, but like husks which swine eat, of which the prodigal would fain have filled his belly, when in extreme poverty, such as those words may describe; or else having what is good, has not an heart to eat of it; and so they describe a miser, living and dying such; (see ~~2102D~~ Ecclesiastes 6:2); or rather the case of a man, who, through distempers and diseases of body, has lost his appetite, and cannot with any pleasure taste of the richest dainties; (see ~~1838D~~ Job 33:20). Some ^{f824} interpret this verse and (~~1802B~~ Job 21:23,24) as what should be the case according to the sentiments of Job’s friends, who objected, that God punished the iniquities of wicked men, not in their own persons, but in their

children; according to which, a wicked man then should die in the perfection of happiness, without weakness or want, in all quietness, ease, peace, and prosperity; and not in poverty and distress: but as (^{<8912>}Job 21:23,24) respect a wicked man, and his case and circumstances at death, agreeably to the whole context; so this relates to those of a good man, whom the Lord often deals bitterly with in life, as he did with Naomi, and was now the case of Job; (see ^{<8912>}Ruth 1:20 ^{<8912>}Job 3:20); and who die in very poor and distressed circumstances; so that nothing is to be concluded from such appearances, with respect to the characters of men, as good or bad, and especially since both are brought into a like condition by death, as follows.

Ver. 26. *They shall lie down alike in the dust*, etc.] Such as have lived and died in great outward prosperity, or in more unhappy circumstances; these are levelled by death, and brought into the same state and condition; are laid on dusty beds, where there is no difference between them, their rest together is in the dust; here they dwell, and here they lie and sleep until they are awaked in the morning of the resurrection:

and the worms shall cover them; these are the companions alike unto them, and sweetly feed on the one as on the other; the earth is their bed, and worms are their covering; even such who used to lie on beds of down, and were covered with coverings of silk, have now the same bed and covering as those who used to lie on beds of straw, and scarce any thing to cover them; worms are spread under them, and are spread upon them; they are both their bed and their covering, (^{<2341>}Isaiah 14:11).

Ver. 27. *Behold, I know your thoughts*, etc.] God only truly, really, and in fact, knows the thoughts of men; this is his peculiar prerogative, he only is the searcher of the hearts and the trier of the reins of the children of men. Christ, the eternal Logos, or Word, by his being a discerner of the thoughts and intents of the heart, appears to be truly God. No man knows the things of a man, or the thoughts of his heart, but himself, and such to whomsoever he reveals them; but a wise and understanding man, a careful observer of men and things, may make some shrewd guesses at the thoughts of others, by hints and half words, or sentences expressed by them; by the show of their countenance, which is the index of the mind, and by the gestures and motions of their bodies; by these they may in a good measure judge whether they like or dislike, approve or disapprove, of what is said to them: and thus Job knew the thoughts of his friends, that

they were different from his, that the sentiments of their minds did not agree with his; and though he had so clearly proved his point, yet he saw by their looks and gestures that what he had said was not satisfactory to them; that they did not think it a sufficient confutation of their arguments, and a full answer to their objections:

and the devices [which] ye wrongfully imagine against me; that he was an hypocrite, a wicked man, guilty of crimes, and which they were devising to produce against him, and charge and load him with, as Eliphaz does in the following chapter; he knew they meant him in all that they had said concerning wicked men, and their afflictions, and what would be their portion at death, and after it; and though they did not name his name, they might as well have done it, since he was the man they struck at in all, particularly it, (^{<8016>}Job 20:5,29).

Ver. 28. *For ye say*, etc.] Or “have said”, or “[I know] that ye say”; or “[that] ye are about to say”^{f825}; it is in your hearts and minds, and just ready to come out of your lips, and what you will say next:

where [is] the house of the prince? of the righteous man, as the Syriac and Arabic versions; or “of the good and liberal man”, as others^{f826}; of such as are of a princely and ingenuous spirit, who are made willing, free, or princes, in the day of the power of the grace of God upon them; and are endowed and upheld with a free and princely spirit; where is the house, or what is the state and condition, of the families of such? are they the same with that of wicked men in the next clause? is there no difference between the one and the other? according to your way of reasoning, Job, there should not be any: or else this is to be understood rather of a wicked and tyrannical prince, who has built himself a stately palace, which he fancied would continue for ever; but where is it now? it lies in ruins; having respect perhaps to some noted prince of those times: or rather either to Job himself, who had been a prince, and the greatest man in all the east, but in what condition were his house and family now? or else to his eldest son, whose house was blown down with a violent wind:

and where [are] the dwelling places of the wicked? of the mighty men before the flood, which are now overthrown by it; or of the king and princes, and nobles, and great men of Sodom and Gomorrah, and the other cities of the plain destroyed by fire and brimstone from heaven; or of Job, his tent or tabernacle, and the several apartments in it; or of the rest of his children and servants, respecting rather, as before observed, the state and

condition of his family, than his material house: these questions are answered by putting others.

Ver. 29. *Have ye not asked them that go by the way?* etc.] Did you not ask every traveller you met with on the road the above question? not which was the way to Job's house, which they knew very well, but in what condition that and his sons were? or what was the case of him and his family? and what was his character? or what was thought of him now since his unhappy circumstances?

and do ye not know their tokens? by which it might be known in what a plight he and his family were, and what were the marks, signs, and characters they gave of him: "have ye not asked?" etc. the sense seems to be this, that if they had not asked, they might and should have asked of travellers the above things relating to himself and family, and then they would not have needed to put the above question about his house and tabernacles; or, if they had inquired of his character of any travellers, they would have given them it, that he was a generous hospitable man, a man truly good, strictly just and upright, and not the wicked man and the hypocrite as they had traduced him; for Job's house had been open to strangers and travellers, and he was well known by them, and they were ready to give him a good character, (see ~~Job~~ Job 31:32); or, if they had inquired of them concerning the stately houses and palaces of wicked men that had lived in times past, whether there were any of them standing; they could have told them they were, and where they were, and given them such signs and tokens, and such proof and evidence of them they could not deny; and indeed, if they had been inquired of about the thing in controversy between Job and his friends, concerning the prosperity of the wicked, and the afflictions of the godly, as they by travelling became acquainted with persons and things, and made their observations on them, they could have easily pointed out instances of wicked men living and dying in prosperous circumstances, and of good men being greatly afflicted and distressed, if not all their days, yet great part of them; and they could have given such plain signs and tokens, and such clear and manifest proofs of those things, as could not have been gainsaid: and this may be understood of travellers in a spiritual sense, and who are the best judges of such a case, and are travellers through the wilderness of this world, and pass through many tribulations in it; and, being bound for another and better country, an heavenly one, are pilgrims, strangers, and sojourners here; have no abiding, but are passing on in the paths of faith, truth, and

holiness, till they come to the heavenly Canaan; if any of those who are yet on the road, and especially if such could be come at who have finished their travels, and the question be put to them, they would all unite in this doctrine, which Abraham, the spiritual traveller, is represented delivering to the rich wicked man in hell; that wicked men have their good things in this life, and good men their evil things, (^{<0165>}Luke 16:25); and particularly would agree in saying what follows.

Ver. 30. *That the wicked is reserved to the day of destruction?* etc.] That is, that they are spared, withheld, restrained, as the word ^{f827} signifies, or kept and preserved from many calamities and distresses, which others are exposed unto; and so are reserved, either unto a time of greater destruction in this life or rather to eternal destruction in the world to come; which is the same with the day of judgment, and perdition of ungodly men, when they will be destroyed soul and body, in hell, with an everlasting destruction, as the just demerit of sin; or of that sinful course of life they live, being the broad way which leads to and issues in destruction, and for which there is a day appointed, when it will take place; and unto that day are the wicked reserved, in the purpose and decree of God, by which they are righteously destined to this day of evil, and by the power and providence of God, even the same chains of darkness, in which the angels are reserved unto the same time, being fitted and prepared for destruction by their own sins and transgressions, (^{<0104>}2 Peter 2:4 ^{<0106>}Jude 1:6): and unto which they are kept, as condemned malefactors are in their cells, unto the day of execution, they being condemned already, though the sentence is not yet executed; in order to which

they shall be brought forth to the day of wrath; the wrath of God, which is very terrible and dreadful, and is revealed from heaven against all unrighteousness and ungodliness of men, and is here expressed in the plural number, “wraths” ^{f828}, either as denoting both present and future wrath; or the vehemency of it, it being exceeding fierce and vehement; and the continuance and duration of it, there will be wrath upon wrath, even to the uttermost, and for ever; and for this a day is fixed, against which day wicked men are treasuring up wrath to themselves, and they shall be brought forth at the day of judgment, to have it poured forth upon them. This is the true state of the case with respect to them, that, though sometimes they are involved in general calamities, as the old world, and the men of Sodom and Gomorrah, (^{<0123>}Genesis 7:23 19:24); and sometimes good men are delivered from them, as Noah and Lot were, (^{<0123>}Genesis

7:23 19:29), or are taken away by death from the evil to come; yet for the most part, generally speaking, wicked men escape present calamities and distresses, and are not in trouble as other men, but live in ease and pleasure all their days; nevertheless, wrath and ruin, and everlasting destruction, will be their portion.

Ver. 31. *Who shall declare his way to his face?* etc.] Jarchi and Aben Ezra think that Job here returns to God, and speaks of him, as in (~~1812~~-Job 21:22); signifying that no man can or ought to presume to charge the ways of God in his providence with inequality or injustice, in sparing the wicked now, and reserving them to wrath and destruction hereafter; since he is a sovereign Being, and does what he pleases, and none can hinder him, nor ought any to say to him, what dost thou? nor does he give an account of his matters to the children of men; but this respects the wicked man, and describes his state and condition in this life, as being possessed of such wealth and riches, and living in such grandeur and splendour, and advanced to such places of honour and glory, as to be above the reproof of men; though his way, his course of life, is a very wicked one, and he ought to be told to his face the evil of his way, and the danger he is exposed to by it, and what will be the sad consequence of it; his relations and friends, his neighbours and acquaintance, should labour to convince him of his evil, and reprove him to his face, and endeavour to reclaim him from it; but how few are there that have courage and faithfulness enough to do this, since they are sure to incur his displeasure and hatred, and run the risk of their lives, as John the Baptist lost his for his faithfulness in reproofing Herod to his face, for taking to him his brother Philip's wife? (~~1148~~-Matthew 14:3,4,10);

and who shall repay him [what] he hath done? bring him to an account for his crimes, and to just punishment for them; who will venture to bring a charge against him, or enter an action at law, bring him before a court of judicature, and prosecute him, and get judgment passed upon him? as such a man is above all reproof for his sins, he is out of the reach of punishment for them; he lives with impunity, none can punish him but God; and being lifted up with his greatness, he neither fears God nor regards man.

Ver. 32. *Yet shall he be brought to the grave,* etc.] Or “and”, “or yea he shall be brought”, etc. ^{f829}; for the meaning is not, that though he is great in life he shall be brought low enough at death; for Job is still describing the grand figure wicked men make, even at death, as well as in life; for he is

not only brought to the grave, as all men are, it being the house appointed for all living, and every man's long home; but the wicked rich man is brought thither in great funeral pomp, in great state, as the rich sinner was buried, (²¹⁸⁰Ecclesiastes 8:10 ²¹⁶²Luke 16:22); or "to the graves" ^{f830}, the place where many graves are, the place of the sepulchres of his ancestors; and in the chiefest and choicest of them he is interred, and has an honourable burial; not cast into a ditch, or buried with the burial of an ass, as Jehoiakim was, being cast forth beyond the gates of the city, (²²²⁹Jeremiah 22:19); and shall remain in the tomb; quiet and undisturbed, when it has been the lot of others to have their bones taken out of their grave, and spread before the sun, (see ²⁴⁰⁰Jeremiah 8:1,2); and even some good men, who have had their graves dug up, their bones taken out and burnt, and their ashes scattered about, as was the case of that eminent man, John Wickliff, here in England. The word for "tomb" signifies an "heap" ^{f831}, and is sometimes used for an heap of the fruits of the earth; which has led some to think of the place of this man's interment being in the midst of a corn field; but the reason why a grave or tomb is so called is, because a grave, through a body or bodies being laid in it, rises up higher than the common ground; and if it has a tomb erected over it, that is no other than an heap of stones artificially put together; or it may be so called from the heaps of bodies one upon another in a grave, or vault, over which the tomb is, or where every part of the body is gathered and heaped ^{f832}; from this sense of the word some have given this interpretation of the passage, that the wicked man shall be brought to his grave, and abide there, after he has heaped up a great deal of wealth and riches in this world; which, though a truth, seems not to be intended here, any more than others taken from the different signification of the word translated "remain". It is observed by some to signify to "hasten" ^{f833}, from whence the almond tree, which hastens to put forth its bloom, has its name, (²⁴⁰⁰Jeremiah 1:10-12); and so give this as the sense, that such a man, being of full age, is ripe for death, and, comes to his grave, or heap, like a shock of corn in its season. Others observe, that it signifies to "watch"; and so in the margin of our Bibles the clause is put, "he shall watch in the heap" ^{f834}, which is differently interpreted; by some, that he early and carefully provides himself a tomb, as Absalom in his lifetime set up a sepulchral pillar for himself, (¹⁰⁸⁸2 Samuel 18:18); and Shebna the scribe, and Joseph of Arimathea, hewed themselves sepulchres out of the rock, (²²¹⁵Isaiah 22:15,16 ⁴²⁷⁹Matthew 27:59,60); and others think the allusion is either to statues upon tombs, as are still in use in our days, where they are placed as if they were watching over the tombs;

or to bodies embalmed, according to the custom of the eastern countries, especially the Egyptians, which were set up erect in their vaults, and seemed as if they were alive, and there set to watch the places they were in, rather than as if buried there; or, according to others, “he shall be watched”, or “[the keeper] shall watch at”, or “over the tomb”^{f835}, that the body is not disturbed or taken away; but the sense our version gives is best, and most agrees with the context, and the scope of it, and with what follows.

Ver. 33. *The clods of the valley shall be sweet unto him*, etc.] Where he lies interred, alluding to places of interment at the bottom of hills, and mountains, and under rocks, in plains and vales, (see ^{<138>}Genesis 35:8); and by this strong figure is signified, that the dead wicked man, lying in the clods of the valley in his grave, is in great repose, and in the utmost ease and quiet, feels no pains of body, nor has any uneasiness of mind concerning what befalls his posterity after his death, (^{<184-21>}Job 14:21);

and every man shall draw after him, as [there are] innumerable before him; which either respects the pomp at his funeral procession, vast numbers being drawn and gathered together to gaze at it, as is common at grand funerals; and particularly, it may describe the multitude that go before the corpse, as well as those that follow after it; but rather as he is before represented as brought to his grave, and laid there, this clause is added, to denote the universality of death, it being common to all; thousands and ten thousands, even a number which no man can number, have gone before him by death into another world, as every man that comes after him must; and so this may prevent an objection to the grandeur of a wicked man, that after all he dies; but then death is no other than what is common to all men, to the vast multitudes that have gone before, and will be the case of all that come after, to the end of the world.

Ver. 34. *How then comfort ye me in vain*, etc.] This is the conclusion Job draws from the above observations: his friends came to comfort him, and they took methods for it, as they thought, but miserable comforters were they all; what they administered for comfort was in vain, and to no purpose; nor could any be expected from them, on the plan upon which they proceeded; they suggested he was a bad man, because of his afflictions, and they exhorted him to repentance and reformation, and then promised him happiness and prosperity upon it; which could not be expected, as appeared from the face of things in Providence; since,

according to the above instances and proofs, wicked men enjoy prosperity, and good men had usually a great share of adversity:

seeing in your answers there remaineth falsehood; all their replies to Job were filled with these intimations and suggestions, that wicked men were only and always afflicted; or if they were at any time in prosperity, it was but for a little while; that good men were seldom or never afflicted, at least as Job was, or but a little afflicted, and for a little while: now Job had proved the contrary to all this, and therefore no consolation could be hoped for from men that held such tenets; comfort only springs from truth, and not falsehood; a man that speaks the truths, or delivers out the truths of God's word, he speaks to comfort and edification; but he that brings nothing but error and falsehood can never be the means and instrument of true solid comfort to any. Job having thus fully proved his point, and confuted the notions of his friends, it might have been thought they would have sat down in silence, and made no further answer; but Eliphaz rises up a third time, and makes a reply, as follows.

CHAPTER 22

INTRODUCTION TO JOB 22

This chapter contains the third and last reply of Eliphaz to Job, in which he charges him with having too high an opinion of himself, of his holiness and righteousness, as if God was profited by it, and laid thereby under obligation to him, whereas he was not, (~~18216~~ Job 22:1-3); and as if he reproved and chastised him, because of his fear of him, whereas it was because of his sins, (~~18214~~ Job 22:4,5); an enumeration of which he gives, as of injustice, oppression, cruelty to the poor, and even of atheism and infidelity, for which snares and fears were around him, and various calamities, (~~18216~~ Job 22:6-14); and compares his way and course of life to that of the men of the old world, and the inhabitants of Sodom and Gomorrah, and suggests that his end would be like theirs, unless he repented, (~~18215~~ Job 22:15-20); and then concludes with an exhortation to him to return to God by repentance, and to reform, when he should see happy times again, and enjoy much outward and inward prosperity, and be an instrument of doing much good to many, (~~18221~~ Job 22:21-30).

Ver. 1. *Then Eliphaz the Temanite answered and said.*] As Eliphaz was the first that entered the discussion with Job, being perhaps the oldest man, and might be reckoned the wisest, so he gives the lead in every course of disputation; and here, instead of replying to Job's arguments and instances, at which he was very angry, betakes himself to calumny and reproach, and to draw invidious consequences, instead of making use of solid reasons for conviction and confutation.

Ver. 2. *Can a man be profitable unto God?* etc.] Eliphaz imagined that Job thought so, by his insisting so much on his integrity, and complaining of his afflictions; and that God was beholden to him for his holiness and righteousness, and that instead of afflicting him, should have heaped honours and happiness upon him; whereas there is not anything a man can do, or does, by which God can be profited; which is a very great truth, though misapplied to Job through a wrong construction of his words and meaning. No man, even the best of men, and by the best things they can do, can be profitable to God; as for bad men, they are altogether unprofitable

to themselves and to others, and still less profitable to God; and as for good men, their “goodness extendeth not” to the Lord, (^{<1942>}Psalm 16:2); it comes from him, it is his own previously; it is of no avail and advantage to him, who is perfect and all sufficient; when they have done all that they are commanded, they are bid to say, and very truly, “we are unprofitable servants”, (^{<2710>}Luke 17:10); they do indeed glorify God, and are the means of others glorifying him by their good works; but then they add no glory to him, which he had not before; they only declare the glory of God by the light of their grace and works, as the heavens and luminaries in them do by their light and lustre; they worship God as they ought to do; but then he is not worshipped by them “as though he needed anything” of them, (^{<4475>}Acts 17:25); it is they, and not he, that get by worship; it is good for them, and they find their account in it, to draw near to him, and wait upon him, and worship him; what are all their prayers and praises to him? the benefit redounds to themselves: some men are very serviceable to promote the interest of religion, either by their purses, or by their gifts and talents, fitting for public usefulness; but then, what do they give to God but what is his own? “of thine own have we given thee”, says David, (^{<1394>}1 Chronicles 29:14); or what do they do for him? it is for the good of themselves, and others, (^{<6115>}Romans 11:35,36). Some are useful in the conversion of men to God, either by the public ministry of the word, or in private life by discourse and conversation; but then the profit of all this is to men, and not unto God; there is nothing that a man can do, by which he can make God his debtor, or lay him under an obligation to him, which he would, if he could be profitable to him; but whatever he does, it is but his duty, and what God has a prior right unto; and therefore men can merit nothing at the hand of God, no, not the least mercy; it is by the grace of God a good man is what he is, and does what he does; the Targum paraphrases it, “can a man teach God?” and so Mr. Broughton; (see ^{<8222>}Job 21:22);

as he that is wise may be profitable unto himself? or “though”, or “indeed, truly he that is wise”, etc. ^{f836}. A man that is worldly wise is profitable to himself and his family, by gathering wealth and riches; and a man that is wise, and has a large understanding of natural things, may be profitable to himself by enriching his mind with knowledge, increasing the pleasure of it, and getting credit and fame among men by it, and may be profitable to others by communicating his knowledge to them, (see ^{<1092>}Proverbs 9:12 ^{<1071>}Ecclesiastes 7:11); and one that is spiritually wise, or has the true grace of God, and wisdom in the hidden part, which is no other than real

godliness, gets great gain; for godliness is that to him, and is profitable for all things, having the promise of the present and future life; and he that has an interest in Christ, the Wisdom of God, is a happy man indeed, since he has that, the merchandise of which is better than silver, and the gain thereof than fine gold; one that is wise unto salvation, and is a wise professor of religion, and walks wisely and circumspectly, has great advantages; he builds his salvation on the rock Christ, and is safe and sure; he is concerned to have the oil of grace, with the lamp of a profession, and so is always ready to meet the bridegroom; and being careful of his conversation, keeps his garments that his shame is not seen; and so a wise minister of the word, “[one that] instructs”^{f837}, or gives instructions to others, as the word here signifies; or one that causes to understand, or is the means of causing men to understand, such a man is profitable to himself and to others, (see ~~271B~~ Daniel 12:3).

Ver. 3. [*Is it any pleasure to the Almighty that thou art righteous?* etc.] It is not; the Lord indeed takes pleasure in his people, not as sinners, but as righteous; and as they are considered such in Christ, he is well pleased for his righteousness’ sake, and with it, being agreeable to his nature, will, and law; and with his people in Christ, in whom they are accepted, having imputed the righteousness of his Son unto them, and so they stand before him unblamable and irreprovable, and he takes pleasure in the work of his own hands upon them, called the good pleasure of his will, in the new man formed after his image in righteousness and true holiness, in the graces of his Spirit, and in the exercise of them, faith, hope, love, humility, fear of God, etc. it is a pleasure to him to hear their prayers and praises, and to observe their ready and cheerful obedience to his will; but then all this gives him no new pleasure, or adds anything to the complacency of his mind; he would have had as much delight and pleasure within himself, if there had never been an holy angel in heaven, or a righteous man on earth; he has no such pleasure in either as to be made more happy thereby, or so as to receive any “gain” or profit from it, as the next clause explains it. Some render it, “that thou justifiest thyself”^{f838}, or “that thou art just”, or “seemest to be righteous to thyself”^{f839}; a self-righteous person is not pleasing to God; it is no pleasure to him when a man seeks for justification by his own works, or reckons them his righteousness; the publican that confessed his sin was rather justified with God than the Pharisee that applauded his own righteousness; such that are conceited of their own righteousness, and despise others, are an offence to God, a “smoke in his

nose”, (^{<2815>}Isaiah 65:5) (^{<2819>}Luke 18:9,14); for the righteousness of such is not real righteousness in the account of God, and according to his law; it has only the shadow and appearance of one, but is not truly so; and besides, to seek righteousness this way is going contrary to the revealed will of God, to the Gospel scheme of justification by faith in Christ’s righteousness, without the works of the law, and is a setting aside his righteousness, and frustrating and making null and void the death of Christ, and therefore can never be pleasing in the sight of God:

or [is it] gain [to him] that thou makest thy ways perfect? no man’s ways are perfect before God, even the best of men have defects in their works, and failings in their walk and conversations: some men’s ways are indeed clean in their own eyes, and perfect in their own conceit; and if Eliphaz thought Job such an one, he was mistaken, (see ^{<3822>}Job 9:20); there are others, who are in a sense unblamable in their walk and conversation; that is, are not guilty of any notorious crime, but exercise a conscience void of offence towards God and man, walk in all the commandments and ordinances of the Lord blameless; and yet this is no “gain” to God; for what does such a man give to him? or what does he receive of his hands? (see ^{<3837>}Job 35:7). This was indeed Job’s case and character.

Ver. 4. *Will he reprove thee for fear of thee?* etc.] That is, chastise, correct, and afflict, for fear that hurt should be done unto him; no, he will not; for as the goodness of men does not profit him, the sinfulness of men does not hurt him, (see ^{<3835>}Job 35:6,8). Kings and civil magistrates sometimes chastise offenders, not only to do justice to them, but through fear of them, lest, if spared or connived at, they should be hurtful to the state, and overturn it; but though sin is an act of hostility against God, and strikes at his being and government, yet he is in no fear of being ruined or dethroned, or of having his government taken out of his hands, and therefore does not chastise men on that account: or “for thy fear”^{f840}, for thy fear of God, thy piety; or “for thy religion”, as Mr. Broughton translates the word. Job had often suggested that good men, such that truly feared God, are afflicted by him, and therefore his own afflictions were no objection to his character, as a man that feared God, and eschewed evil, (^{<3800>}Job 1:1); and in this sense Eliphaz uses the word, (^{<3806>}Job 4:6); and here he intimates, as if, according to the notion of Job, that God afflicted him, and other good men, because they feared him, and which he observes, as a great absurdity; whereas, on the contrary, he chastised him for his sins, as (^{<3825>}Job 22:5) shows; but though God does not afflict men for their

goodness, but for sins, yet they are only such that fear him, and whom he loves, that he chastises in a fatherly way, (see ^{<826>}Hebrews 12:6,7);

will he enter with thee into judgment? that is, will he, in reverence to thee, out of respect to so great a person (speaking ironically), in condescension to one of so much consequence, will he regard thy request, so often made, as to come into judgment with thee, and to admit of thy cause being pleaded before him, and to give the hearing of it, and decide the affair in controversy? or rather, will he not plead against thee, and condemn thee for thy sins, as follow? in this sense it is to be deprecated, and not desired, (see ^{<430>}Psalms 143:2).

Ver. 5. *Is not thy wickedness great?* etc.] It must be owned it is, it cannot be denied. Indeed, the wickedness of every man's heart is great, it being desperately wicked, full of sin, abounding with it; out of it comes forth everything that is bad, and the wickedness of actions is very great: some sins are indeed greater than others, as those against God, and the first table of the law, are greater than those against men, or the second table; some are like crimson and scarlet, are beams in the eye, while others are comparatively as motes; yet all are great, as committed against God, and as they are breaches of his law; and especially they appear so to sensible sinners, to whom sin is made exceeding sinful; and they see and own themselves to be the chief of sinners, and as such entreat for pardon on that account, (see ^{<251>}Psalms 25:11);

and thine iniquities infinite? strictly speaking, nothing is infinite but God; sins may be said in some sense to be infinite, because committed against an infinite God, and cannot be satisfied for by a finite creature, or by finite sufferings, only through the infinite value of the blood of Christ; here it signifies, that his iniquities were "innumerable"^{f841}, as some versions, they were not to be reckoned up, they were so many; or, more literally, there is "no end of thine iniquities"^{f842}, there is no summing of them up; and it may denote his continuance in them; Eliphaz suggests as if Job lived in sin, and allowed himself in it, and was going on in a course of iniquity without end, which was very uncharitable; here he charges him in a general way, and next he descends to particulars.

Ver. 6. *For thou hast taken a pledge from thy brother for nought,* etc.] It can hardly be thought that it was for nothing at all, on no consideration whatever, or that nothing was lent, for which the pledge was taken; but that it was a small trifling sum, and comparatively nothing, not to be

spoken of; or it was borrowed for so short a time, that there needed not any pledge it; and it was unkind to take it, especially of a brother, whether in nature, or in religion, whether a near kinsman, or friend, or neighbour. Some render the words, “thou hast taken thy brother”, or “brothers, for a pledge”^{f843}; them themselves, their persons, as a security for what was lent, in order to sell them, and pay off the debt with the money, or detain them as bondmen till it was paid, (^{<1001>}2 Kings 4:1 ^{<1025>}Matthew 18:25). If Eliphaz said this, and what follows, only as conjectures, as some think, or upon supposition, concluding from his afflictions that those things, or something like them, had been done by him; it is contrary to that charity that thinks no ill, and hopes the best; and if they are positive assertions of matters of fact, as they rather seem to be, delivered upon hearsay, and slender proof, it shows a readiness to receive calumnies and false accusations against his friend, and can scarcely be excused from the charge of bearing false testimony against him, since Job does in the most solemn manner deny those things in (^{<1310>}Job 31:1-40);

and stripped the naked of their clothing; not such as were stark naked, because they have no clothes to be stripped of; but such that were poorly clothed, scarce sufficient to cover their nakedness, and preserve them from the inclemencies of weather; these were stripped of their clothing, and being stripped, were quite naked and exposed, which to do was very cruel and hardhearted; perhaps it may respect the same persons from whom the pledge was taken, and that pledge was their clothing, which was no uncommon thing, (see ^{<1026>}Exodus 22:26 ^{<1543>}Deuteronomy 24:13).

Ver. 7. *Thou hast not given water to the weary to drink*, etc.] To a weary thirsty traveller, to whom in those hot countries cold water was very refreshing, and which in desert places was not to be had in common, or any where; rich men were possessed of their wells and fountains, and were kept for their own use, and it was a kindness and favour to obtain water of them; and yet a cup of cold water is one of the least favours to be given to a poor man, and to deny it him in distress was very inhuman, and was very far from Job’s character:

and thou hast withholden bread from the hungry: bread, which strengthens man’s heart, and is the staff of life, without which he cannot support; and this is not to be withheld from, but given even to an enemy when hungry; and to deny it to a poor neighbour in such circumstances is very cruel; the charge is, that Job would not give a poor hungry man a morsel of bread to

eat; which must be false, being directly contrary to what he strongly asserts, (^{<8817>}Job 31:17).

Ver. 8. *But [as for] the mighty man, he had the earth*, etc.] A large share and portion of it, which Job could not hinder him from the enjoyment of, because mightier than he, or otherwise he would have done it; or Job was content he should have what he had, and gave him more than what of right belonged to him; for when any cause came before him as a judge, or civil magistrate, between a rich man, and a poorer man, relating to a field, or piece of land he always gave the cause to the rich and mighty and so he had the land, as is suggested:

and the honourable man dwelt in it; peaceably, quietly, and undisturbed, though he had no just title to it; or “the man accepted of face” or “countenance”^{f844}, who was respected because of his outward circumstances, wealth and riches, power and authority; and so Job is tacitly charged with being a respecter of persons in judgment, which was not good; and in general these phrases denote partiality in him, that he was favourable to the mighty and powerful, and unkind and cruel to the poor and needy. Some^{f845} understand all this of Job himself, that because he was the mighty man, or “man of arms”^{f846}, he made use of his power and might, and stretched out his arm, and grasped and got into his possession, by force and violence, the houses, and lands, and estates of others, and became the greatest man in all the east, and the earth in a manner was his alone; and because he was respected for his greatness and riches, he was confirmed therein, and dwelt securely: or rather, taking the words in this sense, they may be considered as an aggravation of Job’s sins, both before and after charged upon him; as that when he was the mighty and honourable man, and though he was such, and had it in the power of his hands to do a great deal of good to the poor and needy; yet took a pledge from his indigent brother, stripped those that were almost naked of their clothing, and would not give a poor weary traveller a cup of water, nor a morsel of bread to an hungry man; yea, abused his power and authority which he had, to the oppression of the widow and fatherless, as in (^{<820>}Job 22:9).

Ver. 9. *Thou hast sent widows away empty*, etc.] Either out of their own houses, which he spoiled, and devoured, and stripped, and cleared of all that were in them, as did the Scribes and Pharisees in Christ’s time, (^{<234>}Matthew 23:14); or out of his own house, when they came to him, as a

rich man, for charity; as they came to him wanting relief, they went away so; if without food and clothing, they were bid to depart without giving them anything to feed and clothe them with; or if they came to him as a civil magistrate to have justice done them, and to be delivered out of the hands of their oppressors, they could not obtain any, but were dismissed without it; how contrary is this to (^{<RB3>}Job 29:13 31:16);

and the arms of the fatherless have been broken; not in a literal sense, as if when refusing to go out, when their mothers, the widows, had their houses spoiled, and they sent empty out of them; these laid hold on something within them, and would not depart, and so, had their arms broken by the mighty man, the man of arms; but, in a metaphorical and figurative sense, their substance, and goods, and possessions, left them by their fathers for their support, these were taken away from them, and so they were as impotent and helpless as if their arms had been broken; or their friends on whom they relied for their sustenance, these were either ruined, and so could not help them; or else their affections were alienated from them, and would not. This indeed is not expressly charged upon Job, but it is intimated that it was done with his knowledge and consent, good will, and approbation; at least that he connived at it, and suffered it to be done when it was in his power to have prevented it, and therefore to be ascribed unto him; but how foreign is all this to Job's true character, (^{<RB2>}Job 29:12-17 31:16-22)?

Ver. 10. *Therefore snares [are] round about thee*, etc.] Not what occasion sin, draw into it, and issue in it, as inward corruptions, the temptations of Satan, and the things of this world, but punishments; because of the above sins charged upon Job, therefore evils, calamities, and distresses of various kinds, came upon him, beset him, and encompassed him all around, so that there was no way left for him to escape; it may refer to the Sabeans and Chaldeans seizing on his cattle, and carrying them away; to the fire that fell from heaven upon his sheep, and consumed them; to the great wind that blew down the house in which his children were, and destroyed them; and to the boils and ulcers that were all over his body:

and sudden fear troubleth thee; those things, at least some of them, were what he feared, and they came suddenly upon him, and gave him great trouble and distress, (^{<RB5>}Job 3:25 4:5); and present fear frequently, on a sudden, darted into his mind, and gave him fresh trouble; he was afraid of his present sorrows, and of further and future ones, (^{<RB8>}Job 9:28); and

perhaps Eliphaz might think he was afraid of hell and damnation, and of sudden destruction from the Almighty coming upon him, (^{<18123>}Job 31:23); (see ^{<22417>}Isaiah 24:17,18).

Ver. 11. *Or darkness, [that] thou canst not see*, etc.] Or darkness is round about thee, thou art enveloped in it; meaning either judicial blindness, and darkness, and stupidity of mind, which must be his case, if he could not see the hand of God upon him, or the snares that were about him, or was not troubled with sudden fear; or else the darkness of affliction and calamity, which is often signified hereby, (see ^{<2182>}Isaiah 8:22 ^{<25101>}Lamentations 3:1,2); afflictive dispensations of Providence are sometimes so dark, that a man cannot see the cause and reason of them, or why it is he is brought into them; which was Job's case, and therefore desires God would show him wherefore he contended with him, (^{<18109>}Job 10:9); nor can he see, perceive, or enjoy any light of comfort; he is in inward darkness of soul, deprived of the light of God's countenance, as well as he is in the outward darkness of adversity, which is a most uncomfortable case, as it was this good man's; nor can he see any end of the affliction, or any way to escape out of it, and which were the present circumstances Job was in:

and abundance of waters cover thee; afflictions, which are frequently compared to many waters, and floods of them, because of the multitude of them, their force and strength, the power and rapidity with which they come; and because overflowing, overbearing, and overwhelming, and threaten with utter ruin and destruction, unless stopped by the mighty hand of God, who only can resist and restrain them; Eliphaz represents Job like a man drowning, overflowed with a flood of water, and covered with its waves, and in the most desperate condition, (see ^{<15901>}Psalms 69:1,2).

Ver. 12. *[Is] not God in the height of heaven?* etc.] The heaven is high, it has its name from its height, and is noted for it; some of the heavens are higher than others, as the heaven of heavens, the third heaven, the habitation of angels and glorified saints; and here God dwells, this is the habitation of his holiness, and the high and holy place he inhabits; his throne is in heaven, in the heaven of heavens is his throne, where he in an especial manner manifests his glory, and the lustre of it; he is not indeed continued here, the heaven of heavens cannot contain him, he is everywhere; yet this is his court and palace, where his residence and retinue is and angels behold his face, and wait upon him; and because this is the principal seat of his majesty, it becomes one of his names, (^{<2045>}Daniel 4:26

^{<21518>}Luke 15:18); and the words here will bear to be rendered, “is not God the height of the heavens?”^{f847} or, as the Vulgate Latin version, “higher than the heavens”; he is above them, more exalted than they, being the Creator of them, (see ^{<8072>}Hebrews 7:26);

and behold the height of the stars, how high they are; or “the head” or “top of the stars”^{f848}, which Ben Gersom interprets of the supreme orb, or that high and vast space in which the fixed stars are, or the highest of them, which are at the greatest distance; according to Mr. Huygens^{f849} a cannon ball discharged would be twenty five years in passing from the earth to the sun, from Jupiter to the sun an hundred twenty five years, from Saturn two hundred fifty, and from the sun to the dog star^{f850} 691,600 years; and if therefore it would be so long going to the nearest of the fixed stars, how great must be the distance of them from our earth, which are so much higher than the dog star as that is from the sun? But, though these are so exceeding high, yet God is higher than they, (see ^{<23413>}Isaiah 14:13,14); the truth contained in these words was what both Eliphaz and Job were agreed in, let them be spoken by which they will, some ascribing them to the One, and some to the other; from whence Eliphaz represents Job drawing an inference very impious, blasphemous, and atheistical.

Ver. 13. *And thou sayest, how doth God know?* etc.] What is done on earth, the works of the children of men, their sinful actions, when he dwells at such a distance, and so remote from the earth, as the height of the stars, and highest heavens, be; not that Job said this expressly with his lips, but in his heart; Eliphaz imagined and supposed that such was the reasoning of his mind; it was an invidious consequence he had drawn from what Job had said concerning the afflictions of the godly, and the prosperity of the wicked; which he interpreted as a denial of the providence of God, as if he had no regard to human affairs, but things took place in a very disorderly and confused way, without any regard to right or wrong; and he concluded that Job was led into these sentiments by the consideration of the distance of God from the earth; that, dwelling in the highest heavens, he could not and did not see what was done here, and therefore men might commit all manner of sin with impunity; that their sins would never be taken notice of, or they be called to an account for them; which are the very language and sentiments of the most abandoned of men, (see ^{<3901>}Psalm 10:11,14 73:11,12) (^{<4905>}Psalm 94:5-10 ^{<2009>}Ezekiel 9:9);

can he judge through the dark clouds? if he cannot see and know what is done, he cannot judge of it, whether it is good or bad, and so can neither justify nor condemn an action. By “the dark cloud” is not meant the matter, or corporeal mass, with which man is covered, as a Jewish commentator ^{f851} interprets it; rather the cloudy air, or atmosphere around us; or that thick darkness in which Jehovah dwells, clouds and darkness being around him, (^{397D}Psalm 97:2); but all this hinders not his sight of things done here below; what is thick darkness to us is pure light to him, in which also he is said to dwell, and with which he covers himself as with a garment; and the darkness and the light are both alike to him, he can see and judge through the one as well as the other.

Ver. 14. *Thick clouds [are] a covering to him, that he seeth not,* etc.]

Thus Job is made to speak, or to reason as atheistical persons, or such who are inclined to atheism would, who take God to be altogether such an one as themselves; as that because thick clouds hide objects, as the sun, and moon, and stars, from their sight, therefore they must hide men and their actions from the sight of God; whereas there is nothing between God and man to hide them from him, let them be what they will, clouds as thick and as dark as can be imagined, yet his eyes are upon the ways of man, and see all his goings, nor is there any darkness that can hide from him, (^{383D}Job 34:21,22);

and he walketh in the circuit of heaven; within which he keeps himself, and never looks down upon the earth, or takes any notice of what is done there; quite contrary to (^{394B}Psalm 14:3 33:13,14); as if he only took his walks through the spacious orb of heaven, and delighted himself in viewing the celestial mansions, and the furniture of them, but had no regard to anything below them; whereas, though he walks in the circuit of heaven, he also sits upon the circle of the earth, (^{234D}Isaiah 41:22); Eliphaz seems here to ascribe the sentiments perhaps of the Zabians in former times to Job, and since adopted by some philosophers; that God only regards the heavenly bodies, and supports them in their beings, and regulates and directs their motions, and leaves all things below to be governed and influenced by them, as judging it unworthy of him to be concerned with things on earth. Indeed the earth and the inhabitants of it are unworthy of his notice and care, and of his providential visits, but he does humble himself to look upon things on earth as well as in heaven, (^{390E}Psalm 8:4 113:6); to make Job reason after this Epicurean manner was doing great injustice to his

character, who most firmly believed both the being and providence of God, and that as extending to all things here below, (see ^{<81213>}Job 12:13-25).

Ver. 15. *Hast thou marked the old way which wicked men have trodden?*] The evil way that wicked men have walked in ever since man apostatized from God, the way of Cain and his descendants, who were of the wicked one, and lived wicked lives and conversations; “the way of the old world”, as Mr. Broughton renders the phrase here, the imagination of the thoughts of whose hearts was evil, and that continually; who filled the earth with rapine and violence, and all flesh corrupted their way with all manner of impurity and wickedness, and indulged themselves in the gratification of their sensual lusts and pleasures; and were, as the Apostle Peter calls them, “the world of the ungodly”; and here, “men of wickedness”, or “iniquity” ^{f852}; such who gave themselves up to it, and were immersed in it; these trod the paths of sin, and made it a beaten road; they frequented this way, they walked continually in it; their life was a series and course of iniquity, in which they obstinately persisted, and proceeded from evil to evil, to more and more ungodliness. Now Job is asked if he had “marked” this their way and course of life; the evil of their way should have been marked, in order to avoid it; it being an old way should not recommend it; and the end of it, which was sudden ruin and destruction, should be marked to deter from it: but it is suggested that Job kept in this way, and observed it himself, and walked in it; for the words may be rendered, “truly thou keepest the old way”, or “the way of the world” ^{f853}; trod in the steps of wicked men, was a close follower of them, and accompanied with them; like manner is Job charged by Elihu, (^{<8347>}Job 34:7,8); and this sense agrees with what goes before.

Ver. 16. *Which were cut down out of time,* etc.] Sent out of time into eternity, time being no more with men, and they no longer in time, when death seizes upon them; or “before time” ^{f854}, before the common term of life, which, according to the course of nature, and human probability, they might have arrived unto: as this is spoken of the men of the old world that lived before the flood, when the lives of men were very long, it is highly probable there, were many that were destroyed by the general deluge, who, had it not for that, might have lived many hundreds of years, according to the usual course: or “without time” ^{f855}, without any delay suddenly, at once, at an unawares; for, though they had notice of the flood, they did not regard it, but lived careless and secure; and it came upon them without any further warning, and swept them away, when they were “cut down”, as

trees by the axe laid to the root of them, to which wicked, men in great power and flourishing circumstances are sometimes compared, (~~4575~~ Psalm 37:35,36); or like grass by the scythe, which it is not able to resist, and to which all men are like for their numbers and weaknesses, and who are cut down by death as easily as the grass is by the mower, (see ~~4570~~ Psalm 37:1,2) (~~4915~~ Psalm 90:5,6). Some render it “wrinkled” ^{f856}, as in (~~4848~~ Job 16:8); as bodies when dead are, and especially such as are drowned, and have been long floating in the water, as those that perished by the flood were, for to such the words have respect, as appears by what follows:

whose foundation was overflown with a flood; either of water, or of fire and brimstone, as Jarchi observes; the former is most likely to be meant; for by the flood, or universal deluge, all that was thought firm and permanent, and might be called a foundation, was overflown and carried away, as houses, goods, furniture, wealth, and riches, and everything that men had a dependence upon for the support and comfort of life; yea, the earth itself, on which they dwelt, and was reckoned “terra firma”, this being founded upon, and over the waters; or, as the Apostle Peter describes it, “it standing out of the water and in the water”, (~~6085~~ 2 Peter 3:5,6); or “their foundation [was] a flood poured out” ^{f857}; what they thought were solid, and firm, and durable, and built their hopes of happiness upon, were like a flood of water, poured, dissipated, and scattered, and which disappeared and came to nothing: and such is every foundation that a man builds his hope, especially of eternal happiness, upon, short of Christ, the only sure foundation laid in Zion, his person, grace, blood, and righteousness; everything else, let it seem ever so firm, is as sand, yea, as water, as a flood of water that spreads itself, and quickly comes to nothing.

Ver. 17. *Which said unto God, depart from us*, etc.] Choosing not to be admonished of their sins, nor be exhorted to repentance for them, nor be instructed by him in the way of their duty, nor to attend the worship and ordinances of God, nor be under his rule and government; the same is observed by Job of wicked men, but to a different purpose; he makes this to be the language of such who were in very prosperous circumstances, and continued in them, notwithstanding their impiety; here by this Eliphaz describes such persons who were cut off, and destroyed for their wickedness, (see ~~4214~~ Job 21:14);

and what can the Almighty do for them? that is, for us; for these are either the words of the wicked continued, being so self-sufficient, and full of good things, having as much, or more, than heart can wish, that they stood in no need of anything from God; nor could they imagine they should receive any profit and advantage from him, by listening to his instructions, or obeying his will; they had such low and mean thoughts of God, that he would neither do them good nor evil; they expected no good from him, and feared no ill at his hands; they ascribed all the good things they had to their own care, industry, and diligence; and when any ill befell them, they attributed it to chance, and second causes, thinking nothing of God: as these are the words of Eliphaz, they may be rendered, “what has the Almighty done to them”, or “against them?”^{f858} what injury has he done them, or ill will has he shown them, that they should treat him in so contemptuous a manner? so far from it, that he has bestowed abundance of good things on them, as follows, (see ²⁴⁰⁵Jeremiah 2:5).

Ver. 18. *Yet he filled their houses with good [things]*, etc.] With temporal good things, with this world’s good, with plenty of providential goodness; earthly enjoyments are good things in themselves, and in their effects, when rightly used, and these wicked men have their share of; this is their portion, they have their good things in this life, and a large abundance of them oftentimes; their hearts are filled with food, and should be with gladness and thankfulness; their bellies are filled with hidden treasures; their barns with corn and wheat, and such like fruits of the earth; their shops with all manner of goods; their dwelling houses with gold and silver, with rich furniture, and all precious substance; and all this is from God, every good gift comes from him; the earth is full of his goodness; though these men say, “what can the Almighty do for them?” (¹⁸²⁷Job 22:17); this shows, that what they have they are not deserving of; and what is bestowed upon them is not from any merit in them, but according to the sovereign will and pleasure of God; find this is an aggravation of their wickedness, that notwithstanding he has loaded them with his benefits, and indulged them with such a plenty of good things, yet they spurn at him, rebel against him, and bid him depart from them; which conduct of theirs Eliphaz expresses his abhorrence of:

but the counsel of the wicked is far from me; such impious reasonings, and wicked practices, he was far from justifying; he had them in the utmost detestation, and could not but abhor such vile ingratitude; he makes use of

Job's words, (^{<32116>}Job 21:16); which he thought he could do to better purpose, and with greater sincerity.

Ver. 19. *The righteous see it, and are glad*, etc.] Not the counsel of the wicked, nor their outward prosperity, but their ruin and destruction, which is sure and certain; though it may sometimes seem to linger, it is often public and visible to the view of every man, being made public examples, (see ^{<49103>}Psalm 91:8); and which is matter of joy and gladness to truly good and righteous men; who have the righteousness of Christ on them, his grace in them, and in consequence of that live soberly, righteously, and godly; these rejoice at the vengeance of God on wicked men, (^{<49116>}Psalm 52:5-7 58:10); not that the misery of their fellow creatures is pleasing to them as such; this would be brutish and inhuman, as well as contrary to the grace of God, and to their character as good men, and also would be displeasing to God, (^{<21417>}Proverbs 24:17,18); but partly because they themselves, through the grace and goodness of God, have been kept from such sins as bring to ruin and destruction; and partly because they are delivered out of the hands of these wicked men, who were distressing to them; and chiefly because of the glory of the divine perfections, particularly the holiness and justice of God displayed herein; for God is known and glorified by the judgments which he executeth, (see ^{<41016>}Psalm 9:16 ^{<68181>}Revelation 18:20 19:1-3);

and the innocent laugh them to scorn; such as are upright and sincere, live holy and harmless lives and conversations, though not entirely free from sin; these deride them for their impieties, and observe to them the justness of the divine judgments upon them. The Jewish writers, many of them ^{f859}, restrain these words to Noah and his sons, who saw with their eyes the flood that destroyed the world of the ungodly, and rejoiced at it, and in their turn had them in derision, who had made a mock at Noah's building of the ark, and at his exhortations to them; but though the characters of righteous and innocent agree with Noah, who was just and perfect in his generation, yet not with all his sons; and it is best to understand this of good men in general; though it must be observed and owned, that the destruction of the wicked by the flood is before spoken of, and their character described. The word "saying" is by some supplied at the close of this verse, and so the following words are what the righteous are represented as saying, upon sight of the destruction of the wicked.

Ver. 20. *Whereas our substance is not cut down*, etc.] As yours is; Noah and his family were preserved in the ark, and the creatures with him, and sufficient sustenance was laid up for them all, when everything relating to the wicked was destroyed: but this may be thought too restrictive, as well as what follows too subtle, that this should respect the human species not being cut down and utterly destroyed in the flood, but preserved in and restored by Noah and his family; it may perhaps be thought better to interpret these words as the words of Eliphaz and his friends, joining with the righteous and the innocent, putting themselves in their number, and rejoicing with them at the destruction of the wicked, and as having a particular regard to Job's case, and the difference between him and them; his substance being cut down, and he stripped of all; whereas they were not deprived of theirs, but it continued with them, and they in the full possession of it; the reason of which difference was, he was a wicked man, and they righteous and innocent; but by others, who also take them to be the words of the righteous triumphing over the wicked, they are rendered thus; "is not he cut off that rose up against us?"^{f860} Our enemy and adversary, he is no more, he can do us no more hurt, and we are delivered out of his hand:

but the remnant of them the fire consumes; which Aben Ezra, Ben Gersom, and others, interpret of the destruction of Sodom and Gomorrah, and the other cities, by fire; which would have had some appearance of truth, if the destruction had been of the whole world, and as general as the flood was, or more so, and had cleared the world of the remnant of the ungodly, whereas it was only of a few cities: rather it may be Eliphaz glances at the case of Job, as different from him and his friends, that when their substance was untouched, the remnant of Job's was consumed by fire; what were left by the Chaldeans and Sabeans were destroyed by fire from heaven; though if it could be thought that Eliphaz had knowledge of the general conflagration at the last day, and had that in view, it would afford a better sense; but it may be he does not mean material, but metaphorical fire, the fire of divine wrath, which will consume the wicked, root and branch, and leave them nothing.

Ver. 21. *Acquaint now thyself with him, and be at peace*, etc.] Not with the righteous and innocent, but with God, as (~~Job~~ Job 22:22-30) show: from severe charges and censures, Eliphaz proceeds to advice and exhortations, and seems to be in a better temper, and to talk in a more kind and gentle manner, only he goes upon a false supposition and mistaken

notion, that Job was a bad man; had he had a proper object to have directed his discourse to, it would have been excellently said; and, as it is, is not without its use: this first exhortation supposes unacquaintance with God, and an estrangedness from him; which is the case of every man from the womb, and in a state of nature and unregeneracy. Acquaintance with God begins at conversion, when he is made known, not only as the God of nature and providence, but as the God of grace and peace in Christ; and it is carried on by prayer, which is a converse with God, and by attendance on his worship and ordinances, in which men walk before him, and have fellowship with him: this is sometimes interrupted and dropped for a while, through temptation or sin; when there arises on account thereof a shyness and backwardness to draw nigh unto God, until he calls and invites them to take with them words, and return unto him; an acquaintance with God is not kept up when prayer before him is restrained; which Eliphaz charges Job with, (~~1850~~ Job 15:4); and when saints forsake the assembling of themselves together, or neglect public worship, or grow indifferent to it; and it is renewed again by prayer, and a fresh attendance on the above things; in which frequent visits are made between God and his people, mutual secrets communicated, a holy freedom, familiarity, and boldness contracted, and communion with God enjoyed: men may also acquaint themselves with him yet more and more by the contemplation of his works, by reading and hearing his word, and by conversation with good men, ministers, and others. The Jewish commentators ^{f861} generally interpret it, “use” or “accustom thyself with him”, to walk in his ways, and observe his commands: “and be at peace”; not make his peace with God, which a creature cannot do; only Job’s living Redeemer could do that, and he has done it; but be easy and still under the afflicting hand of God, quietly submit to it, and patiently endure it, and not murmur at it; or, as Aben Ezra interprets it, as a promise of God, “thou shalt be in peace”, or “thou shalt have peace”; all outward prosperity and happiness, which is often signified by this word; or inward peace of mind, which comes from God, and through an acquaintance with him, and from Christ, his blood, righteousness, and sacrifice, by whom the acquaintance with God is opened and maintained; and it is had in a way of duty, in attendance on the ordinances of God, which are paths of peace; and also eternal peace hereafter, when acquaintance with God will be no more dropped, nor interrupted, but continue for ever:

thereby good shall come unto thee: temporal good things, necessary and convenient, the promise of which is annexed to godliness, or an acquaintance with God; spiritual good things, the blessings of grace, all things pertaining to life and godliness, and eternal good things; that far more exceeding and eternal weight of glory, which afflictions, peaceably and patiently borne, work for and bring unto.

Ver. 22. *Receive, I pray thee, the law from his mouth*, etc.] Not the law of Moses; for it is a question whether that was as yet, or could come to the knowledge of Job; rather any doctrine, as the word signifies, any revelation of the mind and will of God, made unto the patriarchs in former times, and which was handed down from one to another, and was to be received as coming from the mouth of God, not as the word of man, but as the word of God; and as such to be received with meekness and reverence, with readiness, cheerfulness, and gladness; and not only to be attended to but obeyed:

and lay up his words in thine heart: as a rich treasure, very valuable, and preferable to gold, silver, and precious stones, laid up in chests and cabinets because of their value, and that they might not be lost, but be preserved safe and sure, and that they might be come at, and made use of on proper occasions; as the words of God and doctrines of the Scriptures may be, against the temptations of Satan, the lusts of the flesh, and for the instruction of ourselves and others; and therefore should be retained in our minds, hid in our hearts, and dwell richly in us; and, unless they are in the heart, and have a place there, they will be of little avail to have them in the head or on the tongue; but if they come with power into the heart, and have a place there, they work effectually, and influence the life and conversation: these Job had, and had a great value for them; (see ~~160~~ Job 6:10 23:12).

Ver. 23. *If thou return to the Almighty*, etc.] Which supposes a departure from him; and that is by sinning against him, which should be repented of, confessed, and pardoning grace and mercy be implored, by all those that have backslidden, and return to God; to which they are encouraged by his being the “Almighty”, who has power to forgive sins, also to cause all grace to abound, and to save to the uttermost; he is not a God that is prayed and returned to, that cannot save, or whose hand is shortened, or his ear heavy; the word is “shaddai”, which signifies “[who is] sufficient”, all sufficient; whose grace is sufficient to restore and receive backsliders,

pardon their sins, accept their persons, supply their wants, and preserve them safe to his kingdom and glory:

thou shalt be built up; restored to his former happiness, have all his breaches repaired and made up; his body, which was like a building out of repair and dropping down, become hale and healthful; his family, which was in a ruinous condition, being deprived of his children as well as substance, be increasing again through a like number of children; by which means families are built up, (^{f846}Ruth 4:16); and by having a large affluence of good things, abundantly greater than he had before; and also, in a spiritual sense, be edified and built up in his soul, through the light of God's countenance, the discoveries of his love, the comforts of his spirit, an application of precious promises, and divine truths, and a communication of grace, and the blessings of it:

thou shalt put away iniquity far from thy tabernacle; not commit it himself, nor connive at it in others, nor suffer it in his family, suggesting as if he had so done in times past; or remove men of iniquity, wicked men, from his house, and not allow them to dwell there; though rather this seems to be spoken of by way of promise, and as an encouragement to return to the Almighty; upon which all evils and calamities, the effects of sin and iniquity, should be removed from his house, and the apartments of it, they were now full of.

Ver. 24. *Then shalt thou lay up gold as dust*, etc.] Have such plenty of it, as not to be counted:

and the [gold] of Ophir as the stones of the brooks; which was reckoned the best, probably in Arabia; not in the East and West Indies, which were not known to Job; though some take this to be an exhortation to despise riches, and as a dissuasion from covetousness, rendering the words, "put gold upon the dust", or earth ^{f862}, and trample upon it, as a thing not esteemed by thee, as Sefhorno interprets it; make no more account of it than of the dust of the earth; let it be like dirt unto thee, "and among the stones of the brooks", Ophir ^{f863}; that is, the gold of Ophir, reckon no more of it, though the choicest gold, than the stones of the brook; or thus, "put gold for dust, and the [gold] of Ophir for the flint of the brooks" ^{f864}; esteem it no more than the dust of the earth, or as flint stones; the latter clause I should choose rather to render, "and for a flint the rivers of Ophir", or the golden rivers, from whence the gold of Ophir was; and it is notorious from historians, as Strabo ^{f865} and others, that gold is taken out

of rivers; and especially from the writers of the history of the West Indies
f866 .

Ver. 25. *Yea, the Almighty shall be thy defence*, etc.] In temporal things, secure the plenty of gold and silver possessed of; surround and protect by his providence, that there shall be no danger of the Sabeans and Chaldeans, or others, breaking in and stealing it away; and, in spirituals, preserve from all enemies, sin, Satan, and the world; be a wall of fire about him, his fortress, his tower, and place of defence; or keep him as in a garrison, through faith unto salvation; or, as others render the words, “and let the Almighty be”, or “he shall be thy gold”, or “golds” f867; all thy gold, the same word being used as in (~~f822~~ Job 22:24); treat earthly riches, gold and silver, with contempt, and reckon God to be thy truest riches: esteem him as gold, and more precious than that, and put thy confidence in him; his grace is compared to gold, for its lustre, value, and duration, and is more precious than gold that perisheth, (~~f818~~ Revelation 3:18 ~~f1007~~ 1 Peter 1:7); the righteousness of Christ is, for its excellency, called the gold of Ophir, and clothing of wrought gold, (~~f951~~ Psalm 45:9,13); and he himself is much more precious than the gold of Ophir, and the gain that comes by him than fine gold, (~~f151~~ Song of Solomon 5:11 ~~f154~~ Proverbs 3:14,15); the doctrines of the grace of God are comparable to gold, silver, and precious stones; yea, to be preferred unto them, (~~f82~~ 1 Corinthians 3:12 ~~f91~~ Psalm 19:11 119:72 ~~f180~~ Proverbs 8:10). God is instead of all riches to his people; and they that have an interest in him share in the riches of grace, and are entitled to the riches of glory; all are theirs:

and thou shall have plenty of silver; or God shall be, or “let him be to thee silver of strength” f868; or instead of silver, which is the strength of men, in which they confide for business or war; but God is to his people infinitely more than what silver or gold can be to them.

Ver. 26. *For then shall thou have thy delight in the Almighty*, etc.] In the perfections of his nature, in the works of his hands, in his word and worship, in communion with him, and in the relation he stands in to his people as their covenant God and Father; this would be the case when Job should be more and better acquainted with God, and with the law or doctrine his mouth, and the words of his lips, and should return unto him with his whole heart; and when his affections should be taken off of all earthly riches; when he should look upon gold as dust, and the gold of Ophir as the stones of the brook, and God should be to him his gold and

his silver; then, and not till then, could he have true delight and complacency in God:

and shalt lift up thy face unto God; in prayer, as Sephorno interprets it, with an holy confidence, boldness, and cheerfulness; as a believer in Christ may, having on his righteousness, and having his heart sprinkled from an evil conscience by his blood; such an one can appear before God, and lift up his face to him, as without spot, so without confusion, shame, and blushing, without a load of guilt upon him, without fear of wrath or punishment, and of being repulsed; (see ^{<18115>}Job 11:15).

Ver. 27. *Thou shalt make thy prayer unto him*, etc.] To God, and him only; for not a creature, angels, or men, are to be prayed to; and this is to be done in a supplicating, entreating way, as the word signifies; not pleading merit, but mercy, not presenting prayers and supplications for a man's own righteousness' sake, but for the Lord's mercy's sake, and for the sake of Christ and his righteousness; and prayer is to be made in this manner frequently, to be multiplied, as the word also signifies; prayer should be made always, and without ceasing; and this is not only a duty, but a privilege; and as such it is here observed, even as a benefit and blessing to be enjoyed; as it is when a man can come to God as his Father, through Christ the Mediator, with boldness and confidence, in the faith of him, and to God as on a throne of grace, where he may find grace and mercy to help him in time of need, and especially it is so when attended with the success following:

and he shall hear thee; as he does hear those that pray to him in the name of Christ, in the exercise of faith, and in the sincerity and uprightness of their hearts; and answers their requests, fulfils their desires, and gives them what they ask of him; for he is a God hearing prayer, and sooner or later, in his own time and way, grants the petitions of his people:

and thou shalt pay thy vows; the sacrifices of praise and thanksgiving which he promised to offer up to God, should he grant him the desires of his heart; and these being granted, he would be laid under obligation to perform his promises; so that this also is to be considered as a benefit and blessing; for it does not so much regard the payment of vows, as it is designed to observe to him that he should have that done for him which would be a sufficient ground and reason for paying his vows, or making good what he promised in the time of his distress; since what he then

requested, and was the condition of his vow, should now be granted; (see ^{<1662>}Psalm 56:12,13 66:13,14).

Ver. 28. *Thou shalt also decree a thing, and it shall be established unto thee,* etc.] Strictly speaking, this is only true of God, whose decrees are unfrustrable, whose counsel shall stand, and the thoughts of his heart be established to all generations; and frequently so it is, according to an usual saying, man appoints, but God disappoints; this may be understood of Job, either as a civil magistrate, that he should decree a thing in a court of judicature with so much wisdom and equity, that it should stand firm and sure, and, though made on earth, should be ratified in heaven, as the decrees and doctrines of the apostles of Christ are said to be, (^{<1669>}Matthew 16:19); (see ^{<1185>}Proverbs 8:15); or, as a private man in civil affairs, signifying that he should be so guided by the Lord, and prospered and succeeded in all his ways and works, that what he determined to do, and formed a scheme for the execution of, it should be brought about and confirmed; he committing his ways to the Lord, his thoughts should be established, or his purposes and designs effected, (see ^{<1013>}Psalm 1:3 ^{<1178>}Proverbs 16:3); or rather as a praying man; and so it agrees with what goes before, that he should lift up his voice to God, and pray unto him with success, and have just occasion to praise him, or pay his vows to him, since he should have the desires of his heart; whatever was upon his mind, and he prayed in faith for, he should have it; as Elijah prayed, both that it might not rain, and that it might rain, and both were according to his word, or the decree of his lips in prayer: (see ^{<1170>}1 Kings 17:1 ^{<1667>}James 5:17,18);

and the light shall shine upon thy ways; which is the reason of all things prospering and succeeding, and being established according to his wish and will; the light of grace shining in him, to put him upon and instruct him in denying and avoiding that which is sinful, and doing that which was just and good; and the light of the word without him, being a light unto his feet, and a lamp to his paths, to guide and direct him, and especially the light of God's favour and blessing on him, succeeding him in all his ways and works, and making them prosperous.

Ver. 29. *When [men] are cast down,* etc.] Wicked men are brought down from a state of prosperity to a state of adversity, are in low circumstances, great straits and difficulties:

then thou shalt say, [there is] lifting up; that is, for himself and his; when others are in adversity, he should be in prosperity; when others are cast

down into a very low estate and distressed condition, he should be exalted to a very high estate, and be in affluent circumstances, (see ^{<4976>}Psalm 147:6); or else the sense is, when thou and thine, and what belong to thee, are humbled and brought low, then thou mayest promise thyself a restoration and change for the better; and boldly say, they will be lifted up, and raised up again, since God's usual method is to exalt the humble, and to abase the proud, (^{<2411>}Luke 14:11); or rather, this may respect the benefit and advantage that humble persons would gain by Job, and his prayers for them, and may be rendered and interpreted thus: "when they have humbled"^{f869} themselves, and bowed themselves low at thy feet, and especially before God, "then thou shall say", pray unto God for them, that "there [may be a] lifting up", raising them up out of their low estate, and thou shall be heard:

and he shall save the humble person; that is, "low of eyes"^{f870}, humble in his eyes; who is so pressed with troubles and distress, that he hangs down his head, looks upon the ground, and will not lift up his eyes, but is of a dejected countenance; or that is low in his own eyes, has humble thoughts of himself, esteems others better than himself, and lies low before God under a sense of his sinfulness and unworthiness, and casts himself entirely upon the grace and mercy of God; such an one he saves, in a spiritual sense, out of his troubles and afflictions; he does not forget the cry of such humble ones, but remembers them, and grants their desires: and he saves the lowly and humble with a spiritual and eternal salvation; gives more grace unto them, and outfits them for glory, and at last gives glory itself; raises them on high to sit among princes, and to inherit the throne of glory; the meek shall inherit the earth, the new heavens and earth, wherein dwelleth righteousness, (^{<5006>}James 4:6 ^{<4085>}Matthew 5:5).

Ver. 30. *He shall deliver the island of the innocent*, etc.] But where is there such an island, an island of innocent persons? it seems to be better rendered by others, "the innocent shall deliver the island"^{f871}: good men are sometimes, by their counsel and advice, and especially by their prayers, the means of delivering an island or country from ruin and destruction: but the word rendered "island" is a negative particle, as in (^{<0021>}1 Samuel 4:21 ^{<4804>}Proverbs 31:4); and signifies "not"; and so in the Targum; which is

"a man that is not innocent shall be delivered:"

in like manner Jarchi interprets it, and so do Noldius^{f872} and others^{f873}; and the sense is, that Job, for he is the person spoken of, as appears from the

following clause, should not only be beneficial by his prayers, to humble and good men, but even to the wicked, such as were not innocent and free from fault and punishment, but guilty, and obnoxious to wrath and ruin; and yet such should escape it, at least for the present, through the prayers and intercession of Job; or God should do this for Job's sake and his prayers:

and it is, or "he is"

delivered by the pureness of thine hands; either by his good works, setting a good example, which, being followed, would be the means of the prevention of present ruin; or by his lifting up pure and holy hands in prayer to God for a sinful people; which God often attends to and hears, and so delivers them from destruction; as the Israelites were delivered through the prayer of Moses, when they had made the golden calf, and worshipped it; (see ^{<1969>}Psalm 106:19); though sometimes God will not admit of an intercessor for such persons, (^{<2140>}Ezekiel 14:20).

CHAPTER 23

INTRODUCTION TO JOB 23

This and the following chapter contain Job's reply to the last oration of Eliphaz; in this he first declares his present sorrowful estate and condition, (^{<K27B>}Job 23:1,2); wishes he knew where to find God, as a judge sitting on a throne, before whom he might lay his cause, and plead it, and have his judgment and final decision passed upon it; when he doubted not but he would deal favourably with him, and both admit him and strengthen him, to plead his own cause, and would acquit him for ever from the charges laid against him, (^{<K27B>}Job 23:3-7); in order to which he sought for him everywhere, but could not find him, but contents himself with this, that God knew his way; and that, after trial of him, he should shine like pure gold, and appear to be no apostate from him, but one sincerely obedient to his commands, and a true lover of his word, (^{<K27B>}Job 23:8-12); and as for his afflictions, they were the result of the unalterable purposes and appointments of God: but what gave him the greatest uneasiness was, that there were more of that sort yet to come, which filled him with fears and faintings, with trouble and darkness, (^{<K27B>}Job 23:13-17).

Ver. 1. *Then Job answered and said.*] In reply to Eliphaz; for though he does not direct his discourse to him, nor take any notice of his friends; yet, as a proof of his innocence, against his and their accusations and charges, he desires no other than to have his cause laid before God himself, by whom he had no doubt he should be acquitted; and, contrary to their notions, he shows in this chapter, that he, a righteous man, was afflicted by God, according to his unchangeable decrees; and, in the next, that wicked men greatly prosper; so that what he herein says may be considered as a sufficient answer to Eliphaz and his friends; and after which no more is said to him by them, excepting a few words dropped by Bildad.

Ver. 2. *Even today [is] my complaint bitter,* etc.] Job's afflictions were continued on him long; he was made to possess months of vanity; and, as he had been complaining ever since they were upon him, he still continued to complain to that day, "even" after all the comforts his friends pretended to administer to him, as Jarchi observes: his complaints were concerning

his afflictions, and his friends' ill usage of him under them; not of injustice in God in afflicting him, though he thought he dealt severely with him; but of the greatness of his afflictions, they being intolerable, and his strength unequal to them, and therefore death was more eligible to him than life; and he complained of God's hiding his face from him, and not hearing him, nor showing him wherefore he contended with him, nor admitting an hearing of his cause before him: and this complaint of his was "bitter": the things he complained of were such, bitter afflictions, like the waters of Marah the Israelites could not drink of, (^{<D1523>}Exodus 15:23); there was a great deal of wormwood and gall in his affliction and misery; and it was in a bitter way, in the bitterness of his soul, he made his complaint; and, what made his case still worse, he could not utter any complaint, so much as a sigh or a groan, but it was reckoned "provocation", or "stubbornness [and] rebellion", by his friends; so some render the word ^{f874}, as Mr. Broughton does, "this day my sighing is holden a rebellion": there is indeed a great deal of rebellion oftentimes in the hearts, words and actions, conduct and behaviour, even of good men under afflictions, as were in the Israelites in the wilderness; and a difficult thing it is to complain without being guilty of it; though complaints may be without it, yet repinings and murmurings are always attended with it:

and my stroke is heavier than my groaning; or "my hand" ^{f875}, meaning either his own hand, which was heavy, and hung down, his spirits failing, his strength being exhausted, and so his hands weak, feeble, and remiss, that he could not hold them up through his afflictions, and his groanings under them, (see ^{<I9A75>}Psalm 102:5 ^{<S122>}Hebrews 12:12); or the hand of God upon him, his afflicting hand, which had touched him and pressed hard upon him, and lay heavy, and was heavier than his groanings showed; though he groaned much, he did not groan more, nor so much, as his afflictions called for; and therefore it was no wonder that his complaint was bitter, nor should it be reckoned rebellion and provocation; (see ^{<K60>}Job 6:2,3 19:24).

Ver. 3. *O that I knew where I might find him*, etc.] That is, God, who is understood, though not expressed, a relative without an antecedent, as in (^{<I870>}Psalm 87:1 ^{<2100>}Song of Solomon 1:2 ^{<E315>}John 20:15); Jarchi supplies, and interprets it, "my Judge", from (^{<K237>}Job 23:7); and certain it is Job did desire to find God as a judge sitting on his throne, doing right, that he might have justice done to him: indeed he might be under the hidings of God's face, which added to his affliction, and made it the heavier; in which

case, the people of God are at a loss to know where he is, and “how” to find him, as Mr. Broughton renders the words here; they know that he is everywhere, and fills heaven and earth with his presence; that their God is in the heavens, his throne is there, yea, the heaven is his throne; that he is in his church, and among his people, where they are gathered together in his name, to wait upon him, and to worship him; and that he is to be found in Christ, as a God gracious and merciful; all which Job knew, but might, as they in such circumstances are, be at a loss how to come at sensible communion with him; for, when he hides his face, who can behold him? yet they cannot content themselves without seeking after him, and making use of all means of finding him, as Job did, (~~23:8~~ Job 23:8,9); (see ~~2:10~~ Song of Solomon 3:1-3);

[that] I might come [even] to his seat; either his mercy seat, from whence he communes with his people, the throne of his grace, where he sits as the God of grace, dispensing his grace to his people, to help them in time of need; the way to which is Christ, and in which all believers may come to it with boldness, in his name, through his blood, righteousness, and sacrifice; they may come up even to it, in the exercise of faith and hope, though the distance is great, as between heaven and earth, yet by faith they can come into the holiest of all, and by hope enter within the vail; and though the difficulties and discouragements are many, arising from their sins and transgressions: or else his judgment seat, at which no man can appear and stand, without a righteousness, or without a better than his own, by which none can be justified in the sight of God; who, if strict to mark iniquity, the best of men cannot stand before him, at his bar of justice; indeed, in the righteousness of Christ, a believer may come up to the judgment seat of God, and to him as Judge of all, and not be afraid, but stand before him with confidence, since that is sufficient to answer for him, and fully acquit him: but Job here seems to have a peculiar respect to his case, in controversy between him and his friends, and is so fully assured of the justness of his cause, and relying on his innocence, he wishes for nothing more than that he could find God sitting on a throne of justice, before whom his cause might be brought and heard, not doubting in the least but that he should be acquitted; so far was he from hiding himself from God, or pleasing himself with the thoughts that God was in the height of heaven, and knew nothing of him and his conduct, and could not judge through the dark clouds, which were a covering to him, that he could not see him; that

he was not afraid to appear before him, and come up even to his seat, if he knew but where and how he could; (see ^{<8212>}Job 22:12-14).

Ver. 4. *I would order [my] cause before him*, etc.] Either, as a praying person, direct his prayer to him, and set it in order before him, (see ^{<4918>}Psalm 5:3); or else as pleading in his own defence, and in justification of himself; not of his person before God, setting his works of righteousness in order before him, and pleading his justification on the foot of them; for, by these no flesh living can be justified before God; but of his cause, for, as a man may vindicate his cause before men, and clear himself from aspersions cast upon him, as Samuel did, (^{<4915>}1 Samuel 12:5); so he may before God, with respect to the charges he is falsely loaded with, and may appeal to him for justice, and desire he would stir up himself, and awake to his judgment, even to his cause, and plead it against those that strive with him, as David did, (^{<4911>}Psalm 35:1,23 43:1);

and fill my mouth with arguments; either in prayer, as a good man may; not with such as are taken from his goodness and righteousness, but from the person, office, grace, blood, righteousness, and sacrifice of Christ, and from the declarations of God's grace, and the promises of his word; or else as in a court of judicature, bringing forth his strong reasons, and giving proofs of his innocence, such as would be demonstrative, even convincing to all that should hear, and be not only proofs for him, and in his favour, but reproofs also, as the word ^{f876} signifies, to those that contended with him.

Ver. 5. *I would know the words [which] he would answer me*, etc.] Being a God hearing and answering prayer, who always hears, and sooner or later answers the petitions of his people in his own way; and which when he does, they know, take notice, and observe it: or then he should know the reason why the Lord contended with him, and what were his sins and transgressions, which were the cause of his afflictions; things he had desired to know, but as yet had no answer, (see ^{<8111>}Job 10:2 13:22,23);

and understand what he would say unto me; what judgment he would pass upon him, what sentence he would pronounce on him, whether guilty or not, and by which judgment he was content to stand or fall; as for men's judgment, the judgment of his friends, or to be judged by them, he required it not, as he did not understand upon what ground they went, or that it was a good one; but the judgment of God he should pay a deference to, as being always according to truth, and the reason of which, when he should

have a hearing before him, and a decisive sentence by him, he should clearly perceive; (see ~~401B~~ 1 Corinthians 4:3).

Ver. 6. *Will he plead against me with [his] great power?* etc.] God will not plead against his people at all, but for them: much less will he plead against them with his great strength, use all his power to run them down, crush, and oppress them; for he is a great God, and of great power, he is mighty in strength, and there is no contending with him, or answering of him, (~~301B~~ Job 9:3,9,19); nor will he deal with them according to the strict rigour of his justice, nor stir up all his wrath, nor contend for ever with them in such a way; for then the spirits would fail before him, and the souls that he has made; whatever he does with others, making known his power on the vessels of wrath, he will never act after this manner with the vessels of mercy:

no, but he would put [strength] in me: to pray unto him, and prevail with him to lay hold on him, and not let him go without the blessing, as Jacob did, (~~301B~~ Hosea 12:3,4); or to stand before him, and plead his own cause with him, in such a strong and powerful manner as to bear down all the accusations and charges brought against him: or “he will set [his heart] upon me” ^{f877}; deal mildly and gently, kindly and graciously, and not with his great strength and strict justice; or “will not put [sins] upon me”, as Jarchi, or lay charges to him, however guilty of them, as his friends did, or impute such to him he never committed: God is so far from doing this to his people, that he does not impute their sins to them they have committed, but to his son, much less will he lay upon them more than is right, (~~301B~~ Job 34:23). Some take the sense of the words to be this, in answer to the above question, “will he plead against me with his great power?” let him do it, “only let him not set upon me” ^{f878}, in an hostile way, and then I do not decline entering the debate with him; which expresses great boldness and confidence, and even too much, and must be reckoned among the unbecoming expressions Job was afterwards convinced of; but this he utters in his passion, in order the more clearly to show, and the more strongly to assert, his innocence.

Ver. 7. *There the righteous might dispute with him,* etc.] That is, at his seat, either at his mercy seat, where even God allows sinners to come and reason with him, for pardoning grace and mercy, upon the foot of his own declarations and promises, and the blood and sacrifice of his son, (~~201B~~ Isaiah 1:18); or at his judgment seat, pleading the righteousness of

Christ, which is fully satisfactory to law and justice. Job most probably means himself by the righteous or upright man, being conscious to himself of his sincerity and integrity; and relying on this, he feared not to appear before God as a Judge, and reason his case before him, dispute the matter with him, and in his presence, which was in controversy between him and his friends, whether he was an hypocrite or a sincere good man:

so should I be delivered for ever from my Judge; either from those who judged harshly of him, and were very censorious in the character they gave of him; and from all their condemnation of him, and calumnies and charges they fastened on him; or “from him that judgeth me”^{f879}, from anyone whatever that should wrongly judge him, friend or foe; or rather from God himself, his Judge, from whom he should depart acquitted; and so Mr. Broughton renders the words, “so should I be quit for ever by my Judge”; for, if God justifies, who shall condemn? such an one need not regard the condemnations of men or devils; being acquitted by God he is for ever instilled, and shall never enter into condemnation; God’s acquittance is a security from the damnatory sentence of others.

Ver. 8. *Behold, I go forward, but he [is] not [there]*, etc.] Job here returns to what he had said before, (~~K21B~~ Job 23:3); as Jarchi observes, where he expresses his earnest desire after God, that he might know where he was, and come up to his seat; here he relates the various ways he took to find him, and his fruitless search of him. Cocceius thinks, by these phrases “forward” and “backward”, are meant times future and past; and that the sense is, that Job looked into the future times of the Messiah, and the grace promised him, his living Redeemer, that should stand on the earth in the latter day; and that he looked back to the ages before him, and to the first promise made to Adam; but could not understand by either the reason why good men were afflicted; and by the “right” hand and “left”, the different dispensations of God to men, granting protection with his right hand, and distributing the blessings of his goodness by it; and with his left hand laying afflictions and evils upon them; and yet, neither from the one nor the other could he learn the mind and will of God concerning men, since love and hatred are not to be known by these things: but rather, with the Jewish commentators in general, we are to understand places by these various expressions; even each of the parts of the world, east, west, north, and south; which Job went through, and surveyed in his mind, to find God in, but to no purpose; for, when a man stands with his face to the rising sun, the east is before him, and, if he goes forward, he goes eastward; and

behind him is the west, and, if he goes that way, he goes backward; so the eastern sea is called the former sea, and the western, or Mediterranean sea, the hinder sea, (^{<3448>}Zechariah 14:8); and a man, in this position, will have the north on his left hand, and the south on his right; (see ^{<0139>}Genesis 13:9); now Job says that he went “forward”, that is, eastward; but, says he of God, “he [is] not [there]”, or “is not” ^{f880}; meaning not that he was not in being, did not exist; for he most firmly believed the existence of God, or that he was, but, as we rightly supply, he was not there, that is, eastward; and yet the greatest, the most glorious, and most gracious appearances of him were in the east; man was made in the east; the garden of Eden was planted eastward; here God appeared to Adam, both before and after his fall; and it was in the east, Christ, the second Adam, was born; his star appeared in it, and his Gospel was first preached in the eastern parts; in the east Job now lived, and had been the greatest man in it; but now God did not appear to him, as the Vulgate Latin version, not in a kind and gracious manner; nor could he find him at his throne of justice here, as he wished for; he was there, though Job saw him not; for he is everywhere; indeed he is not confined or limited to any place; for, as the heaven of heavens cannot contain him, so much less any part or corner of the earth:

and backward, but I cannot perceive him; or understand where he is, or get intelligence of him, and of the reason of his dispensations, especially concerning himself.

Ver. 9. *On the left hand, where he doth work, but I cannot behold [him],* etc.] The northern part of the world, where his seat is, or the circle of the earth, says Bar Tzemach, and who has stretched out the north over the empty place, (^{<3807>}Job 26:7). Jarchi’s note is, when he created it, he did not make it the place of his throne: God works everywhere in a way of providence, but in some places more eminently than in others; the northern part of the world is observed to be more inhabited than the southern, and the people of it to be more active in war and business than elsewhere; and more and greater things are done by God among them as instruments than among any other; and Mr. Caryl observes, that the Gospel has ever more generally and more clearly been preached here than in the southern parts of the world; and perhaps by the northern chambers in Ezekiel’s vision, (^{<3401>}Ezekiel 42:1), were designed the Protestant churches in the northern parts, as it is well known the Protestant doctrine is called the northern heresy: but what Job meant by God’s works in the north is not easy to say; but as this refers to some place where God had been used to work either in

the way of providence or grace, it was the most likely one to find him in, and yet Job could not behold him, or get any sight of him, either as on a throne of grace or justice:

he hideth himself on the right hand, that I cannot see [him]; or “he covereth the right hand”^{f881}, the southern parts of the world; he covers the face of the south with his face, that I cannot see him, so Jarchi; this is said because the south is covered with the waters of the ocean, as Bar Tzemach observes; what we call the South sea: or rather the meaning is, that God covered himself on the right hand, or on the south, as with a garment, as the word signifies; wrapped himself up either in light inaccessible, as with a garment, or with clouds of darkness, that he could not be seen; and if he hides himself, as he often does from the best of men, who can behold him? (~~832~~ Job 34:29); (see ~~891~~ Job 9:11).

Ver. 10. *But he knoweth the way that I take*, etc.] This he seems to say in a way of solace to himself, comforting and contenting himself, that though he could not find God, nor knew where he was, or what way he took, nor the reasons of his ways and dispensations with the children of men, and with himself, yet God knew where he was, and what way he took; by which he means either the way he took, being directed to it for his acceptance with God, his justification before him, and eternal salvation; which was his living Redeemer, he looked unto by faith for righteousness and eternal life: or rather the way and manner of life he took to, the course of his conversation, walking in all the commandments and ordinances of the Lord, in the paths of piety and truth, of righteousness and holiness; and this God knew not barely by his omniscience, as he knows all the ways of men, good and bad; his eyes are upon them, lie compasses them, and is thoroughly acquainted with them; but by way of approbation, he approved of it, and was well pleased with it, it being so agreeable to his revealed will, so pure and holy; thus the Lord knows the way of the righteous, (~~806~~ Psalm 1:6);

[when] he hath tried me, I shall come forth as gold; as pure as gold, as free from dross as that, appear quite innocent of the charges brought against him, and shine in his integrity. He was as valuable and precious as gold, as all God’s people are in his esteem, however reckoned of by others; they are precious sons of Zion, comparable to fine gold; not that they have any intrinsic worth in themselves, they are in no wise the better than others by nature; but through the grace of God bestowed on them, which is as

gold tried in the fire; and through the righteousness of Christ imputed to them, which is gold of Ophir, and clothing of wrought gold; and, on account of both, they are like a mass of gold, and are the chosen of God, and precious: this gold he tries, the Lord trieth the righteous; and which he does by afflictive providences; he puts them into the furnace of affliction, which is the fiery trial to try them; and hereby their graces are tried, their faith, hope, love, patience, etc. their principles and doctrines they embrace, whether they are gold, silver, and precious stones, or whether wood, hay, and stubble; the fire tries every man's work, of what sort it is, and whether they will abide by them and their profession also, whether they will adhere to it; and by this means he purges away their dross and tin, and they come out of the furnace as pure gold in great lustre and brightness, as those in (~~6713~~ Revelation 7:13,14); now Job was in this furnace and trying; and he was confident that, as he should come out of it, he should appear to great advantage, pure and spotless; though it may be he may have respect to his trial at the bar of justice, where he desired to be tried, and be brought under the strictest examination; and doubted not but he should be acquitted, and shine as bright as gold; nay, these words may be given as a reason why God would not be found by him as his Judge to try his cause, because he knew his uprightness and integrity, and that he must go from him acquitted and discharged; and therefore, for reasons unknown to him, declined the judging of him; to this purpose Jarchi interprets the words, which may be rendered, "for he knoweth the way that I take"^{f882}; and therefore will not be seen by me, nor appear to judge me: "he hath tried me"; again and again, and has seen the integrity of my heart, as Seforno interprets it, and well knows my innocence; (see ~~6713~~ Psalm 17:3); and if he would try me again, "I shall come forth as gold"; quite clear of all charges and imputations; I am able to stand the strictest scrutiny: this he said as conscious of his uprightness, and of his strict regard to the ways and word of God, as follows; but this was a bold saying, and an unbecoming expression of his to God; and of which he afterwards was ashamed and repented, when God appeared and spoke to him out of the whirlwind.

Ver. 11. *My foot hath held his steps*, etc.] Trod in the steps he has walked in; he followed God closely, imitated him in acts of holiness and righteousness, of mercy, kindness, and beneficence; and he continued therein; as he set his foot in the steps of God, which were to him for an example, he persisted therein; as he followed on to know him, so to imitate him, and walk worthy of him:

his way have I kept; the way he prescribed him, and directed him to walk in, the way of his commandments, which he observed constantly, and kept; though not perfectly, yet with great delight and pleasure, and so as not to be chargeable with any gross neglect of them, but in some sense to walk in all of them blameless, as not to be culpable before men:

and not declined: from the way of God, did not turn aside from it to the right or left, or go into crooked paths with wicked men, or wickedly depart from his God, his ways and worship, as David says, (^{<1982>}Psalm 18:21).

Ver. 12. *Neither have I gone back from the commandment of his lips*, etc.] From any of the commandments his lips had uttered; meaning not the ten commandments given to Israel, which perhaps as yet were not given, or had not come to the knowledge of Job; some speak of the seven commandments, given to the sons of Noah; (see Gill on "^{<000>}Genesis 9:4"). It seems to design any and every commandment that God had given to Noah or Abraham, or any of the patriarchs, before the times of Job, and which he had knowledge of, and which he carefully observed, kept close to, and did not deviate from; but made it the rule of his walk and practice:

I have esteemed the words of his mouth more than my necessary [food]; the words of the Lord, the doctrines of grace that came from his mouth, are food for faith; there are in them milk for babes, and meat for strong men; they are savoury, salutary, and wholesome words, by which the people of God are nourished up unto eternal life; and they are esteemed by them more than the food that is necessary and convenient for their bodies; (see ^{<308>}Proverbs 30:8); for as the soul is preferable to the body, so the food of the one is preferable to the food of the other, and is sweeter, as the words of God are, to the taste of a believer, than honey, or the honeycomb: or "I have hid or laid up, the words of his mouth"^{f883}; he had laid them up in his heart, in order to meditate upon them, and receive comfort and spiritual nourishment from them when he should want it, as men lay up their food in a proper place against the time they want it for their support and refreshment; and Job was more careful to lay up the one than the other; (see ^{<911>}Psalm 119:11); here Job meets with, and has respect unto, the advice of Eliphaz, (^{<822>}Job 22:22); and signifies that he had no need to have given him it, he had done this already.

Ver. 13. *But he [is] in one [mind]*, etc.] Either with respect to his commandments, every precept remains in full force, he never alters the thing that is gone out of his lips, or delivers out other commandments

different from, or contrary to what he has given; and therefore Job thought it his duty to abide by them, and not decline from them; which is the sense of a Jewish commentator ^{f884}, connecting the words with the preceding: Or with respect to his dispensations towards Job in afflicting him; which he continued notwithstanding his innocence, because he is a sovereign Being, and does whatsoever he pleases; he is unchangeable in his purposes and decrees; he is not to be wrought upon by any means to alter his fixed course; he is not to be contradicted nor resisted; and this was the reason why he would not be found by him, though he sought him so earnestly and diligently, and why he would not hear him, and would not appear to try his cause, though he knew he was innocent, because he was determined to go on to afflict him; and he never changes his mind, or alters his counsels, on any account whatever. The Vulgate Latin version renders it, “for he [is] alone”: and so the Targum,

“if he is alone, or the only one;”

there is none with him to advise him, for “with whom took he counsel?” or to persuade him to be of another mind, and take contrary measures, who might be applied to, to use their interest with him to act it, a different manner; but he is alone, there are none with him that have any influence upon him, and can prevail with him to do otherwise than he does; some translate the words, “if he acts against one” ^{f885}; against a man in a hostile way, if he sets his face against him, and comes upon him as an enemy; and so Mr. Broughton, “yet when he is against me, who can stay him?” notwithstanding my innocence and integrity, though I keep his ways, and do not go back from his commandments. Some think there is a redundancy of a letter, which we translate “in”, and then the words wilt be read thus: “but he [is] one”; the one only living and true God; this is the voice of reason and revelation, “hear, O Israel, the Lord thy God is one Lord”, (^(~~REB~~) Deuteronomy 6:4); for though there are three Persons in the Godhead, Father, Son, and Holy Ghost, “these three are one [God]”, (^(~~REB~~) 1 John 5:7); and so the words are expressive of the unity of the Divine Being; but this seems not to be Job’s sense: Aben Ezra says, the truth is, that the letter **b** is not added, is no redundancy, and should be read “he is in one”; but, says he, I cannot explain it, there is a great mystery in it: what the Jew understood not may be more clear and plain to us Christians, who are taught the mystery of the indwelling of the divine Persons in each other, the Father is in the Son, and the Son is in the Father, as they are divine Persons; though in what manner they are we are not able to explain;

besides, God was in Christ, as Mediator, reconciling the world, choosing his people in him, and blessing them with all spiritual blessings in him; though the true sense seems to, be what is before given, agreeably to our version, that God is in one mind, purpose, and design; that his decrees are unchangeable and invariable; that he always acts according to them, and never alters them:

and who can turn him? turn his mind, or cause him to change his counsel, and alter his purposes; or turn his hand, or stop and stay it from the execution of them; it is not to be done by force and power, there is no power equal to his, and much less superior to his; which must be the case, if any could turn him: and though he may be turned by the prayers of his people, and by the repentance of men, so as to repent himself, and not do what he has threatened to do; yet this is no change of his mind and counsels, only an alteration in the course of his providence, or a change of his outward dealings with men, according to his unchangeable will; (see ²³⁴⁷Isaiah 14:27 ²⁰⁴⁵Daniel 4:35);

and [what] his soul desireth, even [that] he doth: that is, what he himself desireth earnestly and vehemently; he has done all things in creation according to the good pleasure of his will; and he does all things in providence according to the counsel of it, and as seems best in his sight; and so he does all things in grace, chooses whom he will, predestinates to the adoption of children according to the good pleasure of his will: redeems whom he pleases, and calls by his grace, and brings to glory whomsoever he will be gracious to; (see ⁴⁸³³Psalm 115:3).

Ver. 14. *For he performeth [the thing that] is appointed for me,* etc.] The same word is used as at the end of (⁴⁸³²Job 23:12); where it is rendered, “my necessary food”; or appointed food a certain portion of it; food convenient, daily bread; and this has led some interpreters to take it in the same sense here, and render it, “he performeth my necessary things” ^{f886}, or things necessary for me; supplies me with the necessaries of life, to which agrees the Targum, and so Mr. Broughton;

“because he hath furnished me with my daily bread, and many such graces are with him;”

and which he did according to his unchangeable purposes and decrees, and according as his soul desired, and it pleased him; and this laid Job under greater obligation still to have regard to his commandments, and the words

of his mouth; but rather it is to be understood of the decrees and purposes of God relating to Job, to his person, case, and circumstances, throughout the whole course of his life hitherto: and indeed all things relating to every individual person, as to him, are appointed of God; and whatever he appoints he performs: all things relative to their temporal life, the birth of persons into the world, and their continuance in it; all the incidents in life, the places of their abode, their employments, callings, and occupations; their riches and poverty, prosperity and adversity; all their afflictions, and which Job has a special regard to, the kind and nature of them, their measure and duration, and the end and use of them; and death itself, which closes all things here, that is appointed of God, the time and circumstances of it, (see ~~2001~~ Ecclesiastes 3:1,2); and so all things relative to the spiritual and eternal salvation of men; to save men is the determinate will of God; the persons saved are appointed by him to it, and Christ is ordained to be the Redeemer and Saviour of them; whose coming into the world for that purpose was at the appointed time, called the fulness of time, and his going out of it, or his sufferings and death, by which salvation was accomplished, were in due time, and by the determinate counsel and foreknowledge of God. The conversion of men is according to the appointment of God; they that are called are called according to his purpose; the time of conversion, the place where, and means whereby, are all fixed in the decrees and purposes of God, and have their sure and certain accomplishment; and the several vicissitudes of distress and comfort in spiritual things are as God has determined; all the times of his people are in his hands, and disposed by him; times of temptation, darkness, and desertion, and times of peace, joy, and comfort; the everlasting happiness itself is a kingdom prepared in the purposes of God from the foundation of the world, and is an inheritance obtained according to the purpose of him who has predestinated unto it; and seeing God is all wise, all knowing, all powerful, faithful and true, what he appoints must certainly be performed:

and many such [things are] with him; besides what were appointed for Job, and performed upon him, there were innumerable instances in the world of God's appointments, and the performance of them, both with respect to good things and evil things, mercies and blessings, afflictions and troubles: or besides what God had performed with respect to Job, especially with regard to his afflictions and sufferings, there were still many more things to come, which were secret in his breast, and which he had decreed and appointed, and would in due time be performed, though Job

knew not as yet what they, were, whether good or evil things, though he supposed the latter.

Ver. 15. *Therefore am I troubled at his presence*, etc.] Not at his gracious presence, which he wanted, and every good man desires; but at his appearance as an enemy, as he apprehended him, laying and continuing his afflictive hand upon him, and indeed at his appearance as a Judge to try his cause; for though he had most earnestly desired it, yet when he thought of the sovereignty of God, and the immutability of his counsels, and of his perfect knowledge of all things; and he not knowing what he had with him, and to bring out against him, when he came to the point, might be troubled and shrink back, (see ^{<19718>}Psalm 77:3);

when I consider, I am afraid of him: when he considered his terrible majesty, his sovereign will, his unalterable purposes, his infinite wisdom, and almighty power, his strict justice, and spotless purity; he was afraid to appear before him, or afraid that since many such things were with him he had already experienced, there were more to be brought forth, which might be greater and heavier still.

Ver. 16. *For God maketh my heart soft*, etc.] Not tender as Josiah's was, (^{<12219>}2 Kings 22:19), or as the heart of every penitent is, when God makes it humble and contrite by his spirit and grace, or takes away the stony heart, and gives an heart of flesh; though Job had such an heart, and God made it so; but he means a weak, feeble, fearful heart, pressed and broken with afflictions, that could not endure and bear up under the mighty hand of God; but became as water, and melted like wax in the midst of him, and was ready to faint, and sink, and die away:

and the Almighty troubleth me; by afflicting him; afflictions cause trouble, and these are of God; or he "astonishes"^{f887}, amazes me, throws me into the utmost consternation, the reason of which follows.

Ver. 17. *Because I was not cut off before the darkness*, etc.] That is, it was amazing to him, and troubled him when he thought of it, that he was not cut off by death, before the darkness of afflictions, or this dark dispensation came upon him; as sometimes righteous ones are taken from the evil to come, as Methuselah was before the flood, (^{<10127>}Genesis 5:27); and Job wonders this was not his case, or at least he wishes it had been; for so Aben Ezra seems to understand and read the words, "why was I not cut off?" etc. as if it was a wish, and expressive of his desire, that this had been

done; which was what he had expostulated with God about at first, in the third chapter, and death was what he always desired, and still continued to wish for: or else the sense is, that he was amazed that he “was not cut off, because”, “at”, “through”, or “by darkness”^{f888}; by means of his afflictions; he wondered how he was supported under them, and carried through them, that they did not press him down to death; how such a poor wasted creature as he was, reduced to skin and bones, should ever be able to endure what he did;

[neither] hath he covered the darkness from my face; that I should not see and feel the afflictions I do; or rather, “he hath covered the darkness from my face”, for the word “neither” is not in the text, though repeated by many interpreters from the foregoing clause; and then the sense is though I am sensible of the darkness of affliction upon me, yet he has covered it so from me, that I cannot see an end of it, or any way to escape out of it; or, which is the sense Drusius gives, he hath covered death and the grave from me, which is a state of darkness, a land of darkness, or darkness itself, as he calls (~~81021~~ Job 10:21,22); that he could not see it, and enjoy it; he wished for death, but could not have it, it was hid from him. Cocceius renders the words very differently, he, that is, “God, hath covered himself with darkness from my face”; and interprets it of divine desertion, which troubled and terrified Job; and because he thus covered himself as it were with a cloud, this was the reason why he knew not where he was, and could not find him, when he made the most diligent search for him, and this grieved and astonished him, (see ~~2184~~ Lamentations 3:44).

CHAPTER 24

INTRODUCTION TO JOB 24

This chapter contains the second part of Job's answer to the last discourse of Eliphaz, in which he shows that wicked men, those of the worst characters, prosper in the world, and go through it with impunity; he lays down this as a certain truth, that though no time is hid from God, yet they that are most familiar with him, and know most of him, do not see, and cannot observe, any days of his for judging and punishing wicked men in, this life, (^{<K241>}Job 24:1); and instances in men guilty of injustice, violence, oppression, cruelty, and inhumanity, to their neighbours, and yet God lays not folly to them, or charges them with sin, and punishes them for it, (^{<K242>}Job 24:2-12); and in persons that commit the most atrocious crimes in secret, such as murderers, adulterers, and thieves, (^{<K243>}Job 24:13-17); he allows that there is a curse upon their portion, and that the grave shall consume them, and they shall be remembered no more, (^{<K244>}Job 24:18-20); and because of their ill treatment of others, though they may be in safety and prosperity, and be exalted for a while, they shall be brought low and cut off by death, but generally speaking are not punished in this life, (^{<K245>}Job 24:21-24); and concludes with the greatest assurance of being in the right, and having truth on his side, (^{<K246>}Job 24:25).

Ver. 1. *Why, seeing times are not hidden from the Almighty*, etc.] Which seems to be an inference deduced from what he had said in (^{<K247>}Job 23:14); that since all things are appointed by God, and his appointments are punctually performed by him, the times of his carrying his purposes and decrees into execution cannot be hidden from him; for, as he has determined what shall be done, he has determined the time before appointed for the doing of them; as there is a purpose for everything under the heavens, there is a time set for the execution of that purpose, which must be known unto God that has fixed it; for as all his works are known to him from the beginning, or from eternity, the times when those works should be wrought must also be known to him. The Vulgate Latin, version reduces the words to a categorical proposition, "times are not hidden from the Almighty"; either temporal things, as Saphorno interprets it, things

done in time, or the times of doing those things; no sort of time is hid from God; time respecting the world in general, its beginning, duration, and end; all seasons in it, day and night, summer and winter, seedtime and harvest, which are all fixed and settled by him; the several distinct ages and periods of time, into which it has been divided; the old and new world, the legal and Gospel dispensation, the various generations in it; the four great monarchies of the world, their rise, and duration, and end, with all other lesser kingdoms and states; time respecting the inhabitants of the world, their coming into and passing out of it in successive generations, the time of their birth, and of their death, and of adversity and prosperity, which interchangeably take place during their abode in it; and particularly the people of God, the time of their redemption by Christ, of their conversion by the grace of God, and all their times of darkness, desertion, temptation, and afflictions, and of peace, joy, and comfort; time, past and future, respecting the church of God, and the state of it, and all things relative thereunto; and the times of Israel's affliction in a land not theirs, four hundred years, and of their seventy years' captivity in Babylon, were not hidden from the Almighty, but foretold by him; the suffering times of the church under the New Testament; the ten persecutions of it by the Roman emperors; the flight and nourishment of it in the wilderness for a time, and times, and half a time; the treading down of the holy city forty two months; the witnesses prophesying: in sackcloth 1260 days; the killing of them, and their bodies lying unburied three days and a half, and then rising; the reign of antichrist forty two months, at the end of which antichristian time will be no more; the time of Christ's coming to judgment, which is a day appointed, though unknown to men and angels, and the reign of Christ on earth for a thousand years; all these times are not hidden from, but known to the Almighty, even all time, past, present, and to come, and all things that have been, are, or shall be done therein. Several Jewish commentators ^{f889} interpret these words as an expostulation or wish, "why are not times hidden?" etc. if they were, I should not wonder at it that those that knew him do not know what shall be; but he knows the times and days in which wicked men will do wickedness, why is he silent? Mr. Broughton, and others ^{f890}, render them, "why are not", or "why should not times be hidden by the Almighty?" that is, be hidden in his own breast from men, as they are; for the times and seasons it is not for man to know, which God has put in his own power, (~~4006~~ Acts 1:6); as the times of future troubles, of a man's death, and the day of judgment; it is but right and fit, on many accounts, that they should be hid by him from them; but others of later date translate

the words perhaps much better, “why are not [certain stated] times laid up”, or “reserved by the Almighty”^{f891}? that is, for punishing wicked men in this, life, as would be the case, Job suggests, if it was true what his friends had asserted, that wicked men are always punished here: and then upon this another question follows, why

do they that know him not see his days? that know him not merely by the light of nature, but as revealed in Christ; and that have not a mere knowledge of him, but a spiritual and experimental one; who know him so as to love him, believe in him, fear, serve, and worship him; and who have a greater knowledge of him than others may have, and have an intimate acquaintance and familiarity with him, are his bosom friends; and if there are fixed times for punishing the wicked in this life, how comes it to pass that these friends of God, to whom he reveals his secrets, cannot see and observe any such days and times of his as these? but, on the contrary, observe, even to the stumbling of the greatest saints, that the wicked prosper and increase in riches. Job seems to refer to what Eliphaz had said, (~~f829~~ Job 22:19); which he here tacitly denies, and proves the contrary by various instances, as follows.

Ver. 2. [*Some remove the landmarks*, etc.] Anciently set to distinguish one man’s land from another, to secure property, and preserve from encroachments; but some were so wicked as either secretly in the night to remove them, or openly to do it, having power on their side, pretending they were wrongly located; this was not only prohibited by the law of God, and pronounced an accursed thing, (~~f894~~ Deuteronomy 19:14 27:17); but was reckoned so before the law was given, being known to be such by the light of nature, as what was now, and here condemned, was before that law was in being; and so we find that this was accounted an execrable thing among the Heathens, who had a deity they called Jupiter Terminalis, who was appointed over bounds and landmarks; so Numa Pompilius appointed stones to be set as bounds to everyone’s lands, and dedicated them to Jupiter Terminalis, and ordered that those that removed them should be slain as sacrilegious persons, and they and their oxen devoted to destruction^{f892}: some render it, “they touch the landmarks”^{f893}, as if to touch them was unlawful, and therefore much more to remove them:

they violently take away flocks, and feed [thereof]; not content with a sheep or a lamb, they took away whole flocks, and that by force and violence, openly and publicly, and slew them, and fed on them; or else took

them and put them into their own grounds, or such as they had got by encroachments from others, where they fed them without any fear of men; which shows the effrontery and impudence of them.

Ver. 3. *They drive away the ass of the fatherless*, etc.] Who are left destitute of friends, and have none to take care of them, and provide for them; and who having one ass to carry their goods for them from place to place, or to ride upon, which though a creature of no great worth, yet of some usefulness, this they drove away from its pasture, or however from its right owner; and who having but one, it was the more cruel and inhuman to take it from him, see, (^{<102B>}2 Samuel 12:3,4);

they take the widow's ox for a pledge; or oxen, the singular for the plural, with which her lands were ploughed, for a single ox could be but of little service: some render it "a cow"^{f894}, by the milk of which she and her family were chiefly supported, as many poor country families are by the means of a good milch cow; and to take this, on which her livelihood depended, and retain for a pledge, was very barbarous; when the law concerning pledges took place among the Jews, in the times of Moses, which it seems was in being before with others, whatsoever was useful to persons, either to keep them warm, or by which they got their bread, were not to be taken, at least not detained for a pledge, (see ^{<102B>}Exodus 22:26,27 ^{<104B>}Deuteronomy 24:6,12,13).

Ver. 4. *They turn the needy out of the way*, etc.] Either, in a moral sense, out of the right way, the way of righteousness and truth, by their bad examples, or by their threatenings or flatteries; or, in a civil sense, out of the way of their livelihood, by taking that from them by which they got it; or, in a literal sense, obliging them to turn out of the way from them, in a supercilious and haughty manner, or causing them, through fear of them, to get out of the way, that they might not meet them, lest they should insult them, beat and abuse them, or take that little from them they had, as follows:

the poor of the earth hide themselves together; who are not only poor in purse, but poor in spirit, meek, humble, and lowly, and have not spirit and courage to stand against such oppressors, but are easily crushed by them; these through fear of them hide themselves in holes and corners in a body, in a large company together, lest they should fall into their cruel hands, and be used by them in a barbarous manner, (see ^{<103B>}Proverbs 28:28).

Ver. 5. *Behold, [as] wild asses in the desert*, etc.] The word “as” is a supplement, and may be omitted, and the words be interpreted literally of wild asses, as they are by Seforno, whose proper place is in the wilderness, to which they are used, and where their food is provided for them, and which they diligently seek for, for them and their young; and so the words may be descriptive of the place where the poor hide themselves, and of the company they are obliged to keep; but the Targum supplies the note of similitude as we do; and others^{f895} observe it to be wanting, and so it may respect wicked men before described, who may be compared to the wild asses of the wilderness for their folly and stupidity, man being born like a wild ass’s colt, (⁻⁸¹¹²Job 11:12); and for their lust and wantonness, and for their rebellion against God and his laws, and their unteachableness. Perhaps some regard may be had to the wild Arabs that were in Job’s neighbourhood, the descendants of Ishmael, called the wild man, as he is in (⁻⁰¹⁶²Genesis 16:12); who lived by plunder and robbery, as these here:

they go forth to their work: of thieving and stealing, robbing and plundering, as their trade, and business, and occupation of life, and as naturally and constantly as men go to their lawful employment, and as if it was one:

rising betimes for a prey; getting up early in a morning to meet the industrious traveller on the road, and make a prey of him, rob him of what he has about him; for they cannot sleep unless they do mischief:

the wilderness [yieldeth] food for them, [and] for [their] children; though they are lurking in a wilderness where no sustenance is to be had, yet, by robbing everyone that passes by, they get enough for them and their families: though some understand all this of the poor, who are obliged to hide themselves from their oppressors, and go into the wilderness in droves like wild asses, and as timorous and as swift as they in fleeing; and are forced to hard service, and to rise early to earn their bread, and get sustenance for their families; and who in the main are obliged to live on berries and roots, and what a wild desert will afford; but the, word “prey” is not applicable to the pains and labours of such industrious people, wherefore the former sense is best; and besides, there seems to be one continued account of wicked men.

Ver. 6. *They reap [everyone] his corn in the field*, etc.] Not the poor, who are obliged to reap the corn of the wicked for them without any wages, as some; but rather the wicked reap the corn of the poor; they are so insolent

and impudent, that they do not take the corn out of their barns by stealth, but while it is standing in the field; they come openly and reap it down, as if it was their own, without any fear of God or men: it is observed, that the word ^{f896} signifies a mixture of the poorer sorts of corn, which is scarce anything better than food for cattle; yet this they cut down and carry off, as forage for their horses and asses at least. Some of the ancient versions, taking it to be two words, render them, “which is not their own” ^{f897}; they go into a field that is not theirs, and reap corn that do not belong to them, that they have no right unto, and so are guilty of great injustice, and of doing injury to others:

and they gather the vintage of the wicked; gather the grapes off of the vines of wicked men, which are gathered, as the word signifies, at the latter end of the year, in autumn; and though they belong to wicked men like themselves, yet they spare them not, but seize on all that come to hand, whether the property of good men or bad men; and thus sometimes one wicked man is an instrument of punishing another: or “the wicked gather the vintage” ^{f898}; that is, of the poor; as they reap where they have not sown, they gather of that they have not planted.

Ver. 7. *They cause the naked to lodge without clothing*, etc.] That is, such as are poorly clothed, thinly arrayed, have scarce anything but rags, and yet so cruel the wicked men above described, that they take these away from the poor, and even their bed clothes, which seem chiefly designed; so that they are obliged to lodge or lie all night without anything upon them:

that [they have] no covering in the cold; neither in the daytime, nor in the night, and especially the latter; and having no house to go to, and obliged to lay themselves down upon the bare ground, had nothing to cover them from the inclemency of the weather; for even in hot countries nights are sometimes cold, and large dews fall, yea, sometimes it is a frost, (see ^{<0340}Genesis 31:40).

Ver. 8. *They are wet with the showers of the mountains*, etc.] They that are without any clothes to cover them, lying down at the bottom of a hill or mountain, where the clouds often gather, and there break, or the snow at the top of them melts through the heat of the day; and whether by the one or by the other, large streams of water run down the mountains, and the naked poor, or such who are thinly clothed, are all over wet therewith, as Nebuchadnezzar’s body was with the dew of heaven, when he was driven from men, and lived among beasts, (^{<2048}Daniel 4:33 5:21):

and embrace the rock for want of a shelter; or habitation, as the Targum; having no house to dwell in, nor any raiment to cover them, they were glad to get into the hole of a rock, in a cave or den there, and where some good men in former times were obliged to wander, (^{<S113>}Hebrews 11:38); and whither mean persons, in the time and country in which Job lived, were driven to dwell in, (see ^{<K116>}Job 30:6).

Ver. 9. *They pluck the fatherless from the breast*, etc.] Either on purpose to starve it, which must be extremely barbarous; or to sell it to be brought up a slave; or by obliging the mother to wean it before the due time, that she might be the better able to do work for them they obliged her to. Mr. Broughton renders the words, “of mischievousness they rob the fatherless”; that is, through the greatness of the mischief they do, as Ben Gersom interprets it; or through the exceeding mischievous disposition they are of; of which this is a flagrant instance; or

“they rob the fatherless of what remains for him after spoiling ^{f899},”

or devastation, through the plunder of his father’s substance now dead, which was exceeding cruel:

and take a pledge of the poor; either the poor himself, or his poor fatherless children, (see ^{<L141>}2 Kings 4:1); or what is “upon the poor” ^{f900}, as it may be rendered; that is, his raiment, which was commonly taken for a pledge; and, by a law afterwards established in Israel, was obliged to be restored before sunset, that he might have a covering to sleep in, (^{<E226>}Exodus 22:26,27); (see Gill on “^{<K216>}Job 22:6”).

Ver. 10. *They cause [him] to go naked without clothing*, etc.] Having taken his raiment from him for a pledge, or refusing to give him his wages for his work, whereby he might procure clothes to cover him, but that being withheld, is obliged to go naked, or next to it:

and they take away the sheaf [from] the hungry; the Vulgate Latin version renders it, “ears of corn”, such as the poor man plucked as he walked through a corn field, in order to rub them in his hand, and eat of, as the disciples of Christ, with which the Pharisees were offended, (^{<L101>}Luke 6:1); and which, according to a law in Israel, was allowed to be done, (^{<E225>}Deuteronomy 23:25); but now so severe were these wicked men to these poor persons, that they took away from them such ears of corn: but it is more likely that this sheaf was what the poor had gleaned, and what they had been picking up ear by ear, and had bound up into a sheaf, in order to

carry home and beat it out, and then grind the corn of it, and make a loaf of it to satisfy their hunger; but so cruel and hardhearted were these men, that they took it away from them, which they had been all, or the greatest part of the day, picking up; unless it can be thought there was a custom in Job's country, which was afterwards a law among the Jews, that if a sheaf was forgotten by the owner, and left in the field when he gathered in his corn, he was not to go back for it, and fetch it, but leave it to the poor, (^(R249)Deuteronomy 24:19); but these men would not suffer them to have it, but took it away from them; or the words may be rendered, as they are by some, "the hungry carry the sheaf"^{f901} that is, of their rich oppressive masters, who having reaped their fields for them, and bound up the corn in sheaves, carry it home for them; and yet they do not so much as give them food for their labour, or wages to purchase food to satisfy their hunger, and so dealt with them worse than the oxen were, according to the Jewish law, which were not to be muzzled when they trod out the corn, but might eat of it, (^(R234)Deuteronomy 25:4).

Ver. 11. [*Which* *make oil within their walls*, etc.] Not the poor within their own walls; as if the sense was, that they made their oil in a private manner within the walls of their houses, or in their cellars, lest it should be known and taken away from them; for such cannot be thought to have had oliveyards to make oil of; rather within the walls of their rich masters, where they were kept closely confined to their work, as if in a prison; or within the walls and fences of their oliveyards, where their olive presses stood; or best of all "within the rows"^{f902} [of] their [olive trees]", as the word signifies, where having gathered the olives, they pressed out the oil in the presses and this they did at noon, in the heat of the day, as the word^{f903} for making oil is observed by some to signify, and yet had nothing given them to quench their thirst, as follows:

[and] tread [their] winepresses, and suffer thirst; after having gathered their grapes from their vines for them, they trod them in the winepresses, and made their wine, and yet would not allow them to drink of it to allay their thirst.

Ver. 12. *Men groan from out of the city*, etc.] Because of the oppressions and injuries done to them, so that not only the poor in the country that were employed in the fields, and oliveyards, and vineyards, were used exceeding ill; but even in cities, where not only are an abundance of people, and so the outrages committed upon them, which made them groan, were

done openly and publicly, with great insolence and impudence, but where also courts of judicature were held, and yet in defiance of law and justice were those evils done, (see ^{<2016>}Ecclesiastes 3:16);

and the soul of the wounded crieth out; that is, the persons wounded with the sword, or any other instrument of vengeance, stabbed as they went along the public streets of the city, where they fell, these cried out vehemently as such persons do; so audacious, as well as barbarous, were these wicked men, that insulted and abused them:

yet God layeth not folly [to them]; it is for the sake of this observation that the whole above account is given of wicked men, as well as what follows; that though they are guilty of such atrocious crimes, such inhumanity, cruelty, and oppression in town and country, unheard of, unparalleled, iniquities, sins to be punished by a judge, yet are suffered of God to pass with impunity. By “folly” is meant sin, not lesser sins only, little, foolish, trifling things, but greater and grosser ones, such as before expressed; all sin is folly, being the breach of a law which is holy, just, and good, and exposes to its penalty and curse; and against God the lawgiver, who is able to save and to destroy; and as it is harmful and prejudicial, either to the characters, bodies, or estates of men, and especially to their immortal souls; and yet God that charges his angels with folly did not charge these men with it; that is, he seemed, in the outward dealings of his providence towards them, as if he took no notice of their sins, but connived at them, or took no account of them, and did not take any methods in his providence to show their folly, and convince them of it, nor discover it to others, and make them public examples, did not punish them, but let them go on in them without control; and this Job observes, in order to prove his point, that wicked men are not always punished in this life.

Ver. 13. *They are of those that rebel against the light*, etc.] The light of nature, acting contrary to the dictates of their own consciences, in being guilty of the inhumanity, barbarity, and cruelty they were chargeable with in the above instances; or the light of the law, as the Targum; though as yet the law of the ten commandments was not in being; or however was not known to these persons; or against God himself, who is light, and in him no darkness at all, is clothed with it, and is the Father of lights unto his creatures, the Light of lights, and the Light of the world, from whom all light, natural, spiritual, and eternal, springs, (^{<6016>}1 John 1:5 ^{<5017>}James 1:17 ^{<8112>}John 8:12 9:5); which is the sense of most of the Jewish commentators

^{f904}; and every sin is a rebellion against God, and betrays the enmity of the carnal mind to him, is an act of hostility against him, and shows men to be enemies in their minds to him:

they know not the ways thereof; the ways of light, but prefer the ways of darkness to them; or the ways of God, the ways of his commandments, which he has prescribed for men, and directed them to walk in; these they know not, are wilfully ignorant of, desire not the knowledge of them, and will be at no pains to get any acquaintance with them; or they approve not of them, they are not pleasing to them, and they choose not to walk in them:

nor abide in the paths thereof; if at any time they are got into the paths of light, truth, and righteousness, or in the ways of God's commandments, and do a few good actions, they do not continue therein, but quickly go out of the way again, leave the paths of righteousness to walk in the ways of darkness, (^{<1023>}Proverbs 2:13). Some interpreters understand these words entirely of natural light, and of men who are like owls and bats that flee from the light, who are authors of the works of darkness, and do what they do in the dark secretly, and hate the light, and do not choose to come unto it, that their deeds may not be reproved; and so now Job enters upon the account of another set of men different from the former, who did what they did openly, in the face of the sun, and before all men; but these he is now about to describe are such who commit iniquity secretly and privately, and instances in the murderer adulterer, and thief, in (^{<1034>}Job 24:14-16).

Ver. 14. *The murderer rising with the light*, etc.] The light of the morning, before the sun is risen, about the time the early traveller is set out on his journey, and men go to distant markets to buy and sell goods, and the poor labourer goes forth to his work; then is the time for one that is used to commit robbery and murder to rise from his bed, or from his lurking place, in a cave or a thicket, where he has lain all night, in order to meet with the above persons: and so

killeth the poor and needy; takes away from them the little they have, whether money or provisions, and kills them because they have no more, and that they may not be evidence against him; it may be meant of the poor saints and people of God, whom the wicked slay out of hatred to them:

and in the night is as a thief; kills privately, secretly, at an unawares, as the thief does his work; or the "as" here is not a note of similitude or likeness,

but of reality and truth; and so Mr. Broughton renders the words, “and in the night he will be as a thief”; in the morning he is a robber on the highway, and a murderer; all the day he is in his lurking place, in some haunt or another, sleeping or carousing; and when the night comes on, then he acts the part of a thief; in the morning he not only robs, but murders, that he may not be detected; at night he only steals, and not kills, because men are asleep, and see him not.

Ver. 15. *The eye also of the adulterer waiteth for the twilight*, etc.] Not of the morning, which would not give him time enough to satiate his lust, but of the evening, that he may have the whole night before him to gratify his impure desires, and that these may be indulged in the most private and secret manner; and having fixed the time in the evening with his adulteress, he waits with impatience, and earnestly wishes and longs for its coming, and diligently looks out for the close of day, and takes the first opportunity of the darkness of the evening to set out on his adventure, (see ^{<1007>}Proverbs 7:7-9); and the “eye” is particularly observed, not only because that is the instrument by which the twilight is discerned, and is industriously employed in looking out for it, but is full of adultery, as the Apostle Peter expresses it, (^{<6014>}2 Peter 2:14); it is what is the inlet to this sin, the leader on to it, the caterer for it, and the nourisher, and cherisher of it, (see ^{<830>}Job 30:1);

saying, no eye shall see me; no eye of man, which such an one is careful to guard against; and especially the eye of the husband of the adulteress, whose raging jealousy will not spare the adulterer, but take revenge on him by an immediate dispatch of him. And few care to have it known by any that they are guilty of this sin, because it brings dishonour and reproach upon them, which cannot be wiped off: the fact of Absalom going in to his father’s concubines in the sight of all Israel, (^{<1061>}2 Samuel 16:21,22), and lying with them in the face of the sun, is the most notorious instance of this kind to be read; usually both sexes choose the utmost secrecy. Potiphar’s wife took the opportunity to tempt Joseph when none of the men of the house were within, (^{<0350>}Genesis 35:10,11); and when Amnon intended to force his sister, he ordered all the men to be had out of the room, (^{<1039>}2 Samuel 13:9): and moreover, the adulterer foolishly fancies that God sees him not, or at least is not concerned about that; though there is no darkness where such workers of iniquity can hide themselves from his all seeing eye, the darkness and the light are both alike to him. These men are like the ostrich, which thrusting its head into a thicket, as Tertullian¹⁹⁰⁵ observes,

fancies it is not seen; so children cover their faces, and, because they see none, think that nobody sees them; and as weak and childish a part do such act, who imagine that their evil deeds, done in the dark, are not seen by him, before whom every creature is made manifest, and all things are naked and open:

and disguiseth [his] face; puts a mask upon it, that he may not be known by any he meets, when upon his amorous adventure, as harlots used to cover themselves with a vail, (^{<0834>}Genesis 38:14,15).

