

JOB.

THE STRUCTURE OF THE BOOK AS A WHOLE.

1: 1-5.	INTRODUCTION. HISTORICAL.
1: 6— 2: 10.	SATAN’S ASSAULT. JOB STRIPPED OF ALL.
2: 11-13.	THE THREE FRIENDS. THEIR ARRIVAL.
3: 1— 31: 40.	JOB AND HIS FRIENDS.
32: 1— 37: 24.	THE MINISTRY OF ELIHU: THE MEDIATOR*.
38: 1— 42: 6.	JOB AND JEHOVAH.
42: 7-9.	THE THREE FRIENDS. THEIR DEPARTURE.
42: 10-13.	SATAN’S DEFEAT. JOB BLESSED WITH DOUBLE.
42: 14-17.	CONCLUSION. HISTORICAL.

* Note that by this grand *Introversion* the ministry of Elihu, the Mediator, is placed in the middle, summing up the ministry of Job’s three friends, and introducing the ministry of Jehovah.

[SEE NOTE ON DATE AND AUTHORSHIP OF THE BOOK OF JOB.](#)

NOTE ON THE DATE AND AUTHORSHIP OF THE BOOK OF JOB.

A lengthened account of the discussion of these questions would be without profit.

But, if JOB was the son of ISSACHAR (Gen. 46. 13), then we have a clue that may help us to a decision of both.

It is better to keep within the Bible itself for the settlement of its problems; and to treat the whole Book as the context of all its parts.

There is no reason why JOB should not be the son of ISSACHAR, and no better evidence is forthcoming for a different view.

The three friends of Job were descendants of ESAU; they would therefore be contemporaries.

ELIPHAZ, of TEMAN, in Idumea, was a son of ESAU, and had a son called TEMAN, from whom his country took its name (Gen. 36. 10, 11). It was noted for its "wise men" (Jer. 49. 7); and is mentioned with EDOM (Amos 1 11, 12). Compare Jer. 25. 23, where both are connected with Buz, the brother of Uz (Gen. 22. 21).

BILDAD the Shuhite. SHUAH was the sixth son of ABRAHAM by KETURAH (Gen. 25. 2); and is mentioned in connection with ESAU, EDOM, and TEMAN (Jer. 49. 8).

ZOPHAR the Naamathite. NAAMAH (now *Nd'aneh*, six miles south of Lod, in the lowlands of Judah).

If JOB was the son of ISSACHAR (Gen. 46. 13), he would have gone down to Egypt with his father.

ISSACHAR was forty at "the going down to Egypt". (See Ap. 50. III, p. 52.)

If JOB was the third son (Gen. 46. 13), he would have been about twenty at that time (1706 B. c).

We are told that he lived 140 years after his "double" blessing (42. 10). If that "double" blessing included length of years, then his age would have been $70 + 140 = 210$ (i.e. three seventies of years). His lifetime would be from 1726-1516 B. c.

According to this, he was born the year after JOSEPH was sold, and died 119 years after the death of JOSEPH (in 1635 B.C). When JOSEPH died, JOB was ninety-one. If his "double" blessing did include length of years, then his affliction took place twenty-one years previously, when he was seventy. His removal from EGYPT to Uz must therefore have taken place earlier still.

When JOB died (1516 B.C.) MOSES was fifty-five, and had been in MIDIAN fifteen years (twenty-five years before the Exodus).

This would account for JOB being a worshipper of the God of ABRAHAM, and explains how Moses could have been the author of the book, and perhaps an eye-and ear-witness of the events it records in Midian. If so, the time has come (as Dr. Stier foretold and hoped¹) when this book would be regarded as "the *Porch* of the Sanctuary"; and when this "fundamental wisdom of original revelation will cease to be ascribed, as it now is by some of the best, to a later poet in Israel".

¹ *The Words of the lord Jesus*. Vol. iv, p. 406.

THE BOOK OF JOB.

1 A man came to be in the land of °Uz, whose name was °Job; and *this* man came to be inoffensive and upright, and one that feared °God, and eschewed °evil.

2 And there were born unto him seven sons and three daughters.

3 His substance also was seven thousand sheep, °and three thousand camels, and five hundred yoke of oxen, and five hundred she asses, and a very great household; so that this man was the greatest of all the men of the east.

4 And his sons went and feasted in their houses, every man °his day; and sent and called for their three sisters to eat and to drink with them.

5 And it was so, when the days of their feasting came round about, that Job sent and sanctified them, and rose up early in the morning, and offered up burnt offerings according to the number of them all: for Job said, "It may be that my sons have °sinned, and °cursed God in their hearts." Thus did Job continually.

6 Now there came to be a day when the angels came to take their stations before °the LORD, and °Satan came also among them.

TITLE. The Book of Job has always formed an integral part of the Hebrew Canon ; and some fifty-seven passages in it are quoted or referred to in the other books of the Bible. See [Ap. 61](#).

The object of the book is to show "the end of the LORD" (Jas. 5. 11): the end to which Job was brought in 40. 4, 5; 42. 5, 6 ; viz. the confession of human impotence in attaining righteousness, and thankfully casting himself on Divine omnipotence for salvation. All tends to this "end". The three friends show the impotence of human experience (Eliphaz), human tradition (Bildad), and human merit (Zophar). Elihu points to God as the giver of a Divine righteousness for helpless guilty sinners. See note on [p. 666](#).

1: 1-5. THE INTRODUCTION. HISTORICAL.

1. Job's character.
2. His sons and daughters. Their number.
- 3-. His possessions. Great.
- 3. His position. Great.
4. His sons and daughters. Their unanimity.
5. Job's conduct.

1 There was a man = A man came to be. This settles the question as to the historical fact.

was = came to be. See note on [p. 666](#).

man. Heb. 'ish. [Ap. 14. II.](#)

Uz. In Gen. 22. 20, 21, immediately after the offering of Isaac, Abraham hears that his brother Nahor has eight sons, and among them two named Uz and Buz, and Kemuel the father of Aram. Uz gives his name to the land.

Buz and Aram are connected with Elihu (32. 2). See [Ap. 62](#).

The land of Uz is mentioned in Jer. 25. 20 and Lam. 4. 21. South of Edom, west of Arabia, extending to the borders of Chaldea.

Job. In Heb. 'Iyyob = afflicted. **that** = this. **was** = came to be, as in Gen. 1. 2. **perfect** = inoffensive. None are "perfect" in the English sense of the word. Heb. tam. See Gen. 20. 5. **God.** Heb. Elohim. [Ap. 4. I.](#) **evil.** Heb. ra'a. [Ap. 44. viii.](#) **3 and.** Note the Fig. Polysyndeton. [Ap. 6.](#) **men** = sons. **4 one** = man, as in v. 1. **his day.** Probably = birthday. Cp. v. 5; 3. 3. Gen. 40. 20.

5 were gone about = came round. **offered** = offered up. [Ap. 43. I. vi.](#) Showing that, from Gen. 4 onward, the institution was observed.

sinned. Heb. chata'. [Ap. 44. i.](#) **cursed.** One of the eighteen emendations of the *Sopherim* ([Ap. 33](#)), by which the primitive Heb. text, *kalal* = to curse, was changed to *barak* = to bless, as in v. 11 and 2. 5, 9. Translated "cursed" in A.V., and "renounced" in R.V., in spite of *barak* (blessed) standing in the printed text. See notes on 2 Sam. 12. 14 and Ps. 10. 3.

1: 6--2: 10. SATAN'S ASSAULT.

- 1: 6.. Presentation of the Adversary.
- 1: 7. Jehovah's question.
- 1: 8. His approbation of Job.
- 1: 9-11. Calumnia of the Adversary.
- 1:12-. Limited permission given.
- 1: -12. Departure of the Adversary.
- 1: 13-19. Inflictions (Job's possessions).
- 1: 20, 21. Job's patience.
- 1: 22. Job not sinning.
- 2: 1. Presentation of the Adversary.
- 2: 1. Jehovah's question.
- 2: 3. His approbation of Job.
- 2: 4, 5. Calumnia of the Adversary.
- 2: 6. Limited permission given.
- 2: 7-. Departure of the Adversary.
- 2: 8-10. Job's patience.
- 2: -10. Job not sinning.

6 sons of God = the angels. Cp. 38. 7, and see [Ap. 23](#).
Satan = the Adversary.

present themselves = take their stations.

the LORD. Heb. Jehovah. [Ap. 4. II.](#)

7 And the LORD said unto ⁶Satan, “Whence comest thou?”

Then ⁶Satan answered the LORD, and said, “From going to and fro in the earth, and from walking up and down in it.”

8 And the LORD said unto ⁶Satan, “Hast thou considered My servant Job, that *there is* none like him in the earth, a ¹*inoffensive* and an upright man, one that feareth God, and escheweth evil?”

9 Then ⁶Satan answered the LORD, and said, “Doth Job fear God for nought?”

10 ⁶Hast not Thou made an hedge about him, and about his house, and about all that he hath on every side? Thou hast blessed the work of his hands, and his substance is increased in the land.

11 But put forth Thine ⁶hand now, and *hurt* all that he hath, and he will ⁵curse Thee to Thy face.”

12 And the LORD said unto ⁶Satan, “Behold, all that he hath *is* in thy ⁶power; only upon himself put not forth thine hand.” So ⁶Satan went forth from the presence of the LORD.

13 And *there was a usual day* when his sons and his daughters *were* eating and drinking *fermented wine* in their eldest brother's house:

14 And there came a messenger unto Job, ⁶and said, “The oxen were plowing, and the asses feeding beside them:

15 And *the people of Sheba* fell upon them, and took them away; yea, they have slain the *young men* with the edge of the sword; and I only am escaped alone to tell thee.”

16 ⁶While he *was* yet speaking, there came also another, and said, *a terrible fire* is fallen from heaven, and hath burned up the sheep, and the servants, and consumed them; and I only am escaped alone to tell thee.”

17 ¹⁶While he *was* yet speaking, there came also another, and said, “The Chaldeans made out three bands, and fell upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword; and I only am escaped alone to tell thee.”

18 ¹⁶While he *was* yet speaking, there came also another, and said, “Thy sons and thy daughters *were* eating and drinking ¹³wine in their eldest brother's house:

19 And, behold, there came a great ⁶wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee.”

20 Then Job arose, and rent his mantle, and ⁶shaved his head, and fell down upon the ground, and worshipped,

21 And said, “Naked came I out of my mother's womb, and naked shall I return thither: the LORD gave, and the LORD hath taken away; blessed be the name of the LORD.”

22 In all *these calamities* Job ⁶sinned not, nor charged God *with injustice*.

9 Doth Job . . . ? Fig. *Erotosis*. Ap. 6.

10 Hast not Thou . . . ? Fig. *Erotosis*. Ap. 6.

11 hand. Put by Fig. *Metonymy* (of Cause), Ap. 6, for power exercised by it.

touch = hurt. Fig. *Tapeinosis* (Ap. 6), meaning much more than "touch".

12 power. Heb. "hand". Put by Fig. *Metonymy* (of Cause), Ap. 6, for power exercised by it.

13 there was a day = the fit, or usual day. When Job was seventy. See notes on p. 666.

wine. Heb. *yayin*. Ap. 27. i.

14 and. Note the Fig. *Polysyndeton* (Ap. 6), to emphasize the details in all these reports of the calamities.

15 the Sabeans. Heb. Sheba. Put by Fig. *Metonymy* (of the Subject), for the people of Sheba. Cp. 6. 19. Isa. 60. 6. servants = young men.

16 While he was yet speaking. Repeated three times to show the rapidity and vehemence of Satan's assault.

The fire of God = A fire of Elohim. Fig. *Enallage* (Ap. 6) = a great (or terrible) fire. Elohim used as an adj. Cp. Song 8. 6. Ps. 80. 10.

19 wind. Heb. *ruach*. Ap. 9.

20 shaved his head. Symbolic of mourning (Lev. 21. 5. Jer. 7. 29; 16. 6. Mic. 1. 16).

22 this: i. e. these calamities. sinned. Heb. *chata'*. Ap. 44. i. foolishly = with injustice.

2. 1 was = came to be. a day = the fit, or usual.

the sons of God. See note on 1. 6. God. Heb. Elohim. Ap. 4. I.

the LORD. Heb. Jehovah. Ap. 4. II, and Ap. 23.

Satan = the Adversary.

3 perfect and an upright. See note on 1. 1.

4 Skin. Fig. *Synecdoche* (of Part), Ap. 6, one part of the body put for the whole.

life = soul. Heb. *nephesh*. Ap. 13.

5 But = However. put forth Thine hand. See note on 1. 11.

touch = touch bone to his. curse. See note on 1. 5.

6 save his life = save his soul. Heb. *Nephesh*. Ap. 13.

2 Again there *came to be the usual day* when *the angels* came to present themselves before the LORD, and ⁶Satan came also among them to present himself before the LORD.

2 And the LORD said unto ¹Satan, “From whence comest thou?” And ¹Satan answered the LORD, and said, “From going to and fro in the earth, and from walking up and down in it.”

3 And the LORD said unto ¹Satan, “Hast thou considered My servant Job, that *there is* none like him in the earth, a *inoffensive* and an upright man, one that feareth God, and escheweth evil? and still he holdeth fast his integrity, although thou movedst Me against him, to destroy him without cause.”

4 And ¹Satan answered the LORD, and said, “Skin for skin, yea, all that a man hath will he give for his ⁶life.

5 *However put forth the power of Thine hand* now, and ⁶touch his bone and his flesh, and he will ⁶curse Thee to Thy face.”

6 And the LORD said unto ¹Satan, “Behold, he *is* in thine hand; but ⁶save his life.”

7 So went ¹Satan forth from the presence of the LORD, and smote Job with sore boils from the sole of his foot unto his crown.

8 And he took him a potsherd to scrape himself withal; and he *was sitting* among the ashes.

9 Then said his wife unto him, “Dost thou still *remain firm in* thine integrity? ⁵curse God, and die.”

10 But he said unto her, “Thou speakest as one of the foolish women speaketh. “What? “shall we receive good *from the True God*, and shall we not receive evil?” In all *these calamities* did not Job ^osin with his lips.

11 Now when Job's three friends heard of all this evil that was come upon him, they came ^oevery one from his own place; ^oEliphaz the Temanite, and ^oBildad the Shuhite, and ^oZophar the Naamathite: for they had made an appointment together to come to mourn with him and to comfort him.

12 And when they lifted up their eyes afar off, and knew him not, they lifted up their voice, and wept; and they rent every one his mantle, and sprinkled dust upon their heads toward heaven.

13 So they sat down with him upon the ground seven days and seven nights, and none spake a word unto him: for they saw that *his* grief was very great.

3 After this [*long restraint*] opened Job his mouth, and ^ocursed *his birthday*.

2 And Job *lamented*, and said,

3 “Let the day perish wherein I was born, *or* the night *in which* it was said, ‘There is a ^oman child conceived.’”

4 Let that day be ^odarkness; let not God regard it from above, neither let the light shine upon it.

5 Let ⁴darkness and *the darkness of death pollute it*; let a cloud dwell upon it; let the blackness of the day terrify it.

6 As *for* that night, let *intense thick darkness* seize upon it; let it not be joined unto the days of the year, let it not come into the number of the months.

8 sat down = was sitting.

9 Dost thou . . . ? Fig. *Erotosis*. Ap. 6. **retain** = remain firm in.

10 What ? shall we ... ? Fig. *Erotosis*. Ap. 6.

the hand = from. Fig. *Metonymy* (of Cause), Ap. 6.

God. Heb. Elohim (with Art.) = the [true] God. Ap. 4. I.

this = these calamities. **sin.** Heb. *chata'*. Ap. 44. i.

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

- 11-. Their visit. *Hearing* of Job's calamities.
- 11. The reason.
- 12-. Their sorrow. (Real.)
- 12. Their sorrow. (Symbolical.)
- 13-. Their visit. Seeing Job's calamities.
- 13. The reason.

11 every one. Heb. *'ish*. Ap. 14. II.

Eliphaz. From Teman, which is connected with Esau and Edom (Gen. 36. 4, 11. 1 Chron. 1. 35, 36, 53, &c). Temanites famed for wisdom. He argued from the standpoint of human *experience*.

Bildad. Probably descended from Shuah, youngest son of Keturah by Abraham (Gen. 25. 2). Settled east of Palestine (Gen. 25. 6). He argued from human *tradition*.

Zophar. Probably from Naamah, southern frontier of Judah. He argued from the ground of human *merit*.

3: 1--31: 4. JOB AND HIS FRIENDS.

- 3: 1-26. Job's lamentation. Introduction.
- 4: 1--5: 27. Eliphaz's first address.
- 6: 1--7: 21. Job's reply to Eliphaz.
- 8: 1-22. Bildad's first address.
- 9: 1--10: 22. Job's reply to Bildad.
- 11: 1-24. Zophar's first address.
- 12: 1--14: 22. Job's reply to Zophar.
- 15: 1-35. Eliphaz's second address.
- 16: 1--17: 16. Job's reply to Eliphaz.
- 18: 1-21. Bildad's second address.
- 19: 1-29. Job's reply to Bildad.
- 20: 1-29. Zophar's second address.
- 21: 1-34. Job's reply to Zophar.
- 22: 1-30. Eliphaz's third address.
- 23: 1--24: 25. Job's reply to Eliphaz.
- 25: 1-26. Bildad's third address.
- 26: 1--27: 10. Job's reply to Bildad.
- 27: 11--28: 28. Zophar's third address.
- 29: 1--31: 40. Job's self-justification. Conclusion.

3: 1-26. JOB'S LAMENTATION.

- 3: 1-9. Birth lamented.
- 10. Reasons.
- 11, 12. Infancy lamented.
- 13-19. Reasons.
- 20-23. Manhood lamented.
- 24-26. Reasons.

1 After this : i.e. after this long restraint.

cursed. Here we have the Heb. *kalal*, which was in the primitive text. See note on 1. 5.

his day : i.e. his birthday. Cp. v. 3.

2 spake = answered, i.e. began, or lamented. Heb. idiom. See note on Deut. 1. 41.

3 and = or. He knew not

which it was. Cp. Judg. 11. 31.

man. Heb. *geber*. Ap. 14. IV.

4 darkness. Heb. *hashak*.

GOD. Heb. Eloah. See Ap. 4. V.

5 the shadow of death. Heb. *zalmaveth* = the darkness of death.

stain it = pollute it. Heb. *ga'al*, to pollute; not *ga'al*, to redeem.

6 darkness = intense or thick darkness. Heb. *'ophel*. Not *hashak* (vv. 4, 5, 9) which is less intense.

See (A New Metrical Version) in the Printed Edition of *The Companion Bible*.

7 ^oLo, let that night be solitary, let no joyful voice come therein.

8 Let them curse it that curse the day, who are ready to raise up *a dragon*.

9 Let the stars of the twilight thereof be ^odark; ^olet it look for light, but *have* none; neither let it see the dawning of the day:

10 Because it shut not up the doors of my *mother's* womb, nor hid sorrow from mine eyes.

11 ^oWhy died I not *within* the womb? *why* did I not *die* when I came out of the belly?

12 ¹¹Why did the knees [*of the mother*] *come before* me? or why the breasts that I should suck?

13 For now should I have lain still and been quiet, I should have slept: then had I been at rest,

14 With kings and counsellors of the earth, which built *tombs already going to ruins* for themselves;

15 Or with princes that had gold, who filled their houses with silver:

16 Or as an hidden untimely birth I had not been; as infants *which* never saw light.

17 There the *lawless agitators* cease *from* troubling; and there the *worn out* be at rest.

18 *There* the prisoners rest together; they hear not the voice of the *taskmaster*.

19 The small and great are there; and the servant *is* free from his *masters*.

20 ^oWherefore is light given to him that is in misery, and life unto the bitter *in* ^osoul;

21 Which *look for* death, but it *cometh* not; and dig for it more than for hid treasures;

22 Which rejoice exceedingly, *and* are glad, when they can find the ^ograve?

23 ^oWhy *is* light given to a man whose way is hid, and whom God hath hedged in?

24 For my sighing *cometh* before *my food*, and my roarings are poured out like the waters.

25 For the thing which I greatly feared *is* come upon me, and that which I was afraid of *is* come unto me.

26 I was not in safety, neither had I rest, neither was I quiet; yet trouble came."

4 Then Eliphaz the Temanite *replied and said*,

2 "*If we attempt a word* with thee, wilt thou be grieved? but ^owho can withhold himself from ^ospeaking?

3 ^oBehold, thou hast instructed many, and thou hast strengthened the weak hands.

4 Thy *sayings* have upholden him that was *stumbling*, and thou hast strengthened the feeble knees.

5 But now it is come upon thee, and thou faintest; it toucheth thee, and thou art troubled.

7 **Lo**. Fig. *Asterismos*. Ap. 6.

8 **their mourning** = a dragon. Referring probably to what the constellation signified.

9 **dark**. Heb. *hashak*. See v. 4.

let it look. Fig. *Prosopopoeia*. Ap. 6.

11 **Why . . . ?** Fig. *Erotosis*. Ap. 6. **from** = in, or within.

give up the ghost = die. Heb. *gava'*, to expire. Cp. 10. 18; 13. 19; 14. 10.

12 **the knees** [of the mother]. Fig. *Ellipsis*. Ap. 6.

prevent = come before, so as to meet.

14 **desolate places** = ruins: i.e. places (tombs or monuments) already going to ruins. **17 wicked** = lawless agitators. Heb. *rasha'*. Ap. 44. x.

weary = worn out [of strength]. **18 oppressor** = taskmaster.

19 **master** = masters. Heb. Pl. for emphasis.

20 **Wherefore . . . ?** Fig. *Erotosis*. Ap. 6. **soul**. Heb. *nephesh*. Ap. 13.

21 **long** = wait, or look for.

22 **grave** = sepulchre. Heb. *keber*. See Ap. 35.

23 **Why . . . ?** Fig. *Ellipsis*. Ap. 6. A.V. supplies the sentence from v- 20; but it may be repeated from v. 22, "the grave", regarding vv. 21, 22 as a parenthesis. **GOD**. Heb. Eloah. Ap. 4. V. **24 I eat** = my food.

4. 1—5. 27 [For Structure see next page].

1 **answered and said** = replied and said. The *idiom* (Ap. 6) requires that the first verb (where nothing has been as yet said) must be rendered according to the context: "spake", "prayed", "began", "concluded", &c. Here it = replied and said. See note on Deut. 1. 41.

2 **assay** = attempt, or try. **to commune** = a word.

who . . . ? Fig. *Erotosis*. Ap. 6. **speaking**. Heb. *millah* = words composing the matter of what is said.

4: 1-5: 27. ELIPHAZ. FIRST ADDRESS.

4: 1, 2-	Apprehension.	
4: -2.	Apology.	
4: 3-5.	Trouble. (Particular.)	
4: 6.	Righteousness. (Particular.)	
4: 7.	General Pro-	} Appeal to exp-
	position.	
4: 8-11.	Proof.	} erience.
	"I have seen."	
4: 12--5: 1.	Righteousness. (General.)	
5: 2.	General Pro-	} Appeal to exp-
	position.	
5: 3-5.	Proof. "I	} erience.
	have seen."	
5: 6-26.	Trouble. (General.)	
5: 27-	Research..	
5: -27.	Recommendation.	

3 **Behold**. Fig. *Asterismos*. Ap. 6.

4 **words** = sayings. Heb. *millah*. See note on "speaking" (v. 2). **falling** = stumbling.

6 **Is not . . . ?** Fig. *Erotosis*. Ap. 6. The A.V. of 1611 reads "confidence; the uprightness of thy ways and thy hope?" First altered in the Cambridge edition of 1638. Name of editor is unknown.

7 **who . . . ?** Fig. *Erotosis*. Ap. 6. **9 blast**. Heb. *n^eshamah*. Ap. 16. **breath** = spirit. Heb. *ruach*. Ap. 9. **nostrils**. Fig. *Anthropopatheia*.

6 ^o*Is* not *this* thy fear, thy confidence, thy hope, and the uprightness of thy ways?

7 Remember, I pray thee, ^o*who ever* perished, being innocent? or where were the righteous cut off?

8 Even as I have seen, they that plow iniquity, and sow wickedness, reap the same.

9 By the ^oblast of God they perish, and by the ^obreath of His nostrils are they consumed.

10 The roaring of the lion, and the voice of the fierce lion, and the teeth of the young lions, are broken.

11 The old lion perisheth for lack of prey, and the stout lion's whelps are scattered abroad.

12 Now a thing was secretly brought to me, and mine ear received *a whispering* thereof.

13 In thoughts from the visions of the night, when deep sleep falleth on ^omen,

14 Fear came upon me, and trembling, which made *the multitude of* bones to shake.

15 Then *a movement of air, caused by something unseen* passed before my face; the hair of my flesh stood up:

16 It stood still, but I could not discern the form thereof: an image *was* before mine eyes, *there was* silence, and I heard a voice, *saying*,

17 ^o“Shall ^omortal man be more just than God? shall a ^oman be more pure than his Maker?”

