



THE
H O L Y B I B L E,

CONTAINING THE
OLD AND NEW TESTAMENTS.

THE TEXT

CAREFULLY PRINTED FROM THE MOST CORRECT COPIES OF THE PRESENT

Authorised Translation,

INCLUDING THE

MARGINAL READINGS AND PARALLEL TEXTS.

WITH

A COMMENTARY AND CRITICAL NOTES;

DESIGNED AS A HELP TO A BETTER UNDERSTANDING OF THE SACRED WRITINGS.

BY ADAM CLARKE, LL.D., F.S.A., &c.

A NEW EDITION, WITH THE AUTHOR'S FINAL CORRECTIONS.

FOR WHATSOEVER THINGS WERE WRITTEN AFORETIME, WERE WRITTEN FOR OUR LEARNING; THAT WE, THROUGH PATIENCE AND COMFORT OF THE SCRIPTURES, MIGHT HAVE HOPE.—Rom. xv. 4.

The Old Testament.

VOLUME III.
JOB TO SOLOMON'S SONG.



LONDON:

PRINTED FOR THOMAS TEGG AND SON, 73, CHEAPSIDE;

AND SOLD BY

JOHN MASON, 14, CITY ROAD; GRIFFIN & Co., GLASGOW; TEGG, WISE, & Co., DUBLIN; J. EVERETT STOREY,
MARKET STREET, MANCHESTER; AND A. C. BAYNES, LIVERPOOL.

1836.

107. d. 642

P R E F A C E

TO THE

B O O K O F J O B.

THIS is the most singular book in the whole of the Sacred Code: though written by the same inspiration, and in reference to the same end, the salvation of men, it is so different from every other book of the Bible, that it seems to possess nothing in common with them; for even the *language*, in its construction, is dissimilar from that in the *Law*, the *Prophets*, and the *historical books*. But on all hands it is accounted a work that contains "the purest *morality*, the sublimest *philosophy*, the simplest *ritual*, and the most majestic *creed*." Except the *two first chapters* and the *ten last verses*, which are merely *prose*, all the rest of the book is *poetic*; and is every where reducible to the *hemistich* form, in which all the other poetic books of the Bible are written: it is therefore properly called a **POEM**; but whether it belongs to the *dramatic* or *epic* species has not been decided by learned men. To try it by those *rules* which have been derived from *Aristotle*, and are still applied to ascertain compositions in these departments of poetry, is, in my opinion, as absurd as it is ridiculous. Who ever made a poem on these rules? And is there a poem in the universe worth reading that is strictly conformable to these rules? *Not one*. The rules, it is true, were deduced from compositions of this description:—and although they may be very useful, in assisting poets to methodize their compositions, and to keep the different parts distinct; yet they have often acted as a species of critical trammels, and have cramped genius. Genuine poetry is like a mountain flood: it pours down, resistless, bursts all bounds, scoops out its own channel, carries woods and rocks before it, and spreads itself abroad, both deep and wide, over all the plain. Such, indeed, is the poetry which the reader will meet with in this singular and astonishing book. As to Aristotle himself, although he was a keen-eyed plodder of nature, and a prodigy for his time; yet if we may judge from his *poetics*, he had a soul as incapable of feeling the true *genie createur*, as *Racine* terms the *spirit of poetry*, as he was, by his physics, metaphysics, and analogies, of discovering the true system of the universe.

As to the book of Job, it is most evidently a *poem*, and a *poem* of the highest order; dealing in *subjects* the most grand and sublime; using *imagery* the most chaste and appropriate; described by language the most happy and energetic; conveying *instruction*, both in *divine* and human things, the most ennobling and useful; abounding in *precepts* the most pure and exalted, which are enforced by *arguments* the most strong and conclusive, and illustrated by *examples* the most natural and striking.

All these points will appear in the strongest light to every attentive reader of the book; and to such its great *end* will be answered: they will learn from it, that God has way every where: that the *wicked*, though bearing rule for a time, can never be ultimately prosperous and happy; and that the *righteous*, though oppressed with sufferings and calamities, can never be forgotten by Him in whose hands are his saints, and with whom their lives are precious; that in this world neither are the wicked ultimately punished, nor the righteous ultimately rewarded; that God's judgments are a great deep, and his ways past finding out; but the issues of all are to the glory of his wisdom and grace, and to the eternal happiness of those who trust in him. This is the grand design of the book, and this design will be strikingly evident to the simplest and most unlettered reader, whose heart is right with God, and who is seeking instruction, in order that he may glorify his Maker, by receiving and by doing good.

Notwithstanding all this, there is not a book in Scripture on the subject of which more *difficulties* have been started. None, says *Calmet*, has furnished more subjects of doubt and embarrassment; and none has afforded less information for the solution of those doubts. On this subject the great questions which have been agitated refer, principally, 1. To the *person* of Job. 2. To his *existence*. 3. To the *time* in which he lived. 4. To his *country*. 5. To his *stock* or *kindred*. 6. To his *religion*. 7. To the *author* of the book. 8. To its *truth*. 9. To its *authenticity*; and 10. To the *time* and *occasion* on which it was written.

With respect to the *first* and *second*, several writers of eminent note have denied the *personality* of Job; according to them, no such person ever existed; he is merely *fabulous*, and is like the *Il penseroso*, or *sorrowful man* of Milton; sorrow, distress, affliction, and persecution personified, as the name imports. According to them, he is a mere *ideal being*, created by the genius of the poet; clothed with such attributes, and placed in such circumstances, as gave the poet scope and materials for his work.

Thirdly, as to the *time* in which those place him who receive this as a *true history*, there is great variety. According to some, he flourished in the *patriarchal age*; some make him *contemporary* with *Moses*; that he was in the captivity in Egypt, and that he lived at the time of the *exodus*. Some place him in the time of the *Israelitish judges*; others, in the days of *David*; others, in those of *Solomon*; and others, in the time of the *Babylonish captivity*, having been teacher of a school at Tiberias in Palestine, and, with the rest of his countrymen, carried away into Babylon; and that he lived under *Ahasuerus* and *Esther*. *Fourthly*, as to his *country*: some make him an *Arab*; others, an *Egyptian*; others, a *Syrian*; some, an *Israelite*; and some, an *Idumean*. *Fifthly*, as to his *origin*: some derive him from *Nachor*, and others from *Esau*, and make him the *fifth* in descent from *Abraham*. *Sixthly*, as to his *religion*: some suppose it to have been *Sabaism*; others, that it was *patriarchal*; and others, that he was bred up in the *Jewish* faith. *Seventhly*, as to the *author* of the work, learned men are greatly divided: some suppose the author to have been *Elihu*; others, *Job*; others, *Job and his friends*; others, *Moses*; some, *Solomon*; others, *Isaiah*; and others, *Ezra*, or some *unknown Jew*, posterior to the captivity. *Eighthly*, as to the book: some maintain that it is a history of *fact*, given by one best qualified to record it; and others, that it is an *instructive fiction*—facts, persons, dialogues and all, being suppositious; given, however, by the inspiration of God, in a sort of *parabolic* form, like those employed in the Gospel; and similar to that of the *rich man and Lazarus*. *Ninthly*, as to its *authenticity*: while some, and those not well qualified to judge, have asserted it to be a mere *human production*, of no divine authority; others have clearly shown that the book itself, whatever questions may arise concerning the *person, author, time, place, &c.*, was ever received by the *Jewish church and people* as authentic, genuine, and divinely inspired; and incorporated, with the highest propriety, among the most instructive, sublime, and excellent portions of divine revelation. *Tenthly*, as to the *occasion* on which it was written, there are considerable differences of opinion: some will have it to be written for the *consolation* of the *Hebrews* in their peregrinations through the *wilderness*; and others, for the comfort and encouragement of the *Israelites* in the *Babylonish captivity*: these state that *Job* represents *Nehemiah*, and that his three professed friends, but real enemies, *Eliphaz the Temanite, Bildad the Shuhite, and Zophar the Naamathite*, represent *Sanballat the Horonite, Tobiah the Ammonite, and Geshem the Arabian!* and that the whole book should be understood and interpreted on this ground; and that, with a little allowance for poetic colouring, all its parts perfectly harmonize, thus understood; showing, in a word, that into whatsoever troubles or persecutions God may permit his people to be brought, yet he will sustain them in the fire, bring them safely through it, and discomfit all their enemies: and that whatsoever is true on this *great scale*, is true also on that which is more *contracted*; as he will equally support, defend, and finally render conqueror, every individual that trusts in him.

I shall not trouble my readers with the arguments which have been used by learned men, *pro* and *con*, relative to the particulars already mentioned: were I to do this, I must transcribe a vast mass of matter, which, though it might display great learning in the authors, would most certainly afford little edification to the great bulk of my readers. My own opinion on those points they may naturally wish to know; and to that opinion they have a right: it is such as I dare avow, and such as I feel no disposition to conceal. I believe Job to have been a *real person*, and his history to be a *statement of facts*.

As the preface to this book (I mean the first chapter) states him to have lived in the land of *Uz*, or *Uts*, I believe, with Mr. Good and several other learned men, this place to have been "situated in *Arabia Petræa*, on the south-western coast of the lake *Asphaltites*, in a line between Egypt and Philistia, surrounded with Kedar, Teman, and Midian; all of which were districts of Arabia Petræa; situated in Idumea, the land of Edom or Esau; and comprising so large a part of it, that *Idumea* and *Ausitis*, or the land of *Uz*, and the land of *Edom*, were convertible terms, and equally employed to import the same region: thus, Lam. iv. 21: 'Rejoice and be glad, O daughter of Edom, that dwellest in the land of Uz.' " See Mr. Good's *Introductory Dissertation*; who proceeds to observe: "Nothing is clearer than that all the persons introduced into this poem were *Idumeans*, dwelling in Idumea; or, in

other words, Edomite Arabs. These characters are, *Job* himself, dwelling in the land of *Uz*; *Eliphaz* of *Teman*, a district of as much repute as *Uz*, and (upon the joint testimony of *Jer.* xlix. 7, 20, *Ezek.* xxv. 13, *Amos* i. 11, 12, and *Obadiah* ver. 8, 9) a part, and a principal part, of *Idumea*; *Bildad* of *Shuah*, always mentioned in conjunction with *Sheba* and *Dedan*, all of them being uniformly placed in the vicinity of *Idumea*; *Zophar* of *Naamah*, a city whose name imports *pleasantness*, which is also stated, in *Josh.* xv. 21, 41, to have been situated in *Idumea*, and to have lain in a southern direction towards its coast, or the shores of the Red Sea; and *Elihu* of *Buz*, which as the name of a place occurs but once in sacred writ, but is there (*Jer.* xxv. 22) mentioned in conjunction with *Teman* and *Dedan*; and hence necessarily, like themselves, a border city upon *Ausitis*, *Uz*, or *Idumea*. It had a number of names: it was at first called *Horitis*, from the *Horim* or *Horites*, who appear to have first settled there. Among the descendants of these, the most distinguished was *Seir*; and from him the land was known by the name of the *Land of Seir*. This chief had a numerous family, and among the most signalized of his grandsons was *Uz*, or *Uts*; and from him, and not from *Uz* the son of *Nahor*, it seems to have been called *Ausitis*, or the *Land of Uz*. The family of *Hor*, *Seir*, or *Uz*, were at length dispossessed of the entire region by *Esau*, or *Edom*; who strengthened himself by his marriage with one of the daughters of *Ishmael*; and the conquered territory was denominated *Idumea*, or the land of *Edom*." I think this is conclusive as to the *country* of *Job* and his friends. See *Mr. Good* as above.

The *man* and his *country* being thus ascertained, the *time* in which he lived is the point next to be considered.

I feel all the difficulties of the various chronologies of learned men: all that has been offered on the subject is only *opinion* or *probable conjecture*; and, while I differ from many respectable authors, I dare not say that I have more to strengthen my opinion than they have to support theirs.

I do not believe that he lived under the *patriarchal* dispensation; nor in any time *previous* to the *giving of the Law*, or to the *death of Moses*. I have examined the opposite arguments, and they have brought no conviction to my mind. That he lived *after* the giving of the *Law* appears to me very probable, from what I consider frequent references to the *Mosaic institutions* occurring in the book, and which I shall notice in their respective places. I know it has been asserted *there are no such references*; and I am astonished at the assertion: the reader will judge whether a plain case is made out where the supposed references occur. An obstinate adherence to a preconceived system is like *Prejudice*; it has neither *eyes nor ears*.

With this question, that relative to the *author* of the book is nearly connected. Were we to suppose that *Job* himself, or *Elihu*, or *Job* and *his friends*, wrote the work, the question would at once be answered that regards the *time*; but all positive evidence on this point is wanting: and while other suppositions have certain *arguments* to support them, the above claimants, who are supported only by *critical conjecture*, must stand where they are for want of evidence. The opinions that appear the most probable, and have plausible arguments to support them, are the following: 1. *Moses* was the author of this book, as many portions of it harmonize with his acknowledged writings. 2. *Solomon* is the most likely author, as many of the sentiments contained in it are precisely the same with those in the *Proverbs*; and they are delivered often in nearly the same words. 3. The book was written by some *Jew*, in or soon after the time of the *Babylonish captivity*.

1. That *Moses* was the author has been the opinion of most learned men; and none has set the arguments in support of this opinion in so strong a light as *Mr. Mason Good*, in his *Introductory Dissertation* to his *translation* and *notes* on this book. *Mr. G.* is a gentleman of great knowledge, great learning, and correct thinking; and whatever he says or writes is entitled to respect. If he have *data*, his deductions are most generally consecutive and solid. He contends, "that the writer of this poem must in his style have been equally master of the *simple* and of the *sublime*; that he must have been minutely and elaborately acquainted with *Astronomy*, *Natural History*, and the *general science* of his age; that he must have been a *Hebrew* by birth and *native language*, and an *Arabian* by long residence and local study; and, finally, that he must have flourished and composed the work before the *exodus*." And he thinks that "every one of these features is consummated in *Moses*, and in *Moses* alone; and that the whole of them give us his complete lineaments and portraiture. Instructed in all the learning of *Egypt*, it appears little doubtful that he composed it during some part of his forty years' residence with the hospitable *Jethro*, in that district of *Idumea* which was named *Midian*." In addition to these external proofs of identity, *Mr. Good*

thinks, "a little attention will disclose to us an internal proof, of peculiar force, in the close and striking similarity of diction and idiom which exists between the book of Job and those pieces of poetry which *Moses* is usually admitted to have composed. This point he proceeds to examine; and thinks that the following examples may make some progress towards settling the question, by exhibiting a very singular proof of general *parallelism*.

"The order of creation, as detailed in the first chapter of Genesis, is precisely similar to that described in Job xxxviii. 1—20, the general arrangement that occupied the *first* day;—the formation of the *clouds*, which employed the *second*;—the separation of the *sea*, which took up a part of the *third*;—and the establishment of the *luminaries* in the skies, which characterized the *fourth*.

"In this general description, as given in Genesis, the vapour in the clouds, and the fluid in the sea, are equally denominated *waters*: thus, ver. 5, 6, 7, 'And God said, Let there be a firmament *in the midst of the waters*, and let it divide the *waters from the waters*. And God made the firmament, and divided the *waters which were under* the firmament from the *waters which were above* the firmament."

"Let us compare this passage with Job xxvi. 8—10:

He driveth together the *waters* into His thick clouds;
And the cloud is not rent under them.—
He setteth a bow on the face of the *waters*,
Till the consummation of light and of darkness.

"These are, perhaps, the only instances in the Bible in which the cloudy vapours are denominated *waters*, before they become concentrated into rain; and they offer an identity of thought, which strongly suggests an identity of person. The following is another very striking peculiarity of the same kind, occurring in the same description, and is perhaps still more in point. The combined simplicity and sublimity of Gen. i. 3, 'And God said, Be light! and light was,' has been felt and praised by critics of every age, Pagan and Moham- medan, as well as Jewish and Christian; and has by all of them been regarded as a characteristic feature in the Mosaic style. In the poem before us we have the following proof of identity of manner, chap. xxxvii. 6:

Behold! He saith to the snow, Be!
On earth then falleth it.
To the rain—and it falleth;—
The rains of His might.

"This can hardly be regarded as an allusion, but as an instance of identity of manner. In the Psalmist we have an allusion: and it occurs thus, xxxiii. 9, הוא אמר יהי *hu amar vai-yehi*, "He spake, and it existed;" and I copy it that the reader may see the difference. The eulogy of Longinus upon the passage in Genesis is an eulogy also upon that in Job; and the Koran, in verbally copying the Psalmist, has bestowed an equal panegyric upon all of them:

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DIXIT, 'ESTO;' ET FUIT.—*He said, BE THOU; and it WAS.*

"With reference to the description of the creation, in the book of Genesis, I shall only farther observe, that the same simplicity of style, adapted to so lofty a subject, characteristically distinguishes the writer of the book of Job, who commonly employs a diction peculiarly magnificent, as though trusting to the subject to support itself, without the feeble aid of rhetorical ornaments. Of this the description of the tribunal of the Almighty, given in the first and second chapters of the ensuing poem, is a striking example, as indeed I have already remarked; and that of the midnight apparition in the fourth chapter is no less so.

"The following instances are of a more general nature, and lead, upon a broader principle, to the same conclusion:

Ch. ver.	Job.
xiii. 24.	Wherefore accountest thou me thine enemy? Wouldst thou hunt down the parched stubble?
iv. 9.	By the blast of God they perish; And by the breath of His nostrils they are consumed.
xv. 24.	<i>Distress</i> and <i>anguish</i> dismay him; [battle. They overwhelm him as a king ready for
xx. 26.	Terrors shall be upon him—
	26. Every <i>horror</i> treasured up in reserve for him. A fire unblown shall consume him.

Ch. ver.	Exodus.
xv. 7.	Thou sentest forth thy wrath, Consuming them as stubble.
	8. And with the blast of thy nostrils The waters were gathered together.
	10. Thou didst blow with thy wind: The sea covered them.
	16. Terror and dread shall fall upon them: By the might of thine arm they shall be still as a stone.

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| Ch. ver. | JOB. |
| xx. 27. | The heavens shall disclose his iniquity,
And the earth shall rise up against him. |
| xviii. 15. | Brimstone shall be rained down upon his dwelling. |
| | 16. Below shall his root be burnt up,
And above shall his branch be cut off. |
| xii. 17. | Counsellors he leadeth captive,
And judges he maketh distracted. |
| | 24. He bewildereth the judgment of the leaders
of the people of a land,
And causeth them to wander in a pathless
desert: |
| | 25. They grope about in darkness, even with-
out a glimpse; [ard. |
| | Yea, he maketh them to reel like the drunk- |
| viii. 17. | His roots shall be entangled in a rock;
With a bed of stones shall he grapple; |
| | 18. Utterly shall it drink him up from his place;
Yea, it shall renounce him, and say, "I
never knew thee." |
| | 19. Behold the Eternal exulting in His course;
Even over his dust shall rise up another. |

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| Ch. ver. | DEUTERONOMY. |
| xxviii. 22. | And Jehovah shall smite thee with a con-
sumption; [tion;
And with a fever, and with an inflamma-
And with an extreme burning. [brass; |
| 23. | And the heaven over thy head shall be
And the earth under thee, iron. |
| 24. | And Jehovah shall make the rain of thy
land powder and dust;
From heavenshall it come down upon thee,
Until thou be destroyed. |
| 28. | Jehovah shall smite thee with destruction,
And blindness, and astonishment of heart. |
| 29. | And thou shalt grope at noonday,
As the blind gropeth in darkness:
And thou shalt not prosper in thy ways:
And thou shalt only be oppressed,
And consumed continually. |
| 63. | And it shall come to pass,
As Jehovah exulted over you,
To do you good, and to multiply you;
So will Jehovah exult over you,
To destroy you, and reduce you to nought. |

"In this specimen of comparison it is peculiarly worthy of remark, that not only the same train of ideas is found to recur, but in many instances the same words, where others might have been employed, and perhaps have answered as well; the whole obviously resulting from that habit of thinking upon subjects in the same manner, and by means of the same terms, which is common to every one, and which distinguishes original identity from intentional imitation. I will only advert to one instance: the use of the very powerful, but not very common verb *שׁוּ סִס*, 'to exult,' *exulto, glorior, γαυριῶ*, which occurs in the last verse of both the above passages, and is in each instance equally appropriate: יְשִׁי־יְהוָה *yasis Yehovah* — *הוּ מֵסוֹס hu mesos, شوشو سس*

"The same term is again employed, Job xxxix. 21, to express the spirited prancing of the high mettled war-horse.

"The above passage from chap. viii. 19 has not been generally understood, and has been given erroneously in the translations." Mr. *Good*, in his notes, p. 101—103, enters at large into a defence of his version of this passage.

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| Ch. ver. | JOB. |
| viii. 8. | For examine, I beseech thee, the past age;
Yea, gird thyself to the study of its fore-
fathers; |
| | 10. Shall not they instruct thee, counsel thee,
And well forth the sayings of their wisdom? |
| xi. 17. | He shall not behold the branches of the river,
Brooks of honey and butter.— |
| xix. 6. | When my path flowed with butter,
And the rock poured out for me rivers of oil. |
| xv. 27. | Though his face be enveloped with fatness,
And heaped up with fatness on his loins. |
| vi. 4. | The arrows of the Almighty are within me;
Their poison drinketh up my spirit:
The terrors of God set themselves in array
against me; |
| xvi. 13. | His arrows fly around me;
He pierceth my reins without mercy. |

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| Ch. ver. | DEUTERONOMY. |
| xxxii. 7. | Reflect on the days of old;
Contemplate the times of ages beyond
ages;
Inquire of thy father, and he will show
thee;
Thine elders, and they will instruct thee. |
| 13. | He gave him to suck honey out of the
rock,
And oil out of the flinty rock, |
| 14. | Butter of kine, and milk of sheep. |
| 15. | But Jeshurun waxed fat, and kicked:
Thou art waxen fat, thou art grown thick;
Thou art enveloped with fatness. |
| 23. | I will heap mischiefs upon them.
I will spend my arrows upon them. |
| 42. | I will make mine arrows drunk with
blood. |

"The fine pathetic elegy of the *ninetieth* Psalm has been usually ascribed to Moses; and *Dathè* imagines it was written by him a little before his death.

"*Kennicott* and *Geddes* have some doubt upon this point, chiefly because the ultimate period assigned in it to the life of man is fourscore years; while Moses was at his death an hundred and twenty years old, yet 'his eye was not dim, nor his natural force abated;' *Deut. xxxiv. 7.*

"The following comparison will, perhaps, have a tendency to confirm the general opinion, by rendering it probable that its author and the author of the Book of Job were the same person.

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| Ch. ver. | JOB. |
| iv. 2. | He springeth up as a flower, and is cut
down; |
| | 2. Yea, he fleeth as a shadow, and endureth
not. |

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| Ps. ver. | PSALM. |
| xc. 5. | They are like the passing grass of the
morning; |
| 6. | In the morning it springeth up and groweth;
In the evening it is cut down and withereth. |

- Ch. ver. Job.
- xiv. 3. And dost thou cast thine eyes upon such a one? [with thyself?
And wouldst thou bring me into judgment
16. Yet now art thou numbering my steps ;
Thou overlookest nothing of my sins :—
18. And for ever, as the crumbling mountain dissolveth, [place,
And the rock mouldereth away from his
19. So consumest thou the hope of man,
Thou harassest him continually till he perish. [transgression,
- vii. 21. Why wilt thou not turn away from my
And let my calamity pass by?
- xi. 14. If the iniquity of thy hand thou put away,
And let not wickedness dwell in thy tabernacles,
16. Lo! then shalt thou forget affliction ;
As waters passed by shalt thou remember it : [tide ;
17. And brighter shall the time be than noon—
Thou shalt shine forth, thou shalt grow vigorous, like the day-spring.

- Ps. ver. PSALM.
- xc. 7. For we are consumed by thine anger,
And by thy wrath are we troubled.
8. Thou hast set our iniquities before thee ;
Our secret sins in the light of thy countenance. [thy wrath,
9. Behold, all our days are passed away in
We spend our years as a tale that is told.
10. Their strength is labour and sorrow ;
It is soon cut off, and we flee away.
12. So teach us to number our days
That we may apply our hearts unto wisdom
14. O satisfy us early with thy mercy,
That we may rejoice and be glad all our days.
15. Make us glad according to the days of
our affliction.
To the years we have seen evil :
16. Let thy wonders be shown unto thy servants
And thy glory unto their children ;
17. And let the beauty of Jehovah, our God,
be upon us,
And establish thou the work of our hands.

“ The strictly and decidedly acknowledged productions of Moses are but few ; and in the above examples I have taken a specimen from by far the greater number. It is, indeed, not a little astonishing that, being so few, they should offer a resemblance in so many points.

“ There may at times be some difficulty in determining between the similarity of style and diction resulting from established habit, and that produced by intentional imitation ; yet, in the former case, it will commonly, if I mistake not, be found looser, but more general ; in the latter, stricter, but more confined to particular words or idioms ; the whole of the features not having been equally caught, while those which have been laid hold of are given more minutely than in the case of habit. The *manner* runs carelessly through every part, and is perpetually striking us unawares ; the *copy* walks after it with measured but unequal pace, and is restless in courting our attention. The specimens of resemblance now produced are obviously of the former kind : both sides have an equal claim to originality, and seem very powerfully to establish an unity of authorship.”

Thus far Mr. Good ; who has, on his own side of the question, most certainly exhausted the subject. The case he has made out is a strong one : we shall next examine whether a stronger cannot be made out in behalf of *Solomon*, as the second candidate for the authorship of this most excellent book.

2. That this book was the work of Solomon was the opinion of some early Christian writers, among whom was Gregory Nazianzen ; and of several moderns, among whom were Spanheim and Hardouin. The latter has gone so far as to place the death of Job in the *thirty-fifth* year of the reign of David ; and he supposes that Solomon wrote the work in question, about the *second* or *third* year of his reign. On this last opinion no stress whatever should be placed.

As the argument for Moses has been supported by supposed *parallelisms* between his acknowledged works and the Book of Job, so has that which attributes the latter to Solomon. That Solomon, from his *vast learning* and *wisdom*, was capable of such a work, none can deny. His knowledge in *astronomy, natural history, politics, theology, languages*, and the *general science* of his age, must have given him at least equal qualifications to those possessed by Moses. And if *he* was the author of the Book of Canticles, which most men believe, he had certainly a *poetic mind*, equal, if not superior, to all the writers who had existed previously to his time. The Book of Proverbs and that of Ecclesiastes are almost universally attributed to him : now, in the Book of Job, there are a multitude of *sentiments, sentences, terms*, and *modes of speech*, which are almost peculiar to Solomon, as will appear from the whole books.

In both we find the most exalted eulogium of *wisdom*. See Job xxviii. 12 ; Prov. viii. 11, &c. Job says, “ The *fear of the Lord*, that is *wisdom* ; and to depart from evil, that is *understanding* ;” chap. xxviii. 28. Solomon says, “ The *fear of the Lord* is the beginning of *knowledge*, but *fools* despise *wisdom* and *instruction* ;” Prov. i. 7.

Job speaks of the *state of the dead* nearly in the same terms as Solomon : compare chap. xxi. 33, xii. 22, xxxvi. 5, with Prov. ix. 18.

Job says, chap. xxvi. 6, “ *Hell* is naked before him, and *destruction* hath no covering.” Solomon says, Prov. xv. 11, “ *Hell* and *destruction* are before the Lord ; how much more

the hearts of the children of men?" Job says, "Man drinketh iniquity like water;" chap. xv. 16. And *Elihu* charges him with "drinking up scorning like water;" chap. xxxiv. 7. The same image occurs in *Solomon*, Prov. xxvi. 6: "He that sendeth a message by the hand of a fool *drinketh* damage."

In Job xv. 34 it is said, "Fire shall consume the tabernacle of *bribery*." The same turn of thought occurs Prov. xv. 27: "He that is greedy of gain troubleth his own house; but he that hateth *gifts* shall live."

Both speak of *weighing the spirits* or *winds*. See Job xxviii. 25; Prov. xvi. But to me the parallelism in these cases is not evident, as both the reason of the saying, and some of the terms in the original, are different. Job tells his friends, "If they would *hold their peace*, it would be their *wisdom*;" chap. xiii. 5. *Solomon* has the same sentiment in nearly the same words, Prov. xvii. 28: "Even a fool, when he *holdeth his peace*, is counted *wise*; and he that shutteth his lips is esteemed a man of understanding."

Solomon represents the *rephaim* or *giants* as in *hell*, or the *great deep*; Prov. ii. 18, ix. 18, vii. 27. The like sentiment is in Job xxvi. 5. See the Hebrew.

In Job xxvii. 16, 17, it is said that "If the wicked heap up silver as the dust, and prepare raiment as the clay; the just shall put it on, and the innocent shall divide the silver." The like sentiment is found, Prov. xxviii. 8: "He that by usury and unjust gain increaseth his substance, he shall gather for him that will pity the poor." *Solomon* says, Prov. xvi. 18: "Pride goeth before destruction, and a haughty spirit before a fall;" and, "Before destruction the heart of man is haughty; and before honour is humility;" xviii. 12; and, "A man's pride shall bring him low; but honour shall uphold the humble in spirit." The same sentiment is expressed in Job xxii. 29: "When men are *cast down*, then thou shalt say, *There is a lifting up*; and he shall save the *humble* person."

Both speak nearly in the same way concerning the *creation of the earth* and the *sea*. "Where wast thou when I *laid the foundations of the earth*?—Who *shut up the sea* with doors, when it brake forth as if it had issued from the womb?" Job xxxviii. 4—8. This seems a reference to the *flood*. In Prov. viii. 22—29 *Wisdom* says: "The Lord possessed me in the beginning of his way—when as yet he had not *made the earth*—when he gave to the *sea his decree* that the *waters* should not *pass his commandment*: when he *appointed the foundations of the earth*." These are precisely the same kind of conceptions, and nearly the same phraseology.

In Job xx. 7 it is said, "The wicked shall *perish* for ever, like his own *DUNG*." And in Prov. x. 7 it is said, "The name of the wicked shall *ROT*."

It would not be difficult to enlarge this list of correspondences by a collation of passages in *Job* and in *Proverbs*; but most of them will occur to the attentive reader. There is, however, another *class of evidence* that appears still more forcible, viz.: There are several *terms* used frequently in the Book of *Job* and in the Books of *Solomon* which are almost *peculiar* to those books, and which argue an *identity of authorship*. The noun תושיה *tushiyah*, which may signify *essence, substance, reality, completeness*, occurs in *Job* and *Proverbs*. See Job v. 12, vi. 13, xi. 6, xii. 16, xxvi. 3, and xxx. 22; *Proverbs* ii. 7, iii. 21, viii. 14, and xviii. 1. And it occurs only *twice*, as far as I can recollect, in all the Bible besides; viz., *Isai.* xxviii. 29, and *Mic.* vi. 9. The word הוה *havaah*, used in the sense of *misfortune, ruinous downfall, calamity*, occurs Job vi. 2, 30, xxx. 13, and in *Prov.* x. 3, xi. 6, xvii. 4, and xix. 13. It occurs nowhere else, except once in *Ezek.* vii. 26, once in *Micah* vii. 3, and a few times in the *Psalms*, v. 9, lii. 2, 7, lv. 12, xci. 3, xciv. 20, xxxvii. 12, and lxii. 3.

The word תחבולות *tachbuloth*, *wise counsels*, occurs only in *Job* xxxvii. 12, and in *Prov.* i. 5, xi. 14, xii. 5, xx. 18, and xxiv. 6; and nowhere else in the Bible in this form. And פתה *potheth*, the *silly one, simpleton, fool*, is used precisely in the same sense in *Job* v. 2, *Prov.* xix. 7, and in various other parts of the same Book. The word אבדון *abaddon*, *destruction*, *Job* xxvi. 6, xxviii. 22, xxxi. 12, connected sometimes with שאל *sheol, hell*, or the *grave*; and מוֹת *maveth, death*, occurs as above, and in *Prov.* xv. 11, and xxvii. 20.

Calmet, who refers to several of the above places, adds: It would be easy to collect a great number of similar parallel passages; but it must make a forcible impression in favour of this opinion when we observe in *Job* and *Proverbs* the same *principles*, the same sentiments, the same terms, and some that are found only in *Job* and *Solomon*. We may add farther, the beauty of the *style*, the sublimity of the *thoughts*, the dignity of the *matter*, the *form* and *order* in which the *materials* of this writer are laid down, the vast *erudition* and astonishing *fecundity of genius*, all of which perfectly characterize *Solomon*.

Besides the above, we find many *forms of expression* in this book which prove that it's

author had a *knowledge of the law of God*, and *many* which show that he was acquainted with the *Psalms* of David, and a few very like what we find in the *writings of the prophets*. I shall insert a few more :

Job xv. 27: Because he covereth his face with *fatness*.

Job xxxiv. 14: If he set his heart upon man, he shall gather unto himself his *spirit* and his *breath*.

Job xxi. 9: Their houses are safe from fear; neither is the rod of God upon them.

Job xxi. 10: Their bull gendereth, and faileth not; their cow calveth, and casteth not her calf.

Job xxi. 18: They (the wicked) are as *stubble* before the *wind*; and as *chaff* that the storm carrieth away.

Job xxii. 19: The *righteous see it*, and are *glad*; and the innocent laugh them to scorn.

Job xxxviii. 41: Who provideth for the raven his food? when his *young ones cry unto God*.

Job xii. 21: He poureth contempt upon princes, and weakeneth the strength of the mighty.

Job iii. 3: Let the day perish in which I was born; and the night in which it was said, There is a man-child conceived. See also chap. x. 18.

Job xxi. 7: Wherefore do the wicked live, become old, and are mighty in power?

Job xxviii. 12: But where shall wisdom be found, and where is the place of understanding? 13: Man knoweth not the price thereof; neither is it found in the land of the living.

The remarkable sentiment that "God, as Sovereign of the world, does treat the righteous and the wicked, independently of their respective merits, with a similar lot in this life, and that like events often happen to both," is maintained in the Book of Job and the Ecclesiastes of Solomon. Job ix. 22—24: "He *destroyeth the perfect* and the *wicked*. If the scourge slay suddenly, he will laugh at the trial of the *innocent*. The *earth is given into the hand of the wicked*; he covereth the faces of the judges thereof; if not, where and who is he?" x. 15: "If I be *wicked*, woe unto me; and if I be *righteous*, yet will I not lift up my head." ix. 15: "Whom, though I were *righteous*, yet would I not answer; I would make supplication to my Judge." xii. 6: "The tabernacles of *robbers prosper*, and they that *provoke God are secure*; into whose hand God bringeth abundantly." xxi. 7—9: "Wherefore do the *wicked live, become old, yea, are mighty in power*? Their *seed is established in their sight*, and their *offspring before their eyes*. Their *houses are safe from fear*, neither is the *rod of God upon them*."

Similar sentiments, with a great similarity of expression, are found in the following passages from Solomon. Eccles. vi. 8: "For what hath the *wise* more than the *fool*?" viii. 14: "There be *just men* to whom it happeneth according to the *work of the wicked*. Again, there be *wicked men* to whom it happeneth according to the *work of the righteous*." ix. 2: "All things come alike to all: there is *one event to the righteous* and to the *wicked*; to the *good* and to the *clean*, and to the *unclean*; to him that *sacrificeth*, and to him that *sacrificeth not*. As is the *good*, so is the *sinner*; and he that *sweareth*, as he that *feareth an oath*." vii. 15: "There is a *just man that perisheth in his righteousness*; and there is a *wicked man that prolongeth his life in his wickedness*."

I may conclude this with the words of a learned translator of the Book of Job, and apply in reference to Solomon what he applies to Moses: "The specimens of resemblance now produced have an equal claim to originality, and seem very powerfully to establish an unity of authorship." I think the argument much stronger in favour of Solomon as its author than of Moses; and while even here I hesitate, I must enter my protest against the conclusions drawn by others; and especially those who profess to show where *David, Solomon, Isaiah, Jeremiah, Ezekiel, &c.*, have copied and borrowed from Job? Some of them, in all probability, never saw the book; and those who did had an *inspiration, dignity, manner, and power* of their own, that rendered it quite unnecessary to borrow from him. Such plagiarism would appear, in common cases, neither requisite nor graceful. I have a high opinion of the Book of Job, but God forbid that I should ever bring it on a level with the *compositions* of

the *sweet singer of Israel*, the inimitable *threnodies of Jeremiah*, or the *ultra-sublime effusions of the evangelical prophet*. Let each keep his place, and let God be acknowledged as the inspirer of all.

Thus, by exactly the same process, we come to different conclusions; for the evidence is now as strong that *Job lived posterior to the days of Moses*; that he was acquainted with the *Law and the Prophets*; that either he took much from the *Psalms and Proverbs*, or that *David and Solomon* borrowed much from him; or that *Solomon*, the son of *David*, wrote the history; as it is that he lived in the days of *Moses*.

For my own part, I think the *later date* by far the most probable; and although I think the arguments that go to prove *Solomon* to be the *author* are *weightier* than those so skilfully brought forth by learned men in behalf of *Moses*, yet I think it possible that it was the work of *neither*, but rather of *some learned Idunean*, well acquainted with the Jewish religion and writers; and I still hold the opinion which I formed more than *thirty* years ago, when I read over this book in the *Septuagint*, and afterwards in the *Hebrew*, that it is most probable the work was originally composed in *Arabic*, and afterwards translated into *Hebrew* by a person who either had not the same command of the *Hebrew* as he had of the *Arabic*, or else purposely affected the *Arabic idiom*, retaining many *Arabic words* and *Arabisms*; either because he could not find appropriate expressions in the *Hebrew*, or because he wished to *adorn and enrich the one language* by borrowing copiously from the other. The *Hebrew* of the Book of Job differs as much from the pure Hebrew of *Moses* and the *early prophets*, as the Persian of *Ferdoosy* differs from that of *Saady*. Both these were *Persian poets*; the *former* wrote in the simplicity and purity of his elegant native language, adopting very few *Arabic* words; while the *latter* labours to introduce them at every turn, and has thus produced a language neither *Persian* nor *Arabic*. And so prevalent is this custom become with all Persian writers, both in *prose* and *verse*, that the pure Persian becomes daily more and more corrupted, insomuch that there is reason to fear that in process of time it will be swallowed up in the language of the conquerors of that country, in which it was formerly esteemed the most polished language of Asia. Such influence has the language of a conqueror on the country he has subdued; witness our own, where a paltry *French phraseology*, the remnant of one of the evils brought upon us by our *Norman conqueror and tyrant*, has greatly weakened the strong current of our mother tongue; so that, however amalgamated, filed, and polished by eminent authors, we only speak a very tolerable jargon, *enriched*, as we foolishly term it, by the spoils of other tongues. The best specimen of our ancient language exists in the *Lord's prayer*, which is pure *English*, or what is called *Anglo Saxon*, with the exception of three frenchified words, *trespasses*, *temptation*, and *deliver*.

But to return to the Book of Job. The collections of Mr. Good, Dr. Magee, and others, if they do not prove that *Moses was the author of the book*, prove that the author was well acquainted with the Mosaic writings; and prove that he was also acquainted with the ninetyeth Psalm; and this last circumstance will go far to prove that he lived *after the days of David*, for we have no evidence whatever that the ninetyeth Psalm was *published* previously to the collection and publication of the Psalms now generally termed the *Psalms of David*, though many of them were written by other hands, and not a few even *after the Babylonish captivity*. And, as to the *inscription* to this Psalm, תפלה משה איש האלהים *tephillah Mosheh ish haelohim*, "A prayer of Moses, the man of God;" 1. We know not that *Moses the Jewish Lawgiver* is meant: it might be another person of the same name. 2. And even in that case it does not positively state that this Moses was the *author* of it. 3. The *inscriptions* to the Psalms are of *dubious*, and many of them of *no authority*: some of them evidently *misplaced*; and others either bearing *no relation* to the *matter* of the *Psalms* to which they are prefixed, or evidently contradictory to that matter. Hence our translators have considered these inscriptions as of *no authority*; and have not admitted them, in any case, into the *body* of their respective Psalms. The *parallelism*, therefore, drawn from this Psalm, will not help much to prove that *Moses was the author of the Book of Job*; but it will go far to prove, as will be seen in other cases, that the author of this book was acquainted with the *Book of Psalms*, as several of the preceding collections testify; and that there is a probability that he had read the *Prophets* that lived and wrote in the *time*, and *after the time*, of the *Babylonish captivity*, which appears to me the only thing that shakes the argument in favour of *Solomon*; unless we take the *converse* of the question, and say that *Moses, David, Solomon, Isaiah, Jeremiah, and Micah*, all knew and borrowed from the *Book of Job*. But this supposition will, in its turn, be shaken by the consideration that there are several things in the Book of Job which evidently refer to the *Law as already given*, and to some of the

principal occurrences in the Israelitish history, if such references can be made out. These considerations have led me to think it probable that the book was written *after the captivity* by some unknown but highly eminent and inspired man. We may wonder, indeed, that the author of such an eminent work has not been handed down to posterity; and that the question should be left at the discretion of the whole *limbus* of conjecture; but we find, not only several books in the Bible, but also other works of minor importance and a later date, similarly circumstanced. We have no certain evidence of the *author* of the Books of *Judges, Samuel, Kings, Chronicles, Ruth, Ezra, Nehemiah, or Esther*; we can, in reference to them, make *probable conjectures*, but this is all. Even in the *New Testament* the author of the *Epistle to the Hebrews* is still unknown; though a pretty general tradition, and strong internal evidence, give it to St. Paul; yet this point is not so *proved* as to exclude all doubt.

The finest poems of heathen antiquity, the *Iliad* and *Odyssey*, cannot be certainly traced to their author. Of the person called *Homer*, to whom they have been attributed, no one knows any thing. He is still, for aught we know, a *fabulous* person; and the relations concerning him are entitled to little more credit than is due to the *Life of Æsop* by *Planudes*. *Seven different cities* have claimed the honour of being his birth-place. They are expressed in the following distich:

'Ἐπτα πόλεις διρίζουσι περὶ ῥίζαν Ὀμηρῶν,
Ἐρυθρα, Ῥόδος, Κολοφῶν, Σαλαμίς, Χίος, Ἄργος, Ἀθῆναι.
Smyrna, Rhodos, Colophon, Salamis, Chios, Argos, Athenæ,
Orbis de Patria certat, HOMERÆ, tua.

Nor have these claims ever been adjusted. Some have gone so far as to attribute the work to *Solomon*, king of Israel, composed *after* his defection from the true religion to idolatry! that the word *Homer*, Ὀμηρος, *Homeros*, is merely *Hebrew*, אמרימ *omerim*, with a *Greek* termination, signifying the *sayings* or *discourses*, from אמר *amar*, *he spoke*; the whole work being little more than the *dialogues* or *conversations* of the eminent characters of which it is composed. Even the *battles* of *Homer* are full of *parleys*; and the principal information conveyed by the poem is through the *conversation* of the respective chiefs.

The *Makamaton*, or *assemblies*, of the celebrated Arabic author *Hariri*, show us how *conversations* were anciently carried on among the *Arabs*; and even in the same country in which the plan of the poem of *Job* is laid; and were we closely to compare the *sex concessus* of that author, published by *Schultens*, we might find many analogies between them and the turn of conversation in the Book of *Job*. But the *uncertainty* relative to the *author* detracts nothing from the *merit* and *excellency* of the *poem*. As it is the most singular, so it is the best, as a whole, in the *Hebrew* canon. It exhibits a full view of the opinions of the eastern sages on the most important points; not only their *religion* and *system* of *morals* are frequently introduced, but also their philosophy, astronomy, natural history, mineralogy, and *arts* and *sciences* in general; as well those that were *ornamental*, as those which ministered to the comforts and necessities of life. And on a careful examination, we shall probably find that several arts, which are supposed to be the discoveries of the *moderns*, were not unknown to those who lived in a very remote antiquity, and whom it is fashionable to consider as *unlettered* and *uncultivated barbarians*.

As the person, family, time, and descendants of *Job* are so very uncertain, I shall not trouble my readers with the many *genealogical tables* which have been constructed by chronologists and commentators; yet it might be considered a *defect* were I not to notice what is inserted at the end of the *Greek* and *Arabic* Versions relative to this point; to which I shall add *Dr. Kennicott's* Tables, and the substance of a letter which contains some curious particulars.

“And he (*Job*) dwelt in the land of *Ausitis*, in the confines of *Idumea* and *Arabia*; and his former name was *Jobab*. And he took to wife *Arabissa*, and begat a son whose name was *Ennon*. And his (*Jobab's*) father's name was *Zarith*, one of the sons of the children of *Esau*; and his mother's name was *Bosora*; and thus he was the *fifth* from *Abraham*.”

“And these are the kings who reigned in *Edom*; which region he also governed; the first was *Balack*, the son of *Beor*, the name of whose city was *Dennaba*. And after *Balack* reigned *Jobab*, who is also called *Job*. And after him *Assom*, the governor of the country of the *Temanites*. After him *Adad*, the son of *Basad*, who cut off *Madian* in the plain of *Moab*; and the name of his city was *Gethaim*.”

“The *friends* who came to visit him were *Eliphaz*, son of *Sophan*, of the children of *Esau*, king of the *Temanites*. *Baldad*, the son of *Amnon*, of *Chobar*, tyrant of the *Sauchites*. *Sophar*, king of the *Minaites*. *Thaiman*, son of *Eliphaz*, governor of the *Idumeans*.”

“This is translated from the Syriac copy. He dwelt in the land of *Ausitis*, on the borders of the Euphrates; and his former name was *Jobab*; and his father was Zareth, who came from the East.” This is verbatim from the *Codex Alexandrinus*.

The *Arabic* is not so circumstantial, but is the same in substance. “And Job dwelt in the land of *Auz*, between the boundaries of Edom and Arabia; and he was at first called *Jobab*. And he married a strange woman, and to her was born a son called *Anun*. But Job was the son of *Zara*, a descendant of the children of *Esau*, his mother's name was *Basra*, and he was the *sixth* from Abraham. Of the kings who reigned in Edom, the first who reigned over that land was *Balak*, the son of Beor, and the name of his city was *Danaba*. And after him *Jobab*, the same who is called Job. And after Job, he (*Assom*) who was prince of the land of *Teman*. And after him (*Adad*) the son of *Barak*, he who slew and put to flight *Madian*, in the plains of *Moab*; and the name of his city was *Jatham*. And of the friends of Job who visited him was *Eliphaz*, the son of *Esau*, king of the *Temanites*.”

Dr. Kennicott says, When Job lived seems deducible from his being contemporary with *Eliphaz*, the *Temanite*, thus :

ABRAHAM.

1	ISAAC.		1)
2	Esau.	Jacob.	2
3	Eliphaz.	Levi.	3
4	Teman.	Kohath.	4
5	Eliphaz the <i>Temanite</i> .	Amram—Job.	5
		Moses.	

The late Miss Mary Freeman Shepherd, well known for her strong masculine genius, and knowledge of various languages, sent me the following genealogy and remarks, which she thought would clearly ascertain the time of Job. I faithfully transcribe them from her letter to me, a short time before her death.

Shem, two years after the flood, begat Arphaxad and Uz, and also Aram	- - - - -	2
Arphaxad begat Salah at	- - - - -	35
Salah begat Eber at	- - - - -	30
Eber begat Peleg at	- - - - -	34
Peleg, in whose time the earth was divided, begat Reu at	- - - - -	30
Reu begat Serug at	- - - - -	32
Serug begat Nahor at	- - - - -	30
Nahor begat Terah at	- - - - -	29
Terah begat Abraham at	- - - - -	70
Abraham begat Ishmael at eighty-six, Israel at	- - - - -	100
Isaac married at forty, soon after, probably at forty-three, Esau and Jacob born	- - - - -	43
Jacob married at forty, had Reuben his first-born, and Levi born of Leah, by the time he was forty-four	- - - - -	44
Levi begat Kohath, suppose at	- - - - -	40
Kohath begat Amram, suppose at	- - - - -	40
Amram begat Moses, suppose at	- - - - -	40

After the deluge 599

“Shem was the father of Aram, who gave his name to the *Aramites*, *i. e.*, the *Syrians*; and he was the father of Uz, who gave his name to the *land of Uz*, in which *JOB* dwelt, not was *born*, for the text says, *There was a man in the land of Uz, called Job*.

“In *Gen. xlv. 13*, one of the sons of *Issachar* is named *Job*. In the genealogies of *Numb. xxvi. 24*, and in *1 Chron. vii. 1*, he is called *Jashub*. It is remarkable that there is no mention in *Chronicles* of the sons of *Jashub*, or of any of the sons of *Issachar*, among the thousands of *Israel*, sons of *Tola*, where, might not *Job* be called *Jashub*? *Mitzraim, i. e.* *Egypt*, was a son of *Ham*; *Uz* and *Aram*, sons of *Shem*; *Ishmael*, by *Hagar* and *Midian* by *Keturah*, both sons to *Abram*. How well does this account for the nearness of the languages of these people, being scions from the same mother tongue!

“*Ishmael*, the father of the tribes of *Arabia*; *Arabic* was, therefore, not their mother tongue. The roots of these languages germinated from the *Hebrew* roots, and so a new language sprang up, afterwards formed according to grammatic rules, and enriched as arts and sciences, and cultivated genius, added new inventions. Things new and unknown before gave rise to new words or names. Nouns, and the action, operation, and effects of arts and sciences, produced verbs or roots. Thus the *Arabic* became so copious and rich, and has roots not in the pure original *Hebrew*. All this considered, might not *Moses* have written the book of *Job*, as parts of *Ezra*, *Nehemiah*, and *Daniel* were written, after the captivity, in a mixed language, in order that it might be the better understood by those for whom it was written; those of

the people who, being left in Jerusalem, had retained their native Hebrew; and those who had, by long residence in Babylon, corrupted and mingled it with the Chaldaic, which is a dialect of the Hebrew, like the modern language of Italy when compared with that of ancient Rome, or our modern Latin when compared with that of the Augustan age.

“By the influence of climate upon the organs of speech, the different avocations, usages, diet, turn of mind, and genius of men, the dialects which all streamed from one language, and pronounced in one and the same *speech*, confounded (not annihilated, troubled, but not dried up), no new language then created, yet so confounded in utterance that they understood not one another's speech. The operation was upon the ear of the heart, as in the day of pentecost: one man spoke, and all, though of different tongues, understood; the ear suggested the various sounds to the tongue, and from thence the varied pronunciations of one and the same language often makes it misunderstood.

“*Shem*, who lived five hundred and two years after the deluge, being still alive, and in the three hundred and ninety-third year of his life, when Abram was born, therefore, the Jewish tradition that *Shem* was the Melchisedeck (my righteous king of Salem), an epithet, or title of honour and respect, not a proper name, and, as the head and father of his race, Abraham paid tithes to him; this seems to me well founded, and the idea confirmed by these remarkable words, Psalm cx., *Jehovah hath sworn, and will not repent*, אברהם כהן לעולם על רברתי מלכי-צדק, *attah cohen leolam al dibrathi malki-tsedek*. As if he had said, *Thou*, my only-begotten Son, first-born of many brethren; not according to the substituted priesthood of the sons of Levi, who, after the sin of the golden calf, stood up in lieu of all the first-born of Israel, invested with their forfeited rights of primogeniture of king and priest; the Lord hath sworn, and will not repent (change), *Thou art a priest for ever after the (my order of Melchisedeck, my own original primitive) order of primogeniture; even as Shem the man of name, the Shem that stands the first and foremost of the sons of Noah. The righteous prince and priest of the most high God meets his descendant Abraham after the slaughter of the kings, with refreshments; blessed him as the head and father of his race, and as such, he receives from Abraham the tithe of all the spoil.*

“How beautifully does Paul of Tarsus, writing to the Hebrews, point through Melchisedeck,—*Shem*, the head and father of their race, invested in all the original rights of primogeniture, priest of the most high God, blessing Abraham as such, as Levi even had existence, and as such receiving tithe from Abraham, and in him from Levi yet in the loins of his forefathers, when Moses on this great and solemn occasion records simply this: Melchisedeck, king of Salem, priest of the most high God, *sine genealogia*; his pedigree not mentioned, but standing, as *Adam* in St. Luke's genealogy, without father and without mother, *Adam of God*, Luke iii., last verse;—how beautifully, I say, doth St. Paul point through Melchisedeck to Jehoshua our great High-priest and King, whose eternal generation who shall declare! *Hammashiach*, the Lord's Anointed, Priest, and King, after the order of Melchisedeck, only-begotten first-born Son! The Levitical priesthood that arose from the sin of the golden calf, and the forfeited rights of the first-born, in whose stead stood the sons of Levi (the reward of their zeal for God, on that sad occasion). This right of primogeniture, as the streams of Jordan at the presence of God, *conversus est retrorsum*, to its fountain head; and *Judah was his sanctuary*, Psalm cxiv. Reuben forfeited by incest his *excellence*; Simeon and Levi, the right in priority of birth, theirs; and Judah, he to whom his brethren should bow down as their head. From the time of Abraham, who married a sister of Haran, prince of the tribe of Judah, to the time of *Jesus*, the tribes of Levi and Judah intermarried, thus was incorporated the source and streams in one. And the very names of all the sons of the tribes of Israel lost in *one*, that of Jehudah, from which they call themselves Jehudim.

“The *shebit*, tribe, not sceptre, the rod or ensign of the chief of a tribe. ‘The *tribe*, *genealogy*, shall not recede from Jehudah until Shiloh come;’ for whose genealogy they subsist. Ten, by the schism of Jeroboam, may be carried away beyond the river, and heard of no more; but Jehudah, Levi, and Benjamin, shall be tribes; and their registers shall be clear and unbroken until the temple and city and all the registers of genealogy are destroyed. The people are one; one people worshipping one God. ‘I have prayed,’ said Jehoshua Mashiach, ‘that ye might be one in me, as I and my Father are one.’

“Ham, the son of Noah, begat Cush, and Cush begat Nimrod, and Saba, and others. Nimrod began a monarchy, and founded Babel. Out of that land went forth Asshur, and builded Nineveh. Nimrod was therefore contemporary with Peleg. Compare Gen. ii. 8, 9, with Gen. ix. 10—25.

“Thus, in about two hundred and ten or twenty years after the deluge, by the confusion

of tongues, was the earth divided; as its inhabitants, dispersing no doubt in families, together formed themselves into nations, people, and tribes and kindreds, and from thence into *tongues*.

“From the knowledge I have of the Hebrew, I have caught a glance of the genius, spirit, and tone of the general march of the oriental tongues, and even of the expression of their character. To me the Book of Job seems to have much of the Chaldee, both in words and idiom, and much of the sublimity and spirit of the writings of Moses. His grand descriptions of the Most High, his wondrous works, his power, wisdom, justice, and truth, all speak the historian of Genesis, the legislator of Israel, the unconsumed fire of the burning bush, the loud thunders of Sinai, and the shinings of the light of God. That pointed exactness and conciseness of narration that distinguishes Moses, is also conspicuous in the Book of Job. If Moses did indeed write this book, he wrote it for the *nations*, as well as for Israel; and took, as the best vehicle of a general conveyance, a language most generally understood. At this day, for the facilitating of intercourse in the Levant, Mediterranean, Archipelago, &c., there is a language called *Lingua Franca*, the language of the Franke. To Israel Moses conveyed the pure language of their fathers; but rather than the nations should be famished for bread, or die for thirst, he put *manna* in their coarse earthen vessels, and wine in their wooden cups.

“You see, my dear Sir, how strong is female obstinacy; I struggle and contend for the body of Moses, I admire Moses; I admire Job. God, by the prophet Ezekiel and the apostle St. James, ascertains the history of Job to be a fact, not a fiction. And thus inspiration sustains its inspiration.

“Will you, dear Sir, think it worth while to collect and put together these scattered scraps, as little pegs to better shelves, which you must furbish, smooth, and point;—too hard a work for *Mary* the aged. Blessed are the pure of heart, for they shall see God: and in him see all truth.”—*M. F. S.*

Miss Shepherd is a strong auxiliary to Mr. Good; still I remain unconvinced. My readers must choose for themselves.

The history of Job, but strangely disguised, is well known among the Asiatics. He is called by the Arabic and Persian historians *ايوب* *Ayoub*, which is exactly the same as the Hebrew *איוב* *Ayoub*, which Europeans have strangely metamorphosed into *Job*. In the *Tareekh Muntekheb* his genealogy is given thus: “Ayoub the son of Anosh, the son of Razakh, the son of Ais (Esau), the son of Isaac. He was a prophet, and was afflicted by a grievous malady *three years*, or according to others, *seven years*; at the end of which, when eighty years of age, he was restored to perfect health, and had a son named *Bash ben Ayoub*. Other writers say he had *five* sons, with whom he made war on a brutal people called *Dsul Kefel*, whom he exterminated because they refused to receive the knowledge of the true God, whom he preached to them. *Khondemir*, who entitles him *Job the Patient*, gives us his history in the following manner:

“*Job*, by his father’s side, was descended from *Esau*, and by his mother from *Lot*. *Abou Giaffer al Tabary* relates that God sent him to preach to the inhabitants of *Thaniah*, a people who dwelt between *Remla* and *Damascus*; but *three* persons only received the truth. Nevertheless, as he was very zealous in the service of God, he rewarded his faith and obedience by heaping riches upon him, and giving him a numerous family. This excited the envy of the devil, who, presenting himself before God, accused Job as one who was *selfish* in his devotion; and, were it not for the temporal blessings which he received from his Maker, he would not worship even once in the day. God having given Satan permission to spoil Job of his goods, and deprive him of his children, he gave the same proofs of his piety, worshipping God as before, and patiently bearing his great losses. Satan, enraged to be thus baffled, presented himself once more before God, and asserted that Job continued thus faithful because he knew that God would reward his constancy with an equal or even greater portion of earthly blessings; but if he would afflict his *body* by some grievous disease, he would soon abandon his service, and be at the end of his patience. In order fully to show the piety of this exemplary man, God permitted Satan to afflict his body as he pleased, with the exception of his *eyes*, his *ears*, and his *tongue*. The devil, having received this permission, blew up the nostrils of Job such a pestilential heat as immediately turned his whole mass of blood into corruption, so that his whole body became one ulcer, the smell of which was so offensive that his greatest intimates could not approach him; and he was obliged to be carried out of the city, and laid in a distant place entirely by himself. Notwithstanding, Job continued both his patience and piety. His wife, *Rosina*, never forsook him, but continued daily to bring him the necessaries of life. Satan, observing this, stole from her the provision she had made

for her husband; and when reduced to the lowest ebb, he appeared to her under the form of an old *bald woman*, and told her, that if she would give her the two tresses of hair that hung down on her neck, she would provide her daily with what was necessary for her husband's support. This offer appearing so very advantageous in behalf of her afflicted husband, she accepted the offer, and gave the two tresses to the old woman.

"Satan, overjoyed at the success of his plots, went to Job, told him that his wife had been caught in the act of adultery, and that her tresses had been cut off, and here was the proof of the fact. Job, seeing this, and finding his wife without her tresses, not supposing that he was deceived by the devil, lost his patience, and bound himself by an oath, that if he should ever recover his health he would inflict on her the most exemplary punishment. Satan, supposing he had now gained his end, transformed himself into an *angel of light*, and went throughout the country as a messenger of God, informing the people that Job, who was counted a prophet, had fallen from his piety and brought the wrath of God upon him; that they should no more listen to his preaching, but banish him from among them, lest the curse of God should fall on the whole country.

"Job, coming to understand how the matter stood, had recourse to God by faith and prayer, and said these remarkable words, which are found in the KORAN: 'Distress closes me in on every side; but thou, O Lord, art more merciful than all those who can feel compassion.' On this all his pains and sufferings immediately ceased; for Gabriel, the faithful servant of the Most High, descended from heaven, took Job by the hand, and lifting him up from the place where he lay, stamped on the ground with his foot, and immediately a spring of water rose up from the earth, out of which Job having drunk, and washed his body, he was instantly cleansed of all his ulcers, and restored to perfect health.

"God, having thus restored him, greatly multiplied his goods, so that the rain and the snow which fell around his dwelling were precious; and his riches became so abundant, as if showers of gold had descended upon him."

This is the sum of the account given by the oriental historians, who, forsaking the truth of the sacred history, have blended the story with their own fables. The great facts are however the same in the main; and we find that with them the personality, temptation, and deliverance of Job, are matters of serious credibility. Abul Faragius says that the trial of Job happened in the twenty-fifth year of Nahor, son of Serug; thus making him prior to Abraham. He calls him *أيوب الطيب* *Ayoub assadeek, Job the righteous*. See *Abul Faragius, Ebn Batric, D'Herbelot, &c.*

Commentators have considered this book as being divided into distinct parts. Mr. Good, who considers it a regular Hebrew epic, divides it into *six parts* or books, which he considers to be its natural division, and unquestionably intended by the author. These six parts are, an *opening* or *exordium*, containing the introductory history or decree concerning Job; *three* distinct series of arguments, in each of which the speakers are regularly allowed their respective turns; the *summing* up of the controversy; and the *close* of the *catastrophe*, consisting of the suffering hero's grand and glorious acquittal, and restoration to prosperity and happiness.

PART I.—*The TEMPTATION of Job decreed.*

Which contains: 1. A brief narrative of Job. 2. The tribunal of the *Almighty*. 3. His remarks to *Satan* concerning Job's fidelity. 4. *Satan's* reply. 5. The *Almighty* consents to his temptation. 6. Return of the celestial tribunal. 7. The fidelity of Job proved and declared. 8. *Satan* insinuates that he would not have proved true had the attack been made on his person. 9. The *Almighty* consents to a second trial. 10. The trial made. 11. Job's utter misery. 12. The visit of his three friends, to condole with him. Chap. i. and ii.

PART II.—*First Series of Controversy.*

1. Exclamation of *Job* on his miserable condition. 2. Speech of *Eliphaz*, accusing him of want of firmness, and suspecting his integrity, on account of the affliction with which he is visited. 3. *Job's* reply, reproaching his friends with cruelty; bewailing the disappointment he had felt in them; calling for death as the termination of his miseries; then longing for life, expostulating with the *Almighty*, and supplicating his forgiveness. 4. *Bildad* resumes the argument of *Eliphaz* with great severity; openly accuses *Job* of hypocrisy; and exhorts him to repentance, in order that he may avoid utter ruin. 5. *Job* in reply longs to plead his cause before God, but is overwhelmed at his majesty. 6. He again desponds, and calls for death as the only refuge from his sorrows. 7. *Zophar* continues the argument

on the side of his companions ; condemns Job acrimoniously for still daring to assert his innocence ; and once more exhorts him to repentance, as the only means of obtaining a restoration to the favour of the *Almighty*. 8. *Job* is stimulated to a still severer reply. 9. Accuses his companions of declaiming on the part of God, with the base hope of propitiating him. 10. Boldly demands his trial at the tribunal of the *Almighty* ; and, realizing the tribunal before him, commences his pleading, in an address variegated on every side by opposite feelings : fear, triumph, humiliation, expostulation, despondency. Chap. iii.—xiv.

PART III.—*Second Series of Controversy.*

1. *Eliphaz* commences the discussion in his regular turn ; accuses Job of vehemence and vanity ; asserts that no man is innocent ; and that his own conduct sufficiently proves himself not to be so. 2. *Job* replies ; and complains bitterly of the unjust reproaches heaped upon him ; and accuses his companions of holding him up to public derision. 3. He pathetically bemoans his lot ; and looks forward to the grave with glimmering, through despair, of a resurrection from its ruins. 4. *Bildad* perseveres in his former argument of Job's certain wickedness, from his signal sufferings ; and in a string of lofty traditions, points out the constant attendance of misery upon wickedness. 5. *Job* rises superior to this attack ; appeals to the pity and generosity of his friends ; asserts the *Almighty* to have afflicted him for purposes altogether unknown ; and then soars to a full and triumphant hope of a future resurrection, and vindication of his innocence. 6. *Zophar* repeats the former charge ; and *Job* replies, by directly controverting his argument, and proving, from a variety of examples, that in the present world the wicked are chiefly prosperous, and the just for the most part subject to affliction. Chap. xv.—xxi.

PART IV.—*Third Series of Controversy.*

1. *Eliphaz*, in direct opposition to Job's last remarks, contends that certain and utter ruin is the uniform lot of the wicked ; and adduces the instances of the *deluge*, and of *Sodom* and the other cities of the plain. 2. *Job* supports his position by fresh and still more forcible examples. Though he admits that, in the mystery of Providence, prosperity and adversity are often equally the lot of both the righteous and the wicked ; yet he denies that this ought to be held as an argument in favour of the last, whose prosperity is in the utmost degree precarious, and who in calamity are wholly destitute of hope and consolation. 3. *Bildad* replies in a string of lofty but general apophthegms, tending to prove that Job cannot be without sin since no man is so in the sight of God. 4. *Job* rejoins with indignation ; takes a general survey of his life, in the different capacities of a magistrate, a husband, and a master ; and challenges his companions to point out a single act of injustice he had committed. Chap. xxii.—xxxii.

PART V.—*The Summing up of the Controversy.*

1. *Zophar*, who ought to have concluded the last series, having declined to prosecute the debate any farther, the general argument is summed up by *Elihu*, who has not hitherto spoken, though present from the first. 2. He condemns the subject matter of the opponents of Job, as altogether irrelevant ; accuses Job himself, not of suffering for any past impiety, but of speaking irreverently during the controversy. 3. He contests several of Job's positions ; asserts that afflictions are often sent by the *Almighty* for the wisest and most merciful purposes ; and that, in every instance, our duty is submission. 4. He closes with describing the Creator as supreme and uncontrollable ; and as creating, upholding, and regulating all nature according to his own will and pleasure ; incomprehensively and mysteriously, yet ever wisely and benevolently. Chap. xxxii.—xxxvii.

PART VI.—*The Acquittal and Restoration of Job.*

1. The *Almighty* appears to pronounce judgment ; speaks to Job in a sublime and magnificent address out of a whirlwind. 2. *Job* humbles himself before God, and is accepted. 3. His friends are severely reprov'd for their conduct during the controversy, a sacrifice is demanded of them, and Job is appointed their intercessor. 4. He prays for his friends, and his prayer is accepted. 5. He is restored to his former state of prosperity, and his substance in every instance doubled. Chap. xxxviii.—xlii.

On this plan Mr. Good has constructed his learned translation and excellent observations on this book.

The following *Synopsis* or general view of this book is very intelligible, and may serve as an index to the work :—

- I. The Historical Exordium, written in *prose*.—Chap. i., ii.
- II. The threefold Series of Controversy, written in *poetry*.—Chap. iii.—xlii. ver. 1—6.
- III. The *issue* of Job's trial; restoration to health and prosperity, in *prose*.—Chap. xlii. ver. 7—17.

1. Job's Disputation with his three friends, who came to visit him, in a *threefold* series, chap. iii.—xxxi.; including Job's speech, in which he curses the day of his birth, chap. iii.: this gives rise to the

FIRST Series of Controversy, comprehended in chap. iv.—xiv.

- 1. With ELIPHAZ, chap. iv.—vii.
 - a. The Speech of *Eliphaz*, chap. iv., v.
 - b. The Answer of *Job*, chap. vi., vii.
- 2. With BILDAD, chap. viii.—x.
 - a. The Speech of *Bildad*, chap. viii.
 - b. The Answer of *Job*, chap. ix., x.
- 3. With ZOPHAR, chap. xi.—xiv.
 - a. The Speech of *Zophar*, chap. xi.
 - b. The Answer of *Job*, chap. xii., xiii., xiv.

SECOND Series of Controversy, included in chap. xv.—xxi.

- 1. With ELIPHAZ, chap. xv.—xvii.
 - a. The Speech of *Eliphaz*, chap. xv.
 - b. The Answer of *Job*, chap. xvi., xvii.
- 2. With BILDAD, chap. xviii., xix.
 - a. The Speech of *Bildad*, chap. xviii.
 - b. The Answer of *Job*, chap. xix.
- 3. With ZOPHAR, chap. xx., xxi.
 - a. *Zophar's* Speech, chap. xx.
 - b. The Answer of *Job*, chap. xxi.

THIRD Series of Controversy, included in chap. xxii.—xxxi.

- 1. With ELIPHAZ, chap. xxii.—xxiv.
 - a. The Speech of *Eliphaz*, chap. xxii.
 - b. The Answer of *Job*, chap. xxiii., xxiv.
- 2. With BILDAD, chap. xxv.—xxxi.
 - a. The Speech of *Bildad*, chap. xxv.
 - b. The Answer of *Job*, chap. xxvi.—xxxi.

ELIHU'S judgment concerning the Controversy, delivered at *four* different intervals, pausing for Job's answer, chap. xxxii.—xxxvii.

- a. Elihu's *first* Speech, chap. xxxii., xxxiii.
- b. Elihu's *second* Speech, chap. xxxiv.
- c. Elihu's *third* Speech, chap. xxxv.
- d. Elihu's *fourth* Speech, chap. xxxvi., xxxvii.

The ALMIGHTY appears, speaks out of a whirlwind, and determines the Controversy, chap. xxxviii.—xli.

- a. The first Speech of the *Almighty*, chap. xxxviii., xxxix.
- b. The second Speech of the *Almighty*, chap. xl., xli.
- c. The Answer and *humiliation* of *Job*, chap. xlii., ver. 1—6.

Historical Narration concerning the restoration of Job to health and great worldly prosperity; with the account of his age and death, chap. xlii., ver. 7—17.

Some have contended that the *whole* of this book is written in *verse*; but I can see no rule or method by which the *two first chapters* and the *ten last verses* of chap. xlii. can be reduced to poetry or poetic arrangement. They are merely *narrative*; and are utterly destitute of that dignity and pathos every where evident in this poem, and in every part of the Hebrew hemistich poetry wherever it occurs. I could almost suppose these places the work of *another hand*; a *Preface* and a *Conclusion* written by some person who was well acquainted with the fact of Job's temptation, and who found such additions necessary to cast light upon the poem. But they are most probably the work of the same hand. There are, in different parts of the body of the poem, *sentences in prose*, which are the *headings* to the different speeches. This is frequent among the Arabic and Persian poets. Such headings are generally in *rubric*, and should here stand by themselves.

THE BOOK OF JOB.

As the time in which Job lived is so very uncertain (see the *preface*, and the *observations* at the end of the notes on the first chapter), the date found in our common English Bibles, which is upon the supposition that Moses wrote the book whilst among the Midianites, about *one thousand five hundred and twenty years* before the commencement of the Christian era, is inserted in the margin, not because it is the most probable, but because it is the most generally received.

CHAPTER I.

Character of Job, 1. His family, 2. His substance, 3. Care of his family, 4, 5. Satan accuses him to God as a selfish person, who served God only for the hope of secular rewards, 6—11. Satan is permitted to strip him of all his children and property, 12—19. Job's remarkable resignation and patience, 20—22.

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C. c. 767.

THERE was a man ^a in the land of Uz, whose name was ^b Job, and that man was ^c perfect and upright, and one that feared God, and eschewed evil.

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

3 His ^d substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she-

^a Gen. xxii. 20, 21. — ^b Ezek. xiv. 14. James v. 11.
^c Ch. ii. 3.

NOTES ON CHAP. I.

Verse 1. *In the land of Uz*] This country was situated in Idumea, or the land of Edom, in Arabia Petraea, of which it comprised a very large district. See the *preface*.

Whose name was Job] The original is אִיּוֹב *Aiyob*; and this orthography is followed by the *Chaldee*, *Syriac*, and *Arabic*. From the *Vulgate* we borrow *Job*, not very dissimilar from the Iωβ *Job* of the *Septuagint*. The name signifies *sorrowful*, or *he that weeps*. He is supposed to have been called *Jobab*. See more in the *preface*.

Perfect and upright] תָּם וְיָשָׁר *tam veyashar*; COMPLETE as to his mind and heart, and STRAIGHT OR CORRECT as to his moral deportment.

Feared God] Had him in continual reverence as the fountain of justice, truth, and goodness.

Eschewed evil.] שָׂרַ מֵרָע *sar mera*, departing from, or avoiding evil. We have the word *eschew* from the old French *eschever*, which signifies to avoid. All *erubim* was holy, all *without* was righteous; and his whole life was employed in *departing from evil*, and *drawing nigh to God*. Coverdale translates, an inno-

asses, and a very great ^e household; so that this man was the greatest of all the ^f men of the east.

A. M. cir. 2484.
B. C. cir. 1520.
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cir. 744.
Ante U.C. c. 767.

4 And his sons went and feasted in *their* houses, every one 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 were gone about, that Job sent and

^d Or, *cattle*. — ^e Or, *husbandry*. — ^f Heb. *sons of the east*.

cent and virtuous man, such one as feared God, an eschued evil. From this translation we retain the word *eschew*.

Verse 3. *His substance also was seven thousand sheep*] A thousand, says the Chaldee, for each of his sons. Three thousand camels: a thousand for each of his daughters. Five hundred yoke of oxen for himself. And five hundred she-asses for his wife. Thus the *Targum* divides the substance of this eminent man.

A very great household] עֲבֹדָה רַבָּה מְאֹד *abuddah rabbah meod*, "a very great estate." The word עֲבֹדָה *abuddah* refers chiefly to husbandry, including all manner of labour in the field, with cattle, and every description of servants.

The greatest of all the men of the east.] He was more eminent than any other person in that region in wisdom, wealth, and piety. He was the chief *emir* of that district.

Verse 4. *Feasted in their houses, every one his day*] It is likely that a birth-day festival is here intended. When the birth-day of one arrived, he invited his brothers and sisters to feast with him; and each observed the same custom.

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C. c.767.

sanctified them, and rose up early in the morning, ^a and offered burnt-offerings *according* to the number of them all:

for Job said, It may be that my sons have sinned, and ^b cursed God in their hearts. Thus did Job ^c continually.

^a Gen. viii. 20. Ch. xlii. 8.—^b 1 Kings xxi. 10, 13. ^c Heb. *all the days*.—^d Ch. ii. 1.—^e 1 Kings xxiii. 19.

Verse 5. *When the days of their feasting were gone about*] At the conclusion of the year, when the birth-day of each had been celebrated, the pious father appears to have gathered them all together, that the whole family might hold a *feast to the Lord*, offering burnt-offerings in order to make an atonement for sins of all kinds, whether presumptuous or committed through ignorance. This we may consider as a general custom among the godly in those ancient times.

And cursed God in their hearts.] וברכו אלהים uberechu Elohim. In this book, according to most interpreters, the verb ברך barach signifies both to *bless* and to *curse*; and the noun אלהים Elohim signifies the *true God*, *false gods*, and *great or mighty*. The reason why Job offered the burnt-offerings appears to have been this: in a country where idolatry flourished, he thought it possible that his children might, in their festivity, have given way to idolatrous thoughts, or done something prescribed by idolatrous rites; and therefore the words may be rendered thus: *It may be that my children have blessed the gods in their hearts*. Others think that the word ברך barach should be understood as implying *farewell*, *bidding adieu*—lest my children have *bidden adieu* to God, that is, *renounced* him, and *cast off his fear*. To me this is very unlikely. Mr. Mason Good contends that the word should be understood in its regular and general sense, *to bless*; and that the conjunction ו *vau* should be translated *nor*. “Peradventure my sons may have sinned, *nor* blessed God in their hearts.” This version he supports with great learning. I think the sense given above is more plain, and less embarrassed. They might have been guilty of some species of *idolatry*. This is possible even among those called *Christians*, in their *banquets*; witness their songs to Bacchus, Venus, &c., which are countless in number, and often sung by persons who would think themselves injured, not to be reputed *Christians*. Coverdale, in his translation (1535), renders the passage thus: *Peradventure my sonnes have done some offence and have been unthankful to God in their hertes*.

Thus did Job continually.] At the end of every year, when all the birth-day festivals had gone round.

Verse 6. *There was a day when the sons of God*] All the *Versions*, and indeed all the *critics*, are puzzled with the phrase *sons of God*; בני האלהים beney haelohim, literally, *sons of the God*, or, *sons of the gods*. The *Vulgate* has simply *filius dei*, *sons of God*. The *Septuagint*, οὐρανίου ἄγγελοι θεοῦ, *the angels of God*. The *Chaldee*, כתי מלאכיא kittey malachaiya, *troops of*

6 Now ^d there was a day ^e when the sons of God came to present themselves before the LORD, and ^f Satan came also ^g among them.

7 And the LORD said unto Satan, Whence comest thou? Then Satan answered the

Ch. xxxviii. 7.—^f Heb. *the adversary*, 1 Chron. xxi. 1. Rev. xii. 9, 10.—^g Heb. *in the midst of them*.

angels. The *Syriac* retains the Hebrew words and letters, only leaving out the demonstrative ה *he* in the word האלהים haelohim, thus, בנא אלסהי baney Elohim. The *Arabic* nearly copies the Hebrew also بنوا الوهيم banao Iloheem; to which, if we give not the literal translation of the *Hebrew*, we may give what translation we please. Coverdale (1535) translates it, *serbauntes of God*. The *Targum* supposes that this assembly took place on the day of the *great atonement*, which occurred once each year. And there was a day of judgment, in the beginning of the year; and the troops of angels came, that they might stand in judgment before the Lord. But what are we to make of this whole account? Expositions are endless. That of Mr. Peters appears to me to be at once the most simple and the most judicious: “The Scripture speaks of God after the manner of men; for there is a necessity of condescending to our capacities, and of suiting the revelation to our apprehension. As kings, therefore, transact their most important affairs in a *solemn council* or *assembly* so God is pleased to represent himself as having *his council* likewise; and as passing the decrees of his providence in an *assembly* of his *holy angels*. We have here, in the case of *Job*, the same grand assembly held, as was before in that of *Ahab*, 1 Kings xxii. the same host of heaven, called here the *sons of God* presenting themselves before *Jehovah*, as in the vision of *Micaiah* they are said to stand on his *right hand* and on his *left*. A *wicked spirit* appearing among them, here called *Satan* or the *adversary*, and there a *lying spirit*; both bent on mischief, and ready to do all the hurt they were permitted to do; for both were under the *control* of his power. The *imagery* is just the same; and the only *difference* is in the manner of the relation. That mentioned above *Micaiah*, as a *prophet*, and in the actual exercise of his prophetic office, delivers, as he received it, in *vision*. I saw the Lord sitting on his throne, and a host of heaven standing by him, on his right hand and on his left; and there came forth a lying spirit and stood before the Lord, and said.—1 Kings xx 19—22. The other, as an *historian*, interweaves with his history; and tells us, in his plain narrative style, *There was a day when the sons of God came present themselves before the Lord; and Satan came also among them*. And this he delivers in the same manner as he does, *There was a man in the land Uz, whose name was Job*.

“The things delivered to us by these two *inspired* writers are the same in substance, equally high, a

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C. c. 767.

LORD, and said, From ^a going to and fro in the earth, and from walking up and down in it.

8 And the LORD said unto Satan, ^b Hast thou considered my servant Job, that *there is* none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?

^a Ch. ii. 2. Matt. xii. 43. 1 Pet. v. 8.

above the reach of human sight and knowledge: but the *manner* of delivering them is different, each as suited best to his particular purpose. This, then, is the prophetic way of representing things, as to the manner of doing them, which, whether done exactly in the same manner, concerns us not to know; but which are really done: and God would have them described as done in this manner, to make the more lively and lasting impression on us. At the same time, it must not be forgotten that representations of this kind are founded in a well-known and established truth, viz., the doctrine of *good and bad angels*, a point revealed from the beginning, and without a previous knowledge of which, the visions of the prophets could scarcely be intelligible." See Gen. xviii.

And Satan came also] This word *also* is emphatic in the original, *סוּטָה* *hassatan*, the *Satan*, or the *Adversary*; translated by the *Septuagint* ὁ *διαβολος*. The original word is preserved by the *Chaldee*, *Syriac*, and *Arabic*; indeed, in each of them the word signifies an *adversary*. St. Peter, 1 Epist., chap. v., ver. 8, plainly refers to this place; and fully proves that *סוּטָה* *hassatan*, which he literally translates ὁ *αὐτιδικος*, the *ADVERSARY*, is no other than ὁ *διαβολος*, the *DEVIL*, or chief of bad demons, which he adds to others by way of explanation. There are many *δαίμονες*, *demons*, mentioned in Scripture; but the word *Satan* or *devil* is never found in the originals of the Old and New Testaments in the plural number. Hence we reasonably infer, that all evil spirits are under the government of *one chief*, the *DEVIL*, who is more powerful and more wicked than the rest. From the *GREEK* *διαβολος* comes the *LATIN* *Diabolus*, the *SPANISH* *Diablo*, the *FRENCH* *Diable*, the *ITALIAN* *Diavolo*, the *GERMAN* *Teuffel*, the *DUTCH* *Duivel*, the *ANGLO-SAXON* *deofle*, and the *ENGLISH* *Devil*, which some would derive from the compound *THE-evil*; ὁ *πονηρος*, the *evil one*, or *wicked one*.

It is now fashionable to deny the existence of this evil spirit; and this is one of what St. John (Rev. ii. 24) calls *τα βάθη του σατανα*, the *depths of Satan*; as he well knows that they who deny his being will not be afraid of his power and influence; will not watch against his wiles and devices; will not pray to God for deliverance from the evil one; will not expect him to be trampled down under their feet, who has no existence; and, consequently, they will become an easy and unopposing prey to the enemy of their souls. By leading men to disbelieve and deny his existence, he throws them off their guard; and is then their complete master, and they are led

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

10 Hast 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 ^c substance is increased in the land.

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C. c. 767.

^b Heb. *Hast thou set thine heart on.*—^c Or, *cattle*.

captive by him at his will. It is well known that, among all those who make any profession of religion, those who deny the existence of the devil are they who pray little or none at all; and are, apparently, as careless about the existence of God as they are about the being of a devil. Piety to God is with them out of the question; for those who do not pray, especially in *private* (and I never met with a devil-denier who did), have no *religion* of any kind, whatsoever pretensions they may choose to make.

Verse 7. *From going to and fro in the earth*] The translation of the *Septuagint* is curious: Περὶελθων την γην και εμπρικατησας την ὑπ' ουρανον, παρειμι' "Having gone round the earth, and walked over all that is under heaven, I am come hither." The *Chaldee* says, "I am come from going round the earth to examine the works of the children of men; and from walking through it." *Coverdale*, who generally hits the sense, translates thus: *I have gone about the londe and walked thorow it.* Mr. *Good* has it, *From roaming round the earth, and walking about it.*

St. Peter, as has been already stated, ver. 6, refers to this: *Be sober, be vigilant; for your ADVERSARY the DEVIL GOETH ABOUT, as a roaring lion, seeking whom he may devour.* I rather think, with *Coverdale*, that *ἄρετς* here signifies rather that *land*, than the *habitable globe*. The words are exceedingly emphatic; and the latter verb *הִיטְהַלְכְךָ* *hithallech* being in the *hithpael* conjugation shows how *earnest* and *determined* the devil is in his work: he *sets himself to walk*; he is *busily employed in it*; he is seeking the destruction of men; and while they sleep, he wakes—while they are careless, he is alert. The spirit of this saying is often expressed by the simple inhabitants of the country: when they perceive a man plotting mischief, and frequent in transgression, they say, *The devil is busy with him.*

Verse 8. *Hast thou considered my servant Job*] Literally, *Hast thou placed thy heart on my servant Job?* Hast thou viewed his conduct with attention, whilst thou wert roaming about, seeking whom thou mightest devour? viz., the careless, prayerless, and profligate in general.

Verse 9. *Doth Job fear God for nought?*] Thou hast made it his interest to be exemplary in his conduct: for this assertion Satan gives his reasons in what immediately follows.

Verse 10. *Hast thou not made an hedge about him*] Thou hast fortified him with *spikes and spears*. Thou hast defended him as by an unapproachable hedge.

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U. C. c. 767.

11 ^a But put forth thine hand now, and touch all that he hath, ^b and he will curse thee to thy face.

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

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

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

15 And the Sabeans fell upon them, and took them away; yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee.

16 While he was yet speaking, there came also another, and said, ^d The fire of God 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 While he was yet speaking, there came

^a Ch. ii. 5. xix. 21. — ^b Heb. if he curse thee not to thy face. — ^c Heb. hand. — ^d Or, A great fire. — ^e Heb. rushed. — ^f Heb. from aside, &c. — ^g Gen. xxxvii. 29.

He is an object of thy peculiar care; and is not exposed to the common trials of life.

Verse 11. *But put forth thine hand*] Shoot the dart of poverty and affliction against him.

And he will curse thee to thy face.] אִם לֹא יְבָרֵךְ אֶת פָּנֶיךָ יְבָרֵךְ אֶת פָּנֶיךָ *im lo at paneycha yebarechecca*, "If he will not bless thee to thy appearances." Or, he will bless thee only in proportion to the temporal good thou bestowest upon him; to the providential and gracious appearances or displays of thy power in his behalf. If thou wilt be gracious, he will be pious. The exact maxim of a great statesman, Sir Robert Walpole: *Every man has his price*. "But you have not bought such a one?" "No, because I would not go up to his price. He valued himself at more than I thought him worth; and I could get others cheaper, who, in the general muster, would do as well." No doubt Sir R. met with many such; and the devil many more. But still God has multitudes that will neither sell their souls, their consciences, nor their country, for any price; who, though God should slay them, will nevertheless trust in him; and be honest men, howsoever tempted by the devil and his vicegerents. So did Job; so have done thousands; so will all do, in whose hearts Christ dwells by faith.

Verse 12. *All that he hath is in thy power*] Satan cannot deprive a man even of an *ass*, a *sheep*, or a *pig*, but by especial permission of God. His power and malice are ever bounded, and under control.

So Satan went forth] The Targum adds, *with authority from the presence of the Lord*.

also another, and said, The Chaldeans made out three bands, and ^e fell upon the camels, and have carried them away, yea, and slain the servants with ^f the edge of the sword; and I only am escaped alone to tell thee.

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

19 And behold, there came a great wind ^f 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, ^g and rent his ^h mantle, and shaved his head, and fell down upon the ground, and worshipped,

21 And said, ⁱ 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 ^k In all this Job sinned not, nor ^l charged God foolishly.

Ezra ix. 3. — ^h Or, robe. — ⁱ Ps. xlix. 17. Eccles. v. 15. 1 Tim. vi. 7. — ^k Ch. ii. 10. — ^l Or, attributed folly to God.

Verse 13. *There was a day*] *The first day of the week*, says the Targum. It no doubt refers to one of those *birth-day festivals* mentioned before.

Verse 14. *The asses feeding beside them*] אֶתֶרֶסֶת *athonoth*, the *she-asses*, which appear to have been more domesticated, as of more worth and use than the others, both for their milk and their work.

Verse 15. *And the Sabeans fell*] The Vulgate alone understands this of a *people*. The Septuagint, Syriac, and Arabic understand it as implying a *marauding party*. The Chaldee says, "Lilith, queen of Zamargad, rushed suddenly upon them, and carried them away." The Sabeans mentioned here are supposed to have been the same with those who were the descendants of Abraham by Keturah, whose son Jokshan begat Sheba. The sons of Keturah were sent by Abraham into the East, Gen. xxv. 6, and inhabited Arabia Deserta, on the east of the land of Uz. Hordes of predatory banditti were frequent in those countries, and continue so to the present day. They made sudden incursions, and carried off *men*, *women*, *children*, *cattle*, and *goods* of every description; and immediately retired to the desert, whither it was in vain to pursue them.

Verse 16. *The fire of God is fallen*] Though *the fire of God* may mean a *great*, a *tremendous* fire, yet it is most natural to suppose *lightning* is meant; for as *thunder* was considered to be the *voice of God*, so *lightning* was the *fire of God*. And as the *prince of the power of the air* was permitted now to arm himself with this dreadful artillery of heaven, he might

easily direct the zig-zag lightning to every part of the fields where the sheep were feeding, and so destroy the whole in a moment.

Verse 17. *The Chaldeans made out three bands*] The Chaldeans inhabited each side of the Euphrates, near to Babylon, which was their capital. They were also mixed with the wandering *Arabs*, and lived like them on *rapine*. They were the descendants of *Chesed*, son of Nahor and brother of Huz, from whom they had their name *Casdim*, which we translate *Chaldeans*. They divided themselves into *three bands*, in order the more speedily and effectually to encompass, collect, and drive off the three thousand camels: probably they mounted the camels and rode off.

Verse 19. *A great wind from the wilderness*] Here was another proof of the influence of the *prince of the power of the air*. What mischief might he not do with this tremendous agent, were he not constantly under the control of the Almighty! He seems to have directed four different currents, which, blowing against the four corners or sides of the house, crushed it together, and involved all within in one common ruin.

Verse 20. *Rent his mantle*] Tearing the garments, shaving or pulling off the hair of the head, throwing dust or ashes on the head, and sitting on the ground, were acts by which immoderate grief was expressed. Job must have felt the bitterness of anguish when he was told that, in addition to the loss of all his *property*, he was deprived of his *ten children* by a violent death. Had he not felt this most poignantly, he would have been unworthy of the name of *man*.

Worshipped] *Prostrated himself*; lay all along upon the ground, with his face in the dust.

Verse 21. *Naked came I out of my mother's womb*] I had no earthly possessions when I came into the world; I cannot have less going out of it. What I have the *Lord gave*: as it was his *free gift*, he has a right to resume it when he pleases; and I owe him *gratitude* for the time he has permitted me to enjoy this gift.

Naked shall I return thither] Whither? Not to his *mother's womb* surely; nor does he call the *earth* his *mother* in this place. In the first clause of the verse he speaks without a *metaphor*, and in the latter he speaks in reference to the *ground* on which he was about to fall. As I came out of my mother's womb destitute of all earthly possessions, so shall I return *shammah*, THERE; i. e., to the earth on which he was now falling. That *mother earth* was a common expression in different nations, I allow; but I believe no such metaphor was now in the mind of Job.

The Lord gave] The *Chaldee* has, "The WORD of the Lord, מֵימְרָא מֵימְרָא *meymera dayai*, gave; and the WORD of the Lord, and the house of his judgment, have taken away?" WORD is used here *personally*, as in many other places of all the *Targums*.

Blessed be the name of the Lord.] The following is a fine paraphrase on the sentiment in this verse:

"Good when he gives, supremely good;

Nor less when he denies;

Afflictions, from his sovereign hand,

Are blessings in disguise."

Seeing I have lost my temporal goods, and all my domestic comforts, may God alone be all my portion! The *Vulgate*, *Septuagint*, and *Coverdale* add, *The Lord hath done as he pleased*.

Verse 22. *In all this Job sinned not*] He did not give way to any action, passion, or expression, offensive to his Maker. He did not charge God with acting unkindly towards him, but felt as perfectly satisfied with the *privation* which the hand of God had occasioned, as he was with the *affluence* and *health* which that hand had bestowed. This is the transaction that gave the strong and vivid colouring to the character of Job; in this, and in *this alone*, he was a *pattern of patience* and *resignation*. In this Satan was utterly disappointed; he found a man who loved his God more than his earthly portion. This was a rare case, even in the experience of the devil. He had seen multitudes who bartered their God for money, and their hopes of blessedness in the world to come for secular possessions in the present. He had been so often successful in this kind of temptation, that he made no doubt he should succeed again. He saw many who, when riches increased, set their hearts on them, and forgot God. He saw many also who, when deprived of earthly comforts, blasphemed their Maker. He therefore inferred that Job, in similar circumstances, would act like the others; he was disappointed. Reader, has he, by *riches* or *poverty*, succeeded with thee? Art thou pious when affluent, and patient and contented when in poverty?

That Job lived *after* the giving of the law, seems to me clear from many references to the rites and ceremonies instituted by Moses. In chap. i. 5 we are informed that he *sanctified* his children, and *offered burnt-offerings daily in the morning for each of them*. This was a general ordinance of the law, as we may see, Lev. ix. 7: "Moses said unto Aaron, Go unto the altar, and offer thy sin-offering and thy *burnt-offering*, and make an atonement for thyself and for the people." Ver. 22: "And Aaron lifted up his hands towards the people, and blessed them, and came down from offering the *burnt-offering*."

This sort of offering, we are told above, *Job offered continually*; and this also was according to the law, Exod. xxix. 42: "This shall be a *continual burnt-offering* throughout your generations." See also Numb. xxviii. 3, 6, 10, 15, 24, 31.

This custom was observed *after the captivity*, Ezra iii. 5: "They offered the *continual burnt-offering*: and of every one that offered a *freewill-offering*." See also Neh. x. 33. Ezekiel, who prophesied during the captivity, enjoins this positively, chap. xlv. 13—15: "Thou shalt daily prepare a *burnt-offering* unto the Lord: thou shalt prepare it *every morning*."

Job appears to have thought that his children might have *sinned* through *ignorance*, or *sinned privately*; and it was consequently necessary to make the due sacrifices to God in order to prevent his wrath and their punishment; he therefore offered the *burnt-offering*, which was prescribed by the law in cases of sins committed *through ignorance*. See the ordinances

Lev. iv. 1—35, v. 15—19, and particularly Numb. xv. 24—29. I think it may fairly be presumed that the offerings which Job made for his children were in reference to these laws.

The *worship of the sun, moon, and stars*, as being the most prevalent and most seductive idolatry, was very expressly forbidden by the law, Deut. iv. 19: "Take heed, lest thou lift up thine eyes to heaven; and when thou seest the *sun*, and the *moon*, and the *stars*, even all the *host of heaven*, shouldst be driven to worship them, and serve them." Job purges himself from this species of idolatry, chap. xxxi. ver. 26—28: "If I beheld the *sun* when it shined, or the *moon* walking in brightness, and my heart hath been secretly enticed, or my mouth hath kissed my hand: this also were an iniquity to be *punished by the judge*; for I should have *denied the God that is above*."

He clears himself also from *adultery* in reference to the law enacted against that sin, Job. xxxi. 9—12: "If mine heart have been deceived by a woman, or if I have laid wait at my neighbour's door; then let my wife grind to another: for this is a heinous crime; yea, it is an iniquity to be *punished by the judges*." See

the law against this sin, Exod. xx. 14, 17: "Thou shalt not commit *adultery*: thou shalt not *covet thy neighbour's wife*." Lev. xx. 10: "The man that committeth *adultery* with another man's wife shall surely be put to death;" see Deut. xxii. 22. And for the *judge's* office in such cases, see Deut. xvii. 9—12: "Thou shalt come unto the priests and Levites, and unto the *judge* that shall be in those days; and they shall shew thee the sentence of *judgment*." 1 Sam. ii. 25: "If one man sin against another, the *judge* shall *judge* him."

The following will, I think, be considered an evident allusion to the *passage of the Red Sea*, and the destruction of the *proud Egyptian king*: Job xxvi. 11, 12: "The pillars of heaven tremble, and are astonished at his reproof. He *divideth the sea* with his power; and by his understanding he *smitteth* through the *proud*." These, with several others that might be adduced, are presumptive proofs that the *writer* of this book lived after the giving and establishment of the law, if not much later, let Job himself live when he might. See other proofs in the notes.

CHAPTER II.

The sons of God once more present themselves before him; and Satan comes also, accusing Job as a person whose steadfastness would be soon shaken, provided his body were to be subjected to sore afflictions, 1—5. He receives permission to afflict Job, and smites him with sore boils, 6—8. His wife reviles him, 9. His pious reproof, 10. His three friends come to visit and mourn with him.

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U. C. c. 767.

A GAIN ^a there was a day when the sons of God came to present themselves before the **LORD**, and Satan came also among them to present himself before the **LORD**.

2 And the **LORD** said unto Satan, From whence comest thou? And ^b Satan 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 Satan, Hast thou

^a Ch. i. 6.—^b Ch. i. 7.—^c Ch. i. 1, 8.—^d Ch. xxvii. 5, 6.

NOTES ON CHAP. II.

Verse 1. *Again there was a day*] How long this was after the former trial, we know not: probably, *one whole year*, when, as the *Targum* intimates, it was the time of the annual atonement; which, if so, must have been at least one whole year after the former; and during which period the patience and resignation of Job had sufficient scope to show themselves. This appearance of the *sons of God* and *Satan* is to be understood metaphorically—there could be nothing *real* in it—but it is intended to instruct us in the doctrine of the existence of good and evil spirits; that Satan pursues man with implacable enmity, and that

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considered my servant Job, that *there is none like him* in the earth, ^a a perfect and an upright man, one that feareth God, and escheweth evil? and still he ^d holdeth fast his integrity, although thou movedst me against him, ^e to ^f destroy him without cause.

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

5 ^g But put forth thine hand now, and touch

^e Heb. to swallow him up.—^f Ch. ix. 17.—^g Ch. i. 11.

he can do no man hurt, either in his person or property, but by the especial permission of God; and that God gives him permission only when he purposes to overrule it for the greater manifestation of his own glory, and the greater good of his tempted followers.

Verse 3. *To destroy him without cause*.] Thou wishedst me to permit thee to destroy a man whose sins have not called for so heavy a judgment. This seems to be the meaning of this saying. The original word, לבלע *leballeo*, signifies to *swallow down* or *devour*; and this word St. Peter had no doubt in view in the place quoted on verse 7 of the preceding chapter: *Your adversary the devil goeth about as a roaring lion,*

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U. C. c. 767.

A. M. cir. 2484. his * bone and his flesh, and he will curse thee to thy face.

B. C. cir. 1520. Ante I. Ol. cir. 744. Ante U.C. c.767. 6 b And the LORD said unto Satan, Behold, he is in thine hand; c but save his life.

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

8 And he took him a potsherd to scrape himself withal; e and he sat down among the ashes.

A. M. cir. 2484. B C. cir. 1520. Ante I. Ol. cir. 744. Ante U.C. c.767.

9 Then said his wife unto him, ' Dost thou still *retain thine integrity? curse God, and die.

10 But he said unto her, Thou speakest as one of the foolish women speaketh. What ?

* Ch. xix. 20. — b Ch. i. 12. — c Or, only. — d Isai. i. 6.

* 2 Sam. xiii. 19. Ch. xlii. 6. Ezek. xxvii. 30. Matt. xi. 21. † Ch. xxi. 15. — ‡ Ver. 3.

seeking whom he may DEVOUR; ζηρω, τινα καταπι, seeking whom he may SWALLOW OF GULF DOWN. See the note on 1 Pet. v. 8.

Verse 4. Skin for skin] That is, A man will part with all he has in the world to save his life; and he will part with all by piecemeal, till he has nothing left on earth, and even be thankful, provided his life be spared. Thou hast only destroyed his property; thou hast left him his life and his health. Thou hast not touched his flesh nor his bone; therefore he is patient and resigned. Man, through the love of life, will go much farther: he will give up one member to save the rest; yea, limb after limb, as long as there is hope that, by such sacrifices, life may be spared or prolonged. This is the meaning given to the passage by the Targum; and, I believe, the true one: hence, ver. 7, the Lord says, Save his life.

Verse 5. He will curse thee to thy face.] Literally, If he will not bless thee to thy face or appearances. His piety to thee will be always regulated by thy bounty to him. See the note on chap. i. 11.

Verse 6. But save his life.] His body thou shalt have permission to afflict, but against his life thou shalt have no power; therefore take care of his life. The original, נפש שומר naphso shemor, may be translated, keep his soul: but the word also signifies life; yet in the hands of the destroyer the life of this holy man is placed! How astonishing is the economy of salvation! It is so managed, by the unlimited power and skill of God, that the grand adversary of souls becomes himself, by the order of God, the preserver of that which the evil of his nature incessantly prompts him to destroy!

Verse 7. Sore boils] בשר רע dishchin ra, "with an evil inflammation." What this diabolical disorder was, interpreters are not agreed. Some think it was the leprosy; and this is the reason why he dwelt by himself, and had his habitation in an unclean place, without the city, (Septuagint, εξω της πολιως), or in the open air: and the reason why his friends beheld him afar off, ver. 12, was because they knew that the disorder was infectious.

His scraping himself with a potsherd indicates a disease accompanied with intolerable itching, one of the characteristics of the small pox. Query, Was it not this disorder? And in order to save his life (for that he had in especial command) did not Satan himself direct him to the cool regimen, without which, humanly speaking, the disease must have proved fatal? In the elephantiasis and leprosy there is, pro-

perly speaking, no boil or detached inflammation, or swelling, but one uniform disordered state of the whole surface, so that the whole body is covered with loathsome scales, and the skin appears like that of the elephant, thick and wrinkled, from which appearance the disorder has its name. In the small pox it is different: each pock or pustule is a separate inflammation, tending to suppuration; and during this process, the fever is in general very high; and the anguish and distress of the patient intolerable. When the suppuration is pretty far advanced, the itching is extreme; and the hands are often obliged to be confined to prevent the patient from literally tearing his own flesh.

Verse 9. Then said his wife] To this verse the Septuagint add the following words: "Much time having elapsed, his wife said unto him, How long dost thou stand stedfast, saying, 'Behold, I wait yet a little longer looking for the hope of my salvation?' Behold thy memorial is already blotted out from the earth, together with thy sons and thy daughters, the fruits of my pains and labours, for whom with anxiety I have laboured in vain. Thyself also sittest in the rottenness of worms night and day, while I am a wanderer from place to place, and from house to house, waiting for the setting of the sun, that I may rest from my labours, and from the griefs which oppress me. Speak therefore some word against God, and die." We translate בריך אלהים ומה barech Elohim vumuth, Curse God, and die. The verb בריך barach is supposed to include in it the ideas of cursing and blessing; but it is not clear that it has the former meaning in any part of the sacred writings, though we sometimes translate it so.

Here it seems to be a strong irony. Job was exceedingly afflicted, and apparently dying through sore disease; yet his soul was filled with gratitude to God. His wife, destitute of the salvation which her husband possessed, gave him this ironical reproof. Bless God, and die—What! bless him for his goodness, while he is destroying all that thou hast! bless him for his support, while he is casting thee down and destroying thee! Bless on, and die.

The Targum says that Job's wife's name was Dinah, and that the words which she spake to him on this occasion were בריך מימרא דיי ומיח berich meymera dayai umith. Bless the word of the Lord, and die.

Ovid has such an irony as I suppose this to have been: Quid vos sacra juvant? quid nunc Ægyptia prosunt Sistra? —

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C.c. 767.

^a shall we receive good at the hand of God, and shall we not receive evil? ^b In all this did not Job ^c sin with his lips.

11 Now when Job's three ^d friends heard of all this evil that was come upon him, they came every one from his own place; Eliphaz the ^e Temanite, and Bildad the ^f Shuhite, and Zophar the Naamathite: for they had made an appointment together to come ^g to mourn with him and to comfort him.

^a Ch. i. 21. Rom. xii. 12. James v. 10, 11. — ^b Ch. i. 22. ^c Ps. xxxix. 1. — ^d Prov. xvii. 17. — ^e Gen. xxxvi. 11. Jer. xlix. 7. — ^f Gen. xxv. 2. — ^g Ch. xlii. 11. Rom.

Cum raptant mala fata bonos, ignoscite fasso, Sollicitor nullos esse putare deos.

Vive pius, moriere pius; cole sacra, colentem Mors gravis a templis in cava busta trahet.

AMOR. lib. iii., Eleg. ix. ver. 33.

"In vain to gods (if gods there are) we pray,
And needless victims prodigally pay;
Worship their sleeping deities: yet death
Scorns votaries, and stops the praying breath.
To hallowed shrines intruding fate will come,
And drag you from the altar to the tomb."

STEPNEY.

Verse 10. *Thou speakest as one of the foolish*] Thou speakest like an infidel; like one who has no knowledge of God, of religion, or of a future state.

The Targum, who calls this woman *Dinah*, translates thus: "Thou speakest like one of those women who have wrought folly in the house of their father." This is in reference to an ancient rabbinical opinion, that Job lived in the days of the patriarch Jacob, whose daughter Dinah he had married.

Shall we receive good] This we have received in great abundance for many years:—

And shall we not receive evil?] Shall we murmur when He *afflicts* us for a *day*, who has given us *health* for so *many years*? Shall we blaspheme his name for *momentary privations*, who has given us such a *long succession of enjoyments*? His blessings are his own: he never gave them to us; they were only *lent*. We have had the long, the free, the unmerited use of them; and shall we be offended at the *Owner*, when he comes to reclaim his own property? This would be foolish, ungrateful, and wicked. So may every one reason who is suffering from adversity. But who, besides Job, reasons thus? Man is naturally discontented and ungrateful.

In all this did not Job sin with his lips.] The Chaldee adds, *But in his heart he thought words*. He had surmisings of heart, though he let nothing escape from his lips.

Verse 11. *Job's three friends*] The first was *Eliphaz the Temanite*; or, as the *Septuagint* has it, Ελιφαζ ὁ Θαυμαίων βασιλεὺς, *Eliphaz the king of the Thaimanites*. Eliphaz was one of the sons of Esau; and Teman, of Eliphaz, Gen. xxxvi. 10, 11. Teman

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 ^b sprinkled dust upon their heads toward heaven.

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

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C.c. 767.

xii. 15. — ^b Neh. ix. 1. Lam. ii. 10. Ezek. xxvii. 30. ⁱ Gen. l. 10.

was a city of Edom, Jer. xlix. 7—20; Ezek. xxv. 13; Amos i. 11, 12.

Bildad the Shuhite] Or, as the *Septuagint*, Βαλδὰδ ὁ Συχίων τυραννος, *Baldad, tyrant of the Suchites*. *Shuah* was the son of Abraham, by Keturah; and his posterity is reckoned among the easterns. It is supposed he should be placed with his brother *Midian*, and his brother's sons *Sheba* and *Dedan*. See Gen. xxv. 2, 3. *Dedan* was a city of Edom, see Jer. xlix. 8, and seems to have been situated in its southern boundary, as *Teman* was in its western, Ezek. xxv. 13.

Zophar the Naamathite] Or, according to the *Septuagint*, Σωφάρ Μιναιων βασιλεὺς, *Sophar king of the Minaites*. He most probably came from that *Naamah*, which was bordering upon the Edomites to the south, and fell by lot to the tribe of Judah, Josh. xv. 21—41. These circumstances, which have already been mentioned in the *introduction*, prove that Job must have dwelt in the land of *Edom*; and that all his friends dwelt in *Arabia Petraea*, or in the countries immediately adjacent. That some of those eastern people were highly *cultivated*, we have at least indirect proof in the case of the *Temanites*, Jer. xlix. 7: *Concerning Edom thus saith the Lord of Hosts, Is wisdom no more in Teman? Is counsel perished from the prudent? Is their wisdom vanished?* They are celebrated also in *Baruch* iii. 22, 23. Speaking of *wisdom* he says: *It hath not been heard of in Chanaan; neither hath it been seen in Theman. The Agarenes that seek wisdom upon earth, the merchants of Meran and of Theman, the expounders of fables, and searchers out of understanding, none of these have known the way of wisdom.* It is evident enough from these quotations that the inhabitants of those districts were celebrated for their knowledge; and the sayings of Job's three friends are proofs that their reputation for wisdom stood on very solid foundation.

Verse 12. *They rent every one his mantle*] I have already had frequent occasions to point out and illustrate, by quotations from the ancients, the actions that were used in order to express profound grief; such as wrapping themselves in sackcloth, covering the face, strewing dust or ashes upon the head, sitting upon the bare ground, &c., &c.; significant actions which were in use among all nations.

Verse 13. *They sat down with him upon the ground*

seven days] They were astonished at the unprecedented change which had taken place in the circumstances of this most eminent man: they could not reconcile his present situation with any thing they had met with in the history of divine providence. The *seven days* mentioned here were the period appointed for mourning. The Israelites mourned for Jacob *seven days*, Gen. l. 10. And the men of Jabesh mourned so long for the death of Saul, 1 Sam. xxxi. 13. 1 Chron. x. 12. And Ezekiel sat on the ground with the captives at Chebar, and mourned with and for them *seven days*, Ezek. iii. 15. The wise son of

Sirach says, "*Seven days* do men mourn for him that is dead;" Ecclus. xxii. 12. So calamitous was the state of Job, that they considered him as a dead man; and went through the prescribed period of mourning for him.

They saw that his grief was very great.] This is the reason why they did not *speak* to him: they believed him to be suffering for heavy crimes; and, seeing him suffer so much, they were not willing to add to his distresses by invectives or reproach. Job himself first broke silence.

CHAPTER III.

Job curses the day of his birth, and regrets that he ever saw the light, 1—12. Describes the empire of death and its inhabitants, 13—19. Regrets that he is appointed to live in the midst of sorrows, for the calamities which he feared had overtaken him, 20—26.

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C.c. 767.

AFTER this opened Job his mouth, and cursed his day.

2 And Job ^a spake, and said,

3 ^b Let the day perish wherein

I was born, and the night in which it was said, There is a man child conceived.

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

5 Let darkness and ^c the shadow of death ^d stain it; let a cloud dwell upon it; ^e let the

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C.c. 767.

^a Heb. answered.—^b Ch. x. 18, 19. Jer. xv. 10. xx. 14. ^c Ch. x. 21, 22. xvi. 16. xxviii. 3. Ps. xxiii. 4. xlv. 19. cvi. 10, 14. Jer. xiii. 16. Amos v. 8.—^d Or, challenge it.

^e Or, let them terrify it, as those who have a bitter day. Amos viii. 10.

NOTES ON CHAP. III.

Verses 1. After this opened Job his mouth] After the *seven days' mourning* was over, there being no prospect of relief, Job is represented as thus *cursing the day of his birth*. Here the *poetic* part of the book begins; for most certainly there is nothing in the preceding chapters either in the *form* or *spirit* of Hebrew poetry. It is easy indeed to break the sentences into *hemistichs*; but this does not constitute them *poetry*: for, although *Hebrew poetry* is in general in hemistichs, yet it does not follow that the division of *narratives* into hemistichs must necessarily constitute it *poetry*.

In many cases the Asiatic poets introduce their compositions with *prose narrative*; and having in this way prepared the reader for what he is to expect, begin their *deevans, cassidehs, gazels, &c.* This appears to be the plan followed by the author of this book. Those who still think, after examining the structure of those chapters, and comparing them with the undoubted poetic parts of the book, that *they* also, and the *ten* concluding verses, are *poetry*, have my consent, while I take the liberty to believe most decidedly the opposite.

Cursed his day.] That is, the day of his birth; and thus he gave vent to the agonies of his soul, and the distractions of his mind. His execrations have something in them awfully solemn, tremendously deep, and strikingly sublime. But let us not excuse all the things which he said in his haste, and in the bitterness of his soul, because of his former well established character of patience. He bore all his *privations* with becoming resignation to the divine will and

providence: but now, feeling himself the subject of continual sufferings, being in heaviness through manifold temptation, and probably having the light of God withdrawn from his mind, as his consolations most undoubtedly were, he regrets that ever he was born; and in a very high strain of impassioned poetry curses his day. We find a similar execration to this in Jeremiah, chap. xx. 14—18, and in other places; which, by the way, are no proofs that the one borrowed from the other; but that this was the common mode of Asiatic thinking, speaking, and feeling, on such occasions.

Verses 3. There is a man child conceived.] The word *הרה* *harah* signifies to *conceive*; yet here, it seems, it should be taken in the sense of *being born*, as it is perfectly unlikely that the night of conception should be either distinctly known or published.

Verses 4. Let that day be darkness] The meaning is exactly the same with our expression, "Let it be blotted out of the calendar." However distinguished it may have been, as the birth-day of a man once celebrated for his possessions, liberality, and piety, let it no longer be thus noted; as he who was thus celebrated is now the sport of adversity, the most impoverished, most afflicted, and most wretched of human beings.

Let not God regard it from above] אל יירשעו *al yidreshehu*, "Let Him not require it"—let Him not consider it essential to the completion of the days of the year; and therefore he adds, *neither let the light shine upon it*. If it must be a part of *duration*, let it not be distinguished by the light of the sun.

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C. c. 767.

blackness of the day terrify it.
6 As for that night, let 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.

* Or, let it not rejoice among the days.

Verse 5. *Let darkness and the shadow of death stain it*] יגאלוהו yigaluhu, "pollute or avenge it," from גאל gaal, to vindicate, avenge, &c.; hence גאל goel, the nearest of kin, whose right it was to redeem an inheritance, and avenge the death of his relative by slaying the murderer. Let this day be pursued, overtaken, and destroyed. Let natural darkness, the total privation of the solar light, rendered still more intense by death's shadow projected over it, seize on and destroy this day, ελαβοι αυτην, Septuagint; alluding, perhaps, says Mr. Parkhurst, to the avenger of blood seizing the offender.

Let a cloud dwell upon it] *Let the thickest clouds dwell upon it.—Coverdale. Let the thickest clouds have there their dwelling-place—let that be the period of time on which they shall constantly rest, and never be dispersed.* This seems to be the import of the original, תישקו עלי ענני tishkan alaiiv ananah. Let it be the place in which clouds shall be continually gathered together, so as to be the storehouse of the densest vapours, still in the act of being increasingly condensed.

Let the blackness of the day terrify it.] *And let it be lapped in with sorrow.—Coverdale.* This is very expressive: lap signifies to fold up, or envelope any particular thing with fold upon fold, so as to cover it every where, and secure it in all points. Leaving out the semicolon, we had better translate the whole clause thus: "Let the thickest cloud have its dwelling-place upon it, and let the bitterness of a day fill it with terror." A day similar to that, says the Targum, in which Jeremiah was distressed for the destruction of the house of the sanctuary; or like that in which Jonah was cast into the sea of Tarsis; such a day as that on which some great or national misfortune has happened: probably in allusion to that in which the darkness that might be felt enveloped the whole land of Egypt, and the night in which the destroying angel slew all the first-born in the land.

Verse 6. As for that night, let darkness seize upon it] I think the Targum has hit the sense of this whole verse: "Let darkness seize upon that night; let it not be reckoned among the annual festivals; in the number of the months of the calendar let it not be computed."

Some understand the word אפל ophel as signifying a dark storm; hence the Vulgate, tenebrosus turbo, "a dark whirlwind." And hence Coverdale, *Let the dark storme overcome that night, let it not be reckoned amonge the dayes off the yeare, nor counted in the monethes.* Every thing is here personified; day, night, darkness, shadow of death, cloud, &c.; and the same idea of the total extinction of that portion

7 Lo, 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 their mourning.

Jer. ix. 17, 18.—Or, a leviathan.

of time, or its being rendered ominous and portentous, is pursued through all these verses, from the third to the ninth, inclusive. The imagery is diversified, the expressions varied, but the idea is the same.

Verse 7. *Lo, let that night be solitary*] The word יראה hinneh, behold, or lo, is wanting in one of De Rossi's MSS, nor is it expressed in the Septuagint, Vulgate, Syriac, or Arabic.

The word גלמוד galmud, which we translate solitary, is properly Arabic. From جلم ghalama or jalama, signifying to cut off, make bare, amputate, comes جلمود jalmod, a rock, a great stone; and جلمعده jalameedet, weight, a burden, trouble, from which we may gather Job's meaning: "Let that night be grievous, oppressive, as destitute of good as a bare rock is of verdure." The Targum gives the sense, *In that night let there be tribulation.*

Let no joyful voice come therein.] Let there be no choirs of singers; no pleasant music heard; no dancing or merriment. The word רננה renanah signifies any brisk movement, such as the vibration of the rays of light, or the brisk modulation of the voice in a cheerful ditty. The Targum has, *Let not the crowing of the rural or wild cock resound in it.* Let all work be intermitted; let there be no sportive exercises; and let all animals be totally silent.

Verse 8. *Let them curse it that curse the day*] This translation is scarcely intelligible. I have waded through a multitude of interpretations, without being able to collect from them such a notion of the verse as could appear to me probable. Schulzens, Rosenmiller, and after them Mr. Good, have laboured much to make it plain. They think the custom of sorcerers, who had execrations for peoples, places, things, days, &c., is here referred to; such as Balaam, Elymas, and many others were: but I cannot think that a man who knew the Divine Being and his sole government of the world so well as Job did, would make such an allusion, who must have known that such persons and their pretensions were impostors and execrable vanities. I shall give as near a translation as I can of the words, and subjoin a short paraphrase: יקבדו אררי ים העשירים ער לויקן yikkebuhu orerey yom haathidim orer livyathan; "Let them curse it who detest the day; them who are ready to raise up the leviathan." That is, Let them curse my birthday who hate daylight, such as adulterers, murderers, thieves, and banditti, for whose practices the night is more convenient; and let them curse it who, being like me weary of life, are desperate enough to provoke the leviathan, the crocodile, to tear them to pieces. This version is nearly the same as that given

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C. c. 767.

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U. C. c. 767.

9 Let the stars of the twilight thereof be dark ; let 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 ^b Why died I not from the womb ? *why* did I *not* give up the ghost when I came out of the belly ?

12 ^c Why did the knees prevent me ? or

* Heb. *the eyelids of the morning*, ch. xli. 18. — ^b Ch. x. 18.

by Coverdale, *Let them that curse the days give it their curse also, when those that be ready to rage up leviathan.* By *leviathan* some understand the greatest and most imminent dangers ; and others, the devil, whom the *enchanters* are desperate enough to attempt to raise by their incantations.

Cabnet understands the whole to be spoken of the *Atlantes*, a people of *Ethiopia*, who *curse the sun* because it parches their fields and their bodies ; and who *fearlessly attack, kill, and eat the crocodile.* This seems a good sense.

Verse 9. *Let the stars of the twilight thereof*] The stars of the twilight may here refer to the planets *Venus, Jupiter, Mars, and Mercury*, as well as to the brighter fixed stars.

Let it look for light] Here the *prosopopoeia* or personification is still carried on. The *darkness* is represented as *waiting* for the lustre of the *evening star*, but is disappointed ; and then for the *Aurora* or *dawn*, but equally in vain. He had prayed that its *light*, the *sun*, should not shine upon it, ver. 4 ; and here he prays that its *evening star* may be totally obscured, and that it might never see the *dawning of the day*. Thus his execration comprehends every thing that might *irradiate* or *enliven* it.

Verse 10. *Because it shut not up the doors*] Here is the reason why he curses the day and the night in which he was conceived and born ; because, had he never been brought into existence, he would never have seen trouble. It seems, however, very harsh that he should have wished the destruction of his *mother*, in order that his birth might have been prevented ; and I rather think Job's execration did not extend thus far. The *Targum* understands the passage as speaking of the *umbilical cord*, by which the fetus is nourished in its mother's womb : had this been shut up, there must have been a miscarriage, or he must have been *dead born* ; and thus *sorrow would have been hidden from his eyes.* This seeming gloss is much nearer the letter and spirit of the Hebrew than is generally imagined. I shall quote the words : *כי לא נסר חיה כי* *ki lo sagar dalthey bitni*, because it did not shut up the doors of my belly. This is much more consistent with the feelings of humanity, than to wish his mother's womb to have been his grave.

Verse 11. *Why died I not from the womb ?*] As the other circumstance did not take place, why was I not *still-born*, without the possibility of reviviscence ?

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 ^d built desolate places for themselves ;

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

16 Or ^e as an hidden untimely birth I had

^c Gen. xxx. 3. Isai. lxvii. 12.—^d Ch. xv. 28.—^e Ps. lviii. 8.

or, as this did not occur, why did I not *die as soon as born* ? These *three* things appear to me to be clearly intended here :—1. Dying in the womb, or never coming to maturity, as in the case of an *abortion*. 2. Being *still-born*, without ever being able to breathe. 3. Or, if born alive, dying within a short time after. And to these states, he seems to refer in the following verses.

Verse 12. *Why did the knees prevent me ?*] Why was I dandled on the knees ? Why was I nourished by the breasts ? In either of the above cases I had neither been received into a mother's lap, nor hung upon a mother's breasts.

Verse 13. *For now should I have lain still*] In that case I had been insensible ; *quiet*—without these overwhelming agitations ; *slept*—unconscious of evil ; *been at rest*—been out of the reach of calamity and sorrow.

Verse 14. *With kings and counsellors of the earth*] I believe this translation to be perfectly correct. The *counsellors*, *or goatsey*, I suppose to mean the privy council, or advisers of kings ; those without whose advice kings seldom undertake wars, expeditions, &c. These mighty agitators of the world are at rest in their graves, after the lives of commotion which they have led among men : most of whom indeed have been the troublers of the peace of the globe.

Which built desolate places] Who erect mausoleums, funeral monuments, sepulchral pyramids, &c., to keep their *names* from *perishing*, while their *bodies* are turned to *corruption*. I cannot think, with some learned men, that Job is here referring to those patriotic princes who employed themselves in repairing the ruins and desolations which others had occasioned. His simple idea is that, had he died from the womb, he would have been equally at rest, neither troubling nor troubled, as those defunct kings and planners of wars and great designs are, who have nothing to keep even their *names* from perishing, but the monuments which they have raised to contain their corrupting flesh, mouldering bones, and dust.

Verse 15. *Or with princes that had gold*] Chief or mighty men, lords of the soil, or fortunate adventurers in merchandise, who got gold in abundance, filled their houses with silver, left all behind, and had nothing reserved for themselves but the *empty places* which they had made for their last dwelling, and where their dust now sleeps, devoid of care, painful

A. M. cir. 2484. not been; as infants which
 B. C. cir. 1520. never saw light.
 Ante I. Ol.
 cir. 744. 17 There the wicked cease
 Ante U.C. c. 767. from troubling; and there the
 * weary be at rest.

18 There the prisoners rest together; ^b they hear not the voice of the oppressor.

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

20 ^c Wherefore is light given to him that is in misery, and life unto the ^d bitter *in* soul;

21 Which ^e long^f for death, but it *cometh* not; and dig for it more than ^g for hid treasures;

^a Heb. *wearied in strength*.—^b Ch. xxxix. 7.—^c Jer. xx. 18.—^d 1 Sam. i. 10. 2 Kings iv. 27. Prov. xxxi. 8. ^e Heb. *wait*.—^f Rev. ix. 6.—^g Prov. ii. 4.—^h Ch. xix. 8.

journies, and anxious expectations, He alludes here to the case of the *covetous, whom nothing can satisfy*, as an Asiatic writer has observed, *but the dust that fills his mouth when laid in the grave*.—SAADY.

Verse 16. *Or as an hidden untimely birth*] An early miscarriage, which was scarcely perceptible by the parent herself; and in this case he *had not been*—he had never had the distinguishable form of a human being, whether *male or female*.

As infants] Little ones; those further advanced in maturity, but miscarried long before the time of birth.

Verse 17. *There the wicked cease*] In the grave the oppressors of men cease from irritating, harassing, and distressing their fellow-creatures and dependants.

And there the weary be at rest.] Those who were worn out with the cruelties and tyrannies of the above. The troublers and the troubled, the restless and the submissive, the toils of the great and the labours of the slave, are here put in opposition.

Verse 18. *The prisoners rest together*] Those who were slaves, feeling all the troubles, and scarcely tasting any of the pleasures, of life, are quiet in the grave together; and the voice of the oppressor, the hard unrelenting task-master, which was more terrible than death, is heard no more. *They* are free from his exactions, and *his* mouth is silent in the dust. This may be a reference to the Egyptian bondage. The children of Israel cried by reason of their oppressors or task-masters.

Verse 19. *The small and great are there*] All sorts and conditions of men are equally blended in the grave, and ultimately reduced to one common dust; and between the bond and free there is no difference. *The grave is*

“The appointed place of rendezvous, where all These travellers meet.”

Equality is absolute among the sons of men in their *entrance* into and *exit* from the world: all the intermediate state is *disparity*. All men *begin and end life alike*; and there is no difference between the king and the cottager. A contemplation of this should equally humble the *great* and the *small*. The saying is *trite*, but it is *true*,—

22 Which rejoice exceedingly, and are glad, when they can find the grave?

A. M. cir. 248
 B. C. cir. 152
 Ante I. Ol.
 cir. 744.
 Ante U.C. c. 76

23 *Why is light given* to a man whose way is hid, ^b and whom God hat^h hedged in?

24 For my sighing cometh ^k before I ea and my roarings are poured out like the water

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

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

Lam. iii. 7.—^l Ch. i. 10.—^k Heb. *before my me*
^h Heb. *I feared a fear, and it came upon me*.

Pallida mors æquo pulsat pede pauperum tabernas, Regumque turres. Hor. Odar. lib. i., Od. iv., ver. 1

“With equal pace impartial Fate Knocks at the palace as the cottage gate.”

Death is that state,

“Where they an equal honour share Who buried or unburied are.

Where Agamemnon knows no more Than *Irus* he contemned before.

Where fair *Achilles* and *Thersites* lie, Equally naked, poor, and dry.”

And why do not the living lay these things to heart

There is a fine saying in *Seneca ad Marciam*, ca 20, on this subject, which may serve as a comment on this place: *Mors*—servitutum invito domino mittit; hæc captivorum catenas levat; hæc e carce eduxit, quos exire imperium impotens vetuerat. Ha est in quo nemo humilitatem suam sensit; hæc qu nulli paruit; hæc quæ nihil quicquam alieno fec arbitrio. Hæc, ubi res communes fortuna male divisi et æquo jure genitos alium alii donavit, exæqu omnia.—“Death, in spite of the master, manum the slave. It loosens the chains of the prisoners. brings out of the dungeon those whom impote authority had forbidden to go at large. This is th state in which none is sensible of his humiliatio Death obeys no man. It does nothing according to the will of another. It reduces, by a just law, to state of equality, all who in their families and ci cumstances had unequal lots in life.”

Verse 20. *Wherefore is light given*] Why is li granted to him^h who is incapable of enjoying it, of performing its functions?

Verse 21. *Which long for death*] They look to as the *end* of all their miseries; and long more for separation from life, than those who love gold do f a rich mine.

Verse 22. *Which rejoice exceedingly*] Literall, *They rejoice with joy, and exult when they find the gra*

There is a various reading here in one of *Kennott's MSS.*, which gives a different sense. Instea of *who rejoice*, אֵלֶיךָ אֵלֶיךָ *they go*, with joy, it has אֵלֶיךָ אֵלֶיךָ

ed, who rejoice at the tomb, and exult when they find the grave.

Verse 23. *To a man whose way is hid*] Who knows not what is before him in either world, but is full of fears and trembling concerning both.

God hath hedged in?] Leaving him no way to escape; and not permitting him to see one step before him.

There is an exact parallel to this passage in Lam. iii. 7, 9: *He hath hedged me about that I cannot get out. He hath inclosed my ways with hewn stone.* Mr. Good translates the verse thus: *To the man whose path is broken up, and whose futurity God hath overwhelmed.* But I cannot see any necessity for departing from the common text, which gives both an easy and a natural sense.

Verse 24. *For my sighing cometh*] Some think that this refers to the ulcerated state of Job's body, mouth, hands, &c. He longed for food, but was not able to lift it to his mouth with his hands, nor masticate it when brought thither. This is the sense in which Origen has taken the words. But perhaps it is most natural to suppose that he means his sighing took away all appetite, and served him in place of meat. There is the same thought in Ps. xlii. 3: *My tears have been my meat day and night*; which place is not an imitation of Job, but more likely Job an imitation of it, or, rather, both an imitation of nature.

My roarings are poured out] My lamentations are like the noise of the murmuring stream, or the dashing of the overswollen torrent.

Verse 25. *For the thing which I greatly feared*] Literally, *the fear that I feared*; or, *I feared a fear*, as in the margin. While I was in prosperity I thought adversity might come, and I had a dread of it. I feared the loss of my family and my property; and both have occurred. I was not lifted up: I knew that what I possessed I had from Divine Providence, and that he who gave might take away. I am not stripped of my all as a punishment for my self-confidence.

Verse 26. *I was not in safety*] If this verse be read interrogatively, it will give a good and easy sense: *Was I not in safety? Had I not rest? Was I not in comfort? Yet trouble came.* It is well known that, previously to this attack of Satan, Job was in great prosperity and peace. Mr. Good translates, *I had no peace; yea, I had no rest. Yea, I had no respite, as the trouble came on*; and refers the whole to the quick succession of the series of heavy evils by which he was tried. There is a similar thought in the Psalmist: *Deep crieth unto deep at the noise of thy water-spouts; all thy waves and thy billows have gone over me*; Ps. xlii. 7. One evil treads on the heels of another.

In this chapter Job's conflict begins. Now, and not before, Satan appears to have access to his mind. When he deprived him of his property, and, what was still dearer, of his sons and his daughters, the loss of his family, he bore all with the most exemplary patience, and the deepest resignation to the divine will. When his adversary was permitted to touch his body, and afflict it in the most grievous and distressing manner, rendered still more intolerable by his being previously deprived of all the comforts and

necessaries of life; still he held fast his integrity; no complaint, no murmur was heard. From the Lord's hand he received his temporal good; and from that hand he received his temporal evil, the privation of that good. Satan was, therefore, baffled in all his attempts; Job continued to be a perfect and upright man, fearing God, and avoiding evil. This was Job's triumph, or rather the triumph of divine grace; and Satan's defeat and confusion.

It is indeed very seldom that God permits Satan to waste the substance or afflict the body of any man; but at all times this malevolent spirit may have access to the mind of any man, and inject doubts, fears, diffidence, perplexities, and even unbelief. And here is the spiritual conflict. Now, *their wrestling is not with flesh and blood*—with men like themselves, nor about secular affairs; but they have to contend with angels, principalities, and powers, and the rulers of the darkness of this world, and spiritual wickednesses in heavenly places. In such cases Satan is often permitted to diffuse darkness into the understanding, and envelope the heavens with clouds. Hence are engendered false views of God and his providence, of men, of the spiritual world, and particularly of the person's own state and circumstances. Every thing is distorted, and all seen through a false medium. Indescribable distractions and uneasiness are hereby induced; the mind is like a troubled sea, tossed by a tempest that seems to confound both heaven and earth. Strong temptations to things which the soul contemplates with abhorrence are injected; and which are followed by immediate accusations, as if the injections were the offspring of the heart itself; and the trouble and dismay produced are represented as the sense of guilt, from a consciousness of having, in heart, committed these evils. Thus Satan tempts, accuses, and upbraids, in order to perplex the soul, induce scepticism, and destroy the empire of faith. Behold here the permission of God, and behold also his sovereign control: all this time the grand tempter is not permitted to touch the heart, the seat of the affections, nor offer even the slightest violence to the will. The soul is cast down, but not destroyed; perplexed, but not in despair. It is on all sides harassed; without are fightings, within are fears: but the will is inflexible on the side of God and truth, and the heart, with all its train of affections and passions, follows it. The man does not wickedly depart from his God; the outworks are violently assailed, but not taken; the city is still safe, and the citadel impregnable. Heaviness may endure for the night, but joy cometh in the morning. Jesus is soon seen walking upon the waters. He speaks peace to the winds and the sea: immediately there is a calm. Satan is bruised down under the feet of the sufferer; the clouds are dispersed, the heavens re-appear, and the soul, to its surprise, finds that the storm, instead of hindering, has driven it nearer to the haven whither it would be.

The reader who closely examines the subject will find that this was the case of Job. The following chapters show the conflict of the soul; the end of the book, God's victory and his exaltation. Satan sifted Job as wheat, but his faith failed not.

CHAPTER IV.

Eliphaz answers; and accuses Job of impatience, and of despondence in the time of a versity, 1—6; asserts that no innocent man ever perished, and that the wicked a afflicted for their sins, 7—11; relates a vision that he had, 12—16, and what w said to him on the occasion, 17—21.

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C. c.767.

THEN Eliphaz the Temanite answered and said,
2 If we assay ^a to commune with thee, wilt thou be grieved?

but ^b who can withhold himself from speaking?

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

4 Thy words have upholden him that was falling, and thou ^d hast strengthened ^e the feeble knees.

^a Heb. a word. — ^b Heb. who can refrain from words? — ^c Isai. xxxv. 3. — ^d Isai. xxxv. 3. — ^e Heb. the bowing knees. Heb. xii. 12. — ^f Ch. i. 1. — ^g Prov. iii. 26. — ^h Ps.

NOTES ON CHAP. IV.

Verse 1. *Then Eliphaz the Temanite answered]* For seven days this person and his two friends had observed a profound silence, being awed and confounded at the sight of Job's unprecedented affliction. Having now sufficiently contemplated his afflicted state, and heard his bitter complaint, forgetting that he came as a *comforter*, and not as a *reprover*, he loses the feeling of the *friend* in the haughtiness of the *ensor*, endeavouring to strip him of his only consolation,—the testimony of his conscience, that in simplicity and godly sincerity, not in fleshly wisdom, but by the grace of God, he had his conversation among men,—by insinuating that if his ways had been upright, he would not have been abandoned to such distress and affliction; and if his heart possessed that righteousness of which he boasted, he would not have been so suddenly cast down by adversity.

Verse 2. *If we assay to commune with thee]* As if he had said, Should I and my friends endeavour to reason with thee ever so mildly, because we shall have many things to say by way of reprehension, thou wilt be grieved and faint; and this we may reasonably infer from the manner in which thou bearest thy present afflictions. Yet as thou hast uttered words which are injurious to thy Maker, who can forbear speaking? It is our duty to rise up on the part of God, though thereby we shall grieve him who is our friend. This was a plausible beginning, and certainly was far from being insincere.

Verse 3. *Thou hast instructed many]* Thou hast seen many in affliction and distress, and thou hast given them such advice as was suitable to their state, and effectual to their relief; and by this means thou hast *strengthened the weak hands*, and *the feeble knees*—the desponding have been encouraged, and the irrelative confirmed and excited to prompt and proper actions, by thy counsel and example.

Verse 5. *But now it is come upon thee]* Now it is thy turn to suffer, and give an example of the efficacy of thy own principles; but instead of this, behold,

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

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

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

8 Even as I have seen, ⁱ they that plow

A. M. cir. 24
B. C. cir. 15
Ante. I. Ol.
cir. 744.
Ante U.C. c.71

xxxvii. 25.—^j Pa. vii. 14. Prov. xxii. 8. Hos. x. Gal. vi. 7, 8.

thou faintest. Either, therefore, thou didst *pretend* to what thou hadst not; or thou art not making proper use of the principles which thou didst recommend to others.

Verse 6. *Is not this thy fear]* I think Coverd hits the true meaning: ~~Here is now thy fear~~ **God, thy stedfastness, thy patience, and the prudence of thy life?** If these be genuine, surely there no cause for all this complaint, vexation, and despair. That this is the meaning, the next words show.

Verse 7. *Remember, I pray thee]* Recollect, if thou canst, a single instance where God abandoned innocent man, or suffered him to perish. Didst thou ever hear of a case in which God abandoned a righteous man to destruction? Wert thou a righteous man and innocent of all hidden crimes, would God abandon thee thus to the malice of Satan? or let loose the plagues of affliction and adversity against thee?

Verse 8. *They that plow iniquity]* A proverbial form of speech drawn from nature. Whatever a man sows in the ground, he reaps the same kind for every seed produces its like. Thus Solomon, Prov. xxii. 8: "He that soweth iniquity shall reap vanity." And St. Paul, Gal. vi. 7, 8: "Be not deceived, God is not mocked; for whatsoever a man soweth, he shall also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he who soweth to the Spirit, shall of the Spirit reap life everlasting. And of the same nature is that other saying of an apostle, *He that soweth sparingly, shall reap sparingly*." 2 Cor. ix. 6.

The same figure is employed by the prophet Hosea viii. 7: *They have sown the wind, and they shall reap the whirlwind*; and chap. x. 12, 13: *Sow to yourselves in righteousness; reap in mercy. Ye have ploughed wickedness; ye have reaped iniquity.* The last sentence contains, not only the same image, almost the same words as those used by Eliphaz.

Our Lord expresses the same thing, in the following words: Matt. vii. 16—18: *Do men gather grapes of thorns, or figs of thistles? Every good tree bringeth forth good fruit, and every evil tree bringeth forth evil fruit.*

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C. c.767.

iniquity, and sow wickedness,
reap the same.
9 By the blast of God they
perish, and ^a by the breath of
his nostrils are they consumed.

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

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

12 Now a thing was ^d secretly brought to

^a That is, by his anger: as Isai. xxx. 33. See Exod. xv. 8. Ch. i. 19. xv. 30. Isai. xi. 4. 2 Thess. ii. 8. — ^b Ps. lviii. 6. — ^c Ps. xxxiv. 10. — ^d Heb. by stealth. — ^e Ch. xxxiii.

forth good fruit, but a corrupt tree bringeth forth evil
fruit. So the Greeks:

Ἄγρις ἀρούρα θανάτου ἐκκαρπίζεται.
ÆSCH. 'Ἐπτα ἐπι Θηβαίς, ver. 607.

"The field of iniquity produces the fruit of death."

Ἰβρις γὰρ ἐξανθοῦ' ἐκαρπώσει σταχὺν
Ἄγρις, ὅθεν παγκλαυτον ἐξίμα θέρως.
Ib. Περσαι, ver. 823.

"For oppression, when it springs,
Puts forth the blade of vengeance; and its fruit
Yields a ripe harvest of repentant woe."—POTTER.

The image is common every where, because it is a
universal law of nature.

Verse 9. *By the blast of God they perish*] As the
noxious and parching east wind blasts and destroys
vegetation, so the wicked perish under the indignation
of the Almighty.

Verse 10. *The roaring of the lion*] By the roaring
hoc, fierce lion, old lion, stout lion, and lion's whelps,
tyrannous rulers of all kinds are intended. The
design of Eliphaz in using these figures is to show
that even those who are possessed of the greatest
authority and power—the kings, rulers, and princes of
the earth—when they become wicked and oppressive to
their subjects, are cast down, broken to pieces, and
destroyed, by the incensed justice of the Lord; and
their whelps—their children and intended successors,
scattered without possessions over the face of the earth.

Verse 11. *The old lion perisheth*] In this and the
preceding verse the word lion occurs five times; and
in the original the words are all different:—

1. אַרְיֵה *aryeh*, from אָרַח *arah*, to tear off. 2. שׁוֹחַל *shochal*, which as it appears to signify black or dark, may mean the black lion, which is said to be found in Ethiopia and India. 3. כֶּפִּיר *kephir*, a young lion, from כָּפַר *capbar*, to cover, because he is said to hide himself in order to surprise his prey, which the old one does not. 4. לַיִשׁ *layish*, from לָשׁ *lash*, to knead, trample upon; because of his method of seizing his prey. 6. לָבִיא *labi*, from לָבָא *laba*, to suckle with the first milk; a lioness giving suck; at which time they are peculiarly fierce. All these words may point out some quality of the lion; and this was probably the cause why they were originally given: but it is likely

me, and mine ear received a
little thereof.

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

14 Fear ^f came upon me, and ^g trembling,
which made ^h all my bones to shake.

15 Then a spirit 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,
ⁱ *there was* silence, and I heard a voice, *saying*,

15. — ^f Heb. met me. — ^g Hab. iii. 16. — ^h Heb. the multitude of my bones. — ⁱ Or, I heard a still voice.

that, in process of time, they served only to designate
the beast, without any particular reference to any of
his properties. We have one and the same idea when
we say the lion, the king of beasts, the monarch of the
forest, the most noble of quadrupeds, &c.

Verse 12. *Now a thing was secretly brought to me*] To give himself the more authority, he professes to have received a vision from God, by which he was taught the secret of the divine dispensations in providence; and a confirmation of the doctrine which he was now stating to Job; and which he applied in a different way to what was designed in the divine communication.

Mine ear received a little thereof.] Mr. Good translates, "And mine ear received a whisper along with it." The apparition was the general subject; and the words related ver. 17, &c., were the whispers which he heard when the apparition stood still.

Verse 13. *From the visions of the night*] "It is in vain," says Mr. Good, "to search through ancient or modern poetry for a description that has any pretensions to rival that upon which we are now entering. Midnight—solitude—the deep sleep of all around—the dreadful chill and horripilation or erection of the hair over the whole body—the shivering, not of the muscles only, but of the bones themselves—the gliding approach of the spectre—the abruptness of his pause—his undefined and indescribable form—are all powerful and original characters, which have never been given with equal effect by any other writer."

Mr. Hervey's illustration is also striking and natural. "'Twas in the dead of night; all nature lay shrouded in darkness; every creature was buried in sleep. The most profound silence reigned through the universe. In these solemn moments Eliphaz, alone, all wakeful and solitary, was musing on sublime subjects. When, lo! an awful being burst into his apartment. A spirit passed before his face. Astonishment seized the beholder. His bones shivered within him; his flesh trembled all over him; and the hair of his head stood erect with horror. Sudden and unexpected was its appearance; not such its departure. It stood still, to present itself more fully to his view. It made a solemn pause, to prepare his mind for some momentous message. After which a voice was heard. A

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C.c.767.

17 ^a Shall mortal man be more just than God? shall a man be more pure than his Maker?

18 Behold, he ^b put no trust in his servants; ^c and his angels he charged with folly:

19 ^d How much less in them that dwell in ^e houses of clay, whose foundation is in the

^a Ch. ix. 2.—^b Ch. xv. 15. xxv. 5. 2 Pet. ii. 4.—^c Or, nor in his angels, in whom he put light.—^d Ch. xv. 16.

voice, for the importance of its meaning, worthy to be had in everlasting remembrance. It spoke, and these were its words:”

Verse 17. *Shall mortal man*] אנוש enosh; Greek, βροτος poor, weak dying, man.

Be more just than God?] Or, האנוש מאלוה יצדק haenosh meeloh ytsdak; shall poor, weak, sinful man be justified before God?

Shall a man] גבר gaber, shall even the strong and mighty man, be pure before his Maker? Is any man, considered merely in and of himself, either holy in his conduct, or pure in his heart? No. He must be justified by the mercy of God, through an atoning sacrifice; he must be sanctified by the Holy Spirit of God, and thus made a partaker of the divine nature. Then he is justified before God, and pure in the sight of his Maker: and this is a work which God himself alone can do; so the work is not man's work, but God's. It is false to infer, from the words of this spectre (whether it came from heaven or hell, we know not, for its communication shows and rankles a wound, without providing a cure), that no man can be justified, and that no man can be purified, when God both justifies the ungodly, and sanctifies the unholy. The meaning can be no more than this: no man can make an atonement for his own sins, nor purify his own heart. Hence all boasting is for ever excluded. Of this Eliphaz believed Job to be guilty, as he appeared to talk of his righteousness and purity, as if they had been his own acquisition.

Verse 18. *Behold, he put no trust in his servants*] This verse is generally understood to refer to the fall of angels; for these were some of those heavenly beings who kept not their first estate: they did not persevere to the end of their probation, and therefore fell into condemnation, and are reserved in chains of darkness unto the judgment of the great day; Jude 6. It is said he put no trust in them—he knew that nothing could be absolutely immutable but himself; and that no intelligent beings could subsist in a state of purity, unless continually dependant on himself, and deriving constant supplies of grace, power, and light from him who gave them their being.

And his angels he charged with folly] Not chargeth, as many quote the passage. He charged those with folly who kept not their first estate. It does not appear that he is charging the others in the same way, who continue steadfast.

The several translations of this verse, both ancient 1744

dust, which are crushed before the moth?

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

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

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C.c.767.

^e 2 Cor iv. 7. v. 1.—^f Ps. xc. 5, 6.—^g Heb. beaten in pieces.—^h Ps. xxxix. 11. xlix. 14.—ⁱ Ch. xxxvi. 12.

and modern, are different from each other. Here are the chief:

In angelis suis reperit pravitatem, “In his angels he found perverseness,” VULGATE. The SEPTUAGINT is nearly the same. *Il met la lumiere dans ses anges*, “He puts light into his angels,” FRENCH BIBLE. Even those pure intelligences have continual need of being irradiated by the Almighty.

וַיִּתֵּן אֱלֹהִים אֶת־הַאֱלֹהִים וַיִּתֵּן אֱלֹהִים לְמַלְאָכָיו wa-bemalakui neshim temcho, “And he hath put amazement in his angels,” SYRIAC. The ARABIC is the same. *In angelis suis ponet gloriationem*, “In his angels he will put exultation,” MONTANUS. The Hebrew is תהלה tohokah, irradiation, from הלה halah, to irradiate, glister, or shine. In this place we may consider angels (מלאכים malachim) as heavenly or earthly messengers or angels of the Lord; and the glory, influence, and honour of their office as being put in them by the Most High. They are as planets which shine with a borrowed light. They have nothing but what they have received. Coverdale translates the whole verse thus: Beholde he hath founde unfaithfulness amonge his owne serbaunts and proude disobedience amonge his angels. The sense is among all these interpreters; and if the fallen angels are meant, the passage is plain enough.

Verse 19. *How much less*] Rather, with the VULGATE, *How much more?* If angels may be unstable, how can man arrogate stability to himself who dwells in an earthly tabernacle, and who must shortly return to dust?

Crushed before the moth?] The slightest accident oftentimes destroys. “A fly, a grape stone, or a hair can kill.” Great men have fallen by all these. This is the general idea in the text; and it is useless to sift for meanings.

Verse 20. *They are destroyed from morning to evening*] In almost every moment of time some human being comes into the world, and some one departs from it. Thus are they “destroyed from morning to evening.”

They perish for ever] יובדו yobedu; peribunt, they pass by; they go out of sight; they moulder with the dust, and are soon forgotten. Who regards the past generation now among the dead?

Isaiah has a similar thought, chap. lvii. 1: “The righteous perisheth, and NO MAN LAYETH IT TO HEART: and merciful men are taken away, none considering that the righteous is taken away from the evil to

come." Some think that Isaiah borrowed from Job: this will appear possible when it has been proved, which has never yet been done, that the writer of this book flourished before Isaiah. If, however, he borrowed the above thought, it must be allowed that it has been wondrously improved by coming through his hands.

Verse 21. *Doth not their excellency—go away?*] Personal beauty, corporeal strength, powerful eloquence, and various mental endowments, pass away, or are plucked up by the roots; they are no more seen or heard among men, and their memory soon perisheth.

They die, even without wisdom.] If wisdom means the pursuit of the best end, by the most legitimate and appropriate means, the great mass of mankind appear to perish without it. But, if we consider the subject more closely, we shall find that all men die in a state of comparative ignorance. With all our boasted science and arts, how little do we know! Do we know any thing to perfection that belongs either to the material or spiritual world? Do we understand even what matter is? What is its essence? Do we understand what spirit is? Then, what is its essence? Almost all the phenomena of nature, its grandest operations, and the laws of the heavenly bodies, have been explained on the principle of gravitation or

attraction; but in what does this consist? Who can answer? We can traverse every part of the huge and trackless ocean by means of the compass; but who understands the nature of magnetism on which all this depends? We eat and drink in order to maintain life; but what is nutrition, and how is it effected? This has never been explained. Life depends on respiration for its continuance; but by what kind of action is it, that in a moment the lungs separate the oxygen, which is friendly to life, from the nitrogen, which would destroy it; suddenly absorbing the one, and expelling the other? Who, among the generation of hypothesis-framers, has guessed this out? Life is continued by the circulation of the blood; but by what power and law does it circulate? Have the systole and diastole of the heart, on which this circulation depends, ever been satisfactorily explained? Most certainly not. Alas! we die without wisdom; and must die, to know these, and ten thousand other matters equally unknown, and equally important. To be safe, in reference to eternity, we must know the only true God, and Jesus Christ whom he has sent; whom to know is life eternal. This knowledge, obtained and retained, will entitle us to all the rest in the eternal world.

CHAPTER V.

Eliphaz proceeds to show that the wicked are always punished by the justice of God, though they may appear to flourish for a time, 1—8; extols the providence of God, by which the counsels of the wicked are brought to nought, and the poor fed and supported, 9—16; shows the blessedness of being corrected by God, in the excellent fruits that result from it; and exhorts Job to patience and submission, with the promise of all secular prosperity, and a happy death in a mature and comfortable old age, 17—27.

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C. c. 767.

CALL now, if there be any that will answer thee; and to which of the saints wilt thou turn?

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

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C. c. 767

3 I have seen the foolish

^a Or, look.—^b Or, indignation.

^c Ps. xxxvii. 35, 36. Jer. xii. 2, 3.

NOTES ON CHAP. V.

Verse 1. *Call now, if there be any*] This appears to be a strong irony. From whom among those whose foundations are in the dust, and who are crushed before the moth, canst thou expect succour?

To which of the saints wilt thou turn?] To whom among the holy ones (קדושים kedoshim), or among those who are equally dependant on divine support with thyself, and can do no good but as influenced and directed by God, canst thou turn for help? Neither angel nor saint can help any man unless sent especially from God; and all prayers to them must be foolish and absurd, not to say impious. Can the channel afford me water, if the fountain cease to send it?

Verse 2. *For wrath killeth the foolish man*] Foolish, silly, and simple, are epithets given by Solomon to

sinners and transgressors of all kinds. Such parallels have afforded a presumptive argument that Solomon was the author of this book. See the preface. The words of Eliphaz may be considered as a sort of maxim, which the wisdom and experience of ages had served to establish; viz., The wrath of God is manifested only against the wicked and impious; and if thou wert not such, God would not thus contend with thee.

Verse 3. *I have seen the foolish taking root*] I have seen wicked men for a time in prosperity, and becoming established in the earth; but I well knew, from God's manner of dealing with men, that they must soon be blasted. I even ventured to pronounce their doom; for I knew that, in the order of God's providence, that was inevitable. *I cursed his habitation.*

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C. c.767.

taking root : but suddenly I
cursed his habitation.

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

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

^a Ps. cxix. 155. cxxvii. 5.—^b Ps. cix. 12.—^c Ch. xviii.
9.—^d Or, iniquity.—^e Gen. iii. 17, 18, 19. 1 Cor. x. 13.

Verse 4. *His children are far from safety*] His posterity shall not continue in prosperity. *Iu gotten, ill spent*; whatever is got by wrong must have God's curse on it.

They are crushed in the gate] The Targum says, *They shall be bruised in the gate of hell, in the day of the great judgment*. There is reference here to a custom which I have often had occasion to notice; viz., that in the eastern countries the *court-house*, or *tribunal of justice*, was at the GATE of the city; here the magistrates attended, and hither the plaintiff and defendant came for justice.

Verse 5. *Whose harvest*] Their possessions, because acquired by unjust means, shall not be under the protection of God's providence; he shall abandon them to be pillaged and destroyed by the wandering *half-starved* hordes of the *desert banditti*. They shall carry it suddenly off; *even the thorns*—grain, weeds, thistles, and all, shall they carry off in their rapacious hurry.

The robber swalloweth up] Or, more properly, the *thirsty*, צמאם *tsammim*, as is plain from their *swallowing up* or *gulping down*; opposed to the *hungry* or *half-starved*, mentioned in the preceding clause. The *hungry* shall eat up their grain, and the *thirsty* shall drink down their wine and oil, here termed חילם *cheylam*, their *strength* or *power*, for the most obvious reasons.

There seem to be two allusions in this verse: 1. To the hordes of wandering predatory banditti, or half-starved Arabs of the desert, who have their scanty maintenance by the plunder of others. These descendants of Ishmael have ever had their hands against all men, and live to this day in the same predatory manner in which they have lived for several thousands of years. M. Volney's account of them is striking: "These men are smaller, leaner, and blacker, than any of the Bedouins yet discovered. Their wasted legs had only tendons without calves. Their belly was shrunk to their back. They are in general small, lean, and swartly, and more so in the bosom of the desert than on the borders of the more cultivated country. They are ordinarily about five feet or five feet two inches high; they seldom have more than about six ounces of food for the whole day. Six or seven dates, soaked in melted butter, a little milk, or curd, serve a man for twenty-four hours; and he seems happy when he can add a small portion of coarse flour, or a little ball of rice. Their camels also, which are their only support, are remarkably

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

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C. c.767.

7 Yet man is ^e born unto ^f trouble, as ^g the
sparks fly upward.

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

^f Or, labour.—^g Heb. the sons of the burning coal lift up to fly.

meagre, living on the meanest and most scanty provision. *Nature* has given it a small head without ears, at the end of a long neck without flesh. She has taken from its legs and thighs every muscle not immediately requisite for motion; and in short has bestowed on its withered body only the vessels and tendons necessary to connect its frame together. She has furnished it with a strong jaw, that it may grind the hardest aliments; and, lest it should consume too much, she has straitened its stomach, and obliged it to chew the cud." Such is the description given of the Bedouin and his camel, by M. Volney, who, while he denies the true God, finds out a deity which he calls *Nature*, whose works evince the highest providence, wisdom, and design! And where does this most wonderful and intelligent *goddess* dwell? No where but in the creed of the infidel; while the genuine believer knows that *nature* is only the *agent* created and employed by the great and wise God to accomplish, under his direction, the greatest and most stupendous beneficial effects.

The *second allusion* in the verse I suppose to be to the loss Job had sustained of his cattle by the predatory *Sabeans*; and all this Eliphaz introduces for the support of his grand argument, to convict Job of hidden crimes, on which account his enemies were permitted to destroy his property; that property, because of this wickedness, being placed out of the protection of God's providence.

Verse 6. *Affliction cometh not forth of the dust*] If there were not an adequate cause, thou couldst not be so grievously afflicted.

Spring out of the ground] It is not from mere *natural* causes that affliction and trouble come; God's justice inflicts them upon offending man.

Verse 7. *Yet man is born unto trouble*] לעמל *leamal*, to labour. He must toil and be careful; and if in the course of his labour he meet with trials and difficulties, he should rise superior to them, and not sink as thou dost.

As the sparks fly upward.] ובעני רשף יבירו עף *ubeny resheph yagbihu uph*; *And the sons of the coal lift up their sight, or dart upwards*. And who are the *sons of the coal*? Are they not bold, intrepid, ardent, fearless men, who rise superior to all their trials; combat what are termed chance and occurrence; succumb under no difficulties; and rise superior to time, tide, fate, and fortune? I prefer this to all the various meanings of the place with which I have met Coverdale translates, *It is man that is borne unto*

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C. c. 767.

9 ^a Which doeth great things
^b and unsearchable; marvellous
things ^c without number:

10 ^d Who giveth rain upon
the earth, and sendeth waters upon the fields:

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

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

13 ^h He taketh the wise in their own crafti-

^a Ch. ix. 10. xxxvii. 5. Ps. xl. 5. lxxii. 18. cxlv. 3. Rom. ii. 33. — ^b Heb. *and there is no search*. — ^c Heb. *till there be no number*. — ^d Ch. xxviii. 26. Ps. lxx. 9, 10. cxlvii. 8. Jer. v. 24. x. 13. li. 16. Acts xiv. 47. — ^e Heb. *out-places*. (1 Sam. ii. 7. Ps. cxliii. 7. — ^f Neh. iv. 15. Ps. xxxiii. 10.

ness, like as the hyrde for to fle. Most of the ancient Versions give a similar sense.

Verse 8. *I would seek unto God*] Were I in your place, instead of wasting my time, and irritating my soul with useless complaints, I would apply to my Maker, and, if conscious of my innocence, would confidently commit my cause to him.

Verse 9. *Which doeth great things*] No work, however complicated, is too deep for his counsel to plan; none, however stupendous, is too great for his power to execute. He who is upright is always safe in referring his cause to God, and trusting in him.

Verse 10. *Who giveth rain upon the earth*] The Chaldee gives this verse a fine turn: "Who gives rain on the face of the land of *Israel*, and sends waters on the face of the *provinces* of the *people*." Similar to our Lord's saying, which is expressed in the half of the compass: *Your father which is in heaven—SENDETH RAIN ON THE JUST AND ON THE UNJUST*; Matt. v. 45.

Sendeth waters upon the fields] The term *שׂדֵי חַוְּלָה*, which we translate *fields*, and generally signifies *streets*, may here mean those *plantations* which are *laid out* in *ridges* or *plats*, in an *orderly, regular* manner. God does not only send rain upon the *earth* in a *general* manner, but, by an *especial providence*, waters the *cultivated ground*, so that not one ridge is destitute of its due proportion of fructifying moisture.

Verse 11. *To set up on high those that be low*] He so distributes his providential blessings without partiality, that the land of the *poor man* is as well *sunned* and *watered* as that of the *rich*; so that he is thus set upon a level with the lords of the soil.

Verse 12. *He disappointeth the devices of the crafty*] All these sayings refer to God's *particular providence*, by which he is ever working for the *good*, and counterworking the plots of the *wicked*. And as various as are the contingent, capricious, and malevolent acts of men, so varied are his providential interferences; disappointing the devices, snares, and plots of the crafty, so that their plans being confounded, and their machinery broken in pieces, *their hands cannot perform their enterprises*.

ness: and the counsel of the froward is carried headlong.

14 ^k They ^l meet with darkness in the day-time, and grope in the noonday as in the night.

15 But ^m he saveth the poor from the sword, from their mouth, and from the hand of the mighty.

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

17 ^o Behold, happy is the man whom God correcteth: therefore despise not thou the

Isai. viii. 10. — ^h Or, *cannot perform any thing*. — ⁱ Ps. ix. 15. 1 Cor. iii. 19. — ^k Deut. xxviii. 29. Isai. lix. 10. Amos viii. 9. — ^l Or, *run into*. — ^m Ps. xxxv. 10. — ⁿ 1 Sam. ii. 9. Ps. cvii. 42. — ^o Ps. xciv. 12. Prov. iii. 11, 12. Heb. xii. 5. James i. 12. Rev. iii. 19.

Verse 13. *He taketh the wise in their own craftiness*] So counterworks them as to cause their feet to be taken in their own snares, and their evil dealings to fall on their own pate. Such frequent proofs has God given of his especial interference in behalf of the innocent, who have been the objects of the plots and evil designs of the wicked, by turning those evil devices against their framers, that *he who digs a pit for his neighbour shall fall into it himself* has become a universal *adage*, and has passed, either in so many words or in sense, into all the languages of all the people of the earth. *Lucretius* expresses it strongly:

Circumretit enim vis atque injuria quemque,
Atque, unde exorta est, ad eum plerumque revertit.
LUCRET. lib. v., ver. 1151.

"For force and wrong entangle the man that uses them;
And, for the most part, recoil on the head of the contriver."

Verse 14. *They meet with darkness in the day-time*] God confounds them and their measures; and, with all their cunning and dexterity, they are outwitted, and often act on their own projects, planned with care and skill, as if they had been the crudest conceptions of the most disordered minds. They act in *noonday* as if the *sun were extinct*, and their *eyes put out*. Thus does God "abate their pride, assuage their malice, and confound their devices."

Verse 15. *He saveth the poor from the sword, from their mouth*] This is rather a harsh construction. To avoid this, some have proposed to render מַחֲרֵב מַחֲרֵב, which we translate *from the sword, the persecuted*, but, I am afraid, on very slender authority. Instead of מַחֲרֵב מַחֲרֵב *mechereb mippihem*, "from the sword, from their mouth," eleven of *Kennicott* and *De Rossi's* MSS. read מַחֲרֵב פִּיהֶם *mechereb pihem*, *from the sword of their mouth*; and with these MSS. the *Chaldee, Vulgate, Syriac, and Arabic* agree. The verse, therefore, may be translated thus:

He saveth from the sword of their mouth;
The poor from the hand of the mighty.

A.M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C. c. 767.

chastening of the Almighty :
18 ^a For he maketh sore, and
bindeth up : he woundeth, and
his hands make whole.

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

20 ^d In famine he shall redeem thee from
death : and in war ^e from the power of the
sword.

21 ^f Thou shalt be hid ^g from the scourge of

^a Deut. xxxii. 39. 1 Sam. ii. 6. Isai. xxx. 26. Hos. vi. 1.—^b Ps. xxxiv. 19. xci. 3. Prov. xxiv. 16. 1 Cor. x. 13. ^c Ps. xci. 10.—^d Ps. xxxiii. 19. xxxvii. 19.—^e Heb. from

Or thus :

He saveth from the sword of their mouth ;
And with a strong hand the impoverished.

Verse 16. *So the poor*] *לֹדַל* *dal*, he who is made thin, who is wasted, extenuated ; hath hope—he sees what God is accustomed to do, and he expects a repetition of gracious dealings in his own behalf ; and because God deals thus with those who trust in him, therefore the *mouth of impiety is stopped*.

Religion is kept alive in the earth, because of God's signal interventions in behalf of the bodies and souls of his followers.

Verse 17. *Behold, happy is the man*] *הִינֵה* *hinneh*, behold, is wanting in five of *Kenicott's* and *De Rossi's* MSS., and also in the *Syriac*, *Vulgate*, and *Arabic*.

We have had *fathers of our flesh*, who corrected us for their pleasure, or according to their caprices, and we were subject to them : how much more should we be subject to the *Father of spirits*, and live? for he corrects that we may be partakers of his holiness, in order that we may be rendered fit for his glory. See Heb. xii. 5, James i. 12, and Prov. iii. 12.

Verse 18. *For he maketh sore, and bindeth up*] Thus nervously rendered by *Coverdale*, *For though he make a wounde, he giveth a medicyne agayne ; though he smyte, his honde maketh whole agayne*.

Verse 19. *He shall deliver thee in six troubles*] The numbers *six* and *seven* are put here for *many*. Though a number of troubles should come upon thee *all at once*, and there should be no hope, humanly speaking, yet God would rid thee out of them all ; for he saves as well from *many* as from *few*. We may also understand the words, He who hath been thy deliverer in past troubles, will not deny his help in those which are to come.

Verse 20. *In famine he shall redeem thee*] The *Chaldee*, which understands this chapter as speaking of the *troubles and deliverances of the Israelites in Egypt and the wilderness*, renders this verse as follows : “ In the famine of Egypt he redeemed thee from death ; and in the war of Amalek, from the slaying of the sword.”

Verse 21. *Thou shalt be hid from the scourge of the tongue*] The *Targum* refers this to the *incantations of Balaam* : “ From injury by the tongue of Balaam

the tongue : neither shalt thou
be afraid of destruction when
it cometh.

22 At destruction and famine
thou shalt laugh : ^h neither shalt thou be afraid
of the beasts of the earth.

23 ⁱ For thou shalt be in league with the
stones of the field : and the beasts of the field
shall be at peace with thee.

24 And thou shalt know ^k that thy tabernacle

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C. c. 767.

the hands.—^f Ps. xxxi. 20.—^g Or, when the tongue scourgeth.—^h Isai. xi. 9. xxxv. 9. lxxv. 26. Ezek. xxxiv. 25. ⁱ Ps. xci. 12. Hos. ii. 18.—^k Or, that peace is thy tabernacle.

thou shalt be hidden in the clouds ; and thou shalt not fear from the blasting of the Midianites, when it shall come.”

Perhaps no evil is more dreadful than the *scourge of the tongue* : evil-speaking, detraction, backbiting, calumny, slander, tale-bearing, whispering, and scandalizing, are some of the terms which we use when endeavouring to express the baleful influence and effects of that member, which is a *world of fire*, kindled from the nethermost hell. The Scripture abounds with invectives and execrations against it. See Ps. xxxi. 20, lii. 2—4 ; Prov. xii. 18, xiv. 3 ; James iii. 5—8.

Neither shalt thou be afraid] “ Thou shouldst have such strong confidence in God, that even in the presence of destruction thou shouldst not fear death,” the God of life and power being with thee.

Verse 22. *At destruction and famine thou shalt laugh*] This most forcibly expresses the strongest security, and confidence in that security. “ In the desolation of Sihon, and in the famine of the desert, thou shalt laugh ; and of the camps of Og, who is compared to a wild beast of the earth, thou shalt not be afraid.”—*Targum*.

Verse 23. *Thou shalt be in league with the stones of the field*] Instead of *אבני* *abney*, stones, Mr. *Good* reads *בני* *beney*, sons or produce ; but this reading is not supported by any ancient *Version*, nor, as far as I know, by any MS. yet collated. We must, therefore, take up the text as we find it, and make the best we can of the present reading.

The *Chaldee* gives a plausible sense : Thou needest not to fear, “ because thy covenant is on tables or stone, which are publicly erected in the field ; and the Canaanites, which are compared to the beasts of the field, have made peace with thee.”

Perhaps the reference is to those *rocks* or *strongholds* where banditti secured themselves and their prey, or where the *emirs* or neighbouring *chiefs* had their ordinary residence. Eliphaz may be understood as saying : Instead, then, of taking advantage of thee, as the *Sabeans* have done, the circumjacent chieftains will be confederate with thee ; and the very beasts of the field will not be permitted to harm thy flocks.

Coverdale seems to have had an idea of this kind, as we find he translates the verse thus :—

A. M. cir. 2484. shall be in peace; and thou
 B. C. cir. 1520. shalt visit thy habitation, and
 Ante I. Ol. shalt not sin.
 cir. 744.
 Ante U.C. c.767.

26 Thou shalt come to thy grave in a full age, like as a shock of corn cometh in his season.

A. M. cir. 2484
 B. C. cir. 1520.
 Ante I. Ol.
 cir. 744.
 Ante U.C. c.767.

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

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

* Or, err.—Ps. cxii. 2.—^c Or, much.—^d Ps. lxxii. 16. ^e Prov. ix. 11. x. 27.

^f Heb. ascendeth.—^g Ps. cxi. 2.—^h Heb. for thyself. Prov. ix. 12.

But the castles in the londe shall be confederate with the,
 And the beastes of the felde shall give the peace.

I believe the above to be the meaning of the place. See the next verse.

Verse 24. *Thou shalt know*] Thou shalt be so fully satisfied of the friendly disposition of all thy neighbours, that thou shalt rest secure in thy bed, and not be afraid of any danger, though sleeping in thy tent in the field; and when thou returnest from thy country excursions, thou shalt find that thy habitation has been preserved in peace and prosperity, and that thou hast made no mistake in thy trust, in thy confidence, or in thy confederates.

The word אהלה *oholecha*, "thy tabernacle," means simply a tent, or moveable dwelling, composed of poles, pins, and cloth or skin, to be pitched any where in a few moments, and struck again with the same ease.

The word נח *navecha*, which we properly translate thy habitation, signifies a solid, permanent dwelling-place. See Josh. xxii. 4, 6, 7, 8; 2 Sam. xviii. 17, xix. 8; 1 Kings xii. 16; Ps. lii. 7, xci. 10, cxxxii. 3; Lam. ii. 4; Mal. ii. 12; and with these passages compare the place in the text.

As to תעשתה *techeta*, which we translate thou shalt not sin, it comes from חטא *chata*, to err, to mistake, to miss the mark: hence to sin, transgress God's laws, seeking for happiness in forbidden and unlawful things, and therefore missing the mark, because in them happiness is not to be found: and it is very likely, from the connexion above, that to mistake or err is its meaning in this place. I need not add, that the Arab chiefs, who had their castles or strong-holds, frequently in their country excursions lodged in tents in the open fields; and that on such occasions a hostile neighbour sometimes took advantage of their absence, attacked and pillaged their houses, and carried off their families and household. See at the end of this chapter.

Verse 25. *Thine offspring as the grass*] Thou shalt have a numerous and permanent issue.

Verse 26. *Thou shalt come to thy grave*] Thou shalt not die before thy time; thou shalt depart from life like a full-fed guest; happy in what thou hast known, and in what thou hast enjoyed.

Like as a shock of corn] Thou shalt completely run through the round of the spring, summer, autumn, and winter of life; and thou shalt be buried like a wholesome seed in the earth; from which thou shalt again rise up into an eternal spring!

Verse 27. *Lo this, we have searched it*] What I

have told thee is the sum of our wisdom and experience on these important points. These are established maxims, which universal experience supports. *Know*—understand, and reduce them to practice for thy good. Thus ends *Eliphaz*, the *Temanite*, "full of wise saws and ancient instances;" but he miserably perverted them in his application of them to Job's case and character. They contain, however, many wholesome truths, of which the wise in heart may make a very advantageous practical use.

The predatory excursions referred to in verse 23 were not unfrequent among our own barbarous ancestors. An affecting picture of this kind is drawn by *Shakespeare*, from *Holinshed's Chronicles*, of the case of *Macduff*, whose castle was attacked in his absence by *Macbeth*, and his wife and all his children murdered. A similar incident was the ground of the old heroic ballad of *Hardicanute*. When the veteran heard that a host of Norwegians had landed to pillage the country, he armed, and posted to the field to meet the invading foe. He slew the chief in battle, and routed his pillaging banditti. While this was taking place, another party took the advantage of his absence, attacked his castle, and carried off or murdered his lovely wife and family; which, being perceived on his return by the war and age worn chief, is thus affectingly described by the unknown poet:—

Loud and chill blew the westlin wind,
 Sair beat the heavy showir,
 Mirk grew the nicht eir *Hardyknute*
 Wan neir his stately tower:

His tower that us'd with torches bleise,
 To shine sae far at nicht,
 Seim'd now as black as mourning weid,
 Nae marvel, sair he sich'd.

"Thair's nae light in my lady's bowir;
 "Thair's nae light in my hall;
 "Nae blink shynes round my *Fairly* fair;
 "Nor ward stands on my wall.

"What bodes it, *Thomas! Robert!* say?"
 Nae answer—speaks their dreid;
 "Stand back, my sons, I'll be your gyde;
 But bye they pass'd with speid.

"As fast I haif sped ovr Scotland's foes—"
 There ceis'd his brag of weir.
 Sair scham't mind ocht but his dame,
 And maiden *Fairly* fair.

Black feir he felt ; but what to feir
 He wist not yet with dreid ;
 Sair schook his body, sair his limbs,
 And all the warrior fled.

The ending of this poem is lost ; but we here see that the castle of *Hardicanute* was surprised, and his family destroyed, or carried off, while he and his sons had been employed in defeating the invading Norwegians. Thank God ! *civilization*, the offspring of the spread of *Christianity*, has put an end to these barbarous

practices amongst us ; but in the *East*, where *Christianity* is not, they flourish still. Britons ! send out your Bible and your missionaries to tame these barbarians ; for whom *heathenism* has done nothing, and the *Koran* next to nothing. *Civilization* itself, without the *Bible*, will do as little ; for the civilized Greeks and Romans were barbarians, fell and murderous ; living in envy and malice, hateful, hating one another, and offering *hundreds* at a time of *human victims* to their ruthless deities. Nothing but *Christianity* ever did, or ever can, cure these evils.

CHAPTER VI.

Job answers, and vindicates himself ; and shows that the great affliction which he suffered was the cause of his complaining, by which life was rendered burdensome to him, 1—13. He complains that, whereas he expected consolation from his friends, he had received nothing but the bitterest reproaches, on the assumed ground that he must be a wicked man, else God would not so grievously afflict him, 14—20. He shows them that they knew nothing of his case, and that they had no compassion, 21—23. And then entreats them, if they can, to show him in what he has offended, as he is ready to acknowledge and correct every trespass, 24—30.

A. M. cir. 2484.
 B. C. cir. 1520.
 Ante I. Ol.
 cir. 744.
 Ante U.C. c. 767.

BUT Job answered and said,
 2 Oh, that my grief were
 thoroughly weighed, and my
 calamity ^a laid in the balances

together !

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

^a Heb. *lifted up*.—^b Prov. xxvii. 3.—^c That is, *I want words to express my grief*. Ps. lxxvii. 4.

NOTES ON CHAP. VI.

Verse 2. *Oh that my grief were thoroughly weighed*] Job wished to be dealt with according to justice ; as he was willing that his sins, if they could be proved, should be weighed against his sufferings ; and if this could not be done, he wished that his sufferings and his complaining might be weighed together ; and it would then be seen that, bitter as his complaint had been, it was little when compared with the distress which occasioned it.