Ver. 16. *In the dark they dig through houses, [which] they had marked for themselves in the daytime*, etc.] Which some understand of adulterers last mentioned, who, having observed where beautiful women dwell, mark their houses, and the way to them, and the best way into them, and in the dark get in at windows, or by breaking open doors get to the persons they lust after; but as such steps would be neither safe nor prudent, so they are not necessary; such sort of persons get admittance in an easier way, either by bribing servants, or by a previous agreement with the adulteress herself: rather this is to be understood of the thief and his companions, before spoken of; or designs another sort of thieves, such as are guilty of burglary, housebreakers, who in the daytime go about and observe such houses as are full of money, plate, and rich goods, (see ^{<0835>}Job 3:15); and take diligent notice of the way to them, and which is the best and easiest part to get into them, and, perhaps, set on them a private mark that they may know them; these they break up, the walls, or doors, or windows, and get in at them, and rob, and plunder, and carry off all they can; the same sins were committed, and the same methods of committing them were used, formerly as now; there was a law in Israel concerning housebreaking, (^{<0212>}Exodus 22:2); and our Lord alludes to it, (^{<0243>}Matthew 24:43,44). Some render the words, “they seal up” or “shut up themselves in the day”^{f906}; in their caves, and dens, and lurking places, and do not appear, and scarce ever see the light, and therefore it follows:

they know not the light; it is seldom or ever seen by them, or they do not approve it, like it, and love it, being not for their purpose; while it is light they can do nothing, that manifestly discovers and betrays them, and therefore they hate it; and in a figurative sense they know not, or do not approve of the light of nature, which checks and controls such evil actions, and accuses them of them; nor the light of God’s word, or holy law, which forbids them, and therefore they despise it, and cast it away from them, and

will not be subject to it; nor God himself, who is light, and against whom their carnal minds are enmity; and whatever knowledge they have of him, or profess to have, in works they deny him, and live without him, as atheists in the world.

Ver. 17. *For the morning [is] to them even as the shadow of death*, etc.] It is as disagreeable, and as hateful, and as terrible to them as the grossest and thickest darkness can be to others. The word **wđj y** is to be rendered either “alike” or “altogether”, and not “even”, as in our version: “the morning is to them equally” or “together”^{f907}; that is, to the murderer, robber, thief, adulterer, and housebreaker, “as the shadow of death”; alike disagreeable to them all; or “the shadow of death is to them together” or “alike [as the] morning”; what the morning is to others, exceeding pleasant and delightful, that to them is the shadow of death, or the darkest night; they love darkness rather than light:

if [one] know [them, they are in] the terrors of the shadow of death; they are frightened unto death, they are in as great terror as a man is to whom death is the king of terrors; and who is sensible of the near approach of it, the plain and manifest symptoms of it being upon him: this is the case of the murderer, adulterer, and thief, when they are caught in the fact; or are known by such who are capable of giving notice of them, detecting them, and bearing witness against them: or “he”, each and everyone of these, “knows the terrors of the shadow of death”^{f908}; the darkest night, which strikes terrors into others, is known by them, is delighted in by them, is familiar with them, and friendly to them, and is as pleasing as the brightest day to others.

Ver. 18. *He [is] swift as the waters*, etc.] Or “upon the face of the waters”^{f909}; which some interpret of another set and sort of wicked men, guilty of like crimes, not on land, but upon the mighty waters; pirates, such that commit robberies upon the high seas; who generally choose the swiftest vessels to run from place to place for their prey, and to carry off their booty when pursued; whose manner of life is detestable to other persons; and especially they are cursed by those on land, who suffer by robbing the ships of their goods they send abroad; but these men best like such a manner of life, and prefer it to any thing by land, to agriculture or cultivation of vineyards, which they have no regard unto, as is supposed to be intimated by the following clauses; but it is greatly to be questioned whether there were any such persons, or that such practices obtained so

early as the time of Job. Schultens thinks Sodomites are meant, who are most profuse to lust, and flow in it like water, plough the accursed field, by going after strange flesh, and have no regard to lawful marriage, or honest wives, comparable to vines and vineyards; but I should rather think those guilty of the sin of Onan are meant, who have no regard to the propagation of posterity. Others, as Ben Gersom are of opinion that this refers to the above persons, murderers, adulterers, and thieves, (^{<18244>}Job 24:14-16); who, being conscious of their crimes and due deserts, and in danger of being taken up, and brought to just punishment, flee to the sea with all the haste they can, take shipping, and go abroad into foreign parts; where they dwell in desolate and uncultivated places of the earth, which are cursed, or nigh unto cursing, and never more see pleasant fields, gardens, orchards, and vineyards: though others suppose that these words describe the temper and disposition of such wicked persons, who are unstable as water, carried about as any light thing upon the water with every wind of temptation, run swiftly into evil, and make haste to commit sin; though it seems best of all to interpret the words as respecting the state of wicked men at death, who then pass away swiftly and suddenly as gliding waters, and are “lighter” or swifter “than the waters”, as Mr. Broughton renders the words:

their portion is cursed in the earth; that part and portion of the good things of this world they have is with a curse; their very blessings are cursed, and what they leave behind has a curse entailed on it, and in process of time is blasted, and comes to nothing; for, the curse of the Lord is in the house of the wicked, (^{<21833>}Proverbs 3:33);

he beholdeth not the way of the vineyards; as in their lifetime they had no regard to the way of good and righteous men, of whom Jarchi in a mystical sense, interprets the vineyards; so at death they are taken away from all their worldly enjoyments they set their hearts upon; their places know them no more, and they no more see their fields, and vineyards, and oliveyards, and take no more walks unto them nor in them.

Ver. 19. *Drought and heat consume the snow waters*, etc.] Melt the snow into water, and dry up that, which is done easily, quickly, and suddenly:

[so doth] the grave [those which] have sinned; all have sinned, but some are more notorious sinners than others, as those here meant; and all die and are laid in the grave, and are consumed; hence the grave is called the pit of corruption and destruction, because bodies are corrupted and destroyed in it, and which is the case of all, both good and bad men; but the metaphor

here used to express it by, of the consumption of snow water by drought and heat, denotes either that the death of these persons is sudden and violent, and in such a manner are brought to the grave, consumed there; that they die a sudden death, and before their time, and do not live out half the days, which, according to the course of nature, they might have lived, or it was expected by them and others they would; whereas they are “snatched away”, as the word signifies, as suddenly and violently as snow waters are by the drought and heat; or else that their death is quick, quiet, and easy, as snow is quickly dissolved, and the water as soon and as easily dried up by the drought and heat; they do not lie long under torturing diseases, but are at once taken away, and scarce feel any pain; they die in their full strength, wholly at ease and quiet; which sense well answers Job’s scope and design, (see ^{<8212>}Job 21:23 ^{<9704>}Psalms 73:4). Some render the words, “in the drought and heat they rob, and in the snow waters”, ^{f910}; that is, they rob at all times and seasons of the year, summer and winter; and this is their constant trade and employ; they are always at it, let the weather be what it will: and “they sin unto the grave”, or “hell” ^{f911}; they continue in their wicked course of life as long as they live, until they are brought to the grave; they live and die in sin.

Ver. 20. *The womb shall forget him*, etc.] His mother that bore him; or his wife, by whom he had many children; or his friend, as Gersom, who had a tender and affectionate respect for him; these all, and each of them, either because of his wicked life and infamous death, care not to speak of him, but bury him in oblivion; or because of his quiet and easy death, are not distressed with it, but soon forget him; unless this is to be understood of the womb of the earth, in which being buried, he lies forgotten, to which the next clause agrees; though some interpret it of God himself the word having the signification of mercy ^{f912}; who, though mercy itself, is rich and abundant in it, yet has no mercy for, nor shows any favour to, such men; but they lie in the grave among those whom he remembers no more in a way of grace and favour, (^{<9815>}Psalms 85:5);

the worm shall feed sweetly on him; for being brought to the grave at once, without any wasting distemper, is a fine repast for worms, his breasts being full of milk, and his bones moistened with marrow, and full of flesh; or “the worm [is] sweet unto him” ^{f913}; he feels no pain by its feeding on him, and so the sense is just the same with that expression, “the clods of the valley shall be sweet unto him”, (^{<8213>}Job 21:33);

he shall be no more remembered; with any mark of honour and respect; his memory shall rot with him, while the righteous are had in everlasting remembrance; or rather dying a common death, and not made a public example of:

and wickedness shall be broken as a tree; that is, wicked men, who are wickedness itself, extremely wicked, and are like to a tree, sometimes flourishing in external prosperity, having an affluence of the things of this world, and always like barren and unfruitful trees, with respect to grace and good works; these, when the axe of death is laid to the root of them, they are cut down, and their substance comes to nothing, and their families are destroyed, and so they become like trees struck with thunder and lightning, and broken into ten thousand shivers; or as the trees in Egypt were broken to pieces by the plague of hail, (⁽¹⁰²⁵⁾Exodus 9:25).

Ver. 21. *He evil entreateth the barren, [that] beareth not*, etc.] Here Job returns, to give some further account of the sins of some wicked men, who prosper in this world, and go through it with impunity; and speaks of such that use their wives ill because they are barren, upbraid them with it, and are churlish to them on account of it; or use them ill that they may be barren, and bear no children, having no pleasure in them, as not in vineyards, before, (⁽¹⁰¹⁸⁾Job 24:18); and some interpret this of deflowering virgins, who never bore children, and of using methods to make them abortive, when with child; the word we translate “evil entreateth” sometimes signifies joining to, or being a companion of others, as in (⁽¹⁰¹³⁾Proverbs 13:20); hence various senses are given; some, he joins himself to a barren woman, that he may have no children, being not desirous of any; others, he, joins himself to, and is a companion of harlots, who are commonly barren: and like the prodigal, spends his substance among them. Some interpreters take this verse and (⁽¹⁰²²⁾Job 24:22); as expressive of the punishment of wicked men: so Mr. Broughton renders the words, “he adjoineth the barren”^{f914}, and gives the sense of them thus; God sends after him a barren wife, that he shall have no help by children; but, though a numerous offspring has been reckoned an outward happiness, and not to have any an infelicity, yet it has been the case of many good men and women to be childless; wherefore love and hatred are not known hereby: besides, such a sense is contrary to the scope and design of Job, which is to prove that wicked men often go unpunished in this life; wherefore, rather the meaning is, that a wicked man uses ill such, who having not only lost their husbands, but having been barren, and so childless, have none to take

their part, and to protect and defend them from the abuses of such men; the Targum renders the word, “he breaketh”, and so some understand it ^{f915}; he breaketh the barren, tears them to pieces, ruins and destroys them, as to their outward substance, because they have no children to help them; with which agrees what follows,

and doth not good to the widow; does not make her glad and cheerful, as Job did, who made the widow’s heart to sing for joy, (~~Job~~ Job 29:13); does not relieve and assist her when in distress, either by counsel and advice, or by administering to her necessities; but, on the contrary, afflicts and oppresses her; takes her ox, or her raiment, for a pledge, and plunders her house, and devours the substance of it; for more is intended than is expressed.

Ver. 22. *He draweth also the mighty with his power*, etc.] Such a wicked man not only maltreats the weak, the helpless, and the defenceless, but even attacks the mighty and powerful; such as are in great power and authority, and abound in wealth and riches, only somewhat inferior in both to himself: wherefore, by his superior force, he draws them to be of his party, to join with him in acts of rapine and violence, oppression and cruelty; or he draws them by power or policy, or by both, as the wicked man does the poor with his net, (~~Psal~~ Psalm 10:9); and so makes a prey of him and his substance. Some understand this of the punishment of wicked men, and interpret it, as Jarchi does, of God’s drawing him to punishment; God sometimes does indeed draw and hurl the mighty from their seats; though they are set in high, yet in slippery places, and are brought down to destruction in a moment; and he will draw them all to his judgment seat hereafter, whether they will or not, and send them into everlasting punishment; but the former sense is best:

he riseth up, and no [man] is sure of life; he rises up in the morning; either from his bed, or from his lurking place, where he was all night with a murdering intention, and no man he meets with is safe, but in the utmost danger of his life, (~~Job~~ Job 24:14); or, he rises in the world to great power and dignity, and increases in wealth and riches, which he abuses to the hurt of others; so that they flee from him and hide themselves, not caring to trust their life with him, (~~Prov~~ Proverbs 28:28); or he riseth up against a man in an hostile way, and against whomsoever he does, they are in the utmost jeopardy, and cannot be secure of their lives; though this also is by some interpreted as the punishment of a wicked man, who, when he rises in the

morning, “trusteth not his own life”^{f916}, as the words may be rendered, and as they are in the margin of our Bibles; but his life is in suspense, being surrounded with a thousand dangers, and has no assurance of it, and is in continual fear, and often fears where no fear is; (see ~~1536~~ Deuteronomy 28:66); or, if a man rises up against him, the wicked tyrant and cruel oppressor, he the tyrant is not sure of his life but may be slain by him that rises up against him; but the former sense is best.

Ver. 23. [*Though*] *it be given him [to be] in safety*, etc.] Or “he gives him”^{f917}, that is, it is God gives the wicked man to be in safety, notwithstanding all his wickedness; for Job, having described the wicked man, now represents him as in the greatest prosperity: safety is of God in every respect, not only the safety of good men, both in a way of providence and in a way of grace, but even of bad men; those are often preserved from the incursions and depredations of others, and their goods are kept, and they possess them in peace, and they dwell secure and confidently without care. The Vulgate Latin version is widely different,

“God gives him place of repentance, and he abuses it to pride;”

though the Targum somewhat agrees with it,

“he gives to him repentance, that he may trust, or be confident and be supported:”

so God gave space to repent to the old world; to whose case some Jewish writers apply the context, (see ~~1008~~ Genesis 6:3 ~~2175~~ Luke 17:26,27);

whereon he resteth; being in prosperity and safety, he trusts to it, and depends upon it it will ever be the case; he has much goods laid up for many years, and therefore sings “requiem” to his soul, saying, “take thine ease”; tomorrow will be as this day, and much more abundant; things will always be as they are, or better:

yet his eyes [are] upon their ways; or, “and his eyes”^{f918}, that is, the eyes of God, which are upon all men, good and bad, and upon all their ways and works; these are upon the wicked man and all his courses; not to punish him now for his sins; for, though he sees all his wicked actions, not one escapes his notice, yet he lays not folly to him, nor charges him with it, nor inflicts punishment on him for it; nay, his eyes are upon him to prosper and succeed him in all he does; which is the usual sense of the phrase, unless where there is an explanation, or anything said to show the contrary; (see

^{<6112>}Deuteronomy 11:12). Some give a different sense of the words, as that such that fear the wicked man give him gifts, that they may be in safety, in which they trust; or he gives them his hand, or his word, or both, that they shall be, on which they rely; but his eyes are upon them, watching their ways and works, to take every opportunity and advantage against them; but the former is best.

Ver. 24. *They are exalted for a little while*, etc.] To seats of honour, to places of profit and trust, to great wealth and riches, to be highly esteemed among men, and to have a large affluence of the good things of life; (see ^{<3815>}Malachi 3:15); though this exaltation, dignity, and glory, wealth and riches, last but for a little time, this life at longest being but short, like a vapour that appears, and soon vanishes away; and then all a man's honours and glory, riches and substance, are at an end, who is soon cut down as the grass, and withers as the green herb, (^{<4870>}Psalms 37:2); but as this pretty much falls in with the sentiment of Zophar, or seems to do so, (^{<4815>}Job 20:5); rather this phrase, "for a little while", may be joined with what follows, "a little while, and they are gone";

but are gone; out of the world, to their own place, and death puts an end to all their prosperity, to all their outward enjoyments, which yet they retain till death: or "they are not", ^{f919}; in the land of the living, in their houses and shops, and places of trade and commerce; they are no more about their business, and in their callings of life, nor in the possession of their worldly estates; the places which knew them know them no more; and this comes to pass in a very little time; their honour is short lived, and their earthly portion is not forever:

and brought low; not diminished in their substance in life, nor lessened in their honour and grandeur, nor are brought into poverty and disgrace; but are brought at last to death, and laid low in the grave, and are fed upon by worms, and reduced to rottenness and dust:

they are taken out of the way, as all [others]; out of the world, by death, and out of the way of others; who come in their room, and were hoping for their death, and waiting for their posts of honour, and places of profit, or for their worldly estates; and out of the way of doing more mischief, and especially to good men; or they are "closed" or "shut up", ^{f920}; that is, in the grave, where they lie imprisoned until the resurrection morn, and out of which prison none can release themselves; nor will they be released, until Christ, who has the keys of the grave, unlocks it, and sets the prisoners

free; but then all this is no other than what befalls the rest of mankind; all die, and must die, and all are brought to the grave, and laid in that, and shut up in it, which is the house appointed for all living:

and cut off as the tops of the ears of corn; when they are fully ripe at harvest time; it being usual in some places, as I have somewhere read, when they gather their corn, only to cut off the ears of corn at the top, which is very easily and quickly done; and so this may denote the quiet and easy death of wicked men, and when they are come to a full age, and are like a shock of corn in its season, (~~Job~~ Job 5:26).

Ver. 25. *And if [it be] not [so] now*, etc.] If this is not the case of men of such wicked lives as above described, do not prosper in the world, and increase in riches, and do not pass through the world with impunity, and die quietly, in the full possession of their honour and wealth:

who will make me a liar? where is the man? let him stand forth and appear, and disprove what has been said, and make out the doctrine delivered to be false doctrine, and a lie; for no lie is of the truth:

and make my speech nothing worth; vain, useless, and unprofitable; truth is valuable, like gold, silver and precious stones; but error is as wood, hay, and stubble, and nothing worth, yea, to be detested and rejected: or let him make what I have said to stand “for nothing”^{f921}; let him show, if he can, that it is impertinent, and not to the purpose, that it does not prove the point for which it is brought: thus Job was willing to have what he had said tried by every method that could be made use of, that it might appear whether what he had said was true or false, worthy to be regarded, or worthless; and he here bids defiance to his friends, or to any other, and triumphs over them, as having gained his point; and, as it appears by the sequel, he had, at least in a great measure, and however with respect to this matter, that good men are afflicted in this life, and wicked men prosper; of which there are many instances.

CHAPTER 25

INTRODUCTION TO JOB 25

This chapter contains Bildad's reply to Job, such an one as it is; in which, declining the controversy between them, he endeavours to dissuade him from attempting to lay his cause before God, and think to justify himself before him, from the consideration of the majesty of God, described by the dominion he is possessed of; the fear creatures stand in of him; the peace he makes in his high places; the number of his armies, and the vast extent of his light, (~~Job~~ Job 25:1-3); and from the impossibility of man's being justified with him, or clean before him, argued from thence, (~~Job~~ Job 25:4); and which is further illustrated by a comparison of the celestial bodies with men, and by an argument from the greater to the less, that if they lose their lustre and purity in his sight, much more man, a mean despicable worm, (~~Job~~ Job 25:5,6).

Ver. 1. *Then answered Bildad the Shuhite*, etc.] Not to what Job had just now delivered, in order to disprove that, that men, guilty of the grossest crimes, often go unpunished in this life, and prosper and succeed, and die in peace and quietness, as other men; either because he was convinced of the truth of what he had said, or else because he thought he was an obstinate man, and that it was best to let him alone, and say no more to him, since there was no likelihood of working any conviction on him; wherefore he only tries to possess his mind of the greatness and majesty of God, in order to deter him from applying to God in a judicial way, and expecting redress and relief from him;

and said; as follows.

Ver. 2. *Dominion and fear [are] with him*, etc.] Not with man, as Saphorno interprets it, as that with him is power to rule over the imagination (the evil figment of his heart) to choose the good, and refuse the evil; and with him is fear of punishment, and also the fear of God to restrain him from evil; but with God, as may easily be perceived from the whole context, though his name is not expressed in this clause, and not till (~~Job~~ Job 25:4); this dominion he is possessed of is universal; his kingdom

rules over all, over all the angels, good and bad; over all men, over all the nations of the world, and the great men in it, the kings and princes of it; and over all, of every age, sex, and condition; and it is absolute and uncontrollable; he governs according to his will, and is not to be controlled in his ways; nor is he accountable to any for what he does, and his kingdom is an everlasting one, and his dominion for ever and ever: and by the fear that is with him is not meant actively, with which he fears; for he is afraid of none, be they ever so great and mighty, (~~1822H~~ Job 22:4); but passively, with which he is feared; for holy and reverend is his name, and so his nature, and all that belong to him; he is feared by the angels in heaven, who cover their faces before him, and cast their crowns at his feet; and by the saints on earth, in whose assemblies he is served with reverence and godly fear; and should be stood in awe of by all the inhabitants of the world, because of the glory of his nature, the greatness of his works, and the goodness of his providence:

he maketh peace in his high places; in the high places of his earth, and among the great men of it, creating and commanding peace, and causing war among them to cease, whenever it is his pleasure; and in the regions of the air, where, though there are often thunder and lightning, storms and tempests of wind, hail, and rain, yet, when he says, Peace, be still, all is serene and quiet; and in the orbs of the heaven, the sun, moon, and stars, which know their appointed times and seasons, and keep their place or course, and do their work and office in the most easy and cheerful manner; and among the angels in the highest heaven, which are properly his high places, who, though their numbers are so great, and they themselves thrones, dominions, principalities, and powers, and have various offices and different work assigned them, readily do his will, and are in the utmost harmony and concord among themselves, show no reluctance to him, nor any discord to each other: now Bildad would have Job consider whether he could think himself so significant, that cognizance would be taken of him and his cause by so great, glorious, and majestic a thing; or that he would suffer his high places, where peace reigned, to be disturbed by his noise and brawl.

Ver. 3. *Is there any number of his armies?* etc.] His armies in heaven, the heavenly host of angels, which are innumerable; there are more than twelve legions of them, thousand and ten thousand times ten thousand, employed in a military way, for the safety and preservation of the saints; (see ~~1831E~~ Genesis 32:1,2 ~~1841E~~ Psalm 34:7); and the sun, moon, and stars, often

called the host of heaven, the latter of which cannot be numbered, and which fought in their courses against Sisera, (^{<818D>}Judges 5:20); and his armies on earth, all the inhabitants of it; yea, every creature, even the smallest insect in it, which are without number: thus, frogs, lice, flies, and locusts, were the armies of God, with which he fought against Pharaoh and the Egyptians, (see ^{<821E>}Joel 2:11,20);

and upon whom doth not his light arise? either natural light, that grand luminary the sun, which rises on all, the evil and the good, nor is anything hid from the light and heat of it; or moral light, the light of nature, with which everyone that comes into the world is enlightened by him; or the light of providential goodness, which is unto all, and over all his creatures; the whole earth is full of it, and all the inhabitants have a share in it; nor is anything hid from his all piercing, all penetrating, all seeing eye, who is light itself, and dwells in light inaccessible, and from which light nothing can be hid.

Ver. 4. *How then can man be justified with God?*] Since he sees all his ways and works, his secret as well as open sins; either be more just than he, as Eliphaz expresses it, (^{<884F>}Job 4:17); which no man in his senses will say; or just as he is, and upon a level with him, or in comparison of him, or before him, and in his sight: and this is what Job himself denies, (^{<889D>}Job 9:2); for however righteous a man may be in his own sight, or in the sight of others, he cannot of himself be justified in the sight of God; nor can any be justified with him by his own righteousness, because the best righteousness of man is imperfect; and, if Bildad thought this was the sentiment of Job, he mistook him; for, what he meant by coming to the seat of God, and ordering his cause before him, (^{<882E>}Job 23:2,3); to which Bildad seems to refer, and being judged by him, when he doubted not but he should be acquitted, was no other than the justification of his cause, and not of his person before God; or that he should be cleared of the imputation of hypocrisy, and of being the sinner and wicked man, and guilty of very bad things, though secret and private, for which he was afflicted; for otherwise Job knew full well that he could not be justified with God by his own personal righteousness, for he knew himself to be a sinner, and owns it; nor did he think himself perfect, and his righteousness a complete one; and therefore he expected not to be justified by it; he knew his living Redeemer, and believed in him for righteousness, and expected the justification of his person, and his acceptance with God, only by him; and in this way there are many that are justified with God secretly, “in foro

Dei”, in the court of God, and in his sight, who always beholds his people as righteous in Christ, and openly, “in foro conscientiae”, in the court of conscience, when they believe in him; and who will be publicly justified, and declared righteous, at the day of judgment:

or how can he be clean [that is] born of a woman? which suggests a doctrine that Job as firmly believed as Bildad did, that all men are unclean by natural generation, or as they are born into the world; their ancestors being such, the more immediate, and the more remote, which may be traced back to the first man and woman, (^{<1814>}Job 14:4); so that as no man is clean and pure as God is, or in comparison of him, or in his sight; they can neither be naturally clean, nor so of themselves, by any means or methods they can make use of; but then they may be, as many are, clean by the blood of Christ, and grace of God, through which his people are cleansed from all their sins, and all their iniquities, and are without spot before the throne and in the sight of God.

Ver. 5. *Behold, even to the moon*, etc.] If all things that are glorious and illustrious in the lower world, and which are between that and the region of the moon, are beheld; or all from the seat of the Divine Majesty, down to that glorious luminary, are viewed, they lose all their lustre and brightness, when compared with the Divine Being;

and it, even that itself

shineth not; it is darkened, confounded, and ashamed; it hides its beautiful face, and draws in its borrowed and useful light, at the approach of him, who is light itself, and in whom is no darkness at all: or it tabernacles not ^{f922}; has no tabernacle to abide in, as is said of the sun, (^{<1804>}Psalm 19:4); or does not expand and spread its light, as a tent ^{f923} or tabernacle is spread; it does not diffuse, but contracts it. No mention is made of the sun, not because that shines in its own light, which the moon does not; but perhaps because the controversy between Job and his friends was held in the night, when the moon and the stars were only seen, and therefore only mentioned; otherwise, what is here observed equally holds good of the sun as of the moon; (see ^{<2343>}Isaiah 24:23);

yea, the stars are not pure in his sight; as there are spots in the sun and in the moon, seen by the eye of man, aided and assisted, so such may be seen by God in the stars also, and in these, both in a natural and in a mystical sense; as by them may be meant the angels of heaven, even those are not

pure in the sight of God, and in comparison of him, the most perfectly pure and holy Being; (see ^{<1848>}Job 4:18 15:15).

Ver. 6. *How much less man, [that is] a worm?* etc.] Whose original is of the earth, dwells in it, and is supported by it, and creeps into it again; who is impure by nature and by practice, weak and impotent to do anything that is spiritually good, or to defend himself from his spiritual enemies; and is mean and despicable, as even the best of men are, in their own eyes, and in the eyes of the world: and, if the best of men are comparable to such creatures, and our Lord himself, in human nature, was content to be called a worm, and no man; what must the worst of men be, or man be in and of himself, without the grace of God and righteousness of Christ, by which he can be only clean and righteous? (see ^{<2414>}Isaiah 41:14 ^{<1216>}Psalms 22:6); and, if the celestial bodies above mentioned are eclipsed of all their brightness and glory, in the presence of God; what a contemptible figure must man make in the court of heaven, who, in comparison of them, is but a worm, and much more so, as appearing before God?

and the son of man, [which is] a worm; which is repeated with a little variation for the confirmation of it; or it may signify, that even the first man was no other than of the earth, earthy, and so are all his sons. The Targum is,

“how much more man, who in his life is a reptile, and the son of man, who in his death is a worm?”

to which may be added, that he is in his grave a companion for the worms; and indeed it appears by the observations made through microscopes, that man, in his first state of generation, is really a worm ^{f924}; so that, as Pliny says ^{f925}, one that is a judge of things may pity and be ashamed of the sorry original of the proudest of animals. By this short reply of Bildad, and which contains little more than what had been before said, it is plain that he was tired of the controversy, and glad to give out.

CHAPTER 26

INTRODUCTION TO JOB 26

In this chapter Job, in a very sarcastic manner, rallies Bildad on the weakness and impertinence of his reply, and sets it in a very ridiculous light; showing it to be quite foolish and stupid, and not at all to the purpose, and besides was none of his own, but what he had borrowed from another, (~~KB~~ Job 26:1-4); and if it was of any avail in the controversy to speak of the greatness and majesty of God, of his perfections and attributes, of his ways and works, he could say greater and more glorious things of God than he had done, and as he does, (~~KB~~ Job 26:5-13); beginning at the lower parts of the creation, and gradually ascending to the superior and celestial ones; and concludes with observing, that, after all, it was but little that was known of God and his ways, by himself, by Bildad, or by any mortal creature, (~~KB~~ Job 26:14).

Ver. 1. *But Job answered*, etc.] In a very sharp and biting manner; one would wonder that a man in such circumstances should have so much keenness of spirit, and deal in so much irony, and be master of so much satire, and be able to laugh at his antagonist in the manner he does:

and said; as follows.

Ver. 2. *How hast thou helped [him that is] without power?* etc.] This verse and (~~KB~~ Job 26:3,4) either are to be understood of God, as many do, by reading the words, “who hast thou helped? God”^{f926}? a fine advocate for him thou art, representing him as if he was without power, and could not help himself, but stood in need of another; as if he had no arm, and could not save and protect himself, but needed one to rise and stand up in his behalf, when he is God omnipotent, and has an arm strong and mighty, and there is none like his; and as if he wanted wisdom, and one to counsel him, when he is the all wise God, and never consults with any of his creatures, or admits them to be of his council; and as if his “essence”^{f927}, or “what he is”, as he is, had been very copiously and plentifully declared in a few words by him; in supposing which he must be guilty of the greatest arrogance, stupidity, and folly; and therefore he asks him, who it was he

uttered such things unto? and by whose spirit he must be aided in so doing? (see ^{<1837>}Job 13:7,8); or else Job refers to the cause undertaken by Bildad; and which he, in a sarcastic way, represents as a very weak and feeble one, that had neither strength nor wisdom in it, and was as weakly and as foolishly supported, or rather was entirely neglected and deserted, Bildad having wholly declined the thing in controversy, and said not one word of it; therefore Job ironically asks him, “in what”, or “wherein hast thou helped?” ^{f928} what good hast thou done to this poor tottering cause of yours? or what light hast thou thrown upon it? and to what purpose is anything that has been said by thee? Some are of opinion that Job refers to Bildad’s friends, whom he represents as weak and stupid, as men of no argument, and had no strength of reasoning, and were as poorly assisted and defended by Bildad: but, why not to Bildad himself? for the sense of the question, agreeably enough to the original text, may be put after this manner; a fine patron and defender of a cause thou art; thou canst help and save a dying cause without power, and with a strengthless arm, or without any force of argument, or strength of reasoning; thou canst give counsel without any wisdom, without any show or share of it, and in half a dozen lines set the thing in a true light, just as it is and should be; a wonderful man indeed thou art! though I choose to join with such interpreters, who understand the whole of Job himself, who was without might and power, a weak and feeble creature in body and mind, being pressed and broken with the weight of his affliction, but was poorly helped, succoured, strengthened, and comforted, with what Bildad had said: it is the duty of all good men, and it is what Job himself had done in former times, to strengthen weak hands and feeble knees, by sympathizing with persons under affliction, by bearing their burdens and infirmities, by speaking comfortably unto them, and telling them what comforts they themselves have received under afflictions, (see ^{<1843>}Job 4:3,4); but miserable comforters of Job were Bildad and his friends:

[how] savest thou the arm [that hath] no strength? the sense is the same as before, that he had done nothing to relieve Job in his bodily or soul distresses, and save him out of them; nor had contributed in the least towards his support under them; and be it that he was as weak in his intellectuals as he and his friends thought him to be, and had undertaken a cause which he had not strength of argument to defend; yet, what had he done to convince him of his mistake, and save him from the error of his way?

Ver. 3. *How hast thou counselled [him that hath] no wisdom?* etc.] A man deprived of wisdom has need of counsel, and it should be given him; and he does well both to ask and take it; and be it so, as if Job should say, that I am the foolish and unwise creature you take me to be, what counsel and advice have you given me? what a wise counsellor have you shown yourself to be? or rather, what a miserable part have you acted under this character?

and [how] hast thou plentifully declared the thing as it is? the thing in controversy, set it forth in a clear light, and in a copious manner, when he had not said one word about it, namely, concerning the afflictions of the godly, and the prosperity of the wicked; thus jeering at him, and laughing at the short reply he had made, and which was nothing to the purpose.

Ver. 4. *To whom hast thou uttered words?* etc.] That others know not; dost thou think thou art talking to an ignorant man? be it known to thee, that he knows as much, and can say as much of the Divine Being, of his glories, and of his wondrous ways and works, as thyself, or more: or dost thou consider the circumstances he is in thou art speaking to? one under great affliction and distress, to whom it must be unsuitable to talk of the greatness and majesty of God, of his power and strength, of his purity, holiness, and strict justice; it would have been more proper and pertinent to have discoursed concerning his loving kindness, grace, and mercy, his pity and compassion towards his afflicted people, his readiness to forgive their sins, and overlook their failings; and concerning the promised Redeemer, his righteousness and sacrifice, and of the many instances of divine goodness to the sons of men, and in such like circumstances, by raising them up again, and restoring them to their former happiness. Some things of this nature would have been more pertinent and suitable, and would have been doing both a wise and friendly part:

and whose spirit came from thee? Not the spirit of God; dost thou think thyself inspired by God? or that what thou hast said is by the inspiration of his Spirit? or that thou speakest like such who are moved by the Holy Ghost? nor indeed was it his own spirit, or the words and things uttered were not of himself, or flowed not from his own knowledge and understanding: of things, but what he had borrowed from Eliphaz; for he had delivered very little more than what Eliphaz had said, (^{<18047>}Job 4:17,18 15:14,15); or else the sense is, whose spirit has been restored, revived, refreshed, and comforted by what thou hast said? The word of God has

such efficacy as to restore the soul, to revive it when drooping, and as it were swooning away and dying, (see ^{<49107>}Psalm 19:7 23:3); and the words of some good men are spirit and life, the savour of life unto life, and are as life from the dead, very refreshing and comforting; but no such effect followed on what Bildad had said. Mr. Broughton renders the words, “whose soul admired thee?” thou mayest admire thyself, and thy friends may admire thee, at least thou mayest think they do, having said in thine own opinion admirable things; but who else does? for my own part I do not; and, if saying great and glorious things of God are to any purpose in the controversy between us, I am capable of speaking greater and better things than what have been delivered; and, for instance, let the following be attended to.

Ver. 5. *Dead [things] are formed from under the waters*, etc.] It is difficult to say what things are here meant; it may be understood of “lifeless” things, as Mr. Broughton renders it; things that never had any life, things inanimate, that never had at least an animal life, though they may have a vegetable one; and so may be interpreted of grains of corn, and which indeed die before they are quickened; to which both Christ and the apostle allude, (^{<48124>}John 12:24 ^{<46536>}1 Corinthians 15:36); and which, as they cannot grow without water, and their fructification and increase are owing to the earth being plentifully watered with rain, may be said to be formed under the waters; and of these Aben Ezra and Ben Gersom interpret the words; and the latter also makes mention of herbs, plants, and trees in the sea, particularly almug trees, as being probably intended; to which may be added, corals, and other sea plants, formed from under the waters; yea, some make mention of woods and forests there: but the last mentioned writer, seems inclined to think that metals and minerals may be intended; and it is well known that much of gold is taken out of rivers, as also pearls and precious stones; and that iron is taken out of the earth, and brass molten out of stone; and that the several metals and minerals are dug out of mountains and hills, from whence fountains and rivers flow; but as the word used has the signification of something gigantic, it has inclined others to think of sea monsters, as of the great whales which God made in the seas, and the leviathan he has made to play therein:

and or “with”

the inhabitants thereof; the innumerable company of fishes, both of the larger and lesser sort, which are all formed in and under the waters: but

why may not giants themselves be designed, since the word is sometimes used of them, (~~4821~~Deuteronomy 2:11 3:11); and so the Vulgate Latin and the Septuagint version here render the word, and may refer to the giants that were before the flood, and who were the causes of filling the world with rapine and violence, and so of bringing the flood of waters upon it; in which they perished “with the inhabitants thereof”; or their neighbours; of whom (see ~~1004~~Genesis 6:4 7:23); and the spirits of these being in prison, in hell, as the Apostle Peter says, (~~4189~~1 Peter 3:19,20); which is commonly supposed to be under the earth, and so under the waters, in which they perished; they may be represented as in pain and torment, and groaning and trembling under the same, as the word here used is by some thought to signify, and is so rendered ¹⁹²⁹; though as the word “Rephaim” is often used of dead men, (~~4980~~Psalm 88:10 ~~2340~~Isaiah 14:9) (~~2334~~Isaiah 26:14,19); it may be understood of them here, and have respect to the formation of them anew, or their resurrection from the dead, when the earth shall cast them forth; and especially of those whose graves are in the sea, and who have been buried in the waters of it, when that shall deliver up the dead that are therein, (~~4613~~Revelation 20:13); which will be a wonderful instance of the mighty power of God. The Targumist seems to have a notion of this, or at least refers unto it, paraphrasing the words thus,

“is it possible that the mighty men (or giants) should be created (that is, recreated or regenerated; that is, raised from the dead); seeing they are under the waters, and their armies?”

Ver. 6. *Hell [is] naked before him*, etc.] Which may be taken either for the place of the damned, as it sometimes is; and then the sense is, that though it is hidden from men, and they know not where it is, or who are in it, and what is done and suffered there; yet it is all known to God: he knows the place thereof, for it is made, ordained, and prepared by him; he knows who are there, even all the wicked dead, and all the nations that forget God, being cast there by him; he knows the torments they endure, for the smoke of them continually ascends before him; and he knows all their malice and envy, their enmity to him, and blasphemy of him; for thither are they gone down with their weapons of war, and have laid their swords under their heads, (~~3627~~Ezekiel 32:27); or for Hades, the invisible world of spirits, or state of the dead, as the Septuagint version renders the word; though that is unseen to men, it is naked and open to the eye of God; or for the grave, in which the bodies of men are laid; which is the frequent sense of the word used, (~~4981~~Psalm 88:11,12 ~~2338~~Isaiah 38:18); and though this is a land of

darkness, and where the light is as darkness, yet God can look into it; and the dust of men therein is carefully observed and preserved by him, and will be raised again at the last day; who has the keys of death and hell, or the grave, and can open it at his pleasure, and cause it to give up the dead that are therein:

and destruction hath no covering; and may design the same as before, either hell, the place of the damned, where men are destroyed soul and body with an everlasting destruction; or the grave, which the Targum calls the house of destruction, as it sometimes is, the pit of destruction and corruption; because bodies cast into it corrupt and putrefy, and are destroyed in it; and there is nothing to cover either the one or the other from the all seeing eye of God; (see ^{<1800>}Psalm 139:7-10) (^{<1851>}Proverbs 15:11); as hell is supposed to be under the earth, and the grave is in it, Job is as yet on things below, and from hence rises to those above, in the following words.

Ver. 7. *He stretcheth out the north over the empty place*, etc.] The northern hemisphere, which is the chief and best known, at least it was in the time of Job, when the southern hemisphere might not be known at all; though, if our version of (^{<1800>}Job 9:9) is right, Job seems to have had knowledge of it. Scheuchzer ^{f930} thinks the thick air farthest north is meant, which expands itself everywhere, and is of great use to the whole earth. But if the northern hemisphere is meant, as a learned man ^{f931} expresses it, it

“was not only principal as to Job’s respect, and the position of Arabia, but because this hemisphere is absolutely so indeed, it is principal to the whole; for as the heavens and the earth are divided by the middle line, the northern half hath a strange share of excellency; we have more earth, more men, more stars, more day (the same also Seforno, a Jewish commentator on the place, observes); and, which is more than all this, the north pole is more magnetic than the south:”

though the whole celestial sphere may be intended, the principal being put for the whole; even that whole expansion, or firmament of heaven, which has its name from being stretched out like a curtain, or canopy, over the earth; which was done when the earth was “tohu”, empty of inhabitants, both men and beasts, and was without form and void, and had no beauty in it, or anything growing on it; (see ^{<1800>}Genesis 1:2,6-8);

[and] hangeth the earth upon nothing; as a ball in the air ^{f932}, poised with its own weight ^{f933}, or kept in this form and manner by the centre of gravity, and so some Jewish writers ^{f934} interpret “nothing” of the centre of the earth, and which is nothing but “ens rationis”, a figment and imagination of the mind; or rather the earth is held together, and in the position it is, by its own magnetic virtue, it being a loadstone itself; and as the above learned writer observes,

“the globe consisteth by a magnetic dependency, from which the parts cannot possibly start aside; but which, howsoever thus strongly seated on its centre and poles, is yet said to hang upon nothing; because the Creator in the beginning thus placed it within the “tohu”, as it now also hangeth in the air; which itself also is nothing as to any regard of base or sustentation.”

In short, what the foundations are on which it is laid, or the pillars by which it is sustained, cannot be said, except the mighty power and providence of God. The word used seems to come from a root, which in the Syriac and Chaldee languages signifies to “bind [and] restrain”; and may design the expanse or atmosphere, so called from its binding and compressing nature, I [, “in” or “within” which the earth is hung; (see ~~<BRD>~~ Psalm 32:9).

Ver. 8. *He bindeth up the waters in his thick clouds*, etc.] The clouds are of his making; when he utters his voice, or gives the word of command, there is a multitude of waters in the heavens; and the vapours he exhales from the ends of the earth and forms them into clouds, and they are his chariots, in which he rides up and down in the heavens, and waters his gardens and plantations on earth; (see ~~<HOI>~~ Jeremiah 10:13) (~~<PAI>~~ Psalm 104:3); which may be said to be thick in comparison of the air, in which they are; otherwise they are but thin, and the thinner they are, the greater wonder it is that the waters, and such a heavy body of them, should be bound up in them, as there often is; and which is bound up, held, and retained therein, as anything bound up in a sack or bag, or in a garment, or the skirt of a man’s coat; (see ~~<ROI>~~ Proverbs 30:4); and what is still more marvellous:

and the cloud is not rent under them; under the waters, and through the weight of them; which, if it was, would fall in vast water spouts, and were such to fall upon the earth, as it may be supposed they did at the general

deluge, they would destroy man and beast, and wash off and wash away the things of the earth: but God has so ordered it in his infinite wisdom, and by his almighty power, that clouds should not be thus rent, but fall in small drops and gentle showers, as if they passed through a sieve or colander, whereby the earth is refreshed, and made fruitful; (see ^{<1835>}Job 36:26-29 37:16).

Ver. 9. *He holdeth back the face of his throne*, etc.] His throne is the heaven of heavens; the face of it, or what is before it, is the starry and airy heavens; this face of his throne is sometimes held back, or covered with clouds, that so his throne is so far from being visible, that even the face of it, or the outside or external appearance of it, is not to be seen, as follows:

[and] spreadeth his cloud upon it; and both he and his throne are invisible; clouds and darkness are round about him, and his pavilion round about are dark waters, and thick clouds of the skies, (^{<1981>}Psalm 18:11 97:2); and even the light in which he dwells, and with which he clothes himself, is impervious to us, and is so dazzling, that itself covers and keeps back himself and throne from being seen by mortals. The Targum suggests, that what is here said to be done is done that the angels may not see it; but these always stand before the throne of God, and always behold the face of God himself.

Ver. 10. *He hath compassed the waters with bounds*, etc.] Not the waters above the firmament, compassed by that, as if Job was contemplating on and discoursing about what is done in the heavens above; though the Targum seems to incline to this sense, paraphrasing the words,

“he hath decreed that the firmament should be placed upon the face of the waters unto the end of light, with darkness;”

but the waters of the sea, Job descending now to consider the waters of the great deep, and the wonderful restraint that is laid upon them; which is as astonishing as the binding up of the waters in the clouds without being rent by them; for this vast and unwieldy body of waters in the ocean Jehovah manages with as much ease as a mother or nurse does a newborn infant, makes the cloud its garment, and thick darkness a swaddling band for it, (^{<1838>}Job 38:8,9); he has as it were with a compass drawn a line upon the face of it; he has broke up for it its decreed place, and set bars, and doors, and bounds to its waves, that they, nay come no further than is his pleasure, as is observed in the same place; the bounds he hath compassed it

with are the shores, rocks, and cliffs, so that the waters cannot return and cover earth, as they once did; yea, which is very surprising, he has placed the sand, as weak and fluid as it is, the bound of the sea by a perpetual decree; so that though its waves toss and roar, they cannot prevail, nor pass over it; which must be owing to the almighty power and sovereign will of God, who has given the sea a decree that its waters should not pass his commandment; and it must be ascribed to his promise and oath that the waters no more go over the earth to destroy it; (see ^{<944>}Psalm 104:9 ^{<462>}Jeremiah 5:22) (^{<1027>}Proverbs 8:27,29 ^{<250>}Isaiah 54:9); until the dark and night come to an end; that is, as long as there will be the vicissitudes of day and night, till time shall be no more, as long as the world stands; for the those shall constitute so long are the ordinances of God, which shall never depart, and the covenant he has made, which shall never become void; wherefore, as long as they remain, the sea and its waters will be bounded as not to overflow the earth, (^{<1082>}Genesis 8:22 ^{<2415>}Jeremiah 31:35,36 33:20,25); or “until the end of light with darkness” ^{f935}; until both these have an end in the same form and manner they now have; otherwise, after the end of all things, there will be light in heaven, and darkness in hell. Aben Ezra interprets it thus,

“unto the place which is the end of light, for all that is above it is light, and below it the reverse;”

he seems to have respect to the place that divides the hemispheres, where when one is light the other is dark; and so others seem to understand it of such places or parts of the world as are half day and half night, and where one half of the year is light, and the other dark; but the first sense is best.

Ver. 11. *The pillars of heaven tremble*, etc.] Which may be understood either of the air, the lower part of the heavens, which may be thought to be the foundation, prop, and support of them, and is sometimes called the firmament, and “the firmament of his power”, (^{<341>}Psalm 150:1); and which seems to tremble when there are thunder and lightnings, and coruscations in it; or else the mountains, which, reaching up to the heavens, look as if they were the pillars and support of them; and are indeed said to be the foundations of heaven, which move and shake and tremble at the presence and power of God, and at any expressions of his wrath and anger, and particularly through earthquakes and storms, and tempests of thunder and lightning; (see ^{<1218>}2 Samuel 22:8 ^{<968>}Psalm 68:8), which are meant by what follows:

and are astonished at his reproof; his voice of thunder, which is sometimes awful and terrible, astonishing and surprising; and, to set forth the greatness of it, inanimate creatures are represented as trembling, and astonished at it; (see ^{<BIB>}Psalm 104:7); some interpret this figuratively of angels, who they suppose are employed in the direction of the heavens, and the motion of the heavenly bodies; and who they think are the same which in the New Testament are called “the powers of heaven said to be shaken”, (^{<BIB>}Matthew 24:29); and to be the seraphim that covered their faces upon a glorious display of the majesty of God, and when the posts of the door of the temple moved at the voice of him that cried, (^{<BIB>}Isaiah 6:1-4); but if a figurative sense may be admitted of, the principal persons in the church, sometimes signified by heaven in Scripture, may be thought of; as ministers of the word, who are pillars in the house of God; yea, every true member of the church of God is made a pillar in it; and these tremble, and are astonished oftentimes when the Lord rebukes them by afflictions, though it is in love and kindness to them, (^{<BIB>}Proverbs 9:1 ^{<BIB>}Galatians 2:9 ^{<BIB>}Revelation 3:12).

Ver. 12. *He divideth the sea with his power*, etc.] As at the first creation, when the waters were caused to go off the face of the earth, and were separated from it; and the one was called earth, and the other seas, (^{<BIB>}Genesis 1:9,10); or it may respect the division of those waters into divers seas and channels in the several parts of the world, for the better accommodation of the inhabitants of it, in respect of trade and commerce, and the more convenient supply of them with the various produce of different countries, and the transmitting of it to them: some have thought this has respect to the division of the Red sea for the children of Israel to walk in as on dry land, when pursued by the Egyptians, supposed to be meant by “Rahab” in the next clause; rather it may design the parting of the waves of the sea by a stormy wind, raised by the power of God, which lifts up the waves on high, and divides them in the sea, and dashes them one against another; wrinkles and furrows them, as Jarchi interprets the words, which is such an instance of the power and majesty of God, that he is sometimes described by it, (^{<BIB>}Isaiah 51:15 ^{<BIB>}Jeremiah 31:35); though the word used is sometimes taken in a quite different sense, for the stilling of the waves of the sea, and so it is by some rendered here, “he stilleth the sea by his power”^{f936}; the noise of its waves, and makes them quiet, and the sea a calm, which has been exceeding boisterous and tempestuous, and is taken notice of as an effect of his sovereign and uncontrollable power,

(^{<1917>}Psalm 65:7 107:25-29); and may be observed as a proof of our Lord's divinity, whom the winds and sea obeyed, to the astonishment of the mariners, who were convinced thereby that he must be some wonderful and extraordinary person, (^{<1035>}Matthew 8:26,27);

and by his understanding he smiteth through the proud; the proud waves of the sea, and humbles them, and makes them still, as before; or the proud monstrous creatures in it, as whales and others, particularly the leviathan, the king over all the children of pride, (^{<1843>}Job 41:34); (see ^{<1974>}Psalm 74:13,14). The word used is "Rahab", one of the names of Egypt, (^{<1970>}Psalm 87:4 ^{<2508>}Isaiah 51:8); and so Jarchi interprets it of the Egyptians, who were smitten of God with various plagues, and particularly in their firstborn; and at last at the Red sea, where multitudes perished, and Pharaoh their proud king, with his army; who was an emblem of the devil, whose sin, the cause of his fall and ruin, was pride; and the picture of proud and haughty sinners, whose destruction sooner or later is from the Lord; and which is an instance of his wisdom and understanding, who humbles the proud, and exalts the lowly.

Ver. 13. *By his spirit he hath garnished the heavens*, etc.] The visible heavens, with the sun, moon, and stars, with which they are studded and bespangled, and look exceeding beautiful; and the invisible heavens, with angels, the morning stars, and glorified saints, who especially in the resurrection morn will shine not only like stars, but as the sun in the firmament of heaven; and the church, which is the heaven below, is garnished with Gospel ministers, adorned with the gifts and graces of the spirit of God:

his hand hath formed the crooked serpent; because Job in the preceding clause has respect to the heavens and the ornament of them, this has led many to think that some constellation in the heavens is meant by the crooked serpent, either the galaxy, or milky way, as Ben Gersom and others; or the dragon star, as some in Aben Ezra ^{<1937>}: but rather Job descends again to the sea, and concludes with taking notice of the wonderful work of God, the leviathan, with which God himself concludes his discourse with him in the close of this book, which is called as here the crooked or "bar serpent", (^{<2701>}Isaiah 27:1); and so the Targum understands it,

"his hand hath created leviathan, which is like unto a biting serpent."

Some understand it of the crocodile, and the epithet agrees with it, whether it be rendered a “bar serpent”, as some ^{f938}; that is, straight, stretched out, long, as a bar, the reverse of our version; or “fleeing” ^{f939}, as others; the crocodile being, as Pliny ^{f940} says, terrible to those that flee from it, but flees from those that pursue it. Jarchi interprets it of Pharaoh, or leviathan, both an emblem of Satan, the old serpent, the devil, who is God’s creature, made by him as a creature, though not made a serpent, or a devil, by him, which was of himself. Some have observed the trinity of persons in these words, and who doubtless were concerned in the creation of all things; here is “Jehovah”, of whom the whole context is; and “his Spirit”, who, as he moved upon the face of the waters at the first creation, is here said to beautify and adorn the heavens; “and his hand”; his Son, the power and wisdom of God, by whom he made all things.

Ver. 14. *Lo, these [are] parts of his ways*, etc.] This is the conclusion of the discourse concerning the wonderful works of God; and Job was so far from thinking that he had taken notice of all, or even of the chief and principal, that what he observed were only the extremities, the edges, the borders, and outlines of the ways and works of God in creation and providence; wherefore, if these were so great and marvellous, what must the rest be which were out of the reach of men to point out and describe?

but how little a portion is heard of him? from the creatures, from the works of creation, whether in heaven, earth, or sea; for though they do declare in some measure his glory, and though their voice is heard everywhere, and shows forth the knowledge of him; even exhibits to view his invisible things, his eternal power and Godhead; yet it is comparatively so faint a light, that men grope as it were in the dark, if haply they might find him, having nothing but the light of nature to guide them. We hear the most of him in his word, and by his Son Jesus Christ, in whose face the knowledge of him, and his glorious perfections, is given; and yet we know but in part, and prophesy in part; it is but little in comparison of what is in him, and indeed of what will be heard and known of him hereafter in eternity:

but the thunder of his power who can understand? meaning not literally thunder, which though it is a voice peculiar to God, and is very strong and powerful, as appears by the effects of it; (see ~~180B~~ Job 40:9 ~~129B~~ Psalm 29:3-9); yet is not so very unintelligible as to be taken notice of so peculiarly, and to be instanced in as above all things out, of the reach of the

understanding of men; but rather the attribute of his power, of which Job had been discoursing, and giving so many instances of; and yet there is such an exceeding greatness in it, as not to be comprehended and thoroughly understood by all that appear to our view; for his mighty power is such as is able to subdue all things to himself, and reaches to things we cannot conceive of. Ben Gersom, not amiss, applies this to the greatness and multitude of the decrees of God; and indeed if those works of his which are in sight cannot be fully understood by us, how should we be able to understand things that are secret and hidden in his own breast, until by his mighty power they are carried into execution? (see ~~1~~ 1 Corinthians 2:9).

CHAPTER 27

INTRODUCTION TO JOB 27

Though Job's friends were become silent, and dropped the controversy with him, he still continued his discourse in this and the four following chapters; in which he asserts his integrity; illustrates and confirms his former sentiments; gives further proof of his knowledge of things, natural and divine; takes notice of his former state of prosperity, and of his present distresses and afflictions, which came upon him, notwithstanding his piety, humanity, and beneficence, and his freedom from the grosser acts of sin, both with respect to God and men, all which he enlarges upon. In this chapter he gives his word and oath for it, that he would never belie himself, and own that he was an hypocrite, when he was not, but would continue to assert his integrity, and the righteousness of his cause, as long as he lived, (~~1820~~ Job 27:1-6); for to be an hypocrite, and to attempt to conceal his hypocrisy, would be of no advantage to him, either in life, or in death, (~~1820~~ Job 27:7-10); and was this his character and case, upon their principles, he could expect no other than to be a miserable man, as wicked men are, who have their blessings turned into curses, or taken away from them, and they removed out of the world in the most awful and terrible manner, and under manifest tokens of the wrath and displeasure of God, (~~1827~~ Job 27:11-23).

Ver. 1. *Moreover Job continued his parable*, etc.] Having finished his discourse concerning the worlds and ways of God, and the display of his majesty, power, and glory, in them, he pauses awhile, waiting for Zophar, whose turn was next to rise up, and make a reply to him; but neither he, nor any of his friends, reassumed the debate, but kept a profound silence, and chose not to carry on the dispute any further with him; either concluding him to be an obstinate man, not open to conviction, and on whom no impressions could be made, and that it was all lost time and labour to use any argument with him; or else being convicted in their minds that he was in the right, and they in the wrong, though they did not choose to own it; and especially being surprised with what he had last said concerning God and his works, whereby they perceived he had great

knowledge of divine things, and could not be the man they had suspected him to be from his afflictions: however, though they are silent, Job was not, “he added to take or lift up his parable”^{f941}, as the words may be rendered; or his oration, as Mr. Broughton, his discourse; which, because it consisted of choice and principal things, which command regard and attention, of wise, grave, serious, and sententious sayings, and some of them such as not easy to be understood, being delivered in similes and figurative expressions, as particularly in the following chapter, it is called his parable; what are called parables being proverbial phrases, dark sayings, allegorical or metaphorical expressions, and the like; and which way of speaking Job is here said to take, “and lift up”, which is an eastern phraseology, as appears from Balaam’s use of it, (^{<0237>}Numbers 23:7 24:3,15); and may signify, that he delivered the following oration with great freedom, boldness, and confidence, and with a high tone and loud voice; to all which he might be induced by observing, through the silence of his friends, that he had got the advantage of them, and had carried his point, and had brought them to conviction or confusion, or however to silence, which gave him heart and spirit to proceed on with his oration, which he added to his former discourse:

and said; as follows.

Ver. 2. [*As God liveth*, etc.] Which is an oath, as Jarchi observes, and is a form of one frequently used, (see ^{<1027>}2 Samuel 2:27 4:9); and is used by God himself, who, because he can swear by no greater, swears by himself, and by his life, which ever continues, as in (^{<2583>}Ezekiel 18:3); and many other places; and so the Angel of the Lord, even the uncreated Angel, (^{<2717>}Daniel 12:7 ^{<6016>}Revelation 10:6); and so should men, when they swear at all, it should be in this manner, (see ^{<2442>}Jeremiah 4:2); though this ought not to be but in cases of moment and importance, for the confirmation of the truth, and to put an end to strife, when it cannot be done any other way than by an appeal to God; as was the present case with Job, it being about hypocrisy, and want of integrity his friends charged him with; and such a case can only be determined truly and fully by God, who is here described as the living God, by whom men swear, in opposition to the idols of the Gentiles, which are of gold, silver, wood, and stone, and without life and breath, or to their deified heroes, who were dead men; but the true God is the living God, has life in and of himself, and is the fountain of life to others, the author and giver of life, natural, spiritual, and eternal, and who himself lives for ever and ever; and as such is the object of faith and

confidence, of fear and reverence, of love and affection; all which swearing by him supposes and implies; it is a saying of R. Joshuah, as Jarchi on the place relates it,

“that Job from love served God, for no man swears by the life of a king but who loves the king;”

the object swore by is further described,

[who] hath taken away my judgment; not the judgment of his mind, or his sense of judging things, which remained with him quick and strong, notwithstanding his afflictions; nor correction with judgment, which continued with him; but, as the Targum paraphrases it,

“he hath taken away the rule of my judgment;”

that is, among men, his substance, wealth, and riches, his former affluence and prosperity, which while he enjoyed, he was reckoned a good man; but now all this being taken away by the hand of God as it was, he was censured as a wicked man, and even by his friends; or rather it is a complaint, that God had neglected the judgment of him, like that of the church in (²³⁴⁰⁷Isaiah 40:27); that he did not stir up himself to his judgment, even to his cause; did not vindicate him, though he appealed to him; did not admit him to his judgment seat, nor give his cause a hearing, and decide it, though he had most earnestly desired it; nor did he let him know the reason of his thus dealing and contending with him; yea, he afflicted him severely, though righteous and innocent, in which Job obliquely reflects upon the dealings of God with him; though he does not charge him with injustice, or break out into blasphemy of him; yet this seems to be one of those speeches which God disapproved of, and is taken notice of by Elihu with a censure, (¹⁸³⁴⁵Job 34:5);

and the Almighty, [who] hath vexed my soul; with whom nothing is impossible, and who could easily have relieved him from his distresses; and who was “Shaddai”, the all-sufficient Being, who could have supplied him with all things temporal and spiritual he wanted; yet instead of this “vexed [his] soul” with adversity, with afflictions very grievous to him, his hand touching and pressing him sore: or, “hath made my soul bitter”^{f942}; dealt bitterly with him, as the Almighty did with Naomi, (¹⁸⁰⁰⁰Ruth 1:20,21). Afflictions are bitter things, they are like the waters of Marah, they are wormwood and gall, they cause bitter distress and sorrow, and make a man go and speak in the bitterness of his soul; and these are of God, to whom

job ascribes his, and not to chance and fortune; they were bitter things God appointed for him and wrote against him.

Ver. 3. *All the while my breath [is] in me*, etc.] So long the oath of God would be upon him, or he bound himself under it:

and the spirit of God [is] in my nostrils; which signifies the same thing. The breath of a man is his spirit, and this is of God, the Father of spirits; he first breathed into man the breath of life, and he became a living soul or spirit, (⁽⁻⁰⁰¹⁷⁾Genesis 2:7); it is he that gives life and breath to every man, (⁽⁻⁴⁴⁷²⁵⁾Acts 17:25), and continues it as long as he pleases, which is a very precarious thing; for it is in his nostrils, where it is drawn to and fro and soon and easily stopped; nor will it always continue, it will some time not be, it will go forth, and then man dies, and returns to the earth, (⁽⁻²¹¹³⁷⁾Ecclesiastes 12:7); but as long as there is breath there is life; so that to say this is the same as to say, as long as I live, or have a being, (⁽⁻³⁹⁴⁶³⁾Psalms 104:33 116:2); and while that continued, Job looked upon himself under the oath he had taken by the living God.

Ver. 4. *My lips shall not speak wickedness*, etc.] This is the thing he swears to, this the matter of his oath, not only that he would not speak a wicked word not anything corrupt, unsavoury, unchaste, profane, and idle nor speak evil of his neighbours and friends or of any man; but that he would not speak wickedly of himself, as he must do, if he owned himself to be a wicked man and an hypocrite as his friends charged him, and they would have had him confessed; but he swears he would not utter such wickedness as long as he had any breath in him:

nor my tongue utter deceit; which respects the same thing; not merely any fallacy or lie, or what might impose upon and deceive another, which yet he was careful of; but such deceit and falsehood as would be a belying himself, which would be the case should he say that he was devoid of integrity and sincerity.

Ver. 5. *God forbid that I should justify you*, etc.] Not but that he counted them righteous and good men God-ward; he did not take upon him to judge their state, and to justify or condemn them with respect to their everlasting condition; but he could not justify them in their censures of him, and say they did a right thing in charging him with wickedness and hypocrisy; nor could he justify them in all their sentiments and doctrines which they had delivered concerning the punishment of the wicked in this

life, and the happiness that attends all good men; and that a man by his outward circumstances may be known to be either a good man or a bad man; such things as these he could not say were right; for so to do would be to call evil good, and good evil; and therefore he expresses his utmost abhorrence and detestation of showing his approbation of such conduct as theirs towards him, and of such unbecoming sentiments of God, and of his dealings, they had entertained; and to join in with which would be a profanation and a pollution, as the word used by him signifies; he could not do it without defiling his conscience, and profaning truth:

until I die one will not remove my integrity from me; Job was an upright man both in heart and life, through the grace of God bestowed on him; and he continued in his integrity, notwithstanding the temptations of Satan, and his attacks upon him, and the solicitations of his wife; and he determined through the grace of God to persist therein to the end of his life; though what he chiefly means here is, that he would not part with his character as an upright man, which he had always had, and God himself had bore testimony to; he would never give up this till he gave up the ghost; he would never suffer his integrity to be removed from him, nor remove it from himself by denying that it belonged to him, which his friends bore hard upon him to do. So Jarchi paraphrases it,

“I will not confess (or agree) to your saying, that I am not upright;”

the phrase, “till I die”, seems rather to belong to the first clause, though it is true of both, and may be repeated in this.

Ver. 6. *My righteousness I hold fast, and will not let it go*, etc.] Meaning not his personal righteousness, or the righteousness of his works, as his justifying righteousness before God, and for acceptance with him; which no man that is convinced of the insufficiency of, as Job was, will hold fast, but renounce, and desire, with the Apostle Paul, not to be found in it, (⁽⁵⁰⁰⁾Philippians 3:9). Indeed the righteousness of his living Redeemer, which was his, and he might call so, this he knew, and knew he should be justified by it, and which he laid hold upon by faith in the strong exercise of it, and would not drop it, or become remiss in it, but retain it, and constantly make mention of it, and plead it as his justifying righteousness with God; but here he intends the righteousness of his cause, which he always maintained strongly, and was determined he ever would, and never give way, or let it drop, but continue to affirm, that he was a righteous man, and that it was not for any unrighteousness he had done to any man

that God dealt thus with him; he had wronged no man, he had done justice to all men, as well as he was not devoid of the fear of God, and piety towards him; and this character of himself he would never give up, but defend to the uttermost:

my heart shall not reproach [me] so long as I live; not that he imagined he should or could live without sin, so that his conscience could never charge, accuse, or upbraid him with it; for there is no man, let him live a life ever so harmless and inoffensive to God and man, but his heart will smite him, and condemn him for his sins committed in thought, word, and deed: but Job's sense is, that he would never deny his integrity, or renounce the righteousness of his cause, and own himself to be an insincere and unrighteous man; should he do this, he should speak contrary to his own conscience, which would accuse and reproach him for so saying, and therefore he was determined it never should; for, as long as he lived, he neither could nor would say any such thing. Some render the last phrase, "for my days"^{f943}, or "concerning" them; for my course of life, all my days, so Jarchi; for that my heart shall not reproach me, as being conscious to himself he had lived in all good conscience to that day, and trusted he ever should; but the sense before given is best.

Ver. 7. *Let mine enemy be as the wicked*, etc.] Job in this, and some following verses, shows, that he was not, and could not, and would not be a wicked man and an hypocrite, or however had no opinion and liking of such persons; for whatever his friends might think of him, because he had said so much of their outward prosperity in this world; yet he was far from approving of or conniving at their wickedness and hypocrisy, or choosing them for his companions, and joining with them in their actions, or imagining they were really happy persons; so far from it, that he would not be in their condition and circumstances for all the world: for if he was to wish a bad thing to the greatest enemy he had, he could not wish him any worse than to be as a wicked and unrighteous man; that is, to be a wicked and unrighteous man; which it is impossible for a good man to wish, and indeed would be a needless wish, since all that are enemies to good men, as such, must be wicked; and such were Job's enemies, as the Chaldeans and Sabeans; but that they might be as such, in their state and circumstances, or rather as they will be in the consequence of things, most wretched and miserable; for they are always under the displeasure of God, and hated by him; and whatever fulness they may have of the things of this world, they

have them with a curse, and they are curses to them, and their end will be everlasting ruin and destruction; wherefore the Septuagint version is,

“as the overthrow of the ungodly, and as the perdition of transgressors;”

though some take this to be a kind of an ironic imprecation, and that by the wicked man here, and unrighteous in the next clause, he means himself, whom his friends reckoned a wicked and unrighteous man; and then the sense is, I wish you all, my friends, and even the worst enemies I have, were but as wicked Job is, as you call him; not that he wished they might be afflicted in body, family, and estate, as he was, but that they were as good men as he was, and partook of as much of the grace of God as he did, and had the same integrity and righteousness as he had, (see ^{<405>}Acts 26:29); and such a wish as this, as it serves to illustrate his own character, so it breathes charity and good will to others; and indeed it cannot be thought the words are to be taken in such a sense as that he wished the same evils might be retorted upon his enemies, whether open or secret, which they were the means of bringing upon him, which was contrary to the spirit of Job, (^{<881>}Job 31:29,30). Some consider them not as an imprecation, but as a prediction, “mine enemy shall be as the wicked” ^{f944}; and may have respect to his friends, who were so ready to charge him with wickedness, and suggests that in the issue of thin; they would be found, and not he, guilty of sin folly, and to have said the things that were not right, neither of God, nor of him, which had its accomplishment, (^{<887>}Job 42:7);

and he that riseth up against me as the unrighteous; which is but another way of expressing the same thing; for an enemy, and one that rises up against a man, is the same person; only this the better explains what enemy is intended, even an open one, that rises up in an hostile manner, full of rage and fury; and so a wicked and an unrighteous man are the same, and are frequently put together as describing the same sort of persons, (see ^{<2887>}Isaiah 55:7).

Ver. 8. *For what [is] the hope of the hypocrite*, etc.] In religion, who seems to be what he is not, a holy and righteous man; professes to have what he has not, the grace of God; pretends to do what he does not, worship God sincerely and fervently, and does all he does to be seen of men; though such a man may have an hope, as he has, of an interest in the divine layout, and of eternal glory and happiness, what will it signify? what

avail will it be unto him? what will it issue in? Job was of the same mind in this with Bildad and Zophar, that such a man's hope is as the spider's web, and as the giving up of the ghost, (~~1814~~ Job 8:14 11:20); however he may please himself with it in this life, it will be of no service to him at death; for it is not like that of the true believer's, that is sure and steadfast, and founded upon the perfect righteousness and sacrifice of Christ; but upon his outward substance, fancying, that because God prospers him in this world, he is highly in his favour, and shall enjoy the happiness of the world to come; and upon his external profession of religion, and found of duties performed by him, but he will find himself mistaken: though he hath gained; great wealth and riches under a guise of religion, and by that means making gain of godliness, and taking the one for the other; so the Targum,

“because he hath gathered the mammon of falsehood;”

and also has great gifts, and a great deal of head knowledge, being able to talk of and dispute about most points of religion, and so has gained a great name among men both for knowledge and holiness, and yet all will not stand him in any stead, or be of any advantage to him:

when God taketh away his soul? out of his body by death, as a sword is drawn out of its scabbard, and which is as easily done by him; or as a shoe is plucked off from the foot, as Aben Ezra, and what he has a right to do, and will do it: and this taking it away seems to be in a violent manner, though not by what is called a violent death, yet against the will of the person; a good man is willing to die, is desirous of it, and gives up the ghost cheerfully; but an hypocrite is not willing to die, being afraid of death, and therefore his life or soul is taken from him without his consent and will, and not in love but in wrath, as the latter part of this chapter shows. Now Job had an hope which bore him up under all his troubles, and which he retained in the most killing and distressed circumstances, and which continued with him, and supported him in the views of death and eternity, so that he could look upon death, and into another world, with pleasure, and therefore could be no hypocrite, (see ~~1815~~ Job 13:15,16 19:25-27).

Ver. 9. *Will God hear his cry when trouble cometh, upon him?*] No, he will not, he heareth not sinners, and such as regard iniquity in their hearts, (~~1818~~ Psalm 66:18); every man has trouble more or less in this life, even the best of men; and generally speaking they have the most, and wicked men the least; but when death comes, he is a king of terrors to them, and they

find sorrow and trouble; and especially at the day of judgment, when they will cry for mercy; and hypocrites, as the foolish virgins, will cry, “Lord, Lord, open unto us”, (⁴²⁵¹Matthew 25:11); but when they call for mercy, the Lord will not answer, but laugh at their calamity, and mock when their fear cometh, (²⁰²⁶Proverbs 1:26,28); but God hears the cries of his people when in, trouble, whether in, life, or, in death, and is a present help unto them; and when, strength and heart fail, he is their portion, and will be so for evermore; and though sometimes they think he does not hear them, as Job sometimes complains, yet he makes it appear that he does sooner or later, and so Job describes himself as one that “calleth upon God, and he answereth him”, (⁸²⁰⁴Job 12:4); and therefore might conclude he was no hypocrite.

Ver. 10. *Will he delight himself in the Almighty?* etc.] That is, the hypocrite; no, he will not; he may seem to delight in, him, but he does not truly and sincerely; not in him as the Almighty, or in his omnipotence, into whose hands it is a fearful thing to fall, and who is able to destroy soul and body in hell; nor his omniscience, who, searches and knows the hearts of all men, and the insincerity of the hypocrite, covert to men soever he is; nor in his holiness, which at heart he loves not; nor in his ways and worship, word, ordinances, and people, though he makes a show of it, (²⁸⁰⁰Isaiah 58:2);

will he always call upon God? God only is to be called upon, and it becomes all men to call upon him for all blessings, temporal and spiritual; and this should be done in faith, with fervency, in sincerity and uprightness of soul, and with constancy, always, at all times both of prosperity and adversity; but an hypocrite does not, and cannot call upon God in a sincere and spiritual manner; nor is he constant in this work, only by fits and starts, when it is for his worldly interest and external honour so to do. Now Job was one that delighted in God, was uneasy at his absence, longed for communion with him, sought earnestly after him, frequently and constantly called upon him, though he was wrongly charged with casting off the fear of God, and restraining prayer before him, and therefore no hypocrite. Some understand ^{f945} all this as affirmed of the hypocrite, setting forth his present seeming state of happiness; as that he has a hope of divine favour, and of eternal felicity; has much peace and tranquillity of mind in life, and at death; is heard of God when trouble comes, and so gets out of it, and enjoys great prosperity; professes much delight and pleasure in God, and his ways, and is a constant caller upon him, and keeps close to the external

duties of religion; and yet, notwithstanding all this, is in the issue, when death comes, exceeding miserable, as the following part of the chapter shows.

Ver. 11. *I will teach you by the hand of God*, etc.] To serve God, and speak truth, says one of the Jewish commentators^{f946}; rather the works of God, and methods of his providence, with wicked men and hypocrites; the wisdom of God in his dispensations towards them; the reasons why he suffers them to live in outward prosperity and happiness, and what in the issue will be their case and circumstances; wherefore some render the words, “I will [teach you the] hand of God”, or “of”, or “concerning the hand of God”^{f947}; and so Mr. Broughton, of God, his hand; not his works of nature which his hand had wrought, of which he had discoursed in the preceding chapter; but his works of providence, and those more mysterious ones relating to the afflictions of the godly, and the prosperity of the wicked. Job had been a teacher and instructor of others in the times of his prosperity, and his words had upheld, strengthened, and comforted many, (~~304B~~ Job 4:3,4); and he was not the less qualified for, nor the less capable of such an office now in his adversity, which had been a school to him, in which he had learned many useful lessons himself, and so was in a better capacity of teaching others. Thus some render the words, “I will teach you”, being in or “under the hand of God”^{f948}; under his mighty hand, his afflicting, chastising hand, which had touched him, and pressed him sore, and yet had guided and instructed him in many things, and particularly relating to the subject he proposed to instruct his friends in; who, though they were men of knowledge, and in years, yet he apprehended needed instruction; and he undertook to give them some by the good hand of God upon him, through his help and assistance, and under the influences and teachings of his spirit. The Targum is,

“I will teach you by the prophecy of God;”

(see ~~300B~~ Ezekiel 1:3 3:14);

[that] which [is] with the Almighty will I not conceal; meaning not the secret purposes and decrees of God within himself, which cannot be known, unless he reveals them; rather secret truths, which are not obvious to everyone, the mysteries of the kingdom, the wisdom of God in a mystery, the knowledge of which the Lord vouchsafes to some of his people in a very peculiar manner; though the mysteries of Providence seem chiefly intended, which those that carefully observe attain to an

understanding of, so as to be capable of instructing others; and indeed what is in reserve with God for men among his treasures, whether of grace or glory for his own peculiar people, or especially of wrath and vengeance for wicked men and hypocrites, may be here designed; and whatever knowledge men have of the mysteries of nature, providence, and grace, which may be profitable unto others, and make for the glory of God, should not be concealed from men, (see ^{<3860>}Job 6:10).

Ver. 12. *Behold, all ye yourselves have seen [it]*, etc.] As they were men of observation, at least made great pretensions to it, as well as of age and experience, they must have seen and observed somewhat at least of the above things; they must have seen the wicked, as David afterwards did, spreading himself like a green bay tree, and the hypocrites in easy and flourishing circumstances, and good men labouring under great afflictions and pressures, and Job himself was now an instance of that before their eyes:

why then are ye thus altogether vain? or “become vain in vanity” ^{f949}; so exceeding vain, so excessively trifling, as to speak and act against the dictates of their own conscience, against their own sense, and what they saw with their own eyes, and advance notions so contrary thereunto; as to affirm that evil men are always punished of God in this life, and good men are succeeded and prospered by him; and so from Job’s afflictions drew so vain and empty a conclusion, that he must be a wicked man and an hypocrite.

Ver. 13. *This [is] the portion of a wicked man with God*, etc.] Not to be punished in this life, but after death. This is what Job undertook to teach his friends, and is the purport of what follows in this chapter. A wicked man is not only one that has been so from the womb, and is openly and notoriously a wicked man, but one also that is so secretly, under a mask of sobriety, religion, and godliness, and is an hypocrite, for of such Job speaks in the context; and the portion of such a man is not what he has in this life, which is oftentimes a very affluent one as to the things of this world, but what he has after death, which is banishment from the presence of God, the everlasting portion of his people, a part in the lake which burns with fire and brimstone, the wrath of God to the uttermost, the second death, and a dwelling with devils and wicked men, such as himself, even a portion with hypocrites, which of all is the most dreadful and miserable, (^{<4251>}Matthew 24:51); and this is “with God”, is appointed by him; for God has appointed

the wicked, the vessels of wrath, fitted by their sins for destruction to the day of evil, to everlasting ruin and destruction; and it is prepared by him for them, as for the devil and his angels, and for them it is reserved among his treasures, even blackness of darkness, damnation, wrath, and vengeance:

and the heritage of oppressors, [which] they shall receive of the Almighty; these are such who are either oppressors of the poor in their natural and civil rights, taking from or denying to them what of right is their due; or oppressors of the saints in their religious rights and privileges, furious persecutors of them; and who, being powerful, are terrible, as the word signifies: there is an “heritage”, or an inheritance for those, which is entailed upon them, and will descend unto them, as the firstborn of their father the devil, as children of disobedience, and so of wrath, and like an inheritance will endure: and this they “shall receive”; it is future, it is wrath to come, and it is certain there is no escaping it; it is their due desert, and they shall receive it; it is in the hands of the almighty God, and he will render it to them, and they shall most assuredly inherit it.

Ver. 14. *If his children be multiplied,* etc.] As it is possible they may; this is one external blessing common to good men and bad men. Haman, that proud oppressor, left ten sons behind him, and wicked Ahab had seventy, (^{<17912>}Esther 9:12 ^{<12011>}2 Kings 10:1):

[it is] for the sword; for them that kill with the sword, as the Targum; to be killed with it, as in the two instances above; Haman’s ten sons were slain by the sword of the Jews, (^{<17913>}Esther 9:13,14), and Ahab’s seventy sons by the sword of Jehu, or those he ordered to slay them, (^{<12017>}2 Kings 10:7). The children of such wicked persons are oftentimes put to death, either by the sword of the enemy, fall in battle in an hostile way, which is one of God’s four sore judgments, (^{<1441>}Ezekiel 14:21); or, leading a most wicked life, commit such capital crimes as bring them into the hand of the civil magistrate, who bears not the sword in vain, but is the minister of God, a revengeful executioner of wrath on wicked men; or else they die by the sword of the murderer, being brought into the world for such, and through their riches become their prey, (^{<30913>}Hosea 9:13); or if neither of these is the case, yet they at last, let them prosper as they will, fall a sacrifice to the glittering sword of divine justice, whetted and drawn in wrath against them; the sword of the enemy seems chiefly intended:

and his offspring shall not be satisfied with bread; such of them as die not by the sword shall perish by famine, which is another of God’s sore

judgments; though this may respect the grandchildren of wicked men, whom God visits to the third and fourth generation; the Targum paraphrases it, his children's children, and so Sephorno; to which agrees the Vulgate Latin version: the sense is, that the posterity of such wicked men, when they are dead and gone, shall be so reduced as to beg their bread, and shall not have a sufficiency of that for the support of nature, but shall die for want of food.

Ver. 15. *Those that remain of him*, etc.] Of the wicked man after his death; or such that remain, and have escaped the sword and famine:

shall be buried in death: the pestilence, emphatically called death by the Hebrews, as by us the mortality, (see ^{<6618>}Revelation 6:8). This is another of God's sore public judgments wicked men, and is such a kind of death, by reason of the contagion of it, that a person is buried as soon as dead almost, being infectious to keep him; and so Mr. Broughton translates the words,

“his remnant shall be buried as soon as they are dead;”

or the disease of which such die being so very infectious sometimes, no one dares to bury them for fear of catching it, and so they lie unburied; which some take to be the sense of the phrase, either that they shall be hurried away to the grave, and so not be embalmed and lie in state, and have an honourable and pompous funeral, or that they shall have none at all, their death will be all the burial they shall have: or else the sense is, they shall die such a death as that death shall be their grave; and they shall have no other, as the men of the old world that were drowned in the flood, (^{<10073>}Genesis 7:23); and Pharaoh and his host in the Red sea, (^{<12134>}Exodus 15:4 ^{<39065>}Psalms 136:15); and Korah, Dathan, and Abiram, who were swallowed up in the earth, (^{<0467>}Numbers 16:27,31,32); and such as are devoured by wild beasts; and if this last could be thought to be meant, we have all the four sore judgments of God in this verse and (^{<18274>}Job 27:14), sword, famine, pestilence, and evil beasts, (see ^{<34421>}Ezekiel 14:21):

and his widows shall not weep; leaving more than one behind him, polygamy being frequent in those times; or else these are his sons' wives, left widows by them, as Bar Tzemach thinks, they being the persons immediately spoken of, dying by various deaths before mentioned; but whether they be his widows, or theirs, they shall weep for neither of them; either because they themselves will be cut off with them; or their husbands

dying shameful deaths, lamentation would be forbidden; or they would not be able to weep through the astonishment and stupor they should be seized with at their death; or having lived such miserable and uncomfortable lives with them, they should be so far from lamenting their death, that they should, as Jarchi interprets it, rejoice at it; the Septuagint version is,

“no one shall have mercy on their widows.”

Ver. 16. *Though he heap up silver as the dust*, etc.] Which, as it denotes the great abundance of it collected together, so it expresses the bias and disposition of such a man’s mind, that he cannot be content without amassing great quantities of it, and also his diligence and success therein, (see ^{<1107>}1 Kings 10:27 ^{<1306>}Psalms 39:6 ^{<1306>}Habakkuk 2:6);

and prepare raiment as the clay; not merely, for use, but pomp and show, to fill his wardrobes with; and formerly, raiment was part of the treasure of great men: the phrase signifies that he might have such a variety of raiment, and such large quantities of it, that he would value it no more than so much clay; or else that his riches, consist of what it would, would be both polluting and troublesome to him; the Septuagint version reads “gold” instead of “raiment”, as in (^{<3003>}Zechariah 9:3), where like expressions are used of Tyre.

Ver. 17. *He may prepare [it]*, etc.] Raiment; beginning with that first which was mentioned last, which is frequent in the Hebrew and eastern languages; such things may be done, and often are, by wicked men:

but the just shall put [it] on; the wicked man will either have no heart, or have no time, to wear it, at least to wear it out, and so a just man shall have it, as the Israelites put on the raiment of the Egyptians, which they begged or borrowed, and spoiled them of, (^{<0125>}Exodus 12:35); and oftentimes so it is in Providence, that the wealth of wicked men is by one means or another transferred into the families of good men, who enjoy it, and make a better use of it, (^{<1032>}Proverbs 13:22);

and the innocent shall divide the silver; have a part of it at least, or divide the whole between his children, or give a part of it to the poor; so money that is ill gotten, or ill used, is taken away, and put into the hands of one that will have mercy on the poor, and liberally distribute it to them, (^{<1008>}Proverbs 28:8).

Ver. 18. *He buildeth his house as a moth*, etc.] Which builds its house in a garment by eating into it, and so destroying it, and in time eats itself out of house and home, and however does not continue long in it, but is soon and easily shook out, or brushed off; so a wicked man builds himself an house, a stately palace, like Arcturus¹⁹⁵⁰; so some render the words from (~~1809~~ Job 9:9), a palace among the stars, an heavenly palace and paradise, and expects it will continue for ever; but as he builds it with the mammon of unrighteousness, and to the prejudice and injury of others, and with their money, or what was due to them, so by his sins and iniquities he brings ruin and destruction upon himself and his family, so that his house soon falls to decay, and at least he and his posterity have but a short lived enjoyment of it. This may be applied in a figurative sense to the hypocrite's hope and confidence, which is like a spider's web, a moth eaten garment, and a house built upon the sand; the Septuagint version here adds, "as a spider", (~~1883~~ Job 8:13-15 ~~2508~~ Isaiah 51:8 ~~1072~~ Matthew 7:26,27);

and as a booth [that] the keeper maketh; either a keeper of sheep, who sets up his tent in a certain place for a while, for the sake of pasturage, and then removes it, to which the allusion is, (~~2382~~ Isaiah 38:12); or a keeper of fruit, as the Targum, of gardens and orchards, that the fruit is not stolen; or of fig trees and vineyards, as Jarchi and Bar Tzemach, which is only a lodge or hut pitched for a season, until the fruit is gathered in, and then is taken down, (see ~~2308~~ Isaiah 1:8 ~~2306~~ Lamentations 2:6); and it signifies here the short continuance of the house of the wicked man, which he imagined would continue for ever, (~~1991~~ Psalm 49:11).

Ver. 19. *The rich man shall lie down, but he shall not be gathered*, etc.] That is, the wicked rich man; and the sense is, either he shall lie down upon his bed, but shall not be gathered to rest, shall get no sleep, the abundance of his riches, and the fear of losing them, or his life for them, will not suffer him to compose himself to sleep; or else it expresses his sudden loss of them, he "lies down" at night to take his rest, "and it is not gathered", his riches are not gathered or taken away from him, but remain with him:

he openeth his eyes: in the morning, when he awakes from sleep:

and it [is] not; by one providence or another he is stripped of all substance; or rather this is to be understood of his death, and of what befalls him at that time: death is often in Scripture signified by lying down, sleeping, and taking rest, as on a bed, (see ~~1840~~ Job 14:10,12); rich men die as well as others; their riches cannot profit them, or be of any avail to them to ward

off the stroke of death, and their death is miserable; he is “not gathered”, or “shall not gather”^{f951}, he cannot gather up his riches, and carry it with him, (^{<39J5>}Psalm 49:15,16) (^{<34J7>}1 Timothy 6:7); “he openeth his eyes” in another world, “and it is not”, his riches are not with him; or, as the Vulgate Latin version, “he shall find nothing”; or rather the meaning is, he is “not gathered”; to his grave, as Jarchi and Ben Gersom; and so Mr. Broughton, “he is not taken up”, that is, as he interprets it, to be honestly buried. He is not buried in the sepulchres of his ancestors, which is often in Scripture signified by a man being gathered to his people, or to his fathers; but here it is suggested, that, notwithstanding all his riches, he should have no burial, or, what is worse than that, when he dies he should not be gathered to the saints and people of God, or into God’s garner, into heaven and happiness: “but he openeth his eyes”; in hell, as the rich man is said to do, and finds himself in inexpressible torment: “and he is not”; on earth, in his palace he built, nor among his numerous family, friends, and acquaintance, and in the possession of his earthly riches, but is in hell in the most miserable and distressed condition that can be conceived of. Some think this last clause respects the suddenness of his death, one “opens his eyes”, and looks at him, “and he is not”; he is dead, in the twinkling of an eye, and is no more in the land of the living; but the former sense is best.

Ver. 20. *Terrors take hold on him as waters*, etc.] The terrors of death, and of an awful judgment that is to come after it; finding himself dying, death is the king of terrors to him, dreading not only the awful stroke of death itself, but of what is to follow upon it; or rather these terrors are those that seize the wicked man after death; perceiving what a horrible condition he is in, the terrors of a guilty conscience lay hold on him, remembering his former sins with all the aggravating circumstances of them; the terrors of the law’s curses lighting upon him, and of the wrath and fury of the Almighty pouring out on him and surrounding him, and devils and damned spirits all about him. These will seize him “as waters”, like a flood of waters, denoting the abundance of them, “terror on every side”, a “Magormissabib”, (^{<34J7>}Jeremiah 20:3), will he be, and coming with great rapidity, with an irresistible force, and without ceasing, rolling one after another in a sudden and surprising manner:

a tempest stealeth him away in the night; the tempest of divine wrath, from which there is no shelter but the person, blood, and righteousness of Christ; this comes like a thief, suddenly and unexpectedly, and steals the wicked man out of this world; or rather from the judgment seat, and carries him

into the regions of darkness, of horror and black despair, where he is surrounded with the aforesaid terrors; this is said to be in the night, to make it the more shocking and terrible, (see ^{<2729>}Luke 12:19,20); and may have respect to that blackness that attends a tempest, and to that blackness of darkness reserved for wicked men, (^{<6113>}Jude 1:13).

Ver. 21. *The east wind carrieth him away*, etc.] Which is very strong and powerful, and carries all before it; afflictions are sometimes compared to it, (^{<2728>}Isaiah 27:8); and here either death, accompanied with the wrath of God, which carries the wicked man, sore against his will, out of the world, from his house, his family, his friends, his possessions, and estates, and carries him to hell to be a companion with devils, and share with them in all the miseries of that dreadful state and place. The Septuagint and Vulgate Latin versions render it, “a burning wind”, such as are frequent in the eastern countries, which carry a man off at once, so that he has only time at most to say, I burn, and immediately drops down dead, as Thevenot, and other travellers, relate; which is thus described;

“it is a wind called “Samiel”, or poison wind, a very hot one, that reigns in summer from Mosul to Surrat, but only by land, not upon the water; they who have breathed that wind fall instantly dead upon the place, though sometimes they have time to say that they burn within. No sooner does a man die by this wind but he becomes as black as a coal; and if one take him by his leg, arm, or any other place, his flesh comes from the same, and is plucked off by the hand that would lift him up ^{f952}.”

and again, it is observed, that in Persia, if a man, in June or July, breathes in certain hot south winds that come from the sea, he falls down dead, and at most has no more time than to say he burns ^{f953}. Wicked men are like chaff and stubble, and they can no more resist death than either of these can resist the east wind; and they are as easily burnt up and consumed with the burning wind of God’s wrath as they are by devouring flames; and though wicked men and hypocrites may think all will be well with them if they have but time to say, Lord have mercy on us; they may be carried off with such a burning wind, or scorching disease, as to be able only to say, that they burn, and not in their bodies only, but in their souls also, feeling the wrath of God in their consciences: or this may have respect to the devouring flames of hell they are surrounded with upon dying, or immediately after death, (see ^{<2334>}Isaiah 33:14);

and he departeth; out of the world, not willingly, but, whether he will or not, he must depart; or rather he will be bid to depart, and he will depart from the bar of God, from his presence, into everlasting fire prepared for the devil and his angels:

an as a storm hurleth him out of his place: this is done either at death, when as a storm hurls a tree, or any other thing, out of its place, so is the sinner forced out of his place in a tempestuous manner, through the power and wrath of God, so that his place knows him no more; and he is hurried into hell and everlasting destruction, just as the sinning angels were hurled out of heaven, and cast down into hell, and there will be no place found in heaven for them any more; or rather this will be his case at judgment, which immediately follows, where the wicked shall not stand, or be able to justify themselves, and make their case good; but with the storm of divine wrath and vengeance shall be hurled from thence, and go, being driven, into everlasting punishment.

Ver. 22. *For [God] shall cast upon him, and not spare*, etc.] Cast his sins upon him, which will lie as an intolerable weight upon his conscience; and his wrath upon him, which being poured out like fire, he will not be able to bear it; and deserved punishment on him, which, like a talent of lead, will bear him down to the lowest hell; and this will be done without showing any mercy at all; for, though the wicked have much of sparing mercy in this world, they have none in the next; there is sparing mercy now, but none in hell; God, that spared not the angels that sinned, nor the old world, nor Sodom and Gomorrah, will not spare them, (~~Gen~~ 2 Peter 2:4-6); he that made them will have no mercy on them; and he that formed them will show them no favour:

he would fain flee out of his hands; in whose hands he is, not as all men are, being the works of his hands, and supported by him; much less as his people are, secure there; but in his hands as an awful and terrible Judge, condemning him for his sins, and sentencing him to everlasting punishment; and a fearful thing it is to fall into the hands of the living and almighty God: there is no getting out of them, though “fleeing, he flees”, as the phrase is, with all his might and main, with all the swiftness he can; it is all to no purpose; he is where he was, and must continue in the torment and misery he is in to all eternity; his worm of conscience will never die, nor the fire of divine wrath be ever quenched; though he will desire death ten thousand times over, he shall not find it, it shall flee from him, (~~Gen~~ Revelation 9:6).

Ver. 23. [*Men shall clap their hands at him*, etc.] In a way of joy and triumph, scorn and derision, (see ^{<215>}Lamentations 2:15 Na 3:19); either at the time of his death, being glad they are rid of him, (^{<815>}Psalm 52:5,6); or rather hereafter, to all eternity, while the wrath and vengeance of God is pouring on him; and this will be done by all righteous men evermore; not pleasing themselves with the shocking scene, nor indulging any evil passion in them, from which they will be entirely free; but rejoicing in the glory of divine justice, which will be displayed in the everlasting destruction of wicked men, (see ^{<6830>}Revelation 18:20 19:1,2); and this need not be restrained to good men only, but ascribed to angels also; for it may be rendered impersonally, “hands shall be clapped at him”; or joy be expressed on this occasion by all in heaven, angels and saints, who will all approve and applaud the divine procedure against wicked men as right and just; yea, this may express the glorying of divine justice, and its triumph in the condemnation and destruction of sinners;

and shall hiss him out of his place; from the bar and tribunal of God, where he stood and was condemned; and, as he goes to everlasting punishment, expressing abhorrence and detestation of him and his crimes, and as pleased with the righteous judgment of God upon him. Now this is the wicked man’s portion, and the heritage he shall have of God at and after death, though he has been in flourishing circumstances in life; all which Job observes, to show that he was no friend nor favourer of wicked men, nor thought well of them and their ways, though he observed the prosperity they are attended with in their present state; and as for himself, he was not, and would not, be such a wicked man, and an hypocrite, on any account whatever, since he was sure he must then be miserable hereafter, to all intents and purposes.

CHAPTER 28

INTRODUCTION TO JOB 28

The design of this chapter is either to show the folly of such who are very diligent in their search and pursuit after earthly things, and neglect an inquiry after that which is infinitely more valuable, true wisdom; or rather to observe, that though things the most secret, and which are hidden in the bowels of the earth, may be investigated and discovered by the sagacity and diligence of men, yet wisdom cannot, especially the wisdom of God in his providences, which are past finding out; and particularly in what concerns the prosperity of the wicked, and the afflictions of the righteous; the reason of which men should be content to be ignorant of for the present, and be studious to possess that wisdom which is attainable, and be thankful for it, if they have it; which lies in the fear of the Lord, and a departure from evil, with which this chapter concludes. It begins with setting forth the sagacity of men in searching and finding out useful metals, and other things the earth produces; the difficulty, fatigue, and labour, that attend such a search, and the dangers they are exposed unto in it, (~~1830~~ Job 28:1-11); then it declares the unsearchableness of wisdom, its superior excellency to things the most valuable, and that it is not to be found by sea or land, or among any of the creatures, (~~1832~~ Job 28:12-22); and that God only knows its way and place, who has sought it out, prepared and declared it, (~~1833~~ Job 28:23-27); and that which he has thought fit to make known of it, and is most for his glory and the good of men, is, that it is to fear God, and depart from evil, (~~1833~~ Job 28:28).

Ver. 1. *Surely there is a vein for the silver*, etc.] Silver is mentioned first, not because the most valuable, for gold is preferable to it, as brass is to iron, and yet iron is mentioned first in (~~1830~~ Job 28:2); but because silver might be first known, or was first in use, especially in the coinage of money; we read of pieces of silver, or shekels of silver, in the times of Abraham, but not of any golden coin, (~~1823~~ Genesis 23:15); and among the old Romans silver was coined before gold^{f954}; it has its name from a word which signifies “desire”, because it is desirable to men, it answering to various uses and purposes; and sometimes the desires and cravings of men

after it are enlarged too far, and become criminal, and so the root of all evil to them: and now there is a “vein” for it in the earth, or a mine in which it may be dug for, and found, in which it runs as veins in a man’s body, in certain ramifications, like branches of trees, as they do; and the inhabitants of Hispaniola, and other parts of the West Indies, when found out by Columbus, which abounded with gold mines, declared that they found by experience that the vein of gold is a living tree, (and so the same, perhaps, may be said of silver,) and that it spreads and springs from the root, which they say extends to the centre of the earth by soft pores and passages of the earth, and puts forth branches, even to the uppermost part of the earth, and ceases not till it discovers itself unto the open air; at which time it shows forth certain beautiful colours instead of flowers, round stones of golden earth instead of fruits, and thin plates instead of leaves^{f955}; so here there is a vein, or a “going out for the silver”^{f956}, by which it makes its way, as observed of the gold, and shows itself by some signs and tokens where it may be found; or rather this egress is made for it, by opening the mine where it is, digging into it, and fetching it out of it, and from whence great quantities are often brought. In Solomon’s time it was made as the stones in Jerusalem, (^{<11027>}1 Kings 10:27);

and a place for gold [where] they fine [it]; there are particular places for this most excellent of all metals, which has its name in Hebrew from its yellow colour; all countries do not produce it; some are famous for it, and some parts of them, as the land of Havilah, where was gold, and that gold was good, (^{<0021>}Genesis 2:11,12); and Ophir; hence we often read of the gold of Ophir, so called from the place where it was found, as in this chapter, (^{<13316>}Job 28:16); and now the Spanish West Indies; but nearer to Job than these gold was found; there were not only mountains that abounded with gold near to Horeb, in the desert of Arabia^{f957}, but it was to be found with the Sabeans^{f958}, the near neighbours of Job; yea, the Ophir before referred to was in Arabia. Some understand this of the place where pure gold is found already refined, and needs no melting and refining; and of such Pliny^{f959} speaks, and of large lumps and masses of it; but for the most part it lies in ore, which needs refining; and so here it may intend the place where it is found in the ore, and from whence it is taken and had to the place where it is refined; for melting places used to be near where the golden ore was found; and so when Hispaniola was first found by Columbus, the gold that was dug out of the mountains of Cibana, and other places, were brought to two shops, which were erected with all

things appertaining to melt and refine it, and cast into wedges; and so early as that, in these two shops, were molten yearly three hundred thousand pound weight of gold ^{f960}.

Ver. 2. *Iron is taken out of the earth*, etc.] Very easily, and in great plenty, and is more common, being in most countries, is nearer the surface of the earth, and here said to be taken “out of the dust” ^{f961}; which, being melted in a furnace, produces iron, a metal very serviceable for various uses, and without which there is scarce any thing to be done, and therefore was with brass of early invention. Tubalcain, son of Lamech, supposed to be the Vulcan of the Heathens, a worker in iron, is said to be the instructor of every artificer in brass and iron, (^{<0102>}Genesis 4:22);

and brass [is] molten [out of] the stone; out of a brassy stone, called “cadmai”, as Pliny says, and also out of another, as he observes ^{f962}, called “chalcites”, found in Cyprus, where was the first invention of brass, according to him, and hence perhaps copper had its name; but it is plain from Scripture, the places before referred to, that it was invented elsewhere, and long before Cyprus was known; or a “stone melted becomes brass”, (see ^{<0103>}Deuteronomy 8:9 33:25); of these four metals was the image in Nebuchadnezzar’s vision, which represented the four monarchies of the world, Babylonian, Persian, Grecian, and Roman, (^{<0104>}Daniel 2:30,33); and to them are compared, and by them are represented many things in Scripture.

Ver. 3. *He setteth an end to darkness*, etc.] Some understand this and what follows of God, who, by making the luminaries, has fixed the periods and revolutions of light and darkness, of day and night; or who has determined the times before appointed, for the discoveries of things in nature, as mines of gold, silver, and precious stones, how long they should lie in darkness, and then be brought to light, and who searches out the perfection of all things in nature; and makes them known to men, when he himself and his ways are not to be found out unto perfection by men; but rather this is to be understood of the miner that digs for the above metals, who, when he opens a mine, lets in natural light, or carries artificial light along with him, and so puts an end to the darkness which had reigned there before, even from the creation:

and searcheth out all perfection; searches thoroughly the mines he opens, and gets all he can out of them, and searches perfectly into the nature of the ore; he finds, and tries, and proves it, what it is, its worth and value:

the stones of darkness, and the shadow of death; searches and digs through them, to get at what he is seeking; or brings stones, precious stones, to light, which lay in darkness from the beginning, and in such places which were the shadow of death, and looked dismal and horrible, and even threatened with death, to get into and fetch them out: so spiritual miners, that search into the mines of the Scriptures, should not be discouraged with darkness and difficulties that may attend their search; but should continue it, in order to find out truths that have lain in darkness, more precious than gold and silver, and the richest gems; and such who search for them in like manner as miners do shall find them, (^{<3104>}Proverbs 2:4,5).

Ver. 4. *The flood breaketh out from the inhabitant*, etc.] Or, “so that there is no inhabitant”^{f963}; of the mine, as the miner may be said to be, who lives there continually; and, when a flood of water arises, which is an usual thing in mines, he is obliged to flee, and make haste to save his life:

[even the waters] forgotten of the foot; such as never any foot of man touched, or was acquainted with, being subterraneous water, and never seen with the eye of man before, and who before knew not there were such floods underground^{f964}. A like figurative expression in (^{<4075>}Psalm 137:5);

they are dried up, they are gone away from men; though such a flood of waters rise apace, and flow in with great force, and threaten the miners’ lives, and the ruin of their works; yet they are not discouraged, but by means of engines, pumps, and buckets, and such like things, draw up the waters, and clear the mines of them; and they are gone from the workmen, who return to their work again, and go on with their mining: and so sometimes spiritual miners are interrupted by a flood of Satan’s temptations, the world’s persecutions, and various afflictions; but, by the assistance of the spirit and grace of God, whereby a standard is lifted up against them, they get clear of them, and receive no hurt by them, but go on cheerfully in the work of the Lord, (^{<2399>}Isaiah 59:19 ^{<6125>}Revelation 12:15,16).

Ver. 5. *[As for] the earth, out of it cometh bread*, etc.] That is, bread corn, or corn of which bread is made particularly wheat; which falling, or being cast into the earth, rises up and brings forth fruit, and, when ground into flour, makes fine bread; and to this same original the psalmist ascribes bread, which strengthens man’s heart, (^{<1944>}Psalm 104:14,15). The West Indians formerly made their bread of roots of the earth, particularly one

called “jucca”^{f965}; so Caesar’s soldiers in distress made bread of a root called “chara”, steeped in milk^{f966}:

and under it is turned up as it were fire; coal, which is fuel for fire; for, as in the earth are mines for gold and silver, iron and brass, out of which they are dug, or the ore of them, so there is coal under the earth; which, when turned up, or dug, is taken for firing; or brimstone, or sulphureous matter, which is easily inflammable; and sometimes the same earth, the surface of which is covered with corn, out of which bread cometh, underneath are coal, or sulphur, and such like combustible matter: some think precious stones are meant, which glitter and sparkle like fire; (see ^{<2834>}Ezekiel 28:14).

Ver. 6. *The stones of it [are] the place of sapphires*, etc.] In some parts of the earth its stones are a quarry of sapphires, put here for all precious stones: this is a most excellent precious stone, of a sky colour, with golden specks, and was one of the stones in the breast plate of the high priest; and by which are represented the pavement under the feet of the God of Israel, the throne of Christ, his bowels and affections for his people, the comeliness of them, and the glory of his church in the latter day, (^{<0240>}Exodus 24:10 28:18 ^{<3026>}Ezekiel 1:26 ^{<2164>}Song of Solomon 5:14 ^{<3007>}Lamentations 4:7) (^{<2541>}Isaiah 54:11);

and it hath dust of gold; some parts of the earth abound with the dust of gold; its dust is gold, or it hath gold as plenty as dust; though some think this refers to the sapphire in the preceding clause, which, as Pliny says^{f967}, has “pulvis aureus”, dust of gold, in it, and shines and sparkles with golden points, or specks; and so say other writers^{f968}; but the word used rather signifies clods, lumps, masses of gold, which better agree with the earth; and, besides, no very good reason can be given why there should be such a particular description of the sapphire; whereas the earth is the original of that, and of all the other things before spoken of.

Ver. 7. *[There is] a path which no fowl knoweth*, etc.] A path made by miners to the gold, silver, brass, and iron ores; to the places where gems and precious stones lie; the way to which was never seen, and could never have been discovered by the most sharp-sighted fowl, as “the eagle”^{f969}; which some think is particularly intended; and the Greek word for an eagle seems to be derived from the word used in the text: this fowl, the king of birds, as it is the swiftest, it is the most quick-sighted of any; but, though it is eager, and looks out sharp after its prey, and which it beholds at a great distance, and in the most secret lurking places, and flies unto it, and seizes

upon it at once, yet it never could look into the bowels of the earth, or discover a track leading thereunto; in this it is outdone by the diligent and laborious miner, who is not at a loss to make his way into the inmost and darkest recesses of the earth:

which the vulture's eye hath not seen; which is next to the eagle, and some of them are of the species of it, and is a very sharp-sighted creature, even to a proverb, as well as voracious, which makes it diligent to search everywhere for its prey; and yet this creature's sharp and piercing eye never saw the path the miners make by digging into the earth, in order to get metals and minerals from it. Some understand this path of subterraneous paths in nature, made of God, through which rivers of water pass that were never seen by creatures of the quickest sight; it may rather be applied to the paths of God in providence, which are unsearchable and past finding out, by men of the most sagacious and penetrating capacities, though they will hereafter be made manifest; and also to his paths of love, grace, and mercy towards the sons of men, which are the deep things of God, searched into and revealed by his Spirit, or otherwise could not be known; as well as to the ways and paths of righteousness and holiness, of faith and truth, of the word and ordinances God has revealed, as his mind and will his people should walk in, which otherwise would not be known, and are not by carnal men; and especially to the principal way and path, Christ Jesus, who is the way to the Father, the way to everlasting happiness, the way of life and salvation, the high way and way of holiness, in which men, though fools, shall not err, and of which some things are said in (²³⁸¹⁸Isaiah 35:8,9); which greatly agree with what are said of this path, here and in (¹⁸³¹⁸Job 28:8): this way of peace is not known by carnal men, nor the things of it discerned by natural men, though ever so sagacious; (see ¹⁸¹¹⁷Romans 3:17 ⁴⁰¹²⁵Matthew 11:25 ⁴¹²⁴1 Corinthians 2:14).

Ver. 8. *The lion's whelps have not trodden it, nor the fierce lion passed by it.*] Or "upon it"^{f970}; such creatures that are exceeding fierce and cruel, hungry and voracious, eager after their prey, range here and there in pursuit of it, search every hole and corner, and rove in dens and caves of the earth; yet these never traversed such ways and paths the miners make to get out the wealth and riches of the earth. Wicked men are sometimes compared to lions, for their cruelty and oppression exercised on the saints, breathing out threatenings and slaughter against them, (¹⁵⁷⁰¹Psalms 57:4); and particularly tyrannical princes and persecutors, as the kings of Assyria and Babylon, and Nero the Roman emperor, (²⁴⁰¹⁷Jeremiah 1:17 ⁵³⁴¹⁷2

Timothy 4:17); these never trod the way of holiness, nor walked in the path of truth, nor knew the wisdom of God in a mystery, nor the Lord of life and glory, and the way of life and salvation by him; which is a way the unclean walk not in, or persons of such a temper and disposition; (see ^{<2388>}Isaiah 35:8,9). The former clause may be rendered, as it is by some, “the children of pride” ^{f971}, and as it is in (^{<1814>}Job 41:34), which is the only place besides this where it is used; and so the Septuagint version, “the children of proud men”: and may be accommodated to self-righteous persons, who are proud boasters of themselves and of their works, and go about to establish their own righteousness, and despise and will not submit unto the righteousness of Christ; these tread not in nor walk upon the good old way, and the only way of life, righteousness, and salvation, by Christ.

Ver. 9. *He putteth forth his hand upon the rock*, etc.] The discourse is carried on concerning the miner, and digger in the earth for metals and precious stones; who meeting with a rock or flint, and a ridge of them, is not discouraged, but goes to work therewith, and with his hammer in his hand lays upon the rock or flint, and beats it to pieces, and with proper instruments cuts through it; and using fire and vinegar, as Pliny ^{f972} observes, makes his way into it, and oftentimes by splitting it discovers gold ^{f973} or silver, or precious stones, in it:

he overturneth the mountains by the roots; or turns them up from the roots; he roots them up, he undermines them; he turns up the earth at the roots of them, to get what is hid at the bottom, or in the bowels of them. Some understand this, and what is said in the following verses, of God, and of wonderful things done by him; so Jarchi, Aben Ezra, and others; and to whom indeed such things are sometimes ascribed in Scripture: he touches the hills, and they smoke, (^{<1942>}Psalms 104:32); lays his hand on the rock, and removes it out of its place, (^{<1814>}Job 14:18); it was he that smote and opened the rock at Horeb, and the waters gushed out, (^{<2705>}Exodus 17:6); yea, turned the rock into standing water, and the flint into a fountain of water, (^{<1814>}Psalms 114:8): and he, in a figurative sense, has laid his hand on the rock Christ, and smote him with the rod of justice, whereby the blessings of grace come flowing down upon his people; and he it is that puts forth his hand of powerful and efficacious grace upon the rocky hearts of men, and with the hammer of his word breaks them to pieces, (^{<2029>}Jeremiah 23:29), and takes away the stony heart, and gives an heart of flesh, (^{<2619>}Ezekiel 11:19 36:26): and he also, in a literal sense, overturns hills and mountains by their roots, through storms, and tempests, and

earthquakes; and figuratively, kingdoms and states, that lie in the way of his interest; for what are these mountains before the great Zerubbabel? they soon and easily become a plain; and so breaks through all difficulties, which proverbially may be signified by removing mountains, that seem to obstruct and hinder the conversion and salvation of his people; he makes those mountains a way, and his highways are exalted; (see ²¹¹⁸Song of Solomon 2:8 ²³⁹¹Isaiah 49:11 ³⁰⁰⁷Zechariah 4:7); but the former sense is best, and most agreeable to the context.

Ver. 10. *He cutteth out rivers among the rocks*, etc.] By cleaving rocks asunder in order to find out things of value in the cliffs of them; or by cutting his way through them, the miner opens a course for rivers and floods of water, to drain off from his mines, and so can go on with his works more comfortably, and with success; though sometimes they sink through high rocks, till they go so far below their basis, that they can go no further for water, in some places forty or fifty fathom deep ^{f974}:

and his eye seeth every precious thing; in the cliffs of the rock, or at the bottom of the rivers and floods, as they go off, or in the mines he digs, even gold or silver, or precious stones: hence came the fable of Lynceus, and from him the phrase of Lyncean eyes ^{f975}, who was said to see all things under the earth, because he was the first that searched for metals, as brass, silver, etc. and in search of them carried lamps, or links, under the earth ^{f976}. This verse is also by some ascribed to God, who is said to cleave the fountain and the flood, and to dry up mighty rivers; and also to open rivers in high places, in hills, mountains, and rocks, as well as sometimes in the middle of the valleys, (¹⁷⁴⁵Psalm 74:15 ²³⁴⁹Isaiah 41:19); and who, in a spiritual sense, has cut out and opened the river of his pure love and grace, which flows from the throne of God and the Lamb; and the fulness of grace in Christ, which is as rivers of water in a dry land; and the graces of the Spirit in his people, which flow out of them as rivers of living water; and his word and ordinances in his church, which are the rivers of pleasure he makes his saints to drink of in it: and his eye of omniscience, which sees all things in particular, sees all the precious things in nature; the precious things of heaven, and earth, and sea; the precious things brought forth by the sun and moon; and the precious tidings of the ancient mountains and everlasting hills, the gold, silver, and precious stones that lie hid in the bowels of them, (¹⁵³³Deuteronomy 33:13-16); and who also sees all precious persons, and things, in a spiritual sense; he beholds his precious Son, his precious blood, righteousness, and sacrifice, with delight and

pleasure; and his eye of love, grace, and mercy, upon the precious sons of Zion, comparable to fine gold, jewels, and precious stones; and sees all the precious graces of the Spirit in them, with acceptance and good will.

Ver. 11. *He bindeth the floods from overflowing*, etc.] As the miner finds ways and means of cutting through rocks, and draining and carrying off the waters in his mine; so he makes use of other methods of restraining and keeping back the waters from coming into and overflowing his works, and even “from weeping”^{f977}, as in the original text; he binds them up so firmly, and stops every avenue and passage so close, that the waters cannot so much as ooze, or distil and drop as a tear from the eye:

and [the thing that is] hid bringeth he forth to light; the several metals and minerals, gems and precious stones, that lay hid in the bosom of the earth, are fetched out, and brought to light by the diligence and labours of the miner; the same that are called stones of darkness, and of the shadow of death, (~~88B~~ Job 28:3). This verse is likewise by several interpreted of God, and of what is done by him in the things of nature and providence; he it is that at first shut up the sea with doors; made the cloud its garment, and thick darkness its swaddling bands, in which he wrapped and bound it, as an infant, and still sets bars and doors to it, and says, hitherto shalt thou come, and no further, (~~88B~~ Job 38:8-11); and, in a spiritual sense, he restrains the floods of affliction from overflowing and overwhelming his people; and, when the temptations of Satan come in like a flood upon them, his Spirit sets up a standard against them, which keeps them from doing them any harm; and, when the wrath of persecutors rises up against them, and threatens them with destruction, he withholds those proud waters from going over their souls and overwhelming them: and so likewise it is he that bringeth hidden things to light, things in nature men had never seen or known before; things in providence, dark and intricate; things in grace, out of the sight of the most penetrating understanding: he reveals the secrets of his love and grace to them that fear him; the glorious scheme of salvation by Christ, which was hid in himself, in the thoughts, purposes, and counsels of his heart; the mysteries of his Gospel, hid from the wise and prudent, (~~40125~~ Matthew 11:25 ~~40125~~ Luke 10:21); and life and immortality itself, or the way to it, which he has brought to light through the Gospel; yea, he brings to light all the hidden things of a man’s heart, and sets them before him, and convinces him of them in a loving way; and if not now, he will hereafter “bring to light the hidden things of darkness, and will make manifest the counsels of the hearts”, (~~40125~~ 1 Corinthians 4:5);

but, as before observed, it is best to understand the whole paragraph of miners; of their sagacity in opening mines, and searching into the bowels of the earth, where none were ever before them; and of their indefatigableness, industry, and labour therein, and of the success that attends them; Job's design being to show, that things rich and valuable, and most remote from the sight of men, may, by diligent application, be investigated and obtained; yet such wisdom is not attainable as to understand the reason of the various dealings of God with the sons of men, both good and bad; and therefore, after all he had said on the above subject, still the question is as follows.

Ver. 12. *But where shall wisdom be found?* etc.] Though there is a vein for silver, a track where that lies, and is to be come at, and a place where gold is found, and where it may be refined, and parts of the earth, out of which brass and iron, and bread corn, may be produced, and even from whence may be fetched brilliant gems and precious stones; which, though attended with many difficulties, in cutting through rocks, draining rivers, and restraining the waters, yet are got over through the art and skill, industry, diligence, and labour of men; so that their eyes behold every precious thing their minds desire, and they bring to light what have been laid up in darkness from the creation of the world: but, though these things may be found by search and labour, the question is, what vein is there for wisdom, or where is the place in which that may be found? by which may be meant the wisdom of God, as a perfection in him; which, though displayed in some measure in the works of creation and providence, yet not completely, and especially in his dealings with the children of men; in all which there is undoubtedly the wisdom of God; yet it is such a depth as is unfathomable by mortals: such are God's dealings with men in a way of distinguishing grace and mercy, as that he should take no notice of any of the whole body of apostate angels that sinned against him, but doomed them all to destruction; and yet there should be a philanthropy, a love of men in him, and such as to give his Son to die for them, and redeem them from ruin and destruction; also that he should make a difference among men, and ordain some to eternal life, while others are foreordained to condemnation and death, when all were in the same situation, condition, and circumstances; and such likewise were his dealings with the Israelites, and other nations of the world, part of which Job was not a stranger to; as his choosing them to be his peculiar people before all others, and bestowing peculiar favours upon them, not because they were more in quantity, or better in quality,

but because this was his pleasure; when he suffered all other nations to walk in their own ways, for many hundreds of years, and winked at the times of their ignorance; and yet, after a long course of time, rejected the people of the Jews, and wrote a “loammi”, or “not my people”, (~~300B~~Hosea 1:9), on them, and took out from the Gentiles a people for his name; so that they, who were not a people, were called the people of God, and the Jews were broken off, and the Gentiles grafted in; and when the fulness of them is brought in, there will be a turn again, and then all Israel shall be saved: upon all which the apostle breaks out in this exclamation, which may serve as a comment on this text, “oh the depth of the riches, both of the wisdom and knowledge of God, how unsearchable are his judgments, and his ways past finding out!” (~~451B~~Romans 11:33); particularly here may be meant the wisdom of God in his dealings with men, good and bad, in afflicting good men, and in suffering the wicked to prosper: this is a fact Job had fully proved, and it cannot be denied; and there is, no doubt, much of the wisdom of God herein; he does all things well and wisely; as he cannot do an unjust thing, so neither an unwise one; though his wisdom is unsearchable, his judgments are a great deep, and not to be fathomed by men, not only not by weak men and wicked men, but even by the wisest and best of men, as Asaph and Jeremiah: and this being the case, Job suggests to his friends, that the dealings of God with him, and the reasons of them, and his wisdom in them, were not to be searched out by them; and that they should forbear imputing his afflictions to hypocrisy, or to secret sins indulged by him; but to leave all, without making rash censures and wrong constructions, until the time should come when the judgments of God should be made manifest; such wisdom and knowledge, as to account for God’s different dealings with men, being too wonderful, too high to attain unto, and quite out of their reach. The Jews, as particularly Jarchi, understand by wisdom the law, not to be found in the depth or in the sea; and illustrate the words by (~~450B~~Deuteronomy 30:11-14); but it is much better to interpret it of the Gospel, to which the apostle applies the above passage, (~~450B~~Romans 10:6,7); in which there is a glorious display of the wisdom of God, in all the truths and doctrines of it; that it is a mysterious wisdom, hidden wisdom, hid from the wise and prudent, and not to be attained unto by the light nature and carnal reason; it contains the deep things of God, which the Spirit of God alone searches and reveals; but why may not Christ, the Wisdom of God, be thought of? since many things are said in the following verses, as are of Wisdom, as a divine Person, in (~~418B~~Proverbs 8:13-15); in whom all the treasures of wisdom and

knowledge are hid, and on whom the spirit of wisdom and counsel rests, as Mediator; and who, as a divine Person, is the only wise God, and our Saviour: and to this question in Job's time, "where shall wisdom be found?" the only answer to be given is, that he, the Logos, or Wisdom, was with God, as one brought up with him, rejoicing always before him and that he lay in his bosom, (^{<1080>}Proverbs 8:30 ^{<800>}John 1:1,18); and to the same question in our time it must be returned, that he is in heaven at the right hand of God; but that there is no coming at the true knowledge of him by the light of nature, or by the law of Moses, but by means of the Gospel, and through the spirit of wisdom and revelation in the knowledge of him. The first of these senses, respecting the wisdom of God in his different dealings with men, good and bad, is most generally given into by interpreters, and seems to suit well with the preceding dispute between Job and his friends: but if we look forward in the chapter, we shall find this question repeated, and an answer given to it as in the negative, so in the affirmative, that God knows the place of it; that he has searched it out, seen it, and declared it; and it is this, "the fear of the Lord, that is wisdom; and to depart from evil is understanding", (^{<880>}Job 28:20,23,27,28); by which it should seem, that this wisdom is supernatural wisdom, or understanding in men; which lies in the fear of God, and the effects of it; in a spiritual knowledge of God and Christ, or of God in Christ; and in that godliness which is profitable in all things; and in that wisdom which comes from above, and is opposed to that which is earthly, sensual, and devilish, and is not to be found in carnal hearts, nor its worth known by carnal men, nor to be obtained by any thing in nature ever so valuable, but is the gift of God, the wisdom he makes men to know, in the hidden part, (^{<850>}Psalm 51:6);

and where [is] the place of understanding? to attain to the understanding of the mysteries of Providence, or of Christ, or of the Gospel; or to have a spiritual understanding of divine things, and experience of them, which only is the gift of God, (^{<610>}1 John 5:20); for, by wisdom and understanding are meant one and the same, as they often are, whether understood as a thing or person; (see ^{<1000>}Proverbs 1:2 2:2 3:13 8:12,14).

Ver. 13. *Man knoweth not the price thereof,* etc.] The worth and value of it, what price to set upon it, or offer and give for it; nor does he know where to find an equivalent to it, or what is a valuable consideration for it: as for the wisdom of God in his dealings with men, if a man was to give all the substance of his house to know the secret reasons of them, it would

utterly be condemned; yea, if he had all the riches in the world in his possession, and would offer them on that consideration, he would not be able to attain the knowledge of them: or “the order thereof”^{f978}; the order of divine Providence, the wise disposal of thing, and the reasons thereof. In the first sense it is applicable to all the things before mentioned; to spiritual wisdom in men, supernatural grace, experimental religion, and real godliness; the worth of which is not known by carnal men, they despise it, and scoff at it; and to the Gospel, which is reckoned foolishness by them, and is of no account; and so is Christ himself rejected and disallowed of men, though chosen of God, and precious both to him and them that believe, who only know the price and value of him:

neither is it found in the land of the living; meaning not wisdom, though that in every sense is not from below, or earthly, but from above, and heavenly, but the price of it; and the sense is, that there is nothing in the whole globe that is equal to its worth, or can be proposed as a valuable consideration for it.

Ver. 14. *The depth saith, it [is] not in me*, etc.] That is, the deep places of the earth, that are dug in it, the mines, and the like, could they speak, they would say there are no metal, nor minerals, no rich treasures of gold and silver ore, of pearls and precious stones, in the bowels of it, that are of the value of wisdom, or to be compared to it:

and the sea saith, [it is] not with me; had that a voice to speak, it would freely declare, that there is nothing in its vast compass, at the bottom of it, or to be got out of it, as corals that grow in it, and pearls fished from thence, after mentioned, that are a sufficient price for wisdom. Some understand these words, the former part of miners and colliers, and such sort of men, that dig and live in the depths of the earth; and the latter part of mariners, that are employed on the sea, who are generally ignorant and carnal men, and void of the knowledge of wisdom in every view of it; but the sense first given is best.