18 Behold, **He putteth no faith in His messengers**; and His angels **He will charge** with folly:

19 How much less *in* them that dwell in ^ohouses of clay, whose foundation *is* in the dust, *which* are crushed *sooner than* the moth?

20 They are destroyed from morning to evening: they perish for ever without any regarding *it*.

21 Doth not their excellency *which is* in them go away? they die, even without wisdom.”

5 Call now, if there be any that will answer thee; and ^oto which of the *angels* wilt thou turn?

2 For wrath killeth the foolish man, and envy slayeth the *inoffensive* one.

3 I have seen the foolish taking root: but *at once I pointed out* his habitation.

4 His *sons* are far from safety, and they are crushed in the gate, neither *is there* any to deliver *them*.

5 Whose harvest the hungry eateth up, and taketh it even out of the thorns, and the robber swalloweth up their substance.

6 Although affliction cometh not forth of the dust, neither doth trouble spring out of the ground;

7 Yet man is ^oborn unto trouble, as the ^osparks fly upward.

8 ^oI would seek unto God, and unto God would I commit my cause:

9 Which doeth great things and unsearchable; *and marvellous* things without number:

10 Who giveth rain upon the earth, and sendeth waters upon the *out-places*:

11 To set up on high those that be low; that those which mourn may be exalted to safety.

12 **He** disappointeth the devices of the crafty, so that their hands cannot perform their ^oenterprise.

13 ^oHe taketh the wise in their own craftiness: and the

4: 12--5: 1. RIGHTEOUSNESS. (GENERAL.)

4: 12-16. Vision.

4: 17--5: 1. Voice. (Angelic, v. 18. Human, vv. 19-21.)

12 a little = a whispering. **13** men. Heb. pl. of *'enosh*. Ap. 14. III.

14 all = the multitude of.

15 a spirit. Heb. *ruach*. Ap. 9: i.e. a movement of air, caused by something unseen. **17** Shall...? Fig. *Erotosis*. Ap. 6.

mortal man. Heb. *'enosh*. Ap. 14. III.

man = strong man. Heb. *geber*. Ap. 14. IV.

18 put no trust = putteth no faith in. Heb. *'aman*. Ap. 69. III. Cp. 15. 15, 31.

servants = messengers (Ps. 104. 4). charged = will charge.

19 houses of clay. Cp. 2 Cor. 5. 1.

before = sooner than.

5. 1 to which...? Fig. *Erotosis*. Ap. 6. In the Vulgate versions this is changed to a command: and it is quoted in support of "the invocation of saints".

saints = holy ones : i.e. the angels. Cp. 15. 15. Deut. 33.

2. Jude 14. So Sept. See note on "holy". Ex. 3. 5.

2 silly. English = Anglo-Saxon *saelig* = inoffensive. Heb. *pathah* =

credulous. Cp. Hos. 7. 11.

3 suddenly = at once. cursed = noted, stigmatized, or pointed out. Heb. *nakab*: i.e. "declared [the fate of] his habitation." Supply Fig. *Ellipsis* (Ap. 6) by adding "saying", and mark vv. 4, 5 as being what he said. See translation, below.

4 children = sons.

5: 6-26. TROUBLE. (GENERAL.).

6, 7.	Trouble. Inevitable.	} Third person.
8.	Trust in God.	
9-16.	Reason. (God's greatness.)	

17.	Trust in God.	} Second person.
18.	Reason. (God's goodness.)	
19-26.	Trouble. Deliverance from it.	

7 man. Heb. *'Adam*. Ap. 14. I.

born unto trouble, &c. Fig. *Paroemia*. Ap. 6.

sparks. Heb. sons of flame. **8** I would seek. The pronoun "I" is emphatic, and stands in contrast with "thou" in v. 1.

9 marvellous. Some codices, with Sept., Syr., and Vulg., read "and marvellous". **10** fields = out-places.

12 enterprise = something stable. See note on "sound wisdom". Prov. 2. 7.

13 He taketh, &c. This is quoted in 1 Cor. 3. 19 direct.

froward = perverse. Heb. *pathal*, to twist.

14 meet = meet repeatedly. **15** poor = needy. from. Some codices, with Aram., Syr., and Vulg., read "of".

17 Behold. Fig. *Asterismos*. Ap. 6. Cp Ps. 94. 12. Prov. 3. 11, 12. Heb. 12. 5. Jas. 1. 12. man. Heb. *'enosh*. Ap. 14. III.

GOD. Heb. El. Ap. 4. iv.

THE ALMIGHTY. Heb. Shaddai. See Ap. 4. VII.

18 bindeth up... His hands. Fig. *Anthropopatheia*. Ap. 6.

counsel of the *perverse* is carried headlong.

14 They *meet repeatedly* with darkness in the daytime, and grope in the noonday as in the night.

15 But **He** saveth the *needy* from the sword, *of* their mouth, and from the hand of the mighty.

16 So the poor hath hope, and iniquity stoppeth her mouth.

17 ^oBehold, happy *is* the man whom God correcteth: therefore despise not thou the chastening of ^oTHE ALMIGHTY:

18 For **He** maketh sore, and ^obindeth up: **He** woundeth, and **His** hands make whole.

19 He shall deliver thee in ^osix troubles: yea, in seven there shall no evil touch thee.

20 In *famishing* He shall redeem thee from death: and in war from the ^opower of the sword.

21 Thou shalt be hid from the scourge of the tongue: neither shalt thou be afraid of destruction when it cometh.

22 At destruction and *pains of hunger* thou shalt *feel secure*: neither shalt thou be afraid of the beasts of the earth.

23 For *thy covenant shall be* with the ^ostones of the field: and the beasts of the field shall be at peace with thee.

24 And thou shalt know that thy *tent shall be* in peace; and thou shalt visit thy habitation, and *shalt nothing miss*.

25 Thou shalt know also that thy seed *shall be many*, and thine offspring as the grass of the earth.

26 Thou shalt come to *thy* ^ograve in a full age, like as a *stack* of corn *mounteth up* in his season.

27 Lo this, we have searched it, so it *is*; hear it, and know thou *it* for *thyself*.

6 But Job *replied* and said,

2 ^o“Oh that *the cause of my grief* were throughly weighed, and my calamity laid in the balances together!

3 For now it would be heavier than the sand of the sea: therefore my words are swallowed up.

4 For the ^oarrows of ^oTHE ALMIGHTY *are* within me, the poison whereof *draineth* up my ^ospirit: the ^oterrors of ^oGod do set themselves in array against me.

5 ^oDoth the wild ass ^obray when he hath grass? or loweth the ox over his fodder?

6 ^oCan that which is unsavoury be eaten without salt? or is there *any* taste in the ^owhite of an *egg*?

7 The things *that* my ^osoul refused to touch *are* as my sorrowful *bread*.

8 ²Oh that I might have my request; and that God would grant *me* ^othe thing that I long for!

9 Even that it would please God to *crush* me; that **He** would let loose **His** hand, and cut me off!

10 Then should I yet have comfort; yea, *Let me even exult in my anguish (should He not spare) that I have not concealed* the words of the **Holy One**.

11 What *is* my strength, that I should hope? and what *is* mine end, that I should prolong my life?

12 *Is* my strength the strength of stones? or *is* my flesh of brass?

13 *Is* not my help in me? and is *stability* driven quite from me?

14 To him that is afflicted pity *should be shewed* from his friend; but he forsaketh the fear of ⁴THE ALMIGHTY.

15 My brethren have dealt deceitfully as a brook, and as a *torrent restrained in a narrow channel* they pass away;

16 Which are blackish by reason of the ice, and wherein the snow is hid:

19 six. Named in the following verses.

20 famine = famishing. Heb. *ra'gab*. Cp. v. 22.

power. Heb. = hands. Fig. *Metonymy* (of Adjunct), Ap. 6; hands put for the destructive power which is in them.

22 famine = pains of hunger. Heb. *kaphan*. Not the same word as v. 20.

laugh. Fig. *Metonymy* (of Adjunct), Ap. 6, put for the feeling of security expressed by it.

23 thou shalt be in league = thy covenant shall be stones. Fig. *Synecdoche* (of Species), Ap. 6, put for whatever is hurtful to the soil.

24 tabernacle = tent, or less settled house.

shalt not sin = shalt nothing miss. Heb. *chata'*. Ap. 44. i. See below.

25 great = many. **26 grave.** Heb. *keber*. See Ap. 35.

shock = stack. Heb. *gadish*, a heap of sheaves of corn.

cometh in = mounteth up. **27 thy good** = thyself.

6: 1--7: 21. JOB'S REPLY TO ELIPHAZ'S FIRST ADDRESS.

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

1 answered = spake, but Heb. Idiom = replied. See note on 4. 1 and Deut. 1. 41. **2 Oh.** Fig. *Ecphonesis*. Ap. 6. **my grief:** i.e. the cause of my grief. **4 arrows.** Fig. *Anthropopatheia*. Ap. 6. Cp. Deut. 32. 23, 42. Ps. 38. 2. Ezek. 5. 16. Zech. 9. 14. **THE ALMIGHTY.** Heb. Shaddai.

Ap. 4. VII. **drinketh** = draineth. **spirit.** Heb. *ruach*. Ap. 9.

Perhaps in the sense of taking away his courage.

terrors. Only here and Ps. 88. 16. **GOD.** Heb. Eloah. Ap. 4. V.

5 Doth . . . loweth . . . ? Fig. *Erotosis*. Ap. 6. Only here and 1 Sam. 6. 12.

bray. Only here and 30. 7. **when he hath** = over.

6 Can . . . ? Fig. *Erotosis*. Ap. 6. **white of an egg.** "Egg" occurs only here. "White" (Heb. *rir*) is found elsewhere only in 1 Sam. 21. 13, where it is rendered "spittle".

7 soul. Heb. *nepesh*. Ap. 13. **meat** = bread. Fig. *Synecdoche* (of Species), Ap. 6, put for all kinds of food.

8 the thing that I long for = my expectation. Fig. *Metonymy* (of Adjunct), Ap. 6, put for the thing desired.

9 destroy = crush. **10 I would harden, &c.** Occurs only here. = Let me even exult in my anguish (should He not spare) that I have not concealed, &c. **13 wisdom** = stability. See note on Prov. 2. 7.

15 the stream of brooks. Heb. *'aphik* = a, torrent restrained in a narrow channel, natural or artificial, open as in a gorge, or covered as in an aqueduct, passing away, inaccessible, and out of sight. See note on first occurrence, 2 Sam. 22. 16. **18 to nothings into a waste.** Heb. *tohu*, as in Gen. 1. 2. **19 troops** = caravans. **companies** = travellers.

22 Did I say . . . ? Fig. *Erotosis*. Ap. 6. Continued in v. 23.

substance. Heb. strength; put by Fig. *Metonymy* (of Adjunct), Ap. 6, for what is produced by it.

17 What time they wax warm, they vanish: when it is hot, they are consumed out of their place.

18 The paths of their way are turned aside; they go *into a waste*, and perish.

19 The *caravans* of Tema looked, the *travellers* of Sheba waited for them.

20 They were confounded because they had hoped; they came thither, and were ashamed.

21 For now ye are nothing; ye see *my* casting down, and are afraid.

22 ^oDid I say, 'Bring unto me?' or, 'Give a reward for me of your ^osubstance?'

23 Or, ‘Deliver me from the enemy's hand?’ or, ‘Redeem me from the hand of the *adversary*?’

24 Teach me, and I will hold my tongue: and cause me to understand wherein I have erred.

25 How forcible are right *sayings*! but what doth your arguing *convince* ?

26 Do ye imagine to reprove words, and the speeches of one that is desperate, *which are* as ^owind?

27 Yea, ye overwhelm the fatherless, and ye dig *a pit* for your friend.

28 Now therefore be content, look upon me; for *it is* evident unto you if I lie.

29 Return, I pray you, let it not be iniquity; yea, return again, my righteousness *is* in it.

30 ^oIs there iniquity in my tongue? cannot my taste discern perverse things?

7 ^oIs there not *a warfare* to *mortal man* upon earth? ^oare not his days also like the days of an hireling?

2 As a servant earnestly desireth *the daytime*, and as an hireling looketh for *the reward* of his ^owork:

3 So am I made to possess months of vanity, and wearisome nights are appointed to me.

4 When I lie down, I say, ‘When shall I arise, and the night be gone?’ and I am full of tossings to and fro unto the ^odawning of the day.

5 My flesh is clothed with worms and clods of dust; my skin is broken, and become loathsome.

6 My days are swifter than a weaver's shuttle, and are spent without hope.

7 O remember that my life is ^owind: mine eye shall no more see good.

8 The eye of him that hath seen me shall see me no *more*: Thine eyes *are* upon me, and I *am* not.

9 As the cloud is consumed and vanisheth away: so he that goeth down to ^othe grave shall come up no *more*.

10 He shall return no more to his house, neither shall his place *recognize* him any more.

11 Therefore I will not refrain my mouth; I will speak in the anguish of my ^ospirit; I will complain in the bitterness of my soul.

12 ^oAm I a sea, or *a sea-monster*, that Thou settest *a bound about* me?

13 When I say, ‘My bed shall comfort me, my couch shall ease my *complaining*s;’

14 Then Thou scarest me with dreams, and terrifiest me through visions:

15 So that my ¹¹soul chooseth strangling, *and death by mine own hands*.

16 (I *loathe life*; I would not live alway:) let me alone; for my days *are* vanity.

23 **mighty** = adversary. Cp. chs. 1 and 2. **25** **words** = sayings.

reprove = convince, or confute : i.e. what can a reproof from you reprove ? See translation, below.

26 **wind**. Heb. *ruach*. Ap. 9.

30 **Is there . . . ? cannot . . . ?** Fig. *Erotosis*. Ap. 6.

7. 1 **Is there not. . . ?** Fig. *Erotosis*. Ap. 6.

an appointed time = a warfare. Cp. 14. 14. **man** = mortal man.

are not. . . ? Fig. *Erotosis*. **2** **the shadow** = the shade : i.e. daytime.

work. Put by Fig. *Metonymy* (of Effect), Ap. 6, for the wages or reward gained by work : i.e. evening.

4 **dawning**. Heb. *nesheph*. A Homonym, having two meanings : (1) as here, daylight; (2) darkness. See notes on 1 Sam. 30. 17. 2 Kings 7. 5, 7.

7 **wind**. Heb. *ruach*. Ap. 9. **9** **the grave**. Heb. *Sheol*. See Ap. 35.

10 **know** = recognize. **11** **spirit**. Heb. *ruach*. Ap. 9.

12 **Am I. . . ?** Fig. *Erotosis*. Ap. 6. **whale** = a sea-monster.

watch = a bound. Cp. Jer. 6. 22. **over** = about, as in 13. 27. Prov. 8. 29.

13 **complaint** = complainings. **15** **rather than my life** = by mine [own] hands. **life** = bones, or limbs : i.e. hands.

16 **loathe [it]** = loathe [life], v. 16 is parenthetical, being the thought of suicide, which intrudes itself upon him.

17 **What is man . . . ?** Fig. *Erotosis*. Ap. 6.

18 **every morning**. Fig. *Synecdoche* (of Part), Ap. 6, put for all time : i.e. continuously. **20** **men**. Heb. *'adam*. Ap. 14. I.

to myself. One of the emendations of the *Sopherim* (Ap. 33), by which the primitive text "unto Thee" was altered to the current text (by the omission of the last letter) to "unto myself".

21 **transgression**. Heb. *pasha'*. **iniquity**. Heb. *'avah*.

8: 1-22. BILDAD'S FIRST ADDRESS.

8: 1, 2. Reproof of Job.

3. Appeal to Reason.

4-7. Application to Job.

8-19. Appeal to tradition.

20. Application to Job.

21, 22. Comfort for Job.

2 **How long . . . ?** Fig. *Erotosis*. Ap. 6.

words = sayings. **wind**. Heb. *ruach*. Ap. 9.

17 ^oWhat *is* man, that Thou shouldest magnify him? and that Thou shouldest set Thine heart upon him?

18 And *that* Thou shouldest visit him *continuously*, and try him every moment?

19 How long wilt Thou not depart from me, nor let me alone till I swallow down my spittle?

20 I have sinned; what shall I do unto Thee, O Thou Preserver of ^omen? why hast Thou set me as a mark against Thee, so that I am a burden *unto Thee* ?

21 And why dost Thou not pardon my ^otransgression, and take away mine ^oiniquity? for now shall I sleep in the dust; and Thou shalt seek me in the morning, but I *shall not be.*”

8 Then answered Bildad the Shuhite, and said,

2 ^o“How long wilt thou speak these *things*? and *how long shall the sayings* of thy mouth be *like* a strong ^owind?

3 °Doth GOD pervert judgment? or doth °THE ALMIGHTY pervert justice?
4 If thy *sons* have sinned against Him, and He have cast them away *by their own act of rebellion*;
5 If thou wouldest seek unto GOD betimes, and make thy supplication to °THE ALMIGHTY;
6 If thou wert pure and upright; surely now He would *hear thy prayer*, and make *thy righteous home* prosperous.
7 Though thy beginning was small, yet thy latter end should greatly increase.
8 For inquire, I pray thee, of the former age, and prepare thyself to the search of their fathers:
9 (For we *are but of yesterday*, and know nothing, because our days upon earth *are a shadow*);
10 °Shall not they teach thee, *and* tell thee, and utter words out of their heart *such as these*?
11 °Can the rush grow up without mire? can the flag grow without water?
12 Whilst it *is* yet in his greenness, *and* not cut down, it withereth before any *other* herb.
13 °So *are the latter end* of all that forget GOD; and the hypocrite's hope shall perish:
14 Whose *confidence* shall be cut off, and whose trust *shall be* a spider's web.
15 He shall lean upon his house, but it shall not stand: he shall hold it fast, but it shall not endure.
16 He [*like a tree*] *is* green before the sun, and his branch shooteth forth in his garden.
17 His roots are wrapped about *a spring*, and *overtops* the *house* of stones.
18 If he destroy *the tree* from his place, then °*it* shall deny him, *saying*, I have not seen thee.
19 °Behold, this *ends* the joy of his way, and out of the earth shall others grow.
20 °Behold, GOD will not cast away a perfect *man*, neither will He *take by the hand* the evil doers:
21 Till He fill thy mouth with laughing, and thy lips with *shouting with joy*.
22 They that hate thee shall be °clothed with shame; and the *tent* of the *lawless* shall come to nought.”
9 Then Job *responded* and said,
2 “I know *it is* so of a truth: but °how should *mortal man* be just with GOD?
3 If he *desire to* contend with Him, he cannot answer Him one of a thousand.
4 He *is* wise in heart, and mighty in strength: °who hath hardened *himself* against Him, and hath prospered?
5 Which removeth the mountains, and °they know not: Which overturneth them in His anger.
6 Which shaketh the earth out of her place, and the pillars thereof tremble.

3 Doth . . . ? Fig. *Erotosis*. Ap. 6. GOD. Heb. *El*. Ap. 4. IV. THE ALMIGHTY. Heb. *Shaddai*. Ap. 4. VII.
4 children = sons. for = by the hand of; by their own act. transgression = rebellion. Heb. *pash'a*. Ap. 44. ix.
6 awake for thee : i.e. hear thy prayer. Cp. Sept. and Pss. 7. 6; 35. 23; 44. 23. habitation of thy righteousness = thy righteous home. Fig. *Antimeria* (of Noun). Ap. 6. **10** Shall . . . ? Fig. *Erotosis*. Ap. 6. and. Some codices, with Aram., Sept., and Syr., read this "and" in the text. heart. Supply *Ellipsis* (Ap. 6), by adding the words "such as these" : referring to what follows in vv. 11-19 (see below).
11 Can . . . ? Fig. *Erotosis*. Ap. 6. This is the first simile. See the second, vv. 16-19.
13 So are, &c. The application of the first simile. the paths. The Sept. reads "the latter end". **14** hope = confidence.
16 He. Supply *Ellipsis* (Ap. 6), "He [like a tree]". This is the second simile, and the application is in v. 20. The first simile is in v. 11, with its application in vv. 13-15.
17 the heap = a spring, or fountain, as in Song 4. 12. Heb. *gal*. Pl. in Josh. 15. 19, &c. seeth = overlooks : i.e. overtops. place = house.
18 him ... it. See translation, below : "him" and "it" refer to the tree.
19 Behold. Fig. *Asterismos*. is. Supply "ends" instead of "is".
20 help = take by the hand. **21** rejoicings = shouting for joy.
22 clothed with shame. Cp. Pss. 35. 26; 109. 29; 132. 18. dwelling place = tent. wicked = lawless. Heb. *rasha'*. Ap. 44. x.

9: 1--10: 22. JOB'S ANSWER TO BILDAD'S FIRST ADDRESS.

9: 1-35. Job's answer to Bildad.
10: 1-22. Job's expostulation with God.

9: 1-25. JOB'S ANSWER TO BILDAD'S.

1-4.	Job's unable to answer.	} General.
5-10.	God's power. Works unsearchable.	
11, 12.	God's dealings. Ways unsearchable.	
13-18.	Job unable to answer.	} Personal.
19-24.	God's exercise of power. Unequal.	
25-31.	God's dealings. Unequal.	
32-35.	Job unable to answer.	

1 answered = responded. See note on 4. 1.
3 how . . . ? Fig. *Erotosis*. Ap. 6. This is the one great question of the book. man = mortal man. Heb. *'enosh*. Ap. 14. III. GOD. Heb. *El*. Ap. 4. IV. **3** will = desire to.
4 who . . . ? Fig. *Erotosis*. Ap. 6. Cp. 2 Chron. 36. 13. Isa. 48. 4.
5 they know. Fig. *Prosopopoeia*. Ap. 6.
8 waves of the sea. The celebrated Mugah Codex (the earliest quoted in the *Massorah* itself), Ap. 30, reads "cloud" : i.e. thick cloud.
9 Arcturus. Heb. *ash*. A name still connected with "the Great Bear" (the more ancient name being "the greater sheepfold" : Arab, *al naish*, the assembled (as in a fold). See 38. 31, 32, and Ap. 12, p. 18.
Orion. Heb. *k'sil*. Cp. 38. 31. Amos 5. 8. A strong one, or the coming prince. See Ap. 12, p. 17. **Pleiades**. Heb. *kimah* = the congregation of the judge. See 38. 31, 32. Amos 5. 8, and Ap. 12, p. 17. A constellation in the neck of Taurus. **chambers of the south**: i.e. the [hidden] recesses, or the invisible spaces; on the latitude of Job's residence.

7 Which commandeth the sun, and it riseth not; and sealeth up the stars.
8 Which alone spreadeth out the heavens, and treadeth upon the *thick clouds*.
9 Which maketh °Arcturus, °Orion, and °Pleiades, and the chambers of the south.
10 Which doeth great things past finding out; yea, and wonders without number.

11 Lo, **He** goeth by me, and I see *Him* not: **He** passeth on also, but I perceive **Him** not.

12 Behold, **He** taketh away, who can hinder **Him**? who will say unto **Him**, 'What doest **Thou**?'

13 If **GOD** will not *avert* His anger, the proud *confederates* do stoop under **Him**.

14 How much less shall I answer **Him**, and choose out my words to *reason* with **Him**?

15 Whom, though I were righteous, yet would I *not dare to answer*, but I would make supplication to my judge.

16 If I had called, and **He** had answered me; yet would I not believe that **He** had hearkened unto my voice.

17 For **He** breaketh me with a tempest, and multiplieth my wounds without cause.

18 **He** will not suffer me to take my ^obreath, but filleth me with bitterness.

19 If I *speak* of strength, lo, *He* is strong: and if of judgment, who shall set me a time to *plead*?

20 If I justify myself, mine own mouth shall condemn me: if I say, 'I am perfect,' it shall also prove me perverse.

21 Though I were perfect, yet would I not know *myself*: I would despise my ^olife.

22 This *is* one thing, therefore I said it, 'He destroyeth the perfect and a *lawless one*.

23 If the scourge slay suddenly, **He** will laugh at the trial of the innocent.

24 The earth is given into the hand of ²²a *lawless one*: **He** ^ocovereth the faces of the judges thereof [*so that they cannot discern between right and wrong*]; if not, where, and who is **He**?