Verse 3. *Heavier than the sand of the sea*] This includes *two ideas* : their number was too great to be counted ; their weight was too great to be estimated.

Verse 4. *The arrows of the Almighty*] There is an evident reference here to *wounds inflicted by poisoned arrows* ; and to the burning fever occasioned by such wounds, producing such an intense parching thirst as to dry up all the moisture in the system, stop all the salivary ducts, thicken and inflame the blood, induce putrescency, and terminate in raging mania, producing the most terrifying images, from which the patient is relieved only by death. This is strongly expressed in the fine figure : *The POISON DRINKETH UP MY SPIRIT ; the TERRORS OF GOD SET THEMSELVES IN ARRAY AGAINST ME*. That *calamities* are represented among the eastern writers as the *arrows of the Almighty*, we have abundant proofs. In reference to this, I shall

4 ^d For the arrows of the
 Almighty *are* within me, the
 poison whereof drinketh up my
 spirit : ^e the terrors of God do
 set themselves in array against me.

A. M. cir. 2484.
 B. C. cir. 1520.
 Ante I. Ol.
 cir. 744.
 Ante U.C. c. 767

5 Doth the wild ass bray ^f when he hath grass ? or loweth the ox over his fodder ?

6 Can that which is unsavoury be eaten

^d Ps. xxxviii. 2.—^e Ps. lxxxviii. 15, 16.—^f Heb. *at grass*.

adduce that fine saying attributed to *Aaly*, the son-in-law of *Mohammed*, in the *Toozuki Teemor* ; which I have spoken of elsewhere. “ It was once demanded of the fourth califf (*Aaly*), ‘ If the canopy of heaven were a bow ; and if the earth were the cord thereof ; and if calamities were the arrows ; if mankind were the mark for those arrows ; and if *Almighty God*, the tremendous and glorious, were the unerring *Archer* ; to whom could the sons of Adam flee for protection ? ’ The califf answered, ‘ The sons of Adam must flee unto the Lord.’ ” This fine image Job keeps in view in the eighth and ninth verses, wishing that the *unerring marksman* may let fly these arrows, let loose his hand, to destroy and cut him off.

Verse 5. *Doth the wild ass*] פֶּרָא *pere*, translated *onager* by the *Vulgate*, from the *ovos aypos* of the *Septuagint*, which we, properly enough, translate *wild ass*. It is the same with the *tame ass* ; only in a wild state it grows to a larger size, is stronger, and more fleet. The meaning of Job appears to be this : You condemn me for complaining ; do I complain without a cause ? The *wild ass* will not bray, and the *ox* will not low, unless in *want*. If they have plenty of provender, they are silent. Were I at rest, at ease, and happy, I would not complain.

Verse 6. *Can that which is unsavoury*] Mr. Good renders this verse as follows : *Doth insipid food with-*

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U. C. c. 767.

without salt? or is there any taste in the white of an egg?

7 The things that my soul refused to touch are as my sorrowful meat.

8 Oh that I might have my request; and that God would grant me the thing that I long for!

9 Even that it would please God to destroy me; that he would let loose his hand, and cut me off!

10 Then should I yet have comfort; yea, I

* Heb. my expectation.—^b 1 Kings xix. 4.—^c Acts xx. 20.

out a mixture of salt, yea, doth the white of the egg give forth pungency? Which he thus illustrates: "Doth that which hath nothing of seasoning, nothing of a pungent or irritable power within it, produce pungency or irritation? I too should be quiet and complain not, if I had nothing provocative or acrimonious; but, alas! the food I am doomed to partake of is the very calamity which is most acute to my soul—that which I most loathe, and which is most grievous or trying to my palate." Some render the original, *Is there any dependance on the drivel of dreams?*

There have been a great variety of interpretations given of this verse. I could add another; but that of Mr. Good is as likely to be correct as that of any other critic.

Verse 8. *Oh that I might have*] As Job had no hope that he should ever be redeemed from his present helpless state, he earnestly begs God to shorten it by taking away his life.

Verse 9. *Let loose his hand*] A metaphor taken from an archer drawing his arrow to the head, and then loosing his hold, that the arrow may fly to the mark. See on ver. 4.

Verse 10. *Then should I yet have comfort*] Instead of *yet*, three of Kennicott's and De Rossi's MSS. have *now* *zoth*, *this*. And *this should be my comfort*. The expectation that he will speedily make an end of me would cause me to rejoice with great joy. This reading is supported by the *Vulgate* and the *Chaldee*.

I would harden myself in sorrow] To know that I should shortly have an end put to my miseries, would cause me to endure the present with determinate resolution. *Let him not spare*—let him use whatever means he chooses, for I will not resist his decree; he is *holy*, and his decrees must be just.

Verse 11. *What is my strength*] I can never suppose that my strength will be restored; and, were that possible, have I any comfortable prospect of a happy termination of my life? Had I any prospect of future happiness, I might well bear my present miseries; but the state of my body and the state of my circumstances preclude all hope.

Verse 12. *Is my strength the strength of stones?*] I

would harden myself in sorrow; let him not spare; for I have not concealed the words of the Holy One.

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U. C. c. 767.

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 wisdom driven quite from me?

14 To him that is afflicted pity should be

^d Lev. xix. 2. Isai. lvii. 15. Hos. xi. 9.—^e Heb. *brases*.
^f Heb. *To him that melteth*.—^g Prov. xvii. 17.

am neither a rock, nor is my flesh brass, that I can endure all these calamities. This is a proverbial saying, and exists in all countries. Cicero says, *Non enim est e saxo sculptus, aut e robore dolatus homo; habet corpus, habet animum; movetur mente, movetur sensibus*. "For man is not chiselled out of the rock, nor hewn out of the oak; he has a body, and he has a soul; the one is actuated by intellect, the other by the senses." Quæst. Acad. iv. 31. So Homer, where he represents Apollo urging the Trojans to attack the Greeks:

Νεμεσησε δ' Απολλων,
Περγαμου εκκατιδων Τρωεσσι δε κελετ' αυσας
Ορνυσθ' ιπποδαμοι Τρωες, μηδ' εικετε χαρμης
Αργειοις' επει ου σφι λιθος χρως. ουδε σιδηρος,
Χαλκον ανασχεσθαι ταμεισιχροα βαλλομενοισιν.

ILIAD. lib. iv., ver. 507.

But Phœbus now from Ilion's towering height
Shines forth revealed, and animates the fight.
Trojans, be bold, and force to force oppose;
Your foaming steeds urge headlong on the foes!
Nor are their bodies rocks, nor ribb'd with steel;
Your weapons enter, and your strokes they feel.

POPE.

These are almost the same expressions as those in Job.

Verse 13. *Is not my help in me?*] My help is all in myself; and, alas! that is perfect weakness: and my subsistence, *tushiyah*, all that is real, stable, and permanent, is driven quite from me. My friends have forsaken me, and I am abandoned to myself; my property is all taken away, and I have no resources left. I believe Job neither said, nor intended to say, as some interpreters have it, *Reason is utterly driven from me*. Surely there is no mark in this chapter of his being deranged, or at all impaired in his intellect.

Verse 14. *To him that is afflicted pity should be shewed from his friend; but he forsaketh the fear of the Almighty.*] The *Vulgate* gives a better sense, *Qui tollit ab amico suo misericordiam, timorem Domini dereliquit*, "He who takes away mercy from his friend, hath cast off the fear of the Lord."

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C. c. 767.

shewed from his friend ; but he forsaketh the fear of the Almighty.

15 ^a My brethren have dealt deceitfully as a brook, and ^b as the stream of brooks they pass away ;

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

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

18 The paths of their way are turned aside ;

^a Ps. xxxviii. 11. xli. 9. — ^b Jer. xv. 18. — ^c Heb. they are cut off. — ^d Heb. in the heat thereof. — ^e Heb. extinguished. — ^f Gen. xxv. 15. — ^g 1 Kings x. 1. Ps. lxxii. 10.

The word *למס lammas*, which we render to him who is afflicted, from *מסח masah*, to dissolve, or waste away, is in thirty-two of Dr. Kennicott's and De Rossi's MSS. *למסח lemoes*, "to him that despiseth his friend ;" and hence the passage may be read : To him who despiseth his friend, it is a reproach ; and he will forsake the fear of the Almighty : or, as Mr. Good translates,

"Shame to the man who despiseth his friend ! He indeed hath departed from the fear of the Almighty."

Eliphaz had, in effect, despised Job ; and on this ground had acted any thing but the part of a friend towards him ; and he well deserved the severe stroke which he here receives. A heathen said, *Amicus certus in re incerta cernitur* ; the full sense of which we have in our common adage :—

A FRIEND IN NEED IS A FRIEND INDEED.

Job's friends, so called, supported each other in their attempts to blacken the character of this worthy man ; and their hand became the heavier, because they supposed the hand of God was upon him. To each of them, individually, might be applied the words of another heathen :—

Absentem qui rodit amicum,
Qui non defendit alio culpante ; solutos
Qui captat risus hominum, famamque dicacis ;
Fingere qui non visa potest ; commissa tacere
Qui nequit ; hic niger est ; hunc tu, Romane, caveto.

HOR. SATYR. LIB. I., S. IV., VER. 81.

He who, malignant, tears an absent friend ;
Or, when attacked by others, don't defend ;
Who trivial bursts of laughter strives to raise,
And courts, of prating petulance, the praise ;
Of things he never saw who tells his tale,
And friendship's secrets knows not to conceal ;—
This man is vile ; here, Roman, fix your mark ;
His soul's as black as his complexion's dark.

FRANCOIS.

Verse 15. *Have dealt deceitfully as a brook*] There is probably an allusion here to those land torrents which make a sudden appearance, and as suddenly vanish ; being produced by the rains that fall upon the mountains during the rainy season, and are soon

they go to nothing, and perish.

19 The troops of Tema looked, the companies 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 Did I say, Bring unto me ? or, Give a reward for me of your substance ?

23 Or, Deliver me from the enemy's hand ? or, Redeem me from the hand of the mighty ?

Ezek. xxvii. 22, 23. — Jer. xiv. 3. — Or. For now ye are like to them. Heb. to it. — Ch. xiii. 4. — Heb. not. — Ps. xxxviii. 11.

absorbed by the thirsty sands over which they run. At first they seem to promise a permanent stream, and are noticed with delight by the people, who fill their tanks or reservoirs from their waters ; but sometimes they are so large and rapid as to carry everything before them ; and then suddenly fail, so that there is no time to fill the tanks. The approach of Job's friends promised much of sympathy and compassion ; his expectations were raised : but their conduct soon convinced him that they were physicians of no value ; therefore he compares them to the deceitful torrents that soon pass away.

Verse 16. *Blackish by reason of the ice*] He represents the waters as being sometimes suddenly frozen, their foam being turned into the semblance of snow or hoar-frost : when the heat comes, they are speedily liquefied ; and the evaporation is so strong from the heat, and the absorption so powerful from the sand, that they soon disappear.

Verse 18. *The paths of their way*] They sometimes forsake their ancient channels, which is a frequent case with the river Ganges ; and, growing smaller and smaller from being divided into numerous streams, they go to nothing and perish—are at last utterly lost in the sands.

Verse 19. *The troops of Tema looked*] The caravans coming from Tema are represented as arriving at those places where it was well known torrents did descend from the mountains, and they were full of expectation that here they could not only slake their thirst, but fill their girbas or water-skins ; but when they arrive, they find the waters totally dissipated and lost. In vain did the caravans of Sheba wait for them ; they did not re-appear : and they were confounded, because they had hoped to find here refreshment and rest.

Verse 21. *For now ye are nothing*] Ye are just to me as those deceitful torrents to the caravans of Tema and Sheba ; they were nothing to them ; ye are nothing to me.

Ye see my casting down] Ye see that I have been hurried from my eminence into want and misery, as the flood from the top of the mountains, which is divided, evaporated, and lost in the desert.

And are afraid.] Ye are terrified at the calamity

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C. c. 767.

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

25 How forcible are right words! but what
doth your arguing reprove?

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

27 Yea, ^a ye overwhelm the fatherless, and

^a Heb *ye cause to fall upon.*—^b Ps. lvii. 6. —^c Heb.
before your face.

that has come upon me; and instead of drawing
near to comfort me, ye start back at my appearance.

Verse 22. *Did I say, Bring unto me?*] Why do
you stand aloof? Have I asked you to bring me any
presents? or to supply my wants out of your stores?

Verse 23. *Or, Deliver me*] Did I send to you
to come and avenge me of the destroyers of my prop-
erty, or to rescue my substance out of the hands of
my enemies?

Verse 24. *Teach me*] Show me where I am mis-
taken. Bring proper arguments to convince me of
my errors; and you will soon find that I shall gladly
receive your counsels, and abandon the errors of
which I may be convicted.

Verse 25. *How forcible are right words*] A well-
constructed argument, that has truth for its basis, is
irresistible.

But what doth your arguing reprove?] Your
reasoning is defective, because your *premises* are
false; and your *conclusions* prove nothing, because
of the falsity of the premises whence they are drawn.
The last clause, literally rendered, is, *What reproof,*
in a reproof from you? As you have *proved no fault*
you have consequently *reproved no vice.* Instead of
מה נכבד *mah nimretsu*, "how forcible," מה נמלט
mah nimletsu, "how savoury or pleasant," is the read-
ing of two MSS., the *Chaldee*, and some of the *rabi-*
bins. Both senses are good, but the common read-
ing is to be preferred.

Verse 26. *Do ye imagine to reprove words*] Is it
some expressions which in my hurry, and under the
pressure of unprecedented affliction, I have uttered,
that ye catch at? You can find no flaw in my
conduct; would ye *make me an offender for a*

ye ^b dig a *pit* for your friend.

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

29 ^d Return, I pray you? let it not be in-
iquity; yea, return again, my righteousness
is ^e in it.

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

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C. c. 767.

^d Ch. xvii. 10. —^e That is, *in this matter.* —^f Heb. *my*
palate, ch. xii. 11. xxxiv. 3.

word? Why endeavour to take such advantage of a
man who complains in the bitterness of his heart,
through despair of life and happiness?

Verse 27. *Ye overwhelm the fatherless*] Ye see that
I am as destitute as the most *miserable orphan*;
would ye overwhelm such an one? and would you
dig a pit for your friend—do ye lay wait for me, and
endeavour to entangle me in my talk? I believe this
to be the spirit of Job's words.

Verse 28. *Look upon me*] View me; consider my
circumstances; compare my words; and you must be
convinced that I have spoken nothing but truth.

Verse 29. *Return, I pray you*] *Reconsider the*
whole subject. Do not be offended. Yea, reconsider
the subject; my righteousness is in it—my argumen-
tation is a sufficient proof of my innocence.

Verse 30. *Is there iniquity in my tongue?* Am I
not an *honest man*? and if in my haste my tongue had
uttered *falsity*, would not my conscience discern it?
and do you think that such a man as your friend is
would defend what he knew to be wrong?

I have done what I could to make this chapter
plain, to preserve the connexion, and show the de-
pendance of the several parts on each other; without
which many of the sayings would have been very
obscure. The whole chapter is an inimitable apology
for what he had uttered, and a defence of his con-
duct. This might have ended the controversy, had
not his friends been determined to bring him in guilty.
They had prejudged his cause, and assumed a certain
position, from which they were determined not to be
driven.

CHAPTER VII.

Job continues to deplore his helpless and afflicted state, 1—6. He expostulates with God concerning his afflictions, 7—12; describes the disturbed state of his mind by visions in the night-season; abhors life, 13—16; and, showing that he is unworthy of the notice of God, begs pardon and respite, 17—21.

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C.c. 767.

IS there not ^aan appointed time to man upon earth? *are not* his days also like the days of an hireling?

2 As a servant ^cearnestly desireth the shadow, and as an hireling looketh for *the reward* of his work:

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

^a Or, a warfare. — ^b Ch. xiv. 5, 13, 14. Ps. xxxix. 4. ^c Heb. *gapeth after*. — ^d See ch. xxxix. 2. — ^e Dent. xxviii. 67. Ch. xvii. 12. — ^f Heb. *the evening be measured*.

NOTES ON CHAP. VII.

Vers 1. Is there not an appointed time to man] The Hebrew, with its literal rendering, is as follows: *אִם לֹא זְמַן לְאִישׁ עַל אֶרֶץ הֲלוֹ טָבָא לְעִנּוֹשׁ אֶלֶי אַרְצוֹ* *halo tsaba leenoshaley arets,* "Is there not a warfare to miserable man upon the earth?" And thus most of the *Versions* have understood the words. The SEPTUAGINT: *Πότερον ουχι περιτρησον εστι ο βιος ανθρωπου επι της γης;* "Is not the life of man a place of trial upon earth?" The VULGATE: *Militia est vita hominis super terram,* "The life of man is a warfare upon earth." The CHALDEE is the same. *N'y a-t-il pas comme un train de guerre ordonné aux mortels sur la terre?* "Is there not a continual campaign ordained for mortals upon the earth?" FRENCH BIBLE. The GERMAN and DUTCH the same. COVERDALE: *Is not the life off man upon earth a bety batayle?* CARMADEN, Rouen, 1666: *Is there man any certayne tyme upon earth?* SYRIAC and ARABIC: "Now, man has time upon the earth." *Non è egli il tempo determinato à l'huomo sopra la terra?* "Is there not a determined time to man upon the earth?" BIB. ITAL., 1662. All these are nearer to the true sense than ours; and of a bad translation, worse use has been made by many theologians. I believe the simple sentiment which the writer wished to convey is this: *Human life is a state of probation;* and every day and place is a time and place of *exercise, to train us up* for eternal life. *Here is the exercise, and here the warfare: we are enlisted in the bands of the church militant, and must accomplish our time of service, and be honourably dismissed from the warfare, having conquered through the blood of the Lamb; and then receive the reward of the heavenly inheritance.*

Vers 2. *Earnestly desireth the shadow*] As a man who labours hard in the *heat* of the day earnestly desires to get under a *shade*, or wishes for the *long evening shadows*, that he may rest from his labour, get his day's wages, retire to his food, and then go to rest. *Night* is probably what is meant by the *shadow*; as in VIRGIL, *Æn. iv., ver. 7:* *Humentemque Aurora polo dimoverat UMBRAM.* "The morning had removed the humid shadow, i. e., *night*, from the world." Where SERVIUS justly observes: *Nihil interest, utrum UMBRAM AN NOCTEM DICAT: NOX ENIM UMBRA terræ est,* "It makes no difference whether he says *shadow* or *night*; for night is the *shadow* of the earth."

Vers 3. *So am I made to possess*] But night is no

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

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

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

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C.c. 767.

^g Isai. xiv. 11. — ^h Ch. ix. 25. xvi. 22. xvii. 14. Ps. xc. 6. cii. 11. ciii. 15. cxliv. 4. Isai. xxxviii. 12. xl. 6. James iv. 14.

relief to me; it is only a continuance of my anxiety and labour. I am like the *hireling*, I have my appointed labour for the day. I am like the *soldier* harassed by the enemy: I am obliged to be continually on the watch, always on the look out, with scarcely any rest.

Vers 4. *When I lie down*] I have so little rest, that when I do lie down I long for the return of the light, that I may rise. Nothing can better depict the state of a man under continual afflictions, which afford him no respite, his days and his nights being spent in constant anguish, utterly unable to be in any one posture, so that he is continually changing his position in his bed, finding ease nowhere: thus, as himself expresses it, he is *full of tossings*.

Vers 5. *My flesh is clothed with worms*] This is perhaps no figure, but is literally true: the miserably ulcerated state of his body, exposed to the open air, and in a state of great destitution, was favourable to those insects that sought such places in which to deposit their *ova*, which might have produced the animals in question. But the figure is too horrid to be farther illustrated.

Clods of dust] I believe all the commentators have here missed the sense. I suppose Job to allude to those *incrustations* of indurated or dried *pus*, which are formed on the tops of pustules in a state of decay: such as the *scales* which fall from the pustules of the small pox, when the patient becomes convalescent. Or, if Job's disease was the *elephantiasis*, it may refer to the *furfuraceous scales* which are continually falling off the body in that disorder. It is well known, that in this disease the *skin* becomes very *rigid*, so as to crack across, especially at the different *joints*, out of which fissures a loathsome *ichor* is continually exuding. To something like this the words may refer, *My SKIN IS BROKEN, AND BECOME LOATHSOME.*

Vers 6. *Swifter than a weaver's shuttle*] The word *אָרֵג* *areg* signifies rather the *weaver* than his *shuttle*. And it has been doubted whether any such instrument were in use in the days of Job. Dr. Russell, in his account of Aleppo, shows that though they wove many kinds of curious cloth, yet no *shuttle* was used, as they conducted every thread of the *wool* by their *fingers*. That some such instrument as the *shuttle* was in use from time immemorial, there can be no doubt: and it is certain that such an instru-

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U. C. c. 767.

7 O remember that ^a my life
is wind: mine eye ^b shall no
more ^c see good.

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

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

^a Pa. lxxviii. 39. lxxxix. 47. — ^b Heb. *shall not return*.
^c To see, that is, to enjoy. — ^d Ch. xx. 9. — ^e That is, I can
live no longer. — ^f 2 Sam. xii. 23. — ^g Ch. viii. 18. xx. 9.

ment must have been in the view of Job, without which the figure would lose its expression and force. In almost every nation the whole of human existence has been compared to a *web*; and the principle of life, through the continual succession of moments, hours, days, weeks, months, and years, to a *thread woven through that web*. Hence arose the fable of the *Parcæ* or *Fates*, called also the *Destinies* or *Fatal Sisters*. They were the daughters of *Erebus* and *Nox*, darkness and night; and were *three* in number, and named *Clotho*, *Lachesis*, and *Atropos*. *Clotho* held the distaff; *Lachesis* spun off the thread; and *Atropos* cut it off with her scissors, when it was determined that life should end. Job represents the *thread of his life* as being *spun out* with great rapidity and tenuity, and about to be *cut off*.

And are spent without hope.] Expectation of future good was at an end; *hope* of the alleviation of his miseries no longer existed. The *hope* of future good is the *balm* of life: where that is not, there is *despair*; where *despair* is, there is *hell*. The fable above mentioned is referred to by *Virgil*, *Ecl. iv.*, ver. 46, but is there applied to *time*:—

Talia Secla, suis dixerunt, currite, fuis
Concordes stabili fatorum numine Parcæ.

“The *FATES*, when they this happy *thread* have *spun*,
Shall bless the sacred *clue*, and bid it *smoothly run*.”

DRYDEN.

Isaiah uses the same figure, chap. xxxviii. 12:—

My life is cut off, as by the *weaver*:

He will sever me from the *loom*.

In the course of the day thou wilt finish my *web*.

LOWTH.

Coccardale translates thus: *My days passe over
more speedily then a weaver can weave out his webbe,
and are gone or I am awarre.*

A fine example of this figure is found in the *Teemour Nameh*, which I shall give in Mr. *Good's* translation:—

“Praise be to God, who hath *woven* the *web* of
human affairs in the *loom* of his will and of his wis-
dom, and hath made *waves* of *times* and of *seasons* to
flow from the *fountain* of his *providence* into the *ocean*
of his *power*.” The simile is fine, and elegantly ex-
pressed.

Verse 7. *My life is wind*] Mr. *Good* translates,

1755

10 He shall return no more
to his house, ^g neither shall his
place know him any more.

11 Therefore I will ^h not re-
frain my mouth; I will speak in the anguish
of my spirit; I will ⁱ complain in the bitter-
ness of my soul.

12 *Am* I a sea, or a whale, that thou settest
a watch over me?

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U. C. c. 767.

Ps. ciii. 16.—^h Ps. xxxix. 1, 9. xl. 9.—ⁱ 1 Sam. i. 10.
Ch. x. 1.

“O remember that, if my life pass away, mine eye shall turn no more to scenes of goodness;” which he paraphrases thus: “O remember that, if my life pass away, never more shall I witness those scenes of divine favour, never more adore thee for those proofs of unmerited mercy, which till now have been so perpetually bestowed on me.” I think the *common translation* gives a very good sense.

Verse 8. *Shall see me no more*] If I die in my present state, with all this load of undeserved odium which is cast upon me by my friends, I shall never have an opportunity of vindicating my character, and regaining the good opinion of mankind.

Thine eyes are upon me, and I am not.] Thou canst look me into nothing. Or, Let thine eye be upon me as judged to death, and I shall immediately cease to live among men.

Verse 9. *As the cloud is consumed*] As the cloud is dissipated, so is the breath of those that go down to the grave. As that cloud shall never return, so shall it be with the dead; they return no more to sojourn with the living. See on the following verses.

Verse 10. *He shall return no more to his house, neither shall his place know him any more.*] He does not mean that he shall be *annihilated*, but that he shall never more become an inhabitant of the earth.

The word *בַּמָּוֶת*, which we properly enough translate *grave*, here signifies also the *state of the dead*, *hades*, and sometimes any *deep pit*, or even *hell* itself.

Verse 11. *Therefore I will not refrain*] All is hopeless; I will therefore indulge myself in complaining.

Verse 12. *Am I a sea, or a whale*] “Am I condemned as the Egyptians were who were drowned in the Red Sea? or am I as Pharaoh, who was drowned in it in his sins, that thou settest a keeper over me?” *Targum*. Am I as dangerous as the sea, that I should be encompassed about with barriers, lest I should hurt mankind. Am I like an ungovernable *wild beast* or *dragon*, that I must be put under locks and bars? I think our own version less exceptionable than any other hitherto given of this verse. The meaning is sufficiently plain. Job was hedged about and shut in with insuperable difficulties of various kinds; he was entangled as a wild beast in a net; the more he struggled, the more he lost his strength, and the less probability there was of his being extricated from his present situation. The *sea* is shut in with barriers, over which it cannot pass; for God has “placed

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C. c. 767.

13 ^a When I say, My bed shall comfort me, my couch shall ease my complaint;

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

15 So that my soul chooseth strangling, and death rather ^b than my life.

16 ^c I loathe it; I would not live alway: ^d let me alone; ^e for my days are vanity.

17 ^f What is man, that thou shouldest magnify him? and that thou shouldest set thine heart upon him?

18 And that thou shouldest visit him every

^a Ch. ix. 27.—^b Heb. *than my bones*.—^c Ch. x. 1.
^d Ch. x. 20. xiv. 6. Ps. xxxix. 13.

the sand for the bound of the sea by a perpetual decree, that it cannot pass it: and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it;" Jer. v. 22. "For thou hast set a bound that they may not pass over; that they turn not again to cover the earth;" Ps. civ. 9. "Or who shut up the sea with doors, when it brake forth, as if it had issued out of the womb? When I made the cloud the garment thereof, and thick darkness a swaddling band for it, and brake up for it my decreed place, and set bars and doors; and said, Hitherto shalt thou come, but no farther: and here shall thy proud waves be stayed;" chap. xxxviii. 8.

Here then is Job's allusion: the bounds, doors, garment, swaddling bands, decreed place, and bars, are the watchers or keepers which God has set to prevent the sea from overflowing the earth; so Job's afflictions and distresses were the bounds and bars which God had apparently set to prevent him from injuring his fellow-creatures. At least Job, in his complaint, so takes it. Am I like the sea, which thou hast imprisoned within bounds, ready to overwhelm and destroy the country? or am I like a dragon, which must be cooped up in the same way, that it may not have the power to kill and destroy? Surely in my prosperity I gave no evidence of such a disposition; therefore should not be treated as a man dangerous to society. In this Job shows that he will not refrain his mouth.

Verse 14. *Thou scarest me with dreams*] There is no doubt that Satan was permitted to haunt his imagination with dreadful dreams and terrific appearances; so that, as soon as he fell asleep, he was suddenly roused and alarmed by those appalling images. He needed rest by sleep, but was afraid to close his eyes because of the horrid images which were presented to his imagination. Could there be a state more deplorable than this?

Verse 15. *Chooseth strangling*] It is very likely that he felt, in those interrupted and dismal slumbers, an oppression and difficulty of breathing something like the incubus or nightmare; and, distressing as this

morning, and try him every moment?

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C. c. 767.

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, ^a O thou preserver of men? why ^b hast thou set me as a mark against thee, so that I am a burden to myself?

21 And why dost thou not pardon my transgression, and take away mine iniquity? for now shall I sleep in the dust; and thou shalt seek me in the morning, but I shall not be.

^a Ps. lxii. 9.—^b Ps. viii. 4. cxliv. 3. Heb. ii. 6.—^c Ps. xxxvi. 6.—^d Ch. xvi. 12. Ps. xxi. 12. Lam. iii. 12.

was, he would prefer death by this means to any longer life in such miseries.

Verse 16. *I loath it; I would not live alway*] Life, in such circumstances, is hateful to me; and though I wish for long life, yet if length of days were offered to me with the sufferings which I now undergo, I would despise the offer, and spurn the boon.

Mr. Good is not satisfied with our common version, and has adopted the following, which in his notes he endeavours to illustrate and defend:—

Verse 15. So that my soul coveteth suffocation, And death in comparison with my suffering.

16. No longer would I live! Oh, release me! How are my days vanity!

Verse 17. *What is man that thou shouldest magnify him? and that thou shouldest set thine heart upon him?*]

Two different ideas have been drawn from these words:

1. Man is not worth thy notice; why therefore dost thou contend with him?

2. How astonishing is thy kindness that thou shouldest fix thy heart—thy strongest affections, on such a poor, base, vile, impotent creature as man (*van enosh*), that thou shouldest so highly exalt him beyond all other creatures, and mark him with the most particular notice of thy providence and grace!

The paraphrase of Calmet is as follows: "Does man, such as he at present is, merit thy attention! What is man that God should make it his business to examine, try, prove, and afflict him? Is it not doing him too much honour to think thus seriously about him? O Lord! I am not worthy that thou shouldest concern thyself about me!"

Verse 19. *Till I swallow down my spittle?*] This is a proverbial expression, and exists among the Arabs to the present day; the very language being nearly the same. It signifies the same as *Let me draw my breath; give me a moment's space; let me have even the twinkling of an eye*. I am urged by my sufferings to continue my complaint; but my strength is exhausted, my mouth dry with speaking. Suspend my sufferings even for so short a space as is necessary to swallow my spittle, that my parched tongue may be moistened, so that I may renew my complaint.

Verse 20. *I have sinned; what shall I do*] Dr. Kennicott contends that these words are spoken to *Eliphaz*, and not to God, and would paraphrase them thus: "You say I must have been a sinner. What then? I have not sinned against thee, O thou spy upon mankind! Why hast thou set up me as a butt or mark to shoot at? Why am I become a burden unto thee? Why not rather overlook my transgression, and pass by mine iniquity? I am now sinking to the dust! To-morrow, perhaps, I shall be sought in vain!" See his vindication of Job at the end of *these notes* on this book. Others consider the address as made to God. Taken in this light, the sense is plain enough.

Those who suppose that the address is made to God, translate the 20th verse thus: "Be it that I have sinned, what injury can I do unto thee, O thou Observer of man? Why hast thou set me up as a mark for thee, and why am I made a burden to thee?" The *Septuagint* is thus: *Ἐὰν ἐγὼ ἥμαρτον, τί δυνήσομαι πρὸς θεόν, ὁ ἐπιστάμενος τὸν νοῦν τῶν ἀνθρώπων*; *If I have sinned, what can I do, O thou who knowest the mind of men?* Thou knowest that it is impossible for me to make any restitution. I cannot blot out my offences; but whether I have sinned so as to

bring all these calamities upon me, thou knowest, who searchest the hearts of men.

Verse 21. *And why dost thou not pardon*] These words are spoken *after the manner of men*. If thou have any design to save me, if I have sinned, why dost thou not pardon my transgression, as thou seest that I am a dying man; and to-morrow morning thou mayest seek me to do me good, but in all probability I shall then be no more, and all thy kind thoughts towards me shall be unavailing? If I have sinned, then why should not I have a part in that mercy that flows so freely to all mankind?

That Job does not criminate himself here, as our text intimates, is evident enough from his own repeated assertions of his innocence. And it is most certain that *Bildad*, who immediately answers, did not consider him as criminating but as *justifying himself*; and this is the very ground on which he takes up the subject. Were we to admit the contrary, we should find strange inconsistencies, if not contradictions, in Job's speeches: on such a ground the controversy must have immediately terminated, as he would then have acknowledged that of which his friends accused him; and here the Book of Job would have ended.

CHAPTER VIII.

Bildad answers, and reproves Job for his justifying himself, 1, 2. Shows that God is just, and never punishes but for iniquity; and intimates that it was on account of their sins that his children were cut off, 3, 4. States that, if Job would humble himself to the Almighty, provided he were innocent, his captivity would soon be turned, and his latter end be abundantly prosperous, 5—7. Appeals to the ancients for the truth of what he says; and draws examples from the vegetable world, to show how soon the wicked may be cut off, and the hope of the hypocrite perish, 8—19. Asserts that God never did cast off a perfect man, nor help the wicked; and that, if Job be innocent, his end shall be crowned with prosperity, 20—22.

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C. c. 767.

THEN answered Bildad the Shuhite, and said,
2 How long wilt thou speak these things? and how long shall the words of thy mouth be like a strong wind?

3 Doth God pervert judgment? or doth

* Gen. xvii. 26. Deut. xxxii. 4. 2 Chron. xix. 7. Ch. xxxiv. 12, 17. Dan. ix. 14. Rom. iii. 5.

NOTES ON CHAP. VIII.

Verse 1. *Bildad the Shuhite*] Supposed to be a descendant of *Shuah*, one of the sons of Abraham, by *Keturah*, who dwelt in Arabia Deserta, called in Scripture the east country. See Gen. xxv. 1, 2, 6.

Verse 2. *How long wilt thou speak these things?*] Wilt thou still go on to charge God foolishly? Thy heavy affliction proves that thou art under his wrath; and his wrath, thus manifested, proves that it is for thy sins that he punisheth thee.

Be like a strong wind?] The Arabic, with which the Syriac agrees, is روح العظمة *ruch-olazamati*, 1757

the Almighty pervert justice?
4 If thy children have sinned against him, and he have cast them away for their transgression;

5 If thou wouldest seek unto God betimes, and make thy supplication to the Almighty;

b Ch. i. 5, 18.—c Heb. in the hand of their transgression.
d Ch. v. 8. xi. 13. xxii. 23, &c.

the spirit of pride. Wilt thou continue to breathe forth a tempest of words? This is more literal.

Verse 3. *Doth God pervert judgment?*] God afflicts thee; can he afflict thee for nought? As he is just, his judgment is just; and he could not inflict punishment unless there be a cause.

Verse 4. *If thy children have sinned*] I know thy children have been cut off by a terrible judgment; but was it not because by transgression they had filled up the measure of their iniquity?

And he have cast them away] Has sent them off,

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C. c. 767.

6 If thou wert pure and upright, surely now he would awake for thee, and make the habitation of thy righteousness

prosperous.

7 Though thy beginning was small, yet thy latter end shall greatly increase.

8 * For inquire, I pray thee, of the former

* Deut. iv. 32. xxxii. 7. Ch. xv. 18.

says the *Targum*, to the place of their transgression—to that punishment due to their sins.

Verse 5. *If thou wouldst seek unto God*] Though God has so severely afflicted thee, and removed thy children by a terrible judgment; yet if thou wilt now humble thyself before him, and implore his mercy, thou shalt be saved. He cut them off in their sins, but he spares thee; and this is a proof that he waits to be gracious to thee.

Verse 6. *If thou wert pure and upright*] Concerning thy guilt there can be no doubt; for if thou hadst been a holy man, and these calamities had occurred through accident, or merely by the malice of thy enemies, would not God, long ere this, have manifested his power and justice in thy behalf, punished thy enemies, and restored thee to affluence?

The habitation of thy righteousness] Strongly ironical. If thy house had been as a temple of God, in which his worship had been performed, and his commandments obeyed, would it now be in a state of ruin and desolation?

Verse 7. *Though thy beginning was small*] Thy former state, compared to that into which God would have brought thee, would be small; for to show his respect for thy piety, because thou hadst, through thy faithful attachment to him, suffered the loss of all things, he would have greatly multiplied thy former prosperity, so that thou shouldst now have vastly more than thou didst ever before possess.

Verse 8. *Inquire—of the former age*] לדר רישון *ledor rishon*, of the first age; of the patriarchs; the first generation of men that dwelt upon the earth: not of the age that was just past, as Mr. Peters and several others have imagined, in order to keep up the presumption of Job's high antiquity. *Bildad* most evidently refers to an antiquity exceedingly remote.

Verse 9. *For we are but of yesterday, and know nothing*] It is evident that *Bildad* refers to those times in which human life was protracted to a much longer date than that in which Job lived; when men, from the long period of eight or nine hundred years, had the opportunity of making many observations, and treasuring up a vast fund of knowledge and experience. In comparison with them, he considers that age as nothing, and that generation as being only of yesterday, not having had opportunity of laying up knowledge: nor could they expect it, as their days upon earth would be but a shadow, compared with that substantial time in which the fathers had lived. Perhaps there may be an allusion here to the shadow

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age, and prepare thyself to the search of their fathers:

9 (For ^b we are but of yesterday, and know ^c 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?

11 Can the rush grow up without mire?

^b Gen. xlvii. 9. 1 Chron. xxix. 15. Ch. vii. 6. Ps. xxxix. 5. cii. 11. cxliv. 14.—^c Heb. *not*.

projected by the *gnomon* of a dial, during the time the sun is above the horizon. As is a single solar day, so is our life. The following beautiful motto I have seen on a sun-dial: UMBRÆ SUMUS! "We are shadows!" referring to the different shadows by which the gnomon marked the hours, during the course of the day; and all intended to convey this moral lesson to the passengers: Your life is composed of time, marked out by such shadows as these. Such as time is, such are you; as fleeting, as transitory, as unsubstantial. These shadows lost, time is lost; time lost, soul lost! Reader, take heed!

The writer of this book probably had before his eyes these words of David, in his last prayer, 1 Chron. xxix. 15: "For we are strangers before thee, and sojourners, as all our fathers were; our days upon earth are as a shadow, and there is no expectation." There is no reason to hope that they shall be prolonged; for our lives are limited down to threescore years and ten, as the average of the life even of old men.

Verse 10. *Shall not they teach thee*] Wilt thou not treat their maxims with the utmost deference and respect? They utter words from their heart—what they say is the fruit of long and careful experience.

Verse 11. *Can the rush grow*] The word גומה *gome*, which we translate *rush*, is, without doubt, the Egyptian flag *papyrus*, on which the ancients wrote, and from which our *paper* derives its name. The *Septuagint*, who made their Greek translation in Egypt (if this book made a part of it), and knew well the import of each word in both languages, render גומה *gome* by *πᾶπυρος papyrus*, thus: Μη θαλλῆς *πᾶπυρος ἀνεὺ ὑδάτος*; Can the PAPHYRUS flourish without water? Their translation leaves no doubt concerning the meaning of the original. They were probably writing on the very substance in question, while making their translation. The technical language of no science is so thoroughly barbarous as that of botany: the description of this plant, by *Linneus* shall be a proof. The plant he calls "*Cyperus Papyrus*; CLASS *Triandria*; ORDER *Monogynia*; Culm three-sided, naked; umbel longer than the involucre; involucre three-leaved, setaceous, longer spikelets in threes.—Egypt, &c. Involucre eight leaved; general umbel copious, the rays sheathing at the base; partial on very short peduncles; spikelet alternate, sessile; culm leafy at the base; leave hollow, ensiform."

Hear our plain countryman *John Gerarde*, wh

A. M. cir. 2484. can the flag grow without
B. C. cir. 1520. water ?

Ante I. Ol. 12 *Whilst it is yet in his
cir. 744. greenness, and not cut down,
Ante U.C. c. 767. it withereth before any other herb.

13 So are the paths of all that forget God ;
and the ^b hypocrite's hope shall perish :

* Ps. cix. 6. Jer. xvii. 6. — Ch. xi. 20. xviii. 14. xxvii.
8. Ps. cxii. 1. Prov. x. 28.

describes the same plant : “ *Papyrus Nilotica*, Paper Reed, hath many large flaggie leaves, somewhat triangular and smooth, not much unlike those of cats-tail, rising immediately from a tuft of roots, compact of many strings ; amongst the which it shooteth up two or three naked stalks, square, and rising some six or seven cubits high above the water ; at the top whereof there stands a tuft or bundle off chaffie threads, set in comely order, resembling a tuft of floures, but barren and void of seed ;” GERARDE'S *Herbal*, p. 40. Which of the two descriptions is easiest to be understood by common sense, either with or without a knowledge of the Latin language ? This plant grows in the muddy banks of the Nile, as it requires an abundance of water for its nourishment.

Can the flag grow without water ?] Parkhurst supposes that the word *אָחַי* *achu*, which we render *flag*, is the same with that species of reed which Mr. HASELPIET found growing near the river Nile. He describes it (p. 97) as “ having scarcely any branches, but numerous leaves, which are narrow, smooth, channelled on the upper surface ; and the plant about eleven feet high. The Egyptians make ropes of the leaves. They lay the plant in water, like hemp, and then make good and strong cables of them.” As *אָחַי* signifies to join, connect, associate, hence *אָחַי* *achi*, a brother. *אָחַי* *achu* may come from the same root, and have its name from its usefulness in making ropes, cables, &c., which are composed of associated threads, and serve to tie, bind together, &c.

Verse 12. Whilst it is yet in his greenness] We do not know enough of the natural history of this plant to be able to discern the strength of this allusion ; but we learn from it that, although this plant be very succulent, and grow to a great size, yet it is short-lived, and speedily withers ; and this we may suppose to be in the dry season, or on the retreat of the waters of the Nile. However, SOON RIFE, SOON ROTTEN, is a maxim in horticulture.

Verse 13. So are the paths] The *papyrus* and the *rush* flourish while they have a plentiful supply of *soil* and *water* ; but take these away, and their prosperity is speedily at an end : so it is with the *wicked* and *profane* ; their prosperity is of short duration, however great it may appear to be in the beginning. Then also, O thou enemy of God, hast flourished for a time ; but the blast of God is come upon thee, and now thou art dried up from the very roots.

The hypocrite's hope shall perish] A hypocrite, or rather *profligate*, has no inward religion, for his heart is not right with God ; he has only *hope*, and that perishes when he gives up the ghost.

14 Whose hope shall be cut off, and whose trust shall be ^c a spider's web.

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C. c. 767.

15 ^d He shall lean upon his house, but it shall not stand : he shall hold it fast, but it shall not endure.

16 He is green before the sun, and his branch

^c Heb. a spider's house. Isai. lix. 5, 6. — ^d Ch. xxvii. 18.

This is the first place in which the word *hypocrite* occurs, or the noun *אֲחֵיפָזָן* *chaneph*, which rather conveys the idea of *pollution* and *defilement* than of *hypocrisy*. A hypocrite is one who only carries the mask of godliness, to serve secular purposes ; who wishes to be taken for a religionist, though he is conscious he has no religion. Such a person cannot have hope of any good, because he knows he is insincere : but the person in the text has hope ; therefore hypocrite cannot be the meaning of the original word. But all the vile, the polluted, and the profligate have hope ; they hope to end their iniquities before they end life ; and they hope to get at last to the kingdom of heaven. *Hypocrite* is a very improper translation of the Hebrew.

Verse 14. Whose hope shall be cut off] Such persons, subdued by the strong habits of sin, hope on fruitlessly, till the last thread of the web of life is cut off from the beam ; and then they find no more strength in their hope than is in the threads of the spider's web.

Mr. Good renders, Thus shall their support rot away. The foundation on which they trust is rotten ; and by and by the whole superstructure of their confidence shall tumble into ruin.

Verse 15. He shall lean upon his house] This is an allusion to the spider. When he suspects his web, here called his house, to be frail or unsure, he leans upon it in different parts, propping himself on his hinder legs, and pulling with his fore claws, to see if all be safe. If he find any part of it injured, he immediately adds new cordage to that part, and attaches it strongly to the wall. When he finds all safe and strong, he retires into his hole at one corner, supposing himself to be in a state of complete security, when in a moment the brush or the besom sweeps away both himself, his house, and his confidence. This I have several times observed ; and it is in this that the strength and point of the comparison consist. The wicked, whose hope is in his temporal possessions, strengthens and keeps his house in repair ; and thus leans on his earthly supports ; in a moment, as in the case of the spider, his house is overwhelmed by the blast of God's judgments, and himself probably buried in its ruins. This is a very fine and expressive metaphor, which not one of the commentators that I have seen has ever discovered.

Verse 16. He is green before the sun] This is another metaphor. The wicked is represented as a luxuriant plant, in a good soil, with all the advantages of a good situation ; well exposed to the sun ; the roots intervolving themselves with stones, so as to render the tree more stable ; but suddenly a blast

A. M. cir. 2484
B. C. cir. 1520
Ante I. Ol.
cir. 744.
Ante U.C. c. 767

shooteth forth in his garden.
17 His roots are wrapped
about the heap, and seeth the
place of stones.

18 * If he destroy him from his place, then
it shall deny him, saying, I have not seen
thee.

19 Behold, this is the joy of his way, and
out of the earth shall others grow.

* Ch. vii. 10. xx. 9. Ps. xxxvii. 36.—^b Ps. cxliii. 7.
^c Heb. take the ungodly by the hand.

comes, and the tree begins to die. The sudden fading of its leaves, &c., shows that its root is become as rottenness, and its vegetable life destroyed. I have often observed sound and healthy trees, which were flourishing in all the pride of vegetative health, suddenly struck by some unknown and incomprehensible blast, begin to die away, and perish from the roots. I have seen also the prosperous wicked, in the inscrutable dispensations of the divine providence, blasted, stripped, made bare, and despoiled, in the same way.

Verse 18. *If he destroy him from his place*] Is not this a plain reference to the alienation of his inheritance? God destroys him from it; it becomes the property of another; and on his revisiting it, the place, by a striking *prosopopœia*, says, "I know thee not; I have never seen thee." This also have I witnessed; I looked on it, felt regret, received instruction, and hasted away.

Verse 19. *Behold, this is the joy of his way*] A strong irony. Here is the issue of all his mirth, of his sports, games, and pastimes! See the unfeeling, domineering, polluting and polluted scape-grace, levelled with those whom he had despised, a servant of servants, or unable to work through his debaucheries, cringing for a morsel of bread, or ingloriously ending his days in that bane of any well-ordered and civilized state, a *parish workhouse*. This also I have most literally witnessed.

Out of the earth shall others grow.] As in the preceding case, when one plant or tree is blasted or cut down, another may be planted in the same place; so, when a spendthrift has run through his property, another possesses his inheritance, and grows up from that soil in which he himself might have continued to flourish, had it not been for his extravagance and folly.

This verse Mr. Good applies to God himself, with no advantage to the argument, nor elucidation of the sense, that I can see. I shall give his translation, and refer to his learned notes for his vindication of the version he has given:—

"Behold the Eternal (אֵל) exulting in his course;
Even over his dust shall raise up another."

In this way none of the ancient Versions have understood the passage. I believe it to be a strong irony, similar to that which some think flowed from

20 Behold, God will not cast away a perfect man, neither will he help the evil doers:

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C. c. 767.

21 Till he fill thy mouth with laughing, and thy lips with rejoicing.

22 They that hate thee shall be clothed with shame; and the dwelling-place of the wicked shall come to nought.

^d Heb. shouting for joy.—^e Ps. xxxv. 26. cix. 29.—^f Heb. shall not be.

the pen of the same writer: *Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth; and walk in the ways of thine heart, and in the sight of thine eyes. But know thou, that for all these God will bring thee into judgment; Eccles. xi. 9.* These two places illustrate each other.

Verse 20. *Behold, God will not cast away a perfect man*] This is another of the maxims of the ancients, which Bildad produces: "As sure as he will punish and root out the wicked, so surely will he defend and save the righteous."

Verse 21. *Till he fill thy mouth with laughing*] Perhaps it may be well to translate after Mr. Good: "Even yet may he fill thy mouth with laughter!" The two verses may be read as a prayer; and probably they were thus expressed by Bildad, who speaks with less virulence than his predecessor, though with equal positiveness in respect to the grand charge, viz., *If thou wert not a sinner, of no mean magnitude, God would not have inflicted such unprecedented calamities upon thee.*

This most exceptionable position, which is so contrary to matter of fact, was founded upon maxims which they derived from the ancients. Surely observation must have, in numberless instances, corrected this mistake. They must have seen many worthless men in high prosperity, and many of the excellent of the earth in deep adversity and affliction; but the opposite was an article of their creed, and all appearances and facts must take its colouring.

Job's friends must have been acquainted, at least, with the history of the ancient patriarchs; and most certainly they contained facts of an opposite nature. Righteous Abel was persecuted and murdered by his wicked brother Cain. Abram was obliged to leave his own country, on account of worshipping the true God: so all tradition has said. Jacob was persecuted by his brother Esau; Joseph was sold into slavery by his brothers; Moses was obliged to flee from Egypt, and was variously tried and afflicted, even by his own brethren. Not to mention David, and almost all the prophets. All these were proofs that the best of men were frequently exposed to sore afflictions and heavy calamities; and it is not by the prosperity or adversity of men in this world, that we are to judge of the approbation or disapprobation of God towards them. In every case our Lord's rule is infallible: *By their fruits ye shall know them.*

CHAPTER IX.

Job acknowledges God's justice and man's sinfulness, 1—3. Celebrates his almighty power as manifested in the earth and in the heavens, 4—10. Maintains that God afflicts the innocent as well as the wicked, without any respect to their works: and hath delivered the earth into the hands of the wicked, 11—24. Complains of his lot, and maintains his innocence, 25—35.

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C. c. 767.

THEN Job answered and said,
2 I know it is so of a truth:
but how should a man be just
with God?

3 If he will 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

* Ps. cxliii. 2. Rom. iii. 20.—^b Or, before God.—^c Ch. xxxvi. 5.—^d Isai. ii. 19, 21. Hag. ii. 6, 21. Heb. xii. 26.
^e Ch. xxvi. 11.—^f Gen. i. 6. Ps. civ. 2, 3.—^g Heb.

NOTES ON CHAP. IX.

Verse 2. *I know it is so of a truth*] I acknowledge the general truth of the maxims you have advanced. God will not ultimately punish a righteous person, nor shall the wicked finally triumph; and though righteous before man, and truly sincere in my piety, yet I know, when compared with the immaculate holiness of God, all my righteousness is nothing.

Verse 3. *If he will contend with him*] God is so holy, and his law so strict, that if he will enter into judgment with his creatures, the most upright of them cannot be justified in his sight.

One of a thousand.] Of a thousand offences of which he may be accused, he cannot vindicate himself even in one. How little that any man does, even in the way of righteousness, truth, and mercy, can stand the penetrating eye of a just and holy God, when all motives, feelings, and objects come to be scrutinized! In his sight, on this ground, no man living can be justified. Oh, how necessary to fallen, weak, miserable, imperfect, and sinful man, is the doctrine of justification by faith, and sanctification through the Divine Spirit, by the sacrificial death and mediation of the Lord Jesus Christ!

Verse 4. *He is wise in heart, and mighty in strength*] By his infinite knowledge he searches out and sees all things, and by his almighty power he can punish all delinquencies. He that rebels against him must be destroyed.

Verse 5. *Removeth the mountains, and they know not*] This seems to refer to earthquakes. By those strong convulsions, mountains, valleys, hills, even whole islands, are removed in an instant; and to this latter circumstance the words, *they know not*, most probably refer. The work is done in the twinkling of an eye; no warning is given; the mountain, that seemed to be as firm as the earth on which it rested, was in the same moment both visible and invisible; so suddenly was it swallowed up.

know not: which overturneth them in his anger.

6 Which shaketh the earth out of her place, and the pillars thereof tremble.

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 waves of the sea.

9 Which maketh Arcturus, Orion, and Pleiades, and the chambers of the south.

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C. c. 767.

^a heights.—^b Gen. i. 16. Ch. xxxviii. 31, &c. Amos v. 8.
^c Heb. *Ash, Kesil, and Cimah.*

Verse 6. *The pillars thereof tremble.*] This also refers to an earthquake, and to that tremulous motion which sometimes gives warning of the approaching catastrophe, and from which this violent convulsion of nature has received its name. *Earthquakes*, in scripture language, signify also violent commotions and disturbances in states; *mountains* often signify rulers; *sun, empires; stars, petty states.* But it is most likely that the expressions here are to be understood literally.

Verse 7. *Which commandeth the sun*] Obscures it either with clouds, with thick darkness, or with an eclipse.

Sealeth up the stars.] Like the contents of a letter, wrapped up and sealed, so that it cannot be read. Sometimes the heavens become as black as ebony, and no star, figure, or character in this great book of God can be read.

Verse 8. *And treadeth upon the waves*] This is a very majestic image. God not only walks upon the waters, but, when the sea runs mountains high, he steps from billow to billow in his almighty and essential majesty. There is a similar sentiment in David, Ps. xxix. 10: "The Lord sitteth upon the flood; yea, the Lord sitteth King for ever." But both are far outdone by the Psalmist, Ps. xviii. 9—16, and especially in these words, ver. 10, *He did fly on the wings of the wind.* Job is great, but in every respect David is greater.

Verse 9. *Which maketh Arcturus, Orion, and Pleiades, and the chambers of the south.*] For this translation the original words are עשׂה עשׂ כסיל וְכִמָּה עֵשׂה עֵשׂה וְהִדְרִי רָמֶן *oseh ash, kesil, vechimah vechadrey theman*, which are thus rendered by the SEPTUAGINT: Ὁ ποιῶν Πλειάδα, καὶ Ἑσπερον, καὶ Ἀρκτουρον, καὶ ταμεία νοτον "Who makes the Pleiades, and Hesperus, and Arc-turus, and Orion, and the chambers of the south."

The VULGATE, *Qui facit Arcturum, et Oriona, et Hyadas, et interiora Austri;* "Who maketh Arcturus,

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C. c. 767.

10 ^a Which doeth great things
past finding out; yea, and
wonders without number.

11 ^b Lo, he goeth by me, and
I see *him* not: he passeth on also, but I per-
ceive him not.

12 ^c Behold, he taketh away, ^d who can
hinder him? who will say unto him, What
doest thou?

13 *If* God will not withdraw his anger, ^e the
^f proud helpers do stoop under him.

^a Ch. v. 9. Ps. lxxi. 15.—^b Ch. xxxiii. 8, 9. xxxv. 14.
^c Isai. xlv. 9. Jer. xviii. 6. Rom. ix. 20.—^d Heb. *who
can turn him away?* Ch. xi. 10.—^e Ch. xxvi. 12. Isai.

and Orion, and the Hyades, and the innermost
chambers of the south."

The TARGUM follows the Hebrew, but paraphrases
the latter clause thus: "And the chambers or houses
of the planetary domination in the southern hemi-
sphere."

The SYRIAC and ARABIC, "Who maketh the
Pleiades, and Arcturus, and the giant (*Orion* or
Hercules), and the boundaries of the south."

COVERDALE has, *He maketh the waynes of heauen, the
Orions, the vii starres and the secrete places of the south.*
And on the *vii starres* he has this marginal note:
*some call these seben starres, the clock henne with htr
chickens.* See below.

Edmund Becke, in his edition, 1549, follows *Cover-
dale*; but puts *WAYNES* of heaven for *waynes*, which
Cardmarden, in his Bible, Rouen, 1566, mistaking,
changes into *WAVES* of heaven.

Burker's Bible, 1615, reads, "He maketh the
starres Arcturus, Orion, and Pleiades, and the
climates of the south." On which he has this note,
"These are the names of certain starres, whereby he
meaneth that all starres, both knowen and unknowen,
are at His appointment."

Our early translators seem to agree much with the
German and Dutch: *Er machet den wagen am himmel,
und Orion, und die Glucken, und die Sterne gegen
mittag.* "He maketh the wagon of heaven (*Charles's
wain*), and Orion, and the clucking hen (*the
Pleiades*), and the stars of the mid-day region." See
above, under *Coverdale*.

The *Dutch* Version is not much unlike the *German*,
from which it is taken: *Wie den wagen maecht, den
Orion, ende het sebegesternte, end de binnenkameren
ban't Zupden.*

The *European* Versions, in general, copy one or
other of the above, or make a compound translation
from the whole; but all are derived ultimately from
the *Septuagint* and *Vulgate*.

As to the *Hebrew* words, they might as well have
been applied to any of the other constellations of
heaven: indeed, it does not appear that *constellations*
are at all meant. *Parkhurst* and *Bate* have given,
perhaps, the best interpretation of the words, which
is as follows:—

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

15 ^e Whom, though I were
righteous, yet would I not 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 ^h without cause.

xxx. 7.—^f Heb. *helpers of pride or strength.*—^g Ch. x.
15.—^h Ch. ii. 3. xxxiv. 6.

"*כימה kimah*, from *כמה camah*, to be hot or warm,
denotes genial heat or warmth, as opposed to *עש ash*,
a parching, biting air, on the one side; and *כסיל kesil*,
the rigid, contracting cold, on the other; and the
chambers (thick clouds) of the south." See more in
Parkhurst, under *כימה*.

I need scarcely add that these words have been
variously translated by critics and commentators. *Dr.
Hales* translates *kimah* and *kesil* by *Taurus* and
Scorpio; and, if this translation were indubitably
correct, we might follow him to his conclusions, viz.,
that Job lived 2337 years before Christ! See at the
end of this chapter.

Verse 10. *Great things past finding out*] Great
things without end; wonders without number.—
Targum.

Verse 11. *Lo, he goeth by me, and I see him not*] He
is incomprehensible in all his ways, and in all his
works; and he must be so if he be God, and *work* as
God; for his own nature and his operations are past
finding out.

Verse 12. *He taketh away*] He never *gives*, but he
is ever *lending*: and while the gift is useful or is
improved, he permits it to remain; but when it
becomes useless or is misused, he recalls it.

Who can hinder him?] Literally, *Who can cause
him to restore it?*

What doest thou?] He is supreme, and will give
account of none of his matters. He is infinitely wise,
and cannot mistake. He is infinitely kind, and can
do nothing cruel. He is infinitely good, and can do
nothing wrong. No one, therefore, should question
either his motives or his operations.

Verse 13. *If God will not withdraw his anger*] It is
of no use to contend with God; he cannot be suc-
cessfully resisted; all his opposers must perish.

Verse 14. *How much less shall I answer*] I cannot
contend with my Maker. He is the *Lawgiver* and
the *Judge*. How shall I stand in judgment before
him?

Verse 15. *Though I were righteous*] Though clear
of all the crimes, public and secret, of which you
accuse me, yet I would not dare to stand before his
immaculate holiness. Man's holiness may profit man,
but in the sight of the infinite purity of God it is
nothing. Thus sung an eminent poet:

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C. c. 767.

18 He will not suffer me to take my breath, 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 my soul: I would despise my life.

* Eccles. ix. 2 3. Ezech. xxi. 3.—^b 2 Sam. xv. 30 xix. 4. Jer. xiv. 4.

“ I loathe myself when God I see,
And into nothing fall ;
Content that thou exalted be,
And Christ be all in all.”

I would make supplication to my judge.] Though not conscious of any sin, I should not think myself thereby justified; but would, from a conviction of the exceeding breadth of the commandment, and the limited nature of my own perfection, cry out, “Cleanse thou me from secret faults!”

Verse 16. *If I had called, and he had answered*] I could scarcely suppose, such is his majesty and such his holiness, that he could condescend to notice a being so mean, and in every respect so infinitely beneath his notice. These sentiments sufficiently confuted that slander of his friends, who said he was presumptuous, had not becoming notions of the majesty of God, and used blasphemous expressions against his sovereign authority.

Verse 17. *He breaketh me with a tempest*] The Targum, Syriac, and Arabic have this sense: *He powerfully smites even every hair of my head, and multiplies my wounds without cause.* That is, There is no reason known to myself, or to any man, why I should be thus most oppressively afflicted. It is, therefore, cruel and inconsequent to assert that I suffer for my crimes.

Verse 18. *He will not suffer me to take my breath*] I have no respite in my afflictions; I suffer continually in my body, and my mind is incessantly harassed.

Verse 19. *If I speak of strength, lo, he is strong*] Human wisdom, power, and influence avail nothing before him.

Who shall set me a time] מי יודיעני *mi yoideni*, “Who would be a witness for me?” or, Who would dare to appear in my behalf? Almost all the terms in this part of the speech of Job, from ver. 11 to ver. 24, are forensic or juridical, and are taken from legal processes and pleadings in their gates or courts of justice.

Verse 20. *If I justify myself*] God must have some reason for his conduct towards me; I therefore do not pretend to justify myself; the attempt to do it would be an insult to his majesty and justice. Though I am conscious of none of the crimes of which you accuse me; and know not why he contends with me;

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

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

24 The earth is given into the hand of the wicked: ^b he covereth the faces of the judges thereof; if not, where, and who is he?

25 Now ^c my days are swifter than a post: they flee away, they see no good.

26 They are passed away as the ^d swift *

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C. c. 767.

* Ch. vii. 6, 7.—^a Heb. *ships of desire.*—^c Or, *ships of Ebek.*

yet he must have some reason, and that reason he does not choose to explain.

Verse 21. *Though I were perfect*] Had I the fullest conviction that, in every thought, word, and deed, I were blameless before him, yet I would not plead this; nor would I think it any security for a life of ease and prosperity, or any proof that my days should be prolonged.

Verse 22. *This is one thing*] My own observation shows, that in the course of providence the righteous and the wicked have an equal lot; for when any sudden calamity comes, the innocent and the guilty fall alike. There may be a few exceptions, but they are very extraordinary, and very rare.

Verse 24. *The earth is given into the hand of the wicked*] Is it not most evident that the worst men possess most of this world's goods, and that the righteous are scarcely ever in power or affluence? This was the case in Job's time; it is the case still. Therefore prosperity and adversity in this life are no marks either of God's approbation or disapprobation.

He covereth the faces of the judges thereof] Or, *The faces of its decisions he shall cover.* God is often stated in Scripture as doing a thing which he only permits to be done. So he permits the eyes of judgment to be blinded; and hence false decisions. Mr. Good translates the verse thus:—

“The earth is given over to the hand of INJUSTICE;
She hood-winketh the faces of its judges.
Where every one liveth, is it not so?”

And vindicates the translation in his learned notes: but I think the Hebrew will not bear this rendering; especially that in the third line.

Where, and who is he?] If this be not the case, who is he that acts in this way, and where is he to be found? If God does not permit these things, who is it that orders them?

Coverdale translates, *As for the world, he giveth it over into the power of the wicked, such as the rulers be wherof all londes are full. Is it not so? Where is there eng, but he is such one?* This sense is clear enough, if the original will bear it. The last clause is thus rendered by the Syriac and Arabic, *Who can bear his indignation?*

Verse 25. *Swifter than a post*] מיני רץ *minni rats*,

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C. c. 767.

ships : * as the eagle that hasteth to the prey.

27 ^b If I say, I will forget my complaint, I will leave off my heaviness, and comfort myself :

28 ^c I am afraid of all my sorrows, I know that thou ^d wilt not hold me innocent.

29 If I be wicked, why then labour I in vain ?

30 * If I wash myself with snow water, and make my hands never so clean ;

31 Yet shalt thou plunge me in the ditch,

* Hab. i. 8. — ^b Ch. vii. 13. — ^c Ps. cxix. 120. — ^d Exod. xx. 7. — ^e Jer. ii. 22. — ^f Or, make me to be abhorred. ^g Eccles. vi. 10. Isai. xlv. 9. Jer. xlix. 19. Rom. ix. 20.

than a runner. The light-footed messenger or courier who carries messages from place to place.

They flee away] The Chaldee says, *My days are swifter than the shadow of a flying bird.* So swiftly do they flee away that I cannot discern them ; and when past they cannot be recalled. There is a sentiment like this in VIRGIL, *Geor.* lib. iii., ver. 284 :

Sed fugit interea, fugit irreparabile tempus !

"But in the meanwhile time flies! irreparable time flies away!"

Verse 26. *As the swift ships*] אבה אררו *oniyoth ebeh.* *Ships of desire, or ships of Ebeh,* says our margin ; perhaps more correctly *inflated ships,* the sails bellying out with a fair brisk wind, tide favourable, and the vessels themselves lightly freighted.

The Vulgate has, *Like ships freighted with apples. Ships laden with the best fruits.*—TARGUM. *Ships well adapted for sailing.*—ARABIC. *Ships that be good under sale.*—COVERDALE. Probably this relates to the light fast-sailing ships on the Nile, which were made of reeds or papyrus.

Perhaps the idea to be seized is not so much the *swiftness* of the passage, as their leaving *no trace or track* behind them. But instead of אבה *ebeh*, אבה *cybah*, *hostile ships* or the *ships of enemies*, is the reading of *forty-seven* of Kennicott's and *De Rossi's* MSS., and of the *Syriac* Version. If this be the true reading, what is its sense? My days are gone off like the light vessels of the pirates, having stripped me of my property, and carried all irrecoverably away, under the strongest press of sail, that they may effect their escape, and secure their booty.

The next words, *As the eagle that hasteth to the prey*, seem at least to countenance, if not confirm, the above reading: the idea of *robbery* and *spoil*, *prompt attack* and *sudden retreat*, is preserved in both images.

Verse 27. *I will forget my complaint*] I will forsake or forego my complaining. I will leave off my heaviness. VULGATE, *I will change my countenance*—force myself to smile, and endeavour to assume the appearance of comfort.

Verse 28. *I am afraid of all my sorrows*] Coverdale translates, after the Vulgate, *When am I afraid of*

and mine own clothes shall 'abhor me.

32 For ^g he is not a man as I am, that I should answer him, and we should come together in judgment.

33 ^h Neither is there ⁱ any ^k day's-man betwixt us, that might lay his hand upon us both.

34 ^l Let him take his rod away from me, and let not his fear terrify me :

35 ^m Then would I speak, and not fear him ; ⁿ but it is not so with me.

^b Ver. 19. I Sam. ii. 25. — ^l Heb. *one that should argue.* ^k Or, *umpire.* — ^m Ch. xiii. 20, 21, 22. xxxiii. 7. Ps. xxxix. 10. — ⁿ Heb. *but I am not so with myself.*

all my works. Even were I to cease from complaining, I fear lest not one of my works, however well intentioned, would stand thy scrutiny, or meet with thy approbation.

Thou wilt not hold me innocent.] Coverdale, after the Vulgate, *For I knowe thou labourst not an still dost* ; but this is not the sense of the original: Thou wilt not acquit me so as to take away my afflictions from me.

Verse 29. *If I be wicked*] If I am the sinner you suppose me to be, in vain should I labour to counterfeit joy, and cease to complain of my sufferings.

Verse 30. *If I wash myself with snow water*] Supposed to have a more detergent quality than common water ; and it was certainly preferred to common water by the ancients. Of this we find an example in an elegant but licentious author: *Tandem ergo discubimus, pueris Alexandrinis AQUAM in manus NIVATAM infundentibus, alisque insequentibus ad pedes.*—PETR. *Satyr.*, cap. xxxi. "At length we sat down, and had snow water poured on our hands by lads of Alexandria," &c.

Mr. Good supposes that there is an allusion here to the ancient rite of *washing the hands* in token of innocence. See Ps. xxvi. 6: *I will wash my hands in innocency* ; and lxxiii. 13: *Verily I have cleanse my heart in vain, and washed my hands in innocency.* And by this ceremony Pilate declared himself innocent of the blood of Christ, Matt. xxvii. 24.

Verse 31. *And mine own clothes shall abhor me.* Such is thine infinite purity, when put in opposition to the purity of man, that it will bear no comparison. Searched and tried by the eye of God, I should be found as a leper, so that my own clothes would dread to touch me, for fear of being infected by my corruption. This is a strong and bold figure ; and is derived from the corrupted state of his body, which his clothes dreaded to touch, because of the contagious nature of his disorder.

Verse 32. *For he is not a man as I am*] I cannot contend with him as with one of my fellows in a court of justice.

Verse 33. *Neither is there any day's-man*] ירי מוכיח *beyneynu mochiach*, a reprover, arguer, or umpire between us. DAY'S-MAN, in our law, means an arbi

trator or umpire between party and party; as it were bestowing a *day*, or certain time on a *certain day*, to decree, judge, or decide a matter.—*Minshieu*. DAY is used in law for the *day of appearance in court*, either originally or upon assignation, for hearing a matter for trial.—*Idem*. But *arbitrator* is the proper meaning of the term here: one who is, by the consent of both parties, to judge between them, and settle their differences.

Instead of $\psi \nu \iota$ *lo yesh*, there is not, fifteen of *Kennicott's* and *De Rossi's* MSS., with the *Septuagint*, *Syriac*, and *Arabic*, read $\psi \nu \iota$ *lu yesh*, I wish there were; or, O that there were! $\text{Εἰδε ἢ ὁ μεσσηρὸς ἡμῶν, καὶ ἀρχων καὶ διακονῶν ἀναμίσθον ἀμφοτέρων}$ O that we had a mediator, an advocate, and judge between us both! *Serr.* Poor Job! He did not yet know the Mediator between God and man: the only means by which God and man can be brought together and reconciled. Had St. Paul this in his eye when he wrote 1 Tim. ii. 5, 6? For there is one God, and one Mediator between God and men, the man Christ Jesus; who gave himself a ransom for all. Without this Mediator, and the ransom price which he has laid down, God and man can never be united: and that this union might be made possible, Jesus took the human into conjunction with his divine nature; and thus God was manifest in the flesh.

Verse 34. *Let him take his rod away*] In the *Masoretic* Bibles, the word שִׁבְטוֹ *shibto*, his rod, is written with a large ש *teth*, as above; and as the letter in numerals stands for 9, the *Masora* says the word was thus written to show the nine calamities under which Job had suffered, and which he wished God to remove!

As שֵׁבֶט *shebet* signifies, not only rod, but also sceptre or the ensign of royalty, Job might here refer to God sitting in his majesty upon the judgment-seat; and this sight so appalled him that, filled with terror, he was unable to speak. When a sinful soul sees God in his majesty, terror seizes upon it, and prayer is impossible. We have a beautiful illustration of this, *Isai* vi. 1—5: "I saw the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Then said I, Woe is me, for I am undone, because I am a man of unclean lips; for mine eyes have seen the King, the Lord of hosts."

Verse 35. *But it is not so with me.*] I am not in such circumstances as to plead with my Judge. I believe the sense of these words is nearly as *Coverdale* has expressed it:—For as long as I am in such *fortalness*, I can make no answer. A natural picture of the state of a penitent soul, which needs no additional colouring.

On the names of the constellations mentioned ver. 9, and again chap. xxxviii. 31, &c., much has been written, and to little effect. I have already, in the notes, expressed my doubts whether any constellation be intended. *Dr. Hales*, however, finds in these names, as he thinks, astronomical data, by which he ascertains the time of Job. I shall give his words:

"The cardinal constellations of spring and autumn, in Job's time, were *Chimah* and *Chesil*, or *Taurus* and *Scorpio*; noticed ix. 9, and again, xxxviii. 31,

32; of which the principal stars are *Aldebaran* the bull's eye, and *Antares*, the scorpion's heart. Knowing, therefore, the longitudes of these stars, at present, the interval of time from thence to the assumed date of Job's trial will give the difference of the longitudes; and ascertain their positions then, with respect to the vernal and autumnal points of intersection of the equinoctial and ecliptic; according to the usual rate of the precession of the equinoxes, one degree in 71 years. See that article, vol. i., p. 185.

"The following calculations I owe to the kindness and skill of the respectable *Dr. Brinkley*, *Andrew's* Professor of Astronomy in the University of Dublin.

"In A. D. 1800, *Aldebaran* was in 2 signs, 7 degrees, east longitude. But since the date of Job's trial, B. C. 2338, i. e., 4138 years, the precession of the equinoxes amounted to 1 sign, 27 degrees, 53 minutes; which, being subtracted from the former quantity, left *Aldebaran* in only 9 degrees, 7 minutes longitude, or distance from the vernal intersection; which, falling within the constellation *Taurus*, consequently rendered it the cardinal constellation of spring, as *Pisces* is at present.

"In A. D. 1800 *Antares* was in 8 signs, 6 degrees, 58 minutes, east longitude; or 2 signs, 6 degrees, 58 minutes, east of the autumnal intersection: from which subtracting as before the amount of the precession, *Antares* was left only 9 degrees, 5 minutes east. Since, then, the autumnal equinox was found within *Scorpio*, this was the cardinal constellation of autumn, as *Virgo* is at present.

"Such a combination and coincidence of various rays of evidence, derived from widely different sources, history, sacred and profane, chronology, and astronomy, and all converging to the same focus, tend strongly to establish the time of Job's trial, as rightly assigned to the year B. C. 2337, or 818 years after the deluge; 184 years before the birth of Abraham; 474 years before the settlement of Jacob's family in Egypt; and 689 years before their exode or departure from thence.' *New Analysis of Chronology*, vol. ii., p. 57.

Now all this is specious; and, were the foundation sound, we might rely on the permanence of the building, though the rains should descend, the floods come, and the winds blow and beat on that house. But all these deductions and conclusions are founded on the assumption that *Chimah* and *Chesil* mean *Taurus* and *Scorpio*: but this is the very point that is to be proved; for proof of this is not offered, nor, indeed, can be offered: and such assumptions are palpably nugatory. That *vy ash* has been generally understood to signify the *Great Bear*; כְּסִיל *Kesil*, *Orion*; and כִּימָה *Kimah*, the *Pleiades*; may be seen every where: but that they do signify these constellations is perfectly uncertain. We have only conjectures concerning their meaning; and on such conjectures no system can be built. Genuine data, in *Dr. Hales's* hands, are sure to be conducted to legitimate conclusions: but neither he nor any one else can construct an astronomical fabric in the limbus of conjecture. When Job lived is perfectly uncertain: but that this book was written 818 years after the deluge; 184 years before the birth of Abram, and 689

years before the exodus; and that all this is demonstrable from *Chimah* and *Chesil* signifying *Taurus* and *Scorpio*, whence the positions of the equinoxes at the time of Job's trial can be ascertained; can never be proved, and should never be credited.

In what many learned men have written on this subject, I find as much solidity and satisfaction as from what is piously and gravely stated in the *Glossa Ordinaria*:—

Qui facit Arcturum. Diversæ sunt constellationes, varios status ecclesie signantes. Per Arcturum, qui semper super orizontem nostrum apparet, significatur status apostolorum qui in episcopis remanet. Per Orionem, qui est tempestatis signum, significatur status martyrum. Per Hyadas, quæ significant pluvios, status doctorum doctrinæ pluvium effundentium. Per interiora austri, quæ sunt nobis

occulta, status Anachoretarum, hominum aspectus declinantium. “These different constellations signify various states of the church. By *Arcturus*, which always appears above our horizon, is signified the *apostolic state*, which still remains in *episcopacy*. By *Orion*, which is a tempestuous sign, is signified the *state of the martyrs*. By the *Hyades* (kids) which indicate rain, the *state of the doctors*, pouring out the rain of doctrine, is signified. And by the *inner chambers of the south*, which are hidden from us, the *state of the Anchores* (hermits) is signified, who always shun the sight of men.”

Much more of the same allegorical matter may be found in the same place, the *Glossa Ordinaria* of *Strabus of Fulda*, on the ninth chapter of Job. But how unreal and empty are all these things! What an uncertain sound do such trumpets give!

CHAPTER X.

Job is weary of life, and expostulates with God, 1—6. He appeals to God for his innocence; and pleads on the weakness of his frame, and the manner of his formation, 7—13. Complains of his sufferings, and prays for respite, 14—20. Describes the state of the dead, 21, 22.

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C. c. 767.

MY ^a soul is ^b weary of my life; I will leave my complaint upon myself; ^c I will speak in the bitterness of my soul.

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 shouldest oppress, that thou shouldest despise ^d the work of thine hands, and shine upon the counsel of the wicked?*

^a 1 Kings xix. 4. Ch. vii. 16. Jonah iv. 3, 8.—^b Or, cut off *whale I live*.—^c Ch. vii. 11.—^d Heb. *the labour of*

NOTES ON CHAP. X.

Verse 1. *My soul is weary of my life*] Here is a proof that *נפש* *nephesh* does not signify the animal life, but the soul or immortal mind, as distinguished from *נח* *chai*, that animal life; and is a strong proof that Job believed in the distinction between these two principles; was no materialist; but, on the contrary, credited the proper immortality of the soul. This is worthy of observation. See chap. xii. 10.

I will leave my complaint] I will charge myself with the cause of my own calamities; and shall not charge my Maker foolishly: but I must deplore my wretched and forlorn state.

Verse 2. *Do not condemn me*] Let me not be afflicted in thy wrath.

Shew me wherefore thou contendest] If I am afflicted because of my sin, show me what that sin is. God never afflicts but for past sin, or to try his followers; or for the greater manifestation of his grace in their support and deliverance.

Verse 3. *Is it good unto thee*] Surely it can be no

4 Hast thou eyes of flesh? or seest thou as man seeth?

5 *Are thy days as the days of man? are thy years as man's days,*

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

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

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C. c. 767.

thine hands? Ps. cxxxviii. 8. Isai. lxiv. 8.—^e 1 Sam. xvi. 7.—^f Heb. *It is upon thy knowledge*.—^g Ps. cxxxix. 1, 2.

gratification to thee to distress the children of men, as if thou didst despise the work of thy own hands.

And shine upon the counsel] For by my afflictions the harsh judgments of the wicked will appear to be confirmed: viz., that God regards not his most fervent worshippers; and it is no benefit to lead a religious life.

Verse 4. *Hast thou eyes of flesh?*] Dost thou judge as man judges? Illustrated by the next clause, *Seest thou as man seeth?*

Verse 5. *Are thy days as the days of man*] *אנוש* *enosh*, wretched, miserable man. *Thy years as man's days*; *גבר* *gaber*, the strong man. Thou art not short-lived, like man in his present imperfect state; nor can the years of the long-lived patriarchs be compared with thine. The difference of the phraseology in the original justifies this view of the subject. Man in his *low estate* cannot be likened unto thee; nor can he in his *greatest excellence*, though made in thy own image and likeness, be compared to thee.

Verse 6. *That thou inquirest*] It is becoming thy

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C. c. 767.

8 ^a Thine hands ^b have made me and fashioned me together round about; yet thou dost destroy me.

9 Remember, I beseech thee, that ^c thou hast made me as the clay; and wilt thou bring me into dust again?

10 ^d Hast thou not poured me out as milk, and curdled me like cheese?

11 Thou hast clothed me with skin and flesh, and hast ^e fenced me with bones and sinews.

12 Thou hast granted me life and favour, and

^a Ps. cxix. 73. — ^b Heb. took pains about me. — ^c Gen. ii. 7. iii. 19. Isai. lxiv. 8. — ^d Ps. cxxxix. 14, 15, 16. — ^e Heb. hedged. — ^f Ps. cxxxix. 1. — ^g Isai. iii. 11. — ^h Ch.

infinite dignity to concern thyself so much with the affairs or transgressions of a despicable mortal? A word spoken in the heart of most sinners.

Verse 7. *Thou knowest that I am not wicked*] While thou hast this knowledge of me and my conduct, why appear to be sifting me as if in order to find out sin; and, though none can be found, treating me as though I were a transgressor?

Verse 8. *Thine hands have made me*] Thou art well acquainted with human nature, for thou art its author.

And fashioned me together round about] All my powers and faculties have been planned and executed by thyself. It is thou who hast refined the materials out of which I have been formed, and modified them into that excellent symmetry and order in which they are now found; so that the union and harmony of the different parts (*יך yuchad*), and their arrangement and completion (*סביב sabib*), proclaim equally thy wisdom, skill, power, and goodness.

It thou dost destroy me.] *וַתִּבְרָא וַתִּבְרָא וַתִּבְרָא* *vatteballeeni*, “and thou wilt swallow me up.” Men generally care for and prize those works on which they have spent most time, skill, and pains: but, although thou hast formed me with such incredible skill and labour, yet thou art about to destroy me! How dreadful an evil must sin be, when, on its account, God has pronounced the sentence of death on all mankind; and that body, so curiously and skilfully formed, must be decomposed, and reduced to dust!

Verse 9. *Thou hast made me as the clay*] Thou hast fashioned me, according to thy own mind, out of a mass of clay: after so much skill and pains expended, men might naturally suppose they were to have a permanent being; but thou hast decreed to turn them into dust!

Verse 10. *Hast thou not poured me out as milk*] After all that some learned men have said on this subject, in order to confine the images here to simple nutrition, I am satisfied that generation is the true notion. *Respicit ad fetus in matris utero primam formationem, quum in embryonem (ex utriusque parentis semine coalescit).—Ex semine liquido, lac quodammodo referente, me formasti.—In interpretando, inquit Hieronymus, omnino his accedo qui de genitali*

thy visitation hath preserved my spirit.

13 And these *things* hast thou hid in thine heart: I know that this *is* with thee.

14 If I sin, then ^f thou markest me, and thou wilt not acquit me from mine iniquity.

15 If I be wicked, ^g woe unto me; ^h and *if* I be righteous, *yet* will I not lift up my head. *I am* full of confusion; therefore ⁱ see thou mine affliction;

16 For it increaseth. ^j Thou huntest me as

ix. 12, 15, 20, 21. — ^l Ps. xxv. 18. — ^k Isai. xxxviii. 13. Lam. iii. 10.

semine accipiunt, quod ipsa tanquam natura emulget, ac dein concresecere in utero ac coalescere jubet. I make no apology for leaving this untranslated.

The different expressions in this and the following verse are very appropriate: the pouring out like milk—coagulating, clothing with skin and flesh, fencing with bones and sinews, are well imagined, and delicately, and at the same time forcibly, expressed.

If I believed that Job referred to nutrition, which I do not, I might speak of the chyle, the chylipoietic organs, the lacteal vessels, and the generation of all the solids and fluids from this substance, which itself is derived from the food taken into the stomach. But this process, properly speaking, does not take place till the human being is brought into the world, it being previously nourished by the mother by means of the *funis umbilicus*, without that action of the stomach by which the chyle is prepared.

Verse 12. *Thou hast granted me life and favour*] Thou hast brought me from my mother's womb; given me an actual existence among men; by thy favour or mercy thou hast provided me with the means of life; and thy visitation—thy continual providential care, has preserved me in life—has given me the air I breathe, and furnished me with those powers which enable me to respire it as an agent and preserver of life. It is by God's continued visitation or influence that the life of any man is preserved; *in him we live, move, and have our being.*

Verse 13. *And these things hast thou hid in thine heart*] Thou hast had many gracious purposes concerning me which thou hast not made known; but thy visitations and mercy are sufficient proofs of kindness towards me; though for purposes unknown to me thou hast sorely afflicted me, and continuest to treat me as an enemy.

Verse 14. *If I sin*] From thee nothing can be hidden; if I sin, thou takest account of the transgression, and canst not hold me for innocent when thou knowest I am guilty.

Verse 15. *If I be wicked*] I must meet with that punishment that is due to the workers of iniquity.

If I be righteous] I am only in the state which my duty to my Creator requires me to be in; and I cannot therefore suppose that on this account I can

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C. c. 767.

A. M. cir. 2484. a fierce lion: and again thou
B. C. cir. 1520. shewest thyself marvellous up-
Ante I. Ol. on me.
cir. 744.
Ante U.C.c. 767.

17 Thou renewest * thy wit-
nesses against me, and increasest thine in-
dignation upon me; changes and war are
against me.

18 ^b Wherefore then hast thou brought me
forth out of the womb? Oh that I had given
up the ghost, and no eye had seen me!

19 I should have been as though I had not

* That is, *thy plagues*, Ruth i. 21. — ^b Ch. iii. 11. — ^c See
ch. vii. 6, 16. viii. 9. Ps. xxxix. 5.

deserve any thing by way of *favour* from the justice
of my Maker.

I am *full of confusion*] I am confounded at my
state and circumstances. I know that thou art mer-
ciful, and dost not afflict willingly the children of
men; I know I have not wickedly departed from
thee; and yet I am treated by thee as if I were an
apostate from every good. I am therefore full of
confusion. See thou to my affliction; and bring me
out of it in such a way as shall at once prove my
innocence, the righteousness of thy ways, and the
mercy of thy nature.

Verse 16. *For it increaseth.*] Probably this refers
to the *affliction* mentioned above, which is increased
in proportion to its duration. Every day made his
escape from such a load of evils less and less prob-
able.

Thou huntest me as a fierce lion] As the hunters
attack the king of beasts in the forest, so my friends
attack me. They assail me on every side.

Thou shewest thyself marvellous] Thy designs, thy
ways, thy works, are all incomprehensible to me;
thou dost both confound and overpower me. Mr.
Good translates thus:

“For uprushing as a ravenous lion dost thou spring
upon me.

And again thou showest over me thy vast power.”

Verse 17. *Thou renewest thy witnesses*] In this
speech of Job he is ever referring to *trials in courts of
judicature*, and almost all his terms are *forensic*. Thou
brigest witnesses in continual succession to confound
and convict me.

Changes and war] I am as if attacked by suc-
cessive troops; one company being wearied, another
succeeds to the attack, so that I am harassed by con-
tinual warfare.

Verse 18. *Wherefore then*] Why didst thou give
me a being, when thou didst foresee I should be ex-
posed to such incredible hardships? See on chap.
iii. 10, &c.

Verse 19. *I should have been as though*] Had I
given up the ghost as soon as born, as I could not
then have been conscious of existence, it would have
been, as it respects myself, as though I had never
been; being immediately transported from my mother's
womb to the grave.

been; I should have been car-
ried from the womb to the grave.

20 ^c Are not my days few?

^d cease then, and ^e let me alone,
that I may take comfort a little,

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

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

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C.c. 767.

^d Ps. xxxix. 13. — ^e Ch. vii. 16, 19. — ^f Ps. lxxxviii. 12.
^g Ps. xxiii. 4.

Verse 20. *Are not my days few?*] My life cannot
be long; let me have a little respite before I die.

Verse 21. *I shall not return*] I shall not return
again from the *dust* to have a dwelling among men.

To the land of darkness] See the notes on chap.
iii. 5. There are here a crowd of obscure and dislo-
cated terms, admirably expressive of the obscurity
and uncertainty of the subject. What do we know
of the state of separate spirits? What do we know
of the spiritual world? How do souls exist separate
from their respective bodies? Of what are they ca-
pable, and what is their employment? Who can
answer these questions? Perhaps nothing can be
said much better of the state than is here said, a *land
of obscurity, like darkness*.

The shadow of death] A place where death rules,
over which he projects his shadow, intercepting every
light of every kind of life. *Without any order*, ולא סדרים
velo sedarim, having no arrangements, no distinc-
tions of inhabitants; the poor and the rich are there,
the master and his slave, the king and the beggar,
their bodies in equal corruption and disgrace, their
souls distinguished only by their moral character.
Stripped of their flesh, they stand in their naked sim-
plicity before God in that place.

Verse 22. *Where the light is as darkness.*] A pal-
pable obscure: it is space and place, and has only
such light or capability of distinction as renders
“darkness visible.” The following words of *Sophocles*
convey the same idea: *ἰὼ σκοτος ἐμοὶ φάος*
“Thou darkness be my light.” It is, as the *Vulgate* ex-
presses it, *Terra tenebrosa, et operta mortis caligine*:
*Terra miseriæ et tenebrarum, ubi umbra mortis, et
nullus ordo, sed sempiternus horror inhabitat*: “A
murky land, covered with the thick darkness of
death: a land of wretchedness and obscurities, where
is the shadow of death, and no order, but sempiternal
horror dwells every where.” Or, as *Coverdale* ex-
presses this last clause, ~~whereas~~ *there is no ordre but
terrible tears as in the darkness*. A duration not
characterized or measured by any of the attributes of
time; where there is *no order* of darkness and light,
night and day, heat and cold, summer and winter. It
is the *state of the dead!* The *place of separate spirits!*
It is *out of time, out of probation, beyond change or
mutability*. It is on the *confines of eternity!* But

what is this? and where? *Eternity!* how can I form any conception of thee? In thee there is no order, no bounds, no substance, no progression, no change, no past, no present, no future! Thou art an indescribable something, to which there is no analogy

in the compass of creation. Thou art infinity and incomprehensibility to all finite beings. Thou art what, living, I know not, and what I must die to know; and even then I shall apprehend no more of thee than merely that thou art E-T-E-R-N-I-T-Y!

CHAPTER XI.

Zophar answers Job, and reproves him severely for his attempts to justify himself; charges him with secret iniquity, and contends that God inflicts less punishment on him than his iniquities deserve, 1—6. Shows the knowledge and perfections of God to be unsearchable, and that none can resist his power, 7—11. Warns him against vanity of mind, and exhorts him to repentance on the ground that his acceptance with God is still a possible case, and that his latter days may yet become happy and prosperous, 12—20.

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. OI.
cir. 744.
Ante U.C. c. 767.

THEN answered Zophar the Naamathite, and said,
2 Should not the multitude of words be answered? and should a man full of talk be justified?
3 Should thy lies make men hold their peace? and when thou mockest, shall no man make thee ashamed?

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. OI.
cir. 744.
Ante U.C. c. 767.

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 double to that which is! Know therefore that God exacteth of

^a Heb. a man of lips. — ^b Or, devices.

^c Ch. vi. 10. x. 7. — ^d Ezra ix. 13.

NOTES ON CHAP. XI.

Verse 1. *Zophar the Naamathite*] Of this man and his friends, see chap. ii. 11. He is the most inveterate of Job's accusers, and generally speaks without feeling or pity. In *our godliness* he excelled all the rest. This chapter and the twentieth comprehend all that he said. He was too crooked to speak much in measured verse.

Verse 2. *Should not the multitude of words be answered?*] Some translate, "To multiply words profiteth nothing."

And should a man full of talk be justified?] *וְאִישׁ יִשְׁפָּתָאִים* *isephathayim*, "a man of lips," a proper appellation for a great talker: he is "a man of lips," i. e., his lips are the only active parts of his system.

Verse 3. *Should thy lies make men hold their peace?*] This is a very severe reproof, and not justified by the occasion.

And when thou mockest] As thou despisest others, shall no man put thee to scorn? Zophar could never think that the solemn and awful manner in which Job spoke could be called *bubbling*, as some would translate the term *וְאִישׁ יִשְׁפָּתָאִים* *laag*. He might consider Job's speech as *sarcastic* and *severe*, but he could not consider it as *nonsense*.

Verse 4. *My doctrine is pure*] *לִיכֶחֱדִי* *likchi*, "my assumptions." What I assume or take as right, and just, and true, are so; the precepts which I have learned, and the practice which I have founded on them, are all correct and perfect. Job had not exactly said, *My doctrine and way of life are pure*, and *I am clean in thine eyes*; but he had vindicated himself from their charges of *secret sins* and *hypocrisy*, and appealed to God for his general uprightness and sin-

cerity: but Zophar here begs the question, in order that he may have something to say, and room to give vent to his invective.

Verse 5. *But oh that God would speak*] How little feeling, humanity, and charity is there in this prayer!

Verse 6. *The secrets of wisdom*] All the depths of his own counsels; the heights, lengths, and breadths, of holiness. *That they are double to that which is.* *וְהַסְּתֵמֶת תִּשְׁתִּיָּה* *tushiyah*, which we translate *that which is*, is a word frequent in Job and in the *Book of Proverbs*, and is one of the evidences brought in favour of *Solomon* as the author of this book. It signifies *substance* or *essence*, and is translated by a great variety of terms; enterprise, completeness, substance, the whole constitution, wisdom, law, sound wisdom, solid complete happiness, solidity of reason and truth, the complete total sum, &c., &c. See Taylor's Hebrew and English Concord., under *וְהַסְּתֵמֶת*. In this place the Versions are various. *Coverdale*, following the *Vulgate*, translates: *That he might shew thee the (out of his secret wisdoms) how manifolde his lawe is. The Septuagint, ὅτι διπλοῦς ἔσται τῶν κἀρὰ σε, that it is double to what it is with thee.* Mr. Good translates, "For they are intricacies to iniquity." This is a meaning never before given to *וְהַסְּתֵמֶת* *tushiyah*, and a meaning which even his own learned note will not make generally prevalent. Perhaps Zophar is here, in mind, comparing the wisdom which has been *revealed* with the wisdom *not revealed*. The perfection and excellence of the divine nature, and the purity of his law, are, in substance and essence, double or manifold to the revelation already made.

Less than thine iniquity deserveth.] Mr. Good

A. M. cir. 2484. thee *less* than thine iniquity
B. C. cir. 1520. *deserveth.*
Ante I. Ol.
cir. 744.
Ante U.C. c. 767. 7 * Canst thou by searching
find out God? canst thou find
out the Almighty unto perfection?

8 *It is* ^b as high as heaven; what canst thou
do? deeper than hell; what canst thou know?

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

10 ^c If he ^d cut off, and shut up, or gather

^a Eccles. iii. 11. Rom. xi. 33. — ^b Heb. *the heights of heaven.* — ^c Ch. ix. 12. xii. 14. Rev. iii. 7. — ^d Or, *make a change.* — ^e Heb. *who can turn him away?* Ch. ix. 12. ^f Ps. x. 11, 14. xxxv. 22. xciv. 11. — ^g Heb. *empty.* — ^h Pa.

translates, *And the knowledge hath withdrawn from thee because of thy sins*; and represents Zophar as praying that God would reveal to him the secrets of wisdom, and the knowledge which he had withdrawn from him because of his transgressions. That Zophar intends to insinuate that God afflicted Job because of his iniquities, is evident; and that he thought that God had inflicted less chastisement upon him than his sins deserved, is not less so; and that, therefore, Job's complaining of harsh treatment was not at all well founded.

Verse 7. *Canst thou by searching find out God?*] What is God? A Being self-existent, eternal, infinite, immense, without bounds, incomprehensible either by mind, or time, or space. Who then can find this Being out? Who can fathom his depths, ascend to his heights, extend to his breadths, and comprehend the infinitude of his perfections?

Verse 8. *It is as high as heaven*] High as the heavens, what canst thou work? Deep below *sheol* (the invisible world), what canst thou know? Long beyond the earth, and broad beyond the sea, is its measure. These are instances in the immensity of created things, and all out of the reach of human power and knowledge; and if these things are so, how incomprehensible must he be, who designed, created, preserves, and governs the whole!

We find the same thought in Milton:—

"These are thy glorious works, Parent of good!
Almighty! Thine this universal frame:
How wondrous fair! Thyself how wondrous then!"

Verse 10. *If he cut off*] As he is unlimited and almighty, he cannot be *controlled*. He will do whatsoever he pleases; and he is pleased with nothing but what is *right*. Who then will dare to find fault? Perhaps Zophar may refer to Job's former state, his losses and afflictions. *If he cut off*, as he has done, thy children; *if he shut up*, as he has done, thyself by this sore *disease*; or *gather together* hostile bands to invade thy territories and carry away thy property; who can hinder him? He is sovereign, and has a right to dispose of his own property as he pleases.

Verse 11. *He knoweth vain men*] *מתיישב* *methey shav*, "men of falsehood."

He seeth wickedness] He sees as well what is in

together, then * who can hinder him?

11 For ^f he knoweth vain men: he seeth wickedness also; will he not then consider *it*?

12 For ^g vain ^h man would be wise, though man be born *like* a wild ass's colt.

13 ⁱ If thou ^k prepare thine heart, and ^l stretch out thine hands toward him;

14 If iniquity *be* in thine hand, put it f

lxxxiii. 22. xcii. 6. Eccles. iii. 18. Rom. i. 22. — ^l Ch. v. xxii. 21. — ^k 1 Sam. vii. 3. Ps. lxxviii. 8. — ^m Ps. lxxxv. 9. cxliii. 6.

man, as what man *does*; and of his actions and propensities he cannot be an indifferent spectator.

Verse 12. *For vain man would be wise*] The original is difficult and uncertain, *ויש נבוב יבב ויש נבוב ילל*, "And shall the hollow man assume courage," or "pride himself?" Or, as Mr. Go rather paraphrases it, *Will he then accept the hollow hearted person?* The Chaldee gives two renderings *An eloquent man shall become wiser in his heart, as the colt of the wild ass is born as the son of man.* *The wise man shall ponder it; and the refractory youth, who at last becomes prudent, shall make a great man.* Coverdale:—*A bayne body exalteth him self and the son of man is like a wyld asses foale.* Hobbigant translates thus:—*A man who hath understanding will become prudent; but he who is as the wild ass hath no heart, i. e., sense.* According to this critic the meaning is this:—A man of sense, should he; any time transgress, will learn wisdom from it; but a man of a brutish mind, uncultivated and unreflecting, will plunge yet deeper into iniquity.

Though man be born like a wild ass's colt] translated by Mr. Good, *Or shall the wild ass assume the man?* This is making a sense, but such as I fear the original will never allow. There is no end to the translations of this verse, and conjecture relative to its meaning. I shall conclude with the *Vulgate*:—*Vir vanus in superbiū erigitur, et tanquam pullum onagri se liberum natum putat,* "Vain man is puffed up with pride; and he supposes himself to be born free like the wild ass's colt." Man full of self-conceit; and imagines himself born to do as he pleases, to roam at large, to be under no control, and to be accountable to none for his actions.

Verse 13. *If thou prepare thine heart*] Make use of the powers which God has given thee, and be determined to seek him with all thy soul.

And stretch out thine hands toward him] Making fervent prayer and supplication, putting away iniquity out of thy hand, and not permitting wickedness to dwell in thy tabernacle; then thou shalt lift up thy face without a blush, thou wilt become established and have nothing to fear, ver. 14, 15.

There is a sentiment in Prov. xvi. 1 very similar to that in the 13th verse, which we translate very improperly:—

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. O.
cir. 744.
Ante U.C. c. 767.

away, and ^alet not wickedness dwell in thy tabernacles.

15 ^bFor then shalt thou lift up thy face without spot; yea,

thou shalt be stedfast, and shalt not fear :

16 Because thou shalt ^cforget thy misery, and remember it as waters that pass away :

17 And thine age ^dshall ^ebe clearer than the noonday; thou shalt shine forth, thou shalt be as the morning.

^a Pa. ci. 3. — ^b See Gen. iv. 5, 6. Ch. xxii. 26. Ps. cxix. 6. ^c Heb. shall arise above the noonday. — ^d Pa. xxxvii. 6. cxii. 4. Isai. lviii. 8. 10. — ^e Lev. xxvi. 5, 6. Ps. iii. 5. iv. 8. Prov. iii. 24.

לְבַד לְיָהוָה מַעֲרֵי לֵב. *leadam maarchey leb.*

To man are the preparations of the heart :

וּמַעֲרֵה מַעֲרֵה לִשָּׁן. *umeyehovah maaneh lashon.*

But from Jehovah is the answer to the tongue.

It is man's duty to pray; it is God's prerogative to answer. Zophar, like all the rest, is true to his principle. Job must be a wicked man, else he had not been afflicted. There must be some iniquity in his hand; and some wickedness tolerated in his family. So they all supposed.

Verses 16. *Because thou shalt forget thy misery*] Thou shalt have such long and complete rest, that thou shalt scarcely remember thy labour.

As waters that pass away] Like as the mountain floods, which sweep every thing before them, houses, tents, cattle, and the produce of the field, and are speedily absorbed by the sandy plains over which they run; so shalt thou remember thy sufferings: they were wasting and ruinous for the time, but were soon over and gone.

Verses 17. *Thine age shall be clearer than the noonday*] The rest of thy life shall be unclouded prosperity.

Thou shalt shine forth] Thou shalt be in this unclouded state, as the sun in the firmament of heaven, giving light and heat to all around thee.

Thou shalt be as the morning.] Thus the sun of thy prosperity shall arise, and shine more and more unto the perfect day. This is the image which the sacred writer employs, and it is correct and elegant.

Verses 18. *And thou shalt be secure*] Thou shalt not fear any farther evils to disturb thy prosperity, for thou shalt have a well-grounded hope and confidence that thou shalt no more be visited by adversity.

Yea, thou shalt dig] I believe this neither refers to digging his grave, nor to curiously investigating surrounding circumstances; but to the custom of digging for water in the places where they pitched their tents. It was a matter of high importance in Asiatic countries to find good wells of wholesome water; and they were frequently causes of contention among neighbouring chiefs, who sometimes stopped them up, and at other times seized them as their own. Through envy of Isaac's prosperity the Philistines stopped up all the wells which Abraham had digged, Gen. xxvi. 12—16. And we find the herdsmen of

18 And thou shalt be secure, because there is hope; yea, thou shalt dig 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 make suit unto thee.

20 But the eyes of the wicked shall fail, and they shall not escape, and their hope shall be as the giving up of the ghost.

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. O.
cir. 744.
Ante U.C. c. 767.

^s Heb. entreat thy face. Ps. xlv. 12. — ^b Lev. xxvi. 16. Deut. xxviii. 65. — ^c Heb. flight shall perish from them. ^d Ch. viii. 14. xviii. 14. Prov. xi. 7. — ^e Or, a puff of breath.

Gerar contending with Isaac's servants about the wells which the latter had digged; so that they were obliged to abandon two of the chief of them, and remove to a distance in order to dig and find quiet possession. See Gen. xxxi. 17—22. Zophar, in reference to all these sorts of contentions and petty wars about wells and springs, tells Job that in the state of prosperity to which he shall be brought by the good providence of God, he shall dig—find wells of living water; none shall contend with him; and he shall rest in safety, all the neighbouring chieftains cultivating friendship with him; see on chap. v. 23, 24; and that this is the meaning of the passage the following verse shows: *Thou shalt lie down, and none shall make thee afraid; yea, many shall make suit unto thee.* Thou shalt be in perfect security; no enemy shall molest thee, and many shall seek thy friendship.

Verses 20. *The eyes of the wicked shall fail*] They shall be continually looking out for help and deliverance; but their expectation shall be cut off.

And they shall not escape] They shall receive the punishment due to their deserts; for God has his eye continually upon them. וּמַעֲרֵה מַעֲרֵה לִשָּׁן *umanos abad minnehem*, literally, "And escape perishes from them." Flight from impending destruction is impossible.

And their hope shall be as the giving up of the ghost.] וּמַעֲרֵה מַעֲרֵה לִשָּׁן *vethikvatham mappach naphesh*, "And their hope an exhalation of breath," or a mere wish of the mind. They retain their hope to the last; and the last breath they breathe is the final and eternal termination of their hope. They give up their hope and their ghost together; for a vain hope cannot enter into that place where shadow and representation exist not; all being substance and reality. And thus endeth Zophar the Naamathite; whose promises were in general good, his conclusions legitimate, but his application of them to Job's case totally erroneous; because he still proceeded on the ground that Job was a wicked man, if not ostensibly, yet secretly; and that the sufferings he was undergoing were the means by which God was unmasking him to the view of men.

But, allowing that Job had been a bad man, the exhortations of Zophar were well calculated to enforce repentance and excite confidence in the divine

mercy. Zophar seems to have had a full conviction of the all-governing providence of God; and that those who served him with an honest and upright heart would be ever distinguished in the distribution of temporal good. He seems however to think that rewards and punishments were distributed in this

life, and does not refer, at least very evidently, to future state. Probably his information on subjects of divinity did not extend much beyond the grave; and we have much cause to thank God for a clearer dispensation. *Deus nobis hæc otia fecit.* God grant that we may make a good use of it!

CHAPTER XII.

Job reproves the boasting of his friends, and shows their uncharitableness towards himself 1—5; asserts that even the tabernacles of robbers prosper; and that, notwithstanding God is the Governor of the world; a truth which is proclaimed by all parts of the creation whether animate or inanimate, and by the revolutions which take place in states, 6—25.

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U. C. c. 767.

AND Job answered and said,
2 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, who 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.

^a Ch. xiii. 2. — ^b Heb. *an heart.* — ^c Heb. *I fall not lower than you.* — ^d Heb. *with whom are not such as these?* — ^e Ch. xvi. 10. xvii. 2, 6. xxi. 3. xxx. 1. — ^f Ps. xci. 15.

NOTES ON CHAP. XII.

Verse 2. *No doubt but ye are the people*] Doubtless ye are the wisest men in the world; all wisdom is concentrated in you; and when ye die, there will no more be found on the face of the earth! This is a strong irony.

Verse 3. *I am not inferior to you*] I do not fall short of any of you in understanding, wisdom, learning, and experience.

Who knoweth not such things as these?] All your boasted wisdom consists only in strings of proverbs which are in every person's mouth, and are no proof of wisdom and experience in them that use them.

Verse 4. *I am as one mocked of his neighbour*] Though I am invoking God for help and salvation, yet my friends mock me in this most solemn and sacred work. But God answereth me.

The just upright man is laughed to scorn] This is a very difficult verse, on which no two critics seem to be agreed. Mr. Good translates the fourth and fifth verses thus:—

“Thus brother is become a laughing-stock to his companions,
While calling upon God that he would succour him.
The just, the perfect man, is a laughing-stock to the proud,
A derision amidst the sunshine of the prosperous,
While ready to slip with his foot.”

For a vindication of this version, I must refer to his notes. Coverdale gives at least a good sense.

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 they shall teach thee; and the fowls of the air, and they shall tell thee:

8 Or speak to the earth, and it shall teach

A. M. cir. 2484;
B. C. cir. 1520
Ante I. Ol.
cir. 744.
Ante U.C. c. 76

^a Prov. xiv. 2. — ^b Ch. xxi. 7. Ps. xxxvii. 1, 35. lxxiii. 11. 12. xcii. 7. Jer. xii. 1. Mal. iii. 15

Thus he that calleth upon God, and whom God heareth, is mocked of his neighbour: the godly and innocent man is laughed to scorn. Godliness is a light despised in the hearts of the rich; and it is set for them to stumble upon. The fifth verse is thus rendered by Mr. Parkhurst: “A torch of contempt or contemptible link (see Isai. vii. 4, xl. 2, 3), *nrwy leashtoth*, to the splendours of the prosperous (is he who is) ready (*nachon*, Job xv. 23; xviii. 12. Ps. xxxviii. 17) to slip with his foot.” The general sense is tolerably plain; but to emendations and conjectures there is no end.

Verse 6. *The tabernacles of robbers prosper.*] Those who live by the plunder of their neighbours are often found in great secular prosperity; and the that provoke God by impiety and blasphemy live in a state of security and affluence. These are administrations of Providence which cannot be accounted for; yet the Judge of all the earth does right. Therefore prosperity and adversity are no evidence of a man's spiritual state, nor of the place he hold in the approbation or disapprobation of God.

Verse 7. *But ask now the beasts, and they shall teach thee*] Mr. Good's paraphrase here is very just: “Whom tell ye me that the Almighty hath brought this calamity upon me? Every thing in nature, the beasts of the field, the fowls of the heaven, every inhabitant of earth and sea, and every thing that befalls them are the work of his hands; and every thing feels and acknowledges him to be the universal Creator and Controller. It is the common doctrine of all nature

A. M. cir. 2484. thee: and the fishes of the sea
 B. C. cir. 1520. shall declare unto thee.
 Ante I. Ol. 9 Who knoweth not in all
 cir. 744. these that the hand of the LORD
 Ante U.C. c. 767. hath wrought this?

10 * In whose hand is the soul of every living thing, and the breath of all mankind.

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

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

13 * With him is wisdom and strength, he

hath counsel and understanding.
 14 Behold, he breaketh down, and it cannot be built again: he shutteth up a man, and there can be no opening.

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

16 * With him is strength and wisdom: the deceived and the deceiver are his.

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

A. M. cir. 2484.
 B. C. cir. 1520.
 Ante I. Ol. cir. 744.
 Ante U.C. c. 767.

* Numb. xvi. 22. Dan. v. 23. Acts xvii. 28. — b Or, life. — Heb. all flesh of man. — d Ch. xxxiv. 3. — e Heb. point, ch. vi. 30. — f Ch. xxxii. 7. — g That is, with God. — h Q. ii. 4. xxxvi. 5. — i Ch. xi. 10. — k Isai. xxii. 22.

Rev. iii. 7. — l Heb. upon. — m 1 Kings viii. 35. xvii. 1. — n Gen. vii. 11. — o Ver. 13. — p 2 Sam. xv. 31. xvii. 14, 23. Isai. xix. 12. xxix. 14. 1 Cor. i. 19.

but to apply it as ye would apply it to me, and to assert that I am suffering from being guilty of hypocrisy, is equally impertinent and impious. He ordains every thing in wisdom as well as in power; but why events happen as they happen, why good and evil are promiscuously scattered throughout nature or human life, ye are as ignorant of as myself."

Verse 10. *In whose hand is the soul of every living thing*] כח כל נפש nephesh col chai, "the soul of all life."

And the breath of all mankind.] נשמת כל בשר veruach col beasar, "and the spirit or breath of all flesh." Does not the first refer to the immortal soul, the principle of all intellectual life; and the latter to the breath, respiration, the grand means by which animal existence is continued? See chap. x. 1.

Verse 11. *Doth not the ear try words?*] All these are common-place sayings. Ye have advanced nothing new; ye have cast no light upon the dispensations of Providence.

Verse 12. *With the ancient is wisdom*] Men who have lived in those primitive times, when the great facts of nature were recent, such as the creation, fall, flood, confusion of tongues, migration of families, and consequent settlement of nations, had much knowledge from those facts; and their length of days—the many hundreds of years to which they lived, gave them such an opportunity of accumulating wisdom by experience, that they are deservedly considered as oracles.

Verse 13. *With him is wisdom and strength*] But all these things come from God; he is the Fountain of wisdom, and the Source of power. He alone can give us unerring counsel, and understanding to comprehend and act profitably by it. See on ver. 16.

Verse 14. *He breaketh down*] He alone can create, and he alone can destroy. Nothing can be annihilated but by the same Power that created it. This is a most remarkable fact. No power, skill, or cunning of man can annihilate the smallest particle of matter. Man, by chemical agency, may change its form; but to reduce it to nothing belongs to God alone. In the course of his providence God breaks down, so that it cannot be built up again. See proofs of this

in the total political destruction of Nineveh, Babylon, Persepolis, Tyre, and other cities, which have been broken down never to be rebuilt; as well as the Assyrian, Babylonian, Grecian, and Roman empires, which have been dismembered and almost annihilated, never more to be regenerated.

He shutteth up a man] He often frustrates the best laid purposes, so that they can never be brought to good effect.

Verse 15. *He withholdeth the waters*] This is, I think, an allusion to the third day's work of the creation, Gen. i. 9: *And God said, Let the waters be gathered together unto one place, and let the dry land appear.* Thus the earth was drained, and the waters collected into seas, and bound to their particular places.

Also he sendeth them out] Here is also an allusion to the flood, for when he broke up the fountains of the great deep, then the earth was overturned.

Verse 16. *With him is strength and wisdom*] כח ונשמת vethushiyah, strength and sufficiency. Strength or power, springing from an exhaustless and infinite source of potency. In the thirteenth verse it is said, *With him is wisdom and strength*; but the expressions are not the same, חוכמה וצבחה chochmah ugeburah, intelligence and fortitude, or strength in action, the wisdom ever guiding the exertions of power; but here is strength or power in essence, and an eternal potentiality. With him is every excellence, in potentia and in esse. He borrows nothing, he derives nothing. As he is self-existent, so is he self-sufficient. We have had the word tushiyah before. See the note on chap. xi. 6.

The deceived and the deceiver are his.] Some think this refers to the fall; even Satan the deceiver or beguiler, and Adam and Eve, the deceived or beguiled, are his. Satan, as this book shows, cannot act without especial permission; and man, whom the seducer thought to make his own property for ever, is claimed as the peculium or especial property of God, for the seed of the woman was then appointed to bruise the head of the serpent; and Jesus Christ has assumed the nature of man, and thus brought human nature into a state of fellowship with himself. Thus he who sanctifieth and they who are sanctified are

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C. c.767.

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

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

20 ^a He removeth away ^b the speech of the trusty, and taketh away the understanding of the aged.

21 ^c He poureth contempt upon princes, and ^d weakeneth the strength of the mighty.

22 ^e He discovereth deep things out of dark-

ness, and bringeth out to light the shadow of death.

23 ^f He increaseth the nations, and destroyeth them : he enlargeth the nations, and ^g straiteneth them *again*.

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

25 ⁱ They grope in the dark without light, and he maketh them to ^k stagger ^l like a drunken man.

^a Ch. xxxii. 9. Isai. iii. 1, 2, 3.—^b Heb. *the lip of the faithful*.—^c Ps. cvii. 40. Dan. ii. 21.—^d Or, *looseth the girdle of the strong*.—^e Dan. ii. 22. Matt. x. 26. 1 Cor.

iv. 5.—^f Ps. cvii. 38. Isai. ix. 3. xxvii. 15.—^g Heb. *leadeth in*.—^h Ps. cvii. 4, 40.—ⁱ Deut. xxviii. 29. Ch. v. 14.—^k Heb. *wander*.—^l Ps. cvii. 27.

all of one, for which cause he is not ashamed to call them brethren ; Heb. ii. 11.

Verse 17. *He leadeth counsellors away spoiled*] The events of *war* are also in his hand. It is he who gives *victory* ; through him even the *counsellors*—the great and chief men, are often led into captivity, and found among the *spoils*.

And maketh the judges fools.] He infatuates the judges. Does this refer to the foolish conduct of some of the *Israelitish judges*, such as *Samson* ?

Verse 18. *He looseth the bond of kings*] He takes away their splendid robes, and clothes them with sackcloth ; or, he dissolves their authority, permits their subjects to rebel and overthrow the state, to bind them as captives, and despoil them of all power, authority, and liberty. Many proofs of this occur in the *Israelitish history*, and in the history of the principal nations of the earth, and not a few in the history of *Britain*.

Verse 19. *He leadeth princes away spoiled, and overthroweth the mighty.*] What multitudes of proofs of this does the history of the world present ! Even the late disastrous war with the French republic and empire, which began in 1793, and continued without intermission till 1814, was afterwards renewed, and had a catastrophe that went nearly to ruin Europe. How many princes, or rather *priests*, כהנים *cohanim*, have been spoiled of their power, influence, and authority ; and how many *mighty men*—captains, generals, admirals, &c., have been overthrown ! But supposing that the writer of the Book of Job lived, as some think, *after the captivity*, how many *priests* were led away spoiled, both from *Israel* and *Judah* ; and how many *kings* and *mighty men* were overthrown in the disastrous wars between the *Assyrians*, *Babylonians*, and *Jews* !

Verse 20. *He removeth away the speech of the trusty*] The faithful counsellor and the eloquent orator avail nothing : *Quos Deus vult perdere, prius dementat* ; “ God infatuates those whom he is determined to destroy.” The writer might have had his eyes on *Isai. iii. 1—3*, which the reader will do well to consult.

The understanding of the aged.] זקנים *zekenim* signifies the same here as our word *elders* or *elder-men* ; which includes in itself the two ideas of

seniority, or considerably advanced age, and *official authority*. These can do no more to save a state which God designs to destroy, notwithstanding their great political wisdom and knowledge, than the child who can neither reason nor speak.

Verse 21. *He poureth contempt upon princes*] נדבבים *nedibim*, “ those of royal extraction ; ” widely different from the כהנים *cohanim* mentioned ver. 19.

Weakeneth the strength of the mighty.] אפיקים *aphikim*, the compact ; the well-strung together ; the nervous and *sinewy*. Perhaps there is a reference here to the *crocodile*, as the same term is applied, chap. xl. 13, to the compactness of his bones : and as ריפה מציח *rippah meziach*, which we translate *weakeneth the strength*, signifies more properly *looseth the girdle*, as the margin has properly rendered it, the reference seems still more pointed ; for ‘ it is known that “ the crocodile, from the shoulders to the extremity of the tail, is covered with large square scales, disposed like parallel girdles, fifty-two in number. In the middle of each girdle are four protuberances, which become higher as they approach the end of the tail, and compose four rows.” See the quotation in *Parkhurst*, under the word אפח *aphak*. What is human strength against this ? We may say as the Lord said, Job xl. 19 : *He that made him can make his sword to approach unto him. He alone can loose the girdles of this mighty one.*

Verse 22. *He discovereth deep things out of darkness*] This may refer either to God’s works in the great deep, or to the plots and stratagems of wicked men, conspiracies that were deeply laid, well digested, and about to be produced into existence, when *death*, whose shadow had hitherto concealed them, is to glut himself with *carnage*.

Verse 23. *He increaseth the nations*] Mr. Good translates, *He letteth the nations grow licentious*. Pride, fulness of bread, with extensive trade and commerce, produce luxury ; and this is ever accompanied with profligacy of manners. When, then, the cup of this iniquity is full, God destroys the nation, by bringing or permitting to come against it a nation less pampered, more necessitous, and inured to toil.

He enlargeth the nations] Often permits a nation to acquire an accession of territory, and afterwards shuts them up within their ancient boundaries, and

often contracts even those. All these things seem to occur as natural events, and the consequences of state intrigues, and such like causes; but when divine inspiration comes to pronounce upon them, they are shown to be the consequence of God's acting in his judgment and mercy; for it is by *him* that kings reign; it is *he* who putteth down one and raiseth up another.

Verse 24. *He taketh away the heart of the chief*] Suddenly deprives the leaders of great counsels, or mighty armies, of courage; so that, panic-struck, they flee when none pursueth, or are confounded when about to enter on the accomplishment of important designs.

And causeth them to wander in a wilderness] A plain allusion to the journeyings of the Israelites in the deserts of Arabia, on their way to the promised land. Their chief, Aaron, had his *courage all taken away* by the clamours of the people; and so made them a molten calf to be the object of their worship, which defection from God was the cause of their wandering nearly *forty* years in the trackless wilderness. The reference is so marked, that it scarcely admits of a doubt; yet *Houbigant* and some others have called it in question, and suppose that those chiefs or heads of families which led out colonies into distant parts are principally intended. It answers too well to the case of the Israelites in the wilderness to admit of any other interpretation.

Verse 25. *They grope in the dark*] The writer seems to have had his eye on those words of Moses, Deut. xxviii. 28, 29: *The Lord shall smite thee with madness, and blindness, and astonishment of heart;*

and thou shalt GROPE AT NOONDAY, as the BLIND GROPE IN DARKNESS. And this also may refer to the unaccountable errors, transgressions, and judicial blindness of the Israelites in their journeying to the promised land; but it will apply also to the state of wicked nations under judicial blindness. The writer is principally indebted for his *imagery*, and indeed for the *chief expressions* used here, to Ps. cvii. 27: *They reel to and fro, and stagger like a drunken man. 39, 40: Again, they are diminished and brought low through oppression, affliction, and sorrow. HE POURETH CONTEMPT UPON PRINCES, and CAUSETH THEM TO WANDER IN THE WILDERNESS, where there is NO WAY.*

Mr. Good has some judicious reflections on this chapter, particularly on ver. 13—22: "It should be observed," says he, "that the entire passage has a reference to the machinery of a regular and political government; and that its general drift is to imprint on the mind of the hearer the important doctrine that the whole of the constituent principles of such a government, its officers and institutions; its monarchs and princes; its privy counsellors, judges, and ministers of state; its chieftains, public orators, and assembly of elders; its nobles, or men of hereditary rank; and its stout robust peasantry, as we should express it in the present day; nay, the deep designing villains that plot in secret its destruction;—that the nations themselves, and the heads or sovereigns of the nations, are all and equally in the hands of the Almighty: that with him human pomp is poverty; human excellence, turpitude; human judgment, error; human wisdom, folly; human dignity, contempt; human strength, weakness."

CHAPTER XIII.

Job defends himself against the accusations of his friends, and accuses them of endeavouring to pervert truth, 1—8. Threatens them with God's judgments, 9—12. Begs some respite, and expresses strong confidence in God, 13—19. He pleads with God, and deploras his severe trials and sufferings, 20—28.

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. OI.
cir. 744.
Ante U. C. c. 767.

LO, mine eye hath seen all this, mine ear hath heard and understood it.

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

^a Ch. xii. 3. — ^b Ch. xxiii. 3. xxxi. 35.

NOTES ON CHAP. XIII.

Verse 1. *Lo, mine eye hath seen all this*] Ye have brought nothing new to me; I know those maxims as well as you: nor have you any knowledge of which I am not possessed.

Verse 3. *Surely I would speak to the Almighty]* *—I wish, O that:—I wish I could speak to the Almighty!*

I desire to reason with God.] He speaks here in reference to the proceedings in a court of justice. Ye pretend to be advocates for God, but ye are forgers of lies: O that God himself would appear! Before

3 ^b Surely I would speak to the Almighty, and I desire to reason with God.

4 But ye are forgers of lies, ^c ye are all physicians of no value.

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. OI.
cir. 744.
Ante U. C. c. 767.

^c Ch. vi. 21. xvi. 2.

him I could soon prove my innocence of the evils with which ye charge me.

Verse 4. *Ye are forgers of lies*] Ye frame deceitful arguments: ye reason sophistically, and pervert truth and justice, in order to support your cause.

Physicians of no value.] Ye are as feeble in your reasonings as ye are inefficient in your skill. Ye can neither heal the wound of my mind, nor the disease of my body. In ancient times every wise man professed skill in the healing art, and probably Job's friends had tried their skill on his *body* as well as on his *mind*. He therefore had, in his argument against their teaching, a double advantage: Your skill in

A. M. cir. 2484. 5 O that ye would altogether
B. C. cir. 1520. hold your peace! and * it should
Ante I. Ol. be your wisdom.
cir. 744.
Ante U.C. c. 767.

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

7 ^b Will ye speak wickedly for God? and
talk deceitfully for him?

8 Will ye accept his person? will ye con-
tend for God?

9 Is it good that he should search you out?
or as one man mocketh another, do ye so
mock him?

* Prov. xvii. 28.—^b Ch. xvii. 5. xxxii. 21. xxxvi. 4.
^c Heb. *Be silent from me.*

divinity and *physic* is equal: in the former ye are *forgers of lies*; in the latter, ye are *good-for-nothing* physicians. I can see no reason to depart from the general meaning of the original to which the ancient Versions adhere. The Chaldee says: "Ye are idle physicians; and, like the mortified flesh which is cut off with the knife, so are the whole of you." The imagery in the former clause is *chirurgical*, and refers to the *sewing together* or *connecting the divided sides* of wounds: for *תופהלי* *topheley*, which we translate *forgers*, comes from *תפחל* *taphal*, to fasten, tie, connect, sew together. And I question whether *תופהלי* *topheley* here may not as well express *surgeons*, as *מבדקי רופהי* *ropheey*, in the latter clause, *physicians*. Ye are *chirurgions of falsity*, and *worthless physicians*.

Verse 5. *Hold your peace; and it should be your wisdom.*] In Prov. xvii. 28 we have the following *apophthegm*: "Even a fool, when he holdeth his peace, is counted wise; and he that shutteth his lips, a man of understanding." There is no reason to say that Solomon quotes from Job: I have already expressed my opinion that the high antiquity attributed to this book is perfectly unfounded, and that there is much more evidence that *Solomon* was its *author*, than there is that it was the composition of *Moses*. But, whenever Job lived, whether *before* Abraham, or *after* Moses, the book was not written till the time of Solomon, if not later. But as to the saying in question, it is a general *apophthegm*, and may be found among the wise sayings of all nations.

I may observe here that a *silent man* is not likely to be a *fool*; for a *fool will be always prating*, or, according to another adage, *a fool's bolt is soon shot*. The Latins have the same proverb: *Vir sapit, qui pauca loquitur*, "A wise man speaks little."

Verse 6. *Hear now my reasoning*] The speeches in this book are conceived as if delivered in a *court of justice*, different counsellors pleading against each other. Hence most of the terms are *forensic*.

Verse 7. *Will ye speak wickedly for God?*] In order to support your own cause, in contradiction to the evidence which the whole of my life bears to the uprightness of my heart, will ye continue to assert that God could not thus afflict me, unless flagrant iniquity were found in my ways; for it is on this

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 remembrances *are* like unto ashes
your bodies to bodies of clay.

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

14 Wherefore ^d do I take my flesh in my
teeth, and ^e put my life in mine hand?

15 ^f Though he slay me, yet will I trust

A. M. cir. 2484
B. C. cir. 1520
Ante I. Ol.
cir. 744.
Ante U.C. c. 767

^d Ch. xviii. 4.—^e 1 Sam. xxviii. 21. Ps. cxix. 109.
^f Ps. xxiii. 4. Prov. xiv. 83.

ground alone that ye pretend to vindicate the providence of God. Thus ye tell lies for God's sake, and thus ye wickedly contend for your Maker.

Verse 8. *Will ye accept his person?*] Do you think to act by him as you would by a *mortal*; and, by telling lies in his favour, attempt to conciliate his esteem?

Verse 9. *Is it good that he should search you out?* Would it be to your credit if God should try your hearts, and uncover the motives of your conduct? Were you tried as I am, how would you appear?

Do ye so mock him?] Do ye think that you can deceive him; and by flattering speeches bring him to your terms, as you would bring an undiscerning empty mortal, like yourselves?

Verse 10. *He will surely reprove you*] You may expect, not only his disapprobation, but his hot displeasure.

Verse 11. *His dread fall upon you?*] The very apprehension of his wrath is sufficient to crush you to nothing.

Verse 12. *Your remembrances are like unto ashes* Your *memorable sayings* are *proverbs of dust*. This is properly the meaning of the original: *כסאם כסאם זכרונותיך* *zichroneycem mishley epher*. This he speaks in reference to the ancient and reputedly wise saying, which they had so copiously quoted against him.

Your bodies to bodies of clay.] This clause is variously translated: *Your swelling heaps are swelling heaps of mire*. That is, Your *high-flown speeches* are dark, involved, and incoherent; they are all sound no sense; great swelling words, either of difficult no meaning, or of no point as applicable to my case.

Verse 13. *Hold your peace*] You have perverted righteousness and truth, and your pleadings are totally irrelevant to the case; you have travelled out of the road; you have left law and justice behind you; it is high time that you should have done.

Let come on me what will.] I will now defend myself against you, and leave the cause to its issue.

Verse 14. *Wherefore do I take my flesh in my teeth* A proverbial expression. I risk every thing on the justice of my cause. *I put my life in my hand*, 1 Sa xxviii. 21. I run all hazards; I am fearless of the consequences.

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C. c.767.

in him : ^a but I will ^b maintain mine own ways before him.

16 He also shall be my salvation: for an hypocrite shall

not come before him.

17 Hear diligently my speech, and my declaration with your ears.

18 Behold now, I have ordered my cause; I know that I shall be justified.

19 ^c Who is he that will plead with me? for now, if I hold my tongue, I shall give up the ghost.

20 ^d Only do not two things unto me: then will I not hide myself from thee.

21 ^e Withdraw thine hand far from me: and let not thy dread make me afraid.

22 Then call thou, and I will answer: or let

^a Ch. xxvii. 5. — ^b Heb. prove or argue. — ^c Ch. xxxiii. 6. — ^d Isai. l. 8. — ^e Ch. ix. 34. xxxiii. 7. — ^f Ps. xxxix. 10. Deut. xxxii. 20. Ps. xiii. l. xlv. 24. lxxxviii. 14. Isai. vii. 17. — ^g Deut. xxxii. 42. Ruth i. 21. Ch. xvi. 9. xix.

Verse 15. *Though he slay me*] I have no dependence but God; I trust in him alone. Should he even destroy my life by this affliction, yet will I hope that when he has tried me, I shall come forth as gold. In the common printed Hebrew text we have לֹא אֶחְוֶה *lo ayochel, I will not hope*; but the Vulgate, Syriac, Arabic, and Chaldee have read לֹא אֶחְוֶה, instead of לֹא אֶחְוֶה; with twenty-nine of Kennicott's and De Rossi's MSS., and the Complutensian and Antwerp Polyglots. Our translators have followed the best reading. Coverdale renders the verse thus: *Lo, there is neither comforte ner hope for me, yf he wil slaye me.*

But I will maintain mine own ways] I am so conscious of my innocence, that I fear not to defend myself from your aspersions, even in the presence of my Maker.

Verse 16. *He also shall be my salvation*] He will save me, because I trust in him.

An hypocrite] A wicked man shall never be able to stand before him. I am conscious of this; and were I, as you suppose, a secret sinner, I should not dare to make this appeal.

Verse 18. *Behold now, I have ordered*] I am now ready to come into court, and care not how many I have to contend with, provided they speak truth.

Verse 19. *Who is he that will plead with me?*] Let my accuser, the plaintiff, come forward; I will defend my cause against him.

I shall give up the ghost.] I shall cease to breathe. Defending myself will be as respiration unto me; or, while he is stating his case, I will be so silent as scarcely to appear to breathe.

Verse 20. *Only do not two things unto me*] These two things are the following: 1. *Withdraw thine hand far from me*—remove the heavy affliction which thy hand has inflicted. 2. *Let not thy dread make me afraid*—terrify me not with dreadful displays of thy

me speak, and answer thou me.

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

24 ^f Wherefore hidest thou thy face, and holdest me for thine enemy?

25 ^g 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 makest me to possess the iniquities of my youth.

27 ^h Thou puttest my feet also in the stocks, and lookest narrowly unto all my paths; thou settest a print upon the ^m heels of my feet.

28 And he, as a rotten thing, consumeth, as a garment that is moth-eaten.

11. xxxiii. 10. Lam. ii. 5. — ⁱ Isai. xlii. 3. — ^j Ch. xx. 11. Ps. xxv. 7. — ^k Ch. xxxiii. 11. — ^l Heb. observest. — ^m Heb. roots.

majesty. The reasons of this request are sufficiently evident: 1. How can a man stand in a court of justice and plead for his life, when under grievous bodily affliction? *Withdraw thy hand far from me.* 2. Is it to be expected that a man can be sufficiently recollected, and in self-possession, to plead for his life, when he is overwhelmed with the awful appearance of the judge, the splendour of the court, and the various ensigns of justice? *Let not thy dread make me afraid.*

Verse 22. *Then call thou*] Begin thou first to plead, and I will answer for myself; or, I will first state and defend my own case, and then answer thou me.

Verse 23. *How many are mine iniquities*] Job being permitted to begin first, enters immediately upon the subject; and as it was a fact that he was grievously afflicted, and this his friends asserted was in consequence of grievous iniquities, he first desires to have them specified. What are the specific charges in [this indictment? To say I must be a sinner to be thus afflicted, is saying nothing; tell me what are the sins, and show me the proofs.

Verse 24. *Wherefore hidest thou thy face*] Why is it that I no longer enjoy thy approbation?

Holdest me for thine enemy?] Treatest me as if I were the vilest of sinners?

Verse 25. *Wilt thou break a leaf*] Is it becoming thy dignity to concern thyself with a creature so contemptible?

Verse 26. *Thou writest bitter things against me*] The indictment is filled with bitter or grievous charges, which, if proved, would bring me to bitter punishment.

The iniquities of my youth.] The levities and indiscretions of my youth I acknowledge; but is this a ground on which to form charges against a man, the integrity of whose life is unimpeachable?

Verse 27. *Thou puttest my feet also in the stocks*] בַּסָּד *bassad*, "in a clog," such as was tied to the feet of slaves, to prevent them from running away. This is still used in the West Indies, among *slave-dealers*; and is there called the *pudding*, being a large collar of iron, locked round the ankle of the unfortunate man. Some have had them *twenty pounds' weight*; and, having been condemned to carry them for several years, when released could not walk without them! A case of this kind I knew: The slave had learnt to walk well with his *pudding*, but when taken off, if he attempted to walk, he fell down, and was obliged to resume it occasionally, till practice had taught him the proper centre of gravity, which had been so materially altered by wearing so large a weight; the

badge at once of *his oppression*, and of the *cruelty of his task-masters!*

And lookest narrowly] Thou hast seen all my goings out and comings in; and there is no step I have taken in life with which thou art unacquainted.

Thou settest a print upon the heels of my feet.] Some understand this as the *mark* left on the foot by the clog; or the *owner's mark* indented on this clog; or, Thou hast pursued me as a hound does his game, by the *scent*.

Verse 28. *And he, as a rotten thing*] I am like a *vessel made of skin*; rotten, because of old age; or like a *garment* corroded by the *moth*. So the *Septuagint*, *Syriac*, and *Arabic* understood it. The word *he* may refer to himself.

CHAPTER XIV.

The shortness, misery, and sinfulness of man's life, 1—4. The unavoidable necessity of death; and the hope of a general resurrection, 5—15. Job deploras his own state, and the general wretchedness of man, 16—22.

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C. c. 767.

MAN that is born of a woman is ^a of few days, and ^b 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 ^d dost thou open thine eyes upon such an one, and ^e bringest me into judgment with thee?

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C. c. 767.

4 'Who ^g can bring a clean thing out of an unclean? not one.

^a Heb. *short of days*. — ^b Ch. v. 7. Eccles. ii. 23. ^c Ch. viii. 9. Ps. xc. 5, 6, 9. cii. 11. ciii. 15. cxliv. 4. Isai. xl. 6. James i. 10, 11. iv. 14. 1 Pet. i. 24. — ^d Ps. cxliv. 3.

^e Ps. cxliii. 2. — ^f Heb. *Who will give?* — ^g Gen. v. 3. Pa. li. 5. John iii. 6. Rom. v. 12. Ephes. ii. 3.

NOTES ON CHAP. XIV.

Verse 1. *Man—born of a woman*] There is a delicacy in the original, not often observed: אִישׁ יָלֵד מֵאִשָּׁה *Adam yelud ishah*, "Adam born of a woman, few of days, and full of tremor." *Adam*, who did not spring from *woman*, but was immediately formed by *God*, had *many days*, for he lived *nine hundred and thirty years*; during which time neither sin nor death had multiplied in the earth, as they were found in the days of *Job*. But the *Adam* who springs *now* from *woman*, in the way of ordinary generation, has *very few years*. *Seventy*, on an average, being the highest term, may be well said to be *few in days*; and all matter of fact shows that they are full of fears and apprehensions, רֹגֶז *rogez*, cares, anxieties, and tremors. He seems born, not indeed to *live*, but to *die*; and, by living, he forfeits the title to life.

Verse 2. *He cometh forth like a flower*] This is a frequent image both in the Old and New Testament writers; I need not quote the places here, as the readers will find them all in the margin.

He fleeth also as a shadow] Himself, as he appears among men, is only the *shadow* of his *real, substantial*, and *eternal* being. He is here compared to a *vegetable*; he springs up, bears his flower, is often nipped by disease, blasted by afflictions, and at last cut down by death. The bloom of youth, even in the most prosperous state, is only the forerunner of hoary

hairs, enfeebled muscles, impaired senses, general debility, anility, and dissolution! All these images are finely embodied, and happily expressed, in the beautiful lines of a very nervous and correct poet, too little known, but whose compositions deserve the first place among what may be called the *minor poets* of Britain. See at the end of the chapter.

Verse 3. *Dost thou open thine eyes upon such an one*] The whole of this chapter is directed to *God* alone; in no part of it does he take any notice of his friends.

Verse 4. *Who can bring a clean thing*] This verse is thus rendered by the *Chaldee*:—"Who will produce a clean thing from man, who is polluted with sins, except God, who is one?" By *Coverdale* thus ~~Who~~ *Who can make it clean, that cometh of an unclean thing? No body.*

The text refers to man's *original* and corrupt nature. Every man that is born into the world comes into it in a corrupt or sinful state. This is called *original sin*; and is derived from *fallen Adam*, who is the stock, to the utmost ramifications of the human family. Not one human spirit is born into the world without this corruption of nature. All are impure and unholy; and from this principle of depravity a transgression is produced; and from this corruption of nature *God* alone can save.

The *Septuagint*, in the *Codex Alexandrinus*, read

A. M. cir. 2484.
B. C. cir. 1520.
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cir. 744.
Ante U.C. c. 767.

5 * Seeing his days are determined, the number of his months are with thee, thou hast appointed his bounds that he

cannot pass ;

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

7 For there is hope of a tree, if it be cut down, ^e that it will sprout again, and that the

^a Ch. vii. l. xxx. 23. Hebr. ix. 27. — ^b Ch. vii. 16, 19. x. 20. Ps. xxxix. 13. — ^c Heb. cease.

the verse thus: Τις γαρ εσται καθαρος απο θνητου; ουδε εις, εαν και μιας ημερας γενηται ο βιος αυτου επι της γης "Who is pure from corruption? Not one, although he had lived but one day upon the earth."

Verse 5. *Seeing his days are determined*] The general term of human life is fixed by God himself; in vain are all attempts to prolong it beyond this term. Several attempts have been made in all nations to find an *elixir* that would expel all the seeds of disease, and keep men in continual health; but all these attempts have failed. *Basil Valentine, Norton, Dartin, Ripley, Sandivogius, Artepheus, Geber, Van Helmont, Paracelsus, Philalethes*, and several others, both in Europe and Asia, have written copiously on the subject, and have endeavoured to prove that a *tincture* might be produced, by which all *imperfect metals* may be transmuted into *perfect*; and an *elixir*, by which the *human body* may be kept in a state of endless repair and health. And these profess to teach the method by which this *tincture* and this *elixir* may be made! Yet all these are dead; and dead, for aught we know, comparatively young! *Artepheus* is, indeed, said to have lived *ninety* years, which is probable; but some of his foolish disciples, to give credit to their thrifless craft, added another *cipher*, and made his age *nine hundred*! Man may endeavour to pass the *bound*; and God may, here and there, produce a *Thomas Parr*, who died in 1635, aged *one hundred and fifty-two*; and a *Henry Jenkins*, who died in 1670, aged *one hundred and sixty-nine*; but these are rare instances, and do not affect the general term. Nor can death be avoided. *Dust thou art, and unto dust thou shalt return*, is the law; and that will ever render nugatory all such pretended *tinctures* and *elixirs*.

But, although man cannot pass his appointed bounds, yet he may so live as never to reach them; for folly and wickedness abridge the term of human life; and therefore the Psalmist says, *Bloody and deceitful men shall not live out HALF their days*, Ps. lv. 2, for by indolence, intemperance, and disorderly passions, the life of man is shortened in cases innumerable. We are not to understand the bounds as applying to *individuals*, but to the *race* in general. Perhaps there is no case in which God has determined absolutely this man's age shall be so long, and shall neither be more nor less. The contrary supposition involves innumerable absurdities.

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 plant.

10 But man dieth, and ^f wasteth away: yea, man giveth up the ghost, and where *is* he?

A. M. cir. 2484.
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^d Ch. vii. l. — ^e Ver. 14. — ^f Heb. is weakened or cut off.

Verse 6. *Turn from him, that he may rest*] Cease to try him by afflictions and distresses, that he may enjoy some of the comforts of life, before he be removed from it: and thus, like a *hireling*, who is permitted by his master to take a little repose in the heat of the day, from severe labour, I shall also have a breathing time from affliction, before I come to that bound over which I cannot pass. See chap. x. 20, where there is a similar request.

Verse 7. *For there is hope of a tree*] We must not, says *Calmet*, understand this of an *old tree*, the stem and roots of which are *dried up* and *rotted*: but there are some trees which grow from *cuttings*; and some which, though pulled out of the earth, and having had their roots dried and withered by long exposure to the sun and wind, will, on being replanted, take root and resume their verdure. There are also certain trees, the fibres of which are so solid, that if after several years they be steeped in water, they resume their vigour, the tubes dilate, and the blossoms or flowers which were attached to them expand; as I have often witnessed in what is called the *rose of Jericho*. There are few trees which will not send forth new shoots, when the stock is cut down level with the earth.

Verse 9. *Through the scent of water it will bud*] A fine metaphor: the water acts upon the decaying and perishing tree, as strong and powerful odours from musk, otto of roses, ammonia, &c., act on a fainting or swooning person.

Verse 10. *But man dieth*] No human being ever can spring from the dead body of man; that wasteth away, corrupts, and is dissolved; for the man dies: and when he breathes out his last breath, and his body is reduced to dust, then *where is he?* There is a beautiful verse in the Persian poet *Khosroo*, that is not unlike this saying of Job:—

رستم سوي خطيره و بكرستم بزار
از هخره دوستان كراسير فنا شدند
گفتم ايشان كجا شدند و خطر
داداز مرا جواب ايشان كجا

"I went towards the burying ground, and wept
To think of the departure of friends which were
captives to death;

I said, *Where are they?* and *Fate*

Gave back this answer by *Echo*, *Where are they?"*

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
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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 the grave,

* Ps. cii. 26. Isai. li. 6. lxxv. 17. lxxvi. 22. Acts iii. 21. Rom.
viii. 20. 2 Pet. iii. 7, 10, 11. Rev. xx. 11. xxi. 1.

Thus paraphrased by a learned friend :—

Beneath the cypress' solemn shade,
As on surrounding tombs I gazed,
I wept, and thought of friends there laid,
Whose hearts with warmest love had blazed.

Where are those friends my heart doth lack,
Whose words, in grief, gave peace? Ah, where?
And Fate, by Echo, gave me back
This short but just reply, Ah, where?

Verse 11. *The waters fail from the sea*] I believe this refers to *evaporation*, and nothing else. As the waters are evaporated from the sea, and the river in passing over the sandy desert is partly exsiccated, and partly absorbed; and yet the waters of the sea are not exhausted, as these vapours, being condensed, fall down in rain, and by means of rivers return again into the sea: so man is imperceptibly removed from his fellows by death and dissolution; yet the human race is still continued, the population of the earth being kept up by perpetual generations.

Verse 12. *So man lieth down*] He falls asleep in his bed of earth.

And riseth not] Men shall not, like cut down trees and plants, reproduce their like; nor shall they arise till the heavens are no more, till the earth and all its works are burnt up, and the general resurrection of human beings shall take place. Surely it would be difficult to twist this passage to the denial of the resurrection of the body. Neither can these expressions be fairly understood as implying Job's belief in the *materiality* of the soul, and that the whole man sleeps from the day of his death to the morning of the resurrection. We have already seen that Job makes a distinction between the animal life and rational soul in man; and it is most certain that the doctrine of the *materiality of the soul*, and its *sleep* till the resurrection, has no place in the sacred records. There is a most beautiful passage to the same purpose, and with the same imagery, in Moschus's epitaph on the death of Bion:

Αι, αι, ται μαλαχαι μεν επαν κατα καπον ολωνται,
Η τα χλωρα σελινα, το τ' ευθαλες ουλον ανηθον,
Υστερον αυ ζωνοντι, και εις ετος αλλο φυοντι.
Αμμες δ', οι μεγαλοι, και καρτεροι, η σοφοι ανδρες.
Οπποτε πρωτα θανωμες, ανακοι εν χθονι κοιλα
Ειδομες εν μαλα μακρον, ατερμωνα, νηγρετον υπνον.
Idyll. iii., ver. 100.

that thou wouldest keep me
secret, until thy wrath be past,
that thou wouldest appoint me
a set time, and remember me!

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C. c.767.

14 If a man die, shall he live *again*? all the
days of my appointed time ^b will I wait, ^c till
my change come.

15 ^d Thou shalt call, and I will answer thee:

^b Ch. xiii. 15.—^c Ver. 7. 1 Cor. xv. 51. 2 Cor. iii. 18.
Phil. iii. 21.—^d Ch. xiii. 22.

Alas! alas! the mallows, when they die,
Or garden herbs, and sweet Anethum's pride,
Blooming in vigour, wake again to life,
And flourish beauteous through another year:
But we, the great, the mighty, and the wise,
When once we die, unknown in Earth's dark womb
Sleep, long and drear, the endless sleep of death.
J. B. B. C.

A more cold and comfortless philosophy was never invented. The next verse shows that Job did not entertain this view of the subject.

Verse 13. *O that thou wouldest hide me in the grave*] Dreadful as death is to others, I shall esteem it a high privilege; it will be to me a covert from the wind and from the tempest of this affliction and distress.

Keep me secret] Hide my soul with thyself, where my enemies cannot invade my repose; or, as the poet expresses it,—

“My spirit hide with saints above,
My body in the tomb.”

Job does not appear to have the *same thing* in view when he entreats God to *hide him in the grave*; and to *keep him secret, until his wrath be past*. The former relates to the *body*; the latter, to the *spirit*.

That thou wouldest appoint me a set time] As he had spoken of the death of his body before, and the secreting of his spirit in the invisible world, he must refer here to the *resurrection*; for what else can be said to be an object of desire to one whose body is mingled with the dust?

And remember me!] When my body has paid that debt of death which it owes to thy divine justice, and the morning of the resurrection is come, when it may be said thy *wrath*, אַר, *appecha*, “thy displeasure,” against the body is past, it having suffered the sentence denounced by thyself: *Dust thou art, and unto dust thou shalt return*, for in the day thou eatest thereof thou shalt surely die; then remember me—raise my body, unite my spirit to it, and receive both into thy glory for ever.

Verse 14. *If a man die, shall he live again?*] The *Chaldee* translates, If a wicked man die, can he ever live again? or, he can never live again. The *Syriac* and *Arabic* thus: “If a man die, shall he revive? Yea, all the days of his youth he awaits till his old age come.” The *Septuagint*: “If a man die, shall he live, having accomplished the days of his life? I will endure till I live again.” Here is no doubt, but

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C. c. 767.

thou wilt have a desire to the work of thine hands.

16 *For now thou numberest my steps: dost thou not watch over my sin?

17 ^b My transgression is sealed up in a bag, and thou sewest up mine iniquity.

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

19 The waters wear the stones: thou ^d washest away the things which grow out of the

* Ch. i. 6, 14. xiii. 27. xxxi. 4. xxxiv. 21. Ps. lvi. 8. cxlix. 1, 2, 3. Prov. v. 21. Jer. xxxii. 19.—^b Dent. xiii. 34. Hos. xiii. 12.—^c Heb. *fadeth*.—^d Heb. *over-*

a strong persuasion, of the certainty of the general resurrection.

All the days of my appointed time] תצבא *tsebai*, "of my warfare;" see on chap. vii. 1. Will I await till תצבא *chakphathi*, my renovation, come. This word is used to denote the springing again of grass, Ps. xc. 5, 6, after it had once withered, which is in itself a very expressive emblem of the resurrection.

Verse 15. Thou shalt call] Thou shalt say, There shall be time no longer: Awake, ye dead! and come to judgment!

And I will answer thee] My dissolved frame shall be united at thy call; and body and soul shall be rejoined.

Thou wilt have a desire] תצבא *tichsoph*, "Thou wilt part with desire;" or, "Thou wilt yearn over the work of thy hands." God has subjected the creature to vanity, in hope; having determined the resurrection. Man is one of the noblest works of God. He has exhibited him as a master-piece of his creative skill, power, and goodness. Nothing less than the strongest call upon justice could have induced him thus to destroy the work of his hands. No wonder that he has an earnest desire towards it; and that although man dies, and is as water spill upon the ground that cannot be gathered up again; yet doth he devise means that his banished be not expelled from him. Even God is represented as earnestly longing for the ultimate reviviscence of the sleeping dust. He cannot, he will not, forget the work of his hands.

Verse 16. For now thou numberest my steps] כי עצה *ki atak*, ALTHOUGH thou, &c. Though thou, by thy conduct towards me, seemest bent on my utter destruction, yet thou delightest in mercy, and I shall be saved.

Verse 17. My transgression is sealed up in a bag] An allusion to the custom of collecting evidence of state transgressions, sealing them up in a bag, and presenting them to judges and officers of state to be examined, in order to trial and judgment. Just at this time (July, 1820) charges of state transgressions, sealed up in a GREEN BAG, and presented to the two houses of parliament, for the examination of a secret committee, are making a considerable noise in the

dust of the earth; and thou A. M. cir. 2484.
destroyest the ^e hope of man. B. C. cir. 1520.

20 Thou prevailest for ever Ante I. Ol.
against him, and he passeth: cir. 744.
thou changest his countenance, and sendest Ante U.C. c. 767.
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 his soul within him shall mourn.

flowest.—* Ch. xi. 20. xxvii. 8.—' Eccles. ix. 5. Isai. lxiii. 16.

land. Some suppose the allusion is to money, sealed up in bags; which is common in the East. This includes two ideas: 1. Job's transgressions were all numbered; not one was passed by. 2. They were sealed up; so that none of them could be lost. These bags were indifferently sewed or sealed, the two words in the text.

Verse 18. The mountain falling cometh to nought] Every thing in nature is exposed to mutability and decay;—even mountains themselves may fall from their bases, and be dashed to pieces; or be suddenly swallowed up by an earthquake; and, by the same means, the strongest and most massive rocks may be removed.

Verse 19. The waters wear the stones] Even the common stones are affected in the same way. Were even earthquakes and violent concussions of nature wanting, the action of water, either running over them as a stream, or even falling upon them in drops, will wear these stones. Hence the proverb:—

Gutta cavat lapidem non vi sed sæpe cadendo.

"Constant droppings will make a hole in a flint."

Εκ θαμνης ραθαμγγος, ὀκως λογος, αεις ιοισας,
X' ἄ λιθος ες ῥωχμον κοιλαινεται.

"From frequent dropping, as the proverb says, perpetually falling, even a stone is hollowed into a hole."

Thou washest away the things] Alluding to sudden falls of rain occasioning floods, by which the fruits of the earth are swept away; and thus the hope of man—the grain for his household, and provender for his cattle, is destroyed.

Verse 20. Thou prevailest for ever against him] It is impossible for him to withstand thee: every stroke of thine brings him down.

Thou changest his countenance] Probably an allusion to the custom of covering the face, when the person was condemned, and sending him away to execution. See the case of Haman, in the note on Esther, chap. vii. 8.

Verse 21. His sons come to honour] When dead, he is equally indifferent and unconscious whether his children have met with a splendid or oppressive lot

in life ; for as to this world, when man dies, in that day all his thoughts perish.

Verse 22. But his flesh upon him shall have pain] The sum of the life of man is this, pain of body and distress of soul ; and he is seldom without the one or the other, and often oppressed by both. Thus ends Job's discourse on the miserable state and condition of man.

The last verse of the preceding chapter has been differently translated and explained.

Mr. Good's Version is the following, which he vindicates in a learned note :—

For his flesh shall drop away from him ;
And his soul shall become a waste from him.

The Chaldee thus: "Nevertheless his flesh, on account of the worms, shall grieve over him ; and his soul, in the house of judgment, shall wail over him." In another copy of this Version it is thus: "Nevertheless his flesh, before the window is closed over him, shall grieve ; and his soul, for seven days of mourning, shall bewail him in the house of his burial." I shall give the Hebrew :—

אך בשרו עליו כיאב
Ach besaro alaiv yichab,
: ופשו עליו ראבל
Venaphsho alaiv teebal.

Which Mr. Stock translates thus, both to the spirit and letter :—

But over him his flesh shall grieve ;
And over him his breath shall mourn.

"In the daring spirit of oriental poetry," says he, "the flesh, or body, and the breath, are made conscious beings ; the former lamenting its putrefaction in the grave, the latter mourning over the mouldering clay which it once enlivened."

This version is, in my opinion, the most natural yet offered. The Syriac and Arabic present nearly the same sense: "But his body shall grieve over him ; and his soul be astonished over him."

Coverdale follows the Vulgate: ~~Et~~ hyle he lgeth, his flesh must have travail; and hyle the soul is in him, he must be in sorrow.

On ver. 2 I have referred to the following beautiful lines, which illustrate these finely figurative texts :—
He cometh forth as a FLOWER, and is OUT DOWN; he fleeth also as a shadow, and continueth not.

All flesh is GRASS, and all the goodness thereof is as the FLOWER of the field.

The GRASS withereth, the FLOWER fadeth ; but the word of our God shall stand for ever.

The morning flowers display their sweets,
And gay their silken leaves unfold ;
As careless of the noon-day heats,
As fearless of the evening cold.

Nipped by the wind's unkindly blast,
Parched by the sun's directer ray,
The momentary glories waste,
The short-lived beauties die away.

So blooms the human face divine,
When youth its pride of beauty shows ;
Fairer than spring the colours shine,
And sweeter than the virgin rose.

Or worn by slowly-rolling years,
Or broke by sickness in a day,
The fading glory disappears,
The short-lived beauties die away.

Yet these, new rising from the tomb,
With lustre brighter far shall shine ;
Revive with ever-during bloom,
Safe from diseases and decline.

Let sickness blast, let death devour,
If heaven must recompense our pains :
Perish the grass, and fade the flower,
If firm the word of God remains.

See A Collection of Poems on Sundry Occasions, by the Rev. Samuel Wesley, Master of *Blundell's* School, *Tiverton*.

CHAPTER XV.

Eliphaz charges Job with impiety in attempting to justify himself, 1—13; asserts the utter corruption and abominable state of man, 14—16; and, from his own knowledge and the observations of the ancients, shows the desolations to which the wicked are exposed, and insinuates that Job has such calamities to dread, 17—35.

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C.c.767.

THEN answered Eliphaz the Temanite, and said,
2 Should a wise man utter

* vain knowledge, and fill his belly with the east wind ?
3 Should he reason with un-

* Heb. knowledge

of wind.

NOTES ON CHAP. XV.

Verse 2. *Should a wise man utter vain knowledge*] Or rather, *Should a wise man utter the science of wind?* A science without solidity or certainty.

And fill his belly with the east wind ?] בנין beten, 1782

which we translate belly, is used to signify any part of the cavity of the body, whether the region of the thorax or abdomen ; here it evidently refers to the lungs, and may include the cheeks and fauces. The east wind, קדים kadim, is a very stormy wind in the

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C.c. 767.

profitable talk? or with speeches
wherewith he can do no good?

4 Yea, * thou castest off fear,
and restrainest ^b prayer before

God.

5 For thy mouth ^c uttereth thine iniquity,
and thou choosest the tongue of the crafty.

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

7 Art thou the first man *that* was born?

* Heb. *thou makest void.* — ^b Or, *speech.* — ^c Heb. *teacheth.* — ^d Luke xix. 22. Ps. xc. 2.

Levant, or the eastern part of the Mediterranean Sea, supposed to be the same with that called by the Greeks *εὐροκλύδων*, *euroclydon*, the *east storm*, mentioned Acts xxvii. 14. Eliphaz, by these words, seems to intimate that Job's speech was a perfect *storm or tempest of words.*

Verse 3. *Should he reason with unprofitable talk?* Should a man talk disrespectfully of his Maker, or speak to him without reverence? and should he suppose that he has *proved* any thing, when he has uttered words of little meaning, and used *sound* instead of *sense*?

Verse 4. *Thou castest off fear*] Thou hast no reverence for God.

And restrainest prayer] Instead of *humbling* thyself, and making *supplication* to thy Judge, thou spendest thy time in arraigning his providence, and justifying thyself.

When a man has any doubts whether he has grieved God's Spirit, and his mind feels troubled, it is much better for him to go immediately to God, and ask *forgiveness*, than spend any time in finding excuses for his conduct, or labouring to divest it of its seeming *obliquity.* *Restraining* or suppressing *prayer*, in order to find excuses or palliations for infirmities, indiscretions, or improprieties of any kind, which appear to trench on the sacred limits of *morality* and *godliness*, may be to a man the worst of evils: humiliation and prayer for *mercy* and *pardon* can never be out of their place to any soul of man who, surrounded with evils, is ever liable to offend.

Verse 5. *For thy mouth uttereth*] In attempting to justify thyself, thou hast added iniquity to sin, and hast endeavoured to impute blame to thy Maker.

The tongue of the crafty.] Thou hast *varnished* thy own conduct, and used *sophistical* arguments to defend thyself. Thou resemblest those *cunning persons*, אַרְמִיּוֹת *arumim*, who derive their *skill* and *dexterity* from the *old serpent*, "the *nachash*, who was אַרְמִיּוֹת *arum*, *subtle* or *crafty*, beyond all the beasts of the field;" Gen. iii. 1. Thy wisdom is not from above, but from *beneath.*

Verse 7. *Art thou the first man that was born?* Literally, "Wert thou born before Adam?" Art thou in the pristine state of purity and innocence? Or art thou like Adam, in his *first state*? It does not become the fallen descendant of a fallen parent to talk as thou dost.

* or wast thou made before the hills?

8 ^fHast thou heard the secret of God? and dost thou restrain wisdom to thyself?

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

10 ^hWith us *are* both the gray-headed and very aged men, much elder than thy father.

11 *Are* the consolations of God small with

^e Prov. viii. 25. — ^f Rom. xi. 34. 1 Cor. ii. 11. — ^g Ch. xiii. 2. — ^h Ch. xxxii. 6, 7.

Made before the hills?] Did God create thee the beginning of his ways? or wert thou the first intelligent creature which his hands have formed?

Verse 8. *Hast thou heard the secret of God?*] "Hast thou hearkened in God's council?" Wert thou one of the *celestial cabinet*, when God said, *Let us make man in our image, and in our likeness?*

Dost thou restrain wisdom to thyself?] Dost thou wish us to understand that God's counsels were revealed to none but thyself? And dost thou desire that we should give implicit credence to whatsoever thou art pleased to speak? These are all strong sarcastic questions, and apparently uttered with great contempt.

Verse 9. *What knowest thou*] Is it likely that thy intellect is greater than ours; and that thou hast cultivated it better than we have done ours?

What understandest thou] Or, *Dost thou understand* any thing, and *it is not with us*? Show us any point of knowledge possessed by thyself, of which we are ignorant.

Verse 10. *With us are both the gray-headed*] One copy of the *Chaldee Targum* paraphrases the verse thus: "Truly Eliphaz the hoary-headed, and Bildad the long-lived, are among us; and Zophar, who in age surpasseth thy father." It is very likely that Eliphaz refers to himself and his friends in this verse, and not either to the old men of their tribes, or to the masters by whom they themselves were instructed. Eliphaz seems to have been the *eldest* of these sages; and, therefore, he takes the lead in each part of this dramatic poem.

Verse 11. *Are the consolations of God small with thee?*] Various are the renderings of this verse. Mr. *Good* translates the verse thus: "Are then the mercies of God of no account with thee?" or, "the addresses of kindness before thee?"

The *VULGATE* thus:—"Can it be a difficult thing for God to comfort thee? But thou hinderest this by thy intemperate speeches."

The *SYRIAC* and *ARABIC* thus:—"Remove from thee the threatenings (*Arabic*, reproaches) of God, and speak tranquilly with thy own spirit."

The *SEPTUAGINT* thus:—"Thou hast been scourged lightly for the sins which thou hast committed; and thou hast spoken greatly beyond measure; or, with excessive insolence."

Houbigant thus:—"Dost thou not regard the

A. M. cir. 2494.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C.c. 767.

thee? is there any secret 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 ^a What is man, that he should be clean?
and he which is born of a woman, that he
should be righteous?

15 ^b Behold, he putteth no trust in his saints;

^a 1 Kings viii. 46. 2 Chron. vi. 36. Ch. xiv. 4. Ps. xiv. 3. Prov. xx. 9. Eccles. vii. 20. 1 John i. 8, 10. —^b Ch.

threatenings of God; or, has there been any thing
darkly revealed to thee?"

Coverdale:—"Dost thou no more regarde the com-
forte of God? But thy wicked wordes wil not
suffre the.

Scarcely any two translators or interpreters agree
in the translation, or even meaning, of this verse. The
sense, as expressed in the Vulgate, or in our own
Version, or that of Coverdale, is plain enough:—
"Hast thou been so unfaithful to God, that he has
withdrawn his consolations from thy heart? And is
there any secret thing, any bosom sin, which thou
wilt not give up, that has thus provoked thy Maker?"
This is the sense of our Version: and I believe it to
be as near the original as any yet offered. I may
just add the Chaldee:—"Are the consolations of
God few to thee? And has a word in secret been
spoken unto thee?" And I shall close all these with
the Hebrew text, and the literal version of Arius
Montanus:—

הימנע ממך תחמומת
hameat mimmecha tanchumoth el,
ויבר לאט עמך
vedabar laat immak.

Nonne parum a te consolationes Dei? Et verbum
latet tecum?

"Are not the consolations of God small to thee?
And does a word (or thing) lie hidden with thee?"

Now, let the reader choose for himself.

Verse 12. Why doth thine heart carry thee away?
Why is it that thou dost conceive and entertain such
high sentiments of thyself?

And what do thy eyes wink at? With what splendid
opinion of thyself is thine eye dazzled? Perhaps
there is an allusion here to that sparkling in the eye
which is excited by sensations of joy, and pleasing
objects of sight, or to that furious rolling of the eyes
observed in deranged persons. Rosenmüller trans-
lates thus:

Quo te tuus animus rapit?
Quid oculi tui vibrantes?

"Whither does thy soul hurry thee?
What mean thy rolling eyes?"

Thou seemest transported beyond thyself; thou art
acted by a furious spirit. Thou art beside thyself;

yea, the heavens are not clean
in his sight.

16 ^c How much more abomi-
nable and filthy is man, ^d 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 ^e from their
fathers, and have not hid it:

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

iv. 18. xxv. 5. —^c Ch. iv. 19. Ps. xiv. 3. liii. 3. —^d Ch. xxxiv. 7. Prov. xix. 28. —^e Ch. viii. 8. —^f Joel iii. 17.

thy words and thy eyes show it. None but a mad-
man could speak and act as thou dost; for thou
turnest thy spirit against God, and lettest such words
go out of thy mouth, ver. 13. This latter sense seems
to agree best with the words of the text, and with
the context.

Verse 13. That thou turnest thy spirit against God
The ideas here seem to be taken from an archer, who
turns his eye and his spirit—his desire, against the ob-
ject which he wishes to hit; and then lets loose his
arrow, that it may attain the mark.

Verse 14. What is man, that he should be clean? מה
אנוש mah enosh; what is weak, sickly, dying, miserable
man, that he should be clean? This is the import of
the original word enosh.

And—born of a woman, that he should be righteous?
It appears, from many passages in the sacred writings,
that natural birth was supposed to be a defilement;
and that every man born into the world was in a
state of moral pollution. Perhaps the word יטסדק
yitsdak should be translated, that he should justify him-
self, and not, that he should be righteous.

Verse 15. Behold, he putteth no trust in his saints;
yea, the heavens are not clean in his sight.] The
Vulgate has, "Behold, among his saints, none is im-
mutable; and the heavens are not clean in his sight."

Coverdale:—"Beholde, he hath found unfaithfulness
amonge his own sanctes, yea, the very heabens are
unclene in his sight.

Eliphaz uses the same mode of speech, chap. iv
17, 18; where see the notes. Nothing is immutable
but God: saints may fall; angels may fall; all their
goodness is derived and dependant. The heaven
themselves have no purity compared with his.

Verse 16. How much more abominable and filthy is
man] As in the preceding verse it is said, he putteth
no trust in his saints, it has appeared both to trans-
lators and commentators that the original words, כי
אפ כי, should be rendered how much less, not how
much more: How much less would he put confidence
in man, who is filthy and abominable in his nature
and profligate in his practice, as he drinks down in-
iquity like water? A man who is under the power of
sinful propensities commits sin as greedily as the
thirsty man or camel drinks down water. He think
he can never have enough. This is a finished ch-

A. M. cir. 2684.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C. c. 767.

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

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

22 He believeth not that he shall return out of darkness, and he is waited for of the sword.

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

* Ps. xc. 12.—^b Heb. *A sound of fears.*—^c 1 Thess. v. 3.

acter of a **BAD man**; he hungers and thirsts after sin: on the contrary, the good man hungers and thirsts after RIGHTEOUSNESS.

Verse 17. *I will shew thee, hear me; and that which I have seen I will declare*] Eliphaz is now about to quote a whole collection of wise sayings from the ancients; all good enough in themselves, but sinfully misapplied to the case of Job.

Verse 19. *Unto whom alone the earth was given*] He very likely refers to the Israelites, who got possession of the promised land from God himself; no stranger being permitted to dwell in it, as the old inhabitants were to be exterminated. Some think that Noah and his sons may be intended; as it is certain that the whole earth was given to them, when there were no strangers—no other family of mankind, in being. But, system apart, the words seem to apply more clearly to the Israelites.

Verse 20. *The wicked man travaileth with pain*] This is a most forcible truth: a life of sin is a life of misery; and he that will sin must suffer. One of the *Tragics* gives it a strange turn:—"All the days of the ungodly Esau he was expected to repent, but he did not repent; and the number of years was hidden from the sturdy Ishmael." The sense of the original, מִתְחַלֵּל מִתְחַלֵּל, is, he torments himself: he is a true *heautontimorumenos*, or self-tormentor; and he alone is author of his own sufferings, and of his own ruin.

Verse 21. *A dreadful sound is in his ears*] If he be an oppressor or tyrant, he can have no rest; he is full of suspicions that the cruelties he has exercised on others shall be one day exercised on himself; for even in his prosperity he may expect the destroyer to rush upon him.

Verse 22. *That he shall return out of darkness*] If he take but a few steps in the dark, he expects the dagger of the assassin. This appears to be the only meaning of the place. Some think the passage should be understood to signify that he has no hope of a resurrection; he can never escape from the tomb. This I doubt: in the days of the writer of this book, the doctrine of a future judgment was understood in every part of the East where the knowledge of the true God was diffused.

Verse 23. *He wandereth abroad for bread*] He is

A. M. cir. 2684.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C. c. 767.

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 God, and strengtheneth himself against the Almighty.

26 He runneth upon him, even on his neck, upon the thick bosses of his bucklers;

27 ^f Because he covereth his face with his fatness, and maketh collops of fat on his flanks.

^d Ps. lix. 15. cix. 10.—^e Ch. xviii. 12.—^f Ch. xvii. 10.

reduced to a state of the utmost indigence; he who was once in affluence requires a morsel of bread, and can scarcely by begging procure enough to sustain life.

Is ready at his hand.] *Is יָרַד beyado, in his hand*—in his possession. As he cannot get bread, he must soon meet death.

Verse 24. *Trouble and anguish shall make him afraid*] He shall be in continual fear of death; being now brought down by adversity, and stripped of all the goods which he had got by oppression, his life is a mark for the meanest assassin.

As a king ready to the battle.] The acts of his wickedness and oppression are as numerous as the troops he commands; and when he comes to meet his enemy in the field, he is not only deserted but slain by his troops. How true are the words of the poet:—

Ad generum Cereris sine cæde et vulnere pauci
Descendunt reges, et sicca morte tyranni.

Juv. Sat., ver. 112.

"For few usurpers to the shades descend
By a dry death, or with a quiet end."

Verse 25. *He stretcheth out his hand against God*] While in power he thought himself supreme. He not only did not acknowledge God, by whom kings reign, but stretched out his hand—used his power, not to protect, but to oppress those over whom he had supreme rule; and thus strengthened himself against the Almighty.

Verse 26. *He runneth upon him*] Calmet has properly observed that this refers to God, who, like a mighty conquering hero, marches against the ungodly, rushes upon him, seizes him by the throat, which the mail by which it is encompassed cannot protect; neither his shield nor spear can save him when the Lord of hosts comes against him.

Verse 27. *Because he covereth his face*] He has lived in luxury and excess; and like a man overloaded with flesh, he cannot defend himself against the strong gripe of his adversary.

The Arabic, for maketh collops of fat on his flanks, has, وجعل الثريا فوق العيون He lays the Pleiades upon the Hyades, or He places Surges upon

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C. c. 767.

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 he prolong the perfection thereof upon the earth.

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

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

^a Ch. iv. 9.—^b Isai. lix. 4.—^c Or, cut off.—^d Ch. xxii. 16. Ps. lv. 23.

aiyuk, a proverbial expression for, His ambition is boundless; He aspires as high as heaven; His head touches the stars; or, is like the *giants* of old, who were fabled to have attempted to scale heaven by placing one high mountain upon another:—

Ter sunt conati imponere Pelio Ossam
Scilicet, atque Ossæ frondosum involvere Olympum.
Ter Pater extractos disjecit fulmine montes.
Virg. Geor. i., ver. 281.

“With mountains piled on mountains, thrice they strove

To scale the steepy battlements of Jove;
And thrice his lightning and red thunder played,
And their demolished works in ruins laid.

DRYDEN.

To the lust of power and the schemes of ambition there are no bounds; but see the end of such persons: the haughty spirit precedes a fall; their palaces become desolate; and their heaven is reduced to a chaos.

Verse 28. *He dwelleth in desolate cities*] It is sometimes the fate of a tyrant to be obliged to take up his habitation in some of those cities which have been ruined by his wars, and in a house so ruinous as to be ready to fall into heaps. Ancient and modern history afford abundance of examples to illustrate this.

Verse 29. *He shall not be rich*] The whole of what follows, to the end of the chapter, seems to be directed against Job himself, whom Eliphaz indirectly accuses of having been a *tyrant* and *oppressor*. The threatened evils are, 1. *He shall not be rich*, though he labours greatly to acquire riches. 2. *His substance shall not continue*—God will blast it, and deprive him of power to preserve it. 3. *Neither shall he prolong the perfection thereof*—all his works shall perish, for God will blot out his remembrance from under heaven.

Verse 30. *He shall not depart out of darkness*] 4. He shall be in continual afflictions and distress. 5. *The flame shall dry up his branches*—his children shall be cut off by sudden judgments. 6. *He shall pass away by the breath of his mouth*; for by the breath of his mouth doth God slay the wicked.

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 congregation of hypocrites shall be desolate, and fire shall consume the tabernacles of bribery.

35 They conceive mischief, and bring forth vanity, and their belly prepareth deceit.

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C. c. 767.

^e Ps. vii. 14. Isai. lix. 4. Hos. x. 13.—^f Or, iniquity.

Verse 31. *Let not him that is deceived*] 7. He has many *vain imaginations* of obtaining wealth, power, pleasure, and happiness; but he is *deceived*, and he finds that he has trusted *בשרו bashshav*, in a lie; and this lie is his recompence.

Verse 32. *It shall be accomplished before his time*] I believe the *Vulgate* gives the true sense: *Antequam dies ejus impleantur, peribit*; “He shall perish before his time; before his days are completed.” ^g He shall be removed by a violent death, and not live out half his days. 9. *And his branch shall not be green*—there shall be no *scion* from his roots; all his *posterity* shall fail.

Verse 33. *He shall shake off his unripe grape*] 10. Whatever *children* he may have, they shall never survive him, nor come to mature age. They shall be like *wind-fall grapes* and *blasted olive blossoms*. As the *vine* and *olive*, which are among the most *useful* trees, affording *wine* and *oil*, so necessary for the worship of God and the comfort of man, are mentioned here, they may be intended to refer to the hopeful progeny of the oppressor; but who fell, like the untimely grape or the blasted olive flower, without having the opportunity of realizing the public expectation.

Verse 34. *The congregation of hypocrites*] 11. Job is here classed with *hypocrites*, or rather the *impious* of all kinds. The *congregation*, or *אדא adath*, *society*, of such, shall be *desolate*, or a *barren rock*, *גלמלד galmud*. See this Arabic word explained in the note on chap. iii. 7.

Fire shall consume the tabernacles of bribery.] 12. Another insinuation against Job, that he had perverted justice and judgment, and had taken *bribes*.

Verse 35. *They conceive mischief*] The figure here is both elegant and impressive. The wicked *conceive* mischief, from the seed which Satan sows in their hearts; in producing which they *travail* with many pangs (for sin is a sore labour); and at last their *womb* produces *fraud* or *deception*. This is an *accursed* birth, from an *iniquitous* conception. St. James gives the figure at full length, most beautifully touched in all its parts: *When lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death*; Jam. i. 15, where see the note.