Ver. 15. *It cannot be gotten for gold*, etc.] Having in general said that there is nothing in the whole compass of the terraqueous globe, nothing that is upon the surface of the earth, or in the bowels of it, or in the vast ocean, that is an equivalent price for wisdom, Job descends to particulars, and instances first in gold, that being the most valuable of metals; the word here used for it signifies “shut up”^{f979}, because it is first shut up in the earth, out of which it is dug, and when taken from thence, and refined, and

made into coins or vessels, it is shut up among the treasures of men; the words may be more literally rendered, “gold shall not be given instead of it”^{f980}; as a sufficient price, or valuable consideration for it:

neither shall silver be weighed [for] the price thereof; in former times this metal used to be delivered, in buying and selling, not by the number and value of pieces, but by weight, in rude masses and lumps, and even when coined into shekels; (see ⁻⁰²³⁶Genesis 23:16).

Ver. 16. *It cannot be valued with the gold of Ophir*, etc.] Which is often spoken of in Scripture as choice gold, if not the best; (see Gill on “⁻⁰²²³Job 22:24”); the sense is, that the gold of Ophir is not of the value of wisdom, or of the same worth with that, and so not sufficient to purchase it: with the precious onyx and sapphire: two precious stones that were in the breastplate of the high priest, of which (see Gill on “⁻⁰²³⁰Exodus 28:9, 18, 20”); but not so precious, or of such value as wisdom. Pliny^{f981} speaks of the onyx stone as in Arabia, near which Job lived, and who doubtless was acquainted with it and its worth, and also with the sapphire he makes mention of before, (see Gill on “⁻⁰³⁰⁶Job 28:6”). The word for “valued” is by some rendered “strowed”^{f982}, as goods are when they are exposed to sale; but wisdom should not be laid, or put on a level with these, though so excellent and precious.

Ver. 17. *The gold and the crystal cannot equal it*, etc.] Crystal was found in an island of the Red sea, situated before Arabia, called Neron, and in another, which from a gem found in it bears the name of Topazion, and may be thought therefore to be well known by Job; and though it is not now of so much account, it formerly was very valuable. Pliny^{f983} makes mention of a crystal vessel, sold for 150,000 sesterces, about 1250 pounds sterling; and of two crystal cups broke by Nero in his fury, on hearing of some losses, to punish the then present age, that no other men might drink out of them: some render it “amber”, which is found in Prussia, and being at a great distance from Job’s country, might be the more valuable there; and Pliny^{f984} speaks of it as had in as great esteem as gems: the Septuagint, Vulgate Latin versions, and others, translate it “glass”^{f985} which had its original from Phoenicia, near Judea; so Pliny says^{f986} from the lake Cendevia, within the roots of Mount Carmel, in Phoenicia, near Judea, springs the river Belus, from whence glass came first; and he speaks of Sidon (a city in Phoenicia) as famous for it; and Tacitus^{f987} observes, that the river Belus glides in the Jewish sea, and about the mouth of it sand is

gathered and mixed with nitre, and boiled into glass; and this being near the country where Job dwelt, it is thought he had knowledge of it; and from this passage some ^{f988} have concluded the great antiquity of glass; and if it is true what Aelianus ^{f989} relates, that when the monument of the ancient Belus (the first king of Babylon) was dug up by Xerxes, the son of Darius, that there was found a glass urn, where lay a body in oil, it must be in use before the times of Job. An Arabic chronologer ^{f990} affirms what he had from men conversant in history, that in Egypt, after the flood, there were men learned in various sciences, and among the rest in alchemy, and had knowledge of burning glasses; though the invention of these, and of a glass globe, is ascribed to Archimedes ^{f991}, who lived somewhat later than two hundred years before Christ. There was great plenty of glass very early in Ethiopia, after mentioned, in which they enclosed their dead, that they might be seen through it ^{f992}; and if it was in use in Job's time, and especially if it was then a late invention, it might be highly valued, and therefore placed here with things of the greatest worth. In the times of Nero, Pliny says ^{f993} two small glass cups were sold for six thousand sesterces, or forty five pounds sterling, and according to others near fifty pounds; and the same writer relates, that in the times of Tiberias an art was found out to make glass flexible and malleable; but was ordered to be destroyed, lest the value of gold, silver, and brass, should be lessened by it. The Targum renders the word here used a looking glass; (see Gill on "~~6108~~Joshua 11:8"). Some think the diamond or adamant is meant, and others that it is a general name for all sorts of precious stones, they being clear, transparent, and lucid, as the word signifies:

and the exchange of it [shall not be for] jewels of fine gold; set in fine gold; or "vessels" of it, more valuable than gold itself, being made of gold, purified, refined, and wrought by art into curious forms; and yet wisdom is so valuable as not to be exchanged for these. Mr. Broughton takes this fine gold, or gold of Phaz, to be the same with Fess in Barbary, which had its name from a heap of gold there found when its foundation was laid; for "fess" with the Arabs signifies gold ^{f994}.

Ver. 18. *No mention shall be made of coral, or of pearls,* etc.] Coral is a marine plant, is as hard as a stone, and of such value as to be reckoned among precious stones; (see Gill on "~~3276~~Ezekiel 27:16"). In Arabia Felix, on the shore of the Red sea, is a place called Coralia ^{f995}; it may be from coral found there. Pearls are from shellfish taken out of the sea, though these seem rather intended in the next clause: the words "ramoth" and

“gabish” are left untranslated by some, and by others are taken for precious stones, though unknown, so called because they are found in high places, which both words signify. The Targum renders the first by “sandalchin”, and seems to be the same with the sardonyx, a precious stone found in Arabia, and which found there is by Pliny^{f996} said to excel. Junius and Tremellius render it by “sandastros”; which, as Pliny says^{f997}, some call “Garamantis”, being bred in a place of that name in India; and he also observes, that it is found in Arabia towards the south, and has shining golden drops in the body of it; it is a sort of a carbuncle. “Gabish” seems to have some affinity with “chabazios”, mentioned by Orpheus^{f998} as a precious stone; but whatever precious stones are meant, as it is hard to determine what, they are not to be spoken of with wisdom, or to be compared to it:

for the price of wisdom is above rubies; or rather pearls, as Bochart^{f999} seems to have abundantly proved, who renders the words,

“the extraction of wisdom is greater than the extraction of pearls;”

and so the Targum; there being, as he thinks, an allusion to the extraction of pearls out of the sea by divers into it^{f1000}; who get them through much art, difficulty, and danger; and he observes, that there is a double extraction, or drawing them out, first of the shellfish out of the sea, and then of the pearls out of the shells; but the drawing out of wisdom, or the attainment of that; is more difficult, and superior to it, as well as attended with greater advantage; (see ~~<1085>~~ Proverbs 3:15) and (see Gill on ~~<2007>~~ Lamentations 4:7”); and though of pearls some are very large, Oviedo^{f1001} speaks of one that weighed thirty one carats, and another twenty six; some as big as hazel nuts, and even as a middling walnut, and of very great price, as that bought by Pope Paul at 44,000 ducats^{f1002}; that by Philip the Second, of the size of a pigeon’s egg, valued at an hundred forty four thousand ducats; that drank by Cleopatra at a draught, reckoned worth eighty thousand pounds sterling; and that of the emperor of Persia, bought at 110,400 pounds^{f1003}; yet the price of wisdom is above them.

Ver. 19. *The topaz of Ethiopia shall not equal it*, etc.] Not Ethiopia Abyssinia, or that which lies beyond Egypt in Africa; for, as Ludolphus^{f1004} says, there are no gems found there, or very rarely; but Cush, as the word is, or Arabia Chusaea, the same with the country of Midian, and the parts adjacent; (see ~~<3837>~~ Habakkuk 3:7); hence Zipporah, the wife of Moses, who was of that country, is called an Ethiopian woman, (~~<0420>~~ Numbers 12:1); and

this was near Job's country, who knew the produce of it; and here the topaz is found, as many writers observe. Diodorus Siculus says ^{f1005}, in Ophiodes, an island in the Arabian gulf, belonging to the Troglodytes, the topaz is found, which is a very clear stone, pleasant to the sight, like to glass, and affording a wonderful golden colour; and with him Strabo ^{f1006} agrees, who relates there is an island called Ophiodes, from its being freed from serpents by the king's orders, which killed men that came there for topazes; which, he says, is a clear stone of a golden colour, and so refulgent, that it is not easy to see it in the daytime, being so surrounded with light; but at night it is seen by those that gather it, who set a vessel for a sign, and then dig for it in the daytime; and, he adds, a multitude of men are hired by the kings of Egypt, to gather and keep these stones, and men from stealing them; and, according to Archelaus ^{f1007}, the topaz is found in Chitis, an island in Arabia, where the Troglodytes digging for herbs and roots find it; and, as Juba relates ^{f1008}, there is an island called Topazion, in the Red sea, three hundred furlongs (about 73 miles) from the continent, which is cloudy, and is therefore often sought for by navigators; whence he says it had its name Topazion, which in the language of the Troglodytes signifies to seek, and the topaz itself in their language so signifies; in the Samaritan version of (~~Exodus~~ Exodus 39:10); it is called Datchetah, from the Arabic word ^{f1009} "Dachatz", the language of the Troglodytes, which signifies to seek and search by removing the earth with the foot. This island seems to be the same with Topazos, which Pliny ^{f1010} says is an island of the Arabians, and gave name to a gem, meaning the topaz; but the truth rather is, that the gem gave name to the island: upon the whole, it is no wonder, as Braunius ^{f1011} observes, that this gem should be called by Job the Arabian topaz. The Targum here calls it a green pearl; and some have thought the emerald is meant, which is of that colour; and the emeralds of Ethiopia are praised by some, according to Juba ^{f1012}; and in Egypt were emerald mines the Ethiopians laid a claim to ^{f1013}; and there were emeralds also in Arabia, as the above Juba relates; however, be this what it may, as it is most likely to be the topaz, it is not equal in value to wisdom, no, not the largest topaz ever known; not even that of the great Mogul, which weighs more than an hundred fifty seven carats, valued at 271,500 French pounds ^{f1014}; and according to Tavernier ^{f1015} it weighs almost an hundred fifty eight carats, and was bought at Goa for almost 272,000 florins:

neither shall it be valued with pure gold; that is most refined and freed from dross; they are not to be laid together as of equal value; (see Gill on “^{<K&O>}Job 28:16”), where the same word is used.

Ver. 20. *Whence then cometh wisdom? and where [is] the place of understanding?*] The same questions as in (^{<K&O>}Job 28:12); repeated to set forth the superior excellency of wisdom, and to carry on the discourse, and lead on to other things concerning it. (See Gill on “^{<K&O>}Job 28:12”).

Ver. 21. *Seeing it is hid from the eyes of all living*, etc.] Meaning not the beasts of the field, as some interpret it; this makes the sentiment jejune and trifling; but rational creatures, men, so the Septuagint, Eve is said to be the mother of, (^{<K&O>}Genesis 3:20); wisdom, as a perfection in God, displayed in his works of creation and providence, is but imperfectly known by men; and the secret reasons of his providential dealings with men, good and bad, are hid from all at present; and as for spiritual wisdom or godliness, and the Gospel of Christ, and Christ himself, they are hid from the eyes of all natural and carnal men, though ever so wise and prudent in other things:

and kept close from the fowls of the air, or “heaven”^{f1016}; either the devils so called, because they dwell in the air, and are the posse or power of the air, (^{<K&O>}Ephesians 2:2); and because of their ravenous and cruel disposition, and swiftness to do mischief; (see ^{<K&O>}Luke 8:5,12); or rather the holy angels, as Jarchi, whose habitation is in heaven, and who are swift to do the will of God, and are represented as having wings like fowls; though these know much, yet the wisdom of God in his providence, in the doctrines of the Gospel, and Christ himself, the Wisdom of God, are in a good measure hid from them; at least their knowledge is imperfect, and they are desirous of prying more into these things, (^{<K&O>}1 Peter 1:12): unless men of the most piercing and penetrating geniuses, that soar aloft in the things of nature, and make the greatest discoveries therein, and yet know nothing of divine and spiritual things, of the arcanas of Providence or of grace, should be meant.

Ver. 22. *Destruction and death say*, etc.] Meaning the dead that are in the pit of destruction, the grave; not their dead bodies there, devoid of life and sense, and know not anything, but their souls; either the damned in hell, or the saints in heaven: the Targum is, the house of destruction, and the angel of death; or rather it regards such as are dead, who while alive had only a report of this wisdom; wherefore if their records and writings, or traditions

handed down from them, are inquired into, the result of the information they will give concerning it will amount to no more than this:

we have heard the fame thereof with our ears; it has been reported to us there is such wisdom, but what it is we know not; and this is all that we can say about it.

Ver. 23. *God understandeth the way thereof*, etc.] And he only; not the way that men can come at the knowledge of wisdom, which at present appears to be past finding out; but rather the way which wisdom itself takes, and is in the deep, and its footsteps not known by any other, and the grounds and reasons of its taking such a course it does; which are only understood by the Lord: it may be applied to spiritual wisdom in men, and the way to come at it; which God only knows and instructs in, and is his special and peculiar gift; and to Christ, the wisdom of God, and the way which he has taken in the council and covenant of grace and peace, for the salvation of his people; and which he took in time, in the assumption of human nature, and by sufferings and death to obtain it for them:

and he knoweth the place thereof; the seat of wisdom within himself, the source of all his dealings with men, his sovereign will and pleasure in his own heart; the place of spiritual wisdom and knowledge, the heart of a regenerate man, where his Gospel is, and has come with power, and took place and works effectually; and where Christ, the Logos, the Wisdom of God is, even with himself, and in his bosom, as in the times of Job, and now at his right hand, in human nature.

Ver. 24. *For he looketh to the ends of the earth*, etc.] In this and some following verses, reasons are given, which abundantly show that God must know the way and place of wisdom; since all the parts and places of the earth, even to the ends of it, are seen by him, and all creatures and things in it; nor is there anything in heaven, earth, and hell, that is hid from him; and therefore if there is a way to it, or a place for it, he must needs know it; where its direction is, or where it steers its course, and takes up its abode

[and] seeth under the whole heaven; the fowls of the air, the beasts of the field, the inhabitants of the world, and all that is done in it; everything falls under the eye of his omniscience, and under the notice of his providence, which extends to all creatures and things throughout the whole earth, and under the compass of the heavens; and since all places and persons are

obvious to his view, and all subject to his all wise and disposing providence, and are ordered, directed, and governed, according to his sovereign will and pleasure; the path of wisdom, and the place of understanding, he must be acquainted with; and particularly his all seeing eye, and all powerful providence, are concerned in the following things, and in which there are wonderful proofs of his knowledge and wisdom.

Ver. 25. *To make the weight for the wind*, etc.] He indeed makes the wind itself, holds it in his fists, and brings it forth out of his treasures, and lets it go, or restrains it, at his pleasure; he gives it an inclination to this or that or the other point of the heavens, and a force to blow with, greater or lesser, as he pleases, either for the good and benefit of men, or for the punishment of them; he raises the stormy wind, which fulfils his word and his will; and he makes it subside and become a calm when he thinks fit; he can make it heavier or lighter, add to or take from its weight, so that it becomes more or less pressing on bodies it meets with; he can make a rough wind, and stay that in the day of his east wind; he can make the rain in some sense a weight to it; he can wet its wings with it, and bear it down and cause it to rest and be still; and he that knows from whence it comes, and whither it goes, though we do not, being wholly under his direction, must know the way and place of wisdom:

and he weigheth the waters by measure; or, “in a measure”^{f1017}; in the hollow of his hand, where he poises them; (see ²³¹²Isaiah 40:12); some, because there is a seeming impropriety in weighing by, or with a measure, render it “out of a measure”^{f1018} Mr. Broughton translates the words, “and held the waters in a measure”; in his hand, as before, or in the sea; weight and measure being both applied to the waters, may denote the perfect and exact knowledge God has of them, and of his great and diligent concern in Providence about them, he ordering and disposing of them according to his will; and which is greatly the sense of the word used for weighing; and so the Targum paraphrases it,

“the waters he prepares (orders or disposes of) by measure.”

These waters, as they seem to be distinguished from rain in (¹⁸³⁶Job 28:26), may design the waters of the sea and rivers; with these the earth at first was covered, which being ordered off of it, and a place provided for them, they were gathered into it, and measured and bounded in it by shores and sand, that they might not overflow the earth; which is a wonderful instance of the providence of God, in weighing and measuring the waters; of which

also there was a singular instance at the general deluge, when the windows of heaven were opened, and the fountains of the great deep broke up, which overflowed the whole earth, and the highest mountains in it; and after a time went off at the command of God, and the earth was dry as before: the tides, the ebbing and flowing of the sea, and the flux and reflux of rivers, from and to the same place, are surprising things, and wholly owing to the power and providence of God; the causes and reasons of which are unknown to us, but are well known to him, who weighs and measures the waters, which flow in a regular course; and who therefore must know the way and place of wisdom and understanding.

Ver. 26. *When he made a decree for the rain, and a way for the lightning of the thunder.* Decreed within himself that he would give it; for rain is his gift alone, and which none of the vanities of the Gentiles can give, and a wonderful blessing to the earth it is; and which God bestows on all sorts of men, both good and bad, and causes it to fall sometimes on one place and sometimes on another, sometimes in greater, sometimes in lesser showers; and according to his sovereign pleasure he gives or withholds it; the effects of which are quickly seen. Mr. Broughton renders the clause, “he made a bound for the rain, and a way for the lightning of thunder”, or “the lightning and the thunder”, as Ben Gersom, who thinks the copulative **W**, “and”, is wanting. Thunder is from God, it is his voice, and the word here used is in the plural number, “voices”^{f1019}, signifying various claps of thunder; and lightning generally accompanies it, which, though first perceived, they are both at once the eye doing its office quicker than the ear; and a cloud also is usual; and so some render the word for lightning, as in (~~300~~ Zechariah 10:1); it may signify the way of the lightning out of the thunder cloud, and attending claps of thunder; the thunder breaks the cloud and makes a path for the lightning: the Targum is,

“a path for the lightnings, which run with the voices or thunders;”

but, though the course or path the lightning steers is very quick and very extensive from east to west, and cannot be traced by us. God that made it knows it, and he knows the path and place of wisdom. Saphorno interprets this of the thunder and lightnings at the giving of the law, which he understands by wisdom, as do other Jewish writers: Pliny^{f1020} speaks of thunder and lightning as chance matters; but Seneca^{f1021} more truly ascribes them to divine power and Providence, as here.

Ver. 27. *Then did he see it, and declare it,* etc.] His own wisdom, when he made and executed his decrees concerning rain, lightning, and thunder; he saw it in himself, and as it appeared in the works of his hands, which he looked on and approved of, and saw that all was very good; and he declared it to others, by his works of nature and providence; for they declare the glory of God, and particularly the glory of his wisdom:

he prepared it, yea, and searched it out; he prepared it in his counsels, according to which he wrought all things in the creation, and still does in Providence; and his searching out denotes his perfect knowledge of it, and the way and course of it, or he takes with it, though it is unsearchable, and past finding out by us. Mr. Broughton understands this of a person, as do some others, even Christ, the Wisdom of God; rendering the words, “then he saw her, and showed her”, etc. and so the passages in (^{<1087>}Proverbs 8:27-31), may be a comment on these words and the foregoing; for when the above decrees were formed in the divine mind, then he “saw” his Wisdom, his Logos, his eternal Son; for he was by him, and with him, and in him, lying in his bosom; he looked at him in creation, and made man after his image, the idea he had formed of his human nature, and made all things for his sake; and he viewed him with the utmost delight and pleasure, as being the express image of his person; he declared him to be his only begotten Son, saying, “this day I have begotten thee”, (^{<1088>}Psalms 2:7); he made him known to the angels, as the Targum here expresses it, and what he designed to do by him, and with him; which occasioned the revolt of many of them from him; and he declared him to Adam as soon as there was an opportunity and occasion for it; he prepared him in his eternal purposes to be the Redeemer and Saviour of his people, to be the Head of the church, and the Judge of quick and dead; he searched him out in his infinite wisdom, and found him, singled him out, laid help on him with his holy oil anointed him, and appointed him to be the ransom of his chosen ones, (^{<1089>}Job 33:24) (^{<1090>}Psalms 89:19,20).

Ver. 28. *And unto man he said,* etc.] What follows; unto Adam, so some render it, as Mr. Broughton; taking what is after delivered to be said to the first man; either by suggesting it to his mind and conscience, and inscribing it on his heart, where the law of God was written, and by which he was directed to fear God and avoid evil; or by the express command he gave him not to eat of the fruit of the tree of knowledge; thereby instructing him to fear him, and abstain from evil; which, had he done, would have been his highest wisdom, and a proof of it, and of his understanding; but it seems

best to understand it in general of the sons of men, as the Targum and others: this is the substance of what God says in his works, which are done that men might fear him, and stand in awe of him, (^{<4836>}Psalm 33:6-8 ^{<2084>}Ecclesiastes 3:14); and in his word, and by his prophets, and their ministry in all ages; whereby it appears, that this is the whole of men, to fear God and keep his commandments, (^{<2124>}Ecclesiastes 12:14). Some render the words, “but unto men he said” ^{f1022}; though he knows his own wisdom, and the way and place of it, the course it steers in Providence, and has seen, observed, and shown it; has prepared, disposed, ordered, and searched it out, and perfectly knows it, and the causes and reasons of it; yet he has not thought fit to make these known clearly to men; who therefore must be content they should be secrets to them, and attend to the wisdom which is revealed, and is of the greatest importance and consequence to them; namely, what follows,

behold, the fear of the Lord, that [is] wisdom; by which is meant, not a fear of his wrath, and of eternal damnation, but an affection for God with reverence of him; such as is peculiar to children, a godly filial fear; and which is consistent with strong faith, great joy, and true courage; is opposite to pride and self-confidence, and takes in the whole worship of God both external and internal: and it is called the fear of the Lord, because he is the object and author of it; it is not from nature, or in men naturally, but comes from the grace of God, and is a gift of it; it is wrought in conversion, and is increased by the discoveries of the love and goodness of and is that wisdom which God makes his people know, in the hidden part; no man is wise till he fears the Lord; and when that grace is put into him, he begins to be wise, for this is the beginning of wisdom, (^{<2107>}Proverbs 1:7 9:10); and is a principal part of it, and very profitable to men, both for this life, and for that to come; and therefore it is their highest wisdom to be concerned for it: the heart of God is towards them that fear him; his eye is upon them; his hand communicates to them; his secret with them; he sets a guard of angels about them; causes the sun of righteousness to arise on them, and he has laid up much for them, for time and eternity:

and to depart from evil [is] understanding; this is the fruit and effect of the fear of the Lord, through which men have an hatred of sin, and an aversion to it, and are careful not to commit it; through it they depart from evil, and abstain from all appearance of it; (see ^{<2083>}Proverbs 8:13 16:6); and it puts them upon a regard to God and his commandments, and to all that is good, and which is an evidence and proof of a good understanding, (^{<4810>}Psalm

111:10). Now Job suggests by this, that his friends should be solicitous about, and satisfied with, such wisdom and understanding as this, and not pry into the secrets of Providence, and the wisdom of that, which are not to be found out; and so cease to charge him with being an hypocrite, and a wicked man, because of the dealings of God with him, which were not to be accounted for: and by this Job appears to be a good man, and had an experience what he here expresses; that he was one that feared God and eschewed evil, according to the testimony given of him, (~~8000~~ Job 1:1,8); and this he gave proof of his former life and conversation; of which an account is given in the following chapter.

CHAPTER 29

INTRODUCTION TO JOB 29

In this chapter Job gives an account of his former and wishes it was with him now as then; and which he describes with respect to his own person, and the favours he personally enjoyed, whether temporal or spiritual, (~~Job~~ Job 29:1-4); with respect to his family and domestic affairs, (~~Job~~ Job 29:5,6); with regard to the esteem he had from men of every age and station, (~~Job~~ Job 29:7-11); the reasons of which were the mercy and compassion he showed to the poor, the fatherless, and the widow, and the justice he administered in the execution of his office as a magistrate, (~~Job~~ Job 29:12-17); in which honour and prosperity he expected to have lived and died, (~~Job~~ Job 29:18-20); and which he further describes by the respect he had among men, and the power and authority he exercised over them, (~~Job~~ Job 29:21-25).

Ver. 1. *Moreover, Job continued his parable*, etc.] Or “added to take [it] up”^{f1023}, that is, he took it up again, and went on with his discourse; he made a pause for awhile, waiting to observe whether any of his three friends would return an answer to what he had said; but perceiving they were not inclined to make any reply, he began again, and gave an account of his former life, in order to show that he was far from being the wicked man, or being so accounted by others, as his friends had represented him:

and said; as follows.

Ver. 2. *Oh that I were as [in] months past*, etc.] Which is either an earnest wish for restoration to his former state of outward prosperity; which he might desire, not through impatience and discontent under his present circumstances, or from a carnal and worldly spirit; but either that the present reproach he lay under from his friends might be taken off, he observing that they accounted him a wicked man and an hypocrite, because of his afflictions; wherefore he judged, if these were removed, and he was in as prosperous a condition and in as good circumstances as before, they would entertain a different opinion of him; or, that his words might be better attended to, as they were by men, both young and old, and even

princes and nobles before, it being a common case, that what a poor and distressed man says is not regarded; or that he might be in a capacity of doing good to the poor and fatherless, the widow and the oppressed, as he had formerly; or, this wish is only made to introduce the account of his former life, by which it would appear, that he was not the man his friends had represented him to be, from the favour he was in with God, and from the respect shown him by men, and the many good things done by him: but since, by various expressions, which before had dropped from his lips, it appears, that he had no hope nor expectation of ever being restored to his former outward happiness; this may be considered as a wish for the return of spiritual prosperity, wishing he was in as good frames of soul, and as much in the exercise of grace, and was as holy, as humble, as spiritual, and heavenly minded, as he was when he had so much of the world about him; and that he had but the like communion with God, and his gracious presence with him, as he had then. The state of the Lord's people, Godward, is always the same; his election of them stands sure; the covenant of grace with them is unalterable; their interest in a living Redeemer always continues; grace in them is a principle, permanent and perpetual; but there may be, and often is, an alteration in their frames, and in the exercise of their graces, and in the open regard of God unto them; their graces may be low in exercise; there may be a decay of the life and power of godliness; their frames may change, and the presence of God may be withdrawn from them, and they may have no view of interest in salvation, at least not have the joys of it; wherefore, when sensible of all this, may be desirous it might be with them as it was before; that God would turn them again, and cause his face to shine upon them, that they might be comfortable; the particulars of Job's former case follow, which he desires a renewal of:

as [in] the days [when] God preserved me; either in a temporal sense; God having set an hedge of special providence about him, whereby he and his, his family and substance, were remarkably preserved; but now this was plucked up, and all were exposed to ravage and ruin; or in a spiritual sense, as he was both secretly and openly preserved, and as all the Lord's people are, in Christ, and in his hands, and by his power, spirit, and grace: the Lord preserves their souls from the evil of their own hearts, sin that dwells in them, that it shall not have the dominion over them; from the evil that is in the world, that they shall not be overcome by it, and carried away with it; and from the temptations of Satan, so as not to be devoured and destroyed by him, and from a final and total falling away; he preserves

them in his own ways, safe to his kingdom and glory; but sometimes all this does not appear so evident unto them, as it might not to Job at this time; who observed the workings of his corruption, and the breaking out of them, in passionate words, wishes, and curses, and the temptations of Satan, who was busy with him to go further lengths, even to blaspheme and curse God; so that he might fear that God his defence was departed from him, the return of which he was desirous of; (see ^{<3014>}Isaiah 49:14-16).

Ver. 3. *When his candle shined upon my head*, etc.] Which may be understood either of outward prosperity, sometimes signified by a candle, (^{<3015>}Job 18:5,6 21:17); and may be called the candle of the Lord, because it is from him, it is of his lighting and setting up; and its shining on his head may denote the large measure and degree of it possessed by him, in allusion to torches carried on high to light with; or lamps, or candles, set up in the higher part of the house to give the more light; or to the sun in the firmament, and especially when in its meridian, and shines clearest right over our heads, and casts no shadow: or else it may be understood of light in a figurative sense, not of the light of nature in men, which, though called the candle of the Lord, (^{<3016>}Proverbs 20:27); yet, in man's fallen state, shines not clearly; and with respect to this there was no difference in Job than heretofore; but rather it is the light of grace, the true light, which had shone upon him and in him, but now not so clearly as formerly, and as he could wish for; or else the word of God, which is a light unto the feet, and a lamp to the path; or it may be, best of all, the favour of God, the light of his countenance he had before enjoyed, having had a comfortable display of his love, a clear view of interest in it, and had the blessings of it bestowed upon him, and enjoyed by him; and nothing was more desirable by him, as is by every good man, than the return of the light of God's countenance; and that he might be remembered with his special favour, as his people are, and as he had been in times past:

[and when] by his light I walked [through] darkness; that is, either by the light of outward prosperity he had escaped those calamities, distresses, and dangers, and got over those difficulties which attended others, though now surrounded with them; or by the light of divine grace, or of the word of God, and especially by and in the light of God's countenance, he walked cheerfully and comfortably, without any fear of the darkness of affliction and calamities, or of the dark valley of the shadow of death, or of the prince of darkness, or of the darkness of hell and damnation; but now clouds of darkness being about him, and he without the light of God's

countenance, could not see the way in which he walked and therefore wished that that again might be lifted up upon him.

Ver. 4. *As I was in the days of my youth*, etc.] Either taken literally, he being one like Obadiah, that feared God from his youth upward, (^{<1188>}1 Kings 18:3,12); or figuratively, for his former state of prosperity, when he was like a tree in autumn laden with ripe and rich fruit, and in great abundance; and so some render the words “in the days of my autumn”, or “autumnity”^{f1024}; though it may respect the time of his first conversion, the infancy and youth of his spiritual state, who, when first regenerated, was as a newborn babe, and then became a young man, and now a father in Christ, his living Redeemer: and Job wishes it was with him as in his youth, or in the early days of his conversion, at which season, generally speaking, there are great zeal and fervency of spirit, a flow of love and affection to God and the best things; large discoveries of his love, much sensible communion with him, and enjoyment of his presence; wherefore such returning seasons are desirable; (see ^{<311>}Jeremiah 2:2,3);

when the secret of God [was] upon my tabernacle; either the secret power and providence of God, which was upon his house and family, and all that belonged to him; or the secret of his love, which was manifested to him, and is from everlasting to everlasting on them that fear the Lord, as Job did; who had secret communion with God, his fellowship was with him; he dwelt in the secret place of the Almighty, and was taken into his secret chambers, where he had the greatest familiarity with him, (see ^{<4254>}Psalm 25:14). Some observe the word for “secret” is used for an “assembly”^{f1025}, and take the sense to be, that the assembly of the saints and people of God was in his tabernacle or house; there they met together for religious worship, and where Job had often a comfortable opportunity, and wishes for the same again, (see ^{<391>}Psalm 42:1-4).

Ver. 5. *When the Almighty [was] yet with me*, etc.] Not merely by his powerful and providential presence, as he is with all men; but in a special manner by his gracious presence, which is a wonderful and distinguishing favour; but sometimes the people of God are without it, at least they think so, and which was now Job’s case, (see ^{<821>}Job 23:2,3,8,9); and therefore he desires he would return to him, and show him his face and favour:

[when] my children [were] about me; as olive plants about his table, in their youth; when he looked at them with great delight and pleasure, as his growing hopes; and, when grown up, and were not far from him, but were

round about him, and lay near his heart, and whose welfare, temporal and spiritual, he was solicitous for; but now they were all taken away from him, and were no more: the word for “children” signifies also “servants” ^{f1026}, and may take in them, of whom he had many to do his work and business; to attend upon him, to wait his orders, and execute them, and guard his person; but now many of them were slain by the Sabeans and Chaldeans, and by fire from heaven; and those he had were very disrespectful to him, (see ~~<1895>~~ Job 19:15,16).

Ver. 6. *When I washed my steps with butter*, etc.] Not the steps of his house or palace; for to have done this, or his servants by his orders, as it would have been a very great impropriety, so a piece of great prodigality, which Job could never have been guilty of; but either his footsteps, the prints of his feet; and the sense be, that his cattle produced such a vast quantity of milk, that when his servants brought it from the fields to the dairy, their milk pails ran over in such abundance, that Job could not step out of his house, and take a walk in his fields, but he stepped into puddles of milk, of which butter was made: this is an exaggerated phrase, like that by which the land of Canaan is described as “flowing with milk and honey”; or rather this is to be understood of the washing of his feet, which are the instruments of stepping or walking. It was usual in those times, in the eastern countries, to wash their feet upon travelling, or at festivals; but then this was commonly done with water, not with butter, (see ~~<1804>~~ Genesis 18:4 19:2 ~~<1174>~~ Luke 7:44); and the meaning can only be, that Job had such abundance of milk, or butter made of it, that he could, if he would, have washed his feet in it; indeed, they had used to anoint the feet with ointment; but whether cream or butter was any ingredient in it, and so the part is put for the whole, is not certain, (see ~~<1078>~~ Luke 7:38) (~~<1123>~~ Job 12:3); besides, that would have been more properly expressed by anointing than washing; it seems to be an hyperbole, an expression like that of Zophar, in (~~<1807>~~ Job 20:17); signifying the vast abundance of the increase and produce of Job’s kine; who is said to wash his feet in milk or butter, as Asher is said to dip his feet in oil, because of the great plenty of it, (~~<1534>~~ Deuteronomy 33:24); the spiritual meditation upon the words may be this; the feet of the best of saints need washing, there being many failings and infirmities in their walk and conversation; in which they gather much pollution and faith daily; the proper wash for this is the blood of Christ, of which the laver in the tabernacle and temple was a type, at which the priests washed their hands and feet; but the word of God, called the sincere milk of the word, is

the instrument or means of washing, or of directing souls to the fountain opened to wash in; so that with respect to that, the feet of saints, as the eyes of Christ, may be said to be washed with milk:

and the rock poured me out rivers of oil; another hyperbolical expression, like that in (⁴⁸²¹³Deuteronomy 32:13), where honey is said to be sucked out of the rock, and oil out of the flinty rock; as honey may be got out of a rock, because bees may make their nests and hives there, where it is laid up by them; so oil, in like manner, may be had from the flinty rock, olive trees growing on hills, mountains, and rocks, which yield oil in great abundance; near Jerusalem was a mount called Olivet, from thence: the land of Edom, or Idumea, where Job lived, abounded with cragged mountains and rocks; and there might be in Job's estate such on which olive trees grew in great plenty, as to produce vast quantities of oil: it is a very fanciful thought of Bolducius, that this rock was no other than a stone vessel, in which was oil, somewhat like the alabaster box in (⁴⁸¹⁶⁷Matthew 26:7); and which was plentifully poured on Job, when he was anointed high priest; and another learned man ^{f1027}, though he rejects the notion of its being a vessel for sacred use, yet is willing to allow it was an oil vessel for common use: as to the spiritual sense, it may be observed, that a rock in Scripture often signifies a divine Person, (⁴⁸¹⁰⁴1 Corinthians 10:4); it is an emblem of Christ, as oil also is of the Spirit of God and his grace, (⁴⁸¹⁸³Matthew 25:3,4); and which flows from Christ, who is full thereof, and that in such great abundance, as to be expressed by rivers; (see ⁴⁸¹¹⁴John 1:14,16 7:38).

Ver. 7. *When I went out to the, gate through the city*, etc.] Job having described his former state of happiness by the personal favours he enjoyed, and by the prosperity of his family, and his abundance of plenty at home, proceeds to give an account of the honour and respect he had from men of every age and rank abroad: though he had an affluence of the things of this world, he did not indulge himself at home in ease and sloth; but went abroad to take care of the public welfare, maintain public peace, and administer public justice among his neighbours; performing the office of a civil magistrate, which is often expressed in Scripture by going in and out before the people: Job went out from his own house to the gate of the city, where a court of judicature was kept, as it was usual in those times and countries to hold them in the gates of the city; (see ³⁸¹⁶⁷Zechariah 8:16); and to which he passed through the city, very probably, in great pomp and splendour, suitable to his office and character, which drew the eyes and attention of the people to him; by which it should seem that his house was

on one side of the city, and the gate where justice was administered was on the other; though it may be rendered, “over the city” ^{f1028}, and the sense be, that he passed along as he that was over the city, the chief man in it, and president of the court of justice, (see ^{<12015>}2 Kings 10:5);

[when] I prepared my seat in the street; where he sat, not as a teacher, though he was an instructor, not only of his family, but of his neighbours, as Eliphaz himself testifies, (^{<804B>}Job 4:3,4); and it was usual for such to have seats to sit upon, as those had who succeeded Moses, and are said to sit in his chair; and it was usual to call to men and instruct them in open public places; hence Wisdom is said to utter her voice in the streets, in the opening of the gates, at the entry of the city, at the coming in at the doors, (^{<310D>}Proverbs 1:20,21 8:3); but Job here speaks of himself as a civil magistrate, as a judge upon the bench, who had a seat or throne erected for him to sit upon, while he was hearing and trying causes; and this was set up in the street under the open air, before the gate of the city, where the whole city might be convened together, and hear and see justice done to their neighbours; in such a street, before the gate of the city, Ezra read the law to Israel; and in such an one Hezekiah got the people of Israel together, and spoke comfortably to them when invaded by Sennacherib; (see ^{<401D>}Nehemiah 8:2,3 ^{<4316>}2 Chronicles 32:6); and the Arabs, to this day, hold their courts of justice in an open place under the heavens, as in a field, or in a market place ^{f1029}; and it is right that courts of justice should be open and accessible to all.

Ver. 8. *The young men saw me, and hid themselves*, etc.] Through a veneration of him; which was much, since young men, through a vain conceit and opinion of themselves, are apt to treat their superiors in age with slight, neglect, and contempt; or through fear, lest he should spy them, and call them to him, and examine them closely concerning their conduct and behaviour, and reprove them for their youthful follies he might have knowledge of:

and the aged arose [and] stood up; as he passed by them, to show their respect unto him; or when he came into court, they rose up, and continued standing until he had took his seat; and even then kept the same posture, attending to his counsel and instruction, to his definitive sentence and decision of matters in debate; though they were venerable persons themselves, and such as before whom young men were to arise, (^{<819D>}Leviticus 19:32); and were also men of wisdom and prudence, (^{<812D>}Job

12:12); yet these men rose and stood up, paying a deference to Job's superior sense and judgment.

Ver. 9. *The princes refrained talking*, etc.] Who were in court before Job came in, and were either talking with one another about indifferent matters, or were giving their opinion in a case before them; but no sooner did Job make his appearance, but they left off talking, and would not proceed any further; they laid a restraint upon their words, and curbed themselves from speaking any more till they had heard his opinion:

and laid [their] hand on their mouth; as a token of silence, (^{<07189>}Judges 18:19).

Ver. 10. *The nobles held their peace*, etc.] These may be in some respects inferior to the others; not princes of the blood, or sons of kings, who were properly princes, and yet great personages, of a noble extraction, and of considerable families: some think the leaders and generals of armies are meant, commanders and captains, and such like military officers, those sons of Mars, who are generally bold and daring, boisterous and blustering, and full of talk; and yet even these held their peace in the presence of Job:, or their "voice [was] hid" ^{f1030}; it could not be heard:

and their tongue cleaved to the roof of their mouth; so that they had no use of it, and it was as if they had none, (see ^{<2436>}Ezekiel 3:26). Here are various expressions made use of, signifying the profound silence of great personages while Job was present; and this silence was owing either to a consciousness of their own weakness, and lest they should, by speaking before him, betray it, and he should expose them; or to the desire they had of hearing Job's opinion first, which was as an oracle to them, and usually determined matters in debate before them; such high sentiments did they entertain of Job's good sense and abilities.

Ver. 11. *When the ear heard [me], then it blessed me*, etc.] The ear of the common people assembled together to hear causes tried, and how they would go; when they heard Job give his opinion in court, or the definitive sentence passed by him as a judge, they all applauded his wisdom and justice; they highly praised and commended him; in which sense the word "blessed" is used, (^{<2128>}Proverbs 31:28); or they wished a blessing on him; they prayed for his welfare, as it becomes people to do for those that are in authority, especially wise and faithful magistrates; or they accounted him a blessed man, and called him so, (^{<0148>}Luke 1:48); as he was, both in a

temporal sense, being blessed with a great plenty of earthly things, and also blessed with all spiritual blessings in Christ, with an abundance of grace, and with a title to eternal glory; as well as he was blessed as a magistrate, with great wisdom, and with great integrity and uprightness in the discharge of his office:

and when the eye saw [me], it gave witness to me: of his gracefulness and gravity, of his honesty and faithfulness, of his good behaviour among his neighbours, and of his wise conduct in the courts of judicature.

Ver. 12. *Because I delivered the poor that cried,* etc.] This honour and esteem he had not because of his grandeur and riches, because of his worldly wealth and substance, but because of the goodness of his disposition, and because of the good he did to men, his acts of pity and compassion to the poor, and of the justice he did to all men; the poor and the afflicted, when they cried to him for help, he delivered them out of the hands of their oppressors:

and the fatherless; the care and defence of which belongs to judges and civil magistrates, (see ³⁸⁰¹Psalm 82:1-4);

[and him that] had none to help him; as the poor and fatherless seldom have; there is power on the side of the oppressors of them, but they have few or none to take their parts, and to be their comforters, (²⁰⁰¹Ecclesiastes 4:1); in these instances Job imitated God, and was a follower of him, as a dear child of his; who, when this and the other poor man cries unto him, he hears, saves, and delivers out of all their troubles; he is the helper, yea, the father of the fatherless, and the judge of the widow; and, when there is no help from men, he is a present help in times of need.

Ver. 13. *The blessing of him that was ready to perish came upon me,* etc.] That were ready to perish through the oppression of others, or through want of the necessaries of life, or through false charges brought, and through false witness bore against them, and so liable to a sentence of condemnation to death, or having it passed upon them; but Job taking their part, and searching thoroughly into their cause, not only respited them from destruction, but cleared them from the charges laid against them, and which brought the blessing of those persons on him; who blessed God for him, and blessed him, wished a blessing on him in their prayers to God, who had been such a happy instrument of their deliverance from ruin and destruction; (see ¹²⁴¹Proverbs 24:11,12 31:5,6);

and I caused the widow's heart to sing for joy; by relieving her wants, defending her cause, and punishing those that oppressed her; which is the reverse of the character Eliphaz gives of Job, (~~1821b~~ Job 22:9).

Ver. 14. *I put on righteousness, and it clothed me*, etc.] Not the righteousness of his living Redeemer, the robe of righteousness and garment of salvation he had from him; though he had put on that by faith, and it was his clothing in the sight of God, which covered his person, and covered all his sins from the avenging eye of divine justice; and in which he was presented before God unblamable and irreprovable in his sight, and with which he was adorned and beautified, being made perfectly comely through it, and completely justified by it; but legal righteousness in the administration of his office as a magistrate; he put it on, that is, he exercised it, and he exercised it constantly from morning tonight, and day after day; as a man puts on his clothes in a morning, and keeps them on all the day, and which he is always repeating; and it was as visible in him, and to be seen and observed by all, as the clothes on his back; and it covered him all over as a garment does; no blemish was to be seen in him, or blame to be cast upon him, throughout the whole course of his administration; and this was a fence unto him against all calumny and reproach, as garments are against the inclemency of the weather; (see ~~1812b~~ 1 Samuel 12:3-5); so a godly conversation in the exercise of graces and virtues, and in the performance of duties both to God and man, is sometimes expressed by a putting them on, as garments are put on; (see ~~1802a~~ Ephesians 4:24 ~~1810~~ Colossians 3:10,12,14); and these are an outward clothing to appear in before men, and should be shown forth with meekness and wisdom, so as to be beheld by men; and should be continually exercised and constantly performed; and then they are a covering with respect to men, and they appear harmless, blameless, and without rebuke, in the midst of a crooked and perverse generation; and thus, by well doing, put to silence the ignorance of foolish men, and such to the blush, those who falsely accuse their good conversation: and this in every sense was Job's case:

my judgment [was] as a robe and diadem; such as the high priest among the Jews wore in the execution of his office, which made him look grand and majestic; and it was usual in Job's time, as it is in ours, and has been the custom in all ages and countries, for judges and civil magistrates to be clothed in a different manner from others, as it is proper they should, to command an awe and reverence of them among the common people, and make them respectable to them: but Job did not so much regard his purple

robe he was clad in, or the distinguishing turban he wore on his head, or whatever it was, and which might bear some resemblance to a mitre or a diadem; as it was his great concern to administer justice, which he reckoned his greatest honour, and was more ornamental to him than all the showy ensigns of his office; and it was this which gave him honour and esteem among all sorts of men, high and low: and his regard to the poor, before observed, did not arise from a foolish commiseration of them as poor men, and in order to get himself a name for his pity to them, but proceeded upon a principle of justice and equity, which he made the rule of his administration; he did not countenance the poor in his cause right or wrong; not the quality of the person, but the righteousness of his cause, was what he attended to; and he took his part not merely because he was a poor man, but seeing his cause was just.

Ver. 15. *I was eyes to the blind*, etc.] Either in a literal sense: there was a law in Israel against putting a stumbling block before the blind, and a curse pronounced on those that caused them to wander out of the way; which implied that they ought to remove all impediments out of their way, and should lead, guide, and direct them in the right way; and this Job might do, if not in his own person, yet by his servants, and so was as eyes unto them, and especially by taking care of and providing for persons in such circumstances: or rather in a civil sense; such who were in perplexity and distress, oppressed by their neighbours, but did not know how to get justice done them, what steps to take, or methods to pursue, to obtain their right or secure it; these Job instructed with his good advice and counsel, and put them into a way of proceeding whereby they could be extricated out of their difficulties, and peaceably enjoy their own, (see ~~CHUB~~ Numbers 10:31), and it might be true of him in a spiritual sense; that he was eyes to his blind Heathen neighbours among whom he dwelt; who were ignorant of God, and of the living Redeemer, and of the way of life and salvation by him, and of their miserable and lost estate, and of their need of a Saviour; not being acquainted with the nature of sin, and the sad consequences of it, and with the way of atonement for it, nor with the mind and will of God, and the worship of him; all which he might be a means of enlightening their minds with: Eliphaz owns he instructed many, (~~CHUB~~ Job 4:3); thus ministers of the Gospel are eyes to the blind; for though they cannot give eyes, or spiritual sight to men, which is only from the Lord, yet they may be instruments of opening blind eyes, and of turning men from darkness to light, as the word preached by them is a means of “enlightening the eyes”,

(~~4038~~ Acts 26:18 ~~4908~~ Psalm 19:8); whereby men come to see their lost estate, and the way of salvation by Christ:

and feet [was] I to the lame; either in a literal sense, as David was to Mephibosheth, when he sent for and maintained him at his own table, so that he had no occasion to seek for his bread elsewhere, (~~4003~~ 2 Samuel 9:13); and Job might make a provision in some way or another for such sort of persons: or rather in a civil sense, such who were engaged in law suits, and had justice on their side, but for want of friends or money, or both, could not carry them on; these Job supported and supplied, and carried them through their suits, and got their cause for them.

Ver. 16. *I [was] a father to the poor*, etc.] Not in a literal sense; for his children were rich as well as himself, while he had them; but in a civil sense, he was the patron of the poor; he was an advocate for them, he took their part, he pleaded their cause, defended their persons, and secured the little property they had; he had the pity and compassion of a father for them, and supplied their wants; he fed them and clothed them; he did not eat his morsel alone, but gave them part of it, and warmed them with the fleece of his flock:

and the cause [which] I knew not I searched out; any cause that was brought before him, he knew thing of before, and which, upon the opening of it, did not appear plain and easy, but had its difficulties; this he closely examined, and searched thoroughly into the merits of, till it appeared plain to him on which side the truth and justice of it lay; he did not hurry it over, and pass sentence, having only in a superficial manner considered it, as is too often the case; but after a long examination of the contending parties, and of the witnesses on both sides, to whom he gave an impartial hearing, he pronounced the decisive sentence; (see ~~4180~~ Proverbs 25:2 29:7). Some think this refers to his diligent search and inquiry after causes that were not brought before him; he did, not wait for application to be made to him, but hearing of, or upon inquiry finding, that there were persons oppressed and distressed by cruel men, he of himself voluntarily offered his assistance, searched into their cause, made himself master of it, and freed them from their distresses; so different were his behaviour and character from that of the unjust judge, (~~4280~~ Luke 18:1-7); though others, choose to render the words, “the cause of him that I knew not”, etc. ^{f1031}; of a stranger, of one that he had never seen before, of one that was most unknown to him in the world; the cause of such an one he took as, much pains with to get the true

knowledge of, and do justice to, as of the dearest relation, the nearest neighbour, and the most intimate friend and acquaintance that he had.

Ver. 17. *And I brake the jaws of the wicked,* etc.] Their jaw teeth, or grinders, alluding to beasts of prey, who have such teeth, very large; the meaning may be, that Job confuted the arguments which wicked men made use of in their own defence, and against the poor, exposed the weakness of them, and made them ineffectual to answer their purposes; disabled tyrants and cruel oppressors from doing any further hurt and damage to the fatherless and helpless; was an instrument in the hand of God of breaking the power, and weakening the hands of such persons, and hindering them from doing the mischief they otherwise would; (see ~~TR14~~ Proverbs 30:14 ~~BR17~~ Psalm 3:7 58:6);

and plucked the spoil out of his teeth; as David took the lamb out of the mouth of the bear and lion that came into his father's flock, and carried it off: thus Job delivered the poor out of the hands of such monsters in nature, comparable to beasts of prey, and saved them from being utterly ruined by them, and obliged them to restore unto them what they had in an unrighteous manner taken from them.

Ver. 18. *Then I said, I shall die in my nest,* etc.] Job, amidst all his prosperity, knew he should die, death and the grave being appointed for all men; and he often thought of it, and of the manner of it; but he concluded that death was as yet some distance from him, as appears from the following clause; and that, when the time was come, he should not die on the ground, but in the city in which he lived ^{f1032}, in his house, and on his bed; that he should die with all his children about him, like a bird in its nest full of young; whereas now he was stripped of them all, and likely to die childless; that he should die amidst all his outward enjoyments, in an affluence of good things, in honour, credit, and esteem among men; whereas now he was deprived of all his substance, and had in contempt by friends and foes; and that he should die in great tranquillity of mind and peace of soul, in the enjoyment of the divine Presence, and under rich discoveries of his love and grace; whereas now God had hid himself from him, and the arrows of the Almighty stuck fast in him. Job now had dropped his former confidence, and yet after all he did die in all the circumstances he believed he should; (see ~~BR10~~ Job 42:10-17); and this confidence might rise not from any mercenary spirit in him, as if this would be the fruit and reward of his integrity and uprightness, justice and

faithfulness, and as due to him on that account; but from the promises of God, which to the patriarchs were usually of temporal blessings, as types of spiritual ones; though it may be there was in this somewhat of the infirmity of the flesh, as in David, (~~39107~~Psalm 30:7); and an inattention to the uncertainty of all temporal enjoyments; nor might he then be so well acquainted with the doctrine of the cross he now had an experience of:

and I shall multiply [my] days as the sand; which is not to be numbered; an hyperbolical expression, to denote the long life he expected to enjoy, and which was promised to good men; and which Job, notwithstanding his present despair of it, was favoured and satisfied with, (~~39116~~Psalm 91:16 ~~38216~~Job 42:16,17). Some versions render it, “as the phoenix”^{f1033}, a bird of that name, spoken of by many writers as a very long lived one; some say it lived five hundred years^{f1034}, others five hundred forty^{f1035}, others six hundred sixty^{f1036}; yea, some, and so the Jewish writers, as Jarchi and others^{f1037}, make it to live a thousand years, and some say^{f1038} more; and it is reported of it, though not with sufficient evidence, that there is never but one of the kind at a time; which, perceiving its end drawing near, it makes a nest of cassia, frankincense, and other spices, and sets fire to it, and burns itself in it, and that out of its ashes comes forth an egg, which produces another; and some of the ancient writers, as Tertullian^{f1039} particularly, have made use of this as an emblem of the resurrection; and to which some think Job has here respect; that he should live long like this bird, and then die and rise again; but inasmuch as this seems to be a fabulous bird, and that there is not, nor ever was, any such in being, it cannot well be thought that Job should allude unto it; though his making mention of his nest, in the former clause, may seem to favour it, and which has induced some to give into it^{f1040}: others render it, “as the palm tree”^{f1041}; between which and the phoenix there is thought to be some likeness on account of duration^{f1042}, and both in the Greek tongue have the same name; the palm tree is an evergreen, and endures a long time; Pliny^{f1043} speaks of a palm tree in his time at Delos, said to have been there from the days of Apollo, which is supposed to be 1400 years; and it is observed^{f1044} that this tree does continue two or three hundred years; and this version may seem to be countenanced and confirmed by what follows: but since the Hebrew word here used is never used but of sand, it is best so to understand it here, seeing it as fully answers Job’s purpose; which was to express his confidence of a very long life. Sand is frequently used in Scripture for what

is innumerable; so **θαμμοκοσια** in Aristophanes^{f1045}, for what cannot be numbered, and are equal to a mountain of sand.

Ver. 19. *My root [was] spread out by the waters*, etc.] According to our version and others, Job here, and in the following verses, gives the reasons of his hope and confidence of his long life, and quiet and comfortable death amidst all his prosperity and happiness; which were founded upon his flourishing circumstances, and the great respect that was shown him among men; and this is the sense, if we read the words in the past tense, as we and many others do; or in the present tense, “my root is spread”, etc. as others; but there are some interpreters, both Jewish and Christian^{f1046}, that render them in the future tense, here and to the end of the chapter; and so they are a continuation of Job’s hope and trust, in the times of his prosperity, that things would always continue as they were with him, and much more abundantly; and indeed all is true of Job, in every sense, and all may be taken into the account; and that these words, and the following, as they describe what had been, and at the then present time, when he concluded the above in his mind, was his case, so they may also declare what he believed would be always his case to the end of his days. Here he compares himself to a tree well rooted and happily situated by plenty of water, and which may be expressive both of his temporal and spiritual prosperity: his outward prosperity seemed to him to have been well settled and established, being like a tree that had taken root, and was like to continue, being watered with the favour and blessing of God, which maketh rich; and as to his spiritual estate, he was like a tree planted by a river of water, to which good men are often compared in Scripture, (^{<3906>}Psalm 1:3 ^{<2340>}Isaiah 44:4 ^{<2471>}Jeremiah 17:7,8); they are in general called trees of righteousness, and are sometimes likened to particular trees, as to olives, cedars, and palm trees; and some think, as Pineda, that it is to the latter Job here has respect; the last clause of (^{<3829>}Job 29:18) being in the Latin Vulgate version so rendered as to countenance this sense; and it may be observed that this tree having thick long leaves, and fruit full of juice, and its wood spongy, requires much water; and, as Pliny^{f1047} says, delights in watery places; nor is it content with rain, but is better satisfied with waters flowing about it; hence it is often found necessary to dig about it, and lay its roots open, that the waters may more easily come at them, and flow about them^{f1048} and so the words here in the original text are, “my root” was, is, or shall be “open to the waters”^{f1049}: good men, as they are rooted in the love of God, and in the person of Christ, so they have, as Job had, the root of the matter in

them, the truth of grace, or a principle of grace; which is watered, and kept alive and flourishing, by the love and favour of God shed abroad in the heart; by fresh supplies of grace out of the fulness of Christ, who is the fountain of gardens, and well of living waters; and by the means of grace, the word and ordinances, the still waters to which saints are led, and by which they are made to lie down, and where they are watered, refreshed, and comforted:

and the dew lay all night upon my branch; so that the water being at his root below, and the dew on his branch above, he must be in a fruitful and flourishing condition: the dew is a great blessing to the earth, to trees, herbs, and plants, and the cause of great fertility; and this may respect Job's temporal happiness, in the health and prosperity of his children, who were to him what branches are to a tree; and in the affluence of worldly good things, with which through the blessing of God, as dew upon him, he abounded; and may also have regard to his spiritual affairs: believers in Christ are branches in him, as Job was one; and the dew of divine grace and favour lies upon them continually, even in the darkest seasons; which revives and refreshes their souls, and makes them fruitful in the exercise of grace, and performance of good works; (see ^{<3092>}Proverbs 19:12 ^{<2846>}Hosea 14:5-7); the dew falls in the night, and the sooner it falls the longer it lies, and is most useful: some render the words "upon my harvest", or "mowing"^{f1050}; the dew is of great use in harvest time; mowers and reapers choose the morning to work in, when the stalks are moistened by the dew; and which is of use to keep the ears of corn from shedding by swelling the fibres, and so retaining the grains in their proper places^{f1051}; (see ^{<2384>}Isaiah 18:4).

Ver. 20. *My glory [was]*, etc.] "Is" or "shall be";

fresh in me; or "new"^{f1052}; renewed day by day, having fresh additions made unto it; which was true of Job's temporal honour from among men; as a prince and civil magistrate, he had the honour given him that was due unto him, and this was continually increasing; and also of his spiritual glory, which lay, as every good man's glory does, in the grace of God wrought in him, and in the righteousness of Christ put upon him, (^{<3980>}Psalm 45:9,13); which grace is renewed and increased in them by the Holy Spirit, and is therefore called the renewing of the Holy Ghost; and which righteousness is revealed "from faith to faith", (^{<8017>}Romans 1:17), from a lesser degree of it to a greater:

and my bow was renewed in my hand; “is” or “shall be”; meaning either his authority as a civil magistrate, increasing daily to the terror of evildoers, and to the praise, profit, and defence of them that did well; or his strength, as Gersom interprets it, his spiritual strength, as in (^{230B}Isaiah 40:31); where the same word is used as here; so that he grew stronger and stronger in faith and other graces, and went from strength to strength; the bow was a warlike instrument, and required strength to draw it, and is put for it; (see ¹⁴⁸²Genesis 48:22 49:24).

Ver. 21. *Unto me [men] gave ear*, etc.] Or give ear, or shall give ear, being all ear; all attention to him, listening to what he said with the utmost diligence and earnestness; even all sorts of men, high and low, rich and poor, princes, nobles, and common people; this they had done, and Job concluded they still would do the same; (see ^{429B}Job 29:9,10);

and waited; patiently, without any weariness, with pleasure and delight, without giving any interruption, or wishing his discourse was ended; and though continuing ever so long, were not impatient until it was finished:

and kept silence at my counsel; which was the thing waited for, and which when given, it was to the highest satisfaction; they acquiesced in it, and showed their approbation of it by their silence, not having anything to object to it, any alteration to be made in it, or any thing to be added to it; but being so complete and full, they were ready to take it at once, and act according to it; Job’s counsel being like that of Ahithophel, which was as the oracle of God, (¹⁰⁶²2 Samuel 16:23).

Ver. 22. *After my words they spake not again*, etc.] Did not or would not make any reply to them; they did not attempt to change and alter them, to add unto them, or take from them, or in any wise to correct them, and much less to contradict them, and treat them with contempt; or “differed not”, as Mr. Broughton renders it; differed not from them, but agreed to them; and differed not among themselves, but united in what Job said, as being full to the purpose, after which nothing more could be said; (see ²⁰²²Ecclesiastes 2:12);

and my speech dropped upon them; his prophecy, as Jarchi, prophesying being expressed by dropping, (³⁰⁷⁶Amos 7:16); his doctrine dropped from his lips like the honeycomb, and was sweet, grateful, and delightful to his hearers, as the church’s lips, (²⁰⁴¹Song of Solomon 4:11); or rather like the rain, as in (^{631D}Deuteronomy 32:2), when it falls and drops gently and

easily, and so penetrates and soaks into the earth, and abides and does good: in like manner, when good and sound doctrine drops upon the hearers, so as to enter into their hearts, and work effectually in them, it does them good, and they rejoice at it, and are far from having anything to say against it.

Ver. 23. *And they waited for me as for the rain*, etc.] The former rain, as appears by the following clause, which fell in autumn, about October, after seedtime, in order to nourish and cherish it, and bring it up; now as the husbandman waited for this, was in daily expectation of it, and greatly desired it, and longed for it; (see ³⁰⁰⁷James 5:7); so the people waited for Job, for his coming into their public assemblies, whether civil or religious, and longed to hear him speak, for their counsel and instruction, for their comfort and direction in all things they stood in need of:

and they opened their mouth wide [as] for the latter rain; which fell in the spring about March, in the time of harvest, which was of use to fatten the kernals of grain, and make them fuller, and the flour finer; now Job's hearers opened their mouths, as the dry and parched earth gapes for rain; or the husbandman, or the gardener, as the Targum, opens his mouth, and asks and prays for rain; or as a hungry and thirsty man opens his mouth to take in refreshment, or expresses thereby his desire of it; or as persons somewhat deaf open their mouths to hear the better, there being a way through the mouth to the internal ear, as anatomists ^{f1053} observe; which lies through the Eustachian tube, out of the palate, to the internal cavity of the ear, called the "concha"; wherefore such persons naturally open their mouths when they would hear attentively; all which expresses the eager desire of Job's hearers after his doctrine, which, like the rain, would be useful, profitable, and edifying to them; their view was not to indulge their curiosity, to please their ears, but to affect their hearts, and instruct their minds.

Ver. 24. *[If] I laughed on them, they believed [it] not*, etc.] Not that he at any time laughed at them, by way of derision; but when in a cheerful frame of mind, or in a merry mood, he used freedom and familiarity, and jested with them; but they could not believe that he did jest, or was in jest, he being a man always of such gravity and seriousness, that they concluded the smile on his countenance, and the pleasant turn of his expression, had a serious meaning in them; or such familiarity with them was so pleasing to them, that they could scarcely for joy believe that he did condescend to

indulge such an air of pleasantry: or as Mr. Broughton renders it, and so some others to the same sense, “they would not be bold” ^{f1054}; familiarity with them did not breed contempt, as it sometimes does; they did not presume upon it, and grow bold and insolent, and make him their equal, and jest with him again; but still there was an awe upon them, and they behaved with reverence to him; and to show how great it was is the design of the expression:

and the light of my countenance they cast not down; they did not ruffle his mind, or disturb the serenity of it; or cause him to change his countenance, through any bold and indecent behaviour towards him, encouraged by the freedom and pleasantry he used with them; they did not put him to shame, or provoke him to anger and displeasure by any unbecoming deportment; they kept their distance, they did not detract from his authority and majesty, or in the least lessen that, but behaved with the same reverence and regard to him they ever did; (see ^{<0046>}Genesis 4:6).

Ver. 25. *I chose out their way*, etc.] When his friends and neighbours came to him for advice in things civil, he marked out their way for them, directed what steps to take, what methods to pursue for their good; they desired him to choose for them, preferring his judgment to theirs, and were determined to abide by his choice of ways and means, and to follow his counsel; and in religious matters, he instructed them in their duty, both towards God and men, and proposed unto them what was most eligible, both with respect to doctrine and practice;

and sat chief; in all their public assemblies; he presided in their councils and courts of judicature; and when met together for religious worship, he sat in the chair of the teacher, and instructed them; he was chief speaker, as the Heathens said of the Apostle Paul, (^{<4442>}Acts 14:12);

and dwelt as a king in the army, or “troop” ^{f1055}. Mr. Broughton renders it with a garrison; Job was surrounded with multitudes of persons, that waited upon him on one account or another, who were ready to receive his words, and be obedient to them, as a king or general in the midst of an army, surrounded by his general officers, and the whole army encamped about him, doing him honour, and ready to obey whatever commands or instructions he should give them; some conclude from hence that Job was really a king, as being not a note of similitude, but of truth and reality, as in (^{<4442>}Matthew 14:2); and so he might be; for in those times and countries every city almost had its king; though this is not necessarily supposed here;

for the phrase seems only to denote the authority and influence Job had over men by his advice and instruction, which were as much regarded as from a king; and the majesty he appeared in, and the reverence in which he was had:

as one [that] comforteth the mourners: which some restrain to the king in his army, and connect them therewith thus, “when he comforteth the mourners”^{f1056}; the soldiers mourning for some loss sustained, and slaughter made among them; whose minds the king or general by a set speech endeavours to cheer, and comfort, and allay their fears, and animate them to intrepidity and fortitude, when all eyes are upon him and attentive to him; and so attentive were Job’s hearers to him. Bar Tzemach observes, that the copulative **W**, or “and”, is wanting, and so is a clause by itself, and expresses something distinct from the forager, and may be supplied, “and I was as one that comforteth the mourners”; as a wise man that comforteth them, as Aben Ezra explains it; like one that made it his business to visit mourners in affliction, on account of the death of a relation, and the like: (see ~~<K119>~~ Job 11:19); and speaks comfortable words to them, to support them under their sorrow; when such an one used to speak alone, and all stood silent before him, and attentive to him; and in a like position was Job, when he gave his instructions to those about him; and he was, no doubt, a comforter of mourners himself, being either in temporal afflictions, or in spiritual troubles; comforted those that were cast down in either sense, and was a type of Christ, who was appointed to comfort all that mourn in Zion.

CHAPTER 30

INTRODUCTION TO JOB 30

Job in this chapter sets forth his then unhappy state and condition, in contrast with his former state of prosperity described in the preceding chapter: things had taken a strange turn, and were just the reverse of what they were before; he that was before in such high esteem and credit with all sorts of men, young and old, high and low, rich and poor, now is had in derision by the meanest and basest of men, whose characters are described, (~~830E~~ Job 30:1-8); and the instances of their contempt of him by words and gestures are given, (~~830B~~ Job 30:9-14); he who enjoyed so much ease of mind, and health of body, is now filled with distresses of soul, and bodily diseases, (~~830S~~ Job 30:15-19); and he who enjoyed so much of the presence of God, and communion with him, and of his love and favour, was now disregarded, and, as he thought, cruelly used by him, who not only had destroyed his substance, but was about to bring him to the grave, (~~830D~~ Job 30:20-24); all which came upon him, though he had a sympathizing heart with the poor, and them that were in trouble, and when he expected better things, (~~830T~~ Job 30:25-28); and he close the chapter, lamenting his sad and sorrowful circumstances, (~~830A~~ Job 30:29-31).

Ver. 1. *But now [they that are] younger than I have me in derision, etc.]* Meaning not his three friends, who were men in years, and were not, at least all of them, younger than he, (see ~~830O~~ Job 15:10 32:6,7); nor were they of such a mean extraction, and such low-lived creatures, and of such characters as here described; with such Job would never have held a correspondence in the time of his prosperity; both they and their fathers, in all appearance, were both great and good; but these were a set of profligate and abandoned wretches, who, as soon as Job's troubles came upon him, derided him, mocked and jeered at him, both by words and gestures; and which they might do even before his three friends came to him, and during their seven days' silence with him, and while this debate was carrying on between them, encouraged unto it by their behaviour towards him; to be derided by any is disagreeable to flesh and blood, though it is the common lot of good men, especially in poor and afflicted circumstances, and to be

bore patiently; but to be so used by junior and inferior persons is an aggravation of it; as Job was, even by young children, as was also the prophet Elisha, (^{<1123>}2 Kings 2:23); (see ^{<18918>}Job 19:18);

whose fathers I would have disdained to have set with the dogs of my flock; either to have compared them with the dogs that kept his flock from the wolves, having some good qualities in them which they had not; for what more loving or faithful to their masters, or more vigilant and watchful of their affairs? or to set them at meat with the dogs of his flock; they were unworthy of it, though they would have been glad of the food his dogs ate of, they living better than they, whose meat were mallows and juniper roots, (^{<18104>}Job 30:4); and would have jumped at it; as the prodigal in want and famine, as those men were, would fain have filled his belly with husks that swine did eat; but as no man gave them to him, so Job disdained to give the meat of his dogs to such as those; or to set them “over” ^{f1057} the dogs of his flock, to be the keepers of them, to be at the head of his dogs, and to have the command of them; see the phrase in (^{<4018>}2 Samuel 3:8); or else to join them with his dogs, to keep his flock with them; they were such worthless faithless wretches, that they were not to be trusted with the care of his flock along with his dogs. It was usual in ancient times, as well as in ours, for dogs to be made use of in keeping flocks of sheep from beasts of prey, as appears from Orpheus ^{f1058}, Homer ^{f1059}, Theocritus ^{f1060}, and other writers: and if the fathers of those that derided Job were such mean, base, worthless creatures, what must their sons be, inferior to them in age and honour, if any degree of honour belonged to them?

Ver. 2. *Yea, whereto [might] the strength of their hands [profit] me*, etc.]

For though they were strong, lusty, hale men, able to do business, yet their strength was to sit still and fold their hands in their bosoms, so that their strength was of no profit or avail to themselves or others; they were so slothful and lazy, that Job could not employ them in any business of his to any advantage to himself; and this may be one reason, among others, why he disdained to set them with the dogs of his flock to keep it; for the fathers seem to be intended all along to (^{<18108>}Job 30:8); though it matters not much to which of them the words are applied, since they were like father like son:

in whom old age was perished? who did not arrive to old age, but were soon consumed by their lusts, or cut off for their sins; and so the strength and labour of their hands, had they been employed, would have been of

little worth; because the time of their continuance in service would have been short, especially being idle and slothful: some understand it of a lively and vigorous old age, such as was in Moses; but this being not in them, they were unfit for business, (see ^{<RB>}Job 5:26); or they had not the endowments of old age, the experience, wisdom, and prudence of ancient persons, to contrive, conduct, and manage affairs, or direct in the management of them, which would make up for lack of strength and labour. Ben Gersom, Bar Tzemach, and others, interpret the word of time, or the time of life, that was perished or lost in them; their whole course of life, being spent in sloth and idleness, was all lost time.

Ver. 3. *For want and famine [they were] solitary*, etc.] The Targum interprets it, without children; but then this cannot be understood of the fathers; rather through famine and want they were reduced to the utmost extremity, and were as destitute of food as a rock, or hard flint, from whence nothing is to be had, as the word signifies, (see ^{<RB>}Job 3:7);

fleeing into the wilderness in former time desolate and waste: to search and try what they could get there for their sustenance and relief, fleeing through fear of being taken up for some crimes committed, or through shame, on account of their miserable condition, not caring to be seen by men, and therefore fled into the wilderness to get what they could there: but since men in want and famine usually make to cities, and places of resort, where provision may be expected; this may be interpreted not of their flying into the wilderness, though of their being there, perhaps banished thither, (see ^{<RB>}Job 30:5); but of their “gnawing” ^{f1061}, or biting the dry and barren wilderness, and what they could find there; where having short commons, and hunger bitten, they bit close; which, though extremely desolate, they were glad to feed upon what they could light on there; such miserable beggarly creatures were they: and with this agrees what follows.

Ver. 4. *Who cut up mallows by the bushes*, etc.] Which with the Troglodytes were of a vast size ^{f1062}; or rather “upon the bush” ^{f1063} or “tree”; and therefore cannot mean what we call mallows, which are herbs on the ground, and grow not on trees or bushes; and, besides, are not for food, but rather for medicine: though Plutarch ^{f1064} says they, were the food of the meaner sort of people; so Horace ^{f1065} speaks of them as such; and the word in the original is near in sound to a mallow; but it signifies something salt, wherefore Mr. Broughton renders it “salt herbs”; so

Grotius, such as might grow by the seaside, or in salt marshes; and in Edom, or Idumea, where Job lived, was a valley of salt, (see ^{<247>}2 Kings 14:7). Jarchi says it is the same with what the Syrians in their language call “kakuli”, which with them is a kind of pulse; but what the Turks at this day call “kakuli” is a kind of salt herb, like to “alcali”, which is the food of camels ^{f1066} the Septuagint render the word by “alima”; and, by several modern learned men, what is intended is thought to be the “halimus” of Dioscorides, Galen, and Avicenna; which is like unto a bramble, and grows in hedges and maritime places; the tops of which, when young and tender, are eaten, and the leaves boiled for food, and are eaten by poor people, being what soon filled the belly, and satisfied; and seem to be the same the Moors call “mallochia”, and cry about the streets, as food for the poor to buy ^{f1067}: however it appears upon the whole to be the tops or leaves of some sort of shrub, which Idumean people used to gather and live upon. The following story is reported in the Talmud ^{f1068} concerning King Jannai, who

“went to Cochalith in the wilderness, and there subdued sixty fortified towns; and, upon his return, he greatly rejoiced, and called all the wise men of Israel, and said unto them, our fathers ate “malluchim” (the word used in this text of Job) at the time they were employed in building the sanctuary; so we will eat “malluchim” on remembrance of our fathers; and they set “malluchim” on tables of gold, and they ate;”

which the gloss interprets herbs; the name of which, in the Syriac language, is “kakuli”; the Targum is, who plucks up thorns instead of eatable herbs. Some ^{f1069} render the word “nettles”, (see ^{<830>}Job 30:7);

juniper roots [for] their meat, or “bread” ^{f1070}; with the roots of which the poor were fed in time of want, as Schindler ^{f1071} observes: that bread may be, and has been made out of roots, is certain, as with the West Indians, out of the roots of “ages” and “jucca” ^{f1072}; and in particular juniper roots in the northern countries have been used for bread ^{f1073}; and there were a people in Ethiopia above Egypt, who lived upon roots of reeds prepared, and were called “rhisophagi” ^{f1074}, “root eaters”: some render the words, “or juniper roots to heat”, or “warm with” ^{f1075}, as the word is used in (^{<2474>}Isaiah 47:14); and coals of juniper have in them a very great and vehement heat, (see ^{<800>}Psalm 120:3,4); but if any part of the juniper tree was taken for this purpose, to warm with when cold, one should think the

branches, or the body of the tree, should be cut down, rather than the roots dug up: another sense is given by some ^{f1076}, that meat or bread is to be understood of the livelihood these persons got by digging up juniper roots, and selling them: there are others that think, that not the roots of juniper, but of “broom” ^{f1077}, are meant, whose rape, or navew, or excrescence from the roots of it, seem to be more fit food. All this agrees with the Troglodytes, whom Pliny ^{f1078} represents as thieves and robbers, and, when pressed with famine, dig up herbs and roots: cutters of roots are reckoned among the worst of men by Manetho ^{f1079}.

Ver. 5. *They were driven from among [men]*, etc.] From towns and cities, and all civil society, as unfit to be among them; not for any good, it may be observed, but for crimes that they had done, like our felons, and transported persons:

they cried after them as [after] a thief; as they were driven and run along, the people called after them, saying, there goes a thief; which they said by way of abhorrence of them, and for the shame of them, and that all might be warned and cautioned against them; and, generally speaking, such as are idle and slothful, and thereby become miserable, are pilferers and thieves.

Ver. 6. *To dwell in the cliffs of the valleys*, etc.] Or “brooks” ^{f1080}, in such hollow places as were made by floods and streams of waters:

[in] caves of the earth, and [in] the rocks; where they betook themselves for fear of men, and through shame, being naked and miserable not fit to be seen: Job has respect to the Horites and Troglodytes, his neighbours, who dwelt in such places chiefly.

Ver. 7. *Among the bushes they brayed*, etc.] Like wild asses; so Sephorno, to which wicked men are fitly compared, (^{<38112>}Job 11:12); or they “cried”, or “groaned” ^{f1081}, and “moaned” among the bushes, where they lay lurking; either they groaned through cold, or want of food; for the wild ass brays not but when in want, (^{<3815>}Job 6:5);

under the nettles they were gathered together; or “under thistles” ^{f1082}, as some, or “under thorns”, as ^{f1083} others; under thorn hedges, where they lay either for shelter, or to hide themselves, or to seize upon a prey that might pass by; and so were such sort of persons as in the parable in (^{<2123>}Luke 14:23); it not being usual for nettles to grow so high as to cover persons, at least they are not a proper shelter, and much less an eligible one; though some render the words, they were “pricked” ^{f1084}, blistered and wounded, a

word derived from this being used for the scab of leprosy, (^{f1084}Leviticus 13:6-8); and so pustules and blisters are raised by the sting of nettles: the Targum is,

“under thorns they were associated together;”

under thorn hedges, as before observed; and if the juniper tree is meant in (^{f1085}Job 30:4), they might be said to be gathered under thorns when under that; since, as Pliny ^{f1085} says, it has thorns instead of leaves; and the shadow of it, according to the poet ^{f1086}, is very noxious and disagreeable.

Ver. 8. [*They were*] *children of fools*, etc.] Their parents were fools, or they themselves were such; foolish children, or foolish men, were they that derided Job; and their derision of him was a proof of it: the meaning is not that they were idiots, or quite destitute of reason and natural knowledge, but that they were men of slender capacities; they were “Nabal like”, which is the word here used of them; and, indeed, it may easily be concluded, they could not have much knowledge of men and things, from their pedigree, education, and manner of living before described; though rather this may signify their being wicked men, or children of such, which is the sense of the word “fool” frequently in the Psalms of David, and in the Proverbs of Solomon; and men may be fools in this sense, as having no understanding of divine and spiritual things, who yet have wit enough to do evil, though to do good they have no knowledge:

yea, children of base men, or “men without a name” ^{f1087}; a kind without fame, Mr. Broughton renders it; an infamous generation of men, famous for nothing; had no name for blood, birth, and breeding; for families, for power and authority among men, having no title of honour or of office; nor for wealth, wisdom, nor strength, for which some have a name; but these men had no name but an ill one, for their folly and wickedness; had no good name, were of no credit and reputation with men; and perhaps, strictly and literally speaking, were without a name, being a spurious and bastardly breed; or living solitary in woods and deserts, in cliffs and caves; they belonged not to any tribe or nation, and so bore no name:

they are viler than the earth; on which they trod, and who are unworthy to tread upon it; and out of which their vile bodies were made, and yet were viler than that which is the basest of the elements, being most distant from heaven, the throne of God ^{f1088}; they were not so valuable as some parts of the earth, the gold and silver, but were as vile as the dross of the earth, and

viler than that; they were crushed and bruised, and “broken” more than the earth, as the word ^{f1089} signifies; they were as small and as contemptible as the dust of the earth and the mire of the streets, and more so; or than the men of the earth, as Aben Ezra observes, than the meanest and worst, and vilest of men: Mr. Broughton renders it, “banished from the earth”; smitten, stricken, and driven out of the land where they had dwelt, (^{<3805>}Job 30:5); whipped out of it, as some translate the word ^{f1090}, as vagabonds; as a lazy, idle, pilfering set of people, not fit to be in human society; and by such base, mean, lowly people, were Christ and his apostles ill treated; (see ^{<4133>}Matthew 23:33 27:27,39,44 ^{<4475>}Acts 17:5).

Ver. 9. *And now am I their song*, etc.] The subject of their song, of whom they sung ballads about the streets, in public places, and at their festivals and merriments, as Christ the antitype of Job was the song of the drunkard, (^{<3912>}Psalms 69:12); (see ^{<2814>}Lamentations 3:14); or the meaning may be, they rejoiced in his afflictions and calamities, and made themselves merry with them, which was cruel and inhuman, as David’s enemies did in his, and those abject, mean, base people, like those that derided Job: and so the Edomites rejoiced over the children of Judah, in the day of their destruction, and as the inhabitants of Popish countries will rejoice over the witnesses when slain, and make merry, (^{<3955>}Psalms 35:15,16 Obidiah 1:12 ^{<6119>}Revelation 11:9,10);

yea, I am their byword: all their talk was about him continually, and at every turn would use his name proverbially for an hypocrite, or a wicked man; and thus Christ, of whom Job was a type, became a proverb in the mouth of the Jews, (^{<3911>}Psalms 69:11); and as the Jews themselves now are with others, (^{<2849>}Jeremiah 24:9).

Ver. 10. *They abhor me*, etc.] As it is no wonder they should, since his inward and most intimate friends did, (^{<3919>}Job 19:19); they abhorred him, not for any evil in him; Job was ready enough to abhor that himself, and himself for it, as he did when sensible of it, (^{<3816>}Job 42:6); but for the good that was in him, spoken or done by him; which carried in it a reproof to them they could not bear; (see ^{<3151>}Amos 5:10); they abhorred him also because of his present meanness and poverty, and because of his afflictions and distresses; and particularly the diseases of his body; so Christ was abhorred by the Scribes, Pharisees and elders of the people, the three shepherds his soul loathed, and their soul abhorred him for his meanness and for his ministry: and even by the whole nation of the Jews, by the body

of the people, particularly when they preferred Barabbas, a thief and a murderer, to him, (~~4157~~ Mark 15:7,11); (see ~~3818~~ Zechariah 11:8 ~~3407~~ Isaiah 49:7);

they flee from me; as from some hideous monster, or infectious person, as if he had the plague on him, or some nauseous disease, the stench of which they could not bear; so Christ his antitype was used by: his people; when they saw him in his afflictions they hid their faces from him, did not care to look at him, or come nigh him, (~~2508~~ Isaiah 53:3);

and spare not to spit in my face; not in his presence only, as some think, which is too low a sense, but literally and properly in his face, when they vouchsafed to come near him; in this opprobrious way they used him, than which nothing was a greater indignity and affront; and we need not scruple to interpret it in this sense of Job, since our Lord, whose type he was in this and other things, was so treated, (~~2506~~ Isaiah 50:6 ~~4167~~ Matthew 26:67 27:20).

Ver. 11. *Because he hath loosed my cord*, etc.] Not his silver cord, for then he must have died immediately, (~~2116~~ Ecclesiastes 12:6); though it may be understood of the loosening of his nerves through the force of his disease, and the afflictions he endured from God and man, (see ~~4817~~ Job 30:17); or rather of the shattered state and condition of his family and substance; which, while he enjoyed, he had respect and reverence from men; but now all being loosed, scattered, and destroyed, he was treated with derision and scorn; or, better still, of his power and authority as a civil magistrate, by which, as with a cord, he bound many to subjection and obedience to him, and which commanded reverence of him; but this being now loosed and removed from him, persons of the baser sort behaved in an insolent manner towards him; there is a “Keri”, or a marginal reading of this clause, which we follow; but the “Cetib”, or written text, is “his cord”; and so Mr. Broughton renders it, “he hath loosed his string”; which he explains of the string or rein of his government, that holdeth base men from striving with the mighty, and which comes to the same sense; for the power and authority Job had as a governor were of God, and which he had now loosened; the allusion may be to the string of a bow, which being loosed, it cannot cast out the arrow; and respect may be had to what Job had said, (~~4320~~ Job 29:20), “my bow was renewed in my hand”; it then abode in strength, and its strength was renewed; but now he had lost his power and

strength, at least it was greatly weakened, that he could not defend himself, nor punish the wicked:

and afflicted me; that is, God, who is also understood in the preceding clause, though not expressed. Job's afflictions were many, and there were second causes of them, who were the movers, instruments, and means of them, as Satan, the Sabeans and Chaldeans, yet they were of God, as the appointer, orderer, and sender of them; and so Job understood them, and always as here ascribed them to him; wherefore there was a just cause for them, and an end to be answered by them, and it became Job patiently to bear them, and to wait the issue of them: now, on this account, the above persons were emboldened and encouraged to use Job in the ill manner they did:

they have also let loose the bridle before me; the restraints that were upon them when Job was in his prosperity, and had the reins of government in his hand; these they now cast off, and showed no manner of reverence of him, nor respect for him; and the bridle that was upon their mouths, which kept them from speaking evil of him while he was in power, now they slipped it from them, and gave themselves an unbounded liberty in deriding, reproaching, and reviling him; (see ~~1901~~ Psalm 39:1); and this they did before him, in his presence and to his face, who before were mute and silent.

Ver. 12. *Upon [my] right [hand] rise the youth*, etc.] “Springeth”, as Mr. Broughton translates the word; such as were just sprung into being, as it were; the word ^{f1091} seems to have the signification of young birds that are not fledged; have not got their feathers on them, but are just got out of the shell, as it were; and such were these young men: some render the word the “flower” ^{f1092}; as if the flower of men, the chief and principal of them, were meant, such as were Job's three friends, who are here distinguished from the mean and baser sort before spoken of; but the word even in this sense signifies young men, who are like buds and flowers just sprung out, or who are beardless boys, or whose beards are just springing out; so the young priests are in the Misnah ^{f1093} called “the flowers of the priesthood”: now such as these rose up, not in reverence to Job, as the aged before did, but in an hostile way, to oppose, resist, reproach, and deride him; they rose up on his right hand, took the right hand of him, as if they were his superiors and betters; or they stood at his right hand, took the right hand to

accuse him, as Satan did at Joshua's; (see ^{<19406>}Psalm 109:6 ^{<3801E>}Zechariah 3:1);

they push away my feet; they brought heavy charges and violent accusations against him, in order to cast him down, and trample upon him; nor would they suffer him to stand and answer for himself; he could have no justice done him, and so there was no standing for him. If this was to be understood literally, of their pushing at him to throw him down to the ground, or of an attempt trip up his heels, so that his feet were almost gone, and his steps had well nigh slipped, it was very rude and indecent treatment of him indeed:

and they raise up against me the ways of their destruction; as, in besieging a town, mounts, forts, and batteries are raised to destroy it, so those persons made use of all ways and means to destroy Job; or they trod upon him, and made him as a path or causeway to walk upon, in order utterly to destroy him. Mr. Broughton renders the words, "they cast upon me the causes of their woe", imputed all their calamities and miseries to him, reproached him on that account, and now were resolved to revenge themselves on him.

Ver. 13. *They mar my path*, etc.] Hindered him in the exercise of religious duties; would not suffer him to attend the ways and worship of God, or to walk in the paths of holiness and righteousness; or they reproached his holy walk and conversation, and treated it with contempt, and triumphed over religion and godliness:

they set forward my calamity; added affliction to affliction, increased his troubles by their reproaches and calumnies, and were pleased with it, as if it was profitable as well as pleasurable to them, (see ^{<3015>}Zechariah 1:15);

they have no helper; either no person of note to join them, and, to abet, assist, and encourage them; or they needed none, being forward enough of themselves to give him all the distress and disturbance they could, and he being so weak and unable to resist them; nor there is "no helper against them"^{f1094}; none to take Job's part against them, and deliver him out of their hands, (see ^{<2100E>}Ecclesiastes 4:1).

Ver. 14. *They came [upon me] as a wide breaking in [of waters]*, etc.] As when a wide breach is made in the banks of a river, or of the sea, the waters rush through in great abundance, with great rapidity and swiftness; and with a force irresistible; and in like manner did Job's enemies rush in

upon him in great numbers, overwhelming him in an instant, and he not able to oppose them; or as, when a wide breach is made in the wall of a city besieged, the besiegers pour themselves in, and bear down all before them: and thus Job in a like violent manner was run upon, and bore down by the persons before described:

in the desolation they rolled themselves [upon me]; as when a breach is made in a bank of a river, or of the sea, the waters roll themselves, one wave and flood over another; or, as when a breach is made in a wall, “in the broken place they tumble”; as Mr. Broughton renders it; the soldiers tumble one over another in haste, to get possession and seize the plunder: in such like manner did Job’s enemies roll themselves on him, in order to crush and destroy him; and it may be rendered, “because of the desolation” ^{f1095}, because of bringing calamity on him in order to make him desolate; they came pouring in upon him with all their numbers, force, and strength, to bear him down, and crush him to the earth, as grass may be rolled upon, and beaten down by heavy bodies.

Ver. 15. *Terrors are turned upon me*, etc.] Not the terrors of a guilty conscience, for Job had a clear one, and held fast his integrity; nor the terrors of a cursing and condemning law, for he knew he was justified by his living Redeemer, and his sins forgiven for his sake; nor the terrors of death, for that he had made familiar to him, and greatly desired it; nor the terrors of a future judgment, for there was nothing he was more solicitous for than to appear before the judgment seat of God, and take his trial there; but the afflictions that were upon him from the hand of God that was turned on him, who now hid his face from him, and withheld the influences of his grace and layout, and appeared as an enemy, and as a cruel one to him; the reason of all which he knew not, and this threw him into consternation of mind, and filled him with terror. Some ^{f1096} read the words

“my glory is turned into terrors;”

instead of being in the honour and glory, prosperity and happiness, he had been in, he was now possessed of terrors and distresses of various kinds: others render the words, “he is turned against me, as terrors”, or “into terrors”, or “with [them]” ^{f1097}; God cannot be turned or changed in his nature, in his will, counsel, purposes, and decrees, nor in his love and affection to his people; but he may turn in the outward dispensations of his providence according to his unchangeable will, as from evil to good, (Jon 3:9); so from doing good to evil, (²⁶¹⁰Isaiah 63:10); this is complained of

by the church, (^{<287B>}Lamentations 3:3); and deprecated by Jeremiah, (^{<3477>}Jeremiah 17:17); or there is “a turn, terrors are upon me”; there was a very visible turn in Job’s affairs in many respects, in his health, substance, and family, and particularly in this; while he was in his office as a civil magistrate, and in all the glory of it, he was a terror to evil doers; and young men, when he appeared, hid themselves for fear of him; but now those impudently rise up against him, and are terrors to him: or there is an “overthrow” ^{f1098}, an overturning of things, as of his civil and temporal affairs, so of his spiritual ones; instead of that peace, serenity, and tranquillity of mind he had enjoyed; now nothing but terror and distress of mind on account of his afflictions and troubles:

they pursue my soul as the wind; terrors one after another; they pursued him closely, with great swiftness, and with a force irresistible, like the wind; they pursued his soul, his life, and threatened the taking away of it: the word for soul is not the usual word for it; it signifies “my principal one”, as in the margin, as the soul is the principal part of man, the immortal breath of God, the inhabitant in the tenement of the body, the jewel in the cabinet, immaterial and immortal, and of more worth than the whole world; or “my princely one”, being of a princely original, is from God, the Father of spirits, of a noble extract: Mr. Broughton renders it my “nobility”, having princely rule and government in the body; that using the members of the body as its instruments; and especially it may be said to have such rule, when grace is implanted in it, as a ruling governing principle; and the Targum is, my principality or government: it may be rendered, “my free” ^{f1099}, liberal, ingenuous, and munificent one: Job had such a generous and beneficent soul; but now all means of exercising generosity and liberality were cut off from him; and particularly he had find a free ingenuous one, as he was actuated by the free spirit of God, (^{<3512>}Psalms 51:12), where this word is used; but now terrors pursuing him, a spirit of bondage unto fear was brought upon him: some ^{f1100} consider it as an apostrophe to God, “thou pursues, my soul, O God”, etc. but rather the meaning is, a distress or affliction pursued it, or everyone of the above terrors:

and my welfare passeth away as a cloud; or “my salvation” ^{f1101}; not spiritual and eternal salvation, that was firm and stable, being fixed by the unalterable decree of God, secured in the covenant of grace, and engaged for to be wrought out by his living. Redeemer, and of which he had an application by the Spirit of God, and was possessed of the blessings of it; and though the joys and comforts of it, and views of interest in it, may go

off for a while, yet Job seems to have had a strong faith of interest in it, and a lively and well grounded hope of its being his, (^{<1815>}Job 13:15,16 19:25); but his temporal salvation, health, and happiness, were gone suddenly, swiftly, utterly, entirely, totally, as a cloud dissolved into rain, or dissipated by the rays of the sun, or driven away with the wind, so as to be seen no more; nor had he any hope of its being restored to him: some understand this, as Sephorno, of the salvation with which he had saved others; but it was no more in the power of his hands, and the remembrance of it was gone from those who shared in it; (see ^{<3804>}Hosea 6:4 13:3 ^{<2442>}Isaiah 44:22).

Ver. 16. *And now my soul is poured out upon me*, etc.] Either in prayer to God for help and deliverance; or rather he was dissolved as it were in floods of tears, because of his distress and anguish; or his spirits were sunk, his strength and courage failed, and his heart melted, and was poured out like water; yea, his soul was pouring out unto death, and he was, as he apprehended, near unto it; his body was so weakened and broken by diseases, that it was like a vessel full of holes, out of which the liquor runs away apace; so his life and soul were going away from him, his vital spirits were almost exhausted:

the days of affliction have taken hold upon me; afflictions seize on good men as well as others, and on them more than others; and there are certain times and seasons for them, appointed and ordered by the Lord; and there is a limited time, they are not to continue always, only for some days, for a time, and but a little time, and then they will have an end; but till that time comes, there can be no deliverance from them; being sent they come, coming they seized on Job, they laid hold on him, they “caught” him, as Mr. Broughton renders it, and held him fast, and would not let him go; nor could he get clear of them till God delivered him, who only can and does deliver out of them in his own time and way.

Ver. 17. *My bones are pierced in me in the night season*, etc.] Such was the force of his disease, that it pierced and penetrated even into his bones, and the marrow of them; and such the pain that he endured in the muscles and tendons about them, and especially in the joints of them, that it was as if all his bones were piercing and breaking to pieces; he was in a like condition the sick man is described in (^{<1839>}Job 33:19); and as David and Hezekiah were, (^{<4902>}Psalm 6:2 38:13); and what aggravated his case was, that this was “in the night season”, when he should have got some sleep

and rest, but could not for his pain: some render the words by supplying them thus; God, or the disease, or the pain, pierced my bones in the night season; or “the night pierced my bones from me”; so Mr. Broughton; but rather they may be rendered, and the sense be,

“in the night season everyone of my bones pierce “the flesh” that is upon me:”

his flesh was almost wasted and consumed, through the boil and ulcers on him, and he was reduced to a mere skeleton; and when he laid himself down on his bed, these pierced through his skin, and stuck out, and gave him exquisite pain:

and my sinews take no rest; being contracted; or his nerves, as the word in the Arabic language signifies, as is observed by Aben Ezra, Jarchi, Donesh, and others; which were loosened, and the animal spirits were sunk, and he so low and dispirited, that he could get no rest: or the pulsatile veins and arteries, as Ben Gersom and Elias Levita ^{f1102}, in which the pulse beats, and which beats with less strength when persons are asleep than when awake; but such was the force of Job’s disease, that it beat even in the night, when on his bed, so strongly, that he could take no rest for it; the pulse beats, as physicians say ^{f1103}, sixty times in a minute, and double the number in a burning fever, and which might be Job’s case. Some take the word in the sense of fleeing or gnawing ^{f1104}, as it is used (^{<380B>}Job 30:3); and interpret it either of his enemies, who pursued after him, and had no rest in their beds, but went out in the night to inquire and hear what they could learn concerning him and his illness, whether it was become greater ^{f1105}; or who devoured him by their calumnies and detractions, and could not sleep unless they did mischief to him; (see ^{<3046>}Proverbs 4:16,17); or of the worms with which his body was covered, and which were continually gnawing, never rested, nor suffered him to take any rest; the Targum is, they that gnash at me rest not.

Ver. 18. *By the great force [of my disease] is my garment changed*, etc.] Either the colour of it, through the purulent matter from his ulcers running down upon it, or penetrating through it; or by reason of it he was obliged to shift himself, and to have a change of raiment very frequently; or the supplement, “of my disease”, may be left out, and the sense be, with great force, through main strength, and with much difficulty, his garment was changed, was got off from him, sticking so close to him, and another put on:

it bindeth me about as the collar of my coat; his disease encompassed him about on all sides as the collar or edge of his coat encompassed his neck, and cleaved as close, and was as tight unto him as that, and threatened him perhaps with a suffocation or strangling; (see ^{<R75>}Job 7:15); the allusion is to garments used in the eastern countries, which were only open at top and bottom; at the top there was a hole to put the head through when put on, and a binding about it, and a button to it, or some such thing, which kept it tight about the neck; (see ^{<R32>}Exodus 28:32).

Ver. 19. *He hath cast me into the mire*, etc.] As Jeremiah was literally; here it is to be understood in a figurative sense; not of the mire of sin, into which God casts none, men fall into it of themselves, but of the mire of affliction and calamity; (see ^{<P42>}Psalms 40:2 69:2); and which Job here ascribes to God; and whereby he was in as mean, abject, and contemptible a condition, as if he had been thrown into a kennel, and rolled in it; and he speaks of it as an act of God, done with contempt of him, and indignation at him, as he apprehended it. Some Jewish writers ^{f1106} interpret it, “he taught me in the mire”, or “it taught me”; his disease, his ulcers taught him to sit down in the mire, or in the midst of ashes, (^{<R88>}Job 2:8); but though this reading might admit of a good sense, as that Job was taught, as every good man is, many useful lessons in and by afflictions; yet it seems to be a sense foreign from the words:

and I am become like dust and ashes; a phrase by which Abraham expresses his vileness, meanness, and unworthiness in the sight of God, (^{<O187>}Genesis 18:27); Job, through the force of his disease, looked like a corpse, or one half dead, and was crumbling and dropping into the dust of death and the grave, and looked livid and ash coloured; and even in a literal sense was covered with dust and ashes, when he sat among them, (^{<R88>}Job 2:8); though here it chiefly respects the miserable, forlorn, and contemptible condition in which he was.

Ver. 20. *I cry unto thee, and thou dost not hear me*, etc.] Which added greatly to his affliction, that though he cried to the Lord for help and deliverance, yet he turned a deaf ear to him; and though he heard him, as undoubtedly he did, he did not answer him immediately; at least not in the way in which he desired and expected he would: crying is expressive of prayer, and supposes distress, and denotes vehemence of spirit:

I stand up; in prayer, standing being a prayer gesture, as many observe from (^{<H151>}Jeremiah 15:1); (see Gill on “^{<M65>}Matthew 6:5”);

or he persisted in it, he continued praying, was incessant in it, and yet could obtain no answer; or this signifies silence, as some ^{f1107} interpret it; he cried, and then ceased, waiting for an answer; but whether he prayed, or whether he was silent, it was the same thing:

and thou regardest me [not]; the word “not” is not in this clause, but is repeated from the preceding, as it is by Ben Gersom and others; but some read it without it, and give the sense either thus, thou considerest me whether it is fit to receive my prayer or not, so Seforno; or to renew my strokes, to add new afflictions to me, as Jarchi and Bar Tzemach; or thou lookest upon me as one pleased with the sight of me in such a miserable condition, so far from helping me; wherefore it follows.

Ver. 21. *Thou art become cruel to me*, etc.] Or “turned”, or “changed” ^{f1108}, to be cruel to me. Job suggests that God had been kind and gracious to him, both in a way of providence, and in showing special love and favour to him, in a very distinguishing manner; but now he intimates his affections were changed and altered, and these were alienated from him, and his love was turned into an hatred of him; this is one of the unbecoming expressions which dropped from his lips concerning God; for the love of God to his people is never changed; it remains invariable and unalterable, in all dispensations, in every state and condition into which they come; there may be some of God’s dispensations towards them, which may have the appearance of severity in them; and he may make use of instruments to chastise them, which may use them cruelly; but even then his heart yearns towards them, and, being full of compassion, delivers out of their hands, and saves them, (²⁴⁰⁴Jeremiah 30:14 31:20 ²⁸¹⁰⁸Hosea 11:8,9);

with thy strong hand thou opposest thyself against me; God has a strong hand and arm, and none like him, and sometimes he puts forth the strength of it, and exerts his mighty power in afflicting his people, and his hand presses them sore, and they can scarcely stand up under it; and then it becomes them to humble themselves under the mighty hand of God, and patiently bear it; and sometimes they take him to be their adversary, an enemy unto them, and filled with hatred of them, indignation against them, setting himself with all his might and main to ruin and destroy them; and this is a sad case indeed, to have such apprehensions of God, though unjust ones; for, as if God be for us, who shall be against us? so if he be against

us, it signifies little who is for us; for there is no contending with him, (~~KB~~ Job 9:3,4).

Ver. 22. *Thou liftest me up to the wind*, etc.] Of affliction and adversity, to be carried up with it, and tossed about by it, as chaff or stubble, or a dry leaf, being no more able to stand up against it than such things are to oppose the wind; though some interpret this of God's lifting him up in his state of prosperity, in which he was very visible and conspicuous to all, and enjoyed much light and comfort; but then he raised him to such an estate, with a view to cast him down, and that his fall and ruin might be the greater; and so this is observed as a proof of his being become cruel to him:

thou causest me to ride [upon it]; seemingly in great pomp and state, but in great uncertainty and danger, being at best in a slippery place, in very fickle circumstances, as the event showed; or rather the sense is, that he was swiftly carried into destruction, as if he rode on the wings of the wind to it, and was hurried thither at once, as soon as he was taken up with the tempest of adversity:

and dissolvest my substance; his outward substance, his wealth and riches, his family, and the health of his body, all which as it were melted away, or were carried away as with a flood; and so as the metaphor of a tempestuous wind is used in the former clause, here that of an overflowing flood, which removed from him what seemed to be the most solid and substantial: the word is sometimes used for wisdom, and even sound wisdom, (~~MT~~ Proverbs 2:7 ~~SB~~ Micah 6:9); wherefore some have interpreted it of his being at his wits' end, of losing his reason and understanding, and which were at least disturbed and confounded by his afflictions; but his discourses and speeches show the contrary, and he himself denies that wisdom was driven from him, (~~KB~~ Job 6:13).

Ver. 23. *For I know [that] thou wilt bring me [to] death*, etc.] Quickly and by the present affliction upon him; he was assured, as he thought, that this was the view and design of God in this providence, under which he was to bring him to death and the grave; that he would never take off his hand till he had brought him to the dust of death, to that lifeless dust from whence he had his original; otherwise, that he would he brought thither, sooner or later, was no great masterpiece of knowledge; every man knows this will be the case with him as with all; death is become necessary by sin, which brought it into the world, and the sentence of it on all men in it, and by the

decree and appointment of God, by which it is fixed and settled that all should die; and this is confirmed by all experience in all ages, a very few excepted, only two persons, Enoch and Elijah, (^{<0024>}Genesis 5:24 ^{<8115>}Hebrews 11:5 ^{<1111>}2 Kings 2:11): sometimes the death of persons is made known to them by divine revelation, as to Aaron and Moses, (^{<0012>}Numbers 20:12,24 33:38 ^{<6334>}Deuteronomy 32:49,50); and sometimes it may be gathered to be nigh from the symptoms of it on the body; from growing diseases, and the infirmities of old age; but Job concluded it from the manner of God's dealing with him, as he thought in wrath and indignation, determining to make an utter end of him:

and [to] the house appointed for all living; the grave, which is the house for the body when dead to be brought unto and lodged in; as the "house not made with hands, eternal in the heavens", (^{<0012>}2 Corinthians 5:1), is for the soul in its separate state, until the resurrection morn; which house or grave is man's "long home", (^{<2115>}Ecclesiastes 12:5); and this is prepared and appointed for all men living, since all must die; and all that die have a house or grave, though that is sometimes a watery, and not an earthy one; however the dust of everybody has a receptacle provided for it, where it is reserved until the time of the resurrection, and then it is brought forth, (^{<6113>}Revelation 20:13); and this is by divine appointment; the word used signifies both an appointed time and place, and is often used of the Jewish solemnities, which were fixed with respect to both; and also of the people or congregation that attended them; the grave is the general rendezvous of mankind, and both the time when and the place where the dead are gathered and brought unto it are fixed by the determinate will and counsel of God.

Ver. 24. *Howbeit he will not stretch out [his] hand to the grave*, etc.] Or, "verily" ^{f1109}, truly he will not, etc. I am well assured he never will, meaning either he never would stretch out his hand to shut up the grave; or rather keep it shut, and prevent Job from going down into it; or to open it, and fetch him out of it when in it: God is indeed able to do either of these, and has done it; sometimes, when persons are brought as it were to the gates of death and the grave, he says to them, Return; yea, when they are brought to the dust of death, he prevents them going into the grave, by restoring them to life before carried thither, as the Shunammite's son, (^{<1112>}2 Kings 4:32-37); Jairus's daughter, (^{<1051>}Mark 5:41,42); and the widow's son of Nain, even when he was carrying to his grave, (^{<0112>}Luke 7:12-15); some have been laid in the grave, and God has stretched out his hand, and raised

them up again; as the man that was laid in Elisha's grave, (^{<12132>}2 Kings 13:21), and Lazarus after he had lain in the grave some days, (^{<48113>}John 11:39-44); but such things are not usually done; in common, when a man dies, and is laid in the grave, he rises not again, till the heavens be no more; and this Job was persuaded would be his case:

though they cry in his destruction; that is, though the friends and relations of the sick person, or the poor that he has been kind and bountiful unto, should cry unto God, while he is destroying him by the diseases upon him, and which threaten him with destruction, that he would spare his useful and valuable life; yet he is inexorable, and will not hear, but go on with what he intends to do, and takes him off by death, and lays him in the grave, “the pit of destruction”, (^{<39523>}Psalms 55:23), so called because it wastes and consumes bodies laid in it; and when once laid there, all cries for a restoration to life again are vain and fruitless. Some take these words as expressed in a way of solace, as if Job comforted himself with this thought under his present afflictions, that, when once he was brought to death and the grave, there would be an end of all his sorrow; the hand of the Lord, that was now stretched out on him in a terrible way, would be no longer stretched out on him; he would then cease to afflict him, and he should be where the weary are at rest; and so the last clause is read with an interrogation, “is there any cry”, or “do any cry, in his destruction?”^{f1110}; no, when death has done its office, and the body is laid in the grave, there is no more pain nor sorrow, nor crying; all tears are wiped away, and there is no more sense of afflictions and sufferings; they are all at an end. Mr. Broughton renders these words as to the sense the same, and as in connection with the following ones, “and prayed I not when plague was sent? when hurt came to any, thereupon cried I not?” and so do some others^{f1111}.

Ver. 25. *Did not I weep for him that was in trouble?* etc.] In outward trouble, whether personal in his own body, or in his family, or in his worldly affairs, or from wicked men, the men of the world; or in inward trouble, in soul trouble, on account of indwelling sin, the breakings forth of it, the lowness of grace, as to exercise, the hidings of God's face, and the temptations of Satan: or “for him that is hard of day”^{f1112}; with whom times are hard, the days are evil, with respect either to things temporal or spiritual; now Job had a sympathizing heart with such persons; he wept with them that wept; his bowels yearned towards them; he felt their sufferings and their sorrows, which is a Godlike frame of soul; for God, in

all the afflictions of his people, is afflicted; a disposition of mind like that of the living Redeemer, who cannot but be touched with the feeling of the infirmities of saints, having been in all points tempted as they; and is a fruit of the Spirit of God, and very becoming the relation the saints stand in to one another, being members of the same body, and of each other; and therefore, when one member suffers, all the rest should sympathize with it, and, being brethren, should be loving, pitiful, and courteous to each other; and should consider that they also are in the body, and liable to the same distresses, whether outward or inward:

was [not] my soul grieved for the poor? in general, and especially for the Lord's poor, for such in all ages have been chosen and called by him; for these Job was grieved at heart, when he saw their distress through poverty; and he not only expressed his concern for them by tears and words, but by distributing liberally to their necessities, (^{<48917>}Job 31:17-20); and by which he showed his grief was real, hearty, and sincere, as here expressed; his soul was grieved, and he was sorry at his very heart for them: some render the words, "was not my soul like a pool of water?" ^{f1113} not only his head and his eyes, as Jeremiah's on another account, but his soul melted, and flowed like water with grief for them; and others, as Mr. Broughton, "did not my soul burn for the poor?" with sorrow for them, and an ardent desire to relieve them; (see ^{<47912>}2 Corinthians 9:12); now this was the frame of Job's mind in the time of his prosperity, very different from that in (^{<31064>}Amos 6:4-6); and was certain and well known; he could appeal to all that knew him for the truth of it, it being what, none could deny that had any knowledge of him; yea, he could appeal to an omniscient God, he was now speaking to, for the truth of it; nay, it is delivered in the form of an oath, "if I did not weep", etc. ^{f1114}, as in (^{<48916>}Job 31:16-22).

Ver. 26. *When I looked for good*, etc.] As he thought he might reasonably expect it, since he had shown such a sympathizing spirit to persons in trouble, and such pity and mercy to the poor: in the time of his prosperity, he looked for a continuance of the good things he enjoyed, and expected to have had them for many years to come, and to have died in the possession of them, (^{<48918>}Job 29:18); and even in his adversity, though he had received evil things at the hand of God, which he took patiently; yet at first he did not think they would always continue, but that there would be a turn of affairs, and he should again receive good at his hands; and he had been looking for it, as good men have reason to expect it; since God is good and does good, and especially to his own people, and has laid up goodness for

them that fear him, and such an one Job was; and has promised good things unto them, both temporal and spiritual; for godliness and godly men have the promise of this life, and of that which is to come: but Job was disappointed in his expectation; for, says he,

then evil came [unto me], the evil of affliction, one upon the back of another, even when in the height of his prosperity; and since repeated evil, new afflictions, came upon him by the appointment, order, and direction of God:

and when I waited for light; for the light of outward prosperity, such as he had formerly enjoyed; and for the light of God's countenance, which he most earnestly sought after, and longed for, and was in a waiting posture for it, as good men have reason to be; since light is sown for them in the purposes and decrees of God, in his counsel and covenant, in his Gospel, and the promises of it; and therefore should wait for the springing of it up, as the husbandman does for the springing up of the corn sown in the earth, and lying under the clods; and seeing that to the upright there arises light in darkness; and though God hides his face from them, for a moment, he will have mercy on them, and therefore should wait his time to be gracious to them; but Job had waited long, and, as he thought, to no purpose: for

there came darkness; the darkness of adversity, still thicker and darker, and no appearance of spiritual light and favour, or any discoveries of the love of God to him, or enjoyment of his presence; (see ²⁴⁸⁵Jeremiah 8:15 ²⁵⁰Isaiah 59:9).

Ver. 27. *My bowels boiled, and rested not*, etc.] All contained within him, his heart, lungs, and liver, in a literal sense, through a violent fever burning within him; or figuratively, being under great distress and trouble, by reason of his afflictions, outward and inward, (see ²⁴⁰⁹Jeremiah 4:19 ²⁰⁰Lamentations 1:20);

the days of affliction prevented me; came sooner upon him than he thought; he did not expect the evil days to come, and the years draw nigh in which he should have no pleasure, until he was more advanced in years, and the time of his dissolution was at hand; they came at once, and unawares, upon him, when he looked not for them: some render the word "met me"^{f1115}, unexpectedly; or rather, they "rushed upon me"^{f1116}, in an hostile way; came in troops, and invaded and surrounded him, (see ⁴⁸⁹²Job 19:12).

Ver. 28. *I went mourning without the sun*, etc.] So overwhelmed with grief, that he refused to have any comfort from, or any advantage by the sun; hence Mr. Broughton renders it, “out of the sun”; he did not choose to walk in the sunshine, but out of it, to indulge his grief and sorrow the more; or he went in black attire, and wrapped and covered himself with it, that he might not see the sun, or receive any relief by it: or “I go black, [but] not by the sun”^{f1117}; his face and his skin were black, but not through the sun looking upon him and discolouring him, as in (²⁰⁰⁶Song of Solomon 1:6); but through the force of his disease, which had changed his complexion, and made him as black as a Kedarene, or those that dwell in the tents of Kedar, (²⁰⁰⁶Song of Solomon 1:5); and he also walked without the sun of righteousness arising on him, with healing in his wings, which was worst of all:

I stood up, [and] I cried in the congregation: either in the congregation of the saints met together for religious worship, where he cried unto God for help and deliverance, and for the light of his countenance, (⁸³⁰Job 30:20); or such was the extreme anguish of his soul, that when a multitude of people got about him to see him in his distressed condition, he could not contain himself, but burst out before them in crying and tears, though he knew it was unbecoming a man of his age and character; or he could not content himself to stay within doors and soothe his grief, but must go abroad and in public, and there expressed with strong cries and tears his miserable condition.

Ver. 29. *I am a brother to dragons, and a companion to owls.*] Or ostriches, as the Targum, Septuagint, Vulgate Latin, Syriac, and Arabic versions; either he was obliged to dwell with such persons as were comparable to these creatures for their devouring words, hissing noise, and venomous speeches, or for want of compassion, and for their cruelty, as David is said to be among lions, (³⁵⁷⁰Psalms 57:4); or also, he was like unto them, being solitary and alone, all his friends and acquaintance standing at a distance from him, as these creatures love lonesome and desolate places; or because of the wailing and howling noise they make, to which his mournful notes bore some resemblance, (see Gill on “³³⁰⁰Micah 1:8”); or because, when these creatures cry and howl, and make a noise, no mercy is shown to them, none pities or regards them; and so it was with him; though he stood and cried in ever so public a manner, none had any compassion on him.

Ver. 30. *My skin is black upon me*, etc.] Either through deep melancholy, as may be observed in persons of such a disposition, through grief and trouble; or rather through the force of his disease, the burning ulcers and black scabs with which he was covered, as the Jews were through famine, in their captivity, (^{<2048>}Lamentations 4:8 5:10);

and my bones are burnt with heat; with the heat of a burning fever; which not only made his inwards boil, but reached to his bones, and dried up the marrow of them. Galen says ^{f1118} that bones may become so dry as to be crumbled into sand: the Syriac version is

“my bones are burnt as his who is in a hot wind;”

such as were common in the eastern countries, which killed men at once, and they became as black as a coal ^{f1119}.

Ver. 31. *My harp also is [turned] to mourning*, etc.] Which he used, as David, either in religious worship, expressing praise to God thereby, or for his recreation in an innocent way; but now it was laid aside, and, instead of it, nothing was heard from him, or in his house, but the voice of mourning:

and my organ into the voice of them that weep; another instrument of music, which had its name from the pleasantness of its sound, and was of early use, being first invented by Jubal, (^{<0021>}Genesis 4:21); but not that we now so call, which is of late invention: those instruments which Job might have and use, both in a civil and in a religious way, were now, through afflictions, become useless to him, and neglected by him; or these expressions in general may signify, that, instead of mirth and joy he was wont to have, there were nothing now to be heard but lamentation and woe; (see ^{<2155>}Lamentations 5:15 ^{<0180>}Amos 8:10).

CHAPTER 31

INTRODUCTION TO JOB 31

In this chapter Job gives an account of himself in private life, of the integrity and uprightness of his life, and his holy walk and conversation, with this view, that it might be thought that the afflictions which were upon him were not on account of a vicious course of life he had indulged unto, as was suggested; and he clears himself from various crimes which it might be insinuated he was guilty of, as from unchastity; and he observes the method he took to prevent his falling into it, and the reasons that dissuaded him from it, (^{<K3101>}Job 31:1-4); from injustice in his dealings with men, (^{<K3105>}Job 31:5-8); from the sin of adultery, (^{<K3109>}Job 31:9-12); from ill usage of his servants, (^{<K3113>}Job 31:13-15); from unkindness to the poor, which he enlarges upon, and gives many instances of his charity to them, (^{<K3116>}Job 31:16-23); from covetousness, and a vain confidence in wealth, (^{<K3124>}Job 31:24,25); from idolatry, the worship of the sun and moon, (^{<K3126>}Job 31:26-28); from a revengeful spirit, (^{<K3129>}Job 31:29-31); and from inhospitality to strangers, (^{<K3132>}Job 31:32); from covering his sin, (^{<K3133>}Job 31:33); and fear of men, (^{<K3134>}Job 31:34); and then wishes his cause might be heard before God, (^{<K3135>}Job 31:35-37); and the chapter is closed with an imprecation on his head if guilty of any injustice, (^{<K3138>}Job 31:38-40).

Ver. 1. *I made a covenant with mine eyes*, etc.] Not to look upon a woman, and wantonly gaze at her beauty, lest his heart should be drawn thereby to lust after her; for the eyes are inlets to many sins, and particularly to uncleanness, of which there have been instances, both in bad men and good men, (^{<G342>}Genesis 34:2 ^{<O112>}2 Samuel 11:2); so the poet ^{f1120} represents the eye as the way through which the beauty of a woman passes swifter than an arrow into the hearts of men, and makes impressions there; (see ^{<G124>}2 Peter 2:14); hence Zaleucus ordered adulterers to be punished, by plucking out the eyes of the adulterer ^{f1121}; wherefore Job, to prevent this, entered into a solemn engagement with himself, laid himself under a strong obligation, as if he had bound himself by a covenant, made a resolution in the strength of divine grace, not to employ his eyes in looking on objects that might ensnare his heart, and lead him to the commission of

sin; he made use of all ways and means, and took every precaution to guard against it; and particularly this, to shut or turn his eyes from beholding what might be alluring and enticing to him: it is said^{f1122} of Democritus, that he put out his eyes because he could not look upon a woman without lusting after her:

why then should I think upon a maid; of corrupting and defiling her, since he had made a covenant with his eyes, and this would be a breach of that covenant: and therefore, besides the sin of lusting after her, or of corrupting her, he would be a covenant breaker, and so his sin would be an aggravated one: or he made a covenant with his eyes, to prevent any impure thoughts, desires, and inclinations in him; for the eye affects the heart, and stirs up lust in it, and excites unclean thoughts and unchaste desires: this shows that the thought of sin is sin; that fornication was reckoned a sin before the law of Moses; and that Job better understood the spirituality of the law than the Pharisees did in the time of Christ, and had the same notion of lust in the heart being fornication and adultery as he had; and that good men are not without temptation to sin, both from within and from without; and therefore should carefully shun all appearances of evil, and whatsoever leads unto it, and take every necessary precaution to guard against it.

Ver. 2. *For what portion of God [is there] from above?* etc.] What good portion, as the Targum paraphrases it, can impure persons expect from God? such who indulge themselves, and live in the sin of uncleanness, cannot hope to have any part in God, or a portion of good things from him; he is above, and in the highest heavens, and every good thing comes from thence, and from him there; and particularly the spiritual blessings, wherewith he blesses his people, are in heavenly places in Christ, and from thence come to them; and here a special respect may be had to God himself, who is the portion of his people, both in life and at death, and to all eternity; but men that live a vicious course of life cannot conclude they have any part in God and Christ, nor in the grace of God, and the blessings of it, nor enjoy communion with him:

and [what] inheritance of the Almighty from on high? heaven is an inheritance which belongs to the children of God, and he, as their heavenly Father, has bequeathed it unto them; this is from the almighty God, God all sufficient; he has chosen this inheritance for them, and appointed them unto it; this is laid up by him and reserved in heaven for them; and he gives both

a right unto it, and a meetness for it, and will put them into the possession of it: but then impure persons, as fornicators and adulterers, have no inheritance in the kingdom of God and of Christ, (~~485~~Ephesians 5:5); and this was a reason with Job, and what had an influence on him, to be careful to avoid the sin of uncleanness. Some understand the words as a question concerning what would be the portion and heritage of a wicked man, a corrupter of virgins; the answer to which is given in the next verse, destruction and a strange punishment; this is their portion from God, and the heritage appointed to them by him; (see ~~319~~Job 20:29).

Ver. 3. [*Is not destruction to the wicked?* etc.] It is even to such wicked men, who live in the sin of fornication, and make it their business to ensnare and corrupt virgins; and which is another reason why Job was careful to avoid that sin; wickedness of every sort is the cause of destruction, destruction and misery are in the ways of wicked men, and their wicked ways lead unto it, and issue in it, even destruction of soul and body in hell, which is swift and sudden, and will be everlasting: this is laid up for wicked men among the treasures of God's wrath, and they are reserved that, and there is no way of deliverance from it but by Christ:

and a strange [punishment] to the workers of iniquity; the iniquity of fornication and whoredom, (~~288~~Proverbs 30:20); who make it their business to commit it, and live in a continued course of uncleanness and other sins; a punishment, something strange, unusual, and uncommon, as the filthy venereal disease in this world, and everlasting burnings in another; or "alienation"^{f1123}, a state of estrangement and banishment from the presence of God and Christ, and from the society of the saints, to all eternity; (see ~~4256~~Matthew 25:46 ~~3009~~2 Thessalonians 1:9 ~~4665~~Luke 16:26).

Ver. 4. *Doth not he see my ways, and count all my steps?*] That is, God, who is above, and the Almighty that dwells on high; he looks down from heaven, and beholds all the ways and works, the steps and motions, of the children of men; there is no darkness where the workers of iniquity can hide themselves; the fornicator and adulterer choose the night season for the commission of their sin, fancying no eye sees them; but they cannot escape the eye of God, who is omniscient; he observes the ways they walk in, the methods they take to compass their designs; he marks and counts every step taken by them, as he does indeed take notice of and reckons up every action of men, good and bad; and the consideration of this was another argument with Job to avoid the sin of uncleanness; for however

privately he might commit it, so as not to be seen by men, it could not be hidden from the all seeing eye of God. Some take these words to be an obstination, or appeal to God for the truth of what he had said; that he made a covenant with his eyes, and took every precaution to prevent his falling into the sin of uncleanness; and he whose eyes were upon his ways, knew how holily and unblamably he had walked; or else, as if the sense was, that had he given in to such an impure course of life, he might expect the omniscient God, that is above, and dwells on high, would bring upon him destruction, and a strange punishment, since he is the avenger of all such; others connect the words with the following, doth he not see my ways and steps, whether I have walked with vanity, etc. or not?

Ver. 5. *If I have walked with vanity*, etc.] Or with vain men, as Bar Tzemach interprets it, keeping company and having fellowship with them in their vain and sinful practices; or in the vanity of his mind, indulging himself in impurity of heart and life; or rather using deceitful methods to cheat and defraud others; for this seems to be another vice Job clears himself of, acting unjustly in his dealings with men, or dealing falsely with them:

or if my foot hath hastened to deceit; to cheat men in buying and selling, being ready and swift to do it, and in haste to become rich, which puts men oftentimes on evil ways and methods to attain it; (see ^{<1833>}Proverbs 28:20).