25 Now my days are swifter than a *runner*: they flee away, they see no good.

26 They are passed away as the ^oswift ships: as the eagle that hasteth to the prey.

27 If I say, 'I will forget my *complaining*, I will leave off my heaviness, and comfort *myself*.'

28 I am afraid of all my sorrows, I know that **Thou** wilt not hold me innocent.

29 If I be wicked, ^owhy then labour I in vain?

30 If I wash myself with snow water, and make my hands *clean with soap*;

31 Yet shalt **Thou** plunge me in the ditch, and mine own clothes shall ^oabhor me.

32 For *He* is not a man, as I am, that I should answer **Him**, and we should come together in judgment.

33 Oh that there were any *mediator* betwixt us, that might lay **His** hand upon us both.

34 Let **Him** take **His** rod away from me, and let not *the fear that He causes scare* me:

13 withdraw = avert. helpers = confederates.

15 not answer = not [dare to] answer.

18 breath. Heb. *ruach*. Ap. 9.

21 my soul = myself. Heb. *nephesh*. Ap. 13. life. Heb. *chayai*.

22 the wicked = a lawless one. Heb. *rasha*. Ap. 44. x.

24 covereth: i.e. so that they cannot discern between right and wrong.

25 post = runner, or courier. Cp. Est. 3. 13, 15.

26 swift ships = ships of *ebeh*. Hence vessels of bulrush (*eb*); vessels of desire (*'abeh*), i.e. desiring to reach their haven; vessels of enmity (*'eybah*), i.e. pirate vessels; or vessels of the Nile (*'abai*, Abyssinian for Nile). Others, vessels of Joppa. Perhaps the last is best.

27 complaint = complaining.

29 why ...? Fig. *Erotosis*. Ap. 6.

30 never so clean = clean with soap.

31 abhor. Fig. *Prosopopoeia*.

33 Neither is there. Some codices, with Sept. and Syr., read "Oh that there were". any Daysman = any umpire, arbiter, or mediator. In Job's case He was found in Elihu; in ours, in Christ.

34 His fear = the fear that He causes. terrify = startle, or scare. Cp. 13. 21; 33. 7.

35 Then would I = Fain would I.

10: 1-22. JOB'S EXPOSTULATION.

1, 2.	Petition.
3-7.	Expostulation. God's power.
8-13.	His creature.
14-17.	Expostulation. God's ways.
18, 19.	His creature.
20-22.	Petition.

1 soul. Heb. *nephesh*. Ap. 13. life. Heb. *chayai*.

leave = let go, let loose: i.e. tell forth, give vent to.

complaint = complaining. upon = about.

3 hands. Fig. *Anthropopatheia*. Ap. 6. Cp. Pss. 119. 73; 138. 8; and 139. 5, 10.

wicked = lawless. Heb. *rasha'*. Ap. 44. x.

4 Hast ...? seest ...? Fig. *Erotosis*. Ap. 6.

man = mortal man. Heb. *'enosh*. Ap. 14. III.

5 man's = a strong man's. Heb. *geber*. Ap. 14. IV.

35 Fain would I speak, and not fear **Him**; but *it is* not so with me.

10 My ^osoul is weary of my ^olife; I will *give vent to* my *complaining about* myself; I will speak in the bitterness of my ^osoul.

2 I will say unto God, 'Do not condemn me; shew me wherefore **Thou** contendest with me.

3 Is it good unto **Thee** that **Thou** shouldst oppress, that **Thou** shouldst despise the work of **Thine** hands, and shine upon the counsel of the *lawless*?

4 ^oHast **Thou** eyes of flesh? or seest **Thou** as *mortal man* seeth?

5 Are **Thy** days as the days of ⁴*mortal man*? are **Thy** years as ^oman's days,

6 That thou inquirest after mine iniquity, and searchest after my sin?

7 Thou knowest that I am not ^owicked; and *there is* none that can deliver out of **Thine** hand.

8 Thine ³hands have made me and fashioned me together round about; yet **Thou** dost destroy me.

9 Remember, I beseech **Thee**, that **Thou** hast made me as the clay; and wilt **Thou** bring me into dust again?

10 ⁴Hast **Thou** not poured me out as milk, and curdled me like cheese?

11 **Thou** hast clothed me with skin and flesh, and hast *knit me together* with bones and sinews.

12 **Thou** hast granted me life and favour, and **Thy** visitation hath preserved my *breath*.

13 And these *things* hast **Thou** hid in **Thine** heart: I know that this *is* with **Thee**.

14 If I sin, then **Thou** markest me, and **Thou** wilt not acquit me from mine ^oiniquity.

15 If I be ⁷wicked, woe unto me; and *if* I be righteous, *yet* will I not lift up my head. *I am* full of *shame*; therefore see **Thou** mine affliction;

16 For it increaseth. **Thou** huntest me as a fierce lion: and again **Thou** shewest **Thyself** marvellous upon me.

17 **Thou** renewest **Thy** witnesses against me, and increasest **Thine** indignation upon me; *successions, yea hostile successions are* against me.

18 ^oWherefore then hast **Thou** brought me forth out of the womb? ^oOh that I had *died*, and no eye had seen me!

19 I should have been as though I had not been; I should have been carried from the womb to the grave.

20 ^oAre not my days few? cease *then, and* let me alone, that I may take comfort a little,

21 Before I go *whence* I shall not return, *even* to the land of *deep darkness* and the shadow of death;

22 A land of ^odarkness, as ^odarkness *itself*; and of the shadow of death, without any order, and *where* the light *is* ^oas darkness.' ”

11 Then *spake* ^oZophar the Naamathite, and said,

2 ^o“Should not the multitude of words be answered? and should a man full of talk be justified?

3 Should thy *babblings* make men hold their peace? and when thou mockest, shall *none* make thee ashamed?

4 For thou hast said, ‘My doctrine *is* pure, and I am clean in **Thine** eyes.’

5 But oh that **GOD** would speak, and open **His** lips against thee;

6 And that **He** would shew thee the secrets of wisdom, that *they are manifold* to ^othat which is! Know therefore that **GOD** ^oexacteth of thee *less* than thine iniquity *deserveth*.

7 ^oCanst thou by searching find out **GOD**? canst thou find out ^o**THE ALMIGHTY** unto perfection?

8 *It is* as high as heaven; ^owhat canst thou do?

7 wicked. Heb. *rasha'*. Ap. 44. x. 11 fenced me = knit me together.

12 spirit = breath. Heb. *ruach*. Ap. 9.

14 iniquity. Heb. '*avah*. Ap. 44. iv.

15 confusion. Heb. *kalon* = shame. First occurrence.

17 changes and war = successions, yea hostile successions. Fig. *Hendiadys* (Ap. 6) = one thing : i.e. a constant succession.

18 Wherefore . . . ? Fig. *Erotesis*. Ap. 6. Oh . . . ! Fig. *Ecphonesis*.

given up the ghost = died. Heb. *gava'*. Cp. 3. 11; 13. 19; 14. 10. Not 11. 20.

20 Are not . . . ? Fig. *Erotesis*. Ap. 6.

21 of darkness and the shadow = deep darkness. Fig. *Hendiadys*. Not two things, but one. darkness. Heb. *hashak*. See note on 3. 6.

22 darkness. Heb. '*eyphah*. See note on 3. 6. darkness itself. Heb. '*ophel*. See note on 3. 6. as darkness. Heb. '*ophel*. See above.

11: 1-20. ZOPHAR'S FIRST ADDRESS.

1-6. Rebuke. God's judgment (particular) on Job.

7, 8. Human ignorance.

9-12. Divine knowledge.

13, 14. Human merit.

15-19. Divine reward.

20. God's judgment (general) on the wicked.

1 answered = spake. See note on 4. 1. Zophar. See note on 2. 11.

2 Should . . . ? Fig. *Erotesis*. Ap. 6. man. Heb. '*ish*.

3 lies = babblings. no man = none.

5 lips. Fig. *Anthropopatheia*. Ap. 6. 6 double : i.e. manifold.

that which is. Cp. note on Prov. 2. 7.

exacteth. Theology. Zophar's mistake. God is no exactor.

7 Canst . . . ? Fig. *Erotesis*. Ap. 6.

THE ALMIGHTY. Heb. *El Shaddai*. Ap. 4. VII.

8 what . . . ? Fig. *Erotesis*. Ap. 6. hell. Heb. *Sheol*. Ap. 35.

10 cut off = pass by. who . . . ? Fig. *Erotesis*. Ap. 6.

11 wickedness = iniquity. Heb. '*avert*. See Ap. 44. iii.

will He not then, &c. = although He seemeth not to perceive it.

12 vain man would be wise. Fig. *Paronomasia*. Ap. 6. "A man", *nabub yillabeb* = "a, man senseless [would become] sensible" if God did always punish immediately. 13 If thou prepare. This was Zophar's false theology.

14 tabernacles = tents. Some codices, with one early printed edition, Aram., Sept., Syr., and Vulg., read "tent" (sing.). Ap. 40.

16 Because. Syr. reads "For now".

deeper than *Sheol*; ^owhat canst thou know?

9 The measure thereof *is* longer than the earth, and broader than the sea.

10 If **He** *pass by*, and shut up, or gather together, then ^owho can hinder **Him**?

11 For **He** knoweth vain men: **He** seeth *iniquity* also; *although He seemeth not to perceive it* ?

12 For *a man senseless, would become sensible, if, God did always punish immediately*, though man be born *like* a wild ass's colt.

13 ^oIf thou prepare thine heart, and stretch out thine hands toward **Him**;

14 If iniquity *be* in thine hand, put it far away, and let not ¹¹*iniquity* dwell in thy *tents*.

15 For then shalt thou lift up thy face without spot; yea, thou shalt be stedfast, and shalt not fear:

16 *For now* thou shalt forget *thy* misery, *and* remember *it* as waters *that* pass away:

17 And *the things done in thy lifetime* shall be clearer than the noonday; thou shalt *shoot upward like the rays of the rising sun*, thou shalt be as the morning.

18 And thou shalt ^obe secure, because there is hope; yea, thou shalt *look about thee*, and thou shalt take thy rest in safety.

19 Also thou shalt lie down, and none shall make *thee* afraid; yea, many shall *seek thy favour* unto thee.

20 But the eyes of the *lawless* shall fail, and they shall not escape, and their hope *shall be as* the giving up of the *breath*.”

12 And Job *replied and said*,

2 ^o“No doubt but ye *are* the people, and wisdom shall die with you.

3 But I have understanding as well as you; I *am* not inferior to you: yea, ^owho knoweth not such things as these?

4 I am *as* one mocked of his neighbour, who calleth upon GOD, and **He** answereth him: the just upright *man is* laughed to scorn.

5 He that is ready to slip with *his feet is as* a lamp despised in the thought of him that is at ease.

6 The tabernacles of robbers prosper, and they that provoke GOD are secure; into whose hand GOD bringeth *abundantly*.

7 But ask now the beasts, and ^othey shall teach thee; and the fowls of the air, and ^othey shall tell thee:

8 Or speak to the earth, and it ⁷shall teach thee: and the fishes of the sea shall declare unto thee.

9 Who knoweth not in all these that ^othe hand of the LORD hath wrought this?

10 In **Whose** hand *is the life* of every living thing, and the *spirit* of all *flesh of man*.

11 Doth not the ear try words? and the mouth taste his meat?

12 With the *aged is* wisdom; and in length of days understanding.

13 With ^o**Him is** wisdom and strength, he hath counsel and understanding.

14 ^oBehold, **He** breaketh down, and it cannot be built again: **He** ^oshutteth up a man, and there can be no opening.

15 ¹⁴Behold, **He** withholdeth the waters, and they dry up: also **He** sendeth them out, and they overturn the earth.

16 With **Him is** strength and *stability*: the deceived and the deceiver *are His*.

17 **He** leadeth counsellors away spoiled, and maketh the judges fools.

18 **He** looseth the bond of kings, and girdeth their loins with a girdle.

19 **He** leadeth princes away spoiled, and overthroweth the mighty.

17 **age**. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for the things done in it. See below. Heb. *heled*, like Greek *aion*.

shine forth = soar or shoot upward like the rays of the rising sun.

18 **be secure**. On this verse see translation below.

dig = look about, as in Josh. 2. 2. Cp. ch. 39. 29 : i.e. before lying down (v. 19).

19 **make suit, &c.** Heb. intreat thy face: i.e. seek thy favour.

20 **wicked** = lawless. Heb. *rasha'* Ap. 44. x.

ghost = breath. Heb. *nephesh*. Ap. 13.

12: 1--14: 22. JOB'S REPLY TO ZOPHAR'S FIRST ADDRESS.

12: 1-4. Non-inferiority of Job to his friends.

12: 5-12. Job's appeal to his friends.

12: 13-25. God. Job declares Him.

13: 1-5. Non-inferiority of Job to his friends.

13: 6-18. Job's appeal to his friends.

13: 19--14: 22. God. Job's appeal to Him.

1 **answered**. See note on 4. 1.

2 **No doubt, &c.** Fig. *Eironeia*. Ap. 6.

3 **who knoweth not. . . ?** Fig. *Erotisis*. Ap. 6.

4 **GOD** Heb. Eloah. Ap. 4. V.

6 **GOD** Heb. El. Ap. 4. IV.

7 **they shall, &c.** Fig. *Prosopopoeia*. Ap. 6.

9 **the hand**. Fig. *Anthropopatheia*. Ap. 6.

the LORD. Heb. Jehovah. Ap. 4. II.

10 **soul** = life. Heb. *nephesh*. Ap. 13. **breath** = spirit. Heb. *ruach*.

mankind = flesh of man. Heb. *'ish*. Ap. 14. II.

12 **ancient** = aged. Heb. word found only here and 15. 10; 29. 8; and 32. 6.

13 **Him**: i.e. Jehovah (v. 9).

14 **Behold**. Fig. *Asterismos*. Ap. 6.

shutteth . . . opening. Heb. idiom for exercising authority. Cp. Rev. 3. 7. Fig. *Paroemia*. Ap. 6.

16 **wisdom** = stability. See note on Prov. 2. 7.

20 **the speech** = the lip. Put by Fig. *Metonymy* (of Cause), Ap. 6, for what is spoken by it.

trusty = faithful. Heb. *'aman*. See Ap. 69. III. Rendered by "trust" three times in Job (4.18; 15. 15, 31).

21 **weakeneth** = looseneth.

strength = girdle. Occurs only here and Ps. 109. 19 and Isa. 23. 10.

22 **discovereth** = uncovereth.

23 **increaseth** = maketh them great. Occurs only here and 36. 24.

24 **heart**. Put by Fig. *Metonymy* (of Cause), Ap. 6, for the courage given by it.

wilderness = a pathless *tohu*. Cp. note on Gen. 1. 2.

20 **He** removeth away ^othe speech of the *faithful*, and taketh away the understanding of the aged.

21 **He** poureth contempt upon princes, and *looseneth* the *girdle* of the mighty.

22 **He** *uncovereth* deep things out of darkness, and bringeth out to light the shadow of death.

23 **He** *maketh the nations great*, and destroyeth them: **He** enlargeth the nations, and straiteneth them again.

24 **He** taketh away the *courage* of the chief of the people of the earth, and causeth them to wander in a ^owilderness *where there is* no way.

25 They grope in the dark without light, and **He** maketh them to stagger like *a drunken man*.

13 °Lo, mine eye hath seen *all these things*, mine ear hath heard and understood it.

2 What ye know, *the same* do I know also: I *am* not inferior unto you.

3 Surely I would speak to °THE ALMIGHTY, and I desire to reason with GOD.

4 But ye *are besmearers with* lies, ye *are* all physicians of no value.

5 °O that ye would altogether hold your peace! and it should be your wisdom.

6 Hear now my reasoning, and hearken to the pleadings of my lips.

7 °Will ye speak wickedly for GOD? and talk deceitfully for Him?

8 °Will ye accept His person? °will ye contend for GOD?

9 °Is it good that He should search you out? or as one man mocketh °another, do ye *so* mock Him?

10 He will surely reprove you, if ye do secretly accept persons.

11 Shall not His excellency make you afraid? and His dread fall upon you?

12 Your *memorable sayings are similitudes of ashes [light]*, your *defences like to clay defences [weak]*.

13 Hold your peace, let me alone, that I may speak, and let come on me what *will*.

14 °Wherefore do I *rush into danger*, and put my °life in mine *hands* ?

15 Though He slay me, yet will I *wait for Him*: but I will maintain mine own ways before Him.

16 He also *shall be* my salvation: for an hypocrite shall not come before Him.

17 *Listen attentively to* my speech, and my *opinion* with your ears.

18 Behold now, I have *set in order* my cause; I know that I shall be justified.

19 °Who *is* he *that* will plead with me? for now, if I hold my tongue, I shall *expire*.

20 Only do not two *things* unto me: then will I not hide myself from Thee.

21 Withdraw Thine hand far from me: and let not Thy dread make me afraid.

22 Then call Thou, and I will answer: or let me speak, and answer Thou me.

23 °How many *are* mine iniquities and sins? make me to know my transgression and my sin.

24 °Wherefore hidest Thou Thy face, and holdest me for Thine enemy?

25 °Wilt Thou break a leaf driven to and fro? and °wilt Thou pursue the dry stubble?

26 For Thou writest bitter things against me, and

13. 1 Lo. Fig. Asterismos. Ap. 6.

all this. Some codices, with Syr. and Vulg., read "all these things". Cp. 33. 29. **3 THE ALMIGHTY.** Heb. *Shaddai*. Ap. 4. VII.

4 forgers of = besmearers with. Occurs only here, 14. 7 and Ps. 119. 69.

5 O. Fig. *Ecphosis*. Ap. 6.

7 Will ye ... ?

9 Is it ... ?

} Fig. *Erotesis*. Ap. 6.

mocketh = befooled.

another. Heb. *'enosh*. Ap. 14. III.

12 remembrances = memorable or weighty sayings.

like unto ashes = similitudes of ashes : i.e. light.

bodies = defences. Heb. *gab* = mounds. Add "[like to] clay defences " : i.e. weak. **14 Wherefore ... ?** Fig. *Erotesis*. Ap. 6.

take my flesh in my teeth. Fig. *Paroemia*. Ap. 6. Still preserved in Arabic for rushing into danger. Like the next clause, which is a proverb preserved in English. **life** = soul. Heb. *nepesh*. Ap. 13.

hand. Some codices, with Sept., Syr., and Vulg., read "hands" (pl.).

15 trust in Him = wait for Him. Heb. *yahal*. See Ap. 69. VI.

17 Hear diligently. Fig. *Polyptoton*. Ap. 6. "Hear ye, hearing" : i.e.

Listen attentively; or, give diligent heed. Cp. Isa. 6. 9. See note on Gen. 26. 28. **declaration** = opinion. Occurs only here.

18 ordered = set in order. **19 Who ... ?** Fig. *Erotesis*. Ap. 6.

give up the ghost = to expire. See note on 3. 11.

23 How many ... ? Fig. *Erotesis*. Ap. 6.

27 settest a print = they make a print on my feet.

28 He, &c. = they (my feet) waste away.

14. 1 Man. Heb. *'adam*. Ap. 14. I. "Man" is to v. 1 what v. 1 is to the whole paragraph. The Heb. accent (*D^{hi}*) emphasizes the word "man", and divides the verse into two members; viz. (1) man and (2) his characteristics which are three: (1) his origin (born in sin), (2) his brevity of life, and (3) his fullness of sorrow. **3 dost ... ?** Fig. *Erotesis*.

me. Sept., Syr., and Vulg. read "him".

4 Who ... ? Fig. *Erotesis*.

5 bounds. Four early printed editions read "fixed times".

7 For there is hope of a tree. This is a positive independent statement, about which there is no doubt. There should be a full stop here. Then the Heb. accents mark off two hypotheses : (1) if it is cut down (v. 7) the Spring will wake its sap; (2) if waxing old (v. 8) it may still send forth a new growth. But there is no hope of man's living again like a tree. If he is to "live again" he must be raised from the dead.

makest me to possess the iniquities of my youth.

27 Thou putttest my feet also in the stocks, and lookest narrowly unto all my paths; *they make a print on my feet*.

28 And *my feet waste away*, as a garment that is moth eaten.

14 °Man *that is* born of a woman *is* of few days, and full of trouble.

2 He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not.

3 And °dost Thou open Thine eyes upon such an one, and bringest *him* into judgment with Thee?

4 Who can bring a clean *thing* out of an unclean? not one.

5 Seeing his days *are* determined, the number of his months *are* with Thee, Thou hast appointed his °bounds that he cannot pass;

6 Turn from him, that he may rest, till he shall accomplish, as an hireling, his day.

7 °For there is hope of a tree: if it be cut down, that it will sprout again, and that the tender branch thereof will not cease.

8 Though the root thereof wax old in the earth, and the stock thereof die in the ground;

9 Yet through the scent of water it will bud, and bring forth boughs like *a new plant*.

10 But °man dieth, and *will decompose*: yea, man *dies*, and °where *is* he?

11 As the waters fail from the sea, and the flood decayeth and drieth up:

12 So man lieth down, and riseth not: till the heavens *be* no more, they shall not awake, nor be raised out of their sleep.

13 °O that Thou wouldest hide me in *Sheol*, that Thou wouldest keep me secret, until Thy wrath be past, that Thou wouldest appoint me a set time, and remember me!

14 If a man die, °shall he °live *again*? all the days of my *service* will I wait, till my *change for the better* come.

15 Thou shalt call, and I will answer Thee: Thou wilt have *a longing* to the work of Thine hands.

16 For now Thou numberest my steps: °dost Thou not watch over my °sin?

17 My °transgression *is* sealed up in a bag, and Thou sewest up mine °iniquity.

18 And surely the mountain falling cometh to nought, and the rock is removed out of his place.

19 °The waters wear the stones: Thou washest away the things which grow *out* of the dust of the earth; and Thou destroyest the hope of *a mortal man*.

20 Thou prevailest for ever against him, and he passeth: Thou changest his countenance, and sendest him away.

21 His sons come to honour, and he knoweth *it* not; and they are brought low, but he perceiveth *it* not of them.

22 °But his flesh upon him shall have pain, and *he shall mourn over himself*.”

15 Then *replied* °Eliphaz the Temanite, and said,

2 °“Should a wise man utter *empty* knowledge, and fill his belly with the east °wind?

3 °Should he reason with unprofitable talk? or with speeches wherewith he can do no good?

4 Yea, thou castest off *reverence*, and restrainest prayer before °GOD.

5 For thy mouth uttereth thine °iniquity, and thou chooseth the tongue of the crafty.

6 Thine own mouth condemneth thee, and not I: yea, thine own lips testify against thee.

7 °Art thou the first man *that* was born? or wast thou *brought forth* before the hills?

8 °Hast thou *overheard* the secret of °God? and dost thou restrain wisdom to thyself?

9 What knowest thou, that we know not? *what* understandest thou, which *is* not in us?

9 plants = a new plant.

10 man = strong man. Heb. *geber*. Ap. 14. IV. wasteth away = will decompose.

giveth up, &c. See note on 3. 11.

where . . . ? Fig. *Erotosis*. Ap. 6.

12 man. Heb. *ish*. Ap. 14. II.

13 O. Fig. *Ecphonesis*. Ap. 6.

the grave = Sheol. Ap. 35.

14 shall . . . ? Fig. *Erotosis*. Ap. 6.

live again : i.e. in resurrection. Cp. John 11. 25, 26.

appointed time = service, or warfare. change = improvement. Heb. *halaph* = a change for the better. See note on Lev. 27. 10.

15 desire = a longing.

16 sin. Heb. *Chata* Ap. 44. i.

17 transgression. Heb. *pasha'*. Ap. 44. ix.

iniquity. Heb. *'avah*. Ap. 44. iv.

19 The waters, &c. Fig. *Paroemia*. Ap. 6.

man = a mortal. Heb. *'en6sh*. Ap. 14. III.

22 But. This verse describes what happens while he is alive. See below.

his soul = he himself. Heb. *nephesh*. Ap. 13.

within = over. mourn: i.e. mourn "over himself". Heb. *'alaiv*, as in Hos. 10. 5.

15: 1-35. ELIPHAZ. SECOND ADDRESS..

15: 1-16. On Job's reasonings.

15: 17-35. On God's dealings

1-16. ON JOB'S REASONINGS.

1-3. Questions concerning Job's words.

4-6. Proofs in answer.

7-14. Questions concerning Job's character.

15, 16. Proofs in answer.

1 answered = replied. See note on 4. 1.

Eliphaz. See note on 2. 11. This is the second of his three addresses.