Poor Job! what a fight of affliction had he to contend with! His *body* wasted and tortured with sore *disease*; his *mind* harassed by *Satan*; and his *heart* wrung with the unkindness and false accusations of his *friends*. No wonder he was greatly agitated,

often distracted, and sometimes even thrown off his guard. However, all his enemies were chained; and beyond that chain they could not go. God was his unseen Protector, and did not suffer his faithful servant to be greatly moved.

CHAPTER XVI.

Job replies to Eliphaz, and through him to all his friends, who, instead of comforting him, had added to his misfortunes; and shows that, had they been in his circumstances, he would have treated them in a different manner, 1—5. Enters into an affecting detail of his sufferings, 6—16. Consols himself with the consciousness of his own innocence, of which he takes God to witness, and patiently expects a termination of all his sufferings by death, 17—22.

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C.c. 767.

THEN Job answered and said,
2 I have heard many such things: ^a miserable ^b comforters are ye all.

3 Shall ^a vain words have an end? or what emboldeneth thee that thou answerest?

4 I also could speak as ye do: if your soul were in my soul's stead, I could heap up words against you, and ^a 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, ^a 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,

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C.c. 767.

^a Or, troublesome.—^b Ch. xiii. 4.—^c Heb. words of wind.

^d Ps. xxii. 7. cir. 26. Lam. ii. 15.—^e Heb. what goeth from me?

NOTES ON CHAP. XVI.

Verse 2. *I have heard many such things*] These sayings of the ancients are not strange to me; but they do not apply to my case: ye see me in affliction; ye should endeavour to console me. This ye do not; and yet ye pretend to do it! *Miserable comforters are ye all.*

Verse 3. *Vain words*] Literally, words of air.

What emboldeneth thee] Thou art totally ignorant of the business; what then can induce thee to take part in this discussion?

Verse 4. *I also could speak*] It is probably better to render some of these *permissives* or *potential verbs* literally in the *future tense*, as in the Hebrew: *I also will speak*. Mr. Good has adopted this mode.

If your soul were in my soul's stead] If you were in my place, I also could quote many wise sayings that might tend to show that you were hypocrites and wicked men; but would this be fair? Even when I might not choose to go further in *assertion*, I might *shake my head* by way of *insinuation* that there was much more behind, of which I did not choose to speak; but would this be right? That such sayings are in memory, is no proof that they were either made for me, or apply to my case.

Verse 5. *I would strengthen you with my mouth*] Mr. Good translates thus:—

"With my own mouth will I overpower you,
Till the quivering of my lips shall fail."

for which rendering he contends in his learned notes. This translation is countenanced by the *Septuagint*, *Syriac*, and *Arabic* Versions.

Verse 6. *Though I speak*] But it will be of no avail thus to speak; for reprehensions of your conduct will not serve to mitigate my sufferings.

Verse 7. *But now he hath made me weary*] The *Vulgate* translates thus:—*Nunc autem oppressit me dolor meus; et in nihilum redacti sunt omnes artus mei.* "But now my grief oppresses me, and all my joints are reduced to nothing." Perhaps Job alluded here to his *own afflictions*, and the *desolation of his family*. Thou hast made me weary with continual affliction; my strength is quite exhausted; and thou hast made desolate all my company, not leaving me a single child to continue my name, or to comfort me in sickness or old age. Mr. Good translates:—

"Here, indeed, hath he distracted me;
Thou hast struck apart all my witnesses."

Verse 8. *Thou hast filled me with wrinkles*] If Job's disease were the *elephantiasis*, in which the whole skin is *wrinkled* as the skin of the *elephant*, from which this species of leprosy has taken its name, these words would apply most forcibly to it; but the whole passage, through its obscurity, has been variously rendered. *Calmet* unites it with the preceding, and *Houbigant* is not very different. He translates thus:—"For my trouble hath now weakened all my frame, and brought wrinkles over me: he is present as a witness, and ariseth against me, who telleth lies concerning me; he openly contradicts me to my face." Mr. Good translates nearly in the same way; others, still differently.

Verse 9. *He teareth me in his wrath*] Who the person is that is spoken of in this verse, and onward

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C. c. 767.

which is a witness against me :
and my leanness rising up in
me beareth witness to my face.

9 ^a He teareth *me* in his wrath,
who hateth me : he gnasheth upon me with
his teeth ; ^b mine enemy sharpeneth his eyes
upon me.

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

11 God ^f hath ^g delivered me to the ungodly,
and turned me over into the hands of the
wicked.

^a Ch. x. 16, 17. — ^b Ch. xiii. 24. — ^c Ps. xxii. 13.
^d Lam. iii. 30. Mic. v. 1.

to the end of the *fourteenth*, has been a question on which commentators have greatly differed. Some think God, others Eliphaz, is intended: I think *neither*. Probably God permitted *Satan* to show himself to Job; and the *horrible form* which he and his *demons* assumed increased the misery under which Job had already suffered so much. All the expressions, from this to the end of the *fourteenth* verse, may be easily understood on this principle; e. g., Ver. 9: "He (*Satan*) gnasheth upon me with his teeth; mine enemy sharpeneth his eyes upon me." Ver. 10: "They (*demons*) have gaped on me with their mouth;—they have gathered themselves together against me." Ver. 11: "God hath delivered me to the ungodly (*אָוִי* *avil*, to the *EVIL ONE*), and turned me over into the hands of the wicked." He hath abandoned me to be tortured by the *tempter* and his *host*.

If we consider all these expressions as referring to Job's *three friends*, we must, in that case, acknowledge that the *figures* are all strained to an insufferable height, so as not to be justified by any *figure* of speech.

Verse 13. *His archers compass me*] רַבִּי *rabbai*, "his great ones." The *Vulgate* and *Septuagint* translate this, *his spears*; the *Syriac*, *Arabic*, and *Chaldee*, *his arrows*. On this and the following verse Mr. *Heath* observes: "The metaphor is here taken from hunters: first, they surround the beast; then he is shot dead; his entrails are next taken out; and then his body is broken up limb from limb."

Verse 15. *I have sewed sackcloth*] *שַׂק* *sak*, a word that has passed into almost all languages, as I have already had occasion to notice in other parts of this work.

Defiled my horn in the dust.] The *horn* was an emblem of *power*; and the metaphor was originally taken from beasts, such as the *urus*, wild ox, *buffalo*, or perhaps the *rhinoceros*, who were perceived to have so much power in their horns. Hence a horn was frequently worn on crowns and helmets, as is evident on ancient coins; and to this day it is an

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 ^b 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 giant.

15 I have sewed sackcloth upon my skin,
and ⁱ defiled my horn in the dust.

16 My face is foul with weeping, and on
my eyelids *is* the shadow of death.

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C. c. 767.

^e Ps. xxxv. 15. — ^f Ch. i. 15, 17. — ^g Heb. *hath shut me up*.
^h Ch. vii. 20. — ⁱ Ch. xxx. 19. Ps. vii. 5.

appendage to the diadem of the kings and chiefs of Abyssinia. In the second edition of Mr. Bruce's *Travels in Abyssinia*, vol. viii., plates 2 and 3, we have engravings of two chiefs, *Kesta Yasous*, and *Woodage Ashahel*, who are represented with this emblem of *power* on their forehead. Mr. Bruce thus describes it: "One thing remarkable in this cascade, which I observed, was the head-dress of the *governors of provinces*. A large broad fillet was bound upon their forehead, and tied behind their head. In the middle of this was a *horn*, or a conical piece of silver, gilt, about *four inches* in length, much in the shape of our common candle extinguishers. This is called *kirn*, or horn; and is only worn in reviews, or *parades after victory*. This, I apprehend, like all others of their usages, is taken from the Hebrews; and the several allusions made in Scripture to it arise from this practice. 'I said unto the fools, Deal not foolishly; and to the wicked, Lift not up the *horn*.' 'Lift not up your *horn* on high, speak not with a stiff neck; for promotion cometh not,' &c. 'But my *horn* shalt thou *exalt* like the horn of a unicorn.' 'And the *horn* of the righteous shall be *exalted* with honour.' And so in many other places throughout the *Psalms*." In a note on the same page we have the following observation: "The crooked manner in which they hold their neck when this ornament is on their forehead, for fear it should fall forward, perfectly shows the meaning of 'Speak not with a stiff neck when you hold the horn on high (or erect), like the horn of the unicorn.'"—Bruce's *Travels*, vol. iv., p. 407.

Defiling or rolling the horn in the dust, signifies the disgrace or destruction of power, authority, and eminence.

Mr. *Good* translates, *I have rolled my turban in the dust*, which he endeavours to justify in a long note. But in this, I think, this very learned man is mistaken. The Hebrew *קַרְנֵי* *keren* is the same as the *Æthiopic kirn*, and both mean exactly, in such connexion, what Mr. Bruce has noticed above. The *horn* on the *diadem* is the emblem of power, authority, and eminence.

Verse 16. *On my eyelids is the shadow of death*]

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C. c. 767.

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

18 O earth, cover not thou my blood, and ^a let my cry have no place.

19 Also now, behold, ^b my witness is in heaven, and my record is on ^c high.

20 My friends ^d scorn me: but mine eye

^a Ch. xxvii. 9. Ps. lxxvi. 18, 19. — ^b Rom. i. 9. — ^c Heb. is the high places. — ^d Heb. are my scorers. — ^e Ch. xxxi.

Death is now *fast approaching* me; already his *shadow* is projected over me.

Verse 17. *Not for any injustice*] I must assert, even with my last breath, that the charges of my friends against me are groundless. I am afflicted unto death, but not on account of my iniquities.

Also my prayer is pure.] I am no hypocrite, God knoweth.

Verse 18. *O earth, cover not thou my blood*] This is evidently an allusion to the murder of Abel, and the verse has been understood in *two* different ways: 1. Job here calls for justice against his destroyers. His blood is his life, which he considers as taken away by violence, and therefore calls for vengeance. Let my blood cry against my murderers, as the blood of Abel cried against Cain. My innocent life is taken away by violence, as his innocent life was; as therefore the earth was not permitted to cover his blood, so that his murderer should be concealed, let my death be avenged in the same way. 2. It has been supposed that the passage means that Job considered himself accused of shedding innocent blood; and, conscious of his own perfect innocence, he prays that the earth may not cover any blood shed by him. Thus Mr. Scott:

"O earth, the blood accusing me reveal;
In piercing voice in no recess conceal."

And this notion is followed by Mr. Good. But, with all deference to these learned men, I do not see that this meaning can be supported by the Hebrew text; nor was the passage so understood by any of the ancient Versions. I therefore prefer the first sense, which is sufficiently natural, and quite in the manner of Job in his impassioned querulousness.

poureth out tears unto God.

21 'O that one might plead for a man with God, as a man pleadeth for his 'neighbour!

22 When ^e a few years are come, then I shall ^b go the way whence I shall not return.

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C. c. 767

35. Eccles. vi. 10. Isai. xlv. 9. Rom. ix. 20. — 'Or, friend. — ^e Heb. years of number. — ^b Eccles. xii. 5.

Verse 19. *My witness is in heaven*] I appeal to God for my innocence.

Verse 20. *My friends scorn me*] They deride and insult me, but my eye is towards God; I look to him to vindicate my cause.

Verse 21. *O that one might plead*] Let me only have liberty to plead with God, as a man hath with his fellow.

Verse 22. *When a few years are come*] I prefer Mr. Good's Version:

"But the years numbered to me are come,
And I must go the way whence I shall not return."

Job could not, in his present circumstances, expect a *few years of longer life*; from his own conviction he was expecting death every hour. The next verse, the *first* of the following chapter, should come in here: *My breath is corrupt, &c.* He felt himself as in the arms of death: he saw the grave as already digged which was to receive his dead body. This verse shows that our translation of the *twenty-second* verse is improper, and vindicates Mr. Good's Version.

I have said on ver. 9 that a part of Job's sufferings probably arose from appalling representations made to his eye or to his imagination by Satan and his agents. I think this neither irrational nor improbable. That he and his demons have power to make themselves manifest on especial occasions, has been credited in all ages of the world; not by the weak, credulous, and superstitious only, but also by the wisest, the most learned, and the best of men. I am persuaded that many passages in the Book of Job refer to this, and admit of an easy interpretation on this ground.

CHAPTER XVII.

Job complains of the injustice of his friends, and compares his present state of want and woe with his former honour and affluence, 1—6. God's dealings with him will even astonish upright men; yet the righteous shall not be discouraged, but hold on his way, 7—9. Asserts that there is not a wise man among his friends, and that he has no expectation but of a speedy death, 10—16.

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C. c. 767.

MY ^a breath is corrupt, my
days are extinct, ^b the
graves are ready for me.

2 Are there not mockers with
me? and doth not mine eye ^c continue in their
^d provocation?

3 Lay down now, put me in a surety with
thee; who is he that ^e will strike hands with me?

4 For thou hast hid their heart from under-
standing: therefore shalt thou not exalt them.

5 He that speaketh flattery to his friends,

^a Or, spirit is spent.—^b Ps. lxxxviii. 3, 4.—^c Heb. lodge.
^d 1 Sam. i. 6, 7.

even the eyes of his children
shall fail.

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C. c. 767.

6 He hath made me also a
^f by-word of the people; and
^g aforetime I was as a tabret.

7 ^h Mine eye also is dim by reason of sor-
row, and all ⁱ my members 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,

^e Prov. vi. 1. xvii. 18. xxii. 26.—^f Ch. xxx. 9.—^g Or,
before them.—^h Ps. vi. 7. xxxi. 9.—ⁱ Or, my thoughts.

NOTES ON CHAP. XVII.

Verse 1. *My breath is corrupt*] Rather, *My spirit is oppressed*, רוחי חבלה *ruchi chubbalah*: *My days are extinct*, and the sepulchral cells are ready for me.—PARKHURST. There is probably a reference here to cemeteries, where were several niches, in each of which a corpse was deposited. See on ver. 16.

For חבלה *chubbalah*, *corrupted* or *oppressed*, some MSS. have חלח *chalah*, *is made weak*; and one has נבלה *is worn down, consumed*: this is agreeable to the *Vulgate*, *Spiritus meus attenuabatur*; “*My spirit is exhausted.*”

Verse 2. *Are there not mockers with me?*] This has been variously translated. The *VULGATE*: “I have not sinned, and yet my eye dwells upon afflictions.” *SEPTUAGINT*: “I conjure you, labouring under afflictions, what evil have I done? Yet strangers have robbed me of my substance.” Mr. GOOD: “But are not revilers before me? Alas, mine eye penetrateth their rebukes.” CALMET thinks the Hebrew might be translated thus: “If I have not been united in friendship with the wicked, why are my eyes in bitterness?” COVERDALE translates both verses thus: *My breath faileth, my days are shortened, I am hard at death's door. I have disceabed no man, yet must mine eye continue in hebdgnesse.* Mr. HEATH: “Were it not so, I have sarcasms enow in store; and I could spend the whole night unmoved at their aggravations.” The general meaning is sufficiently plain, and the reader has got translations enough.

Verse 3. *Lay down now*] Deposit a pledge; stake your conduct against mine, and your life and soul on the issue; let the cause come before God; let him try it; and see whether any of you shall be justified by him, while I am condemned.

Verse 4. *For thou hast hid their heart*] This address is to God; and here he is represented as *doing* that which in the course of his providence he only *permits* to be done.

Shalt thou not exalt them.] This was exactly fulfilled: not one of Job's friends was exalted; on the contrary, God condemned the whole; and they were not received into the divine favour till Job sacrificed, and made intercession for them.

Verse 5. *He that speaket: flattery*] There is a

great variety of meaning given to the terms in this verse. The general sense is, The man who expects much from his friends will be disappointed: while depending on them his children's eyes may fail in looking for bread.

Verse 6. *He hath made me also a by-word*] My afflictions and calamities have become a subject of general conversation, so that my poverty and affliction are proverbial. *As poor as Job, As afflicted as Job*, are proverbs that have even reached our times, and are still in use.

Aforetime I was as a tabret.] This is not the translation of the Hebrew לפרים ופחה לנפח ופחה *vephopheth lephanim eheyeh*. Instead of לפרים *lephanim*, I would read לנפח *liphneyhem*, and then the clause might be translated thus: *I shall be as a furnace, or consuming fire (Topheth) before them.* They shall have little reason to mock when they see the end of the Lord's dealings with me; my example will be a consuming fire to them, and my false friends will be confounded. COVERDALE translates thus: *He hath made me as it were a byworde of the comon people. I am his gestinge stocke amonge them.*

Verse 7. *Mine eye also is dim*] Continual weeping impairs the sight; and indeed any affliction that debilitates the frame generally, weakens the *sight* in the same proportion.

All my members are as a shadow.] Nothing is left but *skin and bone*. I am but the *shadow* of my former self.

Verse 8. *Upright men shall be astonished*] In several of these verses Job is supposed to speak prophetically of his future restoration, and of the good which religious society should derive from the history of his original affluence, consequent poverty and affliction, and final restoration to health, peace, and prosperity. The *upright* will receive the account with astonishment, and wonder at the dispensations of the Almighty; while *hypocrites*—false professors and the *sour-headed* godly, shall be unmasked, and *innocent* men, whether in affliction or affluence, shall be known to be favourites of the Almighty.

Verse 9. *The righteous also shall hold on his way*] There shall be no doubt concerning the dispensations of the divine providence. My case shall illustrate all seemingly intricate displays of God's government,

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C. c. 767.

and he that hath ^a clean hands
^b shall be stronger and stronger.
10 But as for you all, ^c do ye
return, and come now: for I
cannot find *one wise man* among you.

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

12 They change the night into day: the
light is ^f short because of darkness.

13 If I wait, the grave is mine house: I

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C. c. 767.

have made my bed in the dark-
ness.

14 I have ^g 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 ^h to the bars of the
pit, when *our* ⁱ rest together *is* in the dust.

^a Pa. xxiv. 4.—^b Heb. *shall add strength*.—^c Ch. vi. 29.
^d Ch. vii. 6. ix. 25.—^e Heb. *the possessions*.

^f Heb. *near*.—^g Heb. *cried or called*.—^h Ch. xviii. 13.
ⁱ Ch. iii. 17, 18, 19.

None shall be stumbled at seeing a godly man under oppression, knowing that God never permits any thing of the kind but for the good of the subject, and the manifestation of his own mercy, wisdom, and love. Therefore, whatever occurs to the righteous man, he will take it for granted that all is well and justly managed, and that the end will be glorious.

Shall be stronger and stronger.] He shall take encouragement from my case, stay himself on the Lord, and thus gain strength by every blast of adversity. This is one grand use of the Book of Job. It casts much light on seemingly partial displays of divine providence; and has ever been the great *text-book* of godly men in a state of persecution and affliction. This is what Job seems prophetically to declare.

Verse 10. *But as for you all*] Ye are too proud, and too full of self-importance, to profit by what ye see. *Return*—enter into yourselves, consider your ways, go again to school, get back to your own houses, and endeavour to acquire humility and knowledge; for there is not one wise man among you.

Verse 11. *My days are past*] Job seems to relapse here into his former state of gloom. These *transitions* are very frequent in this poem; and they strongly mark the struggle of piety and resignation with continued affliction, violent temptation, and gloomy providences.

The thoughts of my heart.] All my purposes are interrupted; and all my schemes and plans, in relation to myself and family, are torn asunder, destroyed, and dissipated.

Verse 12. *They change the night into day*] These purposes and thoughts are so very gloomy, that they change day into night.

The light is short because of darkness.] אור קרוב ^{אור קרוב} or *karob mippeney choshek*, “The light is near from the face of darkness.” I have scarcely any light: what is called *light* is so near akin to darkness, that it is scarcely severed from it. There is either *no light*, or merely such as is sufficient to render *darkness* visible. A fine picture of the state of his mind—he was generally in darkness; but had occasional gleams of hope.

Verse 13. *The grave is mine house*] Let my life be long or short, the grave at last will be my *home*. I expect soon to lie down in darkness—there is my end: I cannot reasonably hope for any thing else.

Verse 14. *I have said to corruption*] I came from a corrupted stock, and I must go to corruption again. The Hebrew might be thus rendered: *To the ditch I have called, Thou art my father. To the worm, Thou art my mother and my sister.* I am in the nearest state of affinity to *dissolution* and *corruption*: I may well call them my *nearest relations*, as I shall soon be blended with them.

Verse 15. *And where is now my hope?*] In the circumstances in which I am found, of what use can *hope* be? Were I to form the expectation of future good, who could ever see it realized? Is it then any wonder that I should complain, and bemoan my wretched lot?

Verse 16. *They shall go down to the bars of the pit.*] All that I have must descend into the depths of the grave. Thither are we all going; and there alone can I *rest*.

באר *baddey*, which we translate *bars*, signifies also *branches, distended limbs, or claws*, and may here refer either to a personification of the grave, a monster who seizes on human bodies, and keeps them fast in his *deadly gripe*; or to the different *branching-off alleys* in subterranean cemeteries, or catacombs, in which *niches* are made for the reception of different bodies.

When our rest together is in the dust.] That is, according to some critics, My *hope* and *myself* shall descend together into the grave. It shall never be realized, for the time of my departure is at hand.

In those times what deep shades hung on the state of man after death, and on every thing pertaining to the eternal world! Perplexity and uncertainty were the consequences; and a corresponding gloom often dwelt on the minds of even the best of the Old Testament believers. Job's friends, though learned in all the wisdom of the Arabians, connected with the advantages derivable from the Mosaic writings, and perhaps those of the earlier prophets, had little clear or distinct in their minds relative to all subjects *post mortem*, or of the invisible world. Job himself, though sometimes strongly confident, is often harassed with doubts and fears upon the subject, insomuch that his sayings and experience often appear contradictory. Perhaps it could not be otherwise; the true light was not then come: Jesus alone brought life and immortality to light by his gospel.

CHAPTER XVIII.

Bildad, in a speech of passionate invective, accuses Job of impatience and impiety, 1—4; shows the fearful end of the wicked and their posterity; and apparently applies the whole to Job, whom he threatens with the most ruinous end, 5—21.

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C.c. 767.

THEN answered Bildad the Shuhite, and said,

2 How long will it be ere ye make an end of words? mark, and afterwards we will speak.

3 Wherefore are we counted ^a as beasts, and reputed vile in your sight?

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

^a Ps. lxxiii. 22. — ^b Ch. xiii. 14. — ^c Heb. his soul.
^d Prov. xiii. 9. xx. 20. xxiv. 20.

NOTES ON CHAP. XVIII.

Verse 1. *Then answered Bildad*] The following analysis of this speech, by Mr. Heath, is judicious: "Bildad, irritated to the last degree that Job should treat their advice with so much contempt, is no longer able to keep his passions within the bounds of decency. He proceeds to downright abuse; and finding little attention given by Job to his arguments, he tries to terrify him into a compliance. To that end he draws a yet more terrible picture of the final end of wicked men than any yet preceding, throwing in all the circumstances of Job's calamities, that he might plainly perceive the resemblance; and at the same time insinuating that he had much worse still to expect, unless he prevented it by a speedy change of behaviour. That it was the highest arrogance in him to suppose that he was of consequence enough to be the cause of altering the general rules of Providence, ver. 4. And that it was much more expedient for the good of the whole, that he, by his example, should deter others from treading in the same path of wickedness and folly;" ver. 5—7.

Verse 2. *How long will it be ere ye make an end*] It is difficult to say to whom this address is made: being in the plural number, it can hardly be supposed to mean Job only. It probably means all present; as if he had said, It is vain to talk with this man, and follow him through all his quibbles: take notice of this, and then let us all deliver our sentiments fully to him, without paying any regard to his self-vindications. It must be owned that this is the plan which Bildad followed; and he amply unburdens a mind that was labouring under the spirit of rancour and abuse. Instead of *How long* will it be ere ye make an end of words? Mr. Good translates:—"How long will ye plant thorns (irritating, lacerating, wounding invectives) among words?" translating the unusual term כִּטְסֵי *kintsey*, thorns, instead of bounds or limits. The word כִּטְסֵי *kintsey* may be the Chaldee form for כִּטְסֵי *kitsey*, the *nun* being inserted by the Chaldeans for the sake of euphony, as is frequently done; and it

5 Yea, ^d the light of the wicked shall be put out, and the spark of his fire shall not shine.

6 The light shall be dark in his tabernacle, ^e and his ^f candle shall be put out with him.

7 The steps of his strength shall be straitened, and ^g his own counsel shall cast him down.

8 For ^h he is cast into a net by his own feet,

A. M. cir. 2484.
B. C. cir. 1520.
Ante. I. Ol.
cir. 744.
Ante U.C.c. 767.

^e Ch. xxi. 17. Ps. lxxviii. 28. — ^f Or, lamp. — ^g Ch. v. 13.
^h Ch. xxii. 10. Ps. ix. 15. xxxv. 8.

may be considered as the contracted plural from כִּטְסֵי *kats*, a thorn, from כָּט, to lacerate, rather than כִּטְסֵי *kets*, an end, from כָּט *katsah*, to cut off.

Schultens and others have contended that כָּט *kanats*, is an Arabic word, used also in Hebrew; that كَنْص *kanasa*, signifies to hunt, to lay snares; and hence مَكْنَس *maknas*, a snare: and that the words should be translated, "How long will you put captious snares in words?" But I prefer כִּטְסֵי *hintsey*, as being the Chaldee form for כִּטְסֵי *kitsey*, whether it be considered as expressing limits or thorns; as the whole instance is formed after the Chaldee model, as is evident, not only in the word in question, but also in כִּמְלִין *lemillin*, to words, the Chaldee plural instead of כִּמְלִים *lemillim*, the Hebrew plural.

Verse 3. *Counted as beasts*] Thou treatest us as if we had neither reason nor understanding.

Verse 4. *He teareth himself in his anger*] Literally, *Rending his own soul in his anger*: as if he had said, Thou art a madman: thy fury has such a sway over thee that thou eatest thy own flesh. While thou treatest us as beasts, we see thee to be a furious maniac, destroying thy own life.

Shall the earth be forsaken for thee?] To say the least, afflictions are the common lot of men. Must God work a miracle in providence, in order to exempt thee from the operation of natural causes? Dost thou wish to engross all the attention and care of Providence to thyself alone? What pride and insolence!

Verse 5. *The light of the wicked shall be put out*] Some think it would be better to translate the original, "Let the light of the wicked be extinguished!" Thou art a bad man, and thou hast perverted the understanding which God hath given thee. Let that understanding, that abused gift, be taken away. From this verse to the end of the chapter is a continual invective against Job.

Verse 6. *The light shall be dark in his tabernacle*]

A. M. cir. 2484. and he walketh upon a snare.
B. C. cir. 1520.
Ante I. Ol. 9 The gin shall take him by
cir. 744. the heel, and * the robber shall
Ante U.C. c. 767. prevail against him.

10 The snare is ^b laid for him in the ground,
and a trap for him in the way.

11 ^c Terrors shall make him afraid on every
side, and shall ^d drive him to his feet.

12 His strength shall be hunger-bitten, and

* Ch. v. 5.—^b Heb. *hidden*.—^c Ch. xv. 21. xx. 25.
Jer. vi. 25. xx. 3. xlii. 5. xlix. 29.—^d Heb. *scatter him*.

His *property* shall be destroyed, his house pillaged,
and himself and his family come to an untimely end.

His candle shall be put out] He shall have no
posterity.

Verse 7. *The steps of his strength*] Even in his
greatest prosperity he shall be in straits and diffi-
culties.

His own counsel] He shall be the dupe and the
victim of his own airy, ambitious, and impious
schemes.

Verse 8. *For he is cast into a net*] His own con-
duct will infallibly bring him to ruin. He shall
be like a wild beast taken in a net; the more he
flounders in order to extricate himself, the more he
shall be entangled.

He walketh upon a snare.] He is continually walk-
ing on the meshes of a net, by which he must soon
be entangled and overthrown.

Verse 9. *The gin shall take him*] *Houbigant* reads
the *text* before the *ninth* verse, thus: "The snare is
laid for him in the ground, and a trap for him in the
way. The gin shall take him by the heel, and the
robber shall prevail against him."

From the beginning of the *seventh* verse to the
end of the *thirteenth* there is an allusion to the
various arts and methods practised in hunting. 1.
A number of persons extend themselves in a forest,
and drive the game before them, still straitening the
space from a broad base to a narrow point in form of
a triangle, so that the farther they go the less room
have they on the right and left, the hunters lining
each side, while the drovers with their dogs are
coming up behind. "The steps of his strength shall
be straitened," ver. 7. 2. *Nets, gins, and pitfalls* are
laid or formed in different places, so that many are
taken before they come to the point where the two
lines close. "He is cast into a net, he walketh upon
a snare—the trap is laid for him in the way—the
snare in the ground," ver. 8, 9, 10. 3. The *howling*
of the dogs, with the shouts of the huntmen, fill him
with dismay, and cause him to run himself beyond
his strength and out of breath. "Terrors shall make
him afraid on every side, and shall drive him to his
feet," ver. 11. 4. While spent with hunger and
fatigue, he is entangled in the spread nets; and the
hunter either pierces him with an arrow or spear,
or cuts the sinews of his legs, so that he is easily
captured and destroyed. "The robber shall prevail

* destruction shall be ready at A. M. cir. 2484.
his side. B. C. cir. 1520.

13 It shall devour the strength Ante I. Ol.
of his skin: even the first-born cir. 744.
of death shall devour his strength. Ante U.C. c. 767.

14 * His confidence shall be rooted out of
his tabernacle, and it shall bring him to the
king of terrors.

15 It shall dwell in his tabernacle, because

* Ch. xv. 23.—^f Heb. *bars*.—^g Ch. viii. 14. xi. 20.
Ps. cxii. 10. Prov. x. 28.

against him," ver. 9. "His strength is hunger-bitten,
and destruction is ready at his side," ver. 12. This
latter verse is thus paraphrased by the Chaldee: "Let
his first-born son be famished; and affliction be pre-
pared for his wife."

Verse 13. *It shall devour the strength of his skin*] This
may refer to the elephant, or to the rhinoceros,
whose skin scarcely any dart can pierce: but in the
case referred to above, the animal is taken in a pitfall,
and then the *first-born of death*—a sudden and over-
whelming stroke, deprives him of life. See the account
of hunting the elephant in the East at the end of the
chapter. The Chaldee has: "The strength of his
skin shall devour his flesh; and the angel of death
shall consume his children."

Verse 14. *His confidence shall be rooted out*] His
dwelling-place, how well soever fortified, shall now
be deemed utterly insecure.

And it shall bring him to the king of terrors.] Or,
as Mr. Good translates, "And dissolution shall invade
him as a monarch." He shall be completely and
finally overpowered.

The phrase *king of terrors* has been generally
thought to mean *death*; but it is not used in any
such way in the text. For בלית למהך *lemelech balla-*
hoth, to the king of destructions, one of *De Rossi's*
MSS. has כמלך *kemelech*, "as a king;" and one,
instead of בלית *ballahoth*, with ו *vau holem*, to indicate
the plural, *terrors, or destructions*, has בליתו *balla-*
huth, with ו *vau shurek*, which is singular, and sig-
nifies *terror, destruction*. So the Vulgate seems to
have read, as it translates, *Et calcet super eum, quasi*
rex, interitus; "And shall tread upon him as a king
or destroyer. Or as a king who is determined utterly
to destroy him." On this verse the bishop of Killala,
Dr. Stock, says, "I am sorry to part with a beautiful
phrase in our common version, *the king of terrors*,
as descriptive of *death*; but there is no authority for
it in the Hebrew text."

It may however be stated that death has been de-
nominated by similar epithets both among the Greeks
and Romans.

So *Virgil, Æn. vi.*, ver. 100.

—Quando hic inferni janua regis

Dicitur.

"The gates of the *king of hell* are reported to be
here."

A. M. cir. 2484. *it is* none of his : brimstone
 B. C. cir. 1520. shall be scattered upon his
 Ante I. Ol. habitation.
 cir. 744.
 Ante U.C. c. 767.

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

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

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

^a Ch. xxix. 19. Isai. v. 24. Amos ii. 9. Mal. iv. 1. ^b Ps. xxxiv. 16. cix. 13. Prov. ii. 22. x. 7. — ^c Heb. *They shall drive him.* — ^d Isai. xiv. 32. Jer. xxii. 30. — ^e Ps.

And OVID, *Metam. lib. v., ver. 356, 359.*
 Inde tremit tellus : et rex pavit ipse silentum.
 Hanc metuens cladem, tenebrosa sede tyrannus
 Exierat.

“Earth’s inmost bowels quake, and nature groans ;
 His terrors reach the direful KING of HELL.
 Fearing this destruction, the *tyrant* left his gloomy
court.”

And in SOPHOCLES, *Œdip. Colon., ver. 1628,* edit. Johnson.

Εὐρυχῶν ἀναξ,
 Αἰδῶμεν.

“O Pluto, king of shades.” That is, the invisible demon, who dwells in darkness impenetrable.

Old COVERDALE translates: “*Very fearfulness shall bringe him to the kynge.*”

Verse 15. *It shall dwell in his tabernacle*] *Desolation* is here *personified*, and it is said that it shall be the inhabitant, its former owner being destroyed. *Brimstone shall be scattered upon his habitation*, so that, like Sodom and Gomorrah, it may be an everlasting monument of the divine displeasure.

In the Persian poet *Saady*, we find a couplet which contains a similar sentiment :

پرده داري ميکند در قصر قيصر عنکبوت
 بومي نوبت ميزند بر کنبه افراسياب

*Purdeh daree meekund dar keesri Keesar ankeboot
 Boomee Noobat meezund ber kumbed Afraseeb.*

“The spider holds the veil in the palace of Cæsar ;
 The owl stands sentinel on the watch-tower of Afrasiab.”

The palaces of those mighty kings are so desolate that the *spider* is the only *chamberlain*, and the *owl* the only *sentinel*. The *web* of the former is all that remains as a substitute for the *costly veil* furnished by the *chamberlain* in the palace of the *Roman monarch*; and the *hooting* of the latter is the only remaining substitute for the sound of *drums* and *trumpets* by which the *guards* were accustomed to be relieved at the watch-tower of the *Persian king*.

The word *قيصر* *Keesur*, the same as *Καesar* or *Cæsar*, is the term which the Asiatics always use when they designate the *Roman emperor*.

19 ^d He shall neither have A. M. cir. 2484
 son nor nephew among his B. C. cir. 1520
 people, nor any remaining in Ante I. Ol.
 his dwellings. cir. 744.
 Ante U.C. c. 767

20 They that come after *him* shall be astonished at ^e his day, as they that ^f went before ^g were affrighted.

21 Surely such *are* the dwellings of the wicked, and this *is* the place of *him* that ^h knoweth not God.

xxxvii. 16. — ^f Or, *lived with him.* — ^g Heb. *laid hold a horror.* — ^h Jer. ix. 3. x. 25. 1 Thess. iv. 5. 2 Thess. i. 1 Tit. i. 16.

Afrasiab was an ancient king who invaded and conquered Persia about *seven hundred years* before the Christian era. After having reigned *twelve years* he was defeated and slain by *Zalzer* and his son, the famous *Rustem*. The present reigning family of Constantinople claim descent from this ancient monarch.

Brimstone shall be scattered upon his habitation. This may either refer to the destruction of Sodom and Gomorrah, as has already been intimated, or to an ancient custom of *fumigating houses* with brimstone, in order to *purify* them from defilement. PLINY says, *Hist. Nat. lib. xxxv. c. 15,* speaking of the uses of sulphur, *Habet et in religionibus locum a expiandas suffitu domos ;* which Dr. *Holland* paraphrases thus : “*Moreover brimstone is employed ceremoniously in hallowing of houses ; for many are of opinion that the perfume and burning thereof will keep out all enchantments ; yea, and drive away foul fiends and evil sprites that do haunt a place.*”

OVID refers to the same, *De Arte Am. lib. ii. ver. 329.*

Et veniat, quæ lustret anus lectumque locumque :
 Præferat et tremula sulphur et ova manu.

This alludes to the ceremony of purifying the bed or place in which a sick person was confined ; and *an old woman* or *nurse* was the operator, and *eggs* and *sulphur* were the instruments of *purification*.

On this and other methods of purgation see an excellent note in Servius on these words of Virgil, *Æt. vi., ver. 740.*

Alis panduntur inanes
 Suspensæ ad ventos : aliis sub gurgite vasto
 Infectum eluitur scelus, aut exuritur igni.

“For this are various penances subjoined ;
 And some are hung to bleach upon the wind ;
 Some plunged in waters, others plunged in fires.”

Unde etiam, says *Servius*, in sacris Liberi omnibetres sunt istæ purgationes : nam aut *læta* purgantur et *sulphure*, aut *aqua* abluuntur, aut *acere* ventilantur

“These three kinds of purgation are used in the rites of Bacchus : they are purged by flame and sulphur, or washed in water, or ventilated by the winds

But it is most likely that Bildad, in his usual uncharitable manner, alludes to the destruction of Job

property and family by winds and fire: for the FIRE of God fell from heaven, and burnt up the sheep and the servants, and consumed them; and a great wind, probably the sulphureous suffocating simoom, smote the four corners of the house, where Job's children were feasting, and killed them; see chap. i. 16, 19.

Verse 16. *His roots shall be dried up—his branch be cut off.*] He shall be as utterly destroyed, both in himself, his posterity, and his property, as a tree is whose branches are all lopped off, and whose every root is cut away.

Verse 17. *His remembrance shall perish*] He shall have none to survive him, to continue his name among men.

No name in the street.] He shall never be a man of reputation; after his demise, none shall talk of his fame.

Verse 18. *He shall be driven from light*] He shall be taken off by a violent death.

And chased out of the world.] The wicked is DRIVEN AWAY in his iniquity. This shows his reluctance to depart from life.

Verse 19. *He shall neither have son nor nephew*] Coverdale, following the Vulgate, translates thus: *He shal neither have children ner kynss folk among his people, no ner any posterite in his countrie: sounge and alde shal be astonysshed at his death.*

Verse 20. *They that come after him*] The young shall be struck with astonishment when they hear the relation of the judgments of God upon this wicked man. *As they that went before.* The aged who were his contemporaries, and who saw the judgments that fell on him, were affrighted, *וַיַּחַז אַחַזוּ סָאָר, וַיַּעֲזוּב אֶת הַחַיִּים*—were horrified; or, as Mr. Good has well expressed it, *were panic-struck.*

Verse 21. *Such are the dwellings*] This is the common lot of the wicked; and it shall be parti-

cularly the case with him who knoweth not God, that is Job, for it is evident he alludes to him. Poor Job! hard was thy lot, severe were thy sufferings.

On the elephant hunt to which I have referred, ver. 13, I shall borrow the following account, extracted from Mr. Cordiner's History of Ceylon, by Mr. Good:

"We have a curious description of the elephant hunt, which is pursued in a manner not essentially different from the preceding, except that the snares are pallisadoed with the strongest possible stakes, instead of being netted, and still farther fortified by interlacings. They are numerous, but connected together; every snare or inclosure growing gradually narrower, and opening into each other by a gate or two that will only admit the entrance of a single animal at a time.

"The wood in which elephants are known to abound is first surrounded, excepting at the end where the foremost and widest inclosure is situated, with fires placed on moveable pedestals, which in every direction are drawn closer and closer, and, aided by loud and perpetual shouts, drive the animals forward till they enter into the outer snare. After which the same process is continued, and they are driven by fear into a second, into a third, and into a fourth; till at length the elephants become so much subdivided, that by the aid of cordage fastened carefully round their limbs, and the management of decoy elephants, they are easily capable of being led away one by one, and tamed. A single hunt thus conducted will sometimes occupy not less than two months of unremitting labour; and the entrance of the elephants into the snares is regarded as an amusement or sport of the highest character, and as such is attended by all the principal families of the country."

Account of Ceylon, p. 218—226.

CHAPTER XIX.

Job complains of the cruelty of his friends, 1—5. Pathetically laments his sufferings, 6—12. Complains of his being forsaken by all his domestics, friends, relatives, and even his wife, 13—19. Details his sufferings in an affecting manner, calls upon his friends to pity him, and earnestly wishes that his speeches may be recorded, 20—24. Expresses his hope in a future resurrection, 25—27. And warns his persecutors to desist, lest they fall under God's judgments, 28, 29.

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. O.
cir. 744.
Ante U.C. c. 767.

THEN Job answered and said,
2 How long will ye vex my

soul, and break me in pieces with words?
3 These ^a ten times have ye

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. O.
cir. 744.
Ante U.C. c. 767.

^a Gen. xxxi. 7.

Lev. xxvi. 26.

NOTES ON CHAP. XIX.

Verse 2. *How long will ye vex my soul*] Everything that was irritating, vexatious, and opprobrious, his friends had recourse to, in order to support their own system, and overwhelm him. Not one of them seems to have been touched with a feeling of tenderness towards him, nor does a kind expression drop at

any time from their lips! They were called *friends*; but this term, in reference to them, must be taken in the sense of *cold-blooded acquaintances*. However, there are many in the world that go under the sacred name of *friends*, who, in times of difficulty, act a similar part. Job's friends have been, by the general consent of posterity, consigned to endless infamy.

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C. c. 767.

reproached me: ye are not
ashamed *that ye* *make your-
selves strange to me.

4 And be it indeed *that I*
have erred, mine error remaineth with myself.

5 If indeed ye will ^bmagnify *yourselves*
against me, and plead against me my re-
proach:

6 Know now that God hath overthrown me,
and hath compassed me with his net.

7 Behold, I cry out of ^cwrong, but I am

^a Or, *harden yourselves against me.* — ^b Ps. xxxviii. 16.
^c Or, *violence.*

May all those who follow their steps be equally
enrolled in the annals of bad fame!

Verse 3. *These ten times*] The exact arithmetical
number is not to be regarded here; *ten times* being
put for many times, as we have already seen. See
particularly the note on Gen. xxxi. 7.

Ye make yourselves strange to me.] When I was in
affluence and prosperity, ye were my intimates, and
appeared to rejoice in my happiness; but now ye
scarcely know me, or ye profess to consider me a
wicked man because I am in adversity. Of this you
had no suspicion when I was in prosperity! Cir-
cumstances change men's minds.

Verse 4. *And be it indeed that I have erred*] Sup-
pose indeed that I have been mistaken in any thing,
that in the simplicity of my heart I have gone
astray, and that this matter remains with myself
(for most certainly there is no public stain on my
life), you must grant that this error, whatsoever it is,
has hurt no person except myself. Why then do ye
treat me as a person whose life has been a general
blot, and whose example must be a public curse?

Verse 6. *Know now that God hath overthrown me*] The matter is between him and me, and he has not
commissioned you to add reproaches to his chastise-
ments.

And hath compassed me with his net.] There may
be an allusion here to the different modes of *hunting*
which have been already referred to in the preceding
chapter. But if we take the whole verse together, and
read the latter clause before the former, thus, "Know,
therefore, that God hath encompassed me with his net,
and overthrown me;" the allusion may be to an
ancient mode of combat practised among the ancient
Persians, ancient Goths, and among the Romans.
The custom among the Romans was this: "One of
the combatants was armed with a *sword* and *shield*,
the other with a *trident* and *net*. The *net* he endeavoured
to cast over the head of his adversary, in
which when he succeeded, the entangled person was
soon pulled down by a noose that fastened round the
neck, and then dispatched. The person who carried
the *net* and *trident* was called *Retiarius*, and the
other who carried the sword and shield was termed
Secutor or the *pursuer*, because, when the *Retiarius*
missed his throw, he was obliged to run about the
ground till he got his net in order for a second throw.

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not heard: I cry aloud, but
there is no judgment.

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

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

10 He hath destroyed me on every side, and
I am gone: and mine hope hath he removed
like a tree.

11 He hath also kindled his wrath against

^d Ch. iii. 23. Ps. lxxxviii. 8. — ^e Ps. lxxxix. 44.

while the *Secutor* followed hard to prevent an
dispatch him." The *Persians* in old times used
what was called *کمند* *kumund*, the noose. It was
not a net, but a sort of *running loop*, which horsemen
endeavoured to cast over the heads of their enemy
that they might pull them off their horses.

That the *Goths* used a *hoop net* fastened to a pole
which they endeavoured to throw over the heads of
their foes, is attested by *Olaus Magnus*, *Hist. c.*
Gentibus Septentrionalibus, Rom. 1555, lib. xi., cap.
13, *De diversis Modis præliandi Finno-rom.* His
words are, *Quidam restibus instar retium ferinorum*
ductilibus sublimi jactatione utuntur: ubi enim cum
hoste congressi sunt, injiciunt eos restes quasi laqueos
in caput resistitis, ut equum. aut hominem ad se
trahant. "Some use elastic ropes formed like
hunting nets, which they throw aloft; and when they
come in contact with the enemy, they throw them
ropes over the head of their opponent, and by this
means they can then drag either man or horse to
themselves." At the head of the page he gives
wood-cut representing the net, and the manner of
throwing it over the head of the enemy. To such
device Job might allude, *God hath encompassed me*
with his NET, and overthrown me.

Verse 7. *I cry out of wrong*] I complain of vic-
lence and of injustice; but no one comes to my help.

Verse 8. *He hath fenced up my way*] This may
allude to the mode of hunting the elephant, describe
at the conclusion of the preceding chapter; or to the
operations of an invading army. See under ver. 11.

Verse 9. *He hath stripped me of my glory*] I am
reduced to such circumstances, that I have lost a
my honour and respect.

Verse 10. *Mine hope hath he removed like a tree*
There is no more hope of my restoration to affluence
authority, and respect, than there is that a tree shall
grow and flourish, whose roots are extracted from the
earth. I am pulled up by the roots, withered, and
gone.

Verse 11. *And he counteth me unto him as one of*
his enemies.] From the seventh to the thirteenth
verse there seems to be an allusion to a hostile inva-
sion, battles, sieges, &c. 1. A neighbouring chief
without provocation, invades his neighbour's territory
and none of his friends will come to his help. " "

A. M. cir. 2484.
B. C. cir. 1520.
Aute I. Ol.
cir. 744.
Aute U.C.c. 767.

me, and ^a he counteth me unto him as *one of his enemies*.

12 His troops come together, and ^b raise up their way against me, and encamp round about my tabernacle.

13 ^c 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 entreated him with my mouth.

^a Ch. xiii. 24. Lam. ii. 5. — ^b Ch. xxx. 12. — ^c Ps. lxxviii. 11. lxxix. 8. lxxxviii. 8, 18. — ^d Heb. *my help*. — ^e Or, *the wicked*. — ^f 2 Kings ii. 23. — ^g Ps. xli. 9.

cry out of wrong, but I am not heard," ver. 7. 2. The foe has seized on all the passes, and he is hemmed up. "He hath fenced up my way, that I cannot pass," ver. 8. 3. He has surprised and carried by assault the regal city, seized and possessed the treasures. "He hath stripped me of my glory, and taken the crown from my head," ver. 9. 4. All his armies are routed in the field, and his strong places carried. "He hath destroyed me on every side," ver. 10. 5. The enemy proceeds to the greatest length of outrage, wasting every thing with fire and sword. "He hath kindled his wrath against me, and treateth me like one of his adversaries," ver. 11. 6. He is cooped up in a small camp with the wrecks of his army; and in this he is closely besieged by all the power of his foes, who encompass the place, and raise forts against it. "His troops come together, and raise up their way against me, and encamp round about my tabernacle." 7. Not receiving any assistance from friends or neighbours, he abandons all hope of being able to keep the field, escapes with the utmost difficulty, and is despised and neglected by his friends and domestics because he has been unfortunate. "I am escaped with the skin of my teeth," ver. 20. "My kinsfolk have failed—all my intimate friends abhorred me," ver. 14—19.

Verse 14. *My kinsfolk have failed*] Literally, departed: they have all left my house now there is no more hope of gain.

Verse 15. *They that dwell in mine house*] In this and the following verses the disregard and contempt usually shown to men who have fallen from affluence and authority into poverty and dependance, are very forcibly described: formerly revered by all, now esteemed by none. Pity to those who have fallen into adversity is rarely shown; the rich have many friends, and to him who appears to be gaining worldly substance much court is paid; for many worship the rising sun, who think little of that which is gone down. Some are even reproached with that eminence which they have lost, though not culpable

17 My breath is strange to my wife, though I entreated for the children's sake of ^d mine own body.

18 Yea, ^e young ^f children despised me; I arose, and they spake against me.

19 ^g All ^h my inward friends abhorred me: and they whom I loved are turned against me.

20 ⁱ My bone cleaveth to my skin ^k and to my flesh, and I am escaped with the skin of my teeth.

21 Have pity upon me, have pity upon me, O ye my friends; ^l for the hand of God hath touched me.

22 Why do ye ^m persecute me as God, and

iv. 13, 14, 20. — ^b Heb. *the men of my secret*. — ^c Ch. xxx. 30. Ps. cii. 5. Lam. iv. 8. — ^d Or, *as*. — ^e Ch. i. 11. Ps. xxxviii. 2. — ^f Ps. lxxix. 26.

for the loss. A bishop, perhaps Bale, of Ossory, being obliged to leave his country and fly for his life, in the days of bloody queen Mary, and who never regained his bishopric, was met one morning by one like those whom Job describes, who, intending to be witty at the expense of the venerable prelate, accosted him thus: "Good morrow, BISHOP *quondam*." To which the bishop smartly replied, "Adieu, ΚΝΑΒΕ *semper*."

Verse 17. *Though I entreated for the children's sake of mine own body*.] This may imply no more than adjuring her by the tenderest ties, by their affectionate intercourse, and consequently by the children which had been the seals of their mutual affection, though these children were no more.

But the mention of his children in this place may intimate that he had still some remaining; that there might have been young ones, who, not being of a proper age to attend the festival of their elder brothers and sisters, escaped that sad catastrophe. The Septuagint have, Προσεκαλουμην δε κολακικων υιους παλλακιδων μου, "I affectionately entreated the children of my concubines." But there is no ground in the Hebrew text for such a strange exceptionable rendering. Coverdale has, *I am fayne to sprake fayne to the children of myne own body*.

Verse 19. *My inward friends*] Those who were my greatest intimates.

Verse 20. *My bone cleaveth to my skin*.] My flesh is entirely wasted away, and nothing but skin and bone left.

I am escaped with the skin of my teeth.] I have had the most narrow escape. If I still live, it is a thing to be wondered at, my sufferings and privations have been so great. To escape with the skin of the teeth seems to have been a proverbial expression, signifying great difficulty. I had as narrow an escape from death, as the thickness of the enamel on the teeth. I was within an hair's breadth of destruction; see on verse 11.

Verse 21. *Have pity upon me*] The iteration here strongly indicates the depth of his distress, and that

A. M. cir. 2484.
B. C. cir. 1520.
Aute I. Ol.
cir. 744.
Aute U.C.c. 767.

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C. c. 767.

are not satisfied with my flesh ?
23 * Oh that my words were
now written ! oh that they were
printed in a book !

24 That they were graven with an iron pen
and lead in the rock for ever.

25 For I know *that* my redeemer liveth, and
that he shall stand at the latter *day* upon the
earth :

26 ^b And *though* after my skin *worms* destroy
this *body*, yet ^c in my flesh shall I see God :

^a Heb. *Who will give, &c.* — ^b Or, *After I shall awake, though this body be destroyed, yet out of my flesh shall I see God.* — ^c Ps. xvii. 15. 1 Cor. xiii. 12. 1 John iii. 2.
^d Heb. *a stranger.* — ^e Or, *my reins within me are consumed*

his spirit was worn down with the length and severity
of his suffering.

Verse 22. *Why do ye persecute me as God*] Are
not the afflictions which God sends enough ? Do ye
not see that I have as much as I can bear ? When
the papists were burning Dr. Taylor at Oxford, while
wrapped in the flames, one of the true sons of the
church took a stick out of the faggots, and threw it
at his head, and split open his face. To whom he
calmly said, *Man, why this wrong ? Do not I suffer
enough ?*

And are not satisfied with my flesh ?] Will ye per-
secute my *soul*, while God is persecuting my *body* ?
Is it not enough that my *body* is destroyed ? Why
then labour to torment my *mind* ?

Verse 23. *O that my words were now written !*] Job
introduces the important subject which follows in a
manner unusually solemn ; and he certainly considers
the words which he was about to utter of great mo-
ment, and therefore wishes them to be *recorded* in
every possible way. All the modes of writing then
in use he appears to refer to. As to *printing*, that
should be out of the question, as no such art was *then*
discovered, nor for nearly *two thousand* years after.
Our translators have made a strange mistake by ren-
dering the verb *ἔγραψεν* *yuchaku*, *printed*, when they
should have used *described*, *traced out*. O that my
words were fairly traced out in a book ! It is neces-
sary to make this remark, because superficial readers
have imagined that the *art of printing* existed in Job's
time, and that it was not a discovery of the *fifteenth*
century of the Christian era : whereas there is no
proof that it ever existed in the world before A. D.
1440, or thereabouts, for the first printed book with a
date is a *psalter* printed by *John Fust*, in 1457, and
the first *Bible* with a date is that by the same artist
in 1460.

Three kinds of writing Job alludes to, as being
practised in his time : 1. *Writing in a book*, formed
either of the leaves of the *papyrus*, already described
(see on chap. viii. 11), or on a sort of *linen cloth*. A
roll of this kind, with unknown characters, I have
seen taken out of the envelopements of an Egyptian
mummy. *Denon*, in his travels in Egypt, gives an
account of a book of this kind, with an engraved
fac simile, taken also out of an Egyptian mummy.

27 Whom I shall see for
myself, and mine eyes shall
behold, and not ^d another ;
^e *though* my reins be consumed
^f within me.

28 But ye should say, ^g Why persecute ye
him, ^h seeing the root of the matter is found
in me ?

29 Be ye afraid of the sword : for wrath
bringeth the punishments of the sword, ⁱ that
ye may know *there is* a judgment.

with earnest desire [for that day.] — ^f Heb. *in my bosom.*
^g Ver. 22. — ^h Or, *and what root of matter is found in me ?*
ⁱ Ps. lviii. 10, 11.

2. *Cutting with an iron stile on plates of lead.* 3. *En-
graving on large stones or rocks*, many of which are
still found in different parts of Arabia.

To the present day the *leaves* of the *palm-tree* are
used in the East instead of *paper*, and a *stile* of brass,
silver, iron, &c., with a *steel point*, serves for a pen.
By this instrument the letters are cut or engraved on
the substance of the leaf, and afterwards some black
colouring matter is rubbed in, in order to make the
letters apparent. This was probably the oldest mode
of writing, and it continues among the Cingalese to
the present day. It is worthy of remark that *Pliny*
(*Hist. Nat.* lib. xiii. c. 11) mentions most of these
methods of writing, and states that the *leaves* of the
palm-tree were used before other substances were in-
vented. After showing that *paper* was not used
before the conquest of Egypt by Alexander the Great,
he proceeds : In palmarum foliis primo scriptitatum ;
deinde quarundam arborum libris : *postea publica mo-
numenta plumbeis voluminibus, mox et privata linteis
confici cæpta, aut ceris.* "At first men wrote on
palm-tree leaves, and afterwards on the bark or rind
of other trees. In process of time, public monu-
ments were written on *rolls of lead*, and those of a
private nature on *linen books*, or tables covered
with *wax.*"

Pausanias, lib. xii. c. 31, giving an account of the
Bœotians, who dwelt near 'ount Helicon, states the
following fact : — *Και μοι μολιβδον εδεικνυσαν, εσθα η
πηγη, τα πολλα υπο του χρονου λελυμασμενον, εγγεγρα-
πται γαρ αυτη τα εργα.* "They showed me a *leaden
table* near to the fountain, on which his works
(*Hesiod's*) were written ; but a great part had per-
ished by the injuries of time."

Verse 24. *Iron pen and lead*] Some suppose that
the meaning of this place is this : the *iron pen* is the
chisel by which the letters were to be *deeply cut* in
the *stone* or *rock* ; and the *lead* was melted into those
cavities in order to preserve the engraving distinct.
But this is not so natural a supposition as what is
stated above ; that Job refers to the different kinds
of writing or perpetuating public events, used in his
time : and the quotations from *Pliny* and *Pausanias*
confirm the opinion already expressed.

Verse 25. *For I know that my redeemer liveth*] Any
attempt to establish the *true meaning* of this passage

is almost hopeless. By learned men and eminent critics the words have been understood very differently; some vehemently contending that they refer to the *resurrection of the body, and the redemption of the human race by Jesus Christ*; while others, with equal vehemence and show of argument, have contended that they refer only to *Job's restoration to health, family comforts, and general prosperity, after the present trial should be ended*. In defence of these two opinions larger treatises have been written than the whole book of Job would amount to, if written even in *capitals*. To discuss the arguments on either side the nature of this work forbids; but my own view of the subject will be reasonably expected by the reader. I shall therefore lay down *one principle*, without which no mode of interpretation hitherto offered can have any weight. The principle is this: *Job was now under the especial inspiration of the Holy Spirit, and spoke prophetically*.

Now, whether we allow that the passage refers to the *general resurrection and the redemption by Christ, or to Job's restoration to health, happiness, and prosperity*, this principle is equally necessary. 1. In those times no man could speak so clearly concerning the general resurrection and the redemption by Jesus Christ as Job, by one class of interpreters, is supposed here to do, unless especially inspired for this very purpose. 2. Job's restoration to health and happiness, which, though it did take place, was so totally improbable to himself all the way through, so wholly unexpected, and, in every sense, impossible, except to the almighty power of God, that it could not be *inferred* from any thing that had already taken place, and must be foreshown by direct inspiration. Now, that it was *equally easy* to predict either of these events, will be at once evident, because both were in *futurity*, and both were *previously determined*. Nothing *contingent* could exist in either; with them *men* had nothing to do; and they were equally *within* the knowledge of Him to whose *ubiquity* there can be neither *past* nor *future time*; in whose *presence absolute and contingent events* subsist in their *own distinctive characters*, and are never resolved into each other.

But another question may arise, *Which was most likely to be the subject of this oracular declaration, the general resurrection and redemption by Christ; or the restoration of Job to health and affluence?*

If we look only to the *general importance* of these things, this question may be soon decided; for the doctrine of human redemption, and the general resurrection to an eternal life, are of infinitely greater importance than any thing that could affect the personal welfare of Job. We may therefore say, of two things which only the power of God can effect, and one of which only shall be done, it is natural to conclude he will do that which is of most importance; and that is of most importance by which a greater measure of glory is secured to himself, and a greater sum of good produced to mankind.

As, therefore, a revelation by which the *whole human race*, in all its successive generations, to the end of time, may be most essentially benefited, is

superior in its worth and importance to that by which *one man* only can be benefited, it is natural to conclude here, that the revelation relative to the general resurrection, &c., is that which most likely the text includes.

But to this it may be answered, God does not do always in the first instance that which is most necessary and important *in itself*, as every thing is done in that *order* and in that *time* which seems best to his godly wisdom; therefore, a thing of *less importance* may be done *now*, and a thing of *greater importance* left to a *future time*. So, God made the *earth* before he made *man*, produced *light* before he formed the *celestial luminaries*, and instituted the *Mosaic economy* before the *Christian dispensation*. This is all true, for every thing is done in that *season* in which it may best fulfil the designs of providence and grace. But the question still recurs, Which of the predictions was most congruous to the circumstances of Job, and those of his companions; and which of them was most likely to do most good on that occasion, and to be most useful through the subsequent ages of the world? The subject is now considerably narrowed; and, if this question could be satisfactorily answered, the true meaning of the passage would be at once found out. 1. For the sake of righteousness, justice, and truth, and to vindicate the ways of God with man, it was necessary that Job's *innocence* should be cleared; that the false judgments of his friends should be corrected; and that, as Job was now reduced to a state of the lowest distress, it was worthy the kindness of God to give him some direct intimation that his sufferings should have a happy termination. That such an event *ought* to take place, there can be no question: and that it did take place, is asserted in the book; and that Job's friends *saw* it, were reproved, corrected, and admitted into his favour of whom they *did not speak that which was right*, and who had, in consequence, *God's wrath kindled against them*, are also attested facts. But surely there was no need of *so solemn a revelation* to inform them of what was shortly to take place, when they lived to see it; nor can it be judged essentially necessary to the support of Job, when the ordinary consolations of God's Spirit, and the excitement of a good hope through grace, might have as completely answered the end.

2. On the other hand, to give men, who were the chiefs of their respective tribes, proper notice of a doctrine of which they appear to have had no adequate conception, and which was so necessary to the peace of society, the good government of men, and the control of unruly and wayward passions, which the doctrine of the general resurrection and consequent judgment is well calculated to produce; and to stay and support the suffering godly under the afflictions and calamities of life; were objects worthy the highest regards of infinite philanthropy and justice, and of the most pointed and solemn revelation which could be given on such an occasion. In short, they are the *grounds* on which *all revelation* is given to the sons of men: and the prophecy in question, viewed in this light, was, in that dark age and

country, a light shining in a dark place; for the doctrine of the general resurrection, and of future rewards and punishments, existed among the Arabs from time immemorial, and was a part of the public creed of the different tribes when Mohammed endeavoured to establish his own views of that resurrection and of future rewards and punishments, by the edge of the sword. I have thus endeavoured dispassionately to view this subject; and having instituted the preceding mode of reasoning, without foreseeing where it would tend, being only desirous to find out truth, I arrive at the conclusion, that the prophecy in question was not designed to point out the *future prosperity of Job*; but rather the *future redemption of mankind by Jesus Christ, and the general resurrection of the human race*.

After what has been stated above, a short paraphrase on the words of the text will be all that is necessary to be added.

I know, ידעתי *yadati*, I have a firm and full persuasion, that my Redeemer, גואלי *goali*, my Kinsman, he whose right it was among the ancient Hebrews to redeem the forfeited heritages belonging to the family, to vindicate his honour, and to avenge the death of any of his relatives by slaying the murderer (Lev. xxv. 25; Numb. xxxv. 12; Ruth iii. 13); but here it must refer to *Christ*, who has truly the right of redemption, being of the same kindred, who was born of woman, *flesh of our flesh and bone of our bone*.

Liveth, חי *chai*, is the living One, who has the keys of hell and death: the Creator and Lord of the spirits of all flesh, and the principle and support of all life.

And that he shall stand at the latter day upon the earth. The latter day, אחרון *acharon*, the latter day, or time, when God comes to judgment; or finally, or at last, or in the last time, or latter days, as the gospel is termed, he shall be manifested in the flesh.

He shall stand, יקום *yakum*, he shall arise, or stand up, i. e., to give sentence in judgment: or he himself shall arise from the dust, as the passage has been understood by some to refer to the resurrection of Christ from the dead.

Upon the earth, על עפר *al aphar*, over the dead, or those who are reduced to dust. This is the meaning of עפר *aphar* in Ps. xxx. 9: *What profit is there in my blood when I go down to the pit? Shall the dust (i. e., the dead) praise thee? He shall arise over the dust*—over them who sleep in the dust, whom he shall also raise up.

Verse 26. And though after my skin worms destroy this body] *My skin*, which is now almost all that remains of my former self, except the bones; see ver. 20. *They destroy this*—not body. ניקפו זאת *nikkephu zoth*, they—diseases and affliction, destroy this wretched composition of misery and corruption.

Yet in my flesh shall I see God] Either, I shall arise from the dead, have a renewed body, and see him with eyes of flesh and blood, though what I have now shall shortly moulder into dust; or, I shall see him in the flesh; my Kinsman, who shall partake of my flesh and blood, in order that he may ransom the lost inheritance.

Verse 27. Whom I shall see for myself] Have a

personal interest in the resurrection, as I shall have in the Redeemer.

And mine eyes shall behold] That very person who shall be the resurrection, as he is the life.

And not another] וי לא רלו *velo zar*, and not a stranger, one who has no relation to human nature; but גואלי *goali*, my redeeming Kinsman.

Though my reins be consumed within me.] Though I am now apparently on the brink of death, the thread of life being spun out to extreme tenuity.

This, on the mode of interpretation which I have assumed, appears to be the meaning of this passage. The words may have a somewhat different colouring put on them; but the basis of the interpretation will be the same.

I shall conclude with the Version of Coverdale:—

For I am sure that my Redeemer liveth;
And that I shall rise out of the earth in the latter daye;

That I shall be clothed againe with this skynne
And see God in my flesh.

Yee, I myself shall beholde him,
Not with other, but with these same eyes.

My reins are consumed within me, when ye saye
Why do not we persecute him!

Ye have founde an occasion against him.

Verse 28. But ye should say] Or, Then ye shall say.

Why persecute we him] Or, as Mr. Good, How did we persecute him! Alas! we are now convinced that we did wrong.

Seeing the root of the matter] A pure practice, and a sound hope, resting on the solid ground of sound faith, received from God himself. Instead of כי בי *in me*, כי בו *in him*, is the reading of more than one hundred of Kennicott's and De Rossi's MSS., and in several of the Versions. Seeing the root of the matter is found in him.

Verse 29. Be ye afraid of the sword] Of God's judgments.

For wrath bringeth] Such anger as ye have displayed against me God will certainly resent and punish.

That ye may know there is a judgment.] That ye may know that God will judge the world; and that the unequal distribution of riches and poverty, afflictions and health, in the present life, is a proof that there must be a future judgment, where evil shall be punished and virtue rewarded.

It would not be fair, after all the discussion of the preceding verses in reference to the two grand opinions and modes of interpretation instituted by learned men, not to inform the reader that a third method of solving all difficulties has been proposed, viz., that Job refers to a divine conviction which he had just then received, that God would appear in the most evident manner to vindicate his innocence, and give the fullest proofs to his friends and to the world that his afflictions had not been sent as a scourge for his iniquities. Dr. Kennicott was the proposer of this third mode of solving these difficulties, and I shall give his method in his own words.

“These five verses, though they contain but *twelve* lines, have occasioned controversies without number, as to the general meaning of Job in this place, whether he here expressed his firm belief of a *resurrection to happiness after death*, or of a *restoration to prosperity during the remainder of his life*.

“Each of these positions has found powerful as well as numerous advocates; and the short issue of the whole seems to be, that each party has confuted the opposite opinion, yet without establishing its own. For how could Job here express his conviction of a reverse of things in *this world*, and of a restoration to *temporal prosperity*, at the very time when he strongly asserts that his miseries would soon be terminated by death? See chap. vi. 11; vii. 21; xvii. 11—15; xix. 10, and particularly in chap. vii. 7: *O remember that my life is wind; mine eye shall no more see good.*

“Still less could Job here express a *hope full of immortality*, which sense cannot be extorted from the words without every violence. And as the *possession* of such belief is not to be reconciled with Job's so bitterly cursing the day of his birth in chap. iii., so the declaration of such belief would have solved at once the whole difficulty in dispute.

“But if neither of the preceding and opposite opinions can be admitted, if the words are not meant to express Job's belief either of a *restoration* or of a *resurrection*, what then are we to do? It does not appear to me that any other interpretation has yet been proposed by the learned; yet I will now venture to offer a *third* interpretation, different from both the former, and which, whilst it is free from the preceding difficulties, does not seem liable to equal objections.

“The conviction, then, which I suppose Job to express here, is this: That though his dissolution was hastening on amidst the unjust accusations of his pretended friends, and the cruel insults of his hostile relations; and though, whilst he was thus singularly oppressed with anguish of mind, he was also tortured with pains of body, torn by sores and ulcers from head to foot, and sitting upon dust and ashes; yet still, out of that miserable body, in his flesh thus stripped of skin, and nearly dropping into the grave, HE SHOULD SEE GOD, who would appear in his favour, and vindicate THE INTEGRITY of his character. This opinion may perhaps be fairly and fully supported by the sense of the words themselves, by the context, and by the following remarks.

“We read in chap. ii. 7, that Job was smitten with *sores boils from the sole of his foot unto his crown*; and ver. 8, “He sat down among the *ashes*.” In chap. vii. 5, Job says, “My flesh is clothed with worms, and clouds of *dust*; my skin is broken, and become *lathouse*.” In chap. xvi. 19: “Also now, behold, my witness is in heaven, and my record is on high.” Then come the words of Job, chap. xix. 25—29. And then, in opposition to what Job had just said, that God would soon appear to vindicate him, and that even his accusing *friends* would acquit him, Zophar says, chap. xx. 27, that ‘*the heaven would reveal his iniquity, and the earth would rise up against*

him.’ Lastly, this opinion concerning Job's words, as to God's *vindication* of him, is confirmed strongly at the end of the book, which records the conclusion of Job's history. His firm hope is here supposed to be that, *before his death*, he should, *with his bodily eyes*, see God *appearing and vindicating his character*. And from the conclusion we learn that God did thus appear: *Now*, says Job, *mine eye seeth thee*. And then did God most effectually and for ever brighten the glory of Job's fame, by *four* times calling him HIS SERVANT; and, as his anger was kindled against Job's *friends*, by speaking to them in the following words: ‘Ye have not spoken of me the thing that is right, as *my servant* Job hath. Go to *my servant* Job,—and *my servant* Job shall pray for you,—in that ye have not spoken of me the thing which is right, like *my servant* Job,’ chap. xl. 7, 8.”

Dr. K. then gives the common version, and proposes the following as a new version:—

- Ver. 25. For I know that my Vindicator liveth;
And he at last shall arise over *this* dust.
26. And after that mine adversaries have man-
gled me thus,
Even in my flesh shall I see God.
27. Whom I shall see on my side; [*from me* :
And mine eyes shall behold, but not estranged
All this have I made up in mine own bosom.
28. Verily ye shall say, Why have we perse-
cuted him; [him?
Seeing the truth of the matter is found with
29. Tremble for yourselves at the face of the
sword;
For the sword waxeth hot against iniquities:
Therefore be assured that judgment will
take place.

KENNICOTT'S *Remarks on Select Passages of Scrip-
ture*, p. 165.

There is something very plausible in this plan of Dr. Kennicott; and in the conflicting opinions relative to the meaning of this celebrated and much controverted passage, no doubt some will be found who will adopt it as a middle course. The theory, however, is better than some of the arguments by which it is supported. Yet had I not been led, by the evidence mentioned before, to the conclusion there drawn, I should probably have adopted Dr. K.'s opinion with some modification: but as to his *new version*, it is what I am persuaded the Hebrew text can never bear. It is even too loose a paraphrase of the original, as indeed are most of the new versions of this passage. Dr. Kennicott says, that such a confidence as those cause Job to express, who make him speak concerning the *future resurrection*, ill comports with his cursing so bitterly the day of his birth, &c. But this objection has little if any strength, when we consider that it is not at all probable that Job had this confidence any time before the moment in which he uttered it: it was then a *direct revelation*, nothing of which he ever had before, else he had never dropped those words of impenitence and irri-

tation which we find in several of his speeches. And this may be safely inferred from the consideration, that *after this time* no such words escaped his lips: he bears the rest of his sufferings with great patience

and fortitude; and seems to look forward with steady hope to that day in which all tears shall be wiped away from off all faces, and it be fully proved that the Judge of all the earth has done right.

CHAPTER XX.

Zophar answers Job, and largely details the wretchedness of the wicked and the hypocrite; shows that the rejoicing of such is short and transitory, 1—9. That he is punished in his family and in his person, 10—14. That he shall be stripped of his ill-gotten wealth, and shall be in misery, though in the midst of affluence, 15—23. He shall at last die a violent death, and his family and property be finally destroyed, 24—29.

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C. c. 767.

THEN answered Zophar the Naamathite, and said,

2 Therefore do my thoughts cause me to answer, and for *this* ^a I make haste.

3 I have heard the check of my reproach, and the spirit of my understanding causeth me to answer.

4 Knowest thou *not* this of old, since man was placed upon earth,

5 ^b That the triumphing of the wicked is

^a Heb. *my haste is in me.*—^b Ps. xxxvii. 35, 36. —^c Heb. *from near.* —^d Isai. xiv. 13, 14. Obad. 3, 4.

NOTES ON CHAP. XX.

Verse 2. *Therefore do my thoughts*] It has already been observed that Zophar was the most inveterate of all Job's enemies, for we really must cease to call them *friends*. He sets no bounds to his invective, and outrages every rule of charity. A man of such a bitter spirit must have been, in general, very unhappy. With him Job is, by insinuation, every thing that is base, vile, and hypocritical. Mr. Good translates this verse thus: "Whither would my tumult transport me? And how far my agitation within me?" This is all the modesty that appears in Zophar's discourse. He acknowledges that he is pressed by the impetuosity of his spirit to reply to Job's self-vindication. The original is variously translated, but the sense is as above.

For this I make haste.] *ובעבור חושי בי ubaabur chushi bi, there is sensibility in me, and my feelings provoke me to reply.*

Verse 3. *I have heard the check of my reproach*] Some suppose that Zophar quotes the words of Job, and that some words should be supplied to indicate this meaning; e. g., "I have heard (sayest thou) the check or charge of my reproach?" Or it may refer to what Job says of Zophar and his companions, chap. xix. 2, 3: *How long will ye vex my soul—these ten times have ye reproached me.* Zophar therefore assumes his old ground, and retracts nothing of what he had said. Like many of his own complexion in the present day, he was determined to believe that his judgment was infallible, and that he could not err.

Verse 4. *Knowest thou not this of old*] This is a

^c short, and the joy of the hypocrite *but* for a moment?

6 ^d Though his excellency mount up to the heavens, and his head reach unto ^e the clouds;

7 *Yet* he shall perish for ever ^f like his own dung: they which have seen him shall say, *Where is he?*

8 He shall fly away ^g as a dream, and shall not be found: yea, he shall be chased away as a vision of the night.

^e Heb. *cloud.*—^f Pa. lxxxiii. 10.—^g Ps. lxxxiii. 20. xc. 6.

maxim as ancient as the world; it began with the first man: A wicked man shall triumph but a short time; God will destroy the proud doer.

Since man was placed upon earth] Literally, *since Adam was placed on the earth*; that is, since the fall, wickedness and hypocrisy have *existed*; but they have never *triumphed* long. Thou hast lately been expressing confidence in reference to a general judgment; but such is thy character, that thou hast little reason to anticipate with any joy the decisions of that day.

Verse 6. *Though his excellency mount up to the heavens*] Probably referring to the original state of Adam, of whose fall he appears to have spoken, ver. 4. He was created in the *image of God*; but by his sin against his Maker he fell into wretchedness, misery, death, and destruction.

Verse 7. *He shall perish for ever*] He is *dust*, and shall return to the dust from which he was taken. Zophar here hints his disbelief in that doctrine, the resurrection of the body, which Job had so solemnly asserted in the preceding chapter. Or he might have been like some in the present day, who believe that the wicked shall be annihilated, and the bodies of the righteous only be raised from the dead; but I know of no scripture by which such a doctrine is confirmed.

Like his own dung] His reputation shall be abominable, and his putrid carcass shall resemble his own excrement. A speech that partakes as much of the malevolence as of the asperity of Zophar's spirit.

Verse 8. *He shall fly away as a dream*] Instea

A. M. cir. 2484.
R. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C. c. 767.

9 * The eye also *which* saw him shall *see him* no more; neither shall his place any more behold him.

10 ^b His children shall seek to please the poor, and his hands ^c shall restore their goods.

11 His bones are full of ^d the sin of his youth, ^e which shall lie down with him in the dust.

12 Though wickedness be sweet in his mouth, *though* he hide it under his tongue;

13 *Though* he spare it, and forsake it not; but

* Ch. vii. 8, 10. viii. 18. Ps. xxxvii. 36. ciii. 16. — ^b Or, *The poor shall oppress his children.* — ^c Ver. 18. — ^d Ch. iiii. 26. Ps. xxv. 7. — ^e Ch. xxi. 26. — ^f Heb. *in the*

of rising again from corruption, as thou hast asserted (chap. xix. 26), with a new body, his flesh shall rot in the earth, and his spirit be dissipated like a vapour; and like a vision of the night, nothing shall remain but the bare impression that such a creature had once existed, but shall appear no more for ever.

Verse 10. *His children shall seek to please the poor*] They shall be reduced to the lowest degree of poverty and want, so as to be obliged to become servant to the poor. *Cursed be Ham, a servant of servants shall he be.* There are cases where the poor actually serve the poor; and this is the lowest or most abject state of poverty.

His hands shall restore their goods.] He shall be obliged to restore the goods that he has taken by violence.

Mr. Good translates: *His branches shall be involved in his iniquity*; i. e., his children shall suffer on his account. "His own hands shall render to himself the evil that he has done to others."—*Calmet.* The clause is variously translated.

Verse 11. *His bones are full of the sin of his youth*] Our translators have followed the VULGATE, *Ossa ejus implebatur vitii adolescentiæ ejus*; "his bones shall be filled with the sins of his youth." The SYRIAC and ARABIC have, *his bones are full of marrow*; and the TARGUM is to the same sense. At first view it might appear that Zophar refers to those infirmities in old age, which are the consequences of youthful vices and irregularities. *אומא* *alumav*, which we translate *his youth*, may be rendered *his hidden things*; as if he had said, *his secret vices* bring down his strength to the dust. For this rendering *Rosenmüller* contends, and several other German critics. Mr. Good contends for the same.

Verse 12. *Though wickedness be sweet in his mouth*] This seems to refer to the *secret sins* mentioned above.

Hide it under his tongue] This and the four following verses contain an allegory; and the reference is to a man who, instead of taking wholesome food, takes what is *poisonous*, and is so delighted with it because it is sweet, that he rolls it under his tongue, and will scarcely let it down into his stomach, he is so delighted with the taste; "he spares it, and forsakes it not, but keeps it still within his mouth," ver.

keep it still ' within his mouth: 14 *Yet* his meat 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 ^g the rivers, ^h the floods, the brooks of honey and butter.

A. M. cir. 2484.
B. C. cir. 1520.
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midst of his palate.—^g Ps. xxxvi. 9. Jer. xvii. 6.—^h Or, *streaming brooks.*

13. "But when he swallows it, it is turned to the gall of asps within him," ver. 14, which shall corrode and torture his bowels.

Verse 15. *He shall vomit them up again*] This is also an allusion to an effect of most ordinary *poisons*; they occasion a nausea, and often excruciating *vomiting*; nature striving to eject what it knows, if retained, will be its bane.

Verse 16. *He shall suck the poison of asps*] That delicious morsel, that *secret, easily-besetting sin*, so palatable, and so pleasurable, shall act on the life of his soul, as the poison of asps would do on the life of his body.

This poison is called *the gall of asps*, it being anciently supposed that the *poison of serpents* consists in their *gall*, which is thought to be copiously exuded when those animals are *enraged*; as it has been often seen that their bite is *not poisonous* when they are *not angry*. *Pliny*, in speaking of the various parts of animals, *Hist. Nat. lib. xi., c. 37*, states, from this circumstance, that in the gall the poison of serpents consists; *ne quis miretur id (fel) venenum esse serpentum.* And in lib. xxviii., c. 9, he ranks the *gall* of horses among the poisons: *Damnatur (fel) equinum tantum inter venena.* We see, therefore, that the *gall* was considered to be the source whence the poison of serpents was generated, not only in Arabia, but also in Italy.

Verse 17. *He shall not see the rivers*] Mr. Good has the following judicious note on this passage: "Honey and butter are the common results of a rich, well-watered pasturage, offering a perpetual banquet of grass to kine, and of nectar to bees; and thus loading the possessor with the most luscious luxuries of pastoral life, peculiarly so before the discovery of the means of obtaining *sugar*. The expression appears to have been proverbial; and is certainly used here to denote a very high degree of temporal prosperity." See also chap. xxix. 6. To the Hebrews such expressions were quite familiar. See Exod. iii. 8; xiii. 5; xxxiii. 3; 2 Kings xviii. 32; Deut. xxxi. 20, and elsewhere.

The Greek and Roman writers abound in such images.

Milk and honey were such delicacies with the

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C. c.767.

18 That which he laboured for ^a shall he restore, and shall not swallow *it* down: ^b according to his substance shall the restitution *be*, and he shall not rejoice *therein*.
19 Because he hath ^c oppressed and hath

forsaken the poor; *because* he hath violently taken away a house which he builded not;
20 ^d Surely he shall not ^e feel quietness in his belly, he shall not save of that which he desired.

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C. c.767.

^a Ver. 10, 15.—^b Heb. according to the substance of his exchange.

^c Heb. crushed.—^d Eccles. v. 13, 14.—^e Heb. know.

ancients, that Pindar compares his song to them for its smoothness and sweetness:—

Χαιρε
Φιλος. Εγω τοδε τοι
Πεμπω μεμιγμενον μελι λευκω
Συν γαλακτι κινναμενα δ' εερσ' αμ-
φπει πομ' αωδιμον, Αιο-
λισιν εν προαισιν αυλων.

PIND. Nem. iii. ver. 133.

“Hail, friend! to thee I tune my song;
For thee its mingled sweets prepare;
Mellifluous accents pour along;
Verse, pure as milk, to thee I bear;
On all thy actions falls the dew of praise;
Pierian draughts thy thirst of fame assuage,
And breathing flutes thy songs of triumph raise.”

J. B. C.

Qui te, Pollio, amat, veniat, quo te quoque gaudet;
Mella fluant illi, ferat et rubus asper amomum.

VIRG. Ecl. iii., ver. 88.

“Who Pollio loves, and who his muse admires,
Let Pollio's fortune crown his full desires.
Let myrrh, instead of thorn, his fences fill;
And showers of honey from his oaks distil!”

DRYDEN.

OVID, describing the golden age, employs the same image:—

Flumina jam lactis, jam flumina nectaris ibant;
Flavaque de viridi stillabant ilice mella.

Metam. lib. i., ver. 3.

“Floods were with milk, and floods with nectar, filled;
And honey from the sweating oak distilled.”

DRYDEN.

HOVAGE employs a similar image in nearly the same words:—

Mella cava manant ex ilice, montibus altis;
Levis crepante lympha desilit pede.

Epod. xvi. ver. 46.

“From hollow oaks, where honeyed streams distil,
And bounds with noisy foot the pebbled rill.”

FRANCIS.

Job employs the same metaphor, chap. xxix. 6.:—

When I washed my steps with butter
And the rock poured out to me rivers of oil.

Isaiuh also, chap. vii. 22, uses the same when describing the produce of a heifer and two ewes:—

From the plenty of milk that they shall produce,
He shall eat butter: butter and honey shall he eat,
Whosoever is left in the midst of the land.

And Joel, iii. 18:—

And it shall come to pass in that day,
The mountains shall drop down new wine,
And the hills shall flow with milk;
And all the rivers of Judah shall flow with waters.

These expressions denote fertility and abundance, and are often employed to point out the excellence of the promised land, which is frequently denominated a land flowing with milk and honey: and even the superior blessings of the gospel are thus characterized Isai. li. 1.

Verse 18. That which he laboured for shall he restore] I prefer here the reading of the Arabic, which is also supported by the Syriac, and is much nearer to the Hebrew text than the common Version. He shall return to labour, but he shall not eat; he shall toil, and not be permitted to enjoy the fruit of his labour. The whole of this verse Mr. Good thus translates:—

“To labour shall he return, but he shall not eat.
A dearth his recompence: yea, nothing shall he taste.

It may be inquired how Mr. Good arrives at this meaning. It is by considering the word יאלו yaalo which we translate he shall rejoice, as the Arabic علس alasa, “he ate, drank, tasted;” and the word כהיל kehil, which we make a compound word, kechey “according to substance,” to be the pure Arabic word كحل kahala, it was fruitless,” applied to year of dearth: hence kahlan, “a barren year. Conceiving these two to be pure Arabic words, for which he seems to have sufficient authority, he renders תמורתו temuratho, his recompence, as in chap. x. 31, and not restitution, as here.

The general meaning is, He shall labour and toil but shall not reap, for God shall send on his land blasting and mildew. Howbigant translates the verse thus: Reddet labore partum; neque id absumet copiosae fuerunt mercaturae ejus, sed illis non fruetur “He shall restore what he gained by labour, nor shall he consume it; his merchandises were abundant but he shall not enjoy them.” Oh, how doctors disagree! Old Coverdale gives a good sense, which is a frequent thing with this venerable translator:

But labour shall he, and get have nothing to eat
great travail shall he make for riches, but he shall not enjoy them.

Verse 19. He hath oppressed and hath forsaken the poor] Literally, He hath broken in pieces the forsaken of the poor; כי רצץ עוב דלים ki ritsats azab dallim. The poor have fled from famine, and left their children

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C. c. 767.

21 ^a There shall none of his meat be left; therefore shall no man look for his goods.

22 In the fulness of his sufficiency he shall be in straits: every hand of the ^b wicked 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 ^c while he is eating.

24 ^d 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, ^e the glittering sword cometh out of his gall: ^f terrors are upon him.

^a Or, *There shall be none left for his meat.*—^b Or, *trouble.*—^c Numb. xi. 33. Ps. lxxviii. 30, 31.—^d Isai. xxiv. 1A. Jer. xlvi. 43. Amos v. 19.—^e Ch. xvi. 13.—^f Ch.

behind them; and this hard-hearted wretch, meaning Job all the while, has suffered them to perish, when he might have saved them alive.

He hath violently taken away a house which he builded not] Or rather, He hath thrown down a house, and hath not rebuilt it. By neglecting or destroying the forsaken orphans of the poor, mentioned above, he has destroyed a house (a family), while he might, by helping the wretched, have preserved the family from becoming extinct.

Verse 20. *Surely he shall not feel quietness in his belly*] I have already remarked that the word *בטן*, which we translate *belly*, often means in the sacred scriptures the whole of the human trunk; the regions of the *thorax* and *abdomen*, with their contents; the heart, lungs, liver, &c., and consequently all the *thoughts, purposes, and inclinations* of the mind, of which those viscera were supposed to be the *functionaries*. The meaning seems to be, "He shall never be satisfied; he shall have an endless desire after secular good, and shall never be able to obtain what he covets."

Verse 21. *There shall none of his meat be left*] Coverdale translates thus: *He devoured so greedily, that he left nothing behind, therefore his goods shall not prosper.* He shall be stripped of every thing.

Verse 22. *In the fulness of his sufficiency he shall be in straits*] This is a fine saying, and few of the menders of Job's text have been able to improve the version. It is literally true of every great, rich, wicked man; he has no God, and anxieties and perplexities torment him, notwithstanding he has his portion in this life.

Every hand of the wicked shall come upon him.] All kinds of misery shall be his portion. Coverdale translates: *Though he had plenteousnesse of every thing, yet was he poore; and, therefore, he is but a wretch on every side.*

Verse 23. *When he is about to fill his belly*] Here seems a plain allusion to the *lustings of the children of Israel in the desert*. God showered down *quails* upon them, and showered down his wrath while the

26 All darkness shall be hid in his secret places: ^a a fire not blown shall consume him; it shall go ill with him that is left in his tabernacle.

27 The heaven shall reveal his iniquity; and the earth shall rise up against him.

28 The increase of his house shall depart, and his goods shall flow away in the day of his wrath.

29 ^b This is the portion of a wicked man from God, and the heritage ^c appointed unto him by God.

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C. c. 767.

xviii. 11. — ^a Ps. xxi. 9. — ^b Ch. xxvii. 13. xxxi. 2, 3. ^c Heb. of his decres from God.

flesh was in their mouth. The allusion is too plain to be mistaken; and this gives some countenance to the bishop of Killala's version of the 20th verse:—

"Because he acknowledged not the *quail* in his stomach,
In the midst of his delight he shall not escape."

That *של*, which we translate *quietness*, means a *quail* also, the history of the Hebrews' *lustings*, Exod. xvi. 2—11, and Numb. xi. 31—35, sufficiently proves. Let the reader mark all the expressions here, from ver. 20 to 23, and compare them with Numb. xi. 31—35, and he will probably be of opinion that Zophar has that history immediately in view, which speaks of the Hebrews' *murmurings* for bread and flesh, and the miraculous *showers* of *manna* and *quails*, and the judgments that fell on them for their *murmurings*. Let us compare a few passages:—

Verse 20. *He shall not feel quietness.*] *של* *selav*, the *quail*. "He shall not save of that which he desired." Verse 21: "There shall none of his meat be left." Exod. xvi. 19: "Let no man leave of it till the morning."

Verse 22. *In the fulness of his sufficiency he shall be in straits.* Exod. xvi. 20: "But some of them left of it until the morning, and it bred worms and stank."

Verse 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.* Numb. xi. 33: "And while the flesh was yet between their teeth, ere it was chewed, the wrath of the Lord was kindled against the people, and the Lord smote the people with a very great plague." Ps. lxxviii. 26—30: "He rained flesh upon them as dust, and feathered fowls like as the sand of the sea: so they did eat and were filled—but, while the meat was in their mouth, the wrath of God came upon them," &c. These show to what Job refers.

Verse 24. *He shall flee from the iron weapon*] Or, "Though he should flee from the iron armour, the brazen bow should strike him through." So that

yl he be the gron weapens, he shal be shott with the stele tow.—*Coverdale*. That is, he shall most certainly perish: all kinds of deaths await him.

Verse 25. *It is drawn, and cometh out*] This refers to *archery*: The arrow is drawn out of the sheaf or quiver, and discharged from the bow against its mark, and pierces the vitals, and passes through the body. So *Coverdale*:—*The arrowe shal be taken forth, and go out at his backe.*

Verse 26. *A fire not blown shall consume him*] As Zophar is here showing that the wicked cannot escape from the divine judgments; so he points out the different instruments which God employs for their destruction. The *wrath of God*—any secret or supernatural curse. The *iron weapon*—the spear or such like. The *bow*, and its swift flying *arrow*. *Darkness*—deep horror, and perplexity. *A fire not blown*—a supernatural fire; *lightning*; such as fell on Korah, and his company, to whose destruction there is probably here an allusion: hence the words, *It shall go ill with him who is left in his tabernacle*. “And the Lord spake unto Moses and Aaron, Separate yourselves from among this congregation, that I may consume them in a moment. *Get ye up from about the tabernacle of Korah, Dathan, and Abiram. Depart from the tents of these wicked men. There came out a fire from the Lord and consumed the two hundred and fifty men that offered incense.*” Numb. xvi. 20, &c.

Verse 27. *The heaven shall reveal his iniquity; and the earth shall rise up against him.*] Another allusion, if I mistake not, to the destruction of Korah and his company. The heaven revealed their iniquity; God declared out of heaven his judgment of their rebellion. “And the glory of the Lord appeared unto all the congregation;” Numb. xvi. 20, &c. And then *the earth rose up against them*. “The ground clave asunder that was under them, and the earth opened her mouth, and swallowed them up; and they went down alive into the pit, and the earth closed upon them;” Numb. xvi. 31—33.

Verse 28. *The increase of his house shall depart, and his goods shall flow away in the day of his wrath.*] A farther allusion to the punishment of the rebellious company of Korah, who not only perished themselves, but their *houses* also, and their *goods*.” Numb. xvi. 32.

These examples were all in point, on the ground assumed by Zophar; and such well-attested facts would not be passed over by him, had he known the record of them; and that he did know it, alludes to it, and quotes the very circumstances, is more than probable.

Verse 29. *This is the portion*] As God has dealt with the *murmuring Israelites*, and with the *rebellious sons of Korah*, so will he deal with those who *murmur* against the *dispensations* of his *providence*, and rebel against his *authority*. Instead of an *earthly portion*, and an *ecclesiastical heritage*, such as Korah, Dathan, and Abiram sought; they shall have *fire* from God to *scorch* them, and the *earth* to *swallow* them up.

Dr. Stock, bishop of Killala, who has noticed the allusion to the *quails*, and for which he has been most unmeritedly ridiculed, gives us the following note on the passage:—

“Here I apprehend is a fresh example of the
1806

known usage of Hebrew poets, in adorning their compositions by allusions to facts in the history of their own people. It has escaped all the interpreters; and it is the more important, because it fixes the date of this poem, so far as to prove its having been composed *subsequently* to the transgression of Israel, a Kibroth Hattaavah, recorded in Numb. xi. 33, 34. Because the wicked acknowledges not the *quail*, that is, the meat with which God has filled his stomach, but, like the ungrateful Israelites, *crammed*, and *blamed his feeder*, as *Milton* finely expresses it, he shall experience the same punishment with them and be cut off in the midst of his enjoyment, a Moses tells us the people were who lusted.”

If I mistake not, I have added considerable strength to the prelate's reasoning, by showing that there is a reference also to the history of the *manna*, and to that which details the *rebellion of Korah* and his company; and if so (and they may dispute what please), it is a proof that the Book of Job is not so *old* as, much less *older* than, the *Pentateuch*, as some have endeavoured to prove, but with no evidence of success, at least to my mind: a point which never has been, and I am certain never can be, proved; which has multitudes of presumptions against it, and not one clear incontestable fact for it. Mr. Good has done more in this case than any of his predecessors, and yet Mr. Good has failed; no wonder then that *others*, unmerciful criticisers of the bishop of Killala, have failed also, who had not a tenth part of Mr. Good's learning, nor one hundredth part of his critical acumen.

It is, however, strange that men cannot suffer others to differ from them on a subject of confessed difficulty and comparatively little importance, without raising up the cry of *heresy* against them, and treating them with superciliousness and contempt! These should know, if they are *clergymen*, whether *dignified* or *not*, that such conduct ill becomes the *sacerdotal* character; and that *ante barbam docet senes* cannot be always spoken to the *teacher's* advantage.

As a *good story* is not the *worse* for being *twice told*, the following lines from a clergyman, who, for his *humility* and *piety*, was as much an honour to his *vocation* as he was to human nature, may not be amiss, in point of advice to all *Warburtonian* spirits:

“Be calm in arguing, for *fierceness* makes
Error a fault, and *truth discourtesy*.

Why should I feel another man's mistakes
More than his *sickness* or his *poverty*?

In love I should: but anger is not love
Nor *wisdom* neither; therefore, gently move.

Calmness is great advantage: he that lets
Another chafe, may warm him at his fire,
Mark all his wanderings, and enjoy his frets;
As cunning fencers suffer heat to tire.

Truth dwells not in the clouds: the bow that's there
Doth often aim at, never hit, the sphere.”

HERBERT.

Dr. Stock's work on the Book of Job will stand honourably on the same shelf with the best on this difficult subject.

CHAPTER XXI.

Job expresses himself as puzzled by the dispensations of Divine Providence, because of the unequal distribution of temporal good; he shows that wicked men often live long, prosper in their families, in their flocks, and in all their substance, and yet live in defiance of God and sacred things, 1—16. At other times their prosperity is suddenly blasted, and they and their families come to ruin, 17—21. God however is too wise to err; and he deals out various lots to all according to his wisdom: some come sooner, others later, to the grave: the strong and the weak, the prince and the peasant, come to a similar end in this life; but the wicked are reserved for a day of wrath, 22—33. He charges his friends with falsehood in their pretended attempts to comfort him, 34.

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C. c. 767.

BUT Job answered and said,
2 Hear diligently my speech, and let this be your consolations.

3 Suffer me that I may speak; and after that I have spoken, ^a mock on.

4 As for me, *is* my complaint to man? and if it *were* so, why should not my spirit be ^btroubled?

5 ^c Mark me, and be astonished, ^d and lay your hand upon your mouth.

6 Even when I remember I am afraid, and trembling taketh hold on my flesh.

^a Ch. xvi. 10. xvii. 2.—^b Heb. shortened.—^c Heb. look unto me.—^d Judg. xviii. 19. Ch. xxix. 9. xl. 4. Ps. lxxxix. 9.—^e Ch. xiii. 6. Ps. xvii. 10, 14. lxxiii. 3, 12. Jer.

NOTES ON CHAP. XXI.

Verse 2. *Let this be your consolations.*] אָמַר וְשָׁמַע אֲתָהֶם אֲתָהֶם *attahem zoth tanchumotheychem* may be translated, "And let this be your retractions." Let what I am about to say induce you to retract what you have said, and to recal your false judgments.

נַחֲמָם *nacham* signifies, not only to comfort, but to change one's mind, to repent; hence the Vulgate translates, *et agite penitentiam*, "and repent," which Coverdale follows in his Version, and amende yourself. Some suppose the verse to be understood ironically: I am now about to give you consolations for those you have given me. When I have done, then turn them into mockery if you please.

Verse 4. *As for me*] אֲנִי הֲאֵינִי *heanochi*, "Alas for me!" Is it not with a man that I speak? And, if this be the case, why should not my spirit be troubled? I do not reply against my Maker: I suffer much from God and man; why then may I not have the privilege of complaining to creatures like myself?

Verse 5. *Mark me, and be astonished*] Consider and compare the state in which I was once, with that in which I am now; and be astonished at the judgments and dispensations of God. You will then be confounded; you will put your hands upon your mouths, and keep silence.

Putting the hand on the mouth, or the finger on the lips, was the token of silence. The Egyptian god *Harpocrates*, who was the god of silence, is represented with his finger compressing his upper lip.

Verse 6. *I am afraid*] I am about to speak of the

7 ^a Wherefore do the wicked 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 ^b are safe from fear, ^c neither is the rod of God upon them.

10 Their bull gendereth, and faileth not; their cow calveth, and ^d casteth not her calf.

11 They send forth their little ones like a flock, and their children dance.

12 They take the timbrel and harp, and

xii. 1. Hab. i. 16.—^a Heb. are peace from fear.—^b Ps. lxxiii. 5.—^c Erod. xxiii. 26.

mysterious workings of Providence; and I tremble at the thought of entering into a detail on such a subject; my very flesh trembles.

Verse 7. *Wherefore do the wicked live*] You have frequently asserted that the wicked are invariably punished in this life; and that the righteous are ever distinguished by the strongest marks of God's providential kindness; how then does it come that many wicked men live long and prosperously, and at last die in peace, without any evidence whatever of God's displeasure? This is a fact that is occurring daily; none can deny it; how then will you reconcile it with your maxims?

Verse 8. *Their seed is established*] They see their own children grow up, and become settled in the land; and behold their children's children also; so that their generations are not cut off. Even the posterity of the wicked continue.

Verse 9. *Neither is the rod of God upon them.*] They are not afflicted as other men.

Verse 10. *Their bull gendereth*] עָבַר *ibbar*, passes over, i. e., on the cow, referring to the action of the bull when coupling with the female. Their flocks multiply greatly, they bring forth in time, and none of them is barren.

Verse 11. *They send forth their little ones*] It is not very clear whether this refers to the young of the flocks or to their children. The first clause may mean the former, the next clause the latter; while the young of their cattle are in flocks, their numerous children are healthy and vigorous, and dance for joy.

A. M. cir. 2484. rejoice at the sound of the
B. C. cir. 1520. organ.

Ante I. Ol. 13 They spend their days
cir. 744. in wealth, and in a moment
Ante U.C.c. 767. go down to the grave.

14 Therefore they say unto God, Depart from us; for we desire not the knowledge of thy ways.

^a Ch. xxxvi. 11.—^b Or, in mirth.—^c Ch. xxii. 17. ^d Exod. v. 2. Ch. xxxiv. 9.—^e Ch. xxxv. 3. Mal. iii. 14.

Verse 12. They take the timbrel and harp] *וְיָסוּ יִשׁוּ*, they rise up or lift themselves up, probably alluding to the rural exercise of dancing.

תוף *toph*, which we translate *timbrel*, means a sort of drum, such as the *tom-tom* of the Asiatics.

כִּנּוֹר *kinnor* may mean something of the harp kind.

עוגב *ugab*, organ, means nothing like the instrument now called the organ, though thus translated both by the Septuagint and Vulgate; it probably means the *syrix*, composed of several unequal pipes, close at the bottom, which, when blown into at the top, gives a very shrill and lively sound. To these instruments the youth are represented as dancing joyfully. Mr. Good translates: "They trip merrily to the sound of the pipe." And illustrates his translation with the following verse:—

"Now pursuing, now retreating,
Now in circling troops they meet;
To brisk notes in cadence beating,
Glance their many twinkling feet."

The original is intended to convey the true notion of the gambols of the rustic nymphs and swains on festival occasions; and let it be observed that this is spoken of the children of those who say unto God, "Depart from us; for we desire not the knowledge of thy ways. What is the Almighty that we should serve him? and what profit should we have if we pray unto him?" ver. 14, 15. Is it any wonder that the children of such parents should be living to the flesh, and serving the lusts of the flesh? for neither they nor their parents know God, nor pray unto him.

Verse 13. They spend their days in wealth] There is a various reading here of some importance. In the text we have *יָבִלוּ* *yeballu*, they grow old, or wear out as with old age, *terent vetustate*; and in the margin, *יָכִלוּ* *yechallu*, they consume; and the Masora states that this is one of the eleven words which are written with *ב* *beth* and must be read with *כ* *cap*. Several editions have the former word in the text, and the latter in the margin; the former being what is called the *kethib*, the latter *keri*. *יָבִלוּ* *yeballu*, they grow old, or wear out, is the reading of the Antwerp, Paris, and London Polyglots; *יָכִלוּ* *yechallu*, they accomplish or spend, is the reading of the Complutensian Polyglot, thirteen of Kennicott's and De Rossi's MSS., the Septuagint, Chaldee, Syriac, and Arabic. The Vulgate has *ducunt*, "they lead or spend," from which our translation is borrowed. I incline to the former, as Job's argument derives considerable

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 wicked is far from me.

17 How oft is the candle of the wicked put out? and how oft cometh their destruction

^f Ch. xxii. 18. Ps. i. 1. Prov. i. 10. Ezek. xi. 2. Luke xxiii. 51. Acts v. 33.—^g Ch. xviii. 6.—^h Or, lamp.

strength from this circumstance; they not only spend their days in faring sumptuously every day; but they even wear out so as to grow old in it; they are not cut off by any sudden judgment of God. This is fact; therefore your doctrine, that the wicked are cut off suddenly and have but a short time, is far from the truth.

In a moment go down to the grave.] They wear out their years in pleasure; grow old in their gay and giddy life; and die, as in a moment, without previous sickness; or, as Mr. Good has it, They quietly descend into the grave.

Verse 14. They say unto God] This is the language of their conduct, though not directly of their lips.

Depart from us] Let us alone; we do not trouble thee. Thy ways are painful; we do not like cross-bearing. Thy ways are spiritual; we wish to live after the flesh. We have learned to do our own will; we do not wish to study thine.

Verse 15. What is the Almighty] What allegiance do we owe to him? We feel no obligation to obey him; and what profit can we derive from prayer? We are as happy as flesh and blood can make us; our kingdom is of this world; we wish for no other portion than that which we have.

Those who have never prayed as they ought, know nothing of the benefits of prayer.

Verse 16. Their good is not in their hand] With all their boasting and self-dependance, God only lends them his bounty; and though it appears to be their own, yet it is at his disposal. Some of the wicked he permits to live and die in affluence, provided it be acquired in the ordinary way of his providence, by trade, commerce, &c. Others he permits to possess it for a while only, and then strips them of their illegally procured property.

The counsel of the wicked is far from me.] Some understand the words thus: "Far be it from me to advocate the cause of the wicked." I have nothing in common with them, and am not their apologist. I state a fact: they are often found in continual prosperity. I state another fact: they are often found in wretchedness and misery.

Verse 17. How oft is the candle of the wicked put out?] The candle or lamp is often used, both as the emblem of prosperity and of posterity. Oftentimes the rejoicing of the wicked is short; and, not frequently, his seed is cut off from the earth. The root is dried up, and the branch is withered.

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C. c. 767.

upon them? *God* ^a distributeth sorrows in his anger.

18 ^b They are as stubble before the wind, and as chaff that the storm ^c carrieth away.

19 God layeth up ^d his iniquity ^e for his children: he rewardeth him, and he shall know it.

20 His eyes shall see his destruction, and he shall drink of the wrath of the Almighty.

21 For what pleasure *hath* he in his house

^a Luke xiii. 46.—^b Ps. i. 4. xxxv. 5. Isai. xvii. 13. xxix. 5. Hos. xiii. 3.—^c Heb. *stealeth away*.—^d That is, the punishment of his iniquity.—^e Exod. xx. 5.—^f Ps. lxxv. 8. Isai. li. 17. Jer. xxv. 15. Rev. xiv. 10. xix. 15.

God *distributeth sorrows in his anger*.] He must be incensed against those who refuse to *know, serve, and pray* unto him. In his anger, therefore, he portions out to each his due share of misery, vexation, and woe.

Verse 18. *They are as stubble before the wind*] His fan is in his hand; he will thoroughly cleanse his floor, and the chaff he will burn with unquenchable fire. Therefore the wicked shall not stand in the judgment, but shall be like the *chaff* which the wind driveth away." Were not this a common thought, I should have supposed that the author of this book borrowed it from Ps. i. 4. The original signifies that they shall be *carried away by a furious storm*; and borne off as *booty* is by the swift-riding robbers of the desert, who make a sudden irruption, and then set off at full speed with their prey.

Verse 19. *God layeth up his iniquity for his children*] This is according to the declaration of God, Exod. xx. 5: "Visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me." This always supposes that the *children*, who are thus visited, have copied their parents' example; or that *ill-gotten property* is found in their hands, which has descended to them from their wicked fathers; and of this God, in his judgments, strips them. It is, however, very natural to suppose that children brought up without the fear of God will walk in the sight of their own eyes, and according to the imaginations of their own hearts.

He rewardeth him, and he shall know it.] He shall so visit his transgressions upon him, that he shall at last discern that it is God who hath done it. And thus they will find that there would have been profit in serving him, and safety in praying unto him. But this they have neglected, and now it is too late.

Verse 20. *His eyes shall see his destruction*] He shall perceive its approach, and have the double punishment of *fearing and feeling*; feeling a THOUSAND deaths in *fearing* ONE.

He shall drink of the wrath] The cup of God's wrath, the cup of trembling, &c., is frequently expressed or referred to in the sacred writings, Deut. xxxii. 33; Isai. li. 17—22; Jer. xxv. 15; Rev. xiv. 8. It appears to be a metaphor taken from those cups of poison which certain criminals were obliged to drink.

after him, when the number of his months is cut off in the midst?

22 ^b Shall *any* teach God knowledge? seeing he judgeth those that are high.

23 One dieth ^b in his full strength, being wholly at ease and quiet.

24 His ⁱ breasts are full of milk, and his bones are moistened with marrow.

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C. c. 767.

^f Isai. xl. 13. xlv. 9. Rom. xi. 34. 1 Cor. ii. 16.—^h Heb. in his very perfection, or in the strength of his perfection. ⁱ Or, milk-pails.

A cup of the juice of hemlock was the *wrath* or *punishment* assigned by the Athenian magistrates to the philosopher *Socrates*.

Verse 21. *For what pleasure hath he in his house after him*] What may happen to his posterity he neither knows nor cares for, as he is now numbered with the dead, and numbered with them before he had lived out half his years. Some have translated the verse thus: "Behold how speedily God destroys the house of the wicked after him! How he shortens the number of his months!"

Verse 22. *Shall any teach God knowledge?*] Who among the sons of men can pretend to teach God how to govern the world, who himself teaches those that are high—the heavenly inhabitants, that excel us infinitely both in knowledge and wisdom? Neither angels nor men can comprehend the reasons of the divine providence. It is a depth known only to God.

Verse 23. *One dieth in his full strength*] In this and the three following verses Job shows that the inequality of fortune, goods, health, strength, &c., decides nothing either for or against persons in reference to the approbation or disapprobation of God as these various lots are no indications of their *wickedness* or *innocence*. One has a *sudden*, another a *lingering*, death; but by none of these can their eternal states be determined.

Verse 24. *His breasts are full of milk*] The word *atnau*, which occurs nowhere else in the Hebrew Bible, is most likely an *Arabic* term, but probably so *provincial* as to be now lost. *atana* signifies to macerate hides so as to take off the hair: hence Mr. Good thinks it means here, that *sleekness of skin* which is the effect of *fatness* both in man and beast. But as the radical idea signifies to *stink*, as leather does which is thus macerated, I cannot see how this meaning can apply here. Under the root *atan*, Mr. Parkhurst gives the following definitions: "עָטַן occurs, not as a verb, but as a noun masculine plural, in construction, *atney*, the bowels, intestines; once Job xxi. 24, *atnau*, his bowels or intestines, are full of, or abound with, *chalah, fat*. So the LXX.: Τα δε εγκυρα ανου πληρη σιταρος. The VULGATE: Viscera ejus plena sunt adipe, 'his intestines are full of fat.' May not

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C. c. 767.

25 And another dieth in the bitterness of his soul, and never eateth with pleasure.

26 They shall ^a 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, ^b Where is the house of the prince? and where are ^c the dwelling-places of the wicked?

29 Have ye not asked them that go by the way? and do ye not know their tokens,

^a Ch. xx. 11. Eccles. ix. 2. — ^b Ch. xx. 7. — ^c Heb. *the tent of the tabernacles of the wicked.* — ^d Prov. xvi. 4. 2. Pet. ii. 9. — ^e Heb. *the day of wraths.* — ^f Gal. ii. 11.

אֲתֵימָן *atinim* be a noun masculine plural from אֵתָא *atah*, to involve, formed as גַּלְיוֹנִים *gallyonim*, mirrors, from גָּלַח *galah*, to reveal? And may not the intestines, including those fatty parts, the mesentery and omentum, be so called on account of their wonderful involutions? I think this conjecture to be as likely as any that has yet been formed.

Verse 26. *They shall lie down alike in the dust*] Death levels all distinctions, and the grave makes all equal. There may be a difference in the grave itself; but the human corpse is the same in all. Splendid monuments enshrine corruption; but the sod must lie close and heavy upon the putrefying carcass, to prevent it from becoming the bane of the living.

Verse 27. *I know your thoughts*] Ye still think that, because I am grievously afflicted, I must therefore be a felonious transgressor.

Verse 28. *For ye say, Where is the house of the prince?*] In order to prove your point, ye ask, *Where is the house of the tyrant and oppressor?* Are they not overthrown and destroyed? And is not this a proof that God does not permit the wicked to enjoy prosperity?

Verse 29. *Have ye not asked them that go by the way?*] This appears to be Job's answer. Consult travellers who have gone through different countries; and they will tell you that they have seen both examples—the wicked in great prosperity in some instances, while suddenly destroyed in others. See at the end of the chapter.

Do ye not know their tokens] Mr. Good translates the whole verse thus: "Surely thou canst never have inquired of men of travel; or thou couldst not have been ignorant of their tokens. Hadst thou made proper inquiries, thou wouldst have heard of their awful end in a thousand instances. And also of their prosperity." See at the end of this chapter.

Verse 30. *That the wicked is reserved to the day of destruction?*] Though every one can tell that he has seen the wicked in prosperity, and even spend a long life in it; yet this is no proof that God loves him, or that he shall enjoy a prosperous lot in the next world. There, he shall meet with the day of

30 ^d That the wicked is reserved to the day of destruction? they shall be brought forth to ^e the day of wrath.

31 Who shall declare his way ^f to his face? and who shall repay him *what* he hath done?

32 Yet shall he be brought to the ^g grave, and shall ^h remain in the tomb.

33 The clods of the valley shall be sweet unto him, and ⁱ 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 ^k falsehood?

A. M. cir. 2484.
B. C. cir. 1520.
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cir. 744.
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^g Heb. *graves.* — ^h Heb. *watch in the heap.* — ⁱ Heb. *is.* 27. — ^k Heb. *transgression.*

wrath. There, the wicked shall be punished, and the just rewarded.

Verse 31. *Who shall declare his way to his face?*] But while the wicked is in power, who shall dare to tell him to his face what his true character is? or, who shall dare to repay him the evil he has done? As such a person cannot have his punishment in this life, he must have it in another; and for this the day of *wrath*—the day of judgment, is prepared.

Verse 32. *Yet shall he be brought to the grave*] He shall die like other men; and the corruption of the grave shall prey upon him. Mr. Carlyle, in his specimens of Arabic poetry, Translations, p. 16, quotes this verse, which he translates and paraphrases,

הוּא לְקִבְרוֹ יוֹבֵל "He shall be brought to the grave," וְעַל גִּבְיָו יִשְׁקֵד "And shall watch upon the high raised heap."

It was the opinion of the pagan Arabs, that upon the death of any person, a bird, by them called *Manah*, issued from the brain, and haunted the sepulchre of the deceased, uttering a lamentable scream. This notion, he adds, is evidently alluded to in Job xxi. 32. Thus *Abusahel*, on the death of his mistress:

"If her ghost's funereal screech,
Through the earth my grave should reach,
On that voice I loved so well
My transported ghost would dwell."

Verse 33. *The clods of the valley shall be sweet unto him*] Perhaps there is an allusion here to the Asiatic mode of interment for princes, saints, and nobles: a well watered valley was chosen for the tomb, where a perpetual spring might be secured. This was intended to be the emblem of a *resurrection*, or of a *future life*; and to *conceal* as much as possible the disgrace of the rotting carcass.

Every man shall draw after him] There seem to be two allusions intended here: 1. To *death*, the common lot of all. *Millions have gone before him to the tomb*; and כֹּל אָדָם יֵלֵךְ אַחֲרָיו *col adam, all men, shall follow him*: all past generations have died; all succeeding generations shall die also. 2. To *pompous funeral processions*; multitudes *preceding*, and multitudes *following*, the corpse.

Verse 34. *How then comfort ye me in vain*] Mr. Good translates: "How vainly then would ye make me retract!" See the note on ver. 2. I cannot retract any thing I have said, as I have proved by fact and testimony that your positions are false and unfounded. Your pretensions to comfort me are as hollow as the arguments you bring in support of your exceptionable doctrines.

This chapter may be called Job's triumph over the insinuated calumnies, and specious but false doctrines, of his opponents. The irritability of his temper no longer appears: from the time he got that glorious discovery of his Redeemer, and the joyous hope of an eternal inheritance, chap. xix. 25, &c., we find no more murmurings, nor unsanctified complainings. He is now full master of himself; and reasons conclusively because he reasons coolly. Impassioned transports no longer carry him away: his mind is serene; his heart, fixed; his hope, steady; and his faith, strong. Zophar the Naamathite is now, in his presence, as an infant in the gripe of a mighty giant. Another of these pretended friends but real enemies comes forward to renew the attack with virulent invective, malevolent insinuation, and unsupported assertion. Him Job meets, and vanquishes by pious resignation and fervent prayer. Though, at different times after this, Job had his buffetings from his grand adversary, and some seasons of comparative darkness yet his faith is unshaken, and he stands as a beaten anvil to the stroke. He effectually exculpates himself, and vindicates the dispensations of his Maker.

There appears to be something in the 29th verse which requires to be farther examined: *Have ye not asked them that go by the way? And do ye not know their tokens?* It is probable that this verse may allude to the custom of burying the dead by the way-side, and raising up specious and descriptive monuments over them. Job argues that the lot of outward prosperity fell alike to the just and to the unjust, and that the sepulchral monuments by the way-side were proofs of his assertion; for his friends, as well as himself and

others, had noted them, and asked the history of such and such persons, from the nearest inhabitants of the place; and the answers, in a great variety of cases, had been: "That monument points out the place where a wicked man lies, who was all his lifetime in prosperity and affluence, yet oppressed the poor, and shut up the bowels of his compassion against the destitute; and this belongs to a man who lived only to serve his God, and to do good to man according to his power, yet had not a day of health, nor an hour of prosperity; God having given to the former his portion in this life, and reserved the recompence of the latter to a future state."

The Septuagint render the verse thus:—*Ερωτησατε παραπορευμενους οδου, και τα σημεια αυτων ουκ απαλλοτριωσατε*, "Inquire of those who pass by the way; and their signs [monuments] ye will not alienate." That is, "When ye hear the history of these persons, ye will not then assert that the man who lived in prosperity was a genuine worshipper of the true God, and therefore was blessed with temporal good; and that he who lived in adversity was an enemy to God, and was consequently cursed with the want of secular blessings. Of the former ye will hear a different account from those who dare now speak the truth, because the prosperous oppressor is no more; and of the latter ye shall learn that, though afflicted, destitute, and distressed, he was one of those who acknowledged God in all his ways, and never performed an act of religious service to him in hope of secular gain; sought his approbation only, and met death cheerfully in the hope of being eternally with the Lord?"

Neither good nor evil can be known by the occurrences of this life. Every thing argues the certainty of a future state, and the necessity of a day of judgment. They who are in the habit of marking casualties, especially if those whom they love not are the subjects of them, as tokens of divine displeasure, only show an ignorance of God's dispensations, and a malevolence of mind that would fain arm itself with the celestial thunders in order to transfix those whom they deem their enemies.

CHAPTER XXII.

Eliphaz reproves Job for his attempts to clear his character and establish his innocence, 1—4. Charges him with innumerable transgressions; with oppressions towards his brethren, cruelty to the poor, hard-heartedness to the needy, and uncharitableness towards the widow and the orphan; and says it is on these accounts that snares and desolations are come upon him, 5—11. Speaks of the majesty and justice of God: how he cut off the antediluvians, the inhabitants of Sodom and the cities of the plain, 12—20. Exhorts him to repent and acknowledge his sins, and promises him great riches and prosperity, 21—30.

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C. c. 767.

THEN Eliphaz the Temanite answered and said,
2 ^a Can a man be profitable

unto God, ^b as he that is wise may be profitable unto himself?
3 *Is it any pleasure to the*

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C. c. 767

^a Ch. xxxv. 7. Pa. xvi. 2. Luke xvii. 10.—^b Or, if he

NOTES ON CHAP. XXII.

Verse 2. *Can a man be profitable unto God*] God 1811

may be profitable, doth his good success depend thereon?

does not afflict thee because thou hast deprived him of any excellency. A man may be profitable to a

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U. C. c. 767.

Almighty, that thou art righteous? or is it gain to him, that thou makest thy ways perfect?

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 infinite?

6 For thou hast ^a taken a pledge from thy brother for nought, and ^b stripped the naked of their clothing.

7 Thou hast not given water to the weary to drink, and thou ^c hast withholden bread from the hungry.

^a Exod. xxii. 26, 27. Deut. xxiv. 10, &c. Ch. xxiv. 3, 9. Ezek. xviii. 12. — ^b Heb. *stripped the clothes of the naked.* ^c See ch. xxxi. 17. Deut. xv. 7, &c. Isai. lviii. 7. Ezek. xviii. 7, 16. Matt. xxv. 42. — ^d Heb. *the man of arm.* ^e Heb. *eminent or accepted for countenance.* — ^f Ch. xxxi.

man, but no man can profit his Maker. He has no interest in thy conduct; he does not punish thee because thou hast offended and deprived him of some good. Thy iniquities are, against justice, and justice requires thy punishment.

Verse 3. *Is it any pleasure to the Almighty*] Infinite in his perfections, he can neither gain nor lose by the wickedness or righteousness of men.

Verse 4. *For fear of thee?*] Is it because he is afraid that thou wilt do him some injury, that he has stripped thee of thy power and wealth?

Verse 5. *Is not thy wickedness great?*] Thy sins are not only many, but they are great; and of thy continuance in them there is no end, *אין קץ ein kets.*

Verse 6. *Thou hast taken a pledge*] Thou hast been vexatious in all thy doings, and hast exacted where nothing was due, so that through thee the poor have been unable to procure their necessary clothing.

Verse 7. *Thou hast not given water*] It was esteemed a great virtue in the East to furnish thirsty travellers with water; especially in the deserts, where scarcely a stream was to be found, and where wells were very rare. Some of the Indian devotees are accustomed to stand with a girbah or skin full of water, on the public roads, to give drink to weary travellers who are parched with thirst.

Verse 8. *But as for the mighty man, he had the earth*] *איש ארץ ish zeroa, the man of arm.* Finger, hand, and arm, are all emblems of strength and power. The man of arm is not only the strong man, but the man of power and influence, the man of rapine and plunder.

The honourable man] Literally, the man whose face is accepted, the respectable man, the man of wealth. Thou wert an enemy to the poor and needy, but thou didst favour and flatter the rich and great.

Verse 9. *The arms of the fatherless*] Whatever strength or power or property they had, of that thou hast deprived them. Thou hast been hard-hearted and cruel, and hast enriched thyself with the spoils of the poor and the defenceless.

8 But as for ^d the mighty man, he had the earth; and the ^e honourable man dwelt in it.

9 Thou hast sent widows away empty, and the arms of ^f the fatherless have been broken.

10 Therefore ^g snares are round about thee, and sudden fear troubleth thee;

11 Or darkness, that thou canst not see; and abundance of ^h waters cover thee.

12 Is not God in the height of heaven? and behold ⁱ the height of the stars, how high they are!

13 And thou sayest ^k How ^l doth God know?

21. Isai. x. 2. Ezek. xxii. 7. — ^g Ch. xviii. 8, 9, 10. xix. 6. ^h Ps. lxxix. 1, 2. cxliv. 4. Lam. iii. 54. — ⁱ Heb. *the head of the stars.* — ^k Or, *What.* — ^l Ps. x. 11. lix. 7. lxxiii. 11. xciv. 7.

Verse 10. *Therefore snares*] As thou hast dealt with others, so has God, in his retributive providence, dealt with thee. As thou hast spoiled, so art thou spoiled. Thou art taken in a net from which thou canst not escape. There is an allusion here to the hunting of the elephant: he is driven into an inclosure in the woods, passing from strait to strait, till brought into a narrow point, from which he cannot escape; and then his consternation is great, and his roaring terrible. God hath hunted thee down, as men hunt down those wild and dangerous beasts. See on chap. xviii.

Verse 11. *Or darkness, that thou canst not see*] The sense of this passage in the connexion that the particle *or* gives it with the preceding verse, is not easy to be ascertained. To me it seems very probable that a letter has been lost from the first word; and that *א* *o*, which we translate *or*, was originally *אור or, דמור*. The copy used by the Septuagint had certainly this reading; and therefore they translate the verse thus: *Το φως σου ες σκοτος αλλαβη*. *Thy light is changed into darkness; that is, Thy prosperity is turned into adversity.*

Houbigant corrects the text thus: instead of *א* *חשך* *o chosech lo tيره, or darkness thou canst not see*, he reads *אור חשך* *lo or tيره chosech lo or tيره, darkness, not light, shalt thou behold*; that is, Thou shalt dwell in thick darkness. Mr. Good translates: "Or darkness which thou canst not penetrate, and a flood of waters shall cover thee." Thou shalt either be enveloped in deep darkness, or overwhelmed with a flood.

The Versions all translate differently; and neither they nor the MSS. give any light, except what is afforded by the Septuagint. *Coverdale* is singular: *Shuldest thou then send darcknesse? Shulde not the water floude runne ober the?* Perhaps the meaning is: "Thou art so encompassed with darkness, that thou canst not see thy way; and thereforeallest into the snares and traps that are laid for thee."

Verse 12. *Is not God in the height of heaven?*] It

A. M. chr. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C. c. 767.

can he judge through the dark cloud?
14 ^aThick clouds are a covering to him, that he seeth not; and he walketh in the circuit of heaven.

15 Hast thou marked the old way which wicked men have trodden?

16 Which ^bwere cut down out of time, whose foundation was overflown with a flood:

17 ^dWhich said unto God, Depart from us: and ^ewhat can the Almighty do for them?

^a Ps. cxxxix. 11, 12.—^b Ch. xv. 32. Ps. lv. 23. cii. 24. Eccles. vii. 17.—^c Heb. a flood was poured upon their foundation. Gen. vii. 11. 2 Pet. ii. 5.—^d Ch. xxi. 14.

appears, from this and the following verses, that Eliphaz was attributing infidel and blasphemous speeches or sentiments to Job. As if he had said: "Thou allowest that there is a God, but thou sayest that he is infinitely exalted above the heavens and the stars, and that there is so much dense ether and thick cloud between his throne and the earth, that he can neither see it nor its inhabitants." These were sentiments which Job never held, and never uttered; but if a man be dressed in a bear's skin, he may be hunted and worried by his own dogs. Job's friends attribute fables to him, and then dilate upon them, and draw inferences from them injurious to his character. Polemic writers, both in theology and politics, often act in this way.

Verse 14. *He walketh in the circuit of heaven.*] He confines himself to those infinitely exalted regions, and cares nothing for the inhabitants of the earth.

Verse 15. *Hast thou marked the old way*] This is supposed to be another accusation; as if he had said, "Thou followest the same way that the wicked of old have walked in." Here is an evident allusion to the flood, as is particularly noted in the next verse.

Verse 16. *Whose foundation was overflown with a flood*] The unrighteous in the days of Noah, who appear to have had an abundance of all temporal good (ver. 18), and who surpassed the deeds of all the former wicked said, in effect to God, *Depart from us.* And when Noah preached unto them the terrors of the Lord, and the necessity of repentance, they rejected his preaching with, *What can the Almighty do for us?* Let him do his worst; we care not for him, ver. 17.

For לָנוּ *lamo*, to THEM, the Septuagint, Syriac, and Arabic have evidently read לָנוּ *lanu*, to us. This reading quotes their own saying; the former reading narates it in the third person. The meaning however is the same.

Verse 18. *But the counsel of the wicked is far from me.*] Sarcastically quoting Job's words, chap. xxi. 14, 16. Job, having in the preceding chapter described the wicked, who said unto the Almighty, "Depart from us," &c., adds, *But the counsel of the wicked is far from me.* Eliphaz here, having described the impious, among whom he evidently ranks

18 Yet he filled their houses with good things: but ^ethe counsel of the wicked is far from me.

19 ^bThe righteous see it, and are glad: and the innocent laugh them to scorn.

20 Whereas our ⁱsubstance is not cut down, but ^kthe remnant of them the fire consumeth.

21 Acquaint now thyself ^lwith him, and ^mbe at peace: thereby good shall come unto thee.

22 Receive, I pray thee, the law from his

^e Ps. iv. 6.—^f Or, to them.—^g Ch. xxi. 16.—^h Ps. lvi. 10. cvii. 42.—ⁱ Or, estate.—^k Or, their excellency. ^l That is, with God.—^m Isai. xxvii. 5.

Job, makes use of the same expression, as if he had said, "Thank God, I have no connexion with you nor your companions; nor is my mind contaminated by your creed."

Verse 19. *The righteous see it, and are glad*] They see God's judgments on the incorrigibly wicked, and know that the Judge of all the earth does right; hence they rejoice in all the dispensations of his providence.

Verse 20. *Whereas our substance is not cut down*] We, who fear the Lord, still continue in health and peace; whereas they who have departed from him are destroyed even to their very remnant.

Mr. Good thinks that קִמָּנוּ *kimanu*, which we translate *our substance*, is the same as the Arabic قَوْمَانَا *our people or tribe*; and hence he translates the clause thus: "For our tribe is not cut off; while even the remnant of these a conflagration consumed." The reference here is supposed to be to the destruction of the men of Sodom and Gomorrah. A judgment by a flood took off the world of the ungodly in the days of Noah. Their remnant, those who lived in the same ungodly way, were taken off by a judgment of fire, in the days of Lot. Eliphaz introduces these two examples in order to terrify Job into a compliance with the exhortation which immediately follows.

Verse 21. *Acquaint now thyself with him*] Perhaps the verb הִשְׁכַּח *husken* should be translated, here, *treasure up, or lay up.* Lay up or procure an interest now with him, and be at peace. Get the divine favour, and then thou wilt be at peace with God, and have happiness in thy own soul.

Thereby good shall come unto thee.] בָּהֶם *bahem*, "in them," shall good come unto thee. That is, in getting an interest in the divine favour, and in having thy soul brought into a state of peace with him; thereby, in them, that is, these two things, good will come unto thee. First, thou wilt have an interest in his favour, from which thou mayest expect all blessings; and, secondly, from his peace in thy conscience thou wilt feel unutterable happiness. Get these blessings now, for thou knowest not what a day may bring forth. Reader, hast thou these blessings?

Verse 22. *Receive, I pray thee, the law from his mouth*] Some, who wish to place Job before the law

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C. c. 767.

mouth, and ^a lay up his words in thine heart.

23 ^b If thou return to the Almighty, thou shalt be built up, thou shalt put away iniquity far from thy tabernacles.

24 Then shalt thou ^c lay up gold ^d as dust, and the gold of Ophir as the stones of the brooks.

25 Yea, the Almighty shall be thy ^e defence, and thou shalt have ^f plenty of silver.

26 For then shalt thou have thy ^g delight in the Almighty, and ^h shalt lift up thy face unto God.

^a Pa. cxix. 11.—^b Ch. viii. 5, 6. xi. 13, 14.—^c 2 Chron. i. 15.—^d Or, on the dust.—^e Or, gold.—^f Heb. silver of strength.—^g Ch. xxvii. 10. Isai. lviii. 14.—^h Ch. xi. 15.

given by Moses, say that this means the *Noahic precepts*; others, that the *law of nature* is intended! Stuff and vanity! The allusion is plainly to the law given by God to the children of Israel, called here, by way of emphasis, תורה *torah*, the LAW, which contained אמרי *amarai*, his words, the words or sayings of God himself; consequently, it is not the *Noahic precepts*, nor the *law of nature*, neither of which were ever written or registered as the words of God's mouth.

Verse 23. *Thou shalt be built up*] God will restore thee to thy wonted state of prosperity; and thou shalt again have a household, not only of servants, but of children also. So much may be implied in the words, *Thou shalt be built up*. See my sermon on ver. 21—23.

Verse 24. *Then shalt thou lay up gold as dust*] The original is not fairly rendered in this translation, באור ושריר על עפר באר *veshith al aphar batsar*, which *Montanus* renders: *Et pone super pulverem munitionem*, "And fix a tower upon the dust;" באור הרים אפיר *ubeteur nechalim Ophir, et in petra torrentes Ophir*, "and in the rock, the torrents of Ophir."

The *Vulgate* is widely different: *Dabit pro terra silicem, et pro silice torrentes aureos*, "He will give thee flint for earth; and torrents of gold for flint:" which *Calmet* thus paraphrases: "Instead of brick thou shalt build with solid stone; and for ornaments, instead of stone as formerly, thou shalt have massive gold!"

All the Versions are different. Mr. *Good* translates: "Then count thou treasure as dust: then shall he make fountains to gush forth amidst the rocks." *Coverdale* is different from all: *He shal give the an hardest, which, in plenty and abundance, shal excede the dust of the earthe, and the golde of Ophir like rpyber stones.*

Verse 25. *Thou shalt have plenty of silver.*] Here again the Versions and critics vary. The critics may disagree; but the doctrine of Eliphaz is sufficiently plain: "To those whom God loves best he gives the most earthly good. The rich and the great are his

27 ⁱ 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 ^k he shall save ^l the humble person.

30 ^m He shall deliver the island of the innocent: and it is delivered by the pureness of thine hands.

A. M. cir. 2484.
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ⁱ Ps. l. 14, 15. Isai. lviii. 9.—^k Prov. xxix. 23. James iv. 6. 1 Pet. v. 5.—^l Heb. him that hath low eyes.—^m Or, The innocent shall deliver the island, Gen. xviii. 26, &c.

high favourites: the poor and the distressed he holds for his enemies."

In the above verses there seems to be a reference to the mode of obtaining the precious metals: 1. Gold in dust; 2. Gold in streams from the hills and mountains; 3. Silver in mines; כסף רעפשו *keseph toaphoth*, "silver of giddiness;" of mines so deep as to make one giddy by looking into them. See Mr. *Good*.

Verse 26. *For then shalt thou have thy delight*] Thou shalt know, from thy temporal prosperity, that God favours thee; and for his bounty thou shalt be grateful. How different is this doctrine from that of St. Paul and St. John! "Being justified by faith, we have peace with God, through our Lord Jesus." "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father!" "The Spirit himself beareth witness with our spirits that we are the children of God." "We glory in tribulation also, knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us." "We love him because he first loved us." *Tribulation* itself was often a mark of God's favour.

Verse 27. *Thou shalt make thy prayer unto him*] תתיר *tatir*, thou shalt open or unbosom thyself. And when the heart prays, God hears; and the person, being blessed, vows fidelity, prays on, is supported, and enabled to pay his vows.

Verse 28. *Thou shalt also decree a thing*] Whatever thou purporest in his strength, thou shalt be enabled to accomplish.

Verse 29. *When men are cast down*] There is a great difficulty in this verse; the sense, however, is tolerably evident, and the following is nearly a literal version: *When they shall humble themselves, thou shalt say, Be exalted*, or, *there is exaltation: for the down-cast of eye he will save*. The same sentiment as that of our Lord, "He that exalteth himself shall be abased; but he that humbleth himself shall be exalted."

Verse 30. *He shall deliver the island of the innocent*] The word *ai*, which we translate *island*, is most probably the Arabic particle *اي* *whosoever, whatsoever, any, whosoever he may be*, as *رجل اي* *ai rajuli, whatsoever man he may be*. And it is most probable that both words are Arabic, *اي نقى* or *نقا اي* *any innocent, chaste, pure, or holy person*; for the word has the same meaning both in Hebrew and Arabic. The text may therefore be translated, *He shall deliver every innocent person: He, the innocent person, shall be delivered by the pureness of thy hands*; i. e., as thou lovest justice, so thou wilt do justice. Instead of *כפצא* *cappesca, thy hands, the Vulgate, Syriac, and Arabic have read כפצא* *cappais, his or their hands*. Mr. Good thinks that *ai* signifies *house*, as *اي* and *اي* in Arabic signify *to reside, to have a home, &c.*; and therefore translates the passage thus: "The

house of the innocent shall be delivered; and delivered by the pureness of thy hands." The reader may adopt which he pleases; but the word *island* must be given up, as it cannot make any consistent sense.

Thus ends Eliphaz the Temanite, who began with a tissue of the bitterest charges, continued with the most cruel insinuations, and ended with commonplace exhortations to repentance, and promises of secular blessings in consequence: and from his whole speech scarcely can one new or important maxim be derived. Blessed be God for Moses and the prophets! for Jesus, the evangelists, and the apostles! Their trumpet gives no uncertain sound: but by that of Job's friends who can prepare himself for the battle?

CHAPTER XXIII.

Job answers; apologizes for his complaining; wishes to plead his cause in the presence of his Maker, from whom he knows he should receive justice; but regrets that he cannot find him, 1—9. He, however, gives himself and his cause up to God, with the conviction of his own innocence, and God's justice and goodness, 10—14. He is, nevertheless, afraid when he considers the majesty of his Maker, 15—17.

A. M. cir. 2484.
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Ante I. OI.
cir. 744.
Ante U. C. c. 767.

THEN Job answered and said,
2 Even to day is my complaint bitter: "my stroke is

heavier than my groaning.
3 "Oh 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.

^a Heb. *my hand*. — ^b Ch. xiii. 3. xvi. 21.

NOTES ON CHAP. XXIII.

Verse 2. *Even to day is my complaint bitter*] Job goes on to maintain his own innocence, and shows that he has derived neither conviction nor consolation from the discourses of his friends. He grants that his complaint is bitter; but states that, loud as it may be, the affliction which he endures is heavier than his complaints are loud.

Mr. Good translates: "And still is my complaint rebellion?" Do ye construe my lamentations over my unparalleled sufferings as rebellion against God? This, in fact, they had done from the beginning: and the original will justify the version of Mr. Good; for *מר* *meri*, which we translate *bitter*, may be derived from *מרד* *marah*, "he rebelled."

Verse 3. *Oh, that I knew where I might find him!*] This and the following verse may be read thus: "Who will give me the knowledge of God, that I may find him out? I would come to his establishment (the place or way in which he has promised to communicate himself); I would exhibit, in detail,

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.

7 There the righteous might dispute with him; so should I be delivered for ever from my judge.

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. OI.
cir. 744.
Ante U. C. c. 767.

^c Isai. xxvii. 4, 8. lvii. 16.

my judgment (the cause I wish to be tried) before his face; and my mouth would I fill with convincing or decisive arguments;" arguments drawn from his common method of saving sinners, which I should prove applied fully to my case. Hence the confidence with which he speaks, ver. 6.

Verse 5. *I would know the words which he would answer me*] He would speak nothing but what was true, decree nothing that was not righteous, nor utter any thing that I could not comprehend.

Verse 6. *Will he plead against me*] He would not exhibit his majesty and his sovereign authority to strike me dumb, or so overawe me that I could not speak in my own vindication.

No; but he would put strength in me.] On the contrary, he would treat me with tenderness, he would rectify my mistakes, he would show me what was in my favour, and would temper the rigid demands of justice by the mild interpretations of equity; and where law could not clear me, mercy would conduct all to the most favourable issue.

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C. c. 767.

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* :

* Ch. ix. 11.—^b Ps. cxxxix. 1, 2, 3.—^c Heb. *the way that is with me*.

Verse 7. *There the righteous might dispute with him*] נוכח *nochach*, might argue or plead. To dispute with God sounds very harsh.

So should I be delivered for ever] Mr. Good translates: "And triumphantly should I escape from my condemnation." The Hebrew word לנצח *lanetsach* may as well be translated to victory as for ever: and in this sense the *Vulgate* understood the words *Proponat æquitatem contra me; et perveniat ad victoriam judicium meum*. "He would set up equity against me; and would lead on my cause to victory." *Coverdale* renders thus:—*But let hym gibe me like power to go to lawe, then am I sure to wyne my matter*. Nothing less than the fullest conviction of his own innocence could have led Job to express himself thus to the Judge of quick and dead!

Verse 8. *Behold, I go forward*] These two verses paint in vivid colours the distress and anxiety of a soul in search of the favour of God. No means are left untried, no place unexplored, in order to find the object of his research. This is a true description of the conduct of a genuine penitent.

Verse 9. *On the left hand, where he doth work*] In these two verses Job mentions the four cardinal points of the heavens: the EAST, by the word קדם *kedem*, which signifies *before*; the WEST, by אחר *achor*, which signifies *after*, or the *back part*; the NORTH, by שמאל *semol*, which signifies the *left*; and the SOUTH by ימין *yamin*, which signifies the *right*. Such is the situation of the world to a man who faces the east; see Gen. xiii. 9, 11, and xxviii. 14. And from this it appears that the Hebrews, Idumeans, and Arabs had the same ideas of these points of the heavens. It is worthy of remark that Job says, *He hideth himself on the right hand (the south), that I cannot see him*: for in fact, the southern point of heaven is not visible in Idumea, where Job was. Hence it comes that when he spake before, chap. ix. 9, of the constellations of the antarctic pole, he terms them the *hidden chambers of the south*; i. e., those compartments of the celestial concave that never appeared above the horizon in that place.—See *Calmet*.

Mr. Good translates these verses as follows:—

Behold! I go forward, and he is not there;
And backward, but I cannot perceive him.
On the left hand I feel for him, but trace him not:
He enshroudeth the right hand, and I cannot see him.

The simple rendering of *Coverdale* is nervous and correct:—

10 But he ^b knoweth ^c the way that I take: when ^d he hath tried me, I shall 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 com-

A. M. cir. 2484.
B. C. cir. 1520.
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cir. 744.
Ante U.C. c. 767.

^d Ps. xvii. 3. lxxvi. 10. James i. 12.—^e Ps. xlv. 18.

For though I go before, I fynde hym not: If I come behynde, I can get no knowledge of hym: Yf I go on the left syde to poudre his workers, I cannot attegne unto them: Agayne, yf I go on the right syde, he hydeth himself, That I cannot se him.

Verse 9. *But he knoweth the way that I take*] He approves of my conduct; my ways please him. He tries me: but, like gold, I shall lose nothing in the fire; I shall come forth more pure and luminous. If that which is reputed to be gold is exposed to the action of a strong fire, if it be genuine, it will lose nothing of its quality, nor of its weight. If it went into the fire gold, it will come out gold; the strongest fire will neither alter nor destroy it. So Job: he went into this furnace of affliction an innocent, righteous man; he came out the same. His character lost nothing of its value, nothing of its lustre.

Verse 11. *My foot hath held his steps, his way have I kept*] I have carefully marked his providential dealings; and in his way—his pure and undefiled religion, have I walked. I have not only been generally but particularly religious: I have attended carefully to the weightier matters of the law, and have not forgotten its slightest injunctions.

Coverdale is curious:—*Sebertheles my fete kepe his path, his hys strete have I holden, and not gone out of it. The hys strete is highway, the causeway, or raised road; formed, as they anciently were, by stones in the manner of pavement. It has its name from the Latin strata, paved, via being understood: via lapidibus strata, "a way paved with stones:" hence street, a raised road or pavement, either in town or country. And hence the four grand Roman or British roads which intersected this kingdom: viz. Watling street, Icknild or Ricknild street, Ermin street, and Fosse street. Some say these streets or roads were made by Bellinus, a British king.*

Fosse street began in Cornwall, passed through Devonshire, Somersetshire, and along by Tibbury upon Toteswold, beside Coventry, unto Leicester; and thence by the wide plains to Newark and to Lincoln, where it ends.

Watling street begins at Dover, passes through the middle of Kent, over the Thames by London, running near Westminster, and thence to St. Albans, Dunstable, Stratford, Towcester, Weden, Lilbourn, Atherston, Wreaken by Severn, Worcester, Stratton, through Wales unto Cardigan, and on to the Irish sea.

Ermin, or Erminage street, running from St. David's in Wales, to Southampton.

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cir. 744.
Ante U.C. c. 767.

mandment of his lips; * I^b have esteemed the words of his mouth more than † my necessary food.

13 But he is in one mind, and † who can turn him? and what † his soul desireth, even that he doeth.

14 For he performeth the thing that is † appointed for me: and many such things are with him.

* Heb. I have hid, or laid up. —^b John iv. 32, 34. — † c Or, my appointed portion.

Ricknild, or *Icknild street*, running by Worcester, Wycomb, Birmingham, Lichfield, Derby, Chesterfield, and by York, into Tynemouth. See *Camden*, *Hollanded*, and *Minshieu*.

Verse 12. *The commandment of his lips*] The written law that proceeded from his own mouth.

I have esteemed the words of his mouth] Mr. Good has given a better version of the original: *In my bosom have I stored up the words of his mouth*. The Asiatics carry every thing precious or valuable in their bosom, their handkerchiefs, jewels, purse, &c. Job, therefore, intimates that the words of God's mouth were to him a most precious treasure.

Verse 13. *But he is in one mind*] The original is *וְהוּא בְּעַד* *vehu beechad*, and is literally, *But he is in one*: properly rendered by the *Vulgate*, *Ipse enim solus est*, *But he is alone*. And not badly rendered by *Coverdale*:—*It is he himself alone*. He has no partner; his designs are his own, they are formed in his infinite wisdom, and none can turn his determinations aside. It is vain, therefore, for man to contend with his Maker. He designs my happiness, and you cannot prevent its accomplishment.

Verse 14. *For he performeth the thing that is appointed for me*] *Coverdale* translates:—*He rewardeth me into my bosom, and many other things me doth he as he maye by his power*. *וְכִי חֻקִּי* may as well be translated *bosom* here as in the 12th verse; but probably it may mean a *portion*, *lot*, *sufficiency*: *For he hath appointed me my lot; and like these there are multitudes with him*. He diversifies human affairs: scarcely any two men have the same lot; nor has the same person the same portion at all times. He has multitudes of resources, expedients, means, &c., which he employs in governing human affairs.

Verse 15. *Therefore am I troubled*] I do not as yet see an end to my afflictions: he has not exhausted his means of trial; therefore when I consider this, I am afraid of him.

Verse 16. *For God maketh my heart soft*] *Prostrates* my strength, deprives me of courage, so that I sink beneath my burden, and I am troubled at the

15 Therefore am I troubled at his presence; when I consider, I am afraid of him.

16 For God † maketh my heart soft, and the Almighty troubleth me:

17 Because I was not cut off before the darkness, neither hath he covered the darkness from my face.

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C. c. 767.

^d Ch. ix. 12, 13. xii. 14. Rom. ix. 19. —^e Ps. cxv. 3. ^f 1 Thess. iii. 3. —^g Ps. xxii. 14.

thought of the Almighty, the self-sufficient and eternal Being.

Verse 17. *Because I was not cut off*] “Oh, why can I not draw darkness over my face? Why may not thick darkness cover my face?”—Mr. Good. This verse should be read in connexion with the preceding; and then we shall have the following sense. Ver. 16: “The Lord hath beaten down my strength, and my soul has been terrified by his fear.” Ver. 17: “For it is not this deep night in which I am enveloped, nor the evils which I suffer, that have overwhelmed me; I sink only through the fear which the presence of his majesty inspires. This is my greatest affliction; sufferings, diseases, yea, death itself, are nothing in comparison of the terror which my soul feels in the presence of his tremendous holiness and justice.”

Nothing can humble a pious mind so much as scriptural apprehensions of the majesty of God. It is easy to contemplate his goodness, loving-kindness, and mercy; in all these we have an interest, and from them we expect the greatest good: but to consider his holiness and justice, the infinite righteousness of his nature, under the conviction that we have sinned, and broken the laws prescribed by his sovereign majesty, and to feel ourselves brought as into the presence of his judgment-seat,—who can bear the thought? If cherubim and seraphim veil their faces before his throne, and the holiest soul exclaims,

I loathe myself when God I see,
And into nothing fall;

what must a sinner feel, whose conscience is not yet purged from dead works, and who feels the wrath of God abiding on him? And how, without such a mediator and sacrifice as Jesus Christ is, can any human spirit come into the presence of its judge? Those who can approach him without terror, know little of his justice, and nothing of their sin. When we approach him in prayer, or in any ordinance, should we not feel more reverence than we generally do?

CHAPTER XXIV.

Job asserts that there are various transgressors whose wickedness is not visited on them in this life; and particularizes the unjust and oppressive, 1—6; those who are cruel to the poor, 7—13; the murderer, 14; the adulterer, 15; thieves and plunderers, 16, 17. Nevertheless they have an accursed portion, and shall die, and their memory perish, 18—20. He speaks of the abuse of power, and of the punishment of oppressors, 21—24; and asserts that what he has said on these subjects cannot be contradicted, 25.

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C. c. 767.

WHY, seeing ^a times are not hidden from the Almighty, do they that know him not see his days?

2 Some remove the ^b landmarks; they violently take away flocks, and ^c feed thereof.

3 They drive away the ass of the fatherless,

^a Acts i. 7. — ^b Deut. xix. 14. xxvii. 17. Prov. xxii. 28. xxiii. 10. Hos. v. 10.

they ^d take the widow's ox for a pledge.

4 They turn the needy out of the way: ^e the poor of the earth hide themselves together.

5 Behold, as wild asses in the desert, go they forth to their work; rising betimes for a

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C. c. 767.

^c Or, feed them. — ^d Ch. xxii. 6. Deut. xxiv. 6, 10, 12, 17. ^e Prov. xxviii. 28.

NOTES ON CHAP. XXIV.

Verse 1. *Why, seeing times are not hidden from the Almighty*] Mr. Good translates: "Wherefore are not doomsdays kept by the Almighty, so that his offenders may eye their periods?" *Doomsdays* are here used in the same sense as *term times*; and the wish is, that God would appoint such times that the falsely accused might look forward to them with comfort; knowing that, on their arrival, they should have a fair hearing, and their innocence be publicly declared; and their detractors, and the unjust in general, meet with their deserts. But God reserves the knowledge of these things to himself. "The holy patriarch," says Mr. Good, "has uniformly admitted that in the aggregate scale of Providence the just are rewarded and the wicked punished for their respective deeds, in some period or other of their lives. But he has contended in various places, and especially in chap. xxi. 7—13, that the exceptions to this general rule are numerous: so numerous, as to be sufficient to render the whole scheme of providential *interposition* perfectly mysterious and incomprehensible, chap. xxiii. 8—12; so in the passage before us: If the retribution ye speak of be universal, and which I am ready to admit to a certain extent to be true and unquestionable, I not only ask, Why do the just ever suffer in the midst of their righteousness? but, Why do not the wicked see such retribution displayed before their eyes by stated judgments, so that they may at one and the same time know and tremble?"

Verse 2. *Some remove the landmarks*] Stones or posts were originally set up to ascertain the bounds of particular estates: and this was necessary in open countries, before *hedges* and *fences* were formed. Wicked and covetous men often removed the landmarks or *termini*, and set them in on their neighbours' ground, that, by contracting their boundaries, they might enlarge their own. The law of Moses denounces curses on those who remove their neighbours' landmarks. See Deut. xix. 14, xxvii. 17, and the note on the former place, where the subject is considered at large.

They violently take away flocks, and feed thereof.]

Mr. Good translates *ירעו yiru*, they destroy, deriving the word, not from *רעה raah*, to feed, but from *רע ru*, to rend, to destroy.

The Septuagint had read *רועה roeh*, a shepherd; and therefore have translated *κοιμισιον συν κοιμισι αρπασαντες*, "violently carrying off both the flock and the shepherd."

Verse 4. *They turn the needy out of the way*] They will not permit them to go by the accustomed paths; they oblige them to take circuitous routes. When the Marquis of H. was made ranger of Richmond Park, he thought it his duty to shut up a path-way which had existed for a long time; and those who presumed, after this shutting up, to break the fence, and take that path as formerly, were prosecuted. A cobbler near the place entered an action against the marquis: the cause was tried, the marquis cast, and the path ordered to be opened, on the ground that it had, time out of mind, been a public undisputed path. When one asked the cobbler, "How he could have the boldness to go to law with the Marquis of H.?" he answered, "Because I did not like to leave the world worse than I found it." All tolerated oppression and voluntary forfeiture of ancient rights are injurious to society at large, and they who win at them leave the world worse than they found it.

Verse 5. *Rising betimes for a prey*] The general sense here seems plain enough. There are some who live a lawless roaming life; make a predatory life their employment; for this purpose, frequent the wilderness, where they seize on and appropriate what soever they find, and by this method they and their families are supported.

Mr. Good says: "The sense has never yet been understood by any commentator;" and hence he proposes a different division of the words, placing *ערבה arabah*, the desert or wilderness, in the first hemistich, thus;—

"Rising early for the pillage of the wilderness; The bread of themselves and of their children."

Others think that the words are spoken solely of

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U. C. c. 767.

prey: the wilderness *yieldeth*
food for them *and for their*
children.

6 They reap *every one* his
‘corn in the field: and ^b they gather the vintage
of the wicked.

7 They ^c cause the naked to lodge without
clothing, that *they have* no covering in the
cold.

8 They are wet with the showers of the
mountains, and ^d embrace the rock for want of
a shelter.

^a Heb. *mingled corn or dredge*.—^b Heb. *the wicked gather the vintage*.

9 They pluck the fatherless
from the breast, and take a
pledge of the poor.

10 They cause *him* to go
naked without clothing, and they take away
^e the sheaf *from* the hungry ;

11 *Which* make oil within their walls, and
tread *their* wine-presses, and suffer thirst.

12 Men groan from out of the city, and the
soul of the wounded crieth out : yet God lay-
eth not folly *to them*.

13 They are of those that rebel against the

^c Exod. xxii. 26, 27. Deut. xxiv. 12, 13. Ch. xxii. 26.
^d Lam. iv. 5.—^e Ch. xxii. 7.

the poor under the hand of oppression, who are
driven away from their homes, and obliged to seek
such support as the wilderness can afford. Such was
originally the state of the *Bedouins*, and of the wan-
dering Arab hordes in general: the oppression of
their tyrannous governors obliged them to seek refuge
in the deserts, where they still live a roaming predatory
life.

Verse 6. *They reap every one his corn in the field*] This is perfectly characteristic. These wandering hordes often make sudden irruptions, and carry off the harvest of grain, olives, vines, &c., and plunge with it into the wilderness, where none can follow them. The *Chaldee* gives the same sense: “They reap in a field that is not their own, and cut off the vineyard of the wicked.”

Verse 7. *They cause the naked to lodge without clothing*] Or rather, *They spend the night naked, without clothing; and without a covering from the cold*: another characteristic of the wandering Arabs. They are *ill-fed, ill-clothed*, and often miserably off, even for tents. They can have little household stuff: as they are plunderers, they are often obliged to fly for their lives, and cannot encumber themselves with what is not absolutely needful.

Verse 8. *They are wet with the showers of the mountains*] Mr. Good thinks that *torrents*, not *showers*, is the proper translation of the original *וַיִּשְׁרַע*; but I think *showers of the mountain* strictly proper. I have seen many of these in mountainous countries, where the tails of *water-spouts* have been intercepted and broken, and the *out-pouring* there would be incredible to those who have never witnessed similar phenomena. The *rain fell in torrents*, and produced torrents on the land, carrying away earth and stones and every thing before them, scooping out great gullies in the sides of the mountains. *Mountain-torrents* are not produced but by such extraordinary *out-pourings of rain*, formed either by *water-spouts*, or by vast masses of clouds intercepted and broken to pieces by the mountain-tops.

And embrace the rock for want of a shelter.] In such cases as that related above, the *firm rock* is the only shelter which can be found, or safely trusted.

Verse 9. *They pluck the fatherless from the breast*] In

They forcibly take young children in order that they may bring them up in a state of *slavery*. This verse is the commencement of a new paragraph, and points out the arbitrary dealings of oppressors, under despotic governors.

Take a pledge of the poor.] Oppressive landlords who let out their grounds at an exorbitant rent, which the poor labourers, though using the utmost diligence, are unable at all times to pay; and then the unfeeling wretch *sells them up*, as the phrase here is, or takes their *cow*, their *horse*, their *cart*, or their *bed*, in pledge, that the money shall be paid in such a time. This is one of the crying sins of some countries of Europe.

Verse 10. *They cause him to go naked*] These cruel, hard-hearted oppressors seize the *cloth* made for the *family wear*, or the *wool* and *flax* out of which such *clothes* should be made.

And they take away the sheaf] Seize the *grain* as soon as it is reaped, that they may pay themselves the exorbitant rent at which they have leased out their land: and thus the *sheaf*—the *thraves* and *ricks*, by which they should have been supported, are taken away from the hungry.

Verse 11. *Make oil within their walls*] Thus stripped of all that on which they depended for *clothing* and *food*, they are obliged to become *vassals* to their lord, labour in the fields on scanty fare, or *tread their wine-presses*, from the produce of which they are not permitted to quench their *thirst*.

Verse 12. *Men groan from out of the city*] This is a new paragraph. After having shown the oppressions carried on in the *country*, he takes a view of those carried on in the *town*. Here the miseries are too numerous to be detailed. The *poor* in such places are often in the most wretched state; they are not only *badly fed*, and *miserably clothed*, but also most *unwholesomely lodged*. I was once appointed with a benevolent gentleman, J. S., Esq., to visit a district in St. Giles’s, London, to know the real state of the poor. We took the district in *House Row*, and found each dwelling full of people, dirt, and wretchedness. Neither old nor young had the appearance of health: some were *sick*, and others lying *dead*, in the same place! Several beds, if they might be called such,

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C.c. 767.

light; they know not the ways thereof, nor abide in the paths thereof.

14 ^a The murderer rising with the light killeth the poor and needy, and in the night is as a thief.

^a Ps. x. 8.—^b Prov. vii. 9.—^c Ps. x. 11.

on the floor in the same apartment; and, in one single house, *sixty souls!* These were groaning under various evils; and the soul of the wounded, wounded in spirit, and afflicted in body, cried out to God and man for help! It would have required no subtle investigation to have traced all these miseries to the doors, the hands, the lips, and the hearts, of ruthless landlords; or to oppressive systems of public expenditure in the support of ruinous wars, and the stagnation of trade and destruction of commerce occasioned by them: to which must be added the enormous taxation to meet this expenditure.

Yet God layeth not folly to them.] He does not impute their calamities to their own folly. Or, according to the *Vulgate*, *Et Deus inultum abire non patitur*; "And God will not leave (these disorders) unpunished." But the Hebrew may be translated, *And God doth not attend to their prayers.* Job's object was to show, in opposition to the mistaken doctrine of his friends, that God did not hastily punish every evil work, nor reward every good one. That vice often went long unpunished, and virtue unrewarded; and that we must not judge of a man's state either by his prosperity or adversity. Therefore, there might be cases in which the innocent oppressed poor were crying to God for a redress of their grievances, and were not immediately heard; and in which their oppressors were faring sumptuously every day, without any apparent mark of the divine displeasure. These sentiments occur frequently.

Verse 13. *They—rebel against the light*] Speaking of wicked men. They rebel against the light of God in their consciences, and his light in his word. They are tyrants in grain, and care neither for God nor the poor. *They know not the ways thereof*—they will not learn their duty to God or man. *Nor abide in the paths thereof*—if brought at any time to a better mind, they speedily relapse; and are steady only in cruelty and mischief. This is the character of the oppressors of suffering humanity, and of sinners audacious and hardened.

This whole verse Mr. Good translates in the following manner:

They are indignant of the light;
They respect not its progress;
And will not return to its paths.

They hate good; they regard not its operation; they go out of the way of righteousness, and refuse to return.

Verse 14. *The murderer rising with the light*] Perhaps the words should be read as Mr. Good has done:—

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15 ^b The eye also of the adulterer waiteth for the twilight, ^c saying, No eye shall see me: and ^d disguiseth his face.

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C.c. 767.

16 In the dark they dig through house which they had marked for themselves in the

^d Heb. *setteth his face in secret.*

With the daylight ariseth the murderer;
Poor and needy, he sheddeth blood.

This description is suitable to a *highwayman*; or who robs in daylight, and who has been impelled by poverty and distress to use this most unlawful and perilous mode to get bread; and for fear of being discovered or taken, commits murder, and thus adds crime to crime.

In the night is as a thief.] Having been a *highwayman* in the day-time, he turns *footpad* or *house-breaker* by night; and thus goes on from sin to sin.

There have been several instances like the case above, where poverty and distress have induced a man to go to the highway and rob, to repair the ruin of himself and family. I shall introduce an authentic story of this kind, which the reader may find at the end of this chapter.

Verse 15. *The eye also of the adulterer*] This is another sin particularly of the city. The adulterer has made his assignment; he has marked the house of his wife into whose good graces he has insinuated himself called *digging through the house*; he waits impatient for the dusk; and then goes forth, having muffled and disguised his face, and spends a criminal night with the faithless wife of another man. The morning dawns: but it is to him as the shadow of death, for he should be detected before he can reach his own home. *And if one know him*—if he happen to be cognised in coming out of the forbidden house; the terrors of death seize upon him, being afraid that something shall be brought to light, or that he shall be called to account, a sanguinary account, by the injured husband.

This seems to be the general sense of the whole natural picture which Job draws in the 15th, 16th and 17th verses.

Verse 16. *In the dark they dig through house*] Thieves in Bengal very frequently dig through mud wall and under the clay floors of houses, and, entering unperceived, plunder them while the inhabitants are asleep.

Mr. Good's version of this paragraph I shall give before the reader:—

Ver. 15. For the dark too watcheth the eye of the adulterer;

Exclaiming, No eye shall behold me.
Then putteth he the muffler on his face;

Ver. 16. He wormeth into houses amidst the darkness
In the day-time they seal themselves up
They know not the light:

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.

day-time : they ^a know not the light.

Ante U.C. c. 767.

17 For the morning is to them even as the shadow of death: if one know them, they are in the shadows of the shadow of death.

18 He is swift as the waters; their portion is cursed in the earth: he beholdeth not the way of the vineyards.

19 Drought and heat ^b consume the snow-waters: so doth the grave those which have sinned.

20 The womb shall forget him; the worm shall feed sweetly on him; ^c he shall be no more remembered; and wickedness shall be broken as a tree.

^a John iii. 20.—^b Heb. violently take.—^c Prov. x. 7.
^d Or, he trusteth not his own life.

Viz. 17. For, the dawn they reckon to themselves as the death-shade;

The horrors of the death-shade as it returneth.

Verse 18. He is swift as the waters] Literally, Light is he on the face of the waters: and cursed shall be their portion on the earth, which Mr. Good translates:—

Miserable is this man on the waters:
Deeply miserable the lot of those on dry land.

He beholdeth not the way of the vineyards.] These no longer flourish or bring forth fruit. The labour of the vintage fails.

Verse 19. Drought and heat consume the snow waters] The public cisterns or large tanks which had been filled with water by the melting of the snow on the mountains, and which water was stored for the irrigation of their lands, had been entirely exhausted by the intensity of the heat, and the long continuance of drought.

So doth the grave those which have sinned.] For this whole paragraph we have only two words in the original; viz., שׁוּל שְׁחֵל chatau, "the pit, they have sinned;" which Mr. Good translates:—"They fall to their lowest depth."

I believe the meaning to be,—even the deepest tanks which held most water, and retained it longest, had become exhausted; so that expectation and recourse were cut off from this as well as from every other quarter.

I have elsewhere shown that שׁוּל sheol signifies, not only hell and the grave, but any deep pit; and, also, that שְׁחֵל chatau signifies to miss the mark. Mr. Good, properly aware of these acceptations of the original words, has translated as above; and it is the only ground on which any consistent meaning can be given to the original.

Verse 20. The womb shall forget him] The mother that bare him shall have no affection for him, nor be afflicted at his death. But the word רַחֵם rechem signifies compassion, mercy. Mercy shall be unmindful

21 He 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, ^d and no man is sure of life.

23 Though it be given him to be in safety, whereon he resteth; yet ^e his eyes are upon their ways.

24 They are exalted for a little while, but 'are gone and brought low; they are ^e 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?

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C. c. 767.

^e Ps. xi. 4. Prov. xv. 3.—^f Heb. are not.—^g Heb. closed up.

of him. How dreadful such a state! When mercy itself forgets the sinner, his perdition slumbereth not.

The worm shall feed sweetly on him] The Chaldee has, "The cruel, who have neglected to commiserate the poor, shall be sweet to the worms." He shall be brought into a state of the greatest degradation, and shall be no more remembered.

And wickedness shall be broken as a tree.] He shall be as a rotten or decayed tree, easily broken to pieces. If it were clear that אַוְלָה avlah, here rendered wickedness, has the same sense as אֵלֶּה aleh, a leaf, sucker, or shoot, then we might translate according to the ingenious version of Mr. Good; viz., But the shoot shall be broken off as a tree; which might, in this case, be supposed to refer to illicit commerce, the fruit of the womb becoming abortive.

Verse 21. He evil entreateth the barren] I believe the original word רַחֵם should be translated he feedeth; and so the Vulgate understood the word: Pavit enim sterilem. He has been kind to the barren woman; but he has done no good to the widow. He has shown no mercy to large families; he has been an enemy to the procreation of children. Though he may, for particular reasons, have provided for a barren woman; yet the widow he has not comforted, she being old or infirm, or such as might not suit his purpose.

Verse 22. He draweth also the mighty] Calmet gives the following version of the original: "He draws with him guards for his defence; he raises himself up, and does not feel assured of his life." In the midst even of his guards he is afraid; and dares not put confidence in any person. This is an admirable delineation of the inquietudes and terrors of a tyrant.

Verse 23. Though it be given him to be in safety] The Vulgate gives this verse a singular turn: Dedit ei Deus locum penitentiae, et ille abutitur eo in superbiam, "God gave him space for repentance, but he has abused it through pride." This is by no means conformable to the original. I think the words should

be translated thus : "He gives *them* (i. e., the guards) to him for security, and he leans upon them ; yet his eyes are upon their ways." Though he have taken the guards, mentioned in the preceding verse, for his personal defence, and for this purpose he uses them ; yet he is full of diffidence, and he is continually watching them lest they should be plotting his destruction. The true picture of an eastern tyrant. *Without* are fightings ; *within* are fears.

Verse 24. *They are exalted for a little while*] Such tyrants are exalted for a time, for God putteth down one and raiseth up another ; but he turns his hand against them, and they are gone. They are removed by his justice as all of the same character have been and shall be ; time and judgment shall mow them down as the grass, and crop them off as the ears of ripe corn. They may flourish for a time, and continue their oppressions ; but they shall at last come to an untimely end. Few tyrants ever visit the eternal world *sicca morte*, but by a violent death. All eastern history is full of this great fact.

Verse 25. *And if it be not so now*] Job has proved by examples that the righteous are often oppressed ; that the wicked often triumph over the just ; that the impious are always wretched even in the midst of their greatest prosperity ; and he defies his friends to show one flaw in his argument, or an error in his illustration of it ; and that existing facts are farther proofs of what he has advanced.

In the preceding chapters we find Job's friends having continual recourse to this assertion, which it is the grand object of all their discourses to prove, *viz.*, The righteous are so distinguished in the approbation of God, that they live always in prosperity, and die in peace.

On the other hand, Job contends that the dispensations of Providence are by no means thus equal in this life ; that experience shows that the righteous are often in adversity, and the wicked in power and prosperity.

Job's friends had also endeavoured to prove that if a reported good man fell into adversity, it was a proof that his character had been mistaken, that he was an internal sinner and hypocrite ; and that God, by these manifest proofs of his disapprobation, unmasked him. Hence they charged Job with hypocrisy and secret sins, because he was now suffering adversity ; and that his sins must be of the most heinous nature, because his afflictions were uncommonly great. This Job repels by appeals to numerous facts where there was nothing equivocal in the character ; where the *bad* was demonstrably bad, and yet in *prosperity* ; and the *good* demonstrably good, and yet in *adversity*. It is strange that none of these could hit on a middle way ; *viz.*, The wicked may be in prosperity, but he is ever miserable in his soul ; the righteous may be in adversity, but he is ever happy in his God. In these respects, God's ways are always equal.

On ver. 14, I have referred to the case of unfortunate men who, falling into adversity, madly have recourse to plunder to restore their ruined circum-

stances. The following anecdote is told of the justly celebrated Dr. Sharp, archbishop of York, the grandfather of that highly benevolent, useful, learned, and eminent man, Granville Sharp, Esq., with whom I had for several years the honour of a personal acquaintance.

"Never was any man, as well by the tenderness of his nature as by the impulse of religion, better disposed to succour the distressed, and relieve the necessities of the poor ; to which merciful offices he had so strong an inclination that no reasonable solicitations were ever in danger of meeting with a repulse. Nay, he was more prone to seek out proper objects of his bounty than to reject them when recommended ; and so far was his charity from any suspicion of being extorted by importunity, that it appeared rather a delight than uneasiness to him to extend his liberality upon all proper occasions."

For the same reason, a singular anecdote of the archbishop, related in the London Chronicle of Aug 13, 1785, and always credited by his family, may be thought worth preserving.

"It was his lordship's custom to have a saddle horse attend his carriage, that, in case of fatigue from sitting, he might take the refreshment of a ride. As he was thus going to his episcopal residence, and was got a mile or two before his carriage, a decent well looking young man came up with him ; and, with trembling hand and a faltering tongue, presented pistol to his lordship's breast, and demanded his money. The archbishop, with great composure turned about ; and, looking stedfastly at him, desired he would remove that dangerous weapon, and tell him fairly his condition. 'Sir ! Sir !' with great agitation, cried the youth ; 'No words, 'tis not time ; your money instantly.' 'Hear me, young man said the archbishop ; 'you see I am an old man, and my life is of very little consequence ; yours seems far otherwise. I am named Sharp, and am archbishop of York ; my carriage and servants are behind. Tell me what money you want, and who you are, and will not injure you, but prove a friend. Here, take this ; and now ingenuously tell me how much you want to make you independent of so destructive business as you are now engaged in.' 'O Sir,' replied the man, 'I detest the business as much as you. I am—but—but—at home there are creditors who will not stay—fifty pounds, my lord, indeed would do what no tongue besides my own can tell.' 'Well Sir, I take it on your word ; and, upon my honour if you will, in a day or two, call on me at — what I have now given you shall be made up to the sum.' The highwayman looked at him, was silent, and went off ; and, at the time appointed, actually waited on the archbishop, and assured his lordship his words had left impressions which nothing could ever destroy."

"Nothing more transpired for a year and a half more ; when one morning a person knocked at the Grace's gate, and with a peculiar earnestness desired to see him. The archbishop ordered the stranger to be brought in. He entered the room where his lordship was, but had scarce advanced a few steps before

his countenance changed, his knees tottered, and he sank almost breathless on the floor. On recovering, he requested an audience in private. The apartment being cleared, 'My lord,' said he, 'you cannot have forgotten the circumstances at such a time and place; gratitude will never suffer them to be obliterated from my mind. In me, my lord, you now behold that once most wretched of mankind; but now, by your inexpressible humanity, rendered equal, perhaps superior, in happiness to millions. Oh, my lord,' tears for a while preventing his utterance, 'tis you, 'tis you that have saved me, body and soul; 'tis you that have saved a dear and much-loved wife, and a little brood of children, whom I tendered dearer than my life. Here are the fifty pounds; but never shall I find language to testify what I feel. Your God is your witness; your deed itself is your glory; and may heaven and all its blessings be your present and everlasting reward? I was the younger son of a wealthy man; your lordship knows him; his name was —. My marriage alienated his affection; and my brother withdrew his love, and left me to sorrow and penury. A month since my brother died a bachelor and intestate. What was his, is become mine; and by your astonishing goodness, I am now

at once the most penitent, the most grateful, and happiest of my species.' "

See *Prince Hoar's* life of *Granville Sharp, Esq.*, page 13.

I have no doubt there have been several cases of a similar kind, when the *first step* in delinquency was urged by *necessity*; but few of such wretched adventurers have met with an *Archbishop Sharp*. An *early and pious education* is the only means under God to prevent such dangerous steps, which generally lead to the most fearful catastrophe. Teach a child, that whom God loveth he chasteneth. Teach him, that God suffers men to hunger and be in want, that he may try them if they will be faithful, and do them good in their latter end. Teach him, that he who patiently and meekly bears providential afflictions, shall be relieved and exalted in due time. Teach him, that it is no sin to die in the most abject poverty and affliction, brought on in the course of divine providence; but that any attempts to alter his condition by robbery, knavery, cozening, and fraud, will be distinguished with heavy curses from the Almighty, and necessarily end in perdition and ruin. A child thus educated is not likely to abandon himself to unlawful courses.

CHAPTER XXV.

Bildad, the Shuhite, in an irregular speech, shows that God's dominion is supreme, his armies innumerable, and his providence extended over all, 1—3; that man cannot be justified before God; that even the heavenly bodies cannot be reputed pure in his sight; much less man, who is naturally weak and sinful, 4—6.

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C.c. 767.

THEN answered 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 man be justified with God?

a James i. 17. — b Ch. iv. 17, &c. xv. 14, &c.

NOTES ON CHAP. XXV.

Verse 1. *Bildad the Shuhite*] This is the last attack on Job; the others felt themselves foiled, though they had not humility enough to acknowledge it, but would not again return to the attack. Bildad has little to say, and that little is very little to the point. He makes a few assertions, particularly in reference to what Job has said in the commencement of the preceding chapter, of his desire to appear before God, and have his case tried by him, as he had the utmost confidence that his innocence should be fully proved. For this Bildad reprehends Job with arguments which had been brought forth often in this controversy, and as repeatedly confuted, chap. iv. 18, and xv. 14, 15, 16.

Verse 2. *Dominion and fear are with him*] God is an absolute sovereign; his fear is on all the hosts

or how can he be clean 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 man, that is a worm? and the son of man, which is a worm?

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C. c. 767.

Ps. cxxx. 3. cxliii. 2. — c Ps. xxii. 6.

of heaven; and by his sovereignty he establishes and preserves order in the heavens, and among all the inhabitants of the eternal world: how canst thou, therefore, dare to appeal to him, or desire to appear before him?