Ver. 6. *Let me be weighed in an even balance*, etc.] Or “in balances of righteousness”^{f1124}, even in the balance or strict justice, the justice of God; he was so conscious to himself that he had done no injustice to any man in his dealings with them, that, if weight of righteousness, which was to be, and was the rule of his conduct between man and man, was put into one scale, and his actions into another, the balance would be even, there would be nothing wanting, or, however, that would require any severe censure:

that God may know mine integrity; God did know his integrity, and bore a testimony to it, and to his retaining it, (^{<1833>}Job 2:3); but his meaning is, that should God strictly inquire into his life and conduct with respect to his dealings with men, as it would appear that he had lived in all good conscience to that day, so he doubted not but he would find his integrity such, that he would own and acknowledge it, approve of it, and commend it, and make it known to his friends and others, whereby he would be cleared of all those calumnies that were cast upon him. Some connect these words with the following, reading them affirmatively, “God knows mine

integrity”; he knows that my step has not turned out of the way of truth and righteousness; that my heart has not walked after mine eye, in lustful thoughts and desires; and that there is no spoil, nor rapine, nor violence in my hand, that I should deserve such a punishment as to sow, and another eat: thus Saphoro.

Ver. 7. *If my step hath turned out of the way*, etc.] The way of God, the way of his commandments, the good and right way, the way of truth and righteousness, so far as Job had knowledge of it: for, besides the law and light of nature the Gentiles had in common, good men had some revelation, and notions of the mind and will of God unto them, both before and after the flood, previous to the Mosaic dispensation; which in some measure directed them what way to walk in, with respect to worship and duty; and from this way Job swerved not; not that he walked so perfectly in it as to be free from sin, and never commit any; or that he never took a step out of the way, or stepped awry; but he did not knowingly, wittingly, and purposely turn out of the way; and when, through infirmity of the flesh, the temptations of Satan, and snares of the world, he was drawn aside, he did not obstinately and finally persist therein; though this may have respect not to sin in general, but to the particular sin he is clearing himself from, namely, dealing falsely and deceitfully with men, in whatsoever he had to do with them, in matters of “meum” and “tuum”; or with regard to the rules of justice and equity between man and man, he was not conscious to himself he had departed from them; a like expression to those in (^{197B}Psalm 7:3-5 44:18), where some particular sin is referred unto:

and mine heart walked after mine eyes; meaning not in the lust of uncleanness, of which he had spoken before, as such do whose eyes are full of adultery; but in the sin of covetousness, so Achan’s heart walked after his eyes, (^{197A}Joshua 7:20,21); and this is one of the three things the world is full of, and the men of it indulge themselves in, the lust of the eyes, (^{197C}1 John 2:16); the sense is, that when he saw the riches and wealth of others, he did not covet them, nor take any illicit methods to get them out of their hands; or, when he saw the goods they were possessed of, and had with them to dispose of, he did not take the advantage of their ignorance, or use any evil ways and means to cheat and beguile them of them: it is pleasing to the flesh for the heart to walk after the eye, or to indulge to that which it is taken with; but it is very vain and foolish, as well as very dangerous so to do, (^{210B}Ecclesiastes 2:10 11:9); a good man chooses a better guide than his eyes; even to be a follower of God, to tread in the steps of his living

Redeemer, to walk not after the flesh, but after the Spirit, and according to the law and will of God:

and if any blot cleaved to my hands; any spot, stain, or blemish, as all sin is of a defiling nature, particularly the hands may be blotted by shedding innocent blood, by taking bribes to pervert judgment; which the Septuagint version directs to here; and by getting, holding, and retaining mammon of unrighteousness, or ill gotten goods; which is what is chiefly if not solely intended here; for it may be rendered, “if any thing hath cleaved”, etc. so Aben Ezra and Ben Gersom; for the word signifies both a “blot” and “anything”: and the Targum takes in both senses: the meaning seems to be, that there was not anything of another man’s in his hands, which he had taken from him by force and violence, or find obtained by any deceitful methods, and which he held fast, and it stuck with him as pitch to the hands, and he did not care to part with it, or restore it, whereby his hands were defiled; otherwise Job had no such opinion of the cleanness of his hands and actions, as if he thought there was no spot of sin in them, or only such as he could wash out himself; he clearly speaks the contrary, (^{<RB3>}Job 9:30,31); which is the sense of every good man, who, conscious of his spots and blemishes, washes his hands, his actions, his conversation garments, and makes them white in the blood of the Lamb; and such, and such only, have clean hands.

Ver. 8. [*Then let me sow, and another eat*, etc.] If what he had before said was not true; but he had turned out of the way of righteousness, and walked after the sight of his eyes, and the mammon of unrighteousness cleaved to his hands; then he wishes might sow his fields, and another enjoy the increase of them, which is one of God’s judgments threatened unto the wicked and disobedient, (^{<RB16>}Leviticus 26:16) (^{<RB33>}Deuteronomy 28:33);

let my offspring be rooted out; but Job had no offspring or children at this time to be rooted out or destroyed; they were all destroyed already; some think therefore that this imprecation was made by him in the time of his prosperity, though here repeated as it was then, he made a covenant with his eyes; but then this might have been improved against him and retorted on him, that so it was according to his wish; and therefore he must have been guilty of the sin he would have purged himself from; others suppose that he refers to the future, and to the offspring he hoped to have hereafter; and when he should have them, wishes they may be rooted out, if he had

done what he denies he had; but it does not appear that Job had any hope at all of being restored to his former state of prosperity, and of being possessed of a family and substance again, but the reverse. Gussetius ^{f1125} will have it, that he means his grandchildren; those indeed are sometimes called a man's children, and may propriety be said to be his offspring, they springing from him; and it is possible, that, as his sons were settled from him, they were married and had children; but this is not certain, or, if they had any, that these were not destroyed with them; wherefore it is best to take the word ^{f1126} in its first and literal sense, for what springs out of the earth, herbs, plants, and trees, as in (^{<2306>}Isaiah 42:5); so Ben Gersom and Bar Tzemach, and which best agrees with the phrase of being "rooted out", and with what goes before; that as he had wished that which was sown in his fields might be eaten up by another, so what was planted and grew up in his gardens, orchards, vineyards, and olive yards, and the like, might be quite rooted out and destroyed; if he was not the man he declared himself to be, or had wronged any of their goods and property, then this would have been a just retaliation of him.

Ver. 9. *If mine heart have been deceived by a woman*, etc.] By another man's wife, by wantonly looking at her beauty, and so lusting after her; and so, not through any blame or fault of hers, or by any artful methods made use of by her, to allure and ensnare; such as were practised by the harlot, (^{<2106>}Proverbs 7:1-27); but by neither was the heart of Job deceived, and drawn into the sin of uncleanness; for he had made a covenant with his eyes, as not to look at a virgin, so much less at another man's wife, to prevent his lusting after her; and whatever temptations and solicitations he might have been attended with, through the grace of God, as Joseph was, he was enabled to withstand them; though as wise a man, and the wisest of men, had his heart deceived and drawn aside thereby, (^{<2006>}Ecclesiastes 7:26);

or [if] I have laid wait at my neighbour's door: to meet with his wife there, and carry on an intrigue with her; or to take the opportunity of going in when opened, in order to solicit her to his embraces, knowing her husband to be away from home; (see ^{<2106>}Proverbs 5:8 7:8,19).

Ver. 10. *[Then] let my wife grind unto another*, etc.] Which some understand literally, of her being put to the worst of drudgery and slavery, to work at a mill, and grind corn for the service of a stranger, and be exposed to the company of the meanest of persons, and to their insults and

abuses; as we find such as were taken captives and made prisoners by an enemy were put unto, as Samson, (^{<0762>}Judges 16:21); and it may be observed, that to grind in a mill was also the work of women, (^{<0210>}Exodus 11:5 ^{<0241>}Matthew 24:41); as it was in early times; Homer ^{f1127} speaks of it as in times before him; but others take the words in a figurative sense, as if he imprecated that she lie with another man, and be defiled by him, as the Targum, Aben Ezra, and others ^{f1128}; (see ^{<2370>}Isaiah 47:1,2); and in like manner the following clause:

and let others bow down upon her; both which phrases are euphemisms, or clean and decent expressions, signifying what otherwise is not to be named; the Scriptures hereby directing, as to avoid unchaste thoughts, inclinations, and desires, and impure actions, so obscene words and filthy talking, as becometh saints: but there is some difficulty in Job's imprecating or wishing such a thing might befall his wife; it could not be lawful, if he had sinned, to wish his wife might sin also; or, if he was an adulterer, that she should be an adulteress; the sense is not, that Job really wished such a thing; but he uses such a way of speaking, to show how remote he was from the sin of uncleanness, there being nothing more disagreeable to a man than for his wife to defile his bed; it is the last thing he would wish for: and moreover Job suggests hereby, that had he been guilty of this sin, he must own and acknowledge that he would be righteously served, and it would be a just retaliation upon him, should his wife use him, or she be used, in such a manner; likewise, though a man may not wish nor commit a sin for the punishment of another; yet God sometimes punishes sin with sin, and even with the same kind of sin, and with this; so David's sin with Bathsheba was punished with Absalom lying with his wives and concubines before the sun, (^{<0021>}2 Samuel 12:11); (see ^{<0533>}Deuteronomy 28:30).

Ver. 11. *For this [is] an heinous crime*, etc.] Adultery; it is contrary to the light of nature, and is condemned by it as a great sin, (^{<0210>}Genesis 20:9 26:10); as well as contrary to the express will and law of God, (^{<0214>}Exodus 20:14); and, though all sin is a transgression of the law of God, and deserving of death; yet there are some sins greater and more heinous than others, being attended with aggravating circumstances; and such is this sin, it is a breach of the marriage contract and covenant between man and wife; it is doing injury to a man's property, and to that which is the nearest and dearest to him, and is what introduces confusion into families, kingdoms, and states; and therefore it follows:

yea, it [is] an iniquity [to he punished by] the judges; who might take cognizance of it, examine into it, and pass sentence for it, and execute it; and, if they neglect do their duty, God, the Judge of all the earth, will punish for it in the world to come, unless repented of: “for whoremongers and adulterers God will judge”, (^{<3804>}Hebrews 13:4); the punishment of adultery was death by the law of God, and that by stoning, as appears from (^{<1800>}Leviticus 20:10 ^{<1822>}Deuteronomy 22:21 ^{<1804>}John 8:4,5); and it is remarkable, that the Heathens, who were ignorant of this law, enjoined the same punishment for it; so Homer ^{f1129} introduces Hector reproving Paris for this sin, and suggests to him, that if he had his deserved punishment, he would have been clothed with a “stone coat”, as he beautifully expresses it; which Suidas ^{f1130} explains, by being overwhelmed with stones, or stoned; as Eustathius ^{f1131}.

Ver. 12. *For it [is] a fire [that] consumeth to destruction*, etc.] Referring either to the nature of the sin of uncleanness; it is inflammatory, a burning lust, a fire burning in the breast; (see ^{<4100>}1 Corinthians 7:9); or to the effect of it, either the rage of jealousy in the injured person, which is exceeding fierce, furious, and cruel, like devouring fire, not to be appeased or mitigated, (^{<2064>}Proverbs 6:34,35 ^{<2186>}Song of Solomon 8:6); or else it may respect the punishment of this sin in the times of Job, and which we find was practised among the Gentiles, as the Canaanites, Job’s neighbours, burning such delinquents with fire; (see ^{<01334>}Genesis 38:24) (^{<2437>}Jeremiah 29:22,23); or rather the wrath of God for it, which is poured forth as fire, and burns to the lowest hell, and into which lake of fire all such impure persons will be cast, unless the grace of God prevents; and which will be a fire that will consume and destroy both soul and body, and so be an utter and everlasting destruction, (^{<6208>}Revelation 21:8);

and would root out all my increase; even in this world; adultery is a sin that not only ruins a man’s character, fixes an indelible blot upon him, a reproach that shall not be wiped off, and consumes a man’s body, and destroys the health of it, but his substance also, the increase of his fields, and of his fruits, and by means of it a man is brought to a piece of bread, to beg it, and to be glad of it, (^{<2066>}Proverbs 6:26,33 5:10).

Ver. 13. *If I did despise the cause of my manservant, or of my maidservant*, etc.] Whether it was a cause that related to any controversy or quarrel among themselves when it was brought before him, he did not reject it, because of the meanness of the contending parties, and the state

of servitude they were in; but he received it and searched into it, heard patiently what each had to say, examined them thoroughly, entered into the merits of the cause, and either reconciled them, or passed a righteous sentence, punished the delinquent, and protected the innocent; or, if it was a cause relating to himself, any complaint of their work, or wages, or food, or clothing, as it seems to be from what follows:

when they contended with me; had anything to complain of, or to object to him on the above account, or any other, where there was any show or colour of foundation for it; otherwise it cannot be thought he would indulge a saucy, impudent, and contradicting behaviour in them towards him: masters in those times and countries had an unlimited, and exercised a despotic power over their servants, and used them with great rigour, and refused to do them justice upon complaints; but Job behaved as if he had had the rules of the apostle before him to act by in his conduct towards his servants, (~~400~~Ephesians 6:9 ~~5100~~Colossians 4:1); and even condescended to submit the cause between him and his servants to other judges or arbitrators, or rather took cognizance of it himself, heard patiently and carefully what they had to allege, and did them justice.

Ver. 14. *What then shall I do when God riseth up?* etc.] That is, if he had despised and rejected the cause of his servants, or had neglected, or refused to do them justice; he signifies he should be at the utmost loss to know what to do, what excuse to make, or what to say in his own defence, when God should rise up to defend the cause of the injured; either in a way of Providence in this life, or at the great day of judgment in the world to come, when everything will be brought to account, and masters and servants must stand alike before the judgment seat of God, to receive for the things they have done, whether good or evil:

and when he visiteth, what shall I answer him? when he makes a visitation among men, either in this world, even in a fatherly way, visits transgressions, and reproveth and corrects for them; had he been guilty of ill usage of his servants, he must have silently submitted to such visitations and chastisements, having nothing to say for himself why he should not be thus dealt with; or in the world to come, in the great day of visitation, when God shall make inquisition for sin, and seek it out, and call to an account for it; and should this be produced against him, even contempt of the cause of his servants, he was sensible he could not answer him for it, nor for anyone sin of a thousand, as no man will be able to do; but must be

speechless, unless he has a better righteousness than his own to answer for him in that time to come. This is Job's first reason which deterred him from using his servants ill; another follows.

Ver. 15. *Did not he that made me in the womb make him?* etc.] And her also, both his manservant and maidservant: these were made, by the Lord as Job was, and in a like place and manner as he himself; though parents are the instruments of begetting children, and of bringing them into the world, God is the Maker of men, as at the beginning, and all are alike made by him, in whatsoever rank, condition, and circumstance of life, whether masters or servants; and they are all fabricated in the same shop of nature, the womb of a woman:

and did not one fashion us in the womb? that is, he who is the one God, according to (³⁹²⁰Malachi 2:10); God is one in nature and essence, though there are three Persons in the unity of the Godhead; and this one God, Father, Son, and Spirit, is the Creator of all men and things; hence we read of "Creators", (²¹³³Ecclesiastes 12:1); and, though one God makes the bodies and creates the souls of men now as at the first, and all are formed and fashioned by him, high, low, rich and poor, bond and free; and they have all the same rational powers and faculties of soul, (⁴⁹⁸⁵Psalm 33:15); as well as the same curious art and skill are employed in forming and fashioning their bodies and the members of them, in the lower parts of the earth, in their mother's womb; yea, they are fashioned "in one womb" ^{f1132}, as the words will better bear to be rendered according to the position of them in the original and the accents; not indeed in the same identical womb, but in a like one: there are two words in the original here, both translated "womb"; the one signifies the "ovarium", in which the conception is made; the other designs the "secundine", in which the fetus is wrapped or covered; for so it may be rendered, "did he not cover us?" etc. ^{f1133}; though Jarchi, Aben Ezra, Ben Gersom, and others, interpret it of the one God as we do: Job's reasoning is, that seeing he and his servants were equally the workmanship of God, and both made in the womb by him, and curiously fashioned alike, and possessed of the same rational powers, it would be unreasonable in him to use them ill, who were his fellow creatures; and should he, he might expect the Maker of them both would highly resent it. Macrobius ^{f1134}, an Heathen writer, gives a remarkable instance of the care heaven, as he expresses it, has of servants, and how much the contempt of it is resented thereby; and reasons much in the same manner concerning them as Job does here, that they are men, though

servants; are of the same original, breathe in the same air, live and die as other men.

Ver. 16. *If I have withheld the poor from [their] desire*, etc.] Their reasonable desires, and which it was in his power to grant; as when they desired a piece of bread, being hungry, or clothes to cover them, being naked; but not unreasonable desires, seeking and asking great things for themselves, or unlimited and unbounded ones, such as the two sons of Zebedee desired of Christ, (^{<4118>}Mark 10:35);

or have caused the eyes of the widow to fail; through long waiting for, and expecting help and succour from him, and at last disappointed. Job did not use the widow in such a manner as to give her reason to hope for relief or counsel from him she came for, and make her wait long, and then send her away empty, as he was charged, (^{<4821>}Job 22:9); but he soon dispatched her, by granting her what she sued to him for.

Ver. 17. *Or have eaten my morsel myself alone*, etc.] Though he had kept no doubt a plentiful table in the time of his prosperity suitable to his circumstances, yet had been no luxurious person, and therefore calls provisions a “morsel”; however, be it what it would, more or less, he did not eat it alone; what he had for himself the poor had a share of it with him, and the same he ate himself he gave to them:

and the fatherless hath not eaten thereof: meaning the poor fatherless: for as to the rich fatherless, it was no charity to feed them: this verse contradicts the charge exhibited against him, (^{<4821>}Job 22:7).

Ver. 18. *For from my youth he was brought up with me as [with] a father*, etc.] That is, the poor or the fatherless, one or both; as soon as he was at years of discretion, and was capable of observing the distressed circumstances of others, he had a tender and compassionate regard to the poor and fatherless, and acted the part of a father to them; was as affectionately concerned for them as if he had been their father, and took such care of them as if they were his children; (see ^{<4821>}Job 29:16);

and I have guided her from my mother's womb; the widow, by his counsel and advice; an hyperbolical expression, signifying how early he was a succourer of such persons, by giving his friendly advice, or needful assistance; the Vulgate Latin version renders it, “from my youth mercy grew up with me”, etc. a merciful disposition, a compassionate regard to the poor and fatherless; this was as it were connatural to him; for though

there is no good disposition really in man, without the grace of God, of which Job might early partake, yet there is a show of it in some persons, in comparison of others; some have a natural tender disposition to the poor, when others are naturally cruel and hardhearted to them; and so Mr. Broughton renders the words to this sense,

“for from my youth this grew with me as a father, and from my mother did I tender it:”

but the first sense seems best.

Ver. 19. *If I have seen any perish for want of clothing*, etc.] A man may be in such poor circumstances as to want proper clothing to cover his naked body with, and preserve it from the inclemencies of the weather, and for want of it be ready to perish or die with cold. Job denies he had seen any such; not that he had never seen persons in such perishing circumstances; but he had not seen them as to “despise” them, as the Vulgate Latin version, as to have them in contempt, or look at them with disdain because of their poverty and rags, or sordid apparel; or so as to “overlook” them, as the Septuagint version, to neglect them, and to take no notice of them, and make no provision for their clothing, a warm and comfortable garment, as in (^{<18312>}Job 31:20):

or any poor without covering; without clothing sufficient to cover himself with, and keep him warm; Job had seen such objects, but he did not leave them in such a condition; he saw them, and had compassion on them, and clothed them.

Ver. 20. *If his loins have not blessed me*, etc.] Which were girded and covered with garments he gave him; which, as often as he put on and girded his loins with, put him in mind of his generous benefactor, and this put him upon sending up an ejaculatory wish to heaven, that all happiness and blessedness might attend him, who had so comfortably clothed him; (see ^{<18293>}Job 29:13);

and [if] he were [not] warmed with the fleece of my sheep; not with a fleece of wool as taken off the back of the sheep, or with a sheep’s skin, having the wool on it, but with it, as made up into cloth; with a woollen garment, which was a kind of clothing that very early obtained, and is what is warm and comfortable, (see ^{<18211>}Deuteronomy 22:11). Job clothed the naked, not with gay apparel, which was not necessary, but with decent and useful raiment, and not with the fleece of other men’s sheep, but with the

fleece of his own sheep, or with cloth made of the wool of his own flock, giving what was his own and not others; which always should be observed in acts of charity; (see ^{<1034>}2 Samuel 12:4). Thus Christ, the antitype of Job, feeds the poor and the fatherless whom he finds, though he does not leave them so; it is at his own table, and with his own bread, with provisions of his own making; and clothes them with the robe of his righteousness, and garments of salvation, which is a clothing and a covering to them, and secures them from perishing, and causes joy and gladness in them, (^{<2310>}Isaiah 61:10).

Ver. 21. *If I have lifted up my hand against the fatherless*, etc.] Either in a menacing way, threatening what he would do to them; which, from a man of wealth and authority, a civil magistrate, a judge, is very terrible to the poor and fatherless; or in order to strike him, which would be to smite with the fist of wickedness; or give a signal to others, by lifting up the hand to smite, as Ananias gave orders to smite the Apostle Paul; or thereby to give his vote against the fatherless wrongly, suffrages being sometimes made by lifting up the hands; or hereby Job signifies, that he was so far from doing the fatherless any real injury, that he had not so much as lifted up his hand, and even a finger against him:

when I saw my help in the gate; in the court of judicature held in the gate of the city, as was usual; though he knew he had the bench of judges for him, or they would give sentence in his behalf, and against the fatherless, if he did but hold up his hand, or lift up a finger to them, so ready would they be take his part and be on his side; yet he never made use of his power and interest to their detriment, or took such an advantage against them.

Ver. 22. *[Then] let mine arm fall from my shoulder blade*, etc.] With which the upper part of it is connected; let it be disjoined from it, or rot and drop off from it; a dreadful calamity this, to lose an arm and the use of it, to have it full off immediately, as a judgment from God, and in just retaliation for lifting up an hand or arm against the fatherless; as Jeroboam's arm withered when he put it forth from the altar, and ordered hands to be laid upon the prophet for crying against the altar, (^{<1134>}1 Kings 13:4); and mine arm be broken from the bone; from the channel bone, as the margin of our Bibles, or rather from the elbow, the lower part of the arm and so may be rendered, "or mine arm", etc. Eliphaz had brought a charge against Job, that the arms of the fatherless had been broken, and suggests that they had been broken by him, or by his orders, (^{<8210>}Job 22:9);

and Job here wishes, that if that was the case, that his own arm was broken: such imprecations are not to be made in common, or frequently, and only when a man's innocence cannot be vindicated but by an appeal to the omniscient God; an instance somewhat like this, see in (^{<4175>}Psalm 137:5,6).

Ver. 23. *For destruction [from] God [was] a terror to me*, etc.] Though he feared not men, they being at his beck and command, ready to do any thing for him he should order, yet he feared God; and the dread of his resentment, and of destruction from him the lawgiver, who is able to save and to destroy, had such an influence on him as to deter and keep him from all unkindness to the poor, and in justice to the fatherless; he dreaded the destruction of himself, his family, and substance in this world, and everlasting destruction of soul and body in the world to come; which of all things is to be feared, (^{<4105>}Matthew 10:28); and Old Testament saints were much under a spirit of bondage to fear, and were actuated thereby; and, though Job might not be under any dread of eternal damnation, knowing his interest in the living Redeemer; yet he might fear temporal destruction, as it is certain he did; which thing he feared came upon him, though not for any crime or crimes he was guilty of, (see ^{<4825>}Job 30:25); he might fear, as a good man may, the chastisements and corrections of his heavenly Father:

and by reason of his highness I could not endure; God is higher than the highest angels, or men; he is above all gods, so called; he is God over all, blessed for ever; and such is his height, his glory, and his majesty, that it is terrible, and the dread of them makes men afraid; nor can any sinner stand before him, nor withstand him, nor hope to prevail against him, nor flee from his presence, nor escape out of his hand, nor bear his wrath and indignation, and the coming down of his arm; for what hands can be strong, or heart endure, when the almighty God deals with them? or Job's sense may be, that such an awe of the divine Being was always upon him, that he could not do any unkind thing to the poor, or unjust one to the fatherless.

Ver. 24. *If I have made gold my hope*, etc.] Job here purges himself from idolatry in a figurative sense, as he afterwards does from it, taken in a literal sense; for covetousness is idolatry, and a covetous man is an idolater; he worships his gold and silver, placing his affections on them, and putting his trust and confidence in them, (^{<4175>}Ephesians 5:5 ^{<5105>}Colossians 3:5); for to make gold the object or ground of hope is to

place it in the room of God, who is the Hope of Israel, and in whom every good man should trust, and whom he should make his hope, (^{<314>}Jeremiah 14:8 17:13); not gold on earth, but glory in heaven, is what the good man is hoping for; and not riches, but Christ and his righteousness, are the foundation of such an hope; to make gold our hope, is to have hope in this life, and to make a thing present the object of it; whereas true hope is of things not seen and future, and if only in this life good men have hope, they are of all most miserable; but they have in heavens better and a more enduring substance, and a better ground for hope of that substance, than worldly wealth and riches can give:

or have said to the fine gold, [thou art] my confidence; as bad men do, and good men are prone unto, and therefore to be cautioned against it, (^{<490>}Psalm 49:6 52:7 ^{<516>}1 Timothy 6:17); for this is not only to trust in uncertain riches, and in unsatisfying ones, but to put them in the stead of God, who is or ought to be the confidence of the ends of the earth: not gold, but the living God, who gives all things richly to enjoy, is to be trusted in; when men covet riches, and trust in them as their security from evil, and that they may live independent of the providence of God, it is virtually to deny it, and carries in it secret atheism; as well as such a confidence is destruction of the worship of God, and such a temper makes a man an unprofitable hearer, plunges him into errors and hurtful lusts, and endangers his everlasting happiness, (^{<810>}Habakkuk 2:9 ^{<132>}Matthew 13:22 ^{<509>}1 Timothy 6:9,10 ^{<101>}Mark 10:24); in later times the Romans worshipped the goddess “Pecunia”, or money, as Austin ^{f1135} relates.

Ver. 25. *If I rejoiced because my wealth [was] great,* etc.] As it was, (see ^{<800>}Job 1:2,3); yet he did not set his heart upon it, please himself with it, indulge to a carnal joy on account of it, nor suffer it to engross his affections, or alienate them from God his chief joy; not but that a man may lawfully rejoice in the goodness of God unto him, in increasing his wealth, and praise him for it, who has placed him in such easy circumstances, and so comfortably provided for him and his family, and put him into a capacity to do good to others; and he may rejoice in what God has given him, and cheerfully partake of it, (^{<139>}1 Chronicles 29:13,14 ^{<1627>}Deuteronomy 12:7 ^{<1059>}Ecclesiastes 5:19, 20);

and because my hand had gotten much; though he had much wealth, he did not ascribe it to his own industry, and applaud his own wisdom and diligence, as men are apt to do, for all comes of God, and is owing to his

blessing; he did not please himself when become rich, as if his own hand had found him much substance, as Ephraim did, (^{<2818>}Hosea 12:8).

Ver. 26. *If I beheld the sun when it shined*, etc.] Some take this to be a reason why Job did not make gold his hope and confidence, because all sublunary and earthly enjoyments must be uncertain, fading, and perish, since the sun and moon are not without their deficiencies and changes, to which sense the Septuagint version inclines; others, as Nachmanides, that they are a denial that Job ascribed his wealth and substance to the influence of the heavenly bodies; and many interpreters are of opinion that they are a continuation of the same subject as before; Job hereby declaring that neither his eye nor his heart were set upon his outward prosperity, comparable to the light of the sun, and the brightness of the moon; that he did not secretly please himself with it, nor congratulate himself upon it nor applaud his own wisdom and industry; and of late Schultens and others interpret it of flattering great personages, complimenting: them, and courting their favour, which we call worshipping the rising sun; but I rather think it is to be understood, as it more generally is, of worshipping the sun and moon in a literal sense; which was the first kind of idolatry men went into; those very ancient idolaters, the Zabii, worshipped the sun as their greater god, as Maimonides ^{f1136} observes, to whom he says they offered seven bats, seven mice, and seven other creeping things, with some other things also; in later times horses were offered to it, (see ^{<2231>}2 Kings 23:11). So the ancient Egyptians worshipped the sun and moon, calling the one Osiris, and the other Isis ^{f1137}. The word for sun is “light”, and it is so called because it is a luminous body, and the fountain of light to others; it is called the greater light, (^{<0016>}Genesis 1:16); and from this Hebrew word “or”, with the Egyptians, Apollo, who is the sun, is called Horus, as Macrobius ^{f1138} relates; it is said to “shine”, as it always does, even when below our horizon, or in an eclipse, or under a cloud, though not seen by us. Job has here respect to its shining clearly and visibly, and perhaps at noon day, when it is in its full strength; unless regard is had to its bright and shining appearance at its rising, when the Heathens used to pay their homage and adoration to it ^{f1139}: now when Job denies that he beheld it shining, it cannot be understood of the bare sight of it, which he continually had; nor of beholding it with delight and pleasure, which might be very lawfully done, (^{<2107>}Ecclesiastes 11:7); nor of considering it as the work of God, being a very glorious and useful creature, in which his glory is displayed, and for which he is to be praised, because of its beneficial influence on the

earth; (see ^{<198B>}Psalm 8:3,4 19:1 136:1,7 ^{<1534>}Deuteronomy 33:14); but of his beholding it with admiration, as if it was more than a creature, ascribing deity to it, and worshipping it as God; and the same must be understood of the moon in the next clause:

or the moon walking [in] brightness; as at first rising, or rather when in the full, in the middle of the month, as Aben Ezra; when it walks all night, in its brightness, illuminated by the sun: these two luminaries, the one called the king, the other the queen of heaven, were very early worshipped, if not the first instances of idolatry. Diodorus Siculus ^{f1140} says, that the first men of old, born in Egypt, beholding and admiring the beauty of the world, thought there were two gods in the nature of the universe, and that they were eternal; namely, the sun and moon, the one they called Osiris, and the other Isis; hence the Israelites, having dwelt long in Egypt, were in danger of being drawn into this idolatry, against which they are cautioned, (^{<194B>}Deuteronomy 4:19); and where was a city called Heliopolis, or the city of the sun, as in the Greek version of (^{<239B>}Isaiah 19:18); where was a temple dedicated to the worship of it; and so the Arabians, the neighbours of Job, according to Herodotus ^{f1141}, worshipped the sun and moon; for he says the Persians were taught by them and the Assyrians to sacrifice to the sun and moon; and so did the old Canaanites and the Phoenicians; hence one of their cities is called Bethshemesh, the house or temple of the sun, (^{<162>}Joshua 19:22), yea, we are told ^{f1142}, that to this day there are some traces of this ancient idolatry in Arabia, the neighbourhood of Job; as in a large city in Arabia, upon the Euphrates, called Anna, where they worship the sun only; this being common in those parts in Job's time, he purges himself from it.

Ver. 27. *And mine heart hath been secretly enticed*, etc.] Drawn away by beholding the magnitude of these bodies, the swiftness of their motion, their glorious appearance, and great usefulness to mankind, to entertain a thought of their being deities; and privately to worship them, in secret acts of devotion, as by an honourable esteem of them as such, reverence and affection for them, trust and confidence in them; for, as there is a secret worshipping of the true God, so there is a secret idolatry, idolatry in the heart, and setting up of idols there, as well as worshipping them in dark places, in chambers of imagery, as the Jews did, (^{<182>}Ezekiel 8:12);

or my mouth hath kissed my hand; idols used to be kissed by their votaries, in token of their veneration of them, and as expressive of their worship of

them; so Baal and Jeroboam's calves were kissed by the worshippers of them, (^{<11918>}1 Kings 19:18 ^{<2812>}Hosea 13:2). Kissing is used to signify the religious veneration, homage, and worship of a divine Person, the Son of God, (^{<1012>}Psalms 2:12); and such deities especially that were out of the reach of their worshippers, as the sun, moon, and stars were, they used to put their hands to their mouths, and kiss them, in token of their worship; just as persons now, at a distance from each other, pay their civil respects to one another: instances of religious adoration of idols performed in this manner, (see Gill on "^{<2812>}Hosea 13:2"). Job denies that he had been guilty of such idolatry, either secretly or openly.

Ver. 28. *This also [were] an iniquity [to be punished by] the judge*, etc.] As well as adultery, (^{<18311>}Job 31:11); by the civil magistrates and judges of the earth, who are God's vicegerents, and therefore it behooves them to take cognizance of such an iniquity, and to punish for it, which affects in so peculiar a manner the honour and worship of the true God; this by the law of Moses was punished by stoning to death, (^{<1513>}Deuteronomy 13:9); however this will be taken notice of and punished by God the Judge of all, whose law is broken hereby, and who will visit this iniquity more especially on those who commit it, and their posterity after them. Idolaters of every sort shall have their part and portion in the lake which burns with fire and brimstone, (^{<02118>}Exodus 20:3-5 ^{<6218>}Revelation 21:8); the consideration of its being such a heinous sin, and so deserving of punishment, deterred Job from it; the Targum paraphrases it, a most amazing iniquity, it being, as follows, a denial of the true God:

for I should have denied the God [that is] above; that is, had he worshipped the sun and moon secretly or openly; for, as the atheist denies him in words, the idolater denies him in facts, worshipping the creature besides the Creator, and giving his glory to another, and his praise to idols; which is a virtual denial of him, even of him who is above the sun and moon in place, being higher than the heavens; and in nature, excellency, and glory, being the Creator of them, and they his creatures; and in power and authority, who commands the sun, and it rises not, and has appointed the moon for seasons, (^{<1807>}Job 9:7 ^{<19419>}Psalms 104:19).

Ver. 29. *If I rejoiced at the destruction of him that hated me*, etc.] Job, though a good man, had his enemies, as all good men have, and that because of their goodness, and who hated him with an implacable hatred, without a cause, there being a rooted bitter enmity in the seed of the

serpent against the godly in all generations; on whom sooner or later, at one time or another, destruction comes, one calamity or another on their families, diseases on their bodies, loss of substance, death of themselves or relatives; now it is a common thing with wicked men to rejoice in the adversity of their enemies, but good men should not do so; yet it is a difficult thing, and requires a large measure of grace, and that in exercise, not to feel any pleasing emotion, a secret joy and inward pleasure, at the hearing of anything of this sort befalling an enemy; which is a new crime Job purges himself from:

or lifted up myself when evil found him; either the evil of sin, which sooner or later finds out the sinner, charges him with guilt, and requires punishment, or the evil of punishment for sin; which, though it may seem to move slowly, pursues the sinner, and will overtake him, and light upon him. Mr. Broughton renders the words, “and bestirred me when he found loss”: loss in his family, in his cattle, and in his substance; now, when this was the case, Job did not raise up himself in a haughty manner, and insult and triumph over him, or stir up himself to joy and rejoicing, or to make joyful motions, as Aben Ezra and Ben Gersom interpret it; and by his gestures show that he was elated with the evil that had befallen his enemy; indeed so far as the fall and destruction of the wicked make for the public good, for the interest of religion, for the glory of God, and the honour of his justice, it is lawful for good men to rejoice thereat; but not from a private affection, or from a private spirit of revenge, (see ~~19830~~ Psalm 58:10,11) (~~21110~~ Proverbs 11:10 ~~61820~~ Revelation 18:20 19:1,2).

Ver. 30. *Neither have I suffered my mouth to sin*, etc.] Which, as it is the instrument of speech, is often the means of much sin; particularly of cursing men, and expressing much bitterness against enemies; but Job laid an embargo upon it, kept it as with a bridle, restrained it from uttering any evil, or wishing any to his worst adversaries; which is difficult to do, when provocations are given, as follows:

by wishing a curse to his soul; not to his soul as distinct from his body, being the superior excellency and immortal part; that it be everlastingly damned, as wicked men wish to their own souls, and the souls of others, but to his person, wishing some calamity might befall him, some disease seize upon him, or that God would take him away by death: Job would never suffer himself to wish anything of this kind unto his enemy.

Ver. 31. *If the men of my tabernacle*, etc.] Either his friends, that came to visit him, and take a meal with him, and would sometimes tarry awhile with him in his house, being very free and familiar with him; and who were, as it were, at home in his tabernacle; or rather his domestic servants, that were under his roof, and dwelt in his house, (see ^{<8895>}Job 19:15); if these

said not, oh that we had of his flesh! we cannot be satisfied; of the flesh of Job's enemy; and the sense is that his servants used to say, are cannot bear to see our master so ill used and insulted by his enemy; we wish he would only allow us to avenge him on him, we would eat him up alive; we would devour him, and destroy him at once; nor can we be satisfied unless we have leave to do it: and so this is a further proof of Job's patience with his enemies, that though he had fetters on in his family, his servants solicited him to revenge, yet he abstained from it; which may be exemplified in the cases of David and of Christ, (^{<9208>}1 Samuel 26:8 ^{<1069>}2 Samuel 16:9 ^{<9354>}Luke 9:54), though some think these words express Job's patience towards his servants, who were so angry with him for the strict discipline he observed in his house, that they wished they had his flesh to eat, and could not be satisfied without it; and yet, so far was he from taking pleasure in the calamities of his enemies, and wishing ill to them, that he did not resent the ill natured speeches of his servants, and avenge himself on them for their wicked insults upon him: but it can hardly be thought that Job would keep such wicked servants in his house; but perhaps Job here enters upon a new crime, which he clears himself of, and is opened more fully in (^{<8892>}Job 31:32), namely, inhospitality to strangers; since the particle "if" commonly begins a new article in this chapter, and being taken in this sense, various interpretations are given; some, as if Job's servants were displeased with him for his hospitality, that his house was always so full of guests, that they were continually employed in dressing food for them, that they had not time, or that there was not enough left for them to eat of his flesh, his food, and be satisfied with it; or else, as pleased with the plentiful table he kept, and therefore desired to continue always in his service, and eat of his food; nor could they be satisfied with the food of others, or live elsewhere; though perhaps it is best of all to render the words, as by some, who will give, or show the man "that is not satisfied of his flesh?" ^{f1143} point out the man in all the neighbourhood that has not been liberally entertained at Job's table to his full satisfaction and content; and his liberality did not extend only to his neighbours, but to strangers also; as follows.

Ver. 32. *The stranger did not lodge in the street*, etc.] By a stranger is not meant an unconverted man, that is a stranger to God and godliness, to Christ, and the way of salvation by him, to the Spirit of God and spiritual things, nor a good man, who is a stranger and pilgrim on earth; but one that is out of his nation and country, and at a distance from it, whether a good man or a bad man; these Job would not suffer to lie in the streets in the night season, exposed to the air and the inclemencies of it; (see ^{<0795>}Judges 19:15-21);

[but] I opened my doors to the traveller; even all the doors of his house, to denote his great liberality, that as many as would might enter it; and this was done by himself, or, however, by his order; and some think that it signifies that he was at his door, waiting and watching for travellers to invite them in, as Abraham and Lot, (^{<0180>}Genesis 18:1,2 19:1,2); or his doors were opened “to the way” ^{f1144}: as it may be rendered, to the roadside; his house was built by the wayside; or, however, the doors which lay towards that side were thrown open for travellers to come in at as they pleased, and when they would; so very hospitable and kind to strangers and travellers was Job, and so welcome were they to his house and the entertainment of it, (see ^{<3810>}Hebrews 13:2).

Ver. 33. *If I covered my transgressions as Adam*, etc.] Job could not be understood, by this account he had given of the holiness of his life, that he thought himself quite free from sin; he had owned himself to be a sinner in several places before, and disclaimed perfection; and here he acknowledges he was guilty of transgressing the law of God, and that in many instances; for he speaks of his “transgressions” in the plural number; but then he did not seek to cover them from the of God or men, but frankly and ingenuously confessed them to both; he did not cover them, palliate, excuse, and extenuate them, as Adam did his, by laying the blame to his wife; and as she by charging it on the serpent; and those excuses they made are the inventions they found out, (^{<2072>}Ecclesiastes 7:29); or the meaning is, Job did not do “as men” ^{f1145} in common do; who, when they have sinned, either through fear or shame, endeavour to conceal it, and keep it out of the sight of others, unless they are very hardened and audacious sinners, such as the men of Sodom were, (see ^{<3807>}Hosea 6:7);

by hiding mine iniquity in my bosom; meaning perhaps some particular iniquity which his nature was most inclined to; this he did not attempt to hide in secret, as what is put into the bosom is; or that he did not spare it

and cherish it, and, from an affection to it, keep it as persons and things beloved are, laid in the bosom; and so Mr. Broughton reads the words, “hiding my sin of a self-love”; either having a self-love to it, or hiding it of self-love, that is, from a principle of self-love, to preserve his honour, credit, and reputation among men.

Ver. 34. *Did I fear a great multitude?* etc.] No, they did not deter him from confessing his sin in the most public manner, when sensible or convicted of it, and when such a public acknowledgment was necessary:

or did the contempt of families terrify me? no, the contempt he might suppose he should be had in by some families that knew him, and he was well acquainted with, did not terrify him from making a free and ingenuous confession of his sins:

that I kept silence; or “did I keep silence”,

[and] went not out of the door? so as not to open his mouth by confession in public, but kept within doors through fear and shame; or else the sense is, that he was not intimidated from doing his duty as a civil magistrate, administering justice to the poor and oppressed; neither the dread of a clamorous mob, nor the contempt of families of note, or great personages, could deter him from the execution of his office with uprightness, so as to cause him to be silent, and keep at home; but without any regard to the fear of the one, or the contempt of the other, he went out from his house through the street to the court of judicature, took his place on the bench, and gave judgment in favour of those that were oppressed, though the multitude was against them, and even persons and families of note: or thus, though I could have put a great multitude to fear, yet the most contemptible persons in any family, so Aben Ezra and Ben Gersom interpret that phrase, the meanest person, or but a beggar, if his cause was just, terrified him; or such was the fear of God upon him, that he durst do no other than to do him justice; so that he could not open his mouth against him, or stir out of doors to do him the tease; injury; though perhaps it may be best of all, with Schultens, to consider these words as an imprecation, that if what he had said before from (~~183124~~ Job 31:24) was not true; if he was not clear from idolatry figurative, and literal, from a malicious and revengeful spirit, from inhospitality and unkindness to strangers, from palliating, excusing, and extenuating his sins; then as if he should say, may I be frightened with a tumult, or a multitude of people, and terrified with the public contempt of families; may I be as silent as a mope

in my own house, and never dare to stir out of doors, or show my thee, or see face of any man any more: and then, before he had quite finished his account of himself, breaks out in the following manner.

Ver. 35. *Oh, that one would hear me!* etc.] Or, “who will give me a hearer?”^{f1146} Oh, that I had one! not a nearer of him as a teacher and instructor of many, as he had been, (^{<1804>}Job 4:3); or only to hear what he had delivered in this chapter; but to hear his cause, and hear him plead his own cause in a judiciary way; he does not mean an ordinary hearer, one that, comes out of curiosity into courts of judicature to hear causes tried, what is said on both sides, and how they will issue; but, as Bar Tzemach paraphrases it,

“who shall give me a judge that shall hear me,”

that would hear his cause patiently, examine it thoroughly, and judge impartially, which is the business of judges to do, (^{<1816>}Deuteronomy 1:16,17); he did not care who it was, if he had but such an one; though he seems to have respect to God himself, from what he says in the next clause, and wishes that he would but hear, try, and judge his cause:

behold, my desire [is, that] the Almighty would answer me: answer to what he had said, or had further to say in his own defence; this is a request he had made before, and now repeats it, (see ^{<1832>}Job 13:22 23:3,4,5); some render it, “behold my mark”, or “scope”^{f1147}; so Mr. Broughton, “behold my scope in this”; this is what I aim at, what I design and mean by wishing for an hearer, that the Almighty himself would take the cause in hand, and give me an answer: or, “behold my sign”^{f1148}; the sign of my innocence, appealing to God, leaving my cause to be heard, tried, and judged by him, who is my witness, and will answer for me; (see ^{<1819>}Job 16:19); as well as desiring mine adversary to put down in writing what he has against me; or, “behold my signature”^{f1149}; the plea I have given is signed by my own hand: now “let the Almighty answer me”; a bold expression indeed, and a making too free with the Almighty, and was one of those speeches Job was to be blamed for, and for which he was after humbled and repented of:

and [that] mine adversary had written a book; or “the man of my contention”^{f1150}: either that contended for him, as Aben Ezra, that pleaded for him, was his advocate in court, whom he would have take a brief of him, and so distinctly plead his cause; or rather that contended against him, a court adversary, by whom he means either his three friends, or some one

of them, whom he more especially took for his enemy; (see ~~316~~ Job 16:9-11); and who he wishes had brought a bill of indictment, and put down in a book, on a paper in writing, the charge he had against him; that so it might be clearly known what could be alleged against him; and that it might be particularly and distinctly examined; when he doubted not but he should be able to give a full answer to every article in it; and that the very bill itself would carry in it a justification of him: or it may be, rather he means God himself, who carried it towards him as an adversary, at least in a providential way; he had before requested that he would show him wherefore he contended with him, (~~316~~ Job 10:2); and now he desires he would give in writing his charge against him, being fully confident, that if he had but the opportunity of answering to it before him, he should be able sufficiently to vindicate himself; and that he should come off with honour, as follows.

Ver. 36. *Surely I would take it upon my shoulder*, etc.] The bill of indictment, the charge in writing; this he would take up and carry on his shoulder as a very light thing, having nothing weighty in it, no charge of sin and guilt to bear him down; nothing but what he could easily stand up under, only some trifling matter, which could not be interpreted sin; for anything of that kind would have been a burden too heavy for him to have borne: or else his sense is, that should he be convicted of any sin, he would openly confess the charge, acknowledge the sin in the most public manner, that being visible which is borne upon the shoulder; and would also patiently bear the afflictions and chastisements that were laid upon him for it: though rather the meaning is, that he should take up and carry such a bill, not as a burden, but as an honour, as one bears a sword of state, or carries a sceptre as an ensign of royalty on his shoulder; to which the allusion may be in (~~2306~~ Isaiah 9:6); not at all doubting but it would turn out to his glory; which is confirmed by what follows;

[and] bind it [as] a crown to me, or “crowns”^{f1151}, having various circles of gold hung with jewels; signifying that he would not only take his bill or charge, and carry it on his shoulder, but put it on his head, and wear it there, as a king does his crown; which is an ornament and honour to him, as he should reckon this bill, seeing it would give him an opportunity of clearing himself effectually.

Ver. 37. *I would declare to him the number of my steps*, etc.] To his judge, or to him that contended with him, and drew up the bill against him; he

would forward it, assist in it, furnish materials for it, give an account of all the transactions of his life that he could remember; this he says not as though he thought that God stood in need of any such declaration, since he better knows the actions of men than they themselves, compasses their paths, and is acquainted with all their ways; but to show how confident he was of his innocence, and how little he feared the strictest and closest examination of his ways and works, knowing that he had lived with all good conscience unto that day:

and as a prince would I go near unto him; either he should consider such an hearer and judge of his cause he desired as a prince, and reverence and respect him as such; he should be as dear unto him, though his adversary that contended with him, as a prince; and he should be as ambitious of an acquaintance with him as with a prince: or rather he means that he himself as a prince, in a princely manner, and with a princely spirit, should draw nigh to his judge, to answer to the bill in writing against him; that he should not come up to the bar like a malefactor, that shows guilt in his countenance, and by his trembling limbs, and shrinking back, not caring to come nigh, but choosing rather to stand at a distance, or get off and escape if he could; but on the other hand, Job would go up to his judge, and to the judgment seat, with all the stateliness of a prince, with an heroic, intrepid, and undaunted spirit; like a “bold prince”, as Mr. Broughton renders the word; (see ~~1827B~~ Job 23:3).

Ver. 38. *If my land cry against me,* etc.] Some think that this verse and (~~1813D~~ Job 31:39,40) stand out of their place, and should rather follow after (~~1813A~~ Job 31:34); and some place them after (~~1812S~~ Job 31:25); and others after (~~1810B~~ Job 31:8); but this is the order of them in all copies and versions, as they stand in our Bibles; and here, after Job had expressed his desire to have a hearer and judge of his cause, and his charge exhibited in writing, and his confidence of the issue of it, should it be granted, returns to his former subject, to clear himself from any notorious vice he was suspected of or charged with; and as he had gone through what might respect him in private life, here he gives another instance in public life, with which he concludes; namely, purging himself from tyranny and oppression, with which his friends had charged him without any proof; and he denies that the land he lived on was possessed of, and of which he was the proprietor, cried against him as being unjustly gotten, either by fraud or by force, from others; or as being ill used by him either as being too much cultivated, having never any rest, or lying fallow; and so much weakened and drained

of its strength, or neglected and overrun with weeds, thorns, and thistles; or on account of the dressers and tillers of it being badly dealt with, either overworked, or not having sufficiency of food, or their wages, detained from them; all which are crying sins, and by reason of which the land by a figure may be said to cry out as the stone out of the wall, and the beam out of the timber, because of the sins of spoil, violence, oppression, and covetousness, (^{<3011>}Habakkuk 2:11);

or that the furrows likewise thereof complain; or “weep”^{f1152}, on account of the like ill usage. Jarchi, and so the Midrash, interpret this of not allowing the forgotten sheaf and corner of the field to the poor, and detaining the tithes; and of ploughing and making furrows with an ox and an ass together; but the laws respecting these things were not yet in being; and if they had been, were only binding on Israelites, and not on Job, and the men of his country.

Ver. 39. *If I have eaten the fruits thereof without money*, etc.] Or, “the strength thereof without silver”^{f1153}; (see ^{<0042>}Genesis 4:12), silver being the money chiefly in use in those times. Job’s meaning is, that he ate not anything of the fruits and increase of his own land, without having paid for the same, which he would have done, if he had got his land out of the hands of the rightful owners of it, by deceit or violence; or if he had not paid his workmen for ploughing, sowing, reaping, etc. or if he had demanded the fruits of the earth of his tenants, to whom he had let out his farms, without giving them a proper price for them:

or have caused the owners thereof to lose their life; as Jezebel caused Naboth to lose his, who was the original proprietor, that Ahab might possess it, (^{<1207>}1 Kings 21:7-16); or it may signify tenants, to whom Job rented out fields, but did not starve them by renting them under hard leases, or lands on hard terms, so that they could not live upon them; or it may design the tillers of the land, as Jarchi and Bar Tzemach; those that wrought in it, the servants that were employed in ploughing, etc. to whom wages were due, and who had not too hard labour imposed upon them, to the endangering of their lives; or he did not “afflict [and] grieve”^{f1154} them, as some versions; or make their lives bitter, through hard bondage and service, as the Israelites in Egypt.

Ver. 40. *Let thistles grow instead of wheat, and cockle instead of barley*, etc.] This is an imprecation of Job’s, in which he wishes that if what he had said was not true, or if he was guilty of the crimes he denied, that when

and where he sowed wheat, thorns or thistles might come up instead of it, or tares, as some Jewish writers ^{f1155} interpret it; and that when and where he should sow barley, cockle, or darnel, or any “stinking” or “harmful” weed ^{f1156}, as the word signifies, might spring up in room of it; respect seems to be had to the original curse upon the earth, and by the judgment of God is sometimes the case, that a fruitful land is turned into barrenness for the wickedness of them that dwell in it, (~~<00B8>~~Genesis 3:18 ~~<0A73>~~Psalm 107:34);

the words of Job are ended; which is either said by himself, at the close of his speech; thus far says Job, and no farther, having said enough in his own defence, and for the confutation of his antagonists, and so closes in a way of triumph: or else this was added by Moses, supposed to have written this book; or by some other hand, as Ezra, upon the revision of it, and other books of the Old Testament, when put in order by him: and these were the last words of Job to his friends, and in vindication of himself; for though there is somewhat more said afterwards by him, and but little, yet to God, and by way of humiliation, acknowledging his sin, and repentance for it with shame and abhorrence; (see ~~<840B>~~Job 40:3-5 42:1-6). Jarchi, and so the Midrash, understand this concluding clause as all imprecation of Job’s; that if he had done otherwise than he had declared, he wishes that these might be his last words, and he become dumb, and never open his mouth more; but, as Bar Tzemach observes, the simple sense is, that his words were now completed and finished, just as the prayers of David, the son of Jesse, are said to be, (~~<3720>~~Psalm 72:20).

CHAPTER 32

INTRODUCTION TO JOB 32

Job's three friends being silenced, and having no more to say in reply to him, Elihu, of whose descent some account is given, a bystander and hearer of the whole dispute between them, rises up as a moderator, and expresses some anger both against them and Job, (~~8301~~ Job 32:1-5); he makes an apology for engaging in this controversy, by reason of his youth, and they being advanced in years, (~~8306~~ Job 32:6,7); but since there is a spirit in man, that gives understanding to men of every age, and old men are not always wise, he desires they would hearken to him while he delivered his sentiments on the subject in debate, (~~8308~~ Job 32:8-10); and hopes to be heard patiently, since he had waited until they had said all they had to say, and had closely attended to it, and which fell short of convincing Job; and this he was obliged to say, lest they should be wise in their own conceit, and attribute that to men which belongs to God, (~~8301~~ Job 32:11-13); he proposes to take a new method with Job, different from theirs; and now they hearing all this from a young man, they were filled with amazement, and struck with silence; and after he had waited a while to observe whether they would say anything or not, he determined to take his turn, and show his opinion also, (~~8304~~ Job 32:14-17); and the rather because he was full of arguments, he was desirous to propose them, and was uneasy until he had brought them out; and which he was resolved to do with all impartiality and integrity, (~~8308~~ Job 32:18-22).

Ver. 1. *So these three men ceased to answer Job*, etc.] His three friends, Eliphaz the Temanite, Bildad the Shuhite, and Zophar the Naamathite, who came to visit and comfort him under his afflictions; but unawares were led into a controversy with him, occasioned by some rash and impatient expressions of his; which controversy had been carried on between them a considerable time, but now dropped; they grew weary of it, and now rested themselves as men do on a sabbath, as the word signifies; they set themselves down, and made no reply to Job's vindication of himself, not caring to give themselves any further trouble, or labour the point any more and longer, perceiving it was all to no purpose: or "and these three men

ceased”, etc. the last words of the preceding chapter are, “the words of Job are ended”, (^{<8314>}Job 31:40); and the copulative “and” connects these with them, and shows that these men also had done speaking; so that the dispute was closed between Job and them, and the way was clear for another disputant that might think fit to enter, as Elihu did, after mentioned

because he [was] righteous in his own eyes; some take this to express the state of the question between them, rendering the words, “that he was righteous”, etc. ^{f1157}. The notion his friends had of him was, that he was righteous in his own account, and as he professed to be, and might so seem to others; but was a wicked man, and an hypocrite, as his afflictions showed; this point they had been labouring to prove, but, upon Job’s long and clear vindication of his integrity, they ceased to defend it: others suppose the words to be an inference of Job’s from their silence: “therefore he was righteous”, etc. they making no reply to him, he concluded himself to be quit and clear of the charge they had brought against him; but they rather, according to our version, contain a reason why they ceased to answer him; because they thought him self-conceited, self-willed, obstinate, and incorrigible; not open to conviction, stiffly insisting on his own innocence, not allowing that he was guilty of any sin or sins, which were the cause of his afflictions; otherwise, in the article of justification before God, Job was no self-righteous man, nor was he so charged by his friends; to say he was is to abuse his character, and is contrary to that which God himself has given of him; nor would he have so highly commended him as to suggest there was none like him on earth, when of all men in the world there are none more abominable to God than a self-righteous man; (see ^{<2704>}Isaiah 65:4 ^{<2165>}Luke 16:15 18:14). It is contrary to Job’s knowledge of and faith in Christ, as his living Redeemer, (^{<8925>}Job 19:25); and to many clear and strong expressions, confessing his sin, disclaiming perfection, and declaring himself no self-justiciary, (^{<8172>}Job 7:20 9:2,20,31-33).

Ver. 2. *Then was kindled the wrath of Elihu the son of Barachel the Buzite*, etc.] Both against Job and his three friends, for reasons after given; who this person was is not easy to say; they debase him too much, who make him to be Balaam the soothsayer, according to the tradition of the Jews ^{f1158}; for neither the time he lived in, nor his character, will agree with him; this man living before the times of Balaam; and being also a holy good man, which all his discourses show: and they too much exalt him who make him to be Christ; for though some phrases, being strained, may seem to agree with him, and some things in the signification of his name, and the

names of his ancestors, may be thought to answer to him; Elihu signifying, “my God is he”; the son of Barachel, “the son of the blessed God”; of the kindred of Ram, of the high and holy line; the Buzite, one “despised” and reproached; yet there are other things that cannot be said of him, as particularly in (^{<B322>}Job 32:22); besides, the Messiah seems to be spoken of by him as another person, (^{<B323>}Job 33:23,24); it is very probable that he was one of Job’s relations that was come to visit him in his melancholy circumstances, had been a bystander, and an hearer of the whole dispute between Job and his friends, with the management of which he was not a little displeased; he is described by his descent, when Job’s other three friends are not, because he was a young man, and not known as they were: and this serves to show the truth of this history, that it is not a mere apologue, or moral fable, but a real fact; though who his father Barachel the Buzite was cannot easily be determined; it is probable he was a descendant of Buz, the son of Nahor, Abraham’s brother, (^{<B221>}Genesis 22:20,21); of this opinion are Aben Ezra and Ben Gersom; unless it can be thought he was so called from the city Buz, of which he might be an inhabitant, mentioned along with Dedan and Tema, (^{<B273>}Jeremiah 25:23), places in Edom or Idumea, where or near to which Job lived:

of the kindred of Ram; according to the Targum, of the kindred of Abraham, in which it is followed by other Jewish writers^{f1159}; and some even take him to be Isaac, the son of Abraham^{f1160}; Aben Ezra thinks he is the same with Ram the father of Amminadab, (^{<B419>}Ruth 4:19); but he is abundantly too late for this man to be of his kindred; others take him to be the same with Aram, the son of Kemuel, a brother of Buz, (^{<B221>}Genesis 22:21); these names being used for one another, either by adding or removing a letter; (see ^{<B408>}Matthew 1:3); compared with (^{<B419>}Ruth 4:19);

against Job was his wrath kindled, because he justified himself rather than God; not that he made himself more just than God, he could never think or say so, (see ^{<B417>}Job 4:17); nor that he was just before him or by him; for he was so in an evangelic, though not in a legal sense; and Elihu would not have been displeased with him for asserting that; he did not deny that Job was a righteous man in the sight of God; nor that he was righteous, and in the right in the sight of God, with respect to the controversy between him and his friends; nor did he blame him for justifying himself from their charges; but that he justified himself “more” than God; so the Jewish writers^{f1161} generally render it: he spent more time, and insisted longer on his own justification than upon the justification of God in the dealings of

his providence with him; he was more careful of his own character and reputation than he was of the honour of God, and the glory of his justice; he said more for himself than he did for God; and this displeased Elihu; it gave this good man some concern, that, though Job did not directly charge God with unrighteousness in his dealings with him, yet by consequence; and he expressed himself in such language that would bear such a construction, whether it was his real sense or not; and to hear him complain so heavily of God, and at the same time enlarge so much on his own innocence, and to importune in so bold and daring a manner to have a hearing of his cause; these things being observed by Elihu, raised his choler and indignation.

Ver. 3. *Also against his three friends was his wrath kindled*, etc.] He did not take part with either side, but blamed both, and took upon him to be a moderator between them, and deal impartially with them: what highly displeased him, and raised his spirit against the three friends of Job, was,

because they had found no answer; they were at a loss for one, for a sufficient one; they had all of them been answering him in their turns again and again, but with nothing to the purpose, not with anything conclusive and convincing; and particularly they could find and give no answer to Job's last vindication of himself:

and [yet] had condemned Job; as a very wicked man, and an hypocrite, for no other reason but because he was afflicted; and they still persisted in their sentiment, though Job had so fully cleared himself, and put them to entire silence; this exasperated Elihu, to observe these men to retain so unreasonable a sentiment, to pronounce such a rash sentence, and yet could make no reply to Job's defence of himself. Jarchi says, this place is one of the corrections of the Scribes, it having been formerly written "God" instead of "Job"; as if the sense was, that Elihu was provoked with them, because by their silence they had condemned the Lord, not vindicating his honour and glory as became them; but Aben Ezra declares his ignorance of that correction, and observes, that they that say so knew what was hid from him.

Ver. 4. *Now Elihu had waited till Job had spoken*, etc.] Made an end of speaking, until he had thus expressed himself, "the words of Job are ended", (⁴⁸⁹⁴Job 31:40): and waited likewise until his three friends had said all they had to say, and which is here supposed and implied, as appears by what follows:

because they [were] elder than he; it may be added, from the original text, “in”, or “as two days”^{f1162}; they had lived longer in the world than he, and therefore did not take upon him to speak till they had done; he, as became a young man, was swift to hear, and slow to speak; that they were old men, appears from what Eliphaz says, (^{Ⓢ1510}Job 15:10).

Ver. 5. *When Elihu saw that [there was] no answer in the mouth of [these] three men*, etc.] That could be called an answer; nay, when he perceived they were quite nonplussed and silenced, though men of years and experience, and reputed wise and knowing:

then his wrath was kindled; his spirit was stirred up; his heart was hot within him; he burned with anger against those men; he was all on fire, as it were, and wanted to vent his resentment.

Ver. 6. *And Elihu the son of Barachel the Buzite answered and said*, etc.] Since there was no answer in them, he takes upon him to give one himself; but first makes an apology on account of his youth:

I [am] young, and ye [are] very old; or “few of days”; a few days, comparatively speaking, had he lived in the world; or “small”, or “little as two days”^{f1163}; he had been but a little time in it, and so could be thought to have but little knowledge and experience; whereas they were old, even very old; with them were the aged and the grayheaded, (^{Ⓢ1510}Job 15:10); in whom it might have been expected was much wisdom and knowledge:

wherefore I was afraid, and durst not show mine opinion; declare what knowledge he had of the things in dispute, lest it should appear mean, small, and contemptible; or give his sentiments concerning them, lest he should speak wrongly, and not only give offence, but do more harm than good: the first of these words, in the Arabic language^{f1164}, as Aben Ezra observes, signifies to go back; it is used of worms, which, through fear, withdraw themselves from men; so mean an opinion had he of himself, and such a sense of his own weakness, that it not only kept him back, but even caused him to draw back, and keep out of the dispute, and at a distance from it, instead of being forward to engage in it: one Jewish commentator^{f1165} paraphrases it

“I humbled myself as one that goes on his belly;”

referring to worms that go low and creep upon their belly, or to the prostrate posture of men that humble themselves to their superiors.

Ver. 7. *I said, days should speak*, etc.] That is, men of days, of many days, who have lived many days and years in the world: man in common is but of few days, even the most that men arrive to are but few; and some indeed are very few, in comparison of whom others may be said to be men of days, or to have lived many days; and to such it belongs to speak, it is their place, nor should they be prevented or interrupted; it should be allowed them to speak, nor should they be hindered; and it is their duty to speak and instruct juniors, and all that are under them; and it might be reasonably expected, that when they speak it will be to the purpose, and to profit and edification:

and multitude of years should teach wisdom; that is, such over whom many have passed; these it may be thought, having had an opportunity of making their observation on things, and of increasing experience, and of treasuring up a stock of knowledge, they should be very capable of, and indeed the only fit persons to teach others wisdom; either natural wisdom, or the knowledge of natural things; or divine wisdom, the knowledge of God, of his perfections and providences; and inward, spiritual, and evangelical wisdom, which lies in the knowledge of a man's self; in the knowledge of God in Christ; in the knowledge of Christ and of the Gospel of Christ, and the truths of it: this was a sentiment Elihu had entertained of ancient men, and this had restrained him from entering sooner into this debate between Job and his friends; they all being his superiors in age, and, as from thence he judged, in wisdom and knowledge also.

Ver. 8. *But [there is] a spirit in man*, etc.] This seems to be a correction of his former sentiment; the consideration of which gave him encouragement, though young, to declare his opinion, since there is a spirit in men, both young and old; and wherever that be, there is an ability to speak and a capacity of teaching wisdom; which is not tied to age; but may be found in young men as well as in old men: some by this understand the rational soul, or spirit, which is immaterial, immortal, is of God, and is in man; and the rather it is thought this is meant, because it is in every man, whereby he has knowledge of many things, natural and divine, and particularly is capable of trying and judging things, of discerning the difference between one thing and another, and of reasoning and discoursing upon them; and this being observed by Elihu, and he being conscious to himself of having such a spirit in him, was emboldened to engage in the debate, though a young man; but if such a spirit is meant, the words may be rendered to such a sense, verily, truly, indeed "there is [such a rational

spirit] in man”, which makes him capable of knowing many things, “but the inspiration of the Almighty”, etc. ^{f1166}; it is not owing to the rational powers and faculties of the soul of man, and the use of them, that a man becomes capable of teaching others wisdom; but to his soul or spirit being inspired by the Almighty; and such an one, be he young or old, that God breathes into, and he is under his inspiration, he is the man fit to engage in such work: though I rather think, that in this first clause the spirit of God is meant, and so Jarchi; who is an uncreated, infinite, and eternal Spirit; is of God, and is put into men; for he is not in men naturally, nor in everyone; and where he is, he is given, and there he abides; and it is from him men have their wisdom and knowledge; it is he that makes men know themselves, that searches the deep things of God, and reveals them to men, and that is the spirit of wisdom and revelation in the knowledge of Christ, and leads into all truth, as it is in him; though rather the spirit in his gifts, than in his spiritual saving grace, is here meant; and so does not point to every good man in common, but to such who are favoured with the gifts of the spirit superior to others; and so the Targum interprets it of the spirit of prophecy; and on whomsoever this rests, whether on young or old, he is fit to teach men wisdom:

and the inspiration of the Almighty giveth them understanding; not the soul of man, or breath of God inspired by him, which is the candle of the Lord, searching the inward parts of men; for that leaves him without understanding of things of the greatest importance: rather, as the Targum, the Word of God, the essential Word, the Son of God, who gives an understanding of the best things, (^{GRD}1 John 5:20); but, better, the Spirit of God, by whom the Scriptures were inspired, and who is breathed into men, (^{GRD}John 20:22); and is a spirit of understanding to them; for though a man has an understanding of natural things, yet not of things spiritual; to have an understanding of them is the special gift of God, and is in particular the work of the Spirit of God: Elihu now having some reason to believe that he had the Spirit of God, and was under his inspiration, and was favoured with knowledge and understanding by him, is encouraged, though young, to interpose in this dispute between Job and his friends, and declare his opinion on the matter in debate; and which leads him to make an observation somewhat different from his former sentiment, as follows.

Ver. 9. *Great men are not [always] wise*, etc.] Men of grandeur and dignity, as Job’s friends might be, the rich, the honourable, and noble; the apostle is thought to refer to this, at least to express the sentiment

contained in it, (~~f1026~~1 Corinthians 1:26); or the great in quantity, the many, the multitude; and therefore are not to be followed in principle or practice; or that are great in years, well stricken in age, have lived long in the world, so some versions ^{f1167}; or are doctors, teachers of others, masters in Israel, as Nicodemus, and yet ignorant; all these may be wise in natural, civil, and worldly things, though this is not always the case; but not wise and knowing in divine and spiritual things, particularly in those respecting the causes and reasons of God's providential dealings with men, afflicting the righteous, and suffering the wicked to prosper, which is more fully explained in the next clause:

neither do the aged understand judgment; what is right and wrong, the difference between truth and error, and particularly the judgments of God, which are unsearchable, and his ways past finding out; even so to understand them as to observe and acknowledge his sovereignty, wisdom, truth, and faithfulness in them.

Ver. 10. *Therefore I said, hearken to me*, etc.] Thou O Job, and every one of you his friends, for the word is singular; though I am but a young man, yet if I have the Spirit of God, and am under the inspiration of the Almighty, I may be able to say something to you worth your hearing:

I also will show mine opinion; for though for a while he was timorous and fearful of doing it, lest he should mistake and expose himself, yet having duly weighed and considered the above things, he was determined to do it.

Ver. 11. *Behold, I waited for your words*, etc.] With great desire, with great eagerness and earnestness, in hope of meeting with arguments fully satisfying and convincing; he waited for them, as for the rain, and the latter rain, to be revived, refreshed, and edified therewith; and he patiently waited until they had done speaking:

I gave ear to your reasons, or "understandings" ^{f1168}; endeavoured to get into the sense and meaning of their words; not only attended to what they did say, but to what he thought they meant to say: some are not so happy in their expressions; and yet, by what they do say, with close attention it may be understood what they aim at, what is their drift and design; this Elihu was careful to attain unto, not barely to hear their words, but penetrate, if possible, into their meaning:

whilst ye searched out what to say; for they did not make their replies to Job immediately, and say what came uppermost at once, but they took time

to think of things, and to search out for the most forcible arguments to refute Job, and strengthen their cause; it is very probable they made a pause at the end of every speech of Job's, and considered what was proper to be said in reply, and, perhaps, consulted each other.

Ver. 12. *Yea, I attended unto you*, etc.] Very closely, with great application and diligence, endeavouring to get, as it were, within them, and thoroughly understand the meaning of what they said:

and, behold, [there was] none of you that convinced Job; which was not owing to his obstinacy, but to want of proof in them, their words and arguments; they had charged Job highly, as particularly Eliphaz, (~~1821~~ Job 22:5-9); but then they failed in their proof; they produced nothing to support their allegations:

[or] that answered his words; the arguments and reasons he gave in proof of his own innocence and uprightness, or the instances he produced, showing that God often afflicted good men, and suffered the wicked to prosper; and therefore no argument could be drawn from God's dealings with men, proving they were either of this or the other character, good or bad men.

Ver. 13. *Lest ye should say, we have found out wisdom*, etc.] They were left to themselves, and not directed to take the proper methods of convincing Job, and answering his arguments; lest they should be wise in their own conceits, and attribute too much to themselves; or Elihu told them this, that they had not convicted Job, though they had condemned him, nor answered his arguments, though they had left off speaking; and this he was obliged to say, and that for the reason before observed: for all wisdom is of God, and not to be found out or acquired by men; not natural wisdom, that is not of men, but of God, and especially supernatural wisdom, or the knowledge of divine and spiritual things, and the reason of God's dealings with the sons of men in the different manner he does, (see ~~1832~~ Job 28:12,13,20,28);

God thrusteth him down, not man: some think Elihu says this in reference to himself, whom God would make use of as an instrument to convince Job and answer his arguments; and that he would ascribe this not to himself, but to God; they took a natural way to convince Job, which failed, that they might not be proud of their own wisdom; he should take a more divine and spiritual method, and, if he succeeded, he should give all the glory to

God, and ascribe nothing to himself: as in the conviction and conversion of a sinner, though ministers are instruments, it is not by might or power of men, but by the Spirit of the Lord of Hosts; it is God that thrusts down man from a vain opinion he has of himself; that convinces him of sin, that takes him off of his own righteousness, and humbles him, and lays him low at his feet: but they rather seem to be the words of Job's friends, as related by Elihu; and the sense is in connection with the former, either that they found it was the wisest method they could take with Job to be silent, and leave him to himself, lest they should add to his afflict; on; to which Jarchi inclines, who paraphrases it,

“we found wisdom by our silence, that we may not provoke him any more;”

which, if their sense, shows more tenderness and compassion than they had hitherto expressed, and answers pretty much to the advice given (2 Corinthians 2:6,7); or else their meaning is, that they found it the best and wisest way to leave him with God, he being so obstinate and incorrigible that none but God could move him; it was not in the power of men, or of words used by men, to make him sensible of things; or rather the meaning is, Elihu was obliged to tell them, that none of them had convinced Job, or answered his arguments, lest they should say, we have found out a wise and strong argument, proving the charge brought against him, that he must be a wicked man and an hypocrite, since God has so sorely afflicted him, and thrust him down from all his grandeur and dignity; which no man could ever have done, and God would not, if he had not been the man we suppose him to be; now Elihu's view is to observe to them, that there was nothing in this argument convincing, in which they imagined so much wisdom lay. Job's afflictions, indeed, were of God, and not men; and which he often owns himself; but this was no proof or argument of his being a wicked man: Mr. Broughton renders the words,

“the Omnipotent doth toss him, not man.”

Ver. 14. *Now he hath not directed [his] words against me*, etc.] That is, Job had not directed his speech to him, or levelled his arguments against him; he had not set himself and his words in battle array against him, as the word signifies; he had not lashed and irritated him as he had them; and therefore he came into the dispute calm and unprovoked, having nothing in view but truth, the glory of God, and the good of Job; and therefore hoped for better success than they had had:

neither will I answer him with your speeches; he proposed to take a new and different method from them, as he did; for he never charges Job with any sin or sins, or a course of living in a sinful manner, before those afflictions came upon him, and as the cause of them; he only takes notice of what was amiss in him since his afflictions, and what dropped from him in the heat of this controversy, rash and unbecoming speeches, which reflected upon the honour and justice of God; and if he made use of any words and arguments similar to theirs, yet to another purpose, and in a milder and gentler manner.

Ver. 15. *They were amazed*, etc.] They were like persons thunderstruck, quite surprised and astonished to hear a young man talk after this manner:

they answered no more; as they had ceased to answer Job, they did not undertake to answer Elihu, who had plainly told them their arguments were not convincing, their answers were no answers, and that they had done a wrong thing in condemning Job without proof; and that which they thought their greatest wisdom, and strongest argument, had no wisdom nor strength in it; namely, which was taken from his sore afflictions by the hand of God:

they left off speaking; or words departed from them, as Jarchi; their speech left them, they seemed deprived of it: Mr. Broughton renders the whole,

“they shrink away, do speak no more, speeches be departed from them.”

Ver. 16. *When one had waited*, etc.] To observe whether they would make any reply to what he had said, or any objection to his engaging in the controversy:

for they spake not; were as mute as fishes:

but stood still; like statues, had no power to move, neither to sit down nor to depart, but were as if all life, sense, and motion, were gone from them:

[and] answered no more; or not at all; for it does not appear that they had given him any answer before, as well as not now.

Ver. 17. *[I said], I will answer also my part*, etc.] Or take his turn in giving an answer to Job; what they had given being quite insufficient and unsuitable:

I also will show mine opinion; knowledge, or sentiment; this for a while he was fearful of doing, but, upon a thorough and serious consideration of things, he determined upon it, and now repeats it, to assure he would do it; the reasons of which follow.

Ver. 18. *For I am full of matter*, etc.] Or “full [of] words”^{f1169}; not of mere words, such that have nothing solid and substantial in them; this is the character of a fool, (^{<2104>}Ecclesiastes 10:14); nor was Elihu a loquacious talkative man, as Job is charged to be, a man full of talk, (^{<3102>}Job 11:2); but he was full of words, which had fulness of matter in them, which were to the purpose, and contained strong reasonings and solid arguments; his mind was full of them, and he could easily fill his mouth with them, and was not easy until he had uttered them: so an able minister of the word may be said to be full of words, of the wholesome words of our Lord Jesus, of useful doctrines, when the word of Christ dwells richly in him, and he has a rich treasure in an earthen vessel, is full of the blessing of the Gospel of Christ; has a large knowledge of Gospel truths, a real experience of them in the heart, great gifts to express them to others, and is full of power and of the Spirit of God to declare them, as this good man was:

the spirit within me constraineth me, or “the spirit of my belly”^{f1170}; alluding to wind pent up therein, which, unless expelled, gives great uneasiness and pain: he either means the Spirit of God within him, as in (^{<3318>}Job 32:8), by whom the prophets were inspired and spoke, by whom ordinary ministers of the word are qualified for their work, and by whom they are led into all truth, and who presses and obliges them to speak what they know; there is a necessity upon them to preach the Gospel wholly and faithfully, and a woe unto them if they do not: or else his own spirit, influenced and actuated by the Spirit of God; as the spirit of the Apostle Paul was stirred up in him to speak, when he saw the idolatry and superstition of the people of Athens, (^{<4476>}Acts 17:16); so love to God and Christ, and the souls of men, the honour of God, and interest of religion, constrain the ministers of Christ to speak in his name, notwithstanding all the opposition made unto them, and reproach cast upon them.

Ver. 19. *Behold, my belly [is] as wine, [which] hath no vent*, etc.] Or, “is not opened”^{f1171}, like a bottle of wine, as Ben Gersom, which is stopped close, and the wine in it new; which is most apt to ferment, and should have vent given it; so the Targum,

“as new wine, which is not opened:”

in the same manner Jarchi and Bar Tzemach interpret it; in these words Elihu illustrates, by a metaphor taken from new wine put into bottles and tightly stopped, what he had before more literally and properly expressed, and so in the following clause:

it is ready to burst like new bottles; or perhaps it may be better rendered, “like bottles of new wine”^{f1172}; for new bottles are not so apt to burst as old ones, and especially when they have new wine in them; the bottles of the ancients, and in the eastern countries, being made of skin, which better agrees with what our Lord says, (⁴¹⁹⁷Matthew 9:17); by his belly he means his mind, which was full of matter, and that matter he compares to new wine in bottles, tightly stopped, which need vent, and are in danger of bursting: the doctrine of the Gospel is like to wine, (²¹⁷⁰Song of Solomon 7:9); to wine neat and clean, being free from all human mixtures; to wine of a good flavour and pleasant taste, as the Gospel is to those whose taste is changed; to generous wine, which revives, and refreshes, and comforts; all which effects the doctrines of the Gospel have, when attended with a divine influence: and it may be compared to new wine; not that it is a new and upstart doctrine, it is the everlasting Gospel, made known immediately on the fall of Adam, and was ordained before the world for our glory; but because it is newly, or of late, under the Gospel dispensation, more clearly revealed: ministers of the word are like vessels, into which it is put; they are but vessels, even earthly vessels, and have nothing but what is put into them; and they are like vessels stopped up, when they are straitened in themselves, or shut up by the Lord, that they cannot come forth freely in their ministry, and when any outward restraint is laid upon them by persecuting magistrates, and when there is no open door for them in Providence; which gives them great pain and uneasiness, and, let the consequence be what it will, they are weary of forbearing, and cannot stay, but must speak the things they see and know; (see ³⁴¹¹Jeremiah 20:9 ⁴⁰⁸Acts 4:18,20).

Ver. 20. *I will speak, that I may be refreshed*, etc.] That his mind might be made easy; the matter it was full of lay with much weight upon it, pressed him hard, and gave him pain; and therefore he determines to speak his mind, and disburden himself: so a minister of the word speaks sometimes to the refreshment of others, the Gospel being a word in season to weary souls, bread to the hungry, drink to the thirsty, even wine to them that are of an heavy heart; and especially it is refreshing when the love of God is shed abroad in the heart through it, and the presence of God is enjoyed

under it; and sometimes he speaks to the refreshment of himself with others, (<6152>Romans 15:32); and whether it be so, one or the other, yet a faithful minister eases his mind, discharges his conscience, and is clear from the blood of all, when he truly and fully declares the whole counsel of God, so far as he is acquainted with it:

I will open my lips and answer; speak freely and boldly what was upon his mind, and he had to say, and which he judged would be a sufficient answer to Job; the opening of his lips is a phrase used by him in allusion to the opening of a bottle, full of new wine, the metaphor before expressed by him.

Ver. 21. *Let me not, I pray you, accept any man's person*, etc.] Neither the person of Job, because of his poverty and affliction, indulging too much to pity and commiseration, and affecting to get a good name from others for it; nor the persons of his three friends, on account of their wealth and grandeur; for neither the persons of the poor, nor of the rich, are to be regarded in judgment, or in the decision of any matter between them, but truth and justice are to be attended to; (see <0238>Exodus 23:3 <08915>Leviticus 19:15). Elihu was determined with himself not to respect the person of any, and he hopes that Job and his friends would bear with him, and excuse him on that account:

neither let me give flattering titles unto men; he does not mean titles of civil honour and respect, which belong to men, and are in common use among men, according to the different stations of life, men are in; for honour is to be given to whom it is due; and it is no piece of flattery to give men their proper and usual titles, as it was not in the Evangelist Luke, and in the Apostle Paul, (<0003>Luke 1:3 <0025>Acts 26:25); but he means such titles that do not belong to men, and are unsuitable unto them, and only given them by way of flattery; as to call a man wise and prudent when he is the reverse; or a holy, just, and good man, when he is a very wicked one. Elihu was resolved not to act such a part, and he hopes the persons he had to deal with would not take it amiss that he spake his mind plainly and freely, and called a spade a spade; not must they or any other expect to be complimented by him with the characters of wise and prudent, just and good, if they did not appear to him to be so. According to Ben Gersom the sense is, that he would not hide a man's name under epithets, but call him by his proper name; he would not do as they had done by Job, who, under covert names, meant him; as when they described a wicked man, and an

hypocrite, designed him, but did not say so express words; now Elihu suggests, that, should Job or they appear to him to have acted a wrong part, he should tell them plainly of it, and say, thou art the man.

Ver. 22. *For I know not to give flattering titles*, etc.] He had not been brought up in such a manner, nor taught to use them; he had not been inured to them, nor did he know or approve of them; nor could he in conscience give them;

[in so doing], my Maker would soon take me away; it being such a piece of wickedness, so abominable to him, and so highly resented by him, that I might justly expect he would, as he could, strike me dead at once; just as Ananias and Sapphira were struck dead for lying, (^{<485>}Acts 5:5,10): or he knew that it would be but a short time at most, and he should be taken out of the world by death, when he must appear before his Maker, his Judge, to whom he must give an account of his words, as well as actions; the awe of this being continually on his mind would not admit him to flatter any man. Some render it, “will burn me”^{f1173}, as in (^{<482>}2 Samuel 5:21); so Aben Ezra and Ben Gersom, that is, in hell fire; (see ^{<492>}Psalms 12:2,3).

CHAPTER 33

INTRODUCTION TO JOB 33

In this chapter Elihu addresses Job himself, and entreats his attention to what he had to say to him, and offers several things to induce him to it; and recommends himself as one that was according to his wish, in the stead of God, a man like himself, and of whom he had no reason to be afraid, (~~Job~~ Job 33:1-7); and then he brings a charge against him of things which he himself had heard, of words that had dropped from him in the course of his controversy with his friends; in which he too much and too strongly insisted on his own innocence and purity, and let fill very undue and unbecoming reflections on the dealings of God with him, (~~Job~~ Job 33:8-11); to which he gives an answer by observing the superior greatness of God to man, and his sovereignty over him, not being accountable to him for anything done by him; and therefore man should be silent and submissive to him, (~~Job~~ Job 33:12,13); and yet, though he is so great and so absolute, and uncontrollable, and is not obliged to give an account of his affairs to man, and the reasons of them; yet he condescends by various ways and means to instruct him in his mind and will, and even by these very things complained of; and therefore should not be treated as if unkind and unfriendly to men; sometimes he does it by dreams and visions, when he opens the ears of men, and seals instruction to them, and with this view, to restrain them from their evil purposes and doings, and to weaken their pride and humble them, and preserve them from ruin, (~~Job~~ Job 33:14-18); and sometimes by chastening and afflictive providences, which are described, (~~Job~~ Job 33:19-22); and which become teaching ones; through the interposition of a divine messenger, and upon the afflicted man's prayer to God, and humiliation before him, God is gracious and favourable to him, and delivers him; which is frequently the design and the use that he makes of chastening dispensations, (~~Job~~ Job 33:23-30); and the chapter is concluded with beseeching Job to mark and consider well what had been said unto him, and to answer it if he could or thought fit; if not, silently to attend to what he had further to say to him for his instruction, (~~Job~~ Job 33:31-33).

Ver. 1. *Wherefore, Job, I pray thee, hear my speeches,* etc.] In the preceding chapter, Elihu directed his discourse to the three friends of Job chiefly, here to Job himself, and that by name; which none of his friends in all their discourses ever used; and in an humble suppliant manner entreats his attention to what he was about to deliver, and that for reasons which his address to his friends could furnish him with; and hence begins his speech with “wherefore”, seeing he took not the part of his three friends, but blamed them; and because he had the Spirit of God in him, and was full of matter, and uneasy until he had vented it; and which he proposed to deliver in a plain and faithful manner, with sincerity and without flattery; on all which accounts he beseeches him to give him a diligent and attentive hearing:

and hearken to all my words; not to some of them only, but to all; he bespeaks his candid and constant attention, that he would hear him out, all that he had to say, with patience, and without interruption; and then judge of the truth, force, and pertinency of them; which he would not so well be able to do, unless he heard them all; for sometimes the proof, the evidence, and demonstration of a thing depends not on a single argument, but upon many put together; each of them alone being insufficient, at least may appear so, when all considered together give full satisfaction.

Ver. 2. *Behold, now I have opened my mouth,* etc.] Begun to speak in order to give vent to the fulness of matter within him, which made him, like bottles of new wine, ready to burst; and since he had opened his lips, that he might speak and be refreshed, he desires Job to listen to him, and offers same things to his consideration to induce him to it:

my tongue hath spoken in my mouth: but does not every man’s tongue speak in his mouth when he speaks? is there anything singular and peculiar in this, that can excite attention? it may be rendered, “in my palate”^{f1174}; which, as it is an instrument of speech, so of tasting and trying food, (see ~~Job~~ Job 6:30 12:11); and Elihu’s sense is, that he had thoroughly considered what he should say, he had well weighed what he should speak, and should not deliver anything raw, crude, and undigested; he had palated his words, in order to discern whether there was anything in them perverse or not.

Ver. 3. *My words [shall be of] the uprightness of my heart,* etc.] Not that the uprightness of his heart, or his own personal integrity, should be the subject of his discourse; but what he should say would be in or out of the uprightness of his heart, with all sincerity and faithfulness; what would be

the real sentiments of his mind, and not proceed from a double or insincere heart:

and my lips shall utter knowledge clearly; what knowledge he had of God, and of the perfections of his nature, and of his works in nature and grace, and of his dealings in a providential way with the sons of men; and what knowledge he had of Christ, his person, office, and grace somewhat of which speaks in this chapter; and such sort of knowledge is to be uttered, to be published, and made known to the good of others; and not to be concealed, and hid, or held, as in a prison, in unrighteousness; and to be uttered clearly, plainly, and distinctly, in words intelligible, and easy to be understood; and not in ambiguous terms, or in words of a double meaning; or which are abstruse and intricate, and serve rather to make the mysteries of Providence and grace more dark and obscure than to explain them; integrity of heart, and perspicuity of language, serve much to recommend a speaker, and both are expressed in this verse.

Ver. 4. *The Spirit of God hath made me*, etc.] As a man; so every man is made by God, and not by himself; Father, Son, and Spirit, are his Makers or Creators, as we read of them in the plural number, (~~Psalm~~ Psalm 149:2) (~~Ecclesiastes~~ Ecclesiastes 12:1); and this is a proof of the deity of the Spirit, who was not only concerned in the creation of all things, garnishing the heavens, and moving upon the face of the waters on the earth; but in the formation of man:

and the breath of the mighty hath given me life; the same with the Spirit of God, the allusion is to the creation of man at first, when God breathed into him the breath of life, and he became a living soul: life natural is from God, he is the God of our life, he gives all the mercies of life, and by him is this life preserved; and the whole is the effect of almighty power: now this is observed by Elihu to Job, to encourage him to attend to him without fear, since he was a man, a creature of God, as he was: it may be understood of his spiritual formation, the Spirit of God remakes men, or makes them new men, new creatures; this is done in regeneration, which is the work of the Holy Spirit; hence regeneration, and renewing of the Holy Ghost, are put together; and being a work of almighty power, is proof of the deity of the Spirit of God; it is he that quickens men when dead in trespasses and sins, and makes them alive to God; which appears by their spiritual breathings after divine things, and by the exercise of their spiritual senses, and by their performance of spiritual actions; and now Elihu, being a man regenerated

and quickened by the Spirit, might more justly claim the attention of Job, since what he should say was what he had heard, felt, and seen, as good man, one that had an experience of divine and spiritual things.

Ver. 5. *If thou canst answer me*, etc.] That is, when he had done speaking, after he had heard him out; if he thought he could make a reply to him, he gave him full liberty so to do, and tacitly suggests that he should give him an attentive and candid hearing, as he had requested of him:

set [thy words] in order before me; put them into the best form and order thou canst for thy self-defence, and level them at me; set them, as it were, in battle array against me; give them all the poignancy, strength, and three thou art capable of:

stand up; not out of veneration to him, but to denote freedom and boldness in himself; a presentation of himself with boldness, and standing and keeping his ground: the expressions are military; Mr. Broughton renders it, “stand to it”.

Ver. 6. *Behold, I [am] according to thy wish in God’s stead*, etc.] So some persons are, as civil magistrates, the ministers of the word, the prophets of the Old Testament, and the apostles of the New; (see ^{<A181>}2 Corinthians 5:20); and so in some sense was Elihu; he undertakes to be an advocate for God, to vindicate his justice in his dealings with the children of men, and clear him from the charge of severity towards them, and hard usage of them, and particularly Job; and whom he besought, as in God’s stead, to be reconciled to his providential dealings with him; to bear his afflictions patiently, and wait the issue of them: or “I am as thou art”; so the Targum and Ben Gersom interpret it; one that belongs to God, a creature of God’s, a sinful frail mortal creature, as Job was, and accountable to God; one that belonged to him both as the God of nature and providence, and of grace; and such an one Job seemed to have wished for, to dispute the point in question with; (see ^{<K182>}Job 9:32,33);

I also am formed out of the clay; or “cut out” ^{f1175} of it; alluding to the potter, who, out of a mass or lump of clay before him, cuts a piece out of it to make a vessel of God is the potter, men are as clay in his hands, their bodies are bodies of clay, houses of clay, which have their foundation in the dust; reference may be had to the original formation of man, (^{<O117>}Genesis 2:7), and may denote not so, much the pollution of his nature,

clay being defiling, but the frailty of man, a vessel made of clay being brittle, and easily broken; (see ^{<R019>}Job 4:19 10:9 13:12) (^{<2548>}Isaiah 64:8).

Ver. 7. *Behold, my terror shall not make thee afraid*, etc.] To come near, join issue in a debate, and speak freely; this Job had wished for, and desired of God that his fear might not terrify him, and his dread not make him afraid, and then he could talk and reason freely with him, (^{<R034>}Job 9:34,35 13:21,22); now Job had nothing to fear from Elihu, he was a man and not God, with whom there was no terrible majesty, as with God; he was but a clod of clay, and had nothing in him or about him to strike terror into him; he was no great personage, as a king or prince, nor in any civil authority, nor had so much as age to command an awe, much less could inject dread and terror:

neither shall my hand be heavy upon thee; which is not to be literally understood; Job could be in no fear of that, nor Elihu guilty of such rudeness; but figuratively, that he should not seek to afflict and distress him, or add to his affliction, and make it heavier, by hard words, severe reflections, and cruel reproaches; he seems to refer to (^{<R132>}Job 13:21); the Targum is,

“my burden upon thee shall not be heavy;”

he promises not to aggravate things, but make them as easy as they would admit of.

Ver. 8. *Surely thou hast spoken in mine hearing*, etc.] After the above preface, Elihu proceeds to the point in hand, and enters a charge against Job; which he took up, not upon suspicion and surmisings, nor upon report, nor upon accusations received from others, but what he had heard with his own ears, unless he was greatly mistaken indeed, which he thought he was not:

and I have heard the voice of [thy] words; the sound of them, clearly and distinctly, and took in the sense of them, as he really believed:

[*saying*]; as follows.

Ver. 9. *I am clean without transgression*, etc.] This with what follows is supposed to be gathered from (^{<R106>}Job 10:6,7 13:23 27:5,6); for this is nowhere said by Job in express words; though I rather think, since Elihu so peremptorily affirms that they were spoken in his hearing, that these words

and the following did drop from Job's lips, in the controversy with his friends, though not recorded; for we are not to suppose that everything that was said on both sides is preserved, only so much as the Holy Ghost thought fit should be: no man is naturally clean, or free from sin; man came clean out of the hands of God, by sin is become unclean. This impurity is propagated by natural generation, and is in all without exception. Job expresses himself clearly on this point, and agreeably to it, (^{<B14>}Job 14:4); nor is any man clean by and of himself, or through anything he is capable of doing, in a moral, ceremonial, or evangelic sense, to make himself clean; as by moral actions, by ceremonial ablutions and sacrifices, or by submission to evangelic ordinances, or even by his own tears, repentance, and humiliation. Job seemed clearly and fully sensible of this, (^{<B30>}Job 9:30,31); (see ^{<B10>}Proverbs 20:9 ^{<B22>}Jeremiah 2:22); yet there are some persons that are clean through the blood of Christ, in which they are washed, and which cleanses from all sin; and through the righteousness of Christ imputed to them, in which they appear without spot or wrinkle, or any such thing; and through the sentence of justification pronounced on them, by which word spoken they are all clean; and through the grace of God bestowed on them, the clean water that is sprinkled upon them, by which they are cleansed from all filthiness, and hence said to have clean hearts and clean hands; and if Job meant it in this sense, as he had knowledge of his living Redeemer, he no doubt was such an one, (^{<B25>}Job 19:25): but not "without transgression": without transgression imputed he was, and such are all they whose persons are justified, and their sins pardoned; to those God does not impute sin, (^{<B1>}Psalm 32:1,2); but they are not without the being nor commission of sin; for no man, even the best of men, are clear of it in this sense. Job might be free from the grosser sins of life, but not from indwelling sin, and the actings of it; we find him confessing sin, and disclaiming perfection, (^{<B20>}Job 7:20 9:20);

I [am] innocent; so he was, as to the charges brought against him by his friends, or the things it was insinuated he was guilty of, as hypocrisy, etc. or as to doing any injury to the persons and properties of men, or with respect to gross enormities, from which he had sufficiently cleared himself in (^{<B10>}Job 31:1-40); but not so innocent as to be free from all sin, as Adam was in his state of innocence, which is contrary to his own declarations in the passages before referred to; some, as Aben Ezra observes, interpret the word "covered" ^{f1176}, and as having the same sense with (^{<B1>}Psalm 32:1); and in which sense it was true of Job, that his iniquities were covered; and

others of his being covered with righteousness, with civil righteousness, as in (^{<8294>}Job 29:14); which was true of the exercise of it; and in an evangelic sense he was covered with the justifying righteousness of Christ; the Targum renders the word “washed”, as he was in a spiritual sense. Jarchi interprets it “wiped” or “rubbed”, and others combed and brushed, and so “neat” and “clean”, which is the sense of several versions ^{f1177}:

neither [is there] iniquity in me; in a Gospel sense there is none in believers in Christ; their iniquities being removed from them to him, and are done away and made an end of by him; nor are they to be seen with the eye of vindictive justice; God has cast them behind his back, and into the depths of the sea, never to be seen more; but then there is iniquity in them, as considered in themselves; for men to say they have none shows pride and ignorance, and is inconsistent with the truth of grace. If Job is to be understood in these expressions in an evangelical sense, or with respect to the grossest sins of life, or a vicious course of life (and indeed in no other sense can he well be understood, consistent with himself), he is not to be blamed for what he said, and I apprehend that Elihu does not blame him for saying these things in his own defence; but for insisting so much and so long upon his innocence and purity, and unspotted life; and especially for joining with it undue and unbecoming reflections on the Lord, for afflicting a person so holy and righteous, as follows.

Ver. 10. *Behold, he findeth occasions against me*, etc.] That is, sought in order to find them; so Job in some places suggests, that God inquired after his sins, and sought diligently after them, that he might have something to bring against him; and because he could not find great sins, gross enormities, he sought after lesser sins; so some render the word, “staggingings”, “totterings” ^{f1178}; frailties, failings, and infirmities; and because he could find none of late of a very heinous nature, he went back as far as the sins of his youth; (see ^{<8106>}Job 10:6 13:26); and this in order to pick a quarrel with him; and so Mr. Broughton renders the words, “lo, he picketh quarrels against me”; or that he might have just reason to depart from him, or to break from him, or to break off friendship with him, or to break him to pieces in his estate, family, and health; all which senses some observe the words will bear: but it would be needless for God to seek in order to find occasions against men; there is enough ready at hand, the sins that are about them; and to represent the Lord as dealing thus with good men is to represent him as acting contrary to the declarations and methods of his grace; yea, as doing what wicked men do to good men, as the

enemies of David, Daniel, and Jeremiah, did to them; nay, even as Satan himself does, who goes about and seeks for, and picks up accusations against the saints; this must be owned to be a very irreverent and unbecoming expression of Job's, and for which he deserved to be sharply rebuked, as well as for some following ones, and for which he afterwards was thoroughly humbled:

he counteth me for his enemy; this he had often said, but very wrongly; (see Gill on "^{<18133>}Job 13:24"), and (see Gill on "^{<18169>}Job 16:9"), and (see Gill on "^{<18011>}Job 19:11").

Ver. 11. *He putteth my feet in the stocks*, etc.] This also he had said, (^{<18137>}Job 13:27); by which he would suggest not only that his afflictions were painful and disgraceful, and from which he could not extricate himself, being close fettered by them; but that they were inflicted on him as punishments, and he was treated as a criminal, as a malefactor, who had been guilty of some notorious breach of the law:

he marketh all my paths; looked narrowly at them, numbered and counted them; this also he had said, (^{<18137>}Job 13:27 14:16 31:4); meaning not only his natural and civil paths and steps, but his moral ones, that he could not step the least awry, but presently it was marked and observed, (^{<18104>}Job 10:14); but though God does take notice of the sins of his people, and chastises them for them, yet he does not mark them in strict justice, for, should he, they could not stand before him, (^{<18018>}Psalms 130:3).

Ver. 12. *Behold, [in] this thou art not just*, etc.] Here begins Elihu's answer, who does not deny that Job was a just man, both before God in an evangelic sense, and before men in a moral sense; he did not go about to detract from Job's general character, as a man that lived soberly, righteously, and godly in the world; but in this he was not just, nor is it to be justified, with respect to this thing, he could not acquit him of doing what was wrong; namely, insisting so much on his own innocence, and tacking therewith such unbecoming and undue reflections on the dealings of God with him; he did not give to God his due, he did not do him justice in representing him in this light; he did not say nor do the right thing, so Mr. Broughton translates the words,

“lo, here thou art not in the right;”

(see ^{<18312>}Job 32:2);

I will answer thee; or “I must tell thee”; as the same writer renders the words, being able to make it clear and plain:

that God is greater than man: than any man, than the greatest of men, most famous for power, wisdom, or justice; he is not only greater in his power, faithfulness, goodness, grace, and mercy, but in his holiness and righteousness, wisdom and knowledge; and therefore can never do either an unjust thing, or an unwise one; and for man, who is both sinful and ignorant, even the best in comparison of him, to arraign him at his bar, is very arrogant and presumptuous; since he knows best what to do, and what are his reasons for so doing, and is righteous in all his ways, and holy in all his works.

Ver. 13. *Why dost thou strive against him?* etc.] A creature against the Creator, a man against his Maker, the clay against the potter; how absurd and stupid is this! and a piece of weakness and folly it was in him to desire to litigate the point with God, and dispute with him, as he often did, when men cannot answer him one of a thousand, as he himself owned, (~~Job~~ Job 9:3,4); and very sinful and criminal it is to chide with God, or complain of him, on account of any of his dealings with the sons of men, as well as it is vain and fruitless:

for he giveth not account of any of his matters; he is a sovereign Being, and does what he pleases in nature, providence, and grace, and is not accountable to any for what he does; in things temporal, he does all after the counsel of his will; he bestows riches and honours, wealth and health, gifts of natural wisdom and knowledge on some, and withholds them from others; and each of these are his own, and he may do with them as he pleases: so likewise in things spiritual, he loves, chooses, redeems, regenerates, calls by his grace, and brings to glory whom he thinks fit; the blessings of grace and glory are his own, and he disposes of them as seems good in his sight; and in all respects he acts according to his will in heaven and in earth; none can stay his hand, or hinder him from doing his pleasure; and none ought to say to him, what dost thou? or why dost thou thus? or, if they do, he is not obliged to give any reasons for his so doing. Some take this to be the thing Job strove and contended with God about, that he did not, and because he did not give an account of all his matters, or answer all his words; and particularly he did not show to him wherefore he contended with him; and others think the meaning is, that God does not reveal all his secrets to men, but only as much as he thinks fit to acquaint them with;

secret things belong to him, and things revealed to men; the secrets of his own nature, and the modes of subsistence of the divine Persons in the Godhead, the secret reasons of divine predestination of men to life or death, and of his dealings with men in a providential way, afflicting the righteous, and suffering the wicked to prosper.

Ver. 14. *For God speaketh once, yea, twice,* etc.] Or, “but God speaketh”^{f1179}; though he is not bound to give an account of his matters, and the reasons of his proceedings in a way of providence or grace; yet such is his condescension and goodness, that he makes use of various ways and means to make known his mind and will in his dispensations, if men were but attentive to them; he speaks once, in dreams and visions, as in (~~1835~~ Job 33:15); and twice, or a second time, by chastisements, as in (~~1838~~ Job 33:18); or he speaks frequently, again and again, (see ~~1821~~ Psalm 62:11); gives line upon line, and precept upon precept; if one way is without effect, he will take another; and if one warning and admonition is not sufficient, he will give another; so that though he is a sovereign Being, and not accountable to any, yet he does not act the unkind and unfriendly part Job had suggested:

[yet man] perceiveth it not: the voice of God speaking in one way or another; hearkens not to the admonition given in a dream or vision, nor hears the chastising rod, and him that has appointed it; he is deaf to all instructions; he understands not the mind and meaning of God in his dispensations; which is not owing to want of means of knowledge, but to the blindness and ignorance of his mind, to dulness of hearing, to negligence and inattention, and to the prevalence of sin and corruption: the words, “yet man”, are a supplement to the text, and not in it, and some versions are without it, and understand the whole of God, rendering the words thus, “God speaketh once, and a second time he does not repeat it”; so the Vulgate Latin, Syriac, and Arabic versions: or “does not revise it”, or “will not see it”^{f1180}; to which agrees the Targum,

“and a second time he needs not to look upon it;”

and which rendering, as it suits with the context, so is more agreeable to the accents; but is differently applied, by some to the sufficiency of the word of God, that God has at once made known all truth, and there is no need to do it a second time; but certain it is, that God did at sundry times, and in divers manners, speak unto the fathers by the prophets; though indeed in these last days he hath spoken at once all his mind and will by his

Son, so that no future revelation is to be expected; but though this is true now, it was not in the times of Elihu: by others it is referred to God's dealings with a proud man, that calls him to an account for his actions, to whom he speaks once, and reproveth him for his boldness; but a second time he will not look at him, nor bear his pride and insolence: and by others to the unalterable decrees and purposes of God; what he has said or determined in his eternal mind is done at once, and remains invariably fixed; he has no need to look over a second time, or revise his first thoughts and designs, or reconsider them, whether it is proper to make any alteration in them or not, they are at once so wisely formed; and he has all things before him in one view in his all comprehending mind, so that there cannot possibly anything turn up unforeseen by him, to hinder the execution of his purposes, or cause him to make any change in them; no new thoughts, resolutions, or purposes, can arise in his mind, with whom there is no variableness, nor shadow of turning. This agrees well with his sovereignty, expressed in (^{<RB3>}Job 33:13), and carries in it a strong reason enforcing what is there said. Though some take the meaning to be this, that God speaks once to a man, and admonishes and reproveth him as he used to do, in the way expressed in the following verse; and if he regards it not, he do not speak to him a second time in that way, or no more by words, but now by blows or chastisements.

Ver. 15. *In a dream, in a vision of the night*, etc.] That is, God speaks to men in this way, and which in those times was his most usual way; (see ^{<RB2>}Job 4:12,13); sometimes he spake to a prophet, a person in public office, and made known his mind and will in this manner to him, that he might deliver it to others, (^{<RB2>}Numbers 12:6); and sometimes directly and immediately to persons themselves, as he did to Abimelech and Laban, (^{<RB2>}Genesis 20:3 31:24);

when deep sleep lieth upon men, in slumberings upon the bed; the former denotes a fast, heavy, and sound sleep, when the senses are all locked up, and there is not the least attention to any outward object; the latter a slight sleep, when a man is between sleeping and waking; and now at such a time, when he was laid on his bed in the night season, it was usual for God to come to him in a visionary way, and impress things on his mind; when it was called off from worldly and earthly thoughts and cares, and was calm and serene, and so fit to receive what intimations and instructions might be given this way; (see ^{<RB2>}Psalms 4:4). Job had his dreams and night visions, though he seems not to have had any benefit by them, or to have

understood them, but was scared and terrified with them, (^{<3874>}Job 7:14); to which Elihu may have some respect.

Ver. 16. *Then he openeth the ears of men*, etc.] Not the ears of his body, which remaining shut while things are presented to his mind in a dream or vision, but his internal ears; it is the same with opening the heart or understanding to attend to and receive the things delivered in this visionary way:

and sealeth their instruction; sends home the instruction given in this manner, and imprints it upon the mind, so that it is well remembered when awake, not only the dreams themselves, but the lessons taught and learnt there, as may be observed in the cases of Abimelech and Laban, (^{<0218>}Genesis 20:3 31:24); the word signifies “chastisement”^{f1181} as well as instruction, that being one way in which God teaches and instructs men, (^{<3942>}Psalms 94:12); and so the sense may be, that God in a dream or vision makes it known to men, that if they regard not what he says to them, and repent not of their evils, and turn from them, he will correct and chastise them, and this he assures them of; and they may look for the certain performance of it, that he will visit their transgressions with a rod, and their iniquities with stripes; things that are sealed being sure and firm. Mr. Broughton renders the words, “and imprints why they are chastised.”

Ver. 17. *That he may withdraw a man [from his] purpose*, etc.] Or “work”^{f1182}, his wicked work, as the Targum; either which he has begun upon, or which he designed to do. Thus Abimelech and Laban were restrained from their intentions by a divine admonition in a dream, the one from taking Abraham’s wife, as he intended, and the other from doing harm to Jacob, which he designed:

and hide pride from man; by pardoning his sins, in which there is always pride, so some; pardon of sin being expressed by covering it, (^{<3921>}Psalms 32:1); or rather by repressing, weakening, and preventing it; and that by not suffering vain and proud men to perform their enterprises, but obliging them to submit to the will of God, and humble themselves under his mighty hand. These are the ends proposed, and which are effected through the Lord speaking to men in dreams, opening their ears, and sending instructions to them; and others also for their good follow.

Ver. 18. *He keepeth back his soul from the pit*, etc.] Or, “that he may keep back”^{f1183}; for this is another end and use of God’s speaking unto men; it is

to preserve them for the present from going down to the grave, the pit of corruption and destruction; so called because the bodies of men, being there laid, corrupt, and are entirely destroyed by worms, and turn to rottenness and dust; and to preserve them from the bottomless pit of everlasting ruin and destruction; for the Lord's people are reprov'd by him, that they may not be condemn'd with the world, (^{<4113>}1 Corinthians 11:32);

and his life from perishing by the sword; by the sword of men, which is one of God's sore judgments; or by the sword of the civil magistrate, the man spoken to being warn'd of God of committing these sins, which would bring him into the hands of such; or by the sword of divine justice; Jarchi interprets it of the sword of the angel of death; the word signifies a missive weapon, as a dart; so Mr. Broughton renders the words, "and his life from going on the dart": or, as another version has it, "lest it should go on under the cast of darts"^{f1184}; the darts of an enemy in war, or the fiery darts of Satan, (^{<4016>}Ephesians 6:16).

Ver. 19. *He is chastened also with pain upon his bed*, etc.] This seems to be another way, in which God, according to his eternal purposes, speaks unto men, as the word "also" intimates; namely, by afflictions, and sometimes painful ones; which have a voice in them, and men of wisdom will hearken to it, (^{<389>}Micah 6:9). Pain here signifies not pain of the mind, or a wounded spirit, which is very afflicting, distressing, and intolerable; but pain of the body, as the next clause shows; and this endured on the bed, it being so great as to confine a man to his bed, or is what he felt there, where he might hope for ease and rest; (see ^{<8073>}Job 7:13);

and the multitude of his bones with strong [pain]; not with a slight one, but a very strong one, such as those felt who gnawed their tongues for pain, (^{<6160>}Revelation 16:10). Jarchi interprets it, the multitude of his bones, which are strong; though they are hardy and strong, yet filled with exquisite pain; and not one, or a few of them, but a multitude of them, as there are a multitude of them in a man's body; even all of them, as Hezekiah complains, which must be very excruciating indeed, (^{<2383>}Isaiah 38:13); and which was Job's case; not only his flesh was in pain, through the sores and ulcers upon him, but his bones were pierced in him, and his sinews had no rest, and he was full of tossings to and fro, (^{<8073>}Job 7:3,4 30:17); and in this way he was, as other good men are, reprov'd and chasten'd by the Lord; and in which way he had spok'd to him, as he does to others, and which should be attend'd to; and since such painful

afflictions are but fatherly chastisements, they should be patiently endured, and the voice of God in them listened to, and before long there will be no more pain: the “Cetib”, or textual writing, is, “the contention of his bones is strong”; through pain, or with which God contends with men; we follow the marginal reading.

Ver. 20. *So that his life abhorreth bread*, etc.] Through the force of pain he loses his appetite for food, and even a nausea of it takes place; he loathes it as the most abominable and filthy thing that can be thought of; even bread, so necessary to the support of human life, so strengthening to the heart of man, and what he every day stands in need of, and should pray for, and in health is never weary of; it may be put for all common and useful food:

and his soul dainty meat; the most rich and delicious; such as the tables of the great and rich are furnished with: “food of desire” ^{f1185}; or desirable food, as it may be rendered; (see ^{<270B>}Daniel 10:3); such as in the time of health the appetite craves and desires, and is fed on with delight and pleasure, but now had in the utmost aversion. Pains and diseases of body often produce such a nausea in men, (^{<1947I>}Psalm 107:17,18), and was Job’s case, (^{<180B>}Job 3:24 6:7).

Ver. 21. *His flesh is consumed away, that it cannot be seen*, etc.] All being gone, none left to be seen, nothing but skin and bones; and this partly through the vehemence of strong pain, and partly through the nausea of food; not being able to take anything for nourishment and the support of the fluids, and so quite emaciated:

and his bones [that] were not seen stick out: which before were covered with flesh and fat, so that they could not be seen; but now the flesh and fat being wasted, they seem as if they rose up in an eminence, and stood out to be beheld; this was also Job’s case, being reduced to a mere skeleton, (^{<180B>}Job 19:20). Elihu, in this description of an afflicted man, seems to have Job chiefly in view, and by this would intimate to him that God had been, and was speaking to him by those afflictions, which he would do well to advert unto.

Ver. 22. *Yea, his soul draweth near unto the grave*, etc.] Not the soul, strictly and properly speaking, for that does not, nor is it laid in the grave at death, but returns to God that gave it; rather the body, for which it is sometimes put, and of which what is here said is true, (see ^{<1960>}Psalm

16:10); or the person of the sick man, whose disease being so threatening, all hope is gone, and he is given up by his physicians and friends, and seemingly is at the grave's mouth, and that is ready for him, and he on the brink of that; which were the apprehensions Job had of himself, (~~1870~~-Job 17:1); (see ~~1888~~-Psalm 88:3 107:17);

and his life to the destroyers; the destroying angels, as Aben Ezra, and so the Septuagint version: or destroying diseases, and so Mr. Broughton renders it, "to killing maladies"; or it may be to worms, which destroy the body in the grave, and which Job was sensible of would quickly be his case, (~~1885~~-Job 19:26); though some interpret it of those that kill, or of those that are dead, with whom they are laid that die; or of deaths corporeal and eternal, and the horrors and terrors of both, with which persons in such circumstances are sometimes distressed.

Ver. 23. *If there be a messenger with him*, etc.] Or angel, either with God, as some think; or rather with the sick man; by which messenger is meant not an angel by nature, a created angel, though sometimes such are God's messengers, sent by him on errands to men, are interpreters of things to them, as Gabriel was to Daniel; of whom there are thousands, and who may be of service to sick men for their comfort and instruction, since it is certain they attend saints in their dying moments; yet this proves not that they are to be invoked as mediators between God and men: but rather a minister of the word is designed, who is by office an angel, a "messenger" of Christ, and of the churches; an "interpreter" of the Scriptures, and of the mind of God in them; and a spiritual, evangelical, faithful minister, is scarce and rare, one among a thousand; and his business is to visit sick persons, and to observe the "uprightness" and faithfulness of God in afflicting them, that they may quietly submit to and patiently bear the affliction; and to direct them for their peace and comfort to the uprightness or righteousness of Christ, for their justification before God; and to show them what is right for them to do in their present circumstances; whether the sick man be stupid and insensible of his case, and his need of righteousness, or whether he be a truly gracious man, yet labouring under doubts and fears about the truth of grace in him, the uprightness of his heart, and his interest in the righteousness of Christ: but it seems best to understand this of Christ himself, the angel of God's presence, the messenger of the covenant, who is with the sick man, and favours him with his spiritual presence; or is "for him"^{f1186} as it may be rendered, is on his side, an advocate and intercessor for him with God;

an interpreter of his Father's mind, and with which he is long acquainted, he lying in his bosom; and of the sacred Scriptures, as he was to his disciples concerning himself; or an "orator"^{fi187}, an eloquent one, never man spake like him, having the tongue of the learned given him as man; and who as a divine Person is the eternal and essential Word of God; who spake for his people in the council of peace and covenant of grace; and also as Mediator is the antitypical Aaron, can speak well for them on all occasions:

one among a thousand: the chiefest among ten thousand, angels or men; (see ²¹⁵⁰Song of Solomon 5:10 ²¹⁰⁷⁸Ecclesiastes 7:28);

to show unto man his uprightness; which to do is his office as Mediator, and especially as a prophet, even to show the uprightness of God, the rectitude of his nature, the righteousness required in his holy law; and this Christ has shown forth and declared in his being the propitiation for the sins of his people, (⁴¹²⁵Romans 3:25,26); by his Spirit he shows to man, and so to a sick man, his want of uprightness in himself, his need of righteousness from another; and brings it near him, and shows it to be perfect, complete, and suitable; as well as teaches to live soberly, righteously, and godly.

Ver. 24. *Then he is gracious to him*, etc.] To the sick man; either the messenger or the minister that is with him, who pities his case and prays for him; and by some the following words are supposed to be a prayer of his, "deliver me", etc. since one find in the Gospel there is a ransom for such persons. Rather Christ, who is gracious to man, as appears by his assumption of their nature and becoming a ransom for them, and who upon the foot of redemption which he has "found" or obtained, (see ³⁰¹²Hebrews 9:12); pleads for the present comfort and future happiness of his people, in such language as after expressed, "deliver him", etc. Or rather God the Father is gracious to the sick man for his Son's sake,

and saith, deliver him from going down to the pit; addressing either the disease, so Mr. Broughton renders the word, "spare him (O killing malady) from descending into the pit", the grave, for the present his disease threatened him with. Or the minister of the word attending the sick man, who is bid to declare to him, as Nathan to David, and Isaiah to Hezekiah, that he should live longer, and not die for the present: or rather the address is to law and justice, to let the redeemed of the Lord go free, and particularly the sick man being one of them; and not thrust him down into

the bottomless pit of everlasting ruin and destruction, for the reason following:

I have found a ransom; which is no other than Christ the Son of God; whom Jehovah, in his infinite wisdom, found out and settled upon to be the ransomer of his people; to which he agreed, and in the fulness of time came to give his life a ransom for many, and for whom he has given himself as a ransom price, which has been testified in due time: and this ransom is for all the elect of God, and is of them from sin, Satan, law, hell, and death; and the finding of it is not of man, nor is the scheme of propitiation, peace and reconciliation by Christ, or of atonement and satisfaction ^{f1188} by the sacrifice of Christ, as the word here used signifies, an invention of men; but is the effect of infinite wisdom, and a scheme drawn in the eternal mind, and formed in Christ from everlasting; (see ~~<495>~~ 2 Corinthians 5:19). Some take these words to be spoken by the Father to the Son, upon his appointment and agreement to be the ransomer and Redeemer, saying, “go, redeem him”, etc. for so the words ^{f1189} may be rendered; and others think they are the words of the Son the messenger to his Father, the advocate with him for his people, as before observed.

Ver. 25. *His flesh shall be fresher than a child's*, etc.] Being recovered from illness and restored to health, through the gracious dealings of God with him. This is to be understood not simply and absolutely, but comparatively, or with respect to his former condition; that he, who before was reduced to skin and bone, is now become fat and plump; and whose flesh was dry and withered, now moist, succulent, and juicy; and whose skin was wrinkled, now soft and smooth, and sleek; and whose face was pale, now bloomy and ruddy. The Targum is,

“his flesh is weakened more than a child,”

and the Vulgate Latin,

“is consumed,”

referring to his former state:

he shall return to the days of his youth. His youth renewed, and he seem young again; become hale and robust as in his youthful days; (see ~~<4435>~~ Psalm 103:5).

Ver. 26. *He shall pray unto God*, etc.] As the former verse expresses the condition of the body of the man recovered from sickness, this the frame of his soul, and the spiritual blessings enjoyed by him: some understand this of his praying in the time of his affliction, and consider it as one means of his recovery; and indeed a time of affliction is a time for prayer; and which brings a good man to it, who in health and prosperity has been negligent of it; such an one will make his application to God for deliverance, and not to the creature; and it is his mercy and privilege he has a God to pray unto, who can and will help him. But according to the course and connection of the words, it seems rather to respect what the good man would do, and the frame he would be in upon his recovery; who would entreat the Lord to make him thankful the mercy received, and accept of his thanksgiving for the same; that his affliction might appear to be sanctified unto him, and that he is much the better for it, more holy and more humble; and that he would manifest his pardoning grace to him for all the sins and transgressions he had been guilty of, his murmurings and repinings, and everything else during his affliction; and that he may make use of his health and strength given him in the service of God, and for the glory of his name;

and he will be favourable to him; which, if understood of the time of affliction, it may be interpreted of his laying no more on him than he will enable him to bear, and supporting him under it; of granting his gracious presence in it, and of his taking notice of him, visiting him, knowing, owning, and choosing him in the furnace of affliction, and manifesting his care unto him; and of the deliverance of him out of it. But if it respects the man as recovered out of affliction, it denotes further discoveries of the special care and favour of God to him, which are very enlivening and refreshing, strengthening and supporting; and of his gracious acceptance of his person, and of his sacrifices of prayer, praise, and thanksgiving, through Christ the Mediator and messenger of the covenant;

and he shall see his face with joy: that is, either God who is favourable to him, he looks with a smiling countenance upon the man now recovered, who before seemed to look upon him with frowns in his countenance, there being a change in the outward dispensations of his providence towards him, though none in his heart: his countenance beholds the upright with pleasure, whether they see it or not; he looks upon his people in Christ with the utmost complacency and delight, and particularly when they come to him in the exercise of grace, with their prayers, praises, and thanksgivings. Or the man recovered from illness, God being favourable to

him, he beholds the face of God with joy, who perhaps had hid it from him in his affliction, which caused trouble; but now showing his face and favour, it causes joy and exultation, even a jubilee in his soul. He beholds him in Christ as the God of grace and peace; and through him can come to him, and look him in the face with comfort and pleasure, as nothing is more delightful to him than the light of his countenance;

for he will render unto man his righteousness: not the sick man recovered render to another man what is his right and due, or what he may have wronged him of; for which being reprov'd by the affliction, and convicted of, is desirous of making restitution: but God, who will render, return, or restore to the man recovered his righteousness, which is the foundation of his joy; not render to him according to his own righteousness, as the Targum, which would be but a poor recompense if strictly given; nor restore to him the righteousness he lost in Adam, which is but a creature righteousness; but the righteousness of Christ, as Mr. Broughton, which is the good man's or the believer's in Christ, because wrought out for him, imputed to him, and bestowed as a free gift on him. Now though this righteousness can never be lost, being an everlasting one, yet a sense of interest in it may, which is returned, restored, and rendered to a man, when that righteousness is afresh revealed to him from faith to faith; the consequence of which is peace and comfort, joy and triumph.

Ver. 27. *He looketh upon men*, etc.] According to our version, and other interpreters, the sense is, God looks upon men as he does on all men in general, their ways and their works; and particularly he takes notice of men under affliction, and observes how they behave; if they are penitent and confess their sins, he restores them to health, and does them good both in body and soul. But most carry the sense another way, and interpret it of the sick man recovered, who looks upon his friends and relations about him, and any others that come within his reach; of he goes about them, as Aben Ezra explains the word; or will accompany with men, as Mr. Broughton; or sets them in rows, as Gersom, in order, as at a levee, that he may the better address them; or he shall direct himself to them, as the Targum; or shall sing over them or before them, so Schultens^{f1190}; in a joyful manner, in an exulting strain, express himself, as follows; for the phrase,

and [if any] say^{f1191}, should be rendered, “and he shall say”; make the following confession of his acknowledgment of the goodness of God unto him;

I have sinned; against God and man, and that has been the cause of all my afflictions; I am now sensible of it, and ingenuously own it:

and perverted [that which was] right: have not done that which is right in the sight of God, nor what is just and right between man and man; have perverted the right ways of God, swerved from his commandments, and gone into crooked paths, with the workers of iniquity; and declined from, or perverted, justice and judgment among men;

and it profiteth me not; as sin does not in the issue; though it promises profit and advantage, it does not yield it; but, on the contrary, much harm and mischief come by it.