2 Should . . . ? Fig. *Erotosis*. Ap. 6. vain = empty. i.e. windy science.

wind. Heb. *ruach*. Ap. 9.

4 fear = reverence.

GOD. Heb. El. Ap. 4. IV.

5 iniquity. Heb. *'avah*, Ap. 44. iv.

7 Art. . . ? Fig. *Erotosis*. Ap. 6.

made = brought forth.

8 Hast . . . ? Fig. *Erotosis*. Ap. 6. heard = overheard.

secret. Heb. *sod* = secret counsellings, used of two or more in council.

GOD. Heb. Eloah. Ap. 4. V.

secret = concealed. Heb. *la'at*. Rendered by Theodotus (R. Sept.),

musterion (= secret); Aquila (R. Sept.), *aporrheta* (= forbidden);

Symmachus (R. Sept.), *homilia* (= intercourse).

12 Why . . . ? Fig. *Erotosis*. Ap. 6.

13 spirit. Heb. *ruach*. Ap. 9.

10 With us *are* both the grayheaded and very aged men, much elder than thy father.

11 *Are* the consolations of °GOD small with thee? is there any *concealed* thing with thee?

12 °Why doth thine heart carry thee away? and what do thy eyes wink at,

13 That thou turnest thy °spirit against °GOD, and lettest *such* words go out of thy mouth?

14 ⁹What is *a mortal man*, that he should be *pure*? and *he which is born of a woman*, that he should be righteous?

15 Behold, **He** putteth no *faith* in **His** *angels*; yea, the heavens are not clean in **His** *eyes*.

16 How much more abominable and filthy *is* man, which drinketh iniquity like water?

17 I will shew thee, hear me; and that *which* I have seen I will declare;

18 Which wise men have told from their fathers, and have not hid *it*:

19 Unto whom alone the earth was given, and no stranger passed among them.

20 The *lawless one he travaileth* with pain all *his* days, and the number of years is hidden to the oppressor.

21 A dreadful sound *is* in his ears: in prosperity the destroyer shall come upon him.

22 He believeth not that he shall return out of darkness, and he is *destined to the power of the sword*.

23 He wandereth abroad for bread, *saying*, 'Where *is it*?' he knoweth that the day of darkness is ready at his hand.

24 Trouble and anguish shall make him afraid; they shall prevail against him, as a king ready to the battle.

25 For he stretcheth out his hand against ⁴GOD, and strengtheneth himself against ^oTHE ALMIGHTY.

26 He runneth upon **Him**, *even on his neck*, upon the thick bosses of his bucklers:

27 Because he covereth his face with his fatness, and maketh *lumps* of fat on *his* flanks.

28 And he dwelleth in desolate cities, *and* in houses which no man inhabiteth, which are ready to become heaps.

29 He shall not be rich, neither shall his substance continue, neither *shall their shadow stretch along upon the ground*.

30 He shall not depart out of darkness; the flame shall dry up his branches, and by the ^obreath of **His** mouth shall he go away.

31 Let not him that is deceived trust in vanity: for vanity shall be his recompence.

32 It shall be accomplished before his time, and his branch shall not be green.

33 He shall shake off his unripe grape as the vine, and shall cast off his flower as the olive.

34 For the *assembly* of hypocrites *shall be* desolate, and fire shall consume the *tents* of bribery.

35 They conceive ^omischief, and bring forth vanity, and their *emotional thoughts* prepareth deceit.

16 Then Job *replied* and said,

2 "I have heard many such things: *wearisome* comforters are ye all.

14 man = a mortal. Heb. 'enosh. Ap. 14. III. See note on 14. 1.
clean = pure. 15 trust = faith. Heb. 'aman. Cp. v. 31. Ap. 69. III.
saints = holy ones. Here = angels. Cp. 4. 18. sight = eyes.

15: 17-35. ON GOD'S DEALINGS.

15: 17-24. God's Judgment.
25-27. Reasons. The procuring cause.
28-34. God's judgment.
35. Reasons. The procuring cause.

20 wicked man = lawless one. Heb. rasha'. Ap. 44. x. From v. 20 to v. 35 Eliphaz repeats what he had heard from tradition.
travaileth = "he travaileth".

22 waited for of the sword = destined to the power of the sword.

25 THE ALMIGHTY. Heb. El Shaddai. Ap. 4. VII.

27 collops = lumps, or slices.

29 shall he prolong the perfection thereof. The Sept. reads "shall their shadow stretch along upon the ground". 30 breath. Heb. Ruach.

34 congregation = assembly. tabernacles = tents.

35 mischief. Heb. 'amal. Ap. 44. v. belly. Put by Fig. Metonymy (of Subject), Ap. 6. for the thoughts produced by emotion.

15: 1--17: 16. JOB'S REPLY TO ELIPHAZ'S SECOND ADDRESS.

16: 1-6. Reproof.
16: 7-16. Despondency.
16: 17-21. Reply.
16: 22--17: 1. Despondency.
17: 2-10. Challenge.
17: 11-16. Despondency.

1 answered = replied. See note on 4. 1.

2 miserable = wearisome.

3 Shall . . . ? Fig. Erotesis. Ap. 6. vain words = empty words. Heb. words of wind. what . . . ? Fig. Erotesis. Ap. 6.

4 your soul = you (emph.). Heb. nephesh. Ap. 13.

my soul = me (emph.). Heb. nephesh. Ap. 13.

8 is = is become. leanness. Fig. Prosopopoeia. Ap. 6.

3 ^oShall *empty words* have an end? or ^owhat emboldeneth thee that thou answerest?

4 I also could speak as ye *do*: if **you** were in **my** stead, I could heap up words against you, and shake mine head at you.

5 *But* I would strengthen you with my mouth, and the moving of my lips should assuage *your grief*.

6 Though I speak, my grief is not asswaged: and *though* I forbear, what am I eased?

7 But now **He** hath made me weary: **Thou** hast made desolate all my company.

8 And **Thou** hast filled me with wrinkles, *which is become* a witness *against me*: and my ^oleanness rising up in me beareth witness to my face.

9 **He** teareth *me* in **His** wrath, **Who** hateth me: **He** gnasheth upon me with **His** teeth; mine enemy sharpeneth **His** eyes upon me.

10 They have gaped upon me with their mouth; they have smitten me upon the cheek reproachfully; they have gathered themselves together against me.

11 GOD hath delivered me to *an evil one*, and turned me over into the hands of *the lawless ones*.

12 I was at ease, but **He** hath broken me asunder: **He** hath also taken *me* by my neck, and shaken me to pieces, and set me up for **His** mark.

13 **His** archers compass me round about, **He** cleaveth my reins asunder, and doth not spare; **He** poureth out my gall upon the ground.

14 **He** breaketh me with breach upon breach, **He** runneth upon me like a *mighty man*.

15 I have ^osewed sackcloth upon my skin, and defiled my horn in the dust.

16 My face is foul with weeping, and my eyelids *is the deep darkness of the grave*;

17 Not for *any violence* in mine hands: also my prayer *is* pure.

18 ^oO earth, ^ocover not thou my blood, and let my cry have no place.

19 Also now, behold, my **Witness** *is* in heaven, and my record *is* on high.

20 My *neighbours* scorn me: *but* mine eye poureth out *tears* unto ^oGOD.

21 O that one might plead for a ^oman with God, as a *son of man* pleadeth for his neighbour!

22 When a few years are come, then I shall go ^othe way *whence* I shall not return.

17 My *spirit has become consumed*, my days are ^oextinct, ^othe graves *are ready* for me.

2 *Are there* not mockers with me? and doth not mine eye *constantly dwell on* their provocation?

3 *Appoint it so, I pray, be Thou my bond*; ^owho *is* he that will *make a compact* with me?

4 For **Thou** hast hid their heart from understanding: therefore shalt **Thou** not exalt *them*.

5 ^o“He that speaketh flattery to *his* friends, even the eyes of his *sons* shall *look in vain*.”

6 **He** hath made me also a byword of the people; and *in former times* I was as a *drum*.

7 Mine eye also is dim by reason of sorrow, and all my *limbs* *are* as a shadow.

8 Upright *men* shall be astonished at this, and the innocent shall stir up himself against the hypocrite.

9 The righteous also shall hold on his way, and he that hath clean hands shall be stronger and stronger.

10 But as for ^oyou all, do ye return, and come now: for I cannot find *one wise man* among you.

11 My days are past, my purposes are broken off, *even* the thoughts of my heart.

12 They change the night into day: the light *is* short because of ^odarkness.

11 the ungodly = an evil one. Heb. 'aval. Ap. 44. vi.

the wicked = the lawless ones. Heb. rasha'. Ap. 44. x.

14 giant = mighty man. Heb. gibbor. Ap. 14. IV.

15 sewed sackcloth, &c. Put by Fig. Metonymy (of Adjunct), Ap. 6, for the sorrow which accompanied it.

16 shadow of death. Not a mere shade or shadow, but the deep darkness of the grave. Cp. 3. 5; 10. 21; 12. 22; 24. 17; 28. 3; 34. 22, &c.

17 injustice = violence. Only occurrence of English word in O.T.

18 O. Fig. Ecphonesis. Ap. 6.

cover not. . . my blood. The reference is to the practice which remains to this day, based on Num. 35. 33. Lev. 17. 13. Job's desire is that the evidence of his sufferings may not be hidden.

20 friends = neighbours.

GOD. Heb. Eloah. Ap. 4. V.

31 man = strong man. Heb. geber. Ap. 14. IV.

man = son of man. Heb. ben-'adam. Ap. 14. I.

22 the way, &c. Fig. Euphemism (Ap. 6), for death.

17. 1 breath = spirit. Heb. ruach. Ap. 9.

is = has become. corrupt = consumed. extinct. Heb. Za'ak.

Occurs only here. the graves. The Sept. reads as in translation below.

2 continue in = constantly dwell on.

3 Lay down now = Appoint it so, I pray.

put me, &c. = be thou my bond. Cp. Isa. 38. 14 ("undertake").

who is he ... ? Fig. Erotesis. Ap. 6. The answer is given in v. 4 by Fig. Ellipsis (Ap. 6), "[not they]".

strike hands. The idiom for making a compact. Cp. Prov. 6. 1; 11. 15; 17. 18; 22. 26, &c.

5 He that, &c. Supply Ellipsis, as in translation below; and treat v. 5 as a quotation. children = sons. fail = look in vain.

6 aforetime = in former times. Cp. Ruth 4. 7,

tabret = a drum. Heb. topheth. To the sound and warning of which people gave heed. See note on 1 Sam. 10. 5. After this verse imagine a pause.

7 members = limbs.

10 you. So some codices, with Syr. and "Vulg., which A. V. and R.V. followed. Other codices read "them".

12 darkness. Heb. hashak. See note on 3. 6.

13 the grave. Heb. Sheol. Ap. 35. Cp. v. 16.

16 the pit. Heb. Sheol. Ap. 35. Cp. v. 13.

18: 1-21. BILDAD'S SECOND ADDRESS.

1-4. Reproof of Job.

5-21. Doom of the wicked.

1 answered. See note on 4. 1. Bildad. See note on 2. 11.

2 How long . . . ? Fig. Erotesis. Ap. 6. an end: or, a perversion.

13 If I wait, ^othe grave *is* mine house: I have made my bed in the darkness.

14 I have said to corruption, 'Thou *art* my father:' to the worm, 'Thou *art* my mother, and my sister.'

15 And where *is* now my hope? as for my hope, who shall see it?

16 They shall go down to the bars of *Sheol*, when *our* rest together *is* in the dust."

18 Then *replied* ^oBildad the Shuhite, and said,

2 ^o“How long *will it be ere* ye make ^oan end of words? mark, and afterwards we will speak.

3 ^oWherefore are we counted as beasts, *and* reputed *stupid* in *thine eyes* ?

4 He teareth ^ohimself in his anger: ^oshall the earth be forsaken for thee? and shall the rock be removed out of his place?

5 Yea, the ^olight of the *lawless* shall be put out, and the spark of his fire shall not shine.

6 The ⁵light shall be ^odark in his *tent*, and his *lamp* shall be put out *over him*.

7 *His firm step* shall be straitened, and his own counsel shall cast him down.

8 For he is cast into a net by his own feet, and he *walketh habitually* upon a snare.

9 A *snare* shall take *him* by the heel, *and a noose* shall prevail against him.

10 The snare *is hidden* for him in the ground, and a trap for him in the way.

11 Terrors shall make him afraid on every side, and shall *follow at his feet*.

12 His *strength shall be weakened by hunger*, and destruction *shall be* ready at his side.

13 It shall devour the ^ostrength of his *whole body*: *even the cruellest death* shall devour his *body*.

14 His confidence shall be rooted out of his ^o*tent*, and it shall bring him to the ^oking of terrors.

15 *Every one of the terrors* shall dwell in his ^o*tent*, because *it is not, indeed, his*: brimstone shall be scattered upon his habitation.

16 His roots shall be dried up beneath, and above shall his branch be cut off.

17 His remembrance shall perish from the earth, and he shall have no name in the street.

18 He shall be driven from light into darkness, and chased out of the world.

19 He shall neither have son nor *grandson* among his people, nor any remaining in his dwellings.

20 They that come after *him* shall be astonished at his *fall*, as they that went before were affrighted.

21 Surely such *are* the dwellings of the ^owicked, and this *is* the place *of him that knoweth not GOD*.”

19 Then Job *replied* and said,

2 “How long will ye vex *me*, and break me in pieces with words?

3 These ten times have ye reproached me: ye are not ashamed *that ye are insolent to me*.

4 And be it indeed *that* I have ^oerred, mine error *is mine own affair*.

5 If indeed ye will magnify *yourselves* against me, and plead against me my reproach:

6 Know now that GOD hath overthrown me, and hath

3 **Wherefore . . . ?** Fig. *Erotesis*. Ap. 6. **vile:** or, stupid.

your sight. Sept. and Syr. read "thine eyes".

4 **himself** = his soul. Heb. *nephesh*. Ap. 13. **shall . . . ?** Fig. *Erotesis*.

18: 5-21. DOOM OF THE WICKED.

5-20. Particular.

21. General.

5-20. DOOM. (PARTICULAR.)

5, 6. Extinction.

7-16. Result. { vv. 7, 8. Evils from himself.
vv. 9-16. Evils from others.

17-19. Extinction.

5 **light.** The reference is to the universal practice of burning a light during the night. **wicked** = lawless. Heb. *rasha*. Ap. 44. x.

6 **dark.** Heb. *hashak*: see note on 3. 6; showing that the man is dead, and not alive to keep the light burning. **tabernacle** = tent.

candle = lamp. **with him** = over him : see note on "dark", above.

7 **steps of his strength** = his firm step. Gen. of character. Ap. 17. j.

8 **walketh** = walketh habitually.

9 **the gin** = a gin. A.V., 1611, reads "grin" = a snare. Same meaning, but now obsolete. **the** = a **robber** = noose.

10 **laid** = hidden.

11 **drive him to his feet** = follow at his feet. Cp. 1 Sam. 25. 42.

12 **strength, &c.** i.e. shall be weakened by hunger. Same word as v. 7, not same as v. 13. **13 strength** = parts or members of his body.

skin. Put by Fig. *Synecdoche* (of the Part), Ap. 6. for the whole body. Cp. Ex. 22. 26. **firstborn of death** : i. e. the chief, or worst, or cruellest death. Fig. *Euphemismos*. Ap. 6.

14 **king of terrors.** Euphemy, for death.

15 **It:** i. e. every one of the terrors. **none of his** = not, indeed, his own.

19 **nephew** = grandson (Judg. 12. 14).

20 **day.** Put by Fig. *Metonymy* (of Adjunct), Ap. 6. for the thing done in the day : i.e. his fall.

21 **wicked.** Heb. '*aval*. Ap. 44. vi. Occurs elsewhere only in 27. 7 ; 29. 17 ; 31. 3, and Zeph. 3. 5.

GOD. Heb. El. Ap. 4. IV.

19: 1-29. JOB'S REPLY TO BILDAD'S SECOND ADDRESS.

1-5. Censure of his friends for their reproaches.

6-20. Complaints of God's dealings as his enemy.

21-27. Appeal to his hope in God as his Redeemer.

28, 29. Warning to his friends to cease their reproaches.

1 **answered** = replied. See note on 4. 1. **my soul** = me. Heb. *nephesh*.

3 **make yourselves strange to me** : or, are insolent to me.

4 **erred . . . error.** Heb. *shaga*. Ap. 44. xii.

remaineth with myself: i. e. is mine own affair.

6 **GOD.** Heb. Eloah. Ap. 4. V.

7 **Behold.** Fig. *Asterismos*. Ap. 6. See translation below.

10 **destroyed** = crushed. **removed** = uprooted.

compassed me with **His** net.

7 ^oBehold, I cry out of wrong, but I am not heard: I cry aloud, but *there is* no judgment.

8 **He** hath fenced up my way that I cannot pass, and **He** hath set darkness in my paths.

9 **He** hath stripped me of my glory, and taken the crown *from* my head.

10 **He** hath *crushed* me on every side, and I am gone: and mine hope hath **He uprooted** like a tree.

11 **He** hath also kindled **His** wrath against me, and **He** counteth me unto **Him** as *one of His* enemies.

12 His troops come together, and raise up their way against me, and encamp round about my *tent*.

13 He hath put my brethren far from me, and mine acquaintance are verily estranged from me.

14 My kinsfolk have failed, and my familiar friends have forgotten me.

15 They that dwell in mine house, and my maids, count me for a stranger: I am an alien in their sight.

16 I called my servant, and he gave *me* no answer; I intreated him with my mouth.

17 My ^obreath is *offensive* to my wife, ^othough I intreated for the *sons'* sake of mine own body.

18 Yea, *the very boys* despised me; *I would fain rise*, and they spake against me.

19 All my *intimate* friends abhorred me: and they whom I loved are turned against me.

20 My bone cleaveth to my skin and to my flesh, and I am escaped with ^othe skin of my teeth.

21 ^oHave pity upon me, have pity upon me, O ye my friends; for ^othe hand of GOD hath *stricken* me.

22 Why do ye persecute me as GOD, and are not satisfied with my flesh?

23 ^oOh that my words were now written! oh that they were printed in a book!

24 That they were *engraven* with an iron pen and lead in the rock for ever!

25 For I ^oknow *that* my ^oRedeemer liveth, and *that* He shall stand at the latter *day* upon the *dust of the earth*:

26 And *though* after my ^oskin *worms* destroy this *body*, yet in my flesh shall I see GOD:

27 Whom I shall see for myself, and mine eyes shall behold, and not *a stranger*; *though* my reins be consumed within me.

28 *Ye shall then say*, 'Why persecute we him, *Why see a root of blame in him?*'

29 Be ye afraid of the sword: for wrath *bringeth* the ^opunishments of the sword, that ye may know *that judgment will be executed.*"

20 Then *spake again* ^oZophar the Naamathite, and said,

2 "Therefore do my thoughts cause me to answer, and for *this* I make haste.

3 I have heard the *correction* for my reproach, and the *spirit from* my understanding causeth me to answer.

4 ^oKnowest thou *not* this *from of old*, since ^oman was placed upon earth,

5 That the triumphing of the *lawless* is short, and the joy of the hypocrite *but* for a moment?

6 Though his excellency mount up to the heavens, and his head reach unto the clouds;

12 *tabernacle* = tent.

13, 14. Note the Alternation in these two verses.

17 *breath*. Heb. *ruach*. Ap. 9. *strange* = offensive.

though I, &c. See rendering below.

children's = sons': i.e. had his sons not died.

18 *young children* = the very boys; or, young miscreants.

arose = would fain rise.

19 *inward* = intimate. Heb. men of my counsel = my confidential friends.

20 *the skin of my teeth* = the gums. See rendering below.

21 *Have pity, &c.* Fig. *Ecphonesis*. Ap. 6.

the hand. Fig. *Anthropopatheia*. Ap. 6.

touched = stricken. Fig. *Tapeinosis*. Ap. 6.

22 **GOD**. Heb. El. Ap. 4. IV.

23 **Oh!** Fig. *Ecphonesis*. Ap. 6.

24 *graven* = engraven. See translation below.

25 **know**. Put by Fig. *Metonymy* (of Cause), Ap. 6., to include all the effects of knowing.

Redeemer = next of kin. Heb. *go'el*. See notes on Ex. 6. 6, and cp. Ruth 2. 20; 4. 1, 3, 6. Isa. 59. 20. **earth** = dust of [the earth].

26 *skin*. Put by Fig. *Synecdoche* (of Part), Ap. 6., for the whole body.

27 **another** = a stranger. A pause must be made between vv. 27 and 28.

28 **But ye:** or, Ye shall [then] say.

seeing. Fig. *Ellipsis* (Ap. 6.). Supply by repeating the question, "Why see a root of blame in him?"

me. Some codices, with Aram., Sept., and Vulg., read "him".

28 **punishments** = sins; "sins" put by Fig. *Metonymy* (of Cause), Ap. 6., for the punishments called for by them.

there is a judgment = that judgment will be executed.

20: 1-29. ZOPHAR'S SECOND ADDRESS.

1-5. His theme stated.

6-28. Expansion of the theme.

29. The theme restated.

1 **answered** = spake again. See note on 4. 1. **Zophar**. See note on 2. 11.

3 **check** = correction. **of** = for: i.e. meant to confound me, referring to chap. 19. **spirit of** = spirit from. Heb. *ruach*. Ap. 9.

4 **Knowest thou not this?** This was Zophar's reply to Job in 19. 25, implying that Job had no such hope.

of old = from of old. **man**. Heb. '*adam*'. Ap. 14. I.

5 **wicked** = lawless. Heb. *rasha'*. Ap. 44. x. 7

dung. See note on Isa. 25. 10.

10 **children** = sons.

seek to please = pay court to.

poor = impoverished. Heb. *dul*. See note on Prov. 6. 11.

12 **wickedness**. Heb. *ra'a'*. Ap. 44. viii.

7 *Yet* he shall perish for ever like his own ^odung: they which have seen him shall say, 'Where *is* he?'

8 He shall fly away as a dream, and shall not be found: yea, he shall be chased away as a vision of the night.

9 The eye also *which* saw him shall *see him* no more; neither shall his place any more behold him.

10 His *sons* shall *pay court to* please the *impoverished*, and his hands shall restore their goods.

11 His bones are full *of the sin* of his youth, which shall lie down with him in the dust.

12 Though ^owickedness be sweet in his mouth, *though* he hide it under his tongue;

13 *Though* he spare it, and forsake it not; but keep it still within his *palate*:

14 Yet his *food* in his bowels is turned, *it is* the gall of asps within him.

15 He hath swallowed down riches, and he shall vomit them up again: GOD shall cast them out of his belly.

16 He shall suck the poison of asps: the viper's tongue shall slay him.

17 He shall not see the *divisions of water for irrigation*, the *rivers*, the *summer streams* of honey and butter.

18 That which he laboured for shall he restore, and shall not swallow *it* down: according to *his* substance *shall* the restitution *be*, and he shall not rejoice *therein*.

19 Because he hath oppressed *and* hath forsaken the ¹⁰*impoverished*; because he hath violently taken away an house which he builded not;

20 Surely he shall not *experience* quietness in his belly, he shall not save of that which he desired.

21 There shall none of his ¹⁴*food* be left; therefore shall no man look for his goods.

22 In the fulness of his sufficiency he shall be in straits: *all power of trouble* shall come upon him.

23 *When* he is about to fill his belly, *God* shall cast the fury of **His** wrath upon him, and shall rain *it* upon him while he is eating.

24 He shall flee from the iron weapon, *and* the bow of steel shall strike him through.

25 It is drawn, and cometh out of the body; yea, the glittering sword cometh out of his gall: terrors *are* upon him.

26 All darkness *shall be* hid in his secret places: a fire *not produced by man* shall consume him; it shall go ill with him that is left in his *tent*.

27 The heaven shall reveal his ^oiniquity; and the earth shall rise up against him.

28 The increase of his house shall depart, *and his goods* shall *melt away* in the day of **His** wrath.

29 This *is* the portion of a ⁵*lawless* ^oman from God, and the heritage appointed unto him by GOD.”

21 But Job *replied* and said,

2 ^o“Hear diligently my speech, and let this be your consolations.

3 Suffer me that I may speak; and after that I have spoken, *mock thou on*.

4 As for me, *is* my complaint to man? and if *it were so*, ^owhy should not ^omy spirit be troubled?

5 Mark me, and be astonished, and ^olay *your* hand upon *your* mouth.

6 Even when I remember I am afraid, and trembling taketh hold on my flesh.

13 *mouth* = palate. **14** *meat* = bread; "bread" put by Fig. *Synecdoche* (of Species) Ap. 6, for all kinds of food.