Verse 3. *Is there any number of his armies?*] He has troops innumerable; he can serve himself of all his creatures; every thing may be a means of help or destruction according to his divine will. When he purposes to save, none can destroy; and when he is determined to destroy, none can save. It is vain to trust in his creatures against himself.

Upon whom doth not his light arise?] That is, his providence rules over all; he is universal Lord; he causes his sun to arise on the evil and the good, and sends his rain on the just and unjust.

Verse 4. *How then can man be justified?*] Or, ומה

umah, With what, shall a man be justified with God? Though this is no conclusion from Bildad's premises, yet the question is of the highest importance to man. Neither Bildad nor any of his fellows could answer it; the doctrine of redemption through the *blood of the cross*, was then known only through *types and shadows*. We, who live in the gospel dispensation, can readily answer the question, With what shall *miserable man* (עַם עֲנוּשׁ) be justified with God?—*Ans.* By bringing forward by *faith*, to the throne of the divine justice, the *sacrificial offering of the Lord Jesus Christ*; and confiding absolutely in it, as being a full, sufficient, and complete atonement and sacrifice for his sins, and for the salvation of a lost world.

How, or with what (עַם עֲנוּשׁ), shall he be clean that is born of a woman?—*Ans.* By receiving that grace or heavenly influence communicated by the power and energy of the eternal Spirit applying to the heart the efficacy of that blood which cleanses from all unrighteousness. This, and this only, is the way in which a *sinner*, when truly *penitent*, can be *justified before God*; and in which a *believer*, convinced of indwelling sin, can be *sanctified* and cleansed from all unrighteousness. This is the only means of *justification* and *sanctification*, without which there can be no *glorification*. And these two great works, which constitute the whole of *salvation*, have been procured for a lost world by the incarnation, passion, death, and resurrection of the Lord Jesus Christ, who was delivered for our offences, and rose again for our justification; to whom be glory and dominion now and for evermore, Amen!

Verse 5. *Behold even to the moon, and it shineth not*] It is continually changing its appearance. It never appears twice in its whole revolution with the same face: it is ever *waxing* or *waning*; and its face is variegated with opaque spots. Its changeableness can never be compared with the unchangeable nature of God.

Yea, the stars are not pure in his sight.] Whatever their excellence may be as stars, it is nothing in comparison with him from whom they have derived their being and splendour. See the notes on chap. iv. 18, and xv. 14—16. The *Targum* reads: "Behold, the moon is as yet spotted in her eastern part; the sun shines not; and the stars are not pure in his sight."

Some think that by *stars* are meant those *angels who kept not their first estate*: this may be so, but I cannot see it in the text. It may, however, mean the *heavenly host*, as it is supposed to do, chap. xxviii. 7; but I still must hesitate on the propriety of such applications.

It is probable this speech of Bildad was delivered in the *night-season*, when clouds interrupted the bright shining of the moon. The third verse seems to refer immediately to the *stars*, which to the naked eye are innumerable. The *sun* is not mentioned because of his absence.

This speech of Bildad is both confused and inconclusive. His reasoning is absurd, and he draws false conclusions from his premises. In the third verse, he says, "Is there any number of his armies? and upon whom does not his light arise?" But how absurd is the conclusion which he draws from his questions!—"How then can a man be justified with God, or he be clean who is born of a woman?"

This has no relation to the premises; still to us the question is not difficult, and has already been answered in the notes: "A man can be justified with God," through the blood of Christ; and "he can be clean who is born of a woman," through the sanctification of the Spirit.

Verse 6. *How much less man, that is a worm?*] Or as the *Targum*:—"How much more man, who in his life is a reptile; and the son of man, who in his death is a worm." Almost all the *Versions* read, "Truly man is corruption, and the son of man a worm." The *original* is degradingly expressive: "Even because עַם עֲנוּשׁ *enosh*, miserable man, is עֲרֵמָה *rimmah*, a crawling worm; and the son of Adam, who is עֲרֵמָה *eremah*, a worm, or rather maggot, from its eating into and dividing certain substances."—*Parkhurst*.

Thus endeth Bildad the Shuhite, who endeavoured to speak on a subject which he did not understand, and, having got on bad ground, was soon confounded in his own mind, spoke incoherently, argued inconclusively, and came abruptly and suddenly to an end. Thus, his three friends being confounded, Job was left to pursue his own way; they trouble him no more; and he proceeds in triumph to the end of the thirty-first chapter.

CHAPTER XXVI.

Job, perceiving that his friends could no longer support their arguments on the ground they had assumed, sharply reproves them for their want both of wisdom and feeling, 1—4 shows that the power and wisdom of God are manifest in the works of creation and providence; gives several proofs; and then adds that these are a small specimen of his infinite skill and unlimited power, 5—14.

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C. c. 767.

BUT Job answered and said,
2 How hast thou helped
him that is ^awithout power?
how savest thou the arm that

hath ^bno strength?

3 How hast thou counselled him that hath
no wisdom? and how hast thou plentifully
declared the thing as it is?

^a Neh. v. 5. — ^b 1 Sam. ii. 9. — ^c Or, with the inhabitants.

NOTES ON CHAP. XXVI.

Verse 2. *How hast thou helped him*] This seems a species of irony. How wonderfully hast thou counselled the unskilful and strengthened the weak! Alas for you! ye could not give what ye did not possess! In this way the *Chaldee* understood these verses: "Why hast thou pretended to give succour, when thou art without strength? And save, while thy arm is weak? Why hast thou given counsel, when thou art without understanding? And supposest that thou hast shown the very essence of wisdom?"

Verse 4. *Whose spirit came from thee?*] Mr. Good renders the verse thus: *From whom hast thou pillaged speeches? And whose spirit hath issued forth from thee?* The retort is peculiarly severe; and refers immediately to the proverbial sayings which in several of the preceding answers have been adduced against the irritated sufferer; for which see chap. viii. 11—19, xv. 20—35, some of which he has already complained of, as in chap. xii. 3, and following. I concur most fully therefore with Dr. Stock in regarding the remainder of this chapter as a sample, ironically exhibited by Job, of the harangues on the power and greatness of God which he supposes his friends to have taken out of the mouths of other men, to deck their speeches with borrowed lustre. Only, in descending on the same subject, he shows how much he himself can go beyond them in eloquence and sublimity.

Job intimates that, whatever *spirit* they had, it was not the Spirit of God, because in their answers falsehood was found.

Verse 5. *Dead things are formed from under the waters*] This verse, as it stands in our Version, seems to convey no meaning; and the Hebrew is obscure; *מֵתֵי הַרְפָּאִים* *haraphaim*, "the Rephaim," certainly means not *dead things*; nor can there be any propriety in saying that *dead things*, or things without life, are formed under the waters, for such things are formed every where in the earth, and under the earth, as well as under the waters.

The *Vulgate* translates: *Ecce gigantes gemunt sub aquis, et qui habitant cum eis*. "Behold the giants, and those who dwell with them, groan from under the waters."

The *Septuagint*: *Μη γιγαντες μαωθησονται υποκατωθεν υδατος, και των γεγωνων αυτου*; "Are not the giants formed from under the waters, and their neighbours?"

4 To whom hast thou uttered words? and whose spirit came from thee?

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C. c. 767.

5 Dead things are formed from under the waters, and the inhabitants thereof.

6 Hell is naked before him, and destruction hath no covering.

7 He stretcheth out the north over the

^d Ps. cxxxix. 8, 11. Prov. xv. 11. Hebr. iv. 13. — ^e Ch. ix. 8. Ps. xxiv. 2. civ. 2, &c.

The *Chaldee*: *אפשר דנבריא דמחזמזין יתברין ואמן מלרע עפושאר דעגבראיגא דעמיתמזמזין יתברעין* *eposhar degibraiya demithmazmezim ythbareyan veinnun millera lemaiya umashreiyatehon*, "Can the trembling giants be regenerated, when they and their hosts are under the water?"

The *Syriac* and *Arabic*: "Behold, the giants are slain, and are drawn out of the water." None of these appear to give any sense by which the true meaning can be determined.

There is probably here an allusion to the destruction of the earth by the general deluge. Moses, speaking concerning the state of the earth before the flood, says, Gen. vi. 4, "There were giants, *נפילים nephilim*, in the earth in those days." Now it is likely that Job means the same by *רפאים repheim* as Moses does by the *nephilim*; and that both refer to the antediluvians, who were all, for their exceeding great iniquities, overwhelmed by the waters of the deluge. Can those mighty men and their neighbours, all the sinners who have been gathered to them since, be rejected from under the waters, by which they were judicially overwhelmed?

Mr. Good thinks the shades of the heroes of former times, the gigantic spectres, the mighty or enormous dead, are meant.

I greatly question whether *sea-monsters* be not intended, such as porpoises, sharks, narwals, grampuses, and whales. We know, however, that an opinion anciently prevailed, that the Titans, a race of men of enormous stature, rebelled against the gods, and endeavoured to scale heaven by placing one mountain on the top of another; and that they and their structure were cast down by the thunder of the deities, and buried under the earth and sea; and that their struggles to arise produce the earthquakes which occur in certain countries. Now although this opinion is supported by the most respectable antiquity among the heathens, it is not to be supposed that in the word of God there can be any countenance given to an opinion at once as absurd as it is monstrous. (But still the poet may use the language of the common people.) I must therefore either refer the passage here to the *antediluvians*, or to the vast *sea-monsters* mentioned above.

Verse 6. *Hell is naked before him*] *Sheol*, the place of the dead, or of separate spirits, is always in his view. And there is no covering to *Abaddon*—the place of the destroyer, where destruction reigns, and where those dwell who are eternally separated from God. The ancients thought that hell or Tartarus was a vast

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C. c.767.

empty place, and hangeth the earth upon nothing.

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.

* Prov. xxx. 4.—^b Ch. xxxviii. 8. Ps. xxxiii. 7. civ. 9. Prov. viii. 29. Jer. v. 22.

space in the centre, or at the very bottom of the earth. So VIRGIL, *Æn.* lib. vi., ver. 577 :—

Tum Tartarus ipse
Bis patet in præceptis tantum, tenditque sub umbrâs,
Quantus ad æthereum cœli suspectus Olympum.
Hic genus antiquum terræ, Titania pubes,
Fulmine dejecti, fundo volvuntur in imo.

“ Full twice as deep the dungeon of the fiends,
The huge Tartarean gloomy gulf, descends
Below these regions, as these regions lie
From the bright realms of yon ethereal sky.
Here roar the Titan race, th' enormous birth ;
The ancient offspring of the teeming earth.
Pierced by the burning bolts of old they fell,
And still roll bellowing in the depths of hell.”

PITT.

And some have supposed that there is an allusion to this opinion in the above passage, as well as in several others in the Old Testament; but it is not likely that the sacred writers would countenance an opinion that certainly has nothing in fact or philosophy to support it. Yet still a poet may avail himself of popular opinions.

Verse 7. *He stretcheth out the north over the empty place*] *רחוק על אלוהי* *al tohu, to the hollow waste.* The same word as is used, Gen. i. 2, *The earth was without form, ורחוק tohu.* The north must here mean the north pole, or northern hemisphere; and perhaps what is here stated may refer to the opinion that the earth was a vast extended plain, and the heavens poised upon it, resting on this plain all round the horizon. Of the south the inhabitants of Idumea knew nothing; nor could they have any notion of inhabitants in that hemisphere.

Hangeth the earth upon nothing.] The Chaldee says: “ He lays the earth upon the waters, nothing sustaining it.”

Verse 8. *He bindeth up the waters*] Drives the aqueous particles together, which were raised by evaporation, so that, being condensed, they form clouds which float in the atmosphere, till, meeting with strong currents of wind, or by the agency of the electric fluid, they are farther condensed; and then, becoming too heavy to be sustained in the air, fall down in the form of rain, when, in this poetic language, *the cloud is rent under them.*

Verse 9. *He holdeth back the face of his throne*] Though all these are most elegant effects of an omniscient and almighty power, yet the great Agent is not personally discoverable; he dwelleth in light unap-

10 ^b He hath compassed the waters with bounds, ^c until the day and night come to an end.

11 The pillars of heaven tremble, and are astonished at his reproof.

12 ^d He divideth the sea with his power,

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C. c.767.

^c Heb. *until the end of light with darkness.*—^e Exod. xiv. 21. Ps. lxxiv. 13. Isai. li. 15. Jer. xxxi. 35.

proachable, and in mercy hides himself from the view of his creatures. The words, however, may refer to those obscurations of the face of heaven, and the hiding of the body of the sun, when the atmosphere is laden with dense vapours, and the rain begins to be poured down on the earth.

Verse 10. *He hath compassed the waters with bounds*] Perhaps this refers merely to the circle of the horizon, the line that terminates light and commences darkness, called here *רחוק אור עד תכליתו* *ad tachtith or im chosech*, “ until the completion of light with darkness.” Or, if we take *תכליתו* *tachtith* here to be the same with *תכליתו* *techeleth*, Exod. xxv. 4, and elsewhere, which we translate *blue*, it may mean that sombre sky-blue appearance of the horizon at the time of twilight, i. e., between light and darkness; the line where the one is terminating and the other commencing. Or, He so circumscribes the waters, retaining them in their own place, that they shall not be able to overflow the earth until day and night, that is, time itself, come to an end.

Verse 11. *The pillars of heaven tremble*] This is probably a poetical description either of thunder, or of an earthquake :—

“ He shakes creation with his nod ;
Earth, sea, and heaven, confess him God.”

But there may be an allusion to the *high mountains*, which were anciently esteemed by the common people as the *pillars* on which the *heavens rested*, and when these were shaken with earthquakes, it might be said the *pillars of heaven tremble.* Moun Atlas was supposed to be one of those pillars, and this gave rise to the fable of Atlas being a man who bore the heavens on his shoulders. The Greek and Roman poets frequently use this image. Thus Silius ITALICUS, lib. i., ver. 202 :—

Atlas subducto tracturus vertice cœlum :
Sidera nubiferum fulcit caput, æthereasque
Erigit æternum compages ardua cervix :
Canet barba gelu, frontemque immanibus umbris
Pinea silva premit ; vastant cava tempora venti
Nimboaque ruunt spumantia flumina rictu.

“ Atlas' broad shoulders prop th' incumbent skies :
Around his cloud-girt head the stars arise.
His towering neck supports th' ethereal way ;
And o'er his brow black woods their gloom display
Hoar is his beard ; winds round his temples roar ;
And from his jaws the rushing torrents pour.”

J. B. C.

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C. c. 767.

and by his understanding he smiteth through * the proud.

13 ^b By his spirit he hath garnished the heavens; his hand hath formed ^c the crooked serpent.

* Heb. *pride*.

Verse 12. *He divideth the sea with his power*] Here is a manifest allusion to the passage of the Red Sea by the Israelites, and the overthrow of Pharaoh and his host, according to the opinion of the most eminent critics.

He smiteth through the proud.] רַהַב *Rahab*, the very name by which Egypt is called Isai. li. 9, and elsewhere. *Calmet* remarks: "This appears to refer only to the passage of the Red Sea, and the destruction of Pharaoh. Were we not prepossessed with the opinion that Job died before Moses, every person at the first view of the subject must consider it in this light." I am not thus prepossessed. Let *Job* live when he might, I am satisfied the *Book of Job* was written long after the death of Moses, and not earlier than the days of Solomon, if not later. The farther I go in the work, the more this conviction is deepened; and the opposite sentiment appears to be perfectly gratuitous.

Verse 13. *By his spirit he hath garnished the heavens*] See the observations below.

Verse 14. *Lo, these are parts of his ways*] קְצוֹת קְצוֹת, *the ends or extremities, the outlines, an indistinct sketch*, of his eternal power and godhead.

How little a portion is heard] שֵׁמֶט, *a mere whisper*; admirably opposed, as Mr. *Good* has well observed, to רָעַם *raam, the thunder*, mentioned in the next clause. As the *thunder* is to a *whisper*, so are the *tremendous and infinitely varied works* of God to the *faint outlines* exhibited in the above discourse. Every reader will relish the dignity, propriety, and sense of these expressions. They force themselves on the observation of even the most heedless.

By his spirit he hath garnished the heavens.—Numerous are the opinions relative to the true meaning of this verse. Some think it refers to the *clearing of the sky* after a storm, such as appears to be described ver. 11, 12; and suppose *his spirit* means the *wind*, which he directs to sweep and cleanse the face of the sky, by which the splendour of the day or the lustre of the night is restored: and by the *crooked, flying, or aerial serpent*, as it is variously rendered, the *ecliptic* is supposed to be meant, as the sun's apparent course in it appears to be *serpentine*, in his approach to and recession from each of the *tropics*. This *tortuous line* may be seen on any terrestrial globe. Many will object to this notion as too refined for the time of Job; but this I could easily admit, as astronomy had a *very early existence* among the *Arabians*, if not its *origin*. But with me the chief objection lies against the *obscurity* of the allusion, if it be one; for it must require no small ingenuity, and almost the spirit of divination, to find out the *sun's oblique path* in the *zodiac* in the words *His hand hath formed the crooked serpent*. Others have imagined that the allusion is to

14 Lo, these are parts of his ways: but how little a portion is heard of him? but the thunder of his power who can understand?

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C. c. 767.

^b Ps. xxxiii. 6.—^c Isai. xxvii. 1.

the *lightning* in that *zig-zag form* which it assumes when discharged from one cloud into another during a thunder storm. This is at once a natural and very apparent sense. To *conduct and manage the lightning* is most certainly a work which requires the *skill and omnipotence* of God, as much as *garnishing the heavens by his spirit, dividing the sea by his power, or causing the pillars of heaven to tremble by his reproof*. Others think that the *act of the creation* of the solar system is intended to be expressed, which is in several parts of the sacred writings attributed to the *Spirit of God* (Gen. i. 2; Ps. xxxiii. 6); and that the *crooked serpent* means either *Satan*, who deceived our first parents, or *huge aquatic animals*; for in Isai. xxvii. 1 we find the *leviathan* and *dragon of the sea* called נַחַשׁ בָּרִיַח *nachash bariach*, the very terms that are used by Job in this place: "In that day the Lord with his sore and great and strong sword shall punish leviathan, the piercing serpent (נַחַשׁ בָּרִיַח *nachash bariach*), even leviathan, that crooked serpent (נַחַשׁ אַכַּלְתוֹן *nachash akallathon*), and he shall slay the dragon (הַחַתַּנִּין *hattannin*) that is in the sea." And we know that in Gen. i. 21 הַחַתַּנִּים הַיָּם *hattanninim hagedolim*, which we translate *great whales*, includes all *sea-monsters* or *vast aquatic animals*. *Calmet*, who without hesitation adopts this sentiment, says: "I see no necessity to have recourse to allegory here. After having exhibited the effects of the sovereign power of God in the *heavens*, in the *clouds*, in the vast collection of *waters* in the *sea*, it was natural enough for Job to speak of the production of *fishes*." The intelligent Dr. *Sherlock* gives another interpretation. After strongly expressing his disapprobation of the opinion that Job should descend, after speaking of the *creation of the heavens and their host*, to the *formation of snakes and adders*, he supposes "that Job here intended to oppose that grand religious system of *sabæism* which prevailed in his time, and to which, in other parts of this book, he alludes; a system which acknowledged two opposite independent principles by which the universe was governed, and paid divine adoration to the celestial luminaries. Suppose, therefore, Job to be acquainted with the fall of man, and the part ascribed to the *serpent* of the introduction of evil, see how aptly the parts cohere. In opposition to the idolatrous practice of the time, he asserts God to be the maker of all the host of heaven: *By his spirit he garnished the heavens*. In opposition to the false notion of two independent principles, he asserts God to be the maker of him who was the author of evil: *His hand hath formed the crooked serpent*. You see how properly the *garnishing of the heavens* and the *forming of the serpent* are joined together. That this is the ancient traditional explication of this place, we have unde-

niable evidence from the translation of the *Septuagint*, who render the latter part of this verse, which relates to the serpent, in this manner: Προσαγμαρι δε εθαναρωσε δρακοντα αποστρατην. *By a decree he destroyed the apostate dragon.* The *Syriac* and *Arabic* Versions are to the same effect: *And his hand slew the flying serpent.*

“These translators apply the place to the *punishment* inflicted on the serpent; and it comes to the same thing, for the *punishing the serpent* is as clear an evidence of God’s power over the author of evil as the *creating him*. We need not wonder to see so much concern in this book to maintain the supremacy of God, and to guard it against every false notion; for this was the theme, the business of the author.” —Bp. *Sherlock* on *Prophecy*, Diss. ii.

From the contradictory opinions on this passage, the reader will no doubt feel cautious what mode of interpretation he adopts, and the absolute necessity of admitting no texts of doubtful interpretation as vouchers for the essential doctrines of Christianity. Neither metaphors, allegories, similes, nor figurative expressions of any kind, should ever be adduced or appealed to as proofs of any article in the Christian faith. We have reason to be thankful that this is at present the general opinion of the most rational divines of all sects and parties, and that the *allegory* and *metaphor men* are everywhere vanishing from the meridian and sinking under the horizon of the church. Scriptural Christianity is prevailing with a strong hand, and going forward with a firm and steady step.

CHAPTER XXVII.

Job strongly asserts his innocence, determines to maintain it, and to avoid every evil way, 1—7. Shows his abhorrence of the hypocrite by describing his infamous character, accumulated miseries, and wretched end, 8—23.

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C. c.767.

MOREOVER Job ^a continued his parable, and said,

2 *As God liveth, ^b who hath taken away my judgment; and the Almighty, who hath ^c vexed my soul;*

3 *All the while my breath ^{is} in me, and ^d the spirit of God ^{is} in my nostrils;*

4 *My lips shall not speak wickedness, nor my tongue utter deceit.*

5 *God forbid that I should justify you: till*

I die ^e I will not remove my integrity from me.

6 *My righteousness ^f I hold fast, and will not let it go: ^g my heart shall not reproach me ^h so long as I live.*

7 *Let mine enemy be as the wicked, and he that riseth up against me as the unrighteous.*

8 ⁱ *For what ^{is} the hope of the hypocrite though he hath gained, when God taketh away his soul?*

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C. c.767.

^a Heb. *added to take up.* — ^b Ch. xxxiv. 5. — ^c Heb. *made my soul bitter*, Ruth i. 20. 2 Kings iv. 27. — ^d That is, *the breath which God gave him*, Gen. ii. 7. — ^e Ch. ii. 9.

xiii. 15. — ^f Ch. ii. 3. — ^g Acts xxiv. 16. — ^h Heb. *from my days.* — ⁱ Matt. xvi. 26. Luke xii. 20.

NOTES ON CHAP. XXVII.

Verse 1. *Continued his parable*] After having delivered the preceding discourse, Job appears to have *paused* to see if any of his friends chose to make any reply; but finding them all silent, he resumed his discourse, which is here called מְשָׁלוֹ *meshalo*, his *parable*, his *authoritative weighty discourse*; from מָשַׁל *meshal*, to *exercise rule, authority, dominion, or power*. Parkhurst. And it must be granted that in this speech he assumes great boldness, exhibits his own unsullied character, and treats his friends with little ceremony.

Verse 2. *Who hath taken away my judgment*] Who has *turned aside my cause*, and has not permitted it to come to a hearing, where I might have justice done to me, but has abandoned me to the harsh and uncharitable judgment of my enemies? There appears to be a great want of reverence in these words of Job; he speaks with a degree of irritation, if not bitterness, which cannot be justified. No man should speak thus of his Maker.

Verse 3. *All the while my breath is in me*] As Job appears to allude to the *creation of Adam*, whom God made out of the dust of the earth, and *breathed into his nostrils the breath of life*, so that he became *living soul*, the whole of Job’s assertion may be more than a periphrasis for *As long as I live and have my understanding*. Indeed נִשְׁמַתִּי *nishmathi* may be rendered *my mind or understanding*, and רֹּחַ אֱלֹהִים *ruach Eloah*, the *breath of God*, the *principle of animal life*, the same that he breathed into Adam for it is there said, Gen. ii. 7, He breathed into his nostrils, נִשְׁמַת חַיִּים *nismath chayim*, the *breath of live* or that principle from which *animal and spiritual life* proceeds; in consequence of which he became רִנְיָהוּ *renephesh chayah*, an *intelligent or rational animal*.

Verse 4. *My lips shall not speak wickedness*] As he has hitherto lived in all good conscience before God as he knoweth, so will I continue to live.

Verse 5. *God forbid*] לֹא אֶצְדֵּק לְפָנֶיךָ *chailah li, far be from me, that I should justify you*—that I should no

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C. c. 767.

9 ^a Will God hear his cry
when trouble cometh upon him?

10 ^b Will he delight himself in
the Almighty? will he always
call upon God?

11 I will teach you ^c by the hand of God:

^a Ch. xxxv. 12. Ps. xviii. 41. cix. 7. Prov. i. 28. xxviii. 9. lsa. i. 15. Jer. xiv. 12. Ezek. viii. 18. Mic. iii. 4.

by any kind of acknowledgment of wickedness or hypocrisy, justify your harsh judgments. You say that God afflicts me for my crimes; I say, and God knows it is truth, that I have not sinned so as to draw down any such judgment upon me. Your judgment, therefore, is pronounced at your own risk.

Verse 6. *My righteousness I hold fast*] I stand firmly on this ground; I have endeavoured to live an upright life, and my afflictions are not the consequence of my sins.

My heart shall not reproach me] I shall take care so to live that I shall have a conscience void of offence before God and man. "Beloved, if our heart condemn us not, then have we confidence toward God;" 1 John iii. 21. This seems to be Job's meaning.

Verse 7. *Let mine enemy be as the wicked*] Let my accuser be proved a lying and perjured man, because he has laid to my charge things which he cannot prove, and which are utterly false.

Verse 8. *What is the hope of the hypocrite*] The word *chaneph*, which we translate, most improperly, *hypocrite*, means a *wicked fellow*, a *defiled, polluted wretch*, a *rascal*, a *knave*, a man who sticks at nothing in order to gain his ends. In this verse it means a *dishonest man*, a *rogue*, who by overreaching, cheating, &c., has amassed a fortune.

When God taketh away his soul?] Could he have had any well-grounded hope of eternal blessedness when he was acquiring earthly property by guilt and deceit? And of what avail will this property be when his soul is summoned before the judgment-seat? A righteous man *yields up* his soul to God; the wicked does not, because he is afraid of God, of death, and of eternity. God therefore takes the soul away—forces it out of the body. Mr. Blair gives us an affecting picture of the death of a wicked man. Though well known, I shall insert it as a striking comment on this passage:—

How shocking must thy summons be, O death!
To him that is at ease in his possessions;
Who, counting on long years of pleasures here,
Is quite unfurnished for that world to come!
In that dread moment how the frantic soul
Raves round the walls of her clay tenement;
Runs to each avenue, and shrieks for help,
But shrieks in vain! How wishfully she looks
On all she's leaving, now no longer hers!
A little longer, yet a little longer,
Oh, might she stay, to wash away her stains,
And fit her for her passage! Mournful sight!
Her very eyes weep blood; and every groan

that which is with the Almighty
will I not conceal.

12 Behold, all ye yourselves
have seen it; why then are ye
thus altogether vain?

13 ^d This is the portion of a wicked man

John ix. 31. James iv. 3.—^b See ch. xxii. 26, 27.—^c Or, being in the hand, &c.—^d Ch. xx. 29.

She heaves is big with horror. But the foe,
Like a staunch murderer, steady to his purpose,
Pursues her close, through every lane of life,
Nor misses once the track, but presses on;
Till, forced at last to the tremendous verge,
At once she sinks to everlasting ruin."

THE GRAVE.

The Chaldee has, *What can the detractor expect, who has gathered together* (ממון רשקו mamon dishkar, the mammon of unrighteousness), *when God plucks out his soul?* The Septuagint: Τις γαρ εστιν επι ελπις ασειβει, οτι επεχει; Μη πεποιδως επι Κυριον ει αρα σωθησεται; "For what is the hope of the ungodly that he should wait for? shall he, by hoping in the Lord, be therefore, saved?" Mr. Good translates differently from all the Versions:—

"Yet what is the hope of the wicked that he should prosper,
That God should keep his soul in quiet?"

I believe our Version gives as true a sense as any; and the words appear to have been in the eye of our Lord, when he said, "For what is a man profited if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" Matt. xvi. 26.

Verse 11. *I will teach you by the hand of God*] Relying on *divine assistance*, and not speaking out of my own head, or quoting what *others* have said, I will teach you what the mind of the Almighty is, and I will conceal nothing. Job felt that the *good hand of his God was upon him*, and that therefore he should make no mistake in his doctrines. In this way the Chaldee understood the words, אל ביד אל beyad El, *by the hand of God*, which it translates בנבואת אלהא binbuaath Elaha, *by the prophecy of God*. Those who reject the literal meaning, which conveys a very good sense, may adopt the translation of Mr. Good, which has much to recommend it: "I will teach you concerning the *dealings of God*."

Verse 12. *Ye yourselves have seen it*] Your own experience and observation have shown you that the righteous are frequently in affliction, and the wicked in affluence.

Why then are ye thus altogether vain?] The original is very emphatical: הבל תהבולו hebel tehbulo, and well expressed by Mr. Good: "Why then should ye thus *babble babblings*?" If our language would allow it, we might say *vanitize vanity*.

Verse 13. *This is the portion of a wicked man*] Job now commences his promised teaching; and what follows is a description of the *lot or portion of the wicked man and of tyrants*. And this remuneration

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C. c. 767.

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C. c. 767.

with God, and the heritage of oppressors, which they shall receive of the Almighty.

as a booth that the keeper maketh.

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C. c. 767.

14 * If his children be multiplied, it is for the sword: and his offspring shall not be satisfied with bread.

19 The rich man shall lie down, but he shall not be gathered: he openeth his eyes, and he is not.

15 Those that remain of him shall be buried in death: and his widows shall not weep.

20 * Terrors take hold on him as waters, a tempest stealeth him away in the night.

16 Though he heap up silver as the dust, and prepare raiment as the clay;

21 The east wind carrieth him away, and he departeth: and as a storm hurleth him out of his place.

17 He may prepare it, but the just shall put it on, and the innocent shall divide the silver.

22 For God shall cast upon him, and not spare: he would fain flee out of his hand.

18 He buildeth his house as a moth, and

23 Men shall clap their hands at him, and shall hiss him out of his place.

* Deut. xxviii. 41. Esth. ix. 10. Hos. ix. 13. — b Ps. lxxviii. 64. — c Prov. xxviii. 8. Eccles. ii. 26.

d Isai. i. 8. Lam. ii. 6. — e Ch. xviii. 11. — f Heb. in fleeing he would flee.

ration shall they have with God in general, though the hand of man be not laid upon them. Though he does not at all times show his displeasure against the wicked, by reducing them to a state of poverty and affliction, yet he often does it so that men may see it; and at other times he seems to pass them by, reserving their judgment for another world, that men may not forget that there is a day of judgment and perdition for ungodly men, and a future recompence for the righteous.

amass riches in the greatest abundance, he shall not enjoy them. Unsanctified wealth is a curse to its possessor. Money, of all earthly possessions, is the most dangerous, as it is the readiest agent to do good or evil. He that perverts it is doubly cursed, because it affords him the most immediate means of sinful gratification; and he can sin more in an hour through this, than he can in a day or week by any other kind of property. On the other hand, they who use it aright have it in their power to do the most prompt and immediate good. Almost every kind of want may be speedily relieved by it. Hence, he who uses it as he ought is doubly blessed; while he who abuses it is doubly cursed.

Verse 14. *If his children be multiplied*] As numerous families were supposed to be a proof of the benediction of the Almighty, Job shows that this is not always the case; for the offspring of the wicked shall be partly cut off by violent deaths, and partly reduced to great poverty.

Verse 17. *The just shall put it on*] Money is God's property. "The silver is mine, and the gold is mine, saith the Lord;" and though it may be abused for a time by unrighteous hands, God, in the course of his providence, brings it back to its proper use; and often the righteous possess the inheritance of the wicked.

Verse 15. *Those that remain of him*] שרידו *seridaiv*, his remains, whether meaning himself personally, or his family.

Verse 18. *He buildeth his house as a moth*] With great skill, great pains, and great industry; but the structure, however skilful, shall be dissolved; and the materials, however costly, shall be brought to corruption. To its owner it shall be only a temporary habitation, like that which the moth makes in its larva or caterpillar state, during its change from a chrysalis to a winged insect.

Shall be buried in death] Shall come to utter and remediless destruction. Death shall have his full conquest over them, and the grave its complete victory. These are no common dead. All the sting, all the wound, and all the poison of sin, remains: and so evident are God's judgments in his and their removal, that even widows shall not weep for them; for when the wicked perish there is shouting.

As a booth that the keeper maketh.] A shed which the watchman or keeper of a vineyard erects to cover him from the scorching sun, while watching the ripening grapes, that they may be preserved from depredation. Travellers in the East have observed that such booths or sheds are made of the lightest and most worthless materials; and after the harvest or vintage is in, they are quite neglected, and by the winter rains, &c., are soon dissolved and destroyed.

Mr. Good, following the Chaldee, translates: *Entombed in corruption, or in the pestilence.* But I see no reason why we should desert the literal reading. *Entombed in corruption* gives no nervous sense in my judgment; for in corruption are the high and the low, the wicked and the good, entombed: but *buried in death* is at once nervous and expressive. Death itself is the place where he shall lie; he shall have no redemption, no resurrection to life; death shall ever have dominion over him. The expression is very similar to that in Luke xvi. 22, as found in several Versions and MSS.: *The rich man died, and was buried in hell; and, lifting up his eyes, being in torment, he saw, &c.* See my note there.

Verse 19. *The rich man shall lie down*] In the grave.

Verse 16. *Though he heap up silver*] Though he

But he shall not be gathered] Neither have a respectable burial among men, nor be gathered with the righteous in the kingdom of God. It may be that Job alludes here to an opinion relative to the

state of certain persons after death, prevalent in all nations in ancient times, viz., that those whose funeral rites had not been duly performed, wander about as *ghosts*, and find no rest.

He openeth his eyes] In the morning of the resurrection.

And he is not.] He is utterly lost and undone forever. This seems to be the plain sense of the passage; and so all the *Versions* appear to have understood it; but *Reiske* and some others, by making *נָחַם* *yeaseph* an Arabic word, signifying, not the idea of *gathering*, but *care*, *anxiety*, &c., have quite altered this sense of the passage; and Mr. *Good*, who copies them, translates thus: *Let the rich man lie down, and care not.* I see no manner of occasion to resort to this interpretation, which, in my judgment, gives a sense inferior to that given above, or to the following: *The rich man shall lie down*—go to his rest, fully persuaded that his property is in perfect safety; *but he shall not be gathered*, or *he shall not gather*—make any farther addition to his stores: *he openeth his eyes in the morning, when he is not*—marauders in the night have stripped him of all his property, as in the case of *Job* himself; a case quite probable, and not unfrequent in Arabia, when a hostile tribe makes a sudden incursion, and carries off an immense booty. But I prefer the first meaning, as it is obtained without crucifying the text. *Coverdale* translates: ~~When the rich man dyeth, he carrieth~~

nothing with him: he is gone in the twinkling of an eye.

Verse 20. *Terrors take hold on him as waters*] They come upon him as an irresistible flood; and he is overwhelmed as by a tempest in the night, when darkness partly hides his danger, and deprives him of discerning the way to escape.

Verse 21. *The east wind carrieth him away*] Such as is called by Mr. *Good* a *levanter*, the *euroclydon*, the *eastern storm* of Acts xxvii. 14.

Verse 22. *God shall cast upon him*] Or, rather, the *storm* mentioned above shall incessantly pelt him, and give him no respite; nor can he by any means escape from its fury.

Verse 23. *Men shall clap their hands at him*] These two verses refer to the storm, which is to sweep away the godly; therefore the word *God* in ver. 22, and *men* in this verse, should be omitted. Ver. 22. "For it shall fall upon him, and not spare: flying from its power, he shall continue to fly." Verse 23. It shall clap its hands against him, and *hiss*, *וַיִּשֶׁקוּ* *veyishrok*, *shriek*, him out of his place." Here the storm is personified, and the wicked actor is *hissed* and driven by it from off the stage. It seems it was an ancient method to *clap the hands* against and *hiss* a man from any public office, who had acted improperly in it. The populace, in European countries, express their disapprobation of public characters who have not pleased them in the same manner to the present day, by *hisses*, *groans*, and the like.

CHAPTER XXVIII.

Job, in showing the vanity of human pursuits in reference to genuine wisdom, mentions mining for and refining gold and silver, 1; iron and other minerals, 2; the difficulties of mining, 3, 4; produce of grain for bread from the earth, and stones of fire from under it, 5. He speaks of precious stones and gold dust, 6; of the instinct of fowls and wild beasts in finding their way, 7, 8; and of the industry and successful attempts of men in mining and other operations, 9—11: but shows that with all their industry, skill, and perseverance, they cannot find out true wisdom, 12; of which he gives the most exalted character, 13—22; and shows that God alone, the fountain of wisdom, knows and can teach it, 23—27; and in what this true wisdom consists, 28.

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C. c. 767.

SURELY there is ^a vein for the silver, and a place for gold where they fine it.

^aOr, a mine.

2 Iron is taken out of the earth, and brass is molten out of the stone.

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C. c. 767.

^bOr, dust.

NOTES ON CHAP. XXVIII.

Verse 1. *Surely there is a vein for the silver*] This chapter is the oldest and finest piece of natural history in the world, and gives us very important information on several curious subjects; and could we ascertain the precise meaning of all the original words, we might, most probably, find out allusions to several useful arts which we are apt to think are of modern, or comparatively modern, invention.

The word *נָחַם* *motsa*, which we here translate *vein*, signifies literally a *going out*, i. e., a *mine*, or place dug in the earth, whence the silver ore is extracted.

And this ore lies generally in *veins* or *loads*, running in certain directions.

A place for gold where they fine it.] This should rather be translated, *A place for gold which they refine.* Gold ore has also its peculiar mine, and requires to be refined from earthy impurities.

Verse 2. *Iron is taken out of the earth*] This most useful metal is hidden under the earth, and men have found out the method of separating it from its ore.

Brass is molten out of the stone.] As brass is a factitious metal, *copper* must be the meaning of the

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C. c. 767.

3 He setteth an end to darkness, and searcheth out all perfection: the ^astones of darkness, and the ^bshadow 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 men.

^a Ver. 5. — ^b Ps. xxiii. 4.

Hebrew word נְחֻשָׁה *nechusah*: literally, the stone is poured out for brass. If we retain the common translation, perhaps the process of making brass may be that to which Job refers; for this metal is formed from copper melted with the stone *calamine*; and thus the stone is poured out to make brass.

Verse 3. *He setteth an end to darkness*] As it is likely Job still refers to mining, the words above may be understood as pointing out the persevering industry of man in penetrating into the bowels of the earth, in order to seek for metals and precious stones. Even the stones that lay hidden in the bowels of the earth he has digged for and brought to light, and has penetrated in directions in which the solar light could not be transmitted; so that he appears to have gone to the regions of the shadow of death. Mr. Good translates: "*Man delveth into the region of darkness; and examineth, to the uttermost limit, the stones of darkness and death-shade.*"

Verse 4. *The flood breaketh out from the inhabitant*] This passage is very difficult. Some think it refers to mining; others, to navigation. If it refer to the former, it may be intended to point out the waters that spring up when the miners have sunk down to a considerable depth, so that the mine is drowned, and they are obliged to give it up. Previously to the invention of the steam-engine, this was generally the case: hence ancient mines may be re-opened, and worked to great advantage, because we have the means now to take off the water which the ancient workers had not. When, therefore, floods break out in those shafts, they are abandoned; and thus they are,

Forgotten of the foot] No man treads there any more. The waters increase, דָּלּוּ *dallu*, they are elevated, they rise up to a level with the spring, or till they meet with some fissure by which they can escape; and then נָעוּ מֵעֵינֵי אָדָם *meenosh nau*, they are moved or carried away from men; the stream is lost in the bowels of the earth.

Mr. Peters thinks that both this verse, and ver. 26 of chap. ix., refer to navigation, then in a state of infancy; for the sea is not so much as mentioned; but נָחַל *nachal*, a torrent or flood, some river or arm of the sea perhaps of a few leagues over, which, dividing the several nations, must interrupt their hospitality and commerce with each other, unless by the help of navigation. According to this opinion the verse may be translated and paraphrased thus: *The flood*—rivers and arms of the sea, *separateth from the stranger*, מֵעַם גֵּר *meim gar*, divides different nations and peoples: *they are forgotten of the foot*—they

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 ^cdust of gold.

7 There is a path which no fowl knoweth, and which the vulture's eye hath not seen:

^c Or, gold ore.

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C. c. 767.

cannot walk over these waters, they must embark in vessels; then they dwindle away, דָּלּוּ *dallu*, from the size of men, that is, in proportion to their departure from the land they lessen on the sight; נָעוּ נָוּ, they are tossed up and down, namely, by the action of the waves. This receives some countenance from the psalmist's fine description, Ps. cvii. 26, 27, of a ship in rough sea: *They mount up to heaven; they go down again to the depths: their soul is melted because of trouble. They reel to and fro, וַיָּנֻסוּ יָנֻסוּ* (the same word as above), they stagger like a drunken man. Mr. Good's translation is singular:—

He breaketh up the veins from the matrice,
Which, though thought nothing of under the foot,
Are drawn forth, are brandished among mankind.

This learned man thinks that it applies solely to mining, of which I cannot doubt; and therefore I adopt the first interpretation: but as to agreement among translators, it will be sought in vain. I shall just add *Coverdale*: ~~With the ryber of water parteth he a sunder the straunge people, that knoweth no good neighbourhede; such as are rude, unmannerly, and boysterous.~~

Verse 5. *The earth, out of it cometh bread*] Or the earth, מִמֶּנָּה *mimmennah*, from itself, by its own vegetative power, it sends out bread, or the corn of which bread is made.

And under it is turned up as it were fire.] It seems as if this referred to some combustible fossil, similar to our stone coal, which was dug up out of the earth in some places of Arabia. The Chaldee gives a translation, conformable to a very ancient opinion, which supposed the centre of the earth to be a vast fire, and the place called *hell*. "The earth from which food proceeds, and under which is gehenna, whose cold snow is converted into the likeness of fire; and the garden of Eden, which is the place whose stones are sapphires," &c. The Vulgate has, "The land from which bread has been produced has been destroyed by fire." If this be the meaning of the original, there is probably an allusion to the destruction of Sodom and Gomorrah; and the seventh and eighth verses may be supposed to refer to that catastrophe, there being no place left tangible or visible where those cities once stood: neither fowl nor beast could discern a path there, the whole land being covered with the lake Asphaltites.

Verse 6. *The stones—the place of sapphires*] In the language of mineralogists, the gangue, matrix, or bed in which the sapphire is found. For a description of this stone, see on ver. 16.

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C.c. 767.

8 The lion's whelps have not trodden it, nor the fierce lion passed by it.

9 He putteth forth his hand upon the ^a rock; he overturneth the mountains by the roots.

^a Or, *first*.

Dust of gold] Or rather, *gold dust*.

Verse 7. There is a *path which no fowl knoweth*] The instinct of birds is most surprising. They traverse vast forests, &c., in search of food, at a great distance from the place which they have chosen for their general residence; and return in all weathers, never missing their track: they also find their own nest without ever mistaking another of the same kind for it. Birds of passage also, after tarrying in a foreign clime for six or seven months, return to their original abode over kingdoms and oceans, without missing their way, or deviating in the least from the proper direction; not having a single object of sight to direct their peregrinations. In such cases even the keen scent of the vulture, and the quick, piercing sight of the eagle, would be of no use. It is possible that Job may here refer to undiscovered mines and minerals; that notwithstanding man had already discovered much, yet much remained undiscovered, especially in the internal structure and contents of the earth. Since his time innumerable discoveries have been made; and yet how little do we know! Our various conflicting and contradictory theories of the earth are full proofs of our ignorance, and strong evidences of our folly. The present dogmatical systems of *geology* itself are almost the *né plus ultra* of brain-sick visionaries, and system-mad mortals. They talk as confidently of the structure of the globe, and the manner and time in which all was formed, as if they had examined every part from the centre to the circumference; though not a soul of man has ever penetrated two miles in perpendicular depth into the bowels of the earth.

And with this scanty, defective knowledge, they pretend to build systems of the universe, and blaspheme the revelation of God! Poor souls! All these things are to them a *path which no fowl knoweth*, which the *vulture's eye hath not seen*, on which the *lion's whelps have not trodden*, and by which the *fierce lion hath not passed*. The wisdom necessary to such investigations is out of *their reach*; and they have not simplicity of heart to seek it where it may be found.

One of the *Chaldee Targums* gives a strange turn to this verse:—"The path of the tree of life Sammael (Satan), though flying like a bird, hath not known; nor hath the eye of Eve beheld it. The children of men have not walked in it; nor hath the serpent turned towards it."

Verse 9. *He putteth forth his hand upon the rock*] Still there appears to be a reference to *mining*. Man puts his hand upon the rock, he breaks that to

10 He cutteth out rivers among the rocks; and his eye seeth every precious thing.

11 He bindeth the floods ^bfrom overflowing; and *the thing that is hid* bringeth he forth to light.

^b Heb. *from weeping*.

pieces, in order to extract the metals which it contains.

He overturneth the mountains] He excavates, undermines, or digs them away, when in search of the metals contained in them: this is not only poetically, but literally, the case in many instances.

Verse 10. *He cutteth out rivers among the rocks*] He cuts canals, adits, &c., in the rocks, and drives levels under ground, in order to discover *loads* or *veins* of ore. These are often continued a great way under ground; and may be poetically compared to rivers, channels, or canals.

His eye seeth every precious thing.] He sinks those *shafts*, and drives those *levels*, in order to discover where the precious minerals lie, of which he is in pursuit.

Verse 11. *He bindeth the floods*] Prevents the risings of springs from drowning the mines; and conducts rivers and streams from their wonted course, in order to *bring forth to light what was hidden under their beds*. The *binding* or *restraining the water*, which, at different depths, annoys the miner, is both difficult and expensive: in some cases it may be drawn off by pipes or canals into neighbouring water-courses; in others, it is conducted to one receptacle or reservoir, and thence drawn off. In Europe it is generally done by means of *steam-engines*. What method the ancients had in mining countries, we cannot tell; but they *dug deep* in order to find out the riches of the earth. *PLINY* says nervously, *Imus in viscera terræ; et in sede manium opes quærimus*. "We descend into the bowels of the earth; and seek for wealth even in the abodes of departed spirits." The *manes* or ghosts of the dead, or spirits presiding over the dead, were supposed to have their habitation in the centre of the earth; or in the deepest pits and caves. *OVIN*, speaking of the degeneracy of men in the iron age, *Met. lib. i., ver. 137*, says:—

Nec tantum segetes alimenta que debita dives
Poscebatur humus; sed itum est in viscera terræ:
Quasque recondiderat, Stygiisque admovent umbri,
Effodiuntur opes, irritamenta malorum.

Jamque nocens ferrum, ferroque nocentius aurum
Prodiat: prodit bellum, quod pugnat utroque;
Sanguineaque manu crepitantia concutit arma.

"Nor was the ground alone required to bear
Her annual income to the crooked share:
But greedy mortals, rummaging her store,
Dugged from her entrails first the precious ore;
And that alluring ill to sight displayed,
Which, next to hell, the prudent gods had laid.

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C. c. 767.

12 ^a But where shall wisdom be found? and where is the place of understanding?

13 Man knoweth not the price thereof; neither is it found in the land of the living.

14 ^c The depth saith, It is not in me: and

^a Ver. 20. Eccles. vii. 24. — ^b Prov. iii. 15. — ^c Ver. 22. Rom. xi. 33, 34.

Thus cursed steel, and more accursed gold,
Gave mischief birth, and made that mischief bold;
And double death did wretched man invade,
By steel assaulted, and by gold betrayed."

DRYDEN.

By binding the floods from overflowing, some have supposed that there is an allusion to the flux and reflux of the sea. In its flowing it is so bound, has its bounds assigned by the Most High, that it does not drown the adjacent country; and in its ebbing the parts which are ordinarily covered with the water are brought to view.

Verse 12. *But where shall wisdom be found?* It is most evident that the terms *wisdom* and *understanding* are used here in a widely different sense from all those arts and sciences which have their relation to man in his animal and social state, and from all that *reason* and *intellect* by which man is distinguished from all other animals. Now as these terms חכמה *chochmah*, *wisdom*, and בינה *binah*, *understanding* or *discernment*, are often applied in the sacred writings in their common acceptations, we must have recourse to what Job says of them, to know their meaning in this place. In ver. 28, he says, *The fear of the Lord is wisdom, and to depart from evil is understanding*. We know that the *fear of the Lord* is often taken for the whole of that religious reverence and holy obedience which God prescribes to man in his word, and which man owes to his Maker. Hence the *Septuagint* render חכמה *chochmah*, *wisdom*, by θεοσεβία *divine worship*; and as to a *departure from evil*, that is necessarily implied in a religious life; but it is here properly distinguished, that no man might suppose that a *right faith*, and a proper performance of the rites of religious worship, is the whole of religion. No. They must not only worship God in the letter, but also in the spirit; they must not only have the form, but also the power, of godliness: and this will lead them to worship God in spirit and truth, to walk in his testimonies, and abstain from every appearance of evil; hence they will be truly happy: so that *wisdom* is another word for *happiness*. Now these are things which man by study and searching could never find out; they are not of an *earthly origin*. The *spirit of a man*—human understanding, may know the things of a man—those which concern him in his animal and social state: but the Spirit of God alone knows the things of God; and therefore *wisdom*—all true religion, must come by divine revelation, which is the mode of its attainment. *Wisdom* finds out the thing,

the sea saith, *It is not with me.*

15 ^d 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

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C. c. 767.

^d Heb. *fine gold shall not be given for it.* — ^e Prov. iii. 13, 14, 15. viii. 10, 11, 19. xvi. 16.

and *understanding* uses and applies the means; and then the great end is obtained.

Verse 13. *Man knoweth not the price thereof*] It is of infinite value; and is the only science which concerns both worlds. Without it, the wisest man is but a beast; with it, the simplest man is next to an angel.

Neither is it found in the land of the living.] The world by wisdom, its wisdom, never knew God. True religion came by divine revelation: that alone gives the true notion of God, his attributes, ways, designs, judgments, providences, &c., whence man came, what is his duty, his nature and his end. *Literature, science, arts, &c., &c.*, can only avail man for the present life; nor can they contribute to his true happiness, unless tempered and directed by genuine religion.

Verse 14. *The depth saith, It is not in me*] Men may dig into the bowels of the earth, and there find gold, silver, and precious stones; but these will not give them true happiness.

The sea saith, It is not with me.] Men may explore foreign countries, and by navigation connect as it were the most distant parts of the earth, and multiply the comforts and luxuries of life; but every voyage and every enjoyment proclaim, True happiness is not here.

Verse 15. *It cannot be gotten for gold*] Genuine religion and true happiness are not to be acquired by earthly property. Solomon made gold and silver as plentiful as the stones in Jerusalem, and had all the delights of the sons of men, and yet he was not happy; yea, he had *wisdom*, was the wisest of men, but he had not the wisdom of which Job speaks here, and therefore, to him, all was vanity and vexation of spirit. If Solomon, as some suppose, was the author of this book, the sentiments expressed here are such as we might expect from this deeply experienced and wise man.

Verse 16. *The gold of Ophir*] Gold is five times mentioned in this and verses 17 and 19, and four times in different words. I shall consider the all at once.

1. סגור *SEGOR*, from סגר *sagar*, to shut up. *Gold* the mine, or shut up in the ore; native gold washed by the streams out of the mountains, &c.; unwrought gold.

Verse 16. 2. כתרם *KETHEM*, from כתרם *cattham*, to stamp: gold made current by being coined, stamped with its weight or value; what we would call standard or sterling gold.

A. M. cir. 2484. it: and the exchange of it shall
 B. C. cir. 1520. not be for *jewels of fine gold.
 Ante. I. Ol.
 cir. 744.
 Ante U.C.c.767. 18 No mention shall be made

A. M. cir. 2484. of ^b coral, or of pearls: for the
 B. C. cir. 1520. price of wisdom is above rubies.
 Ante I. Ol.
 cir. 744.
 Ante U.C.c.767. 19 The topaz of Ethiopia

* Or, vessels of fine gold.

^b Or, Ramoth.

Verse 17. 3. זָהָב ZAHAB, from זָהַב zahab, to be clear, bright, or resplendent: the untarnishing metal; the only metal that always keeps its lustre. But probably here it means gold chased, or that in which precious stones are set; burnished gold.

4. פַּז PAZ, from פָּז paz, to consolidate, joined here with כֵּל keley, vessels, ornaments, instruments, &c.: hammered or wrought gold; gold in the finest forms, and most elegant utensils. This metal is at once the brightest, most solid, and most precious, of all the metals yet discovered, of which we have no less than forty in our catalogues.

In these verses there are also seven kinds of precious stones, &c., mentioned: onyx, sapphire, crystal, coral, pearls, rubies, and topaz. These I shall also consider in the order of their occurrence.

Verse 16. 1. שֹׁהַם shoham, the ONYX, from שֹׁוּט, a man's nail, hoof of an horse, because in colour it resembles both. This stone is a species of chalcedony; and consists of alternate layers of white and brown chalcedony, under which it generally ranges. In the Vulgate it is called sardonix, compounded of sard and onyx. Sard is also a variety of chalcedony, of a deep reddish brown colour, of which, and alternate layers of milk-white chalcedony, the sardonix consists. A most beautiful block of this mineral sardonix, from Iceland, now lies before me.

2. סַפִּיר sappir, the SAPPHIRE stone, from סָפַר saphar, to count, number; probably from the number of golden spots with which it is said the sapphire of the orientals abounded. PLINY says, Hist. Nat. lib. xxxvii., cap. 8: "Sapphirus aureis punctis collicet: cœruleæ et sapphiri, raraqum cum purpura: optimæ apud Medos, nusquam tamen perlucidæ. "The sapphire glitters with golden spots. Sapphires are sometimes of an azure, never of a purple, colour. Those of Media are the best, but there are none transparent." This may mean the blood stones; but see below.

What we call the sapphire is a variety of the perfect corundum; it is in hardness inferior only to the diamond. It is of several colours, and from them it has obtained several names. 1. The transparent or translucent is called the white sapphire. 2. The blue is called the oriental sapphire. 3. The violet blue, the oriental amethyst. 4. The yellow, the oriental topaz. 5. The green, the oriental emerald. 6. That with pearly reflections, the opalescent sapphire. 7. When transparent with a pale, reddish, or blueish reflection, it is called the girasol sapphire. 8. A variety which, when polished, shows a silvery star of six rays in a direction perpendicular to the axis, is called asteria. When the meaning of the Hebrew word is collated with the description given by Pliny, it must be evident that a spotted opaque stone is meant, and consequently not what is now known by the name sapphire. I conjecture, therefore, that lapis lazuli, which is of a blue colour, with golden-like spots,

formed by pyrites of iron, must be intended. The lapis lazuli is that from which the beautiful and unfading colour called ultramarine is obtained.

Verse 17. 3. זַעְחֻכִּיז zechuchith, CRYSTAL, or glass, from זָחַח zachah, to be pure, clear, transparent. Crystal or crystal of quartz is a six-sided prism, terminated by six-sided pyramids. It belongs to the siliceous class of minerals: it is exceedingly clear and brilliant, inasmuch that this property of it has become proverbial, as clear as crystal.

Verse 18. 4. רָמוֹת ramoth, CORAL, from רָאָם raam, to be exalted or elevated; probably from this remarkable property of coral, "it always grows from the tops of marine rocky caverns with the head downwards." Red coral is found in the Mediterranean, about the isles of Majorca and Minorca, on the African coasts, and in the Ethiopic ocean.

5. גַּבִּישׁ gabish, PEARLS, from גַּבַּשׁ gabash, in Arabic, to be smooth, to shave off the hair; and hence גַּבִּישׁ gabish, the pearl, the smooth round substance; and also hail or hailstones, because of their resemblance to pearls. The pearl is the production of a shell-fish of the oyster kind, found chiefly in the East Indies, and called berberi; but pearls are occasionally found in the common oyster, as I have myself observed, and in the muscle also. They are of a brilliant sparkling white, perfectly round in general, and formed of coats in the manner of an onion. Out of one oyster I once took six pearls. When large, fine, and without spots they are valuable. I have seen one that formed the whole body of an Hindoo idol, Creeshna, more than an inch in length, and valued at 300 guineas.

Verse 18. 6. פִּנִּימִים peninim, RUBIES, from פָּנָה panah he turned, looked, beheld. The oriental ruby is blood-red, rose-red, or with a tinge of violet. It has occasionally a mixture of blue, and is generally in the form of six-sided prisms. It is a species of the sapphire, and is sometimes chatoyant in its appearance, i. e., has a curious kind of reflection, similar to the cat's eye: and as this is particularly striking, and changes as you turn the stone, hence probably the name peninim, which you derive from פָּנָה panah, to turn, look, behold, &c.

But some learned men are of opinion that the magnet or loadstone is meant, and it is thus called because of the remarkable property it has of turning north and south. And this notion is rendered the more likely, because it agrees with another word in this verse, expressive of a different property of the magnet, viz., its attractive influence: for the Hebrew words מֶשֶׁךְ חֹכְמָה מִפְּנִימִים meshech chochmah nippeninim, which we render, The price of wisdom is above rubies, is literally, The attraction of wisdom is beyond the peninim, the loadstone; for all the gold, silver, and precious stones, have strong influence on the human heart, attracting all its passions strongly; yet the attraction of wisdom—that which insures a man's

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C. c. 767.

shall not equal it, neither shall it be valued with pure gold.

20 ^a 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 ^b air.

22 ^c 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,

^a Ver. 12.—^b Or, heaven. —^c Ver. 14. —^d Prov. xv. 3.
^e Ps. cxxxv. 7.—^f Ch. xxxviii. 25.

happiness in both worlds, is more powerful and influential, when understood, than all of these, and even than the *loadstone*, for that can only attract iron; but, through desire of the other, a man having separated himself from all those earthly entanglements, seeketh and intermeddeth with ALL WISDOM. The attractive property of the loadstone must have been observed from its first discovery; and there is every reason to believe that the magnet and its virtues were known in the East long before they were discovered in Europe.

7. פִּטְדָּה *pitdah*, the TOPAZ. This word occurs only in Exod. xxviii. 17, xxxix. 10; Ezek. xxviii. 13, and in the present place; in all of which, except that of Ezekiel, where the Septuagint is all confusion, the Septuagint and Vulgate render the word always *τοπαζιον*, *topazius*, the TOPAZ. This stone is generally found in a prismatic form, sometimes limpid and nearly transparent, or of various shades of yellow, green, blue, lilac, and red.

I have thus given the best account I can of the stones here mentioned, allowing that they answer to the names by which we translate them. But on this point there is great uncertainty, as I have already had occasion to observe in other parts of this work. Beasts, birds, plants, metals, precious stones, unguents, different kinds of grain, &c., are certainly mentioned in the sacred writings; but whether we know what the different Hebrew terms signify, is more than we can certainly affirm. Of some there is little room to doubt; of others conjecture must, in the present state of our knowledge, supply the place of certainty. See PHILLIP'S *Elementary Introduction to MINERALOGY*; an accurate work, which I feel pleasure in recommending to all students in the science.

Verse 19. *The topaz of Ethiopia*] The country called *Cush*, which we call *Ethiopia*, is supposed to be that which extends from the eastern coast of the Red Sea, and stretches towards Lower Egypt. *Diodorus Siculus* says that the topaz was found in great abundance, as his description intimates, in an island in the Red Sea called *Ophiodes*, or the *isle of serpents*. *Hist. lib. iii.*, p. 121. His account is curious, but I

and ^d seeth under the whole heaven;

25 ^e To make the weight for the winds; and he weigheth the waters by measure.

26 When he ^f made a decree for the rain and a way for the lightning of the thunder:

27 Then did he see it, and ^g declare it; he prepared it, yea, and searched it out.

28 And unto man he said, Behold, ^h the fear of the LORD, that is wisdom; and to depart from evil is understanding.

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C. c. 767.

^e Or, number it.—^h Dent. iv. 6. Ps. cxi. 0. Prov. i. 7. ix. 10. Eccles. xii. 13.

greatly doubt its correctness; it seems too much in the form of a legend: yet the reader may consult the place.

Verse 20. *Whence then cometh wisdom?*] Nearly the same words as in ver. 12, where see the note.

Verse 22. *Destruction and death say, We have heard the fame thereof*] אַבְדוֹן וְמוֹת *Abaddon ve maveth*, the destroyer, and his offspring death. This is the very name that is given to the devil in Greek letters Αβδδων, Rev. ix. 11, and it is rendered by the Greek word Απολλυων, *Apollyon*, a word exact of the same meaning. No wonder death and the devil are brought in here as saying they had heard the fame of wisdom, seeing ver. 28 defines it to be, the fear of the Lord, and a departure from evil; things point blank contrary to the interests of Satan, and the extension of the empire of death.

Verse 23. *God understandeth the way thereof*] can only be taught by a revelation from himself. Instead of הֵבִין *hebin*, understandeth, six MSS. have *hechin*, disposed or established. This reading is also supported by the Septuagint; 'Ο Θεος εν συνειρησιν αυτης οδου, "God hath well established her way falsely rendered bene cognovit, hath well known, in the Latin Version of the Septuagint in the London Polyglot; but bene constituit, hath well established, in the Complutensian, Antwerp, and Paris Polyglots.

Verse 24. *For he looketh to the ends of the earth*] His knowledge is unlimited, and his power infinite.

Verse 25. *To make the weight for the winds*] God has given an atmosphere to the earth, which, possessing a certain degree of gravity perfectly suited to the necessities of all animals, plants, vegetables, and fluids, is the cause in his hand of preserving animal and vegetative life through the creation; for by the blood circulates in the veins of animals, and the juices in the tubes of vegetables. Without the pressure of the atmosphere, there could be no respiration; and the elasticity of the particles of air included in animal and vegetable bodies, without this superincumbent pressure, would rupture the vessels which they are contained, and destroy both kinds of life. So exactly is this weight of the winds or atmospheric air proportioned to the necessities of t

globe, that we find it in the mean neither too *light* to prevent the undue *expansion* of animal and vegetable tubes, nor too *heavy* to compress them so as to prevent due circulation. See at the end of the chapter.

And he weigheth the waters by measure.] He has exactly proportioned the *aqueous surface* of the earth to the *terrene parts*, so that there shall be an adequate surface to produce, by *evaporation*, moisture sufficient to be treasured up in the atmosphere for the irrigation of the earth, so that it may produce grass for cattle, and corn for the service of man. It has been found, by a pretty exact calculation, that the aqueous surface of the globe is to the terrene parts as *three to one*; or, that *three-fourths* of the surface of the globe is *water*, and about *one-fourth* earth. And other experiments on evaporation, or the quantity of vapours which arise from a given space in a given time, show that it requires such a proportion of *aqueous surface* to afford moisture sufficient for the other proportion of *dry land*. Thus God has given the waters by measure, as he has given the due proportion of *weight* to the winds.

Verse 26. *When he made a decree for the rain*] When he determined how that should be *generated*; viz., By the *heat* of the sun, *evaporation* is produced: the particles of vapour, being lighter than the air on the surface, ascend into the atmosphere, till they come to a region where the air is of their own *density*; there they are formed into *thin clouds*, and become suspended. When, by the sudden passages of *lightning*, or by *winds* strongly *agitating* these clouds, the particles are driven together and condensed, so as to be *weightier* than the *air* in which they float, then they fall down in the form of *rain*; the drops being greater or less according to the *force* or *momentum*, or suddenness, of the agitation by which they are driven together, as well as to the degree of *rarity* in the lower regions of the atmosphere through which they fall.

A way for the lightning of the thunder] ררר לחוי *rederech lachaxix koloth*. קול *kol* signifies *voice* of any kind; and *koloth* is the plural, and is taken for the frequent *claps* or *rattlings* of thunder. חזז *chaz* signifies to *notch*, *indentate*, or *serrate*, as in the *edges* of the leaves of trees; חזז *chazix* must refer to the *zigzag* form which lightning assumes in passing from one cloud into another. We are informed that "this is a frequent occurrence in hot countries." Undoubtedly it is; for it is frequent in *cold countries* also; I have seen this phenomenon in England in the most distinct manner for hours together, with a few seconds of interval between each flash. Nothing can better express this appearance than the original word.

Verse 27. *Then did he see it, and declare it*] When he had finished all his creative operations, and tried and proved his work, חקרה *chakarah*, investigated and found it to be very good; then he gave the needful revelation to man; for,

Verse 28. *Unto man he said*] לאדם *laadam*, unto man, he said: This probably refers to the revelation of his will which God gave to Adam after his fall. He had before sought for *wisdom* in a *forbidden way*. When he and Eve saw that the tree was pleasant to

the eyes, and a tree to be desired to make one wise, they took and did eat, Gen. iii. 6. Thus they lost all the *wisdom* that they had, by not setting the *fear of the Lord* before their eyes; and became *foolish*, *wicked*, and *miserable*. Hear, then, what God prescribes as a proper remedy for this dire disease: The fear of the Lord, that is wisdom; it is thy only wisdom now to set God always before thy eyes, that thou mayest not again transgress.

Depart from evil is understanding.] Depart from the evil *within* thee, and the evil *without* thee; for thy own evil, and the evil that is now, through thee, brought into the world, will conspire together to sink thee into ruin and destruction. Therefore, let it be thy constant employment to shun and avoid that evil which is every where diffused through the whole moral world by thy offence; and labour to be *reconciled* to him by righteousness and true holiness, that thou mayest escape the bitter pains of an eternal death. See the note on ver. 12.

From what has been observed on ver. 25, 26, and from the doctrine of the atmosphere in general, I can safely draw the following conclusions:—

1. From the *gravity* and *elasticity* of the air, we learn that it closely invests the earth, and all bodies upon it, and binds them down with a force equal to 2160 pounds on every square foot. Hence it may properly be termed the *belt* or *girdle* of the globe.

2. It prevents the arterial system of animals and plants from being too much distended by the impetus of the circulating juices, or by the elastic power of the air so plenteously contained in the blood, and in the different vessels both of plants and animals.

3. By its gravity it prevents the blood and juices from oozing through the pores of the vessels in which they are contained; which, were it not for this circumstance, would infallibly take place. Persons who ascend high mountains, through want of a sufficiency of pressure in the atmosphere, become relaxed, and spit blood. Animals, under an exhausted receiver, swell, vomit, and discharge their fæces.

4. It promotes the mixture of contiguous fluids; for when the air is extracted from certain mixtures, a separation takes place, by which their properties, when in combination, are essentially changed.

5. To this principle we owe winds in general, so essential to navigation, and so necessary to the purification of the atmosphere. The air is put into motion by any alteration of its equilibrium.

6. Vegetation depends entirely on the gravity and elasticity of the air. Various experiments amply prove that plants in *vacuo* never grow.

7. Without air there could be no evaporation from the sea and rivers; and, consequently, no rain; nor could the clouds be suspended, so necessary to accumulate and preserve, and afterwards to distil, these vapours, in the form of dew, rain, snow, and hail, upon the earth.

8. Without air, all the charms of vocal and instrumental sounds would become extinct; and even language itself would cease.

9. Without it heat could not be evolved, nor could

fire exist; hence a universal rigour would invest the whole compass of created nature.

10. Without air, animal life could never have had a being; hence God created the firmament or atmosphere before any animal was produced. And without its continual influence animal life cannot be preserved; for it would require only a few moments of a total privation of the benefits of the atmosphere to destroy every living creature under the whole heaven.

11. It has been found, by repeated experiments, that a column or rod of quicksilver, about *twenty-nine inches and a half high*, and *one inch in diameter*, weighs about *fifteen pounds*; and such a column is suspended in an exhausted tube by the weight of the atmosphere; hence it necessarily follows, that a column of air, one *square inch* in diameter, and as *high as the atmosphere*, weighs about *fifteen pounds* at a medium. Thus it is evident that the atmosphere presses with the weight of *fifteen pounds* on every *square inch*; and, as a *square foot* contains *one hundred and forty-four square inches*, every such foot must sustain a weight of incumbent atmospheric air equal to *two thousand one hundred and sixty pounds*, as has been before stated. And from this it will follow, that a middle-sized man, whose surface is about *fifteen square feet*, constantly sustains a load of air equal to *thirty-two thousand four hundred pounds*! But this is so completely counterbalanced by the air pressing equally in all directions, and by the elasticity of the air included in the various cavities of the body, that no person in a pure and healthy state of the atmosphere feels any inconvenience from it; so accurately has God fitted the weight to the winds.

It has been suggested that my computation of 15 square feet for the surface of a middle-sized man, is too much; I will, therefore, take it at 14 square feet. From this computation, which is within the measure, it is evident that every such person sustains a weight of air equal, at a medium, to about 30,240 lbs. troy, or 24,882 ½ lbs. avoirdupois, which make 1777 stone, 4 lbs. equal to eleven tons, two hundred and eighteen pounds and a half.

12. Though it may appear more curious than useful, yet from the simple fact which I have completely demonstrated myself by experiment, that the atmosphere presses with the weight of fifteen pounds on every square inch, we can tell the quantum of pressure on the whole globe, and weigh the whole atmosphere to a pound!

The polar and equatorial circumference of the earth is well known. Without, therefore, entering too much into detail, I may state that the surface of the terraqueous globe is known to contain about five thousand, five hundred, and seventy-five BILLIONS of square FEET; hence, allowing fifteen pounds to each square inch, and two thousand, one hundred, and sixty pounds to each square foot, the whole surface must sustain a pressure from the atmosphere equal to twelve TRILLIONS and forty-two thousand BILLIONS of POUNDS! or six thousand and twenty-one BILLIONS of TONS! And this weight is the weight of the whole

atmosphere from its contact with every part of the earth's surface to its utmost highest extent!

Experiments also prove that the air presses equally in all directions, whether upwards, downwards, or laterally; hence the earth is not incommoded with this enormous weight, because its zenith and nadir, north and south pressure, being perfectly equal, counterbalance each other! This is also the case with respect to the human body, and to all bodies on the earth's surface.

To make the foregoing calculations more satisfactory, it may be necessary to add the following observations:

A bulk of atmospheric air, equal to one quart, when taken near the level of the sea, at a temperature of 50° Fahrenheit, weighs about 16 grains, and the same bulk of rain water, taken at the same temperature, weighs about 14621 grains: hence rain water is about 914 times specifically heavier than air.

I have already shown that the pressure of the atmosphere is equal to about 15 lbs. troy on every square inch; and that this pressure is the same in all directions; and thence shown that on this datum the whole weight of the atmosphere may be computed. I shall re-state this from a computation of the earth's surface in square miles, which is recommended to me as peculiarly accurate. A square mile contains 27,878,400 square feet. The earth's surface, in round numbers, is 200,000,000, or two hundred millions, of square miles. Now, as from the preceding data it appears that there is a pressure of 19440 lbs. troy on every square yard, the pressure or weight of the whole atmosphere, circumscribed round the whole surface of the earth, amounts to 12,043,468,800,000,000,000, or, twelve TRILLIONS, forty-three thousand four hundred and sixty-eight BILLIONS, eight hundred thousand MILLIONS of pounds.

Though we cannot tell to what height the atmosphere extends, the air growing more and more rare as we ascend in it; yet we can ascertain, as above, the quantum of weight in the whole of this atmosphere, which the terraqueous globe sustains equally diffused over its surface, as well as over the surfaces of all bodies existing on it. At first view, however, it is difficult for minds not exercised in matters of philosophy to conceive how such an immense pressure can be borne by animal beings. Though this has been already explained, let the reader farther consider that, as fishes are surrounded by water, and live and move in it, which is a much denser medium than our atmosphere; so all human beings and all other animals are surrounded by air, and live and move in it. A fish taken out of the water will die in a very short time: a human being, or any other animal, taken out of the air, or put in a place whence the air is extracted, will die in a much shorter time. Water gravitates towards the centre of the earth, and so does air. Hence, as a fish is pressed on every side by that fluid, so are all animals on the earth's surface by atmospheric air. And the pressure in both cases, on a given surface, is as has been stated above; the air contained in the vessels and cells of animal bodies being a sufficient counterpoise to the air without.

Having said thus much on the pressure of the atmosphere, as intimated by Job, the reader will permit me to make the following general reflections on the subject, of which he may make what use he may judge best.

It is generally supposed that former times were full of barbaric ignorance; and that the system of philosophy which is at present in repute, and is established by experiments, is quite a modern discovery. But nothing can be more false than this; as the Bible plainly discovers to an attentive reader that the doctrine of statics, the circulation of the blood, the rotundity of the earth, the motions of the celestial bodies, the process of generation, &c., were all known

long before Pythagoras, Archimedes, Copernicus, or Newton were born.

It is very reasonable to suppose that God implanted the first principles of every science in the mind of his first creature; that Adam taught them to his posterity, and that tradition continued them for many generations with their proper improvements. But many of them were lost in consequence of wars, captivities, &c. Latter ages have re-discovered many of them, principally by the direct or indirect aid of the Holy Scriptures; and others of them continue hidden, notwithstanding the accurate and persevering researches of the moderns.

CHAPTER XXIX.

Job laments his present condition, and gives an affecting account of his former prosperity, having property in abundance, being surrounded by a numerous family, and enjoying every mark of the approbation of God, 1—6. Speaks of the respect he had from the young, 7, 8; and from the nobles, 9, 10. Details his conduct as a magistrate and judge in supporting the poor, and repressing the wicked, 11—17; his confidence, general prosperity, and respect, 18—25.

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C.c. 767.

MOREOVER Job ^a continued his parable, and said,
2 Oh that I were ^b as in months past, as in the days

when God preserved me;

3 When his ^d candle shined upon my head, and when by his light I walked through darkness;

^a Heb. added to take up. — ^b See ch. vii. 3. — ^c Ch. xviii. 1. — ^d Or, lamp. Ps. xviii. 28. — ^e Ps. xxv. 14. — ^f Gen.

4 As I was in the days of my youth, when ^e the secret of God was upon my tabernacle;

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C.c. 767.

5 When the Almighty was yet with me, when my children were about me;

6 When ^f I washed my steps with butter, and ^g the rock poured ^h me out rivers of oil;

7 When I went out to the gate through the

xlix. 11. Deut. xxxii. 13. xxxiii. 24. Ch. xx. 17. — ^g Ps. lxxxi. 16. — ^h Heb. with me.

NOTES ON CHAP. XXIX.

Verse 2. Oh that I were as in months past] Job seems here to make an apology for his complaints, by taking a view of his former prosperity, which was very great, but was now entirely at an end. He shows that it was not removed because of any bad use he had made of it; and describes how he behaved himself before God and man, and how much, for justice, benevolence, and mercy, he was esteemed and honoured by the wise and good.

Preserved me] Kept, guarded, and watched over me.

Verse 3. When his candle shined upon my head] Alluding most probably to the custom of illuminating festival or assembly rooms by lamps pendant from the ceiling. These shone literally on the heads of the guests.

By his light I walked through darkness] His light — prosperity and peace, continued to illuminate my way. If adversity came, I had always the light of God to direct me. Almost all the nations of the world have represented their great men as having a nimbus or divine glory about their heads, which not only signified the honour they had, but was also an emblem of the inspiration of the Almighty.

Verse 4. The days of my youth] The original word

rather means in the days of my winter, חרפי charpi, from חרף charaph, "to strip or make bare." Mr Harmer supposes the rainy season is intended, when the fields, &c., parched up by long drought, are revived by the plentiful showers. Mr. Good thinks the word as found in the Arabic, which means top or summit, and which he translates perfection, is that which should be preferred. Others think the autumnal state is meant, when he was loaded with prosperity, as the trees are with ripe fruit.

The secret of God was upon my tabernacle] בסוד אלוהים besod Eloah, "the secret assembly of God," meaning probably the same thing that is spoken of in the beginning of this book, the sons of God, the devout people, presenting themselves before God. It is not unlikely that such a secret assembly of God Job had in his own house; where he tells us, in the next verse, "The Almighty was with him, and his children were about him."

Mr. Good translates differently: When God fortified my tent over me; supposing that the Hebrew סוד sod is the Arabic سد sud, "a barrier or fortification." Either will make a good sense.

Verse 6. Washed my steps with butter] See the note on chap. xx. 17.

Verse 7. When I went out to the gate] Courts of

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C. c. 767.

city, when I prepared my seat in the street!

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.

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 poor that cried, and the fatherless, and him that had none to help him.

13 The blessing of him that was ready to

^a Ch. xxi. 5. — ^b Heb. *The voice of the nobles was hid.*
^c Ps. cxxxvii. 6. — ^d Ps. lxxii. 12. Prov. xxi. 13. xxiv. 11.
^e Deut. xxiv. 13. Ps. cxxxii. 9. Isai. lix. 17. lxi. 10.
Ephes. vi. 14, &c. 1 Thess. v. 8. — ^f Numb. x. 31.

justice were held at the gates or entrances of the cities of the East; and Job, being an emir, was supreme magistrate: and here he speaks of his going to the gate to administer justice.

I prepared my seat in the street] I administered judgment openly, in the most public manner; and none could say that I, in any case, perverted justice. Mr. Good translates:—"As I went forth the city rejoiced at me, as I took my seat abroad."

Verse 8. *The young men saw me, and hid themselves*] From all classes of persons I had the most marked respect. The young, through modesty and bashfulness, shrunk back, and were afraid to meet the eye of their prince; and the aged rose from their seats when I entered the place of judgment. These were the elders of the people, who also sat with the judge, and assisted in all legal cases.

Verse 9. *The princes refrained talking*] They never ventured an opinion in opposition to mine; so fully were they persuaded of the justice and integrity of my decision.

Verse 10. *The nobles held their peace*] PRINCES, שרי *sarim*, and NOBLES, נגידים *negidim*, must have been two different classes of the great men of Idumea. שר *sar*, PRINCE, director, or ruler, was probably the head of a township, or what we would call a magistrature of a particular district. נגיד *nagid*, a NOBLE, or one of those who had the privilege of standing before, or in the presence of, the chief ruler. The participle נגיד *negid* is repeatedly used to signify before, in the presence of, publicly, openly. And on this account, it is most likely that the noun means one of those nobles or counsellors who were always admitted to the royal presence. Mr. Good thinks that renowned speakers or eminent orators are meant: and others have embraced the same opinion. Job here intimates that his judgment was so sound, his decisions so accredited, and his reasoning power so great, that every person paid him the utmost deference.

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 a robe and a diadem.

15 I was eyes to the blind, and feet was I to the lame.

16 I was a father to the poor: 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 die in my nest, and I shall multiply my days as the sand.

19 My root was spread out by the waters, and the dew lay all night upon my branch.

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C. c. 767.

^s Prov. xxix. 7. — ^b Ps. lviii. 6. Prov. xxx. 14. — ^c Heb. *the jaw-teeth, or the grinders.* — ^k Heb. *cast.* — ^l Ps. xxx. 6. — ^m Ch. xviii. 16. — ⁿ Heb. *opened.* — ^o Ps. i. 3. Jer. xvii. 8.

Verse 11. *When the ear heard me*] This and the six following verses present us with a fine exhibition of a man full of benevolence and charity, acting up to the highest dictates of those principles, and rendering the miserable of all descriptions happy, by the constant exercise of his unconfined philanthropy.

Verse 12. *Because I delivered the poor that cried*] This appears to be intended as a refutation of the charges produced by Eliphaz, chap. xxii. 5—10, to confute which Job appeals to facts, and to public testimony.

Verse 15. *I was eyes to the blind, and feet was I to the lame.*] Alluding probably to the difficulty of travelling in the Arabian deserts. *I was eyes to the blind*—those who did not know the way, I furnished with guides. *I was feet to the lame*—those who were worn out, and incapable of walking, I set forward on my camels, &c.

Verse 16. *The cause which I knew not I searched out.*] When any thing difficult occurred, I did not give it a slight consideration; I examined it to the bottom, whatever pain, time, and trouble it cost me, that I might not pronounce a hasty judgment.

Verse 17. *I brake the jaws of the wicked*] A metaphor taken from hunting. A beast of prey has entered into the fold, and carried off a sheep. The huntsman comes, assails the wicked beast, breaks his jaws, and delivers the spoil out of his teeth. See the case 1 Sam. xvii. 34—37.

Verse 18. *I shall die in my nest*] As I endeavoured to live soberly and temperately, fearing God and departing from evil, endeavouring to promote the welfare of all around me, it was natural for me to conclude that I should live long, be very prosperous, and multiply my posterity multiply as the sands on the sea-shore.

Verse 19. *My root was spread out by the waters*] A metaphor taken from a healthy tree growing beside a rivulet where there is plenty of water; which in consequence flourishes in all seasons; its leaf d

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U. C. c. 767.

20 My glory was ^a fresh in me, and ^b my bow was ^c 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 rain;

^a Heb. *new*.—^b Gen. xlix. 24.

not *wither*, nor its fruit *fall off*. See Ps. i. 3, Jer. xvii. 8.

Verse 20. *My glory was fresh in me*] My vegetative power was great; my *glory*—my splendid *blossom*, large and *mellow fruit*, was always in season, and in every season.

My bow was renewed] I was never without means to accomplish all my wishes. I had prosperity everywhere.

Verse 21. *Unto me men gave ear*] The same idea as in ver. 9—11.

Verse 22. *My speech dropped upon them.*] It descended as *refreshing dew*; they were encouraged, comforted, and strengthened by it.

Verse 23. *They waited for me as for the rain*] The idea continued. They longed as much to hear me speak, to receive my counsel and my decisions, as the thirsty land does for refreshing waters.

They opened their mouth wide] A metaphor taken from ground *chapped* with long drought.

The latter rain.] The rain that falls a little before harvest, in order to *fill* and *perfect* the grain. The *former* rain is that which falls about *seed-time*, or in spring, in order to impregnate and *swell* the seed, and *renew* the earth to produce its nourishment.

Verse 24. *I laughed on them, they believed it not*] Similar to that expression in the Gospel, Luke xxiv. 41: *And while they believed not for joy, and wondered, he said*—. Our Version is sufficiently perspicuous, and gives the true sense of the original, only it should be read in the *indicative* and not in the *subjunctive* mood: *I laughed on them—they believed it not*. We have a similar phrase: *The news is too good to be true*.

The light of my countenance] This evidence of my

and they opened their mouth wide, as for ^d 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.

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U. C. c. 767.

^c Heb. *changed*.—^d Zech. x. 1.

benevolence and regard. A *smile* is, metaphorically, *the light of the countenance*.

They cast not down.] They gave me no occasion to change my sentiments or feelings towards them. I could still smile upon them, and they were *then* worthy of my approbation. Their *change* he refers to in the beginning of the next chapter.

Verse 25. *I chose out their way, and sat chief—as a king in their army*] I cannot see, with some learned men, that our version of the original is wrong. I have not seen it mended, and I am sure I cannot improve it. The whole verse seems to me to point out Job in his *civil, military, and domestic* life.

As *supreme magistrate* he *chose out their way*, adjusted their differences, and *sat chief* presiding in all their civil assemblies.

As *captain general* he *dwelt as a king in the midst of his troops*, preserving order and discipline, and seeing that his fellow-soldiers were provided with requisites for their warfare, and the necessaries of life.

As *a man* he did not think himself superior to the meanest offices in domestic life, to relieve or support his fellow-creatures; he went about *comforting the mourners*—visiting the sick and afflicted, and ministering to their wants, and seeing that the *wounded* were properly attended. Noble Job! Look at him, ye *nobles* of the earth, ye lieutenants of counties, ye generals of armies, and ye lords of provinces. Look at JOB! Imitate his active benevolence, and be healthy and happy. Be as guardian angels in your particular districts, blessing all by your example and your bounty. Send your *hunting horses* to the plough, your *game cocks* to the *dunghill*; and at last live like *men and Christians*.

CHAPTER XXX.

Job proceeds to lament the change of his former condition, and the contempt into which his adversity had brought him, 1—15. Pathetically describes the afflictions of his body and mind, 16—31.

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C.c. 767

BUT now they that are
younger than I 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?

* Heb. of fewer days than I.—b Ch. xii. 21.

NOTES ON CHAP. XXX.

Verse 1. *But now they that are younger than I have me in derision*] Compare this with chap. xxix. 8, where he speaks of the respect he had from the youth while in the days of his prosperity. Now he is no longer affluent, and they are no longer respectful.

Dogs of my flock.] Persons who were not deemed sufficiently respectable to be trusted with the care of those dogs which were the guardians of my flocks. Not confidential enough to be made shepherds, ass-keepers, or camel-drivers; nor even to have the care of the dogs by which the flocks were guarded. This saying is what we call an expression of *sovereign contempt*.

Verse 2. *The strength of their hands profit me*] He is speaking here of the fathers of these young men. What was the strength of their hands to me? Their old age also has perished. The sense of which I believe to be this: I have never esteemed their strength even in their most vigorous youth, nor their conduct nor their counsel even in old age. They were never good for any thing, either young or old. As their youth was without profit, so their old age was without honour. See *Calmet*.

Mr. *Good* contends that the words are Arabic, and should be translated according to their meaning in that language, and the first clause of the third verse joined to the latter clause of the second, without which no good meaning can be elicited so as to keep properly close to the letter. I shall give the Hebrew text, Mr. *Good's* Arabic, and its translation:

The Hebrew text is this:

עלימו אבד כלח
aley mo abad calach
בחסר ובכפון גלמוד:
becheser uebechaphan galmud.

The Arabic Version this:

عليهم ابد كلاج
بخصر و جوع جلمود

Which he translates thus:

“With whom crabbed looks are perpetual,
From hunger and flinty famine.”

This translation is very little distant from the import of the present Hebrew text, if it may be called *Hebrew*, when the principal words are pure Arabic, and the others constructively so.

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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;)

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C.c. 767

* Or, dark as the night.—d Heb. yesternight.

Verse 3. *Fleeing into the wilderness*] Seeking something to sustain life even in the barren desert. This shows the extreme of want, when the desert is supposed to be the only place where any thing to sustain life can possibly be found.

Verse 4. *Who cut up mallows by the bushes*] מלח *malluach*, which we translate *mallows*, comes from מלח *melach*, salt; some herb or shrub of a salt nature, sea-purslane, or the *salsaria*, *salsola*, or *saltwort*. *Bochart* says it is the ἀλίμος of the Greeks, and the *halimus* of the Romans. Some translate it *nettles*. The *Syriac* and *Arabic* omit the whole verse. The *halimus*, or *atriplex halimus*, grows near the sea in different countries, and is found in Spain, America, England, and Barbary. The *salsaria*, *salsola*, or *saltwort*, is an extensive genus of plants, several common to Asia, and not a few indigenous to a dry and sandy soil.

And juniper roots for their meat.] רתמים *rethamim*. This is variously translated *juniper*, *broom*, *furze*, *gorse*, or *whin*. It is supposed to derive its name from the toughness of its twigs, as רתם *ratham* signifies to bind; and this answers well enough to the broom. *Genista quoque vinculi usum præstat*, “The broom serves for bands,” says *PLINY*, *Hist. Nat. lib. xxiv.*, c. 9. But how can it be said that the roots of this shrub were eaten? I do not find any evidence from Asiatic writers that the roots of the juniper-tree were an article of food; and some have supposed, because of this want of evidence, that the word רתמים *lachmam*, for their bread, should be understood thus, to bake their bread, because it is well known that the wood of the juniper gives an intense heat, and the coals of it endure a long time; and therefore we find *Genesis* c. 4 to express severe and enduring punishment. But that the roots of the juniper were used for food in the northern countries, among the *Goths*, we have a positive testimony from *Olaus Magnus*, himself a Goth and archbishop of Upsal, in *lib. vii.*, c. 4, of his *Hist. de Gentibus Septentrionalibus*. Speaking of the great number of different trees in their woods, he says: “There is a great plenty of beech-trees in all the northern parts, the virtue whereof is this: that, being cut between the bark and the wood, they send forth a juice that is good for drink. The fruit of them in famine serves for bread, and their bark for clothing. Likewise also the berries of the juniper, yea, even the roots of this tree are eaten for bread, as holy Job testifies, though it is difficult to come at them by reason of their prickles: in these prickles,

A. M. cir. 2484.
B. C. cir. 1530.
Ante I. Ol.
cir. 744.
Ante U.C.c. 767.

6 To dwell in the cliffs of the valleys, in ^a caves of the earth, and in the rocks.

7 Among the bushes they brayed; under the nettles they were gathered together.

8 They were children of fools, yea, children of ^bbase men: they were viler than the earth.

9 And now am I their song, yea, I am their by-word.

10 They abhor me, they flee far from me, and spare not ^c to spit in my face.

^a Heb. holes. — ^b Heb. men of no name. — ^c Ch. xvii. 6. Ps. xxxv. 15. lxxix. 12. Lam. iii. 14, 63. — ^d Heb. and withheld not spittle from my face. — ^e Numb. xii. 14. Deut.

or thorns live coals will last a whole year. If the inhabitants do not quench them, when winds arise they set the woods on fire, and destroy all the circumjacent fields." In this account both the properties of the juniper-tree referred to by Job and David, are mentioned by the Gothic prelate. They use its berries and roots for food, and its wood for fire.

Verse 5. They were driven forth] They were persons whom no one would employ; they were driven away from the city; and if any of them appeared, the hue and cry was immediately raised up against them. The last clause Mr. Good translates, "They slunk away from them like a thief," instead of "They cried after them," &c.

Verse 6. To dwell in the cliffs of the valleys] They were obliged to take shelter in the most dangerous, out-of-the-way, and unfrequented places. This is the meaning.

Verse 7. Among the bushes they brayed] They cried out among the bushes, seeking for food, as the wild ass when he is in want of provender. Two MSS. read יַנְאֻקוּ yinaku, they groaned, instead of יַנְאֻקוּ yinaku, they brayed.

Under the nettles] חַרְלֵי charul, the briars or brambles, under the brushwood in the thickest parts of the underwood; they huddled together like wild beasts.

Verse 8. Children of fools] Children of nabal; children without a name; persons of no consideration, and descendants of such.

Viler than the earth.] Rather, Driven out of the land; persons not fit for civil society.

Verse 9. Now am I their song] I am the subject of their mirth, and serve as a proverb or by-word. They use me with every species of indignity.

Verse 10. They abhor me] What a state must civil society be in when such indignities were permitted to be offered to the aged and afflicted!

Verse 11. Because he hath loosed my cord] Instead of יִתְרֵי yithri, my cord, which is the kerī or marginal reading, יִתְרוֹ yithro, his cord, is the reading of the text in many copies; and this reading directs us to a metaphor taken from an archer, who, observing his

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 ^e they raise up against me the ways of their destruction.

13 They mar my path, they set forward my calamity, they have no helper.

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

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C.c. 767.

xxv. 9. Isai. l. 6. Matt. xxvi. 67. xxvii. 30. — ^f See ch. xii. 18. — ^g Ch. xix. 12.

butt, sets his arrow on the string, draws it to a proper degree of tension, levels, and then loosing his hold, the arrow flies at the mark. He hath let loose his arrow against me; it has hit me; and I am wounded. The Vulgate understood it in this way: Pharetram enim suam aperuit. So also the Septuagint: Ανοίξας γαρ φαρετραν αυτου "He hath opened his quiver."

They have also let loose the bridle] When they perceived that God had afflicted me, they then threw off all restraints; like headstrong horses, swallowed the bit, got the reins on their own neck, and ran off at full speed.

Verse 12. Upon my right hand rise the youth] The word פִּירְחָה pirschah, which we translate youth, signifies properly buds, or the buttons of trees. Mr. Good has younglings. Youngers would be better, were it not too colloquial.

They push away my feet] They trip up my heels, or they in effect trample me under their feet. They rush upon and overwhelm me. They are violently incensed against me. They roll themselves upon me, יִתְגַּלְגְּלוּ hithgalgalu, velut unda impellit undam, as waves of the sea which wash the sand from under the feet, and then swamp the man to the bottom; see ver. 14.

Verse 13. They mar my path] They destroy the way-marks, so that there is no safety in travelling through the deserts, the guide-posts and way-marks being gone.

There may be an allusion here to a besieged city: the besiegers strive by every means and way to distress the besieged; stopping up the fountains, breaking up the road, raising up towers to project arrows and stones into the city, called here raising up against it the ways of destruction, ver. 12; preventing all succour and support.

They have no helper.] "There is not an adviser among them."—Mr. Good. There is none to give them better instruction.

Verse 14. They came upon me as a wide breaking in] They storm me on every side.

In the desolation they rolled themselves] When they had made the breach, they rolled in upon me as

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C. c. 767.

pursue ^a my soul as the wind;
and my welfare passeth away
as a cloud.

16 ^b And now my soul 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
collar 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 hear

^a Heb. my principal. — ^b Ps. xlii. 4. — ^c Heb. turned to
be cruel.

an irresistible torrent. There still appears to be an
allusion to a besieged city: the *sap*, the *breach*, the
storm, the *flight*, the *pursuit*, and the *slaughter*. See
the following verse.

Verse 15. *Terrors are turned upon me*] Defence
is no longer useful; they have beat down my walls.

They pursue my soul as the wind] I seek safety in
flight, my strongholds being no longer tenable; but
they pursue me so swiftly, that it is impossible for me
to escape. They follow me like a *whirlwind*; and
as *fast* as that drives away the *clouds* before it, so is
my prosperity destroyed. The word נדבתי *nedibathi*,
which we translate *my soul*, signifies properly *my
nobility, my excellence*: they endeavour to destroy
both *my reputation and my property*.

Verse 18. *Is my garment changed*] There seem
to be here plain allusions to the effect of his cruel
disease; the whole body being enveloped with a
kind of elephantine hide, formed by innumerable in-
crustations from the ulcerated surface.

It bindeth me about] There is now a new kind of
covering to my body, formed by the effects of this
disease; and it is not a garment which I can cast off,
it is as closely attached to me as the collar of my
coat. Or, My disease seizes me as a strong armed
man; it has *throttled me, and cast me in the mud*.
This is probably an allusion to two persons struggling:
the stronger seizes the other by the throat, brings him
down, and treads him in the dirt.

Verse 20. *I cry unto thee*] I am persecuted by
man, afflicted with sore disease, and apparently for-
saken of God.

I stand up] Or, as some translate: "*I persevere*,
and thou lookest upon me." Thou seest my desolate,
afflicted state; but thine eye doth not affect thy
heart. Thou leavest me unsupported to struggle
with my adversities.

Verse 21. *Thou art become cruel to me*] Thou ap-
pearest to treat me with cruelty. I cry for mercy,
trust in thy goodness, and am still permitted to re-
main under my afflictions.

Thou opposeth thyself] Instead of *helping*, thou op-
posest me; thou appearest as my *enemy*.

me: I stand up, and thou re-
gardest me *not*.

21 Thou art ^c become cruel to
me: with ^d thy strong hand thou
opposeth thyself against me.

22 Thou liftest me up to the wind; thou
causest me to ride *upon it*, and dissolvest my
^e substance.

23 For I know *that* thou wilt bring me to
death, and *to* the house ^f appointed for all
living.

24 Howbeit he will not stretch out *his* hand
to the ^g grave, though they cry in his destruc-
tion.

^d Heb. the strength of thy hand. — ^e Or, wisdom. — ^f Heb.
ix. 27. — ^g Heb. heap.

Verse 22. *Thou liftest me up to the wind*] Thou
hast so completely stripped me of all my substance,
that I am like *chaff* lifted up by the wind; or as a
straw, the sport of every breeze; and at last carried
totally away, being *dissipated* into particles by the
continued agitation.

Verse 23. *Thou wilt bring me to death*] This must
be the issue of my present affliction: to God alone it
is possible that I should survive it.

To the house appointed for all living.] Or to the
house מועד *moed*, the *rendezvous*, the place of general
assembly of human beings: the great devourer in
whose jaws all that have lived, now live, and shall
live, must necessarily meet.

" ———— O great man-eater!
Whose every day is carnival; not sated yet!
Unheard-of epicure! without a fellow!
The veriest gluttons do not always cram!
Some intervals of abstinence are sought
To edge the appetite: thou seekest none.
Methinks the countless swarms thou hast devoured,
And thousands that each hour thou gobblest up,
This, less than this, might gorge thee to the full.
But oh! rapacious still, thou gap'st for more,
Like one, whole days defrauded of his meals,
On whom lank hunger lays her skinny hand,
And whets to keenest eagerness his cravings;
As if diseases, massacres, and poisons,
Famine, and war, were not thy caterers."

THE GRAVE.

Verse 24. *He will not stretch out his hand to the
grave*] After all that has been said relative to the
just translation and true meaning of this verse, is it
not evident that it is in the mouth of Job a *consolator*;
reflection? As if he had said, Though I suffer *here*,
I shall not suffer *hereafter*. Though he add stroke to
stroke, so as to destroy my life, yet his displeasure
shall not proceed beyond the grave.

Though they cry in his destruction.] Mr. Good
translates: *Surely there, in its ruin, is freedom*. In
the *sepulchre* there is freedom from calamity, and rest
for the weary.

A. M. cir. 2484. B. C. cir. 1520. Ante I. Ol. cir. 744. Ante U.C. c.767. 25 ^a Did not I weep ^b for him that was in trouble? was not my soul grieved for the poor?

26 ^c When I looked for good, then evil came unto me: and when I waited for light, there came darkness.

27 My bowels boiled, and rested not: the days of affliction prevented me.

28 ^d I went mourning without the sun: I

^a Ps. xxxv. 13, 14. Rom. xii. 15. — ^b Heb. for him that was hard of day. — ^c Jer. viii. 15. — ^d Ps. xxxviii. 6. xlii.

Verse 25. Did not I weep for him that was in trouble? Mr. Good translates much nearer the sense of the original לִיקַהֵהּ יוֹם, "Should I not then weep for the ruthless day?" May I not lament that my sufferings are only to terminate with my life? Or, Did I not mourn for those who suffered by times of calamity?

Was not my soul grieved for the poor? Did I not relieve the distressed according to my power; and did I not sympathize with the sufferer?

Verse 27. My bowels boiled] This alludes to the strong commotion in the bowels which every humane person feels at the sight of one in misery.

Verse 28. I went mourning without the sun] חַמָּה chammah, which we here translate the sun, comes from a root of the same letters, which signifies to hide, protect, &c., and may be translated, I went mourning without a protector or guardian; or, the word may be derived from חָם cham, to be hot, and here it may signify fury, rage, anger; and thus it was understood by the Vulgate: Mærens incedebam, sine furore, I went mourning without anger; or, as Calmet translates, Je marchois tout triste, mais sans me laisser aller à l'empotement; "I walked in deep sadness, but did not give way to an angry spirit." The Syriac and Arabic understood it in the same way.

Verse 29. I am a brother to dragons] By my mournful and continual cry I resemble תַּנִּים tannim, the jackals or hyenas.

And a companion to owls.] בְּנוֹת יַעֲנָה benoth yaanah,

stood up, and I cried in the congregation.

29 ^e I am a brother to dragons, and a companion to owls.

30 ^f My skin is black upon me, and ^g my bones are burned with heat.

31 My harp also is turned to mourning, and my organ into the voice of them that weep.

9. xliii. 2. — ^e Ps. cii. 6. Mic. i. 8. — ^f Or, ostriches. ^g Ps. cxix. 83. Lam. iv. 8. v. 10. — ^h Ps. cii. 3.

to the daughters of howling: generally understood to be the ostrich; for both the jackal and the female ostrich are remarkable for their mournful cry, and for their attachment to desolate places.—Dodd.

Verse 30. My skin is black] By continual exposure to the open air, and parching influence of the sun.

My bones are burned with heat.] A strong expression, to point out the raging fever that was continually preying upon his vitals.

Verse 31. My harp also is turned to mourning] Instead of the harp, my only music is my own plaintive cries.

And my organ] What the עֶבֶב uggab was, we know not; it was most probably some sort of pipe or wind-instrument. His harp, כִּנּוֹר kinnor, and his pipe, עֶבֶב uggab, were equally mute, or only used for mournful ditties.

This chapter is full of the most painful and pathetic sorrow; but nevertheless tempered with a calmness and humiliation of spirit, which did not appear in Job's lamentations previously to the time in which he had that remarkable revelation mentioned in the nineteenth chapter. After he was assured that his Redeemer was the living God, he submitted to his dispensations, kissed the rod, and mourned not without hope, though in deep distress, occasioned by his unremitting sufferings. If the groaning of Job was great, his stroke was certainly heavy.

CHAPTER XXXI.

Job makes a solemn protestation of his chastity and integrity, 1—12; of his humanity, 13—16; of his charity and mercy, 17—23; of his abhorrence of covetousness and idolatry, 24—32; and of his readiness to acknowledge his errors, 33, 34: and wishes for a full investigation of his case, being confident that this would issue in the full manifestation of his innocence, 36—40.

A. M. cir. 2484. B. C. cir. 1520. Ante I. Ol. cir. 744. Ante U.C. c.767. I MADE a covenant with mine ^a eyes; why then should I think upon a maid?

2 For what ^b portion of God

is there from above? and what inheritance of the Almighty from on high?

3 Is not destruction to the

A. M. cir. 2484. B. C. cir. 1520. Ante I. Ol. cir. 744. Ante U.C. c.767.

^a Matt. v. 28.

^b Ch. xx. 29. xxvii. 13.

NOTES ON CHAP. XXXI.

Verse 1. I made a covenant with mine eyes] בְּרִית עֵינַי berith carati le eynai: "I have cut" or divided

"the covenant sacrifice with my eyes." My con-

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C. c. 767.

wicked? and a strange punishment to the workers of iniquity.

4 * Doth he not see my ways, and count all my steps?

5 If I have walked with vanity, or if my foot hath hastened to deceit;

6 ^b 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 ^c mine heart walked after mine eyes, and if any blot hath cleaved to mine hands;

^a 2 Chron. xvi. 9. Ch. xxxiv. 21. Prov. v. 21. xv. 3. Jer. xxxii. 19. — ^b Heb. *Let him weigh me in balances of justice.* — ^c See Numb. xv. 39. Eccles. xi. 9. Ezek. vi. 9.

science and my eyes are the contracting parties; God is the Judge; and I am therefore bound not to look upon any thing with a delighted or covetous eye, by which my conscience may be defiled, or my God dishonoured.

Why then should I think upon a maid? ומה אחרתו ימה אחרתו על ברתה *umah ethbonen al bethulah.* And why should I set myself to contemplate, or think upon, *Bethulah*? That *Bethulah* may here signify an idol, is very likely. *Sanchoniatho* observes, that *Ouranos* first introduced *Baithulia* when he erected animated stones, or, rather, as *Bochart* observes, ANOINTED stones, which became representatives of some deity. I suppose that Job purges himself here from this species of idolatry. Probably the *Baithulia* were at first emblems only of the *tabernacle*; בית אלוה *Beith Eloah*, "the house of God;" or of that pillar set up by Jacob, Gen. xxviii. 18, which he called בית אלוהים *Beith Elohim* or *Bethalim*; for idolatry always supposes a pure and holy worship, of which it is the counterfeit. For more on the subject of the *Baithulia*, see the notes on Gen. xviii.

Verse 2. *For what portion of God is there from above?* Though I have not, in this or in any other respect, wickedly departed from God, yet what reward have I received?

Verse 3. *Is not destruction to the wicked?* If I had been guilty of such secret hypocritical proceedings, professing faith in the true God while in eye and heart an idolater, would not such a worker of iniquity be distinguished by a strange and unheard-of punishment?

Verse 4. *Doth not he see my ways?* Can I suppose that I could screen myself from the eye of God, while guilty of such iniquities?

Verse 5. *If I have walked with vanity?* If I have been guilty of idolatry, or the worshipping of a false god: for thus *אש שווא* *shav*, which we here translate *vanity*, is used Jer. xviii. 15 (compare with Ps. xxxi. 6, Hos. xii. 11, and Jonah ii. 9); and it seems evident that the whole of Job's discourse here is a vindication of himself from all idolatrous dispositions and practices.

Verse 6. *Mine integrity.* תמתי *tummathi*, my perfection; the totality of my unblameable life.

Verse 7. *If my step hath turned out of the way?* I am willing to be sifted to the uttermost—for every

8 Then ^d 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 ^e another, and let others bow down upon her.

11 For this is an heinous crime; yea, ^f it is an iniquity to be punished by the judges.

12 For it is a fire that consumeth to de-

A. M. cir. 2484.
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cir. 744.
Ante U.C. c. 767.

Matt. v. 29. — ^d Lev. xxvi. 16. Deut. xxviii. 30, 38, &c. Mic. vi. 15. — ^e 2 Sam. xii. 11. Jer. viii. 10. Amos vii. 17. ^f Gen. xxxviii. 24. Lev. xx. 10. Deut. xxii. 22. See ver. 28.

step of my foot, for every thought of my heart, for every look of mine eye, and for every act of my hands.

Verse 8. *Let me sow, and let another eat*] Let me be plagued both in my circumstances and in my family.

My offspring be rooted out.] It has already appeared probable that all Job's children were not destroyed in the fall of the house mentioned chap. i. 18, 19.

Verse 9. *If mine heart have been deceived by a woman*] The Septuagint add, *αυτοσ ερεπον, another man's wife.*

Verse 10. *Let my wife grind unto another*] Let her work at the hand-mill, grinding corn; which was the severe work of the meanest slave. In this sense the passage is understood both by the Syriac and Arabic. See Exod. xi. 5, and Isai. xlvi. 2; and see at the end of the chapter.

And let others bow down upon her.] Let her be in such a state as to have no command of her own person; her owner disposing of her person as he pleases. In Asiatic countries, slaves were considered so absolutely the property of their owners, that they not only served themselves of them in the way of scortation and concubinage, but they were accustomed to accommodate their guests with them! Job is so conscious of his own innocence, that he is willing it should be put to the utmost proof; and, if found guilty, that he may be exposed to the most distressing and humiliating punishment; even to that of being deprived of his goods, bereaved of his children, his wife made a slave, and subjected to all indignities in that state.

Verse 11. *For this is a heinous crime*] Mr. Good translates,

"For this would be a premeditated crime,
And a profligacy of the understanding."

See also ver. 28.

That is, It would not only be a sin against the individuals more particularly concerned, but a sin of the first magnitude against society; and one of which the civil magistrate should take particular cognizance, and punish as justice requires.

Verse 12. *For it is a fire*] Nothing is so destructive of domestic peace. Where jealousy exists, un-

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C. c. 767.

struction, and would root out all mine increase.

13 If I did despise the cause of my man-servant or of my

maid-servant, when they contended with me; 14 What then shall I do when ^a God riseth up? and when he visiteth, what shall I answer him?

15 ^b Did not he that made me in the womb make him? and ^c did not one fashion us in the womb?

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

^a Ps. xlv. 21.—^b Ch. xxxiv. 19. Prov. xiv. 31. xxii. 2. Mal. ii. 10.—^c Or, did he not fashion us in one womb?

mixed misery dwells; and the adulterer and fornicator waste their substance on the unlawful objects of their impure affections.

Verse 13. *The cause of my man-servant*] In ancient times slaves had no action at law against their owners; they might dispose of them as they did of their cattle, or any other property. The slave might complain; and the owner might hear him if he pleased, but he was not compelled to do so. Job states that he had admitted them to all civil rights; and, far from preventing their case from being heard, he was ready to permit them to complain even against himself, if they had a cause of complaint, and to give them all the benefit of the law.

Verse 15. *Did not he that made me—make him?*] I know that God is the Judge of all; that all shall appear before him in that state where the king and his subject, the master and his slave, shall be on an equal footing, all civil distinctions being abolished for ever. If, then, I had treated my slaves with injustice, how could I stand before the judgment-seat of God? I have treated others as I wish to be treated.

Verse 17. *Or have eaten my morsel myself alone*] Hospitality was a very prominent virtue among the ancients in almost all nations: friends and strangers were equally welcome to the board of the affluent. The supper was their grand meal: it was then that they saw their friends; the business and fatigues of the day being over, they could then enjoy themselves comfortably together. The supper was called *cæna* on this account; or, as *Plutarch* says, *To μὲν γὰρ λειπρὸν φασι κοῖνα δια τὴν κοινωνίαν καλεῖσθαι, καὶ ἰαντοὺς γὰρ ἡριστῶν ἐπικυκῶς οἱ παλαὶ Ῥωμαῖοι, συνδεικνύοντες τοὺς φίλους.* “The ancient Romans named supper *CÆNA* (*κοῖνα*), which signifies communion (*κοινωνία*) or fellowship; for, although they dined alone, they supped with their friends.”—*PLUT.* *Symp.* lib. viii., prob. 6, p. 687. But Job speaks here of dividing his bread with the hungry: *Or have eaten my morsel myself alone.* And he is a poor despicable caitiff who would eat it alone, while there was another at hand full as hungry as himself.

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 ^d her from my mother's womb;)

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

20 If his loins have not ^f blessed me, and if he were *not* warmed with the fleece of my sheep;

21 If I have lifted up my hand ^g against the fatherless, when I saw my help in the gate:

A. M. cir. 2484.
B. C. cir. 1520.
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cir. 744.
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^d That is, *the widow.*—^e Ezek. xviii. 7, 16. Matt. xxv. 36. ^f See Deut. xxiv. 13.—^g Ch. xxii. 9.

Verse 18. This is a very difficult verse, and is variously translated. Take the following instances:—

For from his youth *he* (the male orphan) was brought up with me as a father. Yea, I have guided *her* (the female orphan) from her mother's womb.—*Heath.*

Nam a pueris educavit me commiseratio; jam inde ab utero matris meæ illa me deduxit.—*Houbigant.*

“For commiseration educated me from my childhood; And she brought me up even from my mother's womb.”

This is agreeable to the *Vulgate.*

“Behold from my youth calamity hath quickened me; “Even from my mother's womb have I distributed it.”

This is Mr. *Good's* version, and is widely different from the above.

For mercy grewe up with me fro my youth And compassion fro my mother's wombe.

Coverdale.

Ὅτι ἐκ νεότητος μου ἐξερεφον ὡς πατήρ, καὶ ἐκ γαστροῦ μητροῦ μου ὠδηγήσα.—*Septuagint.* “For from my youth I nourished them as a father; and I was their guide from my mother's womb.”

The *Syriac.*—“For from my childhood he educated me in distresses, and from the womb of my mother in groans.” The *Arabic* is nearly the same.

The general meaning may be gathered from the above; but who can reconcile such discordant translations?

Verse 20. *If his loins have not blessed me*] This is a very delicate touch: the part that was *cold* and *shivering* is now covered with *warm woollen.* It feels the comfort; and, by a fine *prosopopœia*, is represented as blessing him who furnished the clothing.

Verse 21. *If I have lifted up my hand against the fatherless*] I have at no time opposed the orphan, nor given, in behalf of the rich and powerful, a decision against the poor, when I saw my help in the gate—when I was sitting chief on the throne of judg-

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U. C. c. 767.

22 Then let mine arm fall
from my shoulder blade, and
mine arm be broken from ^a the
bone.

23 For ^b destruction from God was a terror
to me, and by reason of his highness I could
not endure.

24 ^c If I have made gold my hope, or have
said to the fine gold, *Thou art my confidence*;

25 ^d If I rejoiced because my wealth was
great, and because mine hand had ^e gotten
much;

26 ^f If I beheld ^g the sun when it shined,
or the moon walking ^h in brightness;

^a Or, the chancelbone. — ^b Isai. xiii. 6. Joel i. 15.
^c Mark x. 24. 1 Tim. vi. 17. — ^d Ps. lxii. 10. Prov. xi. 28.
^e Heb. found much. — ^f Deut. iv. 19. xi. 16. xvii. 3. Eeek.

ment, and could have done it without being called to
account.

There are sentiments very like these in the poem of
Lebeid, one of the authors of the *Moallakhat*. I shall
quote several verses from the elegant translation of
Sir Wm. Jones, in which the character of a charitable
and bountiful chief is well described:

"Oft have I invited a numerous company to the
death of a camel bought for slaughter, to be divided
with arrows of equal dimensions."

"I invite them to draw lots for a camel without a
foal, and for a camel with her young one, whose
flesh I distribute to all the neighbours."

"The guest and the stranger admitted to my board
seem to have alighted in the sweet vale of *Tebaala*,
luxuriant with vernal blossoms."

"The cords of my tent approaches every needy
matron, worn with fatigue, like a camel doomed to
die at her master's tomb, whose vesture is both
scanty and ragged."

"There they crown with meat (while the wintry
winds contend with fierce blasts) a dish flowing like
a rivulet, into which the famished orphans eagerly
plunge."

"He distributes equal shares, he dispenses justice
to the tribes, he is indignant when their right is
diminished; and, to establish their right, often re-
linquishes his own."

"He acts with greatness of mind, and nobleness of
heart; he sheds the dew of his liberality on those
who need his assistance; he scatters around his own
gains and precious spoils, the prizes of his valour."
Ver. 73—80.

Verse 22. *Let mine arm fall*] Mr. Good, as a
medical man, is at home in the translation of this
verse:

"May my shoulder-bone be shivered at the blade,
And mine arm be broken off at the socket."

Let judgment fall particularly on those parts which
have either done wrong, or refused to do right when
in their power.

1848

27 And my heart hath been
secretly enticed, or ⁱ my mouth
hath kissed my hand:

28 This also *were* ^j an iniquity
to be punished by the judge: for I should
have denied the God *that is* above.

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

30 (^l Neither have I suffered ^m my mouth to
sin, by wishing a curse to his soul;)

31 If the men of my tabernacle said not,
Oh that we had of his flesh! we cannot be
satisfied;

viii. 16. — ⁱ Heb. the light. — ^j Heb. bright. — ^k Heb. my
hand hath kissed my mouth. — ^l Ver. 11. — ^m Prov. xvii. 5.
ⁿ Matt. v. 44. Rom. xii. 14. — ^o Heb. my palate.

Verse 23. *Destruction from God was a terror*] I
have ever been preserved from outward sin, through
the fear of God's judgments; I knew his eye was
constantly upon me, and I could—

"Never in my Judge's eye my Judge's anger dare."

Verse 24. *Gold my hope*] For the meaning of *zahab*,
polished gold, and *kethem*, stamped gold,
see on chap. xxviii. 15—17.

Verse 26. *If I beheld the sun when it shined*] In
this verse Job clears himself of that idolatrous wor-
ship which was the most ancient and most consistent
with reason of any species of idolatry; viz., *Sabaism*,
the worship of the heavenly bodies; particularly the
sun and moon, *Jupiter* and *Venus*; the two latter
being the morning and evening stars, and the most
resplendent of all the heavenly bodies, the sun and
moon excepted.

"Job," says *Calmet*, "points out three things here:

"1. The worship of the sun and moon; much
used in his time, and very anciently used in every
part of the East; and in all probability that from
which idolatry took its rise.

"2. The custom of adoring the sun at its rising,
and the moon at her change; a superstition which is
mentioned in Ezek. viii. 16, and in every part of
profane antiquity.

"3. The custom of *kissing the hand*; the form of
adoration, and token of sovereign respect."

Adoration, or the religious act of *kissing the hand*,
comes to us from the Latin; *ad*, to, and *os*, *oris*, the
mouth. The hand lifted to the mouth, and there
saluted by the lips.

Verse 28. *For I should have denied the God that is
above.*] Had I paid divine adoration to them, I should
have thereby denied the God that made them.

Verse 29. *If I rejoiced*] I did not avenge myself
on my enemy; and I neither bore malice nor hatred
to him.

Verse 30. *Neither have I suffered my mouth to sin*] I
have neither spoken evil of him, nor wished evil to
him. How few of those called *Christians* can speak

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol. cir. 744.
Ante U.C. c. 767.

32 ^a The stranger did not lodge in the street: *but* I opened my doors ^b to the traveller.

33 If I covered my transgressions ^c as ^d Adam, by hiding mine iniquity in my bosom:

34 Did I fear a great ^e multitude, or did the contempt of families terrify me, that I

^a Gen. xix. 2, 3. Judg. xix. 20, 21. Rom. xii. 13. Hebr. xiii. 2. 1 Pet. iv. 9. — ^b Or, to the way. — ^c Or, after the manner of men. — ^d Gen. iii. 8, 12. Prov. xxviii. 13. Hos.

thus concerning their enemies; or those who have done them any mischief?

Verse 31. *If the men of my tabernacle said*] I believe the *Targum* gives the best sense here: "If the men of my tabernacle have not said, Who hath commanded that we should not be satisfied with his flesh?" My domestics have had all kindness shown them; they have lived like my own children, and have been served with the *same viands* as my family. They have never seen *flesh* come to my table, when they have been obliged to live on *pulse*.

Mr. *Good's* translation is nearly to the same sense:

"If the men of my tabernacle do not exclaim,
Who hath longed for his meat without fulness?"

"Where is the man that has not been satisfied with his flesh?" i. e., fed to the full with the provisions from his table. See Prov. xxiii. 20; Isai. xxiii. 13, and Dan. x. 3.

Verse 32. *The stranger did not lodge in the street*] My kindness did not extend merely to my family, domestics, and friends; the *stranger*—he who was to me perfectly unknown, and the *traveller*—he who was on his journey to some other district, found my doors ever open to receive them, and were refreshed with my *bed and my board*.

Verse 33. *If I covered my transgressions as Adam*] Here is a most evident allusion to the *fall*. Adam transgressed the commandment of his Maker, and he endeavoured to *conceal* it; *first*, by *hiding himself* among the trees of the garden: "I heard thy voice, and went and hid myself;" *secondly*, by laying the *blame* on his wife: "The woman gave me, and I did eat;" and *thirdly*, by *charging* the whole directly on God himself: "The woman which thou gavest me to be with me, she gave me of the tree, and I did eat." And it is very likely that Job refers immediately to the Mosaic account in the Book of *Genesis*. The spirit of this saying is this: When I have departed at any time from the path of rectitude, I have been ready to *acknowledge* my error, and have not sought excuses or palliatives for my sin.

Verse 34. *Did I fear a great multitude*] Was I ever prevented by the voice of the many from decreeing and executing what was right? When many *families* or *tribes* espoused a particular cause, which I found, on examination, to be wrong, did they put me in *fear*, so as to prevent me from doing justice to the weak and friendless? Or, in any of these cases,

kept silence, *and* went not out of the door?

35 'Oh that one would hear me! ^a behold, my desire is, ^b that the Almighty would answer me, and that mine adversary had written a book:

36 Surely I would take it upon my shoulder, *and* bind it as a crown to me.

vi. 7. — ^a Exod. xxxiii. 2. — ^b Ch. xxxiii. 6. — ^c Or, behold my sign is that the Almighty will answer me. — ^d Ch. xlii. 22.

was I ever, *through fear*, self-seeking, or favour, prevented from declaring my mind, or constrained to keep my house, lest I should be obliged to give judgment against my conscience? Mr. *Good* thinks it an imprecation upon himself, if he had done any of the evils which he mentions in the preceding verse. He translates thus:

"Then let me be confounded before the assembled multitude,
And let the reproach of its families quash me!
Yea, let me be struck dumb! let me never appear abroad!"

I am satisfied that ver. 38, 39, and 40, should come in either here, or immediately after ver. 25; and that Job's words should end with ver. 37, which, if the others were inserted in their proper places, would be ver. 40. See the reasons at the end of the chapter.

Verse 35. *Oh that one would hear me!*] I wish to have a fair and full hearing: I am grievously accused; and have no proper opportunity of clearing myself, and establishing my own innocence.

Behold, my desire is] Or, *הן תבי* *hen tavi*, "There is my pledge." I bind myself, on a great penalty, to come into court, and abide the issue.

That the Almighty would answer me] That he would call this case immediately *before himself*; and oblige my *adversary* to come into court, to put his accusations into a legal form, that I might have the opportunity of vindicating myself in the presence of a Judge who would hear dispassionately my pleadings, and bring the cause to a righteous issue.

And that mine adversary had written a book] That he would not indulge himself in vague accusations, but would draw up a proper *bill of indictment*, that I might know to what I had to plead, and find the accusation in a tangible form.

Verse 36. *Surely I would take it upon my shoulder*] I would be contented to stand before the bar as a criminal, bearing upon my shoulder the *board* to which the *accusation* is affixed. In a book of *Chinese punishments* now before me, containing *drawings* representing various criminals brought to trial, in trial, and *after* trial, charged with different offences; in almost all of them a *board* appears, on which the *accusation* or *crime* of which they are accused, or for which they suffer, is fairly written. Where the punishment is capital, this board appears fastened to the *instrument*, or stuck near the *place of punishment*.

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol. cir. 744.
Ante U.C. c. 767.

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C. c. 767.

37 I would declare unto him the number of my steps; as a prince would I go near unto him.

38 If my land cry against me, or that the furrows likewise thereof ^a complain;

39 If ^b I have eaten ^c the fruits thereof with-

^a Heb. weep. — ^b James v. 4. — ^c Heb. the strength thereof.
^d 1 Kings xxi. 19. — ^e Heb. caused the soul of the owners

In one case, a large heavy plank, through which there is a hole to pass the head,—or rather a *hole* fitting the *neck*, like that in the *pillory*,—with the *crime* written upon it, rests on the *criminal's shoulders*; and this he is obliged to carry about for the *weeks* or *months* during which the punishment lasts. It is probable that Job alludes to something of this kind; which he intimates he would *bear about with him* during the *interim* between *accusation* and the *issue* in judgment; and, far from considering this a disgrace, would clasp it as dearly as he would adjust a crown or diadem to his head; being fully assured, from his *innocence*, and the *evidence* of it, which would infallibly appear on the trial, that he would have the *most honourable acquittal*. There may also be an allusion to the manner of receiving a favour from a superior: it is immediately *placed on the head* as a mark of respect; and if a piece of *cloth* be given at the *temple*, the receiver not only puts it on his *head*, but *binds* it there.

Verse 37. *I would declare unto him the number of my steps*] I would show this adversary the different *stations* I had been in, and the *offices* which I had filled in life, that he might trace me through the whole of my civil, military, and domestic life, in order to get evidence against me.

As a prince would I go near] Though carrying my own accusation, I would go into the presence of my Judge as the *נָגִיד* *nagid*, *chief*, or *sovereign commander and judge*, of the people and country, and would not shrink from having my conduct investigated by even the meanest of my subjects.

In these *three* verses we may observe the following particulars:

1. Job wishes to be *brought to trial*, that he might have the opportunity of vindicating himself: *O that I might have a hearing!*

2. That his *adversary*, Eliphaz and his companions, whom he considers as *one party*, and joined together *in one*, would *reduce* their vague charges to *writing*, that they might come before the court in a legal form: *O that my adversary would write down the charge!*

3. That the Almighty, *יְהוָה* *Shaddai*, the *all-sufficient* God, and not *man*, should be the Judge, who would not permit his adversaries to attempt, by false evidence, to establish what was false, nor suffer himself to cloak with a hypocritical covering what was iniquitous in his conduct: *O that the Almighty might answer for me*—take notice of or be judge in the cause!

out money, or ^d have ^e caused the owners thereof to lose their life:

40 Let ^f thistles grow instead of wheat, and ^g cockle instead of barley. The words of Job are ended.

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C. c. 767.

thereof to expire or breathe out. — ^f Gen. iii. 18. — ^g Or, noisome weeds.

4. To Him he purposes cheerfully to confess all his ways, who could at once judge if he prevaricated, or concealed the truth.

5. This would give him the strongest encouragement: he would go *boldly* before him, with the highest persuasion of an honourable acquittal.

Verse 38. *If my land cry*] The most careless reader may see that the introduction of this and the two following verses here, disturbs the connexion, and that they are most evidently out of their place. Job seems here to refer to that *law*, Lev. xxv. 1—7, by which the Israelites were obliged to give the *land rest every seventh year*, that the soil might not be too much exhausted by perpetual cultivation, especially in a country which afforded so few advantages to improve the arable ground by manure. He, conscious that he had acted according to this law, states that his *land* could not *cry out against him*, nor its *furrows complain*. He had not broken the law, nor exhausted the soil.

Verse 39. *If I have eaten the fruits thereof without money*] I have never been that *narrow-minded* man who, through a principle of *covetousness*, exhausts his land, putting himself to no *charges*, by *labour and manure*, to strengthen it; or defrauds those of their *wages* who were employed under him. *If I have eaten the fruits of it*, I have cultivated it *well* to produce those fruits; and this has not been *without money*, for I have gone to expenses on the soil, and remunerated the labourers.

Or have caused the owners thereof to lose their life] Coverdale translates, *Yet ye have grebed up of the plowmen*. They have not panted in labour without due recompence.

Verse 40. *Let thistles grow instead of wheat*] What the word *חֹכֶךְ* *choach* means, which we translate *thistles* we cannot tell: but as *חֹכֶךְ* *chach* seems to mean *to hold, catch as a hook, to hitch*, it must signify some kind of *hooked thorn*, like the briar; and this is possibly its meaning.

And *cockle*] *בַּשָּׂה* *bashah*, some *fetid* plant, from *בַּאשׁ* *baash*, to *stink*. In Isai. v. 2, 4, we translate *wild grapes*; and Bishop *Louth*, *poisonous berries* but *Hasselquist*, a pupil of the famous *Linnaeus*, in his *Voyages*, p. 289, is inclined to believe that *the solarium incanum*, or *hoary night-shade* is meant, and this is common in Egypt, Palestine, and the East. Others are of opinion that it means the *aconite*, which

بِيش *beesh*, in Arabic, denotes: this is a poisonous herb, and grows luxuriantly on the sunny hills among

the vineyards, according to *Celsus* in *Hieroboticon*.

بیش *beesh* is not only the name of an *Indian poisonous herb*, called the *napellus moysis*, but

بیش موش *beesh moosh*, or فارة الميخ *farut al beesh*, is the name of an *animal*, resembling a mouse, which lives among the roots of this very plant. "May I have a crop of this, instead of barley, if I have acted improperly either by my land or my labourers!"

The words of Job are ended.] That is, his defence of himself against the accusations of his *friends*, as they are called. He spoke afterwards, but never to *them*; he only addresses *God*, who came to determine the whole controversy.

These words seem very much like an *addition* by a later hand. They are wanting in many of the MSS. of the Vulgate, two in my own possession; and in the *Editio Princeps* of this Version.

I suppose that at first they were inserted in *rubric* by some scribe, and afterwards taken into the text. In a MS. of my own of the *twelfth* or *thirteenth* century, these words stand in *rubric*, actually *detached from the text*; while in another MS. of the *fourteenth* century they form a *part of the text*.

In the Hebrew text they are also *detached*: the hemistichs are complete without them; nor indeed can they be incorporated with them. They appear to me an *addition* of no authority. In the first edition of our Bible, that by Coverdale, 1535, there is a *white line* between these words and the conclusion of the chapter; and they stand, forming no part of the text, thus:

Here ende the wordes of Job.

Just as we say, in reading the Scriptures, "Here ends such a chapter;" or, "Here ends the first lesson," &c.

On the subject of the *transposition*, mentioned above, I have referred to the *reasons* at the end of the chapter.

Dr. Kennicott, on this subject, observes: "Chapters *xxix.*, *xxx.*, and *xxxi.*, contain Job's animated *self-defence*, which was made necessary by the reiterated accusations of his friends. This defence now concludes with six lines (in the Hebrew text) which declare, that if he had enjoyed his estates *covetously*, or procured them *unjustly*, he wished them to prove *barren* and *unprofitable*. This part, therefore, seems naturally to follow ver. 25, where he speaks of his *gold*, and how *much his hand had gotten*. The remainder of the chapter will then consist of these *four* regular parts, viz.,

"1. His *piety to God*, in his freedom from idolatry, ver. 28—28.

"2. His *benevolence to men*, in his charity both of temper and behaviour, 29—32.

"3. His *solemn assurance* that he did not *conceal* his guilt, from fearing either the *violence* of the *poor*, or the *contempt* of the *rich*, ver. 33, 34.

"4. (Which must have been the last article, because conclusive of the work) he infers that, being *thus*

secured by his integrity, he may *appeal safely to God himself*. This appeal he therefore makes boldly, and in such words as, when rightly translated, form an image which perhaps has no parallel. For where is there an image so magnificent or so splendid as this? Job, thus conscious of innocence, wishing even *God himself* to draw up his indictment [rather his *adversary* Eliphaz and companions to draw up this indictment, the *Almighty* to be *judge*], that very indictment *he would bind round his head*; and with that indignity as *his crown* of glory, he would, with the dignity of a *prince*, *advance* to his trial! Of this wonderful passage I add a version more just and more intelligible than the present:

"Ver. 35. O that one would grant me a hearing!

Behold my desire is that the Almighty would answer me;

And, as plaintiff against me, draw up the indictment.

With what earnestness would I take it on my shoulders!

I would bind it upon me as a diadem.

The number of my steps would I set forth unto Him; Even as a prince would I approach before Him!"

I have already shown that *Eliphaz* and his *companions*, not *God*, are the *adversary* or *plaintiff* of whom Job speaks. This view makes the whole clear and consistent, and saves Job from the charge of presumptuous rashness. See also Kennicott's Remarks, page 163.

It would not be right to say that no other interpretation has been given of the first clause of ver. 10 than that given above. The manner in which Coverdale has translated the 9th and 10th verses is the way in which they are generally understood: *If my hert hath lusted after my neghbour's wife, or if I have layed wyfte at his dore; O then let my wife be another man's harlot, and let other lye with her.*

In this sense the word *grind* is not unfrequently used by the ancients. *Horace* represents the *divine Cato* commending the young men whom he saw frequenting the stews, because they left other men's wives undefiled!

Virtute esto, inquit sententia *dia Catonis*,

Nam simul ac venas inflavit tetra libido,

Huc juvenes *æquum est* descendere, non alienas

Permolere uxores. SAT. lib. i., s. 2., ver. 32.

"When awful Cato saw a noted spark

From a night cellar stealing in the dark:

'Well done, my friend, if lust thy heart inflame,

Indulge it *here*, and spare the married dame.'

FRANCIS.

Such were the *morals* of the *holiest state* of heathen Rome; and even of *Cato*, the purest and severest *censor* of the public manners! O tempora! O mores!

I may add from a scholiast:—*Molere* vetus verbum est pro *adulterare*, *subagitare*, quo verbo in deponenti significatione utitur alibi *Ausonius*, inquires, Epigr. vii., ver. 6, de *crispa impudica et detestabili*:—

Deglubit, fellat, *molitur*, per utramque cavernam.

Qui enim coit, quasi *molere* et terere videtur.

Hinc etiam molitores dicti sunt, subactores, ut apud eundem, Epigr. xc. ver. 3.

Cum dabit uxori molitor tuus, et tibi adulter.

Thus the rabbins understand what is spoken of Samson grinding in the prison-house: quod ad ipsum Palestini certatim suas uxores adduxerunt, suscipiendæ ex eo prolis causa, ob ipsius robur.

In this sense St. Jerome understands Lam. v. 13: They took the young men to GRIND. Adolescentibus ad impudicitiam sunt abusi, ad concubitum scilicet nefandum. Concerning grinding of corn, by portable mill-stones or querns, and that this was the work of females alone, and they the meanest slaves; see the note on Exod. xi. 5, and on Judg. xvi. 21.

The Greeks use μύλλας to signify a harlot; and

μύλλω, to grind, and also coeo, inco, in the same sense in which Horace, as quoted above, alienas permolere uxores.

So Theocritus, Idyll. iv., ver. 58.

Επ' αγε μοι Κορυδων, το γεροντιον η ρ' ετι μυλλει Τηραν των κνανοφρον ερωτιδα, τας ποτ' εκισθη?

Dic age mihi, Corydon, senecio ille num adhuc molit? Illud nigro supercilio scortillum, quod olim deperbat?

Hence the Greek paronomasia, μυλλαδα μυλλειν, scortam molere. I need make no apology for leaving the principal part of this note in a foreign tongue. To those for whom it is designed it will be sufficiently plain. If the above were Job's meaning, how dreadful is the wish or imprecation in verse the tenth!

CHAPTER XXXII.

Elihu comes forward, and expresses his disapprobation both of Job and his three friends,—with the one for justifying himself; and with the others for taking up the subject in a wrong point of view, and not answering satisfactorily;—and makes a becoming apology for himself, 1—22.

A. M. cir. 2484. B. C. cir. 1520. Ante I. Ol. cir. 744. Ante U. C. c. 767.

SO these three men ceased to answer Job, because he was righteous in his own eyes.

2 Then was kindled the wrath of Elihu the son of Barachel the Buzite, of the kindred of

A. M. cir. 2484. B. C. cir. 1520. Ante I. Ol. cir. 744. Ante U. C. c. 767.

* Heb. from answering.

† Ch. xxxiii. 9.—† Gen. xxii. 21.

NOTES ON CHAP. XXXII.

Verse 1. These three men ceased to answer Job] They supposed that it was of no use to attempt to reason any longer with a man who justified himself before God. The truth is, they failed to convince Job of any point, because they argued from false principles; and, as we have seen, Job had the continual advantage of them. There were points on which he might have been successfully assailed; but they did not know them. Elihu, better acquainted both with human nature and the nature of the divine law, and of God's moral government of the world, steps in, and makes the proper discriminations; acquits Job on the ground of their accusations, but condemns him for his too great self-confidence, and his trusting too much in his external righteousness; and, without duly considering his frailty and imperfections, his incautiously arraigning the providence of God of unkindness in its dealings with him. This was the point on which Job was particularly vulnerable, and which Elihu very properly clears up.

Because he was righteous in his own eyes.] The Septuagint, Syriac, Arabic, and Chaldee, all read, "Because he was righteous in their eyes;" intimating, that they were now convinced that he was a holy man, and that they had charged him foolishly. The reading of these ancient Versions is supported by a MS. of the thirteenth century in Dr. Kennicott's collections; which, instead of οφθαλμοις beinaiiv, in his eyes, has οφθαλμοις beineyhem, in their eyes. This is a reading of considerable importance, but it is not noticed by De Rossi. Symmachus translates nearly in the

same way: Δια τον αυτον δικαιον φαινεσθαι εν αυτων. Because he appeared more righteous than themselves.

Verse 2. Then was kindled the wrath] This means no more than that Elihu was greatly excited, and felt a strong and zealous desire to vindicate the justice and providence of God, against the aspersions of Job and his friends.

Elihu the son of Barachel the Buzite] Buz was the second son of Nahor, the brother of Abram, Gen. xxii. 21.

Of the kindred of Ram] Kemuel was the third son of Nahor; and is called in Genesis (see above) the father of Aram, which is the same as Ram. A city of the name of Buz is found in Jer. xxv. 23, which probably had its name from this family; and, as it is mentioned with Dedan and Tema, we know it must have been a city in Idumea, as the others were in that district. Instead of the kindred of Ram, the Chaldee has of the kindred of Abraham. But still the question has been asked, Who was Elihu? I answer, He was "the son of Barachel the Buzite, of the kindred of Ram:" this is all we know of him. But this scriptural answer will not satisfy those who are determined to find out mysteries where there are none. Some make him a descendant of Judah; St. Jerome, Bede, Lyranus, and some of the rabbins, make him Balaam the son of Beor, the magician; Bishop Warburton makes him Ezra the scribe; and Dr. Hodges makes him the second person in the glorious Trinity, the Lord Jesus Christ, and supposes that the chief scope of this part of the book was to convict Job of self-righteousness, and to show the

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Ram: against Job was his wrath kindled, because he justified ^a himself rather than God.

3 Also against his three friends was his wrath kindled, because they had found no answer, and yet had condemned Job.

4 Now Elihu had ^b waited till Job had spoken, because they were ^c 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 ^d young, ^e and ye are

very old; wherefore I was afraid and ^f durst not shew you mine opinion.

7 I said, Days should speak, and multitude of years should teach wisdom.

8 But there is a spirit in man; and ^g the inspiration of the Almighty giveth them understanding.

9 ^h 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

A. M. cir. 2484.
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cir. 744.
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^a Heb. his soul. — ^b Heb. expected Job in words. — ^c Heb. sinner for days. — ^d Heb. few of days. — ^e Ch. xv. 10. ^f Heb. feared. — ^g 1 Kings iii. 12. iv. 29. Ch. xxxv. 11.

xxxviii. 36. Prov. ii. 6. Eccles. ii. 26. Dan. i. 17. ii. 21. Matt. xii. 25. James i. 5. — ^h 1 Cor. i. 26.

necessity of the doctrine of justification by faith! When these points are proved, they should be credited. Because he justified himself rather than God.] Literally, he justified his soul, נַפְשׁוֹ naphsho, before God. He defended, not only the whole of his conduct, but also his motives, thoughts, &c.

Verse 3. They had found no answer] They had condemned Job; and yet could not answer his arguments on the general subject, and in vindication of himself.

Verse 6. I am young] How young he was, or how old they were, we cannot tell; but there was no doubt a great disparity in their ages; and among the Asiatics the youth never spoke in the presence of the elders, especially on any subject of controversy.

Verse 7. Days should speak] That is, men are to be reputed wise and experienced in proportion to the time they have lived. The Easterns were remarkable for treasuring up wise sayings: indeed, the principal part of their boasted wisdom consisted in proverbs and maxims on different subjects.

Verse 8. But there is a spirit in man] Mr. Good translates:—

“But surely there is an afflation in mankind, And the inspiration of the Almighty actuateth them.”

Coerule, thus:—

Every man (no doubt) hath a mynde; but it is the inspiration of the Almighty that begett understanding.

I will now offer my own opinion, but first give the original text: רוחו רוחו הוא באנוש נשמתו רוחו רוחו כי נשמתו venishmath shaddai tebinem. “The spirit itself is in miserable man, and the breath of the Almighty causeth them to understand.” How true is it that in God we live, move, and have our being! The spirit itself is in man as the spring or fountain of his animal existence; and, by the afflatus of this spirit he becomes capable of understanding and reason, and consequently of discerning divine truth. The animal and intellectual lives are here stated to be from God; and this appears to be an allusion to man's creation, Gen. ii. 7: “And God breathed into man's nostrils the breath of lives,” נִשְׁמַת רוחו nishmath

chayim, i. e., animal and intellectual; and thus he became a living soul, נֶפֶשׁ חַיִּים nephesh chayiah, a rational animal.

When man fell from God, the Spirit of God was grieved, and departed from him; but was restored, as the enlightener and corrector, in virtue of the purposed incarnation and atonement of our Lord Jesus; hence, he is “the true Light that lighteth every man that cometh into the world,” John i. 9. That afflatus is therefore still continued to אנוש enosh, man in his wretched fallen state; and it is by that Spirit, the רוח אלהים Ruach Elohim, “the Spirit of the merciful or covenant God,” that we have any conscience, knowledge of good and evil, judgment in divine things, and, in a word, capability of being saved. And when, through the light of that Spirit, convincing of sin, righteousness, and judgment, the sinner turns to God through Christ, and finds redemption in his blood, the remission of sins; then it is the office of that same Spirit to give him understanding of the great work that has been done in and for him; for the Spirit itself (αυτο το Πνευμα, Rom. viii. 16, the same words in Greek as the Hebrew רוחו רוחו ruach hi of Elihu) beareth witness with his spirit that he is a child of God.” It is the same Spirit which sanctifies, the same Spirit that seals, and the same Spirit that lives and works in the believer, guiding him by its counsel till it leads him into glory. In this one saying, independently of the above paraphrase, Elihu spoke more sense and sound doctrine than all Job's friends did in the whole of the controversy.

Verse 9. Great men are not always wise] This is a true saying, which the experience of every age and every country increasingly verifies. And it is most certain that, in the case before us, the aged did not understand judgment; they had a great many wise and good sayings, which they had collected, but showed neither wisdom nor discretion in applying them.

Verse 11. I waited for your words; I gave ear to your reasons] Instead of רבותיהם tebvnotheychem, your reasons, תבנותיהם tebvnotheychem, your arguments, is the reading of mine of Kennicott's and De Rossi's MSS. The sense, however, is nearly the same.

A. M. cir. 2484.
B. C. cir. 1520.
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ear to your ^a reasons, whilst ye searched out ^b what to say.

12 Yea, I attended unto you, and, behold, *there was none of you that convinced Job, or that answered his words :*

13 ^c Lest ye should say, We have found out wisdom : God thrusteth him down, not man.

14 Now he hath not ^d directed *his* words against me : neither will I answer him with your speeches.

15 They were amazed, they answered no more : ^e they left off speaking.

16 When I had waited, (for they spake not, but stood still, *and answered no more ;*)

^a Heb. *understandings*.—^b Heb. *words*.—^c Jer. ix. 23. 1 Cor. i. 29.—^d Or, *ordered his words*.—^e Heb. *they removed speeches from themselves*.—^f Heb. *words*.—^g Heb.

Whilst ye searched out what to say.] תדקרו מלין *ad tachkerun millin*; “Whilst ye were searching up and down for words.” A fine irony, which they must have felt.

Verse 12. *Yea, I attended unto you*] Instead of ויעדעכם *veadeychem*, and unto you, one MS. reads the above letters with *points* that cause it to signify, and your testimonies; which is the reading of the Syriac, Arabic, and Septuagint.

Behold, there was none of you that convinced Job] *Confuted Job*. They spoke multitudes of words, but were unable to overthrow his arguments.

Verse 13. *We have found out wisdom*] We, by dint of our own wisdom and understanding, have found out the *true system of God's providence*; and have been able to account for all the sufferings and tribulations of Job. Had they been able to *confute* Job, they would have *triumphed* over him in their own self-sufficiency.

God thrusteth him down, not man.] This is no accidental thing that has happened to him: he is suffering under the just judgments of God, and therefore he must be the wicked man which we supposed him to be.

Verse 14. *He hath not directed*] I am no party in this controversy; I have no party-feeling in it: he has not spoken a word against me, therefore I have no cause of irritation. I shall speak for *truth*, not for *conquest or revenge*. *Neither will I answer him with your speeches*; your passions have been inflamed by contradiction, and you have spoken foolishly with your lips.

Verse 15. *They were amazed*] Mr. Good translates: “They (the speeches) are dissipated; they no longer produce effect; the words have flirted away from them.” Your words, being without proper reference and point, are scattered into thin air: there is nothing but *sound* in them; they are quite destitute of *sense*. But I prefer the words as spoken of Job's friends. They took their several parts in the controversy as long as they could hope to maintain their

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17 *I said*, I will answer also my part, I also will shew mine opinion.

18 For I am full of *'matter*, ^a the spirit within me constraineth me.

19 Behold, my belly *is* as wine *which* ^b hath no vent; it is ready to burst like new bottles.

20 I will speak, ⁱ that I may be refreshed; I will open my lips, and answer.

21 Let me not, I pray you, ^k 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 soon take me away.

the spirit of my belly.—^b Heb. *is not opened*.—^c Heb. *that I may breathe*.—^k Lev. xix. 15. Deut. i. 17. xvi. 19. Prov. xxiv. 23. Matt. xxii. 16. Mark xii. 14. Luke xx. 21.

ground: for a considerable time they had been able to bring nothing *new*; at last, weary of their own *repetitions*, they gave up the contest.

Verse 16. *When I had waited*] I waited to hear if they had any thing to reply to Job; and when I found them in effect speechless, then I ventured to come forward.

Verse 17. *I will answer also my part*] אנה חלקי *aaneh chelki*, “I will recite my portion.” We have already seen that the book of Job is a sort of *drama*, in which several persons have their different *parts* to *recite*. Probably the book was used in this way, in ancient times, for the sake of public instruction. Eliphaz, Zophar, and Bildad had *recited* their *parts* and Job had *responded* to each: nothing was brought to issue. Elihu, a by-stander, perceiving this, came forward and takes a *part*, when all the rest had expended their materials: yet Elihu, though he spoke well, was incapable of closing the controversy; and God himself appears, and decides the case.

Verse 18. *I am full of matter*] מלין *millin*, “am full of words,” or *sayings*; i. e., wise sentence and ancient opinions.

The spirit within me constraineth me.] How similar to the words of St. Paul! *The love of Christ constraineth us*. Elihu considered himself *under the influence of that spirit of God* which gives understanding, and felt anxiously concerned for the welfare both of Job and his friends.

Verse 19. *My belly is as wine which hath no vent*. New wine in a state of effervescence.

Like new bottles.] *Bottles*, or rather *bags*, made of *goat-skins*. The head and shanks being cut off, the animal is *cased* out of the skin. The skin is then properly dressed; the *anus* and four shank holes properly tied up; and an aperture left at the neck or in some other place, for the liquor to be poured in and drawn out. One of these now lies before me well tanned and beautifully ornamented, and capable of holding many gallons. They are used, not only to carry wine and water, but for butter, and also for

various *dry goods*. I have mentioned this in another place. When the wine is in a state of fermentation, and the skin has no vent, these bottles or *bags* are ready to *burst*; and if they be *old*, the *new wine* destroys them, breaks the old stitching, or rends the old skin. Our Lord makes use of the same figure, Matt. ix. 17; where see the note.

Verse 20. *I will open my lips, and answer.*] In the preceding verse Elihu compares himself to a *skin-bottle*, in which the wine was in a state of *fermentation*, and the *bottle* ready to burst for want of *vent*. He carries on the metaphor in this verse: the bottle must be *opened* to save it from bursting; *I will OPEN my mouth*.

Verse 21. *Let me not—accept any man's person*] I will speak the truth without fear or favour.

Neither let me give flattering titles] I will not give epithets to any man that are not descriptive of his true state. I will not beguile him by telling him he is what he is *not*. *אֲבָנֶה* *acanneh*, from *כָּנָה* *canah*, is generally supposed to signify to *surname*, to put a name to or upon a name, as the French word *surnom* implies. It means to give proud titles to persons who are worthless. It is well known that the Arabs make court to their superiors by carefully avoiding to address them by their proper names, instead of which they salute them with some title or epithet expressive of respect.—SCOTT. See below. Titles expressive of *office*, *ecclesiastical*, *civil*, or *military*, are always proper, and never forbidden, because they serve for *distinction*; but the Asiatic titles are in general bombastically and sinfully complimentary. The reader will find several specimens at the end of this chapter.

Verse 22. *My Maker would soon take me away.*] Were I to copy this conduct while under the influence which I now feel, God might justly consume me as in a moment. He is my Maker; he made me to *know truth*, to *tell truth*, and to *live* according to *truth*; for he is the *God of truth*: I shall therefore, through his help, *speak the TRUTH, the WHOLE TRUTH, and NOTHING BUT THE TRUTH*.

We find from the above that *vain titles* of ceremony, expressive of the most eminent qualities, were given to *worthless men*, from time immemorial; and no wonder, for *hypocrisy* entered into *man* at the same time that *sin* entered into the *world*.

Of the flattering titles used in the East, I shall give a few specimens from the *قواعد السلطنة*

كواعد السلطنة *Kooyaid us Sultanel SHAH JEHAN*, or, "The

Rules observed during the Reign of the Mogul Emperor Shah Jehan."

Speaking of the emperor, he is entitled,

"The SUN which illuminates the firmament in the universe of royalty and dominion; the Moon which irradiates the sky of monarchy and felicity; the King who in pomp resembles *Gem-sheed*. His hand is boundless as the ocean in bestowing bounties, being the key of the gates of kindness and liberality!" Again:—

"The SUN of the heaven of prosperity and empire, the SHADOW of God, the Asylum of the Universe, the splendour of whose instructive front causes light and gladness to the world and to mankind."

"The just and vigilant Monarch; the Asylum of Truth, the Refuge of the World; the Diffuser of Light, the Solver of all human difficulties."

"The Lord of the Age, who is endowed with such perfect excellence, both in internal and external qualifications, that on all occasions he holds fast the thread of good counsel, prudence, and purity of morals."

"The faculty of apprehension is possessed by him in such a degree, that before the matter has scarcely obtained utterance he comprehends the purport, and gives answers with the tongue of inspiration."

Addresses to persons of distinction.

"Let them convey to the presence of glorious empire, the Sultan, in pomp like Solomon, the centre of the universe, powerful as heaven!"

"Let them who kiss the carpet of the palace, in pomp like heaven, convey this letter to his majesty, whose sight is as creative as alchymy, king of kings, the asylum of the world!"

"To the exalted presence, which gratifies the desires of all people, the most beneficent of the age, the *vizier*, protector of the universe, may the Almighty perpetuate his fortune!"

"May this letter be dignified in the presence of *Naweeb Saheb*, diffuser of benefits, of exalted pomp, the respectable, the discriminator of ranks! May his power increase!"

"Let them convey this to the perusal of his excellency, conversant in realities and mysteries, the support of excellencies, the cream of his contemporaries, and the cherisher of the poor!"

These are a specimen of the *flattering titles* given in the East to persons in eminent stations. Their kings they clothe in all the attributes of the Deity, when both in their public and private character they are corrupt and unholy, rascals in grain, and the ruthless oppressors of suffering humanity.

CHAPTER XXXIII.

Elihu offers himself in God's stead to reason with Job in meekness and sincerity, 1—7. Charges Job with irreverent expressions, 8—12. Vindicates the providence of God, and shows the various methods which he uses to bring sinners to himself:—By dreams and visions, 13—15; by secret inspirations, 16—18; by afflictions, 19—22; by messengers of righteousness, 23; and by the great atonement, 24. How and from what God redeems men, and the blessings which he communicates, 25—30. Job is exhorted to listen attentively to Elihu's teaching, 31—33.

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C. c. 767.

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 My words shall be of the uprightness of my heart: and my lips shall utter knowledge clearly.

4 The Spirit of God hath made me, and the breath of the 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 thy 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 thy words, saying,

9 I am clean without transgression, I am innocent; neither is there iniquity in me.

10 Behold, he findeth occasions against me, he counteth 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 greater than 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, ye man perceiveth it not.

15 In a dream, in a vision of the night when deep sleep falleth upon men, in slumbers upon the bed;

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C. c. 767.

^a Heb. in my palate. — ^b Gen. ii. 7. — ^c Ch. ix. 34, 35, xiii. 20, 21. xxxi. 35. — ^d Heb. according to thy mouth. — ^e Heb. cut out of the clay. — ^f Ch. ix. 34, xiii. 21. — ^g Heb. in mine ears. — ^h Ch. ix. 17. x. 7. xi. 4. xvi. 17. xxiii. 10,

11. xxvii. 5. xxix. 14. xxxi. 1. — ⁱ Ch. xiii. 24. xvi. 9. xix. 11. — ^k Ch. xiii. 27. xiv. 16. xxxi. 4. — ^l Isai. xiv. 1. — ^m Heb. he answereth not. — ⁿ Ch. xl. 5. Ps. lxxiii. 11. — ^o Numb. xii. 6. Ch. iv. 13.

NOTES ON CHAP. XXXIII.

Verse 3. My words shall be of the uprightness] As God has given me his Spirit, from that Spirit alone will I speak; therefore all my words shall be of uprightness, knowledge, and truth.

Knowledge clearly.] דאח ברור daath barur, pure science. I shall lay down no false positions, and I shall have no false consequences.

Verse 4. The Spirit of God hath made me] Another plain allusion to the account of the creation of man, Gen. ii. 7, as the words נשמת רוח nishmath, the breath or breathing of God, and נשמת רוחי techaiyeni, hath given me life, prove: "He breathed into his nostrils the breath of lives, and he became a living soul."

Verse 6. I am according to thy wish in God's stead: I also am formed out of the clay.] Mr. Good, and before him none other that I have seen, has most probably hit the true meaning:—

"Behold, I am thy fellow.

I too was formed by God out of the clay."

The word כפיחא kephicha, which we translate according to thy wish, and which, if Hebrew, would mean, like to thy mouth; he considers as pure Arabic, with a Hebrew postfix, كفو kefoo signifying fellow, equal, like. Taken in this way, the passage is very plain, only لا ال lael, by or through God, must be added to the last clause of the verse, instead of the first, as Mr. Good has properly done.

Verse 7. My terror shall not make thee afraid] This is an allusion to what Job had said, chap. ix. 34: "Let him take his rod away from me, and let not his fear terrify me." Being thy equal, no fear can impose upon thee so far as to overawe thee; so that thou shouldest not be able to conduct thy own

defence. We are on equal terms; now prepare to defend thyself.

Verse 8. Surely thou hast spoken] What Elihu speaks here and in the three following verses, contains, in general, simple quotations from Job's own words, or the obvious sense of them, as the reader may see by referring to the margin, and also to the notes on those passages.

Verse 11. He putteth my feet in the stocks] See the note on chap. xiii. 27.

Verse 12. In this thou art not just] Thou hast laid charges against God's dealings, but thou hast not been able to justify those charges; and were there nothing else against thee, these irreverent speeches are so many proofs that thou art not clear in the sight of God.

Verse 13. Why dost thou strive against him?] Is not useless to contend with God? Can he do a thing that is not right? As to his giving thee an account of the reasons why he deals thus and thus with thee, or any one else, thou needest not expect it; he is sovereign, and is not to be called to the bar of his creatures. It is sufficient for thee to know that "he is too wise to err, and too good to be unkind."

Verse 14. For God speaketh once] Though will not be summoned to the bar of his creature nor condescend to detail the reasons of his conduct which they could not comprehend, yet he so acts, the main, that the operation of his hand and the designs of his counsel may sufficiently appear, provided men had their eyes open upon his ways, and their hearts open to receive his influence.

Elihu, having made the general statement that he would not come to the bar of his creatures to

A.M. cir. 2484. 16 ^a Then ^b he openeth the
B. C. cir. 1520. ears of men, and sealet^h their
Ante I. OI. instruction,
cir. 744.

Ante U.C.c.767. 17 That he may withdraw
man from his ^c purpose, and hide pride from
man.

18 He keepeth back his soul from the pit,
and his life ^d from perishing by the sword.

19 He is chastened also with pain upon his

^a Ch. xxxvi. 10, 15.—^b Heb. *he revealeth or uncovereth.*
^c Heb. *work.*

account of his conduct, shows the *general means* which he uses to bring men to an acquaintance with themselves and with him: he states these in the six following *particulars*, which may be collected from ver. 15—24.

Verse 15. I. In a DREAM—when deep sleep falleth upon men] Many, by such means, have had the most salutary warnings; and to decry *all* such, because there are many *vain dreams*, would be nearly as much wisdom as to deny the Bible, because there are many foolish books, the authors of which supposed they were under a divine influence while composing them.

II. In a VISION of the night—in slumberings upon the bed] *Visions or images* presented in the *imagination* during slumber, when men are betwixt sleeping and waking, or when, *awake* and in bed, they are wrapt up in deep contemplation, the darkness of the night having shut out all objects from their sight, so that the mind is not diverted by images of earthly things impressed on the senses. Many warnings in this way have come from God; and the impression they made, and the good effect they produced, were the proofs of their divine origin. To deny this would be to call into doubt the testimony of the best, wisest, and holiest men in all ages of the church. Of one of these visions we have a remarkable account in chap. iv. of this book, ver. 12—21. And this vision seems to have taken place in the night-season, when *Elihu* awoke from a deep sleep. There is this difference between the accidents of the dream and the vision: the former takes place when deep sleep falleth upon men; the latter, in the night, in or after slumberings upon the bed.

Verse 16. Then he openeth the ears of men, and sealet^h. &c.] III. By secret INSPIRATIONS. A dream or a vision simply considered is likely to do no good; it is the opening of the understanding, and the pouring in of the light that make men wise to salvation. Serious alarms, holy purposes, penitential pangs for past sins, apprehension of death and judgment, discoveries of God's justice, of Christ's love, of the world's vanity, of heaven's excellence, &c., &c., &c., are often used by the divine Spirit to withdraw men from their evil purpose, and to hide pride from man, ver. 17; and of all these openings of the ear of the heart, and sealing instructions upon the conscience, we have numerous examples in the history of the church, in the experience of good men, and even in the civil and providential history of all nations.

A. M. cir. 2484. bed, and the multitude of his
B. C. cir. 1520. bones with strong pain: .

20 ^e So that his life abhorreth bread, and his soul ^f dainty meat.

21 His flesh is consumed away, that it cannot be seen; and his bones that were not seen stick out.

22 Yea, his soul draweth near unto the

^d Heb. *from passing by the sword.*—^e Ps. cvii. 18.
^f Heb. *meat of desire*

Verse 18. *He keepeth back his soul from the pit*] By the above means, how many have been snatched from an untimely death! By taking the warning thus given, some have been prevented from perishing by the pit—some sudden accident; and others from the sword of the assassin or nocturnal murderer. It would be easy to give examples, in all these kinds; but the knowledge of the reader may save this trouble to the commentator.

Verse 19. *He is chastened also with pain upon his bed, &c.*] IV.—AFFLICTIONS are a fourth means which God makes use of to awaken and convert sinners. In the hand of God these were the cause of the salvation of *David*, as himself testifies: *Before I was afflicted, I went astray*, Ps. cxix. 67, 71, 76.

The multitude of his bones] By such diseases, especially those of a rheumatic kind, when to the patient's apprehension every bone is diseased, broken, or out of joint.

Some render the passage, *When the multitude of his bones is yet strong*; meaning those sudden afflictions which fall upon men when in a state of great firmness and vigour. The original, רַבּוּ עֲצָמוֹתָי וְרַבּוּ אֶתְמַי *verob atamaiv ethan*, may be translated, *And the strong multitude of his bones*. Even the strong multitude of his bones is chastened with pain upon his bed; the place of rest and ease affording him no peace, quiet, or comfort.

The bones may be well termed *multitudinous*, as there are no less than 10 in the cranium, or skull; upper jaw, 13; lower jaw, 1; teeth, 32; tongue, 1; vertebrae, or backbone, 24; ribs, 24; sternum, or breast-bone, 3; os innominatum, 1; scapula, or shoulder-blades, 2; arms, 6; hands, 54; thigh-bones, 2; knee-bones, 2; legs, 4; feet, 54: in all, not less than 233 bones, without reckoning the *ossa sethamoides*; because, though often numerous, they are found only in hard labourers, or elderly persons.

Verse 20. *His life abhorreth bread*] These expressions strongly and naturally point out that general nausea or loathing which sick persons feel in almost every species of disorder.

Verse 21. *His flesh is consumed away*] As in atrophy, marasmus, and consumptive complaints in general.

Verse 22. *His soul draweth near unto the grave*] *נַפְשׁוֹ nephesh, soul*, is here taken for the immortal spirit, as it is distinguished from *חַיָּה chayah*, the animal life. The former draws near to the pit, *שַׁחַת shachath, corruption*; perhaps he meant dissipation, considering

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C.c. 767.

grave, and his life to the destroyers.

23 If there be a messenger with him, an interpreter, one among a thousand, to shew unto man his uprightness :

24 Then he is gracious unto him, and saith, Deliver him from going down to the pit : I have found ^a a ransom.

^a Or, an atonement. — ^b Heb. than childhood — ^c Or, He shall look upon men, and say, I have sinned, &c.

it merely as the breath. The latter draws near *למיתו* *lamemithim*, to the dead; i. e., to those who are already buried. Mr. Good translates it *the Destinies*; and supposes the same is meant among the HEBREWS by the *Memithim*, as among the GREEKS by their *Moupat*; the LATINS, by their *Parca*; the GOTHs, by their *Fatal Sisters*; the SCANDINAVIANS, by their goddess *Hela*; and the ARABIANS, by *Azrael*, or the angel of death. I think, however, the signification given above is more natural.

Verse 23. *If there be a messenger with him, an interpreter, &c.*] V.—The MESSENGERS of righteousness: this is a FIFTH method, *אם יש עליי מלאך שליח* *im yesh alaiiv malach melits*, “If there be over him an interpreting or mediatorial angel or messenger.” *One among a thousand*, *אחד מני אלף* *echad minni aleph*, “One from the CHIEF, HEAD, or TEACHER.”

To shew unto man his uprightness] *להודיע לאדם ישרו* *lehaggid leadam yoshro*, “to manifest or cause to be declared to man his righteousness:” to show unto *Adam*—men in general, the descendants of the first man, his purity and holiness: to convince him of sin, righteousness, and judgment, that he may be prepared for the discovery of what is next to be exhibited.

Verse 24. *Then he is gracious unto him*] He exercises mercy towards fallen man, and gives command for his respite and pardon.

Deliver him from going down to the pit] Let him who is thus instructed, penitent, and afflicted, and comes to me, find a pardon; for—

VI. *I have found a ransom.*] *כפר* *copher*, an atonement. *Pay a ransom for him*, *פדאעו* *pedaehu*, that he may not go down to the pit—to corruption or destruction, for *I have found out an atonement*. It is this that gives efficacy to all the preceding means; without which they would be useless, and the salvation of man impossible. I must think that the redemption of a lost world, by *Jesus Christ*, is not obscurely signified in ver. 23, 24.

While the whole world lay in the wicked one, and were all hastening to the bottomless pit, God so loved the world that he gave his only-begotten Son, that whosoever believeth on him might not perish, but have everlasting life. *Jesus Christ*, the great sacrifice, and head of the church, commissions his messengers, —apostles and their successors, to show men the righteousness of God, and his displicence at sin; and at the same time his infinite love, which commands them to proclaim deliverance to the captives, and that they

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 joy: for he will render unto man his righteousness.

27 ^c He looketh upon men, and if any ^d say I have sinned, and perverted that which was

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C.c. 767.

^d 2 Sam. xii. 13. Prov. xxviii. 13. Luke xv. 21. 1 John i.

who believe on him shall not perish, shall not go down to the pit of destruction, for he has found out an atonement; and that whoever comes to him, through Christ, shall have everlasting life, in virtue of the atonement or ransom-price.

Should it be objected against my interpretation *אליף* *aleph*, that it cannot be translated chief or head because it is without the *vau shurek*, *אלוף* *alluph*, which gives it this signification; I would answer, that the form of the word is not essential to the signification given above, as it occurs in several places without the *vau shurek*, where it most certainly signifies a chief, leader, captain, &c., e. g., *Zech. ix. 7*, *Jer. xiii. 2* and *Gen. xxxvi. 30*; in the first of which we translate it governor; in the second, captain; and in the third duke. And although we translate *אלוף* *alluph* an ox or beeve (and it most certainly has this meaning in several places), yet in this signification it is written without the *vau shurek* in *Prov. xiv. 4*, *Ps. viii. 1*, *Isai. xxx. 24*; and in *Deut. vii. 13*, *xxviii. 4, 18, 51* which all show that this letter is not absolutely necessary to the above signification.

Verse 25. *His flesh shall be fresher than a child's.* He shall be born a new creature.

He shall return to the days of his youth] He shall be born again, and become a child of God, through faith in Christ Jesus.

Verse 26. *He shall pray unto God*] Being not adopted into the heavenly family, and become a new creature, he shall have the spirit of prayer, which indeed the very breath and language of the new spiritual life.

He will be favourable unto him] He shall manifest his good will to him; he shall live under the influences of divine grace.

He shall see his face with joy] He shall know that God is reconciled to him; and this shall fill him with joy, *בירואה* *bithruah*, with exultation: for, “being justified by faith, he has peace with God, through our Lord Jesus Christ, by whom he has received the atonement; and rejoices in hope of the glory of God.”

He will render unto man his righteousness.] A good and gracious is the Lord, that by his grace he will enable this convert to live to his glory, to bring forth all the fruits of the Spirit, and then reward him for the work, as if it were done by his own might.

Verse 27. *He looketh upon men*] *אנשים* *anashim* wretched, fallen men. He shines into them, to convince them of sin; and if any, under this conviction

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C. c. 767.

right, and it ^a profited me not :
28 ^b He will ^c deliver his soul
from going into the pit, and
his life shall see the light.

29 Lo, all these things worketh God ^d often-
times with man,

30 To bring back his soul from the pit, to be
enlightened with the light of the living.

^a Rom. vi. 21.—^b Or, *He hath delivered my soul, &c. ;
and my life.*

31 Mark well, O Job, hearken-
en 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, ^e hearken unto me : hold thy
peace, and I shall teach thee wisdom.

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C. c. 767.

^c Isai. xxxviii. 17.—^d Heb. *twice and thrice.*—^e Ver. 28.
Ps. lvi. 13.—^f Ps. xxxiv. 11.

light of God, say, *I have sinned against heaven and
before thee, and perverted the right*—abused the
powers, faculties, mercies, and advantages, which
thou didst give me, by seeking rest and happiness in
the creature, and it profited me not—it was all vanity
and vexation of spirit ; וְלוֹ שָׂוָה לִי *velo shavah li*, “and
it was not equal to me,” did not come up to my ex-
pectation, nor supply my wants :—

Verse 28. *He will deliver his soul*] He will do
that to every individual penitent sinner which he has
promised in his word to do for a lost world,—he will
deliver his soul from going down to the pit of hell.

And his life shall see the light.] He shall walk in
the light, as Christ is in the light ; always enjoying a
clear sense of his acceptance through the blood of the
Lamb. See another mode of paraphrasing these
verses at the end of the chapter.

Verse 29. *Lo, all these things worketh God*] God
frequently uses one, or another, or all of these means,
to bring men, גַּבֵּר *gaber*, stout-hearted men, who are
far from righteousness, to holiness and heaven.

Ofentimes] שְׁלֹשׁ פְּעָמִים *paamayim shalosh*, “three
times over ;” or as פְּעָמִים *paamayim* is by the points
in the dual number, then it signifies *twice three times*,
that is, *again and again ; very frequently*. Blessed
be God !

Verse 30. *To bring back his soul from the pit*]
Nearly a repetition of the promise in ver. 28.

To be enlightened with the light of the living.] An
echo of Ps. lvi. 13 : “Thou hast delivered my soul
from death, that I may walk before God in the light
of the living ;” and probably quoted from it.

Verse 31. *Mark well, O Job*] Pay the deepest
attention to what I have said, and to what I shall say.

Verse 32. *If thou hast any thing to say*] If thou
hast any objection to make against what I have
already stated, now answer, now speak freely ; for
it is my desire that thou shouldst stand clear of all
charges.

Verse 33. *If not*] Then I will proceed : *listen
carefully, keep silence, and I will teach thee* what true
wisdom is.

Job was silent ; none of his friends chose to inter-
meddle farther ; and in the next chapter Elihu ad-
dresses both Job and them.

There are some various readings in the MSS. and
Versions on certain words in the concluding verses of
this chapter which it will be necessary to mention,
as they, if adopted, will lead to a somewhat different

paraphrase to that given, especially of verses 26, 27,
and 28.

Verse 26. For צְדִיקוּת *tsidkatho*, his righteousness,
one MS. and the Chaldee have כְּצְדִיקוּת *ketsidkatho*, ac-
cording to his righteousness.

Verse 28. For נַפְשׁוֹ *naphsho*, his soul, which is the
keri reading, and that which our translation has fol-
lowed, נַפְשִׁי *my soul* is the reading of many MSS., early
editions, the Complutensian, Antwerp, and London
Polyglots, the Jerusalem Targum, the Chaldee, the
Vulgate, and Coverdale.

For חַיַּיתוֹ *chayitho*, his life, many MSS., early editions,
the Complutensian, Antwerp, and London Polyglots,
the Jerusalem Targum, Chaldee, Vulgate, and Cover-
dale, read חַיִּיתִי *chayithi*, *my life*. Both of these are pro-
perly the *kethib* or textual readings in the best
editions, but are directed by the Masora to be
changed for the *keri* readings, or those inserted in
the margin.

For בָּאֵר תִּירָא *baor tireh*, shall see the light, six of
Kennicott's and De Rossi's MSS. have תִּירֶה *tihyeh*,
and twenty-one have כָּאֵר *caor*, thus, כָּאֵר תִּירֶה
caor tihyeh, shall be as the light. The whole
verse, by these various readings, will stand thus :
“He will deliver my soul from going into the pit, and
my life shall be as the light.” But if, with the Sep-
tuagint, Syriac, and Arabic, we read פָּדָה *padah*, in the
imperative mood, then the verse will read thus :
“Deliver thou my soul from going down to the pit,
and my life shall be as the light.”

On the 26th, 27th, 28th, and 29th verses, the fol-
lowing paraphrase has been recommended.

Verse 26. *He* (Jesus Christ, the head and ransom-
price) shall pray unto God (shall make intercession
for the transgressors, for he is the Mediator between
God and man). *And he* (God the Father) will be
favourable (יִרְצֵהוּ *yirtsehu*, will manifest his good
will towards him). *And he shall see his face* (פָּנָיו
panaiv, his faces, God the Father, Son, and Spirit)
with joy (בְּתִרְוָה *bithruah*, with exultation or tri-
umph), for he will render unto man his righteousness
(יַשֵּׁב לְעוֹשֵׂה צְדִיקוּת *yashev leenosh tsidkatho*, “He will
restore to wretched man his righteousness ;” i. e., He
will create the soul anew, and restore to the fallen
spirit that righteousness and true holiness which it
has lost, and bring it again to its original state of
perfection, through the grand atonement mentioned
ver. 24).

But when is it that wretched miserable man shall

be brought to this state of salvation? This is answered in

Verse 27. *When God, looking upon men, seeth any of them saying, I have sinned and perverted that which right, and it hath profited me nothing*—has afforded nothing equal to my wishes, and the tribulation which I sustained in seeking happiness in forbidden things. *Redeem my soul from going down to destruction, and my life shall see the light, or shall be as the light.*

This is the prayer of the penitent, which God has promised to hear.

This is one of the best, the deepest, the most spiritual, and most important chapters which the reader has yet met with in the Book of Job. It is every way important, and full of useful information. It is a grand exhibition of the way of salvation as revealed to patriarchs and prophets.

CHAPTER XXXIV.

Elihu begins with an exhortation to Job's friends, 1—4; charges Job with accusing God of acting unrighteously, which he shows is impossible, 5—12; points out the power and judgments of the Almighty, 13—30; shows how men should address God, and how irreverently Job has acted, 31—37.

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C. c. 767.

FURTHERMORE Elihu answered and said,

2 Hear my words, O ye wise men; and give ear unto me, ye

that have knowledge.

3 ^a For the ear trieth words, as the ^b mouth tasteth meat.

4 Let us choose to us judgment: let us know among ourselves what is good.

5 For Job hath said, ^c I am righteous; and ^d God hath taken away my judgment.

6 ^e Should I lie against my right? ^f my

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C. c. 767.

^a Ch. vi. 30. xii. 11. — ^b Heb. *palate*. — ^c Ch. xxxiii. 9.
^d Ch. xxvii. 2.

^e Ch. ix. 17. — ^f Heb. *mine arrow*. Ch. vi. 4. xvi. 13.

NOTES ON CHAP. XXXIV.

Verse 3. *The ear trieth words*] I do not think with Calmet that the *inward ear*, or *judgment*, is meant simply. The Asiatics valued themselves on the *nice and harmonious collection of words*, both in speaking and in writing; and perhaps it will be found here that Elihu labours as much for harmonious versification as for pious and weighty sentiments. To connect *sense with sound* was an object of general pursuit among the *Hebrew, Arabic, and Persian* poets; and so fond are the latter of *euphony*, that they often sacrifice both *sense and sentiment* to it; and some of the *Greek* poets are not exempt from this fault.