Ver. 28. *He will deliver his soul from going into the pit*, etc.] Into the pit of the grave; and then the soul is put for the man or for the body; or into the pit of hell or perdition:

and his life shall see the light; or he shall live and enjoy outward prosperity here, and the light of eternal happiness hereafter; and so the Targum interprets it of superior light, or the light above, even the inheritance of the saints in light. These words have a double reading; the “Keri”, or marginal reading, is what we follow; but the “Cetib”, or textual reading, is, “he hath delivered my soul from going into the pit, and my life sees the light”; and which seems to be the better reading; and so the words are a continuation of the address of the man recovered from illness to his friends; setting forth and acknowledging, with joy and thankfulness, the great goodness of God unto him, that he had delivered him from the grave, and spared his life, and given him to enjoy great prosperity, both temporal and spiritual.

Ver. 29. *Lo, all these [things] worketh God oftentimes with man.*] This is a summary or recapitulation of what goes before, from (^{<8885>}Job 33:15); God is an operating Being, he is always at work in a providential way: “my father worketh hitherto”, (^{<8887>}John 5:17); sometimes on the minds of men in dreams and visions; and sometimes by affliction; and sometimes by his prophets, messengers and ministers of the word; he works with and by these, and all according to the internal workings and actings of his mind, his eternal purposes and decrees, which are hereby brought about: and these he works “oftentimes”, or, as in the original, “twice”^{f1192}; therefore when once is not sufficient, he repeats it in dreams and visions; when men are not admonished by one, he comes to them in another: and afflictions,

when one does not bring men to repentance, or answer a good purpose, he sends another; and continues the ministry of the word, in which he waits to be gracious, till all his people are brought to repentance, and all his ends answered by it: and all this he works “with man”, his darling object, the special care of his providence; and for whom his great concern is in redemption and salvation. He works with men distributively considered, with various men, in the several ways before expressed; and with men personally and individually; to one and the same man he has often appeared in dreams and visions, and on the same person has laid his afflicting hand again and again; and to the same individual has given line upon line, and precept upon precept. And because this is certain and to be depended upon as truth, and is worthy of notice and consideration, as well as is very wonderful and astonishing, that God should thus be mindful of man, and work with him and for him, “lo”, or “behold”, is prefixed unto it: the ends for which all this is done follow.

Ver. 30. *To bring back his soul from the pit*, etc.] From the pit of the grave; at the mouth or on the brink of which he seemed to be in the apprehension of his friends, and having the sentence of death in himself; (see ¹⁹¹⁸Psalm 90:3). Or “to turn away”, ^{f1193}, or “stay his soul from the pit”, as Mr. Broughton; prevent his going into it by removing his disorder, and restoring him to health, as in the case of Hezekiah, (²³⁸⁷Isaiah 38:17). Or figuratively, from the pit of an unregenerate state, which may be compared to a pit or grave, because in it lie such who are dead in trespasses and sins; and which is a pit of corruption, or a corrupt state: men in it are corrupt and corrupters, corrupt both in principles and practices; and is an impure one, like to mire and clay; and a very uncomfortable one, a pit wherein is no water, no refreshment, no solid peace and comfort. In conversion, which sometimes is brought about by the above means, afflictive providences, as well as by the ministry of the word, souls are brought back from hence; are regenerated, quickened, and raised from the graves of sin, and live spiritually, as they are also secured from going down into the pit of hell and everlasting destruction:

to be enlightened with the light of the living; in a natural sense, to enjoy the light of living men, the light of the sun, and to live in health and prosperity, which is called light in opposition to affliction and adversity, expressed by darkness; (see ¹⁷⁸¹⁵Esther 8:15 ⁴³⁰⁴Psalm 112:4) (²¹⁸²Isaiah 8:22). And in a spiritual sense, to live a spiritual life, who before were dead in sin, to live a life of faith on Christ as their righteousness, and to live a life

of holiness from him, and in newness of life to his honour and glory; and to have spiritual light into their state by nature, and their recovery and salvation by Christ; to see their need of him, his suitableness, worth, and excellency, and to have a glimpse of eternal glory; as also hereafter to partake both of eternal life and eternal light, called by our Lord “the light of life”, (~~AND~~ John 8:12).

Ver. 31. *Mark well, O Job*, etc.] Consider and weigh well what has been said; or rather attend to what is further to be said:

hearken unto me; to what he was about to say; for he was full of matter, and had not yet vented all he had to utter:

hold thy peace, and I will speak; be silent and do not interrupt, and I will go on with my discourse.

Ver. 32. *If thou hast anything to say, answer me*, etc.] Any thing to object to what he had delivered, or any answer to return to what he had charged him with:

speak, for I desire to justify thee. Elihu was a fair antagonist, and gave free liberty, time and space, to make whatsoever reply he thought fit, and which he should patiently and attentively hear: his view was not victory, but that truth might come out, and take place and prevail, having nothing more at heart than Job’s good; and could wish it would appear that he was in all respects a just man, and even in that in which he thought he was not just; but could he fairly acquit himself it would be a pleasure to him.

Ver. 33. *If not, hearken to me*, etc.] If he had no objection to make, nor answer to return, then he desires he would attend and listen to what he had further to lay before him:

hold thy peace, and I shall teach thee wisdom. For though Job was a wise and good man, he might become wiser and more knowing; and indeed when instruction is given to a wise man, he will be yet wiser, (~~AND~~ Proverbs 9:9); and this may be received sometimes from persons inferior in age and abilities. Elihu proposed to teach him, as he did, natural, moral, and evangelical wisdom, especially the wisdom of God in his providential dealings with men, and what is man’s highest wisdom under them; which is to be reconciled unto them, and patiently to submit, and to fear the Lord, and be careful not to offend him, which to do is wisdom and understanding.

CHAPTER 34

INTRODUCTION TO JOB 34

In this chapter Elihu reassumes his discourse, and proceeds in his answer to Job, in which are first a preface exciting attention, (^{<18340>}Job 34:1-4); then a charge is brought against Job, expressed in or extracted from some words that dropped from his lips, not so well guarded, (^{<18345>}Job 34:5-9); a refutation of these expressions of his in a variety of arguments, (^{<18340>}Job 34:10-30); and the chapter is closed with some good advice to Job, (^{<18345>}Job 34:31-33); and with an earnest request of Elihu to men of understanding, to join with him in trying him to the uttermost, (^{<18345>}Job 34:34-37).

Ver. 1. *Furthermore Elihu answered and said.*] It is reasonable to suppose that Elihu made a considerable pause, to see whether Job would make any reply to what he had delivered, or object to what he had said; which he gave him free liberty to do, if he had anything upon his mind: but perceiving he was not inclined to return any answer to him, he went on with his discourse; and which is called a further answer to him: for though Job had made no reply to which this could be called an answer, yet as there were several things remaining for Elihu to answer to, and which he proposed to answer and did, it may with great propriety here be said that he answered him.

Ver. 2. *Hear my words, O ye wise [men],* etc.] This is not an address to Job's three friends, as some think; for Elihu had expressed his displeasure at them, in condemning Job without convicting him, and returning solid answers to him; and therefore he should not take their method of dealing with him, but take another; and plainly suggests that wisdom was not with them, nor taught by them; and therefore, as he could not give flattering titles to men, it could not well be thought that he should address them as wise and understanding men, unless indeed in an ironic way, as some choose to interpret it; (see ^{<18315>}Job 32:3,5,7,9,12,14,21,22). Rather therefore some bystanders are here spoken to, whom Elihu knew to be men of wisdom and knowledge, etc. as it follows,

and give ear unto me, ye that have knowledge; and as they were endued not only with natural and political wisdom and knowledge, but with that which is divine and spiritual, they were proper judges of the affair in controversy, and could best discern whether what Elihu delivered was right or wrong, and to the purpose or not. And besides, though they had a large share of wisdom and knowledge, yet it was but imperfect; and the most wise and knowing may become more so, and that sometimes by means of their inferiors and juniors: and therefore Elihu craves their attention to what he had said or should say, though he was but a young man, and they aged, and men of great geniuses and abilities; and the rather he might be pressing on them to be his hearers and judges, because, generally speaking, such, as they are the most judicious, so the most candid hearers.

Ver. 3. *For the ear trieth words,* etc.] Not only the musical sound of them, the goodness of the language and diction, and the grammatical construction of them, but the sense of them, and whether the matter of them is good or not; that they are sound speech, which cannot be condemned, or unsound; whether they are right or wrong, agreeably to right reason, sound doctrine, and the word of God; for there are words and words, some the words of men, others the words of God. A sanctified ear tries these; but then men must have such ears to hear, and be attentive to what they hear, and retain it; hear internally as well as externally; and which a man does when his ears are opened by the Lord, from whom are the hearing ear and seeing eye; and such try what they hear, distinguish between good and bad, approve truth and receive it, and retain and hold it fast:

as the mouth tasteth meat; words and doctrines are like meat, some good and some bad; and such that have a good taste try them, either a rational or rather a spiritual discernment: some have no spiritual taste, their taste is not changed, and therefore cannot distinguish, nor make any good judgment of things; but others have, and these discern the difference, relish truth, savour the things that be of God, taste the good word of God, and esteem it more than their necessary food; and it is sweeter to them than the honey or the honeycomb. Such Elihu judged these men to be he addressed, and therefore desired their attention to what he had to say.

Ver. 4. *Let us choose to us judgments,* etc.] Take the part of the question or controversy in which truth and justice lie, and he doubtless has respect to the present controversy with Job;

let us know among ourselves what [is] good; agree upon that which is best to be done in the present case, what judgment to be made of the dealings of God with Job, and his behaviour under them, and what the best advice to give to him.

Ver. 5. *For Job hath said, I am righteous*, etc.] Not in express words, but what amounted to it: no doubt he was a righteous man in an evangelic sense, being justified by the righteousness of Christ, as all the Old Testament saints were, who looked to him and believed in him as the Lord their righteousness, and said, as the church in those times did, “surely in the Lord have I righteousness and strength”; (^{<3872>}Isaiah 45:24,25). And moreover he was an upright man, to which the Lord himself bore testimony, (^{<3808>}Job 1:8); and had the truth of grace in him, that “new man which is created in righteousness and true holiness”; and also lived an holy life and conversation; but then he did not say or think that he was righteous in or of himself, or so as to be free from sin: Job could not judge or speak thus of himself, which would be contrary to what he expressly declares, (^{<3872>}Job 7:20 9:20,30,31); though it must be owned, that he thought himself so righteous, holy, and good, that he ought not to have been afflicted in the manner he was; in which sense it is probable Elihu understood him: and besides, these words are not to be taken separately, but in connection with what follows, which shows Job’s sense, and how Elihu understood him, that though he was a righteous person, he had not justice done him:

and God hath taken away my judgment; which words he did say, (see Gill on “^{<3872>}Job 27:2”); or, as Mr. Broughton renders the words, “the Omnipotent keeps back my right”; does not vindicate my cause, nor so much as give it a hearing, nor lets me know why he contends with me; and, though I call for justice to be done, cannot be heard, (^{<3807>}Job 19:7); a like complaint of the church in (^{<2427>}Isaiah 40:27).

Ver. 6. *Should I lie against my right?* etc.] No; I ought not: this though Job had not said in so many words, yet this seems to be his sense in (^{<3874>}Job 27:4-6); that should he own and say that he was a wicked man, a hypocrite, and destitute of the grace of God, he should not only speak against himself, but, contrary to his conscience, say an untruth, and not do justice to his character. Some read the words without an interrogation, as Mr. Broughton,

“for my right I must be a liar;”

that is, for vindicating my right, seeking and endeavouring to do myself justice, and clear myself from false imputations, I am reckoned a liar. And to this purpose is the paraphrase of Aben Ezra,

“because I seek judgment, they say that I lie.”

Others render them, “there is a lie in judging me”, so the Vulgate Latin version; that is,

“I am falsely accused, I am judged wrongfully:”

things I know not are laid to my charge, which has often been the case of good men: or, “I have lied in judgment”; that is, “failed”, as the word is sometimes used, (~~2881~~ Isaiah 58:11 ~~3817~~ Habakkuk 3:17); failed in his expectation of judgment or of justice being done him; he looked for it, but was disappointed; but the first sense seems best;

my wound [is] incurable without transgression; not that he thought himself without transgression, but that his wound or stroke inflicted on him, or the afflictions he was exercised with, were without cause; were not for any injustice in his hands, or wickedness that he had committed; and that he utterly despaired of being rid of them, or restored to his former health and prosperity; and to this sense he had expressed himself, (~~897~~ Job 9:17 16:17-20). In the Hebrew text it is, “my arrow” ^{f1194}, that is, the arrow that was in him, the arrows of the Lord that stuck fast in him; these were thrown at him and fastened in him without cause; and there was no hope of their being drawn out, or of the wounds made by them being healed; (see ~~810~~ Job 6:4). Now what Elihu was offended at in these expressions was, that Job should so rigidly insist on his innocence, and not own himself faulty in any respect; nor allow there was any cause for his afflictions, nor entertain any hope of the removal of them: whereas it became him to acknowledge his sins, which no man is free from, and that he was dealt with less than his iniquities deserved; and that, instead of indulging despair, he should rather say, “I will return” to the Lord; he hath “torn” and he will “heal”, he hath “smitten” and he will “bind up”, (~~210~~ Hosea 6:1).

Ver. 7. *What man [is] like Job*, etc.] This is said as wondering at the part he acted, that a man so wise and good as Job was esteemed to be should behave in such a manner as he did;

[who] drinketh up scorning like water? For a foolish and wicked man to do so is not strange nor uncommon; but for a man of such sense and grace

as Job was to do this was astonishing; to have no more regard to his character than to expose himself to the scorn and ridicule of men: for a man to become a laughing stock to profane and wicked men for his religion and piety, it is no disgrace, but an honour to him; but by unbecoming words and gestures to make himself justly jeered and scoffed at is great indiscretion. Or it may be understood actively of his dealing very freely and frequently in scoffs and jeers, which he poured out very liberally and plentifully, and seemingly with as much delight as a man drinks water when thirsty; (see ^{<8103>}Job 11:3).

Ver. 8. *Which goeth in company with the workers of iniquity*, etc.] The worst of men, who make it their constant business and employment to commit sin:

and walketh with wicked men; the most abandoned of mankind. Not that Job kept company with such, and walked with them in all excess of not; nor did Elihu think so; Job was “a man that feared God, and eschewed evil”, and evil men; he was “a companion of them that feared the Lord”; his delight was “with the excellent of the earth”: nor should a good man keep company and walk with the wicked, nor can he with any pleasure. But the sense is, that by his words, the expressions that dropped from his lips, he seemed to agree with them, and to be of the same sentiments with them; and what he delivered tended to encourage and harden them in their sinful ways; and what those words were follow.

Ver. 9. *For he hath said*, etc.] Not plainly and expressly, but consequentially; what it was thought might be inferred from what he had said, particularly in (^{<8102>}Job 9:22);

it profiteth a man nothing that he should delight himself with God; in his house and ordinances, ways and worship; he may as well indulge himself in the pleasures of sin, and in the delights of the world, if God destroys the perfect and the wicked, as Job had said in the place referred to; if this be the case, it is in vain to serve God, and pray unto him, or keep his ordinances; which are the language and sentiments of wicked men, and according to which they act, (see ^{<8214>}Job 21:14,15) (^{<3014>}Malachi 3:14). Mr. Broughton renders it,

“when he would walk with God;”

and so the Targum,

“in his walking with God;”

and another Targum,

“in his running with God:”

though he walks and even runs in the way of his commandments, yet it is of no advantage to him; or he does the will of God, as Aben Ezra; or seeks to please him or be acceptable to him, and to find grace in his sight. Whereas though love and hatred are not known by prosperity and adversity, but both come to good and bad men, which seems to be Job’s meaning in the above place, from whence this inference is deduced; yet it is certain that godliness is profitable to all, (~~5048~~ 1 Timothy 4:8).

Ver. 10. *Therefore hearken unto me, ye men of understanding,* etc.] The same persons he addresses as wise men and men of knowledge, (~~3891E~~ Job 34:2); and here as men of understanding, or “heart”^{f1195}; the heart being the seat of wisdom and knowledge; and such Elihu desired to be his hearers, to attend to what he was about to say; which was to refute the words of Job, or his sense expressed in the preceding verses;

far be it from God [that he should do] wickedness; and [from] the Almighty, [that he should commit] iniquity; do any injustice or injury to any person, there being no unrighteousness in him, nor in any of his ways and works; which Job tacitly seemed to charge God with, at least as Elihu understood him. But sin is contrary to his pure and holy nature; he cannot look upon it with pleasure, much less commit it; it is forbidden by his holy righteous law, and therefore would never be done by him the lawgiver; nor can anyone single instance be given of wickedness and unrighteousness committed by him in any of his works of nature, or providence, or grace. He is the author of the evil of afflictions, whether as punishments or fatherly corrections; and in neither case does he commit or do any injustice; not in punishing wicked men less than they deserve, as he does in this life; nor in correcting his own people, which is always for their good: but not of the evil of sin; this may be concluded from the titles here given, of “Almighty and All-sufficient”; for being so he can be under no temptation of doing an unjust thing; and which is expressed with the like abhorrence and indignation by Elihu as the same sentiment is by the Apostle Paul, (~~8914~~ Romans 9:14).

Ver. 11. *For the work of a man will he render unto him,* etc.] The reward of his work, as Ben Gersom interprets it, whether the work of a wicked man or of a good man:

and cause every man to find according to [his] ways. Which is a truth frequently inculcated in the Scriptures; and will take place especially at the resurrection of the dead, which is for that purpose, and at the final judgment, by the righteous Judge of all; for, though wicked men may not be punished now according to their deserts, they will hereafter, which is sufficient to vindicate the justice of God: and as for the works and ways of good men, though God does not proceed according to them in the methods of his grace, they are not justified by them, nor called and saved according to them; for, though evil works deserve damnation, good works do not merit salvation; yet they are not neglected by the Lord; he is not unrighteous to forget them, and verily there is a reward for righteous men though it is not of debt but grace; and not for, but in keeping the commands of God, is this reward; even communion with him and peace in their souls, which they enjoy in, though not as arising from their keeping them; and at the last day, when their justification will be pronounced before men and angels, it will be according to their works of righteousness, not done by themselves, but done by Christ, in their room and stead and reckoned to them; for the obedience of Christ, by which they are made righteous, though imputed to them without works, is nothing else but a series of good works most perfectly done by Christ for them; and according to which the crown of righteousness in a righteous way will be given them by the righteous Judge. All which therefore is a full proof that no iniquity is, will, or can be committed by the Lord.

Ver. 12. *Yea, surely God will not do wickedly,* etc.] This truth is repeated and affirmed in the strongest manner; or “will not condemn”, as the Vulgate Latin version, and so the Targum, that is, he will not condemn the righteous; for, though he may afflict them, which is done that they may not be condemned with the world, he will not condemn them; for there is no condemnation to them that are in Christ; his righteousness, by which they are justified, secures them from all condemnation;

neither will the Almighty pervert judgment: pronounce a wrong sentence, decline the execution of justice, swerve from the rule of it, or do a wrong thing; for he punishes wherever he finds it, either in the sinner or his surety; and his punishing it in his Son, as the surety of his people, is the strongest

proof of his punitive justice that can be given: nor does he neglect to chastise his people for sin, though satisfied for; so far is he from conniving at sin, and still further from committing it; see (see Gill on “~~xxx~~ Job 8:2”).

Ver. 13. *Who hath given him a charge over the earth?* etc.] Or who hath committed the earth unto him, and made it his care and charge? Is there any above him that has put him into this post and office? Under whose direction and command is he, and to whom is he accountable? None at all; he is no deputy or sub-governor: the kings of the earth are under him, and they have others subordinate to them; but he above all, higher than the highest: he is sole Governor of the world in his own right, by right of creation, and which he has from himself and not another; he has no rival, nor partner with him, none to whom he is accountable, or can control him; and since he is the Judge of all the earth, he will do right. Subordinate governors sometimes do unjust things in obedience to their superiors, or to please them, or through fear of them; but nothing of this kind is or can be the case with God; as he cannot do any injustice through inclination of nature, nor through ignorance, as men may; so neither through fear of any, there being none above him from whom he has received a charge, or that rules over him; and, as Jarchi expresses it, can say to him, what dost thou? as, I did not command thee so and so. And though he is sovereign and independent, and his power uncontrollable, it is contrary to his nature to make an ill use of it; and was justice perverted by him, the world would soon be in the utmost confusion: but it is a plain case there is a God that judgeth in the earth, and cannot commit iniquity. Or this may be said with respect to man; who has committed the earth to man, to be his charge, to be governed by him? if so, it would soon come to nothing; all creatures in it would be destroyed, as in the following verses; but this is not the case. Or who has given it to man to possess it, and to enjoy all things in it, and has put all things into his hands, and in subjection to him, to make use thereof, and for his good, delight, and pleasure, and visits him in it in a providential way, in great kindness and goodness? It is the Lord; and can it be thought that he that is so good and beneficent to men will do them any injustice? no, surely! Yea, should he take away all these good things he has given them, and even life itself, it could be no injustice, since he would only take away what he had given and had a right unto;

or who hath disposed the whole world? or created it, as Aben Ezra; that stored it with all the good things in it for the use of men? or put it in the beautiful order it is, so suitable and convenient for the good of his

creatures? or made it the habitable earth it is for man and beast? so Mr. Broughton renders the whole,

“who before him looked to the earth, or who settled all the dwelt land?”

Or who made it the fruitful earth it is, abounding with plenty of food for man and beast? or who disposes of all things in it by his wise providence, so that everything is beautiful in its season? None but the Lord has done all this; how then can it be thought that he who has filled the earth with his goodness should do wickedly or pervert judgment?

Ver. 14. *If he set his heart upon man*, etc.] Not his love and affections; though there are some he does in this sense set his heart on, and whose souls at death he gathers to himself, but with this sense the next verse will not agree; but to destroy him, as Jarchi adds by way of explanation; if he gives his mind to it, is set upon it and resolved to do it, none can hinder him; or sets himself against him in an hostile way, the issue must be entire ruin and destruction to the race of men; but it is plain this is not the case, or otherwise all must have perished long ago: or if he severely marks the ways and works of men, and deals with them according to the strictness of his justice, which yet he might do without any charge of injustice, none could stand before him; but this he does not, so far is he from any injustice, or any appearance of it;

[if] he gather unto himself his spirit and his breath; not his own spirit and breath, drawing in and retaining that within himself, and withholding the influence of it from his creatures, which the Septuagint version seems to favour; but the spirit and breath of man, which are of God, and which, as he gives, he can gather when he pleases. The spirit or rational soul of man is put in him by the Lord; this at death is separated from the body, yet dies not with it, but is gathered to the Lord: and the breath which he breathes into man, and is in his nostrils, and which, as he gives, he can take away, and then man dies. But in doing this he does no injustice; indeed, should he in anger and resentment rise up and deal thus with men in general, the consequence must be as follows.

Ver. 15. *All flesh shall perish together*, etc.] Not one by one, or one after another, as they generally do, but all together; as when the flood swept away the world of the ungodly. “All flesh” signifies all men, and their bodies of flesh particularly, which are weak, frail, and mortal; and if God

gathers or takes out the spirit from them, they die immediately, which is meant by perishing, as in (^{<2075>}Ecclesiastes 7:15 ^{<2570>}Isaiah 57:1);

and man shall turn again unto dust; from whence he came, as the body does at death; when those earthly tabernacles of the bodies of men, which have their foundation in the dust, are dissolved and sink into it. Now though this is the case of particular persons, one after another, yet it is not a general case, as it would be if God was to exert his power, as he might without any charge of injustice: and this shows the merciful kindness of God to man, so far is he from doing any thing injurious or unjust.

Ver. 16. *If now [thou hast] understanding, hear this*, etc.] Not as calling his understanding in question, as if he, had none; for Job was a very understanding man; he had not lost his natural understanding by his afflictions, (see ^{<1863>}Job 6:13); nor was he without an understanding of divine things, as his speeches and answers show; but rather it is taken for granted that he was a man of understanding: “if” or “seeing” thou hast understanding, art a man of knowledge and intelligence, therefore hearken and attend to what has been said or about to be said; though, as some Jewish interpreters ^{f1196} observe, the word is not a noun, but a verb, and is imperative, “understand thou now, hear this”; and then the sense is, “if” things are so as before related, (^{<1843>}Job 34:13-15); then now understand this, take it into thy heart and mind, and well weigh and consider it:

hearken to the voice of my words; either the preceding or following ones.

Ver. 17. *Shall even he that hateth right govern?* etc.] That hates moral and civil justice; is such an one fit to rule among men or over them? No, surely; for to love righteousness and do it is a qualification of a civil governor; it is his business to administer justice; and if an hater of it, he can never be a proper person to rule: and if God was an hater of that which is right, as he would seem to be if he did not do it, he would not be fit to govern the world as he does. To this absurdity is Job reduced, by suggesting that right was not done him, or that God had removed his judgment from him; (see ^{<1023>}2 Samuel 23:3 ^{<1085>}Genesis 18:25) (^{<1815>}Romans 3:5,6). Mr. Broughton translates the words, “can a foe to judgment rule well?” And yet it cannot be denied, but must be owned, that God does judge in the earth, and judges righteously. Or shall such an one “bind” ^{f1197}? the allusion may be to a surgeon that binds up wounds. Sin makes wounds, and such as cannot be healed by men; but God can bind them up and cure them, and does: but would he do this if he hated that which is right, if he was not kind and

merciful, just and good? (see ^{<3060>}Hosea 6:1). Or, as others render it, which comes pretty near to the same sense, “shall a hater of judgment refrain wrath” ^{f1198}? Such are tyrants, cruel and unmerciful, full of wrath and vengeance, and which they execute in a barbarous manner: but such is not God; he stirs not up all his wrath, which he in justice might; he retains it not for ever, but delights in mercy;

and wilt thou condemn him that is most just? It is not right to condemn any just man, to charge him wrongfully, and then pass an unrighteous sentence on him; and much less to charge the righteous God with injustice, and condemn him that is most just, superlatively just; in whom there is not the least shadow of unrighteousness; who is righteous in all his ways, and holy in all his works; who is naturally, essentially, and infinitely righteous.

Ver. 18. [*Is it fit to say to a king, [thou art] wicked?* etc.] Not even to a bad king; for though he may be reprov'd for his sins, yet not by any or everyone, but by a fit and proper person: and generally speaking, if not always, the Scriptural instances of reprov'g such kings are of men that were prophets, and sent in the name of the Lord to do it; and when done by them, was done with decency: and much less should this be said to a good king; as to say to him, Belial, the word here used; or thou art Belial; or a son of Belial, as Shimei said to David, (^{<3067>}2 Samuel 16:7); a name given to the worst of men, and is the devil himself; and signifies either one without a yoke, or lawless, which a king is not; or unprofitable, whereas a king is a minister of God for good; is for the punishment of evildoers, and for a praise to them that do well;

[and] to princes, [ye are] ungodly? Who have their name from being generous, munificent, and liberal, and therefore should not be treated in such a manner; who are the sons of kings, or subordinate magistrates to them, and execute their will and pleasure, laws and precepts. And if now such language is not to be used to earthly kings and princes, then surely not to the King of kings and Lord of lords; so Jarchi interprets it of God the King of the world; and some Christian interpreters, as Schmidt, understand by “princes” the three Persons in the Godhead; which can hardly be made to bear: though, could the whole be understood of God in the three Persons of the Deity, the connection with (^{<3349>}Job 34:19) would run more smoothly without the supplement that is made; so Broughton,

“to the King, the King of nobles, that accepteth not,” etc.

Ver. 19. [*How much less to him*] *that accepteth not the persons of princes*, etc.] And indeed God is not the respecter of the persons of any, no, not of the greatest men on earth, kings and princes, (^{<410B>}Acts 10:34); these are alike dealt with by him as others in the dispensations of his providence; nor do they escape the marks of his displeasure, wrath and vengeance, when they sin against him:

nor regardeth the rich more than the poor? by showing favour to them, or conniving at them,

for they [are] all the work of his hands; both the rich and the poor; not only as creatures made by him, but as rich men and poor men; it is God that makes men rich or poor, (^{<408E>}1 Samuel 2:7 ^{<412D>}Proverbs 22:9); instances follow proving this, that God is no respecter of persons on account of outward circumstances.

Ver. 20. *In a moment shall they die*, etc.] Princes as well as the common people, rich men as well as poor; all must and do die, great and small, high and low, kings and peasants, rich and poor men, and sometimes suddenly; are struck dead at once, and without any previous notice, that night, that hour, that moment their souls are required of them. The Targum interprets this of the men of Sodom. And Mr. Broughton, in his margin, refers to the history of them in (^{<419D>}Genesis 19:1-38);

and the people shall be troubled at midnight; either the common people, when their kings and governors die; or the relations and friends of persons deceased; and this circumstance “at midnight” is added, which makes the scene more melancholy, awful, and shocking, when it happens at such a time. The above Targum understands it of the Egyptians, when their firstborn were slain, which was in the middle of the night; and Mr. Broughton refers in his margin to the same instance: but it is a question whether this affair ever came to the knowledge of Job and his friends, at least not so early as this controversy;

and pass away; not into another country, being taken and carried away captive; but pass away by death into their graves, and into another world. Saphorno interprets it of the destroying angel’s passing over the tents of the Israelites, and not entering into them to smite them when they smote the firstborn of Egypt. But the former sense is best, (see ^{<437C>}Psalm 37:36);

and the mighty shall be taken away without hand: without the hand of men, but by the immediate hand of God; not falling in battle, or in a

common natural way by diseases, but by some judgment of God upon them: and the whole verse seems to be understood not of a natural death, or in the common way, but of sudden death in a way of judgment, from the immediate hand of God, and that upon the mighty and great men of the earth; which shows that he is no respecter of princes, (see ^{<2085>}Daniel 8:25 11:20).

Ver. 21. *For his eyes [are] upon the ways of man*, etc.] Which denotes the omniscience of God, which reaches to every man, to every individual, and to all men in general; and to their ways, to every step taken by them, to the whole of their lives and conversations, and every action of them; to all their internal and external ways and goings; perhaps the former may be meant in this, and the latter in the following clause. This may denote all their inward thoughts, the workings of their mind, the imaginations of their heart; all their secret purposes, designs, and schemes; and all the desires and affections of their soul; and all these, whether good or bad:

and he seeth all his goings; the whole of his walk and conversation, conduct and behaviour; all his external ways, works, and actions; and these whether of good or bad men, (see ^{<9000>}Psalms 139:1-6).

Ver. 22. *[There is] no darkness, nor shadow of death, where the workers of iniquity may hide themselves.*] By whom may be meant chiefly profane sinners that are abandoned to a vicious course of life, and make a trade of sin, or that the common course of their lives; though secret sinners, and even professors of religion, hypocrites, who in a more private manner live in sin, come under this name, (^{<4073>}Matthew 7:23); such may endeavour to hide themselves through shame and fear, but all in vain and to no purpose; there is no screening themselves and their actions from the all-seeing eye of God, and from his wrath and vengeance. “No darkness” of any sort can hide them, not the thick clouds of the heavens, nor the darkness of the night; nor is there any darkness in God that can obstruct his sight of them; nor are they able to cast any mist before his eyes, or use any colourings, pretences, and excuses he cannot see through. “Nor shadow of death”: the grossest and thickest darkness; nor is even the grave itself an hiding place for sinners, from whence they will be raised to receive the just deserts of their sins. (see ^{<1802>}Job 10:21,22 14:13). Now from the omniscience of God, and his clear uninterrupted sight of all persons and their actions, inward and outward, Elihu argues to the justice of God, who therefore cannot do anything amiss through ignorance, error, or mistake.

Ver. 23. *For he will not lay upon man more [than right]*, etc.] Neither in a way of duty, his law being holy, just, and good, not any of his commandments grievous, but all his precepts concerning all things right, his yoke easy and his burden light; nor in a way of punishment, always punishing then less than their iniquities deserve; nor in a way of chastisement, suffering nothing to befall his people but what is common to men; and he is faithful to bear them up under it and through it, and to make a way to escape out of it: or the phrase, “than right”, being a supplement, may be left out, and the words be connected with what follows,

that he should enter into judgment with God; and the sense is, either that God does not put it on man to go again into judgment with him; he does not suffer him to have a cause heard over again, to appeal from God or to him to have a second hearing; nor is anything to be got by it, he is in one mind, and none can turn him or reverse or get reversed any sentence of his; and therefore it was a piece of weakness in Job to insist so much as he did to have a hearing of his cause before him, since he could not expect there would be any alteration made in his favour: or, as Mr. Broughton reads it, “it is not for men to purpose to enter into judgment before the Omnipotent”; such a purpose is vain, he can never carry his cause against him; it is a piece of weakness to pretend to litigate a point with him: or the sense is, he puts no more on man than to come to him in judgment, so Schultens; he has appointed a person and time to judge the world in righteousness, and all must appear before his tribunal; and everything, thought, word and action, will then and there be brought into an account, and righteous judgment will pass; and therefore, since he has fixed such a method of proceeding, and requires no other, he can never be charged with injustice.

Ver. 24. *He shall break in pieces mighty men without number*, etc.] Such as are mighty in bodily strength, as the giants of the old world, and such as were inhabitants of some parts of the land of Canaan; or mighty in power and authority, being kings, princes, rulers, and governors, over nations and cities; or mighty in wealth and riches, which give men power and strength; these God can and sometimes does break in pieces like potters’ vessels, and even mighty kingdoms and nations themselves he will make like the chaff of the summer threshing floor: and even without number; or there have been and will be numberless instances of this kind; who can tell how many of these mighty men, men of gigantic stature, were drowned in the flood, or cut off by the sword of the Israelites in the land of Canaan? or

“without search”^{f1199} as it may be rendered; either on the part of God, who needs not any, with whom are unnecessary any formal inquiries into a cause, or examination of witnesses, in order to a judicial process against delinquents, all being naked and open before him at once; or on the part of man, with whom the ways and judgments of God are unsearchable and who ought not closely and curiously to inquire into any of his proceedings, and the causes and reasons of them, who does all things after the counsel of his own will. Mr. Broughton renders it “without end”, for ever; with an everlasting destruction, an utter and irretrievable one; he so breaks them as that they never can be made whole again, like an earthen vessel that is broke to pieces and cannot be put together again;

and set others in their stead; God always provides for a succession in the world, that as when one generation goes off another comes on; when he destroyed the world with a flood, he preserved a family to replenish the earth; when the fathers of the Jewish nation, their carcasses fell in the wilderness, their children were raised up in their room to enter the good land and possess it; and particularly he provides for the civil government of the world and when he pulls down or removes one king he sets up another, and will not suffer kingdoms and states to fall into anarchy and confusion: and sometimes, when he casts down the mighty from their seats, he exalts men of low degree, as when he rejected Saul he took David from the sheepfold, (^{<0961>}1 Samuel 16:11-13); and makes such kings and kingdoms to “stand”^{f1200} stable and firm, as the kingdom of David, and as the word here used signifies.

Ver. 25. *Therefore he knoweth their works*, etc.] Being God omniscient, or rather takes notice of them, weighs and considers them, and gives to man according to them; or rather makes them known, for of his omniscience Elihu had spoken before; he makes them known to themselves, fastens convictions of their evil ways and works on their consciences, and obliges them to confess them, as the instances of Cain, Pharaoh, and others, show; and he makes them known to others by the judgment he executes, as on the old world, Sodom and Gomorrah; and the works of all will be made manifest at the day of judgment;

and he overturneth [them] in the night; literally taken, as the firstborn of the Egyptians were slain in the night, (^{<0923>}Exodus 12:30); and Pharaoh and his host were drowned in the Red sea in the night, (^{<0954>}Exodus 15:4); and the Assyrian army were destroyed by an angel in one night, (^{<1295>}2 Kings

19:35); and Belshazzar was killed in the night, and the Babylonian empire translated to the Medes and Persians at the same time, (²¹⁸³Daniel 5:30,31): or figuratively, that is, suddenly, at unawares, and by surprise, and as quickly and easily as the night is turned into day; and such a revolution is made, as when he turns the night into day, and discovers and makes known all their secret actions committed in the dark; or he turns the night of calamity upon them, and puts an end to their light of temporal happiness and prosperity; or turns the night of death and everlasting wrath and justice on them, the blackness of darkness upon them:

so that they are destroyed; both in a temporal sense, on every side, with an utter destruction; and in a spiritual sense, with an everlasting one.

Ver. 26. *He striketh them as wicked men*, etc.] Such is the strict justice of God, that he never strikes men, or inflicts punishment on them, or brings down his judgments upon them, but as wicked men, and because of their wickedness; the casting of man out of Eden was for his sin, as well as the casting down the angels from heaven that sinned; the drowning of the old world, the destruction of Sodom and Gomorrah, the ruin of Pharaoh and his host, the driving the Canaanites out of their land, the various captivities of the Israelites, with other instances of God's displeasure with men in this world, and the everlasting punishment of them in another, are only of them as wicked men, and for sin; and therefore he is not chargeable with any unrighteousness. Saphorno interprets it, "instead of wicked men", and illustrates it by the shaking out of Pharaoh and his host into the sea in the room and stead of the wicked Israelites, that came up from thence,

in the open sight of others: which the same interpreter refers to the Israelites seeing the Egyptians dead on the seashore; or "in the place of them that see"^{f1201}, that is, in a public manner, as generally malefactors are executed, to which the allusion may be; it denotes the publicness of God's righteous judgments on wicked men, for the greater declaration of his power and justice, and for the greater shame and disgrace of such wicked men, and for the joy and comfort of the righteous delivered from them.

Ver. 27. *Because they turned back from him*, etc.] Became apostates from the ways and worship of God, as the posterity of Cain before the flood, and the posterity of Ham after it; who had been educated and trained up therein, and turned from the law of God, as the Septuagint version, from the light and law of nature:

and would not consider any of his ways; either of providence, whether in a way of mercy which might lead to repentance, or in a way of judgment which might be a caution and instruction to them; or of his precepts, the way of his commandments, not any of these would they consider; so as to express a value for them, show any regard to them, and walk in them; and which was owing to the stubbornness of their wills; they would not advert to them.

Ver. 28. *So that they cause the cry of the poor to come to him*, etc.] To God; through their oppressions of the poor they are made to cry by reason of them, and who come to God with their cries, and tears, and supplications, and which enter into the ears of the Lord of hosts;

and he heareth the cry of the afflicted; as he did the cry of the Israelites under Egyptian bondage; he is a God hearing and answering prayer, and he particularly attends to the cry of the humble and of the afflicted, and arises for their help and deliverance.

Ver. 29. *When he giveth quietness, who then can make trouble?* etc.] Quietness or peace is of God; external peace to bodies of men, to communities, civil and religious, and to particular persons; quietness and contentment in outward enjoyments, peace and safety at home, and from enemies abroad; inward spiritual peace, this is of God, is in Christ, and from him; is the fruit of his righteousness, spoke by his blood, comes through faith in Christ, and is enjoyed in his ordinances, and continues as long as it is the pleasure of God to give it, and cannot be disturbed by men or devils; a national peace, when God gives it, cannot be broke in upon; nor the peace of churches, though there are always some inclined to be troublers of the Israel of God; nor the peace of particular persons, not their outward peace and quietness, when God sets an hedge of providence about them; nor their inward peace, not by all the afflictions and persecutions they meet with in the world; nor by all the temptations of Satan, and the corruptions of their own hearts. The Targum is, “who shall condemn?” and so the Septuagint, Vulgate Latin, Syriac, and Arabic versions; when God acquits, absolves, and justifies men, who can condemn them? (see ~~883~~ Romans 8:33 ~~2818~~ Isaiah 50:8,9). When God pronounces the sentence of justification by the righteousness of Christ in the conscience of a sinner, it produces peace solid and substantial, and this being done, who shall condemn? or of what avail will their condemnation be? whether of the law, or of Satan, or of the world, or of themselves, of their own hearts;

and when he hideth [his] face, who then can behold him? whether [it be done] against a nation, or against a man only; whether God hides his face from a nation, as he sometimes did from the nation of Israel, because of their sins; when he would not hear their prayers, nor assist them against their enemies, nor arise for their help and deliverance out of their hands: or from his church and people, his spiritual Jacob and Israel, as when they complain, their way is hid from the Lord, and the Lord has forgotten and forsaken them; or from particular persons, as from David, Heman, and others; and who, of the Lord's people, but at one time or another are under the hidings of his face? and then there is no finding him, no looking to him with comfort and confidence; no looking into and beholding the works and ways of God, and the causes of his dealings with them; these are out of sight, his ways are in the deep, and his footsteps are not known. Some refer this to men; who will show favour to him whom God frowns upon? who will look at him in a pleasant manner, when God hides his face from him?

Ver. 30. *That the hypocrite reign not,* etc.] These words seem to be connected with (^{<38324>}Job 34:24-28), "he breaketh in pieces mighty men", etc. the whole of (^{<38329>}Job 34:29) being read in a parenthesis; or with the phrase "he hideth his face"; as God is said to be in the destruction of mighty wicked men, who oppress the poor, and cause their cry to come to God, to prevent the reign of an hypocrite, or however to shorten it. By "an hypocrite" is not meant a common hypocrite in religion, but an hypocrite in politics; who pretends to great humanity and goodness, to a tender care of the people, and a preservation of them in their rights and liberties, and promises to support and establish the constitution, and observe the laws of the nation, with a show of zeal for the religion professed in it. But when he has ascended the throne, and got the power into his hands, he throws off the mask and becomes a tyrant; and men of such a temper, either God does not suffer to ascend the throne, but if they do get on it through artifice and deceit, he suffers them not to continue, but deposes them, and cuts their reign short: and this he does

lest the people be ensnared; be brought into bondage, and lose their rights, privileges, and liberties; or lest they be drawn into sin by their precepts or examples. Some take the sense of the words to be, that God suffers not such to reign, but when he does it is because of the offences or sins of the people; he gives them such kings in his wrath, to punish them for their iniquities.

Ver. 31. *Surely it is meet to be said unto God*, etc.] By any afflicted person under his chastising hand, and particularly by Job, for whom the advice and instructions in this verse and (~~834E~~ Job 34:32) are designed:

I have borne [chastisement]; the word “chastisement” is not in the text, but is very properly supplied, as it is by Jarchi and others; the affliction of God’s people is a fatherly chastisement, and should be considered and borne as such; and it becomes an afflicted good man to say,

“I have borne and still do bear, and I am content yet to bear, the chastisement of the Lord; I am desirous to bear it willingly, cheerfully, and patiently, until he is pleased to remove it from me.”

(see ~~370D~~ Micah 7:9);

I will not offend [any more]; that is, sin any more; sin is an offence to God, being contrary to his nature, and a breach of his law; Job had sinned as every good man does, no man is without sin, in many things we all offend; and on account of sin God chastens his people, and the design of it is to bring them to a sense and acknowledgment of it; and it becomes them under chastening providences to confess it, and humble themselves under the mighty hand of God, and in the strength of divine grace determine to be careful not to offend more. Some render the words “I will not corrupt” ^{f1202}; that is, myself or others, my ways and works, by sinning; and others, “I will not break”, or “break through” ^{f1203}; the commands of God; and so the sense of this and the former version is much the same with ours; or I will not endeavour to break through the afflictive providence in which I am shut up, or break off the fetters and cords of affliction, but bear all patiently, until it is the Lord’s time and will to set me at liberty. Some, as Ben Gersom, interpret this and the preceding clause, “I pardon, I will not destroy”; or “will not retain a pledge”, as others ^{f1204}; and so take them to be the words of God himself; and thus Mr. Broughton renders the whole verse,

“now unto the Omnipotent, which saith, I pardon, I will not destroy, “this should” be said,”

namely, what follows in (~~834E~~ Job 34:32) ^{f1205}; it is the prerogative of God, and it is his grace to pardon, and such whom he pardons he never destroys, but accepts, discharges, and remits the surety’s bond or pledge; and nothing more effectually engages to a careful abstinence from sin for the

future, than a sense of pardoning grace; and it highly becomes such persons to say what they are next directed to.

Ver. 32. [*That which I see not teach thou me*, etc.] Which may be understood either of the chastisements of God, and his dealings with his people in a providential way, and of the design and use of them, which are sometimes unsearchable, and at most but a part of them only seen and known; it is meet to say to God, it is but a small part and portion of thy ways that is known by me; I can see but little into them: teach me more of thy mind and will in them, or else of sins and transgressions, the cause of chastisement; it is proper for an afflicted man to say unto God, I am conscious to myself of many sinful failings and infirmities, but there may be secret sins committed by me which have escaped my notice and observation; point them out to me, that I may be humbled for them, and make a free confession of them;

if I have done iniquity, I will do no more; that is, if I have committed any capital crime, any foul offence or gross enormity, for otherwise no man lives without sin, I sincerely repent of it, and will take care for the future, through divine grace, to do so no more.

Ver. 33. [*Should it be according, to thy mind?* etc.] O Job, for the words seem to be directed to him; and may respect either the government of the world in general, and the disposal of all things in it, treated of in this chapter, though more remotely, (^{<88413>}Job 34:13). Is it not proper that God should govern it, who has made it, and do all things in it as he pleases? is it fit he should consult with men what to do, or be instructed and taught by them in the path of judgment? is it meet that every man should have his mind and will, and have everything go in the form and course most eligible to him? Or else they may respect chastisement, with which the words are more nearly connected; and so the sense be, should man be consulted, as Job or any other, and his mind known first, whether he should be chastened or not? should a son or a servant be asked first by a parent or master, whether it is fitting to give correction or not? or is man to be advised with in what way and manner he should be chastened of God, whether in his person, or family, or estate? or how long the chastening should endure upon him, and when it should be removed? no, surely; all should be left with God, the wise and sovereign Disposer of all things;

he will recompense it, whether thou refuse, or whether thou choose, and not I; that is, God will recompense chastisement; he will chastise whom he

pleases, and in what manner he pleases, and as long as he pleases, whether man consents or submits to it or not; he will not ask his leave; he will do according to the counsel of his own will; and thou Job mayest choose or refuse to submit to him as thou likest best; for my part, was it my case, I would not refuse submission to his will; I would say, “it is the Lord, let him do what seemeth good in his sight”. Some make this last clause the words of God, put by way of question, “shouldest thou choose or refuse, and not I?” shouldest thou have thine option and refusal, and not I? should man be his own chooser, or choose for himself what he likes best? should he not say, the Lord shall choose mine inheritance for me, though that inheritance is affliction? The words are rendered by others to different senses, all which to observe would be too tedious: some ^{f1206} to this sense,

“what is of thyself God recompenses;”

sin is of a man’s self, it flows from his corrupt heart and will, he is not tempted to it of God; nor is it to be ascribed to the temptations of Satan, which, though they may have their influence, sin is a man’s own act and deed; and God will recompense it in one way or another, whether man will or not; either in a way of punishment on the sinner himself, or on his surety for him; or in a way of fatherly correction and chastisement; and this is the Lord’s doing and not mine, and he is just in so doing;

therefore speak what thou knowest: if thou knowest anything better than this, or canst contradict what is said: or as others ^{f1207} to this purpose,

“did ever such a speech come from thee, as expressed in the preceding verses? God will recompense it, if thou refuseth to speak in such a submissive manner; thou mayest refuse to do it, I would not; I should choose to submit and hear the affliction patiently; if thou thinkest otherwise, speak out thy mind.”

Ver. 34. *Let men of understanding tell me*, etc.] Whether I am right or wrong:

and let a wise man hearken unto me; to what I have said or shall say. Elihu here addresses the company around him, the wise and intelligent part of them; the words may be rendered in the future tense, men of understanding “will” tell me ^{f1208}, and a wise man “will” hearken to me and assent, not only to what I have said, but to what I am about to say, namely, what follows.

Ver. 35. *Job hath spoken without knowledge*, etc.] Not that Job was an ignorant man, either in things natural or divine; but in this point, about the chastening hand of God upon him, he had said some things which betrayed lack of knowledge, as in (~~4815~~ Job 34:5);

and his words [were] without wisdom; Job was not destitute of human wisdom, nor of spiritual wisdom, but no man is wise at all times; some things had dropped from him which savoured of folly and ignorance, and which he afterwards was convinced of, and confessed with shame, (~~4810~~ Job 40:4,5 42:3); being charged by the Lord himself with what he is here by Elihu, (~~4880~~ Job 38:2); and it may be observed, that Elihu does not charge Job with being a wicked man, as his three friends did, but as having spoken unadvisedly with lips, under his chastening circumstances, and which he labours to convince him of.

Ver. 36. *My desire [is that] Job may be tried unto the end*, etc.] This is my opinion, or what “I bring in”^{f1209} adduce, and lay before you, men of understanding and wisdom, and leave it with you to consider of. Some render it, “O my Father, let Job be tried”, etc. as if it was an apostrophe to God, and a request to him; so Mr. Broughton, who adds,

“which art in heaven,”

and the same is added by some Jewish interpreters^{f1210}, as there are others^{f1211} of them which go this way, and also several Christian commentators^{f1212}; and of late^{f1213} it has been urged, from this and other passages, that Elihu was Christ, who here addresses God as his father: but this is his New Testament title; and though God is the father of all men by creation, and of saints by adoption, yet this relation and title are not so frequently claimed under the former dispensation, or however not so early as the times of Job, but are more peculiar to the Gospel dispensation, under which saints receive “not the spirit of bondage again to fear, but the Spirit of adoption, whereby they cry, Abba, Father”, (~~4815~~ Romans 8:15); wherefore admitting this version, rather some grave venerable person, as Eliphaz^{f1214}, senior to Elihu, who was a young man, is addressed under this title; or the whole circle of Job’s friends now about him, all elder than Elihu, may be intended; “father” for “fathers”, the singular for the plural, (see ~~4400~~ Acts 7:2); and what he proposes is, that they should make it their joint request at the throne of grace, that Job’s afflictions be still continued; that he might be thoroughly tried by them, and be purged from all his dross, he not appearing yet to be thoroughly sensible of his sinful speeches, and humbled

for them; and therefore it was proper he should be still corrected and chastened to the end, or unto victory, as Mr. Broughton, or until victory was obtained, and he was obliged to yield, and cry “peccavi”: but since afflictions are things not joyous but grievous, and it does not seem so agreeable to a good man, kind and humane, to desire the continuance of the afflictions of another, though palliated with a plausible for his good; it seems better to understand this as a motion made to the understanding part of the company by Elihu, that the words of Job, which he had spoken without knowledge and wisdom, might be taken under strict examination by them, and thoroughly scanned, that it might be better known what was proper to be said more to him for his conviction;

because of [his] answers for wicked men; or concerning or relative to such answers which he had made, which were like to those which wicked men make; who charge the ways of God with inequality and want of equity, ask where is the God of judgment? or which serve the cause of the wicked, and which furnish them with arguments, prepare them for them, and put them into their mouths, to argue against God and his providential dealings with men, and against all religion. (see ^{<1848>}Job 34:8).

Ver. 37. *For he addeth rebellion unto his sin*, etc.] Or he “may” or “will” add ^{f1215}, if he is suffered to go on at this rate, and is not stopped; as yet he has only committed, it may be charitably hoped, some sins through ignorance, error, and mistake, but if he is let alone he will proceed from evil to evil, to more ungodliness; to be guilty of presumptuous sins, of open treason and rebellion against God;

he clappeth [his hands] amongst us, or “he will clap”; he will either clap his hands together as expressive of extreme grief and sorrow, of the agonies of his mind; showing extravagant impatience, and pouring out his complaints in the most bitter manner, (see ^{<2114>}Ezekiel 21:14); or rather by way of joy and triumph, as having got the victory over us, (see ^{<970>}Psalms 47:1);

and multiplieth his words against God, or “will multiply”; he has said too many things already against God, his justice in his dealings with him, (^{<1845>}Job 34:5); he will say more if he is not restrained. These are the reasons Elihu gives for a thorough trial and strict examination of Job; and they are taken partly from a concern for the good of Job, and partly on their account, that they might not be triumphed over, and chiefly for the glory of God.

CHAPTER 35

INTRODUCTION TO JOB 35

Is this chapter Elihu goes on to charge Job with other unbecoming speeches, which he undertakes to refute; as that he had represented his cause more just than God's, and religion and righteousness as things unprofitable to men, only to God; to which Elihu takes upon him to make answer, (~~RS1D~~ Job 35:1-8); and that the cries of the oppressed were not heard by the Lord, so as to give occasion to songs of praise and thankfulness, to which he replies, (~~RS1D~~ Job 35:9-13); and that Job had expressed diffidence and despair of ever seeing and enjoying the favour of God, which he endeavours to remove, (~~RS14~~ Job 35:14-16).

Ver. 1. *Elihu spake moreover, and said.*] Elihu very probably paused awhile, and waited to observe whether any of the company would rise up, and either contradict and refute what he had said, or declare their assent unto it and approbation of it; or rather to see whether Job would make any reply or not; but perceiving no inclination in him to it, he proceeded to take notice of some other undue expressions of Job, and refute them; one of which is observed in (~~RS1D~~ Job 35:2), and the proof of it given in (~~RS1B~~ Job 35:3).

Ver. 2. *Thinkest thou this to be right,* etc.] Elihu appeals to Job himself, to his conscience and reason; who as a natural man, guided by the light of nature and reason only, and judging according to the dictates of a natural conscience, and especially as a good man, one that feared God, and had so much knowledge of him and his perfections, as his speeches showed, could never upon reflection think it right what he had said concerning God and his justice, as follows:

[that] thou saidst, my righteousness [is] more than God's? A strange expression this indeed! but what is to be understood not of his personal righteousness; Job in his senses could never say that this was more or greater than God's, or to be above it and preferred to it in any sense; nor even of righteousness imputed. Old Testament saints had the righteousness of Christ imputed to them, and were justified by it; and so Job, who had

knowledge of and faith in Christ as his living Redeemer, and the Lord his righteousness: but then though this is the righteousness of God, wrought out by one that is God as well as man, and approved and accepted of by God, and imputed by him to his people, which is revealed in the Gospel, and is unto all, and upon all them that believe, and they are made the righteousness of God in Christ; yet this cannot be more than the righteousness of God: besides it is not the essential righteousness of Christ as God, as Osiander dreamed, by which men are justified, but his obedience, active and passive, as Mediator, otherwise they would be deified who are justified by it; and if even so absurd a notion as this could obtain, it would not be more of man than the righteousness of God: much less can this be interpreted of Job's inherent righteousness, or the new man which is created in righteousness and true holiness; since all the holiness and righteousness that is in man is from God, and at present imperfect, and therefore cannot be more or greater than his; and still less can this be meant of Job's external righteousness, which, how great soever, was not perfect and without sin; whereas God is just and without iniquity. But there is not a just man that does good and sins not. This therefore must be understood of the righteousness of his cause; and to say that this was more than God's was what he ought not to have said, and more than became him to say: for though a good man may defend himself against the calumnies of his enemies, by asserting his own righteousness, innocence, and integrity, and may desire the Lord to plead his cause against them, and judge him according to his righteousness and the integrity of his heart; but to attempt to make it out, that his cause is more righteous than the Lord's, is doing an ill thing. Now though Job had not expressed this in so many words, yet he had said that from whence this might by consequence be deduced; he had given great occasion for such an inference to be drawn from his speeches; for since he had spoken so largely of his innocence and integrity, and holy life, and of the hard usage nevertheless he had met with from God; and had represented his own case, as if he had behaved so well as to deserve better treatment at the hand of God than to be afflicted in the manner he was; that he had wrong done him, and complained of it, and could not be heard; his judgment was taken from him by the Lord; which was in effect to say, that his cause was better than the Lord's, and would bear a stricter examination than his; which to say was, exceeding bad and unbecoming; (see ~~18167~~ Job 16:17 19:7 27:2).

Ver. 3. *For thou saidst, what advantage will it be unto thee?* etc.] Meaning that his righteousness, his holy life and conversation, were of no avail to him: he received no more benefit by being righteous than if he was wicked, since God destroyed one as well as another; and since his righteousness did not secure him from afflictions and calamities, it was of no advantage to him; he had not said so in so many words, but it is inferred from what he had said, (^{<8102>}Job 9:22 10:15). Man's own righteousness is of no advantage to him as to justification before God, and acceptance with him, nor in the business of salvation, or with respect to heaven and happiness, so as to give a right and title to it; but is of great advantage in other respects; is for self-defence against the imputations and calumnies of wicked men; it makes a man honourable and respectable among men, when to live a vicious course of life is scandalous and reproachful; it gives pleasure and satisfaction to the mind, the testimony of a good conscience is matter of rejoicing; and such a man is free from the racks and tortures of an evil conscience others are distressed with; besides, good works are an evidence of the truth and genuineness of faith to others, and ornament the doctrines of the Gospel and a profession of them: and though a righteous man may be afflicted as others, yet in a different manner, in love and not in wrath, and always for his good;

[and], what profit shall one have, [if I be cleansed] from my sin? The words, "if I be cleansed", are a supplement, and seem necessary; so Mr. Broughton supplies. Sin is of a defiling nature, yet man may be cleansed from it, not by anything he can do, but only by the grace of God and blood of Christ; and from such a cleansing profit arises. This fits a man for the service and worship of God, and for communion with him; gives him peace of mind, and makes him meet for heaven. This Job had not expressly said, and not at all in this sense, but it seems to be inferred from (^{<8102>}Job 9:29-31); where he is speaking of outward purity of life, and yet was plunged into the ditch of afflictions. Some render the words to this sense, as if there was no profit "by expiation of atonement for sin"^{f1216}; the same word signifying both sin and atonement for it: there is none but by the blood and sacrifice of Christ, and much profit arises from that; pardon of sin proceeds upon it, and this furnishes out much solid peace, joy, and comfort, (^{<8100>}Romans 5:10,11). Others, what profit by punishment for sin^{f1217}, unless to God? so sin is sometimes put for punishment; or through leaving sin and repenting of it^{f1218}. Now though these are not the causes of the pardon of sin, yet it is given and applied to such who do repent of it, confess and

forsake it, (¹¹⁸¹³Proverbs 28:13 ²⁵⁵¹⁷Isaiah 55:7). Or by being “without sin” ^{f1219}: no man is without sin; but a man may be without any gross and enormous crime he is chargeable with, or without living a vicious course of life; and this is profitable, as has been before observed. Jarchi’s paraphrase is,

“what shall I profit more by my righteousness than by my sin?”

which sense is followed by others: I may as well be wicked as righteous; I am not the better for it, since I am afflicted in the manner I am: my righteousness is of no profit to me; if to any, it is to God. To this Elihu returns an answer in the following verses.

Ver. 4. *I will answer thee, and thy companions with thee.*] Meaning not his three friends, as the Septuagint version expresses it; for they were not on the side of Job, and of the same sentiment with him, but rather on the side of Elihu; especially Eliphaz, who expresses much the same sentiment he does, (¹⁸²⁰Job 22:2,3); but all that were of the same mind with Job, whether present or absent, or in whatsoever part of the world; the answer he should return to him would serve for them all, and sufficiently confute such a bad notion of God, let it be embraced by whomsoever.

Ver. 5. *Look unto the heavens, and see,* etc.] The firmament of heaven, in which are the sun and moon and stars:

and behold the clouds [which] are higher than thou; the clouds of the air or sky, which are lower than the starry heavens, yet these were higher than Job, and much more the starry heavens: but because the word has the signification of “thinness”, which does not so well agree with the clouds, which are thick substances, condensed air; some take it to be meant of the supreme region of the heavens, which is pure and thin; so Saphorno: and Job is directed to look to these, not as stargazers do, such as are given to judicial astrology, to judge of the fates of men and kingdoms; but rather thereby to be led to the contemplation of God the author of them, and the glorious perfections of his being they display; and chiefly to observe the height of them, that they were out of his reach, and he could neither help them nor hurt them; that he could neither increase nor diminish the light of the celestial bodies, which he could only behold; nor either advance or hinder their course, nor in the least add to or abate their influence and efficacy; and if he could neither be beneficial nor harmful to them, how was it possible that he could be of any advantage or detriment to God, by any

actions of his, good or bad, who is higher and out of sight? This is the answer Elihu in general returned, he more particularly replies as follows.

Ver. 6. *If thou sinnest, what dost thou against him?* etc.] Sin is expressly said to be against God, (^{<3504>}Psalm 51:4); it is contrary to his nature, as any opposites can be to each other: it is against his law, a breach and violation of it; and so against his supreme legislative power and authority, and a contempt of it; it is what he is angry with and is provoked by, being what he hates and abhors, and is abominable in his sight. But then he cannot be supposed to be so affected with it to be ruffled and discomposed, or his peace be disturbed, and his happiness in the least broke in upon; for affections are only attributed to him after the manner of men; much less is he so affected hereby as to be hurt or in danger of being destroyed, nor even of being dethroned: men can no more reach him by any hostile action of theirs, such as sin is, than they can reach the sun and stop its course, lessen its light or pluck it from its orbit. Or, “what canst thou work for him?” as Mr. Broughton; by way of atonement or satisfaction for sin? Nothing at all; (see ^{<3872>}Job 7:20); but the other sense is best;

or [if] thy transgressions be multiplied, what dost thou unto him? As he is not hurt by a slight single sin, a failing or infirmity, an error or mistake, common to men, as the preceding word may signify; so not by greater sins, presumptuous ones, gross enormities, rebellions against God, overt acts of treason against the Almighty, and these multiplied and heaped up even unto heaven; for though by these the name of God is profaned and blasphemed, and he is dishonoured and despised, and his manifestative glory is eclipsed, or he has not the honour given him that is due unto him; yet his essential glory is untarnished, unsullied, and unhurt, no more than the sun by an eclipse; he is the same without any variableness or shadow of turning, as well as is over all blessed for ever. And, indeed, his manifestative glory in many instances receives a lustre, through his power, wisdom, and goodness, overruling the sins of men for the display of it; as the fall of the first Adam made way for the sending of Christ the Saviour, in which God has shown forth the exceeding riches of his grace; and as his mercy and grace are displayed in the pardon of sin, and his power and justice in the punishment of sin and sinners; and his patience and longsuffering in bearing with them.

Ver. 7. *If thou be righteous, what givest thou him?* etc.] All righteousness is of God that any creatures have. What the angels in heaven have, or

Adam had in a state of innocence; or what believers in Christ have in and from him; his righteousness imputed to them is of God; the grace of righteousness, or holiness, imparted to them and implanted in them, is from him; and it is under the influence of his Spirit, and by his grace and strength, they do works of righteousness externally; and therefore can give nothing to him of their own, nor does he need any, being God all sufficient; even the goodness of his Son does not extend to him, but to the saints, (^{<394D>}Psalm 16:2,3); much less any goodness of theirs: their best works of righteousness are due to him, and not gifts; and though they may contribute to his manifestative glory, both in them that do them and in others that see them, they can add nothing to the essential glory of God;

or what receiveth he of thine hand? He can receive nothing but what he has given, or what he has a prior right to and is his due, and so cannot be laid under any obligation to man by what he does; nor can man merit anything at his hand, not even the least temporal mercy, and much less spiritual ones and everlasting life: and what notice God is pleased to take of the good works of men, in away of reward, is not of debt, but of grace, and entirely owing to his goodness; and does not arise from any intrinsic worth in them, or from any advantage to him by them.

Ver. 8. *Thy wickedness [may hurt] a man as thou [art]*, etc.] But not God: a man may hurt himself by his wickedness; his body, by bringing various diseases upon it, through debauchery and intemperance; his family and estate, by wasting it; his soul, for every sin is a wrong and injury to a man's soul, and exposes it to ruin and destruction: and sin does even a good man harm, since it breaks in upon his peace, and hinders his communion with God; and the wickedness of men may harm others like themselves, frail, mortal, sinful creatures, and easily led aside by ill examples; as well as there are many sins which do injury to the persons, families, and estates of others, as murder, adultery, theft, etc. and since sin is harmful to others, God resents it, and punishes for it, though, strictly speaking, it cannot harm him in the sense before given;

and thy righteousness [may profit] the son of man; may profit a man himself ((see Gill on "^{<387B>}Job 35:3"), and others, but neither for justification before God; but godliness is profitable to a man's self, both for this life and that to come, and good works are profitable to other men; for what reasons they are to be performed and maintained, (see ^{<504B>}1 Timothy 4:8 ^{<391B>}Titus 3:8,14). Some are of real and direct profit to men, as acts of

beneficence to them, and all as being examples to them; but then no works of righteousness can be profitable to God, they adding nothing to him; which is what Elihu undertook to answer to.

Ver. 9. *By reason of the multitude of oppressions, they make [the oppressed] to cry,* etc.] Which is either an illustration by an instance of what is before said, that wickedness hurts men, as particularly oppression does, which makes them cry; or this refers to something new, to another complaint of Job, or an undue expression of his. Elihu undertakes to answer; that men cry unto God, as he himself had, but are not heard and answered; the place or places referred to may be (^{<3842>}Job 24:12 19:7 30:20). To which Elihu replies, by granting that men oppressed cry because of their oppression, and are not heard; for which reasons may be given, as in the following verses. The poor are often oppressed by the rich, whose wealth gives them power, and that they abuse; and the weak and feeble by the mighty; and their oppressions are many, there is a multitude of them: men in power and authority have various ways of oppressing others, who like the Israelites cry by reason of them, and are made to cry by their oppressors;

they cry out by reason of the arm of the mighty; which falls with weight, and lies heavy upon them, and crushes them; meaning the power they have, and which they abuse to the injury of them; nor are they able to help themselves or deliver themselves out of their hands, they being mighty, if not in body, yet through wealth; and by means of that authority over them which gives it them: now on account of the pressure upon them, they cry, not to God, but to men: and if they cry to God, it is in a murmuring and complaining way, through impatience under their burden, through envy at the riches and power of others, in a passionate manner, in a revengeful spirit, calling and seeking for vengeance on their oppressors; not in an humble penitent manner, acknowledging their sins, and owning their unworthiness to be heard and regarded, and submitting all to the will of God: for which reasons they are not heard, their cries and, prayers being reckoned no other than howlings, (^{<3074>}Hosea 7:14).

Ver. 10. *But none saith, where [is] God my Maker?* etc.] Or “Makers” ^{f1220}, as in (^{<1910>}Psalm 149:2 ^{<2545>}Isaiah 54:5); for there are more concerned in the formation of man, (^{<0025>}Genesis 1:26); even the Father, Son, and Spirit, who are the one God that has made all men, (^{<3020>}Malachi 2:10). Now not one of the oppressed ones that cry by reason of their oppression,

or very few of them, inquire after God, seek unto him for help and deliverance from their oppressions, or desire to enjoy him and his gracious presence under their afflictions and distresses; and that is one reason why they are not heard: they do not so much as consider him as the author of their beings, and be thankful to him for them; nor as the preserver of them in their beings; nor as their kind benefactor, who gives them all that they enjoy, and who is the disposer of all their affairs in providence: and if they are new creatures, or are remade, they are his workmanship; and therefore should upon all accounts seek him and submit to his will, and patiently bear all their afflictions, waiting his time to deliver them out of them: but there are few or none that regard him in this light, or make an inquiry after him, even though he has not only made them, but is he

who giveth songs in the night; which respects not the praises of the angels in the night, as the Targum; nor the shining of the moon and stars in the night, which cause praise and thankfulness; nor the singing of birds in the night, as of the nightingale; senses some give into: but matter and cause of rejoicing in the night, either taken literally, as the mercies of the day, which, when reflected upon when men come to lie down on their beds at night, and commune with their hearts there, afford them songs of praise, (see ^{<1918>}Psalm 42:8). Or the mercies of the night, as sweet refreshing sleep, and preservation in safety from all dangers by fire, thieves, etc. all which are of God; and, when duly considered, will direct to encompass him with songs of deliverance, (see ^{<1570>}Psalm 137:2,3 ^{<1570>}3:5 ^{<1570>}4:8). Or, figuratively, the night sometimes signifying a time of calamity, affliction, and distress, either on temporal or spiritual accounts; and when men seek to him in such a night with their whole hearts, and he is pleased to visit them in a gracious manner, and favour them with his presence and the discoveries of his love, this occasions songs of praise to him, (^{<2300>}Isaiah 26:9 ^{<1970>}Psalm 17:3). But when men are unconcerned about and not thankful for the mercies of the day and of the night, though these administer songs unto them, it is no wonder that, when they cry through oppression, they are not heard.

Ver. 11. *Who teacheth us more than the beasts of the earth?* etc.] Who are taught and know much, especially some of them; but not so much as man, (see ^{<2300>}Isaiah 1:3,4);

and maketh us wiser than the fowls of heaven? who are wise to provide food and nests for themselves and their young; and such as are birds of passage, as the turtledove, the crane, the stork, and the swallow, to know

the time of their coming and returning, (see ^{<2487>}Jeremiah 8:7-9). But then neither the beasts nor; the fowls, though they are endowed with much knowledge and sagacity, according to their natures, yet not with reason and understanding, as men are, so as to make reflections on things they see and hear, and reason and discourse about them; nor are they capable of being taught and attaining to knowledge and wisdom as men are, by the works of God, of creation, and providence; and by the word of God, the Scriptures of truth, which are able to make men wise unto salvation; and by the Spirit of God, who teaches all things of a spiritual nature. God not only endows men with reason, but with sentiments of religion, which brutes are incapable of: he gives to men wisdom in the hidden part; he puts in them his fear, which is the beginning of wisdom; he makes them wise to know God in Christ, and to know his Son Jesus Christ, whom to know is life eternal; and he gives them knowledge of a future state, and hope of immortality and eternal life. Wherefore it becomes them to bear afflictions and oppressions with a fortitude of mind, and patiently submit to the will of God, and wait his time for deliverance, having called upon him in faith, and left their case with him; but if they only cry, as the brutes do under their burdens, it need not seem strange they are not heard and answered; since God has given them more wisdom and knowledge than they, and therefore should behave after another manner; though sometimes they act a part inferior to them, (^{<6110>}Jude 1:10).

Ver. 12. *There they cry*, etc.] As brutes do, and as in, (^{<1850>}Job 35:9); by reason of their oppressions, but not under a due sense of the hand of God upon them, nor of his being their only helper, and saviour, and deliverer;

but none giveth answer; to them, either God or men, and they lie groaning and howling under their oppression;

because of the pride of evil men; this is either to be connected with “they cry”, and then the sense is, that they cry by reason of the oppressions of wicked men, who, through the pride of their hearts, and to show their superior power and authority, persecute and distress them, (^{<3910>}Psalm 10:2). And it is because of this they cry out, being distressed by them, and not through any sense of sin they have committed, as the reason of God’s suffering them to be thus oppressed: or “with none give answer”; God gives them no answer to their cry, because pride is not withdrawn from them, which is one end he has in afflicting men; because they are not humbled under the mighty hand of God, and are not brought to a sense of

sin and humiliation for it, and acknowledgment of it. And another reason follows:

Ver. 13. *Surely God will not hear vanity*, etc.] Or “a lie” ^{f1221}, than which nothing is more an abomination to him; if men come to him with a lie in their mouths, they cannot expect to be heard by him; he is only nigh to those who call upon him in truth: or that which is “rash” ^{f1222}; which is rashly uttered, and in a passionate wrathful manner, savouring of a revengeful spirit, too often the case of those that cry under oppression; (see ^{<218D>}Ecclesiastes 5:2 ^{<541B>}1 Timothy 2:8); or vain and empty prayers, a speech of vanity, as Aben Ezra; which as to the matter of them are about vain and empty things; only for outward mercies, worldly goods; and not for spiritual mercies, or such things as are according to the will of God; but what are pleasing to the flesh, and sought for to consume on the lusts of it, and therefore such prayers are not heard, (^{<304B>}Psalm 4:6 ^{<304B>}James 4:3); and as to the manner of them, they are not put up in the name of Christ, nor under the influence of the spirit of Christ, nor in the exercise of any grace, nor with reverence of God, nor with sincerity of soul, not in faith, nor with fervency: or “vanity” is put for vain men, as sin for sinners; such as are proud men, and are vainly puffed up in their fleshly mind. God hears humble penitent sinners, who find mercy with him; and humble saints, to whom he gives more grace; but not proud Pharisees, or men not humbled by afflictions; (see ^{<218I>}Luke 18:11-14); nor light and empty persons, who are without God and Christ, destitute of the spirit, devoid of all grace, and full of all unrighteousness; unstable ones, who are vanity itself, and lighter than vanity, tossed to and fro like a wave of the sea, and double minded, (^{<300B>}James 1:6-8); nor men of vain conversations, that walk in the vanity of their minds, whose words are vain, and especially such as take the name of God in vain; and all whose actions are vain, or such that live a vain and sinful course of life; God hears not sinners, (^{<308I>}John 9:31);

neither will the Almighty regard it; vanity, vain prayers and vain persons; he regards the prayer of the destitute, the lowly, and the humble, but not the prayer of such as before described; he cannot “look” at, it ^{f1223}, nor at them: he looks to the poor and contrite, and desires to see their countenance and hear their voice in prayer; but he is of purer eyes thou to look on vain persons and their vain prayers; and a greater contempt cannot be shown to petitioners and their petitions than when those to whom they apply will not so much as look at them, but turn both a deaf ear to them, and their eyes away from them.

Ver. 14. *Although thou sayest thou shall not see him,* etc.] Which is another expression of Job's taken notice of by Elihu, and to which he makes answer; he seems to refer to (~~1827B~~ Job 23:3,8,9). God is indeed invisible in his nature and essence, but is to be seen in his works of creation and providence; which Job was acquainted with, and in which he had seen somewhat of the glory of God, and of his divine perfections in them. (see ~~1890A~~ Job 9:4-10 26:14). And he is to be seen in Christ by an eye of faith, and Job had trusted in him as his salvation; and he will be seen with the beatific vision in heaven as he is, in a more glorious and perfect manner, which Job had a full persuasion of, (~~1813B~~ Job 13:15,16 19:26,27); and therefore is not to be understood in either of those senses, but of his not seeing him on a throne of judgment, hearing and trying his cause, judging and acquitting him; this he had often desired, but despaired of ever seeing it; (see ~~1820A~~ Job 23:4-7 31:35-37 9:32-35); to which Elihu replies;

[yet] judgment [is] before him; all things are naked and open to him, and stand clear before him; he has perfect knowledge of what is right and wrong; no cause is unknown to him, and needs not to be searched into by him; nor can he nor will he ever pass a wrong judgment: he is just and true, righteous in all his ways and works, the Judge of the whole earth, who will do right, and will plead and judge the cause of every good man sooner or later; if not now, there is a judgment to come with him, when all must appear before his judgment seat, and he will render unto every man according to his works;

therefore trust thou in him, or "wait for him"^{f1224}; wait for his coming to judgment: wait till that time comes when everything will be brought to light, and every good man shall have praise of God. Or, as we render it, "trust in him"; God alone is the object of trust and confidence, and happy is the man that trusts in him; he is to be trusted in for all things, both temporal, spiritual, and eternal; and particularly for this of doing justice to his people; if not now, yet hereafter, he will render tribulation to them that trouble them; he will right all their wrongs and avenge their injuries, and remove the rebuke that is upon them, and confess them before men and angels, and declare them righteous, and receive them into his kingdom and glory: and he is to be trusted in at all times, in times of adversity as well as prosperity; and even when he is not to be seen, and the dispensations of his providence are dark and intricate, (see ~~2510~~ Isaiah 50:10); The word used signifies such a trust, hope, and waiting, as of a woman in travail, who

bears her pains patiently, holding and trusting for a safe deliverance of a child, to the joy of her and her family.

Ver. 15. *But now, because [it is] not [so]*, etc.] Because there was not such trust, hope, patience, and quiet expectation in Job that God would appear for him, and do him, justice openly and publicly; for though he had hope and confidence of an interest in his living Redeemer and Saviour, and of eternal life and happiness through him; yet not of his bringing his judgment to the light, and of his beholding his righteousness, as he ought to have had, (see ^{<1876>}Psalm 37:5-7 ^{<3009>}Micah 7:9);

he hath visited in his anger; corrected and chastised in fatherly anger and displeasure, though not in wrath and vengeance, and in a way of punishment in strict justice; but consistent with his invariable love and free favour in Christ; being displeased at his want of faith and patience, failing in the exercise of which is oftentimes resented by the Lord, (see ^{<1012>}Numbers 20:12 ^{<3812>}Zephaniah 3:2);

yet he knoweth [it] not in great extremity: so stupid was Job, that though he was in the utmost extremity of affliction, in his body, family, and substance, yet was not sensible it was his duty to trust in God, and patiently wait for him; he knew that the hand of God was upon him, and that he had visited him in anger, and that his arrows stuck fast in him, and his hand pressed him sore; but was insensible of the cause of the continuance of it, his unbelief, impatience, and non-submission to the will of God. The word for “extremity” signifies “abundance” ^{f1225}, and may be applied to an abundance and plenty of good things; and therefore some understand it of Job’s prosperity, and take the sense to be, that God took no notice of this; it did not hinder him from visiting him, but he destroyed it all: though Mr. Broughton, on the other hand, interprets it of the great plenty of sorrows and distresses Job was attended with, the true cause of which he did not advert to: some ^{f1226} think the whole refers to the merciful dealings of God with Job, and read the first clause,

“know now his anger hath visited but a little or noticing;”

the affliction is but a light one comparatively speaking, scarce any thing at all in comparison of what sin deserves, being abundantly less than that:

“neither hath he made great inquisition, or inquired out the multitude”

of sins; not strictly and severely marking them, and dealing with and for them according to their deserts; (see ^{<45913>}Ezra 9:13 ^{<49310>}Psalm 103:10); with which compare (^{<45017>}2 Corinthians 4:17); and therefore Job had no reason to complain of God, or of any hard usage from him.

Ver. 16. *Therefore doth Job open his mouth in vain*, etc.] In uttering such unbecoming expressions, observed, and refuted, in his loud complaints of God, and of his dealings with him, and in defence of himself;

he multiplieth words without knowledge; both against God and in answer to others; being in a great measure ignorant of the nature and number of his sins, and of his afflictions; and of the end of God in them, and of the right he had to lay them upon him; us well as of his duty patiently to bear them, and trust in God, and wait his own time for deliverance out of them; and or the truth of this he was afterwards convinced, and acknowledged it, (^{<48113>}Job 42:3).

CHAPTER 36

INTRODUCTION TO JOB 36

This chapter, with the following, contains Elihu's fourth and last discourse, the principal view of which is to vindicate the righteousness of God; which is done by observing the dealings of God with men in his providence, according to their different characters, and from the wonderful works wrought by him in a sovereign manner, and for the benefit of his creatures. This chapter is introduced with a preface, the design of which is to gain attention, (^{<K31>}Job 36:1-4); the different dealings of God with men are observed, and the different issue of them, and the different ends answered thereby, (^{<K35>}Job 36:5-15); and it is suggested to Job, that had he attended to the design of the providence he was under, and had submitted to it patiently, things would have been otherwise with him; and therefore Elihu proceeds to give him some advice, which, if taken, would be for his own good, and the glory of God, (^{<K36>}Job 36:16-25); and closes the chapter by observing the unsearchable greatness of God, as appears by the works of nature wrought by him, (^{<K35>}Job 36:26-33).

Ver. 1. *Elihu also proceeded, and said.*] Or "added"^{f1227} what follows to his former discourses; pausing a while to see whether Job would make any reply to what he had already said; but perceiving he had no inclination to do it, and having more upon his mind to deliver, went on with his discourse.

Ver. 2. *Suffer me a little,* etc.] Bear with me a little longer, and allow me to say a few words more. I have but little more to say, and it will take but a little time to say it in; thus, proposing brevity, he hoped to be heard with patience, since he should not long trespass upon it. The word used has the signification of a crown; but not to be understood in the sense of surrounding, as a crown surrounds the head, as some, who interpret it, stand about me, surround me, in order to hear; for this cannot with propriety be said to a single person; but rather in the sense of doing honour, as Aben Ezra; and so the meaning may be, do me the honour of giving; me thy presence a little longer, and hearing me out patiently;

and I will show thee: make things clear, manifest, and plain to thee: clearness of expression, with brevity, recommends a discourse. Something may be here supplied; for a greater stop is here to be made than in our version, as either “my opinion”, as in (^{<18210>}Job 32:10,17); his sentiment concerning God and his righteousness in his dealings with the sons of men; or “truth”, as Ben Gersom; truth in general, plain naked truth, without any colouring, just as it is, cordially, sincerely, in love, and by clear manifestations of it; and particularly the truth of the righteousness of God in all his ways and works. He proposed to make it clear to him that God did all things well and right, and to lay before him in the plainest manner what were the ends God had in view in dealing thus with Job, and what was his duty to do in his present circumstances;

that [I have] yet to speak in God’s behalf: or “for I have yet to speak”^{f1228}, etc. Elihu had said much for God already, in vindication of his sovereignty, purity, holiness, and justice, and he had yet more to say; out of the abundance of his heart his mouth spake for God; he set out with this, that he was full of matter, and wanted to vent himself, that he might be eased, (^{<18218>}Job 32:18-20); and he had vented much, but he had yet more to deliver; and since it was not for himself, in his own behalf, nor of any other but God, he hoped he should be heard: it may be rendered, “for yet God has words”^{f1229}, to put into my mouth, and speak by me; signifying, that he had spoken by him already, and had still more to say by him; and since it was not so much he that spoke, as God that spoke in him and by him, it might be expected he would be heard.

Ver. 3. *I will fetch my knowledge from afar*, etc.] Not from himself; for it is but a small share of knowledge that a man gets of himself, or attains to by the light of nature, and especially concerning God and divine things; but from others, either from persons that lived in former ages, and in foreign countries; it being usual for men desirous of acquiring knowledge to travel into distant parts for it; and such were generally much esteemed of, and the knowledge they professed to have got and published; as the queen of Sheba came from the further parts of the earth to hear and learn the wisdom of Solomon, (^{<1100>}1 Kings 10:1): or rather the sense is, he would fetch the knowledge he should now communicate concerning God from God himself, from the nature and perfections of God, who, and his knowledge, are high as heaven; and from the works of God, which are far above men; or should treat of things deep and sublime, and not common; though perhaps it is best of all to read the words, “I will bring forth

knowledge concerning”, or “with respect to him that is afar off”^{f1230}; that is, God, who is in the highest heavens, and inhabits the high and holy place; a God both at hand and afar off; with which agrees what follows; though some interpret it of lifting it up, and causing it to be heard afar off so some, as Aben Ezra;

and will ascribe righteousness to my Maker: God is the Maker of all men; Elihu considered him as his Maker with gratitude, while many have no regard of him, (^{<8850>}Job 35:10); and therefore thought himself obliged to speak for him, and on his behalf; and particularly in vindication of his righteousness; assert this to be an essential attribute and perfection of his nature; own, acknowledge, publish, and declare it; give him the glory of it, and demonstrate that he is righteous in all his ways and works; and clear him from all imputation of unrighteousness.

Ver. 4. *For truly my words [shall] not [be] false,* etc.] But strictly true; he would take the utmost care to say nothing but the truth, with the greatest impartiality and sincerity, so that what was said might be depended upon; truth spoken briefly, clearly, and on so important a subject as the righteousness of God, deserved attention;

he that is perfect in knowledge [is] with thee; meaning either God, whose knowledge is perfect, who knows all persons and things; knows himself, his nature, persons, and perfections; his thoughts, counsels, and purposes; all his creatures, angels and men; the hearts of all men, their thoughts, words, and works; he, the omniscient and omnipresent God was with Job, from whose presence there is no fleeing; and therefore it became him to be careful of his thoughts, words, and actions; that he did not entertain any unbecoming thoughts of God, and say anything unworthy of him, or do anything that tended to his dishonour; since he was present with him, and nothing could escape his notice: or else Elihu means himself; suggesting, that he who undertook to speak for God and plead his cause, and clear him from the charge of unrighteousness, was no novice, but one that thoroughly understood the point in hand; and though no man is perfect in knowledge in an absolute sense, yet may be in comparison of others; or however may be upright and sincere in his knowledge; which sense the word used often has; and so it may signify, that as he was a sincere searcher after knowledge, and had through divine goodness attained to a competent share of it, even of sound and not superficial knowledge, he should be honest and upright in the communication of it; and this he might

choose to observe the more, to excite the attention of Job to what he had to say; though it may be the truest reading of the words is, “perfect knowledge” or “perfection of knowledge is with thee”^{f1231}, that is, in his own apprehension, so Jarchi; and may be understood either ironically, or rather really, insinuating that Job was a man of such consummate wisdom and knowledge, that he would easily see the force of his reasonings, and the justness of them, and acquiesce in them; and having thus prefaced his discourse, he next enters upon his subject.

Ver. 5. *Behold, God [is] mighty*, etc.] This is a clear plain truth, easy to be discerned, and worthy of notice, and therefore introduced with a “behold”; that God is mighty, the most mighty, the Almighty, as appears from his works of nature and providence; making all things out of nothing, upholding them by the word of his power, and governing and overruling all things in the world, and doing in it whatever he pleases: and from the works of redemption and grace; ransoming his people out of the hands of them that are stronger than they; converting them by the power of his grace; assisting them to do all they do in a spiritual way; supporting them under all their troubles; protecting and defending them from all their enemies; supplying all their wants, and preserving them safe to his kingdom and glory;

and despises not [any]; not the meanest of his creatures, clothing the grass of the field, feeding the fowls of the air, and preserving man and beast; and particularly he despises not any of the sons of men: not the mighty through fear of them, nor envy at them, whose power and grandeur are from him, which he gives and can take away at his pleasure; nor the mean and miserable the poor and the afflicted, to whom he has a merciful regard; much less the innocent and harmless, as the Septuagint; or the just and righteous man, as the Targum: he does not despise his own people, whom he has loved and chosen, redeemed and called; nor any, as Aben Ezra observes, without a cause; for though there are some whose image he will despise, it is because of their own sins and transgressions; and since, therefore, though he is mighty, yet despises not any of his creatures, he cannot do any unrighteous thing; he does not and cannot use or abuse his power to the injury of any of his creatures;

[he is] mighty in strength [and] wisdom, as there is a pleonasm, a redundancy in the expression, “mighty in strength”, it denotes the abundance of his strength, that he is exceeding strong, superlatively and all

expression so; and also strong in wisdom, his strength is tempered with wisdom, so that he cannot employ it to any bad purpose, or be guilty of any unrighteousness. Some men have strength, but not wisdom to make a right use of it; but God abounds as much in wisdom as in strength; he is the only wise and the all wise God, and therefore can do no injustice; and thus Elihu, as he promised, ascribes righteousness to his almighty Maker.

Ver. 6. *He preserveth not the life of the wicked,* etc.] He makes a difference between wicked and righteous men, which shows him to be a holy and righteous God; though he preserves the life of all men so long as they live, yet not in the same way; he preserves the lives of wicked men in the common course of his providence, but not in a special way and manner, as he does the lives of the righteous, which are dear and precious to him; nor does he preserve to any great length such as are notorious sinners, who are guilty of capital crimes, as murder, etc. their lives are shortened, and they do not live out half their days: or he does not quicken them, bestow his spiritual favour upon them, in which only is life; and though they will be quickened and raised at the last day, as well as the righteous, yet not to the resurrection of life, but to the resurrection of damnation;

but giveth right to the poor; pleads their cause and rights their wrongs, administers justice to them, especially to the poor in spirit, who hunger and thirst after righteousness; to these he gives freely the righteousness of his son, which only denominates persons truly righteous: of whom in (~~Job~~ Job 36:7).

Ver. 7. *He withdraweth not his eyes from the righteous,* etc.] His eyes of providence are upon them to supply their temporal wants, and to protect and defend them from their enemies, and they are never off of them; his eyes of love, grace, and mercy, are upon them; he always viewed them as righteous in his Son, and through his righteousness imputed; and looked upon them with delight and pleasure, and always so views them; they are engraven on his heart and on his hands, and are ever before him, and in his sight: and his eyes are upon them from the beginning of the year to the end of it, yea, from one eternity to another; these were set upon them from everlasting, and are upon them in time; at the time of their conversion to quicken them, and call them by his grace; and afterwards they continue upon them under all their afflictions, temptations, and desertions, and ever will remain on them; they will never be withdrawn, nothing can separate them from the love of God;

but with kings [are they] on the throne; that is, either the eyes of the Lord are with them, even with righteous kings, as the Targum; to guide and direct them in the affairs of government, and to protect and preserve them from the designs of evil men: or the righteous are with kings on the throne, or are the favourites of kings that are on thrones; are admitted into their presence, and are highly esteemed by them, and have honour conferred on them, even to be the next to them in the throne and kingdom, as Joseph and Daniel, (^{<0444>}Genesis 41:41 ^{<0708>}Daniel 2:48): or rather, the righteous are equal to kings on the throne; they are so accounted of by the Lord as kings; they are made by him kings and priests, and are regarded by him as such; they have the power, and riches, and honour of kings; they have a kingdom of grace bestowed on them now, and a kingdom of glory they are entitled to hereafter; and shall reign with Christ on earth a thousand years, and in the ultimate glory to all eternity, (^{<6016>}Revelation 20:6);

yea, he doth establish them for ever; as righteous persons in their righteousness, which is an everlasting one; so that they shall never come into condemnation: they are established in the love of God, in the covenant of grace, in the hands of Christ, and in a state of grace now, and shall be in a stable permanent state of happiness to all eternity;

and they are exalted: now, being raised as beggars from the dung hill to sit among princes, even among the princes of God's people; and they will be exalted hereafter, and sit at Christ's right hand, and be introduced into his kingdom, where they will be set down with him in his throne, and reign with him for ever and ever, (^{<6215>}Revelation 22:5).

Ver. 8. *And if [they be] bound in fetters*, etc.] Not the wicked, as the Targum, but the righteous spoken of in (^{<8307>}Job 36:7), with which this is closely connected; and this is not to be understood of righteous kings on the throne in particular, or their special favourites, but of the righteous in general; and not in a literal sense, of their bonds and imprisonment for religion and righteousness sake, which is sometimes their lot; but in a figurative sense, of afflictions, as chastenings and corrections for sin, as appears by the next clause; and the design is to obviate an objection, and to show that the eye of God is upon them, and his heart towards them; and they are not the less objects of his love and delight, of his value and esteem, care and protection, though they are afflicted by him, and, as it may seem, used with some severity; seeing he has gracious ends and designs in all this, which are suggested in the following verses;

[and] be holden in cords of affliction; righteous men are not exempt from afflictions; the afflictions of the righteous are many, according to divine appointment, the covenant of grace, the declaration of God, the constant experience of good men, it being the way in which they are all led, and must enter into the kingdom; and the metaphor here used shows that afflictions are sometimes heavy upon them, like fetters and chains, and those made heavy by the hand of God pressing them sore, (~~2XIV~~Lamentations 3:7); no affliction is joyous, but grievous and heavy in itself; it is indeed comparatively light when viewed with the weight of glory; and God can make a heavy affliction light with his presence, and the discoveries of his love; but they are heavy to the flesh, as Job felt his to be, (~~RII~~Job 6:2,3,12 23:2,3); and, like fetters and cords, they cannot free themselves from them, or loose them, until it is the pleasure of God to take them off; and moreover by these they are sometimes held and restrained from going into more or greater sins, which is one use of them: as they are with afflictions hedged about that they cannot come out, any more than a person bound fast in a prison; so they are hedged up with thorns that they cannot go out after their lovers, (~~2XIV~~Lamentations 3:7) (~~2XIV~~Hosea 2:6). Some render the phrase, “cords of poverty”^{f1232}; it is oftentimes the case of righteous persons to be poor, and to be sadly hampered with poverty, and out of which, by all that they can do, cannot extricate themselves; and sometimes they fall into it, and are held in it, after they have enjoyed much worldly prosperity, which was the case of Job. Mr. Broughton renders it, cords of anguish; and indeed the word for “cords” is used of the pains of a woman in travail, who has then great anguish and trouble; and anguish on various accounts lays hold on the righteous, and they are holden thereby, and cannot relieve themselves, (~~RII~~Psalm 119:143); and yet this is all in mercy, and to answer some good ends and purposes, as follow.

Ver. 9. *Then he showeth them their work*, etc.] Either what they ought to do, so the Tigurine version; and which they have not done, their sins of omission; when they have been negligent either of the duty of prayer in private and public, or of attendance on the ordinances of the house of God; then he sends an affliction, and by it, as in a glass, presents to their view the omissions they have been guilty of: or else the work which they have done, and should not have done, their sins of commission: sin is a work at which some toil and labour, and weary themselves to commit; it is a work of the flesh; and so it is in good men; it is a man’s own work, and which he can work of himself; to have a will, and to do good works, is owing to

God working in his people, and it is through him strengthening them they do them; but sin fill works are their own act and deed, though tempted to them by others, and which they are able to do of their own freewill and power. Now God, in the glass of affliction, holds forth to view the sinful actions of good men, and brings them to their remembrance which they had forgotten; as the cases of Joseph's brethren, David, and others, prove: the Lord shows them that they have done such actions, and shows them the evil of them, how exceeding sinful they are; and humbles them under a sense of them, and brings them to repentance for them, and the acknowledgment of them; which sense is confirmed by the next clause, which explains what this their work is,

and their transgressions that they have exceeded. Sin is a transgression of the law, (^{<410B>}1 John 3:4); every sin, greater or lesser, is, and even righteous persons are guilty of many; for there is not a just man that sinneth not; and these exceed the bounds set by the righteous law of God, and many of them are sadly aggravated by the light and knowledge, grace and mercy, such have been favoured with; and some of them, they are suffered to fall into, are exceeding great and exceeding sinful; such as those of David, Peter, and others; all which they are made to see, bewail, and weep over, when God by afflictions brings them to a sense of them. Or "when" or "because they have prevailed"^{f1233}; or begin to prevail: as soon as ever indwelling sin begins to be prevalent, the Lord is pleased to take measures to nip it in the bud, by sending a sharp and severe affliction; or when it has prevailed greatly, as sometimes it does, so that good is hindered from being done, and much evil is committed, then the soul is so much under the power of it, as to be carried captive with it; (see ^{<4172>}Romans 7:23,24). Or "because they are become proud", or "behaved themselves proudly"^{f1234}; and therefore he afflicts them to humble them, and drive pride from them.

Ver. 10. *He openeth also their ear to discipline,* etc.] Or "to correction"^{f1235}; to the rod of correction; to hear the voice of it and him that has appointed it; its reproving voice for sin, its directing voice to duty, and its commanding voice to return from iniquity, as in the next clause. Or "to instruction"^{f1236}; God's corrections of his people being instructions to them, whereby they learn more of their duty, and of the rich experiences of grace; their faith, hope, love, and patience, are tried and increased hereby; and more of the love of God, of his care and faithfulness, of his covenant, of his gracious presence, and communion with God, what it is; and even of the doctrines of the everlasting Gospel: sometimes more is learned by an

affliction than by a sermon. Now in order to hearken hereunto, to the voice of God in an affliction, the ear must be opened; which is first done in conversion by the mighty power of God: but sometimes good men fall asleep, and are inattentive to divine things; and this is one way God takes to awaken them, to arouse their attention; he speaks to them out of a whirlwind; he sends some terrible startling affliction, which fetches them out of their slumber, and so their ears are opened to hear what he says in it: at the noise of his waterspouts, and his billows one after another rolling over them, they are awakened to a sense of their sin and duty, (^{<4907>}Psalm 42:7);

and commandeth that they return from iniquity; repent of their sin, turn from it and forsake it: such a strong voice has an affliction in it, when sanctified and attended with the spirit and power of God; then it effectually teaches men to deny ungodliness and worldly lusts, as the word of God, the Gospel of the grace of God does, when accompanied with the same; as there is a commanding voice in the one, so there is in the other; and happy it is when such ends as these are answered by afflictions.

Ver. 11. *If they obey and serve [him]*, etc.] That is, God, to whom so many things are ascribed in the preceding verses; and who only is to be obeyed and served in a religious way, with the obedience of faith and love, in all his commands and ordinances. But here not so much obedience to his word, his law or Gospel, as to his rod is intended: “if they hear”, etc. ^{f1237}; hear the rod and him that has appointed it; hearken to his reproving, instructing, and commanding voice, in affliction; to his calls, cautions, and admonitions thereby given; and act according to them; humble themselves under the mighty hand of God, and return from iniquity:

they shall spend their days in prosperity, and their years in pleasures; which intimates, that those to whom afflictions are sanctified, and they obedient under them, when recovered out of them shall enjoy long life; not only live many days, but years, and those in great prosperity and pleasure; be blessed with much temporal prosperity, which lies in riches and wealth, as this word is rendered in (^{<8213>}Job 21:13); and in bodily health, which is a considerable part of outward prosperity; but more especially prosperity of soul may be intended, (see ^{<6012>}3 John 1:2); which is enjoyed when a man is favoured with the discoveries of the love of God to him; with applications of pardoning grace and mercy; when grace is in lively exercise in him, and he has a spiritual appetite for the good word of God, and is fruitful in every

good work: and so pleasures do not so much design corporeal pleasures, though ever so innocent and lawful; for though they may at proper times be indulged unto, yet a man's days and years are not to be spent in them; but rather spiritual pleasures, which are had in views of the wonderful love of God in Christ; in the enjoyment of the gracious presence of God, and communion with him; and which the people of God are favoured with, in his house and ordinances, ways and worship: and when those years are gone, endless pleasures at God's right hand, and in his presence, will follow.

Ver. 12. *But if they obey not*, etc.] Who seem to be righteous and are not; and when afflicted are not submissive to the will of God; attend not to the voice of his providence; receive no instruction thereby; but kick against the pricks, and rebel, against God; complain of him, and murmur at his dealings with them:

they shall perish by the sword; or they shall pass away out of the world by it, or by some missive weapon: they shall die a violent death, by the sword of justice, of the civil magistrate, or by the sword of men; or, as a Jewish commentator^{f1238} paraphrases it, by the dart of death, by the sword of Satan, they shall pass out of this world;

and they shall die without knowledge; without knowledge of their death being near, it coming upon them suddenly and at unawares; or without knowledge of themselves and of their miserable and lost estate; and without knowledge of Christ, and of God in Christ, and of the way of salvation by him. Or they shall perish for lack of knowledge; because they have none; through ignorance and that affected; they know not nor will they understand, but despise the means of knowledge, and hate instruction.

Ver. 13. *But the hypocrites in heart heap up wrath*, etc.] Or “and the hypocrites”^{f1239}; for these are the same with the disobedient in (^{<4862>}Job 36:12); who seem to be righteous, but are not; pretend to what they have not; have a double heart, (^{<4912>}Psalms 12:2), or say one thing with their mouth, and mean another thing in their hearts; or with their mouths draw nigh to God, but their hearts are far from him, (^{<4858>}Matthew 15:8); and so hypocrites, at least outwardly righteous before men, but inwardly full of wickedness, as the Pharisees were, whom our Lord often calls hypocrites, (^{<4857>}Matthew 15:7 16:3 22:18): these “put” or add wrath, as Aben Ezra interprets it; they increase the wrath of God; or, as we express it, heap up wrath; or, to use the apostle's phrase, treasure up wrath against the day of

wrath: though some understand it of the wrath of the hypocrites against God for afflicting them; so Jarchi. When afflictions come upon them, they reproach and blaspheme; they are angry with God and are wrathful, and quarrel at his dealings with them: “they put the nose” ^{f1240}; so it may be literally rendered; they erect that against God, and point it at him in a proud, haughty, wrathful, and contumacious manner;

they cry not when he bindeth them; in fetters and cords of affliction, (^{<1818>}Job 36:8); or when he corrects them, as Mr. Broughton rightly as to the sense renders it: they pray not, as Ben Gersom interprets it; whereas sanctified afflictions bring good men to the throne of grace, who have been too long absent from it: but these men cry not unto God for grace and mercy, help, assistance, and deliverance; they cry out against God, but not unto him.

Ver. 14. *They die in youth*, etc.] They, or “their soul” ^{f1241}; which, though that dies not, being immaterial and immortal; yet being the principal part of man, is put for the whole person, and which being taken away, the body dies. All men must die, but all do not die at an age; there is a common term of human life, (^{<1900>}Psalm 90:10); some few exceed it, multitudes arrive not to it; such who die before it may be said to die in youth; it seems to signify premature and untimely death: the word signifies an “excussion”, or violent shaking out; and the Vulgate Latin version is, “in a tempest”; in a tempest of divine wrath, and in a storm in their consciences, (^{<1870>}Job 27:20). Jarchi interprets it by suffocation or strangling;

and their life [is] among the unclean: all men are by nature unclean, and all that is in them; some are more notoriously and openly so than others, who give themselves over to lasciviousness, to work all uncleanness with greediness; such as whoremongers and fornicators, of whom Mr. Broughton understands those unclean persons; or Sodomites, of whom the word is sometimes used, (^{<1827>}Deuteronomy 23:17). And this may be understood either of the present life of hypocrites before they die; who are unclean persons themselves, whatever show of purity they make, and love to live and converse, at least privately, if not openly, with unclean persons, and die while they live with such and in their sins: or of their life after death; for wicked men live after death; their souls live in hell, and their bodies at the resurrection will be raised to life, and be reunited to their souls, and both together will live in endless punishment; and the life of hypocrites will be among such; as is a man in life, so he is at and after

death; if filthy, filthy still; and such will have no admittance into the heavenly state, and with such impure ones, hypocrites will live for ever, (~~6208~~ Revelation 21:8,27 22:15).

Ver. 15. *He delivereth the poor in his affliction*, etc.] The righteous or godly poor; who are not only poor in worldly things, but poor in spirit; who are humbled, brought low, and made contrite, through the afflicting hand of God: these, though the Lord does sooner or later deliver “out” of their afflictions, yet that is not intended here, but a deliverance “in” them; which is done by supporting them under them, by supplying them with his grace to bear them patiently, by granting them his gracious presence for their comfort in them, by stilling the enemy and the avenger, keeping Satan from disturbing them, and freeing them from doubts and fears and unbelief, and by drawing their hearts and affections off of the world, and the things of it, to himself;

and openeth their ears in oppression; while they are oppressed; not only to discipline, correction, and instruction, (~~8360~~ Job 36:10); but to hear comfortable words spoken, to them by the Lord; who, in the midst of their affliction and oppression, whispers in their ears, and tells them how he loves them, though they are rebuked and chastened by him; how he has chosen them to everlasting life and happiness, though now in the furnace of affliction; that he is their covenant God and Father, and knows and owns their souls in adversity that he has pardoned all their sins, though he takes vengeance on their inventions; and in a little time will free them from all their afflictions and oppressions.

Ver. 16. *Even so*, etc.] Here Elihu accommodates what he had said to the case of Job; that had he hearkened and been obedient to the voice of God in his rod, and had submitted to his chastening hand, and patiently bore his afflictions;

he, God,

would have removed thee out of the strait [into] a broad place, where [there is] no straitness: that is, out of the strait circumstances in which he was, into liberty; would have brought him into a large place, where he might walk at liberty, as David experienced, (~~8001~~ Psalm 4:1 18:19 119:45); and may be understood both in a temporal and spiritual sense. In a temporal sense; he was now in great straits, in poverty and affliction; these pressed him hard on every side, so that his way, as he says, was “fenced

up, that he could not pass”, (~~1808~~ Job 19:8). Now had he been rightly humbled under his affliction, God would have taken him out of the straits of adversity, and set his feet in a large room of prosperity; (see ~~1807~~ Psalm 31:7,8). In a spiritual sense; persons are as in a strait place and pent up, when they cannot come forth in the free exercise of grace and duty; their souls are as it were in prison, they are shut up, and have not freedom with God nor man; their faith is ready to fail, their hope is sunk very low, they are straitened in their own bowels or affections, in their love to God and his people: and then they are removed into a large place, when it is the reverse with them; when they are favoured with the free spirit of the Lord, for where he is there is liberty; and when their hearts are enlarged with the love of God, and in the exercise of grace; and then they can run cheerfully the ways of his commandments;

and that which should be set on thy table [should be] full of fatness; which in a temporal sense denotes, that he should have had a plentiful table, spread with the best of provisions, the richest dainties, the finest of the wheat, and the fattest of the creatures; and these should rest and remain upon his table, or be constantly renewed there: and in a spiritual sense, that his soul should have been satisfied with the love of God, shed abroad in his heart; with the blessings of the everlasting covenant of grace applied unto him; and with the goodness of the house of God, his word and ordinances, as with marrow and fatness; (see ~~1805~~ Psalm 63:5 36:8).

Ver. 17. *But thou hast fulfilled the judgment of the wicked*, etc.] Some ^{f1242} take this to be a continuation of the happiness Job would have enjoyed, had he behaved in his affliction as he ought to have done; then he would have been filled to satisfaction, by seeing the judgments of God exercised on wicked men, as on the Chaldeans and Sabeans, who had injured him: “and judgment and justice would have upheld thee”; when they should be cast down. But these words rather seem to be expressive of his present state, and the reason of it, he not being sufficiently humbled: and the sense is, not that he had lived a vicious course of life, as the wicked do, and filled up the measure of his wickedness as they; and so deserved to be filled with the like judgments as inflicted on them. Mr. Broughton reads the words,

“as thou hast fulfilled the sentence of the wicked, sentence and judgment have laid hold:”

but rather the meaning is, that he had “fulfilled the contention of the wicked” ^{f1243}; pleaded as they did, argued with God after their manner: and

therefore is said to go in company and walk with them, and make answers for them, (^{<3948>}Job 34:8,36). Wherefore

justice and judgment take hold [on thee]; afflictions in righteousness, or the chastening hand of God, in righteous judgment, had taken hold upon him, and would hold him until he was sufficiently humbled under them.

Ver. 18. *Because [there is] wrath*, etc.] Either wrath in Job, so some; indignation and impatience under the afflicting hand of God, expressed by cursing the day of his birth, and by his angry pleadings with God: and therefore Elihu advises him to beware of it, and check this impetuous spirit; cease from his anger and forsake wrath, and fret not himself to do evil, and provoke the Lord to take him away at once, and then his case would be irretrievable. Or rather wrath in God, which is revealed from heaven against all ungodliness and unrighteousness of men. His vindictive and punitive justice, to revenge and punish wickedness, the effects of which are sometimes awful judgments on men in this life; and eternal vengeance hereafter, called wrath to come: this is laid up in store with him, and sealed up in his treasures, prepared in his purposes and decrees, is revealed in his law, and breaks forth in various instances; (see ^{<0466>}Numbers 16:46). And there is an appearance of wrath, a little wrath, which is no other than love displeased, in the afflictions and chastisements of God's people, and might be perceived by Job: and this being the case, Elihu advises him to

[beware]; which, though not expressed in the original, is well supplied; and his meaning is, that he would be cautious of what he said, and not go on to multiply words against God; speak unbecomingly of him, arraign his justice, and find fault with his dealings with him; as well as beware of his actions, conduct, and behaviour, that his tongue and his doings be not against the Lord, to provoke the eyes of his glory;

lest he take thee away with [his] stroke; out of the world by death, which is the stroke of his hand; and is sometimes given suddenly, and in an awful manner, in wrath and vengeance. Some render the last word, "with clapping of hands"^{f1244}; either the hands of men, (^{<8723>}Job 27:23); or of God; expressing his exultation and pleasure at the death of such a person, laughing at his calamity, and mocking when fear cometh; which is dreadful and tremendous;

then a great ransom cannot deliver thee: there is no ransom on earth equal to the life or soul of man; "what shall a man give in exchange for his soul?"

(^{<165}Matthew 16:26); (see ^{<906}Psalm 49:6-8). The great ransom of all is the ransom of Christ, which Elihu had made mention of before, (^{<834}Job 33:24); and what else could he have in his mind now? This is the ransom found by infinite wisdom, which Christ came to give, and has given; and by which he has ransomed his people from him that is stronger than they, from the bondage of sin, of Satan, of the world, of hell and death, and everlasting destruction: and this is a great one, plenteous redemption, a great salvation; the ransomer is the great God and our Saviour; the ransom price is not corruptible things, as silver and gold, but the precious blood of Christ, his life, yea, he himself. How great must this ransom be! and it is given for great sinners, the chief of them; and is sufficient for all the elect of God, both Jews and Gentiles: and yet, as great as it is, it is of no avail to one that God has taken away by a stroke out of this world, and sent to everlasting destruction; not through want of sufficiency in this ransom, but by reason of the final and unalterable state of such persons; as, even in the present life, it is of no avail to the deniers and despisers of it, (^{<306}Hebrews 10:26-29).

Ver. 19. *Will he esteem thy riches? [no], not gold, nor all the forces of strength.* Riches can be of no account, nor bear any weight with God; for they are of him and come from him, and what he has a right to take away and dispose of as he pleases. These cannot ward off the stroke of death, or secure from it; nor can a man possessed of them carry them with him into the other world; nor will they profit in the day of wrath. Mr. Broughton renders it, “will he esteem thy nobleness?” so Junius and Tremellius; thy noble birth, rank and station, thou hast had among men? Not at all. God is no respecter of persons; he regards not the noble and the rich more than the poor: and as for gold, the same may be said of that, which, though the most valuable among men, is of no esteem with God; and besides it is his: “the gold is mine”, says he, “and the silver is mine”, (^{<708}Haggai 2:8). Nor is death to be bribed with it, or put off by it; nor is a “munition”, ^{f1245} fortress or castle, as some render the word, any defence against it: “nor all the forces of strength”. Had a man at his command ever such numerous and powerful armies, they could not protect him from the stroke of death, or deliver him from eternal punishment, the demerit of sin. Though as Job had no riches, no gold, nor troops of soldiers about him; nor was there any great likelihood that this would be his case at death; I should think the words might be better rendered, “will he regard thy cry? no, not in distress; not even the most strong and forcible” cries or entreaties: when the stroke

of death is given, the sentence of wrath is passed, and eternal destruction takes place; weeping and wailing will signify nothing: the cries and howlings of the damned in hell are of no avail; their strong cryings, and most intense and earnest entreaties, will have no effect on the Lord; though he is a God of great pity and compassion, and has sympathy with his people in distress, and in all their afflictions is afflicted; yet will have no regard to cries and tears, when the decree is gone forth and carried into execution: the verb from whence the first word is derived is used for “crying” in this chapter, (^{<8813>}Job 36:13); and the Targum renders it here by supplication and petition; so some other Jewish writers ^{f1246} interpret it of crying: and the second word is by several rendered “in straits” ^{f1247} and distress; and Cocceius has observed the notion of intense and fervent prayer in the third, and renders the whole pretty near to what has been observed ^{f1248}.

Ver. 20. *Desire not the night*, etc.] Either in a literal sense, which Job might do; not for secrecy to commit sin, as the thief, murderer, and adulterer do; Elihu had no such suspicion of Job; nor for ease and rest, which he expected not; nor would his sores admit thereof; his nights were wearisome, and when come he wished they were gone, (^{<800>}Job 7:2-4); but either for retirement, that he might muse and consider, and endeavour to search and find out the reason of God’s dealing with men, in cutting off sometimes such great numbers together. Elihu suggests, that such a search was altogether vain and to no purpose; he would never be able to find out the reason of these things: or rather for shelter from the eye and hand of God; as nothing before mentioned could ward off his stroke, so neither could the night or darkness preserve from it; (see ^{<8011>}Psalm 139:11,12). Or else the words may be taken in a figurative sense; either of the night of calamity and distress, he might be tempted to desire and wish for, to come upon his enemies; or rather of the night of death, he wished for himself, as he often had done; in doing which Elihu suggests he was wrong; not considering that if God should take him away with a stroke, and he not be humbled and brought to repentance, what would be the consequence of it;

when people are cut off in their place; as sometimes they are in the night, literally taken; just in the place where they stood or lay down, without moving elsewhere, or stirring hand or foot as it were. So Amraphel, and the kings with him, as Jarchi observes, were cut off in the night, the firstborn of Egypt, the Midianites and Sennacherib’s army, (^{<0145>}Genesis 14:15 ^{<0123>}Exodus 12:30 ^{<0000>}Judges 7:9 ^{<2935>}2 Kings 19:35); and so in the

night of death, figuratively, the common passage of all men, as Mr. Broughton observes, who renders the words, “for people’s passage to their place”.

Ver. 21. *Take heed, regard not iniquity*, etc.] Not any iniquity, as to show any approbation of it, love for it, and desire after it. All appearance of sin, of every sin, is to be abstained from; but particularly by the iniquity here meant may be the sin of impatience under his affliction; murmuring at the dealings of God with him; arraigning his justice, and saying very indecent things of him, as in (^{<384B>}Job 34:5 35:2). Or it may mean the evil he had been guilty of in so earnestly desiring the night of death:

for this thou hast chosen rather than affliction; chose rather to die than to be afflicted as he was; or chose rather to complain of God, as if he dealt hardly with him, and did not do justly by him, than to submit patiently to the will of God, as he, ought to have done: or this he chose “through affliction”^{f1249}; through the force of it, because of it, and by means thereof; and so is a sort of excuse that Elihu makes for him; though at the same time he would have him by no means to regard such iniquity, and indulge to it.

Ver. 22. *Behold, God exalteth by his power*, etc.] He exalts himself, or causes himself to be exalted, and even above all the blessing and praise of his creatures; by his power, in the works of creation and providence, he makes such a display of his glorious perfections, as to set him on high, and out of the reach of the highest praises of men. He exalts his Son as Mediator, and has made him higher than the kings of the earth, (^{<541B>}1 Timothy 2:5 ^{<589B>}Hebrews 9:15); he exalts him as a Prince and a Saviour, (^{<445B>}Acts 5:31), to give repentance and remission of sins to his people, and to be the Judge of quick and dead, (^{<440B>}Acts 10:42 ^{<500B>}2 Timothy 4:1). He has exalted the human nature of Christ to the grace of union to the Son of God: and exalted him in this nature at his right hand, far above all principality and power, (^{<402B>}Ephesians 1:21): he exalts men in a civil sense, who are in a low estate, and raises them to a very high one; promotion is alone of him, he sets up and puts down at pleasure. In a spiritual sense, he exalts men when he brings them out of a state of nature into an open state of grace; brings them out of the horrible pit, and sets their feet upon the rock Christ Jesus; takes them as beggars from the dunghill, and places them among princes, even the princes of his people; admits them to communion with himself, puts and keeps them in his favour, as in a

garrison; and at last causes them to inherit the throne of glory, (^{<0118>}1 Samuel 2:8). He exalts men, when he sets the poor on high from affliction, and brings them out of adversity into prosperity; and which is what may be chiefly intended here; let a man be brought as low as may, God can by his power, if he will, raise him up again. And this may be said for the comfort and encouragement of Job, in his present circumstances: and so Aben Ezra interprets it,

“God will exalt thee;”

as he afterwards did. The Targum is,

“behold, God alone is strong in his might;”

(see ^{<0213>}Psalm 21:13);

who teacheth like him? He teaches by his providences, adverse as well as prosperous; he teaches by his word and ordinances; he teaches by his Spirit and grace, and none teaches like him. Ministers of the word teach men both doctrine and duty, but not like him; they have their gifts for teaching, their wisdom and knowledge, their doctrine, and all the use they are of, from him; none teach so pleasantly, so profitably, so powerfully and effectually, as he does: the Targum adds,

“right things?”

Ver. 23. *Who hath enjoined him his way?* etc.] He teaches men his own ways, the methods of his grace and mercy towards them; and he prescribes to them the ways in which they should walk; but none can lead or prescribe to him; as the way of governing the world, in what manner he should act in it; who has “taught him in the path of judgment?” or “showed to him the way of understanding?” (^{<2304>}Isaiah 40:14); and particularly whom he should afflict, in what manner he should do it, when and how long he should continue it; all which he does according to his sovereign will, and is not to be controlled: and, in a spiritual sense, no man can or ought to enjoin and prescribe to him whom he should save, and in what way; he saves whom he pleases, and in his own way, even by his Son Jesus Christ, and no other; or “who hath visited”, or “should visit on him”, or “with him his way” ^{f1250}? who can take upon him to examine into his ways, and scrutinize them, and call him to an account for what he does? no man can overlook his ways and works, or censure him for any of his actions:

or, who can say, thou hast wrought iniquity? this may be said of every man, but it cannot be said of God by any without sin; for, as there is no iniquity in his nature, there can be none in his works; not any in his works of providence, no, not in the afflictions of his people; just and true are all his ways.

Ver. 24. *Remember that thou magnify his work,* etc.] Or his works; his works of creation and providence, which are great in themselves, and declare the greatness of God; and which, though they cannot be made greater than they are, men may be said to magnify them when they ascribe them to God, and magnify him on account of them; when they think and speak well of them, and give glory to God: and particularly by his work may be meant the chastisement of his people, which is a rod in his hand, which he appoints, and with which he smites; it is his own doing, and he may do what he pleases this way; and it becomes his people to be still and patient because he does it; and then do they magnify this work of his, when they bear it patiently, quietly submit to it, and humble themselves under the mighty hand of God;

which men behold: for the works of God are visible, particularly the works of creation, and the glory of God in them; which men of wisdom and understanding behold with admiration and praise; and so the Targum is,

“which righteous men praise;”

and some derive the word here used from a root which signifies to “sing”, and so may be understood of men’s celebrating the works of God in songs of praise; though his work here may chiefly design the afflictions he lays on his people, and particularly which he had laid upon Job, which were so visible, and the hand of God in them was so clearly to be seen, that men easily beheld it and took notice of it.

Ver. 25. *Every man may see it,* etc.] Not only was to be seen by the wise and learned, the just and good, but by the common people; whether it is to be understood of the works of creation, or of the afflictive providences of God in general, or of Job’s afflictions in particular;

man may behold [it] afar off; as to time, from the creation of the world to the present time, as Jarchi; or as to place, from the heaven, so distant, where are the sun, moon, and stars; and which, though so far off, are easily beheld; or as to the manner of seeing them, not darkly, imperfectly, and in a confused manner, as things at a distance are seen, so some understand it;

but rather clearly and plainly, as things easy to be seen are clearly discerned at a distance; and it signifies that the work of God here meant is so visible, that he must be quite blind and stupid that cannot see it; it may be seen, as it were, with half an eye, and a great way off; he that runs may see and read.

Ver. 26. *Behold, God [is] great,* etc.] In his power and might, in his wisdom and knowledge, in his truth and faithfulness, in his love, grace, and mercy, and that to admiration; and it is worthy of notice and attention, which the word “behold”, prefixed hereunto, is expressive of: or is “much” or “many”, ^{f1251}; as he is in his persons: for though his essence is one, his persons are more, they are three, Father, Son, and Spirit; in his perfections, of which there is a fulness; in his thoughts, counsels, purposes? and decrees, which respect other persons and things; in his works of creation, providence, and grace, and in the blessings of his goodness, which are so many as not to be reckoned up;

and we know [him] not; God is to be known by the works of creation, and even by the very Heathen; though such is their inattention to them, that they are said not to know God; yea, even the wisest among them, by all their wisdom, knew not God, (^{<4012>}1 Corinthians 1:21); for though they might know there was a God, they knew not who and what he was. God is known by his word among those who are favoured with a divine revelation of him, and especially by true believers in Christ, who know God in Christ, whom to know is life eternal; and yet these know but in part, there is no finding out the Almighty to perfection; God is not known clearly, fully, and perfectly, by any: or “we know [it] not”; the greatness of God; he is great, but we know not how great he is; his greatness is beyond all conception and expression;

neither can the number of his years be searched out; years are ascribed to God, after the manner of men, otherwise, properly speaking, they are not applicable to him; by which time is measured, and which belongs not to the eternal God; however, the number of his years in an eternity past, and of those to come, cannot be searched out and reckoned up: it requires no great skill in arithmetic to reckon up the years of the oldest man that ever lived; yea, the months, the days, the hours, and minutes, of his life may be counted; but the years of the Most High cannot; this is a phrase expressive of the eternity of him which is, and was, and is to come, and who from everlasting to everlasting is God. He was before the world was, as the

creation of it out of nothing shows. Jehovah the Father had a Son, and he loved him before the foundation of the world, and all his people in him; he made an everlasting choice of them in him, before the world began; he made an everlasting covenant with them in him, and gave them grace in him as early as that; he set him up as Mediator from everlasting, from the beginning, or ever the earth was; and will be the everlasting and unchangeable portion of his people to all eternity. Cocceius thinks that these words are expressive of the constant love of God to the church, and the continuance of his kingdom in it; and of his most fixed purpose of love to men, and indefatigable care of them.