15 **GOD**. Heb. El. Ap. 4. IV. **17** *rivers* = divisions of water for irrigation, as in a garden. Heb. *palgey mayim*. See notes on Prov. 21. 1, and Ps. 1. 3. **floods** = rivers. Heb. *nahar*, ever flowing. **brooks** = wadys. Heb. *nahal*, summer streams.

20 *feel* = know, or experience. **22** *every hand of the wicked* = all power of trouble.

hand. Put by Fig. *Metonymy* (of Cause), for the power exercised by it.

26 *not blown*. Not blown up, or produced by man. **tabernacle** = tent.

28 *flow away* = melt away, disappear.

29 *man*. Heb. *'adam*. Ap. 14. I. **God**. Heb. Elohim. Ap. 4. I.

21: 1-34. JOB'S REPLY TO ZOPHAR'S SECOND ADDRESS.

1-6. Appeal to his friends.

7-26. Contrasted cases. The wicked (vv. 7-21). The good (vv. 22-26).

27-29. Appeal to his friends.

30-33. Contrasted cases. The wicked : in life (vv. 30, 31); in death (vv. 32, 33).

34. Appeal to his friends.

1 *answered* = replied. See note on 4. 1.

2 *Hear diligently*. See note on 13. 17.

3 *mock on* = mock [thou] on, as if pointing to him.

4 *man*. Heb. *'adam*. Ap. 14. I. *why . . . ?* Fig. *Erotosis*. Ap. 6.

my spirit = myself. Heb. *ruach* (Ap. 9). Put by Fig. *Synecdoche* (of the Part), Ap. 6, for the whole person, for emphasis.

5 *lay your hand, &c.* A token of having no answer.

7-26 || 30-33. CONTRASTED CASES.

7-16. Prosperity. } The wicked.

17-21. Adversity. } The good.

22-24. Prosperity. } The good.

25, 26. Adversity. } The good.

30, 31. Prosperity in life. } The wicked.

32, 33. Prosperity in death. } The wicked.

9 *are safe* = are in peace. **GOD**. Heb. Eloah. Ap. 4. V.

10 *their* = each. **11** *children* = lads.

12 *organ*. Heb. *'ugab* = a wind instrument. Cp. Gen. 4. 21. Job 30. 31. Ps. 150. 4.

13 *go down* = get dashed. **the grave**. Heb. *Sheol*. Ap. 35.

7 Wherefore do the *lawless* live, become old, yea, are mighty in power?

8 Their seed is established in their sight with them, and their offspring before their eyes.

9 Their houses *are in peace* from fear, neither *is* the rod of ^oGOD upon them.

10 *Each* bull gendereth, and faileth not; *each* cow calveth, and casteth not her calf.

11 They send forth their little ones like a flock, and their *lads* dance.

12 They take the timbrel and harp, and rejoice at the sound of the ^oorgan.

13 They spend their days in wealth, and in a moment *get dashed to Sheol*.

14 Therefore they say unto GOD, 'Depart from us; for we desire not the knowledge of Thy ways.

15 °What *is* °THE ALMIGHTY, that we should serve Him? and what profit should we have, if we pray unto Him?

16 Lo, their good *is* not in their hand: the counsel of the ⁷*lawless* is far from me.

17 °How oft is the *lamp* of the *lawless* put out! and *how oft* cometh their destruction upon them! *How oft He* distributeth sorrows in His anger.

18 *How oft they* are as *crushed straw* before the °wind, and as chaff that the storm carrieth away.

19 *How oft GOD* layeth up °his iniquity for his *sons*: He rewardeth him, and he shall know *it*.

20 His eyes shall see his destruction, and he shall drink of the wrath of ¹⁵THE ALMIGHTY.

21 For what pleasure *hath* he in his house after him, when the number of his months is cut off in the midst?

22 Shall *any* teach ¹⁴GOD knowledge? seeing He judgeth those that are high.

23 One dieth in his full strength, being wholly at ease and quiet.

24 His *skin bottles* are full of milk, and his bones are moistened with marrow.

25 And another dieth in the bitterness of his °soul, and never eateth with pleasure.

26 They shall lie down alike in the dust, and the worms shall cover them.

27 Behold, I know your thoughts, and the devices *which* ye wrongfully imagine against me.

28 For ye say, °Where *is* the house of the *noble* ? and where *are* the dwelling places of the ⁷*lawless* ?

29 °Have ye not asked them that go by the way? and do ye not know their tokens,

30 *They say that* the ⁷*lawless* is reserved to the day of destruction? they shall be brought forth to the day of wrath.

31 °Who shall declare his way to his face? and who shall repay him *what* he hath done?

32 Yet shall he be brought to °the grave, and shall remain in the *sepulchral mound*.

33 The *soft clods* of the valley shall be sweet unto him, and every man shall draw after him, as *there are* innumerable before him.

34 How then comfort ye me in vain, seeing in your answers there remaineth *perverseness*?"

22 Then °Eliphaz the Temanite *spake* and said,

2 °"Can a *strong man* be profitable unto °GOD, *nay* he that is wise may be profitable unto himself ?

3 °*Is it* any pleasure to °THE ALMIGHTY, that thou art righteous? or *is it* gain to Him that thou makest thy ways perfect?

14 GOD. Heb. El. Ap. 4. IV.

15 What. . . ? Fig. *Erotosis*. Ap. 6.

THE ALMIGHTY. Heb. Shaddai. Ap. 4. VII.

17 How oft. . . ? Fig. *Erotosis*. Ap. 6. These words must be repeated to supply the *Ellipsis* at the beginning of vv. 18 and 19, as in middle of v. 17. **candle** = lamp. **wicked** = lawless. Heb. *rasha*. Ap. 44. x.

God. Supply "How oft He", &c, instead of "God".

18 They: i.e. [How oft] they.

stubble = crushed straw. Heb. *teben* (not *kash* = straw).

wind. Heb. *ruach*. Ap. 9.

19 GOD = [How oft] Eloah.

his : i.e. the lawless man's children.

iniquity. Heb. '*avert*. Ap. 44. iii. Put by Fig. *Metonymy* (of Cause), for punishment brought on by it.

children = sons.

24 **breasts** = skin bottles.

25 **soul**. Heb. *nepesh*. Ap. 13.

28 Where . . . ? Fig. *Erotosis*. Ap. 6.

prince = noble.

29 Have ye not. . . ? Fig. *Erotosis*. Ap. 6.

30 That. Supply *Ellipsis* (Ap. 6) before "That" = "[They say] that". See translation below.

31 Who . . . ? Fig. *Erotosis*. Ap. 6.

32 the grave = sepulchre. Heb. *keber*. Ap. 35.

tomb = tumulus, or sepulchral mound.

33 **clods**. Heb. *degeb* = soft, or moist clods. Occurs only here and 38. 38.

34 **falsehood** = perverseness. Heb. *ma'al*. Ap. 44. xi.

21: 1-30. ELIPHAZ. THIRD ADDRESS.

1-4. Argument. (General.) Concerning God.

5-9. Accusation. (Particular.)

10, 11. Punishment. (Particular.)

12. Argument. (General.) Concerning God.

13, 14. Accusation. (Particular.)

15-20. Punishment. (Particular.) Concerning

God, and Job.

1 **Eliphaz**. See note on 2. 11. **answered** = spake. See note on 4. 1.

2 **Can . . . ?** Fig. *Erotosis*. Ap. 6.

man = a strong man. Heb. *geber*. Ap. 14. IV.

GOD. Heb. El.

as = nay. The Heb. accent (*T'bir*) on *ki*, "as", is disjunctive, and means "nay". See note on Isa. 28. 28.

3 **Is it. . . ?** Fig. *Erotosis*. Ap. 6.

THE ALMIGHTY. Heb. Shaddai. Ap. 4. VII. **infinite** = without end.

6 **stripped the naked**. Fig. *Oxymoron*. Ap. 6.

the naked = the poorly clad, or threadbare.

8 **man**. Heb. '*ish*. Ap. 14. II. See translation below.

4 Will He reprove thee for fear of thee? will He enter with thee into judgment?

5 Is not thy wickedness great? and thine iniquities *without end* ?

6 For thou hast taken a pledge from thy brother for nought, and °stripped *the threadbare* of their clothing.

7 Thou hast not given water to the weary to drink, and thou hast withholden bread from the hungry.

8 But *as for* the mighty man, he had the earth; and the honourable man dwelt in it.

9 Thou has sent widows away empty, and the arms of the fatherless have been broken.

10 Therefore snares *are* round about thee, and sudden fear troubleth thee;

11 Or darkness, *that* thou canst not see; and abundance of waters cover thee.

12 ^oIs not ^oGod in the height of heaven? and behold the height of the stars, how high they are!

13 *And yet may be thou sayest*, ^o‘How doth GOD know? can He judge through the ^odark cloud?’

14 Thick clouds *are* a covering to Him, that He seeth not; and He *walketh habitually* in the *vault* of heaven.’

15 Hast thou marked the old way which *lawless* men have trodden?

16 Which were cut down out of time, whose foundation was overflowed with a flood:

17 Which said unto GOD, ‘Depart from us:’ and what can ³THE ALMIGHTY do for them?’

18 Yet he filled their houses with good *things*: but the counsel of the wicked is far from me.

19 The righteous see *it*, and are glad: and the innocent laugh them to scorn.

20 *And say, Surely* our substance is not cut down, but the remnant of them the fire consumeth.

21 ^oAcquaint now thyself with Him, and be at peace: thereby *blessing* shall come *upon* thee.

22 Receive, I pray thee, the law from His mouth, and lay up His words in thine heart.

23 If thou *return and submit thyself* to ³THE ALMIGHTY, thou shalt be built up, thou shalt put away iniquity far from thy *tent*.

24 Then shalt thou lay up gold as dust, and the *gold* of Ophir as the stones of the brooks.

25 Yea, ³THE ALMIGHTY shall be thy defence, and thou shalt have plenty of silver.

26 For then shalt thou have thy delight in ³THE ALMIGHTY, and shalt lift up thy face unto GOD.

27 Thou shalt make thy prayer unto Him, and He shall hear thee, and thou shalt pay thy vows.

28 Thou shalt also decree a thing, and it shall be established unto thee: and the light shall shine upon thy ways.

29 When *men* are cast down, then thou shalt say, ‘*There is* lifting up; and He shall save ^othe humble person.

30 He shall deliver the island of the innocent: and *thou are* delivered by the pureness of thine hands.’ ”

23 Then Job *replied a third time* and said,

2 “Even to day *is* my *complaining* bitter: *His hand* is heavier than my groaning.

3 ^oOh that I knew where I might find Him! *that* I might come *even* to His seat!

4 I would order *my* cause before Him, and fill my mouth with arguments.

5 I would know the words *which* He would answer me, and understand what He would say unto me.

6 Will He plead against me with *His* great power? No; but He would put *strength* in me.

12 Is not . . . ? Fig. *Erotosis*. Ap. 6. GOD. Heb. Eloah. A p. 4. V.

13 And, &c. = "and [yet may be] thou sayest".

How . . . ? Fig. *Erotosis*. Ap. 6.

dark cloud. Heb. 'araphel. See note on 3. 6.

14 walketh = walketh habitually. circuit = vault. Heb. *hug*,

18 wicked = lawless. Heb. *rasha'*. Ap. 44. x.

20 Whereas. Supply Ellipsis (Ap. 6.), "[and say] Surely", &c. See translation below.

21 Acquaint. This is the false theology of Eliphaz. Cp. 42. 8.

good = blessing. } Most codices, with Aram., Sept., Syr., and unto = upon. } Vulg., read "thy gain shall be blessing".

33 return. Sept. adds "and submit thyself".

tabernacles = tents. Some codices, with four early printed editions, Sept., Syr., and Vulg., read "tent" ; others, with six early printed editions (and one in margin), read "tents" (pl.).

23: 1—24: 25. [For Structure see next page].

29 the humble. Heb. the man of downcast eyes. Cp. Luke 18. 13.

30 the island of. Island put by Fig. *Metonymy* (of Subject), Ap. 6. for coasts, or borders; but the words are omitted by the Sept.

it. The Aram., Sept., Syr., and Vulg. read "thou".

1 answered = replied [a third time]. See note on 4. 1.

2 complaint = complaining. my. Sept. and Syr. read "His".

stroke = hand. Put by Fig. *Metonymy* (of Cause), Ap. 6. for the calamity occasioned by it. Cp. 13. 21; 19. 21.

23: 1--24: 25. JOB'S REPLY TO ELIPHAZ'S THIRD ADDRESS.

23: 1-10. God's inscrutability.

23: 11, 12. Job's integrity.

23: 13--24: 1. God's inscrutability.

24: 2-25. Man's iniquity.

23: 1-10. GOD'S INSCRUTABILITY.

1-5. Job's wish for trial.

6, 7. His confidence of the issue.

8, 9. Job's search for trial.

10. His confidence of the issue.

3 Oh. Fig. *Ecphonesis*. Ap. 6.

10 take : or choose. when he hath: or, if He would. shall = should.

12 my necessary food. Heb. my own law = my appointed portion : i.e. my ordinary allowance ; "law" being put by Fig. *Synecdoche* (of the Genus), Ap. 6. for what is allowed by it. Cp. Gen. 47. 22. Prov. 30. 8.

7 There the righteous might dispute with Him; so should I be delivered for ever from my Judge.

8 Behold, I go forward, but He *is not there*; and backward, but I cannot perceive Him:

9 On the left hand, where He doth work, but I cannot behold Him: He hideth Himself on the right hand, that I cannot see Him:

10 But He knoweth the way that I *choose*: *If He would* tried me, I *should* come forth as gold.

11 My foot hath held His steps, His way have I kept, and not declined.

12 Neither have I gone back from the commandment of His lips; I have esteemed the words of His mouth more than *my appointed portion*.

13 But **He** *is* in one *mind*, and who can turn **Him**? and *what He* desireth, even *that He* doeth.

14 For **He** performeth *the thing that is* appointed for me: and many such *things are* with **Him**.

15 Therefore am I troubled at **His** presence: when I consider, I am ^oafraid of **Him**.

16 For ^oGOD maketh my heart *unnerved*, and ^oTHE ALMIGHTY troubleth me:

17 ^oBecause I was not cut off before the ^odarkness, *neither* hath **He** covered the ^odarkness from my face.

24 ^oWhy, seeing *events* are not hidden from ^oTHE ALMIGHTY, do they that know **Him** not *understand His judgments* ?

2 *The lawless men* remove the ^olandmarks; they violently take away flocks, and feed *thereof*.

3 ^oThey drive away the ass of the fatherless, they ^otake the widow's ox for a pledge.

4 They turn the needy out of the way: the *wretched* of the earth hide themselves together.

5 ^oBehold, *as* wild asses in the desert, go they forth to their work; rising betimes for a prey: the wilderness *yieldeth* food for them *and for their offspring*.

6 They reap ^oevery one ^ohis corn in the field: and they gather the vintage of *a lawless one*.

7 They cause the *threadbare* to lodge without clothing, that *they have* no covering in the cold.

8 They are wet with the showers of the mountains, and embrace the rock for want of a shelter.

9 They pluck the fatherless from the breast, and take a pledge of the poor.

10 They cause *him* to go ⁷*threadbare* without clothing, and they take away the sheaf *from* the hungry;

11 *Which* make oil within their walls, *and* tread *their* winepresses, and suffer thirst.

12 ^oMen groan from out of the ^ocity [*and houses*], and the ^osoul of the wounded crieth out: yet ^oGOD layeth not folly *to them*.

13 *These* are of those that rebel against the light; they know not the ways thereof, nor abide in the paths thereof.

14 The murderer rising with the light killeth the poor and needy, *and then again* in the night is as a thief.

15 The eye also of the adulterer waiteth for the *darkness*, saying, 'No eye shall see me:' and disguiseth *his* face.

16 In the dark *burglars* dig through houses, *which* they had marked for themselves in the daytime: they know not the light.

17 For the morning *is* to them even as the shadow of death: ^oif one know *them*, *they are in* the terrors of the shadow of death.

13 His soul = Himself. Heb. *nephesh*. Ap. 13. Fig. *Anthropopatheia*.

15 afraid. See note on Deut. 28. 66.

16 GOD. Heb. El. Ap. 4. IV. soft = faint, or unnerved. Cp. Deut. 20. 3. Isa. 7. 4.

THE ALMIGHTY. Heb. Shaddai. Ap. 4. VII.

17 Because, &c. See translation below. darkness. Heb. *hashak*. See note on 3. 6.

darkness. Heb. *'ophel*. See note on 3. 6.

24. 1 Why . . . ? Fig. *Erotosis*. Ap. 6. times. Put by Fig. *Metonymy* (of Adjunct) for the events which take place in them.

THE ALMIGHTY. Heb. Shaddai. Ap. 4. VII. see = perceive, or understand.

days. Put by Fig. *Metonymy* (of Adjunct), Ap. 6 for His doings in them : e. g. visitation, or judgment, &c. Cp. 18. 20. Pss. 37. 13; 137. 7. Ezek. 21. 29. Obad. 12. Luke 19. 42. 1 Cor. 4. 3.

24: 2-25. MAN'S INIQUITY.

2-17. Crimes of lawless men.

18-20. What the issue ought to be.

21, 22. Crimes of lawless men.

23-25. What the issue commonly is.

2 Some : i.e. the lawless men, whose various crimes are detailed in the following verses.

landmarks. Cp. Deut. 19. 14.

3 take . . . for a pledge. Cp. v. 9 and Deut. 24. 6, 17. Amos 2. 8.

4 They : [while others]. See translation below. poor = wretched.

5 Behold. Fig. *Asterismos*. Ap. 6. children = offspring.

6 every one. Fig. *Ellipsis*. Ap. 6. his corn. Heb. *b'li lo*. But if divided thus, *b'li lo*, it means "not his own". The word "corn" must be supplied as an *Ellipsis* of the Acc. See translation below.

the wicked = a lawless one. Heb. *rasha'*. Ap. 44. x.

7 naked. Put by Fig. *Synecdoche* (of the Whole), Ap. 6, for scantily clad, or threadbare.

12 Men. Heb. *m'etim*. Ap. 14. V. city. The Sept. adds "and houses".

GOD. Heb. Eloah. Ap. 4. V.

13 GOD. There is a pause between vv. 12 and 13. "They" is emphatic = These. Note the three stages of the lawless : (1) avoiding the light (v. 16. John 3. 20); (2) consequent ignorance ; (3) final result.

14 and = and [then again].

15 twilight = darkness. A Homonym. See notes on 1 Sam. 30. 17.

2 Kings 7. 5.

16 they : i.e. burglars.

17 if one know them. See translation below.

18 he. Some codices, with Sept. and Vulg., read "and he".

beholdeth = returneth. the = to the.

19 the grave. Heb. Sheol. Ap. 35. sinned. Heb. *chata'*. Ap. 44. i.

20 wickedness. Heb. *'aval*. Ap. 44. vi. Put by Fig. *Metonymy* (of Subject), Ap. 6, for the wicked man.

21 He evil entreateth. See translation below.

18 *He is* swift as the waters; their portion is cursed in the earth: *and he returneth* not the way of the vineyards.

19 Drought and heat consume the snow waters: *so doth Sheol those which* have ^osinned.

20 The womb shall forget him; the worm shall feed sweetly on him; he shall be no more remembered; and *the wicked man* shall be broken as a tree.

21 ^oHe evil entreateth the barren *that* beareth not: and doeth not good to the widow.

22 He draweth also the mighty with his power: he riseth up, and no *man* is sure of life.

23 *Though* it be given him *to be* in safety, whereon he resteth; yet **His** eyes *are* upon their ways.

24 They are exalted for a little while, but are gone and brought low; they are taken out of the way as all *other*, and cut off as the tops of the ears of corn.

25 And if *it be* not *so* now, who will make me a liar, and make my speech nothing worth?"

25 Then *concluded* °Bildad the Shuhite, and said,

2 "Dominion and fear *are* with **Him**, **He** maketh peace in **His** high places.

3 Is there any number of **His** armies? and upon whom doth not **His** light arise?

4 How then can *mortal man* be justified with °GOD? or how can he be *pure* that is born of a woman?

5 °Behold even to the moon, and it shineth not; yea, the stars are not pure in **His** sight.

6 °How much less *mortal man*, that is a *maggot*? and the son of °man, which is a *maggot*?

26 But Job *replied to Bildad* and said,

2 "How hast thou helped *him that is* without power? *how* savest thou the arm *that hath* no strength?

3 How hast thou counselled *him that hath* no wisdom? and *how* hast thou plentifully declared *the thing that is*?

4 To whom hast thou uttered words? and whose °spirit came from thee?

5 *The place where the Rephaim stay which is beneath the waters, and the things that are therein.*

6 *Sheol* is naked before **Him**, and °destruction hath no covering.

7 He stretcheth out the °north over the empty place, and hangeth the earth *not on any thing*.

8 He bindeth up the waters in **His** thick clouds; and the cloud is not rent under them.

9 He holdeth back the face of **His** throne, and spreadeth **His** cloud upon it.

10 He hath compassed the waters with bounds, until the day and night come to an end.

11 The pillars of heaven °tremble and are astonished at **His** reproof.

12 He divideth the sea with **His** power, and by **His** understanding **He** smiteth through the proud.

13 By **His** °spirit **He** hath *beautified* the heavens; **His** hand *doth stay* the *fleeing* °serpent.

14 Lo, these *are* parts of **His** ways: *'tis but a whisper* is heard of **Him**? but the thunder of **His** power who can understand?"

27 Moreover Job continued his parable, and said,

2 "As GOD liveth, *Who* hath taken away my judgment; and °THE ALMIGHTY, *Who* hath vexed *me*;

3 All the while my °breath *is* in me, and the *breath* of GOD *is* in my nostrils;

25: 1-6. BILDAD'S THIRD ADDRESS.

1-3. God. His omnipotence.

4-6. Man. His impotence.

1 answered = concluded. See note on 4. 1. **Bildad.** See note on 2. 11.

4 man = mortal man. Heb. 'enosh. Ap. 14. III.

GOD. Heb. El. Ap. 4. iv. **clean** = pure.

5 Behold. Fig. *Asterismos.* Ap. 6.

6 How much less . . . ? Fig. *Erotesis.* Ap. 6.

worm. Heb. *rimmah*, put by Fig. *Metonymy* (of Adjunct), Ap. 6. for that which is corruptible. **man.** Heb. 'adam. Ap. 14. I.

worm = maggot. Heb. *tola'*, put by Fig. *Metonymy* (of Adjunct), Ap. 6. for that which is weak.

26: 1--27: 10. JOB'S REPLY TO BILDAD'S THIRD ADDRESS.

26: 1-4. Appeal to his friends.

26: 6-14. God's ways: His power incomparable.

27: 1-5. Appeal to his friends.

27: 6-10. Job's ways: his righteousness un-blameable.

1 answered = replied [to Bildad]. See note on 4. 1.

3 as it is = the thing that is. See note on "sound wisdom". Prov. 2. 7.

4 spirit. Heb. *n'shamah.* Ap. 16.

5 Dead things are formed from under the waters. The Ellipsis must be supplied thus: "[The place where] the Rephaim stay [which is] beneath the waters, and the things that are therein." This place thus answers to the other place, Sheol, the grave, in the next verse.

Dead things. Heb. "The Rephaim", the offspring of the fallen angels, akin to the *Nephilim* (Gen. 6. 4. See Ap. 23 and 25 and note on Isa. 26. 14, 19).

are formed = remain. Heb. *hul*, a Homonym with three meanings: (1) *to stay, remain*, as here; Gen. 8. 10. Judg. 3. 25. 2 Sam. 3. 29. Lam. 4. 6. Hos. 11. 6: even *to wait*, hence *to trust*, Job 35. 14. Cp. Ps. 37. 7. Lam. 3. 26; (2) *to be in pain*, and hence *to bring forth*, Deut. 2. 25. Isa. 23. 4; 26. 18; 54. 1; 66. 8. Ps. 29. 9, &c.; (3) *to be formed* as made or brought forth, 26. 13. Pss. 51. 5; 90. 2. Deut. 32. 18. Prov. 8. 24, 25; 26. 10. Job 15. 7. **6 Hell.** Heb. *Sheol.* Ap. 35.

destruction. Heb. *Abaddon.*

7 north. See note on Ps. 75. 6. Isa. 14. 13, 14.

upon nothing = not on any thing.

11 tremble . . . astonished. Fig. *Prosopopoeia.* Ap. 6.