Verse 4. *Let us choose to us judgment*] Let us not seek the applause of men, nor contend for victory. Let our aim be to obtain correct views and notions of all things; and let us labour to find out what is good.

Verse 5. *Job hath said, I am righteous*] Job had certainly said the words attributed to him by Elihu, particularly in chap. xxvii. 2, &c., but it was in vindication of his aspersed character that he had asserted his own righteousness, and in a different sense to that in which Elihu appears to take it up. He asserted that he was righteous *quoad* the charges his friends had brought against him. And he never intimated that he had at all times a pure heart, and had never transgressed the laws of his Maker. It is true also that he said, *God hath taken away my judgment*; but he most obviously does not mean to charge God with injustice, but to show that he had dealt with him in a way wholly mysterious, and not according to the

ordinary dispensations of his providence; and that he did not interpose in his behalf, while his friends were overwhelming him with obloquy and reproach.

Verse 6. *Should I lie against my right?*] Should I acknowledge myself the sinner which they paint me, and thus lie against my right to assert and maintain my innocence?

My wound is incurable without transgression.] In this translation is correct, the meaning of the place sufficiently evident. In the tribulation which I endure, I am treated as if I were the worst of culprits, and I labour under incurable maladies and privation though without any *cause* on my part for such treatment. This was all most perfectly true; it is the testimony which God himself gives of Job, that “*Job was a perfect and upright man, fearing God and eschewing evil;*” and that “*Satan had moved the Lord against him, to destroy him, without a cause.*” See chap. i. 1, and ii. 3.

The *Chalde* translates thus:

“On account of my judgment, I will make the son of man a liar, who sends forth arrows without sin.”

Mr. *Good* thus:

“Concerning my cause I am slandered; He hath reversed my lot without a trespass.”

The latter clause is the most deficient, *כי לא יחטא*; Miss Smith’s translation of which is the best we have met with: “A man cut off, without transgression.” The word *חטאתי* *chitstsi*, which we translate *my wound*, signifies more literally *my arrow*; and we take it as a contracted noun, *חית* *chitstsey* for *חית*

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B. C. cir. 1520.
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wound is incurable without transgression.

7 What 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 man nothing that he should delight himself with God.

10 Therefore hearken unto me, ye men of understanding; far be it from God, that he should do wickedness; and from the Almighty, that he should commit iniquity.

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 God will not do wickedly, neither will the 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 man, if he gather unto himself his spirit and his breath;

15 All flesh shall perish 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 princes, Ye are ungodly?

19 How much less to him that accepteth

A. M. cir. 2484.
B. C. cir. 1520.
Ante 1. Ol.
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Ante U.C. c. 767.

Ch. xv. 16. — b Ch. ix. 22, 23, 30. xxxv. 3. Mal. iii. 14. Heb. men of heart. — c Gen. xviii. 25. Deut. xxxii. 4. Chron. xix. 7. Ch. viii. 3. xxxvi. 23. Ps. xcii. 15. Rom. ix. 14. — d Ps. lxii. 12. Prov. xxiv. 12. Jer. xxxii. 19. Ezek. xxxiii. 20. Matt. xvi. 27. Rom. ii. 6. 2 Cor. v. 10. 1 Pet. i. 17. Rev. xxii. 12. — e Ch. viii. 3. — f Heb. all of

if. — g Heb. upon him. — h Ps. civ. 29. — i Gen. iii. 19. Eccles. xii. 7. — j Gen. xviii. 25. 2 Sam. xxiii. 3. — k Heb. bind. — l Exod. xxii. 28. — m Dent. x. 17. 2 Chron. xix. 7. Acts x. 34. Rom. ii. 11. Gal. ii. 6. Ephes. vi. 9. Col. iii. 25. 1 Pet. i. 17.

calamities, it means calamities. *won anush*, which we translate *incurable*, may be the noun *enosh*, wicked, miserable man; and then the whole may be read thus: "A man of calamities without transgression." I suffer the punishment of an enemy to God, while free from transgression of this kind.

Verse 7. *Drinketh up scorning like water?* This is a repetition of the charge made against Job by Eliphaz, chap. xv. 16. It is a proverbial expression, and seems to be formed, as a metaphor, from a camel drinking, who takes in a large draught of water, even the most turbid, on its setting out on a journey in a caravan, that it may serve it for a long time. Job drank largely in scorning; he fills his heart with it.

Verse 8. *Which goeth in company with the workers of iniquity?* This is an allusion to a *caravan*: all kinds of persons are found there; but yet a holy and respectable man might be found in that part of the company where profligates assembled. But surely this assertion of Elihu was not strictly true; and the words, literally translated, will bear a less evil meaning: "Job makes a *track*, *ארח* *arach*, to join fellowship, *לחבר* *lechbrah*, with the workers of iniquity;" i. e. Job's present mode of reasoning, when he says, "I am righteous, yet God hath taken away my judgment," is according to the assertion of sinners, who say, "There is no profit in serving God; for, if a man be righteous, he is not benefited by it, for God does not vindicate a just man's cause against his oppressors." By adopting so much of their creed, he intimates that Job is taking the steps that lead to fellowship with them. See ver. 9.

Verse 10. *Far be it from God*] Rather, *Wickedness, far be that from God; and from iniquity, the Almighty.* The sense is sufficiently evident without the paraphrase in our Version.

Verse 11. *For the work of a man shall he render*] God ever will do justice; the righteous shall never be forsaken, nor shall the wicked ultimately prosper.

Verse 13. *Who hath given him a charge?* Who is it that governs the world? Is it not God? Who disposes all things in it? Is it not the Almighty, by his just and merciful providence? The government of the world shows the care, the justice, and the mercy of God.

Verse 14. *If he set his heart upon man*] I think this and the following verse should be read thus: "If he set his heart upon man, he will gather his soul and breath to himself; for all flesh shall perish together, and man shall turn again unto dust." On whomsoever God sets his heart, that is, his love, though his body shall perish and turn to dust, like the rest of men, yet his soul will God gather to himself.

Verse 17. *Shall—he that hateth right govern?* Or, *Shall he who hateth judgment, lie under obligation?* It is preposterous to suppose that he who lives by no rule should impose rules upon others. God, who is the Fountain of all justice and righteousness, binds man by his laws; and wilt thou, therefore, pretend to condemn him who is the sum of righteousness?

Verse 18. *Is it fit to say to a king, Thou art wicked?*] The sentence is very short, and is thus translated by the VULGATE: *Qui dicit regi, Apostata? Qui vocat duces impios?* "Who says to a king, Apostate? Who calls leaders impious?" Literally, *Who calls a king Belial? Who calls princes wicked?* Civil governors should be treated with respect; no man should speak evil of the ruler of the people. This should never be permitted. Even where the man cannot be respected, because his moral conduct is improper, even there the office is sacred, and should be revered. He who permits himself to talk

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not the persons of princes, nor regardeth the rich more than the poor? for ^a they all are the work of his hands.

20 In a moment shall they die, and the people shall be troubled ^b at midnight, and pass away: and ^c the mighty shall be taken away without hand.

21 ^d For his eyes are upon the ways of man, and he seeth all his goings.

22 ^e 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 ^f enter into judgment with God.

^a Ch. xxxi. 15. — ^b Exod. xii. 29, 30. — ^c Heb. they shall take away the mighty. — ^d 2 Chron. xvi. 9. Ch. xxxi. 4. Ps. xxxiv. 15. Prov. v. 21. xv. 3. Jer. xvi. 17. xxxii. 19. ^e Ps. cxxxix. 12. Amos ix. 2, 3. Hebr. iv. 13. — ^f Heb. go.

against the man, would destroy the office and authority, if he could.

Verse 19. *That accepteth not*] If it be utterly improper to speak against a king or civil governor, how much more so to speak disrespectfully of God, who is not influenced by human caprices or considerations, and who regards the rich and the poor alike, being equally his creatures, and equally dependant on his providence and mercy for their support and salvation.

Verse 20. *In a moment shall they die*] Both are equally dependant on the Almighty for their breath and being; the mighty as well as the poor. If the great men of the earth have abused their power, he sometimes cuts them off by the most sudden and unexpected death; and even at midnight, when in security, and least capable of defence, they are cut off by the people whom they have oppressed, or by the invisible hand of the angel of death. This appears to be spoken in reference to eastern tyrants, who seldom die a natural death.

Verse 22. *There is no darkness*] In this life; and no shadow of death in the other world—no annihilation in which the workers of iniquity may hide themselves, or take refuge.

Verse 23. *For he will not lay upon man*] The meaning appears to be this: He will not call man a second time into judgment; he does not try a cause twice; his decisions are just, and his sentence without appeal.

Mr. Good translates:

“Behold, not to man hath he intrusted the time Of coming into judgment with God.”

Man's time is not in his own hand; nor is his lot cast or ruled by his own wisdom and power. When God thinks best, he will judge for him; and, if oppressed or calumniated, he will bring forth his righteousness as the light, and do him justice on his adversaries.

24 ^a He shall break in pieces mighty men ^b 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 ^c destroyed.

26 He striketh them as wicked men ^d in the open sight of others;

27 Because they ^e turned back ^f from him, and ^g would not consider any of his ways:

28 So that they ^h cause the cry of the poor to come unto him, and he ⁱ 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

^a Dan. ii. 21. — ^b Heb. without searching out. — ^c Heb. crushed. — ^d Heb. in the place of beholders. — ^e 1 Sam. xv. 11. — ^f Heb. from after him. — ^g Ps. xxviii. 5. Isai. v. 12. — ^h Ch. xxxv. 9. James v. 4. — ⁱ Exod. xxii. 23.

Verse 24. *He shall break in pieces*] In multitudes of cases God depresses the proud, and raises up the humble and meek. Neither their strength nor number can afford them security.

Verse 25. *He knoweth their works*] He knows what they have done, and what they are plotting to do.

He overturneth them in the night] In the revolution of a single night the plenitude of power on which the day closed is annihilated. See the cases of Belshazzar and Babylon.

Verse 26. *He striketh them as wicked men*] At other times he executes his judgments more openly; and they are suddenly destroyed in the sight of the people.

Verse 27. *Because they turned back*] This is the reason why he has dealt with them in judgment. They had departed from him in their hearts, their moral conduct, and their civil government. He is speaking of corrupt and tyrannical rulers. And they did not, would not, understand any of his ways.

Verse 28. *So that they cause the cry of the poor*] They were cruel and oppressive: the poor cried through their distresses, and against their oppressors; and God heard the cry of the poor. Nothing so dreadful appears in the court of heaven against an unfeeling, hard-hearted, and cruel man of power, as the prayers, tears, and groans of the poor.

In times of little liberality, when some men thought they did God service by persecuting those who did not exactly receive their creed, nor worship God in their way, a certain great man in Scotland grievously persecuted his tenants, because they had religious meetings in private houses out of the order of the establishment; though he never molested them when they spent their time and their money in the ale-house. A holy, simple woman, one of those people, went one morning to the house of the great persecutor, and desired to speak with him. The servant desired to know her message, and he would deliver

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C. c. 767.

against a nation, or against a man only:

30 That the hypocrite reign not, lest ^a the people be en-

snaresd.

31 Surely it is meet to be said unto God, ^b 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 ^c Should it be according to thy mind ? he will recompense it, whether thou refuse, or

^a 1 Kings xii. 23, 30. ² Kings xxi. 9. — ^b Dan. ix. 7—14.
^c Heb. Should it be from with thee ?

it; for she could not be admitted. She told him she could deliver her message to none but his master; said it was a matter of great importance, and concerned himself intimately, and alone. The servant having delivered this message, and stated that the woman appeared to have something particular on her mind, his worship condescended to see her. "What is your business with me?" said he, in a haughty, overbearing tone. To which she answered, "Sir, we are a hantle o' puir folk at —, who are strivin' to saive God accordin' to our ain conscience, and to get our sauls sav'd: yee persecute us; and I am come to beg yee to let us alane; and in ye dinna, we'll pray yee dead." This rhetoric was irresistible. His lordship did not know what influence such people might have in heaven; he did not like to put such prayers to the proof; wisely took the old woman's advice, and *en let them alane*. He was safe; they were satisfied; and God had the glory. When the poor rfer their cause to God, he is a terrible avenger. Let the potsherders strive with the potsherders of the earth; but woe to the man that contendeth with his Maker.

Verse 29. *When he giveth quietness, who then can make trouble?* How beautiful is this sentiment, and how true! He ever acts as a sovereign; but his actions are all wise and just. *If he give quietness, who dares to give trouble?* And, if he give to every human being the right to worship himself according to their conscience, for the director of which he gives both his word and his Spirit, who shall dare to say to another, "Thou shalt worship God in my way, or not at all;" or, through a pretended liberality, say, "Thou shalt be tolerated to worship him so and so;" and even that toleration be shackled and limited?

Reader, thou hast as much right to tolerate another's mode of worship as he has to tolerate thine: or, in other words, neither of you have any such right at all; the pretension is as absurd as it is wicked.

If, however, there be any thing in the religious practice of any particular people that is inimical, by fair construction, to the peace of the country, then the civil power may interfere, as they ought to do in all cases of insurrection; but let no such inference be drawn when not most obviously flowing from the

whether thou choose; and not I: therefore speak what thou knowest.

34 Let men ^d of understanding tell me, and let a wise man hearken unto me.

35 ^e Job hath spoken without knowledge, and his words were without wisdom.

36 ^f 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 ^g clappeth his hands among us, and multiplieth his words against God.

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C. c. 767

^d Heb. of heart. — ^e Ch. xxxv. 16. — ^f Or, My father, let Job be tried. — ^g Isai. lv. 12.

practice of the people, and the principles they profess; and when solemnly disclaimed by the persons in question. Whatever converts sinners from the error of their ways, must be good to society and profitable to the state.

Whether it be done against a nation] He defends and supports nations or individuals, howsoever weak, against their enemies, howsoever numerous and powerful. He destroys nations or individuals who have filled up the measure of their political or moral iniquity, though all other nations and individuals stand up in their support.

Verse 30. *That the hypocrite reign not*] The Vulgate translates, *Who causes a wicked man to reign because of the sins of the people*. This was precisely the defence which Hegiage, the oppressive ruler of the Babylonian Irak, under the caliph Abdul Malec, made when he found the people in a state of insurrection. See at the end of the chapter.

Verse 31. *Surely it is meet to be said unto God*] This is Elihu's exhortation to Job: *Humble thyself before God*, and say, "*I have suffered—I will not offend.*"

Verse 32. *That which I see not*] "What I do not know, teach thou me; wherein I have done iniquity, I will do so no more."

Verse 33. *According to thy mind? he will recompense it*] Mr. Good renders the whole passage thus:—

"Then in the presence of thy tribes, [whole. According as thou art bruised shall he make it But it is thine to choose, and not mine; So, what thou determinest, say."

This may at least be considered a paraphrase on the very obscure original. If thou wilt not thus come unto him, he will act according to justice, whether that be for or against thee. Choose what part thou wilt take, to humble thyself under the mighty hand of God, or still persist in thy supposed integrity. Speak, therefore; the matter concerns thee, not me; but let me know what thou art determined to do.

Verse 34. *Let men of understanding tell me*] I wish to converse with wise men; and by men of wisdom I wish what I have said to be judged.

Verse 35. *Job hath spoken without knowledge*]

There is no good in arguing with a self-willed, self-conceited man. Job has spoken like a man destitute of wisdom and discretion.

Verse 36. *My desire is that Job may be tried unto the end*] אבי יבבחן איוב *abi yibbachen Aiyob*, "My father, let Job be tried." So the VULGATE, *Pater mi, probetur Job*. But it may be as in the common translation, *I wish Job to be tried*; or, as Mr. Good renders it, *Verily, let Job be pursued to conquest for replying like wicked men*.

This is a very harsh wish: but the whole chapter is in the same spirit; nearly destitute of mildness and compassion. Who could suppose that such arguings could come out of the mouth of the loving Saviour of mankind? The reader will recollect that a very pious divine has supposed *Elihu* to be *Jesus Christ*!

Verse 37. *He addeth rebellion unto his sin*] An ill-natured, cruel, and unfounded assertion, borne out by nothing which Job had ever said or intended; and indeed, more severe than the most inveterate of his friends (so called) had ever spoken.

Mr. Good makes this virulent conclusion still more virulent and uncharitable, by translating thus:—

"For he would add to his transgressions apostasy; He would clap his hands in the midst of us: Yea, he would tempt his words up to God."

There was no need of *adding* a caustic here; the words in the tamest translation are tart enough. Though *Elihu* began well and tolerantly, he soon got into the spirit, and under the mistake, of those who had preceded him in this "tempest of words."

On ver. 30, I have referred to the case of Hagiage, governor of the Babylonian Irak, under the caliph Abdul Malec. When Hagiage was informed that the people were in a state of mutiny because of his oppressive government, before they broke out into open acts of hostility, he mounted on an eminence, and thus harangued them:—

"God has given me dominion over you; If I exercise it with severity, think not that by putting me to death your condition will be mended. From the manner in which you live you must be always ill-treated, for God has many executors of his justice; and when I am dead he will send you another, who will probably execute his orders against you with more rigour. Do you wish your prince to be moderate and merciful? Then exercise righteousness, and be obedient to the laws. Consider that your own conduct is the cause of the good or evil treatment which you receive from him. A prince may be compared to a *mirror*; all that you see in him is the reflection of the objects which you present before him."

The people immediately dropped their weapons, and quietly returned to their respective avocations. This man was one of the most valiant, eloquent, and cruel rulers of his time; he lived toward the close of the 7th century of the Christian era. He is said to

have put to death 120,000 people; and to have had 50,000 in his prisons at the time of his decease.

Yet this man was capable of *generous actions*. The following anecdote is given by the celebrated Persian poet *Jami*, in his *Baharistan*:—

Hegiage, having been separated from his attendants one day in the chase, came to a place where he found an Arab feeding his camels. The camels starting at his sudden approach, the Arab lifted up his head, and seeing a man splendidly arrayed, became incensed, and said, *Who is this who with his fine clothes comes into the desert to frighten my camels? The curse of God light upon him!* The governor, approaching the Arab, saluted him very civilly, with the *salaam*, *Peace be unto thee!* The Arab, far from returning the salutation, said, *I wish thee neither peace, nor any other blessing of God*. Hagiage, without seeming to heed what he had said, asked him very civilly "to give him a little water to drink." The Arab, in a surly tone, answered, *If thou desirest to drink, take the pains to alight, and draw for thyself; for I am neither thy companion nor thy slave*. The governor accordingly alighted, and having drank, asked the Arab, "Whom dost thou think the greatest and most excellent of men?" *The prophet sent by God*, said the Arab, *and thou mayest burst with spleen*. "And what thinkest thou of Aaly?" returned Hagiage. *No tongue can declare his excellence*, said the Arab. "What," asked Hagiage, "is thy opinion of the caliph Abdul Malec?" *I believe him to be a very bad prince*, replied the Arab. "For what reason?" said Hagiage. *Because*, said the Arab, *he hath sent us for governor the most execrable wretch under heaven*. Hagiage finding himself thus characterized, was silent; but his attendants coming up, he rejoined them, and ordered them to bring the Arab with them.

The next day Hagiage ordered him to be set a table with himself, and bade him "eat freely." The Arab, ere he tasted, said his usual grace, "*God grant that the end of this repast may be no worse than the beginning!*" While at meat the governor asked him, "Dost thou recollect the discourse we had together yesterday?" The Arab replied, *God prosper thee in all things! but as to the secret of yesterday take heed that thou disclose it not to-day*. "I will not," said Hagiage; "but thou must choose one of these two things: either *acknowledge me for thy master*, and I will retain thee about my person; or else *I will send thee to Abdul Malec*, and tell him what thou hast said of him." *There is a third course* replied the Arab, *preferable to those two*. "What is that?" said the governor. *Why, send me back to the desert, and pray God that we may never see each other's face again*. Cruel and vindictive as Hagiage was, he could not help being pleased with the frankness and courage of the man; and not only forgave him the preceding insults, but ordered him 10,000 pieces of silver, and sent him back to the desert according to his wish.

CHAPTER XXXV.

Elihu accuses Job of impious speeches, 1—4. No man can affect God by his iniquity, nor profit him by his righteousness, 5—8. Many are afflicted and oppressed, but few cry to God for help; and, for want of faith, they continue in affliction, 9—16.

A. M. cir. 2484.

B. C. cir. 1520.

Ante I. Ol.

cir. 744.

Ante U. C. c. 767.

ELIHU spake moreover, and said,

2 Thinkest thou this to be right, that thou saidst, My righteousness is more than God's?

3 For ^a thou saidst, What advantage will it be unto thee? *and*, What profit shall I have ^b if I be cleansed from my sin?

4 ^c I will answer thee, and ^d thy companions with thee.

5 ^e Look unto the heavens, and see; and behold the clouds *which* are higher than thou.

6 If thou sinnest, what doest thou ^f against him? or *if* thy transgressions be multiplied, what doest thou unto him?

^a Ch. xii. 15. xxxiv. 9.—^b Or, by it *more than by my sin*.
^c Heb. *I will return to thee words*.—^d Ch. xxxiv. 8.
^e Ch. xiii. 12.—^f Prov. viii. 36. Jer. vii. 19.—^g Ch. xii. 2. Ps. xvi. 2. Prov. ix. 12. Rom. xi. 35.

NOTES ON CHAP. XXXV.

Verse 2. *My righteousness is more than God's?*] This would indeed be a blasphemous saying; but Job never said so, neither directly nor constructively: it would be much better to translate the words *אני צדיק מאלהים*, *I am righteous before God*. And Job's meaning most certainly was, "Whatever I am in your sight, I know that in the sight of God I am a righteous man;" and he had a right to assume this character, because God himself had given it to him.

Verse 3. *What advantage will it be unto thee?*] As if he had said to God, "My righteousness cannot profit thee, nor do I find that it is of any benefit to myself." Or perhaps Elihu makes here a general assertion, which he afterwards endeavours to exemplify: Thou hast been reasoning *how* it may profit thee, and thou hast said, "What profit shall I have in righteousness more than in sin?"

Verse 4. *I will answer thee*] I will show thee the evil of a sinful way, and the benefit of righteousness; and supply what thy friends have omitted in their discourses with thee.

Verse 5. *Look unto the heavens*] These heavens and their host, God has created: the bare sight of them is sufficient to show thee that God is infinitely beyond thee in wisdom and excellence.

Behold the clouds] *שחקים* *shechakim*, the ethers (Vulgate, *athera*); from *שחך* *shachak*, to contend, fight together: the agitated or conflicting air and light; the strong agitation of these producing both light and heat. Look upon these, consider them deeply, and see and acknowledge the perfections of the Maker.

Verse 6. *If thou sinnest*] God is not benefited by thy righteousness, nor injured by thy iniquity, howsoever multiplied it may be.

7 ^a 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 ^b 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, ^c Where *is* God my Maker, ^d who giveth songs in the night;

11 Who ^e teacheth us more than the beasts of the earth, and maketh us wiser than the fowls of heaven?

12 ^f There they cry, but none giveth answer,

^a Exod. ii. 23, 24. iii. 7, 8, 9, 16, 19. v. 4, 5, 6, &c. Ps. xii. 5. Eccles. v. 8. Isai. v. 7. Ch. xxxiv. 28.—^b Isai. li. 13.
^c Ps. xlii. 8. lxxvii. 6. cxlix. 5. Acts xvi. 25.—^d Ps. xciv. 12.—^e Prov. i. 28.

Verse 8. *Thy wickedness may hurt*] It is better to translate this literally

To a man like thyself is thy wickedness:
And to the son of man, thy righteousness:

That is—

Thou mayest injure thyself and others by thy wickedness,
And thou mayest benefit both by thy righteousness;
But God thou canst neither hurt nor profit.

Verse 9. *By reason of the multitude*] Or rather, "From among the multitude" the oppressed clamour, *אנשׁ יאזיקו*: *they shout, אנשׁ ישׁהוּוּ*, *because of the mighty*.

The wicked rich oppress the wicked poor; these cry aloud because of their oppressors; but they have no relief, because they call not upon God.

Verse 10. *Where is God my Maker*] They have no just apprehension of his *being*; they do not consider themselves his *creatures*, or that he who created them still *preserves* them, and would make them *happy* if they would pray unto him.

Who giveth songs in the night] This is variously translated. "Before whom the high angels give praise in the night."—CHALDEE.

"Who sets the night-watches."—SEPTUAGINT.

"Gives meditations in the night."—SYRIAC AND ARABIC.

"And that shineth upon us that we might praise him in the night."—COVERDALE.

A holy soul has continual communion with God: night and day its happiness is great; and God, from whom it comes, is the continual subject of its songs of praise.

Versc 11. *Who teacheth us more than the beasts*]

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C. c. 767.

because of the pride of evil men.
13 ^a Surely God will not hear
vanity, neither will the Almighty
regard it.

14 ^b Although thou sayest thou shalt not see
him, yet judgment is before him; therefore
^c trust thou in him.

^a Ch. xxvii. 9. Prov. xv. 29. Isai. i. 15. Jer. xi. 11.
^b Ch. ix. 11.—^c Ps. xxxvii. 5, 6.

“The ox knoweth his owner, and the ass his master’s
crib; but Israel doth not know me, my people do
not consider;” Isai. i. 3. *Beasts, birds, fowls*, and in
many cases *pond-fishes*, know and seem thankful to
the hand that feeds them; while man, made much
more noble than they, gifted with the greatest powers,
privileged with the most important benefits, considers
not the Lord, nor discerns the operation of his hand.
Quadrupeds, reptiles, and fowls have more gratitude
to their masters than man has to his God.

Verse 12. *There they cry*] They bewail their
calamities, but sorrow not for the *cause* of them;
they cry against their *oppressors*, but they call not
upon God.

Because of the pride of evil men.] Or מִפְּנֵי מִיֵּנְפֵנִי, *mippeney*,
from the face, presence, or influence, of the pride of
wicked men. They cry for deliverance from the pride
of wicked men; but they are not heard, because they
cry not to God.

Verse 13. *Surely God will not hear vanity*] He will
not attend to such vain cries; they cry *from* their
oppressions, but they cry not *to* God.

Verse 14. *Thou sayest thou shalt not see* מִיֵּן] Several
MSS. have “Thou shalt not see me,” and the Septua-
gint, and one other, “Thou shalt not see us;” but
without the points, מִיֵּנִי, the original may be read

15 But now, because *it is not*
so, ^d he hath ^e visited in his
anger; yet ^f he knoweth *it not*
in great extremity:

16 ^g Therefore doth Job open his mouth in
vain; he multiplieth words without knowledge

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C. c. 767.

^d That is, *God*. — ^e Ps. lxxxix. 32. — ^f That is, *Job*.
^g Ch. xxxiv. 35, 37. xxxviii. 2.

see him or see us, the third person singular, or the first
person plural.

Yet *judgment is before him*] Rest assured that God
has not forgotten either to *punish* or to *save*; there-
fore trust in him; choose to be a *monument* of his
mercy, rather than of his *justice*.

Verse 15. *But—because it is not so*] Rather, “But
now, because he visiteth not in his anger.” This is
more literal than the versions generally proposed;
and the sense of the place appears to be this: Be-
cause vengeance is not speedily executed on an evil
work, therefore are the hearts of the children of men
set in them to do iniquity. This is, in effect, the
charge which Elihu brings against Job.

Verse 16. *Therefore doth Job open his mouth in vain*] *God*
will execute vengeance when it may best serve
the ends of his justice, providence, and mercy. The
delay of judgment is no proof that it shall not be
executed; nor is the deferring of mercy any proof
that God has forgotten to be gracious.

He multiplieth words without knowledge.] However
this may apply to Job, it most certainly applies very
strongly and generally to the words, not only of Job’s
three friends, but to those also of Elihu himself. The
contest is frequently a *strife of words*.

CHAPTER XXXVI.

*Elihu vindicates God's justice, and his providential and gracious dealings with men, 1—9.
Promises of God to the obedient, and threatenings to the disobedient; also promises to
the poor and afflicted, 10—16. Sundry proofs of God's mercy, with suitable exhortations
and cautions, 17—33.*

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C. c. 767.

ELIHU also proceeded, and
said,
2 Suffer me a little, and I will

shew thee that ^a *I have yet to*
speak on God's behalf.
3 I will fetch my knowledge

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C. c. 767.

^a Heb. *that there are*

yet words for God.

NOTES ON CHAP. XXXVI.

Verse 1. *Elihu also proceeded*] Mr. *Heath* gives a
good summary of this chapter. Elihu goes on to lay
before Job the impropriety of his behaviour towards
God, and desires him to consider how vain it will
prove. That God Almighty will never yield the point;
that he will administer impartial justice to all men,
ver. 2—6. That the general course of his providence
is to favour the righteous: and that though he may
sometimes correct them in love, yet if they submit

patiently to his fatherly corrections, they shall enjoy
all manner of prosperity; but if they be stubborn,
and will not submit, they will only draw down
greater proofs of his displeasure, ver. 7—16. He
tells him that, had he followed the former course, he
had probably, before now, been restored to his former
condition; whereas, by persisting in the latter course,
he was in a fair way of becoming a signal example of
divine justice, ver. 17, 18. He therefore warns him
to use the present opportunity, lest God should cut

A. M. cir. 2484.
R. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C.c. 767.

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 is mighty, and despiseth not any: ^ahe is mighty in strength and ^bwisdom.

6 He preserveth not the life of the wicked: but giveth right to the ^cpoor.

7 ^dHe withdraweth not his eyes from the

^a Ch. ii. 4. xii. 13, 16. xxxvii. 23. Ps. xcix. 4. — ^b Heb. heart. — ^c Or, afflicted.

him off while he was in a state of rebellion against him; for with God neither wealth, power, nor any other argument that he could use, would be of any avail, ver. 18—26. That God was infinitely powerful; there was no resisting him: and infinitely wise, as sufficiently appeared by his works; there was, therefore, no escaping out of his hands. That his purity was so great that the sun, in his presence, was more than the smallest ray of light when compared to that grand luminary: that his holiness was manifest by his aversion to iniquity; and his goodness, in supplying the wants of his creatures.

Verse 2. *That I have yet to speak on God's behalf.*] I have other proofs to allege in behalf of God's justice and providence.

Verse 3. *I will fetch my knowledge from afar*] *מֵעֵמֶק עֵמֶק* *emerachok*, "from the distant place," meaning probably both *remote antiquity* and *heaven*; see below. I will show thee that all antiquity and experience are on my side. I can bring proofs from the remotest ages and from the most distant countries to demonstrate that God is infinitely wise, and can do nothing foolish or erroneous; that he is infinitely powerful, and can bring all the purposes of his wisdom to effect; that he is infinitely good, and can will nothing and can do nothing that is not good in itself, and well calculated to do good to his creatures. And I shall show that his operations in the heavens and on the earth prove and demonstrate the whole.

And will ascribe righteousness to my Maker.] By proposing the above points, the righteous conduct of God, and his gracious government of the world, will be fully established.

That Elihu brings his knowledge from afar—from every part of the creation, as well as from the divine nature, is evident from the end of the chapter: 1. The omnipotence of God;—*God is great*. 2. The eternity of God;—*We know him not, the number of his years cannot be found out*, ver. 26. 3. From the economy of God in the atmosphere, in *dews, rain, vapour*, and the irrigation of the earth;—*He maketh small the crops*, &c., ver. 27, 28. 4. In the *thunder and lightning*, by which he performs such wonders in the atmosphere, and executes such judgments in the world;—*Also who can understand the noise of his tabernacle*. He spreadeth his light upon it. He judgeth the people, &c., ver. 29—33.

righteous: but ^ewith kings are they on the throne; yea, he doth establish them for ever, and they are exalted.

8 And ^fif 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 ^gHe openeth also their ear to discipline, and commandeth that they return from iniquity.

^d Ps. xxxiii. 18. xxxiv. 15. — ^e Ps. cxlii. 8. — ^f Ps. cvii. 10. — ^g Ch. xxxiii. 16, 23.

Verse 4. *My words shall not be false*] My words shall be truth without falsity.

He that is perfect in knowledge is with thee.] "The perfection of knowledge is with thee." Thou art a sensible, well-informed man, and wilt be able to judge of what I say.

Verse 5. *God is mighty, and despiseth not any*] He reproaches no man for his want of knowledge. *If any man lack wisdom, he may come to God, who giveth liberally, and upbraideth not*. I prefer this to the passive sense, *will not be despised*.

He is mighty] Literally, "He is mighty in strength of heart;" he can never be terrified nor alarmed.

Verse 6. *He preserveth not the life*] He will not give life to the wicked; all such forfeit life by their transgressions.

But giveth right] Justice will he give to the afflicted or humble, *עֲנִיִּים* *aniyim*.

Verse 7. *He withdraweth not his eyes*] Exactly similar to those words of David, Ps. xxxiv. 15: "The eyes of the Lord are upon the righteous."

But with kings are they on the throne] I think the words should be read thus:—"But with kings upon the throne shall he place them; and they shall be exalted for ever." The word *יָשִׁיבֵם* *vayeshibem*, he will establish or place them, should be added to the first clause, as I have done; and then the sense becomes much clearer. Instead of *לְנֶצַח* *lanetaach*, for ever, perhaps to *victory* would be a better sense: "But with kings upon the throne will he place them; and they shall be exalted or triumph to victory." This is precisely the same idea, and conveyed in nearly the same words, as that of our Lord:—"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne;" Rev. iii. 21. "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to him be glory," &c.; Rev. i. 5, 6.

Verse 8. *And if they be bound in fetters*] These are means which God uses, not of punishment, but of correction.

Verse 9. *He sheweth them their work*] He shows them the exceeding sinfulness of sin.

That they have exceeded.] *יִתְגַּבְּרוּ* *yithgabbaru*, "that they have strengthened themselves," and did not trust in the living God; and therefore they would not help themselves when trouble came.

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C. c. 767.

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 They die in youth, and their life is among the unclean.

15 He delivereth the poor 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

* Ch. xxi. 13. Isai. i. 19, 20. — b Heb. they shall pass away by the sword. — c Rom. ii. 5. — d Ch. xv. 32, xxii. 16. Ps. lv. 23. — e Heb. Their soul doeth. — f Or, sodomites. Deut. xxiii. 17. — g Or, afflicted. — h Ps. xviii. 19. xxxi.

Verse 10. *He openeth also their ear*] He gives them to understand the reason why they are thus corrected, and commands them to return from those iniquities which have induced him to visit them with afflictions and distresses.

Verse 11. *If they obey and serve him*] There may appear in the course of providence to be some exceptions to this general rule; but it is most true, that this is literally or spiritually fulfilled to all the genuine followers of God. Every man is happy, in whatsoever circumstances, whose heart is unreservedly dedicated to his Maker.

Verse 12. *But if they obey not*] This also is a general rule from which, in the course of providence, there are only few, and those only apparent, deviations. Instead of *they shall perish by the sword*, the meaning of the Hebrew בִּשְׁלַח יָאֲבוּרָו *beshelach yaaboru*, is, "By a dart they shall pass by." They shall be in continual dangers, and often fall before they have lived out half their days. Mr. Good translates: *They pass by as an arrow*. The Vulgate: *Transibunt per gladium*, "They shall pass away by the sword."

Verse 13. *But the hypocrites in heart*] חַנְפֵּי *chanphey*, the profligates, the impious, those who have neither the form nor the power of godliness. The hypocrite is he who has the form but not the power, though he wishes to be thought as inwardly righteous as he is outwardly correct; and he takes up the profession of religion only to serve secular ends. This is not the meaning of the word in the book of Job, where it frequently occurs.

They cry not] "Though he binds them, yet they cry not." They are too obstinate to humble themselves even under the mighty hand of God.

Verse 14. *They die in youth*] Exactly what the psalmist says, "Bloody and deceitful men shall not live out half their days," Ps. lv. 23. Literally, the words of Elihu are, "They shall die in the youth of their soul."

Their life is among the unclean.] בִּקְדֵשִׁים *bakedeshim*,
1868

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 wicked: 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 the people are cut off in their place.

21 Take heed, regard not iniquity: for this hast thou chosen rather than affliction.

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C. c. 767.

8. cxviii. 5. — i Heb. the rest of thy table. — j Ps. xxiii. 5. — k Ps. xxxvi. 8. — l Or, judgment and justice should uphold thee. — m Ps. xlix. 7. — n Heb. turn thee aside. — o Prov. xi. 4. — p Ps. lxvi. 18. — q See Hebr. xi. 25.

among the whores, harlots, prostitutes, and sodomites. In this sense the word is used, though it also signifies consecrated persons; but we know that in idolatry characters of this kind were consecrated to Baal and Ashtaroth, Venus, Priapus, &c. Mr. Good translates *the rabble*. The Septuagint: *Their life shall be wounded by the angels*.

Verse 15. *And openeth their ears in oppression*. He will let them know for what end they are afflicted and why he permits them to be oppressed. The word יִגֵּל *yigel* might be translated *he shall make them exult or sing with joy*, in oppression; like the three Hebrews in the burning fiery furnace.

Verse 16. *Even so would he have removed thee*] thou hadst turned to, obeyed, and served him, the present state would have been widely different from what it is.

Verse 17. *But thou hast fulfilled the judgment of the wicked*] As thou art acting like the wicked, God deals with thee as he deals with them.

Elihu is not a whit behind Job's other friend. None of them seems to have known anything of the permission given by God to Satan to afflict and to ment an innocent man.

Verse 18. *Because there is wrath*] This is a time in which God is punishing the wicked; take heed lest thou be cut off in a moment. Redeem the time the days are evil.

Then a great ransom] When he determines to destroy, who can save?

Verse 20. *Desire not the night*] Thou hast wished for death (here called night); desire it not; leave that with God. If he hear thee, and send death thou mayest be cut off in a way at which thy soul would shudder.

Verse 21. *Regard not iniquity*] It is sinful to entertain such wishes; it is an insult to the providence of God. He sends affliction; he knows this to be best for thee: but thou hast preferred death and affliction, thereby setting thy wisdom against the

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C. c. 767.

22 Behold, God exalteth by his power: ^a who teacheth like him?

23 ^b Who hath enjoined him his way? or ^c who can say, Thou hast wrought iniquity?

24 Remember that thou ^d magnify his work, which men behold.

25 Every man may see it; man may behold it afar off.

^a Iasi. xi. 13, 14. Rom. xi. 34. 1 Cor. ii. 16.—^b Ch. xxxiv. 13.—^c Ch. xxxiv. 10.—^d Ps. xcii. 5. Rev. xv. 3.

wisdom of God. Many, in affliction, long for death; and yet they are not prepared to appear before God! What madness is this! If he takes them at their wish, they are ruined for ever. Affliction may be the means of their salvation; the wished-for death, of their eternal destruction.

Verse 22. *God exalteth by his power*] He has brought thee low, but he can raise thee up. Thou art not yet out of the reach of his mercy. Thy affliction is a proof that he acts towards thee as a merciful Parent. He knows what is best to be done; he teaches thee how thou shouldst suffer and improve. Why sin against his kindness? *Who can teach like him?*

Verse 23. *Who hath enjoined him his way?*] Has God taken instructions from any man how he shall govern the world?

Thou hast wrought iniquity?] Who can prove, in the whole compass of the creation, that there is one thing imperfect, superabundant, or out of its place? Who can show that there is, in the course of the divine providence, one unrighteous, cruel, or unwise act? All the cunning and wickedness of man have never been able to find out the smallest flaw in the work of God.

Verse 24. *Remember that thou magnify his work*] Take this into consideration; instead of fretting against the dispensations of Divine Providence, and quarrelling with thy Maker, attentively survey his works; consider the operation of his hands; and see the proofs of his wisdom in the plan of all, of his power in the production and support of all, and of his goodness in the end for which all have been made, and to which every operation in nature most obviously tends; and then magnify his work. Speak of him as thou shalt find; let the visible works of thy Maker prove to thee his eternal power and Godhead, and let nature lead thee to the Creator.

Verse 25. *Every man may see it*] He who says he can examine the earth with a philosophic eye, and the heavens with the eye of an astronomer, and yet says he cannot see in them a system of infinite skill and contrivance, must be ignorant of science, or lie against his conscience, and be utterly unworthy of confidence or respect.

Verse 26. *God is great*] He is omnipotent. *We know him not*] He is unsearchable.

26 Behold, God is great, and we know him not, neither can the number of 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 spreadings

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C. c. 767.

^e 1 Cor. xiii. 12.—^f Ps. xc. 2. cii. 24, 27. Hebr. i. 12. ^g Ps. cxlvii. 8.—^h Prov. iii. 20.

Neither can the number of his years be searched out.] He is eternal.

These three propositions are an ample foundation for endless disquisition. As to paraphrase and comment, they need none in this place; they are too profound, comprehensive, and sublime.

Verse 27. *He maketh small the drops of water*] This appears simply to refer to evaporation, and perhaps it would be better to translate *yr* *yegara*, "he exhales;" detaches the smallest particles of the aqueous mass from the surface in order to form clouds, as reservoirs for the purpose of furnishing rain for the watering of the earth. God is seen in little things as well as great things; and the inconceivably little, as well as the stupendously great, are equally the work of Omnipotence.

They pour down rain] These exceedingly minute drops or vapour become collected in clouds; and then, when agitated by winds, &c., many particles being united, they become too heavy to be sustained by the air in which they before were suspended, and so fall down in rain, which is either a mist, a drizzle, a shower, a storm, or a water-spout, according to the influence of different winds, or the presence and quantum of the electric fluid. And all this is proportioned *ככל* *le-edo*, "to its vapour," to the quantity of the fluid evaporated and condensed into clouds.

Verse 28. *Which the clouds do drop*] In proportion to the evaporation will be the clouds or masses of volatilised and suspended vapour; and in proportion to this will be the quantum of rain which in different forms will fall upon the earth.

There is a remarkable addition to this verse in the *Septuagint*. I shall insert the whole verse: *Ῥησιονται παλαιωματα, εσκιασι δε νεφη επι αμνητην βροτω* ὡραν ειθεο κτηνειν, οιδασι δε κοιτης ταξιν' επι τουτους πασιν ουκ εξισταται σου η διανοια, ουδε διαλλασσεται σου η καρδια απο σωματος" "The rains descend, and the clouds cover with their shadows multitudes of men: he hath appointed to animals to know the order of their dwellings. At the contemplation of these things is not thy mind transported, and thy heart ready to part from thy body?"

Verse 29. *Can any understand the spreadings of the clouds*] Though the vapour appear to be fortuitously raised, and subject, when suspended in the atmosphere, to innumerable accidents, to different

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C. c. 767.

of the clouds, or the noise of his tabernacle?

30 Behold, he * spreadeth his light upon it, and covereth ^b the

bottom of the sea.

31 For ^c by them judgeth he the people; he ^d giveth meat in abundance.

* Ch. xxxvii. 3. — ^b Heb. *the roots*. — ^c Ch. xxxvii. 13. xxxviii. 23. — ^d Ps. cxxxvi. 25. Acts xiv. 17.

32 * With clouds he covereth the light; and commandeth it *not to shine by the cloud* that cometh betwixt.

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C. c. 767.

33 ^f The noise thereof sheweth concerning it, the cattle also concerning ^g the vapour.

^e Ps. cxlvii. 8. — ^f 1 Kings xviii. 41, 45. — ^g Heb. *that which goeth up*.

winds and currents which might drive it all to the *sandy deserts*, or direct its course so that it should fall again into the *great deep* from which it has been exhaled, without watering and refreshing the earth; yet so does the good and wise providence of God manage this matter, that every part of the arable terrene surface receives an ample supply; and in every place where requisite, it may be truly said that "the rain cometh down, and the snow from heaven, and water the earth, and cause it to bring forth and bud, that it may minister seed to the sower, and bread to the eater."

In *Egypt*, where there is *little or no rain*, the earth is watered by the annual *inundation of the Nile*; there, because this system of *evaporation* is not necessary, it does not exist. Who can account for this economy? How are these clouds so judiciously and effectually *spread through the atmosphere*, so as to supply the wants of the earth, of men, and of cattle? I ask with Elihu, "Who can understand the spreadings of these clouds?" And I should like to see that volunteer in the solution of paradoxes who would step forward and say, *I am the man*.

The noise of his tabernacle?] By the *tabernacle* we may understand the whole *firmament* or *atmospheric expansion*; the place where the Almighty seems more particularly to dwell; whence he sends forth the *rain of his strength*, and the *thunder of his power*.

The *noise* must refer to the blowing of winds and tempests, or to the claps, peals, and rattling of thunder, by means of the electric fluid.

Verse 30. *He spreadeth his light upon it*] Or, as Mr. Good translates, "He throweth forth from it his flash." These two verses may both have an allusion to the sudden rarefaction of that part of the atmosphere whence the thunder proceeds, by the agency of the electric fluid; the *rushing in of the air* on each side to restore the equilibrium, which the passage of the fire had before destroyed. The noise produced by this sudden rushing in of the air, as well as that occasioned by the *ignition of the hydrogen gas*, which is one of the constituents of water, is the *thunder of his tabernacle*, viz., the *atmosphere*, where God appears, in such cases, to be manifesting his presence and his power.

Elihu says that *God spreadeth his light upon it*. This is spoken in reference to the *flashes* and *coruscations of lightning* in the time of thunder-storms; when, even in a dark night, a *sudden flash* illumi-

nates for a moment the surface of the earth under that place.

And covereth the bottom of the sea.] He doth whatsoever it pleaseth him in the heavens above, in the earth beneath, in the sea, and in all deep places. Yea, the depths of the sea are as much under his control and influence as the atmosphere, and its whole collection of vapours, meteors, and galvanic and electric fluids.

Verse 31. *By them judgeth he the people*] He makes storms, tempests, winds, hurricanes, tornadoes, thunder and lightning, drought and inundation, the instruments of his justice, to punish rebellious nations.

He giveth meat in abundance.] Though by these he punishes offenders, yet through the same, as instruments, he provides for the wants of men and animals in general. Storms, tempests, and hurricanes, agitate the lower regions of the atmosphere, disperse noxious vapours, and thus render it fit for *respiration*; and without these it would soon become a stagnant, putrid, and deadly mass, in which neither animals could live, nor vegetables thrive. And by *dews, rains, snows, frosts, winds, cold, and heat*, he fructifies the earth, and causes it to bring forth abundantly, so that every thing living is filled with plenteousness.

Some critics translate this latter clause thus: *He passeth sentence amain*. I cannot see this meaning in the original words. Not one of the Versions has so understood them; nor does this translation, supposing even that the Hebrew would bear it, give so fine and so elegant an idea as that of the common Version. I always feel reluctant to give a sense in any case that is not supported in some of its parts by any of the ancient Versions, and more especially when it is contrary to the whole of them and still more particularly when opposed to the *Arabic*, which in the *Book of Job*, containing so many *Arabisms*, I consider to be of very great importance.

Verse 32. *With clouds he covereth the light.*] This is an extraordinary saying, ארץ כסא אלהים *al cappayim kissah* or, which Mr. Good translates, "He bran disheth the blaze athwart the concave." The *Vulgate* with which all the other *Versions*, less or more agree, has, *In manibus abscondit lucem*, "In his hand he hideth the light;" or, more literally, "By the hollow of his hands (כפיים *cappayim*) he concealeth the light (ארץ or)," the *fountain of light*, i. e., the sun.

And commandeth it not to shine by the cloud that cometh betwixt.] I am afraid this is no translation of

the original. Old *Coverdale* is better: **And at his commandment it commeth agayne**; which is a near copy of the *Vulgate*. Here again Mr. *Good* departs from all the Versions, both ancient and modern, by translating thus, "And launcheth his penetrating bolt." Dr. *Stock*, in my opinion, comes nearer the original and the Versions in his translation:—

"And giveth charge as to what it shall meet."

The mending of the text by conjecture, to which we should only recur in desperate necessity, has furnished Mr. *Good* and *Reiske* with the above translation. For my own part, I must acknowledge an extreme difficulty both here and in the concluding verse, on which I am unwilling to lay a correcting hand. I think something of the doctrine of *eclipses* is here referred to; the *defect of the solar light*, by the *interposition of the moon*. So in the time of an eclipse God is represented as *covering the body of the sun with the hollow of his hand*, and thus obscuring the solar light, and then removing his hand so as to permit it to re-illuminate the earth.

Mr. *Good* gets his translation by dividing the words in a different manner from the present text. I shall give both:—

Hebrew: ויצו עליה במפניו

Vayetsav aleyha bemaphgia.

Mr. *Good*: ויצו ליבה מפניו

Veyezvo liahbe mapegio.

Of which he learnedly contends, "And launched his penetrating bolt," is the literal sense. The change here made, to produce the above meaning, is not a

violent one; and I must leave the reader to judge of its importance.

Verse 33. *The noise thereof sheweth concerning it, the cattle also concerning the vapour.*] I think this translation very unhappy. I shall give each hemistich in the original:—

יגיד עליו רע

Yaggid alav reo

מקרה אף על עולה

Mikneh aph al oleh.

I think this may be translated without any violence to any word in the text:—

Its loud noise (or his thunder) shall proclaim concerning him;

A magazine of wrath against iniquity.

This is literal, and gives in my opinion a proper meaning of the passage, and one in strict connexion with the context. And it is worthy of remark that every wicked man trembles at the *noise of thunder* and the *flash of lightning*, and considers this a *treasury of divine wrath*, emphatically called among us *the artillery of the skies*; and whenever the noise is heard, it is considered *the voice of God*. Thus the thunder *declares concerning him*. The next chapter, which is a continuation of the subject here, confirms and illustrates this meaning. For יגיד *yaggid*, *Houbigant* reads יגיד *yanid*; and for מקרה *mikneh*, מקנא *mikkinath*; and translates thus: "He agitates with himself his thunder, from the indignation of his wrath against iniquity."

CHAPTER XXXVII.

Elihu continues to set forth the wisdom and omnipotence of God, as manifested in the thunder and lightning, 1—5; in the snows and frosts, 6—8; in various meteors: and shows the end for which they are sent, 9—13. Job is exhorted to consider the wondrous works of God in the light, in the clouds, in the winds, in heat and cold, in the formation of the heavens, and in the changes of the atmosphere, 14—22. The perfections of God, and how he should be revered by his creatures, 23, 24.

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C. c. 767.

AT this also my heart trembleth, and is moved out of his place.

2 * Hear attentively the noise of his voice, and the sound that goeth out of his mouth.

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C. c. 767.

* Heb. Hear

in hearing.

NOTES ON CHAP. XXXVII.

Verse 1. *My heart trembleth*] This is what the *Septuagint* has anticipated; see under ver. 28 of the preceding chapter. A proper consideration of God's majesty in the *thunder and lightning* is enough to rattle the stoutest heart, confound the wisest mind, and fill all with humility and devotion. This, to the middle of ver. 5, should be added to the preceding chapter, as it is a continuation of the account of the *thunder and lightning* given at the conclusion of that chapter. Our present division is as absurd as it is unfortunate.

Verse 2. *Hear attentively*] "Hear with hearing."
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The words seem to intimate that there was *actually at that time* a violent storm of thunder and lightning, and that the successive peals were now breaking over the house, and the lightning flashing before their eyes. The storm *continued* till *Elihu* had finished, and out of *that storm* the Almighty spoke. See the beginning of the succeeding chapter.

The noise of his voice] The sudden *clap*.

And the sound that goeth out.] The *peal* or *continued rattling, pounding, and thumping*, to the end of the peal. The whole is represented as the *voice of God* himself, and the *thunder* as immediately *issuing from his mouth*.

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C. c. 767.

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

^a Heb. *light*.—^b Heb. *wings of the earth*.—^c Ps. xxix. 3.

Verse 3. *He directeth it under the whole heaven*] He directeth it (*the lightning*) under the whole heaven, in the twinkling of an eye from east to west; and its *light*—the reflection of the flash, not the *lightning*, unto the ends of the earth, so that a whole hemisphere seems to see it at the same instant.

Verse 4. *After it a voice roareth*] After the flash has been seen, the peal is heard; and this will be more or fewer seconds after the peal, in proportion to the distance of the thunder-cloud from the ear. Lightning traverses any space without any perceptible succession of time; nothing seems to be any obstacle to its progress. A multitude of persons taking hands, the first and the last connected with the electric machine all feel the shock in the same instant; and were there a chain as conductor to go round the globe, the last would feel the shock in the same moment as the first. But as *sound* depends on the undulations of the air for its propagation, and is known to travel at the rate of only 1142 feet in a second; consequently, if the flash were only 1142 feet from the spectator, it would be seen in one second, or one swing of the pendulum, before the sound could reach the ear, though the clap and the flash take place in the same instant, and if twice this distance, two seconds, and so on. It is of some consequence to know that lightning, at a considerable distance, suppose six or eight seconds of time, is never known to burn, kill, or do injury. When the flash and the clap immediately succeed each other, then there is strong ground for apprehension, as the thunder-cloud is *near*. If the thunder-cloud be a *mile and a half* distant, it is, I believe, never known to kill man or beast, or to do any damage to buildings, either by throwing them down or burning them. Now its distance may be easily known by means of a pendulum clock, or watch that has seconds. When the *flash is seen*, count the *seconds* till the *clap is heard*. Then compute: If only one second is counted, then the thunder-cloud is within 1142 feet, or about 380 yards; if two seconds, then its distance is 2284 feet, or 761 yards; if three seconds, then 3426 feet, or 1142 yards; if four seconds, then the cloud is distant 4568 feet, or 1522 yards; if five seconds, then the distance is 5710 feet, or 1903 yards; if six seconds, then the distance is 6852 feet, or 2284 yards, one mile and nearly one-third; if seven seconds, then the distance of the cloud is 7994 feet, or 2665 yards, or one mile and a half, and 25 yards. Beyond this distance lightning has not been known to do any damage, the fluid being too much diffused, and partially absorbed, in its passage over *electric bodies*, i. e., those which are not fully impregnated by the electric matter, and which receive their

with the voice of his excellency; and he will not stay them when his voice is heard.

5 God thundereth marvelously with his voice; great things doeth he,

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C. c. 767.

lxviii. 33. —^d Ch. v. 9. ix. 10. xxxvi. 26. Rev. xv. 3.

full charge when they come within the electric attraction of the lightning. For more on the rain produced by thunder-storms, see on chap. xxxviii. 25. This scale may be carried on at pleasure, by adding to the last sum, for every second 1142 feet, and reducing to yards and miles as above, allowing 1760 yards to one mile.

He thundereth with the voice of his excellency] *מגדל* *geono*, of his majesty: nor is there a sound in nature more descriptive of, or more becoming, the majesty of God, than that of THUNDER. We hear the breeze in its *rustling*, the rain in its *pattering*, the hail in its *rattling*, the wind in its *hollow howlings*, the cataract in its *dash*, the bull in his *bellowing*, the lion in his *roar*; but we hear God, the Almighty, the Omnipresent, in the continuous peal of THUNDER! This sound and this sound only, becomes the majesty of Jehovah.

And he will not stay them] *וְלֹא יַעֲקֹבֵם* *velo yeakkebem*, and he hath not limited or circumscribed them. His lightnings light the world; literally, the whole world. The electric fluid is diffused through all nature, and every where art can exhibit it to view. His thunder and lightning, therefore, he has assigned no limits. And when his voice soundeth, when the lightning goes forth, who shall assign its limits, and who can stop its progress? It is, like God, *INASSISTIBLE*.

Verse 5. *God thundereth marvelously with his voice* This is the conclusion of Elihu's description of the lightning and thunder: and here only should chap. xxxvi. have ended. He began chap. xxxvi. 29 with the *noise of God's tabernacle*; and he ends here with the *marvellous thundering* of Jehovah. Probably the writer of the Book of Job had seen the description of a similar thunder-storm as given by the Psalmist, lxxvii. 16, 17, 18, 19:—

- Ver. 16. The waters saw thee, O God!
The waters saw thee, and were afraid.
Yea, the deeps were affrighted!
- Ver. 17. The clouds poured out water;
The ethers sent forth a sound;
Yea, thine arrows went abroad.
- Ver. 18. The voice of thy thunder was through
expanse:
The lightnings illumined the globe;
The earth trembled and shook!
- Ver. 19. Thy way is in the sea,
And thy paths on many waters;
But thy footsteps are not known.

Great things doeth he] This is the beginning of a new paragraph; and relates particularly to the phenomena which are afterwards mentioned. All them wondrous things; and, in many respects, to be incomprehensible.

A. M. cir. 2484. which we cannot comprehend.
 B. C. cir. 1520.
 Ante I. Ol. 6 For ^a he saith to the snow,
 cir. 744. Be thou ^b on the earth; ^b likewise
 Ante U.C.c.767. to the small rain, and to the
 great rain of his strength.

7 He sealeth up the hand of every man:
 that all men may know his work.

^a Ps. cxlvii. 16, 17. — ^b Heb. and to the shower of rain, and to the showers of rain of his strength. — ^c Ps. cix. 27.

Verse 6. For he saith to the snow, Be thou on the earth] Snow is generally defined, "A well-known meteor, formed by the freezing of the vapours in the atmosphere." We may consider the formation of snow thus:—A cloud of vapours being condensed into drops, these drops, becoming too heavy to be suspended in the atmosphere, descend; and, meeting with a cold region of the air, they are frozen, each drop shooting into several points. These still continuing their descent, and meeting with some intermitting gales of a warmer air, are a little thawed, blunted, and again, by falling into colder air, frozen into clusters, or so entangled with each other as to fall down in what we call *flakes*.

Snow differs from *hail* and *hoar-frost* in being crystallized: this appears on examining a flake of snow with a magnifying glass; when the whole of it will appear to be composed of fine *spicula* or points diverging like rays from a centre. I have often observed the particles of snow to be of a regular figure, for the most part beautiful stars of six points as clear and transparent as ice. On each of these points are other collateral points, set at the same angles as the main points themselves, though some are irregular, the points broken, and some are formed of the fragments of other regular stars. I have observed snow to fall sometimes entirely in the form of separate regular six-pointed stars, without either clusters or flakes, and each so large as to be the eighth of an inch in diameter.

The lightness of snow is owing to the excess of its surface, when compared with the matter contained under it.

Its whiteness is owing to the small particles into which it is divided: for take ice, opaque almost to blackness, and pound it fine, and it becomes as white as snow.

The immediate cause of the formation of snow is not well understood: it has been attributed to electricity; and hail is supposed to owe its more compact form to a more intense electricity, which unites the particles of hail more closely than the moderate electricity does those of snow. But rain, snow, hail, dew, ice, &c., have all one common origin; they are formed out of the vapours which have been exhaled by heat from the surface of the waters.

Snow, in northern countries, is an especial blessing of Providence; for, by covering the earth, it prevents corn and other vegetables from being destroyed by the intense cold of the air in the winter months; and especially preserves them from cold piercing winds. It is not a fact that it possesses in itself any fertilizing

8 Then the beasts ^d go into dens, and remain in their places.

9 ^e Out of the south cometh the whirlwind: and cold out of the north.

10 ^f By the breath of God frost is given: and the breadth of the waters is straitened.

A. M. cir. 2484.
 B. C. cir. 1520.
 Ante I. Ol. cir. 744.
 Ante U.C.c.767.

^d Ps. civ. 22. — ^e Heb. Out of the chamber. — ^f Heb. scattering winds. — ^g Ch. xxxviii. 29, 30. Ps. cxlvii. 17, 18.

quality, such as *nitrous salts*, according to vulgar opinion: its whole use is covering the vegetables from intense cold, and thus preventing the natural heat of the earth from escaping, so that the intense cold cannot freeze the juices in the tender tubes of vegetables, which would rupture those tubes, and so destroy the plant.

Mr. Good alters the punctuation of this verse, and translates thus:

Behold, he saith to the snow, Be!
 On earth then falleth it.
 To the rain,—and it falleth:
 The rains of his might.

By the *small rain*, we may understand *drizzling showers*: by the *rain of his strength*, sudden *thunder storms*, when the rain descends in *torrents*; or violent rain from dissipating water-spouts.

Verse 7. He sealeth up the hand of every man] After all that has been said, and much of it most learnedly, on this verse, I think that the act of freezing is probably intended: that when the earth is bound up by intense frost, the hand, *ṭ yad*, labour, of every man is sealed up; he can do no more labour in the field, till the south wind blow, by which a thaw takes place. While the earth is in this state of rigidity, the beasts go into their dens, and remain in their places, ver. 8, some of them sleeping out the winter in a state of torpor, and others of them feeding on the stores which they had collected in autumn. However, the passage may mean no more than by the severity of the rains beasts are drawn to their covers; and man is obliged to intermit all his labours. The mighty rains are past. Who would have thought that on this verse, as its scriptural foundation, the doctrine of *chiromancy* is built! God has so marked the hand of every man by the lines thereon exhibited, that they tell all the good or bad fortune they shall have during life; and he has done this that all men, by a judicious examination of their hands, may know his work! On this John Taisnier, a famous mathematician, lawyer, musician, and poet laureate of Cologne, has written a large folio volume, with more hands in it than fell to the lot of *Briareus*:—printed at Cologne, 1683.

Verse 9. Out of the south cometh the whirlwind] See the note on chap. ix. 9. What is rendered south here, is there rendered *chambers*. Mr. Good translates here, the utmost zone. The Chaldee:—"From the supreme chamber the commotion shall come; and from the cataracts of Arcturus the cold." What the whirlwind, *רוח סופה*, is, we know not. It might

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C. c. 767.

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 world in the earth.

* Heb. the cloud of his light.—b Ps. cxlviii. 8.—c Exod. ix. 18, 23. 1 Sam. xii. 18, 19. Ezra x. 9. Ch. xxxvi. 31.

have been a wind peculiar to that district; and it is very possible that it was a scorching wind, something like the simoom.

Verse 10. *By the breath of God frost is given*] The freezing of water, though it is generally allowed to be the effect of cold, and has been carefully examined by the most eminent philosophers, is still involved in much mystery; and is a very proper subject to be produced among the great things which God doeth, and which we cannot comprehend, ver. 5. Water, when frozen, becomes solid, and increases considerably in bulk. The expansive power in freezing is so great, that, if water be confined in a gun-barrel, it will split the solid metal throughout its whole length. Bombshells have been filled with water, and plugged tight, and exposed to cold air, when they have been rent, though the shell has been nearly two inches thick! Attempts have been made to account for this; but they have not, as yet, been generally successful. The breath of God freezes the waters; and that breath thaws them. It is the work of Omnipotence; and there, for the present, we must leave it.

The breadth of the waters is straitened.] This has been variously translated; מַטַּס mutsak, which we here render straitened, we translate ver. 18 melted. Mr. Good thinks that the idea of a mirror is implied, or something molten; and on this ground it may be descriptive of the state of water formed into ice. He therefore translates:—

By the blast of God the frost congealeth,
And the expanse of the waters into a mirror.

I have only to observe, that in the act of freezing wind or air is necessary; for it has been observed that water which lay low in ponds did not freeze till some slight current of air fell on and ruffled the surface, when it instantly shot into ice.

Verse 11. *By watering he wearieth the thick cloud*] Perhaps it would be better to say, *The brightness*, בֵּרֵי beri, dissipates the cloud; or, if we follow our Version, *By watering the earth he wearieth*, wearieth out or emptieth, the thick cloud—causes it to pour down all its contents upon the earth, that they may cause it to bring forth and bud. The Vulgate understood it differently: *Fruentum desiderat nubes; et nubes spargunt lumen suum.* "The grain desireth the clouds; and the clouds scatter abroad their light."

Verse 12. *And it is turned round about by his counsels*] The original is difficult: וְהוּא מְסַבֵּת מִתְּהוֹמֹתָיָהּ vehu mesibboth mithhappech bethachbulothav; which has been thus paraphrased: *And he—the sun,*

13 He causeth it to come, whether for correction, or for his land, or for mercy.

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C. c. 767.

14 Hearken unto this, O Job: stand still, and consider the wondrous works of God.

15 Dost thou know when God disposed

d Heb. a rod.—e Ch. xxxviii. 26, 27.—f 2 Sam. xxi. 10. 1 Kings xviii. 45.—g Pa. cxi. 2.

makes revolutions—causes the heavenly bodies to revolve round him, turning round himself—turning round his own axis, by his attachments—his attractive and repulsive influences, by which the heavenly bodies revolve round him, and by which, as if strongly tied to their centre, כְּבֵלֵי becheli, with a cable or rope, they are projected to their proper distances, and prevented from coming too near, or flying off too far.

That they may do whatsoever he commandeth them] That men may perform his will, availing themselves of the influences of the sun, moon, tides, seasons, &c. to cultivate the earth for the sustenance of themselves and their cattle.

Upon the face of the world in the earth.] אֶל פְּנֵי תְּהוֹמֵי אֶרֶץ אֲרֵצוֹת al peney thebel aretsah, over the surface of the habitable world. Perhaps the above exposition may appear to be too far-fetched; and possibly the passage refers only to the revolutions of the seasons, and the operations connected with them.

Verse 13. *He causeth it to come*] The Vulgate translates the text thus: *Sive in una tribu, sive in terra sua, sive in quocunque loco misericordie sue egressus fuerit inveniri.* "Whether in one tribe, or whether in his own land, or in whatsoever place of his mercy he has commanded them to come." In the preceding verse it is said that God conducts the clouds according to the orders of his counsels, whithersoever he pleases; and here it is added that, when he designs to bestow favours upon any land, he commands the clouds to go thither, and pour out on it their fertilizing shower. See Calmet.

The Vulgate certainly gives a good sense, and our common Version is also clear and intelligible; but there are doubts whether the Hebrew will bear this meaning. Here it is stated that God sends the rain either for correction, לְשֵׁבֶט leshebet, which signifies rod, staff, tribe, and is here taken as the symbol of correction; he sends rain sometimes as a judgment inundating certain lands, and sweeping away the produce by irresistible floods: or for his land, אֶרֶץ לֵאמֹנֹה leamoneh, his own land, Palestine, the place of his favoured people: or for mercy, לְרֵשֶׁת lechesed; which a particular district has been devoured by locusts, cursed with drought, God, in his mercy, sends fertilizing rains to such places to restore the ears which the caterpillars have eaten, and to make the desolate blossom like the garden of the Lord. Some think that Job refers to the curse brought upon the old world by the waters of the deluge. Now, though God has promised that there shall no more be a flood of waters to destroy the whole earth; yet

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. OI.
cir. 744.
Ante U.C.c. 767.

them, and caused the light of his cloud to shine?

16 ^a Dost thou know the balancings of the clouds, the

wondrous works of ^b 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 ^c spread out the sky, which is strong, and as a molten looking glass?

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

^a Ch. xxxvi. 29. — ^b Ch. xxxvi. 4. — ^c Gen. i. 6. Isai. xlv. 24. — ^d Heb. Gold.

know he can, very consistently with his promise, include any particular district; or, by a superabundance of rain, render the toil of the husbandman in any place vain. Therefore, still his rain may come for judgment, for mercy, or for the especial help of his people or church.

Verse 14. *Hearken unto this*] Hear what I say on the part of God.

Stand still] Enter into deep contemplation on the subject.

And consider] Weigh every thing; examine separately and collectively; and draw right conclusions from the whole.

The wondrous works of God.] *Endless* in their variety; *stupendous* in their structure; *complicated* in their parts; *incomprehensible* in their relations and connections; and *incomprehensible* in the mode of their formation, in the cohesion of their parts, and in the mode of their creation.

Verse 15. *Dost thou know when God disposed them*] Dost thou know the laws by which they are governed; and the causes which produce such and such phenomena?

And caused the light of his cloud to shine?] Almost every critic of note understands this of the rainbow, which God gave as a sign that the earth should no more be destroyed by water. See Gen. ix. 13, and the note there.

Verse 16. *Dost thou know the balancings of the clouds*] How are the clouds suspended in the atmosphere? Art thou so well acquainted with the nature of evaporation, and the gravity of the air at different heights, to support different weights of aqueous vapour, as to keep them floating for a certain portion of time, and then let them down to water the earth; dost thou know these things so as to determine the laws by which they are regulated?

Wondrous works of him which is perfect in knowledge] This is a paraphrase. Mr. Good's translation is much better:—

"Wonders, perfections of wisdom!"

Verse 17. *How thy garments are warm*] What are

man speak, surely he shall be swallowed up.

21 And now men see not the bright light which is in the clouds: but the wind passeth, and cleanseth them.

22 ^d Fair weather cometh out of the north: with God is terrible majesty.

23 *Touching* the Almighty, ^e we cannot find him out: ^f he is excellent in power, and in judgment, and in plenty of justice: he will not afflict.

24 Men do therefore ^g fear him: he respecteth not any that are ^h wise of heart.

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. OI.
cir. 744.
Ante U.C.c. 767.

^e 1 Tim. vi. 16. — ^f Ch. xxxvi. 5. — ^g Matt. x. 28. ^h Matt. xi. 25. 1 Cor. i. 26.

warmth and cold? How difficult this question! Is heat incontestably a substance, and is cold none? I am afraid we are in the dark on both these subjects. The existence of caloric, as a substance, is supposed to be demonstrated. Much, satisfactorily, has been said on this subject; but is it yet beyond doubt? I fear not. But supposing this question to be set at rest, is it demonstrated that cold is only a quality, the mere absence of heat? If it be demonstrated that there is such a substance as caloric, is it equally certain that there is no such substance as frigorific? But how do our garments keep us warm? By preventing the too great dissipation of the natural heat. And why is it that certain substances, worked into clothing, keep us warmer than others? Because they are bad conductors of caloric. Some substances conduct off the caloric or natural heat from the body; others do not conduct it at all, or imperfectly; hence those keep us warmest, which, being bad conductors of caloric, do not permit the natural heat to be thrown off. In these things we know but little, after endless cares, anxieties, and experiments!

But is the question yet satisfactorily answered, why the north wind brings cold, and the south wind heat? If it be so to my readers, it is not so to me; yet I know the reasons which are alleged.

Verse 18. *Hast thou with him spread out the sky*] Wert thou with him when he made the expanse; fitted the weight to the winds; proportioned the aqueous to the terrene surface of the globe; the solar attraction to the quantum of vapours necessary to be stored up in the clouds, in order to be occasionally deposited in fertilizing showers upon the earth? and then, dost thou know how gravity and elasticity should be such essential properties of atmospheric air, that without them and their due proportions, we should neither have animal nor vegetable life?

Strong—as a molten looking glass?] Like a molten mirror. The whole concave of heaven, in a clear day or brilliant night, being like a mass of polished metal, reflecting or transmitting innumerable images.

Verse 19. *Teach us what we shall say unto him?*]

Thou pretendest to be so very wise, and to know every thing about God, pray make us as wise as thyself, that we may be able to approach with thy boldness the Sovereign of the world; and maintain our cause with thy confidence before him. As for our parts, we are ignorant; and on all these subjects, are enveloped with darkness. Mr. Good translates:—

“Teach us how we may address him
When arrayed in robes of darkness.”

It is a strong and biting *irony*, however we take it.

Verse 20. *Shall it be told him that I speak?* Shall I dare to whisper even before God? And suppose any one were to *accuse* me before him for what I have spoken of him, though that has been well intended, how should I be able to stand in his presence? I should be swallowed up in consternation, and consumed with the splendour of his majesty.

But in what state art thou? What hast thou been doing? Thou hast arraigned God for his government of the world; thou hast found fault with the dispensations of his providence; thou hast even charged him with *cruelty*! What will become of **THEE**?

Verse 21. *And now men see not the bright light*]
Mr. Good gives the sense clearer:

“Even now we cannot look at the light
When it is resplendent in the heavens,
And a wind from the north hath passed along
and cleared them.”

Elihu seems to refer to the insufferable brightness of the *sun*. Can any man look at the sun shining in his strength, when a clear and strong wind has purged the sky from clouds and vapours? Much less can any gaze on the majesty of God. Every creature must sink before him. What execrably dangerous folly in man to attempt to arraign His conduct!

Verse 22. *Fair weather cometh out of the north*]
Is this any version of the original, *מִצְפוֹן זָהָב יֵצֵא מִצְפוֹן מִיִּטְפוֹן זָהָב יֵצֵאֶהָ* *mits-taphon zahab yeethah?* which is rendered by almost every Version, ancient and modern, thus, or to this effect: “From the north cometh gold.” Calmet justly remarks, that in the time of Moses, Job, and Solomon, and for a long time after, gold was obtained from Colehis, Armenia, Phasis, and the land of Ophir, which were all north of Judea and Idumea; and are in the Scriptures ordinarily termed the north country. “But what relation can there be between, *Gold cometh out of the north*, and, *With God is terrible majesty*?” Answer: Each thing has its properties, and proper characteristics, which distinguish it; and each country has its advantages. *Gold*, for instance, comes from the *northern countries*; so praises offered to the Supreme God should be accompanied with fear and trembling: and as this metal is from the north, and northern countries are the places whence it must be procured; so terrible majesty belongs to God, and in him alone such majesty is eternally resident.

As *זָהָב* *zahab*, which we translate *gold* (see chap. xxviii. 16), comes from a root that signifies to be *clear, bright, resplendent, &c.*; Mr. Good avails himself of the radical idea, and translates it *splendour*:—

“Splendour itself is with God;
Insufferable majesty.”

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But he alters the text a little to get this meaning, particularly in the word *צָהָב* *yeethah*, which we translate *cometh*, and which he contends is the pronoun *צָהָב* *itself*; the *yeod*, as a performative, here being, as he thinks, an *interpolation*. This makes very good sense; but none of the ancient Versions understood the place thus, and none of the MSS countenance this very learned critic's emendation.

Verse 23. *Touching the Almighty, we cannot find him out*]
This is a very abrupt exclamation, and highly descriptive of the state of mind in which Elihu was at this time; full of solemnity, wonder, and astonishment, at his own contemplation of this “*great First Cause, least understood.*” **THE ALMIGHTY!** we cannot find him out.

Excellent in power, and in judgment]. We must not pretend to comprehend his being, the mode of his existence, the wisdom of his counsels, nor the mysteries of his conduct.

He will not afflict.]
אֵלֹהִים לֹא יִצְדָק *la yeannah*, he will not answer. He will give account of none of his matters to us. We cannot comprehend his *motives*, nor the ends he has in view.

Verse 24. *Men do therefore*]
Therefore men, *אֲנָשִׁים* *anashim*, wretched, miserable, ignorant, sinful men should fear him.

He respecteth not any]
No man is valuable in sight on account of his wisdom; for what is his wisdom when compared with that of the *Omniscient*? Whatever good is in man, God alone is the author of it. Let him, therefore, that glorieth, glory in **THE** Lord.

Thus ends the speech of *Elihu*; a speech of a widely different description, on the whole, from that of the three friends of Job who had spoken so largely before him. In the speeches of Eliphaz, Zophar, and Bildad, there is little besides a tissue of borrowed *wise sayings*, and *ancient proverbs* and *maxims*, relative to the nature of God, and his moral government of the world. In the speech of Elihu every thing appears to be *original*; he speaks from a deep and comprehensive mind, that had profoundly studied the subjects on which he discoursed. His descriptions of the divine attributes, and of the wonderful works of God, are correct, splendid, impressive, and inimitable. Elihu, having now come nearly to the close, and knowing that the Almighty would appear and speak for himself, judiciously prepares for it, and announces his coming by the thunder and lightning of which he has given so terrific and majestic description in this and the preceding chapter. The evidences of the divine presence throng on his ears and mind; the incomprehensible glory and excellence of God confound all his powers of reasoning; his description; he cannot arrange his words by reason of darkness; and he concludes with stating, that the poor weak man God must for ever be incomprehensible, and to him a subject of deep religious fear and reverence. Just then, the terrible majesty of **THE** Lord appears! Elihu is silent! The rushing mighty wind, for which the description of the thunder and lightning had prepared poor, confounded, astonish-

Job, proclaims the presence of Jehovah : and out of this whirlwind God answers for and proclaims himself! Reader, canst thou not conceive something of what these men felt? Art thou not astonished, per-

plexed, confounded, in reading over these descriptions of the thunder of God's power? Prepare, then, to hear the voice of God himself out of this whirlwind.

CHAPTER XXXVIII.

The Lord answers Job out of a whirlwind, and challenges him to answer, 1—3. He convinces him of ignorance and weakness, by an enumeration of some of his mighty works; particularly of the creation of the earth, 4—7. The sea and the deeps, 8—18. The light, 19—21. Snow, hail, thunder, lightning, rain, dew, ice, and hoar-frost, 22—30. Different constellations, and the ordinances of heaven influencing the earth, 31—33. Shows his own power and wisdom in the atmosphere, particularly in the thunder, lightnings, and rain, 34—38. His providence in reference to the brute creation, 39—41.

A. M. cir. 2484.
B. C. cir. 1520.
Ante. I. Ol.
cir. 744.
Ante U.C. c. 767.

THEN the LORD answered Job^a out of the whirlwind, and said,

2^b Who is this that darkeneth counsel by^c words without knowledge.

3^d Gird up now thy loins like a man; for I will demand of thee, and^e answer thou me.

4^f Where wast thou when I laid the foundations of the earth? declare, ^g if thou hast understanding.

5 Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it?

6 Whereupon are the^h foundations thereofⁱ fastened? or who laid the corner stone thereof;

7 When the morning stars sang together, and all^k the sons of God shouted for joy?

8^l Or who shut up the sea with doors, when

A. M. cir. 2484.
B. C. cir. 1520.
Ante. I. Ol.
cir. 744.
Ante U.C. c. 767.

^a So Esod. xix. 16, 18. 1 Kings xix. 11. Ezek. i. 4. Nah. i. 3. —^b Ch. xxxiv. 35. xlii. 3. —^c 1 Tim. i. 7. —^d Ch. xl. 7. —^e Heb. make me know. —^f Ps. civ. 5. Prov. viii. 29. xxx. 4.

^g Heb. if thou knowest understanding. —^h Heb. sockets. —ⁱ Heb. made to sink. —^k Ch. i. 6. —^l Gen. i. 9. Ps. xxxii. 7. civ. 9. Prov. viii. 29. Jer. v. 22.

NOTES ON CHAP. XXXVIII.

Vers 1. The Lord answered Job out of the whirlwind] It is not שׁוּפְפוֹ *sophoh*, as in the preceding chapter, ver. 9; but שׁוּפְפוֹ *searah*, which signifies something turbulent, tumultuous, or violently agitated; and here may signify what we call a tempest, and was intended to fill Job's mind with solemnity, and an awful sense of the majesty of God. The Chaldean has a whirlwind of grief, making the whole rather allegorical than real; impressing the scene on Job's imagination.

Vers 2. Who is this that darkeneth counsel] As if he had said, Who art thou who pretendest to speak on the deep things of God, and the administration of his justice and providence, which thou canst not comprehend; and leavest my counsels and designs the darker for thy explanation?

Vers 3. Gird up now thy loins] I will not confound thee with my terrors; dismiss all fearful apprehensions from thy mind; now act like a man, *stand together*, like a hero: stand and vindicate thyself. For I will demand of thee—I will ask thee a series of questions more easy of solution than those which thou hast affected to discuss already; and then thou shalt have the opportunity of answering for thyself.

The most impressive and convincing manner of arguing is allowed to be that by *interrogation*, which the Almighty here adopts. The best orations delivered by the ancients were formed after this manner. That celebrated oration of Cicero against Catiline, which is allowed to be his master-piece, begins with

a multitude of short questions, closely pressed upon each other. See the end of the chapter.

Vers 4. Where wast thou when I laid the foundations of the earth?] Thou hast a limited and derived being; thou art only of yesterday; what canst thou know? Didst thou see me create the world?

Vers 5. Who hath laid the measures thereof] Who hath adjusted its polar and equatorial distances from the centre?

Who hath stretched the line] Who hath formed its zones and its great circles, and adjusted the whole of its magnitude and gravity to the orbit in which it was to move, as well as its distance from that great centre about which it was to revolve? These questions show the difficulty of the subject; and that there was an unfathomable depth of counsel and design in the formation of the earth.

Vers 6. Whereupon are the foundations thereof fastened?] How does it continue to revolve in the immensity of space? What supports it? Has it foundations like a building, and is it fastened with a keystone to keep the mighty fabric in union?

Vers 7. When the morning stars sang together] This must refer to some intelligent beings who existed before the creation of the visible heavens and earth; and it is supposed that this and the following clause refer to the same beings; that by the *sons of God* and the *morning stars*, the angelic host is meant; as they are supposed to be first, though perhaps not chief, in the order of creation.

For the latter clause the Chaldees has, "All the troops

A. M. cir. 2484.
B. C. cir. 1520.
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cir. 744.
Ante U.C.c. 767.

it brake forth, *as if* it had issued out of the womb?

9 When I made the cloud the garment thereof, and thick darkness a swaddling-band for it,

10 And ^a brake ^b up for it my decreed *place*, and set bars and doors,

^a Or, *established my decree upon it.*—^b Ch. xxvi. 10.
^c Heb. *the pride of thy waves.*

of angels." Perhaps their creation may be included in the term *heavens*, Gen. i. 1: "In the beginning God created the heavens and the earth." These witnessed the progress of the creation; and, when God had finished his work, celebrated his wisdom and power in the highest strains.

Verse 8. Who shut up the sea with doors] Who gathered the waters together into one place, and fixed the sea its limits, so that it cannot overpass them to inundate the earth?

When it brake forth, as if it had issued out of the womb?] This is a very fine metaphor. The sea is represented as a newly born infant issuing from the womb of the void and formless chaos; and the delicate circumstance of the *liquor amnii*, which bursts out previously to the birth of the fetus, alluded to. The allusion to the birth of a child is carried on in the next verse.

Verse 9. When I made the cloud the garment] Alluding to the cloth in which the new-born infant is first received. The *cloud* was the same to the newly-raised vapour, as the above recipient to the new-born child.

And thick darkness a swaddling-band for it] Here is also an allusion to the first dressings of the new-born child: it is swathed in order to support the body, too tender to bear even careful handling without some medium between the hand of the nurse and the flesh of the child. "The image," says Mr. Good, "is exquisitely maintained: the new-born ocean is represented as issuing from the womb of chaos; and its dress is that of the new-born infant."

There is here an allusion also to the creation, as described in Gen. i. *Darkness* is there said to be on the face of the DEEP. Here it said, the *thick darkness* was a swaddling-band for the new-born SEA.

Verse 10. And brake up for it my decreed place] This refers to the decree, Gen. i. 9: "Let the waters under the heavens be gathered together unto one place."

And set bars and doors] And let the dry land appear. This formed the bars and doors of the sea; the land being every where a barrier against the encroachments and inundations of the sea; and great rivers, bays, creeks, &c., the doors by which it passes into the interior of continents, &c.

Verse 11. Hitherto shalt thou come] Thus far shall thy flux and reflux extend. The tides are marvellously limited and regulated, not only by the lunar and solar attraction, but by the quantum of time also which is required to remove any part of the earth's surface from under the immediate attractive influence

11 And said, Hitherto shalt thou come, but no further; and here shall thy proud waves ^d be stayed?

12 Hast thou ^e commanded the morning since thy days; and caused the dayspring to know his place;

A. M. cir. 2484
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^d Ps. lxxxix. 9. xciii. 4.—^e Ps. lxxiv. 16. cxlviii. 5.

of the sun and moon. And this regulation takes place by means of the rotation of the earth round its own axis, which causes one thousand and forty-two miles of its equator to pass from under any given point in the heavens in one hour; and about five hundred and eighty miles in the latitude of London: so that the attracted fluid parts are every moment passing from under the direct attractive influence, and thus the tides cannot generally be raised to any extraordinary height. The attraction of the sun and moon, and the gravitation of its own parts to its own centre, which prevent too great a flux on the one hand, and to great a reflux on the other; or, in other words, to high a tide, and too deep an ebb, are also some of those bars and doors by which its proud waves are stayed and prevented from coming farther; all being regulated by these laws of attraction by the sun and moon, the gravitation of its own parts from the sun and moon, and the diurnal motion round its own axis, by which the fluid parts, easily yielding to the above attraction, are continually moving from under the direct attractive influence. Here a world of wisdom and management was necessary, in order to proposition all these things to each other, so as to procure the great benefits which result from the flux and reflux of the sea, and prevent the evils that must take place, at least occasionally, were not those bars and doors provided. It is well known that the spring tides happen at the change and full of the moon, which times she is in conjunction with and opposition to the sun. As these retire from their conjunction the tides neap till about three days after the first quadrature, when the tides begin again to be more and more elevated, and arrive at their maximum about the third day after the opposition. From this time the tides neap as before till the third day after the last quadrature; and afterwards their daily elevations are continually increased till about the third day after the conjunction, when they recommence their neaping the principal phenomena of the tides always taking place at or near the same points of every lunar synodical revolution.

Verse 12. Hast thou commanded the morning] This refers to dawn or morning twilight, occasioned by the refraction of the solar rays by means of the atmosphere; so that we receive the light by degrees, which would otherwise burst at once upon our eyes, and injure, if not destroy, our sight; and by which even the body of the sun himself becomes evident several minutes before he rises above the horizon.

Caused the dayspring to know his place] This seen

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C.c. 767.

13 That it might take hold of the ^aends of the earth, that ^bthe wicked might be shaken out of it?

14 It is turned as clay to the seal; and they stand as a garment.

^a Heb. wings.—^b Ps. civ. 35.

to refer to the different points in which day-break appears during the course of the earth's revolution in its orbit; and which variety of points of appearing depends on this annual revolution. For, as the earth goes round the sun every year in the ecliptic, one half of which is on the north side of the equinoctial, and the other half on its south side, the sun appears to change his place every day. These are matters which the wisdom of God alone could plan, and which his power alone could execute.

It may be just necessary to observe that the dawn does not appear, nor the sun rise exactly in the same point of the horizon, two successive days in the whole year, as he declines forty-three degrees north, and forty-three degrees south, of east; beginning on the 21st of March, and ending on the 22nd of December; which variations not only produce the places of rising and setting, but also the length of day and night. And by this declination north and south, or approach to and recession from the tropics of Cancer and Capricorn, the solar light takes hold of the ends of the earth (ver. 13)—enlightens the arctic and antarctic circles in such a way as it would not do were it always on the equinoctial line; these tropics taking the sun twenty-three and a half degrees north, and as many south, of this line.

Verse 13. *That the wicked might be shaken out of it?* The meaning appears to be this: as soon as the light begins to dawn upon the earth, thieves, assassins, murderers, and adulterers, who all hate and shun the light, fly like ferocious beasts to their several dens and hiding-places; for such do not dare to come to the light, lest their works be manifest, which are not wrought in God. To this verse the fifteenth appears to belong, as it connects immediately with it, which connexion the introduction of the fourteenth verse disturbs. "And from the wicked," such as are mentioned above, "their light is withholden;" they love darkness rather than light, because their deeds are evil; and as they prowl after their prey in the night-season, they are obliged to sleep in the day, and thus their light is withholden from them. "And the high arm shall be broken;" or, as Mr. Good translates, "The roving of wickedness is broken off." They can no longer pursue their predatory and injurious excursions.

Verse 14. *It is turned as clay to the seal*] The earth, like soft clay, is capable of modifying itself in endless ways, and assuming infinite forms. As a proof of this, see the astonishing variety of plants, flowers, and fruits, and the infinitely diversified hues, odours, tastes, consistency, and properties, of its vegetable productions.

15 And from the wicked 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 search of the depth?

^c Ch. xviii. 5.—^d Ps. x. 15.—^e Ps. lxxvii. 19.

There seems to be an allusion here to the sealing of clay, which I believe has been, and is now, frequent in the East. Six of those eastern seals for sealing clay, made of brass, the figures and characters all in relief, the interstices being entirely perforated and cut out, so that the upper side of the seal is the same as the lower, now lie before me. They seem to have been used for stamping pottery, as some of the fine clay still appears in the interstices.

And they stand as a garment.] The earth receiving these impressions from the solar light and heat, plants and flowers spring up, and decorate its surface as the most beautiful stamped garment does the person of the most sumptuously dressed female.

Mr. Good translates the whole verse thus:

"Canst thou cause them to bend round as clay to the mould, so that they are made to sit like a garment?"

He supposes that reference is here made to the rays of light; but take his own words: "The image, as it appears to me, is taken directly from the art of pottery, an image of very frequent recurrence in Scripture; and in the present instance admirably forcible in painting the ductility with which the new light of the morning bends round like clay to the mould, and accompanies the earth in every part of its shape so as to fit it, as we are expressly told in the ensuing metaphor, like a garment, as the clay fits the mould itself." Mr. Good supposes that a mould in which the pottery is formed, not a seal by which it is impressed, is referred to here. In this sense I do not see the metaphor consistent, nor the allusion happy. It is well known that the rays of light never bend. They may be reflected at particular angles, but they never go out of a straight course. A gun might as well be expected to shoot round a corner, as a ray of light to go out of a straight line, or to follow the sinuous or angular windings of a tube, canal, or adit. But if we take in the sun as he advances in his diurnal voyage, or rather the earth, as it turns round its own axis from west to east, the metaphor of Mr. Good will be correct enough; but we must leave out bending and ductility, as every part of the earth's surface will be at least successively invested with the light.

Verse 16. *Hast thou entered into the springs of the sea?* Of these springs, inlets, or outlets, of the sea, we know just as much as Job. There was prevalent among philosophers an opinion, that through a porous bottom fresh matter was constantly oozing, by which the sea was supplied with new materials. But through such pores these materials might as well ooze out as ooze in.

Walked in the search of the depth?] Hast thou walked

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C. c. 767.

17 Have ^a the gates of death been opened unto thee? or hast thou seen the doors 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 *where* light dwelleth? and *as for* darkness, where *is* the place thereof,

20 That thou shouldst take it ^b to the bound

^a Ps. ix. 13.—^b Or, *at*.—^c Ps. cxxxv. 7.—^d Exod. ix. 18.

from the shallow beach through the great ocean's bed, till thou hast arrived at its profoundest depths? In other words, Dost thou know the depths of the sea? Job, we may presume, did not. No man since him has found them out. In multitudes of places they are unfathomable by any means hitherto used by man.

Verse 17. *Have the gates of death been opened unto thee?* Dost thou know in what the article of death consists? This is as inexplicable as the question, What is animal life?

The doors of the shadow of death? תַּלְמַוֶּת *tsalmaveth*, the intermediate state, the openings into the place of separate spirits. Here two places are distinguished: מַוֶּת *maveth*, death, and תַּלְמַוֶּת *tsalmaveth*, the shadow of death. It will not do to say, death is the privation of life, for what then would be the shadow of that privation?

Verse 18. *The breadth of the earth?* At that time the circumference of the globe was not known, because the earth itself was supposed to be a vast extended plain, bordered all round with the ocean and the sky.

Verse 19. *Where light dwelleth?* What is the source of light? Yea, what is light itself? It is not in the sun, for light was before the sun; but what is light? It is no doubt a substance; but of what kind? and of what are its particles? As to darkness, what is it? Is it philosophical to say, It is the mere privation of light? I shall think philosophy has made some advances to general accuracy and perfection when it proves to us what cold is, and what darkness is, leaving mere privations out of the question.

Verse 20. *Shouldst take it to the bound thereof?* Or, as Mr. Good translates, "That thou shouldst lay hold of it in its boundary." That thou shouldst go to the very spot where light commences, and where darkness ends; and see the house where each dwells. Here darkness and light are personified, each as a real intelligent being having a separate existence and local dwelling. But poetry animates every thing. It is the region of fictitious existence.

I believe this verse should be translated thus: "For thou canst take us to its boundary; for thou knowest the paths to its house." This is a strong irony, and there are several others in this divine speech. Job had valued himself too much on his knowledge; and a chief object of this august speech is to humble his "knowing pride, and to cause him

thereof, and that thou shouldst 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 ^c the treasures of the snow? or hast thou seen the treasures of the hail,

23 ^d Which I have reserved against the time

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C. c. 767.

Josh. x. 11. Isai. xxx. 30. Ezek. xiii. 11, 18. Rev. xvi. 21.

to seek true wisdom and humility where they are to be found.

Verse 21. *Knowest thou?* This is another strong and biting irony, and the literal translation proves it: "Thou knowest, because thou wast then born; and the number of thy day is great," or *multitudinous*, רַבִּים *rabbim*, multitudes.

Verse 22. *The treasures of the snow?* The places where snow is formed, and the cause of that formation. See on chap. xxxvii. 6.

Treasures of the hail? It is more easy to account for the formation of snow than of hail. Hail, however, is generally supposed to be drops of rain frozen in their passage through cold regions of the air; and the hail is always in proportion to the size of the rain drop from which it was formed. But this meteor does not appear to be formed from a single drop of water, as it is found to be composed of many small spherules frozen together, the centre sometimes soft like snow, and at other times formed of a hard nucleus, which in some cases has been of a brown colour, capable of ignition and explosion. In the description given of snow, chap. xxxvii. 6, it has been stated that both snow and hail owe their formation to electricity; the hail being formed in the higher regions of the air, where the cold is intense, and the electric matter abundant. By this agency it is supposed that a great number of aqueous particles are brought together and frozen, and in their descent collect other particles, so that the density of the substance of the hail-stone grows less and less from the centre, this being formed first in the higher regions, and the surface being collected in the lower. This theory is not in all cases supported by fact, as in some instances the centre has been found soft and snow-like, when the surface has been hard.

Hail is the only meteor of this kind, from which no apparent good is derived. Rain and dew invigorate and give life to the whole vegetable world; frost, by expanding the water contained in the earth, pulverizes and renders the soil fertile; snow covers and defends vegetables from being destroyed by too severe a frost; but hail does none of these. It not only does no good, but often much harm—always some. It has a chilling, blasting effect in spring and summer, and cuts the tender plants so as to injure or totally destroy them. In short, the treasures of hail are not well known; and its use in the creation

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C. c. 767.

of trouble, against the day of battle and war?

24 By what way is the light parted, which scattereth the east wind upon the earth?

* Ch.

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

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C. c. 767.

xxviii. 26.

has not yet been ascertained. But *frost* is God's universal plough, by which he cultivates the whole earth.

Verse 23. *Reserved against the time of trouble*] *וּמַדְבַּר לֶחֶם לֶעָר*, "to the season of strictness," i. e., the season when the earth is constricted or bound by the frost.

Against the day of battle and war?] Hailstones being often employed as instruments of God's displeasure against his enemies, and the enemies of his people. There is probably an allusion here to the *plagues of hail* sent on the Egyptians. See Exod. ix. 23, and the notes there, for more particulars concerning *hailstones*, remarkable showers of them, &c. There may be also a reference to Josh. x. 10, 11, where a destructive shower of what are called *hailstones* fell upon the Canaanitish kings who fought against Israel. See the note there also.

Verse 24. *By what way is the light parted*] Who can accurately describe the *cause and operation of a thunder-cloud*, the cause, nature, and mode of operation of the *lightning* itself? Is it a *simple element or compound substance*? What is its *velocity*? and why not *conductive by every kind of substance*, as it is known to exist in *all*, and, indeed, to be diffused through every portion of nature? How is it *parted*? How does it take its *zig-zag* form? This is the curious, indescribable, and unknown *parting*. Are all the *causes of positive and negative electricity* found out? What are its *particles*, and how do they *rub*, and in what *order* are they propagated? Much has been said on all these points, and how little of that much satisfactorily?

Scattereth the east wind upon the earth] *קַדְמִים kadim*, the eastern storm, euroclydon, or levanter.

Verse 25. *Divided a water-course*] The original *לְעֹלָה lealah*, from *עָלָה alah*, to ascend, may signify rather a *cloud or clouds* in general, where the waters are *stored up*. I cannot see how the *overflowings or torrents of water* can be said to ascend any other way than by *evaporation*; and it is by this divine contrivance that the earth is not only irrigated, but even *dried*; and by this means too much moisture is not permitted to lie upon the ground, which would not only be injurious to vegetation, but even destroy it. But *query*, may not a *water-spout* be intended?

A way for the lightning of thunder] "A path for the bolt of thunder." God is represented as directing the *course even of the lightning*; he launches the bolt, and makes the path in which it is to run. To *grasp, manage, and dart* the thunder-bolt or lightning, was a work which heathenism gave to Jupiter, its supreme god. None of the inferior deities were

capable of this. But who can thunder with a voice like the Almighty? He is THE THUNDERER.

Verse 26. *To cause it to rain on the earth*] It is well known that *rain* falls copiously in thunderstorms. The *flash* is first seen, the *clap* is next heard, and last the *rain* descends. The *lightning* travels all lengths in no perceivable *succession* of time. *Sound* is propagated at the rate of 1142 feet in a second. *Rain* travels still more slowly, and will be seen *sooner or later* according to the weight of the drops, and the *distance of the cloud* from the place of the spectator. Now the *flash*, the *clap*, and the *rain* take place all in the same moment, but are discernible by us in the *succession* already mentioned, and for the reasons given above; and more at large in the note on chap. xxxvi. 29, &c.

But how are these things formed? The *lightning* is represented as coming immediately from the hand of God. The *clap* is the effect of the *lightning*, which causes a vacuum in that part of the atmosphere through which it passes; the air rushing in to restore the equilibrium may cause much of the noise that is heard in the clap. An easy experiment on the air-pump illustrates this: Take a glass receiver open at both ends, over one end tie a piece of sheep's bladder wet, and let it stand till thoroughly dry. Then place the open end on the plate of the air-pump, and exhaust the air slowly from under it. The bladder soon becomes *concave*, owing to the pressure of the atmospheric air on it, the supporting air in the receiver being partly thrown out. Carry on the exhaustion, and the air presses at the rate of *fifteen pounds* on every square inch; see on chap. xxviii. The fibres of the bladder, being no longer capable of bearing the pressure of the atmospheric column upon the receiver, are torn to pieces, with a noise equal to the report of a musket, which is occasioned by the air rushing in to restore the equilibrium. Imagine a rapid succession of such experiments, and you have the *peal of thunder*, the rupture of the first bladder being the *clap*. But the *explosion of the gases* (oxygen and hydrogen) of which water is composed will also account for the noise. See below.

But how does the thunder cause rain? By the most accurate and incontestable experiments it is proved that *water* is a composition of *two elastic airs or gases*, as they are called, *oxygen and hydrogen*. In 100 parts of water there are 88½ of oxygen, and 11½ of hydrogen. Pass a succession of electric sparks through water by means of a proper apparatus, and the two gases are produced in the proportions mentioned above.

To decompose water by *galvanism*:—Take a narrow glass tube *three or four inches* long; fit each end

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C. c. 767.

no man is; on the wilderness,
wherein there is no man;
27^a To satisfy the desolate and

waste ground; and to cause
the bud of the tender herb to spring forth?
28^b Hath the rain a father? or who hath
begotten the drops of dew?

^a Ps. cvii. 35.—^b Jer. xiv. 22. Ps. cxlvii. 8.

with a cork penetrated by a piece of slender iron wire, and fill the tube with water. Let the ends of the two wires within the tube be distant from each other about *three quarters of an inch*, and let one be made to communicate with the *top*, the other with the bottom, of a *galvanic pile* in action. On making this communication, bubbles of air will be formed, and ascend to the top of the tube, the water decreasing as it is decomposed.

The oxygen and hydrogen formed by this experiment may be *re-composed* into the same weight of *water*. Take any quantity of the oxygen and hydrogen gases in the proportions already mentioned; ignite them by the electric spark, and they produce a quantity of *water* equal in weight to the gases employed. Thus, then, we can convert *water* into *air*, and re-convert this air into water; and the proportions hold as above. I have repeatedly seen this done, and assisted in doing it, but cannot, in this place, describe every thing in detail.

Now to the purpose of this note; the *rain* descending after the *flash* and the *peal*. The electric spark or matter of lightning, passing through the atmosphere, ignites and decomposes the *oxygen* and *hydrogen*, which *explode*, and the *water* which was formed of these two falls down in the form of *rain*. The explosion of the *gases*, as well as the rushing in of the circumambient air to restore the equilibrium, will account for the *clap* and *peal*: as the *decomposition* and *ignition* of them will account for the *water* or *rain* which is the attendant of a thunder-storm. Thus by the *lightning of thunder* God causes it to rain on the earth. How marvellous and instructive are his ways!

Verse 27. To satisfy the desolate and waste] The thunder-cloud not only explodes over *inhabited* countries, that the air may be purified, and the rain sent down to fertilize the earth, but it is conducted over *deserts* where there is no human inhabitant; and this to cause the bud of the tender herb to spring forth; for there are beasts, fowls, and insects, that inhabit the desert and the wilderness, and must be nourished by the productions of the ground. Every tribe of animals was made by the hand of God, and even the lowest of them is supported by his kind providence.

Verse 28. Hath the rain a father?] Or, Who is the father of the rain? We have seen above one part of the apparatus by which God produces it; other causes have been mentioned on chap. xxxvi. 27, &c.

The drops of dew?] עֵגְלֵי egley, the sphericles, the small round drops or globules. Dew is a dense moist vapour, found on the earth in spring and summer

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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^d is frozen.

31 Canst thou bind the sweet influence:

A. M. cir. 2484
B. C. cir. 1520
Ante I. Ol.
cir. 744
Ante U.C. c. 767

^c Ps. cxlvii. 16.—^d Heb. is taken.—^e Ch. xxxvii. 15.

mornings, in the form of a mizzling rain. Dr. Hutton defines it: "A thin, light, insensible mist or rain descending with a slow motion, and falling while the sun is below the horizon. It appears to differ from rain as less from more. Its origin and matter are doubtless from the vapours and exhalations that rise from the earth and water." Various experiments have been instituted to ascertain whether dew arises from the earth, or descends from the atmosphere; and those *pro* and *con* have alternately preponderated. The question is not yet decided; and we cannot yet tell any more than Job which hath begotten the drop of dew, the atmosphere or the earth. Is it water deposited from the atmosphere, when the surface of the ground is colder than the air?

Verse 29. Out of whose womb came the ice?] Ice is a solid, transparent, and brittle body, formed of water by means of cold. Some philosophers suppose that ice is only the re-establishment of water in its natural state; that the mere absence of fire is sufficient to account for this re-establishment; and that the fluidity of water is a real fusion, like that of metals exposed to the action of fire; and differing only in this, that a greater portion of fire is necessary to one than the other. Ice, therefore, is supposed to be the natural state of water; so that in its natural state water is solid, and becomes fluid only by the action of fire, as solid metallic bodies are brought into a state of fusion by the same means.

Ice is lighter than water, its specific gravity being to that of water as eight to nine. This rarefaction of ice is supposed to be owing to the air-bubbles produced in water by freezing, and which, being considerably larger in proportion to the water frozen, render the body so much specifically lighter; hence ice always floats on water. The air-bubbles, during their production, acquire a great expansive power, so as to burst the containing vessels, be they ever so strong. See examples in the note on chap. xxxvii. 10.

The hoary frost of heaven, who hath gendered it?] Hoar-frost is the congelation of dew, in frosty mornings, on the grass. It consists of an assemblage of little crystals of ice, which are of various figures according to the different disposition of the vapour, when met and condensed by the cold. I am not yet acquainted. Of this subject, after the lapse and experience of between two and three thousand years, we know about as much as Job did. And the question, What hath engendered the hoar-frost of heaven? is, to this hour, nearly as inexplicable as it was to him! Is it enough to say that hoar

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U. C. c. 767.

of ^a Pleiades, ^c or loose the bands of ^d Orion?

32 Canst thou bring forth ^e Mazzaroth in his season? or canst thou ^f guide Arcturus with his sons?

33 Knowest thou ^g the ordinances of heaven? canst thou set the dominion thereof in the earth?

34 Canst thou lift up thy voice to the clouds,

^a Ch. ix. 9. Amos v. 8. — ^b Or, the seven stars. — ^c Heb. Cimel. — ^d Heb. Cevil. — ^e Or, the twelve signs. — ^f Heb.

frost is water deposited from the atmosphere at a low temperature, so as to produce *congelation*?

Verse 30. *The waters are hid as with a stone*] Here is a reference to *freezing* in the winter, as we may learn from some of the constellations mentioned below, which arise above our horizon, in the winter months.

The word גִּיּתְחַבְּבָא *githchabbau* is understood by the Versions in general as implying *hardening* or *congelation*; and we know in some intense frosts the ice becomes as *hard as a stone*; and even the *face of the deep*—the very *seas* themselves, not only in the polar circles, but even in northern countries, *Norway, Sweden, Denmark, Holland*, and parts of *Germany*, are really frozen, and locked up from all the purposes of navigation for several months in winter.

Verse 31. *Canst thou bind the sweet influences of Pleiades*] The *Pleiades* are a constellation in the sign *Taurus*. They consist of *six stars* visible to the naked eye; to a good eye, in a clear night, *seven* are discernible; but with a *telescope* ten times the number may be readily counted. They make their appearance in the *spring*. *Orion* may be seen in the evening, towards the end of *October*, and is visible through *November, December, and January*; and hence, says *Mr. Good*, it becomes a correct and elegant synecdoche for the winter at large. The *Pleiades* are elegantly opposed to *Orion*, as the *vernal* renovation of nature is opposed to its *wintry* destruction; the mild and open benignity of *spring*, to the severe and icy inactivity of *winter*.

I have already expressed my mind on these supposed constellations, and must refer to my notes on chap. ix. 9, &c., and to the learned notes of *Dr. Hales* and *Mr. Mason Good* on these texts. They appear certain, where I am obliged to doubt; and, from their view of the subject, make very useful and important deductions. I find reluctance in departing from the ancient Versions. In this case, these learned men follow them; I cannot, because I do not see the evidence of the ground-work; and I dare not draw conclusions from premises which seem to me precarious, or which I do not understand. I wish, therefore, the reader to examine and judge for himself.

Cotelale renders the 31st and 32nd verses thus: *Canst thou brought the VII stars together? Or, art thou able to break the circle of heaven? Canst thou bring forth the morning stars, or the evening*

that abundance of waters may cover thee?

35 Canst thou send lightnings, that they may go, and say unto thee, ^b Here we are?

36 ^c Who hath put wisdom in the inward parts? or who hath given understanding to the heart?

37 Who can number the clouds in wisdom?

guide them. — Jer. xxxi. 35. — Heb. *Behold us.* — Ch. xxxii. 8. Ps. li. 6. Eccles. ii. 26.

starre, at convenient tyme, and conveye them home agayne?

Verse 32. *Mazzaroth in his season*] This is generally understood to mean the *signs of the zodiac*. מַזְזָרוֹת *Mazzaroth*, according to Parkhurst, comes from מַזַּר *mazar*, to *corrupt*; and he supposes it to mean that *pestilential* wind in Arabia called *Stmoom*, the season of which is the *summer heats*.

Verse 33. *Knowest thou the ordinances of heaven*] Art thou a thorough astronomer? Art thou acquainted with all the laws of the planetary system? Canst thou account for the difference of their motions, and the influence by which they are retained and revolve in their orbits? And canst thou tell what influence or *dominion* they exercise on the earth? Sir Isaac Newton has given us much light on many of these things: but to his system, which is most probably the true one, *gravity* is essential; and yet what this *gravity* is, he could neither explain nor comprehend; and his followers are not one whit wiser than he. No man has ever yet fully found out the *ordinances of heaven, and the dominion thereof on the earth*.

Verse 34. *Canst thou lift up thy voice to the clouds*] Canst thou produce *lightning* and *thunder*, that water may be formed, and poured down upon the earth?

Thunder is called קוֹלוֹת *koloth*, voices; for it is considered the voice of God: here then *Job's* voice, לִקְוֹל *kolecha*, is opposed to the voice of יְהוָה!

Verse 35. *Canst thou send lightnings*] We have already seen that the lightning is supposed to be immediately in the *hand* and under the *management* of God. The great god of the heathen, *Jupiter Brontes*, is represented with the forked lightnings and thunderbolt in his hand. He seems so to grasp the bickering flame that, though it struggles for liberty, it cannot escape from his hold. *Lightnings*—How much like the sound of thunder is the original word: בְּרָקִים *Berakim*! Here are both *sense* and *sound*.

Here we are] Will the winged lightnings be thy messengers, as they are mine?

Verse 36. *Who hath put wisdom in the inward parts*] Who has given לִשְׂרֵי *lasechvi*, to the *contemplative* person, *understanding*? Even the most sedulous attention to a subject, and the deepest contemplation, are not sufficient to investigate truth, without the inspiration of the Almighty, which alone can give understanding. But who has given man the *power* to conceive and understand? A power which he knows he has, but which he cannot com-

A. M. cir. 2484. or * who can stay the bottles of
 B. C. cir. 1590. heaven,
 Ante I. Ol. 38 ^b When the dust ^c groweth
 cir. 744. into hardness, and the clods
 Ante U.C. c. 767. cleave fast together ?

39 ^d Wilt thou hunt the prey for the lion ? or
 fill ^e the appetite of the young lions,

* Heb. *who can cause to lie down.*—^b Or, *When the dust is turned into mire.*—^c Heb. *is poured.*

prehend. Man knows nothing of his own *mind*, nor of the *mode* of its *operations*. This mind we possess, these operations we perform ;—and of either do we know any thing? If we know not *our own spirit*, how can we comprehend that SPIRIT which is *infinite* and *eternal*?

Mr. Good thinks that this verse is a continuation of the subject above, relative to the *lightnings*, and therefore translates thus :—

Who putteth understanding into the volleys?
 And who giveth to the shafts discernment?

All the *Versions* except the *Septuagint*, which trifles here, understand the place as we do. Either makes a good sense. The *Septuagint* has, “Who hath given the knowledge of weaving to women; or the science of embroidery?” Instead of *understanding to the heart*, the *Vulgate* has, *understanding to the cock*; that it might be able to distinguish and proclaim the watches of the night.

Verse 37. *Who can number the clouds*] Perhaps the word סֹפֵר *saphar*, which is commonly rendered to *number*, may here mean, as in Arabic, to *irradiate*, as Mr. Good contends; and may refer to those celestial and inimitable tinges which we sometimes behold in the sky.

Bottles of heaven] The clouds: it is an allusion to the *gibbals*, or bottles made of skin, in which they are accustomed to carry their water from *wells* and *tanks*.

Verse 38. *When the dust groweth into hardness*] That is, Who knows how the *dust*—the *elementary particles* of matter, were concreated; and how the *clods*—the several parts of the earth, continue to cohere? What is the principle of *cohesion* among the different particles of matter, in all *metals* and *minerals*? Even *water*, in a solid form, constitutes a part of several gems, called thence *water of crystallization*. Who can solve this question? How is it that 90 parts of *alumine*, 7 of *silex*, and 1·2 of *oxide of iron*, constitute the *oriental ruby*? and that 90 parts of *silex*, and 19 of *water*, form the *precious opal*? And how can 46 parts of *silex*, 14 of *alumine*, 28 of *carbonate of lime*, 6·5 of *sulphate of lime*, 3 of *oxide of iron*, and 2 of *water*, enter into the constitution, and form the substance, of the *lapis lazuli*? How do these solids and fluids of such differing natures *grow into hardness*, and form this curious mineral?

Take another example from that beautiful precious stone the emerald. Its analysis shows it to be composed of *glucine* 13, *silex* 64·5, *alumine* 16, *lime* 1·6,

40 When they ^f couch in *their dens*, and abide in the covert to lie in wait ?

41 ^g Who provideth for the raven his food? when his young ones cry unto God, they wander for lack of meat.

A. M. cir. 2484.
 B. C. cir. 1590.
 Ante I. Ol.
 cir. 744.
 Ante U.C. c. 767.

^d Ps. civ. 21. cxlv. 15.—^e Heb. *the life.*—^f Gen. xlix. 9. ^g Ps. cxlvii. 9. Matt. vi. 26.

and *oxide of chrome* 3·25. Now how can these *dusts*, utterly worthless in themselves, *grow into hardness* combine, and form one of the most beautiful, and, next to the *diamond*, the most precious, of all the *gems*? The almighty and infinitely wise God has done this in a way only known to and comprehensible by himself.

Verse 39. *Wilt thou hunt the prey for the lion?* [Rather the *lioness*, or *strong lion*. Hast thou his instinct? Dost thou know the *habits* and *haunts* of such animals as he seeks for his food? Thou hast neither his *strength*, his *instinct*, nor his *cunning*.

In the best Hebrew Bibles the *thirty-ninth* chapter begins with this verse, and begins properly, as a new subject now commences, relating to the *natural history* of the *earth*, or the animal kingdom; as the preceding chapter does to *astronomy* and *meteorology*.

Verse 40. *When they couch in their dens*] Before they are capable of trusting themselves abroad.

Abide in the covert] Before they are able to hunt down the prey by running. It is a fact that the *young lions*, before they have acquired sufficient strength and swiftness, *lie under cover*, in order to surprise those animals which they have not fleetness enough to overtake in the forest; and from this circumstance the *כִּפְרִים* *kephirim*, “young lions, or lion’s whelps,” have their name: the root is כָּפַר *capfar*, to *cover* or *hide*. See the note on chap. iv. 11, where *six* different names are given to the lion, all expressing some distinct quality or state.

Verse 41. *Who provideth for the raven*] This bird is chosen, perhaps, for his voracious appetite, and general hunger for prey, beyond most other fowls. He makes a continual cry, and the cry is that of hunger. He dares not frequent the habitations of men, as he is considered a bird of ill omen, and hated by all.

This verse is finely paraphrased by Dr. Young :—

“Fond man! the vision of a moment made!
 Dream of a dream, and shadow of a shade!
 What worlds hast thou produced, what creatures framed,
 What insects cherished, that thy God is blamed?
 When pain’d with hunger, the wild raven’s brood
 Calls upon God, importunate for food,
 Who hears their cry? Who grants their hoarse request,
 And stills the clamours of the craving nest?”

On which he has this note :—“The reason given why the raven is particularly mentioned as the care of Pr

vidence is, because by her clamorous and importunate voice she particularly seems always calling upon it; thence *εσπασω, a σκοπαζ*, is to ask earnestly.—*Ælian*. lib. ii, c. 48. And since there were ravens on the banks of the Nile, more clamorous than the rest of that species, those probably are meant in this place."

The commencement of Cicero's oration against Catiline, to which I have referred on ver. 3, is the following:—

Quosque tandem abutere, Catilina, patientia nostra? Quamdiu etiam furor iste tuus nos eludet? Quem ad finem sese effrenata jactabit audacia? Nihilne te nocturnum pressidium palatii,—nihil urbis vigiliæ,—nihil timor populi,—nihil concursus bonorum omnium,—nihil hic munitissimus habendi senatus locus,—nihil horum ora, vultusque moverunt? Patere tua consilia non sentis? Constrictam jam omnium horum conscientia teneri conjurationem tuam non vides? Quid proxima, quid superiore nocte egeris,—ubi fueris,—quos convocaveris,—quid consilii ceperis, quem nostrum ignorare arbitraris? O tempora! O mores! Senatus hæc intelligit,—consul videt; hic tamen vivit! Vivit? immo vero etiam in senatum venit; fit publici consilii particeps; notat et designat oculis ad eadem unumquemque nostrum! Nos autem, viri fortes, satisfacere reipublicæ videmur, si istius favorem ac tela vitemus!

"How long wilt thou, O Catiline, abuse our patience? How long shall thy madness outbrave our justice? To what extremities art thou resolved to push thy unbridled insolence of guilt? Canst thou behold the nocturnal arms that watch the palatium.—

the guards of the city,—the consternation of the citizens,—all the wise and worthy clustering into consultation,—the impregnable situation of the seat of the senate,—and the reproachful looks of the fathers of Rome? Canst thou behold all this, and yet remain undaunted and unabashed? Art thou insensible that thy measures are detected? Art thou insensible that this senate, now thoroughly informed, comprehend the whole extent of thy guilt? Show me the senator ignorant of thy practices during the last and preceding night, of the place where you met, the company you summoned, and the crime you concerted. The senate is conscious,—the consul is witness to all this; yet, O how mean and degenerate! the traitor lives! Lives? he mixes with the senate; he shares in our counsels; with a steady eye he surveys us; he anticipates his guilt; he enjoys the murderous thought, and coolly marks us to bleed! Yet we, boldly passive in our country's cause, think we act like Romans, if we can escape his frantic rage!"

The reader will perceive how finely Cicero rushes into this invective, as if the danger had been too immediate to give him leisure for the formality of address and introduction. See *Guthrie's Orations of Cicero*.

Here is eloquence! Here is nature! And in thus speaking her language, the true orator pierces with his lightnings the deepest recesses of the heart. The success of this species of oratory is infallible in the pulpit, when the preacher understands how to manage it.

CHAPTER XXXIX.

Several animals described: the wild goats and hinds, 1—4. The wild ass, 5—8. The unicorn, 9—12. The peacock and ostrich, 13—18. The war-horse, 19—25. The hawk, 26. And the eagle and her brood, 27—30.

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C. c. 767.

KNOWEST thou the time when the wild goats of the ^a rock bring forth? or canst

thou mark when ^b the hinds do calve?

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C. c. 767.

2 Canst thou number the

^a 1 Sam. xxiv. 2. Ps. civ. 18.

^b Pa. xxix. 9.

NOTES ON CHAP. XXXIX.

Vers. 1. Knowest thou the time] To know the time, &c., only was easy, and has nothing extraordinary in it; but the meaning of these questions is, to know the circumstances, which have something peculiarly expressive of God's providence, and make the questions proper in this place. *Pliny* observes, that the hind with young is by instinct directed to a certain herb, named *seselia*, which facilitates the birth. *Thunder* also, which looks like the more immediate hand of Providence, has the same effect. Ps. xxix. 9: "The voice of the Lord maketh the HINDS to CALVE." See *Dr. Young*. What is called the wild goat, by *Yed*, from *ay* *alah*, to ascend, go or mount up, is generally understood to be the *ibes* or mountain goat,

called *yael*, from the wonderful manner in which it mounts to the tops of the highest rocks. It is certain, says *Johnston*, there is no crag of the mountains so high, prominent, or steep, but this animal will mount it in a number of leaps, provided only it be rough, and have protuberances large enough to receive its hoofs in leaping. This animal is indigenous to Arabia, is of amazing strength and agility, and considerably larger than the common goat. Its horns are very long, and often bend back over the whole body of the animal; and it is said to throw itself from the tops of rocks or towers, and light upon its horns, without receiving any damage. It goes five months with young.

When the hinds do calve?] The hind is the female

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C.c. 767.

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 with corn; they go forth, and return not unto them.

5 Who hath sent out the wild ass free? or who hath loosed the bands of the wild ass?

* Ch. xxiv. 5. Jer. ii. 24. Hos. viii. 9.—^b Heb. salt places.

of the stag, or *cervus elaphus*, and goes eight months with young. They live to thirty-five or forty years. Incredible longevity has been attributed to some stags. One was taken by Charles VI., in the forest of Senlis, about whose neck was a collar with this inscription, *Cæsar hoc mihi donavit*, which led some to believe that this animal had lived from the days of some one of the twelve Cæsars, emperors of Rome.

I have seen the following form of this inscription.

Tempore quo Cæsar Roma dominatus in alta,
Aureolo jussit collum signare monili;
Ne depascentem quisquis me gramina lædat.
Cæsaris heu! caussa peritura parcere vitæ!

Which has been long public in the old English ballad strain, thus:—

“When Julius Cæsar reigned king,
About my neck he put this ring;
That whosoever should me take
Would save my life for Cæsar's sake.”

Aristotle mentions the longevity of the stag, but thinks it *fabulous*.

Verse 3. *They bow themselves*] In order to bring forth their young ones.

They cast out their sorrows.] *חבליהם chebleyhem*; the placenta, after-birth, or umbilical cord. So this word has been understood.

Verse 4. *In good liking*] After the fawns have sucked for some time, the dam leads them to the pastures, where they feed on different kinds of herbage; but not on corn, for they are not born before harvest-time in Arabia and Palestine, and the stag does not feed on corn, but on grass, moss, and the shoots of the fir, beech, and other trees: therefore the word *בר bar*, here translated *corn*, should be translated the open field or country. See Parkhurst. *Their nurslings bound away.*—Mr. Good. In a short time they become independent of the mother, leave her, and return no more. The spirit of the questions in these verses appears to be the following:—Understandest thou the cause of breeding of the mountain goats, &c.? Art thou acquainted with the course and progress of the parturition, and the manner in which the bones grow, and acquire solidity in the womb? See Mr. Good's observations.

Houbigant's version appears very correct: (Know-1886

6 * Whose house I have made the wilderness, and the barren land his dwellings.

A. M. cir. 2464.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C.c. 767.

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 unicorn with his

^c Heb. of the exactor, ch. iii. 18.—^d Numb. xxiii. 22. Deut. xxxiii. 17.

est thou) “how their young ones grow up, increase in the fields, and once departing, return to them no more?”

Verse 5. *Who hath sent out the wild ass free?*] *אָפּער*, which we translate *wild ass*, is the same as the *ονος αργος* of the Greeks, and the *onager* of the Latins; which must not, says Buffon, be confounded with the *zebra*, for this is an animal of a different species from the *ass*. The *wild ass* is not striped like the *zebra*, nor so elegantly shaped. There are many of those animals in the deserts of Libya and Numidia: they are of a grey colour; and run so swiftly that no horses but the Arab *barbs* can overtake them. *Wild asses* are found in considerable numbers in East and South Tartary, in Persia, Syria, the islands of the Archipelago, and throughout Mauritania. They differ from tame asses only in their independence and liberty, and in their being stronger and more nimble: but in their shape they are the same. See on chap. vi. 5.

The bands of the wild ass?] *אָרוד arod*, the brayer, the same animal, but called thus because of the frequent and peculiar noise he makes. But Mr. Good supposes this to be a different animal from the wild ass (the *jichta* or *equus hemionus*), which is distinguished by having solid hoofs, a uniform colour, no cross on the back, and the tail hairy only at the tip. The ears and tail resemble those of the *zebra*; the hoofs and body, those of the *ass*; and the limbs, those of the *horse*. It inhabits Arabia, China, Siberia, and Tartary, in grassy saline plains or salt wastes, as mentioned in the following verse.

Verse 6. *Whose house*] Habitation, or place of resort.

The barren land] *מֵלַח melechah*, the salt land, or salt places, as in the margin. See above.

Verse 7. *He scorneth the multitude*] He is so swift that he cannot be run or hunted down. See the description in ver. 5.

Verse 8. *The range of the mountains*] The mountains and desert places are his peculiar places of pasture; and he lives on any thing that is green, on any kind of vegetable production.

Verse 9. *Will the unicorn be willing to serve thee?*] The “fine elegant animal like a horse, with one long rich curled horn growing out of his forehead,” com-

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C. c. 767.

band in the furrow? or will he harrow the vallies after thee?

11 Wilt thou trust 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?

* Or, the feathers of

13 Gavest thou the goodly wings unto the peacocks? or wings and feathers unto the ostrich?

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C. c. 767.

14 Which leaveth her eggs in the earth, and warmeth them in the dust,

15 And forgetteth that the foot may crush

the stork and ostrich.

only called the unicorn, must be given up as fabulous. The heralds must claim him as their own; place him in their armorial bearings as they please, to indicate the unreal actions, fictitious virtues, and unfought martial exploits of mispraised men. It is not to the honour of the royal arms of Great Britain that this fabulous animal should be one of their supporters.

The animal in question, called רֵימ *reim*, is undoubtedly the rhinoceros, who has the latter name from the horn that grows on his nose. The rhinoceros is known by the name of *reim* in Arabia to the present day. He is allowed to be a savage animal, showing nothing of the intellect of the elephant. His horn enables him to combat the latter with great success; for, by putting his nose under the elephant's belly, he can rip him up. His skin is like armour, and so very hard as to resist sabres, javelins, lances, and even musket-balls; the only penetrable parts being the belly, the eyes, and about the ears.

Or abide by thy crib? These and several of the following expressions are intended to point out his savage, untameable nature.

Vers 10. Canst thou bind the unicorn—in the furrow? He will not plough, nor draw in the yoke with another; nor canst thou use him singly, to harrow the ground.

Vers 12. That he will bring home thy seed] Thou canst make no domestic nor agricultural use of him.

Vers 13. The goodly wings unto the peacocks? I believe peacocks are not intended here; and the Hebrew word רֵנַם *renanim* should be translated ostriches; and the term חַסִּידָה *chasiduh*, which we translate ostrich, should be, as it is elsewhere translated, stork; and perhaps the word נֹטָה *notah*, rendered here feathers, should be translated hawk, or pelican.

The Vulgate has, *Penna struthionis similis est penna herodii et accipitris*; "the feather of the ostrich is like to that of the stork and the hawk." The Chaldee has, "The wing of the wild cock, who crows and claps his wings, is like to the wing of the stork and the hawk." The Septuagint, not knowing what to make of these different terms, have left them all untranslated, so as to make a sentence without sense. Mr. Good has come nearest both to the original and to the meaning, by translating thus:—

"The wing of the ostrich-tribe is for flapping; But of the stork and falcon for flight."

Though the wings of the ostrich, says he, cannot raise it from the ground; yet by the motion here

alluded to, by a perpetual vibration, or flapping—by perpetually catching or drinking in the wind (as the term נָלַח *neelasah* implies, which we render goodly), they give it a rapidity of running beyond that possessed by any other animal in the world. Adanson informs us, that when he was at the factory in Padore, he was in possession of two tame ostriches; and to try their strength, says he, "I made a full-grown negro mount the smallest, and two others the largest. This burden did not seem at all disproportioned to their strength. At first they went a pretty high trot; and, when they were heated a little, they expanded their wings, as if it were to catch the wind, and they moved with such fleetness as to seem to be off the ground. And I am satisfied that those ostriches would have distanced the fleetest race-horses that were ever bred in England."

As to נֹטָה *notah*, here translated falcon, Mr. Good observes, that the term נָז *naz* is used generally by the Arabian writers to signify both falcon and hawk; and there can be little doubt that such is the real meaning of the Hebrew word; and that it imports various species of the falcon family, as *jer-falcon*, *goss-hawk*, and *sparrow-hawk*.

"The argument drawn from natural history advances from quadrupeds to birds; and of birds, those only are selected for description which are most common to the country in which the scene lies, and at the same time are most singular in their properties. Thus the ostrich is admirably contrasted with the stork and the eagle, as affording us an instance of a winged animal totally incapable of flight, but endowed with an unrivalled rapidity of running, compared with birds whose flight is proverbially fleet, powerful, and persevering. Let man, in the pride of his wisdom, explain or arraign this difference of construction.

"Again, the ostrich is peculiarly opposed to the stork and to some species of the eagle in another sense, and a sense adverted to in the verses immediately ensuing: for the ostrich is well known to take little or no care of its eggs, or of its young; while the stork ever has been, and ever deserves to be, held in proverbial repute for its parental tenderness. The Hebrew word חַסִּידָה *chasiduh*, imports kindness or affection; and our own term stork, if derived from the Greek *storgē*, as some pretend, has the same original meaning."—Good's Job.

Vers 14. Which leaveth her eggs in the earth] This want of parental affection in the ostrich is almost universally acknowledged. Mr. Jackson, in his Account of Morocco, observes: "The ostrich, having

A. M. cir. 2484. them, or that the wild beast
 B. C. cir. 1520. may break them.
 Ante I. Ol.
 cir. 744.
 Ante U.C. c. 767. 16 She is ^ahardened against
 her young ones, as though *they*
were not hers: her ^blabour is in vain without
 fear;
 17 Because God hath deprived her of wis-

^a Lam. iv. 3.—^b Ver. 17.

dom, neither hath he ^cimparted
 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 thunder?

^c Ch. xxxv. 11.

laid her eggs, goes away, *forgetting* or *forsaking* them: and if some other ostrich discover them, she hatches them as if they were her own, *forgetting* probably whether they are or are not; so deficient is the recollection of this bird." This illustrates verse 15: "And forgetteth that the foot may crush them, or that the wild beast may break them." The poet seems well acquainted with every part of the subject on which he writes; and facts incontestable confirm all he says. For further illustration, see the account from Dr. *Shaw* at the end of the chapter.

Verse 16. *She is hardened against her young*] See before, and the extracts from Dr. *Shaw* at the end of the chapter. She neglects her little ones, which are often found half-starved, straggling, and moaning about, like so many deserted orphans, for their mother.

Verse 17. *God hath deprived her of wisdom*] Of this foolishness we have an account from the ancients; and here follow two instances: "1. It covers its head in the reeds, and thinks itself all out of sight because itself cannot see. So *Claudian*:—

‘—————Stat lumine clauso
 Ridendum revoluta caput: creditque latere
 Quæ non ipsa videt.’

"2. They who hunt them draw the skin of an ostrich's neck on one hand, which proves a sufficient lure to take them with the other. They have so little brain that *Heliogabalus* had *six hundred* heads for his supper. Here we may observe, that our judicious as well as sublime author just touches the great points of distinction in each creature, and then hastens to another. A description is exact when you cannot add but what is common to another thing; nor withdraw, but something peculiarly belonging to the thing described. A likeness is lost in too much description, as a meaning is often in too much illustration." Dr. *Young*.

Verse 18. *She lifteth up herself*] *When she raiseth up herself to run away*. Proofs of the fleetness of this bird have already been given. It neither flies nor runs distinctly, but has a motion composed of both; and, using its wings as sails, makes great speed. So *Claudian*:—

Vasta velut Libyæ venantum vocibus ales
 Cum premitur, validas cursu transmittit arenas,
 Inque modum veli sinuatis flamine pennis
 Pulverulenta volat.

"*Xenophon*, says *Cyrus*, had horses that could overtake the goat and the wild ass; but none that could reach this creature. A thousand golden ducats, or a

hundred camels, was the stated price of a horse that could equal their speed."—Dr. *Young*.

Verse 19. *Hast thou given the horse strength?*] Before I proceed to any observations, I shall give Mr. *Good's* version of this, perhaps inimitable, description:—

- Ver. 19. Hast thou bestowed on the horse mettle?
 Hast thou clothed his neck with the thunder flash? [arrow?]
- Ver. 20. Hast thou given him to launch forth as an
 Terrible is the pomp of his nostrils.
- Ver. 21. He paweth in the valley, and exulteth.
 Boldly he advanceth against the clashing host:
- Ver. 22. He mocketh at fear, and trembleth not:
 Nor turneth he back from the sword.
- Ver. 23. Against him rattleth the quiver,
 The glittering spear, and the shield:
- Ver. 24. With rage and fury he devoureth the ground;
 And is impatient when the trumpet soundeth.
- Ver. 25. He exclaimeth among the trumpets, Aha!
 And scenteth the battle afar off,
 The thunder of the chieftains, and the shouting.

In the year 1713, a letter was sent to the *GUARDIAN*, which makes No. 86 of that work, containing a critique on this description, compared with similar descriptions of *Homer* and *Virgil*. I shall give the substance of it here:—

The great Creator, who accommodated himself to those to whom he vouchsafed to speak, hath put into the mouths of his prophets such sublime sentiments and exalted language as must abash the pride and wisdom of man. In the Book of *Job*, the most ancient poem in the world, we have such paintings and descriptions as I have spoken of in great variety. I shall at present make some remarks on the celebrated description of the *horse*, in that holy Book; and compare it with those drawn by *Homer* and *Virgil*.

Homer hath the following similitude of a *horse* twice over in the *Iliad*, which *Virgil* hath copied from him; at least he hath deviated less from *Homer* than Mr. *Dryden* hath from him:—

‘Ὅς δ’ ὅτε τις στατος ἵπκος, ἀκοστήσας ἐπὶ φανῆ,
 Δεσμον ἀπορρήξας θεμὶ πεδίου κροαιῶν,
 Ἐπιθῶς λουεσθαι εὐρέως ποταμοῖο,
 Κυδίωνν ὕψον δὲ κερῆ εχει, ἀμφὶ δὲ χαιται
 Ὄμοια αἰσθονται ὁ δ’ ἀγλαΐφει πεποιθὸς
 Ῥιμφα ἔ γοννα φέρι μετὰ τ’ ἠθεα καὶ νομον ἵππων.
 Hom. Il. lib. vi., ver. 506, and lib. xv., ver. 263.

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C.c. 767.

20 Canst thou make him afraid
as a grasshopper? the glory of
his nostrils ^ais terrible.

21 ^b He paweth in the valley,
and rejoiceth in *his* strength: ^c he goeth on
to meet the ^d armed men.

22 He mocketh at fear, and is not affrighted:
neither turneth he back from the sword.

^a Heb. *terrors*. — ^b Or, His feet *dig*. — ^c Jer. viii. 6.

Freed from his keepers, thus with broken reins
The wanton courser prances o'er the plains;
Or in the pride of youth o'erleaps the mound,
And snuffs the female in forbidden ground;
Or seeks his watering in the well-known flood,
To quench his thirst, and cool his fiery blood:
He swims luxuriant in the liquid plain,
And o'er his shoulders flows his waving mane;
He neighs, he snorts, he bears his head on high;
Before his ample chest the frothy waters fly.

Virgil's description is much fuller than the fore-
going, which, as I said, is only a simile; whereas
Virgil professes to treat of the *nature of the horse*:

— Tum, si qua sonum procul arma dedere,
Sare loco nescit: micat auribus, et tremit artus;
Collectumque premens volvit sub naribus ignem:
Densa juba, et dextro jactata recumbit in armo.
At duplex agitur per lumbos spina, cavatque
Tellurem, et solido graviter sonat ungula cornu.

VIRG. Georg. lib. iii., ver. 83.

Which is thus admirably translated:

The fiery courser, when he hears from far
The sprightly trumpets, and the shouts of war,
Picks up his ears; and, trembling with delight,
Shifts pace, and paws, and hopes the promised fight.
On his right shoulder his thick mane, reclined,
Ruffles at speed, and dances in the wind.
His horny hoofs are jetty black and round;
His chin is double: starting with a bound,
He turns the turf, and shakes the solid ground.
Fire from his eyes, clouds from his nostrils, flow;
He bears his rider headlong on the foe.

Now follows that in the *Book of Job*, which, under all
the disadvantages of having been written in a language
little understood, of being expressed in phrases peculiar
to a part of the world whose manner of thinking and
speaking seems to us very uncouth; and, above all,
of appearing in a *prose* translation; is nevertheless so
superbly above the heathen descriptions, that
thereby we may perceive how faint and languid the
images are which are formed by human authors, when
compared with those which are figured, as it were,
just as they appear in the eye of the Creator. God,
speaking to Job, asks him:—

[To do our translators as much justice as possible,
and to help the critic, I shall throw it in the he-
mistich form, in which it appears in the Hebrew,
and in which all Hebrew poetry is written.]

Ver. 19. Hast thou given to the horse strength?
Hast thou clothed his neck with thunder?

1889

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C.c. 767.

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* ^a the sound of the trumpet.

25 He saith among the trumpets, Ha, ha;
and he smelleth the battle afar off, the thun-

^a Heb. *the armour*. — ^c 2 Sam. vi. 15. xv. 10.

Ver. 20. Canst thou make him afraid as a grasshopper?
The glory of his nostrils is terrible!

Ver. 21. He paweth in the valley, and rejoiceth in
strength:

He goeth on to meet the armed men.

Ver. 22. He mocketh at fear, and is not affrighted:
Neither turneth he back from the sword.

Ver. 23. Against him rattleth the quiver,
The glittering spear, and the shield.

Ver. 24. He swalloweth the ground with rage and
fierceness;

Nor doth he believe that it is the sound of
the trumpet.

Ver. 25. He saith among the trumpets, Hensch!

And from afar he scenteth the battle,
The thunder of the captains, and the shouting.

Here are all the great and sprightly images that
thought can form of this generous beast, expressed in
such force and vigour of style as would have given
the great wits of antiquity new laws for the sublime,
had they been acquainted with these writings.

I cannot but particularly observe that whereas the
classical poets chiefly endeavour to paint the *outward*
figure, lineaments, and motions, the *sacred poet* makes
all the beauties to flow from an *inward principle* in
the creature he describes; and thereby gives great
spirit and vivacity to his description. The following
phrases and circumstances are singularly remarkable:—

Ver. 19. *Hast thou clothed his neck with thunder?*—
Homer and *Virgil* mention nothing about the *neck* of
the horse but his *mane*. The sacred author, by the
bold figure of *thunder*, not only expresses the *shaking*
of that remarkable beauty in the horse, and the *flakes*
of *hair*, which naturally suggest the idea of *lightning*;
but likewise the *violent agitation* and force of the
neck, which in the oriental tongues had been flatly
expressed by a metaphor less bold than this.

Ver. 20. *Canst thou make him afraid as a grass-
hopper?*—There is a two-fold beauty in this expres-
sion, which not only marks the courage of this beast,
by asking if he can be *scared*; but likewise raises a
noble image of his *swiftness*, by insinuating that, if
he could be frightened, he would *bound away* with the
nimbleness of a grasshopper.

[The glory of his nostrils is terrible.] This is more
strong and concise than that of *Virgil*, which yet is
the noblest line that was ever written without inspi-
ration:—

Collectumque premens volvit sub naribus ignem.
And in his nostrils rolls collected fire.

GEOR. iii., ver. 85.

G E

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C. c.767.

der of the captains, and the
* shouting.
26 Doth the hawk fly by thy
wisdom, and stretch her wings
toward the south?

27 Doth the eagle mount up ^b at thy command, and ^c make her nest on high?

28 She dwelleth and abideth on the rock,

* Amos i. 14.—^b Heb. by thy mouth.—^c Jer. xlix. 16.

Ver. 21. He rejoiceth in his strength.

Ver. 22. He mocketh at fear.

Ver. 24. Neither believeth he that it is the sound of the trumpet.

Ver. 25. He saith among the trumpets, Ha! Ha!

These are signs of courage, as I said before, flowing from an inward principle. There is a peculiar beauty in his *not believing it is the sound of the trumpet*: that is, he cannot believe it for joy; but when he is sure of it, and is among the trumpets, he saith, Ha! Ha! He neighs, he rejoices.

His docility is elegantly painted in his being *unmoved at the rattling quiver, the glittering spear, and the shield*, ver. 23, and is well imitated by *Oppian*,—who undoubtedly read Job, as Virgil did,—in his Poem on Hunting:—

Πως μὲν γὰρ τε μάχαισι ἀρηϊὸς ἐκλυεν ἵππος
Ἡχὸν ἐγερασμοθὸν δολιχῶν πολεμῆϊόν αὐλῶν;
Ἡ πῶς αὐτὰ δίδορκεν ἀσκαρδαμκτοῖσιν ὀκῳπῶαις
Αἰζήσοισι λοχὸν πεπυκασμένον ὀπλιτῆσι;
Καὶ χαλκὸν σελαγεῦντα, καὶ ἀστραπτοῦτα σῆδρον;
Καὶ μαθὲν εὐτὲ μινεῖν χρεῖω, ποτὲ δ' αὐτὶς ὀρουεῖν.

OPPIAN. CYNÆGET. lib. i., ver. 206.

Now firm the managed war-horse keeps his ground,
Nor breaks his order though the trumpets sound!

With fearless eye the glittering host surveys,
And glares directly at the helmet's blaze.

The master's word, the laws of war, he knows;
And when to stop, and when to charge the foes.

He swalloweth the ground, ver. 24, is an expression for *prodigious swiftness* in use among the Arabians, Job's countrymen, to the present day. The Latins have something like it:—

Latumque fuga consumere campum. NEMESIAN.

In flight the extended champaign to consume.

Carpere prata fuga. VIRO. GEOR. iii., ver. 142.

In flight to crop the meads.

— Campumque volatu

Cum rapuere, pedum vestigia quæras.

When, in their flight, the champaign they have
snatched,

No track is left behind.

It is indeed the boldest and noblest of images for swiftness; nor have I met with any thing that comes so near it as Mr. Pope's in *Windsor Forest*:—

Th' impatient courser pants in every vein,
And pawing, seems to beat the distant plain;
Hills, vales, and floods appear already crost;
And ere he starts, a thousand steps are lost.

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upon the crag of the rock, and
the strong place.

29 From thence she seeketh
the prey, and her eyes behold
afar off.

30 Her young ones also suck up blood
and where the slain are, there is she.

A. M. cir. 2484
B. C. cir. 1520
Ante I. Ol.
cir. 744.
Ante U.C. c.767

Obad. 4.—^d Ch. ix. 26.—^e Matt. xxiv. 28. Lake xvii. 37

He smelleth the battle afar off, and what follow about the shouting, is a circumstance expressed with great spirit by *Lucan*:—

So when the ring with joyful shouts resounds,
With rage and pride th' imprisoned courser bounds.
He frets, he foams, he rends his idle rein,
Springs o'er the fence, and headlong seeks the plain.

This judicious and excellent critique has left me little to say on this sublime description of the horse. I shall add some cursory notes only. In ver. 1 we have the singular image, *clothed his neck with thunder*. How thunder and the horse's neck can be well assimilated to each other, I confess I cannot see. The author of the preceding critique seems to think that the principal part of the allusion belongs to the shaking of this remarkable beauty (the mane) in a horse; and the flakes of hair, which naturally suggest the idea of lightning. I am satisfied that the floating mane is here meant. The original is *ramah*, which *Bochart* and other learned men translate as above. How much the mane of a horse shaking and waving in the wind adds to his beauty and stateliness, every one is sensible; and the Greek and Latin poets, in their description of the horse, take notice of it. Thus Homer:—

— Ἄμφι δὲ χεῖραι

Ῥομοῖς αἰσσοῦνται.

ILIAD. vi., ver. 50

“His mane dishevelled o'er his shoulders flies.”

And Virgil:—

Luduntque per colla, per armos. ÆN. xi., ver. 49

The verb *raam* signifies to toss, to agitate and may very properly be applied to the mane, its reasons obvious to all. *Virgil* has seized this characteristic in his fine line, *Georg. iii.*, ver. 86:—

Densa juba, et dextro jactata recumbit in armo.

“His tossed thick mane on his right shoulder falls.”

Naturally, the horse is one of the most timid animals; and this may be at once accounted for from his small quantity of brain. Perhaps there is no animal of his size that has so little. He acquires courage only from discipline; for naturally he starts with terror and affright at any sudden noise. It requires much discipline to bring him to hear the noise of drums and trumpets, and especially to bear a peal of kettle-drums placed on each side his neck, as beaten there, with the most alarming variety of sound. Query, Does the sacred text allude to any thing of this kind? I have been led to form this thought from the following circumstance. In some ancient MS

of the *Shah Namah*, a most eminent heroic poem, by the poet *Ferdowsy*, the Homer of India, in my own collection, adorned with paintings, representing regal interviews, animals, battles, &c., there appear in some places representations of *elephants, horses, and camels*, with a pair of drums, something like our kettle-drums, hanging on each side the animal's neck, and beaten, by a person on the saddle, with two plectrums or drum-sticks; the *neck* itself being literally *clothed* with the *drums*, and the *housings* on which they are fixed. Who is it then that has *framed the disposition* of such a *timid* animal, that by proper *discipline* it can bear those *thundering* sounds, which at first would have scared it to the uttermost of distraction? The *capacity* to receive *discipline* and *instruction* is as great a *display* of the *wisdom* of God, as the *formation* of the *bodies* of the largest, smallest, or most complex animals is of his *power*. I leave this observation without laying any stress upon it. On such difficult subjects *conjecture* has a lawful range.

Verse 21. *He paweth in the valley*] יַחְפְּרוּ *yachperu*, "they dig in the valley," i. e., in his violent galloping, in every pitch of his body, he scoops up sods out of the earth. *Virgil* has seized this idea also, in his *caus tellurem*; "he scoops out the ground." See before.

Verse 25. *He saith among the trumpets, Ha, ha!* The original is peculiarly emphatical: הֶחֱחַח *Heach!* a strong, partly *nasal*, partly *guttural* sound, exactly resembling the first note which the horse emits in *snorting*. The strong guttural sounds in this hemistich are exceedingly expressive: הֶחֱחֵחַח וְהֶחֱחֵחַח הֶחֱחֵחַח *Heach! umerachok yariach milchamah*; "Heach, far from afar he scenteth the battle."

The reader will perceive that Mr. *Good* has given a very different meaning to ver. 20 from that in the present text, *Canst thou make him afraid as a grasshopper?* by translating the Hebrew thus:

"Hast thou given him to launch forth as an arrow?"

The word אַרְבֵּה *arbeh*, which we translate *locust* or *grasshopper*, and which he derives from רַבָּה *rabah*, the *aleph* being merely formative, he says, "may as well mean an *arrow* as it does in chap. xvi. 13, רַבִּי רֵיחַ רֵיחַ, "His arrows fly around me." The verb רָעַשׁ *ra'ash* means in the word הַחֲרִישֵׁנִי *hatharishenu*, "Canst thou make him afraid?" he contends, "signifies to *tremble*, *quiver*, *rush*, *launch*, *dart forth*; and, taken in this sense, it seems to unite the two ideas of *rapidity* and *excitation*." This is the *principal* alteration which the learned man has made in the text.

I shall conclude on this subject by giving *Coverdale's* translation: Hast thou given the horse his strength, or lerned him to bow down his neck with sore; that he letteth himself be dryden forth like a grasshopper, where as the stout nevenge that he maketh is fearful? He breaketh the grounde with the hooves of his feet chearfully in his strength, and runneth to meet the harness men. He layeth aside all feare, his stomach is not abated, neither starteth he aback for any sberde. Though the spears rattle upon him, though the speare and shilde glistre: yet russheth he in feareles, and beateth upon the grounde. He feareth

not the noise of the trompettes, but as soone as he heareth the shawmes blowe, Cusch (sayeth he) for he smelleth the batell afarre of, the noyse, the capyagnes, and the shoutinge. This is wonderfully nervous, and at the same time accurate.

Verse 26. *Doth the hawk fly by thy wisdom*] The *hawk* is called *ynet*, from its swiftness in darting down upon its prey; hence its *Latin* name, *nisus*, which is almost the same as the *Hebrew*. It may very probably mean the *falcon*, observes Dr. *Shaw*. The flight of a strong falcon is wonderfully swift. A falcon belonging to the Duke of Cleves flew out of Westphalia into Prussia in one day; and in the county of Norfolk, a hawk has made a flight at a woodcock of near *thirty miles* in an *hour*. *Thuanus* says, "A hawk flew from London to Paris in one night." It was owing to its *swiftness* that the *Egyptians* in their hieroglyphics made it the emblem of the *wind*.

Stretch her wings toward the south?] Most of the *fulcon* tribe pass their spring and summer in cold climates; and wing their way towards warmer regions on the approach of winter. This is what is here meant by *stretching her wings toward the south*. Is it through thy teaching that *this* or any other *bird of passage* knows the precise time for taking flight, and the direction in which she is to go in order to come to a warmer climate? There is much of the *wisdom* and *providence* of God to be seen in the migration of *birds of passage*. This has been remarked before. There is a beautiful passage in *Jeremiah*, chap. viii. 7, on the same subject: "The stork in the heavens knoweth her appointed times; and the turtle, and the crane, and the swallow, observe the time of their coming: but my people know not the judgment of the Lord."

Verse 27. *Doth the eagle mount up*] The eagle is said to be of so acute a sight, that when she is so high in the air that men cannot see her, she can discern a small fish in the water! See on ver. 29.

Verse 28. *Upon the crag of the rock*] שֵׁן רֶשֶׁת *shen sela*, the *tooth of the rock*, i. e., some *projecting* part, whither *adventurous man* himself dares not follow her.

And the strong place.] אֲמֵטֻדָּה *umetudah*. Mr. *Good* translates this word *ravine*, and joins it to ver. 29, thus: "And thence espieth the ravine: her eyes trace the prey afar off"

Verse 29. *Her eyes behold afar off.*] The eagle was proverbial for her strong and clear sight. So *Horace*, lib. i., sat. iii., ver. 25:—

Cum tua pervideas oculis mala lippus inunctis,
Cur in amicorum vitis tam cernis acutum,
Quam aut aquila, aut serpens Epidaurius?

"For wherefore while you carelessly pass by
Your own worst vices with unheeding eye,
Why so sharp-sighted in another's fame,
Strong as an eagle's ken, or dragon's beam?"

FRANCIS.

So *Ælian*, lib. i., cap. 42. And *Homer*, Iliad. xvii., calls the eagle οὐρανίου ὑποφανίου περιτηγῶς, "The most quick-sighted of all fowls under heaven."

Verse 30. *Her young ones also suck up blood*] The

eagle does not feed her young with *carrion*, but with prey *newly slain*, so that they may *suck up blood*.

Where the slain are, there is she.] These words are quoted by our Lord, "Whosoever the carcass is, there will the eagles be gathered together, Matt. xxiv. 28. It is likely however that this was a proverbial mode of expression; and our Lord adapts it to the circumstances of the Jewish people, who were about to fall a prey to the Romans. See the notes there.

In the preceding notes I have referred to Dr. Shaw's account of the *ostrich* as the most accurate and authentic yet published. With the following description I am sure every intelligent reader will be pleased.

"In commenting therefore upon these texts it may be observed, that when the *ostrich* is full grown, the neck, particularly of the male, which before was almost naked, is now very beautifully covered with red feathers. The plumage likewise upon the shoulders, the back, and some parts of the wings, from being hitherto of a dark greyish colour, becomes now as black as jet, whilst the rest of the feathers retain an exquisite whiteness. They are, as described ver. 13, *the very feathers and plumage of the stork*, i. e., they consist of such black and white feathers as the *stork*, called from thence חסידה *chasidah*, is known to have. But the belly, the thighs, and the breast do not partake of this covering, being usually naked, and when touched are of the same warmth as the flesh of *quadrupeds*.

"Under the joint of the great pinion, and sometimes under the lesser, there is a strong pointed excrescence like a cock's spur, with which it is said to prick and stimulate itself, and thereby acquire fresh strength and vigour whenever it is pursued. But nature seems rather to have intended that in order to prevent the suffocating effects of too great a *plethora*, a loss of blood should be consequent thereupon, especially as the *ostrich* appears to be of a hot constitution, with lungs always confined, and consequently liable to be preternaturally inflamed upon these occasions.

"When these birds are surprised by coming suddenly upon them whilst they are feeding in some valley, or behind some rocky or sandy eminence in the deserts they will not stay to be curiously viewed and examined. Neither are the *Arabs* ever dexterous enough to overtake them, even when they are mounted upon their *jinæ*, or horses, as they are called, of family. *They, when they raise themselves up for flight* (ver. 18), *laugh at the horse and his rider*. They afford him an opportunity only of admiring at a distance the extraordinary agility and the stateliness of their motions, the richness of their plumage, and the great propriety there was of ascribing to them (ver. 13) *an expanded quivering wing*. Nothing, certainly, can be more beautiful and entertaining than such a sight! The wings, by their repeated though unwearied vibrations, equally serving them for sails and oars; whilst their feet, no less assisting in conveying them out of sight, are in no degree sensible of fatigue.

"By the repeated accounts which I often had from

my conductors, as well as from *Arabs* of different places, I have been informed that the *ostrich* lays from thirty to fifty eggs. *Ælian* mentions more than eighty, but I never heard of so large a number. The first egg is deposited in the centre; the rest are placed as convenient as possible round about it. In this manner it is said to *lay*—deposit or trust (ver. 14) *her eggs in the earth*, and to *warm them in the sand*, and *forgetteth*, as they are not placed, like those of some other birds, upon trees or in the clefts of rocks, &c., *that the foot of the traveller may crush them, or that the wild beasts may break them*.

"Yet, notwithstanding the ample provision which is hereby made for a numerous offspring, scarce one quarter of these eggs are ever supposed to be hatched; and of those that are, no small share of the young ones may perish with hunger, from being left too early by their dams to shift for themselves. For in these the most barren and desolate recesses of the *Sahara*, where the *ostrich* chooses to make her nest, it would not be enough to lay eggs and hatch them, unless some proper food was near at hand, and already prepared for their nourishment. And accordingly we are not to consider this large collection of eggs as if they were all intended for a brood; they are, the greatest part of them, reserved for food, which the dam breaks and disposes of according to the number and the cravings of her young ones.

"But yet, for all this, a very little share of that *σροπν*, or natural affection, which so strongly exerts itself in most other creatures, is observable in the *ostrich*. For, upon the least distant noise or trivial occasion, she forsakes her eggs, or her young ones, to which perhaps she never returns; or if she do, it may be too late either to restore life to the one, or to preserve the lives of the other. Agreeably to this account, the *Arabs* meet sometimes with whole nests of these eggs undisturbed; some of which are sweet and good, others are addle and corrupted, others again have their young ones of different growths, according to the time it may be presumed they have been forsaken by the dam. They oftener meet a few of the little ones, no bigger than well-grown pullets, half-starved, straggling and moaning about, like so many distressed orphans, for their mother. And in this manner the *ostrich* may be said (ver. 16) *to be hardened against her young ones, as though they were not hers; her labour in hatching and attending them so far being vain without fear*, or the least concern of what becomes of them afterwards. This want of affection is also recorded, Lam. iv. 3: *The daughter of my people, says the prophet, is cruel, like the ostriches in the wilderness*.

"Neither is this the only reproach that may be due to the *ostrich*; she is likewise inconsiderate and foolish in her private capacity; particularly in the choice of food which is frequently highly detrimental and pernicious to her; for she swallows every thing greedily and indiscriminately, whether it be pieces of rags, leather, wood, stone, or iron. When I was at *Oram* I saw one of these birds swallow, without any seeming uneasiness or inconveniency, several leaden bullets, as they were thrown upon the floor, scorching

hot from the mould; the inner coats of the *oesophagus* and *stomach* being probably better stocked with glands and juices than in other animals with shorter necks. They are particularly fond of their own excrement, which they greedily eat up as soon as it is voided. No less fond are they of the dung of hens and other poultry. It seems as if their *optic* as well as *olfactory* nerves were less adequate and conducive to their safety and preservation than in other creatures. The *divine providence in this*, no less than in other respects (ver. 17), *having deprived them of wisdom, neither hath it imparted to them understanding.*

“Those parts of the *Sahara* which these birds chiefly frequent are destitute of all manner of food and herbage, except it be some few tufts of coarse grass, or else a few other solitary plants of the *laureola*, *opercynum*, and some other kinds; each of which is equally destitute of nourishment; and, in the *psalmist's* phrase (Ps. cxxix. 6), *even withereth afore it groweth up.* Yet these herbs, notwithstanding their dryness, and want of moisture in their temperature, will sometimes have both their leaves and their stalks studded all over with a great variety of *land snails*, which may afford them some little refreshment. It is very probable, likewise, that they may sometimes seize upon *lizards*, *serpents*, together with *insects* and *reptiles* of various kinds. Yet still, considering the great voracity and size of this *camel-bird*, it is wonderful, not only how the little ones, after they are weaned from the provisions I have mentioned, should be brought up and nourished, but even how those of fuller growth and much better qualified to look out for themselves, are able to subsist.

“Their organs of digestion, and particularly the *gizzards*, which, by their strong friction, will wear away iron itself, show them indeed to be *granivorous*; but yet they have scarce ever an opportunity to exercise them in this way, unless when they chance to stray, which is very seldom, towards those parts of the country which are sown and cultivated. For these, as they are much frequented by the *Arabs* at the several seasons of grazing, ploughing, and gathering in the harvest; so they are little visited by, as indeed they would be an improper abode for, this shy, timorous bird; *φιληρημος*, *a lover of the deserts.* This last circumstance in the behaviour of the *ostrich* is frequently alluded to in the Holy Scriptures; particularly *Isai.* xiii. 21, and xxxiv. 13, and xliii. 20; *Jer.* l. 29; where the word *yaanah*, instead of being rendered the *ostrich*, as it is rightly put in the margin, is called the *owl*; a word used likewise instead of *yaanah* or the *ostrich*, *Lev.* xi. 16, and *Deut.* xiv. 15.

“Whilst I was abroad, I had several opportunities of amusing myself with the actions and behaviour of the *ostrich*. It was very diverting to observe with what dexterity and *equipoise* of body it would play and *frisk* about on all occasions. In the heat of the day particularly, it would strut along the sunny side of the house with great majesty. It would be per-

petually fanning and priding itself with its *quivering expanded wings*; and seem at every turn to admire and be in love with its shadow. Even at other times, whether walking about, or resting itself upon the ground, the wings would continue these fanning vibrating motions, as if they were designed to mitigate and assuage that extraordinary heat wherewith their bodies seem to be naturally affected.

“Notwithstanding these *birds* appear tame and tractable to such persons of the family as were more known and familiar to them, yet they were often very rude and fierce to strangers, especially the poorer sort, whom they would not only endeavour to push down by running furiously upon them; but would not cease to peck at them violently with their bills, and to strike them with their feet; whereby they were frequently very mischievous. For the inward claw, or hoof rather as we may call it, of this *avis bisulca*, being exceedingly strong-pointed and angular, I once saw an unfortunate person who had his belly ripped open by one of these strokes. Whilst they are engaged in these combats and assaults, they sometimes make a fierce, angry, and hissing noise, with their throats inflated, and their mouths open; at other times, when less resistance is made, they have a chuckling or cackling voice, as in the poultry kind; and thereby seem to rejoice and laugh as it were at the timorousness of their adversary. But during the lonesome part of the night, as if their organs of voice had then attained a quite different tone, they often made a very doleful and hideous noise; which would be sometimes like the roaring of a *lion*; at other times it would bear a nearer resemblance to the hoarser voices of other *quadrupeds*, particularly of the *bull* and the *ox*. I have often heard them groan, as if they were in the greatest agonies; an action beautifully alluded to by the prophet *Micah*, i. 8, where it is said, *I will make a mourning like the yaanah or ostrich.* *Yaanah*, therefore, and *רננח renanim*, the names by which the *ostrich* is known in the Holy Scriptures, may very properly be deduced from *רנן anah* and *רן ranun*, words which the *lexicographi* explain by *exclamare* or *clamare fortiter*; for the noise made by the *ostrich* being loud and sonorous, *exclamare* or *clamare fortiter* may, with propriety enough, be attributed to it; especially as those words do not seem to denote any certain or determined mode of voice or sound peculiar to any one particular *species* of animals, but such as may be applicable to them all, to *birds* as well as to *quadrupeds* and other creatures.”

Shaw's Travels, page 451, edit. 4to., 1757.

The subjects in this chapter have been so various and important, that I have been obliged to extend the notes and observations to an unusual length; and yet much is left unnoticed which I wished to have inserted. I have made the best selection I could, and must request those readers who wish for more information to consult *zoological* writers.

CHAPTER XL.

Job humbles himself before the Lord, 1—5. And God again challenges him, by a display of his power and judgments, 6—14. A description of behemoth, 15—24.

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C. c. 767.

MOREOVER the LORD answered Job, and said,
2 Shall he that ^a contendeth with the Almighty instruct him?

he that reproveth God, let him answer it.

3 Then Job answered the LORD, and said,

4 ^b Behold, I am vile; what shall I answer thee? ^c I will lay mine hand upon my mouth.

5 Once have I spoken; but I will not answer; yea, twice; but I will proceed no further.

6 ^d Then answered the LORD unto Job out of the whirlwind, and said,

^a Ch. xxxiii. 13. — ^b Ezra ix. 6. Ch. xlii. 6. Ps. li. 4.
^c Ch. xxix. 9. Ps. xxxix. 9. — ^d Ch. xxxviii. 1.

NOTES ON CHAP. XL.

Verse 1. *Moreover the Lord answered*] That is, the Lord continued his discourse with Job. *Answered* does not refer to any thing said by Job, or any question asked.

I think it very likely that this whole piece, from the beginning of this *first* verse to the end of the *fourteenth*, was originally the *ending* of the poem. Mr. Heath has noticed this, and I shall lay his words before the reader: "The former part of this chapter is evidently the conclusion of the poem; the latter part whereof seems to be in great disorder; whether it has happened from the carelessness of the transcriber, or, which appears most probable, from the skins of parchment composing the roll having by some accident changed their places. It is plain from the *seventh* verse of the *forty-second* chapter that Jehovah is the *last* speaker in the poem. If then, immediately after the end of the *thirty-ninth* chapter, we subjoin the *fifteenth* verse of the *forty-second* chapter, and place the *fourteen* first verses of the *fortieth* chapter immediately after the *sixth* verse of the *forty-second* chapter, and by that means make them the conclusion of the poem, all will be right; and this *seventh* verse of the *forty-second* chapter will be in its natural order. The action will be complete by the judgment of the Almighty; and the catastrophe of the poem will be grand and solemn." To these reasons of Mr. Heath, Dr. Kennicott has added others, which the reader may find at the end of the chapter. Without taking any further notice of the transposition in this place, I will continue the notes in the present order of the verses.

Verse 2. *He that reproveth God, let him answer it.*] Let the man who has made so free with God and his government, answer to what he has now heard.

Verse 4. *Behold, I am vile*] I acknowledge my inward defilement. I cannot answer thee.

I will lay mine hand upon my mouth.] I cannot excuse myself, and I must be dumb before thee.

7 ^e Gird up thy loins now like a man: ^f I will demand of thee, and declare thou unto me.

8 ^g Wilt thou also disannul my judgment? wilt thou condemn me, that thou mayest be righteous?

9 Hast thou an arm like God? or canst thou thunder with ^h a voice like him?

10 ⁱ Deck thyself now with majesty and excellency; and array thyself with glory and beauty.

11 Cast abroad the rage of thy wrath: and behold every one *that is* proud, and abase him.

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C. c. 767.

^e Ch. xxxviii. 3. — ^f Ch. xlii. 4. — ^g Ps. li. 4. Rom. iii. 4.
^h Ch. xxxvii. 4. Ps. xxix. 3, 4. — ⁱ Ps. xciii. 1. cir. 1.

Verse 5. *Once have I spoken*] See on chap. xlii. 3, &c. *I will proceed no further.*] I shall attempt to justify myself no longer; I have spoken repeatedly; and am confounded at my want of respect for my Maker, and at the high thoughts which I have entertained of my own righteousness. All is impurity in the presence of thy Majesty.

Verse 7. *Gird up thy loins*] See chap. xxxviii. 1—3. Some think that this and the preceding verse have been repeated here from chap. xxxviii. 1—3, and that several of the words *there, here, and* chap. xlii. 3, have been repeated, in after times, to connect some false gatherings of the sheets of parchment, on which the end of this poem was originally written. See on ver. 1, and at the end of the chapter.

Verse 8. *Wilt thou condemn me*] Rather than submit to be thought in the wrong, wilt thou condemn my conduct, in order to justify *thyself*? Some men will never acknowledge themselves in the wrong. "God may err, but we cannot," seems, to be their impious maxim. Unwillingness to acknowledge a fault frequently leads men, directly or indirectly, to this sort of blasphemy. There are *three* words most difficult to be pronounced in all languages, — I AM WRONG.

Verse 9. *Hast thou an arm like God?*] Every word from this to the end of ver. 14 has a wonderful tendency to humble the soul; and it is no wonder that at the conclusion of these sayings Job fell in the dust confounded, and ascribed righteousness to his Maker.

Verse 10. *Deck thyself now with majesty*] As if God, seeing thou hast been assuming to thyself perfections that belong to him alone.

Verse 13. *Hide them in the dust together*] Bless the high and the low, the rich and the poor, in one common ruin. Show them that thou art supreme and canst do whatsoever thou pleasest.

Bind their faces in secret.] This seems to refer to the custom of preserving mummies: the whole body

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C.c.767.

12 Look on every one that is
proud, and bring him low;
and tread down the wicked in
their place.

13 Hide them in the dust together; and
bind their faces in secret.

^a Isai. ii. 12. Dan. iv. 37.

is wrapped round with strong swathings of linen or cotton cloth. Not only the limbs, but the very head, face and all, are rolled round with strong filleting, so that not one feature can be seen, not even the protuberance of the nose. On the outside of these involutions a human face is ordinarily painted; but as to the real face itself, it is emphatically bound in secret, for those rollers are never intended to be removed.

Verse 14. *Thine own right hand can save thee.*] It is the prerogative of God alone to save the human soul. Nothing less than unlimited power, exerted under the direction and impulse of unbounded mercy, can save a sinner. This is most clearly asserted in this speech of Jehovah: When thou canst extend an arm like God, i. e., an uncontrollable power,—when thou canst arm thyself with the lightning of heaven, and thunder with a voice like God,—when thou canst deck thyself with the ineffable glory, beauty, and splendour of the supreme majesty of Jehovah,—when thou canst dispense thy judgments over all the earth, to abase the proud, and tread down the wicked,—when thou canst, as having the keys of hell and death, blend the high and the low in the dust together; then I will acknowledge to thee that thy own right hand can save thee. In other words: Salvation belongeth unto the Lord; no man can save his own soul by works of righteousness which he has done, is doing, or can possibly do, to all eternity. Without Jesus every human spirit must have perished everlastingly. Glory be to God for his unspeakable gift!

Verse 15. *Behold now behemoth*] The word בְּהֵמוֹת behemoth is the plural of בְּהֵמָה behemah, which signifies cattle in general, or gaminivorous animals, as distinguished from צַדִּיק chayetho, all wild or carnivorous animals. See Gen. i. 24. The former seems to mean kine, horses, asses, sheep, &c., and all employed in domestic or agricultural matters; the latter, all wild and savage beasts, such as lions, bears, tigers, &c.: but the words are not always taken in these senses.

In this place it has been supposed to mean some animal of the beeve kind. The *Vulgate* retains the Hebrew name; so do the *Syriac* and *Arabic*. The *Chaldee* is indefinite, translating creature or animal. And the *Septuagint* is not more explicit, translating by *beasts* or *wild beasts*; and old *Coverdale*, the *truell beasts*, perhaps as near to the truth as any of them. From the name, therefore, or the understanding had of it by the ancient *Versions*, we can derive no assistance relative to the individuality of the animal in question; and can only hope to find what it is by the characteristics it bears in the description here given of it.

These, having been carefully considered and deeply

14 Then will I also confess
unto thee that thine own right
hand can save thee.

15 Behold now ^b behemoth,
which I made with thee; he eateth grass as
an ox.

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C.c.767.

^b Or, the elephant, as some think.

investigated both by critics and naturalists, have led to the conclusion that either the elephant, or the hippopotamus or river horse, is the animal in question; and on comparing the characteristics between these two, the balance is considerably in favour of the hippopotamus. But even here there are still some difficulties, as there are some parts of the description which do not well suit even the hippopotamus; and therefore I have my doubts whether either of the animals above is that in question, or whether any animal now in existence be that described by the Almighty.

Mr. Good supposes, and I am of the same opinion, that the animal here described is now extinct. The skeletons of three lost genera have actually been found out: these have been termed palæotherium, anoplotherium, and mastodon or mammoth. From an actual examination of a part of the skeleton of what is termed the mammoth, I have described it in my note on Gen. i. 24.

As I do not believe that either the elephant or the river-horse is intended here, I shall not take up the reader's time with any detailed description. The elephant is well known; and, though not an inhabitant of these countries, has been so often imported in a tame state, and so frequently occurs in exhibitions of wild beasts, that multitudes, even of the common people, have seen this tremendous, docile, and sagacious animal. Of the hippopotamus or river-horse, little is generally known but by description, as the habits of this animal will not permit him to be tamed. His amphibious nature prevents his becoming a constant resident on dry land.

The hippopotamus inhabits the rivers of Africa and the lakes of Ethiopia: feeds generally by night; wanders only a few miles from water; feeds on vegetables and roots of trees, but never on fish; lays waste whole plantations of the sugar-cane, rice, and other grain. When irritated or wounded, it will attack boats and men with much fury. It moves slowly and heavily; swims dexterously; walks deliberately and leisurely over head into the water; and pursues his way, even on all fours, on the bottom; but cannot remain long under the water without rising to take in air. It sleeps in reedy places; has a tremendous voice, between the lowing of an ox and the roaring of the elephant. Its head is large; its mouth, very wide; its skin, thick and almost devoid of hair; and its tail, naked and about a foot long. It is nearly as large as the elephant, and some have been found seventeen feet long. Mr. Good observes: "Both the elephant and hippopotamus are naturally quiet animals; and never interfere with the grazing of others of different kinds, unless they be irritated.

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C. c. 767.

16 Lo now, his strength is in his loins, and his force is in the navel of his belly.

17 ^a 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 ^b 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 ^c bring him forth

^a Or, He setteth up. — ^b Dan. ii. 40. — ^c Ps. civ. 14.
^d Heb. he oppresseth.

The *behemoth*, on the contrary, is represented as a quadruped of a ferocious nature, and formed for tyranny, if not rapacity; equally lord of the floods and of the mountains; rushing with rapidity of foot, instead of slowness or statelyness; and possessing a rigid and enormous tail, like a cedar-tree, instead of a short naked tail of about a foot long, as the hippopotamus, or a weak, slender, hog-shaped tail, as the elephant.

The *mammoth*, for size, will answer the description in this place, especially ver. 19: *He is the chief of the ways of God*. That to which the part of a skeleton belonged which I examined, must have been, by computation, not less than *twenty-five* feet high, and *sixty* feet in length! The bones of *one toe* I measured, and found them *three feet* in length! One of the very smallest grinders of an animal of this extinct species, full of processes on the surface more than an inch in depth, which shows that the animal had lived on *flesh*, I have just now weighed, and found it, in its very dry state, *four pounds eight ounces*, avoirdupois: the same grinder of an *elephant* I have weighed also, and found it just *two pounds*. The mammoth, therefore, from this proportion, must have been as large as *two elephants* and a quarter. We may judge by this of its size: *elephants* are frequently *ten* and *eleven* feet high; this will make the mammoth at least *twenty-five* or *twenty-six* feet high; and as it appears to have been a *many-toed* animal, the *springs* which such a creature could make must have been almost incredible: nothing by *swiftness* could have escaped its pursuit. God seems to have made it as the proof of his power; and had it been prolific, and not become extinct, it would have depopulated the earth. Creatures of this kind must have been living in the days of Job: the behemoth is referred to here, as if perfectly and commonly known.

He eateth grass as an ox.] This seems to be mentioned as something remarkable in this animal: that though from the form of his *teeth* he must have been *carnivorous*, yet he ate grass as an ox; he lived both on animal and vegetable food.

Verse 16. *His strength is in his loins*] This refers to his great *agility*, notwithstanding his *bulk*; by the *strength of his loins* he was able to take vast *springs*, and make astonishing bounds.

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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, ^d he drinketh up a river, and hasteth not: he trusteth that he can draw up Jordan into his mouth.

24 ^e He taketh it with his eyes: his nose pierceth through snares.

^e Or, Will any take him in his sight, or bore his nose with a gin? Ch. xli. 1, 2.

Verse 17. *He moveth his tail like a cedar*] Therefore it was neither the *elephant*, who has a tail like that of the *hog*, nor the *hippopotamus*, whose tail is only about a foot long.

The sinews of his stones] I translate with Mr. Good, and for the same reasons, *the sinews of his haunches*, which is still more characteristic; as the animal must have excelled in *leaping*.

Verse 18. *His bones are as strong pieces of brass—bars of iron*.] The tusk I have mentioned above is uncommonly *hard*, *solid*, and *weighty* for its size.

Verse 19. *He is the chief of the ways of God*] The *largest*, *strongest*, and *swiftest* quadruped that God has formed.

He that made him] No power of man or beast can overcome him. God alone can overcome him, and God alone could make his sword (of extinction) approach to him.