Ver. 27. *For he maketh small the drops of rain*, etc.] Elihu proceeds to give instances and proofs of the greatness of God, and begins with rain, as Eliphaz does, (~~1819~~ Job 5:9,10); a common phenomenon, what is very frequent, and well known in all ages and countries, and by all men, more or less; and yet there are some things relative to it which are beyond the comprehension of men, and show the greatness and incomprehensibility of God: and the design of this, and all other instances of this kind, is to convince Job of his folly in searching out the causes and reasons of God's works of providence, when the common works of nature lie out of the reach of men; and to reconcile him to them, and bring him patiently to submit to the will of God, whose ways are past finding out; and some render the words, "he restrains the drops of rain"^{f1252}; he withholds it from the earth, which causes a drought, and so brings on a famine; others, "he subtracts", or draws out, or draws up, the drops of water^{f1253}, which he exhales by the heat of the sun out of the earth and out of the sea; (see ~~1819~~ Psalm 135:7) (~~1818~~ Amos 5:8); and which are drawn up in small particles, but form large bodies of waters in the clouds; and which are let down again upon the earth in small drops, in an easy and gentle manner, and so soak into the earth and make it fruitful; which is what is meant by our version here: this is a wonderful instance of God's power, wisdom, and goodness, and is beyond our comprehension; for no mortal man can tell how the Almighty parts and divides those large quantities of water in the clouds, that sometimes hang over our heads, into millions and ten thousand times ten thousand millions of drops, even innumerable; and causes these waters in such a manner to descend on the earth; lets them not fall at once, or in waterspouts, which would wash away the inhabitants of cities and towns, the cattle of the field, and the produce of the earth, as at the general deluge;

they pour down rain according to the vapour thereof: the water, drawn up and formed into large bodies in the heavens, pours down rain in a gentle and plentiful manner, according to the quantity of vapours exhaled out of the earth and sea; if a small quantity is drawn up, a small quantity is let down; and if a large quantity is attracted, a large quantity, or a plentiful shower, is given: some think that a small rain is meant in the preceding clause, and a great rain in this; for there is the small rain and the great rain of his strength, (~~48376~~ Job 37:6). The word translated “pour” has the signification of liquefying, melting, and dissolving, and of purging and purifying; and which is applicable to clouds which melt and dissolve gradually as they descend in drops upon the earth; and the water which they let down is of all the most clear and pure, as Galen and Hippocrates ^{f1254}, those eminent physicians, have observed; and a late celebrated one tells us ^{f1255}, that rain water is so truly distilled by nature, that the chemist, with all his distilling art, cannot produce purer water; for, though it is exhaled out of the dirty earth, out of miry places, bogs, and ditches, yet, being bound up in the clouds as in a garment, and passing through the atmosphere, it comes down to us pure as if it had been percolated or strained through a linen cloth; and though the water as drawn up out of the sea is salt, yet carried up into the air, and there, as in an alembic, distilled, it descends to us sweet and fresh, and has not the least brackishness in it.

Ver. 28. *Which the clouds do drop [and] distil upon man abundantly.*]

Not upon the persons of men, which they take care as much as possible to shun and avoid, but upon the fields of men, and so for the profit and advantage of men; and this denotes both the gentle manner in which the clouds let down rain, and the liberal profusion of them; they let it down both in an easy and plentiful manner, and upon an abundance of men, or upon an abundance of fields and lands belonging to men; though sometimes rain falls upon the wilderness, where no man is, (~~48385~~ Job 38:26). The Targum is,

“at the prayer of a son of a great man,”

or at the prayer of a man that has great interest with God; that is famous for his faith and piety, as Elijah was, to whom perhaps the Targumist may have respect. The rain is an emblem of the word of God, the Gospel of Christ, which drops and distils on the souls of men like rain, and refreshes them, and makes them fruitful; and is dispensed by the ministers of it, who

are compared to clouds, according to the measure of the gift of grace received by them, and that freely and fully as they have received it.

Ver. 29. *Also can [any] understand the spreadings of the clouds,* etc.] Or “of a cloud” ^{f1256}, a thick cloud, a single one; which sometimes at the beginning is very small, about the size of a man’s hand, (^{<1184>}1 Kings 18:44); and which in a little time spreads all over the heavens, and covers them with black clouds and darkness; none can understand, describe, and tell by what means so small a cloud at first appearance is spread to such a prodigious extent; and which is done partly for the use of God himself, to be a pavilion or tent around him, (^{<981>}Psalm 18:11 97:2); and partly for the use of men, either to let down rain on the several parts of the world, or to be a sort of an umbrella to men, to shelter them from scorching heat; nor can any understand how the clouds, stretched out to such a compass, are poised and balanced in the air, so as to retain their position as long as it is the pleasure of God; (see ^{<857>}Job 37:16). Ben Gersom, who is followed by others ^{f1257}, interprets this of the differences of the clouds, which are unaccountable, as to the form and colour of them being curious, and the matter which they contain or what issues from them; out of some rain, others hail, others snow and sleet, others wind, others thunder and lightning; and yet all arise from the same, even from vapours exhaled from the earth and sea; some become moist and cold, others hot and dry. As clouds are emblems of Gospel ministers, (^{<238>}Isaiah 5:6); this may lead us to observe the different gifts of grace bestowed on them, and the different uses they are of; some are Boanergeses, sons of thunder, (^{<408>}Mark 3:17); others Barnabases, sons of consolation, (^{<408>}Acts 4:36); and the extent of the Gospel ministry all over the world, which first began as a small cloud over the land of Judea, and then was spread throughout the Gentile world;

[or] the noise of his tabernacle; the tabernacle of God, which are the clouds, which are laid as the flooring of his palace, and are drawn about him as a tent or pavilion, (^{<948>}Psalm 104:3 18:11), where he sits invisible, and from whence, as a general of an army, he issues out his orders, and sends forth his artillery, rain, hail, snow, thunder, and lightning, and stormy wind fulfilling his word; the noise hereof is either the noise of the waters in the clouds, the sound of an abundance of rain, (^{<1184>}1 Kings 18:41); or of the blustering winds, by which the clouds are moved and portend rain; or of the thunder that bursts out of them with a vehement noise, and which is usually followed with rain; and the thunder of his power who can understand? (^{<834>}Job 26:14). This may be an emblem of the voice of God in

his Gospel out of his tabernacle, the church, which the natural man understands not; or the voice of God in his providences, in which he speaks to men once and twice, and they perceive it not.

Ver. 30. *Behold, he spreadeth his light upon it,* etc.] Upon his tabernacle; that is, upon the clouds, which are his tabernacle; either the light of the sun, whereby the clouds are dispersed and blotted out; an emblem of the blotting out of sin, or the forgiveness of it, (^{<2342>}Isaiah 44:22), which is like a clear shining after rain, (^{<1234>}2 Samuel 23:4), or on a thin cloud, whereby the rainbow is formed, an emblem of peace and reconciliation by Christ; or lightning, which bursting out of the dark cloud is spread over it, when it seems to be all in flames. Cocceius renders it, “he spreads the light about himself”; God spreads it about himself, clothing himself with light as with a garment, and dwelling in light inaccessible to men: or he “spreads [it] upon him”, upon man; causing his sun to shine on the just and unjust; or on it, the earth; so it was spread when first commanded to shine out of darkness, with which the earth in its primeval state was covered; and so it is spread every morning upon the earth; as soon as day breaks, the morning is spread upon the mountains, and in a short time it overspreads the whole hemisphere; an emblem this of the spread of the light of grace over the dark hearts of men, in conversion, which are like the earth in its chaotic state, or as in the night season covered with darkness; out of which they are called and brought by the grace of God, having the true light sprung and placed in their souls; which at first is but glimmering, and at best imperfect in the present state, yet is spreading and increasing, (^{<1048>}Proverbs 4:18); and of the spread of the great and glorious light of the Gospel in the world, in the times of the apostles, and as it will be in the latter day glory;

and covereth the bottom of the sea, or “the roots of the sea”^{f1258}; though one would think they should be rather covered with water and with darkness, as they are; (see ^{<8308>}Job 38:8-10 ^{<2310>}Isaiah 11:9). This is to be understood either of the light of the sun, and the rays of it, which are so piercing and penetrating as to reach to the bottom of the sea, and cover it and exhale waters out of it; or of lightning, which is equally as piercing and penetrating, or more, and strikes to the very roots of the sea, and covers them, or rather discovers them, so that the channels of waters are seen, and the foundations of the world are discovered, (^{<9314>}Psalm 18:14,15); the Targum of this verse is,

“he spreads upon it rain, and covers the rocks or foundations of the sea;”

and the rain is called light according to Ramban, because by the descent of it the day is enlightened, and the darkness of the clouds removed; and by this means the bottom of the sea is covered, so that it passes its bounds and covers the rocks, that is, the borders of it, as others explain it ^{f1259}.

Ver. 31. *For by them judgeth he the people*, etc.] That is, by the clouds; which the Lord uses both in a way of judgment, as expressed in this clause; and in a way of mercy, as in the following; by these, and what issue out of them, as rain, hail, winds, thunder, and lightning, he sometimes punishes the inhabitants of the earth, as he did the old world by a deluge of water, which came partly from the fountains of the great deep, and partly from the windows of heaven, which destroyed man and beast, and the increase of the earth, (^{<0071>}Genesis 7:11,23); he punished the Egyptians by a violent storm of hail, (^{<0023>}Exodus 9:23); and slew many of the Canaanites with hailstones, (^{<0011>}Joshua 10:11); Pharaoh and his host sunk like lead when he blew with his wind, (^{<0250>}Exodus 15:10); and Sodom and Gomorrah, with the cities of the plain, were destroyed with thunder and lightning, fire and brimstone, from heaven, (^{<0124>}Genesis 19:24); as the army of the Philistines were discomfited by thunder in the times of Samuel, (^{<0070>}1 Samuel 7:10); and the captains of fifties, with their men, were consumed by lightning in the times of Elijah, (^{<0014>}2 Kings 1:14); and as the heavens and the earth will be burnt with fire at the end of all things, (^{<0134>}Matthew 13:40) (^{<0012>}2 Peter 3:12);

he giveth meat in abundance; very plentifully, or to a multitude of creatures, both men and cattle; who have a liberal supply of food by means of the clouds and rain, which falling upon the earth make it fruitful, so that it gives bread to the eater, and seed to the sower; causes grass to grow up for the beasts of the field, and produces bread corn, oil, and wine, for the benefit of men; an emblem of the variety and plenty of spiritual food dispensed to the churches of Christ, through the ministry of the word, and by the ministers of it.

Ver. 32. *With clouds he covereth the light*, etc.] Either the lightning, which is hid and covered in the black dark cloud until it bursts out of it; or the light of the sun, which is wonderful, that waters naturally clear and transparent, when formed into clouds, should obstruct the rays of the sun and darken it; (see ^{<0307>}Ezekiel 32:7); and thus it was in the storm and

tempest the Apostle Paul was in many days, which was so thick and dark, that the sun and stars did not appear of a long time, (⁴²⁷¹Acts 27:20);

and commandeth it [not to shine], by [the cloud] that cometh betwixt; that is, commands the sun that it shines not, or hinders it from shining, by reason of the intervening clouds; this is an emblem of sin interposing between God and his people, which causes him to hide his face from them and not shine upon them: sins are comparable to clouds for numbers, being more than can be told; and for their nature and quality, like clouds they rise out of the earthly and carnal heart of man; and which is also like a troubled sea which cannot rest; and which reach up unto heaven and bring down wrath and vengeance from thence on wicked men; and in God's own people, like the clouds they intercept the light of his countenance, the bright shining of the sun of righteousness, the comfort, peace, and joy of the Holy Spirit: the words may be rendered, "with hands he covers the light, and commands [that it shine not] by [reason of] what comes between": and they are understood by some, as by Schmidt particularly, of the eclipses of the sun and moon, when God as it were covers them with hands, and suffers them not to shine by intervening bodies; so the eclipse of the sun is occasioned by the moon's coming between that and the earth, and the eclipse of the moon by the interposition of the earth between that and the sun; the Targum is,

"because of rapine of hands he restrains rain, and commands it to descend because of him that prays,"

who comes between and intercedes for a sinful people, as Elijah did; or, as others, he commands the lightning that it harms not because of him that comes between and intercedes with his prayers.

Ver. 33. *The noise thereof showeth concerning it,* etc.] The rain, that it is coming; it is a presage and prognostic of it, namely, the noise of the clouds in the air, the sound of abundance of rain there; or the noise of the winds, which is often a forerunner of it: or the noise of thunder when rain frequently follows, (²⁴⁰¹³Jeremiah 10:13);

the cattle also concerning the vapour; that is, the cattle likewise show signs of rain, being sensible of the vapours which rise up out of the earth, and are drawn up into the air and form clouds there; these, through their sharp sight, discern the vapours rising out of the earth insensible by men; or by their quick smell ^{f1260} or taste discern them, these leaving some tincture

upon the grass they are feeding on; and which occasion some motions and gestures in them by which husbandmen, and those that are accustomed to them, know that the rain is at hand: and there are various things observable in brutes, fowls, and cattle, and other creatures, which are signs of approaching rain; as the cawing of crows, the croaking of frogs, the flying about of cranes and swallows, the motion of ants, the retire of cattle to places of shelter, and the like; Aben Ezra observes that sheep lying on their right side portends rain; the above things with others are most beautifully expressed by Virgil ^{f1261} and which with many others are collected together by Pliny ^{f1262}; and though there are various interpretations given of this passage, this seems to be the most agreeable, and which suits with our version; unless the following, which I only propose, should be more eligible, “he”, that is, God, “by [it]”, the rain, “declares his good will” to men, likewise to “the cattle, [and] also towards what rises up” out of the earth, the herbs and plants; all which receive much benefit by the clouds and rain.

CHAPTER 37

INTRODUCTION TO JOB 37

Elihu in this chapter proceeds to show the greatness of God as it appears in other of his works of nature, which greatly affected him, and to an attention to which he exhorts others, (^{<1870>}Job 37:1,2); particularly thunder and lightning, the direction, extent, and order of which he observes, (^{<1870B>}Job 37:3,4); and then suggests that besides these there are other great things done by him, incomprehensible and unknown in various respects; as the snow, and rain, lesser and greater, which come on the earth at his command, and have such effect on men as to seal up their hands, and on the beasts of the field as to cause them to retire to their dens, and there remain, (^{<1870C>}Job 37:5-8); and then he goes on to take notice of wind, and frost, and the clouds, and dispersion of them; their use and ends, whether in judgment or mercy, (^{<1870D>}Job 37:9-13); and then calls on Job to consider these wondrous works of God, and remark how ignorant men are of the disposition of clouds for the rainbow; of the balancing of them; of the heat and quietness that come by the south wind, and of the firmness of the sky, (^{<1870E>}Job 37:14-21); and from all this he concludes the terrible majesty, unsearchable nature of God, the excellency of his power and justice; and that men therefore should and do fear him, who is no respecter of persons, (^{<1870F>}Job 37:21-23).

Ver. 1. *At this also my heart trembleth*, etc.] At the greatness and majesty of God, not only as displayed in those works of his before observed, but as displayed in those he was about to speak of: such terrible majesty is there with God, that all rational creatures tremble at it; the nations of the world, the kings and great men of the earth, and even the devils themselves, (^{<2642>}Isaiah 64:2 ^{<2430>}Jeremiah 33:9 ^{<3029>}James 2:19). Good men tremble in the worship of God, and at the word of God; and even at the judgments of God on wicked men, and at the things that are coming on the churches of Christ. But Elihu has a particular respect to thunder and lightning, which are very terrible to many persons ^{f1263}, both good and bad ^{f1264}. At the giving of the law, there were such blazes of lightning and claps of thunder, that not only all the people of Israel in the camp trembled, but Moses

himself also exceedingly feared and quaked, (^{<1296>}Exodus 19:16 ^{<8121>}Hebrews 12:21). It is very probable, that at this time Elihu saw a storm gathering, and a tempest rising; some flashes of lightning were seen, and some murmurs ^{f1265} of thunders heard, which began to affect him; since quickly after we read that God spoke out of the whirlwind or tempest, (^{<8801>}Job 38:1);

and is moved out of his place; was ready to leap out of his body. Such an effect had this phenomenon of nature on him; as is sometimes the case with men at a sudden fright or unusual sound, and particularly thunder ^{f1266}.

Ver. 2. *Hear attentively the noise of his voice*, etc.] Of the voice of God in the clouds; and of thunder, which is his voice, (^{<8409>}Job 40:9). Elihu being affected with it himself, exhorts the company about him to hearken and listen to it, and learn something from it;

and the sound [that] goeth out of his mouth: as the former clause may have respect to loud thunder, a more violent crack or clap of it; so this may intend some lesser whispers and murmurs of it at a distance; or a rumbling noise in the clouds before they burst; since the word is sometimes used for private meditation. Now the voice of God, whether in his works of nature, or in the dispensations of his providence, or in his word; whether in the thunder of the law, or in the still sound of the Gospel, is to be attentively hearkened to; because it is the voice of God, the voice of the God of glory, majestic and powerful, and is attended with various effects; of which (see ^{<1213>}Psalm 29:3-9).

Ver. 3. *He directeth it under the whole heaven*, etc.] His voice of thunder, which rolls from one end of the heaven to the other: he charges the clouds with it, and directs both it and them where they shall go and discharge; what tree, house, or man, it shall strike; and where the rain shall fall when the clouds burst: yet Pliny ^{f1267} atheistically calls thunder and lightning chance matters. Thus the ministers of the word, who are compared to clouds, (^{<2386>}Isaiah 5:6), are charged with it by the Lord: they are directed by him what they shall say, where they shall go and declare it, and he directs where it shall fall with power and weight; yea, he directs it into the very hearts of men, where it pierces and penetrates, and is a discernor and discoverer of their thoughts and intents;

and his lightning unto the ends of the earth: it cometh out of the east, and shineth to the west, (^{<1207>}Matthew 24:27); and swiftly move to the further

parts of the earth: and such a direction, motion, and extent, has the Gospel had; the glorious light of it, comparable to lightning, it first broke forth in the east, where Christ, his forerunner and his disciples, first preached it, and Christian churches were formed; and from thence it spread into the western parts of the world, and before the destruction of Jerusalem it was preached unto all nations; it had a free course, ran, and was glorified; the sound of the voice of it went into all the earth, and the words and doctrines of the apostles unto the ends of the world.

Ver. 4. *After it a voice roareth*, etc.] After the lightning comes a violent crack or clap of thunder, which is like the roaring of a lion. Such is the order of thunder and lightning, according to our sense and apprehension of them; otherwise in nature they are together: but the reasons given why the lightning is seen before, and so the same in the flash and report of a gun, are, because the sense of seeing is quicker than the sense of hearing ^{f1268}; and the motion of light is quicker than that of sound; which latter is the truest reason ^{f1269}. The roaring voice of thunder may be an emblem of the thunder of the law; its dreadful volleys of curses, vengeance, and wrath on the breakers of it, as delivered out by Boanergeses, sons of thunder, (~~4087~~Mark 3:17): or the loud proclamation of the Gospel, made by the ministers of it; and the alarming awakening sound of the word, when attended with the Spirit and power of God, to sinners asleep and dead in trespasses and sins; upon which they awake, hear, and live;

he thundereth with the voice of his excellency: that is, God thunders with such a voice, an excellent and majestic one; for his voice of thunder is full of majesty, (~~1204~~Psalm 29:4). So is the voice of Christ in the Gospel; he spake when on earth as one having authority, and he comes forth and appears in it now with majesty and glory; and speaks in it of the excellent things which he has done, of the excellent righteousness he has wrought out, of the excellent sacrifice he has offered up, and of the excellent salvation he is the author of;

and he will not stay them when his voice is heard; either the thunder and the lightning, as some; which he does not long defer after he has given out the decree concerning them, the order and disposition for them: or rather the rain and hail; these are not stayed, but quickly follow the flash of lightning and clap of thunder: “for when he utters his voice [of thunder], there is a multitude of waters in the heavens”; and these quickly come down and are not stopped, (~~2403~~Jeremiah 10:13). The word for “stay”

signifies “to supplant”, or “act deceitfully”; the name of Jacob is derived from this root, because he supplanted his brother, (^{<0236>}Genesis 25:26); and so it may be rendered here, “he will not supplant”, or “deceive them ^{f1270}”, when his voice is heard”: that is, either he does not subvert them, the heavens and earth, but preserves them; though he makes them to tremble with his voice of thunder ^{f1271}: or he does not act the part of a secret, subtle, and deceitful enemy, when he thunders; but shows himself openly as a King, executing his decrees with authority ^{f1272}: or rather he deceives none with his voice; none can mistake it; all know it to be the voice of thunder when it is heard: so Christ’s sheep know his voice in the Gospel, and cannot be deceived; the voice of a stranger they will not follow, (^{<0104>}John 10:4,5,27).

Ver. 5. *God thundereth marvellously with his voice*, etc.] Or “marvels” ^{f1273}, or marvellous things, which may respect the marvellous effects of thunder and lightning: such as rending rocks and mountains; throwing down high and strong towers; shattering to pieces high and mighty oaks and cedars, and other such like effects, mentioned in (^{<0205>}Psalms 29:5-9); and there are some things reported which seem almost incredible, were they not well attested facts; as that an egg should be consumed thereby, and the shell unhurt; a cask of liquor, the liquor in it spoiled, and the cask not touched; money melted in the purse, and the purse whole; the fetus in the womb killed, and the woman preserved; with other things of the like kind mentioned by various writers ^{f1274}; and which are to be accounted for only by the swift motion and piercing and penetrating nature of lightning. So the voice of God in the Gospel thunders out and declares many wonderful things; as the doctrines of the trinity of Persons in one God; of the everlasting love of the three Persons; of the Person of Christ, and the union of the two natures in him; of his incarnation, of redemption and salvation by him; of regeneration by the spirit of God; of union to Christ, and communion with him; and of the resurrection of the dead: and it produces marvellous effects, attended with a divine power; as quickening sinners dead in trespasses and sins; enlightening those who are darkness itself; bearing down all opposition before it; casting down the strong holds of sin and Satan, and reducing the most stubborn and obstinate to the obedience of Christ;

great things doth he, which we cannot comprehend; or “know” ^{f1275}: great things in creation, the nature and causes of which lie greatly out of the reach of man; and which he rather guesses at than knows, and still less

comprehends. Great things in providence; in sustaining all creatures and providing for them; and in the government of the world, and in his dispensations in it; his judgments being unsearchable, and his ways past finding out: and great things in grace; as the salvation of sinners by Christ, and the conversion of their souls by his Spirit; and even what is known of them is known but in part and very imperfectly. This is a transition to other great things done by the Lord, besides those before mentioned, and particular instances follow.

Ver. 6. *For he saith to the snow, be thou [on] the earth,* etc.] In the original it is, be thou earth: hence one of the Rabbins formed a notion, that the earth was created from snow under the throne of glory, which is justly censured by Maimonides^{f1276}; for there is a defect of the letter **b**, as in (~~4880~~ 2 Chronicles 34:30); as Aben Ezra observes; and therefore rightly supplied by us, on the earth. This is one of the great and incomprehensible things of God. What is the cause of it, how it is generated, what gives it its exceeding whiteness and its form, we rather guess at than certainly know; and there are some things relative to it not easy to be accounted for: as that it should be generated in the lower region of the air, so near us, and yet be so cold; and be so cold in its own nature, yet be like a blanket warming to the earth; and that being so cold, it should fall in hot countries, as in many parts of Africa, as Leo Africanus asserts^{f1277}; and though so easily melted, yet lies continually upon the top of a burning mountain, Mount Etna, as observed by Pineda and others. God has his treasures of it, and he brings it forth from thence; it is at his command, it goes at a word speaking; it is one of the things that fulfil his word, (~~4888~~ Psalm 148:8). And if what Pliny^{f1278} says is true, that snow never falls upon the high seas or main ocean, the expression here is, with great exactness and propriety, be thou on the earth. However, this is certain, that to the earth only it is useful, warming, refreshing, and fructifying; it has a wonderful virtue in it to fatten the earth. Olaus Magnus^{f1279} reports, that in the northern countries, where it falls in great plenty, the fields are more fruitful than any others, and sooner put forth their fruits and increase than other fields prepared and cultivated with the greatest labour and diligence: and that they are often obliged to drive off the cattle from them, lest they should eat too much and burst, the fields and meadows becoming so luxurious by it; and frequently they mow off the tops of herbs and grass with their scythes, to prevent their growing too thick. The word of God, as for its purity, so for its warming, refreshing, and fructifying nature, is compared unto it, (~~2850~~ Isaiah 55:10,11);

likewise to the small rain, and to the great rain of his strength: that is, God says to these as to the snow, be upon the earth; and they presently are, whether lesser or larger showers: the lesser or more gentle, according to Seneca ^{f1280}, fall in, the winter, and the larger in spring; the former when the north wind blows, the latter when the south; but whenever they come, they fall by the direction of God, and at his command. He and he only gives rain, the vanities of the Gentiles cannot; and these are sent to water and refresh the earth, and make it fruitful; for which reason also the word of God is compared thereunto, (^{f1282}Deuteronomy 32:12 ^{<2850>}Isaiah 55:10,11). The Targum is,

“to the rain after rain in summer, to ripen the fruits; and to the rain after the rain, to cause the grass to bud in winter in his strength.”

So a shower of rain in the singular number signifies rain that falls in summer; and a shower of rain in the plural what falls in winter.

Ver. 7. *He sealet up the hand of every man,* etc.] That is, by deep snows and heavy rains being on the earth; where, as travellers are stopped in their journeys, and cannot proceed, so various artificers are hindered from their work, and husbandmen especially from their employment in the fields; so that their hands are as it were shut up and sealed, that they cannot work with them. Sephornio interprets this of the fruits and increase of the earth being produced and brought to perfection by means of the snow and rain, and so gathered by and into the hands of men; whereby they are led to observe the work of God and his goodness herein, and so to love and fear him; which he takes to be the sense of the following clause,

that all men may know his work; either their own work; what they have to do at home when they cannot work abroad; or that they may have leisure to reflect upon their moral ways and works, and consider how deficient they are: or rather the work of God; that they may know and own the snow and rain are his work, and depend upon his will; or that they may have time and opportunity of considering and meditating on the works of God, in nature, providence, and grace. Some choose to read the words, “that all men of his work may know” ^{f1281}; may know him the author of their beings, and the God of their mercies. For all men are the work of his hands; he has made them, and not they themselves; and the end of all God’s dealings with them is, that they may know him, fear, serve, and glorify him.

Ver. 8. *Then the beasts go into dens*, etc.] When snow and rains are on the earth in great abundance, then the wild beasts of the field, not being able to prowl about, betake themselves to dens; where they lie in wait, lurking for any prey that may pass by, from whence they spring and seize it;

and remain in their places; until the snow and rains are finished. As for other beasts, Olaus Magnus ^{f1282} observes, that when such large snows fall, that trees are covered with them, and the tender branches bend under the weight of them, they will come and abide under them, as in shady places, in great security, sheltered from the cold wind. The former may put us in mind of great personages, comparable to beasts of prey for their savageness and cruelty, who, when the day of God's wrath and vengeance is come, will flee to rocks and mountains, dens and caverns, there to hide themselves from it; (^{<665>}Revelation 6:15-17).

Ver. 9. *Out of the south cometh the whirlwind*, etc.] Or "from the chamber" ^{f1283}; from the chamber of the cloud, as Ben Gersom, from the inside of it; or from the treasury of God, who bringeth the wind out of his treasures; alluding to chambers where treasures are kept; or from the heavens, shut up and veiled around with clouds like a pavilion: but because we read of the chambers of the south, (^{<800>}Job 9:9); and the southern pole was like a secret chamber, shut up, unseen, and unknown very much to the ancients; hence we render it, and others interpret it, of the south; from whence in these countries came whirlwinds. Hence we read of the whirlwinds of the south, (^{<200>}Isaiah 21:1 ^{<3094>}Zechariah 9:14);

and cold out of the north; cold freezing winds from thence; or "from the scatterers" ^{f1284}: Aben Ezra interprets them of stars, the same with the "Mazzaroth", (^{<882>}Job 38:32); stars scattered about the Arctic or northern pole, as some: or rather the northern winds are designed which scatter the clouds, drive away rain, (^{<123>}Proverbs 25:23); and bring fair weather, (^{<872>}Job 37:22). Wherefore Mr. Broughton renders the word,

"fair weather winds;"

and, in a marginal note,

"the scatterers of clouds" ^{f1285}."

Ver. 10. *By the breath of God frost is given*, etc.] By the word of God, as the Targum; at his command it is, at his word it comes, and at his word it goes, (^{<475>}Psalms 147:15-18); or by his will, as Ben Gersom interprets it,

when it is his pleasure it should be, it appears; it may be understood of a freezing wind from the Lord, for a wind is sometimes expressed by the breath of his nostrils, (^{<1985>}Psalm 18:15); and as the word “God” added to things increases the signification of them, as mountains of God are strong mountains; so the breath of God may signify a strong wind, as Saphorno notes, the north wind ^{f1286};

and the breadth of the waters is straitened; by the frost they are reduced and brought into a narrower compass; or made hard, as Mr. Broughton renders it; so hard as to walk upon, to draw carriages on, and lay weights and burdens very great upon; or become compact or bound together, like metal melted, poured out, and consolidated; though some think it refers to the thawing of ice by the south winds ^{f1287}, when the waters return to their former breadth; which is done by the breath or commandment of God, as appears from the place before quoted from the psalmist, (^{<1985>}Psalm 18:15); for it may be rendered, “and the breadth of the waters is pouring out”, so the Targum, when thawed; or through the pouring down of rain, so the Syriac and Arabic versions, “he sends forth plenty of water”.

Ver. 11. *Also by watering he wearieth the thick cloud*, etc.] By filling it with a multitude of water, it is as it were loaded and made weary with it; and especially by sending it about thus loaded from place to place before discharged, when it becomes as a weary traveller; and then by letting down the water in it, whereby it spends itself like one that is weary; an emblem of ministers that spend and are spent for the good of men: some render it by serenity or fair weather, and so Mr. Broughton,

“by clearness he wearieth the thick vapours;”

by causing a clear sky he dispels them;

he scattereth his bright cloud; thin light clouds that have nothing in them, and are soon dispersed and come to nothing, and are seen no more; all emblem of such as are clouds without water, (^{<6112>}Jude 1:12); (see ^{<3117>}Zechariah 11:17); or “he scatters the cloud by his light” ^{f1288}; by the sun, which dispels clouds and makes a clear sky; an emblem of the blotting out and forgiveness of sins, and of restoring the manifestations of divine love, and the joys of salvation; (see ^{<342>}Isaiah 44:22).

Ver. 12. *And it is turned round about by his counsels*, etc.] The cloud is, and that by the wind, which is turned about to all points of the compass, according to the will of God; by the counsels of him who sits at the helm,

as the word signifies, and orders all things according to the counsel of his own will: to which owing every shifting of the wind, and the various motions of the clouds;

that they may do whatsoever he commandeth them upon the face of the world in the earth; as all his creatures do; the several meteors in the air, clouds, stormy wind, fire, hail, snow, and vapour, all fulfilling his word; and which they do everywhere in the several parts of the world whither they are sent, (^{<19475>}Psalm 107:25-29 148:1-14). So ministers of the word drop down or withhold the rain of Gospel doctrine, and carry it into the several places of the world, as the Lord directs them; (see ^{<2386>}Isaiah 5:6 ^{<4136>}Acts 13:46 ^{<4189>}Matthew 28:19,20).

Ver. 13. *He causeth it to come*, etc.] The cloud, and rain by it;

whether for correction; for the reproof and chastisement of men for their sins, by suffering such quantities to fall as wash away, or corrupt and destroy, the fruits of the earth: or “for a tribe” ^{f1289}, as the word sometimes signifies; the rain is sent, and comes only to a particular part or spot of ground, to one city and not to another, (^{<3007>}Amos 4:7);

or for his land; some particular land he has a favour for, as the land of Canaan he cared for from one end of the year to another, and therefore sent on it rain in due season, though as yet it did not appear to be the object of his peculiar regard; or for the whole earth, which is his; and wherever rain comes seasonably and in proper quantity, it is for the benefit of it; though some think the land which no man has a property in but the Lord is meant, even the wilderness where no man is, (^{<1838>}Job 38:26,27);

or for mercy; to some particular spot, and to some particular persons; and indeed it is a kindness and benefit both to good and bad men; hereby the earth is watered and made fertile and fruitful, to bring forth seed to the sower and bread to the eater, (see ^{<4155>}Matthew 5:45 ^{<4147>}Acts 14:17); the word of God is for the correction of some, and for the comfort of others, (^{<5816>}2 Timothy 3:16); yea, the savour of death unto death to some, and the savour of life unto life to others, (^{<4016>}2 Corinthians 2:16). The Targum paraphrases the words,

“either a rain of vengeance on the seas and deserts, or an impetuous rain on the trees of the mountains and hills, or a still rain of mercy on the fruitful fields and vineyards.”

Ver. 14. *Hearken unto this, O Job*, etc.] Either to the present clap of thunder then heard; or rather to what Elihu had last said concerning clouds of rain coming for correction or mercy; and improve it and apply it to his own case, and consider whether the afflictions he was under were for the reproof and correction of him for sin, or in mercy and love to his soul and for his good, as both might be the case; or to what he had further to say to him, which was but little more, and he should conclude;

stand still; stand up, in order to hear better, and in reverence of what might be said; and with silence, that it might be the better received and understood:

and consider the wondrous works of God; not prodigies and extraordinary things, which are out of the common course of nature, such as the wonders in Egypt, at the Red sea, in the wilderness, and in the land of Canaan, but common things; such as come more or less under daily observation, for of such only he had been speaking, and continued to speak; such as winds, clouds, thunder, lightning, hail, rain, and snow; these he would have him consider and reflect upon, that though they were so common and obvious to view, yet there were some things in them marvellous and beyond the full comprehension of men; and therefore much more must be the works of Providence, and the hidden causes and reasons of them.

Ver. 15. *Dost thou know when God disposed them?* etc.] The clouds, that part of the wondrous works of God he was speaking of; when he decreed concerning them that they should be, when he put into them and stored them with rain, hail, snow, etc. disposed of them here and there in the heavens, and gave them orders to fall on this and the other spot of ground; wast thou present at all this, and knew what God was doing secretly in the clouds, and before heard what would break out of them, or fall from them? and if thou art ignorant of these things, canst thou imagine that thou shouldst be made acquainted with the secret springs of God's providential dealings with the children of men?

and caused the light of his cloud to shine; either the lightning to break through the cloud, or rather the light of the sun to shine upon his cloud, prepared to receive the light reflected on it, and form the rainbow; which, as it is called his bow, the cloud in which it is may be called his cloud; which is one of the wondrous works of God, and is called by the Heathens the daughter of wonder^{f1290}; formed in a semicircle, with various colours, and as a token that God will drown the earth no more; an emblem of the

covenant of peace, and of Jesus Christ, said to be clothed with a cloud, and with a rainbow about his head, (^{<6600>}Revelation 10:1).

Ver. 16. *Dost thou know the balancings of the clouds?* etc.] How those ponderous bodies, as some of them are very weighty, full of water, are poised, and hang in the air, without turning this way or the other, or falling on the earth;

the wondrous works of him which is perfect in knowledge; of God, who is a God of knowledge, of knowledges, (^{<0018>}1 Samuel 2:3); who knows himself and all his works, all creatures and things whatever, (see ^{<8304>}Job 36:4); and this is another of his wondrous works, which none but he, whose knowledge is perfect, and is the author and giver of knowledge, can know, even the poising and balancing of the clouds in the air; we see they are balanced, but we know not how it is done.

Ver. 17. *How thy garments [are] warm, when he quieteth the earth by the south [wind]?*] One should think there is no great difficulty in accounting for this, that a man's clothes should be warm, and he so hot as not to be able to bear them, but obliged to put them off in the summer season, when only the south wind blows, which brings heat, a serene sky, and fine weather, (^{<0125>}Luke 12:55); and yet there is something in the concourse of divine Providence attending these natural causes, and his blessing with them, without which the garment of a man will not be warm, or at least not warming to him, (^{<3006>}Haggai 1:6); or

“how thy garments are warm when the land is still from the south,”

as Mr. Broughton renders the words; that is, how it is when the earth is still from the whirlwinds of the south; or when that wind does not blow which brings heat, but northerly winds in the winter time; that then a man's garments should be warm, and keep him warm.

Ver. 18. *Hast thou with him spread out the sky?* etc.] Wast thou concerned with him at the first spreading out of the sky? wast thou an assistant to him in it? did he not spread it as a curtain or canopy about himself, without the help of another? verily he did; (see ^{<8308>}Job 9:8) (^{<2342>}Isaiah 44:24);

[which] is strong: for though it seems a fluid and thin, is very firm and strong, as appears by what it bears, and are contained in it; and therefore is called “the firmament of his power”, (^{<8701>}Psalms 150:1);

[and] as a molten looking glass; clear and transparent, like the looking glasses of the women, made of molten brass, (^{4238B}Exodus 38:8); and firm and permanent ^{f1291}; and a glass this is in which the glory of God, and his divine perfections, is to be seen; and is one of the wondrous works of God, made for the display of his own glory, and the benefit of men, (^{490B}Psalm 19:1). Or this may respect the spreading out a clear serene sky, and smoothing it after it has been covered and ruffled with storms and tempests; which is such a wonderful work of God, that man has no hand in.

Ver. 19. *Teach us what we shall say unto him*, etc.] To this wonder working God, of whose common works of nature we know so little; how we should reason with him about his works of Providence, when we know so little of these:

[for] we cannot order [our speech] by reason of darkness; by reason of darkness in themselves, which is in all men naturally, and even in the saints in this state of imperfection; and by reason of the clouds and darkness which are about the Lord himself, who is incomprehensible in his nature and perfections; and by reason of the darkness cast about his providential dealings with men, so that they are unsearchable and past finding out; and the best of men are at a loss how to order their speech, or discourse with God concerning these things.

Ver. 20. *Shall it be told him that I speak?* etc.] And what I speak? there is no need of it, since he is omniscient, and knows every word that is spoken by men; or is anything I have said concerning him, his ways, and his works, worthy relating, or worthy of his hearing, being so very imperfect? nor can the things I have spoken of, though common things, be fully explained to any; or should it be told him, the Lord, that he, Elihu, had spoke as Job had done, and arraigned his justice, and complained of his dealings? God forbid; he would not have it said they were spoken by him for all the world: or “shall it be recorded unto him what I speak?” as Mr. Broughton, or that I speak; shall it be recorded in a book, and that sent to God; that I will speak in thy cause, and be an advocate for thee, and endeavour to justify thee in all thou hast said? no, by no means;

if a man speak, surely he shall be swallowed up; if he speaks of the being and perfections of God, he is soon lost; his essence, and many of his attributes, are beyond his comprehension; if he speaks of his works of nature and providence, he is presently out of his depth; there is a bathos, a depth in them he cannot fathom: if he speaks of his love, and grace, and

mercy, in the salvation of man, he is swallowed up with admiration; he is obliged to say, what manner of love is this? it has heights he cannot reach, depths he cannot get to the bottom of, lengths and breadths immeasurable: or should he undertake to dispute with God, to litigate a point with him concerning his works, he could not answer him in one thing of a thousand; and particularly Elihu suggests, was he to undertake Job's cause, it would soon be lost and all over with him; so Mr. Broughton renders the words, "would any plead, when he should be undone?" who would engage in a cause he is sure would be lost, and prove his utter undoing?

Ver. 21. *And now men see not the bright light which [is] in the clouds,* etc.] Here Elihu returns to his subject, it may be, occasioned by black clouds gathering in the heavens, as a preparation for the whirlwind, storm, and tempest, out of which the Lord is said to speak in the next chapter. And this is to be understood, not of the lightning in the cloud, which is not to be seen until it breaks out of it; nor the rainbow in the cloud, formed by the rays of light from the sun, which disappears when the wind passes and clears the sky of the cloud in which it is; nor of the Galaxy, or Milky Way, as Sephorno, which is not to be seen in a cloudy night; but of the sun, which is the great light and a bright one, and shines brightly; yet sometimes not to be seen by men, because of interposing clouds, until they are cleared away by winds. Though rather this respects the sun shining in its brightness, and in its full strength, in the skies or ethereal regions, in a clear day, when men are not able to look full at it: and how much less then are they able to behold him who is light itself, and in whom is no darkness at all, nor shadow of turning; who dwells in light, which no mortal can approach unto; into whose nature and perfections none can fully look, or behold the secret springs of his actions, and the reasons of his dispensations towards men?

but the wind passeth and cleanseth them; the clouds, and clears the air of them, which obstruct the light of the sun: or "when a wind passeth and cleareth it"; the air, as Mr. Broughton, then the sun shines so brightly that it dazzles the eye to look at it.

Ver. 22. *Fair weather cometh out of the north,* etc.] Or "gold"^{f1292}, which some understand literally; this being found in northern climates as well as southern, as Pliny relates^{f1293}; particularly in Colchis and Scythia, which lay to the north of Palestine and Arabia; and is thought by a learned man^{f1294} to be here intended: though to understand it figuratively of the serenity of

the air, bright and pure as gold, or of fair weather, which is golden weather, as Mr. Broughton renders it,

“through the north the golden cometh,”

seems best to agree with the subject Elihu is upon; and such weather comes from the north, through the north winds, which drive away rain, (^{<1953>}Proverbs 25:23);

with God [is] terrible majesty; majesty belongs to him as he is King of kings, whose the kingdom of nature and providence is; and he is the Governor among and over the nations of the world. His throne is prepared in the heavens; that is his throne, and his kingdom ruleth over all: and this majesty of his is “terrible”, commanding awe and reverence among all men, who are his subjects; and especially among his saints and peculiar people; and strikes a terror to others, even to great personages, the kings and princes of the earth; to whom the Lord is sometimes terrible now, and will be hereafter; (see ^{<1982>}Psalm 76:12) (^{<1165>}Revelation 6:15-17); and to all Christless sinners, especially when he comes to judgment; (see ^{<2119>}Isaiah 2:19 ^{<1781>}2 Corinthians 5:11). Or “terrible praise”, ^{f1295}; for God is “fearful in praises”, (^{<1511>}Exodus 15:11); which may respect the subject of praise, terrible things, and the manner of praising him with fear and reverence, (^{<1962>}Psalm 106:22 2:11).

Ver. 23. [*Touching the Almighty*, etc.] Or with respect to God, who is almighty; with whom nothing is impossible; who can do and does do all things he pleases, and more than we can ask or think; and who is all sufficient, as this word is by some rendered; has enough of every thing in himself and of himself to make him happy; and needs not any of his creatures, nor anything they can do or give him, but has a sufficiency for himself and them;

we cannot find him out; found he may be in his works, and especially in his Son, the express image of his person; in whom he makes himself known as the God of grace: but he is not to be found out to perfection; neither by the light of nature, which is very dim, and by which men grope after him, if haply they may find him; nor even by the light of grace in the present state: and there are many things in God quite out of the reach of man, and ever will be, fully to comprehend; as the modes of the subsistence of the three Persons in the Godhead; the eternity and immensity of God; with all secret things, which belong not to us to inquire curiously into;

[he is] excellent in power; or great and much in it; which is displayed in the works of creation and sustentation of the world; in the redemption and conversion of his people; in the support, protection, and preservation of them; and in the destruction of his and their enemies;

and in judgment; in the government of the world in so righteous a manner; in the judgments he executes on wicked men; and as he will appear to be in the general judgment of the world, at the great day, which will be a righteous one;

and in plenty of justice; being most just, righteous in all his ways, and holy in all his works; distributing justice to all, acting according to the rules of it, in all things and towards all persons; so that though he is great in power, he does not abuse that power, to do things that are not just;

he will not afflict; without a just cause and reason for it; nor willingly, but with reluctance; nor never beyond deserts, nor more than he gives strength to bear; and only for the good of his people, and in love to them. Some render it, “he will not answer”^{f1296}; or give an account of his matters, or the reason of his dealings with men.

Ver. 24. *Men do therefore fear him*, etc.] Or should, because of his greatness in power, judgment, and justice; and because of his goodness, in not afflicting for his pleasure’s sake, but for the profit of men; and therefore they should reverence and adore him, submit to his will, patiently bear afflictions, serve him internally and externally, with reverence and godly fear;

he respecteth not any [that are] wise of heart; that are wise in a natural sense: these are not always regarded by God, or are his favourites; neither temporal blessings, nor special grace, or the knowledge of spiritual things, are always given to the wise and prudent, (^{<2091>}Ecclesiastes 9:11 ^{<0125>}Matthew 11:25). Or that are wise in their own conceit; there is a woe to such; and there is more hope of a fool than of him, (^{<2381>}Isaiah 5:21 ^{<0182>}Proverbs 26:12). Or he is not “afraid” of them^{f1297}, as some choose to render the word; he fears not to reprove them and correct them for their faults, or the schemes they form to counterwork him; for he can take them in their craftiness, and carry their counsel headlong. Or “every wise in heart shall not see him”^{f1298}: the world by wisdom knows him not; nor can any look into his heart, his thoughts, purposes, and designs, and into the causes

and reasons of his actions; nor have those that are truly wise perfect vision and knowledge of him now, (~~4630~~ 1 Corinthians 13:9,12).

CHAPTER 38

INTRODUCTION TO JOB 38

In this chapter the Lord takes up the controversy with Job; calls upon him to prepare to engage with him in it, and demands an answer to posing questions he puts to him, concerning the earth and the fabric of it, (^{<8301>}Job 38:1-7); concerning the sea, compared to an infant in embryo, at its birth, in its swaddling bands and cradle, (^{<8308>}Job 38:8-11); concerning the morning light, its spread and influence, (^{<8312>}Job 38:12-15); concerning the springs of the sea, the dark parts of the earth, the place both of light and darkness, (^{<8316>}Job 38:16-21); concerning the various meteors, snow, hail, rain, thunder, lightning, and the influences of the stars, (^{<8322>}Job 38:22-38); and concerning provision for lions and ravens, (^{<8340>}Job 38:40,41).

Ver. 1. *Then the Lord answered Job out of the whirlwind*, etc.] As soon as Elihu had done speaking, who saw the tempest rising, and gave hints of it, (^{<8372>}Job 37:2,14); and hastened to finish his discourse. This was raised to give notice of the Lord being about to appear, and to display his majesty, and to command reverence and attention. The Targum calls it the whirlwind of distress, as it might be to Job; and a representation of the distressed and disturbed state and condition in which he was. The person that spoke out of it is Jehovah the Son of God, the eternal Word, who very probably appeared in an human form; there was an object seen, (^{<8375>}Job 42:5); and spoke with an articulate voice to Job;

and said; in answer to his frequent wishes and desires that the Lord would appear and take his cause in hand.

Ver. 2. *Who [is] this*, etc.] Meaning not Elihu the last speaker, as some think; and there are some who suppose not only that these words are directed to him, but all that is said in this and the following chapter: but it was Job the Lord spoke to and answered, as expressed in (^{<8381>}Job 38:1); and these words are taken by Job to himself, (^{<8383>}Job 42:3). Concerning whom the Lord inquires, not as ignorant of him, who he was; but wondering that such a man as he should talk as he did; and as angry with him, and rebuking him for it;

that darkeneth counsel by words without knowledge? either his own counsel, his sense and sentiments of things, which were delivered in such an obscure manner as not to be intelligible by those that heard them; whereby they were led, as Job's friends were, into some mistaken notions of him: or rather the counsel of God, his works of providence, which are done according to the counsel of his will, and were misrepresented by Job, as not being wise and good, just and equitable; (see ^{<834B>}Job 34:3,5,37).

Ver. 3. *Gird up now thy loins like a man,* etc.] Like a man of valour that girds on his harness for battle: Job is bid to prepare for the controversy the Lord was entering into with him; and bring forth his strong reasons and most powerful arguments in his own defence. The allusion is to the custom in the eastern countries, where they wore long garments, to gird them about their loins, when they engaged in work or war. Job had blustered what he would do, and now he is dared to it; (see ^{<820B>}Job 23:4-6 31:37);

for I will demand of thee, and answer thou me; put questions to him, to which he required a direct and positive answer. Jehovah takes the part of the opponent in this dispute, and gives that of the respondent to Job; since Job himself had put it to his option which to take, (^{<8132>}Job 13:22).

Ver. 4. *Where wast thou when I laid the foundations of the earth?* etc.] The earth has foundations, and such firm ones that it cannot be moved; but what are they, since it is hung in the air on nothing! No other than the power and will of God, who laid these foundations, and the Son of God, who has created and upholds all things by the word of his power, (^{<800B>}Hebrews 1:3,10). Where was Job then? In a state of nothingness, a mere nonentity: he was not present when this amazing work of nature was done, and saw not how the Lord went about it; and yet takes upon him to dive into the secret works and ways of Providence, for which he is rebuked by this question and the following;

declare, if thou hast understanding: Job had the understanding of a man in things natural and civil, and of a good man in things spiritual and divine; but he had no understanding of this, of what he is questioned about; could not declare in what place he was, and where he stood, when the earth was founded.

Ver. 5. *Who hath laid the measures thereof, if thou knowest?* etc.] Did God or a creature? The Lord, no doubt. He laid them out in his divine mind, and laid them forth by his divine power; who does all things by

weight and measure. He fixed the dimensions of the earth, how long, how thick, and how broad it should be; he settled the borders and boundaries of it. This Job might know that the Lord did; but he laid them, and what they are that are laid, he knew not. Mathematicians pretend to give us the circumference and diameter of the earth; but in their accounts are not agreed, but widely differ; which shows they are at no certainty about them ^{f1299}; and Job and the men of his age might be still less knowing: though the words may be rendered, “for thou knowest” ^{f1300}; surely such a knowing man as thou art must needs know this and so are a severe sarcasm upon him;

or who hath stretched the line upon it? The measuring line being formed according to rule, with exact symmetry and proportion. This may be the same with the circle of the earth, and the compass set upon the face of the deep or terraqueous globe, (~~2087~~ Proverbs 8:27 ~~2302~~ Isaiah 40:22). And with the same exactness and just proportion are the ways and works of Providence, which Job ought to have acquiesced in as being well and wisely done.

Ver. 6. *Whereupon are the foundations thereof fastened?* etc.] Or the pillars of it, as Ben Gersom interprets it; (see ~~475B~~ Psalm 75:3); and which Aben Ezra understands of the mountains: but be they what they may, on what can they be fastened or sunk into, when the earth hangs on nothing, and there is nothing visible to support it, nothing but the mighty hand of God?

or who laid the corner stone thereof? which unites, cements, and keeps the fabric together, and is the ornament and beauty of it; but who can tell what that is? Aben Ezra interprets it of the point or centre of the earth.

Ver. 7. *When the morning stars sang together,* etc.] Either all the stars in a literal sense; for though, strictly speaking, there is but one morning star, yet all may be called so, because early created in the morning of the world; and are all stars of light, shine till the morning; and it is observed by some, that the nearer the morning the brighter they shine: and these in their way sing the praises of God, and set forth the glory of his perfections, and occasion songs of praise in men; (see ~~488B~~ Psalm 148:3 19:1). Or figuratively, either angels, as most interpret them, comparable to stars for their glory, purity, and light, for their constancy, permanency, and numbers: or good men, particularly ministers of the word, and angels of the churches; who are

stars in Christ's right hand, (^{<612>}Revelation 1:20 2:1); but the principal morning star is Christ himself, (^{<6216>}Revelation 22:16);

and all the sons of God shouted for joy; which are usually understood of angels also, so the Targum; who are the sons of God, not by birth, as Christ, nor by adoption, as saints; but by creation, as Adam, (^{<4133>}Luke 3:38). And because they bear some likeness to God, as holy spirits, and honour and obey him in doing his will; though the character of sons of God, as distinct from the children of men, given to professors of religion, obtained before the times of Job; (see ^{<1012>}Genesis 6:2); and who might be said to sing together, and shout for joy, when they met for social worship; (see ^{<3106>}Job 1:6); and especially when any fresh discoveries were made to them of the Messiah, and salvation by him. Thus Abraham, one of these sons of God, saw Christ's day and was glad, and shouted for joy, (^{<4136>}John 8:56). For these words are not necessarily to be restrained to the laying of the foundation and cornerstone of the earth, as our version directs; though indeed the angels then might be present, being created as soon as the heavens were, and with the stars, as Capellus on this place observes; and rejoiced, when the foundations of the earth were laid, on beholding such a display of the power, wisdom, and goodness of God therein; and which may be said of them, in allusion to what is done at the laying of the foundation of any building of note; (see ^{<1510>}Ezra 3:10); for it may be repeated from (^{<3304>}Job 38:4); "where wast thou when the morning stars", etc. and so may refer to any rejoicing, whether of angels or men, before the times of Job, at which he was not present.

Ver. 8. *Or [who] shut up the sea with doors*, etc.] From the earth the transition is to the sea, according to the order of the creation; and this refers not to the state and case of the sea as at the flood, of which some interpret it, but as at its first creation; and it is throughout this account represented as an infant, and here first as in embryo, shut up in the bowels of the earth, where it was when first created with it, as an infant shut up in its mother's womb, and with the doors of it; (see ^{<3110>}Job 3:10); the bowels of the earth being the storehouses where God first laid up the deep waters, (^{<1317>}Psalms 33:7); and when the chaos, the misshapen earth, was like a woman big with child;

when it brake forth out of the abyss, as the Targum, with force and violence, as Pharez broke out of his mother's womb; for which reason he

had his name given, which signifies a breach, (^{<0139>}Genesis 38:29); so it follows,

[as if] it had issued out of the womb; as a child out of its mother's womb; so the sea burst forth and issued out of the bowels of the earth, and covered it all around, as in (^{<0406>}Psalms 104:6); and now it was that the Spirit of God moved upon the face of the waters, before they were drained off the earth; this was the first open visible production of the sea, and may be called the birth of it; (see ^{<0002>}Genesis 1:2). Something like this the Heathen philosopher Archelaus had a notion of, who says ^{f1301}, the sea was shut up in hollow places, and was as it were strained through the earth.

Ver. 9. *When I made the cloud the garment thereof*, etc.] For this newborn babe, the sea;

and thick darkness a swaddling band for it; which was the case of the sea when it burst out of the bowels of the earth and covered it, for then darkness was upon the face of the deep, a dark, foggy, misty air, (^{<0002>}Genesis 1:2); and this was before its separation from the land, and in this order it stands in this account; though since, clouds, fogs, and mists, which rise out of the sea, are as garments to it, and cover it at times, and the surrounding atmosphere, as it presses the whole terraqueous globe, and keeps the parts of the earth together, so the waters of the sea from spilling out; and these are the garments and the swaddling bands with which the hands and arms of this big and boisterous creature are wreathed; it is said of the infant in (^{<0304>}Ezekiel 16:4) that it was neither "salted nor swaddled at all"; but both may be said of the sea; that it is salted is sufficiently known, and that it is swaddled is here affirmed; but who except the Lord Almighty could do this? and who has managed, and still does and can manage, this unruly creature, as easily as a nurse can turn about and swaddle a newborn babe upon her lap.

Ver. 10. *And brake up for it my decreed [place]*, etc.] Or, as Mr. Broughton translates it, "and brake the earth for it by my decree": made a vast chasm in the earth to hold the waters of the sea, which was provided as a sort of cradle to put this swaddled infant in; God cleaved the earth, raised the hills and sank the valleys, which became as channels to convey the waters that ran off the earth to their appointed place, which beautifully expressed in (^{<0407>}Psalms 104:7,8); and refers there, as here, to the work of creation on the second day, (^{<0002>}Genesis 1:9,10) ^{f1302};

and set bars and doors; to keep it in its decreed appointed place, that the waters might not go over the earth; these are the shores, as the Targum, the cliffs and rocks upon them, the boundaries of the sea; to which may be added, and what is amazing, the sand upon the seashore is such a boundary to it that it cannot pass, (²⁴⁸²Jeremiah 5:22); but these would be insufficient was it not for the power and will of God, next expressed.

Ver. 11. *And said, hitherto shalt thou come, but no further*, etc.] The waters of the sea shall spread themselves to such and such shores, and wash them, but go no further; its rolling tides shall go up so far in rivers that go out of it, and then return, keeping exactly to time and place; this is said by Jehovah, the Word of God, and through his almighty power is tended to;

and here shall thy proud waves be stayed; so high and no higher shall they lift up themselves; so far and no farther shall they roll on, than to the boundaries fixed for them; and though they may toss up themselves as proud men toss up their heads, for which, reason pride is ascribed to them, yet they shall not prevail, (²⁴⁸²Jeremiah 5:22); all this may be accommodated to the afflictions of God's people, which are sometimes compared to the waves and billows of the sea, (¹⁹⁰⁷Psalms 42:7 88:7); and these issue out of the womb of God's purposes and decrees, and are not the effects of chance; they are many, and threaten to overwhelm, but God is with his people in them, and preserves them from being overflowed by them; he has set the bounds and measures of them, beyond which they cannot go; (see ²²⁰⁸Isaiah 27:8 43:2); and also to the world, and to the men of it, who are like a troubled sea, (²¹⁰⁰Daniel 7:2,3 ²⁵⁷¹Isaiah 57:20); and who rise, and swell, and dash against the people of God, being separated from them who were originally mixed with them; but the Lord restrains their wrath and fury, and suffers them not to do his people any harm; whom he has placed in the munition of rocks out of their reach, that those proud waters cannot go over them as they threaten to do; (see ¹⁹⁷⁶Psalms 76:10 124:2-6).

Ver. 12. *Hast thou commanded the morning since thy days*; etc.] Job had lived to see many a morning, but it never was in his power to command one; he had been in such circumstances as to wish for morning light before it was, but was obliged to wait for it, could not hasten it, or cause it to spring before its time; (see ³⁸⁰⁸Job 7:3,4); one of the Targums is,

“wast thou in the days of the first creation, and commandedst the morning to be?”

he was not, God was; he was before the first morning, and commanded it into being, (^{<0002>}Genesis 1:3-5 ^{<2383>}Isaiah 43:13);

[and] caused the dayspring to know his place; the first spring of light or dawn of day; which though it has a different place every day in the year, as the sun ascends or descends in the signs of the Zodiac, yet it knows and observes its exact place, being taught of God.

Ver. 13. *That it might take hold of the ends of the earth*, etc.] As when the morning light springs forth, it quickly does, reaching in a short time the extreme part of the hemisphere; which, and what goes before, may be applied to the light of the Gospel, and the direction of that under divine Providence in the several parts of the world, and unto the ends of it; (see ^{<0904>}Psalm 19:4-6 ^{<5008>}Romans 10:18);

that the wicked might be shaken out of it? the earth, by means of the light; which may be understood either of wicked men who have been all night upon works of darkness, and be take themselves on the approach of light to private lurking places, like beasts of prey, so that the earth seems to be, as it were, clear of them; or of their being taken up in the morning for deeds done in the night, and brought to justice, which used to be exercised in mornings, (^{<2012>}Jeremiah 21:12 ^{<0908>}Psalm 101:8); and so the earth rid of them: thus wicked men shun the light, of the Gospel, and are condemned by it; and in the latter day light and glory they will cease from the earth; (see ^{<0002>}John 3:19,20 ^{<0906>}Psalm 10:16 104:35).

Ver. 14. *It is turned as clay [to] the seal*, etc.] As the clay receives a different form by the impress of the seal upon it, so the earth appears in a different manner by the spring of morning light upon it; in the darkness of the night nothing of its form and beauty is to be seen; it is a mere “tohu” and “bohu”, like the chaos, (^{<0002>}Genesis 1:2); its rising hills, and spreading dales, and beautiful landscapes, cannot be observed with pleasure; but when the light breaks forth in the morning, it is seen in all its beauty and glory: of the change the light of the Gospel makes in men, (see ^{<0002>}2 Corinthians 3:18);

and they stand as a garment; or things stand upon it as a garment, as Mr. Broughton renders the words; herbs, plants, and trees, unseen in the night, stand up like a vesture to the earth in the morning light; and as they are

clothed themselves, they are a garment to that, which now puts on another and beautiful habit; the pastures are clothed with flocks, and the valleys covered with corn, and the whole earth with light itself, as with a garment: and as beautifully do men made light in the Lord appear; (see ^{<23110>}Isaiah 41:10 ^{<6604>}Revelation 3:4,5 12:1).

Ver. 15. *And from the wicked their light is withholden*, etc.] Whose light is darkness, and whose day is the night, of which they are deprived when the morning light breaks forth; (see ^{<18247>}Job 24:17); it may be figuratively understood of the light of prosperity being removed from them, or the light of life, when they shall be sent into utter darkness;

and the high arm shall be broken; their power weakened and made useless; even the power of such wicked men who have had a large share of it, and have used it in a tyrannical manner; and especially this will be their case at death; (see ^{<23140>}Isaiah 14:10,12).

Ver. 16. *Hast thou entered into the springs of the sea?* etc.] The subterraneous passages through which the waters flow into the sea and supply it; or the springs and fountains that rise up at the bottom of it ^{f1303}; and some tell us of springs of sweet water that rise there, even though the water at the bottom of the sea is saltier than on the surface ^{f1304}: some render it “the drops of the sea” ^{f1305}; hast thou considered them and counted them? art thou able to do it? no: others the “perplexities” of it ^{f1306}, so the Targum, the word being used in this sense, (^{<0248>}Exodus 14:3); the thickets of it; some speak of woods and forests in it, (see Gill on ^{<0209>}Exodus 10:19); others “rocks” and shelves ^{f1307}, and others the “borders” of it ^{f1308}; and the sense then is, hast thou entered into and travelled through the main ocean, observed the forests in it, the shelving rocks and sandy mountains in it, and gone to the utmost borders of it?

or hast thou walked in the search of the depth? to find out the deepest place of it, where no sounding line can reach ^{f1309}; or walked in quest of the curiosities of it, animals, plants and minerals, unknown to men; or of the riches that lie at the bottom of it, for which now the diving bell is used, but not invented and known in the times of Job; and if Job had not done and could not do all this, how should he be able to enter into the secret springs of Providence, or trace the ways of God, whose way is in the sea, and whose paths are in the great waters, and his footsteps not known? (^{<19779>}Psalms 77:19 ^{<65133>}Romans 11:33).

Ver. 17. *Have the gates of death been opened unto thee?* etc.] Meaning not by which death has entered into the world, and which have been the causes and occasion of it; as the sin of man, the appointment of God, and various providences, calamities and diseases; but by which men enter into the state of the dead. Men know not experimentally what death is, nor in what way they shall go out of the world, nor at what time, nor in what place; they know not what the state of the dead is, there is no correspondence between them and the living; they do not know either what they enjoy or endure, or who precisely and with certainty are in the separate abodes of bliss or misery; the gates of these dark and invisible regions to us have never been thrown open, for mortals to look into them;

or hast thou seen the doors of the shadow of death? the same thing in other words; the Targum and Jarchi interpret this of hell.

Ver. 18. *Hast thou perceived the breadth of the earth?* etc.] Which may be put for all the dimensions of it, length, breadth, diameter, and circumference, but especially it regards the surface of it, and the measurement of that; hast thou gone over the whole face of the earth and measured it, all its parts, its hills and dales, rocks and mountains, and took a survey of all the cities, towns and villages, woods, forests, fountains, rivers, etc? no; if a man lived as long as Methuselah, and spent all his days in this way, he could never be able to do it; and some parts are inaccessible, and not to be measured by the most skilful geometer;

declare, if thou knowest it all; the whole earth and every part of it, and all that is in it. Whether the other hemisphere and the antipodes were known in Job's time is a question; however not America, or the new world, which is a late discovery; and even now, in our most exact maps of the world, some parts are marked with "terra incognita", the unknown land.

Ver. 19. *Where [is] the way [where] light dwelleth?* etc.] Or the way to the place where it dwells, and what that is;

and [as for] darkness, where [is] the place thereof? where these were placed when they were first separated at the creation? where light goes and dwells, when it departs from us at sun setting? and where the darkness betakes itself, and makes its abode at sun rising? What is the chamber of the sun, and the tabernacle of it? from whence it sets out, and whither it returns? And though these questions may be answered by geographers and astronomers in their way; yet they seem to respect chiefly the disposal of

light and darkness, in such a manner as to cause the revolution of them, and the inequality of days and nights in different seasons and climates; and which is not in the power of men to effect, but depends on the sovereign will of God.

Ver. 20. *That thou shouldest take it to the bound thereof*, etc.] Either darkness, or rather the light; take it as it were by the hand, and guide and direct its course to its utmost bound. This only the Lord can do and does: he has set a tabernacle for the sun, which goes forth at his command as a strong man to run a race; whose going forth is from the end of the heavens, and his circuit unto the ends of it: in which his course is so steered and directed by the Lord, that he never misses his way or errs from it; but keeps his path exactly, as well as knows its rising and setting, its utmost bounds;

and that thou shouldest know the paths [to] the house thereof? from whence it sets out, and whither it returns; (see ~~1904~~ Psalm 19:4-6). And so the light and darkness of prosperity and adversity, as well as natural light and darkness, are of God, at his disposal, and bounded by him, and therefore his will should be submitted to; which is the doctrine the Lord would teach Job by all this.

Ver. 21. *Knowest thou [it], because thou wast then born?* etc.] When light and darkness were first separated, and had their several apartments assigned them; their laws and rules given them, and their bounds and limits set them? No; he was not: and, had he been the first man, could not have been early enough to have been present at the doing of this, and so come at the knowledge thereof; since man was not made until the sixth day of the creation;

or [because] the number of thy days [is] great; reach to the beginning of time, and so as old as the creation. This was not the case. Some understand these words ironically; “thou knowest” the places and bounds of light and darkness, since thou art a very old man, born as soon as the world was. Whereas he was of yesterday, and knew nothing; which to convince him of is the design of this biting, cutting, expression. The Targum is,

“didst thou know then that thou shouldest be born, and the number of thy days many?”

No, Job did not know when he was born, nor of whom, and in what circumstances, but by the relation of others; and much less could he know

before he was born, that he should be, or how long he should live in the world: but God knows all this beforehand; when men shall come into the world, at what period and of what parents, and how long they shall continue in it.

Ver. 22. *Hast thou entered into the treasures of the snow? or hast thou seen the treasures of the hail?*] The vapours raised, and clouds formed in the atmosphere, which is the storehouse of those meteors; and may be called treasures, because hidden in the clouds, and not seen by man until the fall of them; and because they are in the keeping, and at the command and direction of the Lord the proprietor of them; and because rich and enriching, especially snow, which falling keeps the earth warm, and makes it fruitful; and because of the abundance thereof which sometimes falls. Now we are not to imagine that the Lord has stores of these laid up in heaps, in times past for time to come; but that he can and does as easily and as soon produce them when he pleases, as one that has treasures laid up can bring them forth at once.

Ver. 23. *Which I have reserved against the time of trouble,* etc.] For the punishment or affliction of men; and is explained as follows,

against the day of battle and war? as his artillery and ammunition to light his enemies with. Of hail we have instances in Scripture, as employed against the Egyptians and Canaanites, (^{<1025>}Exodus 9:25 ^{<1001>}Joshua 10:11); and of a reserve of it in the purposes of God, and in prophecy against the day of battle with antichrist, (^{<1062>}Revelation 16:21); and so Jarchi interprets it here of the war of Gog and Magog. And though there are no instances of snow being used in this way in Scripture, yet there is in history. Strabo ^{f1310} reports, that at Corzena and Cambysena, which join to Mount Caucasus, such snows have fallen, that whole companies of men have been swallowed up in them; and even armies have been overwhelmed with them, as the army of the Gauls ^{f1311}; and such quantities have been thrown down from mountains, on which they have been lodged, that towns, towers, and villages, have been laid prostrate by them ^{f1312}; and in the year 443, a vast snow destroyed many ^{f1313}. Frequently do we hear in our parts of the disasters occasioned by them. The Targum particularly makes mention of snow; and renders it, “which snow I have reserved”, etc. though absurdly applies it to punishment in hell.

Ver. 24. *By what way is the light parted,* etc.] That is, dost thou know by what way it is parted or divided? as at the first creation, when God divided

the light from darkness, (~~Gen~~Genesis 1:4); or at sun rising and sun setting; and so in the two hemispheres, when there is darkness on the one, and light on the other; or under the two poles, when there are interchangeably six months light and six months darkness. Or how it is parted in an unequal distribution of day and night, at different seasons and in different climates; or how on one and the same day, and at the same time, the sun shall shine in one part of the earth, and not another; and more especially if this had been now a fact, and known, that there should be darkness all over the land of Egypt, and light in Goshen. Some understand this of lightning, but that is later mentioned;

[which] scattereth the east wind upon the earth? that rising sometimes with the sun, or first spring of light; (see Jon 4:8); or which light spreads and diffuses itself “from the east”, as it may be rendered. The sun rises in the east, and in a very quick and surprising manner spreads and diffuses its light throughout the hemisphere. Or this may respect the east wind itself, which scatters the clouds; and either spreads them in the heavens over the earth, or disperses them and drives away rain ^{f1314}, as the north wind does: or as Mr. Broughton renders the words, “and the east wind scattereth itself over the earth”; it blowing invisibly and without our knowledge, goes and returns as other winds do, (~~John~~John 3:8).

Ver. 25. *Who hath divided a watercourse for the overflowing of waters,* etc.] For a very large shower of rain, as the Vulgate Latin version: for this is not to be understood of an aqueduct, channel, or canal made on earth, either for the draining of waters off of land overflowed thereby, or for the conveyance of it to different parts to overflow it; such as were cut out of the Nile in Egypt, for the overflowing of the land, to make it fruitful; such may be and have been made by men: but of a watercourse in the air or atmosphere, as a canal or channel, for the rain to come down upon the earth; and this is the work of God, and him only, who directs and steers the course of rain, that it falls regularly and gently, not in spouts and floods, but in drops larger or lesser, on what spot of ground, or part of the earth, he pleases: and if what Jarchi says true, that every drop has its course, its canal, through which it passes, it is still more wonderful;

or a way for the lightning of thunder: which generally go together, and are of God. His fire and voice, and for which he makes a way, by which they burst and break forth out of the cloud, and their course is directed by him under the whole heavens; (see ~~Job~~Job 28:26 37:3). So the Gospel,

compared to rain and lightning, has its direction and its course steered to what part of the world, he pleases; (see ^{<9904>}Psalm 19:4) (^{<4134>}Acts 13:46,47 16:6-10).

Ver. 26. *To cause it to rain on the earth, [where] no man [is]; [on] the wilderness, wherein [there is] no man.*] Which is uninhabited by men, being so dry and barren; where there is no man to cultivate and water it, as gardens are; and where is no man to receive any advantage by the rain that comes upon it; and yet the Lord sends it for the use of animals that dwell there; which shows his care and providence with respect even to the wild beasts of the earth. This may be an emblem of the rain of the Gospel upon the Gentile world, comparable to a wilderness; (see ^{<2380>}Isaiah 35:1).

Ver. 27. *To satisfy the desolate and waste [ground],* etc.] Which is exceeding desolate, and therefore two such words are used to express it; which is so dry and thirsty that it is one of the four things that say not it is enough, (^{<2106>}Proverbs 30:16); and yet God can and does give it rain to its full satisfaction, (^{<9443>}Psalm 104:13); so the Lord satisfies souls, comparable to dry and thirsty ground, by his word and ordinances, with the goodness and fatness of his house; (see ^{<9501>}Psalm 63:1-5 65:4);

and to cause the bud of the tender herb to spring forth? grass for the cattle, and herb for the service of men, (^{<9444>}Psalm 104:14); of like use is the word in a spiritual sense for the budding and increase of the graces of the Spirit in the Lord's people; (see ^{<6512>}Deuteronomy 32:2 ^{<2510>}Isaiah 55:10,11).

Ver. 28. *Hath the rain a father?* etc.] None but God; hence the Heathens themselves call God **γετιος** ^{f1315}, and **ουβριος** ^{f1316}; (see ^{<2442>}Jeremiah 14:22); he that is our Father in heaven is the Father of rain, and him only; whatever secondary causes there be, God only is the efficient cause, parent, and producer of it: so the Gospel is not of men but of God, is a gift of his, comes down from heaven, carries not for men, and is a great blessing, as rain is;

or who hath begotten the drops of the dew? which are innumerable; he that is the parent of the rain is of the dew also, and he only ^{f1317}; to which sometimes not only the word of God, and his free favour and good will, but the people of God themselves are compared for their number, influence, and use; (see ^{<9803>}Psalm 110:3 ^{<3307>}Micah 5:7); and their new birth is similar to the generation of dew, it being not of the will of man, but of

God, according to his abundant mercy, free favour, and good will, is from above, from heaven, and is effected silently, secretly, suddenly, at an unawares; (^{<4013>}John 1:13 3:3,5,8).

Ver. 29. *Out of whose womb came the ice?* etc.] The parent of the rain and dew is the parent of the ice also, and he only; it is therefore called “his ice”, his child, his offspring, (^{<4077>}Psalm 147:17). Here the Lord is represented as a mother, and so he is by Orpheus ^{f1318} called “metropator”, or “mother-father”;

and the hoary frost of heaven, who hath gendered it? this is of God, and by his breath; (see ^{<4870>}Job 37:10).

Ver. 30. *The waters are hid as [with] a stone*, etc.] The surface of the waters by frost become as hard as a stone, and will bear great burdens, and admit of carriages to pass over them ^{f1319} where ships went before; so that the waters under them are hid and quite out of sight: an emblem of the hard heart of man, which can only be thawed by the power and grace of God, by the south wind of the Spirit blowing, and the “sun of righteousness” rising on it;

and the face of the deep is frozen; or bound together by the frost, as the Targum; it is taken, laid hold on, and kept together, as the word signifies, so that it cannot flow. Historians speak of seas being frozen up, as some parts of the Scythian sea, reported by Mela ^{f1320}, and the Cimmerian Bosphorus, by Herodotus ^{f1321}, and the northern seas by Olaus Magnus ^{f1322}; as that men might travel over them on foot or on horseback, from one country to another; and Strabo relates ^{f1323}, that where a sea fight has been in the summer time, armies and hosts have met and fought in the winter. In Muscovy the ice is to six and ten feet deep ^{f1324}; in the year 401 the Euxine sea ^{f1325} was frozen over for the space of twenty days; and in the year 763 the seas at Constantinople were frozen one hundred miles from the shore, so thick as to bear the heaviest carriages ^{f1326}.

Ver. 31. *Canst thou bind the sweet influences of Pleiades*, etc.] Of which (see Gill on “^{<4000>}Job 9:9”); and this constellation of the seven stars which is meant, rising in the spring, the pleasantnesses of the season, as the word may be rendered, may be intended here; which cannot be restrained or hindered from taking place in the proper course of the year; which is beautifully described in (^{<2102>}Song of Solomon 2:12,13); and may in a spiritual sense relate to the effects of powerful and efficacious grace, the

influences of which are irresistible, and cause a springtime in the souls of men, where it was before winter, a state of darkness, deadness, coldness, hardness, and unfruitfulness, but now the reverse. Some versions read, “the bands of the Pleiades” ^{f1327}, as if the sense was, canst thou gather and bind, or cluster together, such a constellation as the seven stars be, as I have done? thou canst not; and so not stop their rising or hinder their influences, according to the other versions:

or loose the bands of Orion? of which (see Gill on “~~800~~ Job 9:9”) and (~~300B~~ Amos 5:8). This constellation appears in the winter, and brings with it stormy winds, rain, snow, and frost, which latter binds up the earth, that seeds and roots in it cannot spring up; and binds the hands of men from working, by benumbing them, or rendering their materials or utensils useless; for which reasons bands are ascribed to Orion, and are such strong ones that it is not in the power of men to loose: the seasons are not to be altered by men; and, Job might be taught by this that it was not in his power to make any change in the dispensations of Providence; to turn the winter of adversity into the spring of prosperity; and therefore it was best silently to submit to the sovereignty of God, and wait his time for a change of circumstances.

Ver. 32. *Canst thou bring forth Mazzaroth in his season?* etc.] Which are thought to be the same with “the chambers of the south”, (~~800~~ Job 9:9); the southern pole ^{f1328} with its stars, signified by chambers, because hidden from our sight in this part of the globe; and here by Mazzaroth, from, “nazar”, to separate, because separated and at a distance from us; some think ^{f1329} the twelve signs of the Zodiac are meant, each of which are brought forth in their season, not by men, but by the Lord; (see ~~200B~~ Isaiah 40:26);

or canst thou guide Arcturus with his sons? a constellation of many stars called its sons, of which (see ~~800~~ Job 9:9). Schmidt conjectures that Jupiter and his satellites are meant; but rather what we call the greater and lesser Bear, in the tail of which is the north pole star, the guide of mariners, said ^{f1330} to be found out by Thales, by which the Phoenicians sailed, but is not to be guided by men; this, constellation is fancied to be in the form of a wain or wagon, and is called Charles’s wain; could this be admitted, there might be thought to be an allusion to it ^{f1331}, and the sense be, canst thou guide and lead this constellation, as a wagon or team of horses can be

guided and led? stars have their courses, (^{<0701>}Judges 5:20); but are not steered, guided, and directed by men, but by the Lord himself.

Ver. 33. *Knowest thou the ordinances of heaven?* etc.] Settled by the decree, purpose, and will of God, and are firm and stable; (see ^{<4836>}Psalm 148:6 ^{<4835>}Jeremiah 31:35,36); the laws and statutes respecting their situation, motion, operation, influence, and use, which are constantly observed; these are so far from being made by men, and at their direction, that they are not known by them, at least not fully and perfectly;

canst thou set the dominion thereof in the earth? or over it; of the heavens over the earth; not such an one as judicial astrologers ascribe unto them, as to influence the bodies of men, especially the tempers and dispositions of their minds; to affect their wills and moral actions, the events and occurrences of their lives, and the fate of nations and kingdoms; their dominion is not moral and civil, but physical or natural, as to make the revolutions of night and day, and of the several seasons of the year; and to affect and influence the fruits of the earth, etc. (see ^{<0016>}Genesis 1:16 ^{<6513>}Deuteronomy 33:13,14 ^{<8121>}Hosea 2:21-23); but this dominion is solely under God, and at his direction, and is not of men's fixing.

Ver. 34. *Canst thou lift up thy voice to the clouds, that abundance of waters may cover thee?*] Thy gardens, fields, and farms; canst thou, in a magisterial way, call to and demand of the clouds to let down rain in large quantities, sufficient to water them and make them fruitful? no, thou canst not: thou mayest cry and call as long as thou wilt, not a cloud will stir, nor a drop of water be let down; rain is to be had in a suppliant way, through the prayer of faith, as by Elijah, but not in a dictatorial authoritative way: the clouds and rain are only at the disposal of the Lord; ask of him, and he will give them; but they are not to be commanded, (^{<3001>}Zechariah 10:1); (see ^{<3188>}Amos 5:8).

Ver. 35. *Canst thou send lightnings, that they may go, and say unto thee, Here we [are]?*] Thy humble servants; we have been where thou didst send us, and have executed what we were bid to do, and are returned, and here we are waiting further orders; (see ^{<4889>}Matthew 8:9); no; lightnings are only at the command of God, and there have been some awful instances of it, (^{<6101>}Leviticus 10:1 ^{<0410>}Numbers 11:1 16:35); but not in the power of men; indeed we have an extraordinary instance in Elijah, who, at the motion, and under the impulse of the spirit of prophecy in him, called for fire, or lightning, to consume captains with their fifties, and it came down

on them, and consumed them, (^{<2110>}2 Kings 1:10,12); but he is not to be imitated herein: when the disciples of Christ desired the same upon a provocation, they were severely reprov'd by him, (^{<1154>}Luke 9:54,55); were these at the call and dispose of men, what dreadful things would be done in the world! for if good men, when provok'd, would make use of such a power to destroy the lives of men, much more bad men; and our eyes would continually behold the flashes of lighting, and our ears hear the roarings of thunder, and the terrible effects thereof; but neither mercies nor judgments are at the command of men, but of God.

Ver. 36. *Who hath put wisdom in the inward parts?* etc.] That is, of man, in his heart, as explained in the next clause; such wisdom as to guide the stars, know the ordinances of heaven, set their dominion on earth, manage and direct the clouds and lightning; no such wisdom is put in man:

or who hath, given understanding to the heart? to understand all the above things, and answer to the several questions put in this chapter; though, as these clauses may respect much one and the same thing, they may be understood of wisdom and understanding in man, whether natural or spiritual; and seeing they are found there, the question is, who put them there, or how came they there? who gave them to him? the answer must be, God himself, and no other; man has his rational soul, his intellectual powers, the light of nature and reason in him; all his understanding in arts and sciences, trades and manufactures, is of the Lord, and not of himself or another, (see ^{<1318>}Job 32:8 ^{<1318>}Exodus 36:1,2) (^{<2323>}Isaiah 28:23-29); all spiritual wisdom and understanding which lies in a man's concern for his eternal welfare in the knowledge of himself, and of his state and condition by nature, and of the way of life and salvation by Christ, and of the truths and doctrines of the Gospel, is all of God and Christ, and by the spirit of wisdom and revelation in the knowledge of him; no man, therefore, has any reason to glory in his wisdom and knowledge, of whatsoever kind, as though he had not received it; nor should he dare to arraign the wisdom of God in his providential dealings with men; since he that teaches man knowledge must needs know better than man how to govern the world he has made, and dispose of all things in it. The last clause is in the Vulgate Latin rendered, "who hath given to the cock understanding?" and so the Targums and other Jewish writers ^{f1332} interpret it; and they observe ^{f1333}, that in Arabia a cock is called by the word that is here used; and in their morning prayers, and at hearing a cock crow ^{f1334},

“Blessed be the Lord, who giveth to the cock understanding to distinguish between the day and the night:”

but however remarkable the understanding of this creature is, which God has given it, and which is even taken notice of by Heathen writers ^{f1335}; that it should know the stars, distinguish the hours of the night by crowing, and express its joy at the rising of the sun and moon; yet such a sense of the text seems impertinent, as well as that of the Septuagint version, of giving to women the wisdom and knowledge of weaving and embroidery.

Ver. 37. *Who can number the clouds in wisdom?* etc.] Or has such wisdom as to be able to count them when the heavens are full of them; hence they are used to denote a great multitude, (^{<2578>}Isaiah 55:8 ^{<3111>}Hebrews 12:1); or “declare” them ^{f1336}, set forth and explain the nature of them, their matter, motion, and use; none can do this perfectly or completely. Aben Ezra interprets it, who can make them as sapphire? in which he is followed by Mr. Broughton and others ^{f1337}; the sapphire is a precious stone, very clear and lucid, of a sky colour. And then the sense is, who can make a clear and serene sky, when it is cloudy? None but the Lord; (see ^{<3871>}Job 37:11);

or who can stay the bottles of heaven? or “barrels”, as Mr. Broughton; the clouds in which the rain is bottled or barrelled up; and when it is the pleasure of God to pour them out, who can stay, stop, or restrain them? or who can “cause [them] to lie down” ^{f1338}? that is, on the earth; to descend or “distil” on it, as the same translator. Who can do this, when it is the will of God to withhold them? To stop or unstop, those bottles, to restrain rain, or pour it forth, is entirely at his dispose, and not man’s; (see ^{<3834>}Job 38:34 ^{<1082>}Genesis 8:2 ^{<3107>}Amos 4:7).

Ver. 38. *When the dust groweth into hardness, and the clods cleave fast together?*] When the dust is attenuated, and ground, as it were, into powder; and the clods cleave together, as if glued, as in a drought for want of rain: or the bottles of heaven being unstopped and poured out; or

“sprinkling the dust with this sprinkling,”

as Mr. Broughton. Or rather, pouring on the dust with pouring; that is, pouring down rain, by unstopping the bottles of heaven. The dust, as meal, by water poured into it, cements, unites, and is compacted, and becomes earth, that may be cultivated; is clodded and cleaves together, and may be ploughed and sown.

Ver. 39. *Wilt thou hunt the prey for the lion?* etc.] From meteors the Lord passes to animals, beasts, and birds, wherefore some here begin the thirty ninth chapter, which only treats of such; and he begins with the lion, the strongest among beasts, and most fierce; cruel, and voracious; and asks, who hunts his prey for him? Not man, who cannot; and if he could, durst not: but the Lord does; and, according to some writers ^{f1339}, he has provided a small creature, between a fox and a wolf, called a jackal; which goes before the lion, and hunts the prey for him. And could this be understood particularly of the old lion, as Cocceius and others, naturalists ^{f1340} observe, that young lions hunt for the old ones, when they are not able to go in search of prey; and when they have got it, either bring it to them, or call them to partake of it with them;

or fill the appetite of the young lions, whose appetite is sharp and keen, and requires a great deal to fill it, and especially to satisfy a great many of them; herds of them, as Mr. Broughton renders the word, and which signifies a company; (see ^{<9830>}Psalm 68:30). Men cannot feed them, but God can and does; there being some ends in Providence to be answered thereby, (see ^{<9442>}Psalm 104:21); see also (^{<9818>}Psalm 34:8-10).

Ver. 40. *When they couch in [their] dens, [and] abide in the covert to lie in wait?*] Which some understand of old lions, who, for want of strength, lie couchant in their dens, or in some covert place, waiting for any prey that passes by, to seize upon it. But the same pasture and places are used by younger lions, as well as old ones; who are emblems of wicked men, cruel persecutors, and bloodthirsty tyrants, who fill their palaces and kingdoms with murder and rapine; (see ^{<9908>}Psalm 10:8-10) (Na 2:11,12).

Ver. 41. *Who provideth for the raven his food?* etc.] Not man, but God; he feeds the ravens, creatures very voracious, mean, and useless, (^{<9724>}Luke 12:24);

when his young ones cry unto God; cry for want of food; which is interpreted by the Lord as a cry unto him, and he relieves them, (^{<9870>}Psalm 147:9); when deserted by the old ones; either left in their nests through forgetfulness, as some ^{f1341}; or because they are not, till fledged, black like them, as others ^{f1342}; when God feeds them, as some say ^{f1343}, with a kind of dew from heaven, or with flies that fly about them, and fall into their mouths; or with worms bred out of their dung but these things are not to be depended on; it may rather respect them when cast out of the nest by

the old ones, when able to fly, which is testified by naturalists ^{f1344}; and with this agrees what follows:

they wander for lack of meat; being obliged to shift for themselves, when God takes care of them; which is an instance of his providential goodness; and how this is to be improved, (see ^{<06>}Matthew 6:26 ^{<024>}Luke 12:24).

CHAPTER 39

INTRODUCTION TO JOB 39

This chapter treats of various creatures, beasts and birds, which Job had little knowledge of, had no concern in the making of them, and scarcely any power over them; as of the goats and hinds, (~~<890>~~ Job 39:1-4); of the wild ass, (~~<890>~~ Job 39:5-8); of the unicorn, (~~<890>~~ Job 39:9-12); of the peacock and ostrich, (~~<890>~~ Job 39:13-18); of the horse, (~~<890>~~ Job 39:19-25); and of the hawk and eagle, (~~<890>~~ Job 39:26-30).

Ver. 1. *Knowest thou the time when the wild goats of the rock bring forth?* etc.] Which creatures are so called, because they dwell among the rocks ^{f1345} and run upon them; and though their heads are loaded with a vast burden of horns upon them, yet can so poise themselves, as with the greatest swiftness, to leap from mountain to mountain, as Pliny says ^{f1346}: and if they bring forth their young in the rocks, as Olympiodorus asserts, and which is not improbable, it is not to be wondered, that the time of their bringing forth should not be known by men, to whom the rocks they run upon are inaccessible;

[or] canst thou mark the time when the hinds do calve? that is, precisely and exactly, and so as to direct, order, and manage, and bring it about, as the Lord does: and it is wonderful that they should calve, and not cast their young before their time, when they are continually in flight and fright, through men or wild beasts, and are almost always running and leaping about; and often scared with thunder, which hastens birth, (~~<890>~~ Psalm 29:9); otherwise the time of their bringing forth in general is known by men, as will be observed in (~~<890>~~ Job 39:2).

Ver. 2. *Canst thou number the months [that] they fulfil?* etc.] Which some understand both of wild goats and hinds. Common goats fulfil five months, they conceive in November, and bring forth in March, as Pliny ^{f1347} observes; but how many the wild goats of the rock fulfil is not said by him or any other I know of: the same writer says ^{f1348} of hinds, that they go eight months;

or knowest thou the time when they bring forth? naturalists^{f1349} tell us, that the hinds conceive after the rise of the star Arcturus, which rises eleven days before the autumnal equinox; so that they conceive in September; and as they go eight months, they bring forth in April; but then the exact time to a day and hour is not known. Besides, who has fixed the time for their bringing forth, and carries them in it through so many dangers and difficulties? None but the Lord himself. Now if such common things in nature were not known perfectly by Job, how should he be able to search into and find out the causes and reasons of God's providential dealings with men, or what is in the womb of Providence?

Ver. 3. *They bow themselves*, etc.] That they may bring forth their young with greater ease and more safety: for it seems the hinds bring forth their young with great difficulty; and there are provisions in nature made to lessen it; as thunder, before observed, which causes them to bring forth the sooner; and there is an herb called "seselis", which it is said^{f1350} they feed upon before birth, to make it the easier; as well as they use that, and another called "aros", after the birth, to ease them of their later pains;

they bring forth their young ones; rent and cleaving asunder the membrane, as the word signifies, in which their young is wrapped;

they cast out their sorrows; either their young, which they bring forth in pains and which then cease; or the secundines, or afterbirth, in which the young is wrapped, and which the philosopher says^{f1351} they eat, and is supposed to be medical to them. None but a woman seems to bring forth with more pain than this creature; and a wife is compared to it, (³¹⁵⁹Proverbs 5:19).

Ver. 4. *Their young ones are in good liking*, etc.] Plump, fat, and sleek, as fawns are:

they grow up with corn; by which they grow, or without in the field, as the word also signifies; and their growth and increase is very quick, as Aristotle observes^{f1352};

they go forth, and return not unto them: they go forth into the fields, and shift and provide for themselves, and trouble their dams no more; and return not to them, nor are they known by them.

Ver. 5. *Who hath sent out the wild ass free?* etc.] Into the wide waste, where it is, ranges at pleasure, and is not under the restraint of any; a

creature which, as it is naturally wild, is naturally averse to servitude, is desirous of liberty and maintains it: not but that it may be tamed, as Pliny ^{f1353} speaks of such as are; but it chooses to be free, and, agreeably to its nature, it is sent out into the wilderness as such: not that it is set free from bondage, for in that it never was until it is tamed; but its nature and inclination, and course it pursues, is to be free. And now the question is, who gave this creature such a nature, and desire after liberty? and such power to maintain it? and directs it to take such methods to secure it, and keep clear of bondage? It is of God;

or who hath loosed the bands of the wild ass? not that it has any naturally upon it, and is loosed from them; but because it is as clear of them as such creatures are, which have been in bands and are freed from them: therefore this mode of expression is used, and which signifies the same as before.

Ver. 6. *Whose house I have made the wilderness*, etc.] Appointed that to be his place of residence, as being agreeable to his nature, at a distance from men, and in the less danger of being brought into subjection by them. Such were the deserts of Arabia; where, as Xenophon ^{f1354} relates, were many of these creatures, and which he represents as very swift: and Leo Africanus ^{f1355} says, great numbers of them are found in deserts, and on the borders of deserts; hence said to be used to the wilderness (~~2424~~ Jeremiah 2:24);

and the barren land his dwellings; not entirely barren, for then it could not live there; but comparatively, with respect to land that is fruitful: or “salt land” ^{f1356}; for, as Pliny ^{f1357} says, every place where salt is, is barren.

Ver. 7. *He scorneth the multitude of the city*, etc.] Choosing rather to be alone in the wilderness and free than to be among a multitude of men in a city, and be a slave as the tame ass; or it despises and defies a multitude of men, that may come out of cities to take it, Leo Africanus says ^{f1358} it yields to none for swiftness but Barbary horses: according to Xenophon ^{f1359}, it exceeds the horse in swiftness; and when pursued by horsemen, it will outrun them, and stand still and rest till they come near it, and then start again; so that there is no taking it, unless many are employed. Aristotle ^{f1360} says it excels in swiftness; and, according to Bochart ^{f1361}, it has its name in Hebrew from the Chaldee word **adp**, “to run”. Or it may be rendered, “the noise of the city”, so Cocceius; the stir and bustle in it, through a multiplicity of men in business;

neither regardeth he the crying of the driver; or “hears”^{f1362}: he neither feels his blows, nor hears his words; urging him to move faster and make quicker dispatch, as the tame ass does; he being neither ridden nor driven, nor drawing in a cart or plough.

Ver. 8. *The range of the mountains [is] his pasture*, etc.] It ranges about the mountains for food; it looks about for it, as the word signifies, and tries first one place and then another to get some, it having short commons there;

and he searcheth after every green thing; herb or plant, be it what it will that is green, it seeks after; and which being scarce in deserts and mountains, it searches about for and feeds upon it, wherever it can find it; grass being the peculiar food of these creatures, (see ~~805~~ Job 6:5); and which is observed by naturalists^{f1363}.

Ver. 9. *Will the unicorn be willing to serve thee*, etc.] Whether there is or ever was such a creature, as described under the name of an unicorn, is a question: it is thought the accounts of it are for the most part fabulous; though Vartomannus^{f1364} says he saw two at Mecca, which came from Ethiopia, the largest of which had a horn in his forehead three cubits long. There are indeed several creatures which may be called “monocerots”, who have but one horn; as the “rhinoceros”, and the Indian horses and asses^{f1365}. The Arabic geographer^{f1366} speaks of a beast in the Indies, called “carcaddan”, which is lesser than an elephant and bigger than a buffalo; having in the middle of the forehead an horn long and thick, as much as two hands can grasp: and not only on land, but in the sea are such, as the “nahr whal”, or Greenland whale^{f1367}; but then they do not answer to the creature so called in Scripture: and, besides, this must be a creature well known to Job, as it was to the Israelites; and must be a strong creature, from the account that gives of it, and not to be taken as here. And Solinus^{f1368} speaks of such “monocerots” or unicorns, which may be killed, but cannot be taken, and were never known to be in any man’s possession alive; and so Aelianus^{f1369} says of the like creature, that it never was remembered that anyone of them had been taken. Some think the “rhinoceros” is meant; but that, though a very strong creature, and so may be thought fit for the uses after mentioned, yet may be tamed; whereas the creature here is represented as untamable, and not to be subdued, and brought under a yoke and managed; and besides, it is not very probable that it was known by Job. Bochart^{f1370} takes it to be the “oryx”, a creature

of the goat kind; but to me it seems more likely to be of the ox kind, to be similar to them, and so might be thought to do the business of one; and the rather, because of its great strength, and yet could not be brought to do it, nor be trusted with it: for the questions concerning it relate to the work of oxen; and as the wild ass is opposed to the tame one in the preceding paragraph, so here the wild ox to a tame one. And both Strabo^{f1371} and Diodorus Siculus^{f1372} relate, that among the Troglodytes, a people that dwelt near the Red sea, and not far from Arabia, where Job lived, were abundance of wild oxen or bulls, and which far exceeded the common ones in size and swiftness; and the creature called the seem in the original, has its name from height. Now the question is, could Job take one of these wild bulls or oxen, and tame it, and make it willing to do any work or service he should choose to put it to? No, he could not;

or abide by thy crib? manger or stall, as the tame or common ox will; who, when it has done its labour, is glad to be led to its stall and feed, and then lie down and rest, and there abide; (see ^{<200B>}Isaiah 1:3); but not so the wild ox.

Ver. 10. *Canst thou bind the unicorn with his band in the furrow?* etc.] Put the yoke and harness upon him, and fasten it to the plough to draw it, that he may make furrows with it in the field, or plough up the ground as the tame ox does? thou canst not;

or will he harrow the valleys after thee? draw the harrow which is used after ploughing to break the clods, and make the land smooth and even? he will not: valleys are particularly mentioned, because arable land is usually in them; (see ^{<1513>}Psalms 65:13).

Ver. 11. *Wilt thou trust him, because his strength [is] great?* etc.] No; tame oxen are employed because they are strong to labour, (^{<1514>}Psalms 144:14); and they are to be trusted, in ploughing or treading out the corn, under direction, because they are manageable, and will attend to business with constancy; but the wild ox, though stronger, and so fitter for labour, is yet not to be trusted, because unruly and unmanageable: if that sort of wild oxen called “uri” could be thought to be meant, for which Bootius^{f1373} contends, Caesar’s account of them would agree with this character of the “reem”, as to his great strength: he says of them^{f1374}, they are in size a little smaller than elephants, of the kind, colour, and shape of a bull; they are of great strength and of great swiftness, and not to be tamed;

or wilt thou leave thy labour to him? to plough thy fields, to harrow thy lands, and to bring home the ripe corn? as in (^{<38912>}Job 39:12); thou wilt not.

Ver. 12. *Wilt thou believe him that he will bring home thy seed?* etc.]

Draw in the cart, and bring home the ripe sheaves of corn, as the tame ox does? no; thou knowest him too well to believe he will bring it home in safety;

and gather [it into] thy barn; to be trodden out, which used to be done by oxen in those times: if therefore Job could not manage such unruly creatures as the wild ass and the wild ox, and make them serviceable to him, how unfit must he be to govern the world, or to direct in the affairs of Providence?

Ver. 13. [*Gavest thou the goodly wings unto the peacocks?* etc.] Rather “ostriches”, as the Vulgate Latin and Tigurine versions render it; some render it, “the wing of those that exult is joyful”, so Montanus; that is, of the ostriches; who, in confidence of their wings, exult and glory over the horse and his rider, (^{<38918>}Job 39:18); for peacocks are not remarkable for their wings, but for their tails; whereas the wings of the ostrich are as sails unto them, as several writers observe ^{f1375}; and with which they rather run, or row, than fly: hence it is called by Plautus ^{f1376} “passer marinus”, the sea sparrow: and the feathers of it are more goodly than those of the wings of the peacock; and besides, it is a question whether the peacock was where Job lived, and in his times; since it is originally from the Indies, and from thence it was brought to Judea in the times of Solomon; and was not known in Greece and Rome ^{f1377} until later ages. Alexander the Great, when he first saw them in India, was surprised at them; and yet Solon ^{f1378} speaks of them in his time as seen by him, which was at least two hundred years before Alexander; though at Rome not common in the times of Horace ^{f1379}, who calls a peacock “rara avis”; and speaks of them as sold for a great price; but ostriches were well known in Arabia, where Job lived, as is testified by Xenophon ^{f1380}, Strabo ^{f1381}, and Diodorus Siculus ^{f1382}. Moreover, what is said in the following verses is only true of the ostrich, and that only is spoken of here and there, as it follows;

or wings and feathers unto the ostrich; or whose wings and feathers are like the storks; and so Bochart renders the words, truly they have “the wing and feather of the stork”; the colours of which are black and white, from whence it has its name *πελαγρος* ^{f1383} in Greek; and so Leo Africanus ^{f1384} says of the ostriches, that they have in their wings large feathers of a

black and white colour; and this was a creature well known in Arabia ^{f1385}, in which Job lived.

Ver. 14. *Which leaveth her eggs in the earth,* etc.] Lays them and leaves them there. Aelianus, agreeably to this, says ^{f1386}, that it builds a low nest in the ground, making a hollow in the sand with its feet; though he seems to be mistaken as to the number of its eggs, which he makes to be more than eighty; more truly Leo Africanus ^{f1387}, who reckons them ten or twelve; which, he says, it lays in the sand, and each of them are of the size of a cannon ball, and weigh fifteen pounds, more or less. Hence, with the Arabs, it is called

“the mother of eggs,”

because of the large eggs it lays; and with them it is a proverb,

“meaner, or of a lesser account, than the eggs of an ostrich,”

because its eggs are neglected by it ^{f1388};

and warmeth them in the dust; not that she leaves them to be warmed by the hot sand, or by the heat of the sun upon them, by which they are hatched, as has been commonly said, for thereby they would rather be corrupted and become rotten; but she herself warms them and hatches them, by sitting upon them in the dust and sand: and for this the above historian is express, who says ^{f1389}, the female lighting on these eggs, whether her own or another’s, sits on them and heats them. Concerning the ostrich hatching its eggs, Vansleb ^{f1390}, from an Arabic manuscript, relates what is incredible, that they are hatched by the male and female with their eye only; that one or other of them keep continually looking at them until they are all hatched; and this I observe is asserted also by another writer ^{f1391}.

Ver. 15. *And forgetteth that the foot may crush them,* etc.] The foot of the traveller, they being laid in the ground, where he may walk, or on the sand of the seashore, where he may tread and trample upon them unawares, and crush them to pieces; to prevent which this creature has no foresight;

or that the wild beast may break them; supposing they may be, though not where men walk, yet where wild beasts frequent, they may be as easily broken by the one as the other; against which it guards not, having no

instinct in nature, as some creatures have, to direct to the preservation of them.

Ver. 16. *She is hardened against her young ones, as though [they were] not hers,* etc.] Hence said to be cruel, (^{284B}Lamentations 4:3); not against the young ones she hatches, for Aelianus ^{f1392} reports her as very tender of her young, and exposing herself to danger for the preservation of them; but being a very forgetful creature, having laid its eggs in the sand, where it leaves them, forgets where it has laid them; and finding other eggs sits on them and hatches them, and regards the young as its own, and is hardened against its true and real young, as not belonging to her;

her labour is in vain without fear; in laying her eggs and leaving them in the dust, without fear of their being crushed and broken, which yet they are, and so her labour is in vain; or her labour in hatching the eggs of others, without any fear or care of their belonging to others, which yet they do, and so she labours in vain.

Ver. 17. *Because God hath deprived her of wisdom,* etc.] Or “made her to forget” ^{f1393} what she had; an instance of her forgetfulness is mentioned (¹³⁹⁵Job 39:15); and so Leo Africanus ^{f1394} says of it, that it is of a very short memory, and presently forgets the place where its eggs are laid;

neither hath he imparted to her understanding; many instances are given of its stupidity by historians, as that it will take anything that is offered to it to eat, stones, iron, etc. ^{f1395}; that it will thrust its head and neck into a thicket, fancying: it is hid and covered, and that none can see it; which Pliny ^{f1396} remarks as an instance of its foolishness; though Diodorus Siculus ^{f1397} takes this to be a point of prudence, for the preservation of those parts of it which are weakest. Strabo gives ^{f1398} another instance of its stupidity, its being so easily deceived by sportsmen, who, by putting the skin of an ostrich on their hands, and reaching out fruits or seeds to it, it will receive them of them, and be taken. Others observe the smallness of their heads, and so of their brains, as an argument of their want of understanding; and it has been remarked, as a proof of their having but few brains, that Heliogabalus, the Roman emperor, had six hundred heads of ostriches dressed at once for his supper, for the sake of their brains ^{f1399}.

Ver. 18. *What time she lifted up herself on high,* etc.] It is sometimes eight foot high ^{f1400}; when alarmed with approaching danger she raises up herself,

being sitting on the ground, and erects her wings for flight, or rather running;

she scorneth the horse and his rider; being then, as Pliny^{f1401} says, higher than a man on horseback, and superior to a horse in swiftness; and though horsemen have been able to take wild asses and goats, very swift creatures, yet never ostriches, as Xenophon relates^{f1402} of those in Arabia; and this creature has another method, when pursued, by which it defies and despises, as well as hurts and incommodes its pursuers, which is by casting stones backward at them with its feet as out of a sling^{f1403}.

Ver. 19. *Hast thou given the horse strength?* etc.] Not only to bear burdens and draw carriages, but for war; for it is the war horse that is here spoken of, as what follows shows, and his strength denotes; not strength of body only, but fortitude and courage; for which, as well as the other, the horse is eminent, and both are the gift of God, and not of men;

hast thou clothed his neck with thunder? or with strength, as the Targum; the horse having particularly great strength in its neck, as well as in other parts; or with strength of voice, as Ben Gersom explains it; and it has been generally understood of the neighing of horses, which comes through and out of their neck, and makes a vehement sound: some render it, “with a mane”^{f1404}; and could it be made to appear that the word is so used in any other place, or in any other writings, or in any of the dialects, it would afford a very good sense, since a fine large mane to a horse is a great ornament and recommendation: the Septuagint render it by “fear”, and Jarchi interprets it of “terror”; and refers to the sense of, he word in (³²⁷⁸Ezekiel 27:35); and it may signify such a tremor as thunder makes, from whence that has its name; and it may be observed that between the neck and shoulder bone of an horse there is a tremulous and quavering motion; and which is more vehement in battle, not from any fearfulness of it, but rather through eagerness to engage in it; and therefore Schultens translates the words, “hast thou clothed his neck with a cheerful tremor?”

Ver. 20. *Canst thou make him afraid as a grasshopper?* etc.] Which is frightened at every noise, and at any approach of men; but not so the horse; or canst thou move him, or cause him to skip and jump, or rather leap like a grasshopper? that is, hast thou given, or canst thou give him the faculty of leaping over hedges and ditches, for which the horse is famous? so Neptune’s war horses are said^{f1405} to be *ευσκαρψμοι*, good leapers;

the glory of his nostrils [is] terrible: which may be understood of his sneezing, snorting, pawing, and neighing, when his nostrils are broad, spread, and enlarged; and especially when enraged and in battle, when he foams and fumes, and his breath comes out of his nostrils like smoke ^{f1406}, and is very terrible.

Ver. 21. *He paweth in the valley*, etc.] Where armies are usually pitched and set in battle army, and especially the cavalry, for which the valley is most convenient; and here the horse is impatient of engaging, cannot stand still, but rises up with his fore feet and paws and prances, and, as the word signifies, digs the earth and makes it hollow, by a continual striking upon it; so generally horses are commonly described in this manner ^{f1407};

and rejoiceth in [his] strength; of which he is sensible, and glories in it; marches to the battle with pride and stateliness, defying, as it were, the enemy, and as if sure of victory, of which he has knowledge when obtained; for Lactantius says ^{f1408} of horses, when conquerors they exult, when conquered they grieve; it has its name in the Hebrew language from rejoicing ^{f1409};

he goeth on to meet the armed men; without any fear or dread of them, as follows.

Ver. 22. *He mocketh at fear, and is not affrighted*, etc.] At those things which cause fear and fright to men; as arms, though ever so terrible, and armies, though never so numerous;

neither turneth he back from the sword; the naked sword, when it is drawn against him, and ready to be thrust into him; the horse being so bold and courageous was with the Egyptians a symbol of courage and boldness ^{f1410}.

Ver. 23. *The quiver rattleth against him*, etc.] The quiver is what arrows are put into and carried in, and seems here to be put for arrows, which being shot by the enemy come whizzing about him, but do not intimidate him; unless this is to be understood of arrows rattling in the quiver when carried by the rider “upon him”, so some render the last word; and thus Homer ^{f1411} and Virgil ^{f1412} speak of the rattling quiver and sounding arrows in it, as carried on the back or shoulder; but the first sense seems best, in which another poet uses it ^{f1413};

the glittering spear and the shield; the lance or javelin, as Mr. Broughton renders it, and others; that is, he does not turn back from these, nor is he

frightened at them when they are pointed to him or flung at him; so Aelianus^{f1414} speaks of the Persians training their horses and getting them used to noises, that in battle they might not be frightened at the clashing of arms, of swords and shields against each other; in like manner as our war horses are trained, not to start at the firing of a gun, or the explosion of a cannon.

Ver. 24. *He swalloweth the ground with fierceness and rage*, etc.] Being so eager for the battle, and so full of fierceness and rage, he bounds the plain with such swiftness that he seems rather to swallow up the ground than to run upon it;

neither believeth he that [it is] the sound of the trumpet; for joy at hearing it; or he will not trust to his ears, but will see with his eyes whether the battle is ready, and therefore pushes forward. Mr. Broughton and others read it, “he will not stand still at the noise of the trumpet”; and the word signifies firm and stable, as well as to believe; when he hears the trumpet sound, the alarm of war, as a preparation for the battle, he knows not how to^{f1415} stand; there is scarce any holding him in, but he rushes into the battle at once, (²⁴⁸⁶Jeremiah 8:6).

Ver. 25. *He saith among the trumpets, ha, ha*, etc.] As pleased with the sound of them, rejoicing thereat, and which he signifies by neighing;

and he smelleth the battle afar off; which respects not so much the distance of place as of time; he perceives beforehand that it is near, by the preparations making for it, and particularly by what follows; so Pliny^{f1416} says of horses, they presage a fight. The thunder of the captains, and the shouting; they understand an engagement is just about to start by the loud and thundering voice of the captains, exhorting and spiralling up their men, and giving them the word of command; and by the clamorous shout of the soldiers echoing to the speech of their captains; and which are given forth upon an onset, both to animate one another, and intimidate the enemy. Bootius^{f1417} observes, that Virgil^{f1418} and Oppianus^{f1419} say most of the same things in praise of the horse which are here said, and seem to have taken them from hence; and some^{f1420} give the horse the preference to the lion, which, when it departs from a fight, never returns, whereas the horse will. This is an emblem both of good men, (³⁸⁰⁸Zechariah 10:3); and of bad men, (²⁴⁸⁶Jeremiah 8:6).

Ver. 26. *Doth the hawk fly by thy wisdom*, etc.] With so much swiftness, steadiness, and constancy, until she has seized her prey. The Vulgate Latin version and some others read, “does she become feathered”, or “begin to have feathers?” and so Bochart: either when first fledged; or when, as it is said ^{f1421} she casts her old feathers and gets new ones, and this every year. Now neither her flight nor her feathers, whether at one time or the other, are owing to men, but to the Lord, who gives both;

[and] stretch her wings towards the south? Being a bird of passage, she moves from colder climates towards the winter, and steers her course to the south towards warmer ones ^{f1422}; which she does by an instinct in nature, put into her by the Lord, and not through the instruction of man. Or, as some say, casting off her old feathers, she flies towards the south for warmth; and that her feathers may be cherished with the heat, and grow the sooner and better. Hence it is, perhaps, as Aelianus reports ^{f1423}, that this bird was by the Egyptians consecrated to Apollo or the sun; it being able to look upon the rays of it wistly, constantly, and easily, without being hurt thereby. Porphyry ^{f1424} says, that this bird is not only acceptable to the sun; but has divinity in it, according to the Egyptians; and is no other than Osiris, or the sun represented by the image of it ^{f1425}. Strabo ^{f1426} speaks of a city of the hawks, where this creature is worshipped. It has its name in Greek from the sacredness of it; and according to Hesiod ^{f1427}, is very swift, and has large wings. It is called *οκυπτερος*, swift in flying, by Manetho ^{f1428}; and by Homer, *οκιστος πετεηνων*, the swiftest of fowls ^{f1429}. It has its name from *ηχην*, to “fly”, as Kimchi observes ^{f1430}. Cyril of Jerusalem, on the authority of the Greek version, affirms ^{f1431}, that by a divine instinct or order, the hawk, stretching out its wings, stands in the midst of the air unmoved, looking towards the south. All accounts show it to be a bird that loves warmth, which is the reason of the expression in the text.

Ver. 27. *Doth the eagle mount up at thy command*, etc.] No; but by an instinct which God has placed in it, and a capacity he has given it above all other birds. They take a circuit in their flight, and bend about before they soar aloft: but the eagle steers its course directly upwards towards heaven, till out of sight; and, as Apuleius says ^{f1432}, up to the clouds, where it rains and snows, and beyond which there is no place for thunder and lightning;

and make her nest on high? so the philosopher says ^{f1433}; eagles make their nests not in plains, but in high places, especially in cragged rocks, as in (^{<18328>}Job 39:28).

Ver. 28. *She dwelleth and abideth on the rock, upon the crag of the rock, and the strong place.*] Where she and her young are safe: so Pliny^{f1434} says, eagles make their nests in rocks, even in the precipices of them, as the philosopher quoted in the preceding verse; and here on the tooth, edge, or precipice of the rock, which is inaccessible, and so like a strong fortified place.

Ver. 29. *From thence she seeketh the prey,* etc.] From the high rock; from whence she can look down into valleys, and even into the sea; and spy what is for her purpose, and descend and seize upon them; as lambs, fawns, geese, shellfish, etc. though they may lie in the most hidden and secret places. Wherefore in the original text it is, “she diggeth the prey or food”^{f1435}; as treasure hid in secret is dug or diligently searched for; and for which she is qualified by the sharpness of her sight, as follows:

[and] her eyes behold afar off; from the high rocks and higher clouds, even from the high sky, as Aelianus^{f1436} expresses it; and who observes that she is the most sharp sighted of all birds; and so, Homer^{f1437} says, some affirm.

Ver. 30. *Her young ones also suck up blood,* etc.] As well as herself, being brought up to it by her. The eagle cares not for water, but drinks the blood of her prey; and so her young ones after her, as naturalists report^{f1438}. And Aelianus says^{f1439} the same of the hawk, that it eats no seeds, but devours flesh and drinks blood, and nourishes her young ones with the same.

And where the slain are, there is she; where there has been a battle, and carcasses left on the field, the eagles will gather to them. This is particularly true of that kind of eagles called vulture eagles, as Aristotle^{f1440} and Pliny^{f1441} observe; (see ~~428~~ Matthew 24:28). Now since Job was so ignorant of the nature of these creatures, and incapable of governing and directing them; and what they had of any excellency were of God, and not of him, nor of any man; how unfit must he be to dispute with God, and contend with him about his works of providence? which to convince him of was the design of this discourse about the creatures; and which had its intended effect, as appears in the next chapter.

CHAPTER 40

INTRODUCTION TO JOB 40

In this chapter Job is called upon to give in his answer, (^{<1840>}Job 40:1,2), which he does in the most humble manner, acknowledging his vileness and folly, (^{<1808>}Job 40:3-5); and then the Lord proceeds to give him further conviction of his superior justice and power, (^{<1806>}Job 40:6-9); and one thing he proposes to him, to humble the proud, if he could, and then he would own his own right hand could save him, (^{<1800>}Job 40:10-15); and observes to him another instance of his power in a creature called behemoth, which he had made, and gives a description of, (^{<1805>}Job 40:15-24).

Ver. 1. *Moreover the Lord answered Job*, etc.] The Lord having discoursed largely of the works of nature, in order to reconcile the mind of Job to his works of providence, stopped and made a pause for a little space, that Job might answer if he thought fit; but he being entirely silent, the Lord began again:

and said; as follows:

Ver. 2. *Shall he that contendeth with the Almighty instruct [him]?* etc.] Is he capable of it? He ought to be that takes upon him to dispute with God, to object or reply to him; that brings a charge against him, enters the debate, and litigates a point with him; which Job wanted to do. But could he or any other instruct him, who is the God of knowledge, the all wise and only wise God; who gives man wisdom, and teaches him knowledge? What folly is it to pretend to instruct him! Or can such an one be “instructed?” as the Targum: he is not in the way of instruction; he that submits to the chastising hand of God may be instructed thereby, but not he that contends with him; (see ^{<1942>}Psalm 94:12). Or should he be one that is instructed? no, he ought to be an instructor, and not one instructed; a teacher, and not one that is taught; he should be above all instruction from God or man that will dispute with the Almighty, The word for instruct has the signification of chastisement, because instruction sometimes comes that way; and then the sense either is, shall a man contend with the Almighty that chastises him?

Does it become a son or a servant to strive against a parent or a master that corrects him? Or does not he deserve to be chastised that acts such a part? Some derive the word from one that signifies to remove or depart, and give the sense, shall the abundance, the all sufficiency of God, go from him to another, to a man; and so he, instead of God, be the all sufficient one? Or rather the meaning of the clause is, has there not been much, enough, and more than enough said, Job, to chastise thee, and convince thee of thy mistakes? must more be said? is there any need of it?

he that reproveth God, let him answer it; he that reproves God, for his words, or works, or ways, finding fault with either of them, ought to answer to the question now put; or to any or all of those in the preceding chapters, and not be silent as Job now was.

Ver. 3. *Then Job answered the Lord*, etc.] Finding that he was obliged to answer, he did, but with some reluctance:

and said; as follows:

Ver. 4. *Behold, I am vile*, etc.] Or “light”^{f1442}; which may have respect either to his words and arguments, which he thought had force in them, but now he saw they had none; or to his works and actions, the integrity of his life, and the uprightness of his ways, which he imagined were weighty and of great importance, but now being weighed in the balances of justice were found wanting; or it may refer to his original meanness and distance from God, being dust and ashes, and nothing in comparison of him; and so the Septuagint version is, “I am nothing”; (see ³⁰¹⁷Isaiah 40:17); or rather to the original vileness and sinfulness of his nature he had now a sight of, and saw how he had been breaking forth in unbecoming expressions concerning God and his providence: the nature of man is exceeding vile and sinful; his heart desperately wicked; his thoughts, and the imaginations of them, evil, and that continually; his mind and conscience are defiled; his affections inordinate, and his understanding and will sadly depraved; he is vile in soul and body; of all which an enlightened man is convinced, and will acknowledge;

what shall I answer thee? I am not able to answer thee, who am but dust and ashes; what more can I say than to acknowledge my levity, vanity, and vileness? he that talked so big, and in such a blustering manner of answering God, as in (¹⁸¹⁷²Job 13:22 31:35-37); now has nothing to say for himself;

I will lay mine hand upon my mouth; impose silence upon himself, and as it were lay a restraint upon himself from speaking: it looks as if there were some workings in Job's heart; he thought he could say something, and make some reply, but durst not, for fear of offending yet more and more, and therefore curbed it in; (see ^{<1301>}Psalm 39:1).

Ver. 5. *Once have I spoken; but I will not answer*, etc.] Some think this refers to what he had just now said of his vileness, he had owned that, and that was all he had to say, or would say, he would give no other answer; Jarchi says, some suppose he has respect to his words in (^{<1302>}Job 9:22);

yea, twice; but I will proceed no further; the meaning seems to be, that he who had once and again, or very often, at least in some instances, spoken very imprudently and indecently, for the future would take care not to speak in such a manner: for this confession was not quite free and full; and therefore the Lord takes him in hand again, to bring him to make a more full and ingenuous one, as he does in (^{<1303>}Job 42:1-6).

Ver. 6. *Then answered the Lord unto Job out of the whirlwind*, etc.] Some think that the whirlwind ceased while the Lord spake the words in (^{<1304>}Job 40:2); which encouraged Job to make the answer he did; but others are of opinion that it continued, and now increased, and was more boisterous than before. The Targum calls it the whirlwind of tribulation: comfort does not always follow immediately on first convictions; Job, though humbled, was not yet humbled enough: God will have a fuller confession of sin from him: it was not sufficient to say he was vile, he must declare his sorrow for his sin, his abhorrence of it, and of himself for it, and his repentance of it; and that he had said things of God he ought not to have said, and which he understood not; and though he had said he would answer no more, God will make him say more, and therefore continued the whirlwind, and to speak out of it; for he had more to say to him, and give him further proof of his power to his full conviction;

and said; as follows.

Ver. 7. *Gird up thy loins now like a man: I will demand of thee, and, declare thou unto me*, etc.] And prepare to give an answer to what should be demanded of him. The same way of speaking is used in (^{<1305>}Job 38:3);

Ver. 8. *Wilt thou also disannul my judgment?* etc.] The decrees and purposes of God concerning his dealings with men, particularly the afflictions of them, which are framed with the highest wisdom and reason,

and according to the strictest justice, and can never be frustrated or made void; or the sentence of God concerning them, that is gone out of his mouth and cannot be altered; or the execution of it, which cannot be hindered: it respects the wisdom of God in the government of the world, as Aben Ezra observes, and the particular dealings of his providence with men, which ought to be submitted to; to do otherwise is for a man to set up his own judgment against the Lord's, which is as much as in him lies to disannul it; whereas God is a God of judgment, and his judgment is according to truth, and in righteousness, and will take place, let men do or say what they please;

wilt thou condemn me, that thou mayest be righteous? Is there no other way of vindicating thine own innocence and integrity, without charging me with unrighteousness; at least saying such things as are judged by others to be an arraignment of my justice, wisdom, and goodness, in the government of the world? Now though Job did not expressly and directly condemn the Lord, and arraign his justice, yet when he talked of his own righteousness and integrity, he was not upon his guard as he should have been with respect to the justice of God in his afflictions; for though a man may justify his own character when abused, he should take care to speak well of God; and be it as it will between man and man, God is not to be brought into the question; and though some of his providences are not so easily reconciled to his promises, yet let God be true and every man a liar.

Ver. 9. *Hast thou an arm like God?* etc.] Such power as he has, which is infinite, almighty, and uncontrollable, and therefore there is no contending with him; as he has an arm on which good men may lean on and trust in, and by which they are supported, protected, and saved, so he has an arm to crush like a moth all that strive with him or against him;

or canst thou thunder with a voice like him? thunder is his voice; (see ~~18304~~ Job 37:4,5 ~~18298~~ Psalm 29:3), etc. and is expressive of his power, (~~18314~~ Job 26:14); and his powerful voice may be observed in calling all things out of nothing into being in creation; in commanding and ordering all things in providence according to his pleasure; and in quickening sinners through his Gospel, by his Spirit and grace in conversion, and will be in calling men out of their graves and summoning them to judgment at the last day. God can both overpower and out voice men, and therefore it is in vain to oppose him and contend with him.