13 spirit. Heb. *ruach.* Ap. 9. **garnished** = beautified.

hath formed = doth stay. See note on v. 5.

crooked = fleeing. Heb. *barih.* The word occurs only here; Isa. 27. 1; 43. 14, referring to the constellation "Serpens".

serpent = *nachash*, the shining one. Hence a serpent; here, the constellation so called.

14 but how little a portion = 'tis but a whisper.

27. 2 GOD. Heb. El. Ap. 4. IV. **THE ALMIGHTY.** Heb. Shaddai. Ap. 4. vii. **my soul** = me. Heb. *nepshesh.* Ap. 13.

3 breath. Heb. *n-shamah*, Ap. 16. **spirit** = breath. Heb. *ruach.* Ap. 9.

GOD Heb- Eloah Ap. 4- V.

4 wickedness. Heb. 'aval. Ap. 44. vi.

5 God forbid = Far be it from me. Fig. *Deists.* Ap. 6. **die** = expire.

4 My lips shall not speak °wickedness, nor my tongue utter deceit.

5 *Far be it from me* that I should justify you: till I *expire* I will not remove mine integrity from me.

6 My righteousness I hold fast, and will not let it go: my heart shall not reproach *me* so long as I live.

7 Let mine enemy be as the *lawless*, and he that riseth up against me as the unrighteous.

8 For ^owhat is the hope of the hypocrite, though he hath gained, *when God demandeth his soul* ?

9 ^oWill GOD hear his cry when trouble cometh upon him?

10 ^oWill he delight himself in ²THE ALMIGHTY? ⁹will he *continually* call upon God?

11 ^oI will teach you by the hand of GOD: *that which is* with ²THE ALMIGHTY will I not conceal.

12 Behold, all ye yourselves have seen *it*; why then are ye thus altogether vain?

13 ^oThis is the portion of a ⁷*lawless* man with GOD, and the heritage of oppressors, *which* they shall receive of ²THE ALMIGHTY.

14 If his *sons* be multiplied, *it is* for the sword: and his offspring shall not be satisfied with bread.

15 Those that remain of him shall be *buried through pestilence*: and ^ohis widows shall not weep.

16 Though he heap up silver as the dust, and prepare raiment as the clay;

17 He may prepare *it*, but the just shall put *it* on, and the innocent shall divide the silver.

18 He buildeth his house as a moth, and as a ^obooth *that the vineyard watcher* maketh.

19 The rich man shall lie down, but *his wealth which is out at interest* shall not be *collected*: he openeth his eyes, and *the wealth is gone*.

20 Terrors take hold on him as waters, a tempest stealeth him away in the night.

21 The east wind carrieth him away, and he departeth: and as a storm hurleth him out of his place.

22 For *he who was wont in times past to flee from the rich man will now come down on him*: *he would hastily flee* out of his hand.

23 *Men* shall clap their hands at him, and shall hiss him out of his place.

28 ^oSurely there *doth exist* a *mine* for the silver, and a place for gold *where* they fine *it*.

2 Iron is taken out of the *dust*, and brass *is* molten *out of* the stone.

3 *The miner* setteth an end to darkness, and searcheth out all perfection: the stones of darkness, and the shadow of death.

4 The flood breaketh out from the inhabitant; *even the waters* forgotten of the foot: they are dried up, they are gone away from *mortal men*.

5 *As for* the earth, out of it cometh bread: and under it is turned up as it were fire.

6 The stones of it *are* the place of sapphires: and it hath dust of gold.

7 *There is* a path which no fowl knoweth, and which the vulture's eye hath not seen:

8 The *sons of pride* have not trodden it, ^onor the fierce

8 **what . . . ?** Fig. *Erotesis*. Ap. 6. **taketh away his soul.** By a different division of the letters it means "when he lifteth up his soul to God", or "when God demandeth his soul". **his soul** = himself; or, his life. Heb. *nephesh*. Ap. 13. **9 Will . . . ?** Fig. *Erotesis*. **10 always** = continually.

27: 11--28: 28. ZOPHAR'S THIRD ADDRESS.

27: 11-23.	Unwisdom.
28: 1-6.	What man knows.
28: 7, 8.	What man does not know.
28: 9-11.	What man can do.
28: 12-19.	What man can not do.
28: 20-28.	Wisdom.

11 I will teach you. This is Zophar's third and last address. (1) It is required by the Structure on p. 669 to complete the symmetry of the book. (2) The sentiments of 27. 11 — 28. 28 demand it, for they are the very opposite of Job's and the same as Zophar's in 27. 13; 20. 29. (3) If these are Job's words, then his friends had convinced him, which Elihu declares they had not done (32. 12). (4) The Heb. of 29. 1 does not mean "continued", but "added to take up his discourse", which may mean conclusion as well as continuance. (5) It marks off and separates 29. 1— 31. 40 from Job's ordinary replies. Instead of replying to Zophar, Job utters his "self-justification" (in 29. 1 — 31. 40), which corresponds with his lamentation in 3. 1-26, and forms the conclusion as that had been the introduction, and prepares us for "the words of Job are ended" in 31. 40. (6) Kennicott, Bernard, and Wolfsson assign a third address to Zophar.

13 This is the portion, &c. Zophar thus takes up the words with which he had concluded his second address (20. 29). **14 children** = sons.

15 buried in death = buried through pestilence.

his widows. The widow of each one of them. **18 booth.** Generally made of branches of trees. Cp. Isa. 1. 8. **keeper** = watcher: i.e. vineyard watcher. **19 he** = it: i.e. his wealth which is out at interest.

gathered = gathered in, or collected. **he** = it: i.e. his wealth is gone. Not he, the rich man, for if he opens his eyes, he "is", not "is not".

22 God is wrongly supplied. It means "he who was wont in times past to flee from the rich man will now come down on him". **would** = would faintly flee. Heb. a seeing would flee. Fig. *Polypoton* = would hastily flee.

28 1 Surely. This is the continuation of Zophar's last address. Not Job's words. Cp. 35. 16; 38. 2. They are opposed to his own words, and confirm those of his friends. Cp. his second address, 20. 1-29. **is** = doth exist. **vein** = outlet: i.e. mine, or shaft. **2 earths** = dust. **3 he** = man: i.e. the miner. **4 men** = mortal men. **8 lion's whelps** = sons of pride: i.e. ravenous beasts. **nor** = and . . . not. **9 rock** = flint.

lion passed by it.

9 He putteth forth his hand upon the *flint*; he overturneth the mountains by the roots.

10 He cutteth out rivers among the rocks; and his eye seeth every precious thing.

11 He bindeth the floods from overflowing; and *the thing that is hid* bringeth he forth to light.

12 But where shall wisdom be found? and where *is* the place of understanding?

13 *Mortal man* knoweth not the price thereof; neither is it found in the land of the living.

14 The depth saith, 'It is not in me:' and the sea saith, 'It is not with me.'

15 It cannot be gotten for gold, neither shall silver be weighed *for* the price thereof.

16 It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire.

17 The gold and the crystal cannot equal it: and the exchange of it *shall not be for* jewels of fine gold.

18 No mention shall be made of coral, or of pearls: for the price of wisdom *is* above rubies.

19 The topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold.

20 Whence then cometh wisdom? and where is the place of understanding?

21 Seeing it is hid from the eyes of all living, and kept close from the fowls of the air.

22 °Destruction and death say, ‘We have heard the fame thereof with our ears.’

23 God understandeth the way thereof, and **He** knoweth the place thereof.

24 For **He** looketh to the ends of the earth, *and* seeth under the whole heaven;

25 To make the weight for the °winds; and **He** weigheth the waters by measure.

26 When **He** made a decree for the rain, and a way for the lightning of the thunder:

27 Then did **He** see it, and declare it; **He** prepared it, yea, and searched it out.

28 And unto man **He** said, Behold, the fear of °the Lord, °that is wisdom; and to depart from evil *is* understanding.’ ”

29 *And* Job °continued his parable, and said,

2 “Oh that °I were as *in* months past, as *in* the days *when* God preserved me;

3 When **His lamp** shined upon my head, *and when* by **His** light I walked *through* darkness;

4 As I was in the days of my *autumn’s prime*, when the *counsel* of God *was* upon my *tent*;

5 When °THE ALMIGHTY *was* yet with me, *when* my *youths* were about me;

6 When I washed my steps with butter, and the rock poured me out °rivers of oil;

7 When I went out to the gate through the city, *when* I prepared my seat in the *open place*!

8 The young men saw me, and hid themselves: and the aged arose, *and* stood up.

9 The princes refrained talking, and °laid *their* hand on their mouth [*in token of silence and submission*].

10 The nobles held their peace, and their tongue cleaved to the roof of their mouth.

11 When the ear heard *me*, then it blessed me; and when the eye saw *me*, it gave witness to me:

12 Because I delivered the *wretched* that cried, and the fatherless, and *him that had* none to help him.

13 The blessing of him that was ready to perish came upon me: and I caused the widow's heart to sing for joy.

14 I put on righteousness, and it clothed me: my judgment *was* as a robe and a diadem.

15 I was eyes to the blind, and feet *was* I to the lame.

22 Destruction. Heb. *Abaddon*. **23 winds.** Heb. *ruach*. Ap. 9. **28 the fear** = the reverence. **the LORD***. One of the 134 alterations of the *Sopherim* (Ap. 32), by which the name "Jehovah" in the primitive text, was changed to Adonai. **that is wisdom.** This was a libel on Job, for Job had this "fear" or reverence; yet he was suffering. That was the very point in question, and leads up to the answer. This was Zophar's philosophy. The fear of the LORD is not true wisdom; it is only "the beginning of wisdom" (Ps. 111. 10. Prov. 1. 7; 9. 10). True wisdom is to take the place of the sinner before God, and Job takes this place (42. 5, 6). This is "the end of the LORD" (Jas. 5. 11), and it is "the end" of this book. This wisdom "justifies God" (Ps. 51. 3, 4, 6. Matt. 11, 19. Luke 7. 35). True wisdom is "given", and we have to be "made" to know it (Prov. 30. 24. 2 Tim. 3. 15. Job 38. 36). Cp. 33. 27, 28; 34. 31; 35. 11; 39. 17. Zophar's was *human* wisdom founded on human merit. To depart from evil is what every prudent man would do from good policy.

29: 1-31: 40. JOB'S SELF-JUSTIFICATION.

29. Saddened retrospect of past prosperity.
30. Sorrowful description of present misery.
31. Solemn asseveration of innocence.

29: 1-25. SADDEN RETROSPECT OF PAST PROSPERITY.

1-6.	Job's prosperity. (What he was.)	} (What Job did.)
7-11.	His honour. (What he had.)	
12.	Redress of wrong.	
13.	Beneficence.	
14-.	Righteousness.	
-14.	Justice.	
15, 16.	Beneficence.	
17.	Redress of wrong.	
18-20.	Job's prosperity. (What he thought.)	
21-25.	His honour. (What he had.)	

1 Moreover = And. **continued his parable:** i.e. again took up his impressive discourse. This is Job's last address, corresponding with his first. See the Structure on p. 669. **2 I.** Note the frequency of "I" (self-occupation). In ch. 29, the "I" of prosperity; in ch. 30, the "I" of adversity; in ch. 31, the "I" of self-righteousness. Contrast the "I" of 42. 2-6, the "end". **3 candle** = lamp. **4 youth** = autumn's prime, or maturity. **secret** = counsel. **tabernacle** = tent. **5 THE ALMIGHTY.** Heb. Shaddai. Ap. 4. VII **children** = youths. **6 rivers** = divisions. Hence the little channels made in garden irrigation. See note on Ps. 1. 3, and Prov. 21. 1. **7 street** = broad or open place. **9 laid their hand, &c.** In token of silence and submission. **12 poor** = wretched. Heb. '*anah*'. See note on Prov. 6. 11. **16 poor** = helpless. Heb. '*ebyon*'. See note on Prov. 6. 11. **17 wicked.** Heb. '*avvil*'. Ap. 44. vi. See note on 18. 21. **18 die in my nest.** The Sept. reads "grow old as a palm trunk". **as the sand.** A note in Cod. (No. 1 in King's Lib., Brit. Mus.) states that the Western School points this to mean "as a phoenix". The Vulg. reads "as a palm".

16 I was a father to the *helpless*: and the cause *which* I knew not I searched out.

17 And I brake the jaws of the °wicked, and plucked the spoil out of his teeth.

18 Then I said, ‘I shall *grow old as a palm trunk*, and I shall multiply *my* days *as a phoenix*’.

19 My root *was* spread out by the waters, and the dew lay all night upon my branch.

20 My glory *was* fresh in me, and my bow was renewed in my hand.

21 Unto me *men* gave ear, and waited, and kept silence at my counsel.

22 After my words they spake not again; and my speech dropped upon them.

23 And they waited for me *as for the early rain*; and they opened their mouth wide *as* for the latter rain.

24 *If* I laughed on them, they believed *it* not; and the light of my countenance they cast not down.

25 I chose out their way, and sat chief, and dwelt as a king in the army, as one *that* comforteth the mourners.

30 But now *they that are* younger than ^oI have me in derision, whose fathers I would have disdained to have set with the dogs of my flock.

2 Yea, whereto *might* the strength of their hands *profit* me, in whom old age was perished?

3 For want and famine *they were* solitary; fleeing into the wilderness in former time desolate and waste.

4 Who cut up mallows by the bushes, and juniper roots *for* their meat.

5 They were driven forth from among *men*, (they cried after them as *after* a thief;)

6 To dwell in the *most dreadful ravines* of the valleys, *in* caves of the earth, and *in* the rocks.

7 Among the bushes they brayed; under the nettles they were gathered together.

8 *They were sons* of fools, yea, *sons* of base men: they were *scourged out of the land*.

9 And now am I their song, yea, I am their byword.

10 They abhor me, they flee far from me, and spare not to spit in my *presence*.

11 Because **He** hath loosed my cord, and afflicted me, they have also let loose the bridle before me.

12 Upon *my right hand* rise the youth; they push away my feet, and they raise up against me the ways of their destruction.

13 They mar my path, they set forward my calamity, *they derive no help or benefit from it*.

14 They came *upon me* as a wide breaking in *of waters*: in the desolation they rolled themselves *upon me*.

15 Terrors are turned upon me: they pursue *what is noble in me* as the ^owind: and my welfare passeth away as a cloud.

16 And now my ^osoul is poured out upon me; the days of affliction have taken hold upon me.

17 My bones are pierced in me in the night season: and my sinews take no rest.

18 By the great force of my disease is my garment changed: it bindeth me about as the ^ocollar of my coat.

19 **He** hath cast me into the mire, and I am become like dust and ashes.

20 I cry unto **Thee**, and **Thou** dost not *answer* me: I stand up, and **Thou** regardest me *not*.

23 **as for the rain:** i.e. the early rain, which is sometimes so late as to cause anxiety.

30: 1-31. SORROWFUL DESCRIPTION OF PRESENT MISERY.

1-14. From others. (vv. 1-8, their character. vv. 9-14, their conduct.)

15-18. In himself. (vv. 15, 16, mental. vv. 17, 18, bodily.)

19-24. From God. (vv. 19, 20, silence. vv. 21-24, action.)

25-31. In himself.

1 **I.** Note the "I" of adversity in ch. 30. See note on 29. 2.

6 **cliffs.** = ravines; or, most dreadful ravines.

8 **Children** = sons.

viler than the earth = smitten or scourged out of the land.

10 **face** = presence,

13 **they have no helper** = they derive no help or benefit from it.

15 **my soul** = what is noble or excellent in me. Not *nepshesh* (Ap. 13) here, as in vv. 16 and 25.

wind. Heb. *ruach*. Ap. 9.

16 **soul.** Heb. *nepshesh*. Ap. 13.

18 **collar:** the opening in the tunic for the neck.

20 **hear** = answer.

22 **my substance.** See note on "sound wisdom", Prov. 2. 7.

24 **grave.** Heb. *bi' i*, a mound or tumulus. But others point it *be' i* = a prayer.

his destruction = their calamity.

25 **Did not I...!** Fig. *Erotosis*. Ap. 6.

poor = helpless. Heb. *'ebyon*. See note on Prov. 6. 11,

26 **darkness.** Heb. *'ophel*. See note on 3. 6.

27 **prevented** = came on.

28 **congregation** = assembly.

21 Thou art become cruel to me: with Thy strong hand Thou opposest Thyself against me.

22 Thou liftest me up to the ¹⁵wind; Thou causest me to ride *upon it*, and dissolvest ^omy substance.

23 For I know *that* Thou wilt bring me *to death*, and *to the house* appointed for all living.

24 Howbeit **He** will not stretch out *His* hand to *a prayer*, though they cry in *their calamity*.

25 ^oDid not I weep for him that was in trouble? was *not* my ¹⁶soul grieved for the *helpless* ?

26 When I looked for good, then evil came *unto me*: and when I waited for light, there came ^odarkness.

27 My bowels boiled, and rested not: the days of affliction *came on me*.

28 I went mourning without the sun: I stood up, *and* I cried in the *assembly*.

29 I am a brother to dragons, and a companion to owls.

30 My skin is black upon me, and my bones are burned with heat.

31 My harp also is *turned* to mourning, and my *lute* into the voice of them that weep.

31 °I made a covenant with mine eyes; °why then should I think upon a maid?

2 For what portion of GOD *is there* from above? and *what* inheritance of °THE ALMIGHTY from on high?

3 °*Is not* destruction to the wicked? and a strange *punishment* to the workers of °iniquity?

4 °Doth not **He** see my ways, and count all my steps?

5 If I have walked with vanity, or if my foot hath hastened to deceit;

6 Let me be weighed in an even balance, that GOD may know mine integrity.

7 If my step hath turned out of the way, and mine heart walked after mine eyes, and if any blot hath cleaved to mine hands;

8 *Then* let me sow, and let another eat; yea, let my offspring be rooted out.

9 If mine heart have been deceived by a woman, or *if* I have laid wait at my neighbour's door;

10 *Then* let my wife grind unto another, and let others bow down upon her.

11 For this *is* an heinous °crime; yea, *it is* an °iniquity *to be punished* by the judges.

12 For *it is* a fire *that* consumeth to destruction, and would root out all mine increase.

13 If I did despise the cause of my manservant or of my maidservant, when they contended with me;

14 What then shall I do when GOD riseth up? and when **He** visiteth, what shall I answer **Him**?

15 Did not **He** **That** made me in the womb make him? and did not **One** fashion us in the womb?

16 If I have withheld the *helpless* from *their* desire, or have caused the eyes of the widow to fail;

17 Or have eaten my morsel myself alone, and the fatherless hath not eaten thereof;

18 (For from my youth he was brought up *with* me, as with a father, and I have guided her from my mother's womb;)

19 If I have seen any perish for want of clothing, or any *helpless* without covering;

20 If his °loins have not blessed me, and *if* he were *not* warmed with the fleece of my sheep;

21 If I have lifted up my hand against the fatherless, when I saw *the ones on my side* in the gate:

22 *Then* let mine arm fall from my shoulder blade, and mine arm be broken from *the socket*.

23 For destruction *from* GOD *was* a terror to me, and by reason of **His** *majesty* I could not *escape*.

31 organ = lute.

31: 1-40. SOLEMN ASSEVERATION OF HIS INNOCENCE.

1.	Sin. (Unchastity.)
2-4.	Consequences.
5.	Sin. (Deceit.)
6.	Consequence. (Trial desired.)
7.	Sin. (Dishonesty.)
8.	Consequence. (Imprecation.)
9.	Sin. (Adultery.)
10-12.	Consequence. (Imprecation.)
13.	Sin. (Injustice.)
14, 15.	Consequence. (Penalty.)
16-21.	Sin. Inhumanity.)
22, 23.	Consequence. (Imprecation.)
24-27.	Sins of heart. (Covetousness, 24, 25. Idolatry, 26, 27.)
28.	Consequence. (Penalty.)
29-34.	Sins of heart. (Malignity, 29-31. Inhospitality, 32. Hypocrisy, 33, 34.)
35-37.	Consequence. (Trail desired.)
38, 39.	Sin. (Fraud.)
40.	Consequence.

1 I. Note the "I" of self-justification; and see note on 29, 2.

why ... ? Fig. *Erotosis*. Ap. 6.

2 THE ALMIGHTY. Heb.

Shaddai. Ap. 4. VII.

3 Is not ... ? Fig. *Erotosis*. Ap. 6.

4 Doth not He ... ? Fig. *Erotosis*. Ap. 6.

11 crime. Heb. *zimmah*. Ap. 44. xiii.

iniquity. Heb. '*avah*..

iniquity to be punished by the judges = a judicial iniquity; or, an iniquity in the eye of the law.

16 poor. Heb. *dal* = impoverished or reduced in means. See note on Prov. 6. 11.

19 poor = helpless. Heb. '*ebyon*. See note on Prov. 6. 11.

20 loins have not blessed. Fig. *Prosopopoeia*, Ap. 6: i.e. the loins so covered.

21 help. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for those who would be on his side.

22 the bone. A.V. marg., "the chanel bone". Obsolete Eng. for channel = what is channelled or scooped out: i.e. the socket.

23 highness = majesty. **endure** = escape. **26 the sun** = the light.

27 my mouth hath kissed my hand: i.e. the outward sign of homage [to, or in worship, of the sun].

29 found. Fig. *Prosopopoeia*. Ap. 6.

30 his. A special various reading called *Sevir* (Ap. 34) reads "their".

soul. Heb. *nepshesh*. Ap. 13.

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

25 If I rejoiced because my wealth *was* great, and because mine hand had gotten much;

26 If I beheld °the sun when it shined, or the moon walking *in* brightness;

27 And my heart hath been secretly enticed, or °my mouth hath kissed my hand [*in worship of the sun*]:

28 This also *were* an ¹¹iniquity *to be punished* by the judge: for I should have denied the GOD *that is* above.

29 If I rejoiced at the destruction of him that hated me, or lifted up myself when evil °found him:

30 (Neither have I suffered my mouth to sin by wishing a curse to *their* °soul.)

31 If the ^omen of my *tent* said not, ‘Oh that we had of his flesh! we cannot be satisfied.’

32 The stranger did not lodge in the street: *but* I opened my doors to the traveller.

33 If I covered my ^otransgressions ^oas Adam, by hiding mine iniquity in my bosom:

34 Did I fear a great multitude, or did the contempt of families terrify me, that I kept silence, *and* went not out of the door?

35 ^oOh that one would hear me! behold, my desire *is, that* ²THE ALMIGHTY would answer me, and *that* mine ^oadversary had written a book.

36 Surely I would take it upon my shoulder, *and* bind it *as* a crown to me.

37 I would declare unto **Him** the number of my steps; as a prince would I go near unto **Him**.

38 If my ^oland cry against me, or that the furrows likewise thereof complain;

39 If I have eaten the fruits thereof without money, or *made the souls of the owners groan*:

40 ^oLet thistles grow instead of wheat, and cockle instead of barley.” The words of Job are ^oended.

32 So these three men ceased to answer Job, because he was righteous in his own eyes.

2 Then was kindled the wrath of ^oElihu the son of ^oBarachel the ^oBuzite, of the kindred of **Aram**: against Job was his wrath kindled, because he justified ^ohimself rather than God.

3 Also against his three friends was his wrath kindled, because they had found no answer, and *yet* had **condemned God**.

4 Now Elihu had waited till Job had spoken, because they were elder than he.

5 When Elihu saw that *there was* no answer in the mouth of *these* three men, then his wrath was kindled.

6 And Elihu the son of Barachel the Buzite answered and said, “*I am* young, and ye *are* very old; wherefore I was afraid, and durst not shew you mine opinion.

7 I said, ‘*aged men* should speak, and multitude of ^oyears should teach wisdom.’

8 But *there is* a ^ospirit in man: and the ^oinspiration of ^oTHE ALMIGHTY giveth them understanding.

9 Great men are not *always* wise: neither do the aged understand judgment.

10 Therefore I said, ‘Hearken to me; I also will shew mine opinion.’

11 Behold, I waited for your words; I gave ear to your reasons, whilst ye searched out what to say.

12 Yea, I attended unto you, and, behold, *there was* none of you that **convicted** Job, or that answered his **arguments**:

13 Lest ye should say, ‘We have found out wisdom:’ ^oGOD thrusteth him down, not man.

31 men. Heb. *m' thim*. Ap. 14. V. **tabernacle** = tent.

33 transgressions. Heb. *pasha'*. Ap. 44. ix. Some codices, with two early printed editions, Sept., and Vulg., read "transgression" (sing.). as Adam. Cp. Gen. 3. 10. **35 Oh!** Fig. *Ecphonesis*. Ap. 6. **adversary** = man (Heb. *'ish*. Ap. 14. II) of my quarrel.