Verse 20. *The mountains bring him forth food*] It cannot therefore be the *hippopotamus*, as he is seldom found far from the rivers where he has his chief residence.

Where all the beasts of the field play.] He frequents those places where he can have most *prey*. He makes a mock of all the beasts of the field. They can neither resist his *power*, nor escape from his *agility*. All this answers to what we know of the *mammoth*, but not at all to the *hippopotamus*.

Verse 21. *He lieth under the shady trees*] This and the following verses refer to certain *habits* of the *behemoth*, with which we are and must be unacquainted.

Verse 22. *The willows of the brook compass him*] This would agree well enough with the *hippopotamus*.

Verse 23. *Behold, he drinketh up a river*] A similar mode of expression, and of precisely the same meaning, as that in chap. xxxix. 24: "He swalloweth the ground with fierceness." No river can stop his course: he wades through all; stems every tide and torrent; and hurries not as though he were in danger.

He trusteth that he can draw up Jordan] Even when the river overflows its banks, it is no stopping to him: though the whole impetuosity of its stream rush against his mouth, he is not afraid. Mr. Good

has seized the true idea in his translation of this verse:

"If the stream rage, he revileth not :
He is unmoved, though Jordan rush against his
mouth."

From this mention of Jordan it is probable that the behemoth was once an inhabitant of the mountains, marshes, and woods of the land of Palestine.

Verse 24. *He taketh it with his eyes*] He looks at the sweeping tide, and defies it.

His nose pierceth through snares.] If fences of strong stakes be made in order to restrain him, or prevent him from passing certain boundaries, he tears them in pieces with his teeth; or, by pressing his nose against them, breaks them off. If other parts of the description would answer, this might well apply to the elephant, the nose here meaning the proboscis, with which he can split trees, or even tear them up from the roots!

Thus ends the description of the behemoth; what I suppose to be the mastodon or mammoth, or some creature of this kind, that God made as the chief of his works, exhibited in various countries for a time, cut them off from the earth, but by his providence preserved many of their skeletons, that succeeding ages might behold the mighty power which produced this chief of the ways of God, and admire the providence that rendered that race extinct which would otherwise, in all probability, have extinguished every other race of animals!

I am not unapprised of the strong arguments produced by learned men to prove, on the one hand, that behemoth is the elephant; and, on the other, that he is the hippopotamus or river-horse: and I have carefully read all that Bochart, that chief of learned men, has said on the subject. But I am convinced that an animal now extinct, probably of the kind already mentioned, is the creature pointed out and described by the inspiration of God in this chapter.

On ver. 30 of the preceding chapter we have seen, from Mr. Heath's remarks, that the fourteen first verses were probably transposed. In the following observations Dr. Kennicott appears to prove the point.

"It will be here objected, that the poem could not possibly end with this question from Job; and, among other reasons, for this in particular: because we read in the very next verse, *That after the Lord had spoken these words unto Job, &c.* If, therefore, the last speaker was not Job, but the Lord, Job could not originally have concluded this poem, as he does at present.

This objection I hold to be exceedingly important; and, indeed, to prove decisively that the poem must have ended at first with some speech from God.

"And this remark leads directly to a very interesting inquiry: *What was at first the conclusion of this poem?* This may, I presume, be pointed out and determined, not by the alteration of any one word, but only by allowing a dislocation of the fourteen verses which now begin the fortieth chapter. Chapters xxxviii., xxxix., xl., and xli. contain a magnificent

display of the divine power and wisdom in the works of the Creator; specifying the lion, raven, wild goat, wild ass, unicorn, peacock, ostrich, horse, hawk, eagle, behemoth, and leviathan.

"Now, it must have surprised most readers to find that the description of these creatures is strangely interrupted at chap. xl. 1, and as strangely resumed afterwards at chap. xl. 15; and therefore, if these fourteen verses will connect with and regularly follow what now ends the poem, we cannot much doubt that these fourteen verses have again found their true station, and should be restored to it.

"The greatness of the supposed transposition is no objection: because so many verses as would fill one piece of vellum in an ancient roll, might be easily sewed in before or after its proper place. In the case before us, the twenty-five lines in the first fourteen verses of chapter xl. seem to have been sewed in improperly after chap. xxxix. 30, instead of after chap. xlii. 6. That such large parts have been transposed in rolls, to make which the parts are sewed together, is absolutely certain; and that this has been the case here, is still more probable for the following reason:—

"The lines here supposed to be out of place are twenty-five, and contain ninety-two words; which might be written on one piece or page of vellum. But the MS. in which these twenty-five lines made one page must be supposed to have the same, or nearly the same, number of lines in each of the pages adjoining. And it would greatly strengthen this presumption if these twenty-five lines would fall in regularly at the end of any other set of lines, nearly of the same number; if they would fall in after the next set of twenty-five, or the second set, or the third, or the fourth, &c. Now, this is actually the case here; for the lines after these twenty-five, being one hundred or one hundred and one, make just four times twenty-five. And therefore, if we consider these one hundred and twenty-five lines as written on five equal pieces of vellum, it follows that the fifth piece might be carelessly sewed up before the other four.

"Let us also observe that present disorder of the speeches, which is this. In chapters xxxviii. and xxxix., God first speaks to Job. The end of chap. xxxix. is followed by, 'And the Lord answered Job and said,' whilst yet Job had not replied. At chap. xl. 3—5, Job answers; but he says, *he had then spoken twice, and he would add no more*; whereas, this was his first reply, and he speaks afterwards. From chap. xl. 15 to xli. 34 are now the descriptions of behemoth and leviathan, which would regularly follow the descriptions of the horse, hawk, and eagle. And from chap. xlii. 1 to xlii. 6 is now Job's speech, after which we read in ver. 7, 'After the Lord had spoken these words unto Job!'

"Now, all these confusions are removed at once if we only allow that a piece of vellum containing the twenty-five lines (chap. xl. 1—14) originally followed chap. xlii. 6. For then, after God's first speech, ending with leviathan, Job replies: then God, to whom Job replies the second time, when he added no more; and then God addresses him the third, when Job is silent,

and the poem concludes: upon which the narrative opens regularly, with saying, 'After the Lord had spoken these words unto Job,' &c.; chap. xlii. 7."—*Kennicott's Remarks*, p. 161.

The reader will find much more satisfaction if he read the places as above directed. Having ended

chap. xxxix., proceed immediately to ver. 15 of chap. xl.; go on regularly to the end of ver. 6 of chap. xlii., and immediately after that, add the first fourteen verses of chap. xl. We shall find then that the poem has a consistent and proper ending, and that the concluding speech was spoken by JEHOVAH.

CHAPTER XLI.

God's great power in the leviathan, of which creature he gives a very circumstantial description, 1—34.

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C. c. 767.

CANST thou draw out ^a leviathan ^b with an hook? or his tongue with a cord ^c which thou lettest down?

2 Canst thou ^d put an hook 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 ^e a servant for ever?

5 Wilt thou ^f play with him as with a bird? or wilt thou bind him for thy maidens?

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C. c. 767.

^a That is, a whale, or a whirlpool.—^b Ps. civ. 26. Isai. xxvii. 1.

^c Heb. which thou drownest.—^d Isai. xxxvii. 29.—^e Exod. xxi. 1, &c.—^f Ps. civ. 26.

NOTES ON CHAP. XLI.

Verse 1. *Canst thou draw out leviathan*] We come now to a subject not less perplexing than that over which we have passed, and a subject on which learned men are less agreed than on the preceding. What is *leviathan*? The Hebrew word לִיְיָתָן *liyathan* is retained by the Vulgate and the Chaldee. The Septuagint have, Ἀξίς δε δρακοντα; "Canst thou draw out the DRAGON?" The Syriac and Arabic have the same. A species of *whale* has been supposed to be the creature in question; but the description suits no animal but the *crocodile* or alligator; and it is not necessary to seek elsewhere. The crocodile is a natural inhabitant of the Nile, and other Asiatic and African rivers. It is a creature of enormous voracity and strength, as well as fleetness in swimming. He will attack the largest animals, and even men, with the most daring impetuosity. In proportion to his size he has the largest mouth of all monsters. The upper jaw is armed with forty sharp strong teeth, and the under jaw with thirty-eight. He is clothed with such a coat of mail as cannot be pierced, and can in every direction resist a musket-ball. The Hebrew לֵי לֵי טֵן *ten* signifies the *coupled dragon*; but what this is we know not, unless the crocodile be meant.

With a hook] That crocodiles were caught with a baited hook, at least one species of crocodile, we have the testimony of *Herodotus*, lib. ii., c. 70: Ἐπειαν ἄνωσ δὲ λείαση περι ἀγκίστρον, μετὶ εἰς μέσον τοῦ ποταμοῦ, κ. τ. λ. "They take the back or chine of a swine, and bait a hook with it, and throw it into the midst of the river; and the fisherman stands at some distance on the shore holding a young pig, which he irritates, in order to make it squeak. When the crocodile hears this, he immediately makes towards the sound; and, finding the baited hook in his way, swallows it, and is then drawn to land, when they dash mud into his eyes, and blind him; after which he is soon dispatched." In this way it seems *leviathan*

was drawn out by a hook: but it was undoubtedly both a difficult and dangerous work, and but barely practicable in the way in which *Herodotus* relates the matter.

Or his tongue with a cord] It is probable that, when the animal was taken, they had some method of casting a noose round his tongue, when opening his mouth; or piercing it with some barbed instrument. *Thevenot* says that in order to take the crocodile they dig holes on the banks of the river, and cover them with sticks. The crocodiles fall into these, and cannot get out. They leave them there for several days without food, and then let down nooses which they pitch on their jaws, and thus draw them out. This is probably what is meant here.

Verse 2. *Canst thou put an hook into his nose?* Canst thou put a ring in his nose, and lead him about as thou dost thine ox? In the East they frequently lead the oxen and buffaloes with a ring in their noses. So they do *bulls* and *oxen* in this country.

Bore his jaw through with a thorn] Some have thought that this means, Canst thou deal with him as with one of those little fish which thou stringes on a rush by means of the thorn at its end? Or perhaps it may refer to those ornaments with which they sometimes adorned their horses, mules, camels, &c.

Verse 3. *Will he make many supplications*] There are several allusions in these verses to matters of which we know nothing.

Verse 4. *Will he make a covenant*] Canst thou him as thou wouldst a servant, who is to be so attached to thy family as to have his ear bored, that he may abide in thy house for ever? Is not this an allusion to the law, Exod. xxi. 1—6?

Verse 5. *Wilt thou play with him*] Is he such creature as thou canst tame; and of which thou can make a pet, and give as a plaything to thy little girl נַחֲשֵׁי נַחֲשֵׁי נַחֲשֵׁי *nacrottheycha*; probably alluding to the custo

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C. c. 767.

6 Shall thy companions make a banquet of him? shall they part him among the merchants?

7 Canst thou fill his skin with barbed irons? 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 prevented me, that I should repay him? ^bwhatsoever is under the whole heaven is mine.

12 I will not conceal his parts, nor his power, nor his comely proportion.

* Rom. xi. 35.—^b Exod. xix. 5. Deut. x. 14. Ps. xxiv. 1. l. 12. 1 Cor. x. 26, 28.

catching birds, tying a string to their legs, and giving them to children to play with; a custom executable as ancient, and disgraceful as modern.

Verse 6. *Shall thy companions make a banquet*] Canst thou and thy friends feast on him as ye were wont to do on a camel sacrificed for this purpose? Or, canst thou dispose of his flesh to the merchants—to buyers, as thou wouldst do that of a camel or an ox? It is certain, according to *Herodotus*, lib. ii., c. 70, that they killed and ate crocodiles at *Apollo-nia* and *Elephantis*, in Egypt.

Verse 7. *Canst thou fill his skin with barbed irons?*] This refers to some kind of harpoon work, similar to that employed in taking *whales*, and which they might use for some other kinds of animals; for the skin of the crocodile could not be pierced. *Herrera* says that he saw a crocodile defend itself against thirty men; and that they fired six balls at it without being able to wound it. It can only be wounded under the belly.

Verse 8. *Lay thine hand upon him?*] Mr. *Heath* translates, "Be sure thou strike home. Mind thy blow: rely not upon a second stroke." Mr. *Good* translates:—

"Make ready thy hand against him.
Dare the contest: be firm."

He is a dangerous animal; when thou attackest him, be sure of thy advantage; if thou miss, thou art ruined. Depend not on other advantages, if thou miss the first. Kill him at once, or he will kill thee.

Verse 9. *Behold, the hope*] If thou miss thy first advantage, there is no hope afterwards: the very sight of this terrible monster would dissipate thy spirit, if thou hadst not a positive advantage against his life, or a place of sure retreat to save *thine own*.

Verse 10. *None is so fierce that dare stir him up*] The most courageous of men dare not provoke the crocodile to fight, or even attempt to rouse him, when, sated

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C. c. 767.

13 Who can discover the face of his garment? or who can come to him ^cwith his double bridle?

14 Who can open the doors of his face? his teeth are terrible round about.

15 His ^dscales are his pride, shut up together as with a close seal.

16 One is so near to another, that no air can come between them.

17 They are joined one to another, they stick together, that they cannot be sundered.

18 By his neesings 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.

^c Or, *within*.—^d Heb. *strong pieces of shields*.

with fish, he takes his repose among the reeds. The strongest of men cannot match him.

Who then is able] If thou canst not stand against the crocodile, one of the creatures of my hand, how canst thou resist me, who am his Maker? This is the use which God makes of the formidable description which he has thus far given of this terrible animal.

Verse 11. *Who hath prevented me*] Who is it that hath laid me under obligation to him? Do I need my creatures? All under the heavens is my property.

Verse 12. *I will not conceal his parts*] This is most certainly no just translation of the original. The *Vulgate* is to this effect: *I will not spare him*; nor yield to his powerful words, framed for the purpose of entreaty. Mr. *Good* applies it to leviathan:—

"I cannot be confounded at his limbs and violence;
The strength and structure of his frame."

The Creator cannot be intimidated at the most formidable of his own works: man may and should tremble; God cannot.

Verse 13. *Who can discover the face of his garment?*] Who can rip up the hide of this terrible monster? Who can take away his covering, in order to pierce his vitals?

Verse 14. *The doors of his face?*] His jaws; which are most tremendous.

Verse 15. *His scales are his pride*] They are impenetrable, as we have already seen.

Verse 16. *One is so near to another*] It has already been stated, that a musket-ball fired at him in any direction cannot make a passage through his scales.

Verse 18. *By his neesings a light doth shine*] It is very likely that this may be taken literally. When he spurts up the water out of his nostrils, the drops form a sort of iris or rainbow. We have seen this effect produced when, in certain situations and state of the atmosphere, water was thrown up forcibly, so as to be broken into small drops, which has occasioned an appearance like the rainbow.

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U. C. c. 767.

20 Out of his nostrils goeth smoke, as out of a seething pot or caldron.

21 His breath 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 ^b 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 mill-stone.

25 When he raiseth up himself, the mighty are afraid: by reason of breakings they purify themselves.

26 The sword of him that layeth at him cannot hold: the spear, the dart, nor the habergeon.

^a Heb. *sorrow rejoiceth*.—^b Heb. *The fallings*.—^c Or, *breast-plate*.

The eyelids of the morning.] It is said that, under the water, the eyes of the crocodile are exceedingly dull; but when he lifts his head above water they sparkle with the greatest vivacity. Hence the Egyptians, in their hieroglyphics, made the eyes of the crocodile the emblem of the morning. Ανατολην λεγοντες δυο οφθαλμους κροκοδειλου ζωογραφουσι.—HORAPP. Egypt. Hieroglyph., lib. i., c. 65. This is a most remarkable circumstance, casts light on ancient history, and shows the rigid correctness of the picture drawn above.

The same figure is employed by the Greek poets.

Χρυσας αμερας βλεφαρον.

"The eyelid of the golden day."

Soph. Antig. ver. 103.

Νυκτος αφεγγες βλεφαρον.

"The darksome eyelid of the night."

Eurip. Phœniss. ver. 553.

Verse 19. *Out of his mouth go burning lamps*] Dr. Young, in his paraphrase, has a sensible note on this passage:—"This is nearer the truth than at first view may be imagined. The crocodile, according to naturalists, lying long under water, and being there forced to hold its breath, when it emerges, the breath long repressed is hot, and bursts out so violently, that it resembles fire and smoke. The horse does not repress his breath by any means so long, neither is he so fierce and animated; yet the most correct of poets ventures to use the same metaphor concerning him, *volvit sub naribus ignem*. By this I would caution against a false opinion of the boldness of eastern metaphors, from passages ill understood."

Verse 22. *In his neck remaineth strength*] Literally, "strength has its dwelling in his neck." The neck is the seat of strength of most animals; but the head and shoulders must be here meant, as the croco-

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27 He esteemeth iron as straw, and brass as rotten wood.

28 The arrow cannot make him flee: sling stones are turned with him into stubble.

29 Darts are counted as stubble: he laugheth at the shaking of a spear.

30 ^d 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 children of pride.

^d Heb. *Sharp pieces of potsherd*.—^e Or, *who behave themselves without fear*.

dile has no neck, being shaped very nearly like a lizard.

And sorrow is turned into joy before him.] עָרַב עָרַב אֵלֶּפְהָנַיִם תַּדוּטִים דְּעָבָב; "And destruction exulteth before him." This is as fine an image as can well be conceived. It is in the true spirit of poetry the legitimate offspring of the genie createur. Our translation is simply insignificant.

Verse 23. *The flakes of his flesh*] His muscles are strongly and firmly compacted.

Verse 24. *Hard as a piece of the nether mill-stone*. Which is required to be harder than that which run above.

Verse 25. *By reason of breakings they purify themselves*.] No version, either ancient or modern, appears to have understood this verse; nor is its true sense known. The Septuagint have, "When he turns himself, he terrifies all the quadrupeds on the earth. The original is short and obscure: מַרְיָם דְּרַמָּא מִישְׁשֶׁבָרִים יִיחְצָטָא. Mr. Good takes the plural termination יחצטא, from the first word, of which he makes the noun יחצטא, the sea, and thus translates it, "They are confounded at the tumult of the sea. In this I can find no more light than in our own." Mr. Heath has, "For very terror they fall to the ground." The translations of it are as unsatisfactory as they are various. I shall give both the verses from Coverdale:—

His herte is as harde as a stone; and as fast as the stythpe (anvil) that the hammer man smyteth upon when he goeth the mightiest of all are astrayed, and the waives hebp. The dull swell in the waters preclaims his advance; and when this is perceived, the stout-hearted tremble.

Verse 26. *Habergeon*.] The hauberk, the Norman armour for the head, neck, and breast, formed of rings. See on Neh. iv. 16.

Verse 29. *Darts are counted as stubble*] All these verses state that he cannot be wounded by any kind of weapon, and that he cannot be resisted by any human strength.

A young crocodile, seen by M. Maillet, twelve feet long, and which had not eaten a morsel for thirty-five days, its mouth having been tied all that time, was nevertheless so strong, that with a blow of its tail it overturned a bale of coffee, and five or six men, with the utmost imaginable ease! What power then must lodge in one twenty feet long, well fed, and in health!

Verse 30. *Sharp stones are under him*] So hard and impenetrable are his scales, that splinters of flint are the same to him as the softest reeds.

Verse 31. *He maketh the deep to boil like a pot*] This is occasioned by strongly agitating the waters at or near the bottom; and the froth which arises to the top from this agitation may have the appearance of ointment. But several travellers say that the crocodile has a very strong scent of musk, and that he even imparts this smell to the water through which he passes, and therefore the text may be taken literally. This property of the crocodile has been noticed by several writers.

Verse 32. *He maketh a path to shine after him*] In certain states of the weather a rapid motion through the water disengages many sparks of phosphoric fire. I have seen this at sea; once particularly, in a fine clear night, with a good breeze, in a fast-sailing vessel, I leaned over the stern, and watched this phenomenon for hours. The wake of the vessel was like a stream of fire; millions of particles of fire were disengaged by the ship's swift motion through the water, nearly in the same way as by the electric cushion and cylinder; and all continued to be absorbed at a short distance from the vessel. Whether this phenomenon takes place in fresh water or in the Nile, I have had no opportunity of observing.

The deep to be hoary.] By the frost and foam raised by the rapid passage of the animal through the water.

Verse 33. *Upon earth there is not his like*] There is no creature among terrestrial animals so thoroughly dangerous, so exceedingly strong, and so difficult to be wounded or slain.

Who is made without fear.] Perhaps there is no creature who is at all acquainted with man, so totally destitute of fear as the crocodile.

Verse 34. *He is a king over all the children of pride.*]

There is no animal in the waters that does not fear and fly from him. Hence the Chaldee renders it, *all the offspring of fishes*.

Calmet says, that by the children of pride the Egyptians are meant; that the crocodile is called their king, because he was one of their principal divinities; that the kings of Egypt were called Pharaoh, which signifies a crocodile; and that the Egyptians were proverbial for their pride, as may be seen in Ezek. xxxii. 12. And it is very natural to say that Job, wishing to point out a cruel animal, adored by the Egyptians, and considered by them as their chief divinity, should describe him under the name of king of all the children of pride.

Houbigant considers the *לִיְיָתָן* *livyathan*, the coupled dragon, to be emblematical of Satan: "He lifts his proud look to God, and aspires to the high heavens; and is king over all the sons of pride." He is, in effect, the governor of every proud, haughty, impious man. What a king! What laws! What subjects!

Others think that MEN are intended by the sons of pride; and that it is with the design to abate their pride, and confound them in the high notions they have of their own importance, that God produces and describes an animal of whom they are all afraid, and whom none of them can conquer.

After all, what is *leviathan*? I have strong doubts whether either *whale* or *crocodile* be meant. I think even the *crocodile* overrated by this description. He is too great, too powerful, too important, in this representation. No beast, terrestrial or aquatic, deserves the high character here given, though that character only considers him as unconquerably strong, ferociously cruel, and wonderfully made. Perhaps *leviathan* was some extinct *mammoth* of the waters, as *behemoth* was of the land. However, I have followed the general opinion by treating him as the *crocodile* throughout these notes; but could not finish without stating my doubts on the subject, though I have nothing better to offer in the place of the animal in behalf of which almost all learned men and critics argue, and concerning which they generally agree. As to its being an emblem either of *Pharaoh* or the *devil*, I can say little more than, *I doubt*. The description is extremely dignified; and were we sure of the animal, I have no doubt we should find it in every instance correct. But after all that has been said, we have yet to learn what *leviathan* is!

CHAPTER XLII.

Job humbles himself before God, 1—6. God accepts him; censures his three friends; and commands Job to offer sacrifices for them, that he might pardon and accept them, as they had not spoken what was right concerning their Maker, 7—9. The Lord turns Job's captivity; and his friends visit him, and bring him presents, 10, 11. Job's affluence becomes double to what it was before, 12. His family is also increased, 13—15. Having lived one hundred and forty years after his calamities, he dies, 16, 17.

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C. c. 767.

THEN Job answered the LORD, and said,

2 I know that thou ^acanst do every thing, and that ^bno thought can be withholden from thee.

3 ^cWho is he that hideth counsel without knowledge? therefore have I uttered that I understood not; ^dthings too wonderful for me, which I knew not.

4 Hear, I beseech thee, and I will speak: ^eI

will demand of thee, and declare thou unto me.

5 I have heard of thee by the hearing of the ear; but now mine eye seeth thee:

6 Wherefore I ^fabhor myself, and repent in dust and ashes.

7 And it was so, that after the LORD had spoken these words unto Job, the LORD said to Eliphaz the Temanite, My wrath is kindled

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C. c. 767.

^a Gen. xviii. 14. Matt. xix. 26. Mark x. 27. xiv. 36. Luke xviii. 27.—^b Or, no thought of thine can be hindered.

^c Ch. xxxviii. 2.—^d Ps. xl. 5. cxxxix. 1. cxxxix. 6.—^e Ch. xxxviii. 3. xl. 7.—^f Ezra ix. 6. Ch. xl. 4.

NOTES ON CHAP. XLII.

Verse 2. *I know that thou canst do every thing*] Thy power is unlimited; thy wisdom, infinite.

Verse 3. *Who is he that hideth counsel*] These are the words of Job, and they are a repetition of what Jehovah said chap. xxxviii. 2: "Who is this that darkeneth counsel by words without knowledge?" Job now having heard the Almighty's speech, and having received his reproof, echoes back his words: "Who is he that hideth counsel without knowledge?" Alas, *I am the man; I have uttered what I understood not; things too wonderful for me, that I knew not.*

God had said, chap. xxxviii. 3: "Gird up now thy loins like a man; I will demand of thee, and answer thou me." In allusion to this, Job exclaims to his Maker, ver. 4: "Hear, I beseech thee, and I will speak: I will ask of THEE, and declare THOU unto ME." I acknowledge my ignorance; I confess my foolishness and presumption; I am ashamed of my conduct; I lament my imperfections; I implore thy mercy; and beg thee to show me thy will, that I may ever think, speak, and do, what is pleasing in thy sight.

Things too wonderful] I have spoken of thy judgments, which I did not comprehend.

Verse 5. *I have heard of thee*] I have now such a discovery of thee as I have never had before. I have only heard of thee by tradition, or from imperfect information; now the eye of my mind clearly perceives thee; and in seeing thee, I see myself; for the light that discovers thy glory and excellence, discovers my meanness and vileness.

Verse 6. *I abhor myself*] Compared with thine, my strength is weakness; my wisdom, folly; and my righteousness, impurity.

"I loathe myself when thee I see;
And into nothing fall."

Repent] I am deeply distressed on account of the *imaginings* of my heart, the *words* of my tongue, and the *acts* of my life. I roll myself in the *dust*, and sprinkle *ashes* upon my head. Job is now sufficiently humbled at the feet of Jehovah; and having earnestly and piously prayed for instruction, the Lord in a finishing speech, which appears to be contained in the *first fourteen verses* of chap. xl., perfects his teaching on the subject of the late controversy, which

is concluded with, "When thou canst act like the Almighty," which is, in effect, what the questions and commands amount to in the preceding verses of that chapter, "then will I also confess unto thee, that thy own right hand can save thee." In the *fifth* verse of the *fortieth* chapter, Job says, "ONCE have I spoken." This must refer to the declaration above, in the beginning of this chapter (xlii.). And he goes on to state, chap. xl. 5: "Yea, twice; but I will proceed no further." This *second* time is that in which he uses these words: after which he spoke no more; and the Lord concluded with the remaining part of these *fourteen* verses, *viz.*, from ver. 7 to 14, inclusive. Then the thread of the story, in the form of a *narration*, is resumed in this chapter (xlii.) at ver. 7.

Verse 7. *After the Lord had spoken these words*] Those recorded at chap. xl. 7—14; he said to Eliphaz, who was the eldest of the three friends, and chief speaker: *Ye have not spoken of me—right.* Mr. Peters observes, "It will be difficult to find any thing in the speeches of Eliphaz and his companions which should make the difference here supposed, if we set aside the doctrine of a *future state*; for in this view the others would speak more worthily of God than Job, by endeavouring to vindicate his providence in the exact distribution of good and evil in this life: whereas Job's assertion, chap. ix. 22, 'This is one thing, therefore I said it, *He destroyeth the perfect and the wicked,*' which is the argument on which he all along insists, would, upon this supposition, be directly charging God that he made no distinction between the good and the bad. But now, take the other life into the account, and the thing will appear in quite a contrary light; and we shall easily see the reason why God approves of the sentiments of Job, and condemns those of his *friends*. For supposing the friends of Job to argue that the *righteous* are never afflicted *without remedy* here, nor the *wicked prosperous on the whole* in this life, which is a wrong representation of God's providence; and Job to argue, on the other hand, that the *righteous* are sometimes afflicted here, and that *without remedy*, but shall be *rewarded in a life to come*; and that the *wicked prosper* here, but shall be *punished hereafter*, which is the true representation of the divine proceedings; and here is a very apparent difference in the drift of the one's discourse, and of the others."

A. M. cir. 2484.
B. C. cir. 1520.
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against thee, and against thy two friends: for ye have not spoken of me *the thing that is right*, as my servant Job *hath*.

8 Therefore take unto you now ^aseven bullocks and seven rams, and ^bgo to my servant Job, and offer up for yourselves a burnt-offering; and my servant Job shall ^cpray for you: for ^dhim 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 ^eJob.

^a Numb. xxiii. 1.—^b Matt. v. 24.—^c Gen. xx. 17. James v. 15, 16. ^d 1 John v. 16.—^e Heb. *his face or person*. ^f Gen. xxv. 35. Mal. i. 8.—^g Heb. *the face of Job*.—^h Ps.

For Job, in this view, speaks worthily of God, and the rest unworthily. The best moral argument that mankind have ever had to believe in a *life to come*, is that which Job insists on—that *good and evil are*, for the most part, dealt out *here* promiscuously. On the contrary, the topic urged by his friends, and which they push a great deal too far, that God rewards and punishes in this world, tends in its consequences, like that other opinion which was held by the stoics in other times, that *virtus is its own reward*, to sap the very foundation of that proof we have, from reason, of another life. No wonder, therefore, that the sentiments of the one are approved, and those of the other condemned."

Verse 8. *Take—seven bullocks and seven rams*] From this it appears that Job was considered a priest, not only in his own family, but also for others. For his children he offered burnt-offerings, chap. i. 5; and now he is to make the same kind of offerings, accompanied with *intercession*, in behalf of his three friends. This is a full proof of the innocence and integrity of Job: a more decided one could not be given, that the accusations of his friends, and their bitter speeches, were as *untrue* as they were *malevolent*. God thus clears *his* character, and confounds their devices.

Verse 10. *The Lord turned the captivity of Job*] The *Vulgate* has: Dominus quoque conversus est ad penitentiam Job; "And the LORD turned Job to repentance." The *Chaldee*: "The WORD of the Lord (ܡܝܡܪܐܝܢܐ *meymera dayai*) turned the captivity of Job." There is a remark which these words suggest, which has been rarely, if at all, noticed. It is said that the Lord turned the captivity of Job WHEN HE PRAYED FOR HIS FRIENDS. He had suffered much through the unkindness of these friends; they had criticised his conduct without *feeling* or *mercy*; and he had just come to be irritated against them: and that he had such a feeling towards *them*, several parts of his discourses sufficiently prove. God was now about to

10 'And the LORD turned the captivity of Job, when he prayed for his friends: also the LORD ^agave Job ^btwice as much as he had before.

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U.C. c. 767.

11 Then came there unto him ^call 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 be-moaned him, and comforted him over all the evil that the LORD had brought upon him: every man also gave him a piece of money, and every one an ear-ring of gold.

12 So the LORD blessed ^dthe latter end of Job more than his beginning: for he had ^efourteen thousand sheep, and six thousand

xiv. 7. cxvii. 1.—^f Heb. *added all that had been to Job unto the double*.—^g Isai. xl. 2.—^h See ch. xix. 13.—ⁱ Ch. viii. 7. James v. 11.—^j See ch. i. 3.

show Job his *mercy*: but *mercy* can be shown only to the *merciful*; Job must *forgive* his unfeeling friends, if he would be *forgiven* by the Lord; he directs him, therefore, to *pray for them*, ver. 8. He who can *pray* for another cannot entertain *enmity* against him: Job did so; and *when* he prayed for his friends, God turned the captivity of Job. "For-give, and ye shall be forgiven."

Some suppose that Job, being miraculously restored, armed his servants and remaining friends, and fell upon those who had spoiled him; and not only recovered his own property, but also spoiled the spoilers and thus his substance became double what it was before. Of this I do not see any intimation in the sacred text.

Verse 11. *Then came there unto him all his brethren*] "Job being restored to his former health and fortunes, the author," says Mr. Heath, "presents us with a striking view of *human friendship*. His brethren, who, in the time of his affliction, *kept at a distance* from him; his *kinefolk*, who *ceased to know him*; his *familiar friends*, who had *forgotten him*; and his *acquaintance*, who had *made themselves perfect strangers* to him; those to whom he had *showed kindness*, and who yet had *ungratefully* neglected him, on the return of his prosperity now come and condole with him, desirous of renewing former familiarity; and, according to the custom of the eastern countries, where there is no approaching a great man without a *present*, each brings him a *kesitah*, each a jewel of gold." See ver. 12.

A piece of money] *kesitah* signifies a *lamb*; and it is supposed that this piece of money had a *lamb* stamped on it, as that quantity of gold was generally the current value for a lamb. See my note on Gen. xxxiii. 19, where the subject is largely considered. The *Vulgate*, *Chaldee*, *Septuagint*, *Arabic*, and *Syriac* have *one lamb or sheep*; so it appears that they did not understand the *kesitah* as implying a *piece of money* of any kind, but a *sheep* or a *lamb*.

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U. C. c. 767.

camels, and a thousand yoke
of oxen, and a thousand she-
asses.

so fair as the daughters of
Job: and their father gave
them inheritance among their
brethren.

A. M. cir. 2484.
B. C. cir. 1520.
Ante I. Ol.
cir. 744.
Ante U. C. c. 767.

13 *He had also seven sons
and three daughters.

14 And he called the name of the first, Je-
mima; and the name of the second, Kezia;
and the name of the third, Keren-happuch.

16 After this ^b lived Job an hundred and
forty years, and saw his sons, and his sons'
sons, *even* four generations.

17 So Job died, *being* old and ^c full of
days.

15 And in all the land were no women found

^a Ch. i. 2.—^b Ch. v. 28. Prov. iii. 16.

^c Gen. xxv. 8.

Ear-ring of gold] Literally, a *nose jewel*. The
Septuagint translate, τετραδραχμων χρυσου, a tetra-
drachm of gold, or *golden daric*; but by adding και
ασημου, *unstamped*, they intimate that it was four
drachms of uncoined gold.

because her face was as splendid as the *emerald*." *Cardmarden's Bible*, 1566, has the Hebrew names.

Verse 12. *The Lord blessed the latter end of Job*]
Was it not in consequence of his friends bringing him
a *lamb*, *sheep*, or other kind of *cattle*, and the *quantity*
of *gold* mentioned, that his stock of *sheep* was in-
creased so speedily to 14,000, his *camels* to 6000, his
oxen to 2000, and his *she-asses* to 1000?

The Vulgate has, "He called the name of one *Day*,
of the second *Cussia*, and of the third *The Horn of*
Antimony."

Mr. *Heath* takes the story of the conduct of Job's
friends by the worst handle; see ver. 11. Is it not
likely that they themselves were the *cause* of his
sudden accumulation of property? and that they did
not visit him, nor seek his familiarity, *because he was*
now prosperous; but because they saw that *God had*
turned his captivity, and miraculously healed him?
This gave them full proof of his *innocence*, and they
no longer considered him an *anathema*, or *devoted*
person, whom they should avoid and detest, but one
who had been suffering under a strange dispensation
of Divine Providence, and who was now no longer a
suspicious character, but a favourite of heaven, to
whom they should show every possible kindness.

The Versions in general preserve these names, only
the *Septuagint*, *Syriac*, and *Arabic* translate *Jemimah*,
DAY; and the former for *Keren-happuch* has Αμαλ-
θαιας κερα, *the horn of Amalthea*. This refers to an
ancient fable. *Amalthea* was the nurse of *Jupiter*,
and fed him with goat's milk when he was young.
The goat having by accident her *horn* struck off,
Jupiter translated the animal to the heavens, and gave
her a place among the *constellations*, which she still
holds; and made the *horn* the emblem of *plenty*;
hence it is always pictured or described as filled with
fruits, *flowers*, and the *necessaries* and *luxuries* of
life. It is very strange how this fable got into the
Septuagint.

They therefore joined hands with God to make the
poor man live, and their *presents* were the cause,
under God, of his restoration to *affluence*. This takes
the subject by the other handle; and I think, as far
as the text is concerned, by the *right* one.

Coverdale is singular: *The first he called Daye*
the seconde Doherte, the thirde, All plenteousnes.

He had fourteen thousand sheep] The reader, by
referring to chap. i. 3, will perceive that the whole of
Job's property was exactly *doubled*.

Verse 15. *Gave them inheritance among their*
brethren.] This seems to refer to the history of the
daughters of *Zelophehad*, given Numb. xxvii. 1-8
who appear to have been the *first* who were allowed
an *inheritance among their brethren*.

Verse 13. *Seven sons and three daughters.*] This
was the *same number* as before; and so the *Vulgate*,
Septuagint, *Syriac*, and *Arabic* read: but the *Chaldee*
doubles the sons, "And he had *fourteen* sons, and
three daughters."

Verse 16. *After this lived Job an hundred and forty*
years] How *long* he had lived before his afflictions
we cannot tell. If we could rely on the *Septuagint*
all would be plain, who add here, Τα δε παντα ε-
ζησεν, διακοσια τεσσαρακοντα "And all the year
that Job lived were two hundred and forty." This
makes him *one hundred years of age* when his trial
commenced. *Coverdale* has, *After this lped Jo*
forty yeares, omitting the *hundred*. So also i
Becke's Bible, 1549. From the age, as marked down
in the *Hebrew text*, we can infer nothing relative to
the *time* when Job lived. See the subscription at the
end of the *Arabic*.

Verse 14. *The name of the first, Jemima*] יממה
Jemimah, days upon days.

Verse 17. *Job died, being old and full of days.*] H
had seen life in all its varieties; he had *risen high*
than all the men of the East, and *sunk lower* in
affliction, poverty, and distress, than any other huma-
being that had existed before, or has lived since. H
died when he was *satisfied with this life*; this the wor
בשבעו *seba* implies. He knew the *worst* and the *best*
of human life; and in himself the whole *history* of

Kezia] קציה *Ketsiah*, *cassia*, a well-known aromatic
plant. And,

Keren-happuch] קרן הושך *keren happuch*, the *inverted*
or *flowing horn*, *cornu copiae*, the *horn of plenty*. The
Chaldee will not permit these names to pass without
a *comment*, to show the reason of their imposition:
"He called the first *Jemimah*, because she was as
fair as the *day*; the second *Ketsiah*, because she was
as precious as *cassia*; the third *Keren-happuch*,

of human life; and in himself the whole *history* of

Providence was exemplified and illustrated, and many of his mysteries unfolded.

We have now seen the end of the life of Job, and the end or design which God had in view by his afflictions and trials, in which he has shown us that he is very pitiful, and of tender mercy, James v. 11 ; and to discern this end of the Lord should be the object of every person who reads or studies it. *Laus in celis Deo!*

Both in the Arabic and Septuagint there is a considerable and important addition at the end of the nineteenth verse, which extends to many lines ; of which, with its variations, I have given a translation in : PREFACE.

At the end of the Syriac Version we have the following subscription :

"The Book of the righteous and renowned Job is finished, and contains 2553 verses."

At the end of the Arabic is the following :

"It is completed by the assistance of the Most High God. The author of this copy would record that this book has been translated into Arabic from the Syriac language." "Glory be to God, the giver of understanding!" "The Book of Job is completed ; and his age was two hundred and forty years." "Praise be to God for ever!"

So closely does the Arabic translator copy the original, that in the Polyglots one Latin version serves for both, with the exception of a few marginal additions at the bottom of the column to show where the Syriac varies.

Masoretic Notes.

Number of verses, one thousand and seventy. Middle verse, chap. xxii. 16. Sections, eight.

At the close of a book I have usually endeavoured to give some account of the author, or of him who was its chief subject. But the Book of Job is so unique in its subject and circumstances, that it is almost impossible to say anything satisfactorily upon it, except in the way of notes on the text. There has been so much controversy on the person and era of Job, that he has almost been reduced to an ideal being, and the book itself considered rather as a beautiful poem on an ethic subject than a real history of a man whose name it bears.

The author, as we have already seen in the preface, is not known. It has been attributed to Job himself ; to Elihu, one of his friends ; to Moses ; to the ancient Hebrew, whose name is unknown ; to Amos ; to Isaiah the prophet ; and to Ezra the scribe.

The time is involved in equal darkness : before the times, in the time of the exodus, or a little after ; in the days of Solomon ; during the Babylonish captivity, or even later ; have all been mentioned as possible eras.

How it was originally written, and in what language, have also been questions on which great and unlearned men have divided. Some think it was originally written in prose, and afterwards reduced to poetry, and the substance of the different speeches being retained, but much added by way of embellishment.

Theodore, bishop of Mopsuestia in Cilicia, a writer of the fourth century, distinguishes between Job and the author of the book that goes under his name, whom he accuses of a vain ostentation of profane sciences ; of writing a fabulous and poetical history ; of making Job speak things inconsistent with his religion and piety, and more proper to give offence than to edify. As Theodore had only seen the Book of Job in the Greek Version, it must be owned that he had too much ground for his severe criticism, as there are in that Version several allusions to the mythology of the Greeks, some of which are cursorily mentioned in the notes. Among these may be reckoned the names of constellations in chapters ix. and xxxviii., and the naming one of Job's daughters Keren-happuch, the horn of Amalthea, chap. xlii. 14.

We need not confound the time of Job and the time of the author of the book that goes under his name. Job may have been the same as Jobab, 1 Chron. i. 35—44, and the fifth in descent from Abraham ; while the author or poet, who reduced the memoirs into verse, may have lived as late as the Babylonish captivity.

As to the language, though nervous and elevated, it is rather a compound of dialects than a regular language. Though Hebrew be the basis, yet many of the words, and frequently the idiom, are pure Arabic, and a Chaldee phraseology is in many places apparent.

Whoever was the author, and in whatsoever time it may have been written, the Jewish and Christian church have ever received it as a canonical book, recommended by the inspiration of the Almighty. It is in many respects an obscure book, because it refers to all the wisdom of the East. If we understood all its allusions, I have little doubt that the best judges would not hesitate to declare it the Idumean Encyclopædia. It most obviously makes continual references to sciences the most exalted and useful, and to arts the most difficult and ornamental. Of these the notes have produced frequent proofs.

The author was well acquainted with all the wisdom and learning of the ancient world, and of his own times ; and as a poet he stands next to David and Isaiah : and as his subjects have been more varied than theirs, he knew well how to avail himself of this circumstance ; and has pressed into his service all the influence and beauty of his art, to make the four persons, whom he brings upon the stage, keep up each his proper character, and maintain the opinions which they respectively undertook to defend. "The history," says Calmet, "as to the substance and circumstances, is exactly true. The sentiments, reasons, and arguments of the several persons, are very faithfully expressed ; but it is very probable that the terms and turns of expression are the poet's, or the writer's, whosoever he may be."

The authority of this book has been as much acknowledged as its divine inspiration. The prophet Ezekiel is the first who quotes it, chap. xiv. 14—20, where he mentions Job with Noah and Daniel in such a way, as makes his identity equal with theirs ; and of their personal existence no one ever doubted.

The apostle *James*, chap. v. 11, mentions him also, and celebrates his *patience*, and refers so particularly to the termination and happy issue of his trials, as leaves us no room to doubt that he had seen his history, as here stated, in the book that bears his name.

St. *Paul* seems also to quote him. Compare Rom. ii. 11, "For there is no respect of persons with God," with Job xxxiv. 19, "God accepteth not the person of princes, nor regardeth the rich more than the poor; for they are all the work of his hands."

1 Tim. vi. 7: "For we brought nothing into this world; and it is certain we can carry nothing out." Job i. 21: "Naked came I out of my mother's womb; and naked shall I return thither."

Heb. xii. 5: "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him." Job v. 17: "Happy is the man whom God correcteth; therefore despise not thou the chastening of the Almighty." A similar saying is found Prov. iii. 11, probably all coming from the same source. See the comparisons from the writings of Solomon, in the *preface*.

Job is to be found in the ancient *martyrologies*, with the title of *prophet, saint, and martyr*; and the *Greek church* celebrates a festival in his honour on the *fifth of May*; and the corrupt churches of *Arabia, Egypt, Ethiopia, Russia, and Muscovy*, follow it in their worship of *Saint Job*!

But no church has proceeded so far both to *honour and disgrace* this excellent man as the *church of Rome*. I shall quote the words of *Dom. Calmet*, one of the most learned and judicious divines that church could ever boast of. "The *Latins* keep his festival on the *tenth of May*. This, next to the *Maccabees*, brothers and martyrs, is the first saint to whom the western church has decreed public and religious honours; and we know not of any saint among the patriarchs and prophets to whom *churches* have been consecrated, or *chapels* dedicated in *greater number*, than to this holy man. We see abundance of them, particularly in *Spain and Italy*. And he is invoked principally against the *leprosy, itch, foul disease*, and other distempers which relate to these." See *Baillie's Lives of the Saints*.

Calmet goes on to say that "there are several reputable commentators who maintain that Job was afflicted with this *scandalous disease*; among whom are, *Vatablus, Cyprian Cisterc. Bolducius*, and *Pineda*, in their commentaries on Job; and *Desanges* in *Epist. Medicin. Hist. De Lue Venerea*. The *Latin church* invokes Saint Job in diseases of this nature; and *lazarettos and hospitals*, wherein care is taken of persons who have this *scandalous distemper* upon them, are for the most part dedicated to him." See *Calmet's Dissertation sur la maladie de Job*, and his *Dictionary*, under the article *Job*.

The conduct of this church, relative to this holy man, forms one of the foulest calumnies ever inflicted on the character of either saint or sinner; and to make him the *patron* of every diseased prostitute and debauchee through the whole extent of the papal dominions and influence, is a conduct the most execrable, and little short of blasphemy against the

holiness of God. As to their *lazarettos, hospitals, and chapels*, dedicated to this eminent man on these scandalous grounds, better raze them from their foundations, carry their materials to an unclean place, or transport them to the *valley of the son of Hinnom* and consume them there; and then openly build others dedicated *ad fornicantem Jovem*, in conjunction with *Baal Peor* and *Ashtaroth*, the *Priapus* and *Venus* of their predecessors!

If those of that communion should think these reflections severe, let them know that the *stroke* is heavier than the *groan*; and let them put away from among them what is a dishonour to God, a disgrace to his saints, and their own ineffable reproach.

Of the *disease* under which Job laboured, enough has been said in the notes. On this head many writers have run into great extravagance. *Bartholinus* and *Calm* state that he was afflicted with *twelve* several diseases the latter specifies them. *Pineda* enumerates *thirty one or thirty-two*; and *St. Chrysostom* says he was afflicted with all the maladies of which the human body is capable; that he suffered them in the *utmost extremities*; and, in a word, that on his body all the maladies of the world were accumulated! How true is the saying, "Over-doing is un-doing!" It is enough to say that this great man was afflicted in his *property, family, body, and soul* and perhaps none, before or since his time, to a greater degree in all these kinds.

On *Job's character* his own words are the best comment. Were we to believe his mistaken and uncharitable *friends*, he, by *assertion* and *inuendo*, was guilty of almost every species of crime; but every charge of this kind is rebutted by his own *defense* and the character given to him by the God whom worshipped, frees him from even the *suspicion* of guilt.

His *patience, resignation, and submission* to the divine will, are the most prominent parts of his character which are presented to our view. He bears the loss of every thing which a worldly man values without one unsanctified feeling or murmuring word. And it is in this respect that he is recommended to our notice and to our *imitation*. His *wailings* relative to the *mental agonies* through which he passed, do not at all affect this part of his character. He bears the loss of his goods, the total ruin of his extensive and invaluable establishment, and the destruction of his hopes in the awful death of his children, without uttering a reprehensible word, or indulging an irregular feeling.

If however we carefully examine our translation of this poem, we shall find many things in *Job's speech* that appear to be blemishes in his *character*. Even his own concessions appear to be heavy taxes on his high reputation he has had for *patience* and humble submission to the divine will. In several cases these apparent *blemishes* are so contrasted with declarations of the highest *integrity and innocence* that they amount nearly to *contradictions*. Dr. *Kennicott* has examined this subject closely, and has thought deeply upon it, and strongly asserts that this *apparent inconsistency* arises from a misapprehension of *Job's words* in some cases, and mistranslation of them in other

I shall take a large quotation on this subject from his "Remarks on Select Passages of Scripture."

"The *integrity* or *righteousness* of Job's character being resolutely maintained by Job himself, and the whole poem turning on the *multiplied miseries* of a man *eminently good*, the grand difficulty through the poem seems to be, how these positions can consist with the several passages where Job is now made to own himself a *very grievous sinner*. This matter, as being of great moment, should be carefully examined. "In chap. vii. 20, 21, he says, 'I have sinned; What shall I do unto thee, O thou Preserver of men? Why dost thou not pardon my transgression, and take away mine iniquity?'

"In chap. ix. 20: 'If I justify myself, mine own mouth shall condemn me: If I say, I am perfect, it shall also prove me perverse. I know that thou wilt not hold me innocent.' 30, 31: 'If I wash myself with snow water, yet shalt thou plunge me in the ditch, and my own clothes shall abhor me.' Lastly, in chap. x. 6: 'I abhor myself, and repent in dust and ashes.'

"Whereas he says, in chap. x. 7, 'Thou knowest that I am not wicked.' xiii. 15: 'I will maintain my own ways before him.' 18: 'I know that I shall be justified.' xxiii. 10: 'He knoweth the way that I take; when he hath tried me, I shall come forth as gold.' 11: 'My foot hath held his steps; his way have I kept, and not declined.' And lastly, in chap. xxv. 5: 'Till I die I will not remove my integrity from me.' 6: 'My righteousness I hold fast; I will not let it go: my heart shall not reproach me so long as I live.'

"And now if any one, ascribing these contrarieties to Job's inconsistency with himself, should pronounce him right in owning himself a *great sinner*, and *wrong* in pleading his own *integrity*, he will soon see it necessary to infer the contrary. Had Job really been, and owned himself to be, a *great sinner*, his *great sufferings* had been then accounted for, agreeably to the *maxims* of his friends, and all difficulty and dispute had then been at an end. But as the whole poem turns on Job's uncommon *goodness* and yet uncommon *misery*, so this *goodness* or *innocence*, this *righteousness* or *integrity*, is not only insisted upon by Job, but expressly admitted by God himself, both in the beginning of this book and at the end of it. See chap. i. 8, 21; ii. 3; and xlii. 7, 8.

"That Job did not here plead *guilty*, or contradict the asseveration of his *innocence*, appears further from the subsequent speeches. So *Bildad*, who spoke next, understood him, chap. viii. 6. So *Zophar* understood him, chap. xi. 4. So *Eliphaz*, to whom he spoke the former words, understood him likewise, chap. xiii. 14. And, lastly, *Elihu*, after hearing all the speeches of Job to his friends, tells him (chap. xxxiii. 9), 'Surely, thou hast spoken in mine hearing, and I have heard the voice of thy words, saying, I am innocent, without transgression; I am innocent, neither is there iniquity in me.'

"If therefore this inconsistency in Job's declaration concerning himself cannot have obtained in this book at first, it must arise from some *misrepresentation*

of the true sense. And as it relates to Job's *confession of guilt*, expressed in the three chapters, vii., ix., and xlii., on these passages I shall make a few remarks, in hopes of removing one of the greatest general difficulties which now attend this poem.

"As to the first instance, Job appears, at least from our English version of chap. vii. 20, to be confessing his sins to *God*, whereas he is really speaking there in reply to *Eliphaz*; and 'tis obvious that the same words, applied thus differently, must carry very different ideas. Who does not see the *humility* and *sorrow* with which Job would say, 'I have sinned against thee, O God?' and yet see the resentment and force with which he would say to *Eliphaz*, *I have sinned*, you say; but, granting this, What is it to you? to (or against) *thee*, O *Eliphaz*, *what crime have I committed?* That Job, in other places, *repeats* ironically, and confutes by *quoting* the sayings of his friends, will appear hereafter.

"*Eliphaz* had been attempting to terrify him by the recital of a *vision*, and the long speech of a *spirit*, chap. iv. 12—21. Job, in reply (chap. vi. 15—27), complains of the cruel treatment he had begun to experience from his nominal friends, and false brethren; and (chap. vii. 14) particularly complains that he (*Eliphaz*) had terrified him with *dreams* and *visions*. Job then goes on (chap. vii. 17, &c.), *What is a miserable man*, like myself, *that thou makest so much of him?* I Sam. xxvi. 24: *That thou settest thy heart upon him?* *that*, with such officious affection, *thou visitest him every morning, and art trying him every moment?* *How long will it be till thou depart from me; and leave me at liberty to breathe, and even swallow down my spittle?* You say I *must have been a sinner*; what then? I have not sinned against THEE. *O thou spy upon mankind! Why hast thou set up me as a butt or mark to shoot at? Why am I become a burden unto thee? Why not rather overlook my transgression, and pass by mine iniquity? I am now sinking to the dust; to-morrow, perhaps, I shall be sought in vain.*

"As the first part of this difficulty arose from Job's first reply to *Eliphaz*, the second part of the same difficulty arises from Job's first reply to *Bildad*, in chap. ix., when Job is now made to say as follows (ver. 2 and 4): 'How shouldst thou be just with God? Who hath hardened himself against him, and prospered?' Ver. 20: 'If I justify myself, my own mouth shall condemn me;' with many other self-accusatory observations, which have been already quoted from verses 28, 30, and 31. Now this chapter, which in our present version of it is very unintelligible, will perhaps recover its original meaning, and prove beautifully consistent, upon these two principles: That from ver. 2 to ver. 24, Job is really *exposing his friends*, by ironically quoting some of their *absurd maxims*; and that in verses 28 and 31 he is speaking, *not to God*, but in reply to *Bildad*.

"Thus, in ver. 2, 'I know it is so of a truth;' i. e., Verily I perceive that *with you* the matter stands thus, as, *How shall man be just with God; and again, God is omnipotent; which is granted and enlarged upon.*

“Verses 15 and 16 strongly confirm the idea of Job’s irony on the maxims of his friends, thus: Whom (God) *I am not to answer*, you say, *even though I were righteous; but I am to make supplication to my Judge.* Nay; *If I have called to God, and he hath really answered me, I am not to believe that he hath heard my voice, Because, &c.* So again, as to verses 20—22: *If I justify myself*, then you say, *My own mouth proves me wicked! If I say, I am perfect, then it proves me perverse.* And even supposing that *I am perfect and upright, yet am I not to know it.* In short, *my soul loatheth my very life*; i. e., I am almost tired to death with such nonsense.

“Whereas the one sole true conclusion is *this, which, therefore, I resolutely maintain*: ‘God destroyeth the perfect and the wicked.’ And as to verses 28 and 31, the whole embarrassment attending them is removed when we consider them as directed to *Bildad*; who, by the vehemence of his speech, hath shown that he would continue to insist upon Job’s guilt: ‘If I wash myself in snow-water, and make my hands ever so clean; yet wilt thou (*Bildad*) plunge me in the ditch,’ &c.

“Let us proceed, therefore, to the third and last part of this general difficulty, which arises at present from Job’s confession in chap. xlii. 5: ‘I abhor myself, and repent in dust and ashes.’ But *repent of what? and why abhor himself?* He was at that instant in the very situation he had been earnestly wishing and often praying for: and was it possible for him not to seize that favourable moment? What he had so often wished was, that God would appear, and permit him to ask the reason for his uncommon sufferings. See chap. x. 2, xiii. 3, and 18 to 23; xix. 7, xxiii. 3—10, xxxi. 35—37, &c. And now, when God does appear, we see that Job, immediately attentive to this matter, resolves to put the question, and declares this resolution: ‘Hear, I beseech thee, and I will speak; I will demand of thee, and declare thou unto me. I have heard of thee by the hearing of the ear; but now mine eye seeth thee.’ What now becomes of Job’s question? Does he put any? Far, at present, are the next words from any such meaning, at least in our present Version; for there the verse expresses nothing but *sorrow for sin*, which sets the poem at variance with itself. It also loses all sight of the question, for which the poem had been preparing, and which Job himself declares he would now put. Add, that in the first of these two lines the verb does not signify, *I abhor myself*; that the first hemistich is evidently too short, and that the second is not properly *in dust*, but *by al, upon dust and ashes.*”

“It is therefore submitted to the learned, whether the restoration of *two letters*, which, at the same time that they lengthen the line, will remove the inconsistency, and give the very question here wanted, be not strongly and effectually recommended by the exigence of the place. As *כֵּן עַל אֵל כֵּן* is properly *therefore*, and *מֵהָרָחֵק עַל מַה* (x. 2) is *wherefore*, *מֵהָרָחֵק* was easily dropped before *כֵּן כֵּן*; it not being recollected that *כֵּן* here is connected, not with the preposition before it, but with the verb after it,

and signifies *hoc modo*. The true reading, therefore and the true sense, I humbly conceive to stand thus

Hear, I beseech thee, and I will speak;
I will demand of thee, and declare thou unto me
I have heard of thee by the hearing of the ear;
But now mine eye seeth thee.
WHEREFORE (כֵּן עַל מַה) am I thus become loathsome
And scorched up, upon dust and ashes?

“See chap. vii. 5: ‘My flesh is clothed with worms, and clods of dust; my skin is broken (*כָּרַע*) and become loathsome.’ See also chap. xxx. 30: ‘My skin is black upon me, and my bones are burnt with heat;’ and ii. 8, x. 2, xvi. 15.”

So far Dr. Kennicott in vindication of Job; and the reader will do justice to his learning and ingenuity. Allowing his general positions to be true, he has, in my opinion, pushed his consequences too far. Job certainly was not a *grievous sinner*, but a *most upright man*. This point is sufficiently proved; but that which accuses himself of *nothing wrong, of no inward evil* is certainly not correct. He thought too highly of himself; he presumed too much on what was without; but when God shone upon his heart, he saw that he was vile, and therefore might most properly *loathe himself*. There are multitudes who are deceived and correct in their outward behaviour, whose hearts may be deceitful and desperately wicked. Even the Pharisees made clean the outside of the cup and the platter. Job was a very righteous and upright man; but, at the time in question, he was not clean from all inward sin. This removes all contradiction from what he asserts, and from what he conceals. With this abatement, Dr. Kennicott’s criticism may fairly stand. When a man sees himself in the light of God, he sees what, by his own discernment, wisdom, and reason, he had never seen before. His mind might have been previously deeply imbued with the principles of justice, righteousness, and truth, his whole conduct be regulated by them, and he be conscious to himself that he had not wickedly departed from the laws imposed on him by these principles. But when the *light that maketh manifest* shines through the inmost recesses of the heart, it vibrates through the soul, then *spiritual wickedness* becomes evident, and the deceitfulness of the heart is discovered. That light refers every thing to the *divine standard, the holiness of God*; and the man’s own righteousness in this comparison is found to be imperfect itself, and little short of impurity. Job appears to have been in this state: he thought himself *rich and increased in goods*, and to have *seen nothing*; but when God shone in upon his heart, he found himself to be *wretched, and miserable, and poor and blind, and naked*; and he was now as ready to confess his great vileness, as he was before to assert and vindicate the unimpeachable righteousness of his conduct. Here was no contradiction. His friends attacked him on the ground of his being a bad and wicked man: this charge he repels with indignation and dared them to the proof. They had nothing to allege but their *system* and their *suspensions*: he suffers must have sinned. Job, being conscious

this was false as applied to him, knowing his own innocence, boldly requires on their ground to know why God contended with him? God answers for himself; humbles the self-confident yet upright man; shines into his heart, and then he sees that he is vile. When a beam of the solar light is admitted into an apartment, we see ten thousand atoms or motes dancing in that beam. These are no particles of light, nor did the light bring them there; they were there before, but there was not light sufficient to make them manifest. Just so, when the light of God visits the soul of a sincere man, who has been labouring in all his outward conduct to stand approved of God; he is astonished at his inward impurity, loathes himself, and is ready to think that

many devils have suddenly entered into him. No: all the evils thou seest were there before, but thou hadst not light sufficient to make them manifest. Shall it be said, after this, that the conduct of Divine Providence cannot be vindicated in suffering an upright man to become a butt for the malice of Satan for so long a time, and for no purpose? The greatest, the most important purposes were accomplished by this trial. Job became a much better man than he ever was before; the dispensations of God's providence were illustrated and justified; Satan's devices unmasked; patience crowned and rewarded; and the church of God greatly enriched by having bequeathed to it the vast treasury of divine truth which is found in the BOOK OF JOB.

Corrected for a new edition, March 1st, 1829.—A. C.

INTRODUCTION

TO THE

BOOK OF PSALMS.

SECTION I.—ON THE NAMES GIVEN TO THIS BOOK.

THIS book is termed in Hebrew ספר תהלים *Sepher Tehillim*, which some learned men derive from הל *hal* or הלל *halal*, to *move briskly, irradiate, shine*; and translate, The Book of the Shinings forth, Irradiations, Manifestations, or Displays, namely, of divine wisdom and love exhibited in God's dealing with his chosen people, or with particular persons, *figures, for the time being*, of what should be accomplished either in the person of Christ, or in his mystical body the church. But as *halal* signifies also to *praise*, and praise arising from a sense of gratitude, is the expression of inward joy, and was often exhibited by bright notes, sprightly music, &c., it may be well denominated *The Book of Praises*, as the major part of the psalms have for their subject the praises of the Lord.

That the Psalms were sung in the Jewish service, and frequently accompanied by music instruments, there is no doubt, for the fact is repeatedly mentioned; and hence the most ancient translation we have of the Psalms, viz., the Septuagint, as it stands in what is called the Codex Alexandrinus, is called *Ψαλτηριον, The Psaltery*, which is a species of music instrument resembling the *harp*, according to the accounts given of it by some of the ancient writers. From this term came the *Psalterium* of the *Vulgate*, and our word *Psalter*, all of which are deduced from the verb *ψαλλω, to sing*, as the voice no doubt always accompanied this instrument, and by it the key was preserved and the voice sustained.

A *Psalm* is called in Hebrew מִזְמוֹר *mizmor*, from *זמר zamar, to cut off*, because in singing each word was separated into its component syllables, each syllable answering to a note in the music.

SECTION II.—GENERAL DIVISION OF THE BOOK.

The Hebrews divide the Psalms into *five books*, and this division is noticed by several of the primitive Fathers. The origin of this division is not easily ascertained; but as it was considered a book of great excellence, and compared for its importance to the Pentateuch itself, it was probably divided into five books, as the law was contained in so many volumes. But where the divisions should take place the ancients are not agreed; and some of them divide into *three fifties* rather than into *five parts*; and for all these divisions they assign certain allegorical reasons which merit little attention.

The division of the Hebrews is as follows:

- Book I. From Psalm i. to Psalm xli. inclusive.
- Book II. From Psalm xlii. to Psalm lxxii. inclusive.
- Book III. From Psalm lxxiii. to Psalm lxxxix. inclusive.
- Book IV. From Psalm xc. to Psalm cvi. inclusive.
- Book V. From Psalm cvii. to Psalm cl. inclusive.

The *First, Second, and Third Books* end with *Amen and Amen*; the *Fourth* with *Amen and Hallelujah*; the *Fifth*, with *Hallelujah*.

But the Psalms themselves are differently divided in all the VERSIONS, and in many MSS. This is often very embarrassing to the reader, not only in consulting the Polyglots, but also in referring to theological works, whether of the Greek or Latin church, where the Psalms are quoted; the Greek ecclesiastical writers, following the *Septuagint*; and those of the Latin church, the *Vulgate*. I shall lay a proper Table of these variations before the reader, remarking first, that though they differ so much in the division of the Psalms, they all agree in the *number one hundred and fifty*.

A Table of the Differences in dividing the Psalms between the *Hebrew* text and the ancient Versions, *Syriac*, *Septuagint*, *Chaldee*, *Arabic*, *Æthiopic*, and *Vulgate*.

In the above Versions Psalms ix. and x. make only Psalm ix. Hence there is one Psalm *less* in the reckoning as you proceed to

Psalm cxiv., cxv., which make Psalm cxiii. in all those Versions. Hence two Psalms are *lost* in the reckoning.

Psalm cxvi. is divided at verse 9, the Versions beginning Psalm cxv. at verse 10. Hence one Psalm is *gained* on the above reckoning.

Psalm cxix. makes Psalm cxviii. in all the Versions.

Psalm cxlvii. they divide at verse 11, and begin Psalm cxlvii. with verse 12. Here then the reckoning becomes equal, and all end alike with Psalm cl.

In the Syriac, Septuagint, Æthiopic, and Arabic, there is what they call an *extra-numeral* Psalm, said to have been composed by David after his victory over Goliath. A translation of this will be found at the close of these notes.

The Hebrew MSS. agree often with the *Versions* in uniting Psalms which the common *Hebrew* text has separated, and thus often support the ancient *Versions*. These things shall be considered in the course of the notes.

SECTION III.—ON THE COMPILATION OF THE BOOK, AND THE AUTHORS TO WHOM THE PSALMS HAVE BEEN ATTRIBUTED.

After having said so much on the *name* and ancient *divisions* of this important book, it may be necessary to say something in answer to the question, "Who was the author of the Book of Psalms?" If we were to follow the popular opinion, we should rather be surprised at the question, and immediately answer, DAVID, king of Israel! That many of them were composed by *him*, there is no doubt; that several were written long after his time, there is internal evidence to prove; and that many of them were written even by his *contemporaries*, there is much reason to believe.

That the *collection*, as it now stands, was made long after David's death is a general opinion among learned men; and that *Ezra* was the collector and compiler is commonly believed. Indeed all antiquity is nearly unanimous in giving *Ezra* the honour of collecting the different writings of Moses and the prophets, and reducing them into that form in which they are now found in the Holy Bible, and consequently the *Psalms* among the rest. See this subject treated at large in the *preface to Ezra*, &c.

In making this collection it does not appear that the compiler paid any attention to *chronological arrangement*. As he was an inspired man, he could judge of the pieces which came by divine inspiration, and were proper for the general edification of the church of God.

The writer of the *SYNOPSIS*, attributed to St. *Athanasius*, says that the friends of king *Hezekiah* chose *one hundred and fifty* psalms out of the number of *three thousand* which David had composed, and that they suppressed the rest: he says further, that this is written in the *Chronicles*; but it is not found in the *Chronicles* which we now have, though it might have been in other *Chronicles* which that author had seen.

That some scriptural collections were made under the influence and by the order of *Hezekiah*, we learn from Prov. xxv. 1: "These are also proverbs of Solomon, which the men of *Hezekiah*, king of Judah, copied out." But whether these were employed on the writings of the *father*, as they were on those of the *son*, we cannot tell. The above authority is too slender to support any building of magnitude.

The only method we have of judging is from the internal evidence afforded by several of the Psalms themselves, and from the *inscriptions* which many of them bear. As far as *time* and *facts* are concerned, many of them can be traced to the days of David, and the *transactions* which then occurred, and in which he bore so eminent a part. But there are others in which we find *no note of time*, and no reference to the *transactions* of David's reign.

As to the *inscriptions*, they are of slender authority; several of them do not agree with the subject of the Psalm to which they are prefixed, and not a few of them appear to be out of their places.

In one of the prologues attributed to St. *Jerome*, but probably of Eusebius, at the end of Vol. II. of St. *Jerome's* Works by *Martinay*, we find a *Table* in which the whole Book of Psalms is dissected, showing those which have *inscriptions*, those which have *none*, and those to which the *name* of a particular *person*, as author, is prefixed. I shall give these in gross,

and then in detail: Psalms without any name prefixed, 17; Psalms with an inscription 133; in all 150.

These are afterwards divided into those which bear *different kinds of titles, without name*, and those which have *names* prefixed. I shall give these from the *Quincuplex Psalterius* fol. *Paris*, 1513, as being more correct than in the edition of Jerome, by *Martinay*.

Psalms which have no inscription of any kind: Ps. i., ii., xxxii., xlii., lxx., xc., xcii., xciii., xciv., xcvi., xvii., xviii., xcix., ciii., cxv., cxxxvi., cxlvii.

Psalms to which David's name is prefixed: Ps. iii., iv., v., vi., vii., viii., ix., x., xi., xii., xiii., xiv., xv., xvi., xvii., xviii., xix., xx., xxi., xxii., xxiii., xxiv., xxv., xxvi., xxvii., xxviii., xxix., xxx., xxxi., xxxii., xxxiv., xxxv., xxxvi., xxxvii., xxxviii., xxxix., xl., l., li., lii., liii., liv., lv., lvi., lvii., lviii., lix., lx., lxi., lxii., lxiii., lxiv., lxvii., lxviii., lxix., lxxxv., c., cii., cvii., cviii., cix., cxxxiii., cxxxvii., cxxxviii., cxxxix., cxl., cxli., cxlii., cxliii., cxliv.

Psalms attributed to Solomon: Ps. lxxi., cxxvi.

Psalms attributed to the Sons of Korah: Ps. xli., xliii., xliv., xlv., xlvi., xlvi., xlvi., xlvi., lxxxiii., lxxxiv., lxxxvi.

Psalms with the name of Asaph prefixed: Ps. xlix., lxxii., lxxiii., lxxiv., lxxv., lxxvi., lxxvii., lxxviii., lxxix., lxxx., lxxxi., lxxxii.

A Psalm to which the name of Heman is prefixed: Ps. lxxxvii.

A Psalm to which the name of Ethan is prefixed: Ps. lxxxviii.

A Psalm to which the name of Moses is prefixed: Ps. lxxxix.

Psalms with titles without any name specified: A Song or Psalm, lxv. A Song or Psalm, lxvi. A Psalm or Song, xci. A Prayer of the Afflicted, ci.

Hallelujah Psalms: Ps. civ., cv., cvi., cx., cxi., cxii., cxiii., cxiv., cxvi., cxvii., cxviii., cxxxiv., cxxxv., cxlv., cxlvi., cxlviii., cxlix., cl.

Psalms or Songs of Degrees: Ps. cxix., cxk., cxxi., cxxii., cxxiii., cxxiv., cxxv., cxxvii., cxxviii., cxxix., cxxx., cxxxi., cxxxii.

Sum total of all kinds: Psalms having no inscription, 18. David's, 70. Solomon's, 2. Sons of Korah, 10. Asaph, 12. Heman, 1. Ethan, 1. Moses, 1. Psalms and Songs, 3. Prayer, 1. Hallelujah, 18. Psalms of Degrees, 13.

Grand total 150

Supposing that the *persons* already mentioned are the authors of those Psalms to which their names are prefixed, there are still *fifty-three*, which, as bearing *no proper name*, must be attributed to uncertain authors, though it is very probable that several of them were made by David.

The reader will observe that as the preceding enumeration is taken from the *Vulgate*, consequently it is not exactly the same with ours: but the rules already given at page 1911, will enable him to accommodate this division to that in our common Bibles, which is the same with that in the *Hebrew* text.

In order to make the preceding table as correct as possible, I have carefully collated this in the Benedictine edition of St. Jerome's *WORKS*, with professedly the same table in the *Quincuplex Psalter*, in both of which there are several errors. In the *WORKS*, though all the numbers are given at large, as *primus, decimus, centesimus, &c.*, yet the sum total, under each head, rarely agrees with the items above it. This was so notoriously the case in the table in Jerome's *WORKS*, that I thought best to follow that in the *Psalter* above mentioned, which had been carefully corrected by Henry Stephens.

After all, this table gives but small satisfaction, when we come to collate it with the psalm in the *Hebrew* text, or as they stand in our common English Bibles. That nothing might be wanting, I have made an analysis of the whole from our present text, collating this with the *Hebrew* where I was in doubt; and by this the reader will see how greatly these tables differ from each other; and that many psalms must now come under a different arrangement because of their different titles, from that which they had in St. Jerome's time. For instance in St. Jerome's time there were *seventy*, or, as in some copies, *seventy-two* psalms that had the name of David in the inscriptions: at present there are *seventy-three* thus inscribed in the *Hebrew* text.

SECTION IV.—CLASSIFICATION OF THE PSALMS AS THEY STAND IN OUR COMMON VERSION

Jerome gave two editions of the Latin Psalter, one from the *Hebrew*, and the other corrected 1912

rected from the Septuagint. Both of these may be found in his *WORKS*, and in the *Quin-cuplex* Psalter mentioned above. I shall now add a table, on a similar plan with the above, taken from our present authorized text.

A Classified Table of the Psalms taken from the Text in common use.

<i>Psalms which have no inscription of any kind</i> : Ps. i., ii., x., xxxiii., xliii., lxxi., xci., xciii., xciv., xcvi., xcvi., xcvi., xcix., civ., cv., cvii., cxiv., cxv., cxvi., cxvii., cxviii., cxix., cxxxvi., cxxxvii.	24
<i>Psalms to which David's name is prefixed</i> : Ps. iii., iv., v., vi., vii., viii., ix., xi., xii., xiii., xiv., xv., xvi., xvii., xviii., xix., xx., xxi., xxii., xxiii., xxiv., xxv., xxvi., xxvii., xxviii., xxix., xxx., xxxi., xxxii., xxxiii., xxxiv., xxxv., xxxvi., xxxvii., xxxviii., xxxix., xl., xli., li., lii., liii., liv., lv., lvi., lvii., lviii., lix., lx., lxi., lxii., lxiii., lxiv., lxv., lxviii., lxix., lxx., lxxxvi., ci., ciii., cviii., cix., cx., cxxii., cxxiv., cxxxii., cxxxiii., cxxxviii., cxxxix., cxl., cxli., cxlii., cxliii., cxliv., cxlv.	73
<i>Psalms attributed to Solomon</i> : Ps. lxxii., cxxvii.	2
<i>Psalms attributed to the Sons of Korah</i> : Ps. xlii., xlv., xlv., xlv., xlv., xlvii., xlviii., xlix., lxxxiv., lxxxv., lxxxvii.	10
<i>Psalms with the name of Asaph prefixed</i> : Ps. l., lxxiii., lxxiv., lxxv., lxxvi., lxxvii., lxxviii., lxxix., lxxx., lxxxi., lxxxii., lxxxiii.	12
<i>A Psalm to which the name of Heman is prefixed</i> : Ps. lxxxviii.	1
<i>A Psalm to which the name of Ethan is prefixed</i> : Ps. lxxxix.	1
<i>A Psalm to which the name of Moses is prefixed</i> : Ps. xc.	1
<i>Psalms with titles without any name specified</i> : A Song or Psalm, lxvi. A Psalm or Song, lxvii. A Psalm or Song for the Sabbath-day, xcii. A Psalm or Song, xcvi.	6
<i>A Psalm or Song, c.</i> A Prayer of the Afflicted, cii.	1
<i>Hallelujah Psalms</i> : Ps. cvi., cxi., cxii., cxiii., cxxxv., cxlvi., cxlvii., cxlviii., cxlix., cl.	10
<i>Psalms or Songs of Degrees</i> : Ps. cxx., cxxi., cxxiii., cxxv., cxxvi., cxxviii., cxxix., cxxx., cxxxii., cxxxiv.	10
<i>Sum total of all kinds</i> : Psalms having no inscription, 24. Psalms having David's name prefixed, 73. Psalms having Solomon's name, 2. Ditto, Sons of Korah, 10. Ditto, Asaph, 12. Ditto Heman, 1. Ditto, Ethan, 1. Psalms and Songs, 6. Hallelujah Psalms, 10. Psalms of Degrees, 10.	150

Grand total 150

After all that has been done to assign each Psalm to its author, there are few of which we can say positively, *These were composed by David.*

Most commentators, as well as historians of the life and reign of David, have taken great pains to throw some light upon this subject, particularly *Calmet*, *Delaney*, *Chandler*, and *Venema*. The former has made *seven divisions* of them, to ascertain the *order of time* in which they were written. I shall adopt this plan, and accommodate it to the Psalms as they stand in our present authorized Version, after simply remarking that there are several Psalms which appear to be ill-divided, some making *two* or *three*, which in all probability made originally but one; and others, which formerly made *two* or more, now improperly connected. This has been already noticed in comparing the differences of the numeration between the *Versions* and the *Hebrew* text. See p. 1911; see also at the end of the following table.

SECTION V.—CHRONOLOGICAL ARRANGEMENT OF THE BOOK OF PSALMS.

I. PSALMS which contain no Note or Indication of the Time when written.

Psalm i. "Blessed is the man," &c. This is generally considered as a *Preface* to the whole book; supposed by some to have been written by *David*: but others attribute it to *Ezra*, who collected the Book of Psalms.

Psalm iv. "Hear me when I call." The evening prayer of a *pious man*.

Psalm viii. "O Lord our Lord." The *privileges* and *dignity* of man.

Psalm xix. "The heavens declare the glory of God." God's glory in the *creation*. The excellence, perfection, and use of the *Divine law*.

Psalm lxxxii. "Sing aloud unto God." Supposed to be a Psalm usually sung at the *Feast of Trumpets*, or the beginning of the *year*; and at the *Feast of Tabernacles*.

Psalm xci. "He that dwelleth in the secret place." The *happiness* of those who trust in the Lord. This Psalm might be placed during or after the *Captivity*.

Psalm cx. "The Lord said unto my Lord." The advent, birth, passion, priesthood, and kingdom of Christ. Probably composed by *David*.

Psalm cxxxix. "O Lord, thou hast searched me." On the *wisdom* and *providence* of God.

Psalm cxlv. "I will extol thee, my God, O King." Thanksgiving for the *general benefits* bestowed by God.

In none of these is there any distinct notation of time.

II. PSALMS composed by David while persecuted by Saul.

Psalm xi. "In the Lord put I my trust." Composed by David when in the court of Saul; his friends exhorting him to escape for his life from the jealousy and cruelty of Saul.

Psalm xxxi. "In thee, O Lord, do I put my trust." Composed when David was proscribed, and obliged to flee from Saul's court.

Psalm xxxiv. "I will bless the Lord at all times." Supposed to have been composed by David when, by feigning himself to be mad, he escaped from the court of Achish, king of Gath.

Psalm lvi. "Be merciful unto me, O God." Composed in the *cave* of *Adullam*, after his escape from Achish.

Psalm xvi. "Preserve me, O God." David persecuted by Saul, and obliged to take refuge among the *Moabites* and *Philistines*.

Psalm liv. "Save me, O God, by thy name." David, betrayed by the *Ziphims*, escapes from the hands of Saul.

Psalm lii. "Why boastest thou thyself in mischief." Composed by David when *Doeg* betrayed him to Saul, who, not finding him, slew the priests at *Nob*.

Psalm cix. "Hold not thy peace, O God." An invective against *Doeg*, and the rest of his *enemies*.

Psalm xvii. "Hear the right, O Lord." When Saul carried his persecution to the highest pitch.

Psalm xxii. "My God, my God, why hast thou forsaken me." *Saul's* persecution of *David*, an emblem of the persecution of *Christ* by the *Jews*.

Psalm xxxv. "Plead my cause, O Lord." Against *Saul* and his *courtiers*, who plotted his destruction.

Psalm lvii. "Be merciful unto me, O God." While shut up in the cave of *En-gedi*; 1 Sam. xxiv. 4.

Psalm lviii. "Do ye indeed speak righteousness." Against the wicked *counsellors* of Saul.

Psalm cxlii. "I cried unto the Lord with my voice." David in the cave of *En-gedi*; 1 Sam. xxiv.

Psalm cxl. "Deliver me, O Lord." Under the same persecutions, praying for divine succour.

Psalm cxli. "Lord, I cry unto thee." Same as the preceding.

Psalm vii. "O Lord my God, in thee do I put my trust." When violently persecuted by Saul.

III. PSALMS composed after the Commencement of the Reign of David, and after the Death of Saul.

Psalm ii. "Why do the heathen rage." Written by David after he had established his throne at Jerusalem, notwithstanding the envy and malice of his enemies. A prophecy of the reign of Christ.

Psalm ix. "I will praise thee, O Lord, with my whole heart." Sung by David on bringing the ark from the house of *Obed-edom*.

Psalm xxiv. "The earth is the Lord's, and the fulness thereof." Sung on the same occasion.

Psalm lxviii. "Let God arise, let his enemies be scattered." Sung on bringing the ark from *Kirjath-jearim* to Jerusalem.

Psalm ci. "I will sing of mercy and judgment." David describes the manner in which he will form his court, his ministers and confidential servants.

Psalm xxix. "Give unto the Lord, O ye mighty." Composed after the *dearth* which fell on the land because of Saul's unjust persecution of the *Gibeonites*; 2 Sam. xxi.

- Psalm xx.** "The Lord hear thee in the day of trouble." Composed when David was about to march against the *Ammonites* and *Syrians*; 2 Sam. x. 16.
- Psalm xxi.** "The king shall joy in thy strength." Thanksgiving to God for the victory over the *Ammonites*, &c.; a continuation of the subject in the preceding.
- Psalm xxxviii.** "O Lord, rebuke me not in thy wrath." Composed during the time of a grievous *affliction*, after his transgression with *Bath-sheba*. See Ps. vi.
- Psalm xxxix.** "I said, I will take heed to my ways." A continuation of the same subject.
- Psalm xl.** "I waited patiently for the Lord." Thanksgiving for his *recovery*.
- Psalm xli.** "Blessed is he who considereth the poor." A continuation of the preceding subject.
- Psalm vi.** "O Lord, rebuke me not in thine anger." Supposed to be written in a time of *sickness* after his sin with *Bath-sheba*. See Ps. xxxviii.
- Psalm li.** "Have mercy upon me, O God." Written after he received the reproof by *Nathan* the prophet; 2 Sam. xii.
- Psalm xxxii.** "Blessed is he whose transgression is forgiven." Written about the same time, and on the same subject.
- Psalm xxxiii.** "Rejoice in the Lord, O ye righteous." A continuation of the preceding Psalm.

IV. PSALMS composed during the Rebellion of Absalom.

- Psalm iii.** "Lord, how are they increased that trouble me?" When David was driven from Jerusalem by Absalom.
- Psalm iv.** "Hear me when I call." Composed at the same time.
- Psalm lv.** "Give ear to my prayer." When he was flying from Jerusalem before Absalom.
- Psalm lxii.** "Truly my soul waiteth upon God." Exercising faith and patience during Absalom's rebellion.
- Psalm lxx.** "Make haste, O God, to deliver me." During the same.
- Psalm lxxi.** "In thee, O Lord, do I put my trust." Continuation of the preceding.
- Psalm cxliii.** "Hear my prayer, O Lord." Written during the war with Absalom.
- Psalm cxliv.** "Blessed be the Lord my strength." Written after the overthrow of Absalom, Sheba, and other rebels.

V. PSALMS written between the Rebellion of Absalom, and the Babylonish Captivity.

- Psalm xviii.** "I will love thee, O Lord my strength." Thanksgivings for all the benefits which David had received from God. See 2 Sam. xxii.
- Psalm xxx.** "I will extol thee, O Lord." Composed at the dedication of the *threshing-floor* of *Ornan*; 2 Sam. xxiv. 25.
- Psalm lxxii.** "Give the king thy judgments." Composed by David when he invested *Solomon* with the kingdom.
- Psalm xlv.** "My heart is inditing a good matter." Written by the sons of *Korah*, for *Solomon's marriage*.
- Psalm lxxviii.** "Give ear, O my people." Sung by the choir of *Asaph*, on the victory gained by *Asa* over *Baasha* king of Israel; 2 Chron. xvi. 4, &c.
- Psalm lxxxii.** "God standeth in the congregation." Instructions given to the *judges* in the days of *Jehoshaphat*, king of Judah.
- Psalm lxxxiii.** "Keep not thou silence, O God." Thanksgiving for the *victories* of *Jehoshaphat*, king of Judah, over the *Ammonites*, *Idumeans*, and others. See 2 Chron. xx. 1, &c.
- Psalm lxxvi.** "In Judah is God known." Sung by the choir of *Asaph* after the victory over *Sennacherib*.
- Psalm lxxiv.** "O God, why hast thou cast us off?" Lamentation over the temple destroyed by *Nebuchadnezzar*.
- Psalm lxxix.** "O God, the heathen are come." On the same subject; composed probably during the captivity.

VI. PSALMS composed during the Captivity.

- Psalm x.** "Why standest thou afar off?" Lamentation of the Jews during the captivity.

- Psalm xii. "Help, Lord; for the godly man ceaseth." Composed by the captive Jews, showing the wickedness of the *Babylonians*.
- Psalm xiii. "How long wilt thou forget me." Continuation of the preceding.
- Psalm xiv. "The fool hath said in his heart." A prayer of the poor captives for deliverance from their captivity.
- Psalm liii. "The fool hath said in his heart, There is no God." This psalm is almost verbatim with Psalm xiv., and, like it, describes the wickedness of the *Babylonians*; both having been composed during the captivity.
- Psalm xv. "Lord, who shall abide in thy tabernacle?" This psalm was probably intended to point out the *character* of those who might expect to return to their own land, and join in the temple service.
- Psalm xxv. "Unto thee, O Lord, do I lift up my soul." A prayer of the captives for deliverance.
- Psalm xxvi. "Judge me, O Lord." Continuation of the same.
- Psalm xxvii. "The Lord is my light and my salvation." The *captives* express their confidence in God.
- Psalm xxviii. "Unto thee will I cry." Prayers and thanksgivings of the *captives*.
- Psalm xxxvi. "The transgression of the wicked." Complaints of the captives against the *Babylonians*.
- Psalm xxxvii. "Fret not thyself." A psalm of consolation for the *captives*.
- Psalm xlii. "As the hart panteth." Composed by the sons of *Korah* during the *captivity*.
- Psalm xliii. "Judge me, O God." Continuation of the same.
- Psalm xliv. "We have heard with our ears." Same subject.
- Psalm xlix. "Hear this, all ye people." By the sons of *Korah*: comfort for the *captives*.
- Psalm l. "The mighty God, even the Lord, hath spoken." God's reprehension of the Jews, showing them the *cause* of their *captivity*.
- Psalm lx. "O God, thou hast cast us off." The *captives* express their hope of a speedy restoration.
- Psalm lxiv. "Hear my voice, O God." The captives complain of their *oppression* under the *Babylonians*.
- Psalm lxix. "Save me, O God." The captive *Levites* complain of the *cruelty* of the *Babylonians*.
- Psalm lxxiii. "Truly God is good to Israel." *Asaph* warns the captives against the bad *example* of the *Babylonians*, and against being *envious* at the *prosperity* of the *wicked*. Compare this with Psalm xxxvii.
- Psalm lxxv. "Unto thee, O God, do we give thanks." *Asaph* prays for the deliverance of the people.
- Psalm lxxvii. "I cried unto God with my voice." *Jeduthun* and *Asaph* complain of the long duration of the *captivity*.
- Psalm lxxx. "Give ear, O Shepherd of Israel." *Asaph* prays for the deliverance of the people.
- Psalm lxxxiv. "How amiable are thy tabernacles." The sons of *Korah* pray for their release.
- Psalm lxxxvi. "Bow down thine ear." The same subject.
- Psalm lxxxviii. "O Lord God of my salvation." The same subject.
- Psalm lxxxix. "I will sing of the mercies of the Lord." *Ethan* prays for the deliverance of the captive Jews.
- Psalm xc. "Lord, thou hast been our dwelling." The *Levites*, the *descendants* of *Moses*, request their return from captivity.
- Psalm xcii. "It is a good thing to give thanks." The same subject, and by the same persons.
- Psalm xciii. "The Lord reigneth." The same, by the same persons.
- Psalm xciv. "O come, let us sing unto the Lord." The same.
- Psalm cxix. "Blessed are the undefiled in the way." A psalm supposed to have been made by *Daniel*, or some other *captive prophet*, for the instruction of the people.
- Psalm cxx. "In my distress I cried." The captives pray for deliverance.
- Psalm cxxi. "I will lift up mine eyes." The same subject.
- Psalm cxxx. "Out of the depths have I cried." The same.
- Psalm cxxxi. "Lord, my heart is not haughty." The *heads* of the *people* pray for their return.

Psalm cxxxii. "Lord, remember David." A prayer of the captive Jews in behalf of the *house of David*.

VII. *Psalms written after the Jews were permitted by the Edict of Cyrus to return to their own Land.*

Psalm cxxii. "I was glad when they said." A psalm of thanksgiving when they heard of the *edict of Cyrus*, permitting their return.

Psalm lxi. "Hear my cry, O God." Thanksgivings when the Jews were about to return to Jerusalem.

Psalm lxiii. "O God, thou art my God." A psalm of the people, now on their return to Judea.

Psalm cxxiv. "If it had not been the Lord who was on our side." On the same subject.

Psalm xliii. "The Lord is my shepherd." Thanksgiving to God for their *redemption from captivity*.

Psalm lxxxvii. "His foundation is in the holy mountains." Thanksgivings by the sons of Korah for their return from captivity.

Psalm lxxxv. "Lord, thou hast been favourable unto thy land." Thanksgivings for their return.

Psalm xli. "God is our refuge and strength." Sung by the sons of *Korah* at the *dedication of the second temple*.

Psalm xlii. "O clap your hands, all ye people." The same.

Psalm xliiii. "Great is the Lord." A continuation of the preceding.

Psalm xcvi. "O sing unto the Lord a new song." This and the three preceding all sung at the *dedication of the second temple*.

Psalm xcvii. "The Lord reigneth; let the earth rejoice." Thanksgivings of the Jews for their deliverance; sung at the *dedication of the second temple*.

Psalm xcviii. "O sing unto the Lord a new song; for he hath done marvellous things." A continuation of the above.

Psalm xcix. "The Lord reigneth; let the people tremble." Sung on the same occasion.

Psalm c. "Make a joyful noise." On the same occasion.

Psalm cii. "Hear my prayer, O Lord." A description of the *sufferings* of the *captives* while in *Babylon*; and thanksgivings for their *deliverance*.

Psalm ciii. "Bless the Lord, O my soul." On the same subject.

Psalm civ. "Bless the Lord, O my soul. O Lord my God." On the same.

Psalm cv. "O give thanks unto the Lord." Thanksgivings for deliverance from *Babylon*.

Psalm cvi. "Praise ye the Lord. O give thanks unto the Lord." On the same subject. A recapitulation of what God did for their fathers in *Egypt* and in the *wilderness*.

Psalm cvii. "O give thanks—his mercy endureth for ever." A fine poetical description of the *miseries of the captivity*.

Psalm cviii. "O God, my heart is fixed." The Jews, delivered from captivity, pray for their brethren yet beyond the *Euphrates*.

Psalm cx. "Praise ye the Lord. I will praise the Lord with my whole heart." Thanksgivings of the Jews *after their captivity*.

Psalm cxii. "Praise ye the Lord. Blessed is the man that feareth." A continuation of the same subject.

Psalm cxiii. "Praise ye the Lord. Praise, O ye servants." A continuation of the above.

Psalm cxiv. "When Israel went out of *Egypt*." The same subject.

Psalm cxv. "I love the Lord." The same subject.

Psalm cxvii. "O praise the Lord, all ye nations." The same subject.

Psalm cxviii. "When the Lord turned again our captivity." A prayer for the remnant *still remaining in captivity*.

Psalm cxxxiii. "Behold, how good and how pleasant." Happy union of the *priests* and *Levites* in the service of God, after the *captivity*.

Psalm cxxxiv. "Behold, bless ye the Lord." An exhortation to the *priests* and *Levites* properly to discharge their duties in the temple, after they had returned from their *captivity*.

Psalm cxxxv. "Praise ye the Lord. Praise ye the name of the Lord." Same as the preceding.

- Psalm cxxxvi. "O give thanks unto the Lord." Same as before.
- Psalm cxxxvii. "By the rivers of Babylon, there we sat down." The Levites, on their return, relate how they were insulted in their captivity.
- Psalm cxlviii. "Praise ye the Lord. Praise ye the Lord from the heavens." Thanksgiving for deliverance from the captivity; and an invitation to all creatures to celebrate the praise of the Lord.
- Psalm cxlix. "Praise ye the Lord. Sing unto the Lord a new song." On the same subject.
- Psalm cl. "Praise ye the Lord. Praise God in his sanctuary." A continuation of the preceding psalms.
- Psalm cxlvi. "Praise ye the Lord. Praise the Lord, O my soul." Supposed to have been composed by *Haggai*, and *Zechariah*, to comfort the people when the edict of Cyrus was *revoked*. See the notes on this psalm.
- Psalm cxlvii. "Praise ye the Lord: for it is good." Thanksgiving of the same *prophets* after the long *dearth* mentioned by *Haggai*, chap. i. In the *Vulgate* this psalm is divided at ver. 12, "Praise the Lord, O Jerusalem;" and is supposed by *Calmet* to have been sung at the dedication of the walls of Jerusalem. The *whole* psalm is suitable to the occasions mentioned above.
- Psalm lix. "Deliver me from mine enemies." Probably sung about the same time. See *Neh. iv.* and following chapters.
- Psalm lxx. "Praise waiteth for thee, O God." Composed by *Haggai* and *Zechariah*, after the Lord had sent the *rain promised by Haggai*, chap. i.; and when they had begun the *repairs* of the *temple*. See Psalm cxlvii.
- Psalm lxxvi. "Make a joyful noise." A continuation of the above.
- Psalm lxxvii. "God be merciful unto us." The same subject.
- Psalm cxviii. "O give thanks unto the Lord; for he is good." A song of praise after the death of *Cambyses*, or probably after the *dedication of the walls of Jerusalem*. Supposed to have been written by *Nehemiah*.
- Psalm cxxv. "They that trust in the Lord." The Jews encouraging each other to resist *Sanballat* and *Tobiah*, and their other enemies.
- Psalm cxxvii. "Except the Lord build the house." Composed to encourage the people to labour at the rebuilding of the walls of Jerusalem; and to put their confidence in the Lord.
- Psalm cxxviii. "Blessed is every one that feareth the Lord." A continuation of the preceding.
- Psalm cxxix. "Many a time have they afflicted me." A description of the peace and comfort enjoyed by the Jews under the reign of Darius.
- Psalm cxxxviii. "I will praise thee with my whole heart." A continuation of the same subject.

For the *reasons* of the above *chronological arrangement* the reader may refer to the notes; and see also another Table, page 1924. This arrangement is better than none; and I hope will in the main be found as correct as can reasonably be expected, and a great help to a proper understanding of the Psalms.

SECTION VI. GENERAL OBSERVATIONS ON THE GREAT DIFFERENCE OF CHARACTER BETWEEN THE HEBREW POETS, AND THOSE OF GREECE AND ITALY.

The *Hebrew Psalter* is the most ancient collection of poems in the world; and was composed long before those in which ancient Greece and Rome have gloried. Among all the *heathen* nations *Greece* had the honour of producing not only the *first*, but also the most sublime, of poets: but the subjects on which they employed their talents had, in general, but little tendency to meliorate the moral condition of men. Their subjects were either a *fabulous theology*, a *false and ridiculous religion*, *chimerical wars*, *absurd heroism*, *impure love*, *agriculture*, *national sports*, or *hymns in honour of gods* more corrupt than the most profligate of men. Their writings served only to render vice amiable, to honour superstition, to favour the most dangerous and most degrading passions of men, such as impure love, ambition, pride, and impiety. What is said of the *Greek poets* may be spoken with equal truth of their successors and imitators, the *Latin poets*; out of the whole of whose writings it would be difficult to extract even the *common maxims* of a *decent morality*. I am well

aware that fine sentiments, strong and terse expressions, and luminous thoughts, may be found in different parts of their writings; but compared with what is of a different kind, it may be well said of these,

“ Apparent rari nantes in gurgite vasto.

The Hebrew poets, on the contrary, justly boast the highest antiquity: they were men inspired of God, holy in their lives, pure in their hearts, labouring for the good of mankind; proclaiming by their incomparable compositions the infinite perfections, attributes, and unity of the divine nature; laying down and illustrating the purest rules of the most refined morality, and the most exalted piety. God, his attributes, his works, and the religion which he has given to man, were the grand subjects of their divinely inspired muse. By their wonderful art, they not only embellished the history of their own people, because connected intimately with the history of God's providence, but they also, by the light of the Spirit of God that was within them, foretold future events of the most unlikely occurrence, at the distance of many hundreds of years, with such exact circumstantiality as has been the wonder and astonishment of considerate minds in all succeeding generations; a fact which, taken in its connexion with the holiness and sublimity of their doctrine; the grandeur, boldness, and truth of their imagery; demonstrates minds under the immediate inspiration of that God whose nature is ineffable, who exists in all points of time, and whose wisdom is infinite.

Some of the greatest both of the Greek and Roman poets, were men obscure in their birth, desperate in their fortune, and of profligate manners; a fact at once proved both by their history and by their works. But the Hebrew poets were among the greatest men of their nation: and among them were found kings of the highest character, judges of the greatest integrity, heroes the most renowned, and lawgivers whose fame has reached every nation of the earth. By means of these men the lamp of true religion has been lighted in the earth; and wherever there is a ray of truth among the sons of men, it is an emanation immediately taken, or indirectly borrowed, from the prophets, poets, and statesmen, of the sons of Jacob.

The chief of the Hebrew poets were *Moses, David, Solomon, Job*, or whoever was the author of the book so called, *Isaiah, Jeremiah*, and most of the *minor prophets*. Solomon himself wrote *one thousand and five* hymns and poems: yet we know not that we have any of his poetical works, except the *Canticles*, though there may be some *psalms* of his composition in the book before us.

Several of the *Fathers*, both Greek and Latin, maintain that David is the author of the *whole book of Psalms*. And although they allow that several of them speak of times most obviously *posterior* to the days of David, yet they assert that he is the author of these also, and that he spoke of those events by the *spirit of prophecy*! The rabbins assert that the Book of Psalms was composed by *ten* different authors, viz. *Adam, Melchizedek, Abraham, Moses, the Sons of Korah, David, Solomon, Asaph, Jeduthun, and Ethan*. But this opinion is slenderly supported.

SECTION VII. OBSERVATIONS ON THE MANNER IN WHICH SEVERAL OF THE PSALMS APPEAR TO HAVE BEEN COMPOSED.

That there were *several authors*, and that the psalms were composed at *different times*, is sufficiently evident from the compositions themselves. The *occasions* also on which they were written, are frequently pointed out by their contents; and these things have been kept constantly in view, in the construction of the preceding table.

There is a difficulty which should not be overlooked, and with which almost every reader is puzzled, viz., How is it that in the *same psalm* we find so many *different states* of mind and circumstances pointed out? These could not be the experience of *one* and the *same person*, at the *same time*. The answer that is commonly given is this: Such psalms were composed *after* the full termination of the *events* which they celebrate. For instance, David had fallen into distress—his sorrows became multiplied—he was filled with torturing fears. He called earnestly on the Lord for help; he was heard after a long night and fight of afflictions; and he most feelingly and sublimely praises God for his deliverance. Now all these different circumstances he describes *as if then existing*, though considerably *distant* in point of time; *beginning* the psalm with the language of the *deepest penitential distress*, almost bordering on despair; and *ending* it with the *strongest confidence in God*, and thanksgiving for his *deliverance*. The thirtieth Psalm is a case in point; to the *notes* on which the reader is referred. Now it is possible that the Psalmist, having obtained deliverance from

sore and oppressive evils, might sit down to compose a hymn of thanksgiving to celebrate God's mercies; and in order to do this the more effectually, might describe the different circumstances enumerated above, as if he *were then passing through them*.

But I own that, to me, this is not a satisfactory solution. I rather suppose that such psalms, and perhaps most of those called *acrostic*, were composed from *diaries* or *memoranda*; and in forming a psalm, materials out of *different days*, having little congruity with each other as to the time in which they happened, would necessarily enter into the composition. This supposition will, in my opinion, account for all anomalies of this kind, which we perceive in the Book of Psalms.

On this rule we can account for apparent contradictions in several psalms: taken as metrical compositions formed from memoranda of religious experience for different days, they may well express different states; as the state of the author's mind was not likely to be precisely the same in all those times on which he made the memoranda. I can illustrate what I mean by the following extract from the *Spiritual Diary of Doctor John Rutt*:

"*Seventh month, 1768, 3rd day*: Amidst our palpable desolations, matter of some comfort appeared. An inward voice of thanksgiving to God for the gift of his son, the Lord Jesus Christ, to us Gentiles; the mystery hid from ages, adorable, incomprehensible, unutterable, and unmerited; and if the sweet singer of Israel had occasion to say, 'Awake, sackbut, psaltery, and harp, and praise the Lord;' so had I, so had we, so had every one whose eyes the god of this world had not blinded.

"My native fierceness seemed, in the clear vision, to be the chief sin of my bosom, not yet wholly subdued: good Lord, and God of love, subdue it!

"7th. Soul awake! the everlasting antitypal sabbath I trust is at hand, the end of all labours, sufferings, and sins; see and prepare for it by letting the earth now enjoy its sabbaths, even in a gradual relaxation and holy carelessness in all the special concerns of flesh and blood.

"8th. Protracted my vesper beyond the usual time, by reason of a sweet inspired song of thanksgiving to a gracious and ever adorable Providence.

"10th. Thy work is not yet done; the war in the members is still felt. Patience hath not yet had its perfect work. O my poverty! Lord, help me!

"11th. In the midst of various discouragements I was induced, even from observation, to believe that our late labour hath not been wholly in vain; yea, on the 15th and 20th, I was a witness to some effects thereof.

"19th. A silent meeting with a loaded atmosphere; great heaviness, and the holy fire almost but not quite out.

"22nd. I am a wonder of God's mercy and bounty. He is, as it were, renewing my youth; and giving, in old age, to enjoy and sweetly apply the labours of my youth, whilst multitudes of my equals and associates are dropping into eternity, or else various ways distressed. Awake, soul, and work; for the eleventh hour is come!

"23rd. In a religious view, suffering is my portion. Lord, sustain!

"25th. A sweet song of thanksgiving.

"31st. The tenor of the drawing or proper steerage this day was, to keep carefully the holy medium between a criminal remissness in temporals on the one hand, and an anxiety about them on the other." *Spiritual Diary*, vol. ii. p. 235.

One sentence excepted, which is not relevant, here are the whole memoranda of this eminent man's religious experience for one month, in which we find the following states distinctly marked:

1. Mourning over the small progress of religion in the place where he dwelt, yet receiving encouragement from other quarters, day 3rd. 2. Exulting in God for redemption by Christ Jesus, ditto. 3. Humbled on a view of his natural fierceness of spirit, ditto. 4. Rejoicing at the prospect of being soon released from earth, day 7th. 5. Thanksgiving for providential blessings, day 8th. 6. Fighting against inward sin, day 10th. 7. Encouraged in the performance of his duty, days 11, 15, 20. 8th. Mourning over the heavenly flame, almost extinct, day 19th. 9. Triumphant in a restoration of mental and bodily vigour, day 22nd. 10. Complaining of his suffering lot, day 23rd. 11. Happy in his soul, and giving praise to God, day 25th. 12. Forming holy resolutions for the government of his future life, day 31st.

Let us compare this with Psalm xxx., to which I have already referred in this introduction.

The psalm begins with "I will extol thee, O Lord." And we find in it *seven* different states distinctly marked:

1. He had been in great distress, and nearly overwhelmed by his enemies; implied in ver. 1. 2. He extols God for having lifted him up, and preserved him from his adversaries, ver. 1, 3. 3. He is brought into great prosperity, trusts in what he had received, and forgets to depend wholly on the Lord, ver. 4—6. 4. The Lord hides his face from him, and he is brought into great distress, ver. 7: "Thou didst hide thy face, and I was troubled." 5. He makes earnest prayer and supplication, and pleads strongly with the Lord, ver. 8—10. 6. He is restored to the divine favour, and filled with joy, ver. 11. 7. He purposes to glory in God alone, and trust in him for ever, ver. 12.

Now it is impossible that David could have been in all these states when he penned this psalm: suppose them to be the *memoranda* taken from one week's journal, and dressed in this poetic form; for it is possible that he might have passed through all these states in one week. Let us examine the *month's* experience, extracted from the diary of *Dr. Ruddy*; and let an able hand clothe that in a poetic dress; and we shall find it as apparently contradictory as the xxxth psalm. Suppose both formed from *memoranda* of a *diary*, and all is plain.

I have spent the more time on this subject, because it is important to have some *general rule* by which we may account for the apparent inconsistencies often occurring in the same psalm.

There is another class of psalms to which this mode of interpretation is not applicable: I mean those composed in the *dialogue* form. There are several of this kind; and as the several interlocutors are not distinguished, it requires considerable attention to find out the different parts which belong to the speakers. I shall give an example of this class.

The *ninety-first* psalm contains, in general, a description of the happiness of those who trust in the Lord: but is evidently divided among *three* speakers: the *Psalmist*; another whom we may call his *friend*; and thirdly, *Jehovah*. I shall endeavour to assign to each his part.

The *Psalmist* begins with asserting, in general terms, the happiness of the godly: "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty," ver. 1.

His *friend* states his own experience, and replies, "I will say of the Lord, He is my refuge," &c., ver. 2.

The *Psalmist* answers: "Surely he shall deliver thee," &c., ver. 3; and goes on to enumerate the great privileges of the godly, to ver. 8.

The *friend* then resumes, and shows how blessed the *Psalmist* must be, who has an interest in the same God; and enters into a detail of his privileges, ver. 9—13.

This speech concluded, *Jehovah* speaks, confirms what was said concerning the blessedness of the godly; and to such persons he promises the highest spiritual honours, long life, and endless salvation, ver. 14—16.

Other psalms of this class, such as the xxth and xxxth, &c., will be particularly pointed out in the course of the notes on this subject.

SECTION VIII.—ON THE USE MADE OF THE PSALMS IN THE NEW TESTAMENT.

Some have imagined that the Book of Psalms is to be understood mystically, in reference to the Christian system; and, indeed, on this plan they have been interpreted and applied by many *Fathers*, both ancient and modern. To this opinion I cannot subscribe: and therefore cannot frame a commentary in this way. That several of them are quoted, both by our Lord and his apostles, we have the fullest proof; and where they have shown the way, we may safely follow. Bishop *Horne*, who contends for the spiritual sense of this book, gives an interesting view of the principal passages that have been *quoted* in the *New Testament*; and from his *Preface* I shall select a few paragraphs on this part of the subject: "No sooner," says he, "have we opened the book, than the *Second* Psalm presents itself, to all appearance, as an inauguration hymn composed by David, the anointed of *Jehovah*; when by him crowned with victory, and placed triumphant on the sacred hill of Sion. But let us turn to Acts iv. 25, and there we find the apostles declaring the psalm to be descriptive of the exaltation of Jesus Christ, and of the opposition raised against his gospel, both by Jew and Gentile.

"In the *eighth* Psalm we may imagine the writer to be setting forth the pre-eminence of man in general above the rest of the creation: but by Heb. ii. 6, we are informed that the supremacy conferred on the second Adam, the man Christ Jesus, over all things in heaven and earth, is the subject there treated of.

"St. Peter stands up, Acts ii. 25, and preaches the resurrection of Jesus from the latter part of the *sixteenth* Psalm; and, lo, *three thousand* souls are converted by the sermon.

"Of the *eighteenth* Psalm we are told in the course of the sacred history, 2 Sam. xxii., that David spake unto the Lord the words of this song in the day that the Lord had

delivered him out of the hand of all his enemies, and out of the hand of Saul:’ yet, in Rom. xv. 9, the *ninth* verse of that psalm is adduced as a proof that the Gentiles should glorify God for his mercy in Christ Jesus: ‘As it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name.’

“In the *nineteenth* Psalm David seems to be speaking of the material heavens and their operations only, when he says: ‘Their sound is gone out into all the earth, and their words into the ends of the world.’ But St. Paul, Rom. x. 18, quotes the passage to show that the gospel had been universally published by the apostles.

“The *twenty-second* Psalm Christ appropriated to himself, by beginning it in the midst of his sufferings on the cross: ‘My God, my God, why hast thou forsaken me?’ Three other verses of it are also applied to him; and the words of the *eighth* verse were actually used by the chief priests when they reviled him: ‘He trusted in God,’ &c. Matt. xxvii. 43.

“When David says, in the *fortieth* Psalm, ‘Sacrifice and offering thou didst not desire—Lo, I come—to do thy will;’ we might suppose him only to declare, in his own person, that obedience is better than sacrifice; but, from Heb. x. 5, we learn that Messiah in that place speaks of his advent in the flesh to abolish the legal sacrifices, and to do away sin by the oblation of himself, once for all.

“That tender and pathetic complaint in the *forty-first* Psalm: ‘Mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me,’ undoubtedly might be, and probably was, originally uttered by David upon the revolt of his old friend and counsellor, Ahithophel, to the party of his rebellious son Absalom. But we are certain, from John xiii. 18, that this scripture was fulfilled when Christ was betrayed by his apostate disciple: ‘I speak not of you all; I know whom I have chosen: but that the scripture may be fulfilled, he that eateth bread with me hath lifted up his heel against me.’

“The *forty-fourth* Psalm we must suppose to have been written on occasion of a persecution under which the church at that time laboured; but a verse of it is cited, Rom. viii. 36, as expressive of what Christians were to suffer on their blessed Master’s account: ‘As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.’

“A quotation from the *forty-fifth* Psalm in Heb. i. 3, certifies us that the whole is addressed to the Son of God, and therefore celebrates his spiritual union with the church, and the happy fruits of it.

“The *sixty-eighth* Psalm, though apparently conversant about Israelitish victories, the translation of the ark to Sion, and the services of the tabernacle; yet does, under those figures, treat of Christ’s resurrection; his going up on high, leading captivity captive, pouring out the gifts of the Spirit, erecting his church in the world, and enlarging it by the accession of the nations to the faith; as will be evident to any one who considers the force and consequence of the apostle’s citation from it, Ephes. iv. 7, 8: ‘Unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, when he ascended up on high, he led captivity captive, and gave gifts unto men.’

“The *sixty-ninth* Psalm is *five* times referred to in the gospels, as being uttered by the prophet in the person of the Messiah. The *imprecations*, or rather *predictions*, at the latter end of it, are applied, Rom. xi. 9, 10, to the Jews; and to Judas, Acts i. 20, where the *hundred and ninth* Psalm is also cited as prophetic of the sore judgments which should befall that arch-traitor, and the wretched nation of which he was an epitome.

“St. Matthew, informing us, chap. xiii. 35, that Jesus spake to the multitude in parables, gives it as one reason why he did so: ‘That it might be fulfilled which was spoken by the prophet—Ps. lxxviii. 2, I will utter things which have been kept secret from the foundation of the world.’

“The *ninety-first* Psalm was applied by the tempter to the Messiah; nor did our Lord object to the application, but only to the false inference which his adversary suggested from it. Matt. iv. 6, 7.

“The *ninty-fifth* Psalm is explained at large in Heb. iii. and iv., as relative to the state and trial of Christians in the world, and to their attainment of the heavenly rest.

“The *hundred and tenth* Psalm is cited by Christ himself, Matt. 22, 44, as treating of his exaltation, kingdom, and priesthood.

“The *hundred and seventeenth* Psalm, consisting only of *two verses*, is employed, Rom. xv. 11, to prove that the Gentiles were one day to praise God for the mercies of redemption.

“The *twenty-second* verse of the *hundred and eighteenth* Psalm: ‘The stone which the builders refused,’ &c., is quoted *six* different times as spoken of our Saviour. See Matt. xxi. 42; Mark xii. 10; Luke xx. 17; Acts iv. 11.

“And lastly: ‘the fruit of David’s body,’ which God is said in the *hundred and thirty-second* Psalm to have promised that he would place upon his *throne*, is asserted, Acts ii. 30, to be ‘Jesus Christ.’” Bp. Horne on the Psalms, preface p. xi.

That several of the above quotations are directly *prophetic*, and were intended to announce and describe the Redeemer of the world, and the gospel state, there is not the slightest reason to doubt; that others of them are *accommodated* to the above subjects, their own historical meaning being different, may be innocently credited: but, let it always be remembered, that these accommodations are made by the same Spirit by which the Psalms were originally given; that this Spirit has a right to extend his own meaning, and to adapt his own words to subjects, transactions, and times, to which, from similarity of circumstances, they may be applicable. Many passages of the Old Testament seem to be thus quoted in the New; and often the words a *little altered*, and the meaning *extended*, to make them suitable to existing circumstances. Every writer is at perfect liberty thus to employ his own words, which he might have already used on very different occasions. I need not tell the learned reader that the finest, as well as the oldest, of the heathen writers, *Homer*, is full of quotations *from himself*; and *Virgil*, his imitator, has not unfrequently followed his steps. But still there is a great and weighty difference as the subject respects the Holy Spirit; to his infinite wisdom and knowledge all times and circumstances, whether *past* or *future*, are always laid open; and, as it is one of the perfections of the work of God to produce the *greatest* and most *numerous effects* by the *fewest* and *simplest means*, so it is one of the perfections of the Holy Scriptures to represent things that are not as though they were; and to make the facts which then existed the representatives of those which should afterwards take place. Thus, the Holy Scriptures contain an infinity of meaning: the Old Testament, as it were, included and referred to in the New; as the New refers *back* to the Old, by which it was adumbrated; and refers *forward*, not only to all times and great occurrences during this mortal state, but also to the endless states of the just and the unjust in the eternal world.

SECTION IX.—ON THE SUBJECT MATTER OF THE PSALMS, AND THE METHOD OF APPLYING THEM.

The late learned Bishop *Horsley*, in his *Preface* to the Book of Psalms, says: “It is true that many of the Psalms are commemorative of the miraculous interpositions of God in behalf of his chosen people; for indeed, the history of the Jews is a fundamental part of revealed religion. Many were probably composed upon the occasion of remarkable passages in David’s life, his dangers, his afflictions, his deliverances. But of those which relate to the public history of the natural Israel, there are few in which the fortunes of the mystical Israel, the Christian church, are not adumbrated; and of those which allude to the life of David, there are none in which the *Son of David* is not the principal and immediate subject.

“David’s complaints against his enemies are Messiah’s complaints, first of the unbelieving *Jews*, then of the heathen persecutors and the apostate faction in the latter ages. David’s afflictions are the Messiah’s sufferings; David’s penitential supplications are the supplications of Messiah in agony; David’s songs of triumph and thanksgiving are Messiah’s songs of triumph and thanksgiving for his victory over sin, and death, and hell. In a word, there is not a page of this Book of Psalms in which the pious reader will not find his *Saviour*, if he read with a view of finding him; and it was but a just encomium of it (the Book of Psalms) that came from the pen of one of the early Fathers, that ‘*it is a complete system of divinity for the use and edification of the common people of the Christian church.*’”

Of the compilation of this book the above learned writer speaks thus: “The Psalms appear to be compositions of various authors, in various ages; some much more ancient than the time of king David, some of a much later age. Of many, David himself was undoubtedly the author; and that those of *his* composition were *prophetic*, we have David’s own authority; for thus king David, at the close of his life, describes himself and his sacred songs: “David the son of Jesse said, and the man who was raised up on high, the anointed of the God of Jacob, and the sweet Psalmist of Israel, said, The Spirit of Jehovah spake by me, and his word was in my tongue.” It was the word, therefore, of *Jehovah’s Spirit* which was uttered by David’s tongue.

“The Psalms are all poems of the LYRIC kind, that is, adapted to music, but with great variety in the style of composition. Some are simply ODES. An *ode* is a dignified sort of song, narrative of the facts either of public history or private life, in a highly adorned and figurative style. Some are of the kind called ELEGIAC, which are pathetic compositions upon mournful subjects. Some are ETHIC, delivering grave maxims of life or the

precepts of religion in solemn, but for the most part simple, strains. Some are ENIGMATIC, delivering the doctrines of religion in *enigmas* contrived to strike the imagination forcibly, and yet easy to be understood. In all these the author delivers the whole matter in his own person. But a very great, I believe the far greater, part are a sort of DRAMATIC ODES, consisting of *dialogues* between persons sustaining certain characters. In these dialogue psalms the persons are frequently the *Psalmist* himself, or the *chorus of priests and Levites*, or the *leader of the Levitical band*, opening the ode with a proem, declarative of the subject, and very often closing the whole with a solemn admonition drawn from what the other persons say. The other persons are JEHOVAH, sometimes as one, sometimes as another of the *Three Persons*; CHRIST in his incarnate state, sometimes *before*, sometimes *after*, his resurrection; the *human soul* of Christ as distinguished from the *divine essence*. Christ, in his incarnate state, is personated sometimes as a *Priest*, sometimes as a *King*, sometimes as a *Conqueror*. The resemblance is very remarkable between this *Conqueror* in the Book of *Psalms*, and the *Warrior on the white horse* in the Book of *Revelation*, who goes forth with a *crown* on his head, and a *bow* in his hand, conquering and to conquer. And the conquest in the *Psalms* is followed, like the conquest in the *Revelation*, by the *marriage* of the *Conqueror*. These are circumstances of similitude which, to any one versed in the *prophetic style*, prove beyond a doubt that the *mystical Conqueror* is the same Personage in both.

There is an opinion relative to the construction of this book, which, though to myself it appear as fanciful as it is singular, yet deserves to be mentioned, especially as so great a man as Dr. *Horsley* supposes, that if it were kept in view, it would conduce much to a right understanding of the book.

The whole collection of the *Psalms* forms a sort of HEROIC TRAGEDY. The *redemption of man*, and the *destruction of Satan*, is the PLOT. The PERSONS OF THE DRAMA are the *Persons of the GODHEAD*; *Christ* united to one of them: *Satan*, *Judas*, the *apostate Jews*, the *heathen persecutors*, the *apostates of latter times*. The ATTENDANTS: *believers*, *unbelievers*, *angels*. The SCENES: *heaven*, *earth*, *hell*. The TIME of the *Action*: from the *Fall* to the final overthrow of the *apostate faction*, and the *general judgment*.

SECTION X.—ON THE PARTICULAR SUBJECT AND USE OF EACH PSALM.

I have already given different tables relative to the division, chronological arrangement, and supposed authors and occasions on which they were composed. There have been some others made, in which they have been classed according to their subjects, and their uses for the godly and the Christian church. The most circumstantial that I have seen is that in the *Quintuplex Psalterium*, printed in 1508, already noticed in the beginning of this introduction. The following, from Bishop *Horsley*, may be probably of most general use:

Services of the Festivals of the Jewish church.

For the SABBATH, Ps. xix., civ., and cxviii. For the PASSOVER, Ps. lxxviii., cv., cxix. For PENTECOST, Ps. cxl., cxxxv., cxxxvi. For the FEAST OF TRUMPETS, Ps. lxxxv. For the FEAST OF TABERNACLES, Ps. lxxv., lxxvi.

A war song, Ps. cxlix. Thanksgiving for national deliverances, or successful war, Ps. xlviii., lxvi., lxxvi., cxv., cxxiv., cxxv., cxlv. Thanksgiving after a storm, hurricane, or earthquake, Ps. xxix., xlv. Upon placing the ark in Solomon's temple, Ps. cxxxii. Prayers in seasons of national calamity, Ps. lxxxix. Prayers for help in war, Ps. xlv., lx., lxi. Thanksgiving for Hezekiah's recovery, Ps. xxx., cxvi. Prayers in the time of Manasseh's captivity, Ps. lxxix., lxxx. Thanksgiving for Manasseh's return, Ps. lxxxv. Prayers, lamentations and confessions of the captives, Ps. lxxiv., lxxvii., cii., cvi., cxxxvii. Songs of triumph and thanksgivings of the returned captives, Ps. cvii., cxxvi., cxlvi., cxlvii. A king of Judah's inauguration vow, ci. Grand chorus for all the voices and all the instruments, Ps. cl. The blessedness of the righteous, and the final perdition of the opposite faction, Ps. i., xxxvi., xxxvii., cxii. The extermination of the religious faction, Ps. xiv., liii. True godliness described as distinct from the ritual, Ps. xv., l. The believer's scruples arising from the prosperity of the wicked, removed by revealed religion, and the consideration of their late end, Ps. lxxiii. The pleasures of devotion, Ps. lxxxiv. Divine ænigmata; the subject the Redeemer's divinity, the immortality of the soul, and a future retribution, Ps. xlix. mystical prayer of David in the character of the high-priest, Ps. xvi. Prayers of belief for protection against the atheistical conspiracy, Ps. iii., iv., x., xii., xiii., xvii., xliii., liv., cxx., cxxiii., cxl. The believer's penitential confessions and deprecations, Ps. vi., xxxi., xxxviii., xxxix., li. Believer's prayer for the promised redemption, Ps. cxxx., cxli.

Believers lament their afflicted state in this short and evil life, and pray for the resurrection, xc. Prayers for grace and mercy, Ps. v., xxv., xxvi., cxxx. Songs of triumph in prospect of the establishment of God's universal kingdom, Ps. xlvi., lxvii., xciii. A believer's general praises and thanksgivings, Ps. viii., xix., xxiii., ciii., cxix. A believer's thanksgiving for the final extirpation of iniquity, and the idolatrous religions and persecuting power, Ps. ix., xi., lii., lxvi. The church prays for preservation from corruptions, Ps. xxviii., cxli.; for deliverance from the persecution of her enemies, Ps. vii., latter part of xxvii., from ver. 7 to the end, and xxxi., lix.; for Messiah's deliverance and success, Ps. xx. The church gives thanks for Messiah's victory, Ps. xxi.; for her own final deliverance, Ps. xviii.; for the final extirpation of iniquity and idolatry, Ps. xcii. Messiah's prayers, Ps. xxii., xxxv., xli., lvi., lvii., lxi., lxii., lxiii., lxxxvi., lxxxviii.; in agony. When taken and deserted, Ps. cxlii.; thanksgivings, Ps. xl., cxviii., and cxviii., one Ps. cxxxviii; accusation of the impenitent Jews, his enemies, Ps. lv., lxiv., lxix.; prophetic malediction of the Jewish nation, Ps. cix.; exaltation, Ps. ii., xxiv., xlv., xcvi., xcvi., xcvi., xcvi., xcix., c., cx.; comforts of the afflicted Israelites with the promise of the final excision of the idolatrous faction, Ps. xciv.; exhorts to holiness and trust in God by the example of his own deliverance, Ps. xxxiv.; predicts the final judgment, Ps. lxxv. God promises the Messiah protection and glory, Ps. xci. God's just judgment foretold upon the unjust judges of our Lord, Ps. lviii., lxxxii. The reign of the king's son, Ps. lxxii. Salvation is of the Jews, Ps. lxxxvii.

Of the Psalms, six are alphabetical, xxv., xxxiv., xxxvii., cxi., cxii., cxlv.

Forty-five of the Psalms are called by the Masoretes *Mizmor*, iii., iv., v., vi., viii., ix., xii., xiii., xv., xix., xx., xxi., xxii., xxiii., xxiv., xxix., xxxi., xxxviii., xxxix., xl., xli., xlvi., xlix., l., li., lii., liii., liv., lv., lxxiii., lxxvii., lxxix., lxxx., lxxxii., lxxxiv., lxxxv., xcvi., c., c., cix., cx., cxxxix., cxl., cxli., cxliii.

Six are called *Michtam*, xvi., lvi., lvii., lviii., lix., lx.

Thirteen are called *Maschil*, xxxii., xlii., xlv., xlv., lii., liii., liv., lv., lxxiv., lxxviii., lxxxviii., lxxxix., cxlii.

Seven are called *Mizmor Shir*, xxxi., lxv., lxvii., lxviii., lxxv., lxxvii., xcii.

Five are called *Shir Mizmor*, xlvi., lxxviii., lxxxviii., cviii.

One is called *Shir*, xli.

Four are called *Tephillah*, xvii., lxxxvi., xc., cii.

One is called *Tehillah*, cxlv; one, *Shiggaion*, vii.; one, *Lehazchir*, lxx.

Fifteen are called *Shir Hammaaloth* or *Songs of Steps*, cxx.—cxxxiv.

SECTION XI.—ON THE GENERAL USE OF THE PSALMS IN THE CHRISTIAN CHURCH.

That our blessed Lord used the Book of Psalms as he did other books of Scripture, and quoted from it, we have already seen; this stamps it with the highest authority: and that he and his disciples used it as a book of devotion, we learn from their singing the *Hallel* at his last supper, which we know was composed of Psalms cxiii., cxiv., cxv., cxvi., cxvii., and cxviii.; see Matt. xxvi. 30, and the notes there: and that they were used by the Christian church from the earliest times in devotional exercises, especially in praising God, we have the most ample proof. At first what was called *singing* was no more than a *recitativo* or solemn mode of reading or repeating, which in the Jewish church was accompanied by instruments of music, of the nature of which we know nothing. The Christian religion which delights in *simplicity*, while it retained the Psalms as a book divinely inspired, and a book of devotion, omitted the instrumental music, which however, in after times, with other corruptions, crept into the church, and is continued in many places, with small benefit to the body, and little edification to the multitude. What good their might have been derived from it has been lost in consequence of the improper persons who generally compose what is commonly called the *choir of singers*. Those whose peculiar office it is to direct and lead the singing in divine worship, should have clean hands and pure hearts. To see this part of public worship performed by unthinking if not profligate youths of both sexes, fills the serious with pain, and the ungodly with contempt. He who sings not with the *spirit* as well as the *understanding*, offers a sacrifice to God as acceptable as the dog's head and swine's blood would have been under the Mosaic law.

I shall not enter into the question whether the *Psalms of David*, or *hymns* formed on New Testament subjects, be the most proper for Christian congregations; both I think may be profitably used. Nor will I take up the controversy relative to the adapting the Psalms to express an evangelical meaning in every place. I need only give my opinion, that I consider this a difficult, if not a dangerous, work. Where the Psalms evidently relate to the

gospel dispensation, the matter is plain; there it is proper and necessary to give them their full direction and meaning; but to turn those in this way that evidently have no such reference, I consider a temerarious undertaking, and wholly unwarrantable.

But the most difficult task is, throwing them into a *modern poetic form*, especially into *metre*; as in such cases many things are introduced for the sake of the poetry, and the final jingle, which were never spoken by the inspired penmen; and it is an awful thing to add to or detract from the word of God, either in *poetry* or *prose*. And how frequently this is done in most metrical Versions of the Psalms, need not be pointed out here. Perhaps one of the most faultless in this respect is an almost obsolete one in our own language, viz., that by *Sternhold* and *Hopkins*. Because of its uncouth form, this Version has been unjustly vilified, while others, by far its inferiors, have been as unreasonably extolled. The authors of this *Version* (for it has been taken directly from the Hebrew Text) have sacrificed every thing to the literal sense and meaning. The others, and especially that of *Tate* and *Brady*, which is no version from the original, sacrifice often the literal and true sense to sound and smoothness of numbers; in which, however, they are not always successful.

I shall add only one word on the subject of this very ancient version. I can sing almost every Psalm in the Version of *Sternhold* and *Hopkins* as the *Psalms of David*; I can sing those of the *New Version* as the Psalms of Dr. *Brady* and *Nahum Tate*. Either let one equally *literal*, with a better *versification*, be made; or restore to the people that form of sound words of which they have too long been deprived. But, to serve the purposes of devotion, we want a better translation of the Psalms; a translation in which the *hemistich*, or Hebrew poetic form, shall be carefully preserved; and with a very few expletives (which should be distinguished by *italics*, or otherwise, in the printing, to bring the lines into those forms to which our versification or musical measures may extend), we might sing the whole, without singing any thing in sense or meaning which was not *David's*. Indeed a species of *recitativo* singing would be the most proper for these sacred odes; as it would answer much better the solemn purposes of devotion, than the great mass of those tunes which are commonly employed in church music, in which the style of singing is rarely adapted to the grand and melting compositions of the *sweet singer of Israel*. Let the plan be copied which is adopted from the Hebrew MSS. in Dr. *Kennicott's* edition; let them be translated line for line, as Dr. *Lowth* has done his Version of *Isaiah*; let a dignified recitativo music be adapted to the words; attend to metre, and be regardless of rhyme; and then the Psalms will be a mighty help to devotion, and truly religious people will sing with the spirit and the understanding also. Were a Version of this kind made and substituted for that most inaccurate Version in the *Prayer-book*, a stumbling-block would be taken out of the way of some sincere minds, who are pained to find, not only important differences, but even contradictions, between the psalms which they read in their authorized Version, and those which are used in the public service of the church.

As many persons are greatly at a loss to account for the strange varieties between these two Versions (that in the *Bible*, and that in the *Prayer-book*), it may be necessary to give them some information on this head. Properly speaking, the *Psalms* in the *Prayer-book* called the *Reading Psalms*, are rather a *paraphrase* than a *version*. It was never taken immediately from the *Hebrew*, with which it disagrees in places innumerable. In the main it follows the *Septuagint* and the *Vulgate*, but often differs from *them*, even where they differ from the *Hebrew*, and yet without following the *latter*. And there are many *words*, *turns of thought*, and varieties of *mood*, *tense*, and *person* in it which do not appear in any of the above.

In the *Prose Psalms* in our *authorized Version* our translators have acted very conscientiously, as they have done in all other cases where they have *added* any thing, even the smallest particle, in order to fill up the sense, or accommodate the *Hebrew idiom* to that of the *English*; they have shown this by putting the *expletive* or *supplied word* in the *italic* letter. Thousands of such expletives, many of them utterly unnecessary, are found in the *Prose Psalms* in the *Prayer-book*; but they have no such distinguishing mark, and are all printed as if they were the words of the Holy Spirit!

There are some things in this Version that are *contradictory* to what is found in the Hebrew text. I shall give one example.

In Psalm cxxv. 3 we have the following words in the Hebrew text: *י לא ירח שבט הרשע* *ki lo yanuach shebet haresha al goral hatsaddikim*, which is faithfully translated in our common Version, "For the rod of the wicked (*wickedness marg.*) shall not rest upon the lot of the righteous:" this is rendered in the *Prose Psalms* in the *Prayer-book* thus: "For the rod of the ungodly cometh not into the lot of the righteous."

“This,” say the objectors, “is neither *Scripture* nor *truth*. 1. It is not *Scripture*: the *Hebrew* is, as our authorized Version hath it: ‘The rod of the wicked shall not rest.’ But your Version saith, ‘The rod of the ungodly cometh not.’ 2. It is not *truth*, ‘The rod of the wicked often cometh into the lot of the righteous;’ but here is the difference: though it *may come*, and often *doth come*, into the lot of the righteous, yet God never permitteth it to rest there. Here therefore your Reading Psalms contradict both *Scripture* and *fact*.”

It may be asked, From what source is this objectionable reading derived? It evidently cannot be derived from the *Hebrew text*, as the reader will at once perceive. It is not in the *Vulgate*, which reads, Quia non relinquet Dominus virgam peccatorum super sortem justorum. “For the Lord will not leave the rod of sinners upon the lot of the righteous.” It is not in the *Septuagint*, Ὅτι οὐκ ἀφήσει Κύριος τὴν ῥάβδον τῶν ἀμαρτωλῶν ἐπὶ τὸν κληρὸν τῶν δικαίων, which is precisely the same as the *Vulgate*. Nor does this strange version receive any support from either the *Chaldee*, *Syriac*, *Æthiopic*, or *Arabic*.

To attempt to vindicate such a translation will neither serve the interests of the church, nor those of Christianity, especially when we have one so very different and so very faithful put into the hands of the people by the authority of the church and the state. That in the *Prayer-book* should be immediately suppressed, and replaced by that in our authorized *Version*, that the people may not have a different *Version* put into their hands on the *Lord’s day*, and in times of *public devotion*, from that which they find in their *Bible*; in consequence of which they are often confounded with discrepancies which it is out of their power to reconcile. It is passing strange that the rulers of the church have slumbered so long over a subject of such vast magnitude and importance.

To be fully satisfied on this subject, I have collated this *Prayer-book Version* in many places with the *Hebrew text*, the *Septuagint*, the *Vulgate*, the old *Itala* or *Antehieronymian*, and the *Oriental Versions* in general; and find much cause of complaint against its general looseness, and frequent inaccuracy; and would give that advice to the rulers of our church, that the prophet did to the rulers of the Jewish church, on a subject in which the best interests of the people were concerned: “Go through, go through the gates; cast up, cast up the highway; take up the stumbling-block out of the way of my people; lift up a standard for the people;” Isai. lvii. 14, lxii. 10.

With respect to *helps*, I may say in general that I have occasionally consulted, 1. The *Critici Sacri*. 2. *Venema*; whom I should have been glad to have used more particularly, but his plan would have led me into such an extent of comment, as would have far surpassed my limits. 3. *Rosenmüller’s* collections were of more use; but neither did his plan quadrate with mine. 4. *Calmet* afforded me most assistance, as he is, in almost all respects, the most judicious of all the commentators. 5. Could I have wholly agreed with the plan of the truly pious *Bishop Horne*, I might have enriched my work with many of those spiritual remarks with which his *Commentary* abounds. Where I differ from his plan will best appear in a preceding part of this *introduction*, to which I must refer the reader. 6. From the very learned *Bishop Horsley* I have borrowed several useful *notes*, particularly of a critical kind. 7. But the work which I think may be of most use to masters of families, and ministers in general, is that excellent and judicious one by *Dr. Wm. Nicolson*, formerly *Bishop of Gloucester*, with the quaint but expressive title, “DAVID’S HARP STRUNG AND TUNED; or an easy ANALYSIS of the whole *Book of Psalms*, cast into such method, that the sum of every psalm may quickly be collected and remembered.” In many places I have introduced the whole of the *analysis*, with some corrections, leaving out the *prayers* at the end of each psalm; which, though very useful for the *family* or for the *closet*, could not properly have a place in a *comment*. This work was finished by the author, October 22, 1658. 8. From an old folio MS. on vellum in my own collection, I have extracted some curious notes and renderings. It contains the *Vulgate*, or more properly the *Antehieronymian Version*, with a translation after each verse in the ancient Scottish dialect, and after that a paraphrase in the same language. I have given the eighth psalm as it stands in this ancient MS., after my notes on that psalm. Most of my readers will find this at least an *edifying curiosity*. Extracts from it will appear in different parts of the work. I know nothing like the *Book of Psalms*: it contains all the lengths, breadths, depths, and heights of the patriarchal, Mosaic, and Christian dispensations. It is the most useful book in the Bible, and is every way worthy of the wisdom of God.

Reader, may the Spirit of the ever-blessed God make this most singular, most excellent and most exalted of all his works a present and eternal blessing to thy soul!—Amen.

THE BOOK

OR

P S A L M S.

Chronological Notes relative to the Psalms written by David, upon the supposition that they were all composed in a period of about forty-seven years. See the Introduction.

Year from the Creation, 2942—2989.—Year before the birth of Christ, 1058—1011.—Year before the vulgar era of Christ's nativity, 1062—1015.—Year since the Deluge, according to archbishop Usher, and the English Bible, 1286—1333.—Year from the destruction of Troy, according to Dionysius of Halicarnassus, 123—170.—Year before the first Olympiad, 286—239.—Year before the building of Rome, 309—262.—Year of the Julian period, 3652—3699.—Year of the Dionysian period, 460—507.

PSALM I.

The blessedness of the righteous shown, in his avoiding every appearance of evil, 1. In his godly use of the law of the Lord, 2. This further pointed out under the metaphor of a good tree planted in a good well-watered soil, 3. The opposite state of the ungodly pointed out, under the metaphor of chaff driven away by the wind, 4. The miserable end of sinners, and the final happiness of the godly, 5, 6.

I. DAY. MORNING PRAYER.

BLESSED ^b is the man that walketh not in the counsel of the ^c ungodly, nor stand-

^a Luke xx. 42. Acts i. 20. — ^b Prov. iv. 14, 15. — ^c Or,

NOTES ON PSALM I.

Verse 1. *Blessed is the man*] This psalm has no title, and has been generally considered, but without especial reason, as a preface or introduction to the whole book.

The word אֲשֵׁרֵי *ashrey*, which we translate *blessed*, is properly in the plural form, *blessednesses*; or may be considered as an exclamation produced by contemplating the state of the man who has taken God for his portion, *Oh, the blessednesses of the man!* And the word חַיִּים *haish*, is emphatic: *that man*; that one among a thousand who lives for the accomplishment of the end for which God created him. 1. God made man for happiness. 2. Every man feels a desire to be happy. 3. All human beings abhor misery. 4. Happiness is the grand object of pursuit among all men. 5. But so perverted is the human heart, that it seeks happiness where it cannot be found; and in things which are naturally and morally unfit to communicate it. 6. The true way of obtaining it is here laid down.

That walketh not in the counsel of the ungodly] There is a double CLIMAX in this verse, which it will be proper to note:—

1. There are here three characters, each exceeding

eth in the way of sinners, ^d nor sitteth in the seat of the scornful.

2 But ^e his delight is in the law of the LORD; wicked.—^d Ps. xxvi. 4. Jer. xv. 17.—^e Ps. cxix. 35, 47, 92.

the other in sinfulness. 1. The UNGODLY, רָשָׁעִים *reshaim*, from רָשָׁע *rasha*, to be unjust; rendering to none his due; withholding from God, society, and himself, what belongs to each. *Ungodly*—he who has not God in him; who is without God in the world. 2. SINNERS, חַטָּאִים *chattaim*, from חָטָא *chata*, “to miss the mark,” “to pass over the prohibited limits,” “to transgress.” This man not only does no good, but he does evil. The former was without God, but not desperately wicked. The latter adds outward transgression to the sinfulness of his heart. 3. SCORNFUL, לֵצִים *letsim*, from לָצַח *latsah*, “to mock, deride.” He who has no religion; lives in the open breach of God's laws; and turns revelation, the immortality of the soul, and the existence of an invisible world into ridicule. He is at least a *deist*, and endeavours to dissolve, as much as he can, the bonds of moral obligation in civil society. As the sinner exceeds the ungodly, so the scornful exceeds both.

The second climax is found in the words, 1. *Walk*; 2. *Stand*; 3. *Sit*: which mark three different degrees of evil in the conduct of those persons.

Observe, 1. The *ungodly* man—one uninfluenced by God. 2. The *sinner*—he who adds to *ungodliness* transgression. 3. The *scornful*—the deist, atheist, &c., who make a mock of every thing sacred. The וְ-

and in his law doth he meditate day and night.

3 And he shall be like a tree ^bplanted by the rivers of water, that bringeth forth his fruit

^aJoh. i. 8. Ps. cxix. 1, 97. — Jer. xvii. 8. Esek. xlvii. 12.
^cHeb. fade.

GODLY MAN *walks*, the SINNER *stands*, and the SCORNFUL MAN *sits down* in the way of iniquity.

Mark certain circumstances of their differing characters and conduct. 1. The *ungodly man* has his *counsel*; 2. The *sinner* has his *way*; and 3. The *scorner* has his *seat*.

The *ungodly man* is unconcerned about religion; he is neither zealous for his own salvation, nor for that of others: and he *counsels* and *advises* those with whom he converses to adopt his plan, and not trouble themselves about praying, reading, repentance, &c., &c.; there is no need for such things; live an honest life, make no fuss about religion, and you will fare well enough at last. Now "blessed is the man who walks not in this man's counsel;" who does not come into his measures, nor act according to his plan.

The *sinner* has his particular way of transgressing; one is a *drunkard*, another *dishonest*, another *unclean*. Few are given to every species of vice. There are many *covetous men* who abhor *drunkenness*; many *drunkards* who abhor *covetousness*; and so of others. Each has his *easily besetting sin*; therefore, says the prophet, *let the wicked forsake HIS WAY*. NOW *blessed is he who stands not in such a man's way*.

The *scorner* has brought, in reference to himself, all religion and moral feeling to an end. He has *sat down*—is utterly confirmed in impiety, and makes a mock at sin. His conscience is seared; and he is a believer in all unbelief. NOW *blessed is the man who sits not down in his seat*.

See the *correspondent relations* in this account. 1. He who *walks* according to the *counsel* of the *ungodly* will soon, 2. *Stand* to look on the *way* of *sinners*; and thus, being off his guard, he will soon be a partaker in their evil deeds. 3. He who has abandoned himself to transgression will, in all probability, soon become hardened by the deceitfulness of sin; and *sit down* with the *scorner*, and endeavour to turn religion into ridicule.

The last correspondency we find is:—1. The *seat* answers to the *sitting* of the *scornful*. 2. The *way* answers to the *standing* of the *sinner*; and 3, the *counsel* answers to the *walking* of the *ungodly*.

The great lesson to be learned from the whole is, sin is *progressive*; one evil propensity or act leads to another. He who acts by *bad counsel* may soon do *evil deeds*; and he who abandons himself to *evil doings* may end his life in *total apostasy* from God. "When lust has conceived, it brings forth sin; and when sin is finished, it brings forth death." Solomon, the son of David, adds a profitable advice to those words of his father: "Enter not into the path of the wicked, and go not in the way of evil men; avoid it,

in his season: his leaf also shall not ^cwither; and whatsoever he doeth shall ^dprosper.

4 The *ungodly are* not so: but *are* ^elike the chaff which the wind driveth away.

^aGen. xxxix. 3, 23. Ps. cxviii. 2. Isai. iii. 10.—^cJob xxi. 18. Ps. xxxv. 5. Isai. xvii. 13. xxix. 5. Hos. xiii. 3.

pass not by it, turn from it, and pass away;" Prov. iv. 14, 15.

As the *blessedness* of the man is great who avoids the ways and the workers of iniquity; so his *wretchedness* is great who acts on the *contrary*: to him we must reverse the words of David: "Cursed is the man who walketh in the counsel of the ungodly; who standeth in the way of sinners; and who sitteth in the seat of the scornful." Let him that readeth understand.

Verse 2. *But his delight is in the law of the Lord*] ^aצֶדֶק *cheptso*, his will, desire, affection, every *motive* in his heart, and every *moving principle* in his soul, are on the side of *God* and his *truth*. He takes up *the law of the Lord as the rule of his life*; he brings all his actions and affections to this holy *standard*. He looketh into the perfect law of liberty; and is not a forgetful hearer, but a doer of the word; and is therefore blessed in his deed. He not only *reads* to gain knowledge from the divine oracles, but he *meditates* on what he has read, feeds on it; and thus receiving *the sincere milk of the word*, he grows thereby unto eternal life. This is not an *occasional study* to him; it is his *work day and night*. As his *heart* is in it, the *employment* must be *frequent*, and the *disposition* to it *perpetual*.

Verse 3. *Like a tree planted*] Not like one growing wild, however strong or luxuriant it may appear; but one that has been carefully *cultivated*; and for the proper growth of which all the advantages of soil and situation have been chosen. If a child be brought up in the discipline and admonition of the Lord, we have both reason and revelation to encourage us to expect a godly and useful life. Where religious education is neglected, alas! what fruits of righteousness can be expected? An *uncultivated soul* is like an *uncultivated field*, all overgrown with briars, thorns, and thistles.

By the rivers of water] מַיִם מְלֵי יַם *palgey mayim*, the streams or divisions of the waters. Alluding to the custom of *irrigation* in the eastern countries, where streams are conducted from a canal or river to different parts of the ground, and turned *off* or *on* at pleasure; the person having no more to do than by *his foot* turn a sod from the side of one stream, to cause it to share its waters with the other parts to which he wishes to direct its course. This is called "watering the land with the foot," Deut. xi. 10, where see the note.

His fruit in his season] In such a case, expectation is never disappointed. Fruit is expected, fruit is borne; and it comes also in the time in which it should come. A godly education, under the influences of the Divine Spirit, which can never be withheld where they are earnestly sought, is sure to pro-

5 Therefore the ungodly * shall not stand in the judgment, nor sinners in the congregation of the righteous.

* Wisd. v. 1.

duce the fruits of righteousness; and he who reads, prays, and meditates, will ever see the work which God has given him to do; the power by which he is to perform it; and the times, places, and opportunities for doing those things by which God can obtain most glory, his own soul most good, and his neighbour most edification.

His leaf also shall not wither] His profession of true religion shall always be regular and unsullied; and his faith be ever shown by his works. As the leaves and the fruit are the evidences of the vegetative perfection of the tree; so a zealous religious profession, accompanied with good works, are the evidences of the soundness of faith in the Christian man. Rabbi Solomon Jarchi gives a curious turn to this expression: he considers the leaves as expressing those matters of the law that seem to be of no real use, to be quite unimportant, and that apparently neither add nor diminish. But even these things are parts of the divine revelation, and all have their use; so even the apparently indifferent actions or sayings of a truly holy man have their use; and from the manner and spirit in which they are done or said, have the tendency to bear the observer to something great and good.

Whatsoever he doeth shall prosper.] It is always healthy; it is extending its roots, increasing its woody fibres, circulating its nutritive juices, putting forth fruit-buds, blossoms, leaves, or fruit; and all these operations go on, in a healthy tree, in their proper seasons. So the godly man; he is ever taking deeper root, growing stronger in the grace he has already received, increasing in heavenly desires, and, under the continual influence of the Divine Spirit, forming those purposes from which much fruit to the glory and praise of God shall be produced.

Verse 4. *The ungodly are not so*] The Vulgate and Septuagint, and the Versions made from them, such as the *Æthiopic* and *Arabic*, double the last negation, and add a clause to the end of the verse, "Not so the ungodly, not so; they shall be like the dust which the wind scatters away from the face of the earth." There is nothing solid in the men; there is nothing good in their ways. They are not of God's planting; they are not good grain; they are only chaff, and a chaff that shall be separated from the good grain when the fan or shovel of God's power throws them up to the wind of his judgments. The manner of winnowing in the eastern countries is nearly the same with that practised in various parts of these kingdoms before the invention of winnowing machines. They either throw it up in a place out of doors by a large wooden shovel against the wind; or with their weights or winnowing fans shake it down leisurely in the wind. The grain falls down nearly perpendicularly; and the chaff, through its lightness, is blown away to a distance from the grain.

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6 For ^b the LORD knoweth the way of the righteous: but the way of the ungodly shall perish.

^b Ps. xxxvii. 18. Nah. i. 7. John x. 14. 2 Tim. ii. 19.

An ungodly man is never steady; his purposes are abortive; his conversation light, trifling, and foolish; his professions, friendships, &c., frothy, hollow, and insincere; and both he and his works are carried away to destruction by the wind of God's judgments.

Verse 5. *Therefore the ungodly shall not stand*] This refers to the winnowing mentioned in the preceding verse. Some of the Versions have, *The ungodly shall not arise in the judgment*—they shall have no resurrection, except to shame and everlasting contempt. But probably the meaning is, When the come to be judged, they shall be condemned. They shall have nothing to plead in their behalf. That the impious were never to have any resurrection, but to be annihilated, was the opinion of several among the Jews, and of some among Christians. The former believe that only the true Israelites shall be raised again; and that the souls of all others, the Christian not excepted, die with their bodies. Such unfounded opinions are unworthy of refutation.

Verse 6. *The Lord knoweth*] יודע yodea, approved the way, אלוּת the way, Coverdale, of the righteous זקקים tsaddikim, from צדק tsadak, to give even weight the men who give to all their due; opposed to צרר reshaim, ver. 1, they who withhold right from all see above. Such holy men are under the continual eye of God's providence; he knows the way that they take; approves of their motives, purposes, and work because they are all wrought through himself. He provides for them in all exigencies, and defends them both in body and soul.

The way of the ungodly shall perish.] Their projects, designs, and operations, shall perish; God's curse shall be on all that they have, do, and are. At the day of judgment they shall be condemned to everlasting fire in the perdition of ungodly men. *The wicked shall perish at the presence of the Lord* Reader, take warning!

ANALYSIS OF THE FIRST PSALM.

The το κρινομενον in this Psalm is, *Who is the happy man?* or, *What may make a man happy?*

I. This question the prophet resolves in the first two verses: 1. *Negatively.* It is he, 1. "That walketh not in the counsel of the ungodly." 2. "That stands not in the way of sinners." 3. "That sitteth not in the seat of the scornful." 2. *Positively.* It is he, 1. "Whose delight is in the law of Lord." 2. "Who doth meditate in the law day and night."

II. This happiness of the good man is illustrated two ways, 1. By a similitude. 2. By comparing him with a wicked man.

1. The similitude he makes choice of is that of a tree; not every tree neither, but that which has these eminences: 1. It is "planted;" it grows not of itself, neither is wild. 2. "Planted by the rivers waters;" it wants not moisture to fructify. 3.

doth fructify; "It brings forth fruit;" it is no barren tree. 4. The fruit it brings is seasonable; "it brings forth fruit in its season." 5. It is always green, winter and summer; "the leaves wither not." Clearly, without any trope, *Whatever* this good man doth, or takes in hand, "it shall prosper."

2. He shows this good man's happiness by comparing him with a wicked man, in whom you shall find all the contrary.

1. In general. *Not so*. As for the ungodly, it is not so with them: *not so* in the plantation; in the place; in the seasonable fruit; in the greenness; in the prosperity. So far from being like a tree, that they are like, 1. *Chaff*, a light and empty thing. 2. *Chaff* which the wind whiffles up and down. 3. *Chaff* which the wind scatters, or *driveth away*. 4. And never leaves scattering, till it has driven it from

the face of the earth. So the *Vulgate*, *Septuagint*, and *Arabic*.

2. And that no man may think that their punishment shall extend only to this life; in plain terms he threatens to them, 1. Damnation at the great day: "They shall not stand in judgment;" though some refer this clause to this life. When he is judged by men, *causa cadet*, he shall be condemned. 2. Exclusion from the company of the just: "Sinners shall not stand in the congregation of the righteous."

III. In the close he shows the cause why the godly is happy, the wicked unhappy: 1. Because "the way of the righteous is known to God;" approved by him, and defended. 2. But the way, studies, plots, "counsels, of the wicked, shall perish."—**DAVID'S HARP STRUNG AND TUNED.** See the introduction.

PSALM II.

This psalm treats of the opposition raised, both by Jew and Gentile, against the kingdom of Christ, 1—3. Christ's victory, and the confusion of his enemies, 4—6. The promulgation of the gospel after his resurrection, 7—9. A call to all the potentates and judges of the earth to accept it, because of the destruction that shall fall on those who reject it, 10—12.

A. M. cir. 3957.
E. C. cir. 1047.
Ante I. Ol. 271.
Anno Davidis,
Regis
Israelitarum 9.

WHY^a do the heathen^b rage, and the people^c imagine a vain thing?

2 The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his^d anointed, saying.

3 Let us break their bands asunder, and cast away their cords from us.

4 He that sitteth in the heavens shall laugh: the LORD shall have them in derision.

5 Then shall he speak unto them in his

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^a Pa. xlv. 6. Acts iv. 25, 26.—^b Or, *tumultuously assemble*. —^c Heb. *meditate*. —^d Ps. xlv. 7. John i. 41.

^e Jer. v. 5. Luke xix. 14. —^f Pa. xi. 4. —^g Pa. xxxvii. 13. lix. 8. Prov. i. 26.

NOTES ON PSALM II.

Verse 1. *Why do the heathen rage*] It has been supposed that David composed this psalm after he had taken Jerusalem from the Jebusites, and made it the head of the kingdom; 2 Sam. v. 7—9. The Philistines hearing this, encamped in the valley of Rephaim, nigh to Jerusalem; and Josephus, Antiq. lib. vii. c. 4, says that all Syria, Phœnicia, and the other circumjacent warlike people, united their armies to those of the Philistines, in order to destroy David before he had strengthened himself in the kingdom. David, having consulted the Lord, 2 Sam. v. 17—19, gave them battle, and totally overthrew the whole of his enemies. In the *first* place, therefore, we may suppose that this psalm was written to celebrate the taking of Jerusalem, and the overthrow of all the kings and chiefs of the neighbouring nations. In the *second* place, we find from the use made of this psalm by the apostles, Acts iv. 27, that David typified Jesus Christ; and that the psalm celebrates the victories of the gospel over the *Philistine Jews*, and all the confederate power of the *heathen governors* of the Roman empire.

The *heathen*, גוים *goyim*, the nations; those who are commonly called the *Gentiles*.

Rage, רגש *rageshu*; the gnashing of teeth, and tumultuously rushing together, of those indignant and cruel people, are well expressed by the *sound* as well as the *meaning* of the original word. *A vain thing*. Vain indeed! to prevent the spread of the gospel in the world. To prevent Jesus Christ, the King of kings and Lord of lords, from having the empire of his own earth. So vain were their endeavours, that every effort only tended to open and enlarge the way for the all-conquering sway of the sceptre of righteousness.

Verse 2. *Against his anointed*] משיח *al Meshiach*, "Against his *Messiah*."—*Chaldee*. But as this signifies the *anointed* person, it may refer first to *David*, as it does secondly to *Christ*.

Verse 3. *Let us break their bands*] These are the words of the confederate heathen powers; and here, as Bishop Horne well remarks, "we may see the ground of opposition; namely, the unwillingness of rebellious nature to submit to the obligations of divine laws, which cross the interests and lay a restraint on the desires of men. Corrupt affections are the most inveterate enemies of Christ, and their language is, We will not have this man to reign over us. Doctrines would be readily believed if they involved

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wrath, and ^avex them in his
sore displeasure.
6 Yet have I ^bset my king
^cupon ^dmy holy hill of Zion.

7 I will declare ^ethe decree :
the LORD hath said unto me,
'Thou art my Son; this day
have I begotten thee.

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^a Or, trouble. — ^b Heb. anointed. — ^c Heb. upon Zion the hill of my holiness.

^d 2 Sam. v. 7. — ^e Or, for a decree. — ^f Acts xiii. 33. Heb. i. 5. v. 5.

in them no precepts; and the church may be tolerated in the world if she will only give up her discipline."

Verse 4. *He that sitteth in the heavens*] Whose kingdom ruleth over all, and is *above* all might and power, human and diabolical. *Shall laugh.* Words spoken after the manner of men; shall utterly condemn their puny efforts; shall beat down their pride, assuage their malice, and confound their devices.

Verse 5. *Then shall he speak unto them in his wrath*] He did so to the Jews who rejected the gospel, and vexed and ruined them by the Roman armies; he did so with the opposing Roman emperors, destroying all the contending factions, till he brought the empire under the dominion of one, and him he converted to Christianity, viz., Constantine the Great.

Verse 6. *I set my king upon my holy hill of Zion.*] Here the gospel shall be first preached; here the kingdom of Christ shall be founded; and from hence shall the doctrine of the Lord go out into all the earth.

Verse 7. *I will declare the decree*] These words are supposed to have been spoken by the Messiah. I will declare to the world the decree, the purpose of God to redeem them by my blood, and to sanctify them by my Spirit. My death shall prove that the required atonement has been made; my resurrection shall prove that this atonement has been accepted.

Thou art my Son] Made man, born of a woman by the creative energy of the Holy Ghost, that thou mightest feel and suffer for man, and be the first-born of many brethren.

This day have I begotten thee.] By thy resurrection thou art declared to be the Son of God, *εν δυναμει*, by miraculous power, being raised from the dead. Thus by thy wondrous and supernatural nativity, most extraordinary death, and miraculous resurrection, thou art declared to be the Son of God. And as in that Son dwelt all the fulness of the Godhead bodily, all the sufferings and the death of that human nature were stamped with an infinitely meritorious efficacy. We have St. Paul's authority for applying to the resurrection of our Lord these words, "Thou art my Son; this day have I begotten thee;"—see Acts xiii. 33; see also Heb. v. 5;—and the man must indeed be a bold interpreter of the Scriptures who would give a different gloss to that of the apostle. It is well known that the words, "Thou art my Son; this day have I begotten thee," have been produced by many as a proof of the eternal generation of the Son of God. On the subject itself I have already given my opinion in my note on Luke i. 35, from which I recede not one hair's breadth. Still however it is necessary to spend a few moments on the clause before us. The word *היום* *haiyom*, TO-DAY, is in no part of the sacred writings used to express eternity, or anything in

reference to it; nor can it have any such signification. *To-day* is an absolute designation of the present, and equally excludes *time past* and *time future*; and never can, by any figure or allowable latitude of construction, be applied to express eternity. But why then does the Divine Spirit use the word *begotten* in reference to the declaration of the inauguration of the Messiah to his kingdom, and his being seated at the right hand of God? Plainly to show both to Jews and Gentiles that this Man of sorrows, this Outcast from society, this Person who was persecuted as a blasphemer of God, and crucified as an enemy to the public peace and a traitor to the government, is no less than that eternal Word, who was in the beginning with God, who was God, and in whom dwelt all the fulness of the Godhead bodily: that this rejected Person was he for whom in the fulness of time a body was prepared, *begotten* by the exclusive power of the Most High in the womb of an unspotted virgin, which body he gave unto death as a sin-offering for the redemption of the world; and having raised it from death, declared it to be that miraculously-begotten Son of God, and now gave further proof of this by raising the God-man to his right hand.

The word *יָלִידְתִּי* *yalidti*, "I have begotten," is here taken in the sense of manifesting, exhibiting, or declaring; and to this sense of it St. Paul (Rom. i. 3, 4) evidently alludes when speaking of "Jesus Christ, who was made of the seed of David according to the flesh, *του ὀρισθευτος* *Yiou Theou εν δυναμει*, *κατα Πνευμα αγιασσης*, *εξ αναστασεως νεκρων* and declared (exhibited or determined) to be the Son of God with power, according to the Spirit of holiness." This very rejected Person I this day, by raising him from the dead, and placing him at my right hand, giving to him all power in heaven and earth, declare to be my Son, the beloved one in whom I am well pleased. Therefore hear him, believe on him, and obey him; for there is no redemption but through his blood; no salvation but in his name; no resurrection unto eternal life but through his resurrection, ascension, and powerful intercession at my right hand. *Thou art my Son; this day have I declared and manifested thee to be such.* It was absolutely necessary to the salvation of men, and the credibility of the gospel, that the supernatural origin of the humanity of Jesus Christ should be manifested and demonstrated. Hence we find the inspired writers taking pains to show that he was born of a woman, and of that woman by the sovereign power of the eternal God. This vindicated the character of the blessed virgin, showed the human nature of Christ to be immaculate, and that, even in respect to this nature, he was every way qualified to be a proper atoning sacrifice and Mediator between God and man.

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8 ^a Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.

9 Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.

10 Be wise now therefore, O ye kings:

^a Ps. xxii. 27. lxxii. 8. lxxxix. 27. Dan. vii. 13. 14. See John xvii. 4. 5. xix. 15.—^b Ps. lxxxix. 23. Rev. ii. 27. iii. 5.—^c Heb. xii. 28.—^d Phil. ii. 12.—^e Gen. xli. 40.

be instructed, ye judges of the earth.

11 ^b Serve the LORD with fear, and rejoice with trembling.

12 ^d Kiss the Son, lest he be angry, and ye perish from the way, when ^e his wrath is kindled but a little. 'Blessed are all they that put their trust in him.'^g

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1 Sam. x. 1. John v. 23.—^f Rev. vi. 16, 17.—^g Ps. xxxiv. 8. lxxxiv. 12. Prov. xvi. 20. Isai. xxx. 18. Jer. xvii. 7. Rom. ix. 33. x. 11. 1 Pet. ii. 6.

I need not tell the learned reader that the Hebrew verb יָלַד *yalad*, to beget, is frequently used in reference to *inanimate* things, to signify their *production*, or the *exhibition* of the things produced. In Gen. ii. 4: *These are the generations*, תּוֹלְדוֹת *toledoth*, of the heavens and the earth; this is the order in which God produced and exhibited them. See *Heb. and Eng. Concord.*, *Venema*, &c.

Verse 8. *Ask of me, and I shall give thee*] Here a second branch of Christ's office as Saviour of the world is referred to; viz., his *mediatorial* office. Having died as an *atoning sacrifice*, and *risen again* from the dead, he was now to *make intercession* for mankind; and in virtue and on account of what he had done and suffered, he was, *at his request*, to have the *nations for his inheritance, and the uttermost parts of the earth for his possession*. He was to become supreme Lord in the mediatorial kingdom; in consequence of which he sent his apostles throughout the habitable globe to preach the gospel to every man.

Verse 9. *Thou shalt break them with a rod of iron*] This may refer to the *Jewish nation*, whose final rejection of the gospel was foreseen, and in whose place the *Gentiles* or *heathen* were brought into the church of Christ. They were dispossessed of their land, their city was razed to its foundations, their temple was burnt with fire, and upwards of a *million of them* were slaughtered by the Romans! So heavily did the *iron rod* of God's judgments fall upon them for their obstinate unbelief.

Verse 10. *Be wise—O ye kings*] An exhortation of the gospel to the rulers of all kingdoms, nations, and states, to whom it may be sent. All these should listen to its maxims, be governed by its precepts, and rule their subjects according to its dictates.

Be instructed, ye judges] Rather, *Be ye reformed*—cast away all your idolatrous maxims; and receive the gospel as the law, or the *basis* of the law, of the land.

Verse 11. *Serve the Lord with fear*] A general direction to all men. *Fear God* with that reverence which is due to his supreme *majesty*. *Serve him* as *subjects* should their *sovereign*, and as *servants* should their *master*.

Rejoice with trembling.] If ye serve God aright, ye cannot but be *happy*; but let a *continual filial fear* moderate all your joys. Ye must all stand at last

before the judgment-seat of God; watch, pray, believe, work, and keep humble.

Verse 12. *Kiss the Son, lest he be angry*] It is remarkable that the word *son* (בר *bar*, a Chaldee word) is not found in any of the Versions except the *Syriac*, nor indeed anything equivalent to it.

The *Chaldee*, *Vulgate*, *Septuagint*, *Arabic*, and *Æthiopic* have a term which signifies *doctrine* or *discipline*: "Embrace discipline, lest the Lord be angry with you," &c. This is a remarkable case, and especially that in so pure a piece of Hebrew as this poem is, a *Chaldee* word should have been found; בר *bar*, instead of בן *ben*, which adds nothing to the strength of the expression or the elegance of the poetry. I know it is supposed that בר *bar* is also pure Hebrew, as well as Chaldee; but as it is taken in the former language in the sense of *purifying*, the Versions probably understood it so here. *Embrace that which is pure*; namely, the *doctrine* of God.

As all judgment is committed to the *Son*, the Jews and others are exhorted to *submit* to him, to be *reconciled* to him, that they might be received into his family, and be acknowledged as his adopted children. Kissing was the token of *subjection* and *friendship*.

Is kindled but a little.] The *slightest stroke* of the *iron rod* of Christ's justice is sufficient to break in pieces a whole rebel world. Every sinner, not yet reconciled to God through Christ, should receive this as a most solemn warning.

Blessed are all they] He is only the *inevorable Judge* to them who harden their hearts in their iniquity, and will not come unto him that they may have life. But all they who *trust in him*—who repose all their trust and confidence in him as their *atonement* and as their *Lord*, shall be blessed with *innumerable blessings*. For as the word is the same here as in Ps. i. 1, אֲשֶׁר *ashrey*, it may be translated the same: "O the blessednesses of all them who trust in him!"

This psalm is remarkable, not only for its subject—the future kingdom of the *Messiah*, its *rise*, *opposition*, and *gradual extent*, but also for the elegant *change of person*. In the first verse the *prophet* speaks; in the third, the *adversaries*; in the fourth and fifth, the *prophet answers*; in the sixth, *Jehovah* speaks; in the seventh, the *Messiah*; in the eighth and ninth, *Jehovah answers*; and in the tenth to the twelfth,

the prophet exhorts the opponents to submission and obedience.—Dr. A. Bayly.

ANALYSIS OF THE SECOND PSALM.

The prime subject of this psalm is CHRIST ; the type, DAVID. The persons we are chiefly to reflect on are three, and which make three parts of the psalm: I. The enemies of Christ; II. Christ the Lord; III. The princes and judges of the earth.

I. The enemies of Christ are great men, who are described here, partly from their wickedness, and partly from their weakness.

First, Their wickedness is apparent. 1. They furiously rage. 2. They tumultuously assemble. 3. They set themselves—stand up, and take counsel, against the Lord and against his anointed. 4. They encourage themselves in mischief, saying, "Come, and let us cast away their cords from us." All which is sharpened by the interrogatory Why?

Secondly, Their weakness; in that they shall never be able to bring their plots and conspiracies against Christ and his kingdom to pass; for, 1. What they imagine is but a vain thing. 2. "He that sits in heaven shall laugh, and have them in derision." 3. "He shall speak unto them in his wrath, and vex them in his sore displeasure." 4. For, maugre all their plots, "God hath set up his king upon his holy hill of Zion."

II. At ver. 6 begins the exaltation of Christ to his kingdom, which is the SECOND PART of the psalm; in which the prophet, by a προσωποποιία or personification, brings in God the Father speaking, and the Son answering.

First, The words of the Father are, "I have set my king;" where we have the inauguration of Christ, or his vocation to the crown.

Secondly, The answer of the Son, "I will preach the law;" which sets forth his willing obedience to

publish and proclaim the laws of the kingdom; of which the chief is, "Thou art my Son, this day have I begotten thee."

Thirdly, The reply of the Father, containing the reward that Christ was to have upon the publication of the gospel; which was, 1. An addition to his empire by the conversion and accession of the Gentiles: "Ask of me, and I will give thee the heathen for thine inheritance," &c. 2. And the confusion of his enemies: "Thou shalt break them" who would not have thee reign, that did rage and stand up against thee, "with a rod of iron; and break them in pieces as a potter's vessel."

III. In the third part the prophet descends to his exhortation and admonition, and that very aptly; for, Is Christ a King? Is he a King anointed by God? Is he a great King, a powerful King? So great that the nations are his subjects? So powerful that he will break and batter to pieces his enemies? Besides, Is he the only-begotten Son of God? Be wise, therefore, O ye kings. In this we find,

First, The persons to whom this caveat is given: kings and judges.

Secondly, What they are taught. 1. To know their duty: "Be wise; be learned." 2. To do their duty: "Serve the Lord with fear; rejoice with trembling; kiss the Son."

Thirdly, The time when this is to be done; even now. The reason double: 1. Drawn from his wrath, and the consequent punishment: "Lest he be angry, and ye perish from the right way, when his wrath is kindled but a little." 2. From the happy condition of those who learn to know, and fear, and serve, and adore him: "Blessed are all they that put their trust in him." There must be no delay; this is the time of wrath, and the day of salvation.

PSALM III.

David complains, in great distress, of the number of his enemies, and the reproaches they cast on him, as one forsaken of God, 1, 2; is confident, notwithstanding, that God will be his protector, 3; mentions his prayers and supplications, and how God heard him, 4, 5; derides the impotent malice of his adversaries, and foretels their destruction, 6, 7; and ascribes salvation to God, 8.

A Psalm of David, * when he fled from Absalom his son.

A. M. 2981.
B. C. 1023.
Anno Davidis,
Regis
Israelitarum, 33.

LORD, ^b how are they increased that trouble me? many are they that rise up against me.

2 Many there be which say of my soul,

* 2 Sam. xv., xvi., xvii., xviii.—^b 2 Sam. xv. 12. xvi. 15.
^c 2 Sam. xvi. 8. Ps. lxxi. 11.

NOTES ON PSALM III.

This is said to be A Psalm of David, when he fled from Absalom his son. See the account, 2 Sam. xv. 1, &c. And David is supposed to have composed it

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^c There is no help for him in God. Selah.

3 But thou, O LORD, art ^d a shield ^e for me; my glory, and ^f the lifter up of mine head.

4 I cried unto the LORD with my voice, and

^d Gen. xv. 1. Ps. xxviii. 7. cxix. 114.—^e Or, about.
^f Ps. xxvii. 6.

when obliged to leave Jerusalem, passing by the mount of Olives, weeping, with his clothes rent, and with dust upon his head. The psalm is suitable enough to these circumstances; and they mutually cast light

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ⁱ he heard me out of his ⁱ holy hill. Selah.

⁵ ⁱ I laid me down and slept; I awaked; for the LORD sus-

tained me.

6 ⁱ I will not be afraid of ten thousands of people, that have set *themselves* against me round about.

ⁱ Ps. xxxiv. 4. — ⁱ Ps. ii. 6. xliii. 3. xlix. 9. — ⁱ Lev. xvi. 6. Ps. iv. 8. Prov. iii. 24. — ⁱ Ps. xxvii. 3. — ⁱ Job xvi. 10. xxix. 17. Ps. lvi. 6. Lam. iii. 30. — ⁱ Prov. xxi.

7 Arise, O LORD; save me, O my God: ⁱ for thou hast smitten all mine enemies upon the cheek bone; thou hast broken the teeth of the ungodly.

8 ⁱ Salvation *belongeth* unto the LORD: thy blessing is upon thy people. Selah.

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31. Isai. xliii. 11. Jer. iii. 23. Hos. xiii. 4. Jonah ii. 9. Rev. vii. 10. xix. 1.

on each other. If the inscription be correct, this psalm is a proof that the psalms are not placed in any chronological order.

The word *Psalm*, מִזְמוֹר *mizmor*, comes from מָצַר *marar*, to cut, whether that means to cut into syllables, for the purpose of its being adapted to musical tones, or whether its being cut on wood, &c., for the direction of the singers; what we would call a psalm is *score*. This last opinion, however, seems too technical.

Verse 1. *Lord, how are they increased that trouble me?* We are told that the hearts of all Israel went after Absalom, 2 Sam. xv. 13; and David is astonished to find such a sudden and general revolt. Not only the common people, but his counsellors also, and many of his chief captains. How publicly does God take vengeance for the sins which David committed so privately! In the horrible rebellion of Absalom we see the adultery of Bath-sheba, and the murder of Uriah. Now the words of Nathan begin to be fulfilled: "The sword shall not depart from thy house."

Verse 2. *No help for him in God.* These were some of the reproaches of his enemies, Shimei and others: "He is now down, and he shall never be able to rise. God alone can save him from these his enemies; but God has visibly cast him off." These reproaches deeply affected his heart; and he mentions them with that note which so frequently occurs in the Psalms, and which occurs here for the first time, סֵלָה *selah*. Much has been said on the meaning of this word; and we have nothing but conjecture to guide us. The Septuagint always translate it by διαπαυσα *diapausa*, "a pause in the psalm." The Chaldee sometimes translates it by לעלמין *lealmin*, "for ever." The rest of the Versions leave it unnoticed.

It either comes from סָלַל *sal*, to raise or elevate, and may denote a particular elevation in the voices of the performers, which is very observable in the Jewish singing to the present day; or it may come from סָלַל *salal*, to strew or spread out, intimating that the subject to which the word is attached should be spread out, meditated on, and attentively considered by the reader. Fenwick, Parkhurst, and Dodd, contend for this meaning; and think "it confirmed by Ps. ix. 16, where the word *higgaion* is put before *selah*, at the end of the verse. Now *higgaion* certainly signifies meditation, or a fit subject for meditation; and so shows *selah* to be really a *nota bene*, attend to or mind this."

Verse 3. *Thou, O Lord, art a shield*] As a shield covers and defends the body from the strokes of an adversary, so wilt thou cover and defend me from them that rise up against me.

The lifter up of mine head.] Thou wilt restore me to the state from which my enemies have cast me down. This is the meaning of the phrase; and this he speaks prophetically. He was satisfied that the deliverance would take place, hence his confidence in prayer; so that we find him, with comparative unconcern, laying himself down in his bed, expecting the sure protection of the Almighty.

Verse 4. *I cried unto the Lord with my voice*] He was exposed to much danger, and therefore he had need of fervour.

He heard me] Notwithstanding my enemies said, and my friends feared, that there was no help for me in my God; yet he heard me out of his holy hill. Selah: mark this, and take encouragement from it. God never forsakes those who trust in him. He never shuts out the prayer of the distressed.

Verse 5. *I laid me down and slept*] He who knows that he has God for his Protector may go quietly and confidently to his bed, not fearing the violence of the fire, the edge of the sword, the designs of wicked men, nor the influence of malevolent spirits.

I awaked] Though humanly speaking there was reason to fear I should have been murdered in my bed, as my most confidential servants had been corrupted by my rebellious son; yet God, my shield, protected me. I both slept and awaked; and my life is still whole in me.