Ver. 10. *Deck thyself now [with] majesty and excellency*, etc.] With excellent majesty, as I am decked and clothed, (^{498B}Psalm 93:1);

and array thyself with glory and beauty; appear in the most glorious and splendid manner thou canst, make the best figure thou art able, put on royal robes, and take thy seat and throne, and sit as a king or judge in state and pomp, and exert thyself to do the following things; or take my seat and throne as the judge of the whole earth, and try if thou canst govern the world better than I do; for these and the expressions following are said in an ironic manner.

Ver. 11. *Cast abroad the rage of thy wrath*, etc.] Work thyself up into a passion, at least seemingly; put on all the airs of a wrathful and enraged king on a throne of state, whose wrath is like the roaring of a lion, and as messengers of death; pour out menaces plentifully, threatening what thou wilt do; and try if by such means thou canst humble the spirit of a proud man, as follows;

and behold everyone [that is] proud, and abase him; look sternly at him, put on a fierce, furious, and menacing countenance, and see if thou canst dash a proud man out of countenance, and humble him before thee, as I am able; among the many instances of divine power the Lord settles upon this one, and proposes it to Job to try his skill and power upon, the humbling of a proud man.

Ver. 12. *Look on everyone [that is] proud, [and] bring him low*, etc.] As the Lord often does; (see ^{231B}Isaiah 2:11,12); this is the same as before;

and tread down the wicked in their place; the same with the proud, for pride makes men wicked; it is a sin, and very odious in the sight of God, and is highly resented by him; he resists the proud: now Job is bid, when he has brought proud men low, and laid their honour in the dust, to keep them there, to trample upon them, and tread them as mire in the street; and that in their own place, or wherever he should find them; the Septuagint render it “immediately”; (see ^{238B}Isaiah 28:3).

Ver. 13. *Hide them in the dust together*, etc.] Either in the dust of death, that they may be seen no more in this world, in the same place and circumstances where they showed their pride and haughtiness; or in the dust of the grave, and let them have an inglorious burial, like that of malefactors thrown into some common pit together; as, when multitudes are slain in battle, a large pit is dug, and the bodies are cast in together

without any order or decency; or it may be rendered “alike”^{f1443}, let them be treated equally alike, no preference given to one above another;

[and] bind their faces in secret; alluding, as it is thought, to malefactors when condemned and about to be executed, whose faces are then covered, as Haman’s was, (^{<1708>}Esther 7:8); or to the dead when buried, whose faces are bound with napkins, as Lazarus’s was, (^{<6144>}John 11:44); the meaning of all these expressions is, that Job would abase and destroy, if he could, every proud man he met with, as God does, in the course of his providence, sooner or later. There had been instances of divine power in this way before, or in the times of Job, which might come to his knowledge; as the casting down of the proud angels out of heaven, (^{<6002>}Peter 2:4); and of casting proud Adam out of paradise, (^{<0024>}Genesis 3:24); the drowning the proud giants of the old world, (^{<0023>}Genesis 7:23); and of dispersing the proud builders of Babel, (^{<0118>}Genesis 11:8); and of destroying Sodom and Gomorrah by fire, (^{<0124>}Genesis 19:24,25), one of whose reigning sins was pride, (^{<2169>}Ezekiel 16:49); and of drowning proud Pharaoh and his host in the Red sea, (^{<0254>}Exodus 15:4): which last seems to have been done much about the time Job lived.

Ver. 14. *Then will I also confess unto thee that thine own right hand can save thee.*] From all his enemies temporal and spiritual, and out of all evils and calamities whatsoever; and that he stood in no need of his help and assistance, yea, that he was a match for him, and might be allowed to contend with him; but whereas he was not able to do the above things proposed to him, it could not be admitted that his own right hand could save him; and therefore ought quietly to submit to the sovereignty of God over him, and to all the dispensations of his providence, and be humbled under his mighty hand, since no hand but his could save him; as no man’s right hand can save him from temporal evils and enemies, and much less from spiritual ones, or with an everlasting salvation; nor any works of righteousness done by him, only the arm of the Lord has wrought salvation, and his right hand only supports and saves. Two instances are given in this and the following chapter, the one of a land animal, the other of a sea animal, as is generally supposed; or it may be of amphibious ones, that live both on land and water.

Ver. 15. *Behold, now behemoth,* etc.] The word is plural, and signifies beasts, and may be used to denote the chiefest and largest of beasts, and therefore is commonly understood of the elephant; and certain it is that a

single beast is described in the following account, and so the word is rendered, (⁴⁹⁷³²Psalm 73:22); The word is here rendered by the Septuagint $\psi\eta\rho\iota\alpha$, “beasts”; which is the word used by the Greeks ^{f1444} for elephants as “belluae”, a word of the same signification, is by the Latins ^{f1445}; and so the Sabines called an elephant “barrus”, and the Indians “barro” ^{f1446}, $r [b$, a “beast”; and it may be observed, that ivory is called “shenhabbim”, (¹¹⁰⁰²1 Kings 10:22); that is, “shenhabehim”, “behem” or “behemoth” ^{f1447}, the tooth of the beast: and it may be also observed, that Seneca ^{f1448} says, that the Nile produces beasts like the sea; meaning particularly the crocodile and hippopotamus. Bochart dissents from the commonly received opinion of the elephant being meant; and thinks the “hippopotamus”, or river horse, is intended so called from its having a head like a horse; and is said to have a mane, and to neigh like one, and to bear some resemblance to it in its snout, eyes, ears, and back ^{f1449}. And the reasons that celebrated author has given for this his opinion have prevailed on many learned men to follow him; and there are some things in the description of behemoth, as will be observed, which seem better to agree with the river horse than with the elephant. It is an amphibious creature, and sometimes lives upon the land, and sometimes in the water; and by various ^{f1450} writers is often called a beast and four footed one:

which I made with thee; or as well as thee; it being equally the work of my hands, a creature as thou art: or made on the continent, as than art, so Aben Ezra; and made on the same day man was made; which those observe, who understand it of the elephant; or, which cometh nearest to thee, the elephant being, as Pliny ^{f1451} says, the nearest to man in sense; and no beast more prudent, as Cicero ^{f1452} affirms. But the above learned writer, who interprets it of the river horse, takes the meaning of this phrase to be; that it was a creature in Job’s neighbourhood, an inhabitant of the river Nile in Egypt, to which Arabia joined, where Job lived; which is testified by many writers ^{f1453}: and therefore it is thought more probable that a creature near at hand, and known should be instanced in, and not one that it may be was never seen nor known by Job. But both Diodorus Siculus ^{f1454} and Strabo ^{f1455} speak of herds of elephants in Arabia, and of that as abounding: with them; and of various places called from them, and the hunting of them, and even of men from eating them;

he eateth grass as an one; which is true both of the elephant and of the river horse: that a land animal should eat grass is not so wonderful; but that a creature who lives in the water should come out of it and eat grass is very

strange and worthy of admiration, it is observed: and that the river horse feeds in corn fields and on grass many writers^{f1456} assure us; yea, in the river it feeds not on fishes, but on the roots of the water lily, which fishermen therefore use to bait their hooks with to take it. Nor is it unlike an ox in its shape, and in some parts of its body: hence the Italians call it “bomaris”, the “sea ox”; but it is double the size of an ox^{f1457}. Olaus Magnus^{f1458} speaks of a sea horse, found between Britain and Norway; which has the head of a horse, and neighs like one; has cloven feet with hoofs like a cow; and seeks its food both in the sea and on the land, and grows to the bigness of an ox, and has a forked tail like a fish.

Ver. 16. *Lo now, his strength [is] in his loins*, etc.] The strength of the elephant is well known, being able to carry a castle on its back, with a number of men therein; but what follows does not seem so well to agree with it;

and his force [is] in the navel of his belly; since the belly of the elephant is very tender; by means of which the rhinoceros, its enemy, in its fight with it, has the advantage of it, by getting under its belly, and ripping it up with its horn^{f1459}. In like manner Eleazar the Jew killed one of the elephants of Antiochus, by getting between its legs, and thrusting his sword into its navel^{f1460}; which fell and killed him with the weight of it. On the other hand, the “river horse” is covered with a skin all over, the hardest and strongest of all creatures^{f1461}, as not to be pierced with spears or arrows^{f1462}; and of it dried were made helmets, shields, spears, and polished darts^{f1463}. That which Monsieur Thevenot^{f1464} saw had several shot fired at it before it fell, for the bullets hardly pierced through its skin. We made several shot at him, says another traveller^{f1465}, but to no purpose; for they would glance from him as from a wall. And indeed the elephant is said to have such a hard scaly skin as to resist the spear^{f1466}; and Pliny^{f1467}, though he speaks of the hide of the river horse being so thick that spears are made of it; yet of the hide of the elephant, as having targets made of that, which are impenetrable.

Ver. 17. *He moveth his tail like a cedar*, etc.] To which it is compared, not for the length and largeness of it; for the tail both of the elephant and of the river horse is short; though Vartomannus^{f1468} says, the tail of the elephant is like a buffalo’s, and is four hands long, and thin of hair: but because of the smoothness, roundness, thickness, and firmness of it; such is the tail of the river horse, being like that of a hog or boar^{f1469}; which is crooked,

twisted, and which it is said to turn back and about at pleasure, as the word used is thought to signify. Aben Ezra interprets it, “maketh to stand”: that is, stiff and strong, and firm like a cedar. One writer^{f1470} horse of the Nile, as havina scaly tail; but he seems to confound it with the sea horse. Junius interprets it of its penis, its genital part; to which the Targum in the King’s Bible is inclined: and Cicero^{f1471} says, the ancients used to call that the tail; but that of the elephant, according to Aristotle^{f1472}, is but small, and not in proportion to the size of its body; and not in sight, and therefore can hardly be thought to be described; though the next clause seems to favour this sense:

the sinews of his stones are wrapped together; if by these are meant the testicles, as some think, so the Targums; the sinews of which were wreathed, implicated and ramified, like branches of trees, as Montanus renders it. Bochart interprets this of the sinews or nerves of the river horse, which having such plenty of them, are exceeding strong; so that, as some report, this creature will with one foot sink a boat^{f1473}; I have known him open his mouth, says a traveller^{f1474}, and set one tooth on the gunnel of a boat, and another on the second strake from the keel, more than four feet distant, and there bite a hole through the plank, and sink the boat.

Ver. 18. *His bones [are as] strong pieces of brass: his bones [are] as bars of iron.*] Than which nothing is stronger. The repetition is made for greater illustration and confirmation; but what is said is not applicable to the elephant, whose bones are porous and rimous, light and spongy for the most part, as appears from the osteology^{f1475} of it; excepting its teeth, which are the ivory; though the teeth of the river horse are said to exceed them in hardness^{f1476}; and artificers say^{f1477} they are wrought with greater difficulty than ivory. The ancients, according to Pausanias^{f1478}, used them instead of it; who relates, that the face of the image of the goddess Cybele was made of them: and Kircher^{f1479} says, in India they make beads, crucifixes, and statues of saints of them; and that they are as hard or harder than a flint, and fire may be struck out of them. So the teeth of the morss, a creature of the like kind in the northern countries, are valued by the inhabitants as ivory^{f1480}, for hardness, whiteness, and weight, beyond it, and are dearer and much traded in; (see Gill on “³⁸¹¹Job 40:20”); but no doubt not the teeth only, but the other bones of the creature in the text are meant.

Ver. 19. *He [is] the chief of the ways of God*, etc.] Or the beginning of them, that is, of the works of God in creation; which must be restrained to animals, otherwise there were works wrought before any of them were created. There were none made before the fifth day of the creation, and on that day was the river horse made; in which respect it has the preference to the elephant, not made till the sixth day. But if this phrase is expressive of the superior excellency of behemoth over other works of God, as it seems to be, it must be limited to the kind of which it is; otherwise man is the chief of all God's ways or works, made either on the fifth or sixth day: and so as the elephant may be observed to be the chief of the beasts of the earth, or of land animals, for its largeness and strength, its sagacity, docility, gentleness, and the like; so the river horse may be said to be the chief of its kind, of the aquatic animals, or of the amphibious ones, for the bulk of its body, which is not unlike that of the elephant, as says Diodorus Siculus^{f1481}; and it has been by some called the Egyptian elephant^{f1482}; and also from its great sagacity, of which instances are given by some writers^{f1483}. However, it is one of the chief works of God, or a famous, excellent, and remarkable one, which may be the sense of the expression; (see ~~Gen~~ Numbers 24:20). It might be remarked in favour of the elephant, that it seems to have its name from **Pl a**, the first and chief; as the first letter in the Hebrew alphabet is called "aleph"; unless it should have its name from this root, on account of its docility;

he that made him can make his sword to approach [unto him]; not the sword of God, as if this creature could not be killed by any but by him that made it; for whether the elephant or river horse be understood, they are both to be taken and slain: but the sword of behemoth is that which he himself is furnished with; which some understand of the trunk of the elephant, with which he defends himself and annoys others; but that has no likeness of a sword. Bochart^{f1484} renders the word by "harpe", which signifies a crooked instrument, sickle or scythe; and interprets it of the teeth of the river horse, which are sharp and long, and bent like a scythe. That which Thevenot^{f1485} saw had four great teeth in the lower jaw, half a foot long, two whereof were crooked; and one on each side of the jaw; the other two were straight, and of the same length as the crooked, but standing out in the length: see the figure of it in Scheuchzer^{f1486}; by which it also appears to have six teeth. Another traveller says^{f1487}, of the teeth of the sea horse, that they are round like a bow, and about sixteen inches long, and in the biggest part more than six inches about: but another

relation ^{f1488} agrees more nearly with Thevenot and Scheuchzer; that four of its teeth are longer than the rest, two in the upper jaw, one on each side, and two more in the under; these last are four or five inches long, the other two shorter; with which it mows down the corn and grass in great quantities: so that Diodorus Siculus ^{f1489} observes, that if this animal was very fruitful, and brought forth many young and frequently, the fields in Egypt would be utterly destroyed. This interpretation agrees with what follows.

Ver. 20. *Surely the mountains bring him forth food,* etc.] Grass, which grows on mountains, and is the food of the river horse as well as of the elephant; and therefore is furnished with teeth like a scythe to mow it down; and it is not a small quantity that will suffice it, mountains only can supply it; and marvellous it is that a creature bred in a river should come out of it to seek its food on mountains. There is a creature in the northern parts, as in Russia, Greenland, etc. which is called morss and sea morss, and by the description of it is much like the river horse, of the size of an ox, and having an head like one, with two large long teeth standing out of its upper jaw, and an hairy skin ^{f1490}, said to be an inch thick, and so tough that no lance will enter it ^{f1491}; it comes out of the sea, and by its teeth gets up to the tops of mountains, and having fed on grass rolls itself down again into the sea; and this it does by putting its hinder feet to its teeth, and so falls from the mountain with great celerity, as on a sledge ^{f1492};

where all the beasts of the field play; skip and dance, and delight in each other, being in no fear of behemoth; whether understood of the elephant or river horse; since neither of them are carnivorous creatures that feed on other animals, but on grass only; and therefore the beasts of the field may feed with them quietly and securely. Pliny ^{f1493} says of the elephant, that meeting with cattle in the fields, it will make signs to them not to be afraid of it, and so they will go in company together.

Ver. 21. *He lieth under the shady trees, in the covert of the reed, and fens.*] This may be thought to agree very well with the river horse, the inhabitant of the Nile, where reeds in great plenty grew, and adjoining to which were fenny and marshy places, and shady trees; and, as historians relate ^{f1494}, this creature takes its lodging among high reeds, and in shady places; yea, the reeds and sugar canes, and the leaves of the papyrus, are part of the food on which it lives; and hence the hunters of them sometimes cover their bait with a reed to take them; though it must be allowed that

the elephant delights to be about rivers, and in clayey and fenny places ^{f1495}, and therefore Aelianus ^{f1496} says it may be called the fenny animal.

Ver. 22. *The shady trees cover him [with] their shadow*, etc.] Under which it lies, as in (~~842~~ Job 40:21); which is thought not so well to agree with the elephant, since, according to Aelianus ^{f1497} and other writers, it lies not down, at least but rarely, but sleeps standing; it being very troublesome to it to lie down and rise up again; and besides it is represented by some authors ^{f1498} as higher than the trees, and therefore this is supposed to agree better with the river horse; especially since it follows,

the willows of the brook compass him about; or the willows of the Nile, as some choose to render it; which would put it out of all doubt that the river horse is intended, if it could be established, it being an inhabitant of that river; and yet the above writer ^{f1499} speaks of elephants, when grown old, seeking large thick and shady woods to take up their abode in.

Ver. 23. *Behold, he drinketh up a river, [and] hasteth not*, etc.] The elephant is indeed a very thirsty animal, and drinks largely; the philosopher ^{f1500} says it drinks nine Macedonian bushels at a feeding, and that it will drink fourteen Macedonian measures of water at once, and eight more at noon; but to drink up a river seems to be too great an hyperbole; wherefore the words may be rendered, “Behold, let a river oppress him”, or “bear” ever so hard upon him, and come with the greatest force and pressure on him ^{f1501}, “he hasteth not” to get out of it; or he is not frightened or troubled, as the Targum; which agrees with the river horse, who walks into the river, and proceeds on in it, with the greatest ease and unconcernedness imaginable; now and then lifting up his head above water to take breath, which he can hold a long time; whereas the elephant cannot wade in the water any longer than his trunk is above it, as the philosopher observes ^{f1502}; and Livy ^{f1503} speaks of fear and trembling seizing an elephant, when about to be carried over a river in boats;

he trusteth that he can draw up Jordan in his mouth; so bold and confident he is, and not at all disturbed with its rapidity; or “though Jordan”, or rather any descending flowing stream, “gushes into his mouth”, so Mr. Broughton: for perhaps Jordan might not be known by Job; nor does it seem to have any connection with the Nile, the seat of the river horse; which has such large holes in its nostrils, and out of which, water being swallowed down, he can throw it with great force. Diodorus Siculus ^{f1504}

represents it as lying all day in the water, and employing itself at the bottom of it, easy, careless, and unconcerned.

Ver. 24. *He taketh it with his eyes*, etc.] Or “can men take him before his eyes?” so Mr. Broughton; and others translate it to the same purpose; no, he is not to be taken openly, but privately, by some insidious crafty methods; whether it be understood of the elephant or river horse; elephants, according to Strabo^{f1505} and Pliny^{f1506} were taken in pits dug for them, into which they were decoyed; in like manner, according to some^{f1507}, the river horse is taken; a pit being dug and covered with reeds and sand, it falls into it unawares;

[his] nose pierceth through snares; he discerns them oftentimes and escapes them, so that he is not easily taken in them. It is reported of the sea morss^{f1508}, before mentioned, (see Gill on “~~Job~~ Job 40:20”), that they ascend mountains in great herds, where, before they give themselves to sleep, to which they are naturally inclined, they appoint one of their number as it were a watchman; who, if he chances to sleep or to be slain by the hunter, the rest may be easily taken; but if the watchman gives warning by roaring as the manner is, the whole herd immediately awake and fall down from the mountains with great swiftness into the sea, as before described; or, as Mr. Broughton, “cannot men take him, [to pierce] his nose with many snares?” they cannot; the elephant has no nose to be pierced, unless his trunk can be called so, and no hook nor snare can be put into the nose of the river horse. Diodorus Siculus^{f1509} says, it cannot be taken but by many vessels joining together and surrounding it, and striking it with iron hooks, to one of which ropes are fastened, and so the creature is let go till it expires. The usual way of taking it now is, by baiting the hook with the roots of water lilies, at which it will catch, and swallow the hook with it; and by giving it line enough it will roll and tumble about, until, through loss of blood, it faints and dies. The way invented by Asdrubal for killing elephants was by striking a carpenter’s chopping axe into his ear^{f1510}; the Jews^{f1511} say a fly is a terror to an elephant, it enters into his nose and torments him grievously.

CHAPTER 41

INTRODUCTION TO JOB 41

A large description is here given of the leviathan, from the difficulty and danger of taking it, from whence it is inferred that none can stand before God, (^{<1840>}Job 41:1-10); from the several parts of him, his face, teeth, scales, eyes, mouth and neck, flesh and heart, (^{<1841>}Job 41:11-24); and from various wonderful terrible things said of him, and ascribed to him, (^{<1842>}Job 41:25-34).

Ver. 1. *Canst thou draw out leviathan with an hook?* etc.] That is, draw it out of the sea or river as anglers draw out smaller fishes with a line or hook? the question suggests it cannot be done; whether by the “leviathan” is meant the whale, which was the most generally received notion; or the crocodile, as Bochart, who has been followed by many; or the “orca”, a large fish of the whale kind with many teeth, as Hasaeus, it is not easy to say “Leviathan” is a compound word of than the first syllable of “thanni”, rendered either a whale, or a dragon, or a serpent, and of “levi”, which signifies conjunction, from the close joining of its scales, (^{<1843>}Job 41:15-17); the patriarch Levi had his name from the same word; (see ^{<1844>}Genesis 29:34); and the name bids fairest for the crocodile, and which is called “thannin”, (^{<1845>}Ezekiel 29:3,4 32:2). Could the crocodile be established as the “leviathan”, and the behemoth as the river horse, the transition from the one to the other would appear very easy; since, as Pliny says ^{f1512}, there is a sort of a kindred between them, being of the same river, the river Nile, and so may be thought to be better known to Job than the whale; though it is not to be concealed what Pliny says ^{f1513}, that whales have been seen in the Arabian seas; he speaks of one that came into the river of Arabia, six hundred feet long, and three hundred and sixty broad. There are some things in the description of this creature that seem to agree best with the crocodile, and others that suit better with the whale, and some with neither;

or his tongue with a cord [which] thou lettest down? into the river or sea, as anglers do, with lead to it to make it sink below the surface of the water, and a quill or cork that it may not sink too deep; but this creature is not to be taken in this manner; and which may be objected to the crocodile being

meant, since that has no tongue^{f1514}, or at least so small that it is not seen, and cleaves close to its lower jaw, which never moves; and is taken with hooks and cords, as Herodotus^{f1515}, Diodorus Siculus^{f1516}, and Leo Africanus^{f1517}, testify; but not so the whale.

Ver. 2. *Canst thou put an hook into his nose?* etc.] Or a rush, that is, a rope made of rushes; for of such ropes were made, as Pliny^{f1518} affirms;

or bore his jaw through with a thorn? as men do herrings, or such like small fish, for the convenience of carrying them, or hanging them up to dry; the whale is not to be used in such a manner: but the Tentyritae, a people in Egypt, great enemies to crocodiles, had methods of taking thorn in nets, and of binding and bridling them, and carrying them as they pleased^{f1519}.

Ver. 3. *Will he make many supplications unto thee?* etc.] To cease pursuing him, or to let him go when taken, or to use him well and not take away his life; no, he is too spirited and stouthearted to ask any favour, it is below him;

will he speak soft [words] unto thee? smooth and flattering ones, for the above purposes? he will not: this is a figurative way of speaking.

Ver. 4. *Will he make a covenant with thee?* etc.] To live in friendship or servitude, as follows;

wilt thou take him for a servant for ever? oblige him to serve thee for life, or reduce him to perpetual bondage; signifying, that he is not to be tamed or brought into subjection; which is true of the whale, but not of the crocodile; for several authors^{f1520} speak of them as making a sort of a truce with the priests of Egypt for a certain time, and of their being tamed so as to be handled, and fed, and brought up in the house.

Ver. 5. *Wilt thou play with him as [with] a bird?* etc.] In the hand or cage: leviathan plays in the sea, but there is no playing with him by land, (¹⁹⁴⁶⁵Psalm 104:26);

or wilt thou bind him for thy maidens? or young girls, as Mr. Broughton renders it; tie him in a string, as birds are for children to play with? Now, though crocodiles are very pernicious to children, and often make a prey of them when they approach too near the banks of the Nile, or whenever they have an opportunity of seizing them^{f1521}; yet there is an instance of the child of an Egyptian woman that was brought up with one, and used to

play with it ^{f1522}, though, when grown up, was killed by it; but no such instance can be given of the whale of any sort.

Ver. 6. *Shall thy companions make a banquet of him?* etc.] The fishermen that join together in catching fish, shall they make a feast for joy at taking the leviathan? which suggests that he is not to be taken by them, and so they have no opportunity or occasion for a feast: or will they feed on him? the flesh of crocodiles is by some eaten, and said ^{f1523} to be very savoury, but not the flesh of the whale;

shall they part him among the merchants? this seems to favour the crocodile, which is no part of merchandise, and to be against the whale, which, at least in our age, occasions a considerable trade for the sake of the bone and oil: but perhaps, in those times and countries in which Job lived, the use of them might not be known.

Ver. 7. *Canst thou fill his skin with barbed irons? or his head with fish spears?*] This seems not so well to agree with the whale; whose skin, and the several parts of his body, are to be pierced with harpoons and lances, such as fishermen use in taking whales; and their flesh to be cut in pieces with their knives: but better with the crocodile, whose skin is so hard, and so closely set with scales, that it is impenetrable; (see Gill on “~~3904~~ Ezekiel 29:4”). Or if the words are rendered, as by some, “wilt thou fill ships with his skin? and the fishermen’s boat with his head” ^{f1524}? it makes also against the whale; for this is done continually, ships of different nations are loaded every year with its skin, flesh, and the bones of its head.

Ver. 8. *Lay thine hand upon him,* etc.] If thou canst or darest. It is dangerous so to do, either to the whale or crocodile;

remember the battle; or “look for war”, as Mr. Broughton renders it; expect a fight will ensue, in which thou wilt have no share with this creature:

do no more; if thou canst by any means escape, take care never to do the like again; or thou wilt never do so any more, thou wilt certainly die for it.

Ver. 9. *Behold, the hope of him is in vain,* etc.] Of getting the mastery over him, or of taking him; and yet both crocodiles and whales have been taken; nor is the taking of them to be despaired of; but it seems the “orca”, or the whale with many teeth, has never been taken and killed ^{f1525};

shall not [one] be cast down even at the sight of him? the sight of a whale is terrible to mariners, lest their ships should be overturned by it; and some have been so frightened at the sight of a crocodile as to lose their senses: and we read of one that was greatly terrified at seeing the shadow of one; and the creature before mentioned is supposed to be much more terrible
f1526

Ver. 10. *None [is so] fierce that dare stir him up,* etc.] This seems best to agree with the crocodile, who frequently lies down and sleeps on the ground^{f1527}, and in the water by night^{f1528}; (see ~~420B~~ Ezekiel 29:3); when it is very dangerous to arouse him; and few, if any so daring, have courage enough to do it: though whales have been seen lying near shore asleep, and looked like rocks, even forty of them together^{f1529};

who then is able to stand before me? This is the inference the Lord draws from hence, or the use he makes of it; that if this creature is so formidable and terrible, that it is dangerous to arouse and provoke him, and there is no standing before him or against him; then how should anyone be able to stand before the Lord, who made this creature, whenever he is angry? (see ~~490D~~ Psalm 76:7).

Ver. 11. *Who hath prevented me, that one should repay [him]?* etc.] First given me something that was not my own, and so laid me under an obligation to him to make a return. The apostle seems to have respect to this passage, (~~451B~~ Romans 11:35);

[whatsoever is] under the whole heaven is mine; the fowls of the air, the cattle on a thousand hills, the fulness of the earth; gold, silver: precious stones, etc. All things are made by him, are his property and at his dispose; and therefore no man on earth can give him what he has not a prior right unto; (see ~~420D~~ Psalm 24:1 50:10-12).

Ver. 12. *I will not conceal his parts,* etc.] The parts of the leviathan; or “his bars”, the members of his body, which are like bars of iron:

nor his power; which is very great, whether of the crocodile or the whale:

nor his comely proportion; the symmetry of his body, and the members of it; which, though large, every part is in just proportion to each other.

Ver. 13. *Who can discover the face of his garment?* etc.] Or rather uncover it? Not the sea, which Mr. Broughton represents as the garment of

the whale; who can strip him of it, or take him out of that, and bring him to land? which, though not impossible, is difficult: but either the garment of his face, the large bulk or prominence that hangs over his eyes; or rather his skin. Who dare venture to take off his skin, or flay him alive? or take off the scaly coat of the crocodile, which is like a coat of mail to him, and which he never of himself casts off, as serpents do?

[or] who can come [to him] with his double bridle? either go within his jaws, which, when opened, are like a double bridle; or go near and open his jaws, and put a curb bridle into them, and lead, direct, and rule him at pleasure. This is not to be done either to the whale or crocodile; yet the Tentyritae had a way of getting upon the back of the crocodile; and by putting a stick across its mouth, as it opened it to bite them, and so holding both the ends of it with the right and left hands, as with a bridle, brought them to land, as Pliny^{f1530} relates; and so the Nereides are represented as sitting on the backs of whales by Theocritus^{f1531}.

Ver. 14. *Who can open the doors of his face?* etc.] Of his mouth, the jaws thereof, which are like a pair of folding doors: the jaws of a crocodile have a prodigious opening. Peter Martyr^{f1532} speaks of one, whose jaws opened seven feet broad; and Leo Africanus^{f1533} affirms he saw some, whose jaws, when opened, would hold a whole cow. To the wideness of the jaws of this creature Martial^{f1534} alludes; and that the doors or jaws of the mouth of the whale are of a vast extent will be easily believed by those who suppose that was the fish which swallowed Jonah;

his teeth are terrible round about; this may seem to make against the whale, the common whale having none; though the “ceti dentati” are a sort of whales that have many teeth in the lower jaw, white, large, solid, and terrible^{f1535}. Olaus Magnus^{f1536} speaks of some that have jaws twelve or fourteen feet long; and teeth of six, eight, and twelve feet; and there is a sort called “trumpo”, having teeth resembling those of a mill^{f1537}. In the spermaceti whale are rows of fine ivory teeth in each jaw, about five or six inches long^{f1538}. But of the crocodile there is no doubt; which has two rows of teeth, very sharp and terrible, and to the number of sixty^{f1539}.

Ver. 15. *[His] scales [are his] pride, shut up together [as with] a close seal.*] This is notoriously true of the crocodile, whose back and tail are covered with scales, which are in a measure impenetrable and invincible: which all writers concerning it, and travellers that have seen it, agree in; (see Gill on “²⁹⁰Ezekiel 29:4”); but the skin of the whale is smooth; the

outward skin is thin, like parchment, and is easily pulled off with the hand; and its under skin, though an inch thick, is never stiff nor tough, but soft ^{f1540}: though, if Nearchus ^{f1541} is to be credited, he reports, that one was seen fifty cubits long, with a scaly skin all over it a cubit thick; and such, it is said, were by a storm brought into our river Trent some years ago, and cast ashore, which had scales upon their backs very hard, as large and thick as one of our shillings ^{f1542}. But Aben Ezra interprets this of the teeth of the leviathan, and in which he is followed by Hasaeus; which are strong like a shield, as the words used signify; so Mr. Broughton,

“the strong shields have pride:”

but then this is as applicable, or more so, to the scales of the crocodile; which are so close as if they were sealed together, and are like a shield, its defence, and in which it prides itself.

Ver. 16. *One is so near to another, that no air can come between them.*]

This shows that it cannot be understood of the skin of the whale, and the hardness and strength of that, which is alike and of a piece; whereas those scales, or be they what they may, though closely joined, yet are distinct: those who interpret this of whales that have teeth, and these of the teeth, observe, that as they have teeth to the number of forty or fifty in the lower jaw, in the upper one fire holes or sockets into which they go; and they are so very close that no wind or air can come between them ^{f1543}.

Ver. 17. *They are joined one to another,* etc.] One scale to another, or “a man in his brother” ^{f1544}: which may seem to favour the notion of the whale’s teeth in the sockets, which exactly answer to one another; but the next clause will by no means agree with them;

they stick together, that they cannot be sundered: whereas they easily be, at least by the creature itself; but the scales of a crocodile are so closely joined and sealed together, that there is no parting them.

Ver. 18. *By his neesings a light doth shine,* etc.] The philosopher ^{f1545} observes, that those who look to the sun are more apt to sneeze: and it is taken notice of by various writers ^{f1546}, that the crocodile delights to be sunning itself, and lying yawning in the sun and looking at it, as quoted by Bochart; and so frequently sneeze: which sneezings, through the rays of the sun, may seem to shine and give light. Though as, in sneezing, water is thrown out through the nostrils, it may be observed of the whale, that it has mouths or holes in its front, through which, as through pipes, it throws out

showers and floods of water, as Pliny^{f1547} relates; which, by means of the rays of the sun, as in a rainbow, appear bright and glittering;

and his eyes [are] like the eyelids of the morning: the break and dawn of day; a very beautiful expression, the same we call “peep of day”: Pindar^{f1548} has “the eye of the evening”; break of day, as Ben Gersom says, is about an hour and the fifth part of an hour before the sunrising. The eyes of the crocodile were, with the Egyptians, an hieroglyphic of the morning^{f1549}: wherefore this seems better to agree with the crocodile than the whale, whose eyes are not much bigger than those of a bullock; and has eyelids and hair like men’s eyes; the crystal of the eye is not much bigger than a pea^{f1550}; its eyes are placed very low, almost at the end of the upper lip, and when without its guide, dashes itself against rocks and shoals^{f1551}.

Though that sort of whales called “orcae” are said to have eyes a foot long, and of a red rosy colour, such as the morning is described by^{f1552}; and a northern writer^{f1553} tells us that some whales have eyes, whose circumference will admit fifteen or twenty men to sit therein; and in others it exceeds eight or ten cubits; and that the pupil is a cubit, and of a red and flaming colour; which, at a distance, in dark seasons, among the waves, appears to fishermen as fire kindled. And Thevenot^{f1554} says of crocodiles, that their eyes are indifferently big, and very darkish.

Ver. 19. *Out of his mouth go burning lamps, [and] sparks of fire leap out.*] Which, though hyperbolical expressions, have some foundation for them in the latter; in the vast quantities of water thrown out by the whale, through its mouth or hole in its frontispiece, which in the sun may look like lamps and sparks of fire, as before observed; and especially in the “orcae”, or whales with teeth, which eject in the same way an oily mucus, or the fat liquor of the brain, commonly called spermaceti, which may appear more bright and glittering. Ovid^{f1555} says much the same of the boar as is here said of the leviathan.

Ver. 20. *Out of his nostrils goeth forth smoke, as [out] of a seething pot or caldron.*] In which flesh or anything else is boiling. It is observed that there is a likeness between the crocodile and the river horse, and particularly in their breathing^{f1556}: and of the former it is remarked^{f1557}, that its nostrils are very large and open, and that they breathe out a fiery smoke, as out of a furnace.

Ver. 21. *His breath kindles coals, and a flame goeth out of his mouth.*] Hyperbolic expressions, which the above observations may seem to justify.

Ver. 22. *In his neck remaineth strength,* etc.] This is thought to be an argument against the whale, which is said to have no neck: but whatever joins the head and body may be called the neck, though ever so small; and the shorter the neck is, the stronger it is. It is also said by some, that the crocodile has no neck also; but the philosopher^{f1558} is express for it, that it has one and moves it: and Pliny^{f1559} speaks of it as turning its head upwards, which it could not do without a neck;

and sorrow is turned into joy before him; or leaps and dances before him; it departs from him: he is not afraid of anything, though ever so threatening. Or sorrow and distress at the sight of him, in men and fishes, make them leap, and hasten to get out of the way of him and escape him.

Ver. 23. *The flakes of his flesh are joined together,* etc.] The muscles of his hefty are not flaccid and flabby, but solid and firmly compacted;

they are firm in themselves; they cannot be moved; that is, not very easily, not without a large sharp cutting knife, and that used with much strength.

Ver. 24. *His heart is as firm as a stone; yea, as hard as a piece of the nether [millstone].*] Which must be understood not of the substance but of the qualities of it, being bold, courageous, undaunted, and unmerciful; which is true both of the whale and crocodile, and particularly of the crocodile: Aelianus^{f1560} relates of one sort of them that they are unmerciful, though elsewhere^{f1561}, he represents them as fearful.

Ver. 25. *When he raiseth up himself,* etc.] Not out of the waters, but above the surface of them, so as that his large bulk, his terrible jaws and teeth, are seem;

the mighty are afraid; not only fishes and other animals, but men, and these the most stouthearted and courageous, as mariners and masters of vessels;

by reason of breakings they purify themselves: either because of the breaches of the sea made through the lifting up of this creature, threatening the overturning of vessels; or of the breaches of men's hearts through fear, they are thrown into a vomiting, and purging both by stool and urine,

which are often the effects of fear, so Ben Gersom; or they acknowledge themselves sinners, or expiate themselves, endeavouring to do it by making confession of sin, declaring repentance for it, praying for forgiveness of it, and promising amendment; which is frequently the case of seafaring men in distress; (see Jon 1:4-17).

Ver. 26. *The sword of him that layeth at him cannot hold*, etc.] It is either broken by striking at him, or however cannot pierce him and stick in him; but since a sword is not used in fishery, rather the harpagon or harpoon may be meant, which cannot enter into the crocodile, being so fenced with scales; but the whale being struck with it, it enters deep into his flesh, and is wounded by it; wherefore this and what follows in the next verses seems best to agree with the crocodile, or some other fish;

the spear, the dart, nor the habergeon; that is, neither of these can fasten upon him or enter into him: and yet it is certain that the whale, after he has been struck and wounded by the harping-iron, men approach nearer to him and thrust a long steeled lance or spear under his gills into his breast, and through the intestines, which dispatches him: darts are not made use of in the whale fishery; and as for crocodiles, as Peter Martyr says ^{f1562}, they are not to be pierced with darts: the habergeon, or coat of mail, being a defensive piece of armour, seems not to be designed, as being never used in taking such creatures; rather therefore a javelin or hand dart may be intended; since, as Bochart observes, in the Arabic language such an one is expressed by this word.

Ver. 27. *He esteemeth iron as straw*, etc.] You may as well cast a straw at him as a bar of iron; it will make no impression on his steeled back, which is as a coat of mail to him; so Eustathius affirms ^{f1563} that the sharpest iron is rebounded and blunted by him;

[and] brass as rotten wood; or steel, any instrument made of it, though ever so strong or piercing.

Ver. 28. *The arrow cannot make him flee*, etc.] The skin of the crocodile is so hard, as Peter Martyr says, that it cannot be pierced with arrows, as before observed; therefore it is not afraid of them, nor will flee from them;

slingstones are turned with him into stubble; are no more regarded by him than if stubble was cast at him; not only stones out of a sling, but out of an engine; and such is the hardness of the skin of the crocodile, that, as

Isidore says ^{f1564}, the strokes of the strongest stones are rebounded by it, yea, even it is said to withstand against musket shot ^{f1565}.

Ver. 29. *Darts are counted as stubble*, etc.] Darts being mentioned before, perhaps something else is meant here, and, according to Ben Gersom, the word signifies an engine out of which stones are cast to batter down walls; but these are of no avail against the leviathan;

he laugheth at the shaking of a spear; at him, knowing it cannot hurt him; the crocodile, as Thevenot says ^{f1566}, is proof against the halberd. The Septuagint version is, “the shaking of the pyrophorus”, or torch bearer; one that carried a torch before the army, who, when shook, it was a token to begin the battle; which the leviathan being fearless of laughs at it; (see Gill on “Obadiah 1:18”).

Ver. 30. *Sharp stones [are] under him*, etc.] And yet give him no pain nor uneasiness;

he spreadeth sharp pointed things upon the mire; and makes his bed of them and lies upon them; as sharp stones, as before, shells of fishes, broken pieces of darts, arrows, and javelins thrown at him, which fall around him: this does not so well agree with the crocodile, the skin of whose belly is soft and thin; wherefore dolphins plunge under it and cut it with a thorn, as Pliny ^{f1567} relates, or with spiny fins ^{f1568}; but with the whale, which lies among hard rocks and sharp stones, and large cutting pieces of ice, as in the northern seas.

Ver. 31. *He maketh the deep to boil* ^{f1569} *like a pot*, etc.] Which is all in a from through the violent agitation and motion of the waves, caused by its tossing and tumbling about; which better suits with the whale than the crocodile, whose motion in the water is not so vehement;

he maketh the sea like a pot of ointment; this also seems to make against the crocodile, which is a river fish, and is chiefly in the Nile. Lakes indeed are sometimes called seas, in which crocodiles are found; yea, they are also said to be in the seas, (~~and~~ Ezekiel 32:2); and Pliny ^{f1570} speaks of them as common to the land, river, and sea; and the Nile is in the Alcoran ^{f1571} called the sea, and its ancient name was “Oceames” with the Egyptians, that is, in Greek, “ocean”, as Diodorus Siculus ^{f1572} affirms; and so it is thought to be the Egyptian sea in (^{and} Isaiah 11:15). It is observed that they leave a sweet scent behind them; thus Peter Martyr ^{f1573}, in his account of the voyages of Columbus in the West Indies, says, they sometimes met

with crocodiles, which, when they fled or took water, they left a very sweet savour behind them, sweeter than musk or castoreum. But this does not come up to the expression here of making the sea like a pot of ointment; but the sperm of the whale comes much nearer to it, which is of a fat oily nature, and like ointment, and which the whale sometimes throws out in great abundance, so that the sea is covered with it; whole pails full may be taken out of the water; it swims upon the sea like fat; abundance of it is seen in calm weather, so that it makes the sea all foul and slimy^{f1574}: and there are a sort of birds called “malle-muck”, which fly in great numbers and feed upon it^{f1575}. I cannot but remark what the bishop of Bergen observes^{f1576} of the sea serpent, that its excrements float on the water in summertime like fat slime.

Ver. 32. *He maketh a path to shine after him*, etc.] Upon the sea, by raising a white from upon it, through its vehement motion as it passes along, or by the spermaceti it casts out and leaves behind it. It is said^{f1577} that whales will cut and plough the sea in such a manner, as to leave a shining glittering path behind them, the length of a German mile, which is three of ours;

[one] would think the deep [to be] hoary; to be old and grey headed, or white like the hair of the head of an old man, a figure often used of the sea by poets^{f1578}; and hence “Nereus”^{f1579}, which is the sea, is said to be an old man, because the froth in the waves of it looks like white hair.

Ver. 33. *Upon the earth there is not his like*, etc.] As to form and figure; in most creatures there is some likeness between those in the sea and on the land, as sea horses, calves, etc. but there is no likeness between a whale and any creature on earth; there is between the crocodile and the lizard; nor is any like the whale for the largeness of its bulk; the Targum is,

“his dominion is not on the earth,”

but on the sea, as Aben Ezra notes; but rather the sense is, there is no power on earth that he obeys and submits to, as the Tigurine version; though the meaning seems to be, that there is none like him, for what follows:

who is made without fear; yet this agrees not neither with the crocodile, which Aelianus^{f1580} says is fearful; nor with the whale, which will make off and depart at the shoutings of men, blowing of trumpets, and making use of any tinkling instruments, at which it is frightened, as Strabo^{f1581},

Philostratus^{f1582}, and Olaus Magnus^{f1583}, relate. It is observed^{f1584}; of their valour, that if they see a man or a long boat, they go under water and run away; and are never known to endeavour to hurt any man, but when in danger; though a voyager^{f1585} of our own says,

“we saw whales in Whale-sound, and lying aloft on the water, not fearing our ships, or aught else.”

The Targum is,

“he is made that he might not be broken;”

or bruised, as Bochart; as reptiles usually may, among whom the crocodile may be reckoned, because of its short legs; and yet is made with such a hard scaly skin, that it cannot be crushed, bruised, and broken. Aben Ezra observes that some say, the word “hu”, that is, “he”, is wanting, and should be supplied, “he”, that is, “[God], made him without fear”; or that he might not be bruised; wherefore Cocceius interprets the following words entirely of God.

Ver. 34. *He beholdeth all high [things]*, etc.] Or “who beholdeth all high [things]”; even he that made leviathan, that is, God, as the above interpreter: he does that which Job was bid to do, and could not; beholds everyone that is proud, and abases him, (^{<3801>}Job 40:11,12); and therefore he ought to acknowledge his sovereignty and superiority over him, and submit to him;

he [is] a king over all the children of pride: the proud angels that fell, and all the proud sons of men; proud monarchs and potentates of the earth, such as Nebuchadnezzar and others, (^{<2081>}Daniel 4:31-33). But interpreters generally understand all this either of the crocodile, or of a fish of the whale kind. Bochart observes, that the crocodile, though it has short legs, will behold, and meet unterrified, beasts abundantly taller than itself, and with one stroke of its tail break their legs and bring them low; and will destroy not only men, but all sorts of beasts, as elephants, camels, horses, oxen, boars, and every animal whatsoever. But others apply this to the whale, which beholds the tossing waves of the sea, which mount up to heaven; the clouds of heaven on high over it; the lofty cliffs or shores, and ships of the greatest bulk and height; and which, when it lifts up itself above the water, equals the high masts of ships, and is abundantly superior to all the tribes of watery animals, or the beasts of the sea. But this seems not wholly to come up to the expressions here used. Upon the whole, as

there are some things that agree with the crocodile, and not the whale; and others that agree with the whale, of one sort or another, and not with the crocodile; it is uncertain which is meant, and it seems as if neither of them were intended: and to me very probable is the opinion of Johannes Camerensis ^{f1586}, and to which the learned Schultens most inclines, that the leviathan is the dragon of the land sort, called leviathan, the piercing serpent, as distinct from the dragon in the sea, (²⁷⁰⁰Isaiah 27:1); which agrees with the description of the leviathan in the whole: as its prodigious size; its terrible countenance; its wide jaws; its three forked tongue; its three rows of sharp teeth; its being covered all over, back and belly, with thick scales, not to be penetrated by arrows and darts; its flaming eyes, its fiery breath, and being most terrible to all, and fearless of every creature; it will engage with any, and conquer and kill an elephant ^{f1587}; hence in Ethiopia dragons have no other names than elephant-killers: and so it may be said to be king over all the children of pride; of all which proof may be given from various writers, as Pliny ^{f1588}, Aelianus ^{f1589}, Philostratus ^{f1590}, and others; and particularly the dragon Attilius Regulus, the Roman general, killed near Bagra in Africa, is a proof itself of almost all the above articles, as Osorius ^{f1591} has described it; nor is it any objection that the leviathan is represented as being in the sea, since the dragon, even the land dragon, will plunge into rivers, and is often found in lakes called seas, and in maritime places, and will go into the sea itself, as Pliny ^{f1592} and Philostratus ^{f1593} relate. To which may be added, that this creature was found among the Troglodytes ^{f1594} who lived near the Red sea, and not far from Arabia, where Job dwelt, and so might be well known by him: and besides, of all creatures, it is the most lively emblem of the devil, which all the ancient Christian writers make leviathan to be; and Satan is expressly called the dragon in (⁶⁶²⁸Revelation 12:3,9). So Suidas ^{f1595} says, the devil is called a dragon in Job. But be the leviathan what it may, it certainly is an illustrious instance of the power of God in making it; and therefore Job and every other man ought to submit to him that made it, in all things, and be humble under his mighty hand; owning freely, that it is his right hand, and his only, and not man's, that can save, either in a temporal or spiritual sense; for which end this and the behemoth are instanced in.

CHAPTER 42

INTRODUCTION TO JOB 42

This chapter contains Job's answer to the last speech of the Lord's, in which he acknowledges his omnipotence, and his certain performance of his purposes and pleasure; owns his own folly and ignorance, and confesses his sins; for which he abhorred himself, and of which he repented, (^{<1807>}Job 42:1-6); it also gives an account of the Lord's decision of the controversy between Job and his friends, blaming them and commending him above them; and ordered them to take sacrifices and go to Job and offer them, who should pray for them and be accepted, which was done, (^{<1807>}Job 42:7-9); and it closes with a relation of the great prosperity Job was restored unto, in which he lived and died, (^{<1820>}Job 42:10-17).

Ver. 1. *Then Job answered the Lord, and said.*] For though he had said he would answer no more, (^{<1805>}Job 40:5); yet he might mean not in the manner he had, complaining of God and justifying himself; besides he might change his mind without any imputation of falsehood or a lie; (see ^{<2019>}Jeremiah 20:9); to which may be added, that he had then said all he had to say, and did not know he should have more: he then confessed as much as he was convinced of, but it was not enough; and now through what the Lord had since said to him he was more convinced of his ignorance, mistakes, and sins, and had such a sight of God and of himself, that he could not forbear speaking; moreover an injunction was laid upon him from the Lord to speak again, and therefore he was obliged to give in his answer; (see ^{<1810>}Job 40:7).

Ver. 2. *I know that thou canst do every [thing], etc.*] As the works of creation, and the sustentation of them, show; so the Targum,

“thou sustainest all things,”

and can manage, every creature made by him, even such as were not tractable by men, such as behemoth and leviathan, the creatures last instanced in; and was able to abase and bring low the proud, which Job could not do; and could also save him by his right hand, and bring him out of his low estate in which he was, and raise him to great prosperity again,

which Job always despaired of till now; and though he had a theoretical knowledge of the omnipotence of God before, (see ~~1800~~ Job 9:4-10); yet not a practical experimental knowledge of it; at least not to such a degree as he now had, working upon his heart, bowing his will, and bringing him to a resignation to the will of God; he not only knew he could do all things, but that he had a right to do what he pleased; and that whatever he did he did well and wisely, and in a righteous manner, of which before he seemed to have some doubt. And that no thought can be withholden from thee; either no thought of men, good or bad, of God or of themselves, and so is an acknowledgment of the omniscience of God, and may be an appeal to that; that God, who knows the secrets of men's hearts, knew what thoughts Job now had of God; of the wisdom, righteousness, and goodness of God in the dispensations of his providence, different from what he had before; (see ~~1817~~ John 21:17); or rather it may be understood of every thought of God's heart, of every secret purpose and wise counsel of his; which, as they are all well known to him, and cannot be withheld from having effect, or the performance of them hindered, Job now saw and was fully assured that all that had befallen him was according to the sovereign and inscrutable purposes of God, and according to the wise counsels of his will; he knew that not only God could do everything, but that he also did whatever he pleased.

Ver. 3. *Who [is] he that hideth counsel without knowledge?* etc.] It maybe understood, and supplied, as it is by Cocceius, "thou didst say"; as the Lord had said, or to this purpose, (see Gill on "~~1800~~ Job 38:2"); to which Job here replies, I am the foolish man that has done it, I own it with sorrow, shame, and confusion: or it may be interpreted as condemning every other man that should act the like part. Schultens understands this as spoken by Job of God, and renders the words,

"who is this that seals up counsel, which cannot be known?"

the counsels, purposes, and decrees of God are sealed up by him, among his treasures, in the cabinet of his own breast, and are not to be unsealed and unlocked by creatures, but are impenetrable to them, past finding out by them, and not to be searched and pried into; and so the secret springs of Providence are not to be known, which Job had attempted, and for which he condemns himself;

therefore have I uttered that I understood not; concerning the providential dealings of God with men, afflicting the righteous, and suffering the wicked

to prosper, particularly relating to his own afflictions; in which he arraigned the wisdom, justice, and goodness of God, as if things might have been better done than they were; but now he owns his ignorance and folly, as Asaph did in a like case, (^{<49732>}Psalm 73:22);

things too wonderful for me, which I knew not; things out of his reach to search into, and beyond his capacity to comprehend; what he should have gazed upon with admiration, and there have stopped. The judgments of God are a great deep, not to be fathomed with the line of human understanding, of which it should be said with the apostle, “O the depth”, (^{<45133>}Romans 11:33), etc. Job ought to have done as David did, (^{<49D03>}Psalm 131:1); of which he was now convinced, and laments and confesses his folly.

Ver. 4. *Hear, I beseech thee, and I will speak*, etc.] Not in the manner he had before, complaining of God and justifying himself, but in a way of humble entreaty of favours of him, of confession of sin before him, and of acknowledgment of his wisdom, goodness, and justice in all his dealings with him, which before he arraigned;

I will demand of thee; or rather “I will make petition to thee”, as Mr. Broughton renders it; humbly ask a favour, and entreat a gracious answer; for to demand is not so agreeable to the frame and temper of soul Job was now in;

and declare thou unto me; or make him know what he knew not; he now in ignorance applies to God, as a God of knowledge, to inform him in things he was in the dark about, and to increase what knowledge he had. He was now willing to take the advice of Elihu, and pursue it, (^{<48361>}Job 34:31,32).

Ver. 5. *I have heard of thee by the hearing of the ear*, etc.] From his ancestors, who in a traditionary way had handed down from one to another what they knew of God, his will and worship, his works and ways; and from those who had the care of his education, parents and tutors, who had instilled the principles of religion, and the knowledge of divine things, into him very early; and from such as might instruct in matters of religion in a public manner; and both by ordinary and extraordinary revelation made unto him, as was sometimes granted to men in that age in which Job lived; (see ^{<48046>}Job 4:16,17 33:14-16). Though he had heard more of God through his speaking to him out of the whirlwind than ever he did before, to which

he had attentively listened; and the phrase, hearing by or with the hearing of the ear, denotes close attention; (see ^{<364B>}Ezekiel 44:5);

but now mine eye seeth thee; thy Shechinah, as Jarchi; thy divine glory and Majesty; the Logos, the Word or Son of God, who now appeared in an human form, and spake to Job out of the whirlwind; and whom he saw with the eyes of his body, as several of the patriarchs had seen him, and which is the sense of an ancient writer ^{f1596}; though no doubt he saw him also with the eyes of his understanding, and had a clearer sight of his living Redeemer, the Messiah, than ever he had before; and saw more of God in Christ, of his nature, perfections, and glory, than ever he had as yet seen; and what he had heard of him came greatly short of what he now saw; particularly he had a more clear and distinct view of the sovereignty, wisdom, goodness, and justice of God in the dealings of his providence with the children of men, and with himself, to which now he humbly submitted.

Ver. 6. *Wherefore I abhor [myself]*, etc.] Or all my words, as Aben Ezra; all the indecent expressions he had uttered concerning God; he could not bear to think of them; he loathed them, and himself on account of them: sin is abominable in its own nature, and makes men so; it is loathsome to God, and so it is to all good men when they see it in its proper light; an especially when they have a view of the purity and holiness of God, to which that is so very contrary, and also of his grace and goodness in the forgiveness of it; (see ^{<216B>}Isaiah 6:3,5) (^{<366>}Ezekiel 16:63 20:41);

and repent in dust and ashes; which was an external ceremony used by mournful and penitent persons; (see ^{<16B>}Job 2:8 Jon 3:6); and is expressive of the truth and sincerity of repentance; and never do any more truly mourn for sin and repent of it, are more ashamed of it, or have a more godly sorrow for it, or more ingenuously confess it, and heartily forsake it, than those who with an eye of faith behold God in Christ as a sin forgiving God; or behold their sins through the glass of pardoning grace and mercy; (see ^{<320>}Zechariah 12:10 ^{<177>}Luke 7:37,47 ^{<51B>}1 Timothy 1:13).

Ver. 7. *And it was [so]*, etc.] What follows came to pass:

that after the Lord had spoken these words unto Job; which he spake to him out of the whirlwind, and after he had heard Job's confession, and the declaration he made of his humiliation and repentance:

the Lord said to Eliphaz the Temanite; who with his two friends were still present and heard the speeches of the Lord to Job, and the acknowledgment he had made of sin; though some ^{f1597} think that, when the dispute ended between Job and them, they returned to their own country, where Eliphaz is now supposed to be, and was bid with his two friends to go to Job again, which they did, as is concluded from the following verses: but no doubt they stayed and heard what Elihu had to say; and the voice of the Lord out of the whirlwind would command their attention and stay; and very desirous they must be to know how the cause would go, for or against Job; the latter of which they might expect from the appearance of things. Now the Lord directs his speech to Eliphaz, he being perhaps the principal man, on account of his age, wisdom and wealth, and being the man that led the dispute, began it, and formed the plan to go upon, and was the most severe on Job of any of them; wherefore the Lord said to him,

my wrath is kindled against thee, and against thy two friends; who were Bildad the Shuhite, and Zophar the Naamathite; who gave into the same sentiments with Eliphaz, and went upon the same plan, speaking wrong things of God, charging Job falsely, and condemning him; which provoked the Lord, and caused his wrath to be kindled like fire against them, of which there were some appearances and breakings forth in his words and conduct towards them;

for ye have not spoken of me [the thing that is] right, as my servant Job [hath]; they had said many right things of God, and Job had said many wrong ones of him, and yet upon the whole Job had said more correct things of God than they; their notion, and which they had expressed, was, that God deals with men in this life according to their outward behaviour; that God did not afflict good men, at least not sorely, nor long; and that wicked men were always punished now: from whence they drew this inference, that Job, being so long and so greatly afflicted, must be a bad man, or God would never have dealt with him after this manner. Job, on the other hand, affirmed, that wicked men enjoyed great prosperity, which good men did not; and therefore the love and hatred of God were not known by these things; and men's characters were not to be judged of by these outward things; in which he was doubtless right: some render the words "have not spoken unto me" ^{f1598}, before him, in his presence; for they were all before God, and to him they all appealed, and he heard and observed all that was said, and now passed judgment. No notice is taken of Elihu, nor blame laid on him; he acting as a moderator, taking neither the

part of Job, nor of his friends, but blaming both: nor did he pretend to charge Job with any sins of his former life as the cause of his calamities; only takes up some indecent, unguarded, and extravagant expressions of his in the heat of this controversy, and rebukes him for them; and throughout the whole vindicates the justice of God in his dealings with him.

Ver. 8. *Therefore take unto you now seven bullocks, and seven rams,* etc.]

Creatures used in sacrifice before the giving of the Levitical law, (^{<0004>}Genesis 4:4 8:20 15:9); and the same number of the same creatures were offered by Balaam in the country of Moab, not far from where Job lived, nor at any great distance of time from his age, (^{<0230>}Numbers 23:1,2); and among the Gentiles in later times ^{f1599}. And these were typical of Christ, being strong creatures, especially the bullocks, and which were used for labour; and the number seven may point at the perfection of Christ's sacrifice; to which these men were directed in their sacrifices to look for the complete atonement of their sins: now though they were not at their own dwellings, and could not take these out of their own herds and flocks, and Job had none, yet they could purchase them of others; and which having done, they are bid to do as follows:

and go to my servant Job, and offer up for yourselves a burnt offering; that is, by Job, who was to offer it for them in their name, and at whose hands the Lord would accept it, and for his sake. Job, as the head and master of his family, was wont to sacrifice, as every such man did before the Aaronic priesthood took place, (^{<1805>}Job 1:5). Now this was doing Job a great deal of honour, both by calling him his servant, as before in (^{<1817>}Job 42:7), and twice more in this; which was plainly giving the cause on his side; confirming the character he always bore, and still retained; and declaring he had other thoughts of him than his friends had; as well by sending them to him with their sacrifices to offer for them; which was saying, that they had sinned, and must offer sacrifice, and that Job was in the right; and therefore must offer the sacrifice for them. This was putting them on a great piece of self-denial; that men, who were older than Job, great personages, heads of families, and who had been wont to offer sacrifices in them, yet are now sent to Job to offer them for them; a man now in mean circumstances, and who in they had treated with great contempt; and he in his turn had used them as roughly. And it was also a trial of Job's grace, and of his forgiving spirit, to do this for them, and pray to God on their behalf: and the Lord's design in it was, to exercise the graces of them both, and to reconcile them to one another, and to himself;

and my servant Job shall pray for you; that their sacrifice might be accepted, and their sin pardoned. In this Job was a type of Christ, as he was in many other things; see the notes on (^{<1860>}Job 16:9-13 30:8-10). There is an agreement in his name; Job, whether it signifies love or hatred, desired or hated, in both ways the etymology of it is given; it agrees with Christ, who is beloved of God and man, and the desire of all nations; who hates iniquity, and was hated for his inveighing against it. Job was a type of him in his threefold state; before his low estate, in it, and after it; (see ^{<1076>}Philippians 2:6-10). In his temptations by Satan, and sufferings from men; and particularly in his office as a priest, who both offered himself a sacrifice for his people, and offers their services and sacrifices of prayer and praise to God; and who prayed for his disciples, and for all the Father has given him, for transgressors and sinners, and even for his enemies that used him ill;

for him will I accept; or his face, that is, hear his prayer, and grant what is asked by him; as well as accept his sacrifice;

lest I deal with you [after your] folly; as all sin is, being committed against God, a breach of his law, and injurious to men themselves; (see ^{<630>}Deuteronomy 32:6 4:6 ^{<1086>}Proverbs 8:36). Though here it seems to be restrained to their particular sin and folly in their dispute with Job; want of wisdom in them was discerned by Elihu, (^{<1837>}Job 32:7,9). So it follows:

in that ye have not spoken of me [the thing which is] right, like my servant Job; and if by neglect of his advice, which would have been another instance of their folly, they had provoked the Lord to deal with them as their sin deserved, it must have gone hard with them. The Targum is,

“lest I should do with you “what would be” a reproach”

(or disgrace); would put them to shame, and make them appear ignominious to men; as by stripping them of their substance and honour, and reducing them to the condition Job was in.

Ver. 9. *So Eliphaz the Temanite, and Bildad the Shuhite, [and] Zophar the Naamathite, went*, etc.] Having taken the above creatures for sacrifice, as directed, they went to Job with them;

and did according as the Lord commanded them; offered them by Job for a burnt offering, and desired him to pray for them. This they did, both as to matter and manner, as the Lord ordered them; and they did it immediately,

without consulting flesh and blood, the pride and other passions of their hearts; and they all united in it, and served the Lord with one consent, which showed them to be good men;

the Lord also accepted Job; the sacrifice he offered; perhaps by sending fire from heaven, which consumed the burnt offering: or “the face of Job”; he heard his prayer for his friends, and granted his request for them: or “the person of Job”, as Mr. Broughton renders it; Job in this was a type of Christ also, who is always heard in his intercession and mediation for his people. God has respect to his person, which always acceptable to him, and in whom he is well pleased; and he has respect to his offering and sacrifice, which is of a sweet smelling savour to him. And the persons of his people are accepted in him the Beloved, and all their services and sacrifices of prayer and praise, (^{<4187>}Matthew 3:17 ^{<4006>}Ephesians 1:6 ^{<4115>}1 Peter 2:5). The Targum is,

“they did as the Word of the Lord spake unto them, and the Word of the Lord accepted the face of Job.”

Ver. 10. *And the Lord turned the captivity of Job*, etc.] Not literally, in such sense as Lot’s captivity was turned, (^{<4142>}Genesis 14:12); for Job’s person was not seized on and carried away, though his cattle were: nor spiritually, being delivered from the captivity of sin; that had been his case many years ago, when first converted: but it is to be understood of his restoration from afflictions and calamities to a happy state; as of the return of his substance, his health and friends, and especially of his deliverance from Satan, in whose hands he had been some time, and by him distressed both in body and mind. But now his captivity was turned, and he was freed from all his distresses; and even from those which arose from the dealings of God with him, which he was now fully satisfied about; and this was done,

when he prayed for his friends; as he was directed to do. A good man will not only pray for himself, as Job doubtless did, but for others also; for his natural and spiritual friends, yea, for unkind friends, and even for enemies likewise: and the prayer of an upright man is very acceptable to the Lord; and many mercies and blessings come by it; and even prayer for others is profitable to a man’s self; and sometimes he soon reaps the benefit of it, as Job now did. For when and while he was praying, or quickly upon it, there was a turn in his affairs: he presently found himself in better health; his friends came about him, and his substance began to increase; Satan had no

more power over him, and the presence of God was with him. All which was of the Lord; and he enjoyed it in the way of prayer, and as the fruit of that;

also the Lord gave Job twice as much as he had before: or added to him double. Which chiefly respects his substance; his cattle, as appears from (^{<1812>}Job 42:12), and might be true both with respect to things temporal and spiritual. “Double” may denote an abundance, a large measure of good things; (see ^{<3112>}Zechariah 9:12).

Ver. 11. *Then came there unto him all his brethren, and all his sisters,* etc.] Which may be taken not in a strict sense, but in a larger sense for all that were related to him; the same with his kinsfolks, (^{<1814>}Job 19:14);

and all they that had been of his acquaintance before; that knew him, visited him, conversed with him, and kept up a friendly correspondence with him; the circle of his acquaintance must have been large, for wealth makes many friends: now these had been shy of him, and kept at a distance from him, during the time of his affliction and distress; (see ^{<1813>}Job 19:13,14,19); but hearing he was in the favour of God, and the cause was given on his side, and against his friends, and his affairs began to take a more favourable turn, they came to him again, and paid him a friendly visit, even all of them;

and did eat bread with him in his house: expressing their joy for his recovery, and renewing their friendship with him: this was done either at their own expense or at Job’s, for he might not be so poor at the worst as he is by most represented; for he had still an house of his own, and furniture in it, and servants to wait upon him, as appears from (^{<1815>}Job 19:15,16); nor do we read of anything being taken out of his house from him; he might still have gold and silver, and so could entertain his friends: and being a man of an excellent spirit received them kindly, without upbraiding them with their unkindness in deserting him when afflicted;

and they bemoaned him; shook their heads at him, pitying his case, that is, which he had been in; for this they might do, though things were now better with him, and might express themselves in such manner as this,

“Poor man, what hast thou endured? what hast thou gone through by diseases of body, loss of substance, and vexation from friends?”

and besides, though things began to mend with him, he was not come at once to the pitch of happiness he arrived unto; so that there might be still room for bemoaning, he being comparatively in poor circumstances to what he was before;

and comforted him over all the evil that the Lord had brought upon him; the evil of afflictions, of body and estate; which, though by means of Satan and wicked men, was according to the will of God, and might be said to be brought on him and done to him by the Lord, (^{<1086>}Amos 3:6); and they congratulated him upon his deliverance from them;

every man also gave him a piece of money, or a “lamb”; which some understand in a proper sense, as being what might serve towards making up his loss of sheep, and increasing his stock of them; but others with us take it for a piece of money, in which sense it is used in (^{<1039>}Genesis 33:19 ^{<1042>}Joshua 24:32), compared with (^{<4076>}Acts 7:16); which might have the figure of a lamb impressed upon it; as we formerly had a piece of money called an angel, having the image of one stamped on it; and it was usual with the ancients both to barter with cattle instead of money before the coining of it, and when it was coined to impress upon it the figure of cattle; hence the Latin word “pecunia”, for money, is from “pecus”, cattle ^{f1600}; this piece of money in Africa is the same with the Jewish “meah” ^{f1601}, which weighed sixteen barley corns; the value of a penny;

and everyone earring of gold; or a jewel set in gold; such used to wear in Arabia, as appears from, (^{<1088>}Judges 8:24); however Job could turn them into money, and increase his stock of cattle thereby. Though, perhaps, these presents were made him, not so much to enrich him, but as tokens of renewing their friendship with him; it being then usual in the eastern countries, as it is to this day, that whenever they pay visits, even to the greatest personages, they always carry presents with them; (see ^{<1007>}1 Samuel 9:7).

Ver. 12. *So the Lord blessed the latter end of Job more than his beginning,* etc.] Which verified the words of Bildad, (^{<1086>}Job 8:6,7); though they were spoken by him only by way of supposition. All blessings are of the Lord, temporal and spiritual; and sometimes the last days of a good man are his best, as to temporal things, as were David’s, and here Job’s; though this is not always the case: however, if their last days are but the best in spiritual things, that is enough: if they have more faith, hope, love, patience, humility, and self-denial, and resignation of will to the will

of God; are more holy, humble, spiritually and heavenly minded; have more light and knowledge in divine things; have more peace and joy, and are more fruitful in every good work, and more useful; and often they are in their very last moments most cheerful and comfortable: the best wine is reserved till last;

for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she asses: just double the number of each of what he had before, (^{<800B>}Job 1:3).

Ver. 13. *He had also seven sons, and three daughters.*] The same number of children, and of the same sort he had before, (^{<800D>}Job 1:2); and according to Nachman the very same he had before, which the additional letter in the word “seven” is with him the notification of; so that the doubting of what he had before, (^{<820D>}Job 42:10); respects only his substance, and particularly his cattle; though the Targum says he had fourteen sons, and so Jarchi ^{f1602}; others think these may be said to be double to Job in their good qualities, external and internal, in their dispositions, virtues, and graces; and others, inasmuch as his former children were not lost, but lived with God, and would live for ever, they might now be said to be double; and so they consider this as a proof of the immortality of the soul, and of the resurrection of the body; but these senses are not to be trusted to; whether these children were by a former wife or another is uncertain.

Ver. 14. *And he called the name of the first Jemima,* etc.] That is, the name of the first and eldest daughter was called by Job Jemima; which either signifies “day”, so the Targum interprets it, and most do, and so is the same with Diana; or, as Spanheim ^{f1603} observes, it may be the same with the Arabic word “jemama”, which signifies a turtle or dove ^{f1604}; and who also observes that a country in Arabia is so called, and perhaps from her; and which seems to be confirmed by the Arabic geographer ^{f1605}, who speaks of a queen called Jamama, who dwelt in a city of the country he describes as being on the north of Arabia Felix, and also speaks of a way from thence to Bozrah in Edom;

and the name of the second, Kezia; or Cassia; an aromatic herb of a very fragrant smell, as we render the word, (^{<98B>}Psalms 45:8); and from this person the above learned writer conjectures Mount Casius in Arabia might have its name;

and the name of the third, Kerenhappuch; which signifies an horn or vessel of paint, such as the eastern women used to paint their faces, particularly their eyes with, (^{<240B>}Jeremiah 4:30); and as Jezebel did, (^{<108B>}2 Kings 9:30); or “the ray of a precious stone”; some say the carbuncle ^{f1606} or ruby; according to the Targum, the emerald; in (^{<139B>}1 Chronicles 29:2),

the word is rendered “glittering stones”. Now these names may have respect to Job’s daughters themselves, to their external beauty, afterwards observed, so the Targum,

“he called the one Jemima, because her beauty was as the day; the other he called Kezia, because she was precious like cassia; and another he called Kerenhappuch, because great was the brightness of the glory of her countenance, as the emerald.”

The complexion of the first might be clear as a bright day, though like that but of a short duration; (see ^{<276B>}Song of Solomon 6:10); the next might have her name from the fragrancy and sweetness of her temper; and the third, as being so beautiful that she needed no paint to set her off, but was beauty and paint herself; or her beauty was as bright and dazzling as a precious stone; (see ^{<204B>}Lamentations 4:7). Or these may respect their internal qualities, virtues, and graces; being children of the day, and not of the night; having a good name, which is better than all spices; and possessed of such graces as were comparable to jewels and precious stones. Though it might be, that Job, in giving them these names, may have respect to the change of his state and condition; his first daughter he called Jemima, or “day”, because it was now day, with him: he had been in the night and darkness of adversity, temporal and spiritual, but now he enjoyed a day of prosperity, and of spiritual light and joy; the justness of his cause appeared, his righteousness was brought forth as the light, and his judgment as noonday; and the dispensations of divine Providence appeared to him in a different light than he had seen them in: his second daughter he called Kezia, or Cassia, an herb of a sweet smell, in opposition to the stench of his ulcers and of his breath, which had been so very offensive, and from which he was now free; and may denote also the recovery of his good name, better than precious ointment, in which cassia was an ingredient: his youngest daughter he called Kerenhappuch, the horn of paint, in opposition to his horn being defiled in the dust, and his face foul with weeping, (^{<181G5>}Job 16:15,16); or if Kerenhappuch signifies the horn turned, as Peritsol interprets it, it may have respect to the strange and

sudden turn of Job's affairs: and it is easy to observe, that men have given names to their children on account of their present state and condition, or on account of the change of a former one; (see ^{<045>}Genesis 41:51,52 ^{<018>}Exodus 18:3,4).

Ver. 15. *And in all the land were no women found [so] fair as the daughters of Job*, etc.] Either in the whole world, which is not improbable: or it may be rather in the land or country in which they dwelt; and which may be gathered from their names, as before observed. The people of God, and children of Christ, the antitype of Job, are all fair, and there is no spot in them; a perfection of beauty, perfectly comely, through the comeliness of Christ put upon them, and are without spot or wrinkle, or any such thing;

and their father gave them inheritance among their brethren; which was done not on account of their beauty or virtue; nor is this observed so much to show the great riches of Job, that he could give his daughters as much as his sons, as his impartiality to his children, and his strict justice and equity in distributing his substance to them all alike, making no difference between male and female. And so in Christ, the antitype of Job, there is neither male nor female, no difference between them, (^{<008>}Galatians 3:28): but being all children, they are heirs, heirs of God and joint heirs with Christ, and equally partake of the same inheritance with the saints in light, (^{<017>}Romans 8:17 ^{<012>}Colossians 1:12).

Ver. 16. *After this lived Job an hundred and forty years*, etc.] Not after he had arrived to the height of his prosperity; not after the birth of his children, and they were grown up, and had their portions given them, which must take in a considerable number of years; but after his afflictions were over, and his prosperity began: and if his years were doubled, as some think, though that is not certain, then he must be seventy years of age when he was so sorely afflicted and must live to the age of two hundred and ten; which is the common notion of the Jewish writers ^{f1607}: however, he must be fifty or sixty years of age at that time, since his former children were grown up and were for themselves; and it is said ^{f1608}, his afflictions continued seven years. So that it is not at all improbable that he lived to be about two hundred years of age; and which was a singular blessing of God to him, if you compare his age with that of Jacob, Joseph, Moses, and Joshua, between the two former and the two latter he may be supposed to live;

and saw his sons, and his sons' sons, [even] four generations; Joseph saw but the third, Job the fourth, he was a great-great-grandfather. This was no doubt a pleasant sight to him, to see such a numerous offspring descending from him; and especially if they were walking in the ways of God, as probably they were, since no doubt he would take all the care of their education that in him lay. This is the great blessing promised to the Messiah, the antitype of Job, (^{<2830>}Isaiah 53:10); see also (^{<2821>}Isaiah 59:21).

Ver. 17. *So Job died,* etc.] As every man does, though he lived so long, and as Methuselah the oldest man did, (^{<0627>}Genesis 5:27); and though a good man, the best of men die as well as others: so Job died, as a good man, in the Lord, in faith and hope of eternal life and happiness; and so he died in all his outward prosperity and happiness, having great substance and a numerous offspring;

[being] old; as he might be truly called, being two hundred years of age or thereabout:

and full of days; lived out all his days, the full term of life in common, and longer than it was usual for men to live. He had a long life to satisfaction, as is promised, (^{<4916>}Psalm 91:16). He lived as long as he desired to live, was quite satisfied with living; not that he loathed life, as he once did, and in that sense he did, and from such principles and with such views as he then had, (^{<4875>}Job 7:15,16). But he had enough of life, and was willing to die; and came to his grave, as Eliphaz said, “like a shock of corn in his season”, (^{<4826>}Job 5:26). Adrichomius ^{f1609}, from certain travellers, speaks of the sepulchre of Job, in the form of a pyramid, in the plains of the land of Uz, to the east of the city Sueta, shown to this day, and had in great honour by Greeks and others; and which is more probable than what some say ^{f1610}, that his grave is in Constantinople, where there is a gate called Job’s gate, from thence: but the Job there buried was a general of the Saracens, who died besieging that city with a numerous army, and was there buried, A. D. 675 ^{f1611}. There is a fragment at the end of the Septuagint and Arabic versions of this book, said to be translated from a Syriac copy, which gives a very particular account of Job’s descent as,

“that he dwelt in the land of Ausitis, on the borders of Idumaea and Arabia; that his name was first Jobab; that he married an Arabian woman, and begot a son, whose name was Ennon; that his father was Zare, a son of the sons of Esau; that his mother was Bosorra (or Bosra); and that he was the fifth from Abraham. And these are

the kings that reigned in Edom, which country he reigned over; the first was Balac, the son of Beor, the name of whose city was Dennaba; after Balac, Jobab, called Job; after him Asom, who was governor in the country of Theman; after him Adad, the son of Barad, who cut off Midian in the field of Moab, the name of whose city was Gethaim. The friends that came to him (Job) were Eliphaz, of the sons of Esau, the king of the Themanites; Baldad, king of the Sauchseans; and Sophar, king of the Minaeans.”

The substance of this is confirmed by Aristaeus, Philo, and Polyhistor^{f1612}, ancient historians.

FOOTNOTES

- Ft1** -- T. Bab. Bava Bathra, fol. 14. 2.
- Ft2** -- Ibid. fol. 15. 1.
- Ft3** -- Moreh Nevochim, par. 3. c. 22.
- Ft4** -- Prooem. in Job, Quaest. Heb. in Lib. Paralipom. fol. 82.
- Ft5** -- T. Bab. Sotah, fol. 11. 1. & Sanhedrin, fol. 106. 1.
- Ft6** -- Hist. Job, p. 61.
- Ft7** -- In voce **יִוֵּב**.
- Ft8** -- Onomastic. Sacr. p. 293, 852.
- Ft9** -- Comment. in Job, i. 1. p. 6.
- Ft10** -- Apud Euseb. Praepar. Evangel. l. 9. c. 25. p. 430.
- Ft11** -- Ut supra. (Moreh Nevochim, par. 3. c. 22.)
- Ft12** -- T. Hieros. Sotah, fol. 20. 3, 4. T. Bab. Bava Bathra, fol. 15. 2.
- Ft13** -- T. Hieros. Sotah, fol. 20. 3, 4. T. Bab. Bava Bathra, fol. 15. 2.
Bereshit Rabba, sect. 57. fol. 50. 4. Seder Olam Rabba, c. 3. p. 8.
Juchasin, fol. 9. 2. Shalshalet Hakabala, fol. 7. 1.
- Ft14** -- Mensal. Colloqu. c. 32. p. 361.
- Ft15** -- Origen contr. Cels. l. 6. p. 305.
- Ft16** -- Theologoumen. l. 3. c. 4. p. 188.
- Ft17** -- Ut supra, (Mensal. Colloqu.) c. 31. p. 359.
- Ft18** -- T. Hieros. Sotah, fol. 20. 4. T. Bab. Bava Bathra, fol. 14. 2. & 15.
1. Jarchi in Job, 31. 35.
- Ft19** -- Vid. Origen. in Job, fol. 1. & Dickinson. Physic. vet. & vera, c. 19.
sect. 27. p. 303.
- Ft20** -- Geograph. l. 5. c. 19.

- Ft21 -- Shalshalet Hakabala, fol. 75. 2.
- Ft22 -- **ῚΣ απεχομενος**, Sept. “recedens a malo”, V. L. Montanus, Junius & Tremellius, etc.
- Ft23 -- Heraclides de Politiis ad calcem Aelian. Var. Hist. p. 439.
- Ft24 -- Hist. Animal. l. 9. c. 50.
- Ft25 -- Leo African. Descript. Africae, l. 9. p. 745.
- Ft26 -- Hinckelman. Praefat. ad Alkoran.
- Ft27 -- Vid. Homer. Odys. 14. ver. 100, etc. Virgil. Aeneid. l. 7. ver. 537. Justin e Trogo, l. 44. c. 4. Theocrit. Idyll. 11. ver. 34. Ovid. Metamorph. l. 4. Fab. 17. & l. 13. Fab. 8.
- Ft28 -- Apud Euseb. Evangel. Praepar. l. 9. c. 25. p. 430.
- Ft29 -- Semedo’s History of China, par. 1. c. 13.
- Ft30 -- **ωpyqh** “cum circulsent, vel circulum fecissent”, Vatablus; “circulum absolverent”, Bolducius.
- Ft31 -- **μyhl a wkrb** “benedixerint Deo”, V. L. Piscator.
- Ft32 -- **μymyh l k** “cunctis diebus”, Pagninus, Montanus; “singulis diebus illis”, Junius & Tremellius; “omnibus diebus illis”, Piscator, Cocceius.
- Ft33 -- “Singulis annis”, Schmidt, Schultens; see 1 Sam. xx. 7.
- Ft34 -- Contr. Cels. l. 6.
- Ft35 -- In Ioc.
- Ft36 -- In voce **σατανας**.
- Ft37 -- In 2 Reg. Quaest. 37.
- Ft38 -- So Rambam and Ben Melech.
- Ft39 -- **ydb[l [Æbl tmçh** “nunquid posuisti cor tuum super servum meum”, Pagninus, Montanus, Bolducius, Schmidt.
- Ft40 -- **yk** “nam”, Piscator.
- Ft41 -- “Atqui”, Schmidt.

- Ft42 -- **μnj** “gratis”, Pagninus, Montanus, Junius & Tremellius Piscator, Schmidt, Schultens.
- Ft43 -- **ḥp** “erupit”, Montanus, Piscator; “eruperit”, Junius & Tremellius; “prorupit”, Schultens,
- Ft44 -- **j l ç** “mitte”, Pagninus, Montanus, Junius & Tremellius, Schmidt.
- Ft45 -- **an** “quaeso”, Junius & Tremellius, Piscator, Bolducius.
- Ft46 -- **al μα** “si non”, Schultens.
- Ft47 -- “Nisi in faciem tuam benedicet tibi”, Piscator, Schmidt.
- Ft48 -- “Si non in faciem tuam valere te jussurus sit”, Schultens.
- Ft49 -- “Si non super facies tuas benedixerit tibi”, Montanus.
- Ft50 -- Ebr. Comment. p. 127.
- Ft51 -- **μhydy l [** “ad manus eorum”, Mercerus.
- Ft52 -- “Suis locis”, Vatablus, Schmidt; so Jarchi, Aben Ezra, and Bar Tzemach.
- Ft53 -- “More solito”, Schultens.
- Ft54 -- **abç l ptw** “et delapsa est Seba”, Montanus, Bolducius; “et irruit Sheba”, Schmidt, Cocceius.
- Ft55 -- Geograph. l. 16. p. 536.
- Ft56 -- Histor. Jobi, c. 3. sect. 12. p. 44, etc.
- Ft57 -- **μyçar ḥel ç wmc** “posuerunt tria capita”, Montanus, Bolducius, Schmidt; “duces”, Pagninus, Vatablus.
- Ft58 -- **wj çpyw** “et diffuderunt se”, Mercerus, Schmidt “effuderunt se”, Cocceius.
- Ft59 -- Cyropaedia, l. 3. c. 11.
- Ft60 -- Apud. Euseb. Praepar. Evangel. l. 9. c. 25. p. 431.

- Ft61** -- **zl [m ta** “pallium suum”, Pagninus, Montanus, Junius & Tremellius, Piscator, Schultens; “tunicam suam”, Munster, Cocceius, Schmidt, Jo. Henric. Michaelis.
- Ft62** -- **κειρασσαι τε κομην**, etc. Odyss. 4. ver. 198. & Odyss. 24. ver. 46.
- Ft63** -- **hl pt ^tn al w και ουκ εδωκεν αφροσυνην**, Sept. “nec attribuit insulsitatem”, Junius & Tremellius, Piscator, Drusius.
- Ft64** -- **hl pt** “insulsum”, Pagninus, Montanus, Vatablus, Bolducius.
- Ft65** -- **wtmt του τελειοτητος**, Polychronius in Drusius; “perfectionem suam”, Pagninus, Montanus, Mercerus.
- Ft66** -- **w[l bl** “ad deglutiendum eum”, Montanus; “ad illum absorbendum”, Schultens; “ut absorberem eum”, Michaelis.
- Ft67** -- **μηj διακενης**, Sept. “frustra”, V. L. Junius & Tremellius,
- Ft68** -- Ebr. Comment. p. 582.
- Ft69** -- **rw[d[b rw[** “cutim super cute”, Schultens.
- Ft70** -- Vid Bartholin. Anatomia Reform. l. 1. c. 1. & 9.
- Ft71** -- So Gussetius and Genevenses, in ib. p. 630.
- Ft72** -- **Ækrby** “benedicet tibi”, Piscator, Cocceius, Schmidt.
- Ft73** -- “Te valere jubebit”, Schultens.
- Ft74** -- **wçpn ta** “animum ejus”, Pagninus, Montanus, Cocceius, Schmidt, Schultens.
- Ft75** -- Moreh Nevochim, par. 3. c. 22. p. 398.
- Ft76** -- **[r ^yj çb** “nicere malo”, Pagninus, Montanus, Piscator, Schmidt; “maligno”, Cocceius, Michaelis, “pessimo”, Junius & Tremellius, Schultens.
- Ft77** -- Vid. Reiskii dissert. de Morbo Jobi, in Thesaur. Dissert. Philolog. par. 1. p. 556.

- Ft78** -- Origen contr. Cels. l. 6. p. 305. So Michaelis in Lowth. Praelect. de Sac. Poes. Heb. p. 182, 201, 202.
- Ft79** -- Delaney's Life of King David, vol. 2. p. 147.
- Ft80** -- De simpl. Med. ad Paternian. apud Schenchzer. Physic. Sacr. vol. 4. p. 661.
- Ft81** -- T. Hieros. Sotah, fol. 20. 3.
- Ft82** -- **μyhl a Ærb** "benedic Deo", Montanus, Piscator, Schmidt, Michaelis.
- Ft83** -- "Benedicendo et moriendo", Junius & Tremellius, Cocceius, Broughton.
- Ft84** -- "Supplica Deo", Tigurine version; so some in Munster.
- Ft85** -- "Valere jubeas numen et morere", Schultens; "valedic Deo", so some in Mercer.
- Ft86** -- Iliad 24. ver. 527-530.
- Ft87** -- Vid. Spanhem. Hist. Jobi, c. 11. sect. 3. etc.
- Ft88** -- Apud Adrichom. Theatrum. T. S. p. 21.
- Ft89** -- So Aristeas, Philo and Polyhistor apud Euseb. Praepar. Evangel. l. 9. c. 25. p. 431.
- Ft90** -- **wl dwnl** "verbum" **dwn** "migrare, et sese movere significat", Mercerus, so Ben Melech.
- Ft91** -- **dam bakh l dg yk** "quod creverat dolor valde", Pagninus, Montanus; so Mercerus Schultens, Michaelis, and the Targum.
- Ft92** -- "Opponitur verbum" **l l q** "verbo" **dbk**; "significat se pronunciasse diem inglorium", Codurcus.
- Ft93** -- **^ [yw** "et respondit", Pagninus, Montanus, Schmidt, Schultens, Michaelis.
- Ft94** -- "Clamavitquo", Mercerus; "nam proloquens", Junius & Tremellius, Piscator.

- Ft95** -- **rbg hrh** “in lucem editus est vir”, Mercerus; “creatus, progenitus”, Drusius, so the Targum; “conceptus et natus est vir, vel mas”, Michaelis; so Ben Melech.
- Ft96** -- **rma hl yl hw** “et nox quae dixit”, Mercerus, Gussetius, Schultens.
- Ft97** -- **ÆÇj** “horrens”, Caligo, Schultens.
- Ft98** -- **whçrdy l a** “ne requirat”, Montanus, etc.
- Ft99** -- **whl agy** “vindicassent”, Junius & Tremellius; “vendicent”, Cocceius; “vindicent”, Schultens.
- Ft100** -- **µwy yryrmk** “tanquam amaritudines dici”, Schmidt, Michaelis; “velut amarulenta diei”, Schultens; so the Targum.
- Ft101** -- “Velut amari diei”, Mercerus; “tanquam amari diei”, Montanus.
- Ft102** -- **dj y l a** “non sit una inter dies”, Pagninus; “ne adunatur in diebus”, Montanus.
- Ft103** -- “Nehemiah fuisset gavisa”, Junius & Tremellius; “ne gaudeat”, Vatablus, Beza, Mercerus, Piscator, Drusius, Broughton, Cocceius, Schmidt, Schultens, Michaelis.
- Ft104** -- **dwml g** “orba”, Syr. “desolata”, Ar. “vasta”, Schmidt.
- Ft105** -- “Sterilis”, Schultens; “effoetus”, apud Arab. in ib. See Hottinger. Smegma Orientale, l. 1. c. 7. p. 136.
- Ft106** -- Diodor. Sic. l. 3. p. 148. Strabo, Geograph. l. 17. P. 565.
- Ft107** -- Herodot. Melpomene, sive, l. 4. c. 184. Mela de Situ Orbis, l. 1. c. 8. Solin. Polyhistor, c. 44. Plin. Nat. Hist. l. 5. c. 8.
- Ft108** -- **^tywl** “Leviathanem”, Schmidt, Michaelis. Mr. Broughton renders the words, “who hunt Leviathan.”
- Ft109** -- Vid. Aben Ezram & Gersom in loc. R. Sol. Urbin. Ohel Moed, fol. 1. 1. Aruch in voce **tywl** . So the word is used, T. Hieros. Moed Katon, fol. 80. 4.
- Ft110** -- **rj ç yp[p]** “palpebras aurorae”, Montanus, Mercerus, etc.

- Ft111** -- **ynj b** “ventris mei”, Mercerus, Piscator, Schmidt, Schuitens, Michaelis; “uteri mei”, Pagninus, Montanus, Junius & Tremellius, Cocceius.
- Ft112** -- **μj rm εν κοιλια**, Sept. “in vulva”, V. L. “aut, in utero”, Beza, Mercerus, Cocceius, Junius, Michaelis; so R. Abraham Peritzol, and Simeon Bar Tzemach.
- Ft113** -- Homer. Iliad. 9. Vid. Barthii Animadv. ad Claudian. in Nupt. Honor. ver. 341.
- Ft114** -- Kipping. Antiqu. Roman. l. 1. c. 1. sect. 10.
- Ft115** -- Pineda, Bolducius, Patrick, Caryll, Schultens, and others.
- Ft116** -- Relation of a Voyage to Egypt, p. 91.
- Ft117** -- **l pgk** “sicut abortivus qui ex utero excidit, aut in terram cadit”, Michaelis.
- Ft118** -- Vansleb, ut supra, (Relation of a Voyage to Egypt,) p. 90.
- Ft119** -- **j k y[ygy** “labores roboris”, Michaelis.
- Ft120** -- “Labores violentiae”, Schmidt.
- Ft121** -- **çgn** “exactoris”, Pagninus, Montanus, Junius & Tremellius, Piscator, etc.
- Ft122** -- “Grandia cum parvis Orcus metit”. Horat. Ep. l. 2. ep. 2. ver. 178. “---Mista senum ac juvenum densantur funera”. Horat. Carmin. l. 1. Ode. 28.
- Ft123** -- **^ty hml** “quare dat”, Cocceius, Schmidt, Schultens, Michaelis.
- Ft124** -- So Junius & Tremellius, Piscator. vid. Schultens in loc.
- Ft125** -- So Junius & Tremellius, Piscator. vid. Schultens in loc.
- Ft126** -- **μynwmj mm** “e thesauris”, Cocceius; “ex imis terrae latebris”, Mercerus: “ex locis absconditis”, Schmidt.
- Ft127** -- **l yg yl a μyj mçh** “qu laetantur ad choream usque”, Schultens, “quasi ad tripudium”, Michaelis.

- Ft128** -- Antiqu. 1. 13. c. 8. sect. 4. Ed. Hudson.
- Ft129** -- **rbgl** “emphatice ponitur saepe, ut notetur praepollentia”, Coccei. Lexic in rad **rbg**.
- Ft130** -- **hrtsn** “tectā”, Cocceius; “velo septa est”, Schultens.
- Ft131** -- **ymj l ynpI** “ante cibum meum”, Junius & Tremellius, Piscator; “ante panem meum”, Cocceius, Schmidt, Michaelis.
- Ft132** -- **hal t Æyl a rbd hsnh** “num suscipiemus verbum ad te, qui impatiens es?” Schmidt; “qui jam dum lassatus”, Michaelis.
- Ft133** -- “Contra te”, Piscator.
- Ft134** -- “Forsitan moleste accipies”, V. L. “fatisces”, Schultens.
- Ft135** -- **trsy**, “corripuisti”, Mercerus, Michaelis; “castigasti”, Codurcus, Drusius, Schmidt, Schultens.
- Ft136** -- **l çwk** “offendentem”, Cocceius; “impingentem”, Drusius, Schmidt, Schultens, Michaelis.
- Ft137** -- Defatigaris, Cocceius.
- Ft138** -- **al t** aegre tulisti, Pagninus, Montanus, Mercerus; “impatienter fers”, Schmidt, Michaelis, Piscator.
- Ft139** -- **l hbt** “consternaris”, Mercerus, Cocceius, Schmidt, Michaelis, Schultens.
- Ft140** -- **Ætary al h** “adeone nihil pietas tua?” Schultens.
- Ft141** -- Montanus, Mercerus, Piscator, some in Vatablus; so Ben Gersom and Bar Tzemach.
- Ft142** -- So some in Michaelis.
- Ft143** -- R. Simeon Bar Tzemach.
- Ft144** -- “Rugitu leonis et voce ferocis leonis”, etc. Junius & Tremellius, Piscator; so some in R. Someon Bar Tzemach.
- Ft145** -- R. Obadiah Seforno.

- Ft146** -- **çyl** “leo major”, Pagninus, Montanus, Mercerus, Schmidt; “leo strenuus et fortis”, Michaelis; “robustior leo”, Schultens.
- Ft147** -- Origin. l. 12. c. 3.
- Ft148** -- Geograph. l. 16. p. 533.
- Ft149** -- De Animal. l. 7. c. 47. & l. 17. c. 42.
- Ft150** -- Apud Strabo, l. 15. p. 485.
- Ft151** -- **aybl ynb** “filii laenae”, Bochart, Schultens.
- Ft152** -- **bngy** “furtive”, V. L. Montanus, Cocceius, Drusius; “furtivum verbum venit”, Schultens.
- Ft153** -- “Clanculum”, Junius & Tremellius, Piscator; “clam”, Beza.
- Ft154** -- “Subito”, Schmidt, Michaelis.
- Ft155** -- T. Bab. Sanhedrin, fol. 89. 2.
- Ft156** -- In David de Pomis, Lexic. fol. 217. 3.
- Ft157** -- **j wr** “ventus”, Vatablus, Cocceius, Schmidt, Broughton.
- Ft158** -- “Obstupui, steteruntque comae----”. Virgil. Aeneid. l. 2. ver. 774. & l. 3. ver. 48. “arrectaeque horrore comae”. Aeneid. 4. ver. 286. & l. 12. ver. 888.
- Ft159** -- Vid. Scheuchzer. Physic. Sacr. p. 665.
- Ft160** -- **qdx y hwl am çwnah** “an mortalis a Deo justificabitur?” Codurcus’ Bolducius, Deodatus, Gussetius, Ebr. Comment. p. 709. “Num mortalis a numine justus erit?” Schultens; so Mr. Broughton, “can the sorrowful man be holden just before the Puissant?”
- Ft161** -- **rbg rhj y whç[m** “an quisquam vir a factore suo mundus habebitur?” Codurcus; “an a conditore suo purus erit vir?” Schultens; so Mr. Broughton, “can the human being be clear before him that was his Maker?”
- Ft162** -- **ymay al** “non posuit stabilitatem”, Mercerus, Vatablus; “firmitatem”, Junius & Tremellius.

Ft163 -- So Mr. Broughton.

Ft164 -- **hl ht** “vanitatem”, Codurcus; “omissionem, lapsationemve”, Schultens.

Ft165 -- “Gloriationem”, Montanus.

Ft166 -- Sic Beza & Belg. nov. vers.

Ft167 -- “Lumen”, Pagninus, Mercerus; “lucem”, Junius & Tremellius; so R. Levi Ben Gersom, Saphorno, and others; “lucem exactissimam”, Vatablus; “clear light”, Broughton.

Ft168 -- Arrian. Epictet. l. 1. c. 1.

Ft169 -- Theodor. Gadareus, apud Sueton. Vit. Tiber. c. 57.

Ft170 -- **μwakdy** “conterent eos”, Montanus, Mercerus, Michaelis, Schultens; “sub trinitas personarum”, Schmidt; “angeli”, Mercerus; so Saphorno and R. Simeon Bar Tzemach; “calamitates”, Vatablus; so some in Bar Tzemach.

Ft171 -- **ç [ynpl** “conam verme”, Coceius; so the Targum and Bar Tzemach.

Ft172 -- “Antequam tineam”, Junius & Tremellius; “citius quam tineam”, Piscator.

Ft173 -- **σητος τροπον**, Sept. “instar tineae”, Noldius, Schmidt; so Aben Ezra and Broughton.

Ft174 -- “Donec fuerit Arcturus”, Pagninus, Vatablus; so some in Aben Ezra, Ben Melech.

Ft175 -- **μyçm yl bm** “propter non ponentem”, Montanus; “sub. manum”, Codurcus; “cor”, R. Levi, Jarchi, Mercerus, Piscator, Michaelis.

Ft176 -- **μβ** “cum ipsis”, Piscator; so some in Mercerus and Drusius, and Mr. Broughton.

Ft177 -- Schmidt; “quae fuerat”, Beza.

Ft178 -- **Ænw [çyh** “si est correspondens tibi”, Bolducius.

Ft179 -- “Ecce est qui respondeat tibi”, Schultens.

- Ft180** -- **hnpt oθη**, Sept. “obtueberis”, Montanus; “respicies”, Vatablus, Cocceius, Schmidt, Michaelis.
- Ft181** -- **hanq** “zelus”, Vatablus, Junius & Tremellius, Piscator, Schmidt, Michaelis, Schultens.
- Ft182** -- **wj wn** “pulchritudini ejus”, V. L. “commodam ejus”, Cocceius; “amoenam”, Schultens.
- Ft183** -- Schmidt.
- Ft184** -- **μynxm** “de lanceis”, Bolducius. **hnx** “est et elypeus, umbo”, Codurcus.
- Ft185** -- **μymx** “comatus”, Cocceius, Schmidt; “horridus”, Junius & Tremellius.
- Ft186** -- Sitientes, V. L. “sitibundi”, Montanus, Bolducius; so Simeon Bar Tzemach.
- Ft187** -- Hinckelman. Praefat. ad Alcoran. p. 28, 29.
- Ft188** -- **yk** “quia”, Pagninus, Montanus; “etenim”, Beza, Mercerus; “nam”, Piscator, Cocceius, Schmidt, Michaelis, Schultens; so Broughton; “sane”, Bolducius.
- Ft189** -- **wa** “iniquitas”, Pagninus, Montanus, Munster, Bolducius, Schmidt, Michaelis; “improbitas”, Codurcus.
- Ft190** -- **l m[** “perversitas”, Pagninus; “improbitas”, Schultens.
- Ft191** -- **yk** “sed”, Junius & Tremellius, Piscator, Cocceius Schmidt, so Broughton.
- Ft192** -- **Pçr ynb**, “tilii prunae”, Montanus, Vatablus, Piscator, Cocceius, Bolducius, Schmidt.
- Ft193** -- Hinckelman. Praefat. ad Alcoran. p. 29. So Schultens renders it, “tela corusea”.
- Ft194** -- **ul wa** “profecto”, Junius & Tremellius; “enimvero”, Piscator, Cocceius, Schultens; “certe”, Mercerus, Vatablus, Beza; “verum, enimvero”, Schmidt, Michaelis; so Broughton.

- Ft195** -- **ytrbd** **μyça** “ponam eloquium meum”, V. L. Pagninus, Montanus; “deponerem verba mea, i.e. dirigerem”, Vatablus; “dirigerem sermonem meum”, Beza, Michaelis; “dispose my talk unto God”, Broughton.
- Ft196** -- “Eucleatius disseram de Deo, et de Numine instruam sermocinationem meam”, Schultens.
- Ft197** -- Leuwenhoeck apud Scheuchzer. *Physic. Sacr.* vol. 4. p. 667.
- Ft198** -- **twxwj** “in geuere significat loca quae sunt foris”, Piscator; “exteriora”, Mercerus; “open fields”, Broughton; “faciem viarum”, Beza.
- Ft199** -- “Super faciem platearum”, Pagninus, Mercerus, Boldueius, Cocceius, Schultens; “super facies platearum”, Montanus, Schmidt; “super plateas”, Vatablus, Michaelis.
- Ft200** -- **μyrdq** “denigrati”, Montanus, Bolducius; “atrati”, Cocceius, Schmidt, Michaelis; “pullati”, Pagninus, Junius & Tremellius, Piscator, Mercerus, Beza; “sordidati”, Schultens.
- Ft201** -- Aben Ezra, Jarchi, & R. Simeon Bar Tzemach.
- Ft202** -- **hyçt** “quicquam”, Pagninus, Vatablus, Drusius, Junius & Tremellius, Piscator; “quicquam rei”, Cocceius, Michaelis; so Kimchi in *Sepher Shorash*, rad. **çy**.
- Ft203** -- “Consistentiam”, Montanus; “nihil solidi”, Tigurine version.
- Ft204** -- “Sapientiam”, Schmidt; so Aben Ezra & Syr. ver. “astu”, Codurcus.
- Ft205** -- **μmr [b** “per suam ipsorum astutiam”, Schultens.
- Ft206** -- **μyl tpn** “intorquentium”, Schmidt; “tortuosorum”, Schultens.
- Ft207** -- **hrhmn** “festinata, ab origine festinandi”, Schultens.
- Ft208** -- **wççmy hl yl k** “tanquam noctum palpant”, Schultens.
- Ft209** -- **wçnpy** “incurrent”, V. L. “incurrunt”, Vatablus, Mercerus.
- Ft210** -- So some in Michaelis.

- Ft211 -- “A gladio oris eorum”, V. L. “a gladio qui ex ore eorum”, De Dieu, Schultens.
- Ft212 -- **l dl** “tenai”, Montanus, Vatablus, Junius, Tremellius, Piscator, Cocceius.
- Ft213 -- **ydç σαδδαί**, Symmachus; Saddai, Montanus, Drusius; “omnisufficientis”, Cocceius.
- Ft214 -- “Alii a mamma deducunt quae” **dç**, Ebraeis, “q. mammosum dieas, quod omnia alat”, Drusius.
- Ft215 -- **rsww νοουψητημα**, Sept. “eruditionem”, Cocceius.
- Ft216 -- **ολιγωρει**.
- Ft217 -- Assembly’s Annotations.
- Ft218 -- **hnyprt** “sanabunt”, V. L. Pagninus, Montanus, etc.
- Ft219 -- **brj ydym** “de manu gladii”, V. L. “e manibus gladii”, Pagninus & Montanus, etc.
- Ft220 -- **j wçb** “dum pervagabitur”, Vatablus; “quum grassatur”, Cocceius, Godurcus; “grassabitur”, Grotius; so Aben Ezra and Ben Gersom, and R. Jonah, in Ben Melech.
- Ft221 -- “Ridebis ventos hoc munere teetus et imbres”, Martial.
- Ft222 -- See Egmont and Heyman’s Travels, vol. 2. p. 156.
- Ft223 -- **Æl ha μwl ç yk** “quod pax tentorium tuum”, Montanus, Bolducius; so Cocceius, Schmidt, Schultens.
- Ft224 -- T. Bab. Sabbat, fol. 34. 1. Yebamot, fol. 62. 2. & 63. 1. Sanhedrin, fol. 76. 2.
- Ft225 -- **aj j t al** “non errabis, i.e. non eris erro et palans”, Codurcus; “non aberrabis”, Beza, Piscator, Cocceius.
- Ft226 -- “Nec votis frustrabere”, Schultens.
- Ft227 -- **br** “multum”, Pagninus, Montanus, Vatablus, Mercerus, Piscator, Schmidt, Michaelis.

- Ft228** -- rbq yl aawbt “ingredieris in sepulchrum”, Pagninus, Montanus, Mercerus, Drusius, Michaelis; “intrabis ad tumulum”, Schultens.
- Ft229** -- j l kb “in summa senectute”, Michaelis; “in decrepita senectue”, Schultens.
- Ft230** -- <Arabic> p. 232. “austero et tetrico (corrugato) vultu fuit”, Golius, col. 2057. Castell. col. 1733. So Hinckelman. Praefat. ad Alcoran. p. 29. Hottinger. Smegina Oriental. l. 1. c. 7. p. 162. Thesaur. Philolog. l. 2. c. 1. p. 507, 508.
- Ft231** -- twl [k “sicut ascendere”, Montanus, Bolducius, Schmidt, Michaelis; “sicut ascendit”, Pagninus, Mercerus.
- Ft232** -- Æl [d “scito tibi”, Montanus, Mercerus, etc.
- Ft233** -- ^ [yw “tunc respondit”, Drusius.
- Ft234** -- l qcy l wqç “librando, libraretur”, Cocceius, Schultens.
- Ft235** -- yç [k “ira mea”, Pagninus, Montanus, Drusius, Schmidt, etc. so the Targum and Sept.
- Ft236** -- “Querela mea”, Vatablus, Mercerus.
- Ft237** -- “Impatientia”, Belgae, Castalio.
- Ft238** -- μymy “mariam”, Pagninus, Montanus, Mercerus, Piscator, Michaelis, Schultens.
- Ft239** -- dbky “copiosior et gravior est”, Michaelis; so Schultens.
- Ft240** -- w[l yrbd ^k† [“propterea verba mea aestuantia sunt”, Schultens.
- Ft241** -- Ethiopic. l. 9. c. 19.
- Ft242** -- Sepher Shorash, rad. μl j ; so Ben Melech.
- Ft243** -- Hottinger. Smegma Oriental. l. 1. c. 7. p. 152. Hinckeman. Praefat. ad Alcoran. p. 29.
- Ft244** -- R. Issac in Kimchi ibid. Ben Melech & Ben Gersom in loc; so some in Bar Tzemach; “saliva sanitatis”, Gussetius, p. 260.

- Ft245 -- **twml j ryrb** “in saliva somnolentiae”, Schultens.
- Ft246 -- Scheuchzer. *Physic. Sacr.* vol. 4. p. 670.
- Ft247 -- Jarchi & R. Mesallem in *ib.*
- Ft248 -- **ymj l ywdk** “ut fastidia pannis mei”, Cocceius.
- Ft249 -- “Velut excrementum panis”, Neuman. apud Michael.
- Ft250 -- **awbt** “ut veniat”, V. L. Pagninus, Montanus, Schmidt, Michaelis; “utinam veniret”, Schultens.
- Ft251 -- **ynakdy** “me conterat”, V. L. Pagninus, Montanus, Mercerus, Schmidt; so Junius & Tremellius, Piscator, Michaelis, Schultens.
- Ft252 -- **hdl saw** “calefaciam”, Pagninus, Bolducius; “flagrem”, Vatablus; “exaestuo”, Junius & Tremellius; “urar”, Drusius, Mercerus; so Gersom, Kimchi, Peritsol, & Ben Melech.
- Ft253 -- **ηλλομην**, Sept. “saltarem prae gaudio”; so some in Munster.
- Ft254 -- “Et pede terram quatium cum exultatione”, Schultens.
- Ft255 -- “Consolidescam”, Montanus; “corroboror”, Beza; so Aben Ezra.
- Ft256 -- Vatablus, Tigurine version, Michaelis.
- Ft257 -- So Vatablus, Mercerus, Codurcus, Cocceius.
- Ft258 -- **l j ya yk οτι υπομενω**, Sept. “ut sustineam”, V. L.
- Ft259 -- “Ut durement”, Junius & Tremellius.
- Ft260 -- **yb ytrz[** “defensio mea penes me”, Junius et Tremellius, Piscator.
- Ft261 -- **hyçwt** “lex”, Mercerus; so Peritsol.
- Ft262 -- So Cocceius and Schultens.
- Ft263 -- So De Dieu.
- Ft264 -- **sml** “liquefacto”, Vatablus, Mercerus, Beza; so Ben Gersom.

- Ft265** -- “Cujus liquescit benignitas”, Junius & Tremellius, Piscator, “qui misericordia erga amicum contabescit”, Schultens.
- Ft266** -- Mercerus, Vatablus, so Ben Gersom. Some interpret it as a charge that he forsakes both mercy and the fear of the Lord; so R. Simeon Bar Tzemach, Seforno, and Ben Melech.
- Ft267** -- So Pagninus & Beza.
- Ft268** -- **wrb[y]** “praetereunt”, Mercerus, Schmidt; “transeunt”, Piscator, Cocceius, Michaelis.
- Ft269** -- So Michaelis.
- Ft270** -- **gl ç μl [ty wmyl [** “super quibus accumulatur nix”, Beza, “tegit se, q. d. multa nive teguntur”, Drusius; “the frost is hidden by the snow”, so Seforno; or rather “the black and frozen waters”.
- Ft271** -- Nat. Hist. 1. 6. c. 29.
- Ft272** -- **wl μtyyh ht [yk** “certe nunc fuistis illi”, Bolducius; so Michaelis; “certe nunc estis similes illi”, Pagninus, Vatablus, Mercerus.
- Ft273** -- **yl wbh** “date mihi”, Junius & Tremellius, Piscator, Drusius, Cocceius, Michaelis.
- Ft274** -- **rx dym** “e manu tribulatoris, vel tribulationis”, Vatablus.
- Ft275** -- **κρατων της γλωσσης**, Aelian. Var. Hist. 1. 2. c. 2.
- Ft276** -- So Aquila apud Drusium.
- Ft277** -- **wxrj n hm** “quid duritiei habent verba rectitudinis”, Schmidt; so Luther.
- Ft278** -- **j wrl** “ad respirium”, Schultens.
- Ft279** -- **Pa** “iram”, Vatablus, Mercerus, Cocceius; so Jarchi and Seforno.
- Ft280** -- **wrkt** “epulamini”, Piscator; so Beza, Gussetius.
- Ft281** -- **wl yawh ht [w** “sed nunc placeat vebis”, Schmidt.

- Ft282** -- **μkynp l [** “coram facie vestra”, Bolducius, Schultens; Ben Melech interprets it, “by your life if I lie”, as being an oath.
- Ft283** -- **hl w[yht l a** “non erit iniquitas”, Beza, Mercerus; “nulla”, Schultens.
- Ft284** -- **çwnal** “mortali”, Junius & Tremellius, Piscator; “misero et aerumnoso homini”, Michaelis.
- Ft285** -- **abx** “militia”, Montanus, Tigurine version, Schultens; so V. L. Targum.
- Ft286** -- Vid. Gataker. Anotat. in M. Antonin. de seipso, p. 77, 78.
- Ft287** -- “Conditio servilis”, Schmidt.
- Ft288** -- **Paçy** “anhelabit”, Montanus, Bolducius; “anhelat”, Beza, Tigurine version, Piscator, Cocceius, Schmidt, Schultens.
- Ft289** -- **wl [p** “opus suum”, Beza Montanus, Bolducius, Schmidt, Schultens.
- Ft290** -- Vid. Misn. Ediot, c. 2. sect. 10. & R. Simeon Bar Tzemach, in loc.
- Ft291** -- **awç yj ry** “menses vacuos”, V. L. so Tigurine version, Michaelis.
- Ft292** -- **yt l j nh** “accepi hereditate”, Pagninus, Montanus, Bolducius; so Cocceius, Schmidt, Schultens.
- Ft293** -- **yl wnm** “constituerunt mihi”, Pagninus, Bolducius; “mihi paraverunt”, Mercerus; so Schmidt, Cocceius, Schultens.
- Ft294** -- **ytrmaw** “tum dixi”, Beza, Piscator, Mercerus.
- Ft295** -- So Saadiah Gaon.
- Ft296** -- **br[ddmw** “tum admensus est versperam”, Schmidt; “extendit”, Schultens; “et cor”, Mercerus; so Aben Ezra, Ben Gersom, and Bar Tzemach.
- Ft297** -- **yt [bç** “sator”, Junius & Tremellius, Piscator, Cocceius, Schultens.

Ft298 -- So Sephorno and Bar Tzemach.

Ft299 -- **samy** “liquefit”, Junius & Tremellius; “colliquefacta est”,
Piscator, Mercerus.

Ft300 -- Hinckelman. Praefat. ad Alcoran. p. 30.

Ft301 -- **δρομεως**, Aquila, Symmachus, Theodotion in Drusius.

Ft302 -- **j wr** “hali us”, Cocceius, Michaelis.

Ft303 -- So Beza, Vatablus, Drusius, Michaelis.

Ft304 -- **yar y** [Heb. “oculus visus”, Drusius, Piscator; “aspectus”,
Mercerus; so Simeon Bar Tzemach.

Ft305 -- “Ocuium perspicacissimum”, Junius & Tremellius, Piscator.

Ft306 -- Posthac, Tigurine version.

Ft307 -- “Etiam oculis tuis ad me respicientibus, me non fore amplius”,
Junius & Tremellius, Piscator.

Ft308 -- “Linguenda tellus et domus”, etc. Horat. Carmin. l. 2. Ode 14.

Ft309 -- **yna mg** “etiam ego”, Vatablus, Beza, Piscator, Bolducius,
Cocceius, Schmidt, Michaelis, Schultens; “vicissim”, Noldius, p. 222.

Ft310 -- **rx b** “in angustia”, Junius & Tremellius, Schmidt; “in arcto”,
Cocceius; “in angusto”, Schultens.

Ft311 -- “De angustia”, Vatablus, Drusius, Mercerus, Piscator.

Ft312 -- **rmb** “de amaritudine”, Drusius, Piscator, Mercerus.

Ft313 -- **hj yca** “meditabor et eloquar”, Michaelis.

Ft314 -- **açy** “ardebit”, Pagninus; so Kimchi in Sepher Shorash. & Ben
Melech in loc.

Ft315 -- **ytwmx[m** “prae ossibus meis”, Montanus, Tigurine version,
Bolducius, Cocceius, Schmidt, Schultens; so Mercerus, Piscator,
Michaelis.

Ft316 -- “Aspernor vitam”, Piscator; so Jarchi & Ben Gersom.

- Ft317 -- **ytsam** “tabui”, Cocceius; “ulceratus tabesco”, Schultens.
- Ft318 -- **ynmm l dj** “cessa a me”, Pagninus, Montanus, Bolducius, Schmidt.
- Ft319 -- **l bh** “halitus”, Michaelis, Schultens.
- Ft320 -- So Simeon Bar Tzemach, Sephorno, Mercerus, Diodati, Schultens.
- Ft321 -- Schultens.
- Ft322 -- **Æbl wyl a tyçt ykw** “et quod intendas cor tuum”.
- Ft323 -- “Adversus eum”. *ibid.*
- Ft324 -- Vid. Noldii Ebr. Partic. Concord. p. 57.
- Ft325 -- **wndqptw** “et tamen, nihilominus visitas eum”, Michaelis.
- Ft326 -- **ynmm h[çt** “respicias a me?” Junius & Tremellius, Piscator, Cocceius, Schmidt, Michaelis; “avertis oculum a me?” Schultens.
- Ft327 -- Vatablus, Drusius, Schmidt; so Sept. Syr. & Ar.
- Ft328 -- **Æl l [pa hm** “quid faciam aut facere possum tibi”, Michaelis; “debeam”, Schmidt.
- Ft329 -- **µdah rxn** “custos hominum”. V. L. Pagninus, Junius & Tremellius, Piscator, Mercerus.
- Ft330 -- “Observator”, Schultens.
- Ft331 -- “Sospitatur”, Codurcus; “servator”, Drusius, Schmidt, Michaelis. Vid. Witsii Oeconom. Foeder. l. 4. c. 3. sect. 30.
- Ft332 -- **Æl [npml** “in occursum tibi”, Pagninus, Montanus, Mercerus, Drusius.
- Ft333 -- **Æyl [επι σοι**, Sept. “et tibi”, Beza, Grotius.
- Ft334 -- **açt** “tolles”, Montanus, Beza, Drusius, Mercerus, Michaelis.
- Ft335 -- **ryb[t** “transire facies”, Pagninus, Montanus, Drusius.

Ft336 -- So Junius & Tremellius.

Ft337 -- **hl a l l mt** “nugaberis haec”, Cocceius; “talia”, Tigurine version; “talk after this sort?” Broughton.

Ft338 -- **μα** “quandoquidem”, Michaelis; “quia”, Vatablus; “etiamsi”, V. L.

Ft339 -- **μ[ϥp dyb** “in manu iniquitatis suae”, V. L. so Montanus, Cocceius.

Ft340 -- “In manum transgressionis ipsorum”, Piscator, Beza, Schmidt, Michaelis, Schultens; “in potestatem defectionis ipsorum”, Junius & Tremellius.

Ft341 -- So Munster

Ft342 -- **mj l ϥyw** “et dimisit eos”, Drusius; “e mundo”, Pagninus, Vatablus; so Gersom.

Ft343 -- **rj ϥt** “mane quaesieris”, Pagninus, Piscator, Mercerus.

Ft344 -- So Schmidt in loc.

Ft345 -- Gersom, Simeon Bar Tzemach, Saphorno.

Ft346 -- **Æqdx twm** “pulchritudinent justitiae tuae”, Bolducius.

Ft347 -- **hyhw** “etsi fuerit”, so some in Michaelis.

Ft348 -- **επαμεροι**, Pindar. Pythia, Ode 8.

Ft349 -- **hagyh** “an attollit se”, Junius & Tremellius, Piscator, Cocceius; “an superbiet”, so some; Beza, Schultens.

Ft350 -- Nat. Hist. l. 13. c. 11.

Ft351 -- **wj a** “carectum”, V. L. “ulva”, Junius & Tremellius, Piscator, Schmidt, Michaelis, Schultens.

Ft352 -- Sic Bar Tzemach & Belgae.

Ft353 -- **zl sk j wqy rϥa** “quem abominabitur spes ejus”, Montanus; “fastidit”, Junius & Tremellius, Piscator; “cum taedio rejectabit”, Schultens.

- Ft354** -- “Quippe abominabitur spem suam”, Schmidt.
- Ft355** -- **cybk[tyb** “domus araneae, vel aranei”; Pagninus, Montanus, etc.
- Ft356** -- **qyzj y** “roborabit in eam”, Montanus, Bolducius; “firmat se”, Vatablus; so the Targum and Ben Gersom.
- Ft357** -- **bwj r** “succosus”, Junius & Tremellius, Piscator, Schultens; “viridis quidem et succi plenus”, Michaelis.
- Ft358** -- **l [** “supra”, Junius & Tremellius, Mercerus, Codurcus; “super”, Montanus, Piscator, Schmidt, Schultens.
- Ft359** -- Saadiah Caon, R. Levi, Ben Gersom.
- Ft360** -- Vatablus, Beza, Diodati, Cocceius, Gussetius, p. 247.
- Ft361** -- **μynba tyb** “domum lapidum”, Montanus, Cocceius, Schmidt, Michaelis, Schultens; so Tigurine version, Codurcus, Junius & Tremellius.
- Ft362** -- **l g l [** “juxta fontem”, Pagninus, Mercerus; so Vatablus, Piscator, Gersom, and Bar Tzemach.
- Ft363** -- **zn[l by μa** “num absorbebitur a loco suo?” Beza; “num absorbebit cum quisquam e loco suo”, Diodatus.
- Ft364** -- **rj a rp[m** “de pulvere alio”, Montanus, Bolducius, Cocceius; so the Targum; “de terra alia”, Pagninus, Mercerus.
- Ft365** -- **samy** “abominatur”, Vatablus; “aversatur”, Beza, Mercerus, Drusius, Piscator.
- Ft366** -- **dyb qyzj y al** “nec apprehendit manum”, Pagninus, Vatablus, Mercerus, Piscator, Cocceius, Michaelis.
- Ft367** -- **wnya** “non erit”, Pagninus, Mercerus, Drusius, Michaelis.
- Ft368** -- **Pl a ynm tj a** “una vice ex millibus”, Schmidt.
- Ft369** -- “Ad rem unam ex mille”, Beza; “ad unum argumentum ex mille argumentis”, Vatablus; so Castalio, Bar Tzemach.

- Ft370** -- **μl çyw** “et pacem habuit”, V. L. Pagninus, Montanus, Bolducius; “et pace frueretur”, Cocceius.
- Ft371** -- Plin. Nat. Hist. 1. 2. c. 83. Wernerus, Palmerius, Theophanes “a aurus”, in Bolduc. in loc.
- Ft372** -- Physic. Sacr. vol. 4. p. 673.
- Ft373** -- Antiqu. 1. 9. c. 10. sect. 4.
- Ft374** -- Euterpe, sive, 1. 2. c. 149.
- Ft375** -- **μymç hj n** “inclinat coelum”, Piscator.
- Ft376** -- **μy ytmbl** [“super excelsa maris”, Pagninus, Montanus, etc. “summitates maris”, Tigurine version; “celsos vertices maris”, Schultens.
- Ft377** -- Orus Apollo, apud Bolduc.
- Ft378** -- Cicero de Natura Deorum, 1. 2.
- Ft379** -- “Legitur et” **b** [“pro” **μy** i.e. “super excelsas nubes”, Vatablus.
- Ft380** -- Sophoclis Oedipus, Tyran. ver. 1147.
- Ft381** -- Aeneid. 1. 1. Vid. Horat. Carmin. 1. 3. Ode 27. Epod. 15.
- Ft382** -- “----pleiadum choro Scindente nubes”. Horat. Carmin. 1. 4. Ode 14.
- Ft383** -- So Beza, Pagninus, Montanus, Bolducius, Junius & Tremellius, Cocceius.
- Ft384** -- **wpa byçy al hwl a** “Deus non revocabit furorem suum”, Pagninus, Beza.
- Ft385** -- **bhr yrz** [“adjutores superbiae”, Montanus, Vatablus, Drusius, Junius & Tremellius, Schmidt, Michaelis.
- Ft386** -- So Jarchi.
- Ft387** -- **yj pçml** “in jus me vocanti”, Cocceius; “ei qui mecum judicatur”, i.e. “parti meae adversae”, Gussetius, p. 880.