38 land cry ... complain. Fig. *Prosopopoeia*. Ap. 6.

39 have caused, &c. = made the souls of the owners groan. **life** = soul. Heb. *nepshesh*. Ap. 13.

40 Let thistles grow. This is not an imprecation, but an argument in favor of his integrity: i.e. Had he been as his friends alleged, would he not have had bad instead of bountiful harvests? See translation below. **ended:** so far as his friends were concerned. He had words for God (ch. 42. 1-6).

32: 1--37: 24. THE MINISTRY OF ELIHU : THE MEDIATOR.

32: 1-5. The connecting narrative.
32: 6--37: 24. The ministry proper.

32: 1-5. THE CONNECTING NARRATIVE.

1. The three men. Job's friends.
 2, 3. Anger of Elihu.
 4. The one man. Job.
 5. Anger of Elihu.

2 Elihu = God is Jehovah; or, my God is He. Not named before. His addresses occupy six chapters, His two counts of indictment (vv. 2, 3) are based upon what precedes, and lead up to "the end of the Lord" in what follows from v. 13. **Barachel** = whom God hath blessed.

Buzite. Descended from Buz, the second son of Nahor, the brother of Abraham (Gen. 22. 20, 21). See notes on p. 666.

Ram = Aram, related to Buz (Gen. 22. 21).

himself = his soul. Heb. *nepshesh*. Ap. 13.

3 condemned Job. The primitive text reads "condemned God", but was altered from motives of false reverence by the *Sopherim* to "Job". See Ap. 33.

32: 6--37: 24. ELIHU'S MINISTRY.

32: 6-22. Elihu. Introduction.
32: 1-33. His first address to Job.
34: 1. Elihu. Continuation.
34: 2-37. His words to Job's friends.
35: 1. Elihu. Continuation.
35: 2-16. His second address to Job.
36: 1. Elihu. Conclusion.
36: 2--37: 24. His words on God's behalf.

32: 6-22. ELIHU. INTRODUCTION.

6-. Personal. Seniority.
 -6, 7. Reason for not speaking before.
 8, 9. Personal. Qualification.
 10-22. Reason. for speaking now.

7 Days ... years. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for men of years : aged men. **8 spirit.** Heb. *ruach*. Ap. 9. **inspiration.** Heb. *n'shamah*. Ap. 16. **THE ALMIGHTY.** Heb. Shaddai. Ap. 4. VII. **12 convicted** = convicted. Man condemns without convicting; but God convicts first, that the man may condemn himself. **words** = arguments. **13 GOD.** Heb. El.

14 Now he hath not directed *his* words against me: neither will I answer him with your speeches.”

15 (They were amazed, they answered no more: they left off speaking.)

16 When I had waited, (for they spake not, but stood still, and answered no more;)

17 I said, 'I will answer also my part, I also will shew mine opinion.

18 For I am full of *the matter of what is said*, the ⁸spirit within me constraineth me.

19 Behold, my belly *is as fermented wine* which hath no vent; it is ready to burst like new *skin bottles*.

20 I will speak, that I may be refreshed: I will open my lips and answer.

21 Let me not, I pray you, accept any man's person, neither let me give flattering titles unto man.

22 For I know not to give flattering titles; *in so doing* my Maker would ^osoon take me away.'

33 Wherefore, Job, I pray thee, hear my speeches, and hearken to all my words.

2 Behold, now I have opened my mouth, my tongue hath spoken in my mouth.

3 ^oMy words *shall be* of the uprightness of my heart: and my lips shall utter knowledge clearly.

4 The ^oSpirit of GOD hath made me, and the ^obreath of ^oTHE ALMIGHTY hath given me life.

5 If thou canst answer me, set *thy words* in order before me, stand up.

6 Behold, I *am* according to ^othy wish in GOD'S stead: I also am formed out of the clay.

7 Behold, my terror shall not make thee afraid, neither shall my hand be heavy upon thee.

8 Surely thou hast spoken in mine hearing, and I have heard the voice of ^othy words, *saying*,

9 'I am clean without transgression, I *am* innocent; neither *is there* iniquity in me.

10 Behold, **He seeketh** occasions against me, *that He may count* me for **His** enemy,

11 **He** putteth my feet in the stocks, **He** marketh all my paths.'

12 Behold, *in* this thou art not just: I will answer thee, that GOD is ^ogreater than *mortal man*.

13 Why dost thou strive against **Him**? for **He** giveth not account of any of **His** matters.

14 For GOD speaketh once, yea twice, *yet man* perceiveth it not.

15 In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed;

16 Then **He** openeth the ears of men, and sealeth their instruction,

17 That **He** may withdraw man *from his* purpose, and hide pride ^ofrom man.

18 **He** keepeth back his ^osoul from the *grave*, and his life from perishing by the sword.

18 matter. Heb. *millah* = the matter of what is said.

19 wine. Heb. *yayin*. Ap. 27. i. **bottles** = skin bottles; which, if fermentation is not completed, sometimes burst.

22 soon. See note on Prov. 5. 14.

33: 1-33. ELIHU'S WORDS TO JOB.

1, 2.	Call for attention.	
3, 4.	His fitness.	} 3. Internal. 4. External.
5.	Call for answer.	
6, 7.	His fitness.	} 6. External. 7. Internal.

8-11. Job's error. Justification of himself.

12. Answer. God's greatness (in Creation).

13. Job's error. Charge against God.

14-30. Answer. God's goodness (in Revelation).

31-. Call for silence.

-31. His fitness. "I will speak."

32. Call for answer.

33. His fitness. "I will teach."

3 My words. In this chapter are to be found most of the fundamental doctrines of the N.T.

4 Spirit. Heb. *ruach*. Ap. 9.

breath. Heb. *n'shamah*. See Ap. 16.

THE ALMIGHTY. Heb. *Shaddai*. Ap. 4. VII.

6 thy wish. Cp. 13. 3, 18-24; 16. 21; 23. 3-9; 30. 20; 31. 35.

8 thy words. Cp. 9. 17; 10. 7; 11. 4; 16. 17; 23. 10, 11; 27. 5; 29. 14.

10 findeth = seeketh. Cp. Num. 14. 35; 32. 7.

He counteth. Some codices, with one early printed edition, Sept., Syr., and Vulg., read "that He may count". **12 GOD.** Heb. *Eloah*. Ap. 4. V.

greater than man. This is the theme of Elihu's addresses.

man = mortal man. Heb. *'enosh*. Ap. 14. III.

33: 14-30. GOD'S GOODNESS: IN REVELATION.

14, 15.	Means. (Dreams and visions.)	} In Detail.
16-18.	Ends. (Negative.)	
19-22.	Means. (Afflictions.)	
23-28.	Ends. (Positive.)	} In sum.
29.	Means. (All these means.)	
30.	Ends. (Neg. 30-. Pos. -30.)	

17 man. Heb. *'adam*. Ap. 14. I. **from man.** Heb. from *geber*. Ap. 4. III.

18 soul. Heb. *nephesh*. Ap. 13.

pit. Heb. *shachath* = the grave, as dugout of the earth.

22 Yea. This "Yea" was not in the A.V. of 1611, nor in editions of 1646 and 1648. **grave.** Heb. *shachath*, as in v. 18.

23 If there be. This is another way by which God speaks.

interpreter. To reveal God and His truth. Cp. John 1. 18.

His: i.e. God's righteousness. **24 a Hansom** = an Atonement. Heb. *kopher*, a covering by shedding of blood, or the price of expiation, or atonement.

19 He is chastened also with pain upon his bed, and the multitude of his bones with strong *pain*:

20 So that his life abhorreth bread, and his ¹⁸soul dainty meat.

21 His flesh is consumed away, that it cannot be seen; and his bones *that* were not seen stick out.

22 ^oYea, his ¹⁸soul draweth near unto the ^ograve, and his life to the destroyers.

23 ^oIf there be a messenger with **Him**, an ^ointerpreter, one among a thousand, to shew unto man **God's righteousness**:

24 Then **He** is gracious unto him, and saith, 'Deliver him from going down to the *grave*: I have found **an Atonement**.

25 His flesh shall be fresher than a child's: he shall return to the days of his youth:

26 He shall pray unto GOD, and He will be favourable unto him: and he shall see His face with *shouts of joy*: for He will render unto man ²³His righteousness.

27 He looketh upon men, and *if any* say, °I have sinned, and perverted *that which was* right, and it profited me not;°

28 He will deliver his ¹⁸soul from going into the ¹⁸grave, and his life shall see the light.

29 Lo, all these *things* worketh GOD oftentimes with man,

30 To bring back his ¹⁸soul from the ¹⁸grave, to be enlightened with the light of the living.

31 Mark well, O Job, hearken unto me: hold thy peace, and I will speak.

32 If thou hast any thing to say, answer me: speak, for I desire to justify thee.

33 If not, *hearken thou* unto me: hold thy peace, and I shall teach thee wisdom.”

34 Furthermore Elihu *addressed* and said,

2 “Hear my *speech*, O ye wise *men*; and give ear unto me, ye that have knowledge.

3 For the ear trieth words, as the *palate* tasteth meat.

4 Let us choose to us judgment: let us know among ourselves what *is* good.

5 For Job hath said, °I am righteous: and °GOD hath taken away my judgment.

6 Should I lie against my right? my wound *is* incurable without °transgression.”

7 What *strong man* *is* like Job, *who* drinketh up scorning like water?

8 Which goeth in company with the workers of °iniquity, and walketh with °wicked men.

9 For he hath said, ‘It profiteth a ⁷*strong man* nothing that he should delight himself with °God.’

10 Therefore hearken unto me, ye men of understanding: far be it from ⁵GOD, *that He should do* wickedness; and *from* °THE ALMIGHTY, *that He should commit* ⁸iniquity.

11 For the work of a °man shall He render unto him, and cause every man to find according to *his* ways.

12 Yea, surely ⁵GOD will not do wickedly, neither will ¹⁰THE ALMIGHTY pervert judgment.

13 °Who hath given Him a charge over the earth? or who hath disposed the whole world?

14 If He set His heart upon *him*, *if He* gather unto Himself his °spirit and his °breath;

26 joy = shouts of joy.

27 I have sinned. This is true wisdom. See note on 28. 28. This is "the end of the Lord" (Jas. 5. 11), to which all was leading, and which is reached at length in 42. 2-5.

sinned. Heb. *chata*. Ap. 44. i.

33 hearken = hearken thou.

34: 1 answered = addressed. See note on 4. 1.

34: 2-37. ELIHU'S WORDS TO JOB'S FRIENDS.

2-4. Appeal to his hearers.

5, 6. Job's error. (5, Himself. 5, 6, God.)

7-9. His reproof.

10-. Call for attention.

-10-15. Vindication of God.

16. Call for attention.

17-33-. Vindication of God.

-33, 34. Appeal to his hearers.

35. Job's error.

36, 37. His reproof.

2 words = speech.

3 mouth = palate.

5 I am righteous. Cp. 9. 21-24; 10. 15; 27. 6; 13. 15, 18, 23; 16. 17; 19. 7; 23. 7, 10-12; 27. 5, &c.

GOD. Heb. El. Ap. 4. IV.

6 transgression. Heb. *pasha'*. Ap. 44. ix.

7 man = strong man. Heb. *geber*. Ap. 14. IV.

8 iniquity. Heb. *'aven*. Ap. 44. iii.

wicked. Heb. *rasha'*. Ap. 44. x.

men. Heb. pl. of *'enosh*. Ap. 14. III.

9 God. Heb. Elohim. Ap. 4. I.

10 THE ALMIGHTY. Heb. Shaddai. Ap. 4. VII.

11 man. Heb. *'adam*. Ap. 14. I.

every man. Heb. *'ish*. Ap. 14. II.

13 Who . . . ? Fig. *Erotosis*. Ap. 6.

14 man = him.

spirit. Heb. *ruach*. Ap. 9.

and = even; or. Fig. *Hendiadys* (Ap. 6), one thing meant by the two words.

breath. Heb. *n'shamah*. Ap. 16. Cp. Gen. 2. 7.

15 perish = expire.

turn again. Cp. Gen. 3. 19. Ecc. 12. 7.

18 wicked = Belial.

princes = nobles.

ungodly. Heb. *rasha'*. Ap. 44. x. Cp. v. 8.

15 All flesh shall *expire* together, and man shall °turn again unto dust.

16 If now *thou hast* understanding, hear this: hearken to the voice of my words.

17 Shall even he that hateth right govern? and wilt thou condemn Him that is most just?

18 *Is it fit* to say to a king, ‘*Thou art* wicked?’ and to nobles, ‘*Ye are* ungodly?’

19 How much less to **Him** That °accepteth not the persons of ¹⁸**nobles**, nor °regardeth the rich more than the °poor? for they all *are* °the work of **His** hands.

20 In a moment shall they die, and the people shall be troubled at midnight, and pass away: and the mighty shall be taken away °without hand.

21 For **His** eyes *are* upon the ways of man, and **He** seeth all his goings.

22 There is no °darkness, nor shadow of death, where the workers of iniquity may hide themselves.

23 For **He** will not lay upon man more *than right*; that he should enter into judgment with **GOD**.

24 **He** shall break in pieces mighty men without number, and set others in their stead.

25 Therefore **He** knoweth their works, and **He** overturneth *them* in the night, so that they are **crushed**.

26 **He** striketh them as wicked men in the open sight of others;

27 Because they turned back *from after* **Him**, and would not consider any of **His** ways:

28 So that they cause the cry of the ¹⁹poor to come unto **Him**, and **He** heareth the cry of the afflicted.

29 °When **He** giveth quietness, who then can make trouble? and when he hideth **His** face, who then can behold **Him**? whether *it be done* against a nation, or against a man only:

30 That the hypocrite reign not, lest the people be ensnared.

31 Surely it is meet to be said unto **GOD**, ‘I have borne *chastisement*, I will not offend *any more*:

32 *That which* I see not teach thou me: if I have done iniquity, I will do no more.’

33 °*Should it be* according to thy mind? **He** will recompense it, whether thou refuse, or whether thou choose; and not I: therefore speak what thou knowest.

34 Let men of understanding tell me, and let a wise man hearken unto me.

35 Job hath spoken without knowledge, and his words *were* °without wisdom.

36 My desire *is that* Job may be tried unto the end because of *his* answers for wicked men.

37 For he addeth rebellion unto his sin, he clappeth *his hands* among us, and multiplieth his words against **GOD**.”

35 Elihu spake moreover, and said,

2 “Thinkest thou this to be right, *that* thou saidst, ‘My righteousness *is* more than **GOD'S**?’

3 For thou saidst, °‘What advantage will it be unto thee?’ *and*, What profit shall I have, *if I be cleansed* from my sin?’

4 I will answer thee, and thy companions with thee.

5 **Look attentively** unto the heavens, and see; and behold the clouds *which* are higher than thou.

19 **accepteth not, &c.** Cp. Deut. 10. 17. 2 Chron. 19. 7. Luke 20. 21. Acts 10. 34.

regardeth. A Homonym (Heb. *nakar*), with three meanings : (1) here, to regard ; (2) to mistake, Deut. 32. 27 ; (3) to deliver, 1 Sam. 23. 7.

poor: i.e. reduced in circumstances. Heb. *dal*. See note on Prov. 6. 11. **the work, &c.** Cp. 10. 3; 14. 15; 31. 15, &c.

20 **without hand.** Cp. Dan. 2. 34, 45; 8. 25; and see 1 Sam. 26. 11.

22 **darkness.** Heb. *hashak*. See note on 3. 6.

25 **destroyed** = crushed **27** **from** = from after.

29 **When . . . ?** Fig. *Erotosis*. Ap. 6. **30** **hypocrite** = profane man (Heb. '*adam*. Ap. 14. I).

33 **Should it be.** See rendering below.

35 **without wisdom.** See note on 33. 27.

37 **rebellion.** Heb. *pasha'*. Ap. 44. ix. **sin.** Heb. *chata'*. Ap. 44. i.

35: 2-16. ELIHU'S WORDS TO JOB.

2, 3. Error. Job's. } Personal.

4-8. Answer. } Personal.

9. Error. Man's. } General.

10-13. Answer. } General.

14-. Error. Job's. } Personal.

-14-16. Answer. } Personal.

3 **What . . . ?** Fig. *Erotosis*. Ap. 6. **sin.** Heb. *chata'*. Ap. 44. i.

5 **Look** = Look attentively.

6 **a man.** Heb. '*ish*. Ap. 14. II. **of man.** Heb. '*adam*. Ap. 14. I

10 **GOD.** Heb. Eloah. Ap. 4. V.

12 **evil.** Heb. '*ra'a'*. Ap. 44. viii.

13 **THE ALMIGHTY.** Heb. El Shaddai = GOD ALMIGHTY.

14 **trust thou in** = stay thyself upon. Heb. *hul*. See Ap. 69. IV.

15 **He.** Supply Ellipsis : "[thou sayest] He".

6 If thou sinnest, what doest thou against **Him**? or *if* thy transgressions be multiplied, what doest thou unto **Him**?

7 If thou be righteous, what givest thou **Him**? or what receiveth **He** of thine hand?

8 Thy wickedness *may hurt* a man as thou *art*; and thy righteousness *may profit* the son °of man.

9 By reason of the multitude of oppressions they make *the oppressed* to cry: they cry out by reason of the arm of the mighty.

10 But none saith, ‘Where *is* **GOD** my **Maker**, Who giveth songs in the night;

11 Who teacheth us more than the beasts of the earth, and maketh us wiser than the fowls of heaven?’

12 There they cry, but none giveth answer, because of the pride of evil men.

13 Surely **GOD** will not hear vanity, neither will °**THE ALMIGHTY** regard it.

14 Although thou sayest thou shalt not see **Him**, yet judgment *is* before **Him**; therefore *stay thyself upon* **Him**.

15 But now, because *it is* not *so*, *thou sayest* **He** hath visited in **His** anger; yet **He** knoweth *it* not in great extremity:

16 Therefore doth Job open his mouth in vain; he multiplieth words without knowledge.”

36 Elihu also proceeded, and said,
2 “Suffer me a little, and I will shew thee that *I have* yet to speak on GOD'S behalf.
3 I will fetch my knowledge from afar, and will ascribe righteousness to my **Maker**.
4 For truly my words *shall not be* false: **He** That is perfect in knowledge *is* with thee.
5 Behold, GOD ^o*is* mighty, and despiseth not *any*: **He** *is* mighty in strength *and* wisdom.
6 **He** preserveth not the life of the *lawless*: but giveth right to the *wretched*.
7 **He** withdraweth not **His** eyes from the righteous: but with kings *are they* on the throne; yea, **He** doth establish them for ever, and they are exalted.
8 And if *they be* bound in fetters, *and* be holden in cords of affliction;
9 Then **He** sheweth them their work, and their transgressions that they have exceeded.
10 **He** openeth also their ear to discipline, and commandeth that they return from iniquity.
11 If they obey and serve **Him**, they shall spend their days in prosperity, and their years in pleasures.
12 But if they obey not, they shall perish by the sword, and they shall die without knowledge.
13 But the hypocrites in heart heap up wrath: they cry not when **He** bindeth them.
14 *Their souls die* in youth, and their life *is* among the *Sodomites*.
15 **He** delivereth the ^o*wretched* in his affliction, and openeth their ears in oppression.
16 Even so would **He** have removed thee out of the strait *into* a broad place, where *there is* no straitness; and that which should be set on thy table *should be* full of fatness.
17 But thou hast fulfilled the judgment of the ^o*lawless*: judgment and justice take hold *on thee*.
18 Because *there is* wrath, *beware* lest **He** take thee away with **His** stroke: then a great ransom cannot deliver thee.
19 Will **He** esteem thy riches? *no*, not gold, nor all the forces of strength.
20 Desire not the night, when people are cut off in their place.
21 Take heed, regard not iniquity: for this hast thou chosen rather than affliction.
22 Behold, GOD exalteth by **His** power: who teacheth like **Him**?
23 Who hath enjoined **Him** **His** way? or who can say, ‘Thou hast wrought iniquity?’
24 Remember that thou magnify **His** work, which men behold.

36: 2--37: 24. ELIHU'S WORDS ON GOD'D BEHALF.

36: 2-4. Introduction. “On God’s behalf.”
36: 5. His attribute. “God is great.”
36: 6-15. Manifested in Providence.
36: 16-25. Application and exhortation to fear His wondrous wrath.
36: 26. His attribute. “God is great.”
36: 27--37: 13. Manifested in Creation.
37: 14-22-. Application and exhortation to consider His “wondrous works.”
37: -22, 24. Conclusion. “On God’s behalf.”

2 **GOD’S**. Heb. Eloah. Ap. 4. V.
5 **Behold**. Fig. *Asterismos*. Ap. 6. **GOD**. Heb. El. Ap. 4. IV.
is mighty. This is the text of Elihu's discourses, leading up to God's own addresses to Job. Cp. v. 26 ; and 33. 12.
6 **wicked** = lawless. Heb. *rasha'*. Ap. 44. x.
poor = wretched. Heb. *'ani*. See note on Prov. 6. 11.
9 **transgressions**. Heb. *pasha'*. Ap. 44. ix.
10 **iniquity**. Heb. *'aven*. Ap. 44. iii. Not the same word as v. 23.
14 **They die** = their souls die. Heb. *nepshesh*. Ap. 13.
unclean = sodomites. See note on Deut. 23. 17.
iniquity. Heb. *'aval*. Ap. 44. vi. Not the same word as vv. 10, 21.
24 **men**. Heb. pl. of *'enosh*. Ap. 14. III.
25 **Every man**. Heb. every *'adam*. Ap. 14. I.
man may behold = all mankind have gazed.
26 **is great**. See note on v. 5.
His years. Fig. *Anthropopatheia*. Ap. 6.
29 **can any ... ?** Fig. *Erotosis*. Ap. 6.
spreadings = suspensions, or floatings.
tabernacle = booth. Heb. *sukkah*.
30 **bottom** = roots or offspring, i.e. clouds.
31 **people** = peoples.
33 **sheweth** = announceth.

25 Every man may see it; *all mankind have gazed it* afar off.
26 Behold, GOD ^o*is* great, and we know **Him** not, neither can the number of ^o**His** years be searched out.
27 For **He** maketh small the drops of water: they pour down rain according to the vapour thereof:
28 Which the clouds do drop *and* distil upon man abundantly.
29 Also can *any* understand the *floatings* of the clouds, *or* the noise of **His** *booth* ?
30 Behold, **He** spreadeth **His** light upon it, and covereth the *clouds* of the sea.
31 For by them judgeth **He** the *peoples*; **He** giveth meat in abundance.
32 With clouds **He** covereth the light; and commandeth it *not to shine* by *the cloud* that cometh betwixt.
33 The noise thereof *announceth* concerning it, the cattle also concerning the vapour.

37 At this also my heart trembleth, and is moved out of his place.

2 Hear attentively the noise of ^oHis voice, and the sound *that* goeth out of His mouth.

3 He directeth it under the whole heaven, and His lightning unto the ends of the earth.

4 After it a voice roareth: He thundereth with the voice of His excellency; and He will not stay them when His voice is heard.

5 GOD thundereth marvellously with His voice; great things doeth He, which we cannot comprehend.

6 For He saith to the snow, 'Be thou *on* the earth;' likewise to the small rain, and to the great rain of His strength.

7 He sealet up the hand of every man; that all men may know His work.

8 Then the beasts go into dens, and remain in their *lurking-places*.

9 Out of the south cometh the whirlwind: and cold out of the north.

10 By the ^obreath of GOD frost is given: and the breadth of the waters is straitened.

11 Also by watering He wearieth the thick cloud: He scattereth His bright cloud:

12 And it is turned round about by His counsels: that they may do whatsoever He commandeth them upon the face of the *vast expanse* in the earth.

13 He causeth it to come, whether for correction, or for His land, or for mercy.

14 Hearken unto this, O Job: stand still, and consider the wondrous works of GOD.

15 Dost thou know when GOD disposed them, and caused the light of His cloud to shine?

16 Dost thou know the balancings of the *thick clouds*, the wondrous works of Him Which is perfect in knowledge?

17 How thy garments *are* warm, when He quieteth the earth by the south *wind*?

18 Hast thou with Him spread out the *skies*, which is strong, and as a molten *mirror* ?

19 Teach us what we shall say unto Him; for we cannot order *our speech* by reason of darkness.

20 Shall it be told Him that I speak? if a man speak, surely he shall be swallowed up.

21 And now *men* see not the bright light which *is* in the clouds: but the ^owind passeth, and cleanseth them.

22 Fair weather cometh out of the north: with GOD *is* terrible majesty.

23 *Touching* ^oTHE ALMIGHTY, we cannot find Him out: He *is* excellent in ^opower, and in judgment, and in plenty of justice: He will not afflict.