Verse 6. *I will not be afraid of ten thousands*] Strength and numbers are nothing against the Omnipotence of God. He who has made God his refuge, certainly has no cause for fear.

Verse 7. *Arise, O Lord*] Though he knew that God had undertaken his defence, yet he knew that his continued protection depended on his continual prayer and faith. God never ceases to help as long as we pray. When our hands hang down, and we restrain prayer before him, we may then justly fear that our enemies will prevail.

Thou hast smitten] That is, Thou wilt smite. He speaks in full confidence of God's interference; and knows as surely that he shall have the victory, as if he had it already. *Breaking the jaws and the teeth* are expressions which imply, confounding and destroying

an adversary ; treating him with extreme contempt ; using him like a dog, &c.

Verse 8. Salvation belongeth unto the Lord] It is God alone who saves. He is the fountain whence help and salvation come ; and to him alone the praise of all saved souls is due. His blessing is upon his people. Those who are saved from the power and the guilt of sin are his people. His mercy saved them ; and it is by his blessing being continually upon them, that they continue to be saved. David adds his selah here also : mark this ! 1. Salvation comes from God. 2. Salvation is continued by God. These are great truths ; mark them !

ANALYSIS OF THE THIRD PSALM.

The occasion of this psalm was Absalom's rebellion. David, being deserted by his subjects, railed on by Shimei, pursued for his crown and life by his ungracious son, and not finding to whom to make his moan, betakes himself to his God ; and before him he expostulates his wrong, confesses his faith, and makes his prayer.

There are three strains of this accurate Psalm : I. His complaint. II. The confession of his confidence. III. His petition.

I. He begins with a sad and bitter complaint, amplified,

1. By the number and multitude of his enemies. They were many, very many ; they were multiplied and increased : " All Israel was gathered together from Dan to Beer-sheba, as the sand of the sea for multitude ;" 2 Sam. xvii. 11.

2. From their malice they came together to do him mischief. They rose up, not for him, but against him ; not to honour, but to trouble him ; not to defend him as they ought, but to take away his crown and his life ; 2 Sam. xvii. 2.

3. From their insults and sarcasm. It was not Shimei only, but many, that said it : " Many—say there is no help for him in his God."

II. The second part of the Psalm sets forth David's confidence :—

1. To their multitude, he opposeth ONE GOD. BU THOU, O LORD !

2. To their malicious insurrection, Jehovah ; who he believed, 1. Would be a buckler to receive all the arrows shot against him. 2. His glory, to honour though they went about to dishonour, him. 3. The lifter up of his head, which they wished to lay low enough.

3. To their vain boast of desertion, There is no help for him in his God, he opposeth his own experience " I cried unto the Lord, and he heard me"

4. By whose protection being sustained and secured, he deposes all care and fear, all anxiety and distraction. 1. He sleeps with a quiet mind : " laid me down and slept ; I awoke." 2. He sings requiem : " I will not be afraid of ten thousands (the people, that have set themselves against me round about."

III. In the close, or third part, he petitions and prays, notwithstanding his security : " Arise, O Lord save me, O my God !" To move God to grant his request, he thankfully reminds him of what he had done before :—

1. " Arise and save me, for thou hast smitten a mine enemies." Thou art the same God : do then the same work ; be as good to thy servant as ever thou hast been.

2. He inserts an excellent maxim : Salvation be longeth unto the Lord. As if he had said, It is thy property and peculiar to save. If thou save not, expect it from none other.

3. Lastly, as a good king should, in his prayers he remembers his subjects. He prayed for those who were using him despitefully : Thy blessing be upon thy people ! To the same sense, Coverdale, in his translation.

PSALM IV.

David prays to be heard, 1 ; expostulates with the ungodly, 2 ; exhorts them to turn to God, and make their peace with him, 3—5 ; shows the vain pursuits of men in search of happiness, which, he asserts, exists only in the approbation of God, 6, 7 ; commends himself to the Lord ; and then quietly takes his repose, 8.

To the chief Musician on Neginoth, A Psalm of David.

A. M. 2981.
B. C. 1023.
Anno Davidis,
Regis
Israelitarum, 33.

HEAR me when I call, O God of my righteousness : thou hast enlarged me when I

was in distress ;^b have mercy upon me, and hear my prayer.

2 O ye sons of men, how long will ye turn my glory into

A. M. 2981.
B. C. 1023.
Anno Davidis
Regis
Israelitarum, 33

^a Or, overseer, Hab. iii. 19.

^b Or, be gracious unto me.

NOTES ON PSALM IV.

This psalm seems to have been composed on the same occasion with the preceding, viz., Absalom's rebellion. It appears to have been an evening hymn, sung by David and his company previously to their going to rest. It is inscribed to the chief Musician upon Neginoth, למנצח בנגינתו lamnatstseach binginoth.

Probably the first word comes from נצח natsach, to overcome, or preside ; and may refer to the precentor of the choir. Some suppose that it refers to the Lord Jesus, who is the Supreme Governor, or victorious Person ; the Giver of victory. Neginoth seems to come from נג nagan, to strike ; and probably may signify some such instruments as the cymbal, drum, &c., at

A. M. cir. 2981.
B. C. cir. 1023.
Anno Davidis,
Regis
israelitarum, 33.

shame? *how long* will ye love
vanity, and seek after leasing?
Selah.

3 But know that the ^a LORD
hath set apart him that is godly for himself:
the LORD will hear when I call unto him.

4 ^b Stand in awe, and sin not: ^c commune
with your own heart upon your bed, and be
still. Selah.

5 Offer ^d the sacrifices of righteousness, and
^e put your trust in the LORD.

^a 2 Tim. ii. 19. 2 Pet. ii. 9. — ^b Ephes. iv. 26. — ^c Pa.
hvvii. 6. 2 Cor. xiii. 5. — ^d Deut. xxxiii. 19. Pa. 1. 14.
i. 19. 2 Sam. xv. 12. — ^e Pa. xxxvii. 3. lxii. 8. — f Numb.

stranged instruments in general. But there is no cer-
tainty in these things. What they mean, or what
they were, is known to no man.

Verse 1. *Hear me when I call*] No man has a
right to expect God to hear him if he do not call.
Indeed, how shall he be heard if he speak not? There
are multitudes who expect the blessings of God as con-
fidently as if they had prayed for them most fervently;
and yet such people pray not at all!

God of my righteousness] Whatever pardon, peace,
wisdom, or truth I possess, has come entirely from
thyself. Thou art the *God of my salvation*, as thou
art the *God of my life*.

Thou hast enlarged me] I was in prison; and
thou hast brought me forth abroad. *Have mercy on*
me—continue to act in the same way. I shall
always need thy help; I shall never deserve to have it;
let me have it in the way of mere mercy, as thou hast
hitherto done.

Verse 2. *O ye sons of men*] אַנְשֵׁי בְנֵי אִישׁ beney ish, ye
powerful men—ye who are now at the head of affairs,
or who are leaders of the multitude.

Love vanity] The poor, empty, shallow-brained,
pretty-faced Absalom; whose prospects are all vain,
and whose promises are all empty!

Seek after leasing] This is a Saxon word, from
leapunge, falsehood, from lerian, to lie. Cardmarden
has adopted this word in his translation, Rouen, 1566.
It is in none of the Bibles previously to that time, nor
in any after as far as my own collection affords me
evidence; and appears to have been borrowed by
king James's translators from the above.

Selah.] Mark this! See what the end will be!

Verse 3. *The Lord hath set apart him that is godly*]
צַדִּיק chaid, the pious, benevolent man. He has
marked such, and put them aside as his own property.
"This merciful man, this feeling, tender-hearted man,
is my own property; touch not a hair of his head!"

Verse 4. *Stand in awe, and sin not*] The Septua-
gint, which is copied by St. Paul, Eph. iv. 26, trans-
late this clause, ὀργιζοσθε, και μη ἀπαρνασere Be ye
angry, and sin not. The Vulgate, Syriac, Æthiopic,
and Arabic give the same reading; and thus the
original אַנְשֵׁי רִיבְזוּ might be translated: If ye be
angry, and if ye think ye have cause to be angry; do
not let your disaffection carry you to acts of rebellion

6 *There be many that say,*
Who will shew us any good?
^f LORD, lift thou up the light of
thy countenance upon us.

7 Thou hast put ^g gladness in my heart,
more than in the time that their corn and
their wine increased.

8 ^h I will both lay me down in peace, and
sleep: ⁱ for thou, LORD, only makest me dwell
in safety.

vi. 26. Pa. lxxx. 3, 7, 19. cxix. 135.— ^g Isai. ix. 3.— ^h Job
xi. 18, 19. Pa. iii. 5.— ⁱ Lev. xxv. 18, 19. xxvi. 5. Deut.
xii. 10.

against both God and your king. Consider the sub-
ject deeply before you attempt to act. Do nothing
rashly; do not justify one evil act by another: sleep
on the business; converse with your own heart upon
your bed; consult your pillow.

And be still.] רַדְדוּ רַדְדוּ vedommu, "and be dumb." Hold
your peace; fear lest ye be found fighting against
God. Selah. Mark this!

Verse 5. *Offer the sacrifices of righteousness*] Do
not attempt to offer a sacrifice to God for prosperity
in your present rebellious conduct. Such a sacrifice
would be a sin. Turn to God from whom you have
revolted; and offer to him a righteous sacrifice, such
as the law prescribes, and such as he can receive.
Let all hear and consider this saying. No sacrifice—
no performance of religious duty, will avail any man,
if his heart be not right with God. And let all know
that under the gospel dispensation no sacrifice of any
kind will be received but through the all-atoning sac-
rifice made by Christ.

Because of sin, justice has stopped every man's
mouth; so that none can have access to God, but
through the Mediator. By him only can the mouth
of a sinner be opened to plead with God. Hear this,
ye who trust in yourselves, and hope for heaven with-
out either faith or dependence on the vicarious sacri-
fice of Christ.

Verse 6. *Who will shew us any good?*] This is not
a fair translation. The word any is not in the text,
nor any thing equivalent to it: and not a few have
quoted it, and preached upon the text, placing the
principal emphasis upon this illegitimate word.

The place is sufficiently emphatic without this.
There are multitudes who say, *Who will shew us good?*
Man wants good; he hates evil as evil, because he
has pain, suffering, and death through it; and he
wishes to find that supreme good which will content
his heart, and save him from evil. But men mistake
this good. They look for a good that is to gratify
their passions; they have no notion of any happiness
that does not come to them through the medium of
their senses. Therefore they reject spiritual good, and
they reject the Supreme God, by whom alone all
the powers of the soul of man can be gratified.

Lift thou up the light of thy countenance] This
alone, the light of thy countenance—thy peace and

approbation, constitute the *supreme good*. This is what we want, wish, and pray for. The *first* is the wish of the *worldling*, the *latter* the wish of the *godly*.

Verse 7. *Thou hast put gladness in my heart*] Thou hast given my soul what it wanted and wished for. I find now a happiness which earthly things could not produce. I have peace of conscience, and joy in the Holy Ghost; such inward happiness as they cannot boast who have got the highest increase of *corn and wine*; those two things in the abundance of which many suppose happiness to be found.

To *corn and wine* all the Versions, except the *Chaldee*, add *oil*; for *corn, wine, and oil* were considered the highest blessings of a temporal kind that man could possess.

Verse 8. *I will both lay me down in peace, and sleep*] Most men lie down, and most sleep, daily, for without *rest and sleep* life could not be preserved; but alas! how few lie down in *peace*! peace with their own consciences, and peace with God! David had then two great blessings, *rest by sleep, and peace in his soul*. He had a happy soul; and when he lay down on his bed, his body soon enjoyed its repose, as the *conscience* was in *peace*. And he had a *third* blessing, a *confidence* that he should sleep in *safety*. And it was so. No fearful *dreams* disturbed his repose, for he had a mind *tranquillized* by the peace of God. As to his *body*, that enjoyed its due rest, for he had not overloaded *nature* either with *dainties or superfluities*. Reader, are not many of thy sleepless hours to be attributed to thy disordered soul—to a sense of guilt on thy conscience, or to a fear of death and hell?

Pray incessantly till thou get the *light of God's countenance*, till his Spirit bear witness with thine that thou art a child of God. Then thy repose will do thee good; and even in thy sleep thy happy soul will be getting forward to heaven.

ANALYSIS OF THE FOURTH PSALM.

There are THREE parts in this psalm:—

I. An entrance, or petition for audience, ver. 1.

II. An *apostrophe* to his enemies, which is, 1. Reprehensive, ver. 2, 3. 2. Admonitory, ver. 4, 5.

III. A *petition* for himself and God's people, ver. 6, 7, 8.

I. He proposes his request and suit for audience. "Hear me when I call;" and this he founds on *four* arguments: 1. God has *promised* to hear me when I call: "Call upon me in trouble, and I will hear thee." I call; hear me, therefore, when I call. 2. His own *innocence*: "Hear me, O God of my righteousness." 3. He requests no more than what God had done for him at other times: *Thou hast enlarged me in trouble, and why not now?* 4. It was *mercy and favour* to answer him then; it will be the same to do it again: "Have mercy on me, and hear."

II. His *petition* being thus proposed and ended, he proceeds to the *doctrinal* part; and, turning himself to his enemies, 1. He sharply reproves them; 2. Then warns them, and gives them good counsel.

1. He turns his speech from God to men; the chief but the worst of men. *אשר בני אדם* *benei ish*, "ye eminent men." Not plebeians but nobles. The charge he

lays to them, 1. They "turned his glory into shame." They endeavoured to dishonour him whom God had called and anointed to the kingdom. 2. "They loved vanity." A vain attempt they were in love with. 3. "They sought after falsity." They pursued that which would deceive them; they would find at last that treachery and iniquity lied to itself. 4. That this charge might have the more weight, he figures it with a stinging interrogation, *How long?* Their sin had *malice and pertinacity* in it; and he asks them *how long* they intended to act thus.

2. And that they might, if possible, be drawn from their attempts, he sends them a *noverint, know ye*, which has *two* clauses: 1. Let them *know* that God hath set apart him that is godly for himself. 2. That *God will hear*, when either he or any good man calls upon him.

II. The reproof being ended, he gives them *good counsel*:—

1. That though they be *angry*, they ought not to let the sun go down upon their wrath.

2. That they *commune with their own hearts*—their conscience. That they do this on their beds, when secluded from all company, when passion and self-interest did not rule; and then they would be the better able to judge whether they were not in an *error*, whether their anger were not *causeless*, and their persecution *unjust?*

3. That they *offer the sacrifice of righteousness*—that they serve and worship God with an honest, sincere, and contrite heart.

4. That they *put their trust in the Lord*; trusting no more to their lies, nor loving their vanities, but relying on God's promises.

III. The *third* part begins with this question, *Who will shew us any good?* 1. Who will show us that good which will make us happy? To which David, in effect, returns this answer, that it is not *bona animi*, intellectual gifts; nor *bona fortunæ*, earthly blessings; nor *bona corporis*, corporeal endowments: but the *light of God's countenance*. 2. Therefore he prefers his petition: "Lord, lift thou up the light of thy countenance upon us." God's countenance is his *grace, his favour, his love*; and the *light of his countenance, the exhibition and expression* of this grace, favour, and love; in which alone lies all the happiness of man. Of this David expresses two effects, *gladness and security*:—

1. *Gladness and joy* far beyond that which may be had from any temporal blessings: "Thou hast put gladness in my heart more than in the time that thy corn, and wine, and oil increased;" gladness beyond the joy in harvest; and this joy is from the *light of God's countenance*. *Thou puttest*. Thou, by way of eminence.

2. *Security*, expressed under the metaphor of *sleep*: "I will lay me down in peace, and sleep;" just as in a *time of peace*, as if there were no *war* nor preparation for *battle*.

3. To which he adds the reason: "For thou, Lord, alone makest me to dwell in safety." I am safe, because I enjoy the light of thy countenance.

PSALM V.

David continues instant in prayer, 1, 2; makes early application to God, 3; and shows the hatred which God bears to the workers of iniquity, 4—6. His determination to worship God, and to implore direction and support, 7, 8. He points out the wickedness of his enemies, 9, and the destruction they may expect, 10; and then shows the happiness of those who trust in the Lord, 11, 12.

To the chief Musician upon Nehiloth, A Psalm of David.

GIVE ear to my words, O LORD, consider my meditation.

2 Hearken unto the ^avoice of my cry, my King, and my God: ^bfor unto thee will I pray.

3 My voice shalt thou hear in the morning,

^{Ps. iii. 4.}—^{Ps. lxxv. 2.}—^{Ps. xxx. 5.} ^{lxxxviii. 13.} ^{cxiii. 6.}

NOTES ON PSALM V.

This psalm is inscribed to the chief Musician upon *Nehiloth*, A Psalm of David. As *neginoth* may signify all kinds of instruments struck with a plectrum, stringed instruments, those like the drum, cymbals, &c.; so *nechiloth*, from *נחל* *chal*, to be hollow, to bore through, may signify any kind of wind instruments, such as the horn, trumpet, flute, &c. See on the title to the preceding psalm. The Septuagint have, *Ἐὰς τὸ τέλος, ὑπερ τῆς κληρονομουσης*, "In favour of her who obtains the inheritance." The Vulgate and Arabic have a similar reading. The word *נחל* *nechiloth* they have derived from *נחל* *nachal*, to inherit. This may either refer to the Israelites who obtained the inheritance of the promised land, or to the church of Christ which obtains through him, by faith and prayer, the inheritance among the saints in light. This psalm is, especially, for the whole church of God.

Verse 1. *Give ear to my words*] This is properly a morning hymn, as the preceding was an evening hymn. We have seen from the conclusion of the last psalm that David was very happy, and lay down and slept in the peace and love of his God. When he opens his eyes on the following morning, he not only remembers but feels the happiness of which he spoke; and with his first recollections he meditates on the goodness and mercy of God, and the glorious state of salvation into which he had been brought. He calls on God to give ear to his words; probably words of God's promises which he had been pleading.

Verse 2. *Hearken unto the voice of my cry*] We may easily find the process through which David's mind was now passing: 1. We have seen from the preceding psalm that he lay down in a very happy frame of mind, and that he had enjoyed profound repose. 2. As soon as he awakes in the morning, his heart, having a right direction, resumes its work. 3. He meditates on God's goodness; and on his own happy state, though pursued by enemies, and only safe as long as God preserved him by an almighty hand and especial providence. 4. This shows him the need he has of the continual protection of the Most High; and therefore he begins to form his meditation and the desires of his heart into words, to which he

O LORD; in the morning will I direct my prayer unto thee, and will look up.

4 For thou art not a God that hath pleasure in wickedness: neither shall evil dwell with thee.

5 ^dThe foolish shall not stand ^ein thy sight: thou hatest all workers of iniquity.

6 ^fThou shalt destroy them that speak

^d Hab. i. 13.—^e Heb. *before thine eyes*.—^f Rev. xxi. 8.

entreats the Lord to give ear. 5. As he was accustomed to have answers to his prayers, he feels the necessity of being importunate, and therefore lifts up his voice. 6. Seeing the workers of iniquity, liars, and blood-thirsty men strong to accomplish their own purposes in the destruction of the godly, he becomes greatly in earnest, and cries unto the Lord: "Hearken unto the voice of my cry." 7. He knows that, in order to have a right answer, he must have a proper disposition of mind. He feels his subjection to the supreme authority of the Most High, and is ready to do his will and obey his laws; therefore he prays to God as his King: "Hearken, my King and my God." I have not only taken thee for my God, to save, defend, and make me happy; but I have taken thee for my King, to govern, direct, and rule over me. 8. Knowing the necessity and success of prayer, he purposes to continue in the spirit and practice of it: "Unto thee will I pray." R. S. Jarchi gives this a pretty and pious turn: "When I have power to pray, and to ask for the things I need, then, O Lord, give ear to my words; but when I have not power to plead with thee, and fear seizes on my heart, then, O Lord, consider my meditation!"

Verse 3. *My voice shalt thou hear in the morning*] We find from this that he had not prayed in vain. He had received a blessed answer; God had lifted upon him the light of his countenance; and he therefore determines to be an early applicant at the throne of grace: "My voice shalt thou hear in the morning." He finds it good to begin the day with God; to let divine things occupy the first place in his waking thoughts; as that which first occupies the mind on awaking is most likely to keep possession of the heart all the day through.

In the morning will I direct my prayer] Here seems to be a metaphor taken from an archer. He sees his mark; puts his arrow in his bow; directs his shaft to the mark, i. e., takes his aim; lets fly; and then looks up, to see if he have hit his mark. Prayers that have a right aim, will have a prompt answer; and he who sends up his petitions to God through Christ, from a warm, affectionate heart, may confidently look up for an answer, for it will come. If an

leasing: ^a the LORD will abhor ^b the bloody and deceitful man.

7 But as for me, I will come *into* thy house in the multitude of thy mercy: *and* in thy fear will I worship ^c toward ^d thy holy temple.

8 ^e Lead me, O LORD, in thy righteousness because of ^f mine enemies; make ^g thy way straight before my face.

^a Ps. lv. 23. — ^b Heb. *the man of blood and deceit.* — ^c 1 Kings viii. 29, 30, 35, 38. Ps. xxviii. 2. cxlii. 7. cxxxviii. 2. — ^d Heb. *the temple of thy holiness.* — ^e Ps. xxv. 5. ^f Heb. *those which observe me.* Ps. xxvii. 11. — ^g Ps. xxv. 4. xxvii. 11. — ^h Or, *steadfast.* — ⁱ Heb. *in his mouth, that*

9 For *there is* no ^b faithfulness ⁱ in their mouth; their inward part *is* ^k very wickedness; ^l their throat *is* an open sepulchre; ^m they flatter with their tongue.

10 ⁿ Destroy thou them, O God; ^o let them fall ^p by their own counsels; cast them out in the multitude of their transgressions; for they have rebelled against thee.

is, in the mouth of any of them. — ^k Heb. *wickednesses.* ^l Luke xi. 44. Rom. iii. 13. — ^m Ps. lxxii. 4. — ⁿ Or, *Make them guilty.* — ^o 2 Sam. xv. 31. xvii. 14, 23. — ^p Or, *from their counsels.*

immediate answer be not given, let not the upright heart suppose that the prayer is not heard. It has found its way to the throne; and *there* it is registered.

Verse 4. *Neither shall evil dwell with thee.*] As thou art holy, so thou hast pleasure only in holiness; and as to *evil men*, they shall never enter into thy glory; לא ירדו רע *lo yegurecha ra*, “the evil man shall not even *sojourn* with thee.”

Verse 5. *The foolish shall not stand*] He is a fool and a madman who is running himself out of breath for no prize, who is fighting against the Almighty: this every wicked man does; therefore is every wicked man a *fool* and a *madman*.

Thou hatest all workers of iniquity.] Some sin now and then, others generally; some constantly, and some labour in it with all their might. These are the *workers of iniquity*. Such even the God of infinite love and mercy hates. Alas! what a *portion* have the workers of *iniquity*! the hatred of God Almighty!

Verse 6. *That speak leasing*] Falsity, from the Anglo-Saxon *leasunge*, a lie, *falsity, deceit*; from *leas*, lie, which is from the verb *leasian*, to lie. See on Ps. iv. 2.

The Lord will abhor the bloody and deceitful man.] *יש דמים ish damim*, the man of bloods; for he who has the *spirit* of a murderer, will rarely end with *one* blood-shedding. So the Jews, who clamoured for the blood of our Lord, added to that, as far and as long as they could, the blood of his disciples.

Verse 7. *In the multitude of thy mercy*] David considered it an inexpressible privilege to be permitted to attend *public worship*; and he knew that it was only through the *multitude of God's mercy* that he, or any man else, could enjoy such a privilege. He knew further that, from the *multitude of this mercy*, he might receive *innumerable blessings* in his house. In this spirit, and with this dependance, he went to the house of the Lord. He who takes David's views of this subject will never, willingly, be absent from the means of grace.

In thy fear] Duly considering the infinite holiness of thy majesty, will I worship, אשתאבה *eshachaveh*, will I bow and prostrate myself, in the deepest self-abasement and humility.

Toward thy holy temple.] If David was the author of this psalm, as is generally agreed, the temple was not built at this time; only the *tabernacle* then existed; and in the preceding clause he speaks of

coming into the *house*, by which he must mean the *tabernacle*. But *temple* here may signify the *holy of holies*, before which David might prostrate himself while in the *house*, i. e., the court of the tabernacle. Even in the *house of God*, there is the *temple of God*; the *place* where the Divine Shechinah dwells. God was in Christ reconciling the world to himself. In him dwelt all the fulness of the Godhead bodily. In all ages and dispensations, Jesus was ever the *temple* where the Supreme Deity was met with and worshipped. The human nature of Jesus was the real temple of the Deity. Nowhere else can God be found.

Verse 8. *Lead me, O Lord, in thy righteousness*] When entered into the *house*, and prostrated before the *temple*, he knew that, unless God continued to *lead* and direct, he was not likely to profit even by such great advantages. We need God, not only to bring us to his house, but to keep our feet while we are there.

Because of mine enemies] His conduct was marked; his enemies looked upon and watched him with an evil eye. They would have been glad of his *halting*, that they might have brought a reproach on the good cause which he had espoused. Oh, how cautiously should those walk who make a profession of living to God, of knowing themselves to be in his favour, and of being delivered from all sin in this life!

Make thy way straight] Show me that I must go *right on*; and let thy light always shine on my path that I may see how to proceed.

Verse 9. *No faithfulness in their mouth*] They make professions of friendship; but all is hollow and deceitful: “They flatter with their tongue.”

Very wickedness] Their heart is full of all kind of depravity.

Their throat is an open sepulchre] It is continually gaping for the dead; and sends forth effluvia destructive to the living. I fear that this is too true picture of the whole human race; totally corrupt within, and abominable without. The heart is the *centre and spring* of this corruption; and the *words and actions* of men, which proceed from this source will send out incessant streams of various impurity and thus they continue till the grace of God change and purifies the heart.

Verse 10. *Destroy thou them, O God*] All these apparently *imprecatory* declarations should be translated in the *future* tense, to which they belong

11 But let all those that put their trust in thee ^arejoice: let them ever shout for joy, because ^bthou defendest them: let them also that love thy name be joyful in thee.

^aIsai. liv. 13.—^bHeb. *thou coverest over, or protectest*

and which shows them to be *prophetic*. Thou wilt destroy them; thou wilt cast them out, &c.

Verse 11. *Let all those that put their trust in thee rejoice*] Such expressions as these should be translated in the same way, *declaratively and prophetically*: "All those who put their trust in thee shall rejoice, —shall ever shout for joy."

Verse 12. *For thou, Lord, will bless the righteous*] A righteous soul is a peculiar object of God's affectionate regards; and therefore will be a subject of continual blessing.

With favour] Literally, *Like a shield, thy favour will crown him*. God loves such; and this love is their defence. In all places, times, and circumstances, it will preserve them. "Keep yourselves," says the apostle, "in the love of God." He who abides in this love need not fear the face of any adversary. Thus ended the morning's devotion of this excellent man; a model by which every Christian may frame his own.

ANALYSIS OF THE FIFTH PSALM.

This psalm consists of *five parts*:—

I. An introduction, in which he petitions to be heard; professes his earnestness about it, ver. 1, 2, 3; and his confidence of audience.

II. He delivers his petition, ver. 8; and the reason of it—his *enemies*.

III. These enemies he circumstantially describes, ver. 9.

IV. He prophesies that God will destroy them, ver. 10.

V. He prays for the church, that God would preserve it, ver. 11, 12.

I. 1. In the entrance he prays very earnestly for audience; he shows that he meant to be serious and fervent in it; and he chooses a variety of *words* to express the *same thing*, which rise by degrees in the description: 1. He rises from *meditation*, 2. To *words*; 3. From words to a *voice*; 4. From a voice to a *cry*. Then he desires God, 1. To *consider*. 2. To *give ear*. 3. To *hearken*. 1. He *considers*, who weighs the justice of the cause. 2. He *gives ear*, who would understand what the suppliant means. 3. He *attends and hearkens*, who intends to satisfy the petitioner.

2. The reasons he uses here to beget audience are very considerable:—

1. The relation that was between him and his God: "Thou art my King and my God."

2. That he would sue to none other: "To thee will I pray;" which he illustrates, 1. From the *time*. It is a morning petition. 2. It was a well composed and ordered prayer. 3. He would *lift up his eyes* with it; that is, have all his hope and expectation

12 For thou, LORD, ^cwilt bless the righteous; with favour wilt thou ^dcompass him as *with a shield*.

them.—^cPs. cxv. 13.—^dHeb. *crown him*.

exercised in it. "My voice shalt thou hear in the morning; I will direct my prayer unto thee, and look up."

3. The *third* reason is taken from the nature of God: whom he *will* and whom he *will not hear*. 1. Persevering sinners God will not regard. 2. To the upright he is ready to look. The sinners whom God will not hear he thus describes: 1. Men who *delighted in wickedness, evil, foolish, workers of iniquity, liars, blood-thirsty and deceitful*. Now it was not likely that God should hear such: "For thou art not a God who hast pleasure in wickedness, neither shall evil dwell with thee." These it is said he *hated*; these he would *destroy*; these he did *abhor*. 2. But on the contrary, he who was *faithful*; who *relied on God*; who *feared the Lord*; who *attended the ordinances of his house*; who *worshipped towards his temple*; and who came, not *trusting to himself*, but in the *multitude of God's mercies*; him he would hear.

II. David, having petitioned for audience, and delivered the grounds of his confidence, brings forth his petition that his life may be *holy and innocent*:—

1. "Lead me in thy righteousness."

2. "Make thy way straight before me." For which he gives this reason: "Because of mine enemies."

III. These his enemies he circumstantially describes:—

1. By their *mouth*: "There is no faithfulness in their mouth."

2. By their *heart*: "Their inward parts are very wickedness."

3. By their *throat*: "Their throat is an open sepulchre."

4. By their *tongue*: "They flatter with their tongue."

IV. Then he proceeds to prophecy against these enemies:—

1. God will *destroy them*.

2. They shall *fall by their own counsels*.

3. They shall be *cast out in the multitude of their transgressions*. For which predictions he gives this reason: *They are rebels*. For they have *rebelled against thee*. Rebels, not against *David*, but against *God*. They have not rejected *me*, but they have rejected *thee*.

V. The *conclusion* contains his prayer for God's people, whom he here describes: 1. They are *righteous*. 2. They *put their trust in God*. 3. They *love his name*.

And he prays for them, that, 1. They may be happy; that they may *shout for joy*. 2. They may be *joyful in God*.

And he expects an answer; because, 1. God *defends them*. 2. He will continue to *bless them*. 3. He will with his *favour compass them as with a shield*.

PSALM VI.

This psalm contains a deprecation of eternal vengeance, 1; a petition to God for mercy, 2. This is enforced from a consideration of the Psalmist's sufferings, 3; from that of the divine mercy, 4; from that of the praise and glory which God would fail to receive if man were destroyed, 5; from that of his humiliation and contrition, 6, 7. Being successful in his supplication, he exults in God, 8, 9; and predicts the downfall of all his enemies, 10.

I. DAY. EVENING PRAYER.

To the chief Musician on Neginoth ^a upon ^b Sheminith, A Psalm of David.

A. M. cir. 2970.
B. C. cir. 1034.
Davidis, Regis
Israelitarum,
cir. annum 22.

O ^c LORD, rebuke me not in thine anger, neither chasten me in thy hot displeasure.

2 ^d Have mercy upon me, O LORD, for I am weak: O LORD, ^e heal me; for my bones are vexed.

3 My soul is also sore vexed: but thou, O LORD, ' how long?

4 Return, O LORD, deliver my soul: oh save me for thy mercies' sake.

5 ^f For in death *there is* no remembrance of

^a Or, upon the eighth. See 1 Chron. xv. 21. — ^b Ps. xii. title. — ^c Ps. xxxviii. 1. Jer. x. 24. xlvi. 28. — ^d Ps. xli. 4. ^e Hos. vi. 1. — ^f Ps. xc. 13. — ^g Ps. xxx. 9. lxxxviii. 11. cxv. 17. cxviii. 17. Isai. xxxviii. 18. — ^h Or, every night.

NOTES ON PSALM VI.

This psalm has the following inscription: *To the chief Musician on Neginoth, upon Sheminith, A Psalm of David*; which the Chaldee translates, "To be sung on neginoth, a harp of eight strings." The various interpretations given to this inscription, both by ancients and moderns, show us that nothing is known concerning it. We have already seen that *neginoth* probably signifies all instruments which emitted sounds by *strokes*, or *stringed instruments* in general. This psalm was to be accompanied with such instruments; but *one* of a particular kind is specified, viz., *sheminith*, so called from its having *eight strings*. The *chief musician* is directed to accompany the recital of this psalm with the above instrument.

Verse 1. *O Lord, rebuke me not*] This psalm, which is one of the *seven penitential psalms*, is supposed to have been written during some grievous disease with which David was afflicted after his transgression with Bath-sheba. It argues a deep consciousness of sin, and apprehension of the just displeasure of God. It is the very language of a true penitent who is looking around for help, and who sees, as Bishop Horne well expresses it, "above, an angry God, ready to take vengeance; beneath, the fiery gulf, ready to receive him; without, a world in flames; within, the gnawing worm." Of all these, none so dreadful as an angry God; his wrath he particularly deprecates. God rebukes and chastens him, and he submits; but he prays not to be rebuked in anger, nor chastened in hot displeasure, because he

thee: in the grave who shall give thee thanks?

6 I am weary with my groaning; ^h all the night make I my

bed to swim; I water my couch with my tears.

7 ⁱ Mine eye is consumed because of grief it waxeth old because of all mine enemies.

8 ^k Depart from me, all ye workers of

iniquity; for the LORD hath ^l heard the voice

of my weeping.

9 The LORD hath heard my supplication

the LORD will receive my prayer.

10 Let all mine enemies be ashamed and

sore vexed: let them return *and* be ashamed

suddenly.

¹ Job xvii. 7. Ps. xxxi. 9. xxxviii. 10. lxxxviii. 9. Lam. 17. — ^k Ps. cxix. 115. Matt. vii. 23. xxv. 41. Luke xii. 27. — ^l Ps. iii. 4.

knows that these must bring him down to total and final destruction.

Verse 2. *Have mercy*] I have no merit. I do serve all I feel and all I fear.

O Lord, heal me] No earthly physician can cure my malady. *Body and soul* are both diseased, and only God can help me.

I am weak] אמלל *umlal*. I am exceedingly weak. I cannot take nourishment, and my strength is exhausted.

My bones are vexed.] The disease hath entered into my bones.

Verse 3. *How long?*] How long shall I continue under this malady? How long will it be before thou speak peace to my troubled heart?

Verse 4. *Return, O Lord*] Once I had the light of thy countenance; by sin I have forfeited this; have provoked thee to depart: O Lord, return! is an awful thing to be obliged to say, *Return, Lord*, for this supposes *backsliding*; and yet with mercy it is that a *backslider may return to God*, and the expectation that *God will return to him!*

Verse 5. *In death there is no remembrance of thee* Man is to glorify thee on earth. The end for which he was born cannot be accomplished in the grave; heal my body, and heal my soul, that I may be rendered capable of loving and serving thee here below. A dead body in the grave can do no good to men, bring any glory to thy name!

Verse 7. *Mine eye is consumed*] נשתי אשתי *asheda* blasted, withered, sunk in my head.

Verse 8. *Depart from me, all ye workers of iniquity*

It seems that while he was suffering grievously through the disease, his enemies had insulted and mocked him;—upbraided him with his transgressions, not to increase his *penitence*, but to cast him into *despair*.

The Lord hath heard the voice of my weeping.] The Lord pitifully beheld the sorrows of his heart, and mercifully forgave his sins.

Verses 10. *Ashamed and sore vexed*] May they as deeply deplore their transgressions as I have done mine! May they *return*; may they be *suddenly converted*! The original will bear this meaning, and it is the most congenial to Christian principles.

ANALYSIS OF THE SIXTH PSALM.

The parts of this psalm are two, in general:—

I. A *petition* to God for himself, contained in the first seven verses.

II. The account of his *restoration*, contained in the three last.

1. The *petition* consists of two parts: 1. Deprecation *of evil*; 2. *Petition for good*.

1. He prays to God to *avert his wrath*: “O Lord, rebuke me not,” &c.

2. He entreats to be a partaker of *God’s favour*: “Have mercy upon me,” &c. 1. To his *body*: “Heal me, O Lord.” 2. To his *soul*: “Deliver my soul: oh, save me!”

He enforces his petition by divers weighty reasons:

1. From the *quantity and degrees* of his *calamity*, which he shows to be great, from the *effects*. 1. In *general*; he was in a languishing disease: “I am weak.” 2. In *particular*; 1. Pains in his *bones*: “My bones are vexed.” 2. Trouble in his *soul*: “My soul also is troubled.”

2. From the *continuance* of it. It was a *long disease*; a lingering sickness; and he found no cure, no, not from his God. The pain I could the better bear if I had comfort from heaven. “But thou, O Lord, how long?” Long hast thou withdrawn the light of thy countenance from thy servant.

3. From the *consequence* that was likely to follow; *death*, and the *event* upon it. It is my intention to

celebrate and praise thy name; the *living* only can do this: therefore, let *me live*; for *in death there is no remembrance of thee*; in the *grave who shall give thee thanks*?

4. And that he was brought now to the *gates of death*, he shows by *three* apparent *symptoms*: 1. *Sighs and groans*, which had almost broken his heart; the companions of a perpetual grief: “I am weary of my groaning.” 2. The abundance of his *tears* had dried and wasted his body: “He made his bed to swim, and watered his couch with his tears.” 3. His *eyes* also *melted away*, and *grew dim*, so that he seemed *old* before his time: “My eye is consumed because of grief; it waxeth old.”

5. That which added to his sorrow was, *he had many ill-wishers* who insulted over him: “Mine eye is waxen old because of mine enemies.”

II. But at last, receiving comfort and joy, he is enabled to look up; and then he turns upon his enemies, who were longing for his destruction: “Depart from me, all ye workers of iniquity.”

He magnifies God’s mercy; and mentions its manifestation *thrice* distinctly: 1. “The Lord hath heard the voice of my weeping.” 2. “The Lord hath heard my supplication.” 3. “The Lord will receive my prayer.”

Then follows his prophetic declaration concerning them: 1. Shame and confusion to see their hope frustrated: “They shall be confounded.” 2. Vexation, to see the object of their envy restored to health and prosperity: “They shall be sore vexed.” 3. They shall return to their companions with *shame*, because their wishes and plots have miscarried. 4. He intimates that this shame and confusion shall be *speedy*: “They shall return, and be ashamed suddenly.” Or, possibly, this may be a wish for their conversion, יָשׁוּב *yashubu*, let them be *converted*, רָגָא *raga*, *suddenly*, lest sudden destruction from the Lord should fall upon them. Thus the genuine follower of God prays, “That it may please thee to have mercy upon our enemies, persecutors, and slanderers; and to *TURN* their *HEARTS*.” A *Christian* should take up every thing of this kind in a *Christian* sense.

PSALM VII.

The Psalmist prays against the malice of his enemies, 1, 2; protests his own innocence, 3—5; prays to God that he would vindicate him, for the edification of his people, 6—8; prays against the wickedness of his enemies, 9; expresses strong confidence in God, 10; threatens transgressors with God’s judgments, 11—13; shows the conduct and end of the ungodly, 14—16; and exults in the mercy and loving-kindness of his Maker, 17.

^a Suggestion of David, which he sang unto the Lord, ^b concerning the ^c words of Cush the Benjamite.

A. M. cir. 2943.
B. C. cir. 1061.
Sauli, Regis
Israelitarum,
cir. annum 35.

O LORD my God, in thee do I put my trust: ^d save me from all them that persecute me, and deliver me:

² Lest he tear my soul like a lion, ^f rending it in pieces, while *there is* ^g none to deliver.

³ O LORD my God, ^h if I have done this; if there be ⁱ iniquity in my hands;

A. M. cir. 2943.
B. C. cir. 1061.
Sauli, Regis
Israelitarum,
cir. annum 35.

^a Hab. iii. 1. — ^b 2 Sam. xvi. — ^c Or, *business*. — ^d Ps. xxxi. 15.

^e Isai. xxxviii. 13. — ^f Ps. l. 22. — ^g Heb. *not a deliverer*.
^h 2 Sam. xvi. 7, 8. — ⁱ Sam. xxiv. 11.

A. M. cir. 2943.
B. C. cir. 1061.
Sauli, Regis
Israelitarum,
cir. annum 35.

4 If I have rewarded evil unto him that was at peace with me; (yea, ^a I have delivered him that without cause is mine

enemy:)

5 Let the enemy persecute my soul, and take it; yea, let him tread down my life upon the earth, and lay mine honour in the dust. Selah.

6 Arise, O LORD, in thine anger, ^b lift up

^a 1 Sam. xxiv. 7. xxvi. 9. — ^b Ps. xciv. 2. — ^c Ps. xlv. 23.

NOTES ON PSALM VII.

This Psalm is entitled, *Shiggaion of David, which he sang unto the Lord, concerning the words of Cush the Benjamite*. The word *shiggaion* comes from *shagah*, to wander, a wandering song; i. e., a Psalm composed by David in his wanderings, when he was obliged to hide himself from the fury of Saul.

Bishop *Horsley* thinks it may have its name, a wandering ode, from its being in different parts, taking up different subjects, in different styles of composition. But he has sometimes thought that *shiggaion* might be an unpremeditated song; an *improvisio*.

As to *Cush the Benjamite*, he is a person unknown in the Jewish history; the name is probably a name of disguise; and by it he may covertly mean *Saul* himself, the son of *Kiah*, who was of the tribe of *Benjamin*. The subject of the psalm will better answer to *Saul's* unjust persecution and *David's* innocence, than to any other subject in the history of *David*.

Verse 1. *O Lord my God*] יהוה יי אלהי Yehovah Elohai, words expressive of the strongest confidence the soul can have in the Supreme Being. Thou self-existent, incomprehensible, almighty, and eternal Being, who neither needest nor hatest any thing that thou hast made; thou art my God: God in covenant with thy creature man; and my God and portion particularly. Therefore, in thee do I put my trust—I repose all my confidence in thee, and expect all my good from thee.

Save me] Shield me from my persecutors; abate their pride, assuage their malice, and confound their devices!

Deliver me] From the counsels which they have devised, and from the snares and gins they have laid in my path.

Verse 2. *Lest he tear my soul like a lion*] These words seem to answer well to *Saul*. As the lion is king in the forest; so was *Saul* king over the land. As the lion, in his fierceness, seizes at once, and tears his prey in pieces; so *David* expected to be seized and suddenly destroyed by *Saul*. He had already, in his rage, thrown his javelin at him, intending to have pierced him to the wall with it. As from the power of the lion no beast in the forest could deliver any thing; so *David* knew that *Saul's* power was irresistible, and that none of his friends or well-wishers could save or deliver him out of such hands.

thyself because of the rage of mine enemies: and ^c awake for me to the judgment that thou hast commanded.

7 So shall the congregation of the people compass thee about: for their sakes therefore return thou on high.

8 The LORD shall judge the people: judge me, O LORD, ^d according to my righteousness and according to mine integrity that is in me

A. M. cir. 2943
B. C. cir. 1061
Sauli, Regis
Israelitarum,
cir. annum 35.

^d Ps. xviii. 20. xxxv. 24.

“Lest he tear my soul (my life) like a lion, rending it in pieces, while there is none to deliver.” All this answers to *Saul*, and to none else.

Verse 3. *If I have done this*] *David* was accused by *Saul* of affecting the kingdom; and of waiting for an opportunity to take away the life of his king, his patron, and his friend. In his application to *God* he refers to these charges; meets them with indignation and clears himself of them by a strong appeal to *God* Judge; and an imprecation that, if he had meditated or designed any such thing, he might meet with nothing but curse and calamity either from *God* or man.

Verse 4. *Yea, I have delivered him*] When, in the course of thy providence, thou didst put his life in my hand in the cave, I contented myself with cutting off his skirt, merely to show him the danger he had been in, and the spirit of the man whom he accused of designs against his life; and yet even for this my heart smote me, because it appeared to be an indignity offered to him who was the *Lord's* anointed. This fact, and my venturing my life frequently for his good and the safety of the state, sufficiently show the falsity of such accusations, and the innocence of my life.

Verse 5. *Let the enemy persecute my soul*] If have been guilty of the things laid to my charge, let the worst evils fall upon me.

Verse 6. *Arise, O Lord, in thine anger*] To thee commit my cause; arise, and sit on the throne of thy judgment in my behalf.

Verse 7. *For their sakes therefore return thou on high*.] Thy own people who compass thy altar, the faithful of the land, are full of gloomy apprehensions. They hear the charges against me; and see how I am persecuted. Their minds are divided; they know not what to think. For their sakes, return thou on high—ascend the judgment-seat; and let them see by the dispensations of thy providence, who is innocent and who is guilty. *David* feared not to make this appeal to *God*; for the consciousness of his innocence showed him at once how the discrimination would be made.

Verse 8. *The Lord shall judge the people*] He will execute justice and maintain truth among them. They shall not be as sheep without a shepherd.

Judge me, O Lord] Let my innocence be brought to the light, and my just dealing made clear as the noon-day.

A. M. cir. 2943.
R. C. cir. 1861.
Sauli, Regis
Israhelitarum,
cir. annum 35.

A. M. cir. 2943.
B. C. cir. 1061.
Sauli, Regis
Israhelitarum,
cir. annum 35.

9 Oh let the wickedness of the wicked come to an end; but establish the just: ^a for the righteous God trieth the hearts

arrows against the persecutors. 14 ^b Behold, he travaileth with iniquity, and hath conceived mischief, and brought forth falsehood.

and reins.

15 ^b He made a pit, and digged it, ¹ and is fallen into the ditch which he made.

10 ^b My defence is of God, which saveth the upright in heart.

16 ^b His mischief shall return upon his own head, and his violent dealing shall come down upon his own pate.

11 ^d God judgeth the righteous, and God is angry with the wicked every day.

17 I will praise the ¹ LORD according to his righteousness: and will sing praise to the name of the LORD most high.

12 If he turn not, he will ^c whet his sword; he hath bent his bow, and made it ready.

13 He hath also prepared for him the instruments of death; ^f he ordaineth his

^a 1 Sam. xvi. 7. 1 Chron. xxviii. 9. Ps. cxxxix. 1. Jer. xl. 30. xvii. 10. xx. 12. Rev. ii. 23. — ^b Heb. My buckler is upon God. — ^c Ps. cxv. 4. — ^d Or, God is a righteous Judge. — ^e Deut. xxxii. 41. — ^f Deut. xxxii. 23, 42. Ps. lv. 7. — ^g Job xv. 35. Isai. xxxiii. 11. lix. 4. James i. 15. — ^h Heb. He hath digged a pit. — ⁱ Esth. vii. 10. Job

iv. 8. Ps. ix. 15. x. 2. xxxv. 8. xciv. 23. cxli. 10. Prov. v. 22. xxvi. 27. Eccles. x. 8. — ^k 1 Kings ii. 32. Esth. ix. 25. ^l Ps. ix. 1. xxii. 22. xxviii. 7. xxxv. 18. xliii. 4. lii. 9. liv. 6. lvi. 4. lviii. 9. lxi. 30. lxxi. 22. lxxxvi. 12. cviii. 3. cix. 30. cxl. 1, &c.

Verse 9. *The wickedness of the wicked*] The iniquity of Saul's conduct.

smaller letter, and included them in brackets. This is followed by the prose version in our Prayer Book.

But establish the just] Show the people my uprightness.

The GENEVAN Version, printed by Barker, the king's printer, 1616, translates thus: "God judgeth the righteous, and him that contemneth God every day." On which there is this marginal note: "He doth continually call the wicked to repentance, by some signs of his judgments."

Verse 10. *My defence is of God*] I now leave my cause in the hands of my Judge. I have no uneasy or fearful apprehensions, because I know God will save the upright in heart.

My ancient SCOTICO-ENGLISH MS. Psalter only begins with the conclusion of this psalm.

Verse 11. *God is angry with the wicked every day*] The Hebrew for this sentence is the following: וְיָגֵז עַל כָּל הַרְשָׁעִים אֱלֹהִים יוֹמָם וָלַיְלָה *veel zoem becol yom*; which, according to the points, is, *And God is angry every day*. Our translation seems to have been borrowed from the Chaldee, where the whole verse is as follows: אֱלֹהִים זָעַזְעָא חֲרָא חֲרָא חֲרָא אֲרֵי כָּל הַרְשָׁעִים *elaha elaha elaha zaccacah ubithkoph rageiz al reshiey col yoma*; "God is a righteous Judge; and in strength he is angry against the wicked every day."

The VULGATE: *Deus Judex justus, fortis, et patiens; nunquid irascitur per singulos dies?* "God is a Judge righteous, strong, and patient;—will he be angry every day?"

I have judged it of consequence to trace this verse through all the ancient Versions in order to be able to ascertain what is the true reading, where the evidence on one side amounts to a positive affirmation, "God is angry every day;" and, on the other side, to as positive a negation, "He is not angry every day." The mass of evidence supports the latter reading. The Chaldee first corrupted the text by making the addition, *with the wicked*, which our translators have followed, though they have put the words into italics, as not being in the Hebrew text. In the MSS. collated by Kennicott and De Rossi there is no various reading on this text.

The SEPTUAGINT: Ὁ Θεός Κριτής δικαίος, καὶ ἰσχυρός, μακροθυμὸς, μὴ ὀργῆν ἐπαύει καθ' ἑκάστην ἡμέραν *is a righteous Judge, strong and long-suffering; not bringing forth his anger every day.*

The true sense may be restored thus:

Syriac: "God is the Judge of righteousness; he is not angry every day."

כֹּה אֵל, with the vowel point *tsere*, signifies God: כֹּה אֵל, the same letters, with the point *pathach*, signifies not. Several of the Versions have read it in this way: "God judgeth the righteous, and is not angry every day." He is not always chiding, nor is he daily punishing, notwithstanding the continual wickedness of men: hence, the ideas of *patience* and *long-suffering* which several of the Versions introduce. Were I to take any of the translations in preference to the above, I should feel most inclined to adopt that of Coverdale.

The ARABIC is the same as the Septuagint.

The ÆTHIOPIC: "God is a just Judge, and strong and long-suffering; he will not bring forth tribulation daily."

COVERDALE: *God is a righteous judge, and God is not threatening.*

KING EDWARD'S Bible by Becke, 1549, follows this reading.

Verse 12. *If he turn not*] This clause the Syriac adds to the preceding verse. Most of the Versions read, "If ye return not." Some contend, and not without a great show of probability, that the two verses should be read in connexion, thus: "God is a just Judge; a God who is provoked every day. If

CARDMARDEN: *God is a righteous judge, [strong and patient] and God is provoked every day.* Cardmarden has borrowed *strong and patient* from the Vulgate or Septuagint; but as he found nothing in the Hebrew to express them, he put the words in a

(the sinner) turn not, he will whet his sword; he hath bent his bow, and made it ready." This, no doubt, gives the sense of both.

Verse 13. *He hath also prepared for him the instruments of death*] This appears to be all a prophecy of the tragical death of *Saul*. He was wounded by the arrows of the *Philistines*; and his own *keen sword*, on which he fell, terminated his woful days!

Verse 14. *He travaileth with iniquity*] All these terms show the pitch of envy, wrath, and malevolence, to which *Saul* had carried his opposition against *David*. He *conceived mischief*; he *travailed with iniquity*; he *brought forth falsehood*—all his expectations were blasted.

Verse 15. *He made a pit*] He determined the destruction of *David*. He laid his plans with much artifice; he executed them with zeal and diligence; and when he had, as he supposed, the grave of *David* digged, he fell into it himself! The metaphor is taken from pits dug in the earth, and slightly covered over with reeds, &c., so as not to be discerned from the solid ground; but the animal steps on them, the surface breaks, and he falls into the pit and is taken. "All the world agrees to acknowledge the equity of that sentence, which inflicts upon the *guilty* the punishment intended by them for the *innocent*."—*Horne*.

Verse 16. *Shall come down upon his own pate*.] Upon his *scalp*, קִדְקִדִּי *kodkod*, the top of the head. It may refer to *knocking the criminal on the head*, in order to deprive him of life. Had *scalping* been known in those days, I should have thought the reference might be to that barbarous custom.

Verse 17. *I will praise the Lord according to his righteousness*] I shall celebrate both his justice and his mercy. I will sing praise to the name of the Lord Most High. The name of God is often put for his *perfections*. So here, שֵׁם יְהוָה עֲלֵינוּ *shem Jehovah Elyon*; "The perfections of *Jehovah*, who is above all." My old *Scotico-English MS.*, mentioned at the conclusion of the *introduction*, begins at this verse, where are the following words by way of paraphrase: *Sang praises til top; and he that snges well that name, his top es mare than i kan tell*. Those who are happy may sing; and he who can duly celebrate the name of God, who knows it to be a strong tower into which he can run and find safety, has inexpressible happiness. That is the sense of the above.

ANALYSIS OF THE SEVENTH PSALM.

I. His appeal to God by way of *petition*, ver. 1, 2, 6.

II. The *reasons* of this appeal,—set down through the whole psalm.

III. His doxology or thanksgiving, ver. 17.

I. He begins his appeal with a petition for deliverance from his persecutors: "Save me, and deliver me," ver. 1. In which he desires God to be,

1. *Attentive* to him: 1. Because of the relation between them. For he was *the Lord his God*. 2. He trusted in him: "O Lord my God, I trust in thee," ver. 1.

2. *Benevolent* to him. For he was now in danger

of death. He had: 1. *Enemies*. 2. *Many enemies*. 3. *Persecuting enemies*. 4. *But one above the rest, a lion ready to rend him in pieces*; so that if God forsook him, he would do it. "Save me from those that persecute me," &c., ver. 2.

II. And then he gives his reasons why he doth appeal to his God, which are: 1. *His own innocence*. 2. *God's justice*.

1. He makes a protestation of his innocence. He was accused that he lay in wait, and plotted for *Saul's* life and kingdom; but he clears himself, shows the impossibility of it, and that with a fearful imprecation. 1. O Lord—if I have done any such thing as they object; if I have rewarded evil to him that was at peace with me, ver. 3, 4, which was indeed an impossible matter. For I have delivered him—as *Saul* in the cave, 1 Sam. xxiv. 2. His imprecation—Then let mine enemy persecute me—let him take both my life and my honour, kingdom, property, and whatever thou hast promised me.

2. And, which is the second reason of this appeal, being innocent, he calls for justice. "Arise, O Lord—lift up thyself—awake for me to judgment." For, 1. The rage of my enemies is great. 2. The judgment was thine that chose me to be king of thy people. Awake for me. 3. This will be for thy honour, and the edification of thy church. "The congregation of thy people shall compass thee about. For their sakes return thou on high." Ascend the tribunal, and do justice.

Now, upon this argument of God's justice, he dwells and insists to the last verse of the psalm.

1. He avows God to be his Judge.

2. He prays for justice to be done to him and to the wicked. 1. To him, an innocent person: "Judge me, O Lord, according to my righteousness." 2. To the wicked: "O let the wickedness of the wicked come to an end!"

3. He prays not only for himself, but for all good men: "Establish the just." And adds this reason, that as "God trieth the hearts and reins," he is fittest to be Judge, in whom is required *knowledge* and *prudence*.

4. The other two properties of a judge are, to *save*, and to *punish*; and the triumph of his faith is, that he knows He will do both. 1. He will save the just and upright in heart, and therefore his defence is in God. 2. He will punish the wicked, for he is angry with them every day; and yet even to them, he shows much clemency and forbearance. He waits for their conversion. He whets, binds on, and sharpens his instruments of death; but he shoots not till there is no remedy. But, *If they will not return, he will whet his sword, &c.*

5. But the Lord's long-suffering had no good effect upon *Saul*; he grew worse and worse: He travailed with mischief; conceived iniquity; brought forth falsehood; and digged a pit for his innocent neighbour into which he fell himself. Thus the righteous God executed judgment and vindicated innocence.

III. The close of the psalm is a *doxology*. Thank that a good and merciful God would judge for the righteous, save those who are true of heart, *establis*

the just, and take vengeance upon the wicked. For this, saith David, "I will praise the Lord according to his righteousness, and I will sing praise to the name of the Lord the Most High."

The righteous may be oppressed, but they shall not be forsaken; nor can they lose even by their

afflictions, for they shall be turned to their advantage. Every occurrence helps a good man, whether prosperous or adverse; but to the wicked every thing is a curse. By his wickedness, even his blessings are turned to a bane.

PSALM VIII.

The glory and excellence of God manifested by his works, 1, 2; particularly in the starry heavens, 3; in man, 4; in his formation, 5; and in the dominion which God has given him over the earth, the air, the sea, and their inhabitants, 6, 7, 8: in consequence of which God's name is celebrated over all the earth, 9.

To the chief Musician * upon Gittith, A Psalm of David.

O LORD our Lord, how ^b excellent is thy name in all the earth! who ^c hast set thy glory above the heavens.

* Ps. lxxxi., lxxxiv. title. — ^b Ps. cxlviii. 13. — ^c Ps. cxiii. 4.

NOTES ON PSALM VIII.

The inscription to this psalm is the following: *To the chief Musician upon Gittith, A Psalm of David.* This has been paraphrased, "To the conqueror, concerning the wine-presses;" and has been supposed to be a psalm intended for the time of vintage: and as that happened about the time of the year in which it is supposed the world was created, hence there is a general celebration of those works, and of the creation, and the high privileges of man. The *Chaldee* gives it a different turn: "A Psalm of David, to be sung upon the harp, which he brought out of Gath." That the psalm has respect to our Lord and the time of the gospel, is evident from the reference made to ver. 2 in Matt. xi. 25, the express quotation of it in Matt. xxi. 16, and another reference to it in 1 Cor. i. 27. The *fourth* and *sixth* verses are quoted Heb. ii. 6-9. See also 1 Cor. xv. 27, and Eph. i. 22. The *first* and *second* ADAM are both referred to, and the *first* and *second* creation also; and the glory which God has received, and is to receive, through both. It relates simply to Christ and redemption.

Verse 1. *O Lord our Lord*] יהוה אדוני *Yehovah Adomeynu*; *O Jehovah our Prop, our Stay or Support.* אדוני *Adonai* is frequently used: sometimes, indeed often, for the word יהוה *Yehovah* itself. The root ידן *den* signifies to direct, rule, judge, support. So *Adonai* is the Director, Ruler, Judge, Supporter of men. It is well joined with *Jehovah*; this showing what God is in himself; that, what God is to man; and may here very properly refer to our Lord Jesus.

How excellent is thy name in all the earth!] How illustrious is the name of Jesus throughout the world! His incarnation, birth, humble and obscure life, preaching, miracles, passion, death, resurrection, and ascension, are celebrated through the whole world. His religion, the gifts and graces of his Spirit, his people—Christians, his gospel and the preachers of it, are every where spoken of. No name is so universal,

2 ^d Out of the mouth of babes and sucklings hast thou ^e ordained strength because of thine enemies, that thou mightest still ^f the enemy and the avenger.

^d See Matt. xi. 25. xxi. 16. 1 Cor. i. 27. — ^e Heb. *founded*. ^f Ps. xlv. 16.

no power and influence so generally felt, as those of the Saviour of mankind. Amen.

Thy glory above the heavens.] The heavens are glorious, the most glorious of all the works of God which the eye of man can reach; but the *glory of God* is infinitely above even these. The words also seem to intimate that no power, earthly or diabolical, can lessen or injure that glory. The glory and honour which God has by the gospel shall last through time, and through eternity; and of that glory none shall be able to rob him, to whom majesty and dominion are eternally due. This has been applied by some to the resurrection of our Lord. He rose from the dead, and ascended above all heavens; and by these his glory was sealed, his mission accomplished, and the last proof given to his preceding miracles.

Verse 2. *Out of the mouth of babes and sucklings*] We have seen how our Lord applied this passage to the Jewish children, who, seeing his miracles, cried out in the temple, "Hosanna to the Son of David!" Matt. xxi. 16. And we have seen how the enemy and the avenger—the chief priests and the scribes, were offended because of these things; and as the psalm wholly concerns Jesus Christ, it is most probable that in this act of the Jewish children the prophecy had its primary fulfilment; and was left to the Jews as a witness and a sign of the Messiah, which they should have acknowledged when our Lord directed their attention to it.

There is also a very obvious sense in which the mouths of babes and sucklings shew forth the praises of God; viz., the means by which they derive their first nourishment. In order to extract the milk from the breasts of their mothers, they are obliged to empty their own mouth entirely of air, that the external air, pressing on the breast, may force the milk through its proper canals into the mouth of the child, where there is no resistance, the child having extracted all air from its own mouth, which in this case resembles

3 When I ^a consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained ;

4 ^b What is man, that thou art mindful of him? and the son of man, that thou visitest him?

5 For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.

6 ^c Thou madest him to have dominion over

^a Ps. cxi. 2.—^b Job vii. 17. Ps. cxliv. 3. Heb. ii. 6.
^c Gen. i. 26, 28.

a perfectly exhausted receiver on the plate of an air-pump; and the action of sucking is performed on the same principle that the receiver is exhausted by the working of the air-pump. Of this curious pneumatic action the child is capable the moment it breathes; and, its strength considered, performs it as perfectly the first hour as it does in any other period of its childhood or infancy. What does all this argue? Why *instinct*. And pray what is *instinct*? You cannot tell. But here is an operation by which the pure *Boylean vacuum* is made; and this by an infant without any previous teaching! Do you suppose that this is an *easy operation*, and that it requires little *skill*? You are mistaken. You have done this yourself while an infant, under the sole guidance of God. Can you do it *now*? You are startled! Shall I tell you what appears to you a secret? There is not one in ten thousand *adults*, who have had their first nourishment from the breasts of their mothers, who can perform the same operation again! And those who have had occasion to practise it have found great difficulty to learn that art which, in the first moment of their birth, they performed to perfection! Here is the finger of God; and here, *out of the mouths of babes and sucklings*, he has ordained such a strength of evidence and argument in favour of his being, his providence, and his goodness, as is sufficient to still and confound every infidel and atheist in the universe, all the *enemies* of righteousness, and all the *vindicators* of desperate and hopeless causes and systems.

The words may also be applied to the *apostles* and *primitive preachers* of the gospel; to the *simple* and *comparatively unlearned* followers of Christ, who, through his teaching, were able to confound the *wise* among the *Jews*, and the *mighty* among the *heathens*: and in this sense our Lord uses the term *babes*, Matt. xi. 25: "I thank thee, O Father,—because thou hast hid these things from the *wise* and *prudent*, and hast revealed them to *babes*."

We may also witness, in the *experience* of multitudes of simple people who have been, by the preaching of the gospel, converted from the error of their ways, such a strength of *testimony* in favour of the work of God in the *heart*, and his effectual teaching in the *mind*, as is calculated to *still*, or reduce to silence, every thing but *bigotry* and *prejudice*, neither of which has either *eyes* or *ears*. This

the works of thy hands; ^d thou hast put all *things* under his feet:

7 ^e All sheep and oxen, yea, and the beasts of the field;

8 The fowl of the air, and the fish of the sea, and *whatsoever* passeth through the paths of the seas.

9 O LORD our Lord, how excellent is thy name in all the earth!

^d 1 Cor. xv. 27. Hebr. ii. 8.—^e Heb. *Flocks and oxen all of them*.—^f Ver. 1.

teaching, and these *changing* or *converting* influences, come from God. They are not acquired by human *learning*; and those who put this in the place of the divine teaching never grow wise to salvation. To enter into the kingdom of heaven, a MAN must become as a *little child*.

Verse 3. *When I consider thy heavens*] כִּי אֶרְאֶה *ki ereh*; because I will see. He had often seen the heavens with astonishment, and he purposes to make them frequent subjects of contemplation; and he could not behold them without being affected with the skill, contrivance, and power manifested in their formation.

The work of thy fingers] What a view does this give of the majesty of God! The *earth* is nearly *eight thousand* English miles in diameter: but to form an adequate conception of its magnitude, we must consider it in its *superficial* and *solid contents*. Upon the supposition that the earth's *polar* diameter is *seven thousand nine hundred and forty* miles, and its *equatorial*, *seven thousand nine hundred and seventy-seven* (estimates considered to be very near approximations to the truth), the whole superficies of the terraqueous globe will amount to about *one hundred and ninety-eight millions, nine hundred and eighty thousand, seven hundred square* miles; and its solid contents, in *cubic miles*, will be expressed by the following figures: 264,544,857,944, i. e., *two hundred and sixty-four thousand five hundred and forty-four millions, eight hundred and fifty-seven thousand, nine hundred and forty-four*. Great as we have shown the *bulk* of the earth to be, from the most accurate estimate of its diameters, it is but small when compared with the bulks of some of the other bodies in the solar system. The planet *Herschel*, or *Georgium Sidus*, known on the continent of Europe by the name of *Uranus*, is *eighty times and a half* greater than the earth; *Saturn*, *nine hundred and ninety-five* times greater; *Jupiter*, *one thousand two hundred and eighty-one* times greater; and the *sun*, the most prodigious body in the system, *one million three hundred and eighty-four thousand, four hundred and sixty-two* times greater. The *circumference* of the sun contains not fewer than *two millions seven hundred and seventy-seven thousand* English miles; and a degree of latitude, which on the earth amounts only to *sixty-nine* miles and a *half*, will on the sun (the circle being supposed in both instances to be

divided into *three hundred and sixty degrees*) contain not less than about *seven thousand seven hundred and forty miles*, a quantity almost equal to the terrestrial axis. But the immense *volume* (in cubic miles) which the solar surface includes amounts to the following most inconceivable quantity: 366,252,303,118,866,128, i. e., *three hundred and sixty-six thousand two hundred and fifty-two billions, three hundred and three thousand one hundred and eighteen millions, eight hundred and sixty-six thousand, one hundred and twenty-eight*. Notwithstanding the amazing magnitude of the sun, we have abundant reason to believe that some of the fixed stars are much larger; and yet we are told they are the *work of God's fingers!* What a *hand*, to move, form, and launch these globes! This expression is much more *sublime* than even that of the prophet: "Who hath measured the waters in the hollow of his hand, and meted out the heavens with a span, and comprehended the dust of the earth in a measure; and weighed the mountains in scales, and the hills in a balance!" Isai. xl. 12. This is *grand*; but the *heavens* being the work of God's *FINGERS* is yet more sublime.

The moon and the stars] The sun is not mentioned, because the heavens—the moon, planets, and stars, could not have appeared, had *he* been present. Those he wished to introduce because of their immense variety, and astonishing splendour; and, therefore, he skillfully leaves out the sun which would have afforded him but one object, and one idea. To have mentioned him with the others would have been as ridiculous in *astronomy*, as the exhibition of the top and bottom of a vessel would be in *perspective*. Various critics have endeavoured to restore the *sun* to this place; and even Bishop *Horsley* says, "It is certainly strange that the sun should be omitted, when the moon and the stars are so particularly mentioned." But with great deference to him, and to Dr. *Kennicott*, who both show how the text may be *revised*, I say, it would be most strange had the Psalmist introduced the *sun*, for the reasons already assigned. The *Spirit of God* is always right; our *heads* sometimes, our *hearts* seldom, so.

Which thou hast ordained] כִּסְאוֹתָם *konantah*, which thou hast prepared and established. Made their respective spheres, and fitted them for their places. Space to matter, and matter to space; all adjusted in number, weight, and measure.

Verse 4. *What is man*] אִישׁ מִן מַחַשׁ *mah enosh*, what a wretched miserable man; man in his fallen state, full of infirmity, ignorance, and sin?

That thou art mindful of him ?] That thou settest thy heart upon him, keepest him continually in thy merciful view.

And the son of man] אִישׁ בֶּן אָדָם *uben Adam*, and the son of Adam, the first great rebel; the fallen child of a fallen parent. See the note on Job vii. 17. Some think eminent men are here intended. What is *man* in *common*; what the *most eminent men*; that thou shouldst be mindful of them, or deign to visit them?

That thou visitest him ?] By sending thy Holy Spirit to convince him of *sin, righteousness*, and *judgment*. It is by these *visits* that man is preserved

in a salvable state. Were God to withhold them, there would be nothing in the soul of man but sin, darkness, hardness, corruption, and death.

Verse 5. *Thou hast made him a little lower than the angels*] The original is certainly very emphatic: וְעָשָׂה לְעֵלְיָהוּ מִמֶּנּוּ כְּאֵלֹהִים *vattechasserehu meelohim*, Thou hast lessened him for a little time from God. Or, Thou hast made him less than God for a little time. See these passages explained at large in the notes on Heb. ii. 6, &c., which I need not repeat here.

Verse 6. *Thou madest him to have dominion*] Jesus Christ, who, being in the form of God, and equal with God, *for a time* emptied himself, and made himself of no reputation; was afterwards *highly exalted*, and had a name above every name. See the notes referred to above, and those on Phil. ii. 6—9.

Thou hast put all things under his feet] Though the whole of the brute creation was made subject to Adam in his state of innocence; yet it could never be literally said of him, that God had put all things under his feet, or that he had dominion over the work of God's hands; but all this is most literally true of our Lord Jesus; and to him the apostle, Heb. ii. 6, &c., applies all these passages.

Verse 7. *All sheep and oxen*] All *domestic animals*, and those to be employed in *agriculture*.

Beasts of the field] All *wild beasts*, and inhabitants of the *forest*.

Verse 8. *The fowl of the air*] All these were given to man in the beginning; and he has still a general dominion over them; for thus said the Lord: "The fear of you, and the dread of you, shall be upon every *BEAST* of the *EARTH*, and upon every *FOWL* of the *AIR*, and upon all that *MOVETH* upon the *EARTH*, and upon all the *FISHES* of the *SEA*; into your hand are they delivered;" Gen. ix. 2. To this passage the Psalmist most obviously refers.

Verse 9. *O Lord our Lord*] The Psalmist concludes as he began. Jehovah, our Prop and Support! his name is excellent in all the earth. The name of *JESUS* is celebrated in almost every part of the habitable globe; for his gospel has been preached, or is in the progress of being preached, through the whole world. *Bibles* and *missionaries* are now carrying his name, and proclaiming his fame, to the utmost nations of the earth.

The whole of this psalm, and the *seventh and eighth verses* in particular, have been the subject of much *spiritualisation* in ancient and modern times. I shall give two examples: one from the pious Bishop *Horne*; the other from the ancient *Latino-Scotico-English* Psalter, mentioned before.

That of Bishop *Horne*, on the 7th and 8th verses, is as follows: "Adam, upon his creation, was invested with sovereign dominion over the creatures, in words of the same import with these, Gen. i. 28, which are therefore here used, and the creatures particularized, to inform us that what the first Adam lost by transgression, the second Adam gained by obedience. That glory which was set above the heavens could not but be over all things on the earth; and accordingly we hear our Lord saying, after his resurrection, 'All power is given unto me in heaven

and earth,' Matt. xxviii. 18. Nor is it a speculation unpleasing or unprofitable to consider that he who rules over the material world is Lord also of the intellectual or spiritual creation represented thereby.

"The souls of the faithful, lowly, and harmless, are the *sheep* of his pasture; those who, like *oxen*, are strong to labour in the church, and who by expounding the word of life tread out the corn for the nourishment of the people, own him for their kind and beneficent Master. Nay, tempers, fierce and untractable as the *wild beasts* of the desert, are yet subject to his will. Spirits of the angelic kind, that, like the *birds of the air*, traverse freely the superior region, move at his command; and these evil ones, whose habitation is in the *deep abyss*, even to the great *leviathan* himself, all, all are put under the feet of the king Messiah; who, because he humbled himself, and became obedient to death, was therefore highly exalted, and had a name given him above every name; that at the name of Jesus every knee should bow, whether of things in heaven, or things on earth, or things under the earth; and that every tongue should confess that Jesus is Lord, to the glory of God the Father; Phil. ii. 8, &c." Thus far the pious bishop.

I shall now give, as a singular curiosity, the whole psalm, with its translation and paraphrase, from the ancient MS. already mentioned; inserting, first, the *Latin text*; next, the *translation*; and, thirdly, the *paraphrase*. The Latin text seems to be the old *Itala*, or *Antehieronymian*; at least it has readings which have been thought peculiar to that Version.

PSALM VIII.

Ver. 1. Domine Deus noster, quoniam admirabile est nomen tuum in universa terra.

Trans. Lord our Lord, what thi name es wonderfull in al the Erde.

Par. The prophete in louing, bygynnes and says: Lord of al, thow ert specially our Lord that dredes the, loves the. *Thi name* that es the ioy and the fame of thi name Ihesu: for the creaturs that thu hes made and bought qwat it es wonderfull. Als so say withouten end: for nane suffis for to know al creaturs: in qwilk wonder of the, and that in al the Erd, nought in a party anely.

Quoniam elevata est magnificentia tua super Celos.

Trans. For luffed es thi wortchyp aboben hebens.

Par. That es at say, thu ert mare worthy to be loued and wirchepyd than any Aungel or haly Saule may thynk.

Ver. 2. Ex ore infancium et lactencium perfecisti laudem, propter inimicos tuos, ut destruas inimicum et ultorem.

Trans. Of the mouth of nought spekand, and soukand, thou has made louing, for thin enmys, that thou destroye the enmy and the drenger.

Par. Nought anely thow ert loued of perfite men, bot of the mouthe of barnes that spekes nought: Zit there er tha that kan nought speke the wisdom of this werld: and of soukand, the qwilk gladdely resayves the lare of haly Kyrk theare moder. Thow has made thi luf thug perfyte for thin enmys: fals cristen men,

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to schame and to schende for thai er wer than er haythen men. That thu destroy the enemy; that es, he that es wyse in his awen eghen; and wil nought be underloute til thi wil: *and the venger*: that es he that defendes his Syn; and sais that he synnes nought; or that his syn es les than other mennes.

Ver. 3. Quoniam videbo celos tuos, et opera digitorum tuorum, lunam et stellas quas tu fundasti.

Trans. For I sal se thi hebens werkes of thi fyngers; the mone and the Sternys the qwilk thou groundid.

Par. Thow destrues al that es contrariand til the; bot i in al thyng confourom me to do thi wil; for thi i sal se in lyf withouten end. *Thi hebens*, that es Aungels and Apostels the qwilk er werkes of thi fingers: that es, thai er mode perfyte thurgh the Haly Gost, of qwam es seven gyftes. Of he be bot a Spirit, als mani fyngers er in a hand. And i sal se the *Mone*, that es haly Kyrk: and the sternes that es ilk a ryghtwise man by hym self, the qwilk thu groundid in charite.

Ver. 4. Quid est homo quod memor es ejus; aut filius hominis, quoniam visitas eum?

Trans. What es man that thu ert menand of hym: or son of man for thou visitis hym?

Par. Als it war with despyte, he sais *man*, erdely and synful, qwat es he, that thu has mynd of hym. Als fer sett fra the; at the lest gyfand hym hele and ese of body. Or *son of man*: that es, he that es gastely, and beres the ymage of heven. Qwat es he, for thou visitis hym. Als present the qwilk es nere the for clenens of lyf. Or *son of man* he calles Crist, thurgh qwam he visitis mannes kynd.

Ver. 5. Minuisti eum paullo minus ab angelis: gloria et honore coronasti eum; et constituisti eum super opera manuum tuarum.

Trans. Thow lessed hym a littil fra aungels; with toip and honour thou coround hym: and thou sett him aboben the werkes of thi hend.

Par. Crist was lessed fra aungels, for he was dedely, and mught suffer pyne; but a littel; for in other thyng, es he abouen aungels, thair Kyng and Sychthou thou coround hym with ioy, that es with bryghthede of body, na mare sufferand pyne; and honour, for he es honourable til al: and thou sett hym abouen aungels and al creatures.

Ver. 6, 7. Omnia subjectisti sub pedibus ejus: oves et boves insuper et pecora camp.

Trans. Al thynges thu underkest undyr his fete: schepe and oxen al over that, and the bestes of the feld.

Par. That undyr hys Lordschyp and hys myght, in has castyn al thyng: tha er *schepe* that er innocentes, als well aungels als men. *And oxen*, tha er, traveland men gastely, in haly Kyrk, *over that*; and the *bestes of the feld*; thai er lufers of this werld wonnand, in the feld of fleschly lustes; nocht in hillis of vertus; and so be the brode way thai ga ti hell.

Verse 8. Volucres celi et pisces maris qui perambulabant semitas maris.

Trans. Fowls of heben and fysche of the see. the gas the wayes of the see.

Par. Fowls of heven, er powde men that wald he

thair setil abonen al other. *Fysches of the see*, er covarytus men, the qwilk in the ground of the world, sekis erthly gudes, that all stretes in the see, some wather oway Al thir sal be underlout til Christ outen herts in grace, or thare in pine.

Verse 9. Domine Deus noster, quam admirabile est nomen tuum in universa terra.

Trans. Lord our Lord what thi name is wonderful in al the erth.

Par. Als he bigan, swa he endes, schewand that bygnyng and endyng of al gode, is of Gode; and til his loung agh it for to be done.

The reader will no doubt be struck with the remarkable agreement between the pious bishop of Norwich and this ancient translator and paraphrast, particularly on the 7th and 8th verses. The language also is in several respects singular. The participle of the present tense, which we terminate with *ing*, is here almost always terminated with *and*. So *spekand*, *werkand*, *gysfand*, *sufferand*, *traveland*, for speaking, rucking, giving, suffering, travelling, &c.

As the participle signifies the *continuance* of the action, the termination *and* seems much more proper than *ing*; *speak-and*, i. e., *continuing* to speak; *give-and*, *continuing* to give; *suffer-and*, suffer more; *travel-and*, travel on, &c. There are some words in this ancient MS. which I have met nowhere else.

ANALYSIS OF THE EIGHTH PSALM.

This psalm begins and ends with a general proposition, figured by an exclamation, which contains an admiration; for he admires what he cannot perfectly comprehend. "O Lord our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens." Such is the glory of thy divinity, power, and goodness, that it fills not only the earth, but transcends the very heavens, in which angels and blessed spirits, though they know much more than we on earth, yet cannot comprehend thy Majesty, which fills all and exceeds all.

This general proposition being premised, the prophet descends to some *particular instances*, in which the excellence of God's name particularly appears; and he mentions *three*: I. *Infants*. II. *The heavens*, with the *moon* and *stars*. III. *Man* himself.

I. The excellence of God's power, divinity, and goodness, appears in infants: "Out of the mouth of babes and sucklings thou hast ordained strength."

I. The sucking of babes, and speaking of young children, are evident demonstrations of God's excellent name; for who taught the babe to suck, or the dumb infant to speak, but the *Lord our Governor*? 2. The children that cried "Hosanna!" in the temple, struck with the miracles of our Lord; while the priests, through *envy*, were *dumb*. 3. Or by *babes* may be meant such as the worldly-wise repute no better than *children* and *fools*. By simple *prophets*,

ignorant *fishermen*, humble *confessors*, and faithful *martyrs*, hath he *stilled the enemy* and the *avenger*; confounded the wisest philosophers, and stopped the mouths of devils.

II. The next instance in which the glory and excellence of God's name appears is the *heavens*, the *moon*, and the *stars*: these are the works of his *fingers*, and therefore called *Thy heavens*; whose amplitude is great, order and orbs wonderful, beauty admirable, matter durable, and motions various yet stable; together with the *stars*, whose multitude is innumerable, magnitude vast and various, order admirable, and influences secret and wonderful. The varying, yet regular and constant course of the *moon*, her changes, phases, and influences on the earth and the waters, on men and other animals. All these have been *ordained* by the all-wise God; and the earth and its inhabitants are receiving continual benefits from them.

When I *consider* these things, then I say to myself:

III. "What is man, that thou art mindful of him? or the son of man, that thou visitest him?" This is the Psalmist's *third* instance to manifest the excellence of God's providence and government of the world, in which he reflects upon man in his *baseness* and in his *dignity*.

1. In his baseness, vileness, and misery, signified by the question, *What is man?* As if he should say, What a poor creature! how miserable! What except dust, and ashes, as to his body, when he was at the best; for he was *taken from the dust of the ground*, even when his soul was formed *in the image of God*. But now miserable dust while he lives, and to dust he shall return when he dies. What then is this miserable creature, of what worth, that thou, so great and so glorious a Being, who art higher than the heavens, shouldst *visit* and *take care* of him!

2. This is his dignity; he can know, love, serve, and enjoy thee for ever; and thou settest thy love upon him above all other creatures. This thou hast showed in the following ways:

1. In *visiting* him, and in being *mindful* of him: 1. Thou visitest him by conferring on him many temporal blessings. 2. In illuminating his mind by thy Holy Spirit. 3. In sending him thy *law* and thy *gospel*, by *prophets* and *apostles*. 4. In giving thy *Son* to take upon himself human nature, and to die, the just for the unjust, that thou mightest bring him to thyself, through whom he is to receive remission of sins, and an eternal inheritance among the saints in light. 5. In making him, fallen and wretched as he is, lord of thy creatures; giving him all sheep and oxen, the beasts of the field, the fowls of heaven, and the fish of the sea. 6. But this universal dominion belongs principally to the Lord Jesus, *through* whom and *by* whom all good comes to man, and to whom all glory should be given, world without end. Let God's excellent name be exalted throughout all the earth!

PSALM IX.

David praises God for the benefits which he has granted to Israel in general, and to himself in particular, 1—6. He encourages himself in the Lord, knowing that he will ever judge righteously, and be a refuge for the distressed, 7—10. He exhorts the people to praise God for his judgments, 11, 12; prays for mercy and support; and thanks God for his judgments executed upon the heathen, 13—16. He foretels the destruction of the ungodly, 17; prays for the poor and needy, and against their oppressors, 18—20.

II. DAY. MORNING PRAYER.

To the chief Musician upon Muth-labben, A Psalm of David.

A. M. cir. 2962. B. C. cir. 1042. Davidis, Regis Israelitarum, cir. annum 14.

I WILL praise thee, O LORD, with my whole heart; I will shew forth all thy marvellous works.

2 I will be glad and rejoice in thee: I will sing praise to thy name, O thou most High.

* Ps. v. 11. — b Ps. lvi. 2. lxxxiii. 18. — c Heb. thou hast made my judgment.

NOTES ON PSALM IX.

The inscription to this psalm in the HEBREW text is, To the chief Musician upon Muth-labben, A Psalm of David. The CHALDEE has, "A Song of David, to be sung concerning the Death of the Strong Man (or champion, דגברא degabra), who went out between the Camps;" that is, Goliath, on account of whose defeat this psalm has been supposed by many to have been composed. The date in the margin is several years posterior to the death of Goliath. See the introduction.

The VULGATE: "A psalm of David, for the end; concerning the secrets of the Son."

The SEPTUAGINT and ÆTHIOPIC are the same with the Vulgate.

The SYRIAC: "A psalm of David, concerning Christ's receiving the throne and the kingdom, and defeating his enemies."

The ARABIC: "Concerning the mysteries of the Son, as to the glory of Christ, his resurrection and kingdom, and the destruction of all the disobedient."

Houbigant causes the Hebrew title to agree with the Vulgate, Septuagint, and Æthiopic, by uniting אל מוּת al muth, "concerning the death," into one word, אלמוּת alamoth, which signifies secrets or hidden things. "To the chief musician, or conqueror; secrets concerning the Son: A psalm of David."

About a hundred MSS. and printed editions unite the words as above. Some translate אלמוּת alamoth, "concerning the youth or infancy; the infancy of the Son." Several of the Fathers have on this ground interpreted it, "concerning the incarnation of our Lord." Indeed, the title and the psalm have been so variously understood, that it would be as painful as it would be useless to follow the different commentators, both ancient and modern, through all their conjectures.

Verse 1. I will praise thee, O Lord, with my whole heart] And it is only when the whole heart is em-

3 When mine enemies are turned back, they shall fall and perish at thy presence.

4 For thou hast maintained my right and my cause: thou satest in the throne judging right.

5 Thou hast rebuked the heathen, thou hast destroyed the wicked, thou hast put out their name for ever and ever.

d Heb. in righteousness. — e Deut. ix. 14. Prov. x. 7.

ployed in the work that God can look upon it with acceptance.

I will shew forth] אספּרָה asapperah, "I will number out, or reckon up;" a very difficult task, נִפְלְאוֹתֶיךָ niphleotheycha, "thy miracles;" supernatural interventions of thy power and goodness. He whose eye is attentive to the operation of God's hand will find many of these. In the Vulgate this psalm begins with Confitebor tibi, Domine, "I will confess unto thee, O Lord," which my old MS. above quotes translates thus: I sal scrifte Lard, til the, in al my hert, I sal tel al thi wonders. On which we find the following curious paraphrase: "Here the prophet spekes agaynes that grucchis with ese of il men: and the travel and anguis of gude men. I sal scrifte til the Lard; that is, I sal lufe the in al my hert. hally gederant it til thi luf: and gyfand na part tharof tyl errour, na to covatyse: ne til fleschly luf. A vile errour it is that some men say, that God dos unrightwisly in mani thinges in erthe: for tham thyn that tay sold nocht be done. Als I hard say noght lang sythen, of a man of religyon, and of grete fame that qwen he was in the see, in poynte to peryshe, he said tyl Gode: Lard thu dos unryghtwysly if the sofor us to perysch here. God myght haf answerd and said, My rightwysnes rechis to sofer a beter man than thou ert to perisse here: for I hope, had I ben a ryghtwyse man, he had nocht sayd swa: for al ar unryghtwyse, that hopes that any unryghtwys man may be in Godes wyll. Bot I sal luf the in al thy workes; and tel al thi wonders; that is, bathe thiner sene, and that ar nocht sene; visibels and invisibels."

Verse 2. I will be glad and rejoice in thee] I am glad that thou hast heard my prayer, and showed me mercy; and I will rejoice in thee, in having thee my portion, dwelling and working in my heart.

Verse 3. When mine enemies are turned back] is a sure sign of a nearly approaching complete conquest over sin, when, by resistance to its influence

A. M. cir. 2962. B. C. cir. 1042. Davidis, Regis Israelitarum, cir. annum 14.

A. M. cir. 2962.
B. C. cir. 1042.
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Israelitarum,
cir. annum 14.

A. M. cir. 2962.
B. C. cir. 1042.
Davidis, Regis
Israelitarum,
cir. annum 14.

6 * O thou enemy, destructions are come to a perpetual end: and thou hast destroyed cities; their memorial is perished with them.

me, thou that liftest me up from the gates of death:

14 That I may shew forth all thy praise in the gates of the daughter of Zion: I will ^krejoice in thy salvation.

7 ^b But the LORD shall endure for ever: he hath prepared his throne for judgment.

15 ^l The heathen are sunk down in the pit that they made: in the net which they hid is their own foot taken.

8 And ^c he shall judge the world in righteousness, he shall minister judgment to the people in uprightness.

16 The LORD is ^m known by the judgment which he executeth: the wicked is snared in the work of his own hands. ⁿ Higgaion. ^o Selah.

9 ^d The LORD also will be ^a a refuge for the oppressed, a refuge in times of trouble.

17 The wicked shall be turned into hell, and all the nations ^p that forget God.

10 And they that ^f know thy name will put their trust in thee: for thou, LORD, hast not forsaken them that seek thee.

18 ^q For the needy shall not alway be forgotten: ^r the expectation of the poor shall not perish for ever.

11 Sing praises to the LORD, which dwelleth in Zion: ^s declare among the people his doings.

19 Arise, O LORD; let not man prevail: let the heathen be judged in thy sight.

12 ^b When he maketh inquisition for blood, he remembereth them: he forgetteth not the cry of the ^t humble.

20 Put them in fear, O LORD: that the nations may know themselves to be but men. Selah.

13 Have mercy upon me, O LORD; consider my trouble which I suffer of them that hate

* Or, the destructions of the enemy are come to a perpetual end: and their cities hast thou destroyed, &c. — ^b Ps. cii. 12, & Heb. i. 11. — ^c Ps. xcvi. 13. xcvi. 9. — ^d Ps. xxxii. 7. xxxii. 39. xli. 1. xci. 2. — ^e Heb. an high place. — ^f Ps. iii. 14. — ^g Ps. cvii. 22. — ^h Gen. ix. 5. — ⁱ Or, afflicted.

^k Ps. xiii. 5. xx. 5. xxxv. 9. — ^l Ps. vii. 15, 16. xxxv. 8. lvii. 6. xciv. 23. Prov. v. 22. xxii. 8. xxvi. 27. — ^m Exod. vii. 5. xiv. 4, 10, 31. — ⁿ That is, meditation. — ^o Ps. xix. 14. xcii. 3. — ^p Job viii. 13. Ps. i. 22. — ^q Ver. 12. Ps. xii. 5. — ^r Prov. xxiii. 18. xxiv. 14.

it begins to lose its power. That is the time to follow on to know the Lord.

hast forsaken, and never will forsake, them that trust in thee.

Verse 5. *Thou hast rebuked the heathen*] We know not what this particularly refers to, but it is most probably to the Canaanitish nations, which God destroyed from off the face of the earth; hence it is said, *Thou hast put out their name for ever and ever, וְלֹא יִשָּׁרְוּ לֵאמֹר וָעַד, endlessly.* Here *עַלְמֵי עוֹלָם* has its proper signification, *without end.* He who contends it means only a limited time, let him tell us where the Hivites, Perizzites, Jebusites, &c., now dwell; and when it is likely they are to be restored to Canaan.

Verse 11. *Declare among the people his doings.*] It is the duty of all those who have received the salvation of God, to recommend him and his salvation to the whole circle of their acquaintance. Christians, so called, when they meet, seldom speak about God! Why is this? Because they have nothing to say.

Verse 6. *Destructions are come to a perpetual end*] Rather, "The enemy is desolated for ever; for thou hast destroyed their cities, and their memory is perished with them." Multitudes of the cities of the Canaanites have perished so utterly that neither name nor vestige remains of them.

Verse 12. *When he maketh inquisition for blood*] This not only applies to the Canaanites, Moabites, Ammonites, and Philistines, who shed the blood of God's people unjustly, but to all the nations of the earth who, to enlarge their territory, increase their wealth, or extend their commerce, have made destructive wars. For the blood which such nations have shed, their blood shall be shed. If man should make no inquisition for this iniquitously spilt blood, God will do it, for he remembers them; and the cry of the humbled, distressed people, driven to distraction and ruin by such wars, is not forgotten before him.

Verse 7. *But the Lord shall endure*] All things shall have an end but God and holy spirits.

Verse 13. *Have mercy upon me, O Lord*] David, having laid down the preceding maxims, now claims his part in their truth. I also am in trouble through the unjust dealings of my enemies; I am brought to the gates of death; have mercy on me, and lift me up, that, being saved from the gates of death, I may show forth thy praise in the gates of the daughter of Zion. The gates of death—an open grave, leading to a yawning hell. The gates of the daughter of Zion—

Verse 8. *He shall judge the world in righteousness*] All the dispensations of God's providence are founded in righteousness and truth.

Verse 9. *A refuge*] מִסְגָּב *misgab, a high place,* where their enemies can neither reach nor see them. He who has God for his portion has all safety in him.

Verse 10. *They that know thy name*] Who have an experimental acquaintance with thy mercy, will put their trust in thee, from the conviction that thou never

all the ordinances of God, by which the soul is helped forward to heaven.

Verse 15. *The heathen are sunk down in the pit*] See on Ps. vii. 15.

Verse 16. *The Lord is known by the judgment*] It is not every *casualty* that can properly be called a *judgment of God*. Judgment is his strange work; but when he executes it, his hand is plainly to be seen. There are no natural causes to which such calamities can be logically attributed.

The wicked is snared in the work of his own hands.] There is nothing that a wicked man does that is not against his own interest. He is continually doing himself harm, and takes more pains to destroy his soul than the righteous man does to get his saved unto eternal life. This is a weighty truth; and the Psalmist adds: *Higgaion; selah*. Meditate on this; mark it well. See on Ps. iii. 3. Some think that it is a direction to the musicians, something like our *Presto, Largo, Vivace, Allegro*, "Play briskly and boldly; beat away; and let *sense* and *sound* accompany each other."

Verse 17. *The wicked shall be turned into hell*] לשולח לisholah, *headlong into hell, down into hell*. The original is very emphatic.

All the nations that forget God.] They will not live in his fear. There are both *nations* and *individuals* who, though they *know* God, *forget* him, that is, are *unmindful* of him, do not *acknowledge* him in their designs, ways, and works. These all are to be *thrust down into hell*. Reader, art thou forgetful of thy *Maker*, and of HIM who died for thee?

Verse 18. *The needy shall not always be forgotten*] The needy, and the poor, whose expectation is from the Lord, are never forgotten, though sometimes their deliverance is delayed for the greater confusion of their enemies, the greater manifestation of God's mercy, and the greater benefit to themselves.

Verse 19. *Arise, O Lord*] Let this be the time in which thou wilt deliver thy poor people under oppression and persecution.

Verse 20. *Put them in fear*] שיתן יהוה מורה להם shithah Yehovah morah lahem, "O Lord, place a teacher among them," that they may know they also are accountable creatures, grow wise unto salvation, and be prepared for a state of blessedness. Several MSS. read מורה, *morre, fear*; but *teacher* or *legislator* is the reading of all the *Versions* except the *Chaldee*. Coverdale has hit the sense, translating thus: *O Lord, set a Scholmaster over them*; and the old Psalter, *Sett Lord a bryngret of Law aboun tham*.

That the nations may know themselves to be but men] ענוש enosh; Let the Gentiles be taught by the preaching of thy gospel that they are *weak* and *helpless*, and stand in need of the salvation which Christ has provided for them. This may be the spirit of the petition. And this is marked by the extraordinary note *Selah*: Mark well, take notice. So the term may be understood.

"This whole psalm," says Dr. Horsley, "seems naturally to divide into three parts. The first ten

verses make the *FIRST* part; the *six* following, the *SECOND*; and the remaining *four*, the *THIRD*.

"The *FIRST* part is prophetic of the utter extermination of the irreligious persecuting faction. The prophecy is delivered in the form of an *Επιμνησθων*, or song of victory, occasioned by the promise given in the *fifteenth* verse of the *tenth* Psalm; and through the whole of this song the Psalmist, in the height of a prophetic enthusiasm, speaks of the threatened vengeance as accomplished.

"The *SECOND* part opens with an exhortation to the people of God to praise him as the Avenger of their wrongs, and the watchful Guardian of the helpless; and, as if the flame of the prophetic joy which the oracular voice had lighted in the Psalmist's mind was beginning to die away, the strain is gradually lowered, and the notes of triumph are mixed with supplication and complaint, as if the mind of the Psalmist were fluttering between things present and to come, and made itself alternately present to his actual condition and his future hope.

"In the *THIRD* part the Psalmist seems quite returned from the prophetic enthusiasm to his natural state, and closes the whole song with explicit but cool assertions of the future destruction of the wicked, and the deliverance of the persecuted saints, praying for the event."

ANALYSIS OF THE NINTH PSALM.

This Psalm consists of *five* chief parts:—

I. David's thanksgiving, ver. 1, 2, amplified and continued till the *tenth* verse.

II. An exhortation to others to do the like, ver. 11, and the reason of it, ver. 12.

III. A petition for himself, ver. 13, and the reason of it, ver. 14.

IV. A remembrance of God's mercy in the overthrow of his enemies, for which he sings a song of triumph, from ver. 15—19.

V. A prayer in the conclusion against the prevalence of the heathen, ver. 19, 20.

I. His profession of praise is set down in the two first verses, in which we may perceive,—

1. The matter of it, with the extent: *All the marvellous works of God*.

2. That he varies the synonyms. *I will praise thee; I will shew forth; I will be glad and rejoice in thee; I will sing praise to thy name, O thou most High!* in which there is a *climax*.

3. The principle whence this praise flowed: 1. Not from the *lips*, but from the *heart*. 2. From the *whole heart*: "I will praise thee with my whole heart."

This he amplifies from the cause, which is double

1. That which outwardly moved him, and gave him a just occasion to do so; the overthrow of his enemies: "When my enemies are turned back, who was not overcome by strength or valour, but by the presence and power of God.

2. They shall fall and perish at thy presence. Thou wast the chief cause of this victory; and, therefore, deservest the thanks. Of this the prophet maketh

a full narrative in the two next verses, setting God as if were upon the bench, and doing the office of Judge.

1. "Thou maintainest my right, and my cause." 2. "Thou satest on the throne judging right." 3. "Thou hast rebuked the heathen." 4. "Thou hast destroyed the wicked; thou hast put out their name for ever." In a word, Thou art a just Judge, and defendest the innocent, and punishest their oppressors: and *therefore, I will praise thee.*

3. And then, upon the confidence of God's justice and power, he exults over his enemies. *O thou enemy, destructions are come to a perpetual end.* Thy power of hurting and destroying is taken away; the fortified cities in which thou dweldest are overthrown; and their memory and thine are perished.

4. Next, to make his assertion clearer; to the enemies' power he opposes that of God; his kingdom to their kingdom. But the Lord, in the administration of his kingdom, is, 1. Eternal: "The Lord shall endure for ever." 2. His office to be Judge: "He hath prepared his throne for judgment." 3. He is a universal Judge: "He shall judge the whole world." 4. He is a just Judge: "He shall judge in righteousness; he shall minister judgment to the people in uprightness." 5. He is a merciful Judge: "For the Lord will be a refuge for the oppressed; a refuge in times of trouble."

5. The effect of this execution of justice. His people are encouraged: who are here described, 1. By their *knowing* him: "They that know thy name." 2. By *trusting* in him: "Will put their trust in thee." 3. By their *seeking* him: "For thou, Lord, hast not forsaken them that seek thee."

II. An exhortation to others to praise God: "Sing praises to the Lord." The reason of this, 1. He *dwelleth* in Zion. 2. He *works* graciously there: "Sing praises to the Lord that *dwelleth* in Zion: declare among the people his *doings*." 3. That will destroy their oppressors, and avenge their blood: "When he maketh inquisition for blood, he remembereth them; he forgetteth not the cry of the humble."

III. A petition for himself: "Have mercy on me, O Lord; consider my trouble," &c.; for which he gives these reasons:

1. That "I may shew forth thy praise."
2. "All thy praise."
3. "In the gates of the daughter of Zion."

4. That I may do it with joyful lips.

5. Which I will do: "I will rejoice in thy salvation."

IV. Then he sings forth his song of triumph over his enemies:—

1. The "heathen are sunk down in the pit they have made."

2. "In the net which they hid are their own feet taken."

3. This is the Lord's work. Though wicked men did doubt before of his providence and justice; yet now "the Lord was known, by the judgment which he executed."

4. For "the wicked was snared in the work of his own hands. Higgaion, Selah." Which is a thing exceedingly to be meditated upon, and not forgotten.

5. "The wicked shall be turned into hell, and all the people that forget God." 1. Their breath is in their nostrils, and die they must. 2. If they repent not, they shall suffer eternal punishment. 3. However this may be, God's goodness shall be manifested to the innocent: "The expectation of the poor shall not perish for ever."

V. A prayer in the conclusion against the prevalence of the heathen, in which he shows great earnestness and faith:—

1. "Arise, O Lord; let not man prevail."

2. "Let the heathen be judged in thy sight."

3. "Put them in fear, O Lord!" Now they fear nothing, being in their height of prosperity. They are insolent and proud; manifest thy divine presence to their terror.

4. For then they will know themselves to be but *men*—infirm and mortal creatures; and not insult over thy people, nor glory in their own strength and prosperity.

The original word has been translated *teacher, lawgiver, governor*. Then send them, 1. A *teacher*, who may make them wise unto salvation. 2. A *lawgiver*, who shall rule them in thy fear. 3. A *governor*, that shall tame and reduce to order their fierce and savage nature. Let the nations be converted unto thee. This will be the noblest triumph. Let their hearts be conquered by thy mercy. And thus the psalm will conclude as it began, *To the Conqueror*, on whose vesture and thigh is the name written, KING OF KINGS, AND LORD OF LORDS.

PSALM X.

The Psalmist complains to God of the oppressions which the poor suffer from the wicked man, whom he describes as the hater of the poor, 1, 2; proud, 3; one who will not seek God, 4; and is regardless of his judgments, 5; self-confident, 6; blasphemous and deceitful, 7; strives by subtlety and treachery to destroy the poor, 8—10; and supposes that God is regardless of his conduct, 11. The Psalmist calls earnestly on God to preserve the poor and humble, and cast down the oppressor, 12—15. He foresees that his prayer is heard; that judgment will be executed, and the poor delivered, 16—18.

A. M. cir. 356)
B. C. cir. 445.
Artaxerxis,
R. Persarum,
cir. annum 20.

WHY standest thou afar off,
O LORD? why hidest
thou thyself in times of trouble?

2^a The wicked in his pride
doth persecute the poor: ^b let them be taken
in the devices that they have imagined.

3 For the wicked ^c boasteth of his ^d heart's
desire, and ^e blesseth ^f the covetous, whom the
LORD abhorreth.

4 The wicked, through the pride of his
countenance, ^g will not seek after God: ^h God
is not in all his ⁱ thoughts.

5 His ways are always grievous: ^k thy judg-
ments are far above out of his sight: as for
all his enemies, ^l he puffeth at them.

6^m He hath said in his heart, I shall not be
moved: ⁿ for I shall ^o never be in adversity.

^a Heb. In the pride of the wicked he doth persecute.—^b Ps.
vii. 16. ix. 15, 16. Prov. v. 22.—^c Ps. xciv. 4.—^d Heb.
soul's.—^e Prov. xxviii. 4. Rom. i. 32.—^f Or, the covet-
ous blesseth himself, he abhorreth the LORD.—^g Ps. xiv. 2.
^h Or, all his thoughts are, There is no God.—ⁱ Ps. xiv. 1.
lxxiii. 1.—^k Prov. xxiv. 1. Isai. xxvi. 11.—^l Ps. xii. 5.
^m Ps. xxx. 6. Eccles. viii. 11. Isai. lvi. 12.—ⁿ Rev. xviii. 7.

NOTES ON PSALM X.

Verse 1. *Why standest thou afar off, O Lord?*] This psalm makes a part of the preceding in the *Vulgate* and *Septuagint*; and in four of *Kennicott's* and *De Rossi's* MSS. It seems to belong to the time of the captivity, or the return of the captives. It was probably made in reference to *Sanballat*, and the other enemies of the Jews. There is a great similarity between this and Psalms xiii., xiv., xxxv., and liii. In these, as *Calmet* remarks, we find the same complaints, the same sentiments, and almost the same expressions.

God is represented here as standing at some distance, beholding the oppression of his people, and yet apparently disregarding it.

Verse 2. *The wicked in his pride*] On no principle of nature or reason can we account for a wicked man persecuting a humble follower of God because of his religion. The devil hates godliness; and the wicked man hates it also, because the devil is in his heart.

Verse 3. *Boasteth of his heart's desire*] Boasts among his fellows how often he has gratified such and such passions, in such and such circumstances. This shows the excess of a depraved and emburated spirit. He who can boast of his iniquity, is in the broad road to perdition. Should such a one repent and turn to God, it would be equal to any miracle.

Blesseth the covetous, whom the Lord abhorreth.] Or, *He blesseth the covetous, he abhorreth the Lord.* Those who are like himself he commends, and with them he associates; and they *abhor the Lord*—they have a mortal hatred against every thing that is holy; and they are under the full influence of that carnal mind which is enmity to the Lord.

Verse 4. *Will not seek after God*] He is too proud to bend his knee before his Judge; he is too haughty

7^p His mouth is full of cursing, and ^q deceit, and fraud: ^r under his tongue is mischief ^s and ^t vanity.

8 He sitteth in the lurking-places of the villages: ^u in the secret places doth he murder the innocent: ^v his eyes are ^w privily set against the poor.

9 He ^x lieth in wait ^y secretly as a lion in his den: he lieth in wait to catch the poor: he doth catch the poor, when he draweth him into his net.

10^z He croucheth, and humbleth himself, that the poor may fall ^{aa} by his strong ones.

11 He hath said in his heart, God hath forgotten: ^{bb} he hideth his face; he will never see it.

12 Arise, O LORD; O God, "lift up thine

^o Heb. unto generation and generation.—^p Rom. iii. 14.
^q Heb. deceits.—^r Job xx. 12.—^s Ps. xii. 2.—^t Or, iniquity.—^u Hab. iii. 14.—^v Ps. xvii. 11.—^w Heb. hide themselves.—^x Ps. xvii. 12. Mic. vii. 2.—^y Heb. in the secret places.—^z Heb. He breaketh himself.—^{aa} Or, into his strong parts.—^{bb} Job xxii. 13. Ps. lxxiii. 11. xciv. 7. Ezek. viii. 12. ix. 9.—^{cc} Mic. v. 9.

to put on sackcloth, and lay himself in the dust; though, without deep repentance and humiliation, he must without doubt perish everlastingly.

Verse 5. *His ways are always grievous*] Or, *He is travelling in pain* to bring forth iniquity at all times. He is full of lust, or irregular and unwholy desires; he conceives, and brings forth sin; and sin being finished time, place, and opportunity concurring, death is soon brought forth.

Thy judgments are far above out of his sight] He is so blinded with sin, that he cannot see the operations of God's hand.

He puffeth at them.] He whistles at them; insult God, and despises men. He overthrows them with his breath; he has only to give orders, and they are destroyed. "Bring me the head of Giaffer," said an Asiatic despot. The head was immediately brought. No trial, no judge, no jury, but the despot's will and caprice.

Verse 6. *I shall not be moved*] I have whatever I covet. I hold whatsoever I have gotten. I have money and goods to procure me every gratification.

Verse 7. *His mouth is full of cursing, and deceit and fraud*] What a finished character! A blasphemer, a deceitful man, and a knave!

Verse 8. *He sitteth in the lurking-places*] In this and the following verse there appears to be an allusion to espionage, or setting of spies on a man's conduct or to the conduct of an assassin or private murderer. He sitteth in lurking places—in secret places; his eyes—spies, are privily set; he lieth in wait secretly he doth catch the poor, when he draweth him into his net. He is like a hunter that lays his traps and gins, digs his pits, sets his nets; and when the prey falls into them, he destroys its life.

Verse 10. *He croucheth*] Of the scoffing, mocking

A. M. cir. 3559.
B. C. cir. 445.
Artaxerxis,
R. Persarum,
cir. annum 20.

hand : forget not the ^a humble.
13 Wherefore doth the wicked
contemn God? he hath said in
his heart, Thou wilt not re-

quire it.

14 Thou hast seen it; for thou beholdest
mischief and spite, to requite it with thy hand:
the poor ^b committeth ^c himself unto thee;
^d thou art the helper of the fatherless.

15 ^e Break thou the arm of the wicked and

^a Or, afflicted. — ^b Heb. cleaveth. — ^c 2 Tim. i. 12. 1
Prt. iv. 19. — ^d Ps. lxxviii. 5. Hos. xiv. 3. — ^e Ps. xxxvii.
17. — ^f Ps. xxix. 10. cxlv. 13. cxlvi. 10. Jer. x. 10. Lam.

insulting, and insidious conduct of Sanballat, Tobiah,
and Geshem, the fourth and sixth chapters of *Nehe-*
miah give abundant proof; and possibly the allusion is
to them. The lion squats down and gathers him-
self together, that he may make the greater spring.

Verse 11. *God hath forgotten*] He has cast off this
people, and he will never more re-establish them.
So Sanballat thought.

Verse 12. *Arise, O Lord*] Hear their reproaches,
see their guile, consider thy oppressed people. "Lift
up thine hand," threaten them, that they may desist
and repent. If they repent not, let them be punished.

Verse 13. *Wherefore doth the wicked contemn God?*]
How is it that the Lord permits such persons to
triumph in their iniquity? The long-suffering of God
leadeth them to repentance.

Verse 14. *Thou hast seen it*] Nothing can escape
thy notice. Thou hast not forgotten thy justice,
though judgment is not speedily executed on an evil
work. But thou wilt requite it with thy hand. By
thy power thou wilt cast down and destroy the wicked.

The poor committeth himself unto thee] To thee he
has given up his body, his soul, and his cause; with
the full conviction that thou, who art the helper of the
fatherless, will not forget him.

Verse 15. *Break thou the arm*] Destroy his power,
deprive him of his influence, that he may be no
longer able to oppress.

Seek out his wickedness till thou find none.] All his
public haunts and private ways shall be investigated;
thou wilt bring all his villainies to light, and continue
to inflict punishment, while there is a crime to
punish. Or, "Continue to judge and punish trans-
gressors, till not one is to be found." This agrees
with the following verse.

Verse 16. *The Lord is King for ever*] He has, and
ever will have, the supreme power.

The heathen are perished out of his land.] They
are all either cut off or converted. This may refer to
the Canaanites. What a mercy that we can say this
of our own country! Once it was entirely heathen;
now not one heathen family in the whole land.

Verse 17. *Lord, thou hast heard*] Thou hast not
permitted thy tempted and afflicted followers to pray
in vain.

Thou wilt prepare their heart] See the economy
of the grace of God: 1. God prepares the heart; 2.

the evil man: seek out his
wickedness till thou find none.

16 ^f The Lord is King for
ever and ever: the heathen are
perished out of his land.

17 LORD, thou hast heard the desire of the
humble: thou wilt ^g prepare ^h their heart, thou
wilt cause thine ear to hear:

18 To ⁱ judge the fatherless and the oppressed,
that the man of the earth may no more ^k oppress.

v. 19. Dan. iv. 34. vi. 26. 1 Tim. i. 17. — ^g Or, establish.
^h 1 Chron. xxix. 18. — ⁱ Ps. lxxviii. 3. Isai. xi. 4. — ^k Or,
terrify.

Suggests the prayer; 3. Hears what is prayed; 4.
Answers the petition. He who has got a cry in his
heart after God, may rest assured that that cry pro-
ceeded from a divine preparation, and that an answer
will soon arrive. No man ever had a cry in his heart
after salvation, but from God. He who continues to
cry shall infallibly be heard.

Verse 18. *That the man of the earth may no more
oppress.*] I believe the Hebrew will be better trans-
lated thus: "That he may not add any more to drive
away the wretched man from the land." Destroy
the influence of the tyrant; and let him not have it
again in his power to add even one additional act of
oppression to those which he has already committed.

How many for the sake of their religion, and be-
cause they would serve God with a pure conscience,
have, by wicked lords, proud and arrogant land-
owners, been driven off their farms, turned out of
their houses, deprived of their employments, and ex-
posed to wretchedness! While they served the
devil, and were regardless of their souls, they had
quiet and peaceable possession; but when they
turned to the Lord, and became sober and indus-
trious, attended the means of grace, read their Bible,
and were frequent in prayer, then the vile man of the
earth drove them from their dwellings! In the sight
of such Philistines, piety towards God is the highest
of crimes. What a dreadful account must these give
to the Judge of the fatherless and the oppressed!

ANALYSIS OF THE TENTH PSALM.

This psalm divides itself into three parts:

I. A complaint against the enemies of the godly.

II. A narration of the enemies' malice.

III. A petition to be delivered from them.

I. 1. He complains of God's absence, which is
quickened by the question, 1. "Why standest thou
afar off?" 2. "Why hidest thou thyself in times of
trouble?" ver. 1.

II. He complains of the enemies: "The wicked in
his pride doth persecute the poor."

These he describes by eight characters:

1. *Insolence*, pride, and the effect, persecution of
good men. Having acquired dignity, places of
honour, and riches, they become persecutors, they
conspire to oppress good men. "Let them be taken
in their own devices," ver. 2. Amen.

2. The wicked man *glories in mischief*, which is a sign of extreme malice: "The wicked boasteth of his heart's desire," ver. 3.

3. He *applauds and encourages* others in their rapine and spoil, to which they are moved by their *covetousness*: "He blesseth the covetous," ver. 3.

4. He *contemns God and man*. 1. MAN. He never thinks of being called to an account: God's "judgments are out of his sight, and he puffs at his enemies." 2. GOD. Him he reverences not: "He will not seek after God; neither is he in all his thoughts," 4, 5.

5. He lives in *profane security*: "He saith in his heart, I shall never be moved; I shall never be in adversity;" I am elevated beyond the reach of misfortune, ver. 6.

6. He is full of falsehood and deceit: "His mouth is full of cursing, deceit, and fraud." He will not stick at an *oath*. He will curse himself; and take God to witness in his exactions, that he is doing nothing but what is right, ver. 7.

7. He is *cruel*. See the 9th and 10th verses, where he is compared to a *thief*, an *archer*, an *assassin*, a *lion*, &c. He is bad in heart, ver. 6; in *tongue*, ver. 7; in *work*, ver. 8, 10:—he is altogether bad.

8. He is a close Atheist: "He hath said in his heart, God hath forgotten; he hideth his face, and will never see it:" which is the cause of his cruelty, falsehood, security, &c., ver. 11.

III. THE THIRD part is a *petition* to be freed from the wicked man: "Arise, O Lord, lift up thy hand, forget not the humble," ver. 12. To induce God thus to act, he uses two arguments:

1. That thereby God would assert his own glory.

For why should the wicked be suffered thus to blaspheme? "Wherefore doth the wicked contemn God? He hath said in his heart, Thou wilt not requirè it," ver. 13.

2. The *second* argument is taken from God's *nature and work*. 1. In punishing wicked men. 2. In defending the helpless. "Surely thou hast seen it; for thou beholdest mischief and spite to requirè it," &c. ver. 14.

Then he returns to his prayer, and enforces his *second* argument taken from the *justice and office* of God:

1. That he would deprive the wicked of his power and strength: "Break thou the arm of the wicked—seek out his wickedness till thou find none," ver. 15. Let none escape—let them appear no more.

2. That he would *hear* and defend the righteous. Be to thy people what thou hast been in times past. 1. "The Lord is King for ever and ever." 2. He had *expelled the Canaanites* before them: "The heathen are perished out of the land." 3. "Thou hast heard the desire of the humble," ver. 16, 17.

Upon which he concludes with profession of strong confidence:

1. "Thou wilt prepare the heart of the humble."

2. "Thou wilt cause thine ear to hear." 1. To the safety of the oppressed: "To judge the fatherless and the poor," ver. 18. 2. To the ruin of the oppressor: "That the man of the earth may no more oppress;" that he may have neither power nor influence left by which he may be a plague to the upright, or a supporter of infidelity, ver. 18.

PSALM XI.

David's friends advise him to flee to the wilderness from Saul's fury, 1—3. He answers that, having put his trust in God, knowing that he forsakes not those who confide in him, and that he will punish the ungodly, he is perfectly satisfied that he shall be in safety, 4—7.

To the chief Musician, A Psalm of David.

A. M. cir. 2942.
B. C. cir. 1062.
Sauli, Regis
Israelitarum.
cir. annum 34.

IN the LORD put I my trust:
how say ye to my soul,
Flee as a bird to your mountain?

2 For, lo, the wicked bend
their bow, they make ready their arrow upon

the string, that they may *privily shoot at the upright in heart.

3 If the foundations be destroyed, what can the righteous do?

4 The LORD is in his holy temple, the

A. M. cir. 2942.
B. C. cir. 1062.
Sauli, Regis
Israelitarum.
cir. annum 34.

* Ps. lvi. 11.—^b See 1 Sam. xxvi. 19, 20.—^c Ps. lxiv. 3, 4.
^d Ps. xxi. 12.

* Heb. in darkness.—^f Ps. lxxxii. 5.—^g Hab. ii. 20.

NOTES ON PSALM XI.

The inscription is, *To the chief Musician, A Psalm of David*. By the *chief musician* we may understand the *master-singer*; the *leader of the band*; the *person who directed the choir*: but we know that the word has been translated, *To the Conqueror*; and some deep and mystical senses have been attributed to it, with which I believe the text has nothing to do.

Verse 1. *In the Lord put I my trust: how say ye*] Some of David's friends seem to have given him this
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advice when they saw Saul bent on his destruction: "Flee as a bird to your mountain;" you have not a moment to lose; your ruin is determined; escape for your life; get off as *swiftly* as possible to the hill-country, to some of those inaccessible fortresses best known to yourself; and hide yourself there from the cruelty of Saul. To which advice he answers, "In the Lord put I my trust;" shall I act as if I were conscious of evil, and that my wicked deeds were likely to be discovered? Or shall I act as one who believes he is forsaken of the protection of the Al-

A. M. cir. 2942.
B. C. cir. 1062.
Sauli, Regis
Israëlitarum,
cir. annum 34.

LORD'S throne is in heaven :
his eyes behold, his eyelids
try, the children of men.

5 The LORD trieth the right-
eous: but the wicked and him that loveth
violence his soul hateth.

6 Upon the wicked he shall rain snares,

^a Ps. ii. 4. Isai. lxxvi. 1. Matt. v. 34. xxxiii. 22. Acts vii.
^b Rev. iv. 2.—^c Ps. xxxiii. 13. xxxiv. 15, 16. lxxvi. 7.
^d Gen. xxii. 1. James i. 12.—^e Gen. xix. 24. Ezek.
xxxiii. 22.—^f Or, quick burning coals.—^g Or, a burning

mighty? No: I put my trust in him, and I am sure
I shall never be confounded.

Verse 2. *For, lo, the wicked bend their bow*] Per-
haps these are more of the words of his advisers:
Every thing is ready for thy destruction: the arrow
that is to pierce thy heart is already set on the bow-
string; and the person who hopes to dispatch thee
is concealed in ambush.

Verse 3. *If the foundations be destroyed*] If Saul,
who is the vicegerent of God, has cast aside his fear,
and now regards neither truth nor justice, a righteous
man has no security for his life. This is at present
thy case; therefore flee! They have utterly destroyed
the foundations (of truth and equity); what can
righteousness now effect? *Kimchi* supposes this
refers to the priests who were murdered by Doeg, at
the command of Saul. The priests are destroyed,
the preservers of knowledge and truth; the divine
worship is overthrown; and what can the righteous
man work? These I think to be also the words of
David's advisers. To all of which he answers:

Verse 4. *The Lord is in his holy temple*] He is
still to be sought and found in the place where he
has registered his name. Though the priests be de-
stroyed, the God in whose worship they were em-
ployed still lives, and is to be found in his temple by
his upright worshippers. And he tries the heart and
the reins of both sinners and saints. Nothing can
pass without his notice. I may expect his presence
in the temple; he has not promised to meet me in
the mountain.

Verse 5. *The Lord trieth the righteous*] He does
not abandon them; he tries them to show their faith-
fulness, and he afflicts them for their good.

His soul hateth.] The wicked man must ever be
abhorred of the Lord; and the violent man—the
destroyer and murderer, *his soul hateth*: an ex-
pression of uncommon strength and energy: all the
perfections of the divine nature have such in abomi-
nation.

Verse 6. *Upon the wicked he shall rain*] This is a
manifest allusion to the destruction of Sodom and
Gomorrah.

Snares] Judgments shall fall upon them suddenly
and unawares.

Fire] Such as shall come immediately from God,
and be inextinguishable.

Brimstone] Melted by the fire, for their drink!
This shall be the portion of their cup.

An horrible tempest] רוח זלפוח ruach zilaphoth,

fire, and brimstone, and a
horrible tempest: this shall be
the portion of their cup.

7 For the righteous LORD

loveth righteousness; his countenance doth
behold the upright.

A. M. cir. 2942.
B. C. cir. 1062.
Sauli, Regis
Israëlitarum,
cir. annum 34.

tempest.—^f See Gen. xliii. 34. 1 Sam. i. 4. ix. 23. Ps.
lxxv. 8.—^g Ps. xlv. 7. cxlvi. 8.—^h Job xxxvi. 7. Ps.
xxxiii. 18. xxxiv. 15. 1 Pet. iii. 12.

“the spirit of terrors.” Suffering much, and being
threatened with more, they shall be filled with con-
fusion and dismay. My old MS. has *gost of stormis*.
See at the end. Or, the *blast of destructions*. This
may refer to the horribly suffocating Arabian wind,
called *سوم Smum*.

Mohammed, in describing his *hell*, says, “The
wicked shall drink nothing there but hot stinking
water; breathe nothing but burning winds; and eat
nothing but the fruit of the tree *zakón*, which shall
be in their bellies like *burning pitch*.” Hell enough!

The portion of their cup.] *Cup* is sometimes put
for *plenty*, for *abundance*; but here it seems to be
used to express the *quantum of sorrow and misery*
which the *wicked* shall have on the earth. See Ps.
lxxv. 8; Isai. li. 17, 21, 22, 23; Jer. xxv. 15, xlix. 12;
Lam. iv. 21, 22. It is also used in reference to the
afflictions of the *righteous*: Matt. xx. 22, xxvi. 39,
42; John xviii. 11.

We find a similar metaphor among the heathens.
The following, from *Homer*, ll. xxiv., ver. 525, is in
point:—

Ὅς γὰρ ἐπεκλώσαντο θεοὶ δειλοῖσι βροτοῖσι,
Ζεῦν ἀχνημένους· αὐτοὶ δὲ τ' ἀηδέες εἰσι.
Δοιοὶ γὰρ τε πιθοὶ κατακείται ἐν Διὸς οὐδὲι
Δωρῶν, οἷα δίδωσι, κακῶν ἕτερος δὲ εἰων·
Ὅ μιν καρμυξας δῶψ Ζεὺς τερπικεραυνός,
Ἄλλοτε μὲν τε κακῶ ὄγε κურεται, ἄλλοτε δ' ἐσθλῶ.

Such is, alas! the gods' severe decree,
They, only they are blest, and only free.
Two urns by Jove's high throne have ever stood,
The source of evil one, and one of good.
From thence the cup of mortal man he fills:
Blessings to these; to those distributes *ills*.
To most he mingles both: the wretch decreed
To taste the bad unmixed, is curst indeed.—*POPE*.

Verse 7. *The righteous LORD loveth righteousness*] He
loves that which resembles himself. *His coun-
tenance*—his face, is ever open and unclouded to the
upright. They always enjoy his salvation, and know
that he is pleased with them.

The preceding verse my old MS. translates and
paraphrases thus:—

He sal rayne on synful, snares, fyre, brimstane, and
gost of stormis.

Par.—He sal rayne on synful in this world,
snares, that es wiked Lare: *fyre* is covatyse: *brun-
stane*, that es stynek of il werkes: and *gost of stormis*,
that es a stormy though that es withoutyn rest in

Jhesu Crist, and ay es traveld with the wynd of the devel. Or the *gast of stormys*, es the last deperting of synful fra ryghtwis men, and there fyre, brunston, storm, er part of the chalyce of thaim: that es, thair ar thair part in pyne. He calis thair pyne a *Cop*, for ilk dampned man sal drynk of the sorow of Hel, eftir the mesure of hys Syn. Behald the pynes of wikid men: fyrst, God raynes upon thaim *snares*, that es qwen he suffers fals prophetes that comes in clathing of mekenes; and withinnen er wers than wolves, to desayf thaim thurgh errour. Sythen the fyre of lychery, and covatys wastes al the gude that thair haf done: eftirward for stynk of il werkes thair er castyn fra Crist, and al his Halows, and then er in sentence of dome; as in a grete storme dryven in til a pitte of Hel, to bryn in fyre withoutyn ende. This es the entent of this wers.

Verse 7. *For ryghtwis es Lord; and he lufes ryghtwisnes; ebenes saw the face of hym* | Yf ge ask qwyoure lorde yelded pyne to synful? lo here an answer; for he es ryghtwis. Als so if ge wil witt qwy he gifes ioy til gude men? Lo here an answer; for he lufes ryghtwisnes: that es, ryghtwis men, in the qwilk er many ryghtwisneses: thof ane be the ryghtwisnes of God, in the qwilk al ryghtwise men er parcenel. *Evenes saw his face*: that es, evenes es sene in his knawing inence, both the partys of gud and il. This es ogayne wryches at sais, If God saf me nocht, I dar say he es unryghtwis: bot thof thair say it now, qwen he suffris wryched men errour in thought, and worde and dede; thair sal nocht be so hardy to speke a worde qwen he comes to dampne thaire errour. Bot who so lufes here and haldes that na unevenes may be in hym, qwam so he dampnes, or qwam so he saves, he sal have thaire myght to stand and to speke gude space. Now er swilk in a wonderful wodenes, that wenes for grete wordes to get ought of God.

The former part of this psalm, *Flee as a bird, &c.*, this ancient author considers as the voice of *heresy* inviting the *true church* to go away into error; and intimates that those who were separating from *haly kyrk* were very pure, and unblameable in all their conduct; and that *mountain* or *hill*, as he translates it, signifies *eminent virtues*, of which they had an apparently good stock. So it appears that those called *heretics* lived then a holier life than those called *halows* or *saints*.

ANALYSIS OF THE ELEVENTH PSALM.

This psalm is composed dialoguewise, betwixt David and those of his counsellors that persuaded him to fly to some place of safety from Saul's fury; which, if he did not, he was in a desperate condition. The psalm has *two* parts.

I. He relates his counsellors' words, ver. 1, 2, 3.

II. To which he returns his answer, ver. 1, and confirms it, ver. 4—7.

I. You, my counsellors, whether of good or bad will I know not, tempt me, that, giving up all hope of the kingdom, I go into perpetual banishment. Such, you say, is Saul's fury against me. Thus, then, ye advise, "*Flee as a bird to your mountain:*" and your arguments are,

1. The greatness of the danger I am in: "*For, lo, the wicked bend their bow.*"

2. The want of aid; there is no hope of help. *For the foundations are cast down.* Saul has broken all the leagues and covenants he has made with you. He has slain the priests with the sword, has taken thy fortresses, laws subverted. If thou stay, perish thou must: some righteous men, it is true, are left; but *what can the righteous do?*

II. To these their arguments and counsel, David returns his answer in a sharp reprehension. I tell you,

1. "*I trust in God: how say you then to my soul.*" And he gives his reasons for it from the sufficiency and efficiency of God.

1. You say *the foundations are cast down*; yet I despair not, for God is sufficient.

1. *Present in his holy temple*; he can defend.

2. He is a great King, and *his throne is in heaven.*

3. Nothing is hidden from him: "*His eyes behold, and his eyelids,*" &c.

4. He is a just God, and this is seen in his proceedings both to the just and unjust. 1. *He trieth the righteous*, by a fatherly and gentle correction.

2. "*But the wicked, and him that loveth violence, his soul hateth.*"

These two last propositions he expounds severally, and begins with the *wicked*.

1. "*Upon the wicked he shall rain snares, fire, and brimstone,*" &c. 1. He shall rain upon them when they least think of it, even in the midst of their jollity, as rain falls on a fair day. 2. Or, He shall *rain down* the vengeance when he sees good, for it *rains not always*. Though he defer it, yet it will rain. 3. The punishment shall come to their utter subversion, as the fire on Sodom, &c. 4. This is the portion of their cup, that which they must expect from him.

2. But he does good to the just: "*For the righteous Lord loveth righteousness; his countenance doth behold the upright.*" He bears him good will, and is careful to defend him.

On the whole the Psalm shows, 1. That David had the strongest conviction of his own uprightness. 2. That he had the fullest persuasion that God would protect him from all his enemies, and give him a happy issue out of all his distresses.

PSALM XII.

The Psalmist, destitute of human comfort, craves help from God, 1; gives the character of those who surrounded him, and denounces God's judgments against them, 2—5; confides in the promises of God, and in his protection of him and all good men, 6—8.

To the chief Musician ^a upon ^b Sheminith, A Psalm of David.

HELP, ^c LORD; for the ^dgodly man ceaseth; for the faithful fail from among the children of men.

² They speak vanity every one with his neighbour: *'with flattering lips and with ^e a double heart do they speak.*

³ The LORD shall cut off all flattering lips, and the tongue that speaketh ^b proud ⁱ things:

⁴ Who have said, With our tongue will we prevail; our lips ^k are our own: who ^{is} lord over us?

⁵ For the oppression of the poor, for the sighing of the needy, ^l now will I arise, saith the LORD; I will set *him* in safety *from him* that ^m puffeth ⁿ at him.

⁶ The words of the LORD are ^o pure words: as silver tried in a furnace of earth, purified seven times.

⁷ Thou shalt keep them, O LORD, thou shalt preserve ^p them from this generation for ever.

⁸ The wicked walk on every side, when ^q the vilest men are exalted.

^a Or, upon the eighth.—^b Ps. vi. title.—^c Or, Save. ^d Isai. lvii. 1. Mic. vii. 2.—^e Ps. x. 7.—^f Ps. xxviii. 3. ^g Isai. 4. Jer. ix. 8. Rom. xvi. 18.—^h Heb. an heart and an heart. 1 Chron. xii. 33.—ⁱ 1 Sam. ii. 3. Ps. xvii. 10. Dan. vii. 8, 25.—^j Heb. great things.—^k Heb. are with us.

^l Exod. iii. 7, 8. Isai. xxxiii. 10.—^m Or, would ensnare him.—ⁿ Ps. x. 5.—^o 2 Sam. xxii. 31. Ps. xviii. 30. xix. 8. cxix. 140. Prov. xxx. 5.—^p Heb. him: that is, every one of them.—^q Heb. the vilest of the sons of men are exalted.

NOTES ON PSALM XII.

The inscription to this Psalm is: *To the chief Musician upon Sheminith, A Psalm of David.* See on the title of Ps. vi. The Arabic has, "Concerning the end (of the world which shall happen) on the eighth day. A prophecy relative to the Advent of the Messiah."

Some think that this psalm was made when Doeg and the Ziphites betrayed David to Saul, see 1 Sam. xxi. and xxiii.; but it is most likely that it was written during the Babylonish captivity.

Verse 1. *Help, Lord*] Save me, O Lord; for merciful men fail, and faithful men have passed away from the sons of Adam. *Make safe me, Lord; for help failed, for lessed es sothfastnes fra sons of men.* Old MS.

Verse 2. *They speak vanity every one with his neighbour*] They are false and hollow; they say one thing while they mean another; there is no trusting to what they say.

Flattering lips, and with a double heart do they speak] *לבב ולב beleb valeb*, "With a heart and a heart." They seem to have *two hearts*; one to speak fair words, and the other to invent mischief. The old MS. both translates and paraphrases curiously.

Trans.—*Yayn spak ilkan til his neghbur: sbgkil lippis in hert, and thurgh hert thai spak.*

Par. Sothfastnes es lessed, and falsed waxes: and al so vayn spak ilkone to bygyle his neghbur: and many spendes thair tyme in vayne speche withoutyn profyte and gastely frute. And thal er mykil lippis; that er jangelers berkanod ogaynes sothfastnes. And swykel, for thai speke in hert and thurgh hert; that es in dubil hert, qwen a fals man thynkes ane, and sais another, to desaiif hym that he spekes with.

This homely comment cannot be mended.

Verse 3. *Proud things*] *גדולות gedoloth, great things*; great swelling words, both in their promises and in their commendations.

Verse 4. *Our lips are our own*] Many think, because they have the faculty of speaking, that therefore they may speak what they please.

Old MS.—The qwilk sayd, our tounge we sal

wyrchip, our lippes er of us, qwas our Lorde? Tha Ypocrites worchepes thair tounge; for thai hee tham self janglyng and settes in thaire pouste to do mykil thyng and grete: and thai rose tham that thair lippes that es thair faund and thair wyls er of tham self, nought of God, ne of haly meñes lare; for thi thai say *qua es our Lord?* that es, qwat es he to qwas rewle and conversacioun we sal be undir lout? and confourme us til? Als so to say, Thar es none.

Verse 5. *For the oppression of the poor*] This seems to refer best to the tribulations which the poor Israelites suffered while captives in Babylon. The Lord represents himself as looking on and seeing their affliction; and, hearing their cry, he determines to come forward to their help.

Now will I arise] I alone delivered them into the hands of their enemies, because of their transgressions; I alone can and will deliver them from the hands of their enemies; and the manner of their deliverance shall show the power and influence of their God.

From him that puffeth at him.] Here is much *interpolation* to make out a sense. Several of the *Versions* read, "I will give him an open salvation." My work shall be manifest.

Verse 6. *The words of the Lord are pure words*] None of his promises shall fall to the ground; the salvation which he has promised shall be communicated.

Silver tried in a furnace of earth] A reference to the purification of silver by the *cupel*. This is a sort of instrument used in the purification of silver. It may be formed out of a strong iron ring or hoop, adjusted in width and depth to the quantum of silver to be purified, and rammed full of well pulverised calcined bone. The metal to be purified must be mingled with *lead*, and laid on the cupel, and exposed to a strong heat in an air-furnace. The impurities of the metal will be partly absorbed, and partly thrown off in fume. The metal will continue in a state of agitation till all the impurities are thrown off; it will then become perfectly *still*, no more *motion* appearing, which is the token that the process is completed, or

according to the words of the text, is *seven times*, that is, perfectly, purified.

Verse 7. *Thou shalt keep them—thou shalt preserve them*] Instead of the pronoun *them* in these clauses several MSS., with the *Septuagint*, the *Vulgate*, and the *Arabic*, have *us*. The sense is equally good in both readings. God did bring forth the Israelites from Babylon, according to his word; he separated them from *that generation*, and reinstated them in their own land, according to his word; and most certainly he has *preserved them from generation to generation* to the present day, in a most remarkable manner.

Verse 8. *The wicked walk on every side*] The land is full of them. *When the vilest men are exalted*; rather, *As villany gains ground among the sons of Adam*. See the Hebrew. The *Vulgate* has, "In circuito impii ambulans; secundum altitudinem tuam multiplicasti filios hominum;" which is thus translated and paraphrased in my old MS. :—

Trans.—En umgang wiked gos: eftir thy hehnes thu has multiplied the sons of man.

Par.—Us thu kepes; bot wiked gas in umgang; that es, in covatng of erdley gudes, that turnes with the whele of seven daies in the qwilk covatys, thair yn ay aboute; for thair sett nane endyng of thaire syn: and tharfor settes God na terme of thair pyne. but sons of men that lyfs skilwisly and in ryghtwisnes, thu has multiplied, aftir thi heghnes in vertus; aftir the heghnes of thi consayll, thou has multiplied men bath il and gude; for na man may perfitley witt in erd, qwy God makes so many men, the qwilk he wote well sal be dampned: bot it es the privete of his counsayle, so ryghtwis, that no thyng may be ryghtwiser.

In this we find a number of singular expressions, which, while they elucidate the text, will not be uninteresting to the antiquary. Here, for instance, we see the true etymology of the words *righteous* and *righteousness*, i. e., *right wise* and *right wiseness*. For we have it above as a *noun*, *ryghtwisnes*; as an *adjective*, *ryghtwis*; and as an *adjective* in the comparative degree, *ryghtwiser*; and we should have had it as an *adverb*, *ryghtwisely*, had not the word *skilwisly* occurred to the author.

Righteousness is *right wiseness*, or that which is according to *true wisdom*. A *righteous* man is one who is *right wise*; properly instructed in *divine wisdom*, and acts according to its dictates; and among them who act *rightwisely*, there are some who are *ryghtwiser* than others; and nothing can be *ryghtwiser* than ever to *think* and *act* according to the principles of that *wisdom* which comes from above.

Right, *peht*, *rectus*, *straight*, is opposed to *wrong*, from *ppanz*, *injury*, and that from *ppanzen*, to *twist*. As *pehtan rehtan* signifies to *direct*, so *ppanzen wrangen* signifies to *twist*, or turn out of a *straight* or *direct* line. *Right* is *straight*; and *wrong*, *crooked*. Hence the *righteous* man is one who goes *straight forward*, acts and walks by *line* and *rule*; and the *unrighteous* is he who walks in *crooked paths*, does what is *wrong*, and is never guided by *true wisdom*.

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Such a person is sometimes termed *wicked*, from the Anglo-Saxon *piccian*, to act by *witch-craft* (hence *picca*, *wicca*, a *witch*), that is, to renounce God and righteousness, and to give one's self up to the devil, which is the true character of a *wicked* man. Let him that readeth understand.

The vilest men are exalted] Were we to take this in its obvious sense, it would signify that at that time wickedness was the way to preferment, and that good men were the objects of persecution.

ANALYSIS OF THE TWELFTH PSALM.

There are *four* parts in this psalm:

- I. A *prayer*, and the reason of it; ver. 1, 2.
- II. A *prophecy* of the fall of the wicked, ver. 3, whose arrogance he describes, ver. 4.
- III. God's *answer* to the petition, with a promise full of comfort, ver. 5; ratified, ver. 6.
- IV. A *petitory* or *affirmative conclusion*: *Keep them*; or a confident affirmation that God will keep them from the contagion of the wicked, ver. 7, of which there were too many, ver. 8.

I. The *prayer*, which is very short, for he breaks in upon God with one word, *שמעני, Hoshiah! Help! Save, Lord!* ver. 1. For which he gives two reasons:

1. The scarcity of good men: "For the godly man ceaseth," &c. There is neither piety nor fidelity among men.
2. The great abundance of the wicked; the licentious times; the perfidiousness, hypocrisy, and dissimulation of the men among whom he lived: "They speak vanity every one with his neighbour," &c.; ver. 2. They take no care to perform what they promise.

II. The *prophecy*. This shows the end of their dissembling: "The Lord shall cut off all flattering lips;" ver. 3. These are described.

1. As proud boasters: "With our tongues will we prevail," &c.
2. As persons restrained by no authority: "Who is the Lord over us?" ver. 4.

III. God's *answer* to the petition, *Help, Lord!* Is it so that the wicked are so numerous, so tyrannous, so proud, and so arrogant?

1. "I will arise, saith the Lord."
2. I will not delay: "Now I will arise;" ver. 5.
3. "I will set him in safety (my followers) from him that puffeth," &c.
4. I am moved to it by his sighs and groans: "For the oppression of the poor, for the sighing of the needy," &c.; ver. 5.
5. And of this let no man doubt: "The words of the Lord are pure words." There is no more fallacy in the words of God than there is impurity in silver seven times refined; ver. 6.

IV. A *petitory* or *affirmative conclusion*. *Thou shalt keep them, O Lord*; or, *O keep them!* The overflowings of wickedness are great.

1. *Keep them*. For unless God keep them they will be infected.
2. *Keep them from this generation*. For they are a generation of vipers.

3. *Keep them for ever.* For unless thou enable them to persevere, they will fall.

4. *And keep them.* For the power, pride, and influence of these impious men are very great. 1. "The wicked walk on every side." As wolves they seek whom they may devour. 2. And wickedness is

the way to preferment: "The vilest men are exalted;" ver. 8.

Thy people call on thee for help; they know thou canst help, and therefore are they confident that thou wilt help, because they know that thou art good.

PSALM XIII.

This psalm contains the sentiments of an afflicted soul that earnestly desires succour from the Lord. The Psalmist complains of delay, 1, 3; prays for light and comfort, because he finds himself on the brink of death, 3; dreads the revilings of his enemies, 4; anticipates a favourable answer, and promises thanksgiving, 5, 6.

To the chief Musician, A Psalm of David.

A. M. cir. 3464.
B. C. cir. 540.
A.U.C. cir. 214.
Olymp. LX.
cir. annum
primum.

How long wilt thou forget me, O LORD? for ever? how long wilt thou hide thy face from me?

2 How long shall I take counsel in my soul, having sorrow in my heart daily? how long shall mine enemy be exalted over me?

3 Consider and hear me, O LORD my God:

lighten mine eyes, lest I sleep the sleep of death;

4 Lest mine enemy say, I have prevailed against him; and

those that trouble me rejoice when I am moved.

5 But I have trusted in thy mercy; my heart shall rejoice in thy salvation.

6 I will sing unto the LORD, because he hath dealt bountifully with me.

A. M. cir. 3464.
B. C. cir. 540.
A.U.C. cir. 214.
Olymp. LX.
cir. annum
primum.

^a Or, overbear. — ^b Deut. xxxi. 17. Job xiii. 24. Ps. cx. 34. lxxxviii. 14. lxxxix. 46. — ^c Isai. lix. 2. — ^d Ezra ix. 8.

^d Jer. li. 39. — ^e Ps. xxv. 2. xxxv. 19. xxxviii. 16. — ^f Ps. xxxiii. 21. — ^g Ps. cxvi. 7. cxix. 17.

NOTES ON PSALM XIII.

There is nothing particular in the inscription. The psalm is supposed to have been written during the captivity, and to contain the prayers and supplications of the distressed Israelites, worn out with their long and oppressive bondage.

Verse 1. *How long wilt thou forget me*] The words *anah*, to what length, to what time, translated here *how long?* are four times repeated in the two first verses, and point out at once great dejection and extreme earnestness of soul.

Hide thy face from me?] How long shall I be destitute of a clear sense of thy approbation.

Verse 2. *Take counsel in my soul*] I am continually framing ways and means of deliverance; but they all come to nought, because thou comest not to my deliverance. When a soul feels the burden and guilt of sin, it tries innumerable schemes of self-recovery; but they are all useless. None but God can speak peace to a guilty conscience.

Mine enemy be exalted] Satan appears to triumph while the soul lies under the curse of a broken law.

Verse 3. *Consider and hear me*] Rather, answer me. I have prayed; I am seeking thy face; I am lost without thee; I am in darkness; my life draws nigh to destruction; if I die unforgiven, I die eternally. O Lord my God, consider this; hear and answer, for thy name's sake.

Verse 4. *Lest mine enemy say*] Satan's ordinary method in temptation is to excite strongly to sin, to blind the understanding and inflame the passions; and when he succeeds, he triumphs by insults and reproaches. None so ready then to tell the poor

soul how deeply, disgracefully, and ungratefully it has sinned! Reader take heed.

When I am moved.] When moved from my steadfastness, and overcome by sin. O what desolation is made by the fall of a righteous soul! Itself covered with darkness and desolation, infidels filled with scoffing, the church clad in mourning, the Spirit of God grieved, and Jesus crucified afresh, and put to an open shame! O God, save the pious reader from such wreck and ruin!

Verse 5. *But I have trusted in thy mercy*] Thou wilt not suffer me to fall; or if I have fallen, wilt thou not, for his sake who died for sinners, once more lift up the light of thy countenance upon me? Wilt thou not cover my sin?

My heart shall rejoice in thy salvation] There is no true joy but of the heart; and the heart cannot rejoice till all guilt is taken away from the conscience.

Verse 6. *I will sing unto the Lord*] That heart is tuned to God's praise which has a clear sense of God's favour.

Because he hath dealt bountifully with me.] כי נגל אלי *ki gamal alai*, because he hath recompensed me. My sorrows were deep, long continued, and oppressive; but in thy favour is life. A moment of this spiritual joy is worth a year of sorrow! Oh, to what blessedness has this godly sorrow led! He has given me the oil of joy for the spirit of heaviness, and the garments of praise for mourning.

The old MS. Psalter, which I have so frequently mentioned and quoted, was written at least four hundred years ago, and written probably in Scotland, as it is in the Scottish dialect. That the writer was

not merely a commentator, but a truly religious man, who was well acquainted with the travail of the soul, and that faith in the Lord Jesus Christ which brings peace to the troubled heart, is manifested from various portions of his comment. To prove this I shall, I think I may say, favour the reader with another extract from this psalm on the words, "How long wilt thou forget me," &c., ver. 1. I have only to observe that with this commentator a true penitent, one who is deeply in earnest for his salvation, is called a *perfyte man*; i. e., one wholly given up to God.

How lang lord for getes thu me in the endyng?
How lang o way turnes thou thi face fro me? The voice of haly men that covaytes and yernes the comyng of Iehu Crist, that thai might lyf with hym in ioy; and pleynaund tham of delaying. And sais, *Lord how lang for getes thu me in the endyng?* That I covayte to haf and hald. That es how lang delayes thu me fra the syght of Iehu Crist, that es ryght endyng of myn entent. And how lang turnes thu thi face fra me? that es, qwen wil thu gif me perfyte Knawing of the? This wordes may nane say sothly, bot a perfyte man or womman, that has gedyrd to gydir al the desyres of thair Saule, and with the nayle of luf fested tham in Iehu Christ. Sa tham thynk one hour of the day war our lang to dwel fra hym; for tham langes ay til hym; bot tha that lufs noght so, has no langyng that he come: for thair conscience sais thaim, that thai haf noght lufed hym als thai suld have done.

The language of true Christian experience has been the same in all times and nations. "But he that loveth not, knoweth not God; for God is love:" and to such this is strange language.

ANALYSIS OF THE THIRTEENTH PSALM.

"This psalm," says Bishop Nicolson, "is a fit prayer for a soul that is sensible of God's desertion." It has *three parts*:—

I. A heavy and bitter complaint of God's absence, ver. 1, 2.

II. An earnest petition for God's return, ver. 3. The reason, ver. 4.

III. A profession of faith and confidence, with joy in God, accompanied with thanksgiving, ver. 5, 6.

I. He bitterly complains, and aggravates it.

1. That God had forgotten him: "Wilt thou forget me?"

2. That he hid his face from him: "Wilt thou hide thy face?"

3. That he was distracted with many cares, what way to take, and what counsel to follow, to recover God's favour: "I take counsel in my soul, having sorrow in my heart."

4. In the mean time, his enemy was exalted, triumphed and insulted over him.

5. And, lastly, he complains of the delay, which is quickened by the *erotesis* (interrogation), and *anaphora* (beginning several sentences with the same words), *How long? How long? How long? What! for ever?*

II. His petition, ver. 3. Of which there are three degrees opposed to the parts of his complaint, ver. 1, 2.

1. *Look upon me, or consider me.* Thou hast hitherto seemed to turn away thy face; but once behold me, and give me a proof of thy love.

2. *Hear me.* Thou hast seemed to have forgotten; but now, I pray thee, remember me; and show that thou dost not neglect my prayer.

3. *Lighten my eyes.* I have been vexed in my soul, and agitated various counsels to recover thy favour; but do thou instruct me, and illuminate me, as to what course I shall take.

That his petition might be the sooner heard, he urges many arguments:—

1. From that relation that was between him and God: "O Lord my God, hear me!"

2. From a bitter event that was likely to follow, if God heard him not: "Lest I sleep the sleep of death."

3. From another afflictive consequence—the boasting and insult of his adversaries: "Lest my enemy say, I have prevailed against him; and those that trouble me rejoice when I am moved."

But although the answer was delayed, yet he does not despair,—for,

III. In the conclusion, he professes faith, joy, and thankfulness:

1. His *faith*: "I have trusted in thy mercy."

2. His *joy*: "My heart shall rejoice in thy salvation."

3. His *thankfulness*: "I will sing unto the Lord, because he hath dealt bountifully with me."

According to this scale, this psalm can neither be read nor paraphrased without profit.

PSALM XIV.

The sentiments of Atheists and Deists, who deny the doctrine of a divine providence. Their character: they are corrupt, foolish, abominable, and cruel, 1—4. God fills them with terror, 5; reproaches them for their oppression of the poor, 6. The Psalmist prays for the restoration of Israel, 7.

To the chief Musician, A Psalm of David.

A. M. cir. 344.
B. C. cir. 564.
A. U. C. cir. 190.
Olymp. LIV.
cir. annum
primum.

THE ^a fool hath said in his heart, *There is no God.*

^b They are corrupt, they have done abominable works, *there*

is none that doeth good.

² The LORD looked down from heaven upon the children of men, to see if there were any that did understand, *and seek God.*

³ ^d They are all gone aside, there are *all* together become ^e filthy: *there is none that doeth good, no, not one.*

⁴ Have all the workers of iniquity no knowledge? who ^f eat up my people *as they eat bread, and* ^g call not upon the LORD.

⁵ There ^h were they in great fear: for God *is in the generation of the righteous.*

A. M. cir. 3440.
B. C. cir. 564.
A. U. C. cir. 190
Olymp. LIV.
cir. annum
primum.

^a Ps. x. 4. liii. 1, &c. — ^b Gen. vi. 11, 12. Rom. iii. 10, &c. — ^c Ps. xxxiii. 13. cii. 19. — ^d Rom. iii. 10, 11, 12. ^e Heb. *struck*. — ^f Jer. x. 25. Amos viii. 4. Mic. iii. 3.

^g Ps. lxxix. 6. Isai. lxiv. 7. — ^h Heb. *they feared a fear*, Ps. liii. 5.

NOTES ON PSALM XIV.

There is nothing particular in the *title*; only it is probable that the word לַדָּוִד *ledavid, of David*, is improperly prefixed, as it is sufficiently evident, from the construction of the psalm, that it speaks of the *Babylonish captivity*. The author, whoever he was (some say Haggai, others Daniel, &c.), probably lived beyond the Euphrates. He describes here, in fervid colours, the iniquity of the Chaldeans. He predicts their terror and destruction; he consoles himself with the prospect of a speedy return from his exile; and hopes soon to witness the reunion of the tribes of Israel and Judah. It may be applied to *unbelievers in general*.

Verse 1. *The fool hath said in his heart, There is no God.* נָבָל *nabal*, which we render *fool*, signifies an *empty fellow, a contemptible person, a villain*. One who has a muddy head and an unclean heart; and, in his darkness and folly, says in his heart, "There is no God." "And none," says one, "but a *fool* would say so." The word is not to be taken in the strict sense in which we use the term *atheist*, that is, one who denies the *being of a God*, or confounds him with *matter*. 1. There have been some, not many, who have denied the existence of God. 2. There are others who, without absolutely denying the divine existence, deny his *providence*; that is, they acknowledge a Being of infinite power, &c., but give him nothing to do, and no world to govern. 3. There are others, and they are very numerous, who, while they profess to acknowledge both, deny them in their heart, and live as if they were persuaded there was no God either to punish or reward.

They are corrupt] They are in a state of *pu-
tracency*; and *they have done abominable works*—the corruption of their *hearts* extends itself through all the actions of their *lives*. They are a plague of the most deadly kind; propagate nothing but destruction; and, like their father the devil, spread far and wide the contagion of sin and death. Not *one of them does good*. He cannot, for he has no divine influence, and he denies that such can be received.

Verse 2. *The Lord looked down from heaven*] Words spoken after the manner of men. From this glorious eminence God is represented as looking down upon the habitable globe, *to see if there were any that did understand* that there was a Supreme Being, the governor and judge of men; and, in con-

sequence, *seek God* for his mercy, support, and defence.

Verse 3. *They are all gone aside*] They will not walk in the *straight path*. They seek *crooked ways*; and they have departed from *truth*, and the God of truth.

They are all together become filthy] נִלְאָחוּ *neelachu*. They are become *sour and rancid*; a metaphor taken from milk that has fermented, and turned sour, rancid, and worthless.

There is none that doeth good, no, not one.] This is not only the state of heathen Babylon, but the state of the *whole inhabitants of the earth*, till the grace of God changes their heart. *By nature*, and from nature, by *practice*, every man is sinful and corrupt. He *feels* no good; he is *disposed* to no good; he *does* no good. And even God himself, who cannot be deceived, cannot find a single exception to this! Lord, what is man?

The *Vulgate*, the Roman copy of the *Septuagint*, the *Æthiopic*, and the *Arabic*, add those six verses here which are quoted by St. Paul, Rom. iii. 13—18. See the notes on those passages, and see the *observations* at the end of this psalm.

Verse 4. *Have all the workers of iniquity no knowledge?*] Is there not one of them who takes this dreadful subject into consideration? To their deeply fallen state they add cruelty; they oppress and destroy the poor, without either interest or reason.

Who eat up my people as they eat bread] Ye make them an easy and unresisting prey. They have no power to oppose you, and therefore you destroy them. That this is the meaning of the expression, is plain from the speech of Joshua and Caleb relative to the Canaanites, Numb. xiv. 9: "Neither fear ye the people of the land; for they are bread for us."

And call not upon the Lord.] They have no *defence*, for they *invoke not the Lord*. They are all either *atheists* or *idolaters*.

Verse 5. *There were they in great fear*] This is a manifest allusion to the history of the *Canaanitish nations*; they were struck with terror at the sight of the Israelites, and by this allusion the Psalmist shows that a destruction similar to that which fell upon them, should fall on the Babylonians. Several of the Versions add, from Ps. liii. 5, "Where no fear was." They were struck with terror, where no real

A. M. cir. 3440.
B. C. cir. 564.
A.U.C. cir. 190.
Olymp. LIV.
cir. annum
primum.

6 Ye have shamed the counsel
of the poor, because the LORD
is his ^a refuge.

7 ^b Oh ^c that the salvation of
Israel were come out of Zion! ^d when the

^a Ps. ix. 9. cxlii. 5.—^b Heb. *Who will give*, &c. See
Rom. xi. 26.

LORD bringeth back the cap-
tivity of his people, Jacob
shall rejoice, and Israel shall
be glad.

A. M. cir. 3440.
B. C. cir. 564.
A.U.C. cir. 190.
Olymp. LIV.
cir. annum
primum.

^c Ps. liii. 6.—^d Job xlii. 10. Ps. cxvii. 1.

cause of terror existed. Their fears had magnified their danger.

For God is in the generation] They feared the Israelites, because they knew that the Almighty God was among them.

Verse 6. *Ye have shamed the counsel of the poor*] Instead of תבִישׁוּ *tabishu*, "Ye have shamed," Bishop Horsley proposes to read תבִישֶׁם *tabishem*, and translates the clause thus: "The counsel of the helpless man shall put them to shame." But this is not authorized by MS. or Version. There is no need for any change: the Psalmist refers to the confidence which the afflicted people professed to have in God for their deliverance, which confidence the Babylonians turned into ridicule. The poor people took counsel together to expect help from God, and to wait patiently for it; and this counsel ye derided, because ye did not know—did not consider, that God was in the congregation of the righteous.

Verse 7. *Oh that the salvation*] Or, more literally, *Who will give from Zion salvation to Israel?* From Zion the deliverance must come; for God alone can deliver them; but *whom* will he make his instruments?

When the Lord bringeth back] For it is Jehovah alone who can do it. *Jacob shall rejoice, and Israel shall be glad.* That is, according to *Calmet*, the remains of the kingdom of Israel, and those of Judah, shall be rejoined, to their mutual satisfaction, and become one people, worshipping the same God; and he has endeavoured to prove, in a dissertation on the subject, that this actually took place after the return from the Babylonish captivity.

Many of the Fathers have understood this verse as referring to the *salvation of mankind by Jesus Christ*; and so it is understood by my old MS. Psalter, as the following paraphrase will show: Qwa sal gyt of Syon hele til Israel? qwen Lord has turned o way the captvte of his folk, glad sal Jacob, and sayne he Israel. Qwa bot Crist that ge despyse, qwen ge wil nou do his counsaile of Syon fra heven, sal gyf hele til Israel? that es, sal saf al trew cristen men; nocht als ge er that lufs nocht God. And qwen our Lord has turned o way the captvte of his folk: that es, qwen he has dampned the devel, and al his Ser-vaundes, the qwilk tourmentes gude men, and makes tham captvts in pyne. Then glade sal Jacob: that es, al that wirstils o gayns vices and actyf lyf: and sayne sal be Israel: that es, al that with the clene egh of thair hert, sees God in contemplatyf lyf. For Jacob es als mikil at say als, *Wrestler*, or *splanter* of *Syn*. *Israel es, man seand God.*

Of the two chief opinions relative to the design of this psalm: 1. That it refers to *Abraham's rebellion*.

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2. That it is a complaint of the captives in Babylon; I incline to the latter, as by far the most probable.

I have referred, in the note on ver. 3, to that remarkable addition of no less than six verses, which is found here in the *Vulgate*, the Vatican copy of the *Septuagint*, the *Aethiopic*, and the *Arabic*, and also in *St. Paul's* Epistle to the Romans, chap. iii. 13—18, which he is supposed to have quoted from this psalm as it then stood in the Hebrew text; or in the Version of the *Seventy*, from which it has been generally thought he borrowed them. That they are not interpolations in the *New Testament* is evident from this, that they are not wanting in any MS. yet discovered; and they exist in all the ancient Versions, the *Vulgate*, *Syriac*, *Aethiopic*, and *Arabic*. Yet it has been contended, particularly by *St. Jerome*, that *St. Paul* did not quote them from this psalm; but, being intent on showing the corruption and misery of man, he collected from different parts several passages that bore upon the subject, and united them here, with his quotation from Ps. xiv. 3, as if they had all belonged to that place; and that succeeding copyists finding them in *Romans*, as quoted from that psalm inserted them into the *Septuagint*, from which it was presumed they had been lost. It does not appear that they made a part of this psalm in *Origen's Hexapla*. In the portions that still exist of this psalm there is not a word of these additional verse referred to in that collection, neither here nor in the parallel Psalm liii.

The places from which *Jerome* and others say *St. Paul* borrowed them are the following:—

Rom. iii. 13: "Their mouth is an open sepulchre with their tongues they have used deceit." Borrowed from Ps. v. 10.

"The poison of asps is under their lips." From Ps. cxl. 3.

Verse 14: "Whose mouth is full of cursing and bitterness." From Ps. x. 7.

Verse 15: "Their feet are swift to shed blood." From Prov. i. 16, or Isai. lix. 7.

Verses 16, 17, 18: "Destruction and misery are in their ways, the way of peace they have not known and there is no fear of God before their eyes." From Isai. lix. 7, 8.

When the reader has collated all these passages in the original, he will probably feel little satisfaction relative to the probability of the hypothesis they are summoned to support.

These verses are not found in the best copies of the *Vulgate*, though it appears they were in the old *Ital* or *Antehieronymian* Version. They are not in the *Codex Alexandrinus* of the *Septuagint*; nor are they

in either the *Greek* or *Latin* text of the *Complutensian Polygot*. They are wanting also in the *Antwerp* and *Perinian Polyglots*. They are neither in the *Chaldee* nor *Syriac* Versions. They are not acknowledged as a part of this psalm by *Theodoret*, *Chrysostom*, *Euthymius*, *Arnobius*, *Apollinaris*, the *Greek Catena*, *Eusebius of Cæsarea*, nor *Jerome*. The latter, however, acknowledges that they were in his time read in the churches. I have seen no Latin MS. without them; and they are quoted by *Justin Martyr* and *Augustine*. They are also in the *Editio Princeps* of the *Falgate*, and in all the ancient *Psalters* known. They are in that *Psalter* which I have frequently quoted, both in the *Latino-Scotico-English* version and paraphrase.

Of this Version the following is a faithful copy, beginning with the *third* verse of the *fourteenth* Psalm:—

As the *heldvid* together; that er made unprofitable:
 Ther es none that dos gode; ther es none til one.
 A grabe opening, es the throate of tham.
 With thaire tunges trecherously that wrought
 Form of snakes undir the lippis of tham.
 Quothas mouth es ful of wopping and bitterness:
 Swift thaire sete to spill blode.
 Wicking and wickednes in thair waies:
 And the way of pees that knewt nocht:
 The drede of God es nocht before the eghen of thaim.

There is a good deal of difference between this, and that *Version* attributed to *Wiclif*, as it stands in my large MS. Bible, quoted in different parts of the New Testament; particularly in 1 Cor. xiii. 1, &c. I shall give it here line for line with the above.

All bowden awpe to gydre; thei ben maad unprofitable:

Ther is not that dooth good thing, ther is not til to on.
 A sepulcre opening is the throate of hem:
 With her tungis thei dyden gyllinly; or trecherously:
 The beupm of edvors, that is clep't *Aspis*, under her lippis:
 The mouth of whom is ful of cursing, or wopping and bitterness:

The text of hem ben swift for to schede out blood:
 Concionous or defouling to God, and infelicitte or curstnesse,
 the wayes of hem;

And thei knewen not the wayes of pees;
 The drede of God is not before her eghen.

The words underlined in the above are added by the translator as explanatory of the preceding terms. It is worthy of remark that *Coverdale* inserts the whole of the addition in this psalm; and *Cardwarden* has inserted it in his Bible, but in a letter different from the text.

It is now time to state what has been deemed of considerable importance to the authenticity of these verses; viz., that they are found in a *Hebrew MS.*, numbered by *Kennicott* in his catalogue 649. It is in the public library at *Leyden*; contains the *Psalms* with a *Latin Version* and *Scholia*; and appears to have been written about the end of the *fourteenth* century, and probably by some *Christian*. I shall give the text with a literal translation, as it stands in this MS., line for line with the preceding:—

קבר פתח נרום
 An open sepulchre is their throat;
 לשונם יחליקן
 With their tongues they flatter;
 חמת עשיר חמת לשונם
 The venom of the asp is under their tongue;
 אשר פיהם אלה ומרמה מלא
 Whose mouth of cursing and bitterness is full;
 קלו רגליהם לשפוך דם
 Swift are their feet to shed blood;
 מול רע ופגע רע בדרךיהם
 An evil aspect, and an evil event, in their ways;
 דרך שלום לא ידעו
 And the way of peace they know not.
 אין פחד אלהים למר עיניהם
 No fear of God before their eyes.

It would be easy to criticise upon the Hebrew in this long quotation. I shall content myself with what *Calmet*, who received his information from others that had inspected the *Leyden MS.*, says of this addition: "Les sçavans, qui ont examiné ce manuscrit, y ont remarqué un Hebreu barbare en cet endroit; et des façons de parler, qui ne sentent point les siècles où la langue Hebraïque étoit en usage." "Learned men, who have examined this MS., have remarked a barbarous Hebraism in this place, and modes of speech which savour not of those ages in which the Hebrew language was in use."

If this be an interpolation in the psalm, it is very ancient; as we have the testimony of *Jerome*, who was prejudiced against it, that it was read in all the churches in his time; and how long before we cannot tell. And that these verses are a valuable portion of divine revelation, as they stand in Rom. iii. 13—18, none can successfully deny. See *Rosenmüller*, *Kennicott*, and *De Rossi*.

ANALYSIS OF THE FOURTEENTH PSALM.

This psalm is the practical atheist's character, and has two parts:—

I. The description of the practical atheist, from ver. 1 to 7.

II. A petition for the church, ver. 7.

I. 1. The atheist is here noted to us by different characters:—

1. From his name, נבל *nabal*, a fool, or rather a churl; no natural fool, but a sinful: a fool in that in which he should be wise.

2. His hypocrisy or cunning; he saith, but he will not have it known, it is to himself, "He saith in his heart." He is a close politic fool.

3. His saying, or his chief and prime principle: "There is no God."

4. From his practice; confessing God in his words for some political advantages, yet in his works denying him. For, 1. His heart is wicked and unregenerate: "They are corrupt." 2. He is a sinner in a high practical degree: "They have done abominable works." 3. He performs no duty: "There is none that doeth good." He commits sin; he omits duty.

2. The Psalmist demonstrates what he said three ways; and convinces them,—

1. By the testimony of *God* himself; he is a witness against them. He is, 1. An eye-witness: *he looks on*. 2. He is in heaven, and they are continually under his notice: "He looked down from heaven." 3. He sees the *children of men*, their *hearts* and their *works*. 4. And the object of his looking is to inquire after their *religion*: "To see if there were any that did understand and seek God."

2. And then he gives his testimony in these general terms: "They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one."

3. Next he accuses them of *two sins* of which they were especially guilty. 1. *Injustice*: "They eat up my people as bread." 2. *Impiety*: "They call not upon the Lord."

4. And that his testimony is true, he convinces them, 1. By the light of their own *conscience*: "Have all the workers of iniquity no knowledge?" Does not their own conscience tell them that all this is true? Do they not *know* this? 2. By *fear* and *terror*, the effects of an evil conscience: "There were they in

great fear." They said, *There is no God*; but their conscience told them that *God was in the congregation of the righteous*, and that they should grievously answer for their *injustice* and *impiety*. 3. By the *hardness* of their *heart*, and contempt of the good counsels of the godly. If *he* reproveth, *they* mocked. If he said *God was his refuge*, they laughed him to scorn. "Ye have shamed the counsel of the poor, because the Lord is his refuge."

II. The second part of the psalm contains a petition for the church:

1. He prays that God would *send salvation to his people*.

2. That it might be *out of Zion*; because *Christ* was anointed and set a king upon the holy hill of Zion: "Oh that the salvation of Israel were come out of Zion!"

3. For then the consequence would be the great joy and happiness of all his people for their deliverance from captivity, *spiritual* and *temporal*: "When the Lord bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad."

PSALM XV.

The important question answered, Who is a proper member of the church militant? and who shall finally join the church triumphant? Ver. 1 contains the question; ver. 2—5, the answer.

A Psalm of David.

LORD, "who shall abide in thy tabernacle? who shall dwell in thy holy hill?"

* Ps. xxiv. 3, &c. — b Heb. *sojourn*. — c Ps. ii. 6. iii. 4.

NOTES ON PSALM XV.

The *title*, *מִזְמוֹר לְדָוִד mizmor ledavid, a Psalm of David*, has nothing in it particularly worthy of notice. If it were a psalm composed during the captivity, relating to their return and settlement in their own land, with the restoration of their temple-service and all the ordinances of God, and a description of the persons who should then be considered Israelites indeed, the name of *David* is improperly prefixed. But the subject is of the most general utility, and demands the most solemn and serious attention of all men who profess to believe in the immortality of the soul.

Verse 1. *Lord, who shall abide in thy tabernacle?* The literal translation of this verse is, "Lord, who shall sojourn in thy tabernacle? who shall dwell in the mountain of thy holiness?" For the proper understanding of this question we must note the following particulars:

1. The *tabernacle*, which was a kind of *moveable temple*, was a type of the *church militant*, or the state of the people of God in this world.

2. *Mount Zion*, the *holy mount*, where the temple was built, was the type of the *kingdom of heaven*. There the ark became *stationary*, and was no longer carried about from place to place; and the whole was typical of the *rest* that remains for the people of God.

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2^d He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.

^d Isai. xxxiii. 15. — ^e Zech. viii. 16. Ephes. iv. 25.

3. The *TABERNACLE* was a temporary and frequently-removed building, carried about from place to place, and not long in any one place. Concerning this it is said, *מי יגור mi yagur*, "Who shall lodge, or sojourn," there? It is not a *residence* or *dwelling-place*, but a place to lodge in for a time.

4. The *TEMPLE* was a *fixed* and *permanent* building; and here it is inquired, *מי יסוכן mi yiscon*, "Who shall dwell, abide," or have his *permanent residence*, there?

5. The *tabernacle* being a migratory temple, carried about on the shoulders of the priests and Levites there was no *dwelling* there for any; they could but lodge or sojourn.

6. The *temple* being *fixed*, the priests, Levites, &c. became *permanent occupiers*. There was no *lodging* or *sojourn*ing, but *permanent residence* for all connected with it.

7. The *tabernacle* is, therefore, a proper type of the *church militant*, wandering up and down, tossed by various storms and tempests; the followers of God having here *no continuing city*; sojourn^{ing} only on earth to get a preparation for eternal glory.

8. The *temple* is also a proper type or emblem of the *church triumphant* in heaven. "Here the wicked cease from troubling, and the weary are at rest." It is the *dwelling-place*, the *eternal residence*, of all who

3 ^a He that backbiteth not with his tongue, nor doeth evil to his neighbour, ^b nor ^c taketh up a reproach against his neighbour.

4 ^d In whose eyes a vile person is contemned; but he honoureth them that fear the LORD.

^a Lev. xix. 16. Ps. xxxiv. 13. — ^b Exod. xxiii. 1. — ^c Or, receiveth or endurath. — ^d Esth. iii. 2. — ^e Judg. xi. 35. ^f Exod. xxii. 25. Lev. xxv. 36. Deut. xxiii. 19. Esek.

are faithful unto death, who are made pillars in that temple of God, to go no more out for ever.

The questions therefore are,

1. Who can be considered a fit member of the church of Christ here below? and,

2. Who shall be made partakers of an endless glory? In answer to these questions, the character of what we may term a true Israelite, or a good Christian, is given in the following particulars:

Verse 2. *He that walketh uprightly*] ^{והלך תמים} *הלך tamim*, 1. *He who walks perfectly*. Who sets God before his eyes, takes his word for the rule of his conduct, considers himself a sojourner on earth, and is continually walking to the kingdom of God. He acts according to the perfections of God's law; he has respect to all its parts, and feels the weight and importance of all its injunctions.

And worketh righteousness] 2. He is not satisfied with a contemplative life; he has duties to perform. The law of righteousness has placed him in certain relations, and each of these relations has its peculiar duties. ^{ויתן כבוד לזכות} *poel tzedek*, the words here used, signify to give just weight, to render to all their dues. 1. As he is the creature of God, he has duties to perform to him. He owes God his heart: *My son, give me thy heart*; and should love him with all his heart, soul, mind, and strength. This is giving God his due. 2. As a member of civil society, he has various duties to perform to his fellows, as they have to him. He is to love them as himself, and do unto all men as he would they should do unto him. 3. There are duties which he owes to himself. That his body may be in health, vigour, and activity, he should avoid every thing by which it might be injured, particularly all excesses in eating, drinking, sleeping, &c. That his soul may be saved, he should avoid all sin; all irregular and disorderly passions. He owes it to his soul to apply to God for that grace which produces repentance, faith, and holiness; and in order to get all these blessings, he should read, watch, pray, hear the word preached, and diligently use all the ordinances of God. He who acts not thus, defrauds both his body and soul: but the person in the text works righteousness—gives to all their due; and thus keeps a conscience void of offence both towards God and man.

And speaketh the truth in his heart.] 3. He is a true man; in him there is no false way. He is no man of pretences; speaking one thing, and meaning another. He professes nothing but what he feels and intends; with him there are no hollow friendships, vain compliments, nor empty professions of esteem, love, regard, or friendship. His mouth speaks nothing

He that ^a sweareth to his own hurt, and changeth not.

5 *He that* putteth not out his money to usury, ^a nor taketh reward against the innocent. He that doeth these things ^b shall never be moved.

xviii. 8. xxii. 12. — ^a Exod. xxiii. 8. Deut. xvi. 19. ^b Ps. xvi. 8. 2 Pet. i. 10.

but what his heart dictates. His heart, his tongue, and his hand are all in unison. Hypocrisy, guile, and deceit have no place in his soul.

Verse 3. *He that backbiteth not with his tongue*] ^{לא ילשון} *lo ragal al leshono*, "he foots not upon his tongue." 4. He is one who treats his neighbour with respect. He says nothing that might injure him in his character, person, or property; he forges no calumny, he is author of no slander, he insinuates nothing by which his neighbour may be injured. The tongue, because of its slanderous conversation, is represented in the nervous original as kicking about the character of an absent person; a very common vice, and as destructive as it is common: but the man who expects to see God abhors it, and backbites not with his tongue. The words backbite and backbiter come from the Anglo-Saxon *bac*, the back, and *bican*, to bite. How it came to be used in the sense it has in our language, seems at first view unaccountable; but it was intended to convey the treble sense of knavishness, cowardice, and brutality. He is a knave, who would rob you of your good name; he is a coward, that would speak of you in your absence what he dared not to do in your presence; and only an ill-conditioned dog would fly at and bite your back when your face was turned. All these three ideas are included in the term; and they all meet in the detractor and calumniator. His tongue is the tongue of a knave, a coward, and a dog. Such a person, of course, has no right to the privileges of the church militant, and none of his disposition can ever see God.

Nor doeth evil to his neighbour] 5. He not only avoids evil speaking, but he avoids also evil acting towards his neighbour. He speaks no evil of him; he does no evil to him; he does him no harm; he occasions him no wrong. On the contrary, he gives him his due. See under the second particular.

Nor taketh up a reproach against his neighbour.] 6. The word ^{חפה} *chephah*, which we here translate a reproach, comes from ^{חרף} *charaph*, to strip, or make bare, to deprive one of his garments; hence ^{חורף} *choreph*, the winter, because it strips the fields of their clothing, and the trees of their foliage. By this, nature appears to be dishonoured and disgraced. The application is easy: a man, for instance, of a good character is reported to have done something wrong; the tale is spread, and the slanderers and backbiters carry it about; and thus the man is stripped of his fair character, of his clothing of righteousness, truth, and honesty. All may be false; or the man, in an hour of the power of darkness, may have been tempted and overcome; may have been wounded in the cloudy and dark day, and deeply mourns his fall before God

Who that has not the heart of a devil would not strive rather to *cover* than *make bare* the fault? Those *who feed*, as the proverb says, *like the flies, passing over all a man's whole parts to light upon his wounds*, will take up the tale, and carry it about. Such, in the course of their diabolic work, carry the story of scandal to the righteous man; to him who loves his God and his neighbour. But what reception has the tale-bearer? The good man *taketh it not up*; לא נאס לא *lo nasa*, he will not bear it; it shall not be propagated from him. He cannot prevent the detractor from *laying it down*; but it is in his power not to *take it up*: and thus the progress of the slander may be arrested. *He taketh not up a reproach against his neighbour*; and the tale-bearer is probably discouraged from carrying it to another door. Reader, drive the slanderer of your neighbour far away from you: ever remembering that in the law of God, as well as in the law of the land, "the receiver is as bad as the thief."

Vers 4. *In whose eyes a vile person is contemned*] 7. This man judges of others by their conduct; he tries no man's heart. He knows men only by the *fruits* they bear; and thus he gains knowledge of the *principle* from which they proceed. *A vile person*, נאס נאס *nimas*, the *reprobate*, one abandoned to sin; is *despised*, נבזה *nibzeh*, is *loathsome*, as if he were covered with the *elephantiasis* or *leprosy*, for so the word implies. He may be *rich*, he may be *learned*, he may be a *great man* and *honourable* with his master, in high offices in the state; but if he be a *spiritual leper*, an *infidel*, a *profligate*, the righteous man must despise him, and hold him, because he is an enemy to God and to man, in sovereign contempt. If he be in power, he will not treat him as if *worthy* of his dignity; while he *respects the office* he will *detest the man*. And this is quite right; for the popular odium should ever be pointed against vice.

Aben Ezra gives a curious turn to this clause, which he translates thus: "He is mean and contemptible in his own eyes;" and it is certain that the original, נאס נבזה *nibzeh beynai nimas*, will bear this translation. His *paraphrase* on it is beautiful: "A pious man, whatever good he may have done, and however concordant to the divine law he may have walked, considers all this of no worth, compared with what it was his duty to do for the glory of his Creator." A sentiment very like that of our Lord, Luke xvii. 10: "So likewise ye, when he shall have done all those things which are commanded you, say, We are unprofitable servants; we have done that which was our duty to do."

Taken in this sense, the words intimate, that the man who is truly pious, who is a proper member of the church *militant*, and is going straight to the church *triumphant*, is truly *humble*; he knows he *has nothing but what he has received*, he has no *merit*, he trusts not in himself, but in the living God. He renounces his *own righteousness*, and trusts in the *eternal mercy of God* through the *infinitely meritorious atonement* made by Jesus Christ. The language of his heart is,—

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"I loathe myself when God I see,
And into nothing fall;
Content that thou exalted be,
And Christ be all in all."

He honoureth them that fear the Lord] 8. This clause is a proof, however just the sentiment, that *Aben Ezra* has mistaken the meaning of the preceding clause. The truly pious man, while he has in contempt the *honourable* and *right honourable* profligate yet *honours them that fear the Lord*, though found in the most abject poverty; though, with *Job*, on the *dunghill*; or, with *Lazarus*, covered with *sores* at the rich man's gate. Character is the object of his attention; persons and circumstances are of minor importance.

The fear of the Lord is often taken for the *whole religion*; and sometimes for that *reverence* which man feels for the *majesty* and *holiness of God*, that induces him to hate and depart from evil. Here may signify the lowest degree of religion, *repentance* whereby we forsake sin.

Swareth to his own hurt, and changeth not.] 9. At any time he have bound himself by a solemn engagement to do so and so, and he finds afterwards that to keep his *oath* will be greatly to his *damage*; yet such reverence has he for *God* and for *truth*, that he will not *change*, be the consequences what they may. He is faithful also to his *promises*; his *word* will bind him equally with an *oath*. He that will not be honest *without* an oath will not be honest with one.

The *Hebrew* might be thus translated: "I swear to afflict myself, and does not change; and thus the *Chaldee* has rendered this clause. He has promised to the Lord to keep his body under, and bring it into subjection; to deny himself that he may not pamper the flesh, and have the more to give to the poor.

Vers 5. *Putteth not out his money to usury*] 10. As *usury* signifies *unlawful interest*, or that which got by *taking advantage of the necessity of a distressed neighbour*, no man that fears God can be guilty of it. The word נשחך *neshech*, which we translate *usury* comes from *nashach*, to bite as a serpent; and he must signify that *biting* or *devouring usury*, which ruins the man who has it to pay. "The *increase of usury* is called נשחך *neshech*, because it resembles the *biting of a serpent*. For as this is so small at first, scarcely to be perceptible, but the *venom* soon spreads and diffuses itself till it reaches the vitals; so the *increase of usury*, which at first is not perceived, is felt, at length grows so much as by degrees to *destroy another's substance*." *Middoch's* edition of *Leviticus* Critica Sacra, sub voce נשחך.

The Jews ever were, and are still, remarkable for *usury* and *usurious contracts*; and a Jew that saved from it is in the fair way, charity would suppose, to the kingdom of heaven. The Roman law condemned the *usurer* to the forfeiture of *four times the sum*. Cato de Re Rust., lib. i.

Nor taketh reward against the innocent.] 11. He neither gives nor receives a *bride* in order to per-

justice or injure an innocent man in his cause. The lawyer, who sees a poor man opposed by a rich man, who, though he is convinced in his conscience that the poor man has justice and right on his side, yet takes the larger fee from the rich man to plead against the poor man, has in fact taken a *bride against the innocent*, and without the most signal interposition of the mercy of God, is as sure of hell as if he were already there.

He that doeth these things] He in whose character all these excellences meet, though still much more is necessary under the *Christian dispensation, shall never be moved*—he shall stand fast for ever. He is an upright, honest man, and God will ever be his support.

Now we have the important question answered, Who shall go to heaven? The man who to *faith in Christ Jesus* adds those *eleven moral excellences* which have been already enumerated. And only such a character is fit for a place in the church of Christ.

On this verse there is a singular reading in my old MS. *Paalter*, which I must notice. The clause, *Qui pecuniam suam non dedit ad usuram*, “who putteth not out his money to usury,” is thus translated: *He that gaf nout his catel til oker*. Now this intimates that the author had either read *pecudem*, CATTLE, for *pecuniam*, MONEY; or that *catel* was the only money current in his time and country. And indeed it has long been the case, that the *Scottish peasantry* paid their rents in *kind*; so many *cows* or *sheep* given to the laird for the usufruct of the ground. That this is no mistake in the translation is evident enough from the *paraphrase*, where he repeats the words, with his gloss upon them: *He that gaf nout his Catel til oker* bodyly als covaytus men dos gastly: that he seke naght for his gude dede, na mede of this werld, bot anely of heven.

The very unusual word *oker* signifies *produce* of any kind, whether of *cattle, land, money*, or even the human *offspring*. It is found in the *Anglo-Saxon*, the *Gothic*, the *German*, and the *Danish*; in all which languages it signifies *produce, fruit, offspring, usury*, and the like. Dr. *Jameson* does not show the word in any of its forms, though it is evident that it existed in the ancient *Scottish* language.

The word *catel* may be used here for *chattels, substance* of any kind, moveable or immoveable; but this word itself was originally derived from *cattle*, which were from the beginning the *principal substance* or *riches* of the inhabitants of the country. Indeed the word *pecunia, money*, was derived from *pecus, cattle*, which were no longer used as a medium of commerce when silver and gold came into use. There is a passage in *Chaucer* where *cattel catching* seems to be used for *getting money*. Speaking of the wicked priests of his time, he says:—

Some on her churches dwell
Apparalled poorly proud of port; ;

The seven Sacramentes thei doen sell,
En Cattel catching is her comfort.
Of each matter thei tollen mell;
And doen hem wrong is her disport.
To akrate the people thei been fell
And hold hem lower than doeth the Worde.

Plowman's Tale, 3rd part.

ANALYSIS OF THE FIFTEENTH PSALM.

A psalm of doctrine, consisting of *two* parts, in which we have the character of a sound Christian (rather, an upright Jew).

I. The *first* part is delivered in the form of a *dialogue* between God and the prophet, from ver. 1—5.

II. The *second* is the *epiphonema*, or moral reflection, in the close of the last verse.

I. The question proposed by the Psalmist to God,

1. “Lord, who shall sojourn in thy holy tabernacle?”

2. “Who shall rest upon thy holy hill?” That is, because all are not *Israel* which are of *Israel*, therefore the Psalmist asks of God, Who shall *sojourn* as a true member in the *church militant*? And who shall rest in the *church triumphant*?

2. To which God returns the following answer, containing very remarkable notes of the true character of a member of the church:—

1. In *general*, he is a man, who is, 1. *Upright in thought*; he is an honest man: “He that walketh uprightly.” 2. *Just in his deed*: “He works righteousness.” 3. *True in his word*: “He speaks the truth in his heart.”

2. In *particular*, he is a man who avoids evil.

1. In himself he is no slanderer: “He backbites not with his tongue.”

2. He is no wrong-doer: “Nor doeth evil to his neighbour.”

3. He is no reviler, tale-bearer, nor tale-hearer: “He takes not up a reproach against his neighbour.”

4. He is no favourer of sin: “In whose eyes an evil person is contemned.”

5. He is no oppressor nor extortioner: *He puts not his money to his poor brother to usury.*

6. No briber: “He takes no reward against the innocent.”

2. Such a man is he who *honours them that fear the Lord.*

3. “He sweareth to his own hurt, and changeth not.” He will surely keep his word; his character is composed of piety and charity.

II. The *epiphonema*, or moral reflection, has these *two* parts:—

1. The *party* to whom this privilege belongs: “He that doeth these things;” for the *doers*, not the *hearers*, of the law shall be justified.

2. The *promise* made to him: “He shall never be moved.” The life of grace is the way to the life of glory. See the preceding notes.

PSALM XVI.

The contents of this Psalm are usually given in the following manner: David, sojourning among idolaters, and being obliged to leave his own country through Saul's persecution, cries to God for help; expresses his abhorrence of idolatry, and his desire to be again united to God's people, 1-4; and declares his strong confidence in God, who had dealt bountifully with him, 5-7. Then follows a remarkable prophecy of the resurrection of Christ, 8-11.

* Michtam ^b of David.

A. M. cir. 2946.
B. C. cir. 1058.
Sauli, Regis
Israelitarum,
cir. annum 38.

PRESERVE me, O God:
' for in thee do I put my
trust.

* Or, A golden Psalm of David.—^b So Ps. lvi., lvii., lviii.,
lix., lx.—^c Ps. xxv. 20.

NOTES ON PSALM XVI.

The title of this psalm in the Hebrew is מִכְתָּם לְדָוִד *michtam ledavid*; which the Chaldee translates, "A straight sculpture of David." The Septuagint, Στήλο-γραφή τῆ Δαυὶδ, "The inscription on a pillar to David;" as if the psalm had been inscribed on a pillar, to keep it in remembrance. As מִכְתָּם *catham* signifies to engrave or stamp, this has given rise to the above inscription. מִכְתָּם *michtam* also means pure or stamped gold; and hence it has been supposed that this title was given to it on account of its excellence: a golden psalm, or a psalm worthy to be written in letters of gold; as some of the verses of Pythagoras were called the golden verses, because of their excellence. Gold being the most excellent and precious of all metals, it has been used to express metaphorically excellence and perfection of every kind. Thus a golden tongue or mouth, the most excellent eloquence; so Chrysostom means, this eminent man having had his name from his eloquence; — a golden book, one of the choicest and most valuable of its kind, &c. But I have already sufficiently expressed my doubts concerning the meanings given to these titles. See the note on the title of Psalm lx.

That David was the author there can be no doubt. It is most pointedly attributed to him by St. Peter, Acts ii. 25-31. That its principal parts might have some relation to his circumstances is also probable; but that Jesus Christ is its main scope, not only appears from quotations made by the apostle as above, but from the circumstance, that some parts of it never did and never could apply to David. From the most serious and attentive consideration of the whole psalm, I am convinced that every verse of it belongs to Jesus Christ, and none other: and this, on reference, I find to be the view taken of it by my ancient Psalter. But as he is referred to here as the Redeemer of the world, consequently, as God manifested in the flesh, there are several portions of the psalm, as well as in the New Testament, where the divine and human natures are spoken of separately: and if this distinction be properly regarded, we shall find, not only no inconsistency, but a beautiful harmony through the whole.

Verse 1. Preserve me, O God: for in thee do I put my trust.] On the mode of interpretation which I

2 O my soul, thou hast said
unto the LORD, Thou art my
LORD; ^d my goodness extend-
eth not to thee;

A. M. cir. 2946.
B. C. cir. 1058.
Sauli, Regis
Israelitarum,
cir. annum 38.

^d Job xxii. 2, 3. xxxv. 7, 8. Ps. l. ix. Rom. xi. 35.

have hinted at above, I consider this a prayer of the man Christ Jesus on his entering on his great atoning work, particularly his passion in the garden of Gethsemane. In that passion, Jesus Christ most evidently speaks as man; and with the strictest propriety, as it was the manhood, not the Godhead, that was engaged in the suffering.

שמרני *shomreni*, keep me — preserve, sustain, this feeble humanity, now about to bear the load of that punishment due to the whole of the human race. For in thee, חסיתי *chasithi*, have I hoped. No human fortitude, or animal courage, can avail in my circumstances. These are no common sufferings; they are not of a natural kind; they are not proportioned to the strength of a human body, or the energy of a human spirit; and my immaculate humanity, which is subjected to these sufferings, must be dissolved by them, if not upheld by thee, the strong God. It is worthy of remark that our Lord here uses the term אל *El*, which signifies the strong God, an expression remarkably suited to the frailty of that human nature which was now entering upon its vicarious sufferings. It will be seen with what admirable propriety the Messiah varies the appellations of the Divine Being in this address; a circumstance which no translation without paraphrase can express.

Verse 2. Thou hast said unto the Lord, Thou art my Lord] Thou hast said יהוה *Yehovah*, to Jehovah, the supreme, self-existing, and eternal Being; Thou art my Lord, אדוני *adonai* *attah*, Thou art my prop, stay, or support. As the Messiah or Son of God, Jesus derived his being and support from Jehovah; and the man Christ was supported by the eternal Divinity that dwelt within him, without which he could not have sustained the sufferings which he passed through, nor have made an atonement for the sin of the world; it is the suffering Messiah, or the Messiah in prospect of his sufferings, who here speaks.

My goodness extendeth not to thee] There are almost endless explanations of this clause; no man can read them without being confounded by them. The SEPTUAGINT read, ὅτι τῶν αγαθῶν μου οὐ χρειαζέσθαι· Because thou dost not need my goods. The VULGATE follows the Septuagint. The CHALDEE: My good is given only by thyself. So the SYRIAC: My good is from thee. The ARABIC: Thou dost not need my

A. M. cir. 2946.
B. C. cir. 1058.
Sauli, Regis
Israelitarum,
cir. annum 38.

3 But to the saints that are in the earth, and to the excellent, in whom is all my delight.
4 Their sorrows shall be mul-

^a Or, give gifts to another.

good works. And in this sense, with shades of difference, it has been understood by most commentators and critics.

Bishop *Horsley* translates, *Thou art my good—not besides thee.* Dr. *Kennicott*, *My goodness is not without thee.*

I think the words should be understood of what the Messiah was doing for men. My goodness, טובתי *tothti*, "my bounty," is not to thee. What I am doing can add nothing to thy divinity; thou art not providing this astonishing sacrifice because thou canst derive any excellence from it: but this bounty extends to the saints—to all the spirits of just men made perfect, whose bodies are still in the earth; and to the excellent, אדירים *addirey*, "the noble or super-eminent ones," those who through faith and patience inherit the promises. The saints and illustrious ones not only taste of my goodness, but enjoy my salvation. Perhaps *angels* themselves may be intended; they are not uninterested in the incarnation, passion, death, and resurrection of our Lord. They desire to look into these things; and the victories of the cross in the conversion of sinners cause joy among the angels of God.

The כהנים *kedoshim*, "saints" or consecrated persons, may refer to the first planters of Christianity, evangelists, apostles, &c., who were separated from all others, and consecrated to the great important work of preaching among the Gentiles the unsearchable riches of Christ. With these was all the desire, רצון *chephets*, the good will and delight of Christ. In all their ministrations he was both with them and in them.

The passage, taken as referring to David, intimates that he abhorred the company of the profane and worthless, and delighted to associate with them that excelled in virtue.

On these two verses the translation and paraphrase of my old Psalter must not be forgotten:—

Verse 1. Conserva me, Domine, &c.

Trans. Kepe me Lord, for I hoped in thy; I said til I, my God thou ert; for, of my guides thou has us all.

Par.—The voice of Crist in his manhede; pray-ud til the fader, and sayand: Lord, fader, kepe me inang pepils, for I hoped in the, nocht in me. I said til the, my God, thou ert in that, that I am man; for thou has no nede of my godes; bot I haf of the, al that I haf; here is the wil pride of men confounded; that evenes that thair haf ought of thaim self bot syn.

Verse 2. Sanctis qui sunt in terra, &c.

Trans. Til halowes the qwilk er in his land, he seloweth all my willes in thaim.

Par.—Nocht til wiked, bot til halows clene in saule, and depertid fra erdly bysynes, the qwilk er in his land: that es, thair haf fested thair hope in the

tiplied that ^ahasten after another god: their drink-offerings of blood will I not offer, ^bnor take up their names into my lips.

A. M. cir. 2946.
B. C. cir. 1058.
Sauli, Regis
Israelitarum,
cir. annum 38.

^b Exod. xxiii. 13. Josh. xxiii. 7. Hos. ii. 16, 17.

land of heven; and rotyd in luf: the qwilk hope es als anker in stremys of this werld. He seloweth al my willes, that of wondirful, he made my willes, of dying and rying, sett and fulfilled in thaim: that es, in thair profete, qware in thair feled qwat it profeted thaim my mekenes that wild dye, and my myght to rise.

Verse 4. *Their sorrows shall be multiplied that hasten after another god*] The *Chaldee* has: "They multiply their idols, and afterwards hasten that they may offer their gifts." In the Hebrew text there is no word for *God*, and therefore *Messiah* or *Saviour* might be as well substituted; and then the whole will refer to the unbelieving Jews. They would not have the true Christ; they have sought, and are seeking, another Messiah; and how amply fulfilled has the prophetic declaration been in them! Their sorrows have been multiplied for more than 1800 years.

The *Vulgate* and *Septuagint*, and after them the *Ethiopic* and *Arabic*, have given this clause a widely different turn: "Their afflictions have been multiplied, and afterwards they have run swiftly;" referring to the suffering saints: the more they were afflicted and persecuted, the more fervent and prosperous they became.

Their drink-offerings of blood will I not offer] נס נס *nesech* is a libation, whether of wine or water, poured out on the sacrifice. A drink-offering of blood is not a correct form of expression; it is rather the libation on the blood of the sacrifice already made. Coverdale translates the same; but *Mathewes*, who reformed his text in a few places, has *Their brent offerings of bloude*, without much mending the text; though by this the exceptionable idea of a drink-offering of blood is avoided. As applicable to our Lord, here is an intimation that their libations and sacrifices should cease. None of these should exist under the Christian dispensation; Jesus Christ's offering upon the cross being the accomplishment and termination of all such sacrifices.

Nor take up their names into my lips.] None of those sacrifices shall be mentioned with any kind of respect after the end of their institution shall have been accomplished; for sacrifice, offering, burnt-offering, and sacrifice for sin, such as are offered according to the law, God would no longer receive; therefore Jesus said: "Lo, I come to do thy will; a body hast thou prepared me." Since that time all these sacrifices have ceased. The old *Psalter* is curious:

Verse 4. *Multiplicate sunt infirmitates eorum; postea acceleraverunt.*

Trans. *Stampaldet er thair sekens: and sythen thair hasted thaim.*

Par. That es at say; thair knew that thair war ful seke in body and saule, and sythen thair hasted thaim til the Leche; for he that feles him seke, he sekis

A. M. cir. 2946.
B. C. cir. 1068.
Sauli, Regis
Israelitarum,
cir. annum 38.

5 * The LORD is the portion
of ^b mine inheritance ^c and ^d of
my cup: thou maintainest my
lot.

6 The lines are fallen unto me in pleasant
places; yea, I have a goodly heritage.

7 I will bless the LORD, who hath given me
counsel: ^e my reins also instruct me in the
night seasons.

8 ^f I have set the LORD always before me:
because ^g he is at my right hand, ^h I shall not
be moved.

^a Deut. xxxii. 9. Ps. lxxiii. 26. cxix. 57. cxlii. 5. Jer. x.
16. Lam. iii. 24. — ^b Heb. of my part. — ^c Numb. xvi. 14.
Deut. ix. 29. — ^d Ps. xi. 6. xxiii. 5. cxvii. 13. — ^e Ps. xvii.
3. — ^f Acts ii. 25, &c. — ^g Ps. lxxiii. 23. cx. 5. cxxi. 5.
^h Ps. xv. 5. — ⁱ Ps. xxx. 12. lvii. 8. — ^k Heb. dwell con-

remedy. Il men wenes that thai er noght seke for
thi thai dye in thair syn.

Non congregabo conventicula eorum de san-
guinibus, &c.

Trans. I sal noght gadyr the cobentes of tha of blodis;
ne I sal be menand of their names thurgh my lipptis.

Par. That est at say, by the coventes of haly men,
my servaundes sal nout fleschely, bot gastly: for
blode bytakyns syn and unclenes that thai er in, that
folous thair flesche, and the vanites of thair blode;
that er comen of grete kyn. Ne I sal by menand of
thair names: for thai er changed fra syn til ryght-
wisnes on domesday, qwen I sal speke through my
lippes til thaim that haldes the name of wykednes:
sa ye weryed til fyer with outen end.

Verse 5. *The Lord is the portion of mine inheri-
tance*] The Messiah speaks. Jehovah is the portion
of mine inheritance; I seek no earthly good; I de-
sire to do the will of God, and that only. It is God
who has given me this lot—to redcem mankind—to
have them for mine inheritance. From him I have
received the *cup of suffering*, which I shall drink for
their sake, through which I shall impart to them the
cup of consolation. He, by the grace of God, has
tasted death for every man; and he has instituted
the *cup of blessing* to commemorate his passion and
death.

Verse 6. *The lines are fallen unto me in pleasant
places*] Here is an allusion to the ancient division
of the land by lot among the Israelites, the breadth
and length being ascertained by lines which were
used in measuring. I have got a rich inheritance of
immortal spirits; and I myself, as man, shall have a
name above every name, and be raised to thy throne,
on which I shall sit, and be admired in my saints to
all eternity.

I have a goodly heritage.] A church, an innumerable
multitude of saints, partakers of the divine nature,
and filled with all the fulness of God. And these shall
dwell with me in the heaven of heavens to all eter-
nity. The old *Psalter*.

Verse 5. Dominus pars hereditatis mee et calicis
mei, &c.

9 Therefore my heart is
glad, ⁱ and my glory rejoiceth:
my flesh also shall ^k rest in
hope.

10 ^l For thou wilt not leave ^m my soul in
hell; neither wilt thou suffer thine Holy One
to see corruption.

11 Thou wilt shew me the ^o path of
life: ⁿ in thy presence is fulness of joy; ^p at
thy right hand *there are* pleasures for ever-
more.

fidently. — ¹ Ps. xlix. 15. Acts ii. 27, 31. xiii. 35. — ^m Lev.
xix. 28. Numb. vi. 6. — ⁿ Matt. vii. 14. — ^o Ps. xvii. 15.
xxi. 6. Matt. v. 8. 1 Cor. xiii. 12. 1 John iii. 2. — ^p Ps.
xxxvi. 8.

Trans. Lord es part of myn herptage and of my chal-
lyce: thow ert that sal restore myn herptage til me.

Par. Lord the fader es part, that es, he es por-
cion and mede of myn herytage; that es of haly
men, qwam I welde in herytage. Other men ches-
s than what tham lyst: my part es God, and he es
part of my chalyce: that es, he es my copp of al
my delyte and joy. Wereldys men drynkes the
venemus lustes, and the drubly delytes of lychery
and covatys: I in my halows sal drynk God; for thu
ert fadyr that sal restore til me, that es, til my men,
myn herytage, that thai lost in Adam: that es thu
restores til tham the knawing of my bryghthede.

Verse 6. Punes cciderunt michi in preclaris, &c.
Trans. Strynges fel to me in ful bryght: for qwy,
myn herptage is ful bryght til me.

Par. Strynges, that er merkes of my possessioun,
in thi bryghtnes, fel als with cutte; als the posses-
sioun of prestes and dekenis in the alde law, was
God; for qwy myn herytage, that es haly men es
bryght til me of thai seme layth and aute castyng til
some of the werld, til me thai er fairer and bryght.

Verse 7. *Who hath given me counsel*] Jesus, as
man, received all his knowledge and wisdom from
God; Luke ii. 40—52. And in him were hidden all
the treasures of wisdom and knowledge.

My reins also instruct me] כִּלְיוֹתַי *kilyothai*, reins
or kidneys, which from their retired situation in the
body, says Parkhurst, and being hidden in fat, are
often used in Scripture for the most *secret workings*
and *affections of the heart*.

The kidneys and their fat were always to be burnt
in sacrifice, to indicate that the most secret purposes
and affections of the soul are to be devoted to God.

In the night seasons.] That is, in the time of my
passion, my secret purposes and determinations con-
cerning the redemption of man support me. "For
the joy that was set before him he endured the cross,
despising the shame;" Heb. xii. 2.

Verse 8. *I have set the Lord always before me*] This
verse, and all to the end of ver. 11, are applied
by St. Peter to the death and resurrection of Christ.
Acts ii. 25, &c.

In all that our Lord *did, said, or suffered*, he kept the glory of the Father and the accomplishment of his purpose constantly in view. He tells us that he did not come down from heaven to do his own will, but the will of the Father, who had sent him. See John xvii. 4.

He is *at my right hand*] That is, I have his constant presence, approbation, and support. All this is spoken by Christ as *man*.

I shall not be moved.] Nothing can swerve me from my purpose; nothing can prevent me from fulfilling the divine counsel, in reference to the salvation of men.

Verse 9. *Therefore my heart is glad*] Unutterably happy in God; always full of the divine presence; because whatsoever I do pleaseth him. The man Christ Jesus must be constantly in communion with God, because he was without spot and blemish.

My glory rejoiceth] My tongue, so called by the Hebrews (see Ps. lviii. 8, xxx. 12), because it was bestowed on us to glorify God, and because it is our *glory*, being the instrument of expressing our thoughts by words. See *Dodd*. But *soul* bids as fair to be the meaning. See the notes on Acts ii. 25, &c.

My flesh also shall rest in hope.] There is no sense in which these and the following words can be spoken of David. Jesus, even on the cross, and breathing out his soul with his life, saw that his rest in the grave would be very short: just a sufficiency of time to prove the *reality* of his death, but not *long enough* to produce *corruption*; and this is well argued by St. Peter, Acts ii. 31.

Verse 10. *Thine Holy One*] This is in the plural number, חַיִּים *chasideycha, thy Holy Ones*; but none of the *Versions* translate it in the plural; and as it is in the singular number, חַיִּים *chasidecha*, in several *ancient editions*, among which is the *Complutensian Polyglot*, and no less than *two hundred and sixty-four* of *Kennicott's* and *De Rossi's MSS.*, and in the quotation by St. Peter, in Acts ii. 27, xiii. 35, we may take it for granted that the present reading is a corruption; or that חַיִּים is an emphatic singular.

As to *leaving the soul in hell*, it can only mean permitting the *life* of the Messiah to *continue* under the power of death; for שְׁאוֹל *sheol* signifies a *pit, a ditch, the grave, or state of the dead*. See the notes on the parallel places, Acts ii. 25, &c.

See corruption.] All human beings see corruption, because born in sin, and liable to the curse. The human body of Jesus Christ, as being without sin, saw no corruption.

Verse 11. *Thou wilt shew me the path of life*] I shall find the *way out of the regions of death*, to see no more. Thus Christ was the *first-fruits* of them that slept. Several had before risen from the dead, but they *died again*. Jesus rose from the dead, and is alive for evermore. Jesus Christ's resurrection from the dead was the first entrance out of the grave to eternal life or lives, חַיִּים *chayyim*, for the word is in the plural, and with great propriety too, as this resurrection implies the *life of the body*, and the *life of the rational soul* also.

In thy presence] חַיִּים *panycha, thy faces*. Every

holy soul has, throughout eternity, the *beatific vision*, i. e., "it sees God as he is," because it is *like him*; 1 John iii. 2. It drinks in beatification from the presence of the Eternal TRINITY.

Thy right hand] The place of honour and dignity; repeatedly used in this sense in the Scriptures.

Pleasures for evermore.] נָצַח *netzach, onwardly; perpetually, continually*, well expressed by our translation *ever* and *more*; an eternal progression. Think of *duration* in the most extended and unlimited manner, and there is still *more*; more to be suffered in hell, and more to be enjoyed in heaven. Great God! grant that my readers may have this beatific sight; this eternal progression in unadulterated, unchangeable, and unlimited happiness! Hear this prayer for his sake who found out the path of life, and who by his blood purchased an entrance into the holiest! Amen and Amen.

For the application of the whole psalm to David, see the analysis at the end, which is a little altered from *David's Harp Strung and Tuned*.

The remains of this psalm in the old *Psalter* are worthy to be inserted:

Verse 7. *Benedicam Dominum qui tribuit michi intellectum, &c.*

Trans. I sal blis the Lord that gaf til me undyrstanding; and ober that til the nyght, supled me my neres.

Par. That es I sal luf the fader that hafs gyfen undyrstanding til my servautes, thurgh the qwylk the herytage of heven may be sene and welded; and over that undyrstanding, in the qwilk I saw, sais Crist, al sothefast thynges and haly. Of that I sal lof him that my neres that es the Jewis of kwas kynd I toke flesch, that es my kyn snybbed me in wranges and temptaciounis, and passious, til the nyght, that es al the dede thai missaid hym, als so oure neres; that es our fleschely delytes makes us worthy snybyng til our dede; for perfytely may we nocht be with outen syn, qwyles we lyf.

Verse 8. *Providebam Dominum in conspectu meo, &c.*

Trans. I perwaide God ay in my syght; for he es at the ryght hand til me, that I be nout styrrid.

Par. And in al thys anguys I for gatt nout God: bot I pervayde hym ay in my syght; that es, I comande o mang passand thynges: I toke nout my nee fra hym that ay es; bot I fested it in hym, so that he was ay in my sight, and he es nout fyled in synnes that assyduely with the ee of his thought, byhaldes God, for he es at the ryght hand of me: that I be nocht styred; that es, he helpes me in desyre of endeles gudes, that I last stabil in hym, and for thi nane il thyng may haf mayster of me.

Verse 9. *Propter hoc, clatum, est cor meum, et exultavit lingua mea, &c.*

Trans. Thar fore gladdid es my hert, and my toung joyed ober that, and my flesch sal rest i hope.

Par. This es ful joy that in hert es raysayed, and with toung schewed, and over that joy in hert and mouth, my flesch sal rest in hope of rysyng.

Verse 10. *Quoniam non derelinques in inferno animam meam, &c.*

Trans. For thou sal nocht lete my Soule in hell ; ne thou sal nocht gif thi halow is so corruptioun.

Par. That es at say, the Soule that I haf als veray man, sal nocht be left in hell ; and my body that thu haloued, sal nocht rote. Here men may knaw that this es goddes word ; for other mens bodis rotes.

Verse 11. Notas michi fecisti vias vite, &c.

Trans. Knawen thu maked til me, the wayes of lyf : thou sal ful fil me of joy with thi face, delytynges in thi ryght hand in til the end.

Par. Knawen thu maked thurgh me til myne, the wayes of lyf, that es the wayes of mekenes and charite, that men came til heven thurgh mekenes, fra qwethyn thai fel thurgh Pryde : and thow sal ful fil me ; that es, my servaundes, of joy with thi face ; that es, in the syght of the, apertly ; so that thai desyre nothing over, qwen thai af sene the, face til face, and ay til than delytynges til tham in way of this lyf. In thi ryght hand ; that es thi favoure, and thi mercy the qwilk delytyngs ledys tham in til the ende ; that es, in til perfectioun of endeles Blisfulhede.

I have given the whole of the translation and comment of this psalm, from this ancient Psalter, as a curious specimen of the doctrine and language of our northern neighbours in the *thirteenth* or *fourteenth* century.

ANALYSIS OF THE SIXTEENTH PSALM.

Michtam David : David's precious jewel, or psalm of gold ; literally to be understood of David, but primarily and principally of Christ, Acts ii., whom he calls *חַסִּיד* *chasid*, God's Holy One, ver. 10. And foretels his passion, resurrection, and ascension, ver. 9, 10, 11.

This psalm has two parts : I. *Petition*, ver. 1. II. *Thanksgiving*, ver. 7.

I. The *petition* begins the psalm. It is for *preservation* : "Preserve me, O God." Keep me to the kingdom both temporal and eternal that thou hast promised. Guard me ; guide me ; keep me. To induce the Lord to do this, he produces his reasons :—

1. His *confidence* : "For in thee I trust." This is a powerful plea ; for to trust God is the highest honour we can do him ; it acknowledges him as Sovereign.

2. His relation : "O my soul, thou hast said unto the Lord, thou art my God."

3. For this I would show myself thankful, and return the best of my best. But what can I give? Save *τα σα εκ των ουν*, "thy own things from thy own property." My goods or goodness, my beneficence or bounty, is nothing unto thee. Sacrifice thou needest not, Ps. l. 8, nor art delighted in them : but mercy thou requirest, Hosea vi. 6.

4. Then I will seek out thy receivers : "Thy saints that are in the earth." The family of the saints were the object of David's bounty, and his delight. But my liberality and charity shall extend to the saints that are in the earth, and unto such as are excellent ; "in whom is all my delight."

5. But as for the wicked men and idolaters, I have no delight in them.

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These he points out by two characteristics :—

1. They "hasten after another god," or *endow another god*. They spare no cost, but are lavish in endowing their gods : "Israel, part with thy jewels," &c.

2. They offer their children to Molech : "Their drink-offerings of blood will I not offer." On these accounts :—

1. "Their sorrows shall be multiplied." They shall be grievously punished.

2. I will not participate with them : "Their offerings I will not offer."

3. They are objects of my detestation : "I will not take up their names into my lips."

6. He gives another reason why he should show himself so thankful to God, and bountiful to his saints—God's great bounty and liberality to him.

1. That God had given him a satisfactory portion : "The Lord is the portion of mine inheritance, and of my cup."

2. That God defended him in it : "Thou maintainest my lot."

3. That it was a fair portion : "The lines are fallen to me in pleasant places," &c.

II. The *second* part of this psalm is David's *THANKGIVING*. It begins with, "I will bless the Lord," ver. 7, not only for the temporal blessings mentioned before, but for the following spiritual blessings :—

1. For the illumination of his mind ; that I may understand the thing that is right : "The Lord hath given me counsel."

2. For the sanctifying influence on his heart : "My reins instruct me in the night-season." When he was most retired, he seemed to hear a voice within him, saying, "This is the way ; walk in it."

3. For his *confidence and watchfulness* : "I have set the Lord always before me." I do not forget my God ; and he does not forget me.

4. For the *consciousness* he had of the divine *presence* : "The Lord is at my right hand ;" always ready to help and support me.

5. For his *power to persevere* : "I shall not be moved." Satan may stand at my right hand to resist and trouble me ; Zech. iii. 1 ; but God is on my right hand to assist and comfort me ; therefore, "I shall not be moved." While David prays and trusts, God supports ; and while God supports, Satan cannot conquer.

6. For his *inward happiness* : "Therefore, my heart is glad." Wicked men rejoice in *appearance* ; but David rejoiced in *heart*. He was all happy. His heart, glory, flesh, spirit, soul, body—all were overjoyed ; and the reason was the prospect of his *resurrection*.

1. "My flesh shall rest or dwell in hope." 1. In this world, as in an inn ; 2. In the grave, as in a repository ; 3. In heaven, as in an endless mansion.

2. "Thou wilt not leave my soul in hell." Thou wilt not suffer death to have a final triumph ; my flesh shall revive.

3. "Neither wilt thou suffer thy HOLY ONE to see corruption ;" meaning the *Messiah*, who should descend from his family. Christ's resurrection is the cause and pledge of ours.

- 7. He is thankful for the promise of a future life, which is here illustrated:—
- 1. From the *quantity*: "Fulness of joy."
- 2. From the *quality*: "Pleasures."
- 3. From the *honour*: "At thy right hand."
- 4. From the *perpetuity*: "For evermore."

5. From the *cause*: "Thy presence." The sight of God, the beatific vision. "Thou wilt show me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore." For the application of the whole psalm to Christ alone, see the preceding notes.

PSALM XVII.

David implores the succour of God against his enemies; and professes his integrity and determination to live to God's glory, 1. He prays for support, and expresses strong confidence in God, 5—9; describes the malice and cruelty of his enemies, and prays against them, 10—14; receives a strong persuasion of support and final victory, 15.

A Prayer of David.

HEAR "the right, O LORD, attend unto my cry, give ear unto my prayer, *that goeth* not out of feigned lips.

A. M. cir. 2046.
B. C. cir. 1068.
Sauli, Regis
Israelitarum.
cir. annum 38.

A. M. cir. 2046.
B. C. cir. 1068.
Sauli, Regis
Israelitarum,
cir. annum 38.

2 Let my sentence come forth from thy presence; let thine eyes behold the things that are equal.

3 Thou hast proved mine heart; "thou hast visited me in the night; "thou hast tried me, and shalt find nothing: I am purposed *that* my mouth shall not transgress.
4 Concerning the works of men, by the word of thy lips I have kept me from the paths of the destroyer.

^a Heb. justice. — ^b Heb. without lips of deceit. — ^c Ps. xvi. 7.

^d Job xxiii. 10. Ps. xxvi. 2. lxxvi. 10. cxxxix. 2. Zech. xiii. 9. Mal. iii. 2, 3. 1 Pet. i. 7.

NOTES ON PSALM XVII.

The title is, *A Prayer of David*; in which there is nothing that requires explanation. David was most probably the author of this psalm; and it appears to have been written about the time in which Saul had carried his persecution against him to the highest pitch. See 1 Sam. xxvii. The Arabic calls it "A prayer of a perfect man, of Christ himself, or of any one redeemed by him." Dr. Delaney, in his life of David, supposes that this poem was written just after parting with Jonathan, when David went into exile.

Verse 1. *Hear the right*] Attend to the justice of my cause, יְהוָה צְדֵק יהוה *Yehovah tzedek*, righteous Jehovah. "O righteous Jehovah, attend unto my cry."

Goeth not out of feigned lips.] My supplication is sincere: and the desire of my heart accompanies the words of my lips.

Verse 2. *My sentence come forth from thy presence*] Thou knowest my heart, and my ways; judge me as thou shalt find; let me not fall under the judgment of man.

Let thine eyes behold the things that are equal.] Thou knowest whether I render to all their due, and whether others act justly by me. Thou canst not be deceived: do justice between me and my adversaries.

Verse 3. *Thou hast proved mine heart*] Thou well knowest whether there be any evil way in me. Thou hast given me to see many and sore trials; and yet, through thy mercy, I have preserved my integrity both to thee and to my king. Thou hast seen me in my most secret retirements, and knowest whether I have plotted mischief against him who now wishes to take away my life.

Thou hast tried me] תְּבַחֵנִי תְּבַחֵנִי *teaphitani*; Thou hast

put me to the test, as they do metals, in order to detect their alloy, and to purify them: well expressed by the *Vulgate*, *igne me examinasti*, "Thou hast tried me by fire;" and well paraphrased in my old *Psalter*, — *Thu examynd* me the lykkenyng of the fourmas, that purges metal *and imang* al this, wykednes, es nout funden in me: that es, *I am funden clene of syn*, and so ryghtwis.—He who is saved from his sin is *right wise*; he has found the *true wisdom*.

My mouth shall not transgress.] This clause is added to the following verse by the *Vulgate* and *Septuagint*: "That my mouth may not speak according to the works of men, I have observed difficult ways because of the words of thy lips." That is, So far from doing any improper action, I have even refrained from all words that might be counted inflammatory or seditious by my adversaries; for I took thy word for the regulation of my conduct, and prescribed to myself the most painful duties, in order that I might, in every respect, avoid what would give offence either to thee or to man. Among the genuine followers of God, plots and civil broils are never found.

Verse 4. *The paths of the destroyer.*] Some render, *hard* or *difficult paths*, the sense of which is given above. But the passage is exceedingly obscure. My old *Psalter* translates and paraphrases as follows:

Trans. That my mouthe speke nocht the werkis of men, for the wordes of thi lippes I haf kept hard waies.

Par. That es, that nothing passe of my mouthe bot at falles to the louyng of the; nocht til werkis of men, that dos o gaynes thi wil; als to say, I spak nocht bot gude: and for the wordes of thi lippes, that es, to ful fil the wordes that thi prophetes saide, *I kepe hard waies* of verteous and of tribulacioun, the quilk

A. M. cir. 2946.
B. C. cir. 1058.
Sauli, Regis
Israelitarum,
cir. annum 38.

5 ^a Hold up my goings in thy paths, that my footsteps ^b slip not.

6 ^c I have called upon thee, for thou wilt hear me, O God: incline thine ear unto me, and hear my speech.

7 ^d Shew thy marvellous loving-kindness, O thou ^e that savest by thy right hand them which put their trust in thee from those that rise up against them.

8 ^f Keep me as the apple of the eye, ^g hide me under the shadow of thy wings,

^a Ps. cxix. 133. — ^b Heb. *be not moved*. — ^c Ps. cxvi. 2. ^d Ps. xxxi. 21. — ^e Or, *that savest them which trust in thee from those that rise up against thy right hand*. — ^f Deut. xxxii. 10. Zech. ii. 8. — ^g Ruth ii. 12. Ps. xxxvi. 7. lvii. 1. lxi. 4. liii. 7. xci. 1, 4. Matt. xxiii. 37. — ^h Heb. *that*

men think hard; and for thi thai leve the *hard* way til heven, and takes the soft way til hel; but it es ful hard at the end.

Verse 5. *Hold up my goings in thy paths*] David walked in God's way; but, without divine assistance, he could not walk *steadily*, even in them. The *words of God's lips* had shown him the steps he was to take, and he implores the strength of God's grace to enable him to walk in those steps. He had been kept from the *paths of the destroyer*; but this was not sufficient; he must *walk in God's paths*—must spend his life in *obedience* to the divine will. Negative holiness can save no man. "Every tree that bringeth not forth good fruit is hewn down, and cast into the fire."

Verse 6. *Incline thine ear unto me*] David prayed from a conviction that God would hear: but he could not be satisfied unless he received an answer. In a believer's mind the petition and the answer should not be separated.

Verse 7. *Shew thy marvellous loving-kindness*] David was now exposed to imminent danger; common interpositions of Providence could not save him; if God did not work *miracles* for him, he must fall by the hand of Saul. Yet he lays no *claim* to such miraculous interpositions; he expects all from God's *loving-kindness*.

The common reading here is הַפְּלֵה הַקְּדוֹשִׁים *haphleh chasadeycha*, "distinguish thy holy ones:" but הַפְּלֵה *haphle*, "do wonders," is the reading of about seventy MSS., some ancient editions, with the *Septuagint, Vulgate, Chaldee, Syriac, and Arabic*. The marginal reading of this verse is nearer the original than that of the text.

Verse 8. *Keep me as the apple of the eye*] Or, *as the black of the daughter of the eye*. Take as much care to preserve me now by *divine influence*, as thou hast to preserve my eye by thy *good providence*. Thou hast entrenched it deeply in the skull; hast ramparted it with the forehead and cheekbones; defended it by the eyebrow, eyelids, and eyelashes; and placed it in that situation where the hands can best protect it.

Hide me under the shadow of thy wings] This is a

9 From the wicked ^b that oppress me, *from* ^c my deadly enemies, *who* compass me about.

10 ^k They are inclosed in their own fat: with their mouth they ^l speak proudly.

11 They have now ^m compassed us in our steps: ⁿ they have set their eyes bowing down to the earth;

12 ^o Like as a lion *that* is greedy of his prey, and as it were a young lion ^p lurking in secret places.

^a Dent. xxxii. 15. Job xv. 27. Ps. lxxiii. 7. cxix. 70. — ^b 1 Sam. ii. 3. Ps. xxxi. 18. — ^c 1 Sam. xxiii. 26. — ^d Ps. x. 8, 9, 10. — ^e Heb. *The likeness of him* (that is, of every one of them) is as a lion that desireth to ravine. — ^f Heb. *sitting*.

metaphor taken from the *hen* and her *chickens*. See it explained at large in the note on Matt. xxiii. 37. The Lord says of his followers, Zech. ii. 8: "He that toucheth you, toucheth the apple of mine eye." How dear are our eyes to us! how dear must his followers be to God!

Verse 9. *From my deadly enemies, who compass me about*.] This is a metaphor taken from huntsmen, who spread themselves around a large track of forest, driving in the deer from every part of the circumference, till they are forced into the nets or traps which they have set for them in some particular narrow passage. The metaphor is carried on in the following verses.

Verse 10. *They are inclosed in their own fat*] Dr. Kennicott, Bishop Horsley, Houbigant, and others read the passage thus: עלֵי הַבְּלֵמִי אֵלַי *alai chablamu sageru*, "They have closed their net upon me." This continues the metaphor which was introduced in the preceding verse, and which is continued in the two following: and requires only that עלֵי *ali*, "upon me," should *begin* this verse instead of *end* the preceding; and that חֵלֶב *cheleb*, which signifies *fat*, should be read חֵבֶל *chebel*, which signifies *rope, cable, or net*. This important reading requires only the *interchange of two letters*. The *Syriac* translates it, *shut their mouth*: but the above emendation is most likely to be true.

They speak proudly.] Having compassed the mountain on which I had taken refuge, they now exult being assured that they will soon be in possession of their prey.

Verse 11. *They have now compassed us in our steps*. Instead of אֲשֵׁרֵנו *ashshurenu*, "our steps," Dr. Kennicott and others recommend אֲשֵׁרֵנו *ashshurenu*, "O lucky we, at last we have compassed him." He cannot now escape; he is sure to fall into our hands.

They have set their eyes bowing down to the earth. All the commentators and critics have missed the very expressive and elegant metaphor contained in this clause. Kennicott says, *They drove the hart into the toils, and then shot him*. Bishop Horsley says, on the clause, *They have set their eyes bowing down to the earth*:

A. M. cir. 2946.
B. C. cir. 1058.
Sauli, Regis
Israelitarum,
cir. annum 38.

13 Arise, O LORD, ^a disappoint him, cast him down : deliver my soul from the wicked, ^b which is ^c thy sword :

14 "From men which are thy hand, O LORD, from men of the world, ^e which have their portion in this life, and whose belly thou

^a Heb. present his face. — ^b Ysai. x. 5. — ^c Or, by thy sword. — ^d Or, From men by thine hand. — ^e Ps. lxxiii. 12.

"This is the attitude of huntsmen, taking aim at an animal upon the ground." No, it is the attitude of the huntsman looking for the slot, or track of the hart's, hind's, or antelope's foot on the ground. See at the conclusion of the psalm.

Verse 12. Like as a lion that is greedy of his prey] I believe the word lion is here used to express Saul in his strength, kingly power, and fierce rapacity. See the observations at the end of the psalm.

Verse 13. Arise, O Lord, disappoint him] When he arises to spring upon and tear me to pieces, arise thou, O Lord; disappoint him of his prey; seize him, and cast him down.

Deliver my soul] Save my life.

From the wicked, which is thy sword] Saul is still meant, and we may understand the words as either implying the sword, the civil power, with which God had intrusted him, and which he was now grievously abusing; or, it may mean, deliver me by thy sword—cut him off who wishes to cut me off. On this ground the next verse should be read from men, by thy hand. So the margin. The hand of God not only meaning his power, but his providence.

Verse 14. From men of the world, which have] מִמֵּתֵימָם mimethim mecheled, from mortal men of time; temporizers; men who shift with the times; who have no fixed principle but one, that of securing their own secular interest: and this agrees with what follows,—which have their portion in this life; who never seek after any thing spiritual; who have bartered heaven for earth, and have got the portion they desired; for thou fillest their belly with thy hid treasure. Their belly—their sensual appetites, is their god; and, when their animal desires are satisfied, they take their rest without consideration, like the beasts that perish.

Their portion in this life] בְּחַיִּים bachaiyim, in time, probably meaning heritable lands and estates; for they leave them to their children, they descend to posterity, and every one has his life portion in them. They are lands of lives.

They are full of children] Have a numerous offspring, whom they educate in the same principles, and to whom they leave a large earthly patrimony, and who spend it as their fathers have done, and perhaps even more dissolutely. Often covetous fathers lay up riches, which profligate sons scatter to all the winds of heaven. I have seen many instances of this.

Verse 15. As for me] I cannot be satisfied with such a portion.

fillest with thy hid treasure : they are full of children, and leave the rest of their substance to their babes.

15 As for me, ^e I will behold thy face in righteousness : ^b I shall be satisfied, when I awake, with thy likeness.

Luke xvi. 25. James v. 5. — ^f Or, their children are full. ^g I John iii. 2. — ^h Ps. iv. 6, 7. xvi. 11. lxxv. 4.

I will behold thy face] Nothing but an evidence of thy approbation can content my soul.

In righteousness] I cannot have thy approbation unless I am conformed to thy will. I must be righteous in order that my heart and life may please thee.

I shall be satisfied, when I awake, with thy likeness.] Nothing but God can satisfy the wishes of an immortal spirit. He made it with infinite capacities and desires; and he alone, the Infinite good, can meet and gratify these desires, and fill this all-capacious mind. No soul was ever satisfied but by God; and he satisfies the soul only by restoring it to his image, which, by the fall, it has lost.

I think there is an allusion here to the creation of Adam. When God breathed into him the breath of lives, and he became a living soul, he would appear as one suddenly awaked from sleep. The first object that met his eyes was his glorious Creator; and being made in his image and in his likeness, he could converse with him face to face—was capable of the most intimate union with him, because he was filled with holiness and moral perfection. Thus was he satisfied; the God of infinite perfection and purity filling all the powers and faculties of his soul. David sees this in the light of the Divine Spirit, and knows that his happiness depends on being restored to this image and likeness; and he longs for the time when he shall completely arise out of the sleep and death of sin, and be created anew after the image of God, in righteousness and true holiness. I do not think that he refers to the resurrection of the body, but to the resurrection of the soul in this life; to the regaining the image which Adam lost.

The paraphrase in my old Psalter understands the whole of this psalm as referring to the persecution, passion, death, and resurrection of Christ; and so did several of the primitive Fathers, particularly St. Jerome and St. Augustine. I shall give a specimen from ver. 11 :—

Projicientes me, nunc circumdederunt me : oculos suos statuerunt declinare in terram.

Trans. Forth castand me now, that haf umgyfen me : thair eghen that sette to heelde in the erde.

Par.—Forth kasten me out of the cite, als the stede had bene fyled of me : now thai haf umgyfen me in the cros hyngand, als folk that gedyrn til a somer gamen : for thai sett thair eghen, that es the entent of thaire hert to heeld in the crde ; that es, in erdly thynges to covayte tham, and haf tham. And thai wende qwen thai slew Crist that he had suffird al the ill, and thai nane.

A. M. cir. 2946
B. C. cir. 1058.
Sauli, Regis
Israelitarum,
cir. annum 38.

Perhaps some of my readers may think that this needs translating, so far does our present differ from our ancient tongue.

Text.—They have now cast me forth; they have surrounded me: their eyes they set down to the earth.

Par.—They have cast me out of the city, as if the state were to be defiled by me: now they have surrounded me hanging on the cross, as people gathered together at summer games. For they set their eyes, that is, the intent of their heart, down to the earth; that is, earthly things, to covet them and to have them: and they thought, when they slew Christ, that he had suffered all the ill, and they none.

By the *slot* or track of the hart on the ground, referred to in ver. 11, experienced huntsmen can discern whether there have been a hart *there*, whether he has been there *lately*, whether the *slot* they see be the track of a *hart* or a *hind*, and whether the animal be *young* or *old*. All these can be discerned by the *slot*. And if the reader have that *scarce book* at hand, *Tuberville on Hunting*, 4to., 1575 or 1611, he will find all this information in chap. xxii., p. 63, entitled *The Judgment and Knowledge by the Slot of an Hart*; and on the same page a wood-cut, representing a huntsman with his eyes set, bowing down to the earth, examining three slots which he had just found. The cut is a fine illustration of this clause. Saul and his men were hunting David, and curiously searching every place to find out any track, mark, or footstep, by which they might learn whether he had been in such a place, and whether he had been there lately. Nothing can more fully display the accuracy and intensity of this search than the metaphor contained in the above clause. He who has seen His late Majesty's huntsmen looking for the slot in Windsor Forest will see the strength and propriety of the figure used by the Psalmist.

Verse 12. *Like as a lion that is greedy of his prey.*—This is the picture of Saul. While his huntsmen were beating every bush, prying into every cave and crevice, and examining every foot of ground to find out a track, Saul is ready, whenever the game is started, to spring upon, seize, and destroy it. The metaphors are well connected, well sustained, and strongly expressive of the whole process of this persecution.

In the *ninth* verse the huntsmen beat the forest to raise and drive in the game. In the *tenth* they set their nets, and speak confidently of the expected success. In the *eleventh*, they felicitate themselves on having found the *slot*, the certain indication of the prey being at hand. And in the *twelfth*, the king of the sport is represented as just ready to spring upon the prey; or, as having his bow bent, and his arrow on the string, ready to let fly the moment the prey appears. It is worthy of remark, that *kings* and *queens* were frequently present, and were the *chiefs of the sport*; and it was they who, when he had been killed, *broke up* the deer; 1. Slitting down the brisket with their knife or sword; and 2. Cutting off the head. And, as *Tuberville* published the first edition of his book in

the reign of Queen *Elizabeth*, he gives a large wood-cut, p. 133, representing this princess just alighted from her horse,—the stag stretched upon the ground,—the huntsman kneeling, holding the fore foot of the animal with his left hand, and with his right presenting a knife to the queen for the purpose of the *breaking up*. As the second edition was published in the reign of *James the First*, the image of the queen is taken out, and a whole length of *James* introduced in the place.

The same appears in *Tuberville's Book of Falconrie* connected with the above. In p. 81, edition 1575 where the *flight of the hawk at the heron* is represented the queen is seated on her charger: but in the edition of 1611 King *James* is placed on the same charge the queen being removed.

The *lion* is the *monarch of the forest*; and is used successfully here to represent *Saul, king of Israel* endeavouring to hunt down *David*; hemming him in on every side; searching for his footsteps; and ready to spring upon him, shoot him with his bow, or pierce him with his javelin, as soon as he should be obliged to flee from his last cover. The whole is finely imagined, and beautifully described.

ANALYSIS OF THE SEVENTEENTH PSALM.

David's appeal to God in justification of himself and his petition for defence against his enemies.

There are THREE parts in this psalm:—

I. A *petition*. 1. For audience, ver. 1 and 6. 2. For perseverance in good, ver. 5. 3. For special favour, ver. 7, 8. 4. For immediate deliverance, ver. 13, 14.

II. A *narration*; in which we meet with, 1. His appeal to God, and his own justification, ver. 2, 3, 4. 2. The reasons of it: his enemies and their character, ver. 9 to 14.

III. A *conclusion*; which has two parts. 1. One belonging to this life; and, 2. One belonging to the life to come, ver. 15.

I. 1. He begins with *petition* for audience. And urges it for two reasons: 1. The justice of his cause. "Hear the right, O Lord." 2. The sincerity of his heart: "That goeth not out of feigned lips."

2. Again, there were other reasons why he desired to be heard: 1. He felt himself prone to slip, and fell from God: "Hold up my goings," &c. 2. He was in great danger, and nothing but a miracle could save him: "Show thy marvellous loving-kindness." His enemies were insolent and mighty, and God's sword only could prevail against them: "Arise, Lord," ver. 13, 14.

II. A *narration*: His appeal to God. Since verdict must pass upon him, he desired that God should pronounce it: "Let my sentence come forth from thy presence." I know that thou art a righteous Judge, and canst not be swayed by prejudice: "I thine eyes behold the thing that is equal," and thou knowest it must go well with me: "Thou hast proved my heart." Thou hast tried me before on this business, and hast found nothing.

1. *Nothing* in my heart: "Thou hast proved my heart."

2. *Nothing* in my TONGUE: "For I am purposed that my mouth shall not offend."

3. *Nothing* in my HAND: "For, concerning the works of men," which are mischievous; *by the words of thy lips*, I have had so great a regard to thy commandments that "I have kept myself from the paths of the wicked;" of him who, to satisfy his own desires, breaks all laws.

4. He confesses that he was poor and weak, and liable to fall, unless sustained by the grace of God: "Hold up my goings in thy paths."

And this first petition he renews, and takes courage from the assurance that he shall be heard: "I will call upon thee, for thou wilt hear me." And he puts in a special petition, which has two parts:—

1. "Shew thy marvellous loving-kindness; let me have more than ordinary help. And thus he urges from the consideration that *God saves them who trust in him from those who rise up against them.*

2. That he would save him with the greatest care and vigilance, as a man would preserve the apple of his eye, or as a hen would guard her young: "Keep me as the apple of the eye; hide me," &c.

And to prevail in this *special petition*, he brings his arguments from his present necessity. He was encompassed with enemies, whom he describes:

1. They were capital enemies; they hemmed him in on every side.

2. They were powerful, proud, and rich: "Men inclosed in their own fat, speaking proudly with their tongues," ver. 10.

3. Their counsels were fixed, and bent to ruin him: "They set their eyes, bowing down to the earth," ver. 11.

4. They were such enemies as prospered in their designs, ver. 14. 1. Men of the world. 2. They had their portion in this life, and sought for none other. 3. They fed themselves without fear: "Their bellies were full." 4. They had a numerous offspring, and therefore more to be dreaded because of their family connexions. 5. They left much substance behind them, so that their plans might be all continued and brought to effect.

III. The *conclusion*, containing the expectation of David, opposed to his enemies' felicity.

1. In this life: "As for me, I will behold thy face in righteousness."

2. In the life to come: "When I awake," rise from the dead, "after thy likeness, I shall be satisfied with it."

On each of these divisions the reader is referred to the notes.

PSALM XVIII.

David's address of thanks to Jehovah, 1—3. A relation of sufferings undergone, and prayers made for assistance, 4—6. A magnificent description of divine interposition in behalf of the sufferer, 7—15; and of the deliverance wrought for him, 16—19. That this deliverance was in consideration of his righteousness, 20—24; and according to the tenor of God's equitable proceedings, 25—28. To Jehovah is ascribed the glory of the victory, 29—36; which is represented as complete by the destruction of all his opponents, 37—42. On these events the heathen submit, 43—45. And for all these things God is glorified, 46—50.

III. DAY. EVENING PRAYER.

To the chief Musician, A Psalm of David, the servant of the Lord, who spake unto the LORD the words of this song in the day that the LORD delivered him from the hand of all his enemies, and from the hand of Saul: And he said,

A. M. cir. 2986.
B. C. cir. 1018.
Davidis, Regis
Israelitarum,
ca. annum 36.

I WILL love thee, O LORD,
my strength.

2 The LORD is my rock, and
my fortress, and my deliverer;

my God, my strength, in
whom I will trust; my buckler,
and the horn of my salvation,
and my high tower.

3 I will call upon the LORD, who is worthy
to be praised: so shall I be saved from mine
enemies.

4 The sorrows of death compassed me, and

A. M. cir. 2986.
B. C. cir. 1018.
Davidis, Regis
Israelitarum,
cir. annum 38.

¹ Ps. xxxvi. title. — ² 2 Sam. xxii. — ^c Ps. cxlv. 1.

^d Heb. my rock.

^e Hebr. ii. 13. — ^f Ps. lxxvi. 4. — ^g Ps. cxvi. 3.

NOTES ON PSALM XVIII.

The title: "To the chief Musician, A Psalm of David, the servant of the Lord, who spake unto the Lord the words of this song in the day that the Lord delivered him from the hand of all his enemies, and from the hand of Saul."

Except the first clause, this title is taken from 2 Sam. xxii. 1. The reader is requested to turn to the notes on 2 Sam. xxii. 1 for some curious information on this psalm, particularly what is extracted from

Dr. Kennicott. This learned writer supposes the whole to be a song of the Messiah, and divides it into five parts, which he thus introduces:—

"The Messiah's sublime thanksgivings, composed by David when his wars were at an end, towards the conclusion of his life. And in this sacred song the goodness of God is celebrated, 1. For Messiah's resurrection from the dead, with the wonders attending that awful event, and soon following it. 2. For the punishment inflicted on the Jews; particularly by the destruction of Jerusalem. And 3. For the ob-

A. M. cir. 2986.
B. C. cir. 1018.
Davidis, Regis
Israelitarum,
cir. annum 33.

the floods of ^a ungodly men
made me afraid.
5 The ^b sorrows of hell com-

passed me about: the ^c snares of
death prevented me.
6 In my distress I called upon

A. M. cir. 2986.
B. C. cir. 1018.
Davidis, Regis
Israelitarum,
cir. annum 33.

^a Heb. *Belial*.—^b Or, *cords*.

^c 2 Sam. xxii. 6. Prov. xiii. 14. xiv. 27.

dience of the Gentile nations. See Rom. xv. 9; Heb. ii. 13; and Matt. xxviii. 2—4; with xxiv. 7, and 29."

And that the title now prefixed to this hymn here and in 2 Sam. xxii. 1, describes only the *time* of its composition, seems evident; for who can ascribe to David *himself* as the subject, verses 5, 6, 8—17, 21—26, 30, 42, 44, &c.?

In Dr. *Kennicott's* remarks there is a new translation of the whole psalm, p. 178, &c.

The strong current of commentators and critics apply this psalm to Christ; and to oppose a whole host of both ancients and moderns would argue great self-confidence. In the *main* I am of the same mind; and on this principle chiefly I shall proceed to its illustration; still however considering that there are many things in it which concern David, and him only. Drs. *Chandler* and *Delaney* have been very successful in their illustration of various passages in it; all the best critics have brought their strongest powers to bear on it; and most of the commentators have laboured it with great success; and Bishop *Horne* has applied the whole of it to Christ. My old Psalter speaks highly in its praise: "This Psalm contenes the sacrament of al chosyn men, the quwilk doand the law of God thurgh the seven fald grace of the Haly Gast fra al temptaciouns, and the pouste of dede and of the devel lesid: this sang thai syng til God; and thankes him and says, *I sal luf the Lord*, nought a day or twa, bot ever mare: *my strength*, thurgh quam I am stalworth in thought."

Verse 1. *I will love thee*] Love always subsists on motive and reason. The verb רָחַם *rachum* signifies to *love with all the tender feelings of nature*. "From my inmost bowels will I love thee, O Lord!" Why should he love Jehovah? Not merely because he was infinitely great and good, possessed of all possible perfections, but because he was *good to him*: and he here enumerates some of the many blessings he received from him.

My strength.] 1. Thou who hast given me *power* over my adversaries, and hast enabled me to avoid evil and do good.

Verse 2. *The Lord is my rock*] 2. I stand on him as my *foundation*, and derive every good from him who is the source of good. The word סֵלָה *sela* signifies those craggy precipices which afforded shelter to men and wild animals; where the *bees* often made their nests, and whence honey was collected in great abundance. "He made him to suck honey out of the rock," Deut. xxxii. 13. 3. He was his *fortress*; a place of *strength* and *safety*, fortified by *nature* and *art*, where he could be safe from his enemies. He refers to those inaccessible heights in the rocky, mountainous country of Judea, where he had often found refuge from the pursuit of Saul. What these have been to my body, such has the Lord been to my soul.

Deliverer] 4. מִפְּהַלְתִּי *mephalleti*, he who causes me to

escape. This refers to his preservation in straits and difficulties. He was often *almost* surrounded and taken, but still the Lord *made a way for his escape*—made a *way out* as his enemies *got in*; so that, while they got in at one side of his stronghold, he got out of the other, and so *escaped* with his life. These escapes were so narrow and so unlikely that he plainly saw the hand of the Lord was in them. 5. *My God*, אֱלֹהֵי עֲלִי *Eli*, my *strong God*, not only the object of my adoration, but he who puts strength in my soul. 6. *My strength*, צִוְרִי *tsuri*. This is a different word from that in the first verse. *Rabbi Maimon* has observed that צִוְרִי *tsur*, when applied to God signifies *fountain, source, origin*, &c. God is not only the *source* whence my being was *derived*, but he is the *fountain* whence I *derive* all my good; *in whom*, says David, *I will trust*. And why? Because he knew him to be an eternal and *inexhaustible fountain* of goodness. This fine idea is lost in our translation; for we render two Hebrew words of widely different meaning, by the same term in English *strength*. 7. *My buckler*, מַגִּינִי *maginni*, my *shield, defender*, he who covers my head and my heart, so that I am neither slain nor wounded by the darts of my adversaries. 8. *Horn of my salvation*. *Horn* was the emblem of power, and power in exercise. This has been already explained; see on 1 Sam. ii. 1. The *horn of salvation* means a *powerful*, an *efficient* *salvation*. 9. *My high tower*; not only a place of defence, but one from which I can discern the country round about, and always be able to discover danger before it approaches me.

Verse 3. *I will call upon the Lord*] When he was conscious that the object of his worship was such a God, he has pointed out in the above *nine* particulars, it is no wonder that he resolves to *call upon him*; and no wonder that he expects, in consequence, to be saved from his enemies; for who can destroy him who has such a God undertakes to save?

Verse 4. *The sorrows of death compassed me*] חֲבֵלֵי מָוֶת *chebley maveth*, the *cables or cords of death*. He was almost taken in those *nets or stratagems*, by which, if he had been entangled, he would have lost his life. The stratagems to which he refers were those that were intended for his destruction; hence called the *cables* or *cords of death*.

The floods of ungodly men] Troops of wicked men were rushing upon him like an irresistible torrent or like the waves of the sea, one impelling another forward in successive ranks; so that, thinking himself must be overwhelmed by them, he was for the moment *affrighted*; but God turned the torrent aside and he escaped.

Verse 5. *The sorrows of hell*] חֲבֵלֵי שְׁאוֹל *chebley sheol*, the *cables or cords of the grave*. Is not this a reference to the *cords* or *ropes* with which they *lowered the corpse into the grave*? or the bandage

A. M. cir. 2986
B. C. cir. 1018.
Davidis, Regis
Israelitarum,
cir. annum 38.

the LORD, and cried unto my
God: he heard my voice out of
his temple, and my cry came
before him, *even* into his ears.

7 * Then the earth shook and trembled; the
foundations also of the hills moved and were

* Acts iv. 31.—b Heb. *by his*.

by which the dead were swathed? He was as good
as dead.

The snares of death prevented me.] I was just on
the point of dropping into the pit which they had
dugged for me. In short, I was all but a dead man;
and nothing less than the immediate *interference* of
God could have saved my life.

Verse 6. *In my distress I called*] His enemies had
no hope of his destruction unless God should abandon
him. They hoped that this was the case, and
that therefore they should prevail. But God
heard his cry and came down to his help; and this
interference is most majestically described in the 7th
and following verses. Dr. Dodd has collected some
excellent observations on these verses from Chandler,
Delaney, and others, which I shall transcribe, as I
know not that any thing better can be offered on the
subject.

Verse 7. *Then the earth shook and trembled*] “In
this and the following verses David describes, by the
sublimest expressions and grandest terms, the majesty
of God, and the awful manner in which he came to
his assistance. The representation of the storm in
these verses must be allowed by all skilful and impar-
tial judges to be truly sublime and noble, and in
the genuine spirit of poetry. The majesty of God,
and the manner in which he is represented as coming
to the aid of his favourite king, surrounded with all
the powers of nature as his attendants and ministers,
and arming (as it were) heaven and earth to fight
his battles, and execute his vengeance, is described
in the loftiest and most striking terms. The *shaking*
of the earth; the trembling of the mountains and
pillars of heaven; the *smoke* that drove out of his
nostrils; the *flames* of devouring fire that flashed
from his mouth; the *heavens bending down* to convey
him to the battle; his riding upon a *cherub*, and
rapidly flying on the *wings of a whirlwind*; his con-
cealing his majesty in the *thick clouds* of heaven;
the bursting of the *lightnings* from the *horrid dark-
ness*; the *uttering of his voice in peals of thunder*;
the *storm of fiery hail*; the *melting of the heavens*,
and their dissolving into floods of *tempestuous rain*;
the *cleaving of the earth*, and disclosing of the bottom
of the hills, and the subterraneous channels or
torrents of water, by the very breath of the nostrils
of the Almighty; are all of them circumstances
which create admiration, excite a kind of horror, and
exceed every thing of this nature that is to be found
in any of the remains of heathen antiquity. See
Longinus on the Sublime, sect. 9, and *Hesiod's* de-
scription of Jupiter fighting against the Titans, which
is one of the grandest things in all pagan antiquity;

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shaken, because he was wroth.

8 There went up a smoke
out of his nostrils, and fire
out of his mouth devoured:
coals were kindled by it.

9 ° He bowed the heavens also, and came

° Ps. cxliv. 5.

A. M. cir. 2985.
B. C. cir. 1018.
Davidis, Regis
Israelitarum,
cir. annum 38.

though upon comparison it will be found infinitely
short of this description of the *Psalmist's*; throughout
the whole of which God is represented as a mighty
warrior going forth to fight the battles of David, and
highly incensed at the opposition his enemies made
to his power and authority.

“When he descended to the engagement the very
heavens bowed down to render his descent more
awful; his *military tent* was *substantial darkness*;
the *voice* of his *thunder* was the *warlike alarm* which
sounded to the *battle*; the *chariot* in which he rode
was the *thick clouds* of heaven, conducted by
cherubs, and carried on by the irresistible force and
rapid wings of an *impetuous tempest*; and the darts
and weapons he employed were *thunder-bolts*, *light-
nings*, *fiery hail*, *deluging rains*, and *stormy winds*!

“No wonder that when God thus arose, all his
enemies should be scattered, and those who hated him
should flee before him.

“It does not appear from any part of David's his-
tory that there was any such storm as is here de-
scribed, which proved destructive to his enemies, and
salutary to himself. There might, indeed, have been
such an one, though there is no particular mention
of it: unless it may be thought that something of this
nature is intimated in the account given of David's
second battle with the Philistines, 2 Sam. v. 23, 24. It
is undoubted, however, that the storm is represented
as real; though David, in describing it, has heightened
and embellished it with all the ornaments of poetry.
See Chandler, Delaney, and Lowth's ninth Prelection.

“Verse 8. *There went up a smoke out of his nos-
trils*—Or, ‘There ascended into his nostrils a smoke,’
as the words, literally rendered, signify. The ancients
placed the seat of anger in the *nose*, or nostrils; be-
cause when the passions are warm and violent, it dis-
covers itself by the heated vehement breath which
proceeds from them. Hence the physiognomists
considered open wide nostrils as a sign of an angry,
fiery disposition.

“This description of a *smoke* arising into and a
fire breaking forth from the nostrils of God, denotes,
by a poetical figure, the greatness of his anger and
indignation.

“*Fire out of his mouth devoured*—means that con-
suming fire issued out of his mouth. *Coals were kin-
dled by it*, thus we render the next clause; but the
words do not mean that fire proceeding from God
kindled coals, but that burning coals issued from his
mouth; and it should be rendered ‘living coals from
his mouth burned, and consumed around him.’—
Chandler.

“Verse 9. *He bowed the heavens also, and came*

A. M. cir. 2996.
B. C. cir. 1018.
Davidis, Regis
Israelitarum,
cir. annum 28.

down : and darkness was under his feet.

10 ^a And he rode upon a cherub, and did fly : yea, ^b he did fly upon the wings of the wind.

^a Ps. xcix. 1.—^b Ps. civ. 3.

down—He made the heavens bend under him, when he descended to take vengeance on his enemies. The Psalmist seems here to express the appearance of the divine majesty in a glorious cloud, descending from heaven, which underneath was substantially dark, but above, bright, and shining with exceeding lustre ; and which, by its gradual approach to the earth, would appear as though the heavens themselves were bending down and approaching towards us.

“ Verse 10. *He rode upon a cherub, and did fly*—That is, as it is immediately explained, *Yea, he did fly upon the wings of the wind.* God was in the storm, and by the ministry of angels guided the course of it, and drove it on with such an impetuous force as nothing could withstand. He ‘rides in the whirlwind, and directs the storm.’ Angels are in a peculiar sense the attendants and messengers of the Almighty, whom he employs as his ministers in effecting many of those great events which take place in the administration of his providence ; and particularly such as manifest his immediate interposition in the extraordinary judgments which he inflicts for the punishment of sinful nations. See Ps. ciii. 20, civ. 4. The *cherub* is particularly mentioned as an emblem of the divine presence, and especially as employed in supporting and conveying the chariot of the Almighty, when he is represented as riding in his majesty through the firmament of heaven :—

—Forth rushed with whirlwind sound,
The chariot of paternal Deity ;
Flashing thick flames, wheel within wheel undrawn,
Itself instinct with spirit, but conveyed
By four cherubic shapes.

Par. Lost, lib. vi.”

This seems to be the image intended to be conveyed in the place before us. “He rode upon a cherub, and did fly ; he flew on the wings of the wind,” i. e., the cherub supported and led on the tempest, in which the Almighty rode as in his chariot. This is agreeable to the office elsewhere ascribed to the cherubim. Thus they supported the mercy-seat, which was peculiarly the throne of God under the Jewish economy. God is expressly said to “make the clouds his chariot,” Ps. civ. 3 ; and to “ride upon a swift cloud,” Isai. xix. 1 : so that “riding upon a cherub,” and “riding upon a swift cloud,” is riding in the cloud as his chariot, supported and guided by the ministry of the cherubim. The next clause in the parallel place of Samuel is, “He was seen on the wings of the wind ;” ירא *yera*, he was seen, being used for אר *ar yeda*, he flew, ד *daleth* being changed into ר *resh*. Either of them may be the true reading, for the MSS. are greatly divided on these places ; but on the whole

11 He made darkness his secret place ; ^c his pavilion round about him were dark waters and thick clouds of the skies.

12 ^d At the brightness that was before him

^c Ps. xcvi. 2.—^d Ps. xcvi. 3.

A. M. cir. 2996.
B. C. cir. 1018.
Davidis, Regis
Israelitarum,
cir. annum 28.

וירא *vaiyera* appears to be the better reading: “And he was seen on the wings of the wind.”

As the original has been supposed by adequate judges to exhibit a fine specimen of that poetry which, in the choice of its terms, conveys both *sense* and *sound*, I will again lay it before the reader, as I have done in the parallel place, 2 Sam. xxii. 2. The words in *italic* to be read from right to left.

וירכב על כרוב ויאירקב
vaiyaokh kerub al vaiyirkab
And he rode upon a cherub, and did fly !

וירא על כנפי ריח
ruach canphey al vaiyede
Yea, he flew on the wings of the wind !

The word ריח *ruach*, in the last line, should be pronounced, not *ruak*, which is no Hebrew word ; but as a Scottish man would pronounce it, were it written *ruagh*. With this observation, how astonishingly is the *rushing of the wind* heard in the last word of each hemistich ! *Sternhold* and *Hopkins* have succeeded in their version of this place, not only beyond all they ever did, but beyond every ancient and modern poet on a similar subject :

“ On cherub and on cherubin
Full royally he rode ;
And on the wings of mighty winds
Came flying all abroad.”

Even the old *Anglo-Scottish Psalter* has not done amiss :—

And he strygh aboven cherubyn and he flew ;
He flew aboven the fathers of wyndes.

Verse 11. *He made darkness his secret place*] God is represented as dwelling in the *thick darkness*, Deut. iv. 11 ; Ps. xcvi. 2. This representation in the place before us is peculiarly proper ; as thick heavy clouds deeply charged, and with lowering aspects, are always the forerunners and attendants of a tempest, and greatly heighten the horrors of the appearance : and the representation of them, spread about the Almighty as a tent, is truly grand and poetic.

Dark waters] The vapours strongly condensed into clouds ; which, by the stroke of the lightning, are about to be precipitated in torrents of rain. See the next verse.

Verse 12. *At the brightness that was before him his thick clouds passed*] The word נה *nogah* signifies the lightning. This goes before him ; the flash is seen before the thunder is heard, and before the rain descends ; and then the thick cloud passes. Its contents are precipitated on the earth, and the cloud is entirely dissipated.

Hail stones and coals of fire.] This was the storm

A. M. cir. 2986.
B. C. cir. 1018.
Davidis, Regis
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cir. annum 38.

his thick clouds passed; hail
stones and coals of fire.

13 The LORD also thundered
in the heavens, and the Highest

gave his voice; hail stones and coals of fire.

14 Yea, he sent out his arrows, and scat-
tered them; and he shot out lightnings, and
discomfited them.

15 Then the channels of waters were seen,
and the foundations of the world were disco-
vered at thy rebuke, O LORD, at the blast of
the breath of thy nostrils.

16 He sent from above, he took me, he drew
me out of many waters.

17 He delivered me from my strong enemy,

and from them which hated
me: for they were too strong
for me.

18 They prevented me in the
day of my calamity: but the LORD was my
stay.

19 He brought me forth also into a large
place; he delivered me, because he delighted
in me.

20 The LORD rewarded me according to
my righteousness; according to the cleanness
of my hands hath he recompensed me.

21 For I have kept the ways of the LORD,
and have not wickedly departed from my God.

22 For all his judgments were before me,

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† Ps. xxix. 3.—‡ Josh. x. 10. Ps. cxliv. 6. Isai. xxx. 30.
‡ Exod. xv. 8. Ps. cvi. 9.

‡ Ps. cxliv. 7.—§ Or, great waters.—¶ Ps. xxxi. 8. cxviii.
5.—‡ 1 Sam. xxiv. 20.

that followed the *flash* and the *peal*; for it is imme-
diately added—

Verse 13. *The Lord also thundered in the heavens,
and the Highest gave his voice*] And then followed
the hail and coals of fire. The former verse men-
tioned the lightning, with its effects; this gives us
the report of the thunder, and the increasing storm of
hail and fire that attended it. Some think the words
hail stones and coals of fire are entered here by some
careless transcribers from the preceding verse; and it
is true that they are wanting in the Septuagint and
the Arabic, in the parallel place in 2 Samuel, and in
the of Kennicott's and De Rossi's MSS. I should
rather, with Bishop Horsley, suppose them to be an
interpolation in the preceding verse: or in that to
have been borrowed from this; for this most certainly
is their true place.

Verse 14. *He sent out his arrows—he shot out light-
nings*] I believe the latter clause to be an illustration
of the former. *He sent out his arrows*—that is, he
shot out lightnings; for lightnings are the arrows of
the Lord, and there is something very like the arrow-
head apparent in the zigzag lightning. *Sense* and
sound are wonderfully combined in the Hebrew of
this last clause: וברקים רב וימים *uberakim rab
yomim*, “and thunderings he multiplied and
abounded them.” Who does not hear the *bursting*,
cracking, and *pounding* of thunder in these words?
the Delaney.

Verse 15. *The channels of waters were seen*] This
must refer to an earthquake; for in such cases, the
ground being rent, water frequently gushes out at the
fissures, and often rises to a tremendous height.
Whole rivers were poured out of the chasms made
by the earthquake in Jamaica, A. D. 1694; and new
lakes of water were formed, covering a thousand
acres of land!

Verse 16. *He drew me out of many waters.*] Here
the allusion is still carried on. The waters thus
poured out were sweeping the people away; but God,
by a miraculous interference, sent and drew David
out. Sometimes *waters* are used to denote *multitudes*

of people; and here the word may have that refer-
ence; multitudes were gathered together against
David, but God delivered him from them all. This
seems to be countenanced by the following verse.

Verse 17. *He delivered me from my strong enemy*]
Does not this refer to his conflict with Ishbi-benob?
“And Ishbi-benob, which was of the sons of the
giant—thought to have slain David. But Abishai the
son of Zeruiah succoured him, and smote the Philis-
tine, and killed him. Then the men of David swore
unto him, saying, Thou shalt go no more out with us
to battle, that thou quench not the light of Israel;”
2 Sam. xxi. 16, 17. It appears that at this time he
was in the most imminent danger of his life, and that
he must have fallen by the hands of the giant, if God
had not sent Abishai to his assistance. *They were
too strong for me.* He was nearly overpowered by
the Philistines; and his escape was such as evidently
to show it to be supernatural.

Verse 18. *They prevented me in the day of my cala-
mity*] They took advantage of the time in which I
was least able to make head against them, and their
attack was sudden and powerful. I should have
been overthrown, *but the Lord was my stay.* He had
been nearly exhausted by the fatigue of the day, when
the giant availed himself of this advantage.

Verse 19. *He brought me forth also into a large
place*] He enabled me to clear the country of my
foes, who had before cooped me up in holes and
corners. This appears to be the allusion.

Verse 20. *The Lord rewarded me*] David proceeds
to give the reasons why God had so marvellously
interposed in his behalf.

According to my righteousness] Instead of being an
enemy to Saul, I was his friend. I dealt *righteously*
with him while he dealt *unrighteously* with me.

Verse 21. *I have kept the ways of the Lord*] I
was neither an *infidel* nor a *profligate*; I trusted in
God, and carefully observed all the ordinances of his
religion.

Verse 22. *All his judgments were before me*] I

A. M. cir. 2986.
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and I did not put away his
statutes from me.

23 I was also upright ^a before him, and I kept myself
from mine iniquity.

24 ^b Therefore hath the LORD recompensed me according to my righteousness, according to the cleanness of my hands ^c in his eyesight.

25 ^d With the merciful thou wilt shew thyself merciful; with an upright man thou wilt shew thyself upright;

26 With the pure thou wilt shew thyself pure; and ^e with the froward thou wilt ^f shew thyself froward.

27 For thou wilt save the afflicted people;

^a Heb. *with*.—^b 1 Sam. xxvi. 23.—^c Heb. *before his eyes*.—^d 1 Kings viii. 32.—^e Lev. xxvi. 23, 24, 27, 28. Prov. iii. 34.—^f Or, *wrestle*.—^g Ps. ci. 5. Prov. vi. 17. Job xviii. 6.—^h Or, *lamp*, Job xxix. 3.—ⁱ Or, *broken*.

kept his law before my eyes, that I might see my duty, and know how to walk and please God.

Verse 23. *I was also upright*] The times in which David was most afflicted were the times of his greatest uprightness. *Adversity* was always to him a time of spiritual prosperity.

Mine iniquity.] Probably meaning what is generally termed the *easily-besetting sin*; the *sin of his constitution*, or that to which the *temperament* of his body most powerfully disposed him. What this was, is a subject of useless conjecture.

Verse 25. *With the merciful thou wilt shew thyself merciful*] Thou wilt deal with men as they deal with each other. This is the general tenor of God's providential conduct towards mankind; well expressed by Mr. *Pope* in his universal prayer:—

“Teach me to feel another's woe;
To hide the fault I see;
The mercy I to others show,
That mercy show to me.”

It is in reference to this that our Lord teaches us to pray: “Forgive us our trespasses, as we forgive them that trespass against us.” If we act *feelingly* and *mercifully* towards our fellow-creatures, God will act *tenderly* and *compassionately* towards us. The merciful, the upright, and the pure will ever have the God of mercy, uprightness, and purity to defend and support them.

Verse 26. *With the froward*] *wpv ikkesh, the perverse man*; he that is crooked in his tempers and ways.

Thou wilt show thyself froward.] *לחמתך ליתפאל, thou wilt set thyself to twist, twine, and wrestle*. If he contend, thou wilt contend with him. Thou wilt follow him through all his windings; thou wilt trace him through all his crooked ways; untwist him in all his cunning wiles; and defeat all his schemes of stubbornness, fraud, overreaching, and deceit.

My old *Psalter* has, *לחמתך ליתפאל* *the wicked thou shalt be*
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but wilt bring down ^a high looks.

28 ^b For thou wilt light my ^c candle: the LORD my God will enlighten my darkness.

29 For by thee I have ^d run through a troop and by my God have I leaped over a wall.

30 *As for God*, ^e his way is perfect; ^f the word of the LORD is ^g tried: he is a buckle ^h to all those that trust in him.

31 ⁱ For who is God save the LORD? ^j who is a rock save our God?

32 *It is God* that ^k girdeth me with strength and maketh my way perfect.

33 ^l He maketh my feet like hinds' feet

^l Dent. xxxiii. 4. Dan. iv. 37. Rev. xv. 3.—^m Ps. xii. (cxix). 140. Prov. xxx. 5.—ⁿ Or, *refined*.—^o Ps. xvii. (lxxvii). 1. Dent. xxxii. 31, 39. 1 Sam. ii. 3. Ps. lxxxvi. 8. Isa. xl. 5.—^p Ps. xci. 2.—^q 2 Sam. ii. 18. Hab. iii. 19.

like. Here the term *wicked* is taken in its *tru original sense*, *crooked*, or *perverse*. With the *wicked* the *perverse*, thou wilt show thyself *like*, i. e., *perverse*; from *piccan*, to *draw back*, to *slide*. As *he draws back* from thee, thou wilt *draw back* from him. It may, as before intimated, come from *piccan*, to *seek for enchantments*; *leaving God*, and *going to devils*; to act like a *witch*: but here it must mean *above*. The plain import is, “If thou *perverse* oppose thy Maker, he will oppose thee: no work or project shall prosper that is not begun in his name and conducted in his fear.”

Verse 27. *For thou wilt save the afflicted*] The afflicted are the *humble*; and those thou hast ever befriended.

Verse 28. *For thou wilt light my candle*] Thou wilt restore me to prosperity, and give me a happy issue out of all my afflictions. By the *lamp of David* the *Messiah* may be meant: thou wilt not suffer my family to become extinct, nor the kingdom which thou hast promised me utterly to fail.

Verse 29. *I have run through a troop*] This may relate to some remarkable victory; and the taking of some fortified place, possibly *Zion*, from the *Jebusites*. See the account 2 Sam. v. 6—8.

Verse 30. *God, his way is perfect*] His conduct is like his nature, absolutely pure.

The word of the Lord is tried] Literally, *tried in the fire*. It has stood all tests; and has never failed those who pleaded it before its author.

He is a buckler] A sure protection to every simple believing soul. We cannot believe his word too *implicitly*; nor trust too *confidently* in him.

Verse 31. *For who is God save the Lord?*] “For who is Eloah, except Jehovah?” None is worthy of adoration but the self-existent, eternal, infinitely perfect, and all-merciful Being.

Or who is a rock] A *fountain* emitting continuous supplies of grace and goodness.

Verse 32. *God—girdeth me with strength*] The

A. M. cir. 2986.
B. C. cir. 1018.
Davidis, Regis
Israelitarum,
cir. annum 38.

and ^a setteth me upon my high places.

34 ^b He teacheth my hands to war, so that a bow of steel

is broken by mine arms.

35 Thou hast also given me the shield of thy salvation: and thy right hand hath holden me up, and ^c thy gentleness hath made me great.

36 Thou hast enlarged my steps under me, ^d that ^e my feet did not slip.

37 I have pursued mine enemies, and overtaken them: neither did I turn again till they were consumed.

38 I have wounded them that they were not able to rise: they are fallen under my feet.

^a Deut. xxxiii. 13. xxxiii. 29. — ^b Ps. cxliv. 1. — ^c Or, with thy meekness thou hast multiplied me. — ^d Prov. iv. 12. — ^e Heb. *mine ankles*. — ^f Heb. *caused to bow*. — ^g Job xxvii.

girdle was a necessary part of the eastern dress; it strengthened and supported the loins; served to confine the garments close to the body; and in it they tucked them up when journeying. The strength of God was to his soul what the girdle was to the body. I need not add, that the girdle was also an ornamental part of the dress, and from it the sword was suspended.

And maketh my way perfect.] He directs me so that I do not go astray; he blesses me in all my undertakings, and by him the issue of my labours is crowned with prosperity.

Verse 33. *My feet like hinds' feet.*] *Swift*, or *speed of foot*, was a necessary qualification of an ancient hero. This was of great advantage in pursuing, combating, or escaping from a fallen foe. Πηλας ποδός Αχιλλεύς, "the swift-footed Achilles," is frequently given by *Homer* as a most honourable qualification of his hero.

Upon my high places.] In allusion to the *hinds, antelopes, mountain-goats, &c.*, which frequented such places, and in which they found both *food* and *safety*. God frequently preserved the life of David by means of these.

Verse 34. *He teacheth my hands to war.*] The success which I have had in my military exercises I owe to the divine help. How few of the conquerors of mankind can say so! And how few among those who call themselves *Christian warriors* dare say so! *War* is as contrary to the spirit of Christianity as murder. Nothing can justify Christian nations in shedding each other's blood! All men should live in peace; all men might live in peace; and the nation that is first to break it is under a heavy curse.

A bow of steel is broken by mine arms.] All the *Versions* render this, "Thou hast made my arm like a brazen bow." A bow of steel is out of the question. In the days of David it is not likely that the method of making steel was known. The method of making brass out of copper was known at a very early period of the world; and the ancients had the art of hard-

39 For thou hast girded me with strength unto the battle: thou hast ^f subdued under me those that rose up against me.

40 Thou hast also given me the necks of mine enemies; that I might destroy them that hate me.

41 They cried, but *there was* none to save them: ^g even unto the LORD, but he answered them not.

42 Then did I beat them small as the dust before the wind: I did ^h cast them out as the dirt in the streets.

48 ⁱ Thou hast delivered me from the strivings of the people; and ^k thou hast made me the head of the heathen: ^l a people whom I

9. xxxv. 12. Prov. i. 28. Isai. i. 15. Jer. xi. 11. xiv. 12. Ezek. viii. 18. Mic. iii. 4. Zech. vii. 13. — ^b Zech. x. 5. — ^c 2 Sam. ii. 9, 10. iii. 1. — ^d 2 Sam. viii. — ^e Isai. lii. 15. lv. 5.

enjoying it, so as to work it into the most efficient swords. From his own account David was *swift, courageous, and strong*.

Verse 35. *The shield of thy salvation.*] In all battles and dangers God defended him. He was constantly safe because he possessed the salvation of God. Every where God protected him. *Thy gentleness, thy meekness or humility.* Thou hast enabled me to bear and forbear; to behave with courage in adversity, and with humility in prosperity; and thus I am become *great*. By these means thou hast multiplied me. The *Vulgate* reads, *Disciplina tua ipsa me docebit*; "And thy discipline itself shall teach me." In this sense it was understood by most of the *Versions*. The old *Psalter* paraphrases thus: *Thi chastying suffers me nought to erre fra the end to com.*

Verse 36. *Enlarged my steps.*] See on ver. 19. From the hand of God he had continual prosperity; and while he walked with God no enemy was able to prevail against him. He details his successes in the following verses.

Verse 40. *The necks of mine enemies.*] Thou hast made me a complete conqueror. *Treading on the neck* of an enemy was the triumph of the conqueror, and the utmost disgrace of the vanquished.

Verse 41. *They cried.*] The Philistines called upon their gods, but there was none to save them.

Even unto the Lord.] Such as Saul, Ish-bosheth, Absalom, &c., who, professing to worship the true God, called on him while in their opposition to David; but God no more heard them than their idols heard the Philistines.

Verse 42. *Then did I beat them.*] God was with him, and they had only an arm of flesh. No wonder then that his enemies were destroyed.

Small as the dust before the wind.] This well expresses the manner in which he treated the Moabites, Ammonites, and the people of Rabbah: "He put them under saws, and under harrows of iron, and

A. M. cir. 2986.
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have not known shall serve me.
44 ^a As soon as they hear of
me, they shall obey me: ^b the
strangers ^c shall ^d submit ^e them-

selves unto me.

45 ^f The strangers shall fade away, and be
afraid out of their close places.

46 The LORD liveth, and blessed *be* my
rock: and let the God of my salvation be
exalted.

47 *It is* God that ^g avengeth me, ^h and ⁱ sub-
dueth the people unto me.

^a Heb. *At the hearing of the ear.*—^b Heb. *the sons of the stranger.*—^c Deut. xxxiii. 29. Ps. lxxvi. 3. lxxxii. 15.
^d Or, *yield feigned obedience:*—^e Heb. *lie.*—^f Mic. vii. 17.—^g Heb. *giveth avengements for me.*—^h Ps. xlvii. 3.

under axes of iron; and made them pass through the brick-kiln," &c. See 2 Sam. xii. 31, and the notes there.

Verse 43. *The strivings of the people*] Disaffections and insurrections among my own subjects, as in the revolt of *Abalom*, the civil war of *Abner* in favour of *Ish-bosheth*, &c.

The head of the heathen] רֹאשׁ גּוֹיִם *rosh goyim*, "the chief," or "governor, of the nations;" all the circumjacent heathen people; all these were subdued by David, and brought under tribute.

A people whom I have not known] The people whom he *knew* were those of the *twelve tribes*; those whom he *did not know* were the Syrians, Philistines, Idumeans, &c. All these *served him*, that is, paid him tribute.

Verse 44. *As soon as they hear of me*] His victories were so rapid and splendid over powerful enemies that they struck a general terror among the people, and several submitted without a contest.

Strangers shall submit themselves unto me.] Some translate this: "The children of the foreign woman have lied unto me." This has been understood two ways: My own people, who have sworn fealty to me, have broken their obligation, and followed my rebellious son. Or, The heathens, who have been brought under my yoke, have promised the most cordial obedience, and flattered me with their tongues, while their hearts felt enmity against me and my government. Nevertheless, even in this unwilling subjection I was secure, my police being so efficient, and my kingdom so strong.

Verse 45. *The strangers shall fade away*] בְּרֵיכָר *beney nechar*, the same persons mentioned above. They shall not be able to effect any thing against me; יִבְּלוּ *yibbolu*, "they shall fall as the leaves fall off the trees in winter."

And be afraid out of their close places.] Those who have formed themselves into *banditti*, and have taken possession of *rocks* and *fortified places*, shall be so afraid when they hear of my successes, that they shall surrender at discretion, without standing a siege. Perhaps all these verbs should be understood in the *perfect* tense, for David is here evidently

48 He delivereth me from
mine enemies: yea, ^k thou liftest
me up above those that rise up
against me: thou hast delivered
me from the ^l violent man.

49 ^m Therefore will I ⁿ give thanks unto
thee, O LORD, among the heathen, and sing
praises unto thy name.

50 ^o Great deliverance giveth he to his king:
and sheweth mercy to his anointed, to David,
and to his seed ^p for evermore.

A. M. cir. 2986.
B. C. cir. 1018.
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^l Or, *destroyeth.*—^k Ps. lix. 1.—^l Heb. *man of violence*
^m Rom. xv. 9.—ⁿ Or, *confess.*—^o Ps. cxliv. 10.—^p 2 Sam. vii. 13.

speaking of a kingdom at rest, all enemies having been subdued; or, as the title is, *when the Lord had delivered him from all his enemies.*

Verse 46. *The Lord liveth*] By him alone I have gained all my victories; and he *continueth*, and will be my *Rock*, the *Source* whence I may at all time derive help and salvation. May his name be blessed. May his kingdom be exalted!

Verse 47. *God that avengeth me*] The way that I took was after his own heart; therefore he sustains me in it, and did me justice over my enemies.

Subdueth the people unto me.] He keeps down the spirits of the disaffected, and weakens their hands. They are subdued, and they continue under me and this is the Lord's doing.

Verse 48. *He delivereth me*] That is, he *hath delivered* me, and continues to deliver me, from all that rise up against me.

The violent man.] Saul; this applies particularly to him.

Verse 49. *Will I give thanks unto thee—among the heathen*] Quoted by St. Paul, Rom. xv. 9, to prove that the *calling of the Gentiles* was predicted, and that what then took place was the fulfilment of the prediction.

But there is a sense in which it applies particularly to David, well observed by *Theodoret*: "We see, says he, "evidently the fulfilment of this prophecy for even to the present day David praises the Lord among the Gentiles by the mouth of true believers seeing there is not a town, village, hamlet, country nor even a desert, where Christians dwell, in which God is not praised by their singing the psalms of David."

Verse 50. *Great deliverance giveth he to his king* David was a king of God's appointment, and was peculiarly favoured by him. Literally, *He is magnifying the salvations of his king.* He not only delivers but follows up those deliverances with innumerable blessings.

Sheweth mercy—to David] I have no claim upon his bounty. I *deserve* nothing from him, but he continues to show *mercy.*

To his seed] His *posterity.* So the words זֶרַע שֵׁנ

and *συναγωγα*, in the Old and New Testament, should be universally translated. The common translation is totally improper, and now more so than formerly, when *anatomy* was less understood.

For *eternmore*.] *עולם ועד* *ad olam, for ever*; through all duration of created worlds. And *more*—the eternity that is beyond time. This shows that another *David* is meant, with another kind of *posterity*, and another sort of *kingdom*. From the *family of David* came the *man Christ Jesus*; his *posterity* are the *genuine Christians*; his *kingdom*, in which they are *subjects*, is *spiritual*. This *government* shall last through all time, for Christianity will continue to prevail till the *end of the world*: and it will be extended through *eternity*; for that is the *kingdom of glory* in which *Jesus* reigns on the throne of his *Father*, and in which his followers shall reign with him for ever and ever.

It has already been remarked that this whole psalm has been understood as relating to the *passion* and *victories* of *CHRIST*, and the *success of the gospel* in the earth. In this way *Bishop Horne* has understood and paraphrased it; and in the same way it is considered by the ancient *Psalter*, so often mentioned. Many of the primitive *Fathers* and modern *interpreters* have taken the same view of it. Those passages which I judged to have this meaning I have pointed out, and have only to add that, as *David* was a *type of Christ*, many things spoken of him *primarily*, refer to our *Lord ultimately*; but much judgment and caution are required in their application. To apply the whole psalm in this way appears to me very injudicious, and often derogatory from the majesty of *Christ*. Let this be my excuse for not following the same track in which many of my predecessors have gone.

ANALYSIS OF THE EIGHTEENTH PSALM.

David's *Επιμνησθων*, or song of triumph after his conquest of all his enemies.

This Psalm may be divided into *four* parts:

I. *David* shows what *God* is to his servants, and the effect it wrought upon him, ver. 1, 2, 3.

II. The great danger in which he was from the power and multitude of his enemies, ver. 4—28.

III. His glorious victories, and their consequences, ver. 29—45.

IV. His thanksgiving for those victories, ver. 46—50.

I. What *God* is to his servants, and to him especially. 1. *Strength*. 2. *Rock*. 3. *Fortress*. 4. *Defender*. 5. *Tower*. 6. *Buckler*. 7. *Horn of Salvation*. 8. *High tower*, ver. 1, 2. (See the notes.)

The effect it wrought in him. It produced, 1. *Love*: "I will love the Lord." 2. *Confidence*: "In him will I trust." 3. The *spirit of prayer*: "I will call on the Lord." The fruit of all which was his safety: "So shall I be saved from mine enemies," ver. 3.

II. The great dangers in which he was, and of his escape.

1. His danger was great; for, 1. He was *encompassed with the sorrows of death*. 2. Was *terrified with the floods of ungodly men*. 3. *Surrounded by the sorrows of hell*. And, 4. *Prevented by the snares of death*, ver. 4, 5.

2. He shows how he *behaved* in these dangers, and from whom he sought for help: 1. "He called upon the Lord." 2. "He cried unto his God."

3. He shows the *goodness* of *God* to him, and his readiness to help him: 1. "He heard me out of his holy temple." 2. "My cry came into his ears."

4. The *cause* of his escape was the immediate hand of *God*, who testified his presence by many supernatural signs. 1. *EARTHQUAKES*: "The earth shook and trembled." 2. *HILLS* and *mountains* were *moved* from their places: "The hills moved," &c., ver. 7. 3. *SMOKE* came out of his nostrils. 4. A consuming *FIRE* came out of his mouth; and became permanent, for *coals were kindled* by it, ver. 8. 5. A *THICK DARKNESS* announced his presence; and the atmosphere was greatly confused: "He bowed the heavens; darkness was under his feet," ver. 9. 6. There were *mighty winds* and *tempests*: "He flew on the wings of the wind," ver. 10. 7. There were violent inundations, with blackness of the atmosphere, dark waters, thick clouds of the sky, ver. 11. 8. *GREAT THUNDERS*: "The Lord thundered; the highest gave his voice." 9. There was great *HAIL*, and *FIERY METEORS*: "Hail stones and coals of fire," ver. 12, 13. 10. *Tremendous LIGHTNINGS*, and *fearful CHASMS* opened in the earth: "He sent out," &c., ver. 14, 15.

5. He reckons up his *deliverances*, with the *manner* and *causes*:

1. "He took, he drew me out of many waters," ver. 16.

2. He did this in a supernatural way: "He sent from above," *ib*.

6. He describes his enemies from whom *God* delivered him. 1. They were very *numerous*, compared to *many waters*, ver. 16: "He drew me out of many waters." 2. They were very *strong*. 3. Full of *malice*. 4. Too *strong for him*. 5. *INSIDIOUS* and *CRUEL*: "They prevented me in the day of my calamity," ver. 17, 18.

7. But *God* was his *STAY*: and the *causes* which moved *God* to help him were, 1. His own *good will*: "Because he delighted in me." 2. *David's innocence*; which he declares from ver. 20 to ver. 25.

8. And then, *ab hypothesi*, from his own particular case, he takes occasion to discourse *in thesi*, that this is not only true in *David's* person, but shall be verified in all that are upright as he was; which he proves from the nature and usual manner of *God's* proceedings with good and bad men, from ver. 25 to 28.

III. *David's* *glorious* *victories*, and their consequences, from ver. 28 to 46.

1. His victory he expresses and amplifies many ways:—

1. From the opposition which he conquered. Nor *troops* nor *walls* hindered ver. 29.

2. From *God's* singular *protection*. He was his *Buckler*, his *Rock*.

3. From his *armour*. He was made *fleet*; and had *military knowledge, strength, and defence* from *God*, ver. 33.

4. From his *safety*. He was not wounded in the battle.

5. From his *success*. He routed his enemies; they fled, and he pursued, ver. 37.

6. From the *greatness* of the *victory*. It was a complete conquest; for his enemies were *taken*, or *consumed*, or *wounded*, so as to be *unable to rally*. They *fell under his feet*; their *necks were brought down*, ver. 38 to 42.

7. From the *cause*. All was of God; he takes nothing to himself. Thou *hast girded me*. Thou *hast subdued*. Thou *hast given me*, &c.

2. The *consequences* of these victories were the propagation and enlargement of David's kingdom:

1. Before these victories, there were murmurings and insurrections among his people: but now, being conqueror, they are all quiet: "Thou hast delivered me from the strivings of the people," ver. 43.

2. He was exalted to be *head of the heathen*: Moabites, Ammonites, &c., *served him*, ver. 44.

3. People whom he had *not known* became tributary to him: "Aliens shall serve me," ver. 44.

4. This, it is true, they did out of *fear*, not *affection*. They *dissembled* in their fidelity; and several *fell off*: but still they were obliged to *submit*, ver. 45.

IV. DAVID'S THANKSGIVING. This is the main scope of the psalm; to celebrate and extol the name and mercy of God for his victories. This has *two parts*: 1. His *present* thanksgiving. 2. His profession for the *future*.

1. He magnifies God: "The Lord liveth; and blessed be my rock; and let the God of my salvation be exalted;" ver. 46. And to this end, in the two next verses, he makes mention again of his victories, and attributes the whole success to God, ver. 47, 48.

2. He professes still to do it; he will not cease even among the heathen: "Therefore, will I give thanks," ver. 49.

3. And he shows how much reason he had to do so: because, 1. He had *great deliverances*. 2. He was the man of God's *choice*; *his king—his anointed*. 3. This goodness was to survive him, and go to his *posterity*: "To David, and to his seed." 4. It was to have *no end*: it was to be *for evermore*, ver. 50.

Here the *true David* and the *spiritual seed* are referred to; and for this the reader is requested to examine the notes, and the remark before this *analysis*.

PSALM XIX.

The heavens and their host proclaim the majesty of God, 2—6; the excellence and perfection of the divine law, 7—10; its usefulness, 11. The Psalmist prays for pardon and preservation from sin, 12, 13; and that his words and thoughts may be holy, 14.

IV. DAY. MORNING PRAYER.

To the chief Musician, A Psalm of David.

THE ^aheavens declare the glory of God; and the firmament sheweth his handy-work.

^a Gen. i. 6. Isai. xl. 22. Rom. i. 19, 20.—^b Or, *without these their voice is heard*.

2 Day unto day uttereth speech, and night unto night sheweth knowledge.

3 *There is* no speech nor language, ^bwhere^c their voice is not heard.

4 ^dTheir^e line is gone out through all the

^c Heb. *without their voice heard*.—^d Rom. x. 18.—^e Or, *Their rule or direction*.

NOTES ON PSALM XIX.

The *title* of this psalm has nothing particular in it; but it is not very clear that it was written by David, to whom it is attributed; though some think that he composed it in the wilderness, while persecuted by Saul. For this opinion, however, there is no solid ground. There is no note in the psalm itself to lead us to know *when*, *where*, or *by whom* it was written. It is a highly finished and beautiful ode.

Verse 1. *The heavens declare the glory of God*] Literally, *The heavens number out the glory of the strong God*. A first view of the starry heavens strikes every beholder with astonishment at the *power* by which they were made, and by which they are supported. To find out the *wisdom* and *skill* displayed in their contrivance requires a measure of *science*: but when the vast *magnitude* of the celestial bodies is considered, we feel increasing astonishment at these works of the *strong God*.

The firmament] The whole *visible expanse*; not only containing the *celestial bodies* above referred to, but also the *air*, *light*, *rains*, *dews*, &c., &c. And

when the composition of these principles is examined, and their great utility to the earth and its inhabitants properly understood, they afford matter of astonishment to the wisest mind, and of adoration and gratitude even to the most unfeeling heart.

Verse 2. *Day unto day uttereth speech*] Each day is represented as teaching another relative to some new excellence discovered in these *manifold works* of God. The *nights* also, by the same figure, are represented as giving information to each other of the increase of knowledge already gained.

"The labours of these our instructors know no intermission; but they continue incessantly to lecture us in the science of divine wisdom. There is one glory of the sun, which shines forth by day; and there are other glories of the moon and of the stars which become visible by night. And because *day* and *night* interchangeably divide the world between them, they are therefore represented as transmitting in succession, each to other, the task enjoined them, like the two parts of a choir, chanting forth alternately the praises of God."—Bishop *Horne*.

earth, and their words to the end of the world. In them hath he set a tabernacle for the sun,

* Eccles.

Verse 3. There is *no speech nor language*, where *their voice is not heard.*] Leave out the expletives here, which pervert the sense; and what remains is a tolerable translation of the original:—

אין אמר ואין דברים בלי נשנו קולם

Ein omer veein debarim, beli nishma kolam.

“No speech, and no words; their voice without bearing.”

בכל הארץ יאז קולם ובקצה תבל מליהם

Bechol haarets yatsa kavvam: Ubiktsey thebel milleyhem.

“Into all the earth hath gone out their sound; and to the extremity of the habitable world, their eloquence.”

The word ק *kav*, which we translate *line*, is rendered *sonus*, by the *Vulgate*, and φθγγος, *sound*, by the *Septuagint*; and St. Paul, Rom. x. 18, uses the same term. Perhaps the idea here is taken from a *stretched cord*, that emits a *sound* on being struck; and hence both ideas may be included in the same word; and ק *kavvam* may be either *their line or cord*, or *their sound*. But I rather think that the Hebrew word originally meant *sound* or *noise*; for in Arabic the verb *كافا* *kavaha* signifies *he called out, cried, clamavit*. The sense of the whole is this, as Bishop *Horne* has well expressed it:—

“Although the heavens are thus appointed to teach, yet it is not by *articulate sounds* that they do it. They are not endowed, like man, with the faculty of speech; but they address themselves to the mind of the intelligent beholder in another way, and that, when understood, a no less forcible way, the way of picture or representation. The instruction which the heavens spread abroad is as universal as their substance, which extends itself in lines, or *rays*. By this means their words, or rather their *significant actions* or operations, מליהם, are every where present; and thereby they preach to all the nations the power and wisdom, the mercy and loving kindness, of the Lord.”

St. Paul applies this as a prophecy relative to the universal spread of the gospel of Christ, Rom. x. 18; for God designed that the light of the gospel should be diffused wheresoever the light of the celestial luminaries shone; and be as useful and beneficent, as a *moral* point of view, as that is in a *natural*. All the inhabitants of the earth shall benefit by the gospel of Christ as they all benefit by the *solar, lunar, and stellar* light. And, indeed, all have thus benefited, even where the words are not yet come. “Jesus is the true Light that lighteth every man that cometh into the world.” His *light*, and the *voice* of his *Spirit*, have already gone through the earth; and his *words*, and the *words* of his *apostles*, are by means of the *Bible* and *missionaries* going out to all the extremities of the habitable globe.

On these words I shall conclude with the translation in my old *Psalter*:—

5 Which is as a bridegroom coming out of his chamber, *and rejoiceth as a strong man to run a race.

i. 5.

Verse 1. Hebrews tells the joy of God; and the works of his hands sheweth the firmament.

Verse 2. Day till day rifest words; and night till night sheweth conyng.

Verse 3. Na speeches et, ne na wordes, of the qualk the boyses of thaim be noght herd.

Verse 4. In al the land geve the soun of tham; and in endes of the werelth thair wordes.

Verse 5. In the soun he sett his tabernacle; and he as a spouse comand forth of his chaumber: he joyed als geant at ryng the way.

Verse 6. Fra heest heben the gangyng of hym: and his gayne rase till the heest of hym: nane es that hym may hve fra his hete.

All the *Versions*, except the *Chaldee*, render the last clause of the *fourth* verse thus: “In the sun he hath placed his tabernacle;” as the old *Psalter* likewise does. They supposed that if the Supreme Being had a *local* dwelling, this must be it; as it was, to all human appearance, the fittest place. But the Hebrew is, “Among them hath he set a tabernacle for the sun.” He is the *centre* of the *universe*; all the other heavenly bodies appear to serve him. He is like a *general* in his pavilion, surrounded by his troops, to whom he gives his orders, and by whom he is obeyed. So, the solar influence gives motion, activity, light, and heat to all the planets. To none of the other heavenly bodies does the Psalmist assign a *tabernacle*, none is said to have a *fixed dwelling*, but the sun.

Verse 5. *Which is as a bridegroom, &c.*] This is a reference to the *rising* of the *sun*, as the following verse is to the *setting*. He makes his appearance above the horizon with splendour and majesty; every creature seems to rejoice at his approach; and during the whole of his course, through his whole circuit, his apparent revolution from east to west, and from one tropic to the same again, no part of the earth is deprived of its proper proportion of light and heat. The sun is compared to a *bridegroom* in his *ornaments*, because of the *glory* and *splendour* of his *rays*; and to a *giant* or *strong man running a race*, because of the *power* of his *light* and *heat*. The apparent motion of the sun, in his *diurnal* and *annual* progress, are here both referred to. Yet both of these have been demonstrated to be *mere* appearances. The sun’s *diurnal* motion arises from the earth’s rotation on its axis from west to east in *twenty-three hours, fifty-six minutes*, and *four seconds*, the *mean* or *equal* time which elapses between the two consecutive meridian-transits of the same fixed star. But on account of the sun’s apparent ecliptic motion in the *same* direction, the earth must make about the *three hundred and sixty-fifth* part of a *second* revolution on its axis before any given point of the earth’s surface can be *again* brought into the same direction with the sun as before: so that the length of a natural day is *twenty-four hours* at a mean rate. The apparent revolution

6 His going forth *is* from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof.

7 ^a The ^b law of the LORD *is* perfect, ^c con-

^a Ps. cxi. 7.—^b Or, doctrine.

of the sun through the *twelve* constellations of the zodiac in a *sidereal* year, is caused by the earth's making one *complete* revolution in its orbit in the same time. And as the earth's axis makes an angle with the axis of the ecliptic of about *twenty-three degrees* and *twenty-eight minutes*, and always maintains its parallelism, i. e., is always directed to the same point of the starry firmament; from these circumstances are produced the regular *change* of the seasons, and continually differing *lengths* of the days and nights in all parts of the terraqueous globe, except at the *poles* and on the *equator*. When we say that the earth's axis is always directed to the *same* point of the heavens, we mean to be understood only in a *general* sense; for, owing to a *very slow* deviation of the terrestrial axis from its *parallelism*, named the *precession of the equinoctial points*, which becomes sensible in the lapse of some years, and which did not escape the observation of the ancient astronomers, who clearly perceived that it was occasioned by a slow revolution of the celestial poles around the poles of the ecliptic, the complete revolution of the earth in its orbit is *longer* than the *natural* year, or the earth's *tropical* revolution, by a little more than *twenty* minutes; so that in *twenty-five thousand seven hundred and sixty-three* entire terrestrial revolutions round the sun, the seasons will be renewed *twenty-five thousand seven hundred and sixty-four* times. And in *half* this period, of *twelve thousand eight hundred and eighty-two* natural years, the points which are *now* the north and south poles of the heavens, around which the whole starry firmament appears to revolve, will describe circles about the *then* north and south poles of the heavens, the semi-diameters of which will be upwards of *forty-seven* degrees.

Coming out of his chamber] מכחצו *mechuppatho*, from under his veil. It was a sort of *canopy* erected on four poles, which four Jews held over the bridegroom's head.

Verse 7. *The law of the Lord*] And here are *two* books of Divine Revelation: 1. The *visible* HEAVENS, and the *works of creation* in general. 2. The *BIBLE*, or divinely inspired writings contained in the *Old* and *New Testaments*. These may all be called the *LAW of the Lord* ; תורה *torah*, from ירה *yarah*, to *instruct, direct, put straight, guide*. It is God's system of *instruction*, by which men are *taught* the knowledge of God and themselves, *directed* how to walk so as to please GOD, redeemed from *crooked* paths, and *guided* in the way everlasting. Some think that תורה *torah* means the *preceptive* part of Revelation. Some of the primitive Fathers have mentioned *three* *LAWs* given by God to man: 1. The *law of nature*,

verting the soul: the testimony of the LORD *is* sure, making wise the simple.

8 The statutes of the LORD *are* right, rejoicing the heart: ^d the commandment of the LORD *is* pure, ^e enlightening the eyes.

^c Or, restoring.—^d Ps. xii. 6.—^e Ps. xiii. 3.

power and deity, by the visible creation. 2. The *law* given to *Moses* and the *prophets*, which teaches more perfectly the knowledge of God, his *nature*, his *will*, and our *duty*. 3. The *law of grace* given by Christ Jesus, which shows the doctrine of the *atonement*, of *purification*, and of the *resurrection* of the body. The *first* is written in *hieroglyphics* in the heavens and the earth. The *second* was written on *tables of stone*, and in many *rites* and *ceremonies*. The *third* is to be written on the *heart* by the *power* of the *Holy Ghost*.

Is perfect] תמימה *temimah*, it is perfection. It is perfect in itself as a law, and requires *perfection* in the *hearts* and *lives* of men. This is its *character*.

Converting the soul] Turning it back to God. Restoring it to right reason, or to a sound mind; teaching it its own interest in reference to both worlds. This is its *use*.

The testimony of the Lord] עדות *eduth*, from עד *ad*, beyond, forward. The various types and appointments of the law, which *refer* to something beyond themselves, and *point forward* to the Lamb of God who takes away the sin of the world. Some understand, the *doctrinal* parts of the law.

Is sure] נאמנה *neemanah*, are *faithful*; they point out the things *beyond* them *fairly, truly, and fully*, and make no vain or *false* report. They all bear testimony to the great atonement. This is their *character*.

Making wise the simple.] The simple is he who has but *one end* in view: who is concerned about his soul, and earnestly inquires, "What shall I do to be saved?" These testimonies point to the atonement, and thus the *simple-hearted* is made wise unto salvation. This is their *use*.

Verse 8. *The statutes of the Lord*] פקודים *pikkudim*, from פקד *pakad*, he *visited, cared, took notice of, appointed to a charge*. The *appointments*, or *charge delivered* by God to man for his regard and observance.

Are right] ישרים *yesharim*, from ישר *yashar*, to make *straight, smooth, right, upright*, opposed to *crookedness* in mind or conduct; showing what the man should be, both *within* and *without*. This is their *character*.

Rejoicing the heart] As they show a man what he is to observe and keep in charge, and how he is to please God, and the divine help he is to receive from the *visitations* of God, they contribute greatly to the *happiness* of the upright—they *rejoice the heart*. This is their *use*.

The commandment] מצוה *mitsvah*, from צוה *tsawah*, to *command, give orders, ordain*. What God has *ordered* man to do, or not to do. What he has *commanded*, and what he has *prohibited*.

Is pure] From ברה *barah*, to *clear, cleanse, purify*. All God's commandments lead to *purity, enjoin*

9 The fear of the LORD is clean, enduring for ever: the judgments of the LORD are true and righteous altogether.

10 More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb.

11 Moreover by them is thy servant warned: and in keeping of them there is great reward.

Heb. truth. — Ps. cxix. 72, 127. Prov. viii. 10, 11, 19. — Pa. cxix. 103. — Heb. the dropping of honeycombs. — Prov. xxix. 18. — Pa. xl. 12. — Lev. iv. 2, &c. — Pa. xc. 8. — Gen. xx. 6. — 1 Sam. xxv. 32, 33, 34, 39.

purity, and point out that sacrificial offering by which cleansing and purification are acquired. This is its character.

Enlightening the eyes.] Showing men what they should do, and what they should avoid. It is by God's commandments that we see the exceeding sinfulness of sin, and the necessity of redemption, so that we may love the Lord with all our heart, and our neighbour as ourselves. For this is the end of the commandment, and thus to enlighten the eyes is its use.

Verse 9. The fear of the Lord] יראת יי girah, from ירא yara, to fear, to venerate; often put for the whole of divine worship. The reverence we owe to the Supreme Being.

Is clean] טהורה tehorah, from טהר tahar, to be pure, clean; not differing much from ברה barah (see above), to be clean and bright as the heavens; as purified silver. Its object is to purge away all defilement, to make a spotless character.

Enduring for ever] עמיד לוי omedeth laad, standing up to PERPETUITY. The fear that prevents us from offending God, that causes us to reverence him, and is the beginning as it is the safe-guard of wisdom, must be carried all through life. No soul is safe for a moment without it. It prevents departure from God, and keeps that clean which God has purified. This is its use.

The judgments of the Lord] משפטים mishpatim, from שפט shaphat, he judged, regulated, disposed. All God's regulations, all his decisions; what he has pronounced to be right and proper.

Are true] אמתי emeth, truth, from אמ am, to support, confirm, make stable, and certain. This is the character of God's judgments. They shall all stand. All dispensations in providence and grace confirm them; they are certain, and have a fixed character.

And righteous altogether.] They are not only according to truth; but they are righteous, ידעו badeku, they give to all their due. They show what belongs to God, to man, and to ourselves. And hence the word altogether, יחדו yachdav, equally, is added; or truth and righteousness united.

Verse 10. More to be desired are they than gold] This is strictly true; but who believes it? By most men gold is preferred both to God and his judgments; and they will barter every heavenly portion for gold and silver!

12 Who can understand his errors? cleanse thou me from secret faults.

13 Keep back thy servant also from presumptuous sins: let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression.

14 Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my strength, and my redeemer.

Ps. cxix. 133. Rom. vi. 12. 14. — Or, much. — Ps. li. 15. — Heb. my rock. Pa. xviii. 1. — Isai. xliii. 14. xlv. 6. xlvii. 4. — 1 Thess. i. 10.

Sweeter also than honey] To those whose mental taste is rectified, who have a spiritual discernment.

Honeycomb.] Honey is sweet; but honey just out of the comb has a sweetness, richness, and flavour, far beyond what it has after it becomes exposed to the air. Only those who have eaten of honey from the comb can feel the force of the Psalmist's comparison: it is better than gold, yea, than fine gold in the greatest quantity; it is sweeter than honey, yea, than honey from the comb.

Verse 11. By them is thy servant warned] נזהר nizhar, from נזהר zahar, to be clear, pellucid. By these laws, testimonies, &c., thy servant is fully instructed; he sees all clearly; and he discerns that in keeping of them there is great reward: every man is wise, holy, and happy, who observes them. All Christian experience confirms this truth. Reader, what says thine?

Verse 12. Who can understand his errors?] It is not possible, without much of the divine light, to understand all our deviations from, not only the letter, but the spirituality, of the divine law. Frequent self-examination, and walking in the light, are essentially necessary to the requisite degrees of spiritual perfection.

Cleanse thou me from secret faults.] From those which I have committed, and have forgotten; from those for which I have not repented; from those which have been committed in my heart, but have not been brought to act in my life; from those which I have committed without knowing that they were sins, sins of ignorance; and from those which I have committed in private, for which I should blush and be confounded were they to be made public.

Verse 13. From presumptuous sins] Sins committed not through frailty or surprise, but those which are the offspring of thought, purpose, and deliberation. Sins against judgment, light, and conscience. The words might be translated, Preserve thy servant also from the proud; from tyrannical governors, i. e., from evil spirits.—Bishop Horsley. So most of the Versions understand the place.

Let them not have dominion over me] Let me never be brought into a habit of sinning. He who sins presumptuously will soon be hardened through the deceitfulness of sin.

Then shall I be upright] Let me be preserved from all the evil that the craft and malice of the devil or

man work against me, then shall I continue to walk uprightly, and shall be *innocent from the great transgression*—from habitual sinning, from *apostasy*, from my *easily-besetting sin*. He who would be innocent from the great transgression, must take care that he indulge not himself in any. See Bishop *Horne*. Most men have committed some particular sin which they ought to deplore as long as they breathe, and on account of the enormity of which they should for ever be humbled.

Verse 14. *Let the words of my mouth*] He has prayed against practical sin, the sins of the *body*; now, against the *sins* of the *mouth* and of the *heart*. Let my *mouth* speak nothing but what is *true, kind, and profitable*; and my *heart* meditate nothing but what is *holy, pure, and chaste*.

Acceptable in thy sight] Like a *sacrifice* without spot or blemish, offered up with a perfect heart to God.

O Lord, my strength] צור *tsuri*, “my fountain, my origin.”

My redeemer.] גואל *goali*, my *kinsman*, he whose right it is to redeem the forfeited inheritance; for so was the word used under the old law. This prayer is properly concluded; he was *weak*, he felt the need of God's *strength*. He had *sinned* and *lost all title to the heavenly inheritance*, and therefore needed the interference of the *divine kinsman*; of HIM who, because the children were partakers of flesh and blood, also partook of the same. No prayer can be *acceptable* before God which is not offered up in his *strength*; through HIM who took our nature upon him, that he might redeem us unto God, and restore the long-lost inheritance. *Lord my helper and my saviour.* Old *Psalter*. He who is my only *help*, and he that *bought* me with his blood. This prayer is often, with great propriety, uttered by pious people when they enter a place of worship.

ANALYSIS OF THE NINETEENTH PSALM.

I. There are two parts in this psalm. The *first* is *doctrinal*; the *second, penitential*. The doctrinal part has two members:—

1. The first teaches us to know God by *natural reason*, from the *book of creation*, from ver. 1 to ver. 7.

2. But because this way is insufficient to save a soul, therefore in the *second* part we have a better way prescribed, which is the *book of the Scriptures*; the excellences of which are described from ver. 7 to ver. 11.

II. The *penitential* part begins at the *twelfth* verse; for since the reward to be expected proceeds from the keeping of God's law, and David's heart told him he had not kept it, therefore, he begs *pardon* and *grace*, ver. 12 to ver. 14.

1. “The heavens declare,” &c. By the *glory of God* we are to understand his goodness, wisdom, power; in a word, all his attributes, of which we have a double declaration:—

1. A testimony from the *creatures*, but especially the *heavens*, whose magnitude, beauty, order, variety, perpetual motion, light, influences, &c., declare that there is an omnipotent, wise, good, and gracious God, who is their Creator; with this David begins: “The

heavens declare the glory of God, and the firmament showeth forth,” &c.

2. The vicissitude of day and night, proceeding from their motions, declares this also: “Day unto day uttereth speech,” &c. 1. The heavens are *diligent* preachers; for they *preach all day and all night*, without intermission. 2. They are *learned* preachers, for they preach in all tongues: “There is no speech—where their voice is not heard.” 3. They are *universal preachers*, for they preach to the whole world: “Their sound is gone through all the earth,” &c.

3. But among all these creatures the sun, for which God in heaven has set a *throne*, makes the fairest and clearest evidence, and that in the three following ways:—

1. By his *splendour*, light, and beauty; he riseth as gloriously as a bridegroom coming from under his canopy.

2. By his *wonderful celerity*, not only in revolving round his own axis, which revolution, although he is *one million three hundred and eighty-four thousand four hundred and sixty-two* times bigger than the earth, he performs in *twenty-five* days *fourteen* hours of our time, but also in the *swiftness* with which his light comes to the earth. It travels at the rate of *one hundred and ninety-four thousand, one hundred and eighty-eight* miles in a *second* of time; and reaches our earth in *eight minutes* and about *twelve seconds*, a distance of *ninety-five millions, five hundred and thirteen thousand, seven hundred and ninety-four* English miles, at a mean rate.

3. His strange and miraculous *heat*, from which nothing is *hidden*, and by which every thing is *benefited*.

II. But as the declaration, even from the most glorious of creatures, is not sufficient to make men wise and happy, he has been pleased to declare himself by his *WRITTEN WORD*, called here the *LAW* generally; and is commended to us by the following reasons:—

1. From the *author*: It is the “law of Jehovah.”

2. From its *sufficiency*: It is “perfect.”

3. From its *utility*: “It converts the soul:—gives wisdom to the simple.”

4. From its *infallibility*: “The testimony of the Lord is sure.”

5. From its *perspicuity*: “The statutes of the Lord are right.”

6. From the *effects* it works in the *soul*: “They rejoice the heart.” They quiet the troubled conscience; “being justified by faith, we have peace with God.”

7. From its *purity*: “The commandment of the Lord is pure.” It is opposed to all *bad opinions* and *evil practices*.

8. From its *effects* in the *understanding*: “It enlightens the eyes.” It dispels all darkness and ignorance, all doubts and fears, diffidence, carnal security, false worship, &c., and gives us to see our own *deformities*.

9. From its *incorruptness*: “The fear of the Lord is clean.” Other religions are *polluted* with human inventions, strange ceremonies, uncommanded sacrifices, false gods, &c.

10. From its *perpetuity*: "It endureth for ever." It is an endless law, and an everlasting gospel.

11. From its *truth* and *equity*: "It is altogether true and righteous."

From all which David concludes that it is both *precious* and *delightful*.

1. The *price* of it is beyond the best gold: "More to be desired than gold; yea, than much fine gold."

2. It is *delightful*: "Sweeter than honey and the honeycomb."

3. This he knew by his own *experience*: "More-over by them is thy servant illuminated."

4. It is *profitable* to observe them: "For in keeping of them there is, 1. A *reward*. 2. A *great reward*."

III. But this last consideration sent David to the throne of mercy. What! a reward, a great reward! and only to those who *keep God's law*? My conscience tells me that the reward is not for *me*; I cannot plead this *observance*. David had public sins, secret faults and errors, to deplore. But he had at hand *three* means of help: 1. *Confession of sin*. 2. *Petition for grace*. 3. *Faith* in the divine *mercy*, through the great *Redeemer*.

1. He knew he was an *offender*, but he *knew not how greatly* he had *offended*. He saw that he was *guilty*, and asked *pardon*. He felt that he was *im-*

pure, and asked *cleansing*: "Who can understand his errors? cleanse thou me from my secret faults."

2. He prays that he may be preserved from *presumptuous sins*; that he might not be hardened in transgression: "Keep back also thy servant from presumptuous sins." For which he gives *two* reasons:

1. If he were not *kept back* from them, sin would get the *dominion* over him. Sin would become a king who would command, rule, and enslave him. 2. If thus kept back, he would be *innocent from the great transgression*; for he that gets under the strong habit of sin may at last deny God himself, renounce the blood of the covenant, and become a castaway.

3. Lastly, that his prayer may be heard, he prays for his prayer: "Let the words of my mouth and the meditation of my heart be acceptable in thy sight." This is *pleading*, or *supplication*.

That prayer and supplication may be successful, he acts *faith* in God, whom he,

1. Claims as his *strength*; literally his *rock*, by whom alone he could resist and overcome.

2. His *redeemer*, through whom alone he could get pardon for the past, and grace to help him in time of need. To this word he adds nothing, as it includes every thing necessary to saint and sinner. See the *notes*.

PSALM XX.

A prayer for the king in his enterprises, that his prayers may be heard, his offerings accepted, and his wishes fulfilled, 1—4. Confidence of victory expressed, 5, 6. Vain hopes exposed; and supplication made for the king.

To the chief Musician, a Psalm of David.

A. M. cir. 2968.
B. C. cir. 1036.
Davidis, Regis
Israelitarum,
cir. annum 20.

THE LORD hear thee in
the day of trouble; *the
name of the God of Jacob
b defend thee.

2 Send c thee help from d the sanctuary, and

e strengthen thee out of Zion.

3 Remember all thy offerings,
and f accept thy g burnt sacri-
fice. Selah.

4 h Grant thee according to thine own heart,
and fulfil all thy counsel.

A. M. cir. 2968.
B. C. cir. 1036.
Davidis, Regis
Israelitarum,
cir. annum 20.

* Prov. xviii. 10.—b Heb. set thee on an high place.
c Heb. thy help.—d 1 Kings vi. 16. 2 Chron. xx. 8. Ps.
lxxiii. 17.—e Heb. support thee.—f Heb. turn to ashes;

g or, make fat.—h Exod. xxx. 9. Lev. i. 9. Numb. xxiii.
6. Deut. xxxiii. 6. Deut. xxxiii. 10. 2 Sam. xxiv. 22.
b Ps. xxi. 2.

NOTES ON PSALM XX.

It is most likely that this psalm was penned on the occasion of David's going to war; and most probably with the Ammonites and Syrians, who came with great numbers of *horses* and *chariots* to fight with him. See 2 Sam. x. 6—8; 1 Chron. xix. 7. It is one of the *dialogue psalms*, and appears to be thus divided: Previously to his undertaking the war, David comes to the tabernacle to offer sacrifice. This being done, the *people*, in the king's behalf, offer up their prayers; these are included in the *three* first verses: the *fourth* was probably spoken by the *high priest*; the *fifth*, by *David* and his *attendants*; the last clause, by the *high-priest*; the *sixth*, by the *high-priest*, after the victim was consumed; the *seventh* and *eighth*, by *David* and his *men*; and the *ninth*, as a *chorus* by all the *congregation*.

Verse 1. *The Lord hear thee*] David had already offered the *sacrifice* and *prayed*. The *people* implore God to succour him in the day of trouble; of both *personal* and *national* danger.

The name of the God of Jacob] This refers to Jacob's wrestling with the Angel; Gen. xxxii. 24, &c. And who was this Angel? Evidently none other than the *Angel of the Covenant*, the Lord Jesus, in whom was the *name of God*, the *fulness of the Godhead bodily*. He was the *God of Jacob*, who *blessed* Jacob, and gave him a *new name* and a *new nature*. See the *notes* on the above place in Genesis.

Verse 2. *Send thee help from the sanctuary*] This was the *place* where God recorded his name; the place where he was to be sought, and the place where he manifested himself. He dwelt between the *cherubim* over the *mercy-seat*. He is now in Christ,

A. M. cir. 2968.
B. C. cir. 1036.
Davidis, Regis
Israelitarum,
cir. annum 20.

5 We will ^arejoice in thy sal-
vation, and ^bin the name of our
God we will set up *our* ban-
ners: the LORD fulfil all thy

petitions.

6 Now know I that the LORD saveth ^chis
anointed; he will hear him ^dfrom his holy
heaven ^ewith the saving strength of his right
hand.

^a Ps. xix. 4.—^b Exod. xvii. 15. Ps. lx. 4.—^c Ps. ii. 2.
^d Heb. from the heaven of his holiness.—^e Heb. by the

reconciling the world to himself. This is the true
sanctuary where God must be sought.

Strengthen thee out of Zion] The temple or taber-
nacle where his prayers and sacrifices were to be
offered.

Verse 3. *Remember all thy offerings*] The *minchah*,
which is here mentioned, was a *gratitude-offering*.
It is rarely used to signify a bloody sacrifice.

Burnt sacrifice] The *olah* here mentioned was a
bloody sacrifice. The blood of the victim was spilt at
the altar, and the flesh consumed. One of these
offerings implied a *consciousness of sin* in the offerer;
and this sacrifice he brought as an *atonement*: the
other implied a sense of *mercies already received*, and
was offered in the way of *gratitude*.

David presents himself before the Lord with offer-
ings of both kinds.

This prayer of the *people* is concluded with *Selah*,
which we have taken up in the general sense of *so be*
it. Hear and answer. It will and must be so, &c.

Verse 4. *Grant thee according to thine own heart*] May
God give thee whatsoever thou art setting thy
heart upon, and accomplish all *thy desires*! This
was probably the prayer of the *high-priest*.

Verse 5. *We will rejoice in thy salvation*] We
expect help from thee alone; it is in thy cause we
engage; and to thee, as our war is a just one, we
consecrate our banners, inscribed with thy name. It
is said that the *Maccabees* had their name from the
inscription on their banners; which was taken from
Exod. xv. 11, מי כמכה באלוהי יי, *mi camochah baelim*
Yehovah, "Who is like unto thee, O Lord, among the
gods?" The word being formed from the *initial*
letters מ M, כ C, ב B, ו I, מ M, כ C, א A, whence
Maccabeus and *Maccabees*.

The words of this verse were spoken by David and
his officers; immediately after which I suppose the
high-priest to have added, *The Lord fulfil all thy*
petitions!

Verse 6. *Now know I that the Lord saveth his*
anointed] These are probably the words of the
priest after the victim had been consumed; and those
signs had accompanied the offering, which were
proofs of God's *acceptance of the sacrifice*; and, conse-
quently, that the campaign would have a successful
issue. David is God's *anointed*; therefore, he is
under his especial care. *He will hear him*. David
must continue to *pray*, and to *depend* on God; else
he cannot expect continual salvation. David has vast

7 ^fSome *trust* in chariots,
and some in horses: ^gbut we
will remember the name of the
LORD our God.

8 They are brought down and fallen: but
we are risen, and stand upright.

9 Save, LORD: let the king hear us when
we call.

A. M. cir. 2968.
B. C. cir. 1036.
Davidis, Regis
Israelitarum,
cir. annum 20.

strength of the salvation of his right hand.—^fPs xxxiii.
16, 17. Prov. xxi. 31. Isai. xxxi. 1.—^g2 Chron. xxxii. 8

multitudes of enemies against him; he, therefore,
requires supernatural help. Because of this, *God will*
hear him with the saving strength of his right hand.

The HAND of God is his *power*; the RIGHT hand,
his *almighty power*; the STRENGTH of his right hand,
his *almighty power in action*; the SAVING strength of
his right hand, the *miraculous effects* wrought by his
almighty power brought into action. This is what
David was to expect; and it was the prospect of this
that caused him and his officers to exult as they do in
the following verse.

Verse 7. *Some trust in chariots*] The words of the
original are short and emphatic: *These in chariots*;
and these in horses; but *we will record in the name of*
Jehovah our God. Or, as the *Septuagint*, μεγαλυθη-
σομεθα, "we shall be magnified." Or, as the *Vulgate*
invocabimus, "we will invoke the name of the Lord." This
and the following verse I suppose to be the words of David
and his officers. And the mention of *chariots* and *horses*
makes it likely that the war with the *Ammonites* and
Syrians is that to which reference is made here; for they
came against him with vast multitudes of *horsemen* and
chariots. See 2 Sam. x. 6—8. According to the law, David
could neither have chariots nor horses; and those who came
against him with cavalry must have a very great advantage;
but he saw that *Jehovah his God* was more than a match
for all his foes, and in him he trusts with implicit
confidence.

Verse 8. *They are brought down and fallen*] They
were so confident of victory that they looked upon it
as *already gained*. They who trusted in their *horses*
and *chariots* are *bowled down*, and prostrated on the
earth: they are all overthrown.

But we are risen] We who have trusted in the
name of Jehovah are *raised up* from all despondency;
and we *stand upright*—we shall conquer, and go on
to conquer.

Verse 9. *Save, Lord*] This verse was spoken by
all the *congregation*, and was the *chorus* and *conclu-*
sion of the piece.

The verse may be read, *Lord, save the king!* *He*
will hear us in the day of our calling. The *Vulgate*,
Septuagint, *Æthiopic*, *Arabic*, *Anglo-Saxon*, read the
verse thus: *Lord, save the king! and hear us when-*
soever we shall call upon thee. The *Syriac* reads dif-
ferently: *The Lord will save us: and our king will*
hear us in the day in which we shall call upon him.
This refers all to God; while the others refer the

latter clause to DAVID. *Lord, save David; and David will save us.* "If thou preservest him, he will be thy minister for good to us." This appears to be the easiest sense of the place, and harmonizes with all the rest.

ANALYSIS OF THE TWENTIETH PSALM.

This psalm is a form of prayer delivered by David to the people, to be used by them for the king, when he went out to battle against his enemies.

In this psalm there are the following parts:—

I. A benediction of the people for their king, ver. 1—4.

II. A congratulation or triumph of the people after the victory, supposed to be already obtained, ver. 5—8.

III. A petition, ver. 9.

1. The benediction directed to David's person. The particulars; that he may have,

1. *Audience* in his necessity: "The Lord hear thee in the day of trouble."

2. *Protection*: "The name of the God of Jacob defend thee," ver. 1.

3. *Help and strength* in battle: "Send thee help—strengthen thee;" which is amplified, 1. By the *place*: "Help from the sanctuary;" 2. "Strength out of Zion."

4. *Acceptance of his person*; testified by the acceptance of his offerings and sacrifices, ver. 3.

5. *Answers to his petitions*: "Grant thee according to thy own heart, and fulfil all thy counsel," ver. 4; which is plainly set down in the next verse: "The Lord fulfil all thy petitions," ver. 5.

This benediction being ended, they persuade themselves that the prayer of it shall be granted, because it will redound to God's glory; and they will be thankful, and honour him for the victory.

1. "We will rejoice in thy salvation." Or, Do this, "that we may rejoice."

2. "In the name of our God will we set up our banners." We will enter the city joyfully, with displayed banners, which we will erect as trophies to the honour of God.

II. Now follow the congratulation and triumph of their faith; for they give thanks as for a victory

already obtained; as to their faith it was certain. *Before* they prayed for *audience* and *protection*; *here* they testify they are certain and secure of both.

1. Of *protection*: "Now know I that the Lord will save," &c.

2. Of *audience*: "He will hear from his holy heaven."

3. Of *help*: "With the saving strength of his right hand," ver. 6.

The certainty they had of this victory proceeded solely from their confidence in God. And this they illustrate by an argument drawn *a dissimili*: they were *not like* others who trust more to their *arms* than to their *prayers*; more to their *numbers* than to *God*.

1. "Some trust in chariots, and some in horses;" as the Ammonites, 2 Sam. x. 6.

2. But we do not so: "We will remember the name of the Lord our God; the Lord of hosts, mighty in battle." Arms may be used by good or bad men; but the difference lies in the *object*, the *end*, and the *confidence*. A bad cause cannot have God's concurrence: a good cause will have his countenance and support.

3. And therefore the *success* was according to the confidence. 1. They who trusted in their arms, &c., *are brought down, and fallen*. 2. We who trusted in the Lord our God, *are risen, and stand upright*, ver. 8.

III. The third part contains a short ejaculation, and is the sum of the psalm.

1. "Save, Lord!" *Thou* alone canst save us: in *thee*, and in none other, do we put our trust.

2. "Let the king hear us." We purpose to continue in prayer and faith: therefore, when we call, *let the king*, the *Messiah*, which *thou hast set on thy holy hill*, Ps. ii. 6, hear us. Or, according to another arrangement of the words: 1. *Lord, save our king*. Make him wise and good, preserve his person, and prosper his government; that we may have peace in our time, and secular prosperity. 2. Hear thou us when we call. Let us have also spiritual prosperity, that we may perfectly love thee, and worthily magnify thy name.—*Gala šu šuhit, zehalne do cýninge*—"O thou Lord, health give the king."—*Anglo-Saxon*.

PSALM XXI.

The Psalmist returns thanks to God for giving him the victory over his enemies; which victory he had earnestly requested, 1, 2. He enters into a detail of the blessings that in consequence of the victory he had obtained, 3—7. He predicts the destruction of all those who may hereafter rise up against him, 8—12; and concludes with praising the power of Jehovah, 13.

To the chief Musician, A Psalm of David.

A. M. cir. 2968.

B. C. cir. 1036.

Davidis, Regis

Israelitarum,

cir. annum 20.

THE king shall joy in thy strength, O LORD; and in thy salvation how greatly shall he rejoice!

2^b Thou hast given him his heart's desire, and hast not withholden the request of his lips. Selah.

3 For thou preventest him with the blessings

A. M. cir. 2968.

B. C. cir. 1036.

Davidis, Regis

Israelitarum,

cir. annum 20.

^a Ps. xx. 5, 6.

^b Ps. xx. 4, 5.

A. M. cir. 2968.
B. C. cir. 1036.
Davidis, Regis
Israelitarum,
cir. annum 20.

of goodness: thou ^a settest a crown of pure gold on his head.

4 ^b He asked life of thee, and thou gavest *it* him, ^c *even* length of days for ever and ever.

5 His glory *is* great in thy salvation: honour and majesty hast thou laid upon him.

6 For thou hast made ^d him most blessed for ever: ^e thou hast ^f made him exceeding glad with thy countenance.

^a 2 Sam. xii. 30. 1 Chron. xx. 2. — ^b Ps. lxi. 5, 6. — ^c 2 Sam. vii. 19. Ps. xci. 16. — ^d Heb. *set him to be blessings.* Gen. xii. 2. Ps. lxxiii. 17. — ^e Ps. xvi. 11. xiv. 7. Acts ii.

NOTES ON PSALM XXI.

In the *title* of this psalm there is nothing particularly worthy of remark. The *occasion* of it is variously understood. Some think it was composed to celebrate the victory obtained over *Sennacherib*; others, that it was made on the recovery of *Hezekiah*, and the grant of *fifteen* years of longer life; see ver. 4. Others, and they with most appearance of propriety, consider it a song of rejoicing composed by David for his victory over the *Ammonites*, which ended in the capture of the royal city of *Rabbah*, the crown of whose king David put on his own head, see ver. 3, and to procure which victory David offered the prayers and sacrifices mentioned in the preceding psalm. Lastly, many think that it is to be wholly referred to the *victories of the Messiah*; and it must be owned that there are several expressions in it which apply better to our Lord than to David, or to any other person; and to him the *Targum* applies it, as does likewise my old *Anglo-Scottish Psalter* in paraphrasing the text.

Verse 1. *The king shall joy*] מלך משיחא *melech Meshicha*, "the King Messiah."—*Targum*. What a difference between ancient and modern heroes! The former acknowledged all to be of God, because they took care to have their quarrel *rightly founded*; the latter sing a *Te Deum*, pro forma, because they well know that their battle is *not* of the Lord. Their own vicious conduct sufficiently proves that they looked no higher than the arm of human strength. God suffers such for a time; but in the end he confounds and brings them to nought.

Verse 2. *Thou hast given him his heart's desire*] This seems to refer to the prayers offered in the preceding psalm; see especially verses 1—4.

Verse 3. *Thou preventest him*] To *prevent*, from *prævenio*, literally signifies to go before. Hence that prayer in the *communion service* of our public Liturgy, "Prevent us, O Lord, in all our doings with thy most gracious favour!" That is, "Go before us in thy mercy, make our way plain, and enable us to perform what is right in thy sight!" And this sense of *prevent* is a literal version of the original word קָדַמְנוּ *tekademennu*. "For thou shalt go before him with the blessings of goodness."

Our ancestors used *God before* in this sense. So in

7 For the king trusteth in the Lord, and through the mercy of the most High he ^g shall not be moved.

8 Thine hand shall ^h find out all thine enemies: thy right hand shall find out those that hate thee.

9 ⁱ Thou shalt make them as a fiery oven in the time of thine anger: the Lord shall ^k swallow them up in his wrath, ^l and the fire shall devour them.

A. M. cir. 2968.
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Davidis, Regis
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28.—^f Heb. *gladdened him with joy.* — ^g Ps. xvi. 8. — ^h 1 Sam. xxxi. 3. — ⁱ Mal. iv. 1. — ^k Ps. lvi. 1, 2. — ^l Ps. xviii. 8. Isai. xxvi. 11.

Henry V.'s speech to the French herald previously to the battle of *Agincourt* :

"Go therefore; tell thy master, here I am. My ransom is this frail and worthless trunk; My army, but a weak and sickly guard: Yet, *God before*, tell him we will come on, Though France himself, and such another neighbour, Stand in our way."

A crown of pure gold] Probably alluding to the crown of the king of *Rabbah*, which, on the taking of the city, David took and put on his own head. See the history, 2 Sam. xii. 26—30.

Verse 4. *He asked life of thee*] This verse has caused some interpreters to understand the psalm of *Hezekiah's sickness, recovery*, and the promised *addition to his life of fifteen years*; but it may be more literally understood of the *Messiah*, of whom David was the *type*, and in several respects the *representative*.

Verse 5. *His glory is great*] But great as his glory was, it had its greatness from *God's salvation*. There is no true *nobility* but of the soul, and the soul has none but what it receives from the *grace and salvation* of God.

Verse 6. *Thou hast made him most blessed for ever*] Literally, "Thou hast set him for blessings for ever." Thou hast made the Messiah the *Source* whence all blessings for time and for eternity shall be derived. He is the Mediator between God and man.

Thou hast made him exceeding glad] Jesus, as Messiah, for the joy that was set before him, of redeeming a lost world by his death, *endured the cross, and despised the shame*, and is for ever set down on the right hand of God.

Verse 7. *The king trusteth in the Lord*] It was not by my *skill or valour* that I have gained this victory, but by *faith* in the *strong, protecting, and conquering arm* of JEHOVAH.

He shall not be moved.] Perhaps this may be best understood of him who was David's *prototype*. His throne, kingdom, and government, shall remain for ever.

Verse 8. *Thine hand shall find out*] Thy uncontrollable *power* shall find out all thine enemies, wheresoever *hidden* or howsoever *secret*. God knows

A. M. cir. 2968.
B. C. cir. 1036.
Davidis, Regis
Israelitarum,
cir. annum 20.

10 * Their fruit shalt thou destroy from the earth, and their seed from among the children of men.

11 For they intended evil against thee: they imagined a mischievous device, which they are not able to perform.

^a1 Kings xiii. 34. Job xviii. 16, 17, 19. Ps. xxxvii. 28. cir. 13. Isai. xiv. 20.—^bPs. ii. 1.

the secret sinner, and where the workers of iniquity hide themselves.

Verse 9. *Thou shalt make them as a fiery oven*] By thy wrath they shall be burnt up, and they shall be the means of consuming others. One class of sinners shall, in God's judgments, be the means of destroying another class; and at last themselves shall be destroyed.

Verse 10. *Their fruit shalt thou destroy*] Even their posterity shall be cut off, and thus their memorial shall perish.

Verse 11. *For they intended evil*] Sinners shall not be permitted to do all that is in their power against the godly; much less shall they be able to perform all that they wish.

Verse 12. *Therefore shalt thou make them turn their back*] God can in a moment strike the most powerful and numerous army, even in the moment of victory, with panic; and then even the lame, the army which they had nearly routed, shall take the prey, and divide the spoil.

Against the face of them.] Thou shalt cause them to turn their backs and fly, as if a volley of arrows had been discharged in their faces. This seems to be the sense of this difficult verse.

Verse 13. *Be thou exalted*] *Exalt thyself, O Lord*—thy creatures cannot exalt thee. *Lift thyself up*, and discomfit thy foes by thine own strength! Thou canst give a victory to thy people over the most formidable enemies, though they strike not one blow in their own defence. God's right hand has often given the victory to his followers, while they stood still to see the salvation of God. How little can the strength of man avail when the Lord raiseth up himself to the battle! His children, therefore, may safely trust in him, for the name of the Lord is a strong tower; the righteous flee into it, and are safe.

Praise thy power.] God is to receive praise in reference to that attribute which he has exhibited most in the defence or salvation of his followers. Sometimes he manifests his power, his mercy, his wisdom, his long-suffering, his fatherly care, his good providence, his holiness, his justice, his truth, &c. Whatever attribute or perfection he exhibits most, that should be the chief subject of his children's praise. One wants teaching, prays for it, and is deeply instructed: he will naturally celebrate the wisdom of God. Another feels himself beset with the most powerful adversaries, with the weakest of whom he is not able to cope: he cries to the Almighty God for strength; he is heard, and strengthened with strength

12 Therefore shalt thou make them turn their back, when thou shalt make ready thine arrows upon thy strings against the face of them.

13 Be thou exalted, LORD, in thine own strength: so will we sing and praise thy power.

^cOr, thou shalt set them as a butt. See Job vii. 20. xvi. 12. Lam. iii. 12.—^dHeb. shoulder.

in his soul. He therefore will naturally magnify the all-conquering power of the Lord. Another feels himself lost, condemned, on the brink of hell; he calls for mercy, is heard and saved: mercy, therefore, will be the chief subject of his praise, and the burden of his song.

The old Anglo-Scottish Psalter says, We sal make known thi wordes in gude wil and gude werk, for he synges well that wirkes well. For thi, sais he twice, we sal syng; ane tyme for the luf of hert; another, for the schewyng of ryghtwisness, til ensampil.

ANALYSIS OF THE TWENTY-FIRST PSALM.

This is the people's *Επινίκιον*, or triumphal song, after the victory which they prayed for in the former psalm, when David went out to war. In this they praise God for the conquest which he gave him over his enemies, and for the singular mercies bestowed on himself. It consists of three parts:

I. The general proposition, ver. 1.

II. The narration, which is two-fold, from ver. 1—4.

1. An enumeration of the blessings bestowed on David, from ver. 1 to 6. 2. An account how God would deal with his enemies, from ver. 6 to 12.

III. A vow, or acclamation, ver. 13, which is the epilogue of the piece.

I. The sum of the psalm is contained in the first verse: "The king shall joy; the king shall be exceeding glad." Joy is the affection with which the king and people were transported; for all that follows shows but the rise and causes of it.

1. The rise and object of it: "The strength of God; the salvation of God." 1. His strength, by which he subdued his enemies, and contemned dangers. 2. His salvation, by which he escaped dangers, and fell not in battle.

II. 1. The narration of the goodness of God to David's person, the particulars of which are the following:—

1. God granted to him what his heart desired: "Thou hast given him his heart's desire;" and what his lips requested: "and hast not withholden the request of his lips."

2. He granted him more than he asked: "Thou preventest him with the blessings of goodness."

3. He chose him to be king: "Thou hast set a crown of pure gold upon his head." In which God prevented him, and chose him when he thought not of it.

4. When David went to war, "he asked life, and

A. M. cir. 2968.
B. C. cir. 1036.
Davidis, Regis
Israelitarum,
cir. annum 20.

thou gavest him even length of days, for ever and ever :” which is most true of Christ, the Son of David. In him his life and kingdom are immortal.

5. A great accession of *glory, honour, and majesty*. Though his glory was great, it was in *God’s salvation* : “Honour and majesty did God lay upon him.”

All which are summed up under the word *blessing* in the next verse : “For thou hast made him most blessed for ever ;” and God had added the *crown* of all, a *heart to rejoice* in it : “Thou hast made him exceeding glad with thy countenance.”

6. The *continuance* of these blessings, which is *another favour*, with the *cause* of it : “For the king trusteth in the Lord, and through the mercy of the Most High he shall not be moved.” Thus far the *first part* of the *narrative*, which concerned David’s person particularly.

2. The *effects* of God’s goodness to David in *outward things*, and to the whole kingdom, in the overthrow of his enemies (for without God’s protection, what kingdom is safe ?), form the *second part*.

1. God would make David his *instrument* in delivering Israel by the overthrow of his enemies : “Thine hand.”

2. He would certainly do it, for he could *find them out* wheresoever they were : “Thine hand shall find out thine enemies.”

3. This was easy to be done, as easy as for fire to consume stubble : “Thou shalt make them as a fiery oven.”

4. This destruction should be universal ; it should reach even to their *posterity* : “Their fruit shalt thou destroy, and their seed.”

5. Their judgment should be fearful and unavoidable. God would set them up as a *mark to shoot at* : “Thou shalt make them turn their back, when thou shalt make ready thine arrows.”

At last the *cause* is added for these judgments ; of the succour he will afford his afflicted, oppressed people ; and the revenge he will take upon their enemies : “They intended evil against thee ; they imagined a mischievous device.”

III. The vow or acclamation. This is properly the *epilogue*, and has *two parts* : 1. A petition—“Save the king and the people.” 2. A profession : “And we will give thanks to thee.”

1. “Be thou exalted, O Lord, in thine own strength.” Show thyself more powerful in defending thy church than men and devils are in their attempts to destroy it.

2. We will be a thankful people ; we will show that we have not received this grace of God in vain : “So will we sing, and praise thy power.”

PSALM XXII.

Under great affliction and distress, the Psalmist prays unto God, 1—3 ; appeals to God’s wonted kindness in behalf of his people, 4, 5 ; relates the insults that he received, 6—8 ; mentions the goodness of God to him in his youth, as a reason why he should expect help now, 9—11 ; details his sufferings, and the indignities offered to him, 12—18 ; prays with the confidence of being heard and delivered, 19—24 ; praises God, and foretels the conversion of the nations to the true religion, 25—31.

IV. DAY. EVENING PRAYER.

To the chief Musician upon ^a Ajeleth Shahar, A Psalm of David.

A. M. cir. 2946.
B. C. cir. 1058.
Sauli, Regis
Israelitarum,
cir. annum 38.

MY ^b God, my God, why hast thou forsaken me ? why art thou so far ^c from helping me, and from ^d the words of my roaring ?

^a Or, the hind of the morning. — ^b Matt. xxvii. 46. Mark xv. 34. — ^c Heb. from my salvation. — ^d Heb. v. 7.

NOTES ON PSALM XXII.

The title of this psalm, *To the chief Musician upon Ajeleth Shahar, A Psalm of David*, has given rise to many conjectures. The words אֵילֶת הַשָּׁחַר *aijeleth hashshachar* are translated in the margin, “the hind of the morning ;” but what was this ? Was it the name of a musical instrument ? or of a tune ? or of a band of music ? *Calmet* argues for the last, and translates “A Psalm of David, addressed to the Music-master who presides over the Band called the Morning Hind.” This is more likely than any of the other conjectures I have seen. But *aijeleth hashshachar* may be the name

2 O my God, I cry in the day time, but thou hearest not ; and in the night season, and ^e am not silent.

A. M. cir. 2946.
B. C. cir. 1058.
Sauli, Regis
Israelitarum,
cir. annum 38.

3 But thou art holy, O thou that inhabitest the ‘praises of Israel.

4 Our fathers ^f trusted in thee : they trusted, and thou didst deliver them.

^e Heb. there is no silence to me. — ^f Dent. x. 21. — ^g 2 Kings xviii. 5. Ps. xiii. 5. Dan. iii. 28. Eph. i. 12, 13.

of the *psalm* itself, for it was customary among the Asiatics to give names to their poetic compositions which often bore no relation to the subject itself. Mr. *Harmer* and others have collected a few instances from *D’Herbelot’s* *Bibliothèque Orientale*. I could add many more from MSS. in my own collection : — thus *Sady* calls a famous miscellaneous work of his *Gulistan*, “The Country of Roses,” or, “The Rose Garden ;” and yet there is nothing relative to such a country, nor concerning roses nor rose-gardens, in the book. Another is called *Negaristan*, “The Gallery of Pictures ;” yet no picture gallery is mentioned. Another

A. M. cir. 2946.
B. C. cir. 1068.
Sauli, Regis
Israelitarum,
cir. annum 38.

5 They cried unto thee, and were delivered: ^a they trusted in thee, and were not confounded.

6 But I *am* ^b a worm, and no man; ^c a reproach of men, and despised of the people.

A. M. cir. 2946.
B. C. cir. 1068.
Sauli, Regis
Israelitarum,
cir. annum 38.

^a Ps. xxv. 2, 3. xxxi. 1. lxxi. 1. Isai. xlix. 23. Rom.

ix. 33.—^b Job xxv. 6. Isai. xli. 14.—^c Isai. liii. 3.

Beharistan, "The Spring Season; *Bostan*, "The Garden;" *Anvar Soheely*, "The Light of Canopus;" *Bakar Danush*, "The Garden of Knowledge;" *Tuhfat Ahmmedeen*, "The Gift of the Faithful;" a treatise on medicine; *Kameea Isadut*, "The Alchymy of Life;" *Mukhzeen ul Asrar*, "The Magazine of Secrets;" *Sulselet al Zahab*, "The Golden Chain;" *Zuhfi al Abrar*, "The Rosary of the Pious;" *Merat ul Asrar*, "The Mirror of Secrets;" *Durj ul Durar*, "The most precious Jewels;" *Deru Majlis*, "The Jewel of the Assembly;" *Al Bordah*, "The Variegated Garment;" a poem written by *Al Basiree*, in praise of the *Mohammedan* religion, in gratitude for a cure which he believed he received from the prophet, who appeared to him in a dream. The poem is written in one hundred and sixty two couplets, each of which ends with *mim*, the first letter in the name of *Mohammed*.

Scarcely one of the above titles, and their number might be easily trebled, bears any relation to the subject of the work to which it is prefixed, no more than *Aijeeth Shahar* bears to the matter contained in the twenty-second Psalm. Such titles are of very little importance in themselves; and of no further use to us than as they serve to distinguish the different books, poems, or psalms to which they are prefixed. To me, many seem to have spent their time uselessly in the investigation of such subjects. See my note on 2 Sam. i. 18.

On the subject of the psalm itself, there is considerable diversity of opinion: 1. Some referring it all to David; 2. Others referring it all to Christ; and 3. Some, because of the application of several verses of it to our Lord in his sufferings, take a middle way, and apply it primarily to David, and in a secondary or accommodated sense, to Christ. Of this opinion was *Theodore of Mopsuestia*, who gave a very rational account of his own plan of interpretation; for which he was condemned by the second council of Constantinople, or fifth Œcumenic council. *Grotius* and others have nearly copied his plan; and I think, with little correction, it is the only safe one. That several parts of it relate to David, primarily, there is very little reason to doubt; that several passages may be applied by way of accommodation to our Lord, though originally belonging to and expressing the state of David, may be piously believed; and that it contains portions which are direct prophecies of our Lord's passion, death, and victory, appears too evident to be safely denied. On this plan I propose to treat it in the following paraphrase; keeping it as near to the gospel standard as I can. Dr. *Delaney* supposes the psalm to have been written by David when he was at *Mahanaim*, the very place where God appeared to Jacob in his distress. See Gen. xxxii. And on this

supposition the third, fourth, and fifth verses may be easily and strikingly illustrated: *Our fathers trusted in thee; why may not I? Thou didst deliver THEM; why may not I expect deliverance also? THEY cried unto thee, trusted in thee, and were not confounded; I cry unto thee, trust in thee; and why should I be confounded? For thou art the same God, thou changest not; and with thee there is no respect of persons. Thus David encouraged himself in the Lord; and these considerations helped to sustain him in his painful exercises and heavy distresses.*

Verse 1. *My God, my God, why hast thou forsaken me?* Show me the cause why thou hast abandoned me to my enemies; and why thou seemest to disregard my prayers and cries? For a full illustration of this passage, I beg the reader to refer to my note on Matt. xxvii. 46.

The words of my roaring? שָׁאגָתִי *shaagathi*. The Vulgate, Septuagint, Syriac, Æthiopic, and Arabic, with the Anglo-Saxon, make use of terms which may be thus translated: "My sins (or foolishness) are the cause why deliverance is so far from me." It appears that these Versions have read שְׂגָתִי *shegagathi*, "my sin of ignorance," instead of שָׁאגָתִי, "my roaring;" but no MS. extant supports this reading.

Verse 2. *I cry in the day time, and in the night season*] This seems to be David's own experience; and the words seem to refer to his own case alone. Though I am not heard, and thou appearest to forget or abandon me; yet I continue to cry both day and night after thy salvation.

Verse 3. *But thou art holy*] Though I be not heard, even while I cry earnestly, yet I cannot impute any fault or unkindness to my Maker; for thou art holy, and canst do nothing but what is right. This is the language of profound resignation, in trials the most difficult to be borne.

Inhabitest the praises of Israel.] Thou dwellest in the sanctuary where the praises, thanksgivings, and sacrifices of thy people are continually offered.

Verse 4. *Our fathers trusted in thee*] David is supposed to have been, at the time of composing this psalm, at *Mahanaim*, where Jacob was once in such great distress; where he wrestled with the angel, and was so signally blessed. David might well allude to this circumstance in order to strengthen his faith in God. I am now in the place where God so signally blessed the head and father of our tribes. I wrestle with God, as he did; may I not expect similar success?

Verse 5. *They cried unto thee*] So do I. THEY were delivered; so may I. THEY trusted in thee; I also trust in thee. And were not confounded; and is it likely that I shall be put to confusion?

Verse 6. *But I am a worm, and no man*] I can see no sense in which our Lord could use these terms.

A. M. cir. 2946.
B. C. cir. 1058.
Sauli, Regis
Israelitarum,
cir. annum 38.

A. M. cir. 2946.
B. C. cir. 1058.
Sauli, Regis
Israelitarum,
cir. annum 38.

7 ^a All they that see me laugh
me to scorn: they ^b shoot out
the lip, ^c they shake the head,
saying,

8 ^d He ^e trusted on the LORD *that* he would
deliver him: ^f let him deliver him, ^g seeing
he delighted in him.

9 ^h But thou *art* he that took me out of the
womb: thou ⁱ didst make me hope *when I*
was upon my mother's breasts.

10 I was cast upon thee from the womb:
^k thou *art* my God from my mother's belly.

11 Be not far from me; for trouble *is* near;
for *there is* ^l none to help.

^a Matt. xxvii. 39. Mark xv. 29. Luke xxiii. 35.—^b Heb. open.—^c Job xvi. 4. Ps. cxix. 25.—^d Matt. xxvii. 43. ^e Heb. *He rolled himself on the LORD.*—^f Ps. xci. 14. ^g Or, *if he delight in him.*—^h Ps. lxxi. 6.—ⁱ Or, *keptest me in safety.*—^k Isai. xlvi. 3. xlix. 1.—^l Heb. *not a helper.*—^m Deut. xxxii. 14. Ps. lxviii. 30. Ezek. xxxix.

David might well use them to express his vileness and worthlessness. The old Psalter gives this a remarkable turn: **I am a worm**, that is, I am borne of the mayden with outen manseed; **and nout man anely**, bot god als so: and nevir the latter, **I am reprobe of men**, In spitting, buffetyng, and punging with the thornes. **and outkasting of folk**; for thai chesed Barraban the thefe, and nought me.

Verse 7. *Laugh me to scorn*] They utterly despised me; set me at nought; treated me with the utmost contempt. *Laugh to scorn* is so completely antiquated that it should be no longer used; *derided, despised, treated with contempt*, are much more expressive, and are still in common use.

They shoot out the lip, they shake the head] This is applied by St. Matthew, chap. xxvii. 39, to the conduct of the Jews towards our Lord, when he hung upon the cross; as is also the following verse. But both are primarily true of the insults which David suffered from Shimei and others during the rebellion of Absalom; and, as the cases were so similar, the Evangelist thought proper to express a similar conduct to Jesus Christ by the same expressions. These insults our Lord literally received; no doubt David received the same.

Verse 9. *But thou art he that took me out of the womb*] Thou hast made me; and hast guided and defended me from my earliest infancy.

Verse 11. *Be not far from me; for trouble is near*] A present God is a present blessing. We always need the divine help; but more especially when troubles and trials are at hand.

Verse 12. *Many bulls have compassed me*] The bull is the emblem of brutal strength, that gores and tramples down all before it. Such was Absalom, Abithophel, and others, who rose up in rebellion against David; and such were the Jewish rulers who conspired against Christ.

Strong bulls of Bashan] Bashan was a district beyond Jordan, very fertile, where they were accus-

12 ^m Many bulls have compassed me: strong *bulls* of Bashan have beset me round.

13 ⁿ They ^o gaped upon me *with* their mouths, *as* a ravening and a roaring lion.

14 I am poured out like water, ^p and all my bones are ^q out of joint: ^r my heart is like wax; it is melted in the midst of my bowels.

15 ^s My strength is dried up like a potsherd; and ^t my tongue cleaveth to my jaws; and thou hast brought me into the dust of death.

16 For ^u dogs have compassed me: the assembly of the wicked have inclosed me:

18. Amos iv. 1.—ⁿ Job xvi. 10. Ps. xxxv. 21. Lam. ii. 16. iii. 46.—^o Heb. *opened their mouths against me.* ^p Dan. v. 6.—^q Or, *sundered.*—^r Josh. vii. 5. Job xxiii. 16.—^s Prov. xvii. 22.—^t Job xxix. 10. Lam. iv. 4. Job xix. 28.—^u Rev. xxii. 15.

tomed to fatten cattle, which became, in consequence of the excellent pasture, the largest, as well as the fattest, in the country. See *Calmet*. All in whose hands were the chief power and influence became David's enemies; for Absalom had stolen away the hearts of all Israel. Against Christ, the chiefs both of Jews and Gentiles, were united.

Verse 13. *They gaped upon me*] They were fiercely and madly bent on my destruction.

Verse 14. *I am poured out like water*] That is, as the Old Psalter: **Chai rought na mare to sla me than to spil water.**

The images in this verse are strongly descriptive of a person in the deepest distress; whose strength, courage, hope, and expectation of succour and relief, had entirely failed.

Our Lord's sufferings were extreme; but I cannot think there is any sound theologic sense in which these things can be spoken of Christ, either in his agony in the garden, or his death upon the cross.

Verse 15. *My strength is dried up*] All these expressions mark a most distressed and hopeless case.

Into the dust of death.] This means only that he was *apparently* brought nigh to the grave, and consequent *corruption*; this latter David saw; but Jesus Christ never saw corruption.

Verse 16. *For dogs have compassed me*] This may refer to the *Gentiles*, the Roman soldiers, and others by whom our Lord was surrounded in his trial, and at his cross.

They pierced my hands and my feet] The other sufferings David, as a type of our Lord, might pass through; but the *piercing of the hands and feet* was peculiar to our Lord; therefore, this verse may pass for a *direct revelation*. Our Lord's hands and feet were pierced when he was nailed to the cross, David never were pierced.

But there is a various reading here which is of great importance. Instead of כארו *caaru*, they pierced which is what is called the *kethib*, or *marginal*, reading

A. M. cir. 2946.
B. C. cir. 1058.
Sauli, Regis
Israëlitarum,
cir. annum 38.

‘ they pierced my hands and
my feet.

17 I may tell all my bones :
‘ they look and stare upon me.

18 ‘ They part my garments among them,
and cast lots upon my vesture.

19 But be ^d not thou far from me, O LORD :
O my strength, haste thee to help me.

20 Deliver my soul from the sword ; ‘ my

^a Matt. xxvii. 35. Mark xv. 24. Luke xxiii. 33. John
xix. 23, 27. xx. 25. — ^b Luke xxiii. 27, 35. — ^c Luke
xxiii. 34. John xix. 23, 24. — ^d Ver. 11. Ps. x. 1. — ^e Ps.
xxiv. 17. — ^f Heb. *my only one*. — ^g Heb. *from the hand*.

and which our translators have followed ; the *keri* or textual reading is כָּאֵר *caari*, as a lion. In support of each reading there are both MSS. and eminent critics. The *Chaldee* has, “ Biting as a lion my hands and my feet ;” but the *Syriac*, *Vulgate*, *Septuagint*, *Ethiopic*, and *Arabic* read, “ they pierced or digged ;” and in the *Anglo-Saxon* the words are, ho ðulþon hæbbe mine 7 fet mine. “ They *dalve* (digged) hands mine, and feet mine.”

The *Comptutensian Polyglot* has כָּאֵר *caaru*, they digged or pierced, in the text ; for which it gives כָּרָה *carah*, to cut, dig, or penetrate, in the margin, as the root whence כָּאֵר is derived. But the Polyglots of *Polen*, *Antwerp*, *Paris*, and *London* have כָּאֵר *caari* in the text ; and כָּאֵר *caaru* is referred to in the margin ; and this is the case with the most correct Hebrew Bibles. The whole difference here lies between ‘ *god* and ‘ *cau*, which might easily be mistaken for each other ; the former making *like a lion* ; the latter, *they pierced*. The latter is to me most evidently the true reading.

Verse 17. *I may tell all my bones*] This may refer to the violent extension of his body when the whole of its weight hung upon the nails which attached his hands to the transverse beam of the cross. The body being thus extended, the principal bones become prominent, and easily discernible.

Verse 18. *They part my garments*] This could be true in no sense of David. The fact took place at the crucifixion of our Lord. The soldiers divided his upper garment into four parts, each soldier taking a part ; but his tunic or inward vestment being without seam, woven in one entire piece, they agreed not to divide, but to cast lots whose the whole should be. Of this scripture the Roman soldiers knew nothing ; but they fulfilled it to the letter. This was foreseen by the Spirit of God ; and this is a direct revelation concerning Jesus Christ, which impresses the whole account with the broad seal of eternal truth.

Verse 19. *Be not thou far from me*] In the first verse he asks, *Why hast thou forsaken me ?* Or, as if astonished at their wickedness, *Into what hands hast thou permitted me to fall ?* Now he prays, *Be not far from me*. St *Jerome* observes here, that it is the humanity of our blessed Lord which speaks to his divinity. Jesus was perfect man ; and as man he suffered and died. But this perfect and sinless man could

‘ darling ‘ from the power of
the ‘ dog.

21 ‘