- Ft388 -- **yⁿn[^yw y^ta^rq ^μa** “etiamsi clamavi et respondit mihi”, Schmid.
- Ft389 -- **ˆy^zay y^k** “quod exauditurus esset”, Schmid.
- Ft390 -- **h^r[^çb** “in turbine ardenti”, Schultens.
- Ft391 -- Travels, par. 2. B. 1. c. 12. p. 54. B. 3. c. 5. p. 135.
- Ft392 -- Travels. par. 1. B. 2. c. 34. p. 177.
- Ft393 -- **yⁿa** “robustissimus est”, V. L.
- Ft394 -- **ay^h t^j a** “unum est”, Munster, Mercerus, Schmid.
- Ft395 -- “Perinde est”, Cocceius.
- Ft396 -- “Singularare enimvero id!”, Schultens.
- Ft397 -- **ḏyⁿm** “cursore”, Pagninus, Montanus, Junius & Tremellius, Piscator, etc.
- Ft398 -- **h^ba t^wyna** “navibus desiderii”, Mercerus, Drusius, Schmid; so Ben Gersom.
- Ft399 -- “Naves inimicitarum, i.e. “piraticae, vel hostiles”; as some in Drusius; so Broughton.
- Ft400 -- “Navibus Ebeh”, Pagninus, Montanus, Vatablus, Bolducius, Codurcus.
- Ft401 -- Lexic. Arab. p. 2.
- Ft402 -- “Naves arundinis”, Michaelis, “navibus papyraceis”, Schultens, Ikenius, in ib.
- Ft403 -- **l^ka l [çw^j y** “involans in escam”, Junius & Tremellius; “involat in escam”, Piscator, Schultens.
- Ft404 -- **yⁿp h^bz[a** “relinquam facies meas”, Montanus, Bolducius, Schmid.
- Ft405 -- **h^gyl ba** “confirmabo vel roborabo cor meum”, Mercerus; so R. R.

- Ft406** -- **ynqnt al yk** “quod non mundabis me”, Montanus, Bolducius, Beza.
- Ft407** -- [**çra ykna** “impious sum”, V. L. Pagninus; so Schmidt.
- Ft408** -- “Ego impius ero”, Montanus, Mercerus, Bolducius; “ego reus ero”, Codurcus; “equidem improbus ero”, Schultens.
- Ft409** -- “Discubuimus, pueris aquam nivalem in manus infudentibus”, Petronius in Satyr.
- Ft410** -- **rbb** Smegmate, Codurcus, Junius & Tremellius, Piscator, Schmidt; so the Targum, and Mr. Broughton.
- Ft411** -- **wdj y** “pariter”, Junius & Tremellius, Drusius.
- Ft412** -- **j ykwm** “arguens”, Montanus, Bolducius, Drusius; “redarguens”, Vatablus, Mercerus.
- Ft413** -- “Arbiter”, Junius & Tremellius, Piscator, Cocceius, Schultens.
- Ft414** -- Thalia, sive, l. 3. c. 8.
- Ft415** -- So some in Caryll.
- Ft416** -- **ydm[ykna ^k al** “non sic ego apud me”, Pagninus, Montanus, Beza, Vatablus, Mercerus, Schmidt, Schultens.
- Ft417** -- “Quia non probus ego apud me”, Bolducius; “quod non sim rectus apud me”, Cocceius.
- Ft418** -- **yyj b yçpn hj qn** “fastidit anima mea vitam meam”, Beza, Junius & Tremellius, Piscator.
- Ft419** -- “Excisa est anima mea in vita mea”, Pagninus, Vatablus; so Ben Gersom & Ben Melech.
- Ft420** -- So Junius & Tremellius.
- Ft421** -- **yj yç** “meditationem meam”, Schindler, col. 1823. “my sighing”, Broughton.
- Ft422** -- **yl [** “intra me”. Vid. Noldium, p. 701.
- Ft423** -- **rmb** “in vel de a maritudine”, Mercerus.

- Ft424 -- **yn[yçrt l a** “neque iudices me improbum”, Vatablus; so Schultens.
- Ft425 -- **qç[t** “est opprimere vim injustam alicui facere”, Schmidt.
- Ft426 -- **[ygy** “laborem”, Pagninus, Montanus, Schultens, Michaelis.
- Ft427 -- **Æypk** “volarum tuarum”, Montanus, Bolducius.
- Ft428 -- **Æt[d l [** “in notitia tua est”, Junius & Tremellius, Piscator, Beza; so Michaelis.
- Ft429 -- So Bolducius, Drusius, Schmidt, Michaelis, and Bar Tzemach.
- Ft430 -- **ynwbx[** “elaboraverunt me”, Tigurine version, Montanus, Vatablus, Drusius, Codurcus, Mercerus, Cocceius, Michaelis.
- Ft431 -- “Nervis colligarunt”, Schultens.
- Ft432 -- **yn[l b t w** “et degluties me”, Montanus, Bolducius; “et tamen absorbeas me”, Schmidt; “absorbes me”, Schultens, Michaelis.
- Ft433 -- So Junius & Tremellius, Piscator, Mercerus, Cocceius.
- Ft434 -- “Absorbes me?” Beza, Mariana.
- Ft435 -- **an** “nunc”, Drusius; so the Targum.
- Ft436 -- **ynbyç t** “reducturus”, Schmidt, Schultens; “reduces me?” V. L. Beza, Michaelis; “redire facies me?” Pagninus, Montanus, Bolducius.
- Ft437 -- “Sic semen maris dicitur” **πιττα**, Aristot. de Gen. Animal. 1. 1. c. 20. “coagulum”. Plin. Nat. Hist. 1. 7. c. 15. Gell. Noct. Attic. 1. 3. c. 16.
- Ft438 -- Scheuchzer. Physic. Sacr. vol. 4. p. 681.
- Ft439 -- De Anima Mundi, p. 18.
- Ft440 -- De Antro Nymph.
- Ft441 -- Timaeus Locrus, ib. p. 15.
- Ft442 -- Ebr. Comment. p. 555, 556.
- Ft443 -- **μyyj** “vitas”, Montanus, Bolducius.

- Ft444 -- **Ætdqp** “providentia tua”, Tigurine version, Munster, Michaelis.
- Ft445 -- So Cocecius, Schmidt.
- Ft446 -- **yntrmç** “observasti me”, Beza, Mercerus; “tum observas me”, Schmidt.
- Ft447 -- “Custodisti me”, Drusius.
- Ft448 -- “Custodies me”, Vatablus.
- Ft449 -- Ebr. Comment. p. 923.
- Ft450 -- **ynqnt** “mundabis”, Mercerus; “mundes”, Pagninus, Montanus, Bolducius; “purges me”, Junius & Tremellius.
- Ft451 -- **zwl q** “contumeliis”, Tigurine version; “ignominia”, Pagninus, Montanus, Beza, Vatablus, Mercerus, Piscator, Michaelis.
- Ft452 -- **ynn[harw** “et videns afflictionem”, Beza, Vatablus, Mercerus, Piscator.
- Ft453 -- “Et spectator adfflictionis meae”, Schultens.
- Ft454 -- “Satiare ignominia”, Junius & Tremellius.
- Ft455 -- **hagyw** “attollit sese”, Junius & Tremellius, Piscator; so Mercerus.
- Ft456 -- So Pagninus, Montanus, Vatablus, Bolducius.
- Ft457 -- So Jarchi and Nachmanides; to which sense the Septuagint and Vulgate Latin versions incline.
- Ft458 -- **bçtw** “et reverteris”, Pagninus, Montanus, Bolducius, Vatablus, Mercerus; so Beza.
- Ft459 -- **yb** “adversum me”, Beza; “contra me”, Vatablus, Junius & Tremellius.
- Ft460 -- **ydgn** “coram me”, Pagninus, Montanus, Beza, Mercerus, Schmidt, Schultens.
- Ft461 -- **ydm[** “adversus me”, Junius & Tremellius, Piscator, Schultens; so Vatablus.

- Ft462** -- **ym** [“mecum”, Pagninus, Montanus, Bolducius, Morcerus, Schmidt; “apud me”, Beza, Piscator, Cocceius.
- Ft463** -- **abx** “militia”, Montanus, Bolducius; “exercitus”, Beza, Junius & Tremellius, Piscator, Mercerus, Schmidt, Schultens.
- Ft464** -- [**wga** “expirabo”, Montanus; “expirassem”, Mercerus, Cocceius, Schmidt, Schultens.
- Ft465** -- So Vatablus, Piscator, and some in Mercerus.
- Ft466** -- **ymy j [m al h** “nonne parum dies mei?” Montanus, Bolducius, Schmidt; “paucum quid”, Vatablus, Beza, Mercerus.
- Ft467** -- “An non param, vel paucitas dierum meorum cessabit?” Cocceius; “annon pauxillulum dierum meorum deficiet?” Schultens.
- Ft468** -- **pyrds al w** “et non ordines”, Pagninus, Montanus, Bolducius, Mercerus; “sine ordinibus”, Cocceius, Schmidt.
- Ft469** -- [**ptw** “splendet”, Beza, Junius & Tremellius, Piscator.
- Ft470** -- **pyrbd brh** “an abundans verbis”, Beza; “an multus verbis”, Mercerus, so Kimchi & Ben Melech; and most Hebrew writers take **br** for an adjective.
- Ft471** -- **pytpç çya** “vir labiorum”, Montanus, Beza, Drusius, Vatablus, Mercerus, Bolducius, Cocceius, Schmidt, Michaelis.
- Ft472** -- So Ben Melech.
- Ft473** -- **Æydb** “jactantias tuas”, Cocceius.
- Ft474** -- “Tuane argumenta mortales consternabunt?” Codurcus.
- Ft475** -- **yj ql** “doctrina aut oratio mea et sententia mente accepta”, Michaelis; so Cocceius; “id quid ab aliis acceptum”, Drusius.
- Ft476** -- Vid. Schultens in loc.
- Ft477** -- **Æm [μετα σου**, Sept. “tecum”, Pagninus, Montanus, Beza, Vatablus, Mercerus, Cocceius, Schmidt, Michaelis; “tibi”, V. L. “ad te”, Piscator.

- Ft478** -- **hycwtl** “sapientiae”, de Dieu, Schmidt, Michaelis; so the Targum.
- Ft479** -- “Viro sapientiae”, Drusius.
- Ft480** -- “Secundum legem vel ordinationem”, Vatablus.
- Ft481** -- **Ænw[m hwl a Æl hcy yk** “oblivisci facit te Deus, aliquid de iniquitate tua”, some in Mercer so Gersom & Ben Melech, & Gussetius, p. 510.
- Ft482** -- “Quod obliviscatur tibi Deus ab iniquitate tua”, Piscator; Vid. Gusset ib.
- Ft483** -- “Quod oblitus tui est propter iniquitatem tuam”, Pagninus, Mercerus.
- Ft484** -- So some in Ben Melech.
- Ft485** -- Simonides, apud Cicero, de Nat. Deor. l. 1.
- Ft486** -- **µymç yhbg** “altior est altissimis coelis”, Junius & Tremellius.
- Ft487** -- “Quid oceano longius inveriri potest”, Cicero. Orat. 36.
- Ft488** -- **Pwl j y µa** “si permutet proprie”, Mercerus, Heb. “si mutabit locum”, Piscator.
- Ft489** -- “Si transmeabit”, Junius & Tremellius, Piscator; “si pervadat”, Cocceius; “si transiverit”, Michaelis.
- Ft490** -- “Si abierit”, Schmidt.
- Ft491** -- “Si subverterit omnia”, V. L.
- Ft492** -- **awç ytm** “homines vanitatis”, Vatablus, Drusius, Bolducius, Mercerus, Schmidt, Michaelis.
- Ft493** -- **Ænwbt y al w** “et non cousiderat”, Cocceius; “et non advertit”, Schmidt.
- Ft494** -- **bwbñ** “concavus”, Montanus; “cavus”, Drusius; “vacuus”, Pagninus, Beza, Junius & Tremellius, Piscator, Michaelis.

- Ft495** -- **bbl y** “fiat vel fit cordatus”, Junius & Tremellius, Piscator; so Broughton, Beza.
- Ft496** -- “In superbiam erigitur”, V. L. “audaciam sumit”, Schmidt.
- Ft497** -- “Pullus onager homo nascitur”, Cocceius, Schmidt; “nascatur”, Schultens.
- Ft498** -- “Expande ad eum manus tuas”, De Dieu.
- Ft499** -- **hp[t** “tenebresces”, Montanus, Drusius, Mercerus; to the same sense, Tigurine version, Cocceius, Schmidt, Schultens; so Ben Melech.
- Ft500** -- **tj j bw** “et confides”, Mercerus, Piscator, Schmidt; “et habebis fiduciam”, V. L.
- Ft501** -- **pybr** “magnates”, Vatablus, Bolducius.
- Ft502** -- **phnm dba swnmw** “et refugium peribit ab eis”, Pagninus, Montanus, Bolducius; “perfugium”, Junius & Tremellius; “effugium”, Mercerus, Cocceius, Schmidt, Schultens.
- Ft503** -- “Spes vel expectatio eorum est, vel erit efflatio animae”, Mercerus, Cocceius.
- Ft504** -- Golii Lex. Ar. Col. 1743. Vid. Lud. Capell. in loc.
- Ft505** -- **pkwmk bbl yl μg** “etiam mihi cor sicut vobis”, Pagninus, Montanus, Mercerus, Schmidt, Michaelis, Schultens; so Broughton.
- Ft506** -- **pkm ykna l pn al** “non cadens ego a vobis”, Montanus, Vatablus, Bolducius, Beza, Mercerus, Michaelis; “prae vobis”, Schmidt.
- Ft507** -- **hl a wmk ^ya ym taw** “et cum quo non sicut haec?” Pagninus, Montanus, Bolducius, Mercerus; and to the same sense Junius & Tremellius, Piscator, Cocceius, Schultens.
- Ft508** -- **wh[rl** “amico suo”, Pagninus, Mercerus, Junius & Tremellius, Piscator; so Broughton.
- Ft509** -- **pymt qydx** “justus perfectus”, Pagninus, Montanus; “justus absolutus”, Mercerus; so Broughton.

- Ft510** -- **l gr yd[wml ʿwkn** “destinatus vacillantibus pede”, Schmidt; so Michaelis.
- Ft511** -- **zwb dypl** “ad calamitatem contumelia”, Cocceius; “ad infortunium vilis habetur”, Gussetius, p. 674.
- Ft512** -- **wdyb hwl a aybh** “quique deum portant [vel] portat in manu sua”, Tigurine version, Munster; so Bolducius, De Dieu, Schultens.
- Ft513** -- Schmidt, etc.
- Ft514** -- **ʿdal j yç** “virgultum terrae”, Pagninus, Schmidt; so Drusius and Michaelis.
- Ft515** -- **hl a l kb** “ex omnibus istis”, Junius & Tremellius, Piscator, Schmidt, Schultens, Michaelis; “per omnia haec”, Cocceius; so Broughton.
- Ft516** -- **çya rçb l k j wr** “spiritus omnis carnis viri?” Pagninus, Montanus, Schmidt, Schultens, Michaelis.
- Ft517** -- Vatablus, Drusius, Junius et Tremellius, Piscator, Mercerus, Cocceius, Schultens; so Broughton.
- Ft518** -- **çya l [** “super virum”, Montanus, Mercerus, Bolducius; “super viro”, Schmidt, Michaelis.
- Ft519** -- **µymb rx[y** “detinebit in aquis”, Montanus, Bolducius; “si contineat, vel cohibeat, q. d. imperium exerceat in aquas”, Michaelis.
- Ft520** -- Nat. Hist. 1. 2. c. 90, 92.
- Ft521** -- **µynhk** “sacerdotes”, V. L. Montanus, Tigurine version, Bolducius, Cocceius, Schmidt, Schultens.
- Ft522** -- Schmidt, Michaelis, Schultens.
- Ft523** -- **µynmanl** “veracibus”, Pagninus, Montanus, Vatablus, Schultens; “fidis”, Mercerus, Piscator; “fidelibus”, Bolducius.
- Ft524** -- “Dicendi peritis”, Beza; eloquentibus, Junius & Tremellius; so Kimchi, Ramban, Ben Gersom, Ben Melech, Sephorno.

- Ft525 -- **μynqz** “seniorum”, Cocceius, Michaelis; “senatorum”, Schultens.
- Ft526 -- **μlj** “gustum”, Drusius, Schultens.
- Ft527 -- **hpr μyqypa j yzmw** “et zonam potentium laxat”, Tigurine version, Piscator, Beza, Schmidt; so Jarchi, Ben Gersom, Bar Tzemach, & Ben Melech.
- Ft528 -- **j j ç** “extendit”, Tigurine version, Drusius, Mercerus; “expandit”, Beza, Junius & Tremellus, Piscator, Schmidt; “expandens”, Schultens.
- Ft529 -- **μj nyw** “et ducit eas”, Pagninus, Montanus, Mercerus, Cocceius, Schmidt.
- Ft530 -- Kimchi, Ben Melech, Bar Tzemach.
- Ft531 -- **yçar** “capitum”, Montanus, Cocceius, Schmidt, Michaelis, Schultens.
- Ft532 -- **rwa al w Æçj wççmy** “palpant tenebras et non lucem”, Vatablus, Mercerus, Drusius, Schultens.
- Ft533 -- **hl a l k** “omnia haec”, V. L. Tigurine version, Beza, Michaelis; so Vatablus, Mercerus, Piscator, Codurcus.
- Ft534 -- “Alia omnia”, Schmidt.
- Ft535 -- “Omnia”, Pagninus, Montanus, Junius & Tremellius, Bolducius, Cocceius, Schultens.
- Ft536 -- **μl wa** “ideo, propterea”, Pineda.
- Ft537 -- **ydç l a** “pro Omnipotente--pro Deo”, Junius & Tremellius.
- Ft538 -- **þj a** “lubet”, Schultens.
- Ft539 -- **rqç yl pj** “incrustatores fuci”, Schultens.
- Ft540 -- **l l a yapr** “curatores idoli”, Bolducius; so Ramban; “medici idoli”, Pineda; so some in Drusius.
- Ft541 -- Jarchi & Bar Tzemach.

- Ft542** -- j ykwy j kwh “arguendo arguet”, Pagninus, Montanus, Munster, Bolducius, Mercerus, Cocceius, Schmidt; “redarguendo redarguet”, Michaelis.
- Ft543** -- μynp “faciem ejus”, V. L. Munster, Piscator; “personam ipsius”, Beza, so the Targum.
- Ft544** -- wtaç “celsitudo ejus”, Montanus, Vatablus, Bolducius; “sublimitas ejus”, Beza, Mercerus.
- Ft545** -- “Elevatio, erectio”, Drusius.
- Ft546** -- So some in Jarchi & Bar Tzemach.
- Ft547** -- μkynwdz “sententiae vestrae memorabiles”, Schultens.
- Ft548** -- So the Tigurine version, “meminisse oportebat vos similea esse cineri”.
- Ft549** -- μkybg rmj ybgl “eminentiae vestrae, eminentiae luteae”, Beza; so Bolducius.
- Ft550** -- So Cocceius, Beza.
- Ft551** -- yngm “desistite a me”, Junius & Tremellius, Piscator.
- Ft552** -- hm yl [rb[yw “ut transeat praeter me aliquid, vel a me”, Schmidt.
- Ft553** -- “Super quocunque eventu”, Schultens.
- Ft554** -- “Non sperabo”, Pagninus, Montanus, Vatablus. So Cocceius, Schultens, Gussetius, p. 420.
- Ft555** -- wynpł a “ad facies ejus”, Montanus, Bolducius; so Vatablus, Schultens.
- Ft556** -- j wkwa “arguam”, Pagninus, Montanus, Bolducius, Schmidt, Schultens; “probabo”, Piscator.
- Ft557** -- “An non sperem in eum?” so some in Munster; so Junius & Tremellius, Beza, Codurcus.
- Ft558** -- “In eo tamen sperabo”, Schmidt, Piscator, Michaelis.

Ft559 -- “Ipsum expectabo”, Drusius.

Ft560 -- [wmç w[mç “audite audiendo”, Pagninus, Montanus, Beza, etc.

Ft561 -- j pçm “judicium”, Pagninus, Montanus, etc.

Ft562 -- qdxa yna yk “quod ego justus sum”, Schmidt; “me justum esse, vel fore”, Schultens.

Ft563 -- [wgaw çyrj a ht[yk “nunc enim silebo et expirabo”, Cocceius; so Schmidt, Schultens.

Ft564 -- hmk “vox pertinet ad multitudinem et magnitudinem”, Pineda.

Ft565 -- So Ben Melech interprets these words.

Ft566 -- yl “sunt mihi”, Beza, Schmidt, Michaelis.

Ft567 -- ynçyrwt “haereditare me facis”, Beza, Schmidt, Michaelis; so Junius and Tremellius, Piscator, Cocceius, Schultens; so the Targum and Ben Melech.

Ft568 -- “Calce tinxisti pedes meos”, Gussetius, p. 550. so some in Ben Melech.

Ft569 -- R. Levi, Ben Gersom, & Bar Tzemach.

Ft570 -- Hist. Animal. l. 5. c. 32.

Ft571 -- Nat. Hist. l. 11. c. 35.

Ft572 -- μymy r xq “brevis dierum”, Montanus, Schmidt, Michaelis, Schultens; so Beza, Vatablus, Drusius, Mercerus.

Ft573 -- zgr [bç “satur commotione”, Junius & Tremellius, Piscator, Cocceius, Schmidt, Michaelis.

Ft574 -- “Saturus tremore”, Montanus; “satur trepidi tumultus”, Schultens.

Ft575 -- Æyny[tj qp “super illo acuis oculos tuos”, Cocceius; “super hunc apertos vibras oculos”, Schultens.

Ft576 -- ^ty ym “quis potest facere?” V. L. “dabit”, i.e. “faciet”, Vatablus; “sistet aut efficiet”, Michaelis; “quis efficiet?” Cocceius.

- Ft577 -- **dj a al** “nonne tu qui solus est?” V. L. “annon unus?” sc. Mediator, Cocceius.
- Ft578 -- **μyxwrj** “exacte praefiniti sunt”, Tigurine version.
- Ft579 -- **wqj** “statuta ejus”, V. L. Mercerus, Schmidt.
- Ft580 -- “Stata tempora”, Beza.
- Ft581 -- Consolat. ad Marciam, c. 20.
- Ft582 -- **l dj yw** “donec desinat, sc. esse vel vivere”, Piscator, Cocceius.
- Ft583 -- **wyl [m h[ç** “respice [aliorum] ab eo”, Junius & Tremellius, Piscator, Cocceius, Schmidt, Michaelis; so De Dieu, Schultens.
- Ft584 -- “Et cesset”, Mercerus; “et desinat a malo suo”, Pagninus.
- Ft585 -- “Et cesset afflictio”, Drusius; so the Targum.
- Ft586 -- **hxry** “grato animo excipiet”, Tigurine version; “velit”, Montanus, Bolducius; “acceptum habeat”, Piscator; De Dieu, Michaelis.
- Ft587 -- **Pyl j y** “mutabit se”, Drusius; “conditionem suam”, Piscator.
- Ft588 -- “Renovat se”, Schmidt.
- Ft589 -- Nat. Hist. apud Pinedam in loc.
- Ft590 -- Servius in Virgil. Aeneid. l. 3. p. 681. Plin. Nat. Hist. l. 16. c. 33.
- Ft591 -- **wtqnyw** “sugensque ejus surculus”, Schultens.
- Ft592 -- So Piscator and Cocceius.
- Ft593 -- “Mutat terra vices----nos ubi decidimus”, Horat. Carmin. l. 4. Ode 7.
- Ft594 -- So the Tigurine version, Vatablus, and some in Drusius; and some Hebrews in Ramban and Bar Tzemach.
- Ft595 -- **çl j yw** “exciditur”, Beza, Piscator, Mercerus; so Kimchi & Ben Gersom.

- Ft596** -- **çyaw** “et vir”, Pagninus, Montanus, Beza, Schmidt; “at vir”, Cocceius.
- Ft597** -- **yt l b d l** “donec atteratur eelum”, V. L. so some in Bar Tzemach, though disapproved of by him as ungrammatical.
- Ft598** -- **yabx** “quibus nunc milito”, V. L. “militiae maae”, Montanus, Tigurine version, Drusius, Codurcus, Michaelis, Schultens.
- Ft599** -- **Pskt** “perdere desiderabis?” Pagninus, Vatablus.
- Ft600** -- **ht l yk** “at nunc”, Piscator.
- Ft601** -- **ytaj j l l rwmçt al** “non differes punctionem meam”, Pagninus,
- Ft602** -- Jarchi, Gersom, Bar Tzemach.
- Ft603** -- So Schultens.
- Ft604** -- “Nec serves, id est, observes peccatum meum”; some in Mercerus.
- Ft605** -- **ynw l l l pj tw** “assuis iniquitati meae”, Piscator; “et adjungis ad iniquitatem meam”, Beza.
- Ft606** -- **l wby** “marcescit”, Tigurine version, Mercerus; “emarcescit”, Schultens.
- Ft607** -- “Diffluit”, Cocceius, Schmidt, Michaelis.
- Ft608** -- “Gutta cavat lapidem”, Ovid. de Ponto, l. 4.
- Ft609** -- <Arabic> “effudit”, Golius, col. 1182. Castel. col. 2590.
- Ft610** -- “Sic”, Vatablus, Drusius, Mercerus, Schultens; “ita”, Junius & Tremellius, Piscator; it answers to **ˆk**, Aben Ezra, Gersom.
- Ft611** -- Moreh Nevochim, par. 1. c. 2. p. 5.
- Ft612** -- **wdbky πολλων γενομενων**, Sept. “multiplicabuntur”, Vatablus, Bolducius.
- Ft613** -- “Multi vel graves sunt”, Drusius; “graves erunt et onusti”, Mercerus.

Ft614 -- **wr [xy ολιγοι γενωνται**, Sept. “minuuntur, numero pauci sunt”, Drusius.

Ft615 -- Ebr. Comment. p. 605.

Ft616 -- **l bat** “emarcida luget”, Schultens.

Ft617 -- **[rgt** “tulisti”, V. L. “traheres”, Cocceius; “multiplicasti”, so some in Bar Tzemach.

Ft618 -- “Imminues”, Montanus; “imminuisti”, Bolducius; “diminuis”, Schmidt; “minuis”, Schultens.

Ft619 -- **Æyp Ænw[Pl ay** “docuit iniquitas tua os tuum”, V. L. Pagninus, Bolducius; “docebit”, Montanus; “docet”, Piscator, Cocceius; so Tigurine version.

Ft620 -- So Mercerus, and some in Vatablus, Schmidt, Jarchi, & Bar Tzemach.

Ft621 -- **hwl a dwsb** “in secreto Dei”, Pagninus, Montanus, Cocceius. Schultens.

Ft622 -- **l a twmwj nt** “consolationes istorum virorum”, Vatablus; “consolationes istae”, so some in Drusius.

Ft623 -- **^wmz** “collimant”, Junius & Tremellius, Piscator, Cocceius; so Broughton.

Ft624 -- **^ymay al** “non posuit stabilitatem”, Pagninus; “immutabilitatem, sive perfectionem absolutam”, Vatablus; “firmum opus non produxit”, Tigurine version; “non crediturns esset firmitatem”, Junius & Tremellius.

Ft625 -- **μy dj p l wq** “sonitus timorum”, Pagninus, Montanus, Bolducius; to the same sense Codurcus, Junius & Tremellius, Mercerus, Cocceius, Schmidt, Schultens.

Ft626 -- “Vastatorem invasurum eum”, Junius & Tremellius.

Ft627 -- So Noldius in Ebr. Concord. Part. p. 87.

Ft628 -- **w dyb** “suis factis”, Tigurine version; “per manum suam”, Schmidt.

- Ft629** -- rawxb “erecto collo”, V. L. Piscator; “duro collo”, Drusius, Michaelis; “cum cervice”, Cocceius, Schmidt, Schultens.
- Ft630** -- wyngm ybg yb[b “cum erassitie umbonum clypeorum suorum”, Cocceius; so Schmidt, Michaelis, Schultens.
- Ft631** -- So the Annotator of the Assembly of Divines.
- Ft632** -- wl yj “ejus robur”, Mercerus; “potentia ejus”, Drusius.
- Ft633** -- μwqy al “neque resurgent opes ejus”, Schmidt.
- Ft634** -- μl nm ḃal hj y al w “nec mittet in terra radicem suam”, V. L. “et non pangetur in terram prosperitas eorum”, Schultens.
- Ft635** -- h[tn awçb “per vanitatem deceptus”, Beza; so Tigurine version.
- Ft636** -- wmw y al b “ante diem suam”, Vatablus, Junius & Tremellius, Piscator.
- Ft637** -- al mt “complebitur”, Montanus; “implebitur”, Schultens.
- Ft638** -- Plin. Nat. Hist. l. 16. c. 25. l. 17. c. 2. 24.
- Ft639** -- dwml g “solitarium”, Montanus; and to the same sense Vatablus, Beza, Tigurine version, Junius & Tremellius, Piscator, Drusius, Cocceius.
- Ft640** -- l m[ymj nm “consolatores molestiae”, Vatablus, Drusius, Mercerus, Cocceius, Schmidt, Michaelis; “molesti”, Beza, Junius & Tremellius, Piscator, Codurcus, Tigurine version; “molestissimi”, Schultens.
- Ft641** -- j wr yrbdl “verbis venti”, Beza, Bolducius, Mercerus, Schmidt, Michaelis.
- Ft642** -- Æxyrmy hm “quid exacerbat te”, Junius & Tremellius; so Codureus, Schultens.
- Ft643** -- hrbdā μkk “sicut vos loqui deberem?” Schmidt.
- Ft644** -- “Etiam ego ut vos loquerer?” Cocceius; so Broughton.

- Ft645** -- **μῦλ μβ μκῦλ [ἡρυβ] α** “nectere deberem nexus contra vos verbis?” Schmidt.
- Ft646** -- “Adjungerem me super vos in sermonibus”, Montanus, Bolducius; so Vatablus, Cocceius.
- Ft647** -- “Vobis enim aptum sermonem accommodarem”, Tigarine version; so Codurcus.
- Ft648** -- **ϣαρη[ϣνα** “et caput meum quassarem super vobis”, Cocceius; “movere deberem super vos caput meum?” Schmidt.
- Ft649** -- So Tigurine version and Bar Tzemach, **κινησας ρα καρη**, Hom. II. 17. v. 200.
- Ft650** -- **Æl j y ynm hm** “quid a me abit”, Junius & Tremellius, Schultens.
- Ft651** -- “Dolor meus”, V. L. so Aben Ezra & Cocceius.
- Ft652** -- **ytd[** “meam congregationem”, Pagninus; “conventum meum”, Montanus, Bolducius.
- Ft653** -- Vid. Drusium in loc.
- Ft654** -- “Stupefe isti”, Tigurine version; so Jarchi.
- Ft655** -- **hprj b** “cum opprobrio”, Beza, Vatablus, Drusius; so Schmidt, Michaelis, Schultens; “with reproaches”, Broughton.
- Ft656** -- **ˆwal mty** “impleverunt sese”, De Dieu.
- Ft657** -- Vid. De Dieu in loc.
- Ft658** -- **ynrygsy** “vinctum me tradidit”, Grotius, Michaelis, Schultens.
- Ft659** -- **ynj ry** “divertere fecit a vita”, Pagninus; “declinare me facit”, Beza, Drusius, Mercerus.
- Ft660** -- **ynxp̄xpy** “confregit me”, V. L. Pagninus; “minutatim confregit me”, Tigurine version; so Schultens, Jarchi, & Ben Gersom.
- Ft661** -- “Ejus magnates”, Comment. Ebr. p. 773. **wybr** “ejus magni”, Montanus.

- Ft662** -- **ydl g yl** [“super laceram cutem”, Schultens; “cutis eaque laesa et ulceribus percussa”, Stockius, p. 188. **dl g** “cutim percusiit”, Hottinger. Smegma Orient. p. 135. Stockius, ib.
- Ft663** -- **hrmrmj** “intumuit”, V. L. Tigurine version; “fermentescit”, Schultens.
- Ft664** -- **ydhc** “oculatus meus testis”, Schultens.
- Ft665** -- Ebr. Comment. p. 320, 321.
- Ft666** -- **rpsm twnc** “anni numeri”, Montanus, Vatablus, Bolducius; “numbered days”, Broughton; so Tigurine version.
- Ft667** -- Pineda.
- Ft668** -- **yj wr** “spiritus meus”, V. L. Pagninus, Montanus, Junius & Tremellius, etc.
- Ft669** -- “Anima mea”, Piscator, Schmidt.
- Ft670** -- **^l t** “pernoctat”, Junius & Tremellius, Piscator, Drusius, Schmidt, Michaelis, Schultens.
- Ft671** -- **an hmyc** “pone nunc”, Montanus; “poae quaeso”, Pagninus, Piscator, Mercerus, Cocceius, Schmidt; “sub cor tunm”, Vatablus.
- Ft672** -- Schmidt, Michaelis, Schultens.
- Ft673** -- **yrxy** “cogitationes meae”, Pagninus, Bolducius, Codurcus, so Ben Gersom.
- Ft674** -- **tda Pysy** “addet fortitudinem”, Pagninus, Montanus.
- Ft675** -- **wrb** [“transierunt”, Pagninus, Montanus, etc.
- Ft676** -- **wqtñ** “evulsae sunt”, Pagninus, Montanus, Piscator; “radicitus evulsae sunt”, Michaelis.
- Ft677** -- **yçrwm** “possessiones”, Montanus, Vatablus, Piscator, Cocceius, Schmidt; “haereditariae possessiones”, Schultens; so Drusius & Michaelis.
- Ft678** -- Ebr. Part. Concord. No. 1931.

- Ft679 -- **bwrq** “propinquam”, Pagninus, Montanus; so Junius & Tremellius, Piscator, etc.
- Ft680 -- Ib. p. 642.
- Ft681 -- **tj çl** “foveam”, Pagninus, Montanus, Tigurine version, Drusius, etc.
- Ft682 -- **ytarq** “vocavi”, Montanus; “clamavi”, Mercerus.
- Ft683 -- Schultens.
- Ft684 -- **rbdn rhaw** “et postea loquamur”, Piscator, Mercerus, Cocceius.
- Ft685 -- **wnybt** “diserte agatis”, Schultens.
- Ft686 -- **wnymj n** “immundi”, Drusius, Piscator, Michaelis; so Broughton.
- Ft687 -- “Clausi sumu”, Montanus; “obturati sumus”, Hebraei, in Mercer.
- Ft688 -- So the Targum.
- Ft689 -- **wçpn** “animam suam”, Pagninus, Montanus, etc.
- Ft690 -- **µg** “attamen, nihilominus”, Cocceius, Schultens; so the Targum.
- Ft691 -- **wyl grb tçrb j l ç yk** “nam it cum reti in pedibus suis”, Cocceius.
- Ft692 -- **hkbç l [** “in perplexo”, Cocceius.
- Ft693 -- **µymx** “sitibundos”, Montanus; “sitibundus”, Tigurine version.
- Ft694 -- “Horridus”, Junius & Tremellius, Cocceius, Schmidt.
- Ft695 -- **^wmj** “absconditus”, V. L. Pagninus, Montanus, Junius & Tremellius, etc.
- Ft696 -- **wl bj** “funis ejus”, Montanus, Tigurine version, Mercerus, Drusius, Cocceius, Schmidt.
- Ft697 -- **whxph** “dispergent eum”, Pagninus, Montanus, Beza, Mercerus, Piscator, Schmidt.
- Ft698 -- **b[r** “fames”, Beza.

- Ft699 -- w[l xl “costae ejus”, Montanus, Vatablus, Grotius, Schultens.
- Ft700 -- wrw[ydb “vectes cutis suae”, Tigurine version, Junius & Tremellius, Piscator, Schultens, Michaelis.
- Ft701 -- “Ramos cutis”, Montanus, Vatablus, Drusius, Mercerus, Schmidt; “ramos corporis ipsius”, Cocceius.
- Ft702 -- l kay “comedet”, Pagninus, Montanus, Mercerus.
- Ft703 -- twm rwbk “primogenita mors”, V. L.
- Ft704 -- Michaelis.
- Ft705 -- De Dieu.
- Ft706 -- Ethic. 1. 3. c. 9.
- Ft707 -- twhl b Æl ml “ad regem caliginum”, Cocceius.
- Ft708 -- Schmidt.
- Ft709 -- “Instar regis”, Schultens; “quasi rex”, V. L.
- Ft710 -- So Syr. Ar & Schmidt.
- Ft711 -- Plin. Nat. Hist. 1. 35. c. 35.
- Ft712 -- Scheuchzer. Physic. Sacr. vol. 4. p. 709, 710.
- Ft713 -- Vid. Plin. Nat. Hist. 1. 35. c. 15. Theocrit. Idyll. 25. ver. 95. Homer. Odys. 22. prope finem.
- Ft714 -- Vid. Menochium de Repub. Heb. 1. 8. c. 6. col. 792.
- Ft715 -- hwpdhy “expellent eum”, Pagninus, Montanus; so Tigurine version, Vatablus, Mercerus, Drusius, Schultens, Cocceius, Schmidt.
- Ft716 -- whdny “excommunicabunt cum”, Schmidt, Michaelis; so Codurcus.
- Ft717 -- Schultens.
- Ft718 -- l a [dy al “quem non agnoscit Deus fortis”, Junius.
- Ft719 -- ^wygt “defatigabitis”, Schmidt, Michaelis.

- Ft720 -- **ynnwakdt** “obtundetis”, Vatablus, Piscator, Schmidt; so Michaelis, Schultens.
- Ft721 -- **yl wrkht** “indurastis facies vestras contra me”, Vatablus; so Broughton.
- Ft722 -- “Erubescitis subsannare me”, Pagninus.
- Ft723 -- Drusius; so Schultens.
- Ft724 -- So Junius & Tremellius, Piscator.
- Ft725 -- **yl t yta** “mecum maneat”, Beza; to the same sense Mercerus, Schmidt, Junius and Tremellius, Piscator, Michaelis, Schultens.
- Ft726 -- **yntw** [“pervertit me”, Montanus, Mercerus; so Vatablus, Drusius, Schultens.
- Ft727 -- **smj** “violentiam”, Junius & Tremellius, Piscator, etc. “injuriam”, Montanus.
- Ft728 -- **wl syw** “aggerant”, Cocceius, Schultens; “straverunt”, Montanus, Schmidt; a **hl sm** “via strata et elevata”, Mercerus, Drusius.
- Ft729 -- **yl** [“super me”, Pagninus, Montanus, Mercerus, Schmidt, Michaelis.
- Ft730 -- **wl dj** “desierunt”, Pagninus, Montanus, Vatablus, Mercerus, Drusius, Piscator, Schmidt, Michaelis; “cessant”, Schultens.
- Ft731 -- **ybwraq** “propinqui mei”, Pagninus, Montanus, etc.
- Ft732 -- De loc. Heb. fol. 89. M.
- Ft733 -- **yrg** “peregrini”, Schmidt, Schultens.
- Ft734 -- Apud Rabbinos, passim.
- Ft735 -- **yj wr** “spiritus meus”, Junius & Tremellius, Vatablus, Schmidt, Schultens; “anima mea”, Cocceius.
- Ft736 -- **ytçal** “propter uxorem meam”, Schmidt.
- Ft737 -- R. Levi Ben Gersom; so some in Vatablus.

- Ft738** -- **ytwnj w** “deploro”, Cocceius; “et miserans lugeo”, Schmidt; “et miseret me”, Michaelis; “comploro”, Schultens.
- Ft739** -- **μyl yw[** “iniqui”, Pagninus, Montanus; “homines nequam”, Tigurine version; so Ben Gersom.
- Ft740** -- “Clientes egentissimi”, Schultens.
- Ft741** -- **ydwš ytm** “viri secreti mei”, Montanus; “homines secreti mei”, Cocceius, Schmidt; “viri arcani mei”, Beza, Mercerus; “homines arcani mei consilii”, Michaelis.
- Ft742** -- **j zw** “et quem”, V. L. “et hie seu is quem”, Mercerus, Drusius.
- Ft743** -- **yrçbbw yrw[b** “cuti meae ut carni meae”, Tremellius, in one edition of his version.
- Ft744** -- Ben Gersom.
- Ft745** -- **yl m** “res meae”, Polychronius apud Pinedam in loc.
- Ft746** -- Nat. Hist. l. 13. c. 11. Alex. ab Alex. l. 2. c. 30. Pausaniae Messenica, sive, l. 4. p. 266. & Boeotica, sive, l. 9. p. 588.
- Ft747** -- Nat. Hist. l. 6. c. 28. & 29.
- Ft748** -- See a Journal from Cairo, etc. in 1722, p. 45, 46. and Egmont and Heyman’s Travels, vol. ii. p. 171, 181.
- Ft749** -- Antiqu. Eccles. Orient. p. 147.
- Ft750** -- Apud Montfaucon, tom. 2. p. 205.
- Ft751** -- Prodrum. Copt. c. 8. p. 201, 207.
- Ft752** -- Vide Hottinger. Praefat. ad Cipp. Hebr. p. 6, 7, 8. Wagenseil Carmin. Lipman. Confut. p. 429, etc.
- Ft753** -- **ynaw** “nempe ego”, Nold. Ebr. Concord. Partic. p. 696. No. 1750.
- Ft754** -- Huet. Alnetan. Quaest. l. 2. c. 13. p. 234.
- Ft755** -- Martin. Sinic. Hist. l. 4. p. 131.

- Ft756** -- $\mu\omega\upsilon\gamma \rho\pi[\text{ I } [\hat{\nu}\rho\text{j} \text{ aw}$ “qui postremus ex palvere (terra) surget”, Nold. ib.
- Ft757** -- “Novissimus”, i.e. “miserrimus et abjectus”, Bolducius; “sic ultimus miserorum”, Ciceron. Orat. pro Flacco 24.
- Ft758** -- “Supra pulverem”, Cocceius, Schultens.
- Ft759** -- “Adhibebit suam vim pulveri”, Tigurine version.
- Ft760** -- $\gamma\rho\zeta\beta\mu$ “e carne mea”, Tigurine version, Mercerus, Piscator, Cocceius, Schmidt, Schultens; so Gussetius, p. 446.
- Ft761** -- “Suidas in voce” $\iota\omega\beta$, & Sept. in ch. xlii. 17.
- Ft762** -- $r\zeta$ “alienus”, Pagninus, Montanus, Junius & Tremellius, Piscator, Mercerus; “extraneus”, Drusius.
- Ft763** -- $\gamma\text{qj b}$ “in sinu meo”, Pagninus, Montanus, etc.
- Ft764** -- $r\text{bd } \zeta\rho\zeta$ “radix verbi”, Montanus, Mercerus, Schmidt, Michaelis; “radix sermonis”, Cocceius; “fundamenta negotii salutis”, Tigurine version.
- Ft765** -- brj twnw[“iniquitates gladii”, Montanus, Schmidt, Michaelis; so Cocceius, Schultens.
- Ft766** -- $\gamma\text{nwby}\zeta\gamma$ “reducunt me, q. d. in scenam”; Cocceius, Junius & Tremellius, Piscator, Drusius.
- Ft767** -- Ben Gersom, Bar Tzemach, Saphorno; and so Montanus.
- Ft768** -- Ebr. Comment. p. 246.
- Ft769** -- Schmidt.
- Ft770** -- $\gamma\text{tml k rswm}$ “correctionem ignominiae meae”, Pagninus, Montanus; so Schmidt, Michaelis.
- Ft771** -- γtnybm “ex intelligentia mea”, Junius & Tremellius, Piscator, Mercerus, Drusius, Schmidt, Michaelis.
- Ft772** -- $d[\gamma\text{nm}$ “ab aeterno”, Junius & Tremellius, Drusius, Codurcus, Schmidt, Michaelis.

- Ft773 -- **bwrqm** “de propinquo”, Pagninus, Montanus, etc.
- Ft774 -- Heraclitus apud Strabo. Geograph. l. 16. p. 539.
- Ft775 -- Strabo, ib.
- Ft776 -- Pineda in loc.
- Ft777 -- **σκιας οναρ ανψρωποι**, Pindar. Pythia, Ode 8.
- Ft778 -- **μυλ d wxry wynb** “filii ejus placabunt, mendici”, Montanus.
- Ft779 -- So the English annotator.
- Ft780 -- **wymwl** [“ejus occultis”, Montanus, Vatablus, Schmidt.
- Ft781 -- **h[r** “malum”, Pagninus, Montanus, Junius & Tremellius, Piscator, etc.
- Ft782 -- **wmj l** “panis ejus”, Pagninus, Montanus, Beza, Schmidt.
- Ft783 -- Nat. Hist. l. 11. c. 37.
- Ft784 -- Scheuchzer. Physic. Sacr. vol. 4. p. 711. Philosoph. Transact. abridged, vol. 2. p. 819.
- Ft785 -- **μυνtp çar** “caput aspidum”, V. L. Montanus.
- Ft786 -- Plin. Nat. Hist. l. 11. c. 37. Aelian. Hist. Animal. l. 9. c. 4.
- Ft787 -- Philosoph. Transact. ut supra. (abridged, vol. 2. p. 819.)
- Ft788 -- Ib. c. 62.
- Ft789 -- Scheuchzer, ut supra, (Physic. Sacr. vol. 4.) p. 712.
- Ft790 -- **whnby al w** “et non aedificabit eam”, Pagninus, Montanus; “et non aedificat eam”, Cocceius, Schultens; “non autem”, Beza; “sed non”, Schmidt, Michaelis.
- Ft791 -- **wl kal dyrç `ya** “non erit superstes haeres qui ejus bonis fruetur”; so some in Mercer. Drusius.
- Ft792 -- **wb j l çy** “mittet in eum”, Pagninus, Montanus, Schmidt; so Mercerus, Piscator.

Ft793 -- **wmwj l b** “in cibum illius”, Tigurine version.

Ft794 -- Aben Ezra, Ben Gersom, Bar Tzemach; “in carne ejus”, Pagninus, Montanus; “super carnem ejus”, Beza; “in carnem ejus”, Drusius, Mercer, Schmidt.

Ft795 -- **Æl hy** “abibit e vivis”; so some in Michaelis; “abit”, Schultens.

Ft796 -- Jarchi, Sefhorno, and others.

Ft797 -- Sepher Shorash. rad. **l by**.

Ft798 -- **wrma tl j n** “haereditas eloquii ejus”, Pagninus, Montanus; “verborum ejus”, V. L. “impie dictorum ejus”, Codurcus.

Ft799 -- **taz yhtw** “et hoc erit consolationes vestrae”, Beza, Mercerus; so Jarchi; “idque pro consolatione vobis”, Tigurine version; “pro consolationibus vestris”, Schultens.

Ft800 -- **rxqt** “abbreviabitur”, Montanus, Vatablus, “abbreviaretur”, Drusius, Cocceius, Michaelis.

Ft801 -- **yj yç** “precatio mea”, Drusius.

Ft802 -- **yl a wnp** “respicite ad me”, Pagninus, Montanus, Junius & Tremellius, Piscator, etc.

Ft803 -- **wqt [** “durant”, Mercerus, Cocceius, Michaelis; “edurant”, Schultens.

Ft804 -- **µwl ç** “pax”, Montanus, Junius & Tremellius, Schultens.

Ft805 -- **bwj b** “in bono”, Pagninus, Montanus, Junius & Tremellius, etc.

Ft806 -- **wl by** “vetustate terent”, Montanus; “veterascunt”, Junius & Tremellius, Piscator, Mercerus; “vetusti fiunt”, Cocceius; “ad senectam deterunt”, Schultens.

Ft807 -- **[grb** “quiete”, Pagninus; “in quiete”, Vatablus.

Ft808 -- **l waç** “ad inferna”, V. L. “ad infernum”, Cocceius; “in infernum”, Schmidt.

Ft809 -- hm “quis est?” V. L.

Ft810 -- ^ˆbtk wyhy “ut sint velut palea”, Tigurine version; so Broughton, “quoties sunt”, Junius & Tremellius; “quoties fiunt”, Piscator, Michaelis.

Ft811 -- wtbnq “furatus est eam”, Montanus; “suffuratur”, Vatablus; “furatur”, Drusius, Cocceius, Schultens.

Ft812 -- Nachmanides, Jarchi, Ben Gersom, Bar Tzemach.

Ft813 -- Beza, Cocceius, Schultens.

Ft814 -- [dyw wyl a ml cy “redderet illi, et (hoc) sciret”, Beza; “retribueret ipsi potius, et sentiret”, Cocceius.

Ft815 -- wyrk wny[wary “videret ejus oculi exitium suum”, Beza, Cocceius.

Ft816 -- htcy “biberet”, Beza, Cocceius.

Ft817 -- So Schultens.

Ft818 -- wxxj “integro numero calculis ducti sunt”, Cocceius; “cumulatam sortem habuerint”, Schultens.

Ft819 -- wmt mx[b “in fortitudine perfectionis suae”, Pagninus; so Junius and Tremellius, Piscator; “in fortitudine integritatis suae”, Montanus, Bolducius; so Drusius, Mercerus.

Ft820 -- So Schmidt.

Ft821 -- See Kimchi, Sepher Shorash. rad. ^ˆj [, and Jarchi and Ben Melech in loc.

Ft822 -- wynyj [“muletralia ejus”, Montanus, Beza, Junius & Tremellius, Piscator, Mercerus, Bolducius, Drusius, Cocceius, Schmidt.

Ft823 -- hbwj “bonum”, Pagninus, Mercerus; so Junius & Tremellius, Piscator & Bar Tzemach; “de bono”, Cocceius, Michaelis, Schultens.

Ft824 -- Bar Tzemach.

- Ft825** -- **wrmat yk** “vos dicere”, Junius & Tremellius; “nempe vos dicturos”, Piscator; so Schmidt, Schultens.
- Ft826** -- **bydn** “liberalis”, Montanus; “boni et liberalis hominis”, Tigurine version; “ingenui”, Schultens.
- Ft827** -- **dçj y** “prohibebitur”, Pagninus, Montanus, Bolducius; so Beza, Vatablus, Mercerus; “subtrahitur”, Junius & Tremellius, Piscator, Cocceius; “subdueitur”, Schultens.
- Ft828** -- **twrbl** [“irarum”, Pagninus, Tigurine version, Cocceius, Schultens.
- Ft829** -- **awhw** “et ipse”, Pagninus, Montanus, etc.
- Ft830** -- **twrblql** “ad sepulchra”, V. L. Montanus, Vatablus, Drusius, Beza, Mercerus, Michaelis, Schultens; “in sepulchra”, Junius & Tremellius, Piscator.
- Ft831** -- **çydg l** [“super acervo”, Montanus, Codurcus; so Bolducius, Mercerus.
- Ft832** -- Vid. David de Pomis Lexic. fol. 14. 3.
- Ft833** -- **dwwqçy** “festinabit”, Pagninus; so some in Vatablus, and Ben Melech.
- Ft834** -- “Vigilabit”, V. L. Tigurine version, Montanus; “vigilat”, Michaelis, Schultens; “erit tanquam vigil”, Bolducius.
- Ft835** -- “Vigilabitur”, Beza; “vigilatur”, Cocceius; so Calovius.
- Ft836** -- **yk** “immo”, Beza; “profecto”, Schultens.
- Ft837** -- **l ykçm**.
- Ft838** -- **qdx t yk** “quod justifies te”, Junius & Tremellius.
- Ft839** -- “Quum Justus es apud teipsum”, Schmidt; “quod tibi justus esse videris”, Michaelis.

Ft840 -- **Ætarymh** “an de religione tua”, Junius & Tremellius; “ob timorem tuum”, so some in Drusius; “num ob pietatem tuam”, others in Michaelis.

Ft841 -- **αναριψμητοι**, Sept.

Ft842 -- **Æytwnw[l ʔ ʔya** “non est finis iniquitatibus tuis”, Pagninus, Montanus, etc.

Ft843 -- **Æyj a l bj t ηνεχυραζες τους αδελφους σου**, Sept. “capies in pignus fratres tuos”, Montanus.

Ft844 -- **μυνη αυχη** “acceptus faciebus”, Montanus; “vel facie”, Vatablus, Beza, Junius & Tremellius, Drusius, Mercerus.

Ft845 -- Jarchi, Ramban, Bar Tzemach, Seforno.

Ft846 -- **[wrz ʔya** “viro brachii”, Pagninus, Montanus, Bolducius, Vatablus, Drusius, etc.

Ft847 -- **μυμη hbg** “sublimitas coelorum”, Bolducius; “altitudo coeli”, Michaelis; “altitudo coelorum”, Schultens.

Ft848 -- **μυβκωκ ʔar** “capat stellarum”, Montanus, Bolaucius, Mercerus, Cocceius; “verticem stellarum”, V. L. Tigurine version, Michaelis, Schultens.

Ft849 -- Cosmotheoros, l. 2. p. 125, 137.

Ft850 -- (The Dog Star is the brightest star in the heavens when viewed from the earth. It has a visual magnitude of -1.4 and is 8.7 light years from the earth. It is in the constellation Sirius. The closest star to the earth is **α** Centaurus and has a visual magnitude of 0 and is 4.3 light years from the earth. It is several times fainter than the Dog Star but is still quite bright compared to neighbouring stars. 1969 Observer's Handbook, p. 74, 75. The Royal Astronomical Society of Canada, Toronto, Ontario. Editor)

Ft851 -- Peritzol.

Ft852 -- **ʔwa ytm** “viri iniquitatis”, Montanus, Mercerus; so Drusius, Michaelis.

- Ft853** -- **rwmçt ml w[j rah** “profecto viam seculi servas”, Schultens.
- Ft854** -- **t[al w** “ante tempus suum”, V. L. Mercerus; “ante tempus”, Cocceius, Schultens.
- Ft855** -- “Sine mora”, Cocceius; “in momento”, Codurcus.
- Ft856** -- **wj mq** “corrugati sunt”, Junius & Tremellius, Piscator, Bolducius, Cocceius.
- Ft857** -- **µdysy qxwy rhn** “fundamentum eorum ut flumen diffluit”, Tigurine version; “fluvius effusus fundamentum eorum”, Codurcus, Beza; to the same sense Drusius, Mercerus, Cocceius, Schultens.
- Ft858** -- **wml ydç l [py hmw** “et quid fecerat omnipotens illis?” Piscator.
- Ft859** -- Aben Ezra, Ben Gersom, Seforno, et alii.
- Ft860** -- **wnmyq dj kn al µa** “annon excinditur qui insurgit contra nos”, Schmidt, Michaelis.
- Ft861** -- Aben Ezra, Ben Gersom, Bar Tzemach.
- Ft862** -- **rxbrp[l [tyçw** “pone aurum super pulverem”, Codurcus; “in pulvere aurum”, Cocceius; “abjice humi aurum”, Beza; so Grotius.
- Ft863** -- **rypwa µyl j n ryxbw** “et inter saxa torrentium Ophir”, Codurcus.
- Ft864** -- “Pro rupe aurum Ophirinum”, Junius & Tremellius; so Schultens.
- Ft865** -- Geograph. l. 11. p. 344.
- Ft866** -- Pet. Martyr. Decad. 3. l. 4.
- Ft867** -- **Æyrxb** “lectissimum aurum tuum”, Junius & Tremellius, Piscator; so Vatablus, Schmidt, Schultens; so R. Sol. Urbin. Ohel Moed, fol. 23. 2.
- Ft868** -- **Æl twp[wt Pskw** “et argentum fortitudinum tibi”, Montanus, Cocceius, Schmidt.
- Ft869** -- **wl ypçh yk** “quum humiliaverint”, Montanus, Cocceius, Michaelis.

- Ft870** -- **μνny[j ç** “demissum oculis”, Montanus, Beza, Junius & Tremellius, Piscator; “humilem oculis”, Vatablus.
- Ft871** -- **yqn ya j l my** “innocens insulam liberabit”, Montanus; so Pagninus, Vatablus.
- Ft872** -- Concordant. Ebr. Part. p. 25. No. 135.
- Ft873** -- **yqn ya** “non innocentem”, Drusius, Piscator, Michaelis; “non insontem”, Schultens; to the same sense Beza, Mercerus, Codurcus, Junius, & Tremellius.
- Ft874** -- **yrm** “exacerbatio”, Montanus, Vatablus, Schmidt; “exasperatio”, Mercerus, Drusius; “pertinacia”, Bolducius; “contumacia habetur”, Cocceius; “rebellionem haberi”, Junius & Tremellius; “rebellio est”, Piscator, Codurcus.
- Ft875** -- **ydy** “manus mea”, Montanus, Vatablus, Mercerus, Drusius, Michaelis.
- Ft876** -- **twj kwT** “inceptionibus”, V. L. and so Montanus, Beza, Mercerus, Drusius, Schultens.
- Ft877** -- **yB μçy** “ipse apponeret ad me animum”, Junius & Tremellius; so Piscator, Cocceius, & Aben Ezra.
- Ft878** -- Schultens.
- Ft879** -- **yj pçm** “a judicante me”, Beza, Pagninus, Montanus, Bolducius, Vatablus, Cocceius.
- Ft880** -- **wnnyaw** “et non ipse”, Montanus, Drusius, Bolducius.
- Ft881** -- **ymy Pj [y** “operiet dextram”, Montanus, Junius & Tremellius; so Cocceius, Drusius, Schmidt, Schultens, & Broughton.
- Ft882** -- **yk** “quia”, Pagninus, Montanus, Mercerus, Piscator, Michaelis; “nam”, Tigurine version, Cocceius, Schultens.
- Ft883** -- **ytnpx** “abscondi”, Pagninus, Montanus, Vatablus, Bolducius; “recondidi”, Tigurine version, Beza, Junius & Tremellius, Piscator, Drusius, Mercerus, Cocceius, Michaelis, Schultens; so Broughton.

Ft884 -- Sophorno.

Ft885 -- dj ab awhw “sed si ipse contra unum agit”, Junius & Tremellius; so Piscator, Cocceius.

Ft886 -- yqj μyl çy yk “quia perfecit necessaria mea”, Vatablus; so Nachmanides, Ben Gersom, Saphorno.

Ft887 -- ynl yhbh “me attonitum reddidit”, Vatablus; “consternavit me”, Drusius, Mercerus, Cocceius, Michaelis; “externavit me”, Schultens.

Ft888 -- Æçj ynpm “propter tenebras”, Pagninus, Piscator, Cocceius; so V. L. “a tenebris”, Drusius; “a praesentibus, tenebris”, Beza.

Ft889 -- Aben Ezra, Nachmanides, & Simeon Bar Tzemach.

Ft890 -- ydçm [wdm “quinam ab omnipotente”, Beza; so Junius & Tremellius.

Ft891 -- “Quare ab omnipotente non sunt recondita in poenam stata tempora”, Schultens.

Ft892 -- Dion. Halicarnass. & Festus apud Sanctium in loc. Vid. Rycquium de Capitol. Roman. c. 14. Ovid. Fasti, l. 2.

Ft893 -- wgyçy “attigerunt”, Pagninus, Bolducius; “attingunt”, Vatablus.

Ft894 -- rwc “pro bove foemina, vacca”, Bolducius.

Ft895 -- Aben Ezra, Ben Gersom, Bar Tzemach.

Ft896 -- wl yl b “migma suum”, Bolducius; “farraginem ejus [vel] suam”, Tigurine version, Junius & Tremellius, Piscator, Cocceius, Michaelis.

Ft897 -- ουκ αυτων Sept. “non suum”, V. L. so the Targum, and Aben Ezra, Grotius, Codurcus.

Ft898 -- wçql y [çr μrkw “et in vinea (aliena) vindemiant impii”, Tigurine version; “vineasque vindemiant impii”, Castalio.

Ft899 -- dçm “per devastationem”, some in Munster; “post vastationem”, Tigurine version; so Nachmanides & Bar Tzemach.

Ft900 -- yn[l [“super inopem”, Cocceius, Schultens; so Ben Gersom.

- Ft901 -- **rm[waçn µyb[rw** “et famelici gestant manipulum”, Tigurine version, Mercerus; so Schultens, Michaelis.
- Ft902 -- **µtrwç `yb** “inter ordines”, Mercerus, Piscator, Cocceius; so Sefhorno, and some in Eliae Tishbi, p. 241.
- Ft903 -- **wryhxy** “meridiati sunt”, V. L. so Bolducius, Schultens.
- Ft904 -- Aben Ezra, Ben Gersom, Sefhorno, Bar Tzemach.
- Ft905 -- De Virgin, Veland. c. 17.
- Ft906 -- **wml wmtj εσφραγισαν εαυτους**, Sept. “includunt sese”, some in Mercerus; so Drusius; “semet sigillant”, Schultens.
- Ft907 -- Pariter, Pagninus, Montanus, etc.
- Ft908 -- **twml x twhl b ryky** “agnoscit terrores umbrae mortis”, Mercerus, Cocceius; so Codurcus, Schmidt.
- Ft909 -- **µym ynp l [** “super faciem aquarum”, Mercerus, Bolducius, Beza, Drusius, Schultens.
- Ft910 -- **b** “deficit”; so some in Simeon, Bar Tzemach.
- Ft911 -- **waj j l waç** “ad infernum usque peccarunt”, Schmidt; “usque ad sepulchrum”, Mercerus; some in Drusius.
- Ft912 -- **µj r** “misericordia”, V. L. “miseratio”, Montanus, Bolducius; so Tigurine version, Grotius.
- Ft913 -- **wqtm** “dulcescit ei”, Beza, Piscator; “suavis”, Cocceius; so Michaelis, Schultens.
- Ft914 -- **hrq[h[r** “consociat ei sterilem”, Junius & Tremellius.
- Ft915 -- Pagninus, Montanus, Bolducius, Piscator, Mercerus, Drusius.
- Ft916 -- **wyj b `ymay** “non fidit suae vitae”, Tigurine version, Piscator; so V. L.
- Ft917 -- **wl `ty** “dat ei”, Piscator, Mercerus, i.e., Deus, Beza, Drusius, Michaelis.

- Ft918** -- **whyny**[w “et ejus”, Pagninus, Montanus, Bolducius, Beza, Cocceius, Schultens.
- Ft919** -- **wynyaw** “et non ipse”, Montanus, Bolducius; “et non sunt”, Schultens.
- Ft920** -- **wxpqy** “claudentur”, Pagninus, Montanus; “clauduntur”, Piscator.
- Ft921** -- **l al** “ad nihilum”, Pagninus, Montanus; so Junius & Tremellius, Piscator, Mercerus, Cocceius, Michaelis, Schultens.
- Ft922** -- **l yhay al w** “et non ponet tabernaculum”, Montanus, Bolducius; so Schmidt, Schultens.
- Ft923** -- “Non expandet lumen suum in modum tentorii”, Complutenses apud Bolduc.
- Ft924** -- Lewenhoeck apud Scheuchzer. *Physic. Sacr.* vol. 4. p. 721. Vid. *Philosoph. Transact.* abridged, vol. 2. p. 912, 913.
- Ft925** -- *Nat. Hist.* l. 7. c. 7.
- Ft926** -- **trz**[**hm** “cui auxiliatis es”, Pagninus, Montanus; so Tigurine version.
- Ft927** -- **hyçwt** “essentiam”, Montanus.
- Ft928** -- “Qua nam re adjuvisti?” Vatablus; “quid auxiliatus es?” Drusius.
- Ft929** -- **wl l wj y** “gemunt”, V. L. “cruciabuntur”, Bolducius; “cruciantur, dolore contremiscunt”, Michaelis; “intremiscunt”, Schultens. Vid. Windet. *de Vita Funct. Stat.* p. 90.
- Ft930** -- *Physic. Sacr.* vol. 4. p. 724.
- Ft931** -- Gregory’s *Notes and Observations*, etc. c. 12. p. 55.
- Ft932** -- “Terra pilae similis nullo fulcimine nixa”, Ovid. *Fast.* 6.
- Ft933** -- “Circumfuso pendeat in aere tellus, ponderibus librata suis----”, Ovid. *Metamorph.* l. 1. Fab. 1.
- Ft934** -- Ben Gersom & Bar Tzemach in loc.

- Ft935** -- **Æçj μ[rwa tyl kt d[** “usque ad finem lucis cum tenebris”, Cocceius, Michaelis; so Targum & Sept.
- Ft936** -- **μyh [gr** “pacavit mare”, Bolducius; “quiescit mare ipsum”, Vatablus; so Sept. and Ben Gersom.
- Ft937** -- So Dickinson. *Physic. Vet. & Vera*, c. 9. sect. 23. p. 137.
- Ft938** -- **j yrb çj n** “serpentem vectem”, Pagninus, Cocceius; “oblongum instar vectis”, Schmidt; “oblongum”, Junius & Tremellius, Piscator; “longa trabe rector”. Vide *Metamorph.* l. 3. Fab. 1. ver. 78.
- Ft939** -- “Fugacem”, Montanus, Vatablus; “fugiens”, Codurcus.
- Ft940** -- *Nat. Hist.* l. 8. c. 25.
- Ft941** -- **wl çm taç Pswyw** “et addidit assumere suam parabolam”, Pagninus, Montanus.
- Ft942** -- **yçpn rmh** “affecit amaritudine animam meam”, Pagninus, Montanus, Mercerus, Michaelis; so Sept.
- Ft943** -- **ymym** “propter dies meos”, Munster; “[vel] propter dies vitæ meæ”, Michaelis; “de diebus meis”, Schultens.
- Ft944** -- **ybya [çrk yhy** “erit ut impius inimicus meus”, Pagninus, Montanus, Boldacius; so Junius & Tremellius, Broughton, & Ramban.
- Ft945** -- Schultens.
- Ft946** -- Simeon Bar Tzemach.
- Ft947** -- **l a dyb** “manum Dei”, Beza, Cocceius; “de manu Dei”, Mercerus, Piscator, Drusius, Schmidt, Michaelis, Schultens.
- Ft948** -- “In plaga Dei fortis versans”, Junius & Tremellius.
- Ft949** -- **wl bht l bh** “vanitate vanescitis”, Pagninus, Junius & Tremellius, Michaelis, Schultens; “[vel] evanescitis”, Montanus, Bolducius, Beza, Mercerus, Drusius, Piscator, Cocceius.
- Ft950** -- **ç[k** “quasi Arcturi”, Junius & Tremellius; so Aben Ezra.
- Ft951** -- **Psayw** “nihil secum auferet”, V. L.

- Ft952** -- Thevenot's Travels into the Levant, par. 2. B. 1. ch. 12. p. 54.
- Ft953** -- Thevenot's Travels into the Levant, par. 2. B. 3. ch. 5. p. 135.
- Ft954** -- Plin. Nat. Hist. 1. 33. c. 3.
- Ft955** -- Peter Martyr. Decad. 3. 1. 8.
- Ft956** -- **axwm** "exitus", Pagninus, Montanus, Mercerus, Drusius, Michaelis; "egressio", Vatablus.
- Ft957** -- Hieron. de loc. Heb. fol. 90. A.
- Ft958** -- Plin. Nat. Hist. 1. 6. c. 28.
- Ft959** -- Ut supra, (Plin. Nat. Hist. 1. 33.) c. 4.
- Ft960** -- P. Martyr. Decad. 1. 1. 10.
- Ft961** -- **rp[m** "e pulvere", V. L. Montanus, Junius & Tremellius, Piscator, Cocceius, Michaelis, Schultens.
- Ft962** -- Nat. Hist. 1. 34. c. 1, 2.
- Ft963** -- **rg μ[m** "qui accolas non fert", Tigurine version; "dimisso accola", Junius & Tremellius, Piscator; "ut non sit accola", Mercerus.
- Ft964** -- Vid. Senecae Nat. Quaest. 1. 5. c. 15.
- Ft965** -- P. Martyr, Decad 1. 1. 1.
- Ft966** -- Caesar. Comment. Bell. Civil. 1. 3. c. 48.
- Ft967** -- Nat. Hist. 1. 37. c. 9.
- Ft968** -- Ruaeus de Gemmis, 1. 2. c. 2.
- Ft969** -- **j y[** "ad id alludit aquiae Graecum vocabulum" **αετος**, Bochart. Hierozoic par. 1. 1. 1. c. 9. col. 59. Broughton renders it "a kite".
- Ft970** -- **wyl [** "super eam", Schultens.
- Ft971** -- **ἱῦς ynb** "filii superbiae", Montanus, Beza, Bolducius, Vatablus.
- Ft972** -- Nat. Hist. 1. 33. c. 4. "----Montem rumpit aceto", Juvenal. Sat. 10. v. 153.

- Ft973 -- Ibid.
- Ft974 -- Philos. Transaet. abridged, vol. 2. p. 469.
- Ft975 -- Horat. Sermon. 1. 1. Satyr. 2. v. 90.
- Ft976 -- Palaephat. de Incredib. c. 10.
- Ft977 -- **ykbm** “a fletu”, Montanus, Bolducius, Junius & Tremellius, Michaelis, Schultens; so Broughton; “a stillatione”, Vatablus, Mercerus, Drusius.
- Ft978 -- **hkr** [“ordinem ejus”, Montanus, Bolducius.
- Ft979 -- **rwgs συγκλεισμον**, Sept. “conclusum”, Tigurine version; “clausum”, Bolducius.
- Ft980 -- **hytj tzty al** “non dabitur pro ea”, V. L. Montanus, Schultens.
- Ft981 -- Nat. Hist. 1. 37. c. 6.
- Ft982 -- **hl st** “verbum significat sternere”, Michaelis.
- Ft983 -- Ut supra, (Nat. Hist. 1. 37.) c. 2.
- Ft984 -- Ib. c. 5.
- Ft985 -- **tykwkz υαλος**, Sept. “vitrum”, V. L. Tigurine version, Cocceius.
- Ft986 -- Ut supra, (Nat. Hist.) 1. 36. c. 26. Joseph. de Bello Jud. 1. 2. c. 10. sect. 2.
- Ft987 -- Hist. 1. 5. c. 7.
- Ft988 -- Neri Praefat. ad. lib. de re vitriaria.
- Ft989 -- Var. Hist. 1. 12. c. 3.
- Ft990 -- Abulpharag. Hist. Dynast. p. 33.
- Ft991 -- Vid. Fabritii Bibliothec. Gr. 1. 3. c. 22. sect. 11. 15.
- Ft992 -- Diodor. Sic. 1. 2. p. 102. Herodot. Thalia, sive, 1. 3. c. 24.
- Ft993 -- Ut supra. (Nat. Hist. 1. 36. c. 26.)
- Ft994 -- Leo African. Descript. Africae, 1. 3. p. 273.

Ft995 -- Plin. Nat. Hist. l. 6. c. 28.

Ft996 -- Ib. l. 37. c. 6.

Ft997 -- Ib. c. 7.

Ft998 -- *περι λιψων*, p. 240.

Ft999 -- Hierozoic. par. 2. l. 5. c. 6. col. 681, etc.

Ft1000 -- Of fishing for pearls in this way, see the Account of it in Vartoman. Navigat. l. 3. c. 2. in P. Martyr. Decad. 3. l. 2. and Oviedo de Occident. Ind. c. 4. and with nets, Aelian. de Animal. l. 15. c. 8. Vid. Plin. Nat. Hist. l. 9. c. 35.

Ft1001 -- Ut supra. (Oviedo de Occident. Ind. c. 4.)

Ft1002 -- P. Martyr, Decad. 3. l. 10.

Ft1003 -- See Chambers's Dictionary on the word "Pearl".

Ft1004 -- Hist. Ethiop. l. 1. c. 7.

Ft1005 -- Bibliothec. l. 3. p. 172.

Ft1006 -- Geograph. l. 16. p. 529.

Ft1007 -- Apud Plin. Nat. Hist. l. 37. c. 8.

Ft1008 -- Apud ib.

Ft1009 -- Vid. Castel. Lex. Heptaglott. col. 686, 693.

Ft1010 -- Nat. Hist. l. 6. c. 29.

Ft1011 -- De Vest. Sacerdot. Heb. p. 649.

Ft1012 -- Apud Plin. Nat. Hist. l. 37. c. 5.

Ft1013 -- Heliodor. Ethiop. l. 8. 1. & 9. 6.

Ft1014 -- Scheuchzer. Physic. Sacr p. 747.

Ft1015 -- Apud Braunium de Vest. Sacerdot. Heb. p. 649, 650.

Ft1016 -- *μυμϸη* "caeli", Pagninus, Montanus, etc.

- Ft1017** -- **hdmb** “in mensura”, V. L. Pagninus, Montanus, Bolducius, Beza.
- Ft1018** -- “Exodus mensura”, Junius & Tremellius, Piscator, Mercerus.
- Ft1019** -- **twl wq** “vocum”, Piscator, Mercerus, Drusius.
- Ft1020** -- Nat. Hist. 1. 2. c. 43.
- Ft1021** -- Nat. Quaest. 1. 2. c. 13. 31.
- Ft1022** -- **rmayw eipe de**, Sept. “dixit autem”, Tigurine version, Beza; “dixit vero”, Junius & Tremellius, Piscator.
- Ft1023** -- **taç Pswyw** “addidit assumere”, Montanus, Bolducius, Mercerus; “addidit tollere”, Drusius.
- Ft1024** -- **yprj ymyb** “in autumnno dierum mearum”, Hottinger. Thesaur. Philog. p. 507. “in diebus autumnnitatis meae”, Schultens; so the word signifies in Arabic, vid. Golium, col. 1415. Lud. Capell. in loc.
- Ft1025** -- **dwsb** “in societate Dei”, Pagninus, Beza; “societas Dei”, i.e. “con gregatio”, Bolducius; so Jarchi.
- Ft1026** -- **yr [n** “juvenes mei”, Tigurine version; “vel famuli vel filii”, Mercerus, Drusius; so Jarchi.
- Ft1027** -- Fortunat. Schacch. Elaeochrysm. Myroth. 1. 2. c. 79. p. 715.
- Ft1028** -- **tl q yl [** “super civitatem”, Pagninus, Montanus, Schmidt; “super urbe”, Schultens.
- Ft1029** -- Norden’s Travels in Egypt and Nubia, vol. 2. p. 140, 141, 158. See Joseph. Antiqu. 1. 18. c. 5. sect. 6.
- Ft1030** -- **wabj n** “occultabatur”, Drusius; “occultabat se”, Piscator.
- Ft1031** -- **yt [dy** “quem non cognoveram”, Junius & Tremellius, Michaelis; “ignotissimi”, Schultens.
- Ft1032** -- So Rufus Virginius used to call the villa where he dwelt, “Senectutio suae Nidulum”, Plin. 1. 6. Ep. 10.
- Ft1033** -- **l wj k** “sicut phoenix”, Pagninus; so Mercerus, Piscator.

- Ft1034** -- Herodot Euterpe, sive l. 2. c. 73. Pompon. Mela de situ Orbis, l. 6. c. 58. Tacit. Annal. l. 6. c. 28.
- Ft1035** -- Solin. Polyhistor. c. 46.
- Ft1036** -- Plin. Nat. Hist. l. 10. c. 2.
- Ft1037** -- Bereshit Rabba, sect. 19. fol. 15. 2. Yalkut in loc. par. 1. fol. 152. 2.
- Ft1038** -- Vid. Texelii Phoenix. l. 2. c. 1. p. 140.
- Ft1039** -- De Resurrectione, c. 13. Vid. Clement. Rom. Ep. 1. ad Corinth. p. 60. & Felli Not. in ib.
- Ft1040** -- Vid. Tentzelii Dissert. de Phoenice, etc. sect. 5.
- Ft1041** -- **ωσπερ στελεχος φοινικος**, Sept. “sicut palma”, V. L.
- Ft1042** -- Plin. Nat. Hist. l. 13. c. 4.
- Ft1043** -- Ib. l. 16. c. 44.
- Ft1044** -- Vid. Scheuchzer. Physic. Sacr. l. vol. 4. p. 757.
- Ft1045** -- Acharnes Act. 1. Sc. 1. & Scholia in ib.
- Ft1046** -- Jarchi, Ben Gerson, Bar Tzemach, Schmidt, Schultens.
- Ft1047** -- Nat. Hist. l. 13. 4.
- Ft1048** -- Palladius apud Scheuchzer, ut supra (Physic. Sacr. l. vol. 4.), p. 759.
- Ft1049** -- **μυμ yl a j wtp** “aperta ad aquas”, Montanus, Bolducius, Mercerus, Cocceius, Schmidt, Michaelis, Schultens.
- Ft1050** -- **yrxqb** “in messe mea”, Montanus, Tigurine version; “in segete mea”, Cocceius; so the Targum.
- Ft1051** -- Vid. Scheuchzer, ut supra. (Physic. Sacr. l. vol. 4. p. 759.)
- Ft1052** -- **çdj** “nova”, Mercerus, Piscator, Michaelis, Schultens.
- Ft1053** -- Scheuchzer, ut supra. (Physic. Sacr. l. vol. 4. p. 759.)

- Ft1054 -- **wnymay al** “non tamen sibi sumebant audaciam”, Michaelis; “neque tam audaces fiunt”, Reimar apud Schultens.
- Ft1055 -- **dwdgjb** “in agmine”, Montanus, Bolducius; “in turma”, Mercerus, Drusius, Cocceius, Michaelis, Schultens.
- Ft1056 -- **rçak** “quando”, Junius & Tremellius, Drusius; “quum vel quando”, Schmidt.
- Ft1057 -- **ybl k μ [** “super canes”, Noldius, p. 739. No. 1825.
- Ft1058 -- De Lapidibus, Hypoth. ver. 53, 54.
- Ft1059 -- Iliad. 10. **ως κυνες περι μηλα**, etc. v. 183. & Iliad 12. v. 303.
- Ft1060 -- **χ αμιν εστι κυων φιλοποιμνιος**, etc. Idyll. 5. v. 106. & Idyll. 6. v. 9, 10.
- Ft1061 -- **hyx μyqr [h** “qui rodebant in solitudine”, V. L. “rodentes siccitatem”, Schultens.
- Ft1062 -- Diodorus Siculus, l. 3. p. 175.
- Ft1063 -- **j yç yl [** “super virgulto”, Montanus, Schultens; “super arbustum”, Bochart.
- Ft1064 -- In symposio septem sap.
- Ft1065 -- “-----me pascunt olivae. Me cichorea levesque malvae”. Carmin. l. 1. Ode. 31. & Epod. Ode. 2.
- Ft1066 -- Scheuchzer. Physic. Sacr. vol. 4. p. 760.
- Ft1067 -- Ibid. vid. Reinesium de Lingua Punic. c. 9. S. 20, 21.
- Ft1068 -- T. Bab. Kiddushin, fol. 66. 1.
- Ft1069 -- David de Pomis Lexic. fol. 80. 3.
- Ft1070 -- **μmj l** “panis eorum”, Montanus, Michaelis, Schultens.
- Ft1071 -- Lexic. col. 1775.
- Ft1072 -- Pet. Martyr. de Angleria, decad. 1. l. 1.
- Ft1073 -- Olaus Magnus, de Ritu Gent. Septent. l. 12. c. 4.

Ft1074 -- Diod. Sic. 1. 3. p. 159.

Ft1075 -- “Ad calefaciendum se”, Pagninus; so Kimchi, Sopher Shorash rad, **µmj** .

Ft1076 -- Hillerus apud Schultens in loc.

Ft1077 -- **µymtr çrcç** “radix genistarum”, Michaelis, Schultens; so some in Mercerus, Drusius, & Gussetius, p. 839.

Ft1078 -- Nat. Hist. 1. 37. c. 8.

Ft1079 -- Apotelesm. 1. 5. v. 183.

Ft1080 -- **µyl j n** “torrentium”, Tigurine version, Pagninus, Montanus, etc.

Ft1081 -- **wqhny** “clamabant”, Vatablus, Mercerus; so Ben Gerson; “gemebant”, Michaelis; so Broughton.

Ft1082 -- **l wrj tj t** “sub carduis”, Vatablus.

Ft1083 -- “Sub sentibus”, V. L. “sub vepreto aliquo”, Tigurine version; “sub vepribus”, Cocceius; “sub spina”, Noldius, p. 193. Schultens.

Ft1084 -- **wj psy** “pungebantur”, Junius & Tremellius; “se ulcerant”, Gussetius, p. 565. so Ben Gerson; “they smarted”, Broughton.

Ft1085 -- Nat. Hist. 1. 16. c. 24.

Ft1086 -- “Juniperi gravis umbra----” Virgil. Bucolic. Eclog. 10.

Ft1087 -- **µç yl b** “absque nomine”, Pagninus, Montanus, Vatablus; so Beza, Mercerus, Piscator, Drusius, Michaelis, Cocceius.

Ft1088 -- See Weemse’s Observat. Natural. c 3.

Ft1089 -- **wakn** “contriti”, Montanus, Bolducius; so the Targum.

Ft1090 -- “Flagellati”, Schultens.

Ft1091 -- **hj rp** “pullities”, Schultens.

Ft1092 -- “Flos”, Schmidt, Michaelis.

Ft1093 -- Misn. Sanhedrin, c. 1. sect. 7.

- Ft1094** -- **wml** “adversus illos”, Beza, Schmidt, Michaelis; so Noldius, p. 514.
- Ft1095** -- **haç tj t** “pro desolatione”, Pagninus, Montanus; “propter vestalionem”, Noldius, p. 3. No. 1864.
- Ft1096** -- So some in Bar Tzemach in loc.
- Ft1097** -- **twhl b yl [Æphh** “conversus est contra me, sicut terrores”, Schmidt; “in meros terrores, vel cum terroribus”, Michaelis.
- Ft1098** -- “Eversio”, Schultens.
- Ft1099** -- **ytbdn** “principalem meam”, Mercerus; “meam principem”, Vatablus, Piscator; “meam spontaneam”, Pagninus, Montanus, Michaelis; “meam ultroneam”, Drusius; “generosum meam spiritum”, Schultens.
- Ft1100** -- Schmidt.
- Ft1101** -- **yt [çy** “salus mea”, Pagninus, Montanus, etc.
- Ft1102** -- In Tishbi, p. 67. So Lud. Capellus in loc.
- Ft1103** -- Scheuchzer. Physic. Sacr. vol. 4. p 764.
- Ft1104** -- **yqr [w** “et rodentia mea”, Schultens; “fugientia membra mea”, so some in Michaelis.
- Ft1105** -- Vid. Bar Tzemach in loc.
- Ft1106** -- Vid. Jarchi & Bar Tzemach in loc.
- Ft1107** -- Jarchi, Ben Gersom, and Bar Tzemach.
- Ft1108** -- **Æpht** “mutatus es”, V. L. Tigurine version; “versus es”, Beza, Piscator; so Drusius, Cocceius, Vatablus, Michaelis, Mercerus, Schultens.
- Ft1109** -- **Æa** “verum”, Mercerus; profecto, Drusius, Bolducius; “sane”, Tigurine version.

- Ft1110 -- [wç ʰl wɔypb μa “aut clamant aliqui post obitum suum?”
Tigurine version; “si in contritione ejus eis clamor?” Montanus,
Bolducius.
- Ft1111 -- Junius & Tremellius.
- Ft1112 -- μwy hçql “ob durum die”, Montanus, Mercerus, Drusius; “cui
dura crant tempora”, Junius & Tremellius; “ei cui durus dies”,
Cocceius.
- Ft1113 -- hmx[“restagnavit”, some in Mercerus.
- Ft1114 -- ytykb al μa “si non deflevi”, Tigurine version; “si non flevi”,
Piscator.
- Ft1115 -- ynmdq “occurrerunt mihi”, Piscator, Cocceius.
- Ft1116 -- “Incursarunt me”, Schultens.
- Ft1117 -- hmj al b “non propter solem”, Vatablus; “non a sole”, Junius
& Tremellius, Drusius, Mercerus; “non ob solem”, Piscator.
- Ft1118 -- Apud Bartholin. de Cruce, sect. 12. p. 107.
- Ft1119 -- (See Gill on “~~1871~~ Job 27:21”).
- Ft1120 -- Musaeus de Heron. & Leand. v. 92, etc.
- Ft1121 -- Aelian. Var. Hist. l. 13. c. 24.
- Ft1122 -- Tertullian. Apolog. c. 46.
- Ft1123 -- rknw “et abalienatio”, Munster; “et alienatio”, V. L. Pagninus,
Montanus, Mercerus, Drusius, Schmidt.
- Ft1124 -- qdx ynzamb “in bilancibus justitiae”, Montanus, Mercerus,
Drusius, so Junius & Tremellius, Cocceius, Michaelis, Schultens.
- Ft1125 -- Comment. Ebr. p. 338.
- Ft1126 -- yaxay “germina mea”, Beza, Montanus, Mercerus, Drusius,
Michaelis, Schultens.
- Ft1127 -- Odys. 7. v. 107. & Odys. 20. v. 109.

- Ft1128 -- So T. Bab Sotah, fol. 10. 1. & Luther, Schmidt apud Stockium, p. 414.
- Ft1129 -- Iliad. 3. v. 57.
- Ft1130 -- In voce **λαινον**.
- Ft1131 -- In Homer. ibid.
- Ft1132 -- **dj a mj rb εν τη αυτη κοιλια**, Sept. “in utero uno”, Munster; so Beza, Drusius, Michaelis.
- Ft1133 -- Saturnal. l. 1. c. 11.
- Ft1134 -- Vid. Hackman. Praecidan. Sacr. p. 193.
- Ft1135 -- De Civitate Dei, l. 4. c. 21.
- Ft1136 -- Moreh Nevochim, par. 3. c. 29. p. 424.
- Ft1137 -- Diodor. Sic. l. 1. p. 10.
- Ft1138 -- Saturnal. l. 1. c. 21.
- Ft1139 -- “Illi ad surgentem conversi limina solem”, Virgil. Aeneid. 12.
- Ft1140 -- Bibliothec. l. 1. c. 10.
- Ft1141 -- Clio, sive, l. 1. c. 131.
- Ft1142 -- De la Valle Itinerar. par. 2. c. 9. apud Spanheim. Hist. Job. c. 6. sect. 14. No. 6. p. 108, 109.
- Ft1143 -- So Schultens, “quis”; and Ikenius, apud ib.
- Ft1144 -- **j ral** “ad semitam seu viam”, Mercerus; “versus viam”, Piscator, Michaelis; **Ærdl**, Ben Gersom.
- Ft1145 -- **μdak** “ut homo”, V. L. Pagninus, Montanus, Beza, Bolducius, Mercerus, Drusius, Schmidt; “more hominum”, Junius & Tremellius, Piscator; so Aben Ezra.
- Ft1146 -- **yl [mç yl ^ty ym** “quis dabit mihi audientem me?” Montanus; “utinam sit mihi auditor”, Tigurine version.
- Ft1147 -- **ywt ^h** “en scopum meum”, Junius & Tremellius.

- Ft1148** -- “Ecce signum meum”, Pagninus, Montanus, Beza, Bolducius; so Ben Gersom.
- Ft1149** -- “En Signaturam meam”, Schultens.
- Ft1150** -- **ybyr çya** “vir litis meae”, Montanus, Beza, Bolducius, Drusius, Michaelis; so Vatablus, Mercerus.
- Ft1151** -- **twrj [** “diademata”, Montanus; “corollas”, Tigurine version; “coronas”, Vatablus, Piscator, Cocceius, Michaelis.
- Ft1152** -- **ˆwykby** “defleant”, Pagninus, Montanus; “flent”, Beza, Piscator, Cocceius, etc.
- Ft1153** -- **hj k** “robur ejus”, Montanus, Bolducius, Mercerus, Drusius; “vim ejus”, Junius & Tremellius, Cocceius, Michaelis, Schultens; **PSk yl b** “sine, vel absque argento”, Mercer, Drusius, Cocceius, Michaelis, Schultens.
- Ft1154** -- **ytj ph** “afflixī”, V. L. “dolore affeci”, Pagninus; so Broughton.
- Ft1155** -- Bar Tzemach, et alii.
- Ft1156** -- **hçab** “herba foetens”, Montanus, Bolducius; “spina foetida”, Drusius; “vitium frugum”, Junius & Tremellius, Piscator; “labrusca”, Cocceius, Schultens.
- Ft1157** -- **qydx awj yk** “quod ille (tantum) justus in oculis suis”, Schmidt.
- Ft1158** -- T. Hieros. Sotah, fol. 20. 4. Hieron. Quaest. seu Traditiones in Gen. fol. 69. D. so Bolducius.
- Ft1159** -- Jarchi, Bar Tzemach, etc.
- Ft1160** -- T. Hieros. Sotah, fol. 20. 4.
- Ft1161** -- Jarchi, Aben Ezra. Ben Gersom.
- Ft1162** -- **µymyl** “diebus”, Beza, Montanus, Mercerus; “quod ad dies”, Schultens.

- Ft1163 -- $\mu\text{ymyl yna ry}[\chi]$ “minimus ego diebus”, Montanus; “parvus diebus sum”, Mercerus.
- Ft1164 -- <Arabic> “recessit suo loco”, Castel. col. 1036.
- Ft1165 -- Sefhorno.
- Ft1166 -- So Vatablus, Beza.
- Ft1167 -- $\mu\text{ybr } \rho\lambda\upsilon\chi\rho\nu\iota\omicron\iota$, Sept. “longaevi”, V. L. Mr. Broughton renders it, “as men of not great time may be wise, as the old understand the right.”
- Ft1168 -- $\mu\text{kytwnwbt d}[\]$ “usque ad intelligetias vestras”, Pagninus, Montanus, Cocceius, Schultens; “usque ad sensa vestra”, Beza, Junius & Tremellius.
- Ft1169 -- $\mu\text{yl m ytl m}$ “plenus sum sermonibus”, V. L. Pagninus, Montanus, Tigurine version, Beza, Junius & Tremellius, Piscator.
- Ft1170 -- ynj b j wr “spiritus ventris mei”, Beza, Junius & Tremellius, Cocceius, Schultens.
- Ft1171 -- htpy al “quod non est apertum”, Pagninus, Michaelis, Schultens.
- Ft1172 -- $\mu\text{y}\check{\text{c}}\text{dj twbak}$ “sicut utres vino nova repleti”, Piscator.
- Ft1173 -- $\text{yna}\check{\text{c}}\text{y}$ “comburet me”, Pagninus.
- Ft1174 -- ykj b “in palato meo”, Pagninus, Montanus, Tigurine version, Beza, Schultens; so Mr. Broughton.
- Ft1175 -- ytxrq “excisus”, Montanus, Munster, Mercerus, Cocceius, Michaelis.
- Ft1176 -- Pj “tectus”, Montanus, Bolducius.
- Ft1177 -- “Mundus”, Beza; “nitidus”, Junius & Tremellius, Piscator; “tersus”, Codurcus, Cocceius.
- Ft1178 -- twawnt “vacillationes”, Cocceius; “aut mutationes”, Michaelis.
- Ft1179 -- yk “sed”, Beza, Piscator.

- Ft1180 -- **hnrwçy al µytçbw** “secundo non revidet”, Schmidt & Maius apud Michaelis; “et secunda vice non videbit illud”, Schultens.
- Ft1181 -- **µrsmb** “disciplinam eorum”, Tigurine version; “castigationem eorum”, Beza, Vatablus, Drusius, Mercerus, Piscator, Michaelis, Schultens.
- Ft1182 -- **hç[m** “opere”, Pagninus, Montanus, Mercerus, etc.
- Ft1183 -- **Æçj y** “ut prohibeat”, Mercerus, Piscator.
- Ft1184 -- Tigurine version.
- Ft1185 -- **hwat l kam** “cibum desiderii”, Vatablus, Drusius, Michaelis; “cibum appetentiae”, Mercerus.
- Ft1186 -- **wyl [** “pro eo”, V. L. Pagninus, Mercerus.
- Ft1187 -- **µl m** “eloquens”, Pagninus, Montanus; “orator”, Tigurine version, Bolducius.
- Ft1188 -- **rpk** “propitiationem”, Beza, Pagninus, Montanus, Munster, Bolducius, Vatablus; “expiationem”, Tigurine version; “lytrum”, Cocceius; “satisfactionem”, Schmidt.
- Ft1189 -- **wh[dp** “redime eum”, Pagninus, Montanus etc.
- Ft1190 -- **l [rçy** “cantabit super vel coram”, Schultens.
- Ft1191 -- **rsayw** “et dicat”, V. L. Beza, Montanus, Mercerus, Michaelis, Schultens.
- Ft1192 -- **çl ç µym[p** “bis aut ter”, Tigurine version; “bis et ter”, Beza; “bis, ter”, Mercerus, Cocceius.
- Ft1193 -- **byçhl** “ut avertat”, Beza, Mercerus, Piscator, Michaelis, Schultens.
- Ft1194 -- **yxj** “sagitta mea”, Montanus, Schultens, Michaelis.
- Ft1195 -- **bbi yçna** “viri cordis”, Pagninus, Montanus, Michaelis.

- Ft1196 -- Jarchi, Bar Tzemach, in loc. so Cocceius, Schmidt, and Schultens.
- Ft1197 -- **çbj y** “obligabit”, Montanus; so Junius and Tremellius, Piscator, Cocceius, Michaelis.
- Ft1198 -- “An nasum osor iudicii fraenabit?” Schultens.
- Ft1199 -- **rqj al** “absque inquisitione”, Beza, Mercerus; “sine investigatione”, Michaelis; so Cocceius, Schultens.
- Ft1200 -- **dm[yw** “et stare faciet”, Pagninus, Montanus, V. L. so Mercerus, Drusius, Cocceius, Schultens.
- Ft1201 -- **µyar µwqmb** “in loco videntium”, V. L. Pagninus, Montanus, Piscator, Michaelis; “in loco spectantium”, Beza, Cocceius, Schultens.
- Ft1202 -- **l bj a al** “non corrumpam”, Montanus, Mercerus, Piscator.
- Ft1203 -- “Non disrumpam”, Beza.
- Ft1204 -- “Non pigerabo”, Cocceius; “non pigeratus eram”, Schultens. Vid. Gusset. Ebr. Comment. p. 238.
- Ft1205 -- Tigurine version, Vatablus, Junius and Tremellius.
- Ft1206 -- **hml çy Æm[mh** “ecce de tuo rependit illud”, Schultens.
- Ft1207 -- Junius and Tremellius, Grotius.
- Ft1208 -- **wrmay** “dicent”; Junius and Tremellius, Piscator, Vatablus, Mercerus, Drusius, Cocceius, Michaelis, Schultens: so Broughton.
- Ft1209 -- **yba** “pro” **ayba** “adducam”, so some in Codurcus: “haec autem in medio affero”, Tigurine version; “adduco”, Schultens.
- Ft1210 -- P. Abraham Peritsol, Simeon Bar Tzemach, Sephorno.
- Ft1211 -- Jarchi, Aben Ezra, Ben Gersom.
- Ft1212 -- Junius & Tremellius, Piscator, Vatablus, Drusius, Cocceius; so V. L.
- Ft1213 -- Hodge’s Elihu.

Ft1214 -- So Hieron. Trad. Heb. fol. 75. I.

Ft1215 -- **Psy** “addet”; Montanus, Mercerus, Drusius, Cocceius, so in the next clauses.

Ft1216 -- **ytaj j m** “de expiatione mea”, Mercerus, etc. “in expiando peccatum”, Grotius; **haj j** “pro piaculo venit”, Cocceius; so Simeon Bar Tzemach in loc.

Ft1217 -- “Supplicio meo”, Junius & Tremellius; “mucta pro illo aut poena”, Cocceius; “ex poena peccati mei”, Drusius; so Ben Gersom.

Ft1218 -- “Subaudi relicto”, so Mercerus, Drusius; “remisso et per poenitentiam diluto”, Munster.

Ft1219 -- “Absque peccato”, i.e. “ita vivendo ut non perccom”; so some in Michaelis.

Ft1220 -- **yç[** “factores mei”; Drusius, Mercerus, Piscator, Cocceius, Michaelis, Schultens; so Broughton.

Ft1221 -- **awç** “falsitatem”, Beza; “mendacium”, Pagninus, Montanus.

Ft1222 -- “Quod temerarium est”, Cocceius.

Ft1223 -- **hnrwçy al** “non intuatur illud”, Pagninus, Montanus; “non videt illud”, Cocceius; so Michaelis and Schultens.

Ft1224 -- **wl l l wj t** “et expectabis eum”, Montanus; “expecta eum”, Junius & Tremellius, Piscator, Mercerus; so Michaelis, Schultens.

Ft1225 -- **çpb** “in copia”, Montanus; “ad auctum valde”, Cocceius; “prosperitatem”, De Dieu; so Patrick.

Ft1226 -- Tigurine version, Mercerus, Piscator; so Ben Gersom.

Ft1227 -- **Psyw** “et addidit”, Pagninus, Montanus, Cocceius, Mercerus, Michaelis.

Ft1228 -- **yk** “quia”, Pagninus, Montanus; “nam”, Junius & Tremellius, Piscator.

- Ft1229 -- $\mu\gamma\lambda\ m\ h\omega\lambda\ a\lambda\ d\omega[\]$ “adhuc Deo sermones”, Montanus; “habit enim Deus adhuc quod dicet”, Castalio; so some in Michaelis.
- Ft1230 -- $q\omega j\ r\mu\lambda$ “ei, vel de eo qui est longinquus”; so Aben Ezra, Bar Tzemach.
- Ft1231 -- $\text{Æ}m[\]\ t\omega[\]r\ \mu\gamma m\tau$ “scientiæ perfectæ tecum”; so some in Bar Tzemach.
- Ft1232 -- $\gamma n[\]\ \gamma\lambda\ b\tau b$ “funibus paupertatis”, Mercerus, Drusius; “funibus inopiae”, Cocceius.
- Ft1233 -- $wr\ b\gamma ty\ \gamma k$ “quum invalescunt”, Mercerus; “quum invaluerunt”, Munster, Piscator; so Drusius, Panginus, Bolducius.
- Ft1234 -- “Quia superbierunt”, Tigurine version; so Cocceius, Michaelis, Schultens.
- Ft1235 -- $r\ s\omega m\lambda$ “ad correptionem”, Montanus; “ad correctionem”, Beza, Michaelis, Schultens.
- Ft1236 -- “Ad eruditionem”, Cocceius.
- Ft1237 -- $w\delta k[\]\ \gamma w\ w[\]m\ \gamma y\ \mu a$ “si audierint et fecerint”, Codurcus
- Ft1238 -- R. Simeon, Bar Tzemach.
- Ft1239 -- $\gamma p\ n\ j\ w$ “et hypocritæ”, Montanus; “et loripedes”, Schultens.
- Ft1240 -- $P a\ w\ m\gamma\ \gamma w$ “ponent nasum”, Montanus; “ponunt nasum”. Schultens.
- Ft1241 -- $\mu\ \gamma\ \rho\ n$ “anima eorum”, Pagninus, Montanus, Tigurine version, Vatablus, Junius & Tremellius, Piscator, etc.
- Ft1242 -- Schmidt, Michaelis.
- Ft1243 -- $t\ a\lambda\ m\ [\]\ \gamma r\ \gamma y r\gamma$ “et litem improbi implevisti”, Schultens.
- Ft1244 -- $q\ p\ \gamma b$ “complosione manuum”, Tigurine version; so some in Munster.
- Ft1245 -- $r\ x\ b\ a\lambda$ “non munitionem”, Tigurine version.

- Ft1246 -- Vid. Aben Ezra, Bar Tzemach, Sephorno.
- Ft1247 -- “In angustia”, Mercerus, Drusius, Piscator; “in arcto”, Cocceius, Schultens.
- Ft1248 -- “Num aequalis esset imploration tua non in arcto et omnes contentiones virium”, Cocceius.
- Ft1249 -- **yn[m** “prae afflictione”, Junius & Tremellius, Piscator; “prae miseria ex adfflictione”, Michaelis.
- Ft1250 -- **wkrđ wyl [dqp ym** “quis visitavit super illum viam ejus”, Montanus, Michaelis; “cum eo”, Tigurine version.
- Ft1251 -- **aygç πολυς**, Sept. “multus”, Mercerus, Drusius.
- Ft1252 -- **μym ypj n [rgy** “aufert stillas pluviae et prohibebit”, Pagninus; so Vatablus, Tigurine version, Targum, & Ben Gersom.
- Ft1253 -- “Attrahit”, Codurcus; “subtrahit”, i.e. “a mare”, Junius & Tremellius, Piscator, Schultens.
- Ft1254 -- Apud Pinedam in loc.
- Ft1255 -- Boerhaav. Elem. Chem. p. 600. apud Schultens in loc.
- Ft1256 -- **b[** “nubis”, Montanus, Tigurine version, Mercerus, Piscator, Schultens.
- Ft1257 -- **yçrpm** “differentias”, Pagninus; “varietates”, Vatablus.
- Ft1258 -- **μyh yçrç** “radices maris”, Pagninus, Montanus, etc.
- Ft1259 -- In Bar Tzemach in loc.
- Ft1260 -- Vid. Democrit. Fragment. & Rendtorf. Not. in ib. apud Fabritii Bibliothec. Gr. I. 4. c. 29. p. 338, 362.
- Ft1261 -- “Aut illum surgentem vallibus imis”, c. Georgic, l. 1. v. 374, etc. Bacon’s Nat. Hist. cent. 9. p. 208.
- Ft1262 -- Nat. Hist. l. 18. c. 35. Vid. Democrit. Fragm. ut supra, p. 335, 358, 362, 366.
- Ft1263 -- ----**κραδιη δε μοι εξω**, etc. Homer. Il. 10. v. 94, 95.

- Ft1264** -- As it was to Augustus Caesar, who always carried about with him the skin of a sea calf, as a preservative; and, on suspicion of a storm rising, would betake himself to some secret and covered place: and to Tiberius, who wore his laurel to secure him from it: and to Caligula, who, on hearing it, would get out of bed and hide himself under it. Sueton. Vit. August. c. 90. Tiber. c. 69. & Caligul. c. 51. Plin. Nat. Hist. l. 15. c. 30. Vid. Virgil. Georgic. l. 1. v. 330, 331.
- Ft1265** -- “Tonitruorum unum genus grave murmur----aliud genus est acre quod crepitum magis dixerint”. Senecae Quaest. Nat. c. 2. c. 27.
- Ft1266** -- “Attonitos, quorum mentes sonus ille coelestis loco pepulit”. Ibid.
- Ft1267** -- Nat. Hist. l. 2. c. 43.
- Ft1268** -- Senec. Nat. Quaest. l. 2. c. 12. so Aristot. Meteorolog. l. 2. c. 9.
- Ft1269** -- The noise is commonly about seven or eight seconds after the flash, that is, about half a quarter of a minute; but sometimes much sooner, in a second or two, or less than so, and almost immediately upon the flash: this is when the explosion is very near us. Philosoph. Transact. abridged, vol. 2. p. 183. see vol. 4. p. 398.
- Ft1270** -- **µbq[y al w** “non supplantabit ea”, Munster; so Schmidt, Michaelis, Gussetius, p. 633.
- Ft1271** -- So Schmidt.
- Ft1272** -- So Gussetius.
- Ft1273** -- **twal pn** “mirabilia”, Pagninus, Montanus.
- Ft1274** -- Plin. Nat. Hist. l. 2. c. 51. Senec. Nat. Quaest. l. 2. c. 31.
- Ft1275** -- **[rn al w** “et nescimus”, Pagninus, Montanus; so Schultens.
- Ft1276** -- Moreh Nevochim, par. 2. c. 26.
- Ft1277** -- Descriptio Africae, l. 1. c. 27, 28. l. 2. c. 27, 46, 69.
- Ft1278** -- Nat. Hist. l. 2. c. 103.
- Ft1279** -- De Ritu Gent. Septentr. l. 19. c. 15.

Ft1280 -- Nat. Quaest. l. 4. c. 4.

Ft1281 -- **γϥna l k whϥ[m** “omnes homines operis ipsius”, Schmidt, Michaelis; so Schultens.

Ft1282 -- Ut supra. (De Ritu Gent. Septentr. l. 19. c. 15.)

Ft1283 -- **rdj h ^m** “de penetali”, Montanus; so Junius and Tremellius, Piscator, Cocceius, Schultens.

Ft1284 -- **μyρzmm** “a dispergentibus”, Montanus, Vatablus, Junius & Tremellius, Piscator; “a sparsoribus”, Schultens.

Ft1285 -- So David de Pomis, Lexic. fol. 7. 3.

Ft1286 -- “Induroque nives”, etc. Ovid.

Ft1287 -- “----cum vere reverso Bistoniae tepuere nives”, etc. Statii Theb. l. 2.

Ft1288 -- **wrwa ^n[ypy** “dispellit nubem luce sua”, Munster.

Ft1289 -- **j bϥl** “in una tribu”, V. L. “uni tribui”, Tigurine version.

Ft1290 -- Apollodorus, l. 1. p. 5.

Ft1291 -- **χαλκεος ουρανος**. Pindar. Nem. Ode 6.

Ft1292 -- **bhz** “aurum”, Pagninus, Montanus, etc.

Ft1293 -- Nat. Hist. l. 6. c. 11. & l. 33. c. 3, 4.

Ft1294 -- Reland. de Paradiso, s. 9, 10. p. 22, 23, 24. And, in the countries farthest north were mines of gold formerly, as Olaus Magnus relates, though now destroyed. De Ritu Gent. Septent. l. 6, 11. Vid. l. 3, 5.

Ft1295 -- **dwh arwn φοβερος αινος**, Symmachus, “formidolosa laudatio”, V. L. “terribilem laude”, Vatablus.

Ft1296 -- **hg[y al** “non respondebit”, Tigurine version; so some in Mercerus and Drusius.

Ft1297 -- **hary al** “non timebit”, Osiander.

Ft1298 -- “Non videbit eum omnis sapiens corde”; so some in Drusius.

Ft1299 -- The mathematicians in Aristotle's time reckoned the breadth of the earth a little less than forty myriads of furlongs, and the length of it seventy myriads. Aristot. de Mundo, c. 3. Vid. Plin. Nat. Hist. l. 2. c. 108, 109. According to the moderns, the circumference of the earth is 25,031.5 of our statute miles, and its diameter 7967 such miles. See Chamber's Dictionary on the word "Earth".

Ft1300 -- **yk** "quadoquidem", Junius & Tremellius, Piscator; "quia", Michaelis; "nam", Schultens; so Broughton.

Ft1301 -- Laert. Vit. Philosoph. l. 2. p. 99.

Ft1302 -- Or determined, that is, appointed for it its convenient, proper, and fixed place; so David de Pomis, Lexic. fol. 203. 1.

Ft1303 -- According to Dr. Plot, the principal fountains have their origin, and are supplied with water through subterraneous passages from the sea. De Origine Fontium, etc. apud Act. Erudit. Lips. A. M. 1685. p. 538. See Gen vii. 11.

Ft1304 -- Vid. Scheuchzer. Physic. Sacr. vol. 4. p. 803.

Ft1305 -- **μy ykbn** "guttas maris", Tigurine version, Grotius.

Ft1306 -- "Perplexitates maris", Munster.

Ft1307 -- "Scopulos maris", Michaelis; "salebrosa maris", Schultens.

Ft1308 -- So Jarchi.

Ft1309 -- For though the greatest depth of the sea is said by Fabianus (apud Plin. Nat. Hist. l. 2, c. 102.) to be fifteen furlongs, or near two miles, this must be understood of that part of it which is fathomable and nearer land. But such as those, called Bathea Ponti, the depths of the Pontus, and are almost three hundred furlongs from the continent, they are said (Plin. ib.) to be of an immense depth, and the bottom not to be found. And if the Sardinian sea, the deepest in the Mediterranean (Aristot. Meteorolog. l. 2, c. 1.) is a thousand orgies or fathoms deep, (Posidonius apud Strabo. Geograph. l. 1, p. 37.) that is, one mile and a fifth, what must the depth of the vast ocean be?

Ft1310 -- Geograph. l. 11. p. 363.

Ft1311 -- Cicero de Divinatione, l. 1.

- Ft1312 -- Olaus Magu. de Ritu Gent. Septent. l. 2. c. 13.
- Ft1313 -- Whiston's Chronolog. Tables, cent. 20.
- Ft1314 -- "Agente nimbos ocyor euro". Horat. Carmin. l. 2. Ode 16.
- Ft1315 -- Aristot. de Mundo, c. 7.
- Ft1316 -- Pausan. Attica, sive, l. 1. p. 60.
- Ft1317 -- Though a certain poet (Alcman Lyricus apud Macrob. Saturnal. l. 7. c. 16.) says that dew is the offspring of the air and of the moon; but these can only at most be reckoned but secondary causes. The Arabs speak of an angel over dew. Abulpharag, Hist. Dynast. p. 75.
- Ft1318 -- Apud Clement. Stromat. l. 5. p. 608.
- Ft1319 -- "Nunc hospita plaustris", etc. Virg. Georgic. l. 3. v. 362.
- Ft1320 -- De Situ Orbis, l. 3. c. 5.
- Ft1321 -- Melpomene, sive, l. 4. c. 20. Vid. Macrob. Saturnal. l. 7. c. 12.
- Ft1322 -- De Ritu Gent. Septent. l. 1. c. 13.
- Ft1323 -- Geograph. l. 7. p. 211. Vid. Alex. ab Alex. Genial. Dier. l. 1. c. 22.
- Ft1324 -- Scheuchzer. Phys. Sacr. vol 4. p. 810.
- Ft1325 -- Universal History, vol. 16. p. 489.
- Ft1326 -- Universal History, vol. 17. p. 45.
- Ft1327 -- **hmyk twnd**[**m δεσμον πλειαδος**, Sept. "nexus stellarum", Schmidt; so Jarchi and Targum.--According to the Talmud, the word signifies an hundred stars. Vid. T. Bab. Beracot, fol. 58. 2.
- Ft1328 -- David de Pomis, Lexic. fol. 77. 3.
- Ft1329 -- Vatablus, Codurcus, Schultens; so Suidas in voce **μαζουραυ**.
- Ft1330 -- Callimachus apud Laert. Vit. Thalet. p. 16.
- Ft1331 -- Vid. Hinckelman. Praefat. ad Alkoran. p. 29, 30.
- Ft1332 -- Jarchi, Ramban, Simeon Bar. Tzemach.

- Ft1333 -- Vajikra Rabba, s. 25. fol. 166. 1. Vid. T. Roshhashanah, fol. 26. 1.
- Ft1334 -- Seder Tephillot. fol. 2. 2. Ed. Basil. & Bab. Beracot, fol. 60. 2.
- Ft1335 -- Plin. Nat. Hist. 1. 10. c. 21. Aelian. de Animal. 1. 4. c. 29.
- Ft1336 -- rpsy “enarrabit”, V. L. “vel explicabit”, Mercerus, Schmidt.
- Ft1337 -- Junius & Tremellius, Piscator, Vid. Ravii Orthograph. Ebr. p. 22.
- Ft1338 -- bykcy “cubare faciet”, Drusius, Schmidt; “quiescere”, Montanus; “descendere”, Pagninus, so Aben Ezra; “effundit humi”, Schultens.
- Ft1339 -- Thevenot’s Travels, part 2. c. 13.
- Ft1340 -- Aelian. de Animal. 1. 9. c. 1.
- Ft1341 -- Plin. apud Servium in Virgil. Georgic. 1. 1. p. 189.
- Ft1342 -- Pirke Eliezer, c. 21.
- Ft1343 -- Hieron. in ~~4970~~ Psalm 147:9.
- Ft1344 -- Aristot. Hist. Animal. 1. 9. c. 3. Plin. Nat. Hist. 1. 10. c. 12.
- Ft1345 -- “---Amantis saxa capellae”. Ovid. Epist. 15. v. 55.
- Ft1346 -- Nat. Hist. 1. 8. c. 53. Aelian. de Animal. 1. 14. c. 16.
- Ft1347 -- Nat. Hist. 1. 8. c. 50.
- Ft1348 -- Ib. c. 32.
- Ft1349 -- Ib. & 1. 2. c. 47. Aristot. Hist. Animal. 1. 6. c. 29. Solinus, c. 31.
- Ft1350 -- Cicero de Natura Deoram, 1. 2. Plin. Nat. Hist. c. 8. 32. Aristot. Hist. Animal. 1. 9. c. 5.
- Ft1351 -- Aristot. ib.
- Ft1352 -- Ib. (Aristot. Hist. Animal.) 1. 6. c. 29.
- Ft1353 -- Nat. Hist. 1. 8. c. 44.
- Ft1354 -- De Expedition. Cyri, 1. 1.
- Ft1355 -- Descriptio Africae, 1. 9. p. 752.

- Ft1356 -- **h j l m** “salsuginem”, Montanus; “salsuginosam terram”, Junius & Tremellius, Piscator.
- Ft1357 -- Nat. Hist. 1. 31. c. 7.
- Ft1358 -- Ut supra. (Descriptio Africae, l. 9. p. 752.)
- Ft1359 -- Ut supra. (De Expedition. Cyril, l. 1.)
- Ft1360 -- Hist. Animal. l. 6. c. 36.
- Ft1361 -- Hierozoic. par. 1. l. 1. c. 9. col. 63.
- Ft1362 -- [**mçy al**] “non audiet”, Pagninus, Montanus.
- Ft1363 -- Oppiani Cyneget. l. 3.
- Ft1364 -- Navigat. l. 1. c. 19.
- Ft1365 -- Vid. Bochart. Hierozoic. par. 1. l. 3. c. 26.
- Ft1366 -- Nub. Clim. 1. par. 8.
- Ft1367 -- Ludolf. Ethiop. Hist. l. 1. c. 10. Of this narhual, or sea unicorn, see the Philosoph. Transact. abridged, vol. 9. p. 71, 72.
- Ft1368 -- Polyhistor. c. 65.
- Ft1369 -- De Animal. l. 16. c. 20.
- Ft1370 -- Hierozoic. par. 1. l. 3. c. 27. col. 969, etc.
- Ft1371 -- Geograph. l. 16. p. 533.
- Ft1372 -- Bibliothec. l. 3. p. 175.
- Ft1373 -- Animadvers. Sacr. l. 3. c. 1. s. 14.
- Ft1374 -- Comment. de Bello Gall. l. 6. c. 27.
- Ft1375 -- Xenophon. de Expedit. Cyri, l. 1. Aelian. de. Animal. l. 2. c. 77.
- Ft1376 -- Persa, Act. 2. Sc. 2. v. 17.
- Ft1377 -- Aelian. de Animal. l. 5. c. 21.
- Ft1378 -- Laert. Vit. Solon. l. 1. c. 2.

- Ft1379 -- Sermon. l. 2. Sat. 2. v. 25, 26. Vid. Plin. Nat. Hist. l. 10. c. 20.
Macrob. Saturnal. l. 3. c. 13.
- Ft1380 -- Ut supra. (Xenophon. de Expedit. Cyri, l. 1.)
- Ft1381 -- Geograph. l. 16. p. 531.
- Ft1382 -- Bibliothec. l. 2. p. 133.
- Ft1383 -- Suidas in voce [πελαγρος](#).
- Ft1384 -- Descriptio Africae, l. 9. p. 766.
- Ft1385 -- Diodor. Sicul. ut supra. (Bibliothec. l. 2. p. 133.)
- Ft1386 -- De Animal. l. 14. c. 17.
- Ft1387 -- Ut supra. (Descriptio Africae, l. 9. p. 766.)
- Ft1388 -- Hottinger. Smegm. Orient. l. 1. c. 7. p. 128.
- Ft1389 -- Descript. Africae, ut supra. (l. 9. p. 766.) Vid. Aelian. l. 4. c. 37.
- Ft1390 -- Relation of a Voyage to Egypt, p. 64.
- Ft1391 -- Coelius, l. 10. c. 5. apud Sanctium in loc.
- Ft1392 -- Ut supra. (Vid. Aelian. l. 4. c. 37.)
- Ft1393 -- [hçh](#) “oblivisci fecit eum”, Montanus, Mercerus, Drusius,
Cocceius, Michaelis, Schultens.
- Ft1394 -- Ut supra. (Descriptio. Africae, l. 9. p. 766.)
- Ft1395 -- Aelian. ut supra. (de Animal. l. 5. c. 21.) Plin. Nat. Hist. l. 10. c.
1.
- Ft1396 -- Ibid. (Plin. Nat. Hist. l. 10. c. 1.)
- Ft1397 -- Ut supra. (Diodor. Sicul. Bibliothec. l. 2. p. 133.)
- Ft1398 -- Geograph. l. 16. p. 531.
- Ft1399 -- Lamprid. Vit. Heliogab. c. 20, 30.
- Ft1400 -- Philosoph. Transact. abridged, vol. 2. p. 360.
- Ft1401 -- Plin. Nat. Hist. l. 10. c. 1.

- Ft1402 -- De Expedit. Cyri, l. 1.
- Ft1403 -- Plin. ut supra. (Nat. Hist. l. 10. c. 1.) Aelian. de Animal. l. 4. c. 37.
- Ft1404 -- Bochart, Bootius, etc.
- Ft1405 -- Homeri Iliad. 13. v. 31.
- Ft1406 -- "Iguescunt patulae nares". Claudian. in 4. Consul. Honor.
- Ft1407 -- "Cavatque tellurem". Virgil. Georgic. l. 3. v. 87.
- Ft1408 -- Institut. l. 3. c. 8.
- Ft1409 -- ϞϞ "gavisus est". Vid. Buxtorf. in voce SWS.
- Ft1410 -- Clement. Alex. Stromat. l. 5. p. 567.
- Ft1411 -- Iliad. l. v. 4.
- Ft1412 -- "Pharetramqne sonantem". Aeneid. 9. v. 666.
- Ft1413 -- "----audito sonitu per inane pharetrae". Ovid. Metamorph. l. 6. v. 230.
- Ft1414 -- De Animal. l. 16. c. 25.
- Ft1415 -- "Stare loco nescit". Virgil. Georgic. l. 3. v. 84. "Ut fremit acer equus", etc. Ovid. Metamorph. l. 3. Fab. 10. v. 704.
- Ft1416 -- Nat. Hist. l. 8. c. 42.
- Ft1417 -- Animadvers. Sacr. l. 3. c. 6. s. 1.
- Ft1418 -- Georgic. l. 3.
- Ft1419 -- Cyneget. l. 1.
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- Ft1490** -- Olaus Magus ut supra, (De Ritu. Septent. Gent.) l. 21. c. 19.
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- Ft1491** -- See the North West Fox, p. 232. Voyage to Spitzbergen, p. 115,
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- Ft1493** -- Nat. Hist. l. 8. c. 7.
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- Ft1495** -- Aristot. Hist. Animal. l. 9. c. 46. Plin. l. 8. c. 10. Aelian. de
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- Ft1496** -- Ibid. l. 9. c. 24.
- Ft1497** -- Ibid. (Aelian. de Animal.) c. 31.
- Ft1498** -- Ibid. l. 7. c. 6.
- Ft1499** -- Ibid. c. 2.
- Ft1500** -- Aristot. ut supra. (l. 9. c. 56.)
- Ft1501** -- Vid. Bochart. ut supra, (Apud Hierozic. par. 2. l. 5. c. 14.) col.
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- Ft1534 -- Epigram. l. 3. cp. 64.
- Ft1535 -- Vid. Plin. l. 9. c. 5, 6. and Philosoph. Transact. vol. 3. p. 544. Scheuchzer. Physic. Sacr. vol. 4. p. 848.
- Ft1536 -- De Ritu Gent. Septent. l. 21. c. 8.
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- Ft1539 -- Aelian. l. 10. c. 21.
- Ft1540 -- Voyage to Spitzbergen, p. 146, 147, 152.
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- Ft1562** -- Apud Bochart. Hierozoic. par. 2. l. 5. c. 17. col. 785.
- Ft1563** -- Apud ibid. (Bochart. Hierozoic. par. 2. l. 5. c. 17. col. 785.)
- Ft1564** -- Origin. l. 12. c. 6.
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- Ft1575** -- Vid. Scheuchzer. ut supra, (vol. 4.) p. 852. & Voyage to Spitzbergen, p. 167.

- Ft1576 -- Pantoppidan's History of Norway, part 2. p. 204.
- Ft1577 -- Vid. Scheuchzer. *ibid.* (vol. 4.) p. 853.
- Ft1578 -- **πολιης αλος**, Homer. *Iliad.* 1. v. 350. **πολιης ψαλασσης**, *Iliad.* 4. v. 248. "incanuit unda", Catullus.
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