24 Men do therefore fear Him: He respecteth not any *that are wise of heart*."

37.2 His voice. His mouth. Fig. *Anthropopatheia*. Ap. 6.

8 places = lurking-places, or lairs. **10 breath.** Heb. *n'shamah*. Ap. 16.
12 world = vast expanse, or the habitable world. Heb. *tebel*.

16 clouds = thick clouds. **18 sky** = skies. **looking glass** = mirror.

21 wind. Heb. *ruach*. Ap. 9. **23 THE ALMIGHTY.** Heb. Shaddai. Ap. 4. VII.

power. The Heb. accents mark off three distinct attributes: (1) power supreme; (2) righteousness abundant; (3) the consequent reverence from men, v. 24.

38: 1--42: 6. JOB AND JEHOVAH.

38: 1--40: 2. Jehovah's first address.

40: 3-5. Job's first answer.

40: 6--41: 34. Jehovah's second address.

42: 1-6. Job's second answer.

38: 1--40: 2. JEHOVAH'S FIRST ADDRESS.

38: 1-3. Jehovah's first appeal to Job.

38: 4-35. The inanimate creation. Wisdom exhibited in outward activities.

38: 36-38. Jehovah's second appeal to Job.

38: 29--39: 30. The animate creation. Wisdom manifested "in the inward parts."

40: 1, 2. Jehovah's third appeal to Job.

38: 1 the LORD. Heb. Jehovah. Ap. 4. II.

answered. See note on 4. 1. We now have Jehovah's own ministry, and the theme is Himself. Elihu's ministry furnishes the text: "God is greater than man" (33. 12). This leads up to "the end of the Lord" (Jas. 5. 11). "How should mortal man be just with God?" See 4. 17; 9. 2; 15. 14; 33. 9; 34. 5. How different from the ministry of the three friends, which, like most ministries of to-day, consists in the effort to make men "good" by persuasion.

2 Who is this . . . ? Fig. *Erotosis*. Ap. 6.

darkeneth. Heb. *hashak*.

See note on 3. 6. **3 man.** Heb. *geber*. Ap. 14. IV.

answer thou Me = cause Me to know.

38: 4-35. THE INANIMATE CREATION. WISDOM EXHIBITED IN OUTWARD ACTIVITIES.

4-7. The earth.

8-11. The sea.

12-15. The morn, and dawn. } Things pertaining to the earth.

16-18. The springs of the sea. }

19. Light. } Things pertaining to both the earth and the heavens.

-19-21.. Darkness. }

22, 23. Snow and hail. } Things pertaining to the heavens.

24-27. Lightning. }

28-30. Rain, dew, and frost. }

31-35. The heavens.

4 hast understanding = knowest.

38 Then ^othe LORD *replied to* Job out of the whirlwind, and said,

2 ^o"Who *is* this that ^odarkeneth counsel by words without knowledge?

3 Gird up now thy loins like a ^oman; for I will demand of thee, and *cause Me to know*.

4 ^oWhere wast thou when I laid the foundations of the earth? declare, if thou *knowest*.

5 Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it?

6 Whereupon are the *sockets* thereof *sunk*? or who laid the corner stone thereof;

7 When the morning ^ostars sang together, and all the *angels* shouted for joy?

8 Or *who* shut up the sea with doors, when it brake forth, *as if* it had issued out of the womb?

9 When **I** made the cloud the garment thereof, and ^othick darkness a swaddlingband for it,

10 And *assigned* for it **My** decreed *place*, and set bars and doors,

11 And said, 'Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed?'

12 Hast thou commanded ^othe morning since thy days; *and* caused the dayspring to know his place;

13 That it might take hold of the ends of the earth, that the *lawless* might be shaken out of it?

14 It is turned as clay *to* the seal; and they stand as a garment.

15 And from ¹³*the lawless* their light is withholden, and the high arm shall be broken.

16 Hast thou entered into the springs of the sea? or hast thou walked in the *secret* of the depth?

17 Have the gates of death been opened unto thee? or hast thou seen the *gates* of the shadow of death?

18 Hast thou perceived the breadth of the earth? declare if thou knowest it all.

19 *Where is the way to the place where* light dwelleth? and *as for* darkness, where *is* the place thereof,

20 That thou shouldest take it to the bound thereof, and that thou shouldest know the paths *to* the house thereof?

21 Knowest thou *it*, because thou wast then born? or *because* the number of thy days *is* great?

22 Hast thou entered into the *treasuries* of the snow? or hast thou seen the *treasuries* of the hail,

23 Which **I** have reserved against the time of trouble, against the day of battle and war?

24 By what way is the light *divided up into parts*, which scattereth the east wind upon the earth?

25 Who hath divided a watercourse for the overflowing of waters, or a way for the lightning of thunder;

26 To cause it to rain on the earth, *where* no man *is*; *on* the wilderness, wherein *there is* no man;

27 To satisfy the desolate and waste *ground*; and to cause the bud of the tender herb to spring forth?

28 Hath the rain a father? or who hath begotten the drops of *night mist*?

29 Out of whose womb came the ice? and the hoary frost of heaven, who hath gendered it?

30 The waters are hid as *with* a stone, and the face of the deep is frozen.

6 foundations = sockets. fastened = sunk. 7 stars sang. Fig. *Prosopopoeia*. Ap. 6. See Ap. 12. sons of God = angels. See note on Gen. 6. 2: and the eight occurrences of the expression in O.T. See also Ap. 23 and 25. 9 thick darkness. Heb. 'araphel. See note on 3. 6. 10 brake up = assigned. 12 the morning. See the Alternation below, vv. 12-14. 13 the wicked = lawless. All the ancient versions and early printed editions read "the lawless" 16 search = secret. 17 doors = gates. 19 way. Supply Ellipsis: "Where is the way [to the place where] light", &c. 22 treasures = treasuries. 23 against the day, &c.- e.g. as in Josh. 10. 10. 24 part = divide up into parts : as the rays of light in a prism. 26 man. Heb. 'ish. Ap. 14. II. man. Heb. 'adam. Ap. 14. I. 28 dew = night mist. See note on Ps. 133. 3. 31 Pleiades. Heb. *kimah*. See Ap. 12. Orion. Heb. k^esil. Ap. 12. 32 Mazzarotli = the twelve signs of the Zodiac marking the path of the sun in the heavens. Ap. 12. Arcturus. Heb. 'ayish—the greater sheepfold: known to day as "the great bear". See Ap. 12. 33 ordinances = statutes. the = his. 36 in the inward parts. Heb. *tuchoth*: occ. only here and Ps. 51. 6. See note on 28, 28 and Prov. 1. 7.

38: 39--39: 30.

THE ANIMATE CREATION.
WISDOM MANIFESTED
"IN THE INWARD PARTS".

38: 39-41.

Sustenance. (The lion, vv. 39, 40. The ravens, v. 41.)

39: 1-4.

Young. (The wild goats, v. 1-. The hinds, vv. -1-4..)

39: 5-12.

Attribute. Freedom. (The wild ass, vv. 5-8. The wild bull, vv. 9-12.)

39: 13-18.

Young. (The ostrich.)

39: 19-25.

Attribute. Courage. (The war-horse.)

39: 26-30.

Sustenance. (The hawk, v. 26. The eagle, vv. 27-30.)

31 Canst thou bind the sweet influences of ^oPleiades, or loose the bands of ^oOrion?

32 Canst thou bring forth ^oMazzaroth [*the twelve signs of the Zodiac marking the path of the sun in the heavens*] in his season? or canst thou guide ^oArcturus [*the great bear*] with his sons?

33 Knowest thou the *statutes* of heaven? canst thou set *his* dominion thereof in the earth?

34 Canst thou lift up thy voice to the clouds, that abundance of waters may cover thee?

35 Canst thou send lightnings, that they may go, and say unto thee, 'Here we are?'

36 Who hath put wisdom ^oin the inward parts? or who hath given understanding to the heart?

37 Who can number the clouds in wisdom? or who can stay the bottles of heaven,

38 When the dust groweth into hardness, and the clods cleave fast together?

39 Wilt thou hunt the prey for the lion? or fill the appetite of the young lions,

40 When they couch in *their* dens, *and* abide in the covert to lie in wait?

41 Who provideth for the raven his food? when his young ones cry unto GOD, they wander for lack of meat.

39 ^oKnowest thou the time when the wild goats of the rock bring forth? *or* canst thou mark when the hinds do calve?

2 Canst thou number the months *that* they fulfil? *or* knowest thou the time when they bring forth?

3 They bow themselves, they bring forth their young ones, they cast out their sorrows.

4 Their young ones are in good liking, they grow up *in the open field*; they go forth, and return not unto them.

5 Who hath sent out the wild ^oass free? *or* who hath loosed the bands of the wild ass?

6 Whose house I have made the wilderness, and the barren land his dwellings.

7 He scorneth the multitude of the city, neither regardeth he the crying of the driver.

8 The range of the mountains *is* his pasture, and he searcheth after every green thing.

9 Will the unicorn be willing to serve thee, *or* abide by thy crib?

10 Canst thou bind *the wild bull* with his band in the furrow? *or* will he harrow the valleys after thee?

11 Wilt thou *confide in* him, because his strength *is* great? *or* wilt thou leave thy labour to him?

12 Wilt thou believe him, that he will bring home thy seed, and gather *it into* thy barn?

13 ^oGavest thou the goodly wings unto the peacocks? *or* wings and feathers unto the ostrich?

14 Which leaveth her eggs in the earth, and warmeth them in dust,

15 And forgetteth that the foot may crush them, *or* that the wild beast may break them.

16 She is hardened against her young ones, as though *they were* not hers: her labour is in vain without fear;

17 Because GOD hath deprived her of wisdom, neither hath **He** imparted to her understanding.

18 What time she lifteth up herself on high, she scorneth the horse and his rider.

19 Hast thou given the horse strength? hast thou clothed his neck with *rustling mane* ?

20 Canst thou make him *leap* as a *locust* ? the glory of his *snorting* *is* terrible.

21 He paweth in the valley, and rejoiceth in *his* strength: he goeth on to meet the armed men.

22 He mocketh at fear, and is not affrighted; neither turneth he back from the sword.

39. 1 Knowest thou . . . ? Note the Fig. *Erotosis* (Ap. 6), used by Jehovah throughout this chapter for emphasis.

4 with corn = in the open field. Heb. *bar*. A *Homonym* with three meanings : (1) *pure, clear, clean* (11. 4. Song 6. 9, 10. Pss. 19. 8; 24. 4; 73. 1, &c); hence corn winnowed and cleansed (Gen. 41. 35, 49. Ps. 65. 13. Prov. 11. 26. Joel 2. 24, &c); (2) *the ground, or open field* (Job 39. 4), because bare and clean. Cp. Prov. 14. 4; (3) *ton* : see note on Ps. 2. 12.

5 ass. Probably = mule.

10 the unicorn = the wild bull.

11 trust = confide in. Heb. *batah*. Ap. 69. I.

13 Gavest thou. The Ellipsis (Ap. 6) is correctly supplied.

19 thunder = rustling mane.

20 afraid = leap. **grasshopper** = locust. **nostrils** = snorting.

26 her. Heb. = his.

28 She = He.

30 where the slain are, &c: i.e. on a field of battle. Cp. Matt. 24. 28. Luke 17. 37. **she**. A.V., 1611, reads "he".

40. 1 the LORD. Heb. Jehovah. Ap. 4. II.

2 he that contendeth = the caviller, *or* reprover.

THE ALMIGHTY. Heb. Shaddai. Ap. 4. VII.

he that reproveth = contender with, *or* disputer.

4 I am vile. This is true wisdom. This is "the end of the Lord" (Jas. 5. 11), and the "end" of this whole book.

what . . . ? Fig. *Erotosis*. Ap. 6.

lay mine hand, &c. Symbolic of silence and submission.

5 Once . . . twice. Heb. idiom (Ap. 6) for doing a thing repeatedly. Cp. Ps. 62. 11. **but**. Some codices, with Sept. and Syr., omit "but".

23 The quiver rattleth against him, the glittering spear and the shield.

24 He swalloweth the ground with fierceness and rage: neither believeth he that *it is* the sound of the trumpet.

25 He saith among the trumpets, 'Ha, ha;' and he smelleth the battle afar off, the thunder of the captains, and the shouting.

26 Doth the hawk fly by thy wisdom, *and* stretch *his* wings toward the south?

27 Doth the eagle mount up at thy command, and make ²⁶*his* nest on high?

28 He dwelleth and abideth on the rock, upon the crag of the rock, and the strong place.

29 From thence ²⁸*he* seeketh the prey, *and* her eyes behold afar off.

30 ²⁶*His* young ones also suck up blood: *and* ^owhere the slain *are*, there *is he*."

40 Moreover the LORD answered Job, and said,

2 ^o"Shall ^ohe that contendeth with ^oTHE ALMIGHTY instruct *Him*? ^ohe that reproveth God, let him answer it."

3 Then Job answered the LORD, and said,

4 "Behold, ^oI am vile; ^owhat shall I answer Thee? I will ^olay mine hand upon my mouth.

5 ^oOnce have I spoken; but I will not answer: yea, ^otwice; ... I will proceed no further."

6 Then answered the LORD unto Job out of the whirlwind, and said,

7 “Gird up thy loins now like a ^oman: I will demand of thee, and declare thou unto Me.

8 Wilt thou also disannul My judgment? wilt thou condemn Me, that thou mayest be righteous?

9 Hast thou ^oan arm like GOD? or canst thou thunder with a voice like Him?

10 Deck thyself now *with* majesty and excellency; and array thyself with glory and beauty.

11 Cast abroad the *overflowing* of thy wrath: and behold every one *that is* proud, and abase him.

12 Look on every one *that is* proud, *and* bring him low; and tread down the *lawless* in their place.

13 Hide them in the dust together; *and* bind their faces in secret.

14 Then will I also confess unto thee that thine own right hand can save thee.

15 Behold now ^obehemoth, which I made with thee; he eateth grass as an ox.

16 Lo now, his strength *is* in his loins, and his force *is* in the *muscles* of his belly.

17 He moveth his tail like a cedar: the sinews of his stones are wrapped together.

18 His bones *are as* strong pieces of brass; his bones *are* like bars of iron.

19 He *is* the chief of the ways of GOD: He That made him can make His sword to approach *unto him*.

20 Surely the mountains bring him forth food, where all the beasts of the field play.

21 He lieth under the shady trees, in the covert of the reed, and fens.

22 The shady trees cover him *with* their shadow; the willows of the brook compass him about.

23 Behold, he drinketh up a river, *and* hasteth not: he *believeth* that he can draw up Jordan into his mouth.

24 He taketh it with his eyes: *his* nose pierceth through snares.

41 ^oCanst thou draw out ^oleviathan with an hook? or his tongue with a cord *which* thou lettest down?

2 Canst thou put an *reed* into his nose? or bore his jaw through with a thorn?

3 Will he make many supplications unto thee? will he speak soft *words* unto thee?

4 Will he make a covenant with thee? wilt thou take him for a servant for ever?

5 Wilt thou play with him as *with* a bird? or wilt thou bind him for thy maidens?

6 Shall the companions make a banquet of him? shall they part him among the merchants?

40: 6--41: 34. JEHOVAH'S SECOND ADDRESS.

- 40: 6-13. Jehovah's *first* appeal to Divine power. (General.)
 40: 14. Consequent admission.
 40: 15--41: 10-. Jehovah's *second* appeal to Divine power. (Special.) Behemoth (40: 15-24). Leviathan (41: 1-10-).
 41: -10, 11. Consequent inference.
 41: 12-34. Jehovah's *third* appeal to Divine power. (Special.) Leviathan, continued.

7 man. Heb. *geber*. Ap. 14. IV.

9 an arm. Fig. *Anthropopatheia*. Ap. 6.

GOD. Heb. El. Ap. 4. IV.

11 rage = overflowings.

12 wicked = lawless. Heb. *rasha'*. Ap. 44. x.

behemoth: probably the hippopotamus (Greek for river-horse).

16 Lo. Fig. *Asterismos*. Ap. 6.

navel = muscles.

23 trusteth = believeth. Heb. *batah*. Ap. 69. I

41. 1 Canst thou . . . ? Note the Fig. *Erotosis* (Ap. 6) throughout this chapter.

leviathan: probably the crocodile.

2 hook = reed.

9 Behold. Fig. *Asterismos*. Ap. 6.

11 prevented = anticipated.

is = that is.

13 discover = uncover.

with = within.

double bridle = double row of teeth.

16 air. Heb. *ruach*. Ap. 9.

7 Canst thou fill his skin with barbed iron? or his head with fish spears?

8 Lay thine hand upon him, remember the battle, do no more.

9 Behold, the hope of him is in vain: shall not *one* be cast down even at the sight of him?

10 None *is so* fierce that dare stir him up: who then is able to stand before Me?

11 Who hath *anticipated* Me, that I should repay *him*? *whatsoever is* under the whole heaven, *that is* Mine.

12 I will not conceal his parts, nor his power, nor his comely proportion.

13 Who can *uncover* the face of his garment? *or* who can come *to him within* his *double row of teeth* ?

14 Who can open the doors of his face? his teeth *are* terrible round about.

15 His scales *are* his pride, shut up together *as with* a close seal.

16 One is so near to another, that no ^oair can come between them.

17 They are joined one to another, they stick together, that they cannot be sundered.

18 By his *sneezings* a light doth shine, and his eyes *are* like the eyelids of the morning.

19 Out of his mouth go burning lamps, *and* sparks of fire leap out.

20 Out of his nostrils goeth smoke, as *out* of a seething pot or caldron.

21 His ^obreath kindleth coals, and a flame goeth out of his mouth.

22 In his neck remaineth strength, and sorrow is turned into joy before him.

23 The flakes of his flesh are joined together: they are firm in themselves; they cannot be moved.

24 His heart is as firm as a stone; yea, as hard as a piece of the nether *millstone*.

25 When he raiseth up himself, the mighty are afraid: by reason of *terrors* they *are beside themselves*.

26 The sword of him that layeth at him cannot hold: the spear, the *missile*, nor the *coat of mail*.

27 He esteemeth iron as straw, *and* brass as rotten wood.

28 The arrow cannot make him flee: slingstones are turned with him into stubble.

29 *Clubs* are counted as stubble: he ^olaugheth at the shaking of a spear.

30 Sharp stones *are* under him: he spreadeth sharp pointed things upon the mire.

31 He maketh the deep to boil like a pot: he maketh the sea like a pot of ointment.

32 He maketh a path to shine after him; *one* would think the deep *to be* hoary.

33 Upon earth there is not his like, who is made without fear.

34 He beholdeth all high *things*: he *is* a king over all the *proud beasts*.

42 Then Job answered the LORD, and said,

2 "I know that Thou canst do every *thing*, and *that* no thought can be withholden from Thee.

3 *Thou askedst*, '*who is this* that hideth counsel without knowledge?' " therefore have I uttered that I understood not; things too wonderful for me, which I knew not.

4 *Hear, now* I beseech Thee, and I will speak: ^oI will demand of thee *Thou sadist*: '*Let him answer Me*'.

5 I have heard of Thee by the hearing of the ear: but now mine eye seeth Thee.

6 Wherefore ^oI abhor *myself*, and repent in dust and ashes."

7 And it was *so*, that after the LORD had spoken ^othese words unto Job, the LORD said to Eliphaz the Temanite, "My wrath is kindled against thee, and against thy two

18 *neesings*. Obsolete for sneezings. From A.S. *fneosan*. Chaucer spells it *fnesen*.

21 *breath* = soul Heb. *nepesh*. Ap. 13.

25 *breakings* = terrors.

purify themselves = mistake their way; are bewildered ; or, beside themselves.

26 *dart* = missile. Not same word as in v. 29. (Heb. *massa'*).

habergeon = coat of mail.

29 *darts* = clubs. Not same word as in v. 26. (Heb. *tothak*).

laugheth. Fig. *Prosopoaia*. Ap. 6.

34 *children of pride* = sons of pride, or proud beasts.

42. 1 **the LORD**. Heb. Jehovah. Ap. 4. II.

3 **Who is he ... ?** Supply the obvious *Ellipsis* (Ap. 6) thus: "[Thou askedst] 'Who is this?' " &c. ; which Jehovah did ask in 38. 1-3.

4 **Hear** = Hear, now.

I will demand of thee. Supply the *Ellipsis* (Ap. 6): "[Thou saidst]; ' Let him answer Me' " (see 40. 2).

6 **I abhor myself, and repent**. "The end of the Lord" (i.e. what Jehovah designed as the great lesson of this book) is at length reached. Cp. Jas. 5. 11.

38: 7-9. THE THREE FRIENDS.

7-	Jehovah ceases to speak to Job.
-7-	Job's friends spoken to by Jehovah.
-7-	What He said.
-7-	The reason. "Because."
8-	What He said.
-8-	The reason. "Because."
9-	Job's friends obey Jehovah.
-9-	Jehovah accepts Job.

7 **these words** : i.e. ch. 38: 1—41: 34.

not spoken of Me the thing that is right. We have, therefore, an inspired record of what they said; but all they said was not inspired, and cannot be quoted as the Word of Jehovah.

as My servant Job hath : i.e. in 42. 1-6.

8 **seven**. See Ap. 10.

burnt offering. Heb. '*olah*'. Ap. 43. II. ii. See Ap. 15.

him = his face : face being put by Fig. *Synecdoche* (of the Part), Ap. 6, for the whole person.

9 **Job**. Heb. the face of Job, as in v. 8.

friends: for ye have ^onot spoken of **Me the thing that is right**, ^oas my servant Job *hath*.

8 Therefore take unto you now ^oseven bullocks and seven rams, and go to **My** servant Job, and offer up for yourselves a ^oburnt offering; and **My** servant Job shall pray for you: for ^ohim will **I** accept: lest **I** deal with you *after your folly*, in that ye have not spoken of **Me the thing which is right**, like **My** servant Job."

9 So Eliphaz the Temanite and Bildad the Shuhite *and* Zophar the Naamathite went, and did according as the LORD commanded them: the LORD also accepted ^oJob.

10 And the LORD ^oturned the captivity of Job, when he prayed for his friends: also the LORD gave Job ^otwice as much as he had before.

11 Then came there unto him all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house: and they bemoaned him, and comforted him over all the *calamity* that the LORD had brought upon him: every man also gave him a *weight* of money, and every one an earring of gold.

12 So the LORD blessed the latter end of Job more than his beginning: for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she asses.

13 He had also ^sseven sons and three daughters.

14 And he called the name of the first, ^oJemima; and the name of the second, ^oKezia; and the name of the third, ^oKeren-happuch.

15 And in all the land were no women found *so* fair as the daughters of Job: and their father gave them inheritance among their brethren.

16 After this lived Job ^oan hundred and forty years, and saw his sons, and his sons' sons, *even* four generations.

17 So Job died, *being* old and *satisfied with days*.

**10-13. SATAN'S DEFEAT.
(JOB BLESSED WITH DOUBLE.)**

10. Job's blessing.
11. His family.
12. Job's blessing.
13. His family.

10 turned the captivity. Fig. *Paronomasia* (Ap. 6), *shdb eth sh bush*, emphasizing recovery or deliverance from any trouble, as in Ps. 126. 1, 4, &c.

twice as much. This blessing was included in "the end of the Lord" (Jas. 5. 11). See note on p. 666.

11 evil = calamity. Heb. *ra'a'*. Ap. 44. viii. Cp. Isa. 45. 7.

every man. Heb. *'ish*. Ap. 14. II.

piece = weight, as in Gen. 33. 19. The Sept. reads "a lamb, and four drachms weight of gold, even of unstamped [gold]"; or, "a piece of gold stamped with a lamb."

every one. Heb. *'ish*. Ap. 14. II.

12 and. Note the Fig. *Poly syndeton* (Ap. 6), in vv. 12-15, to emphasize each particular thing.

14-16. CONCLUSION.

- 14, 15. Job's children.
16-11. His life.
-16-. Job's descendants.
-16. His death.

14 Jemima = beautiful as the day (Sept. and Vulg.) or as a dove.

Kezia = fragrant as cassia (i.e. cinnamon).

Keren-happuch = horn of beauty or plenty. Cp. v. 15.

16 an hundred and forty years: i.e. from 1656 to 1516.

17 full of days = satisfied with days. The Sept. has a long subscription, for which see Ap. 62. The Arabic has a similar subscription, which professes to have been taken from the Syriac, but it is not in the Syriac version as given in Walton's *Polyglot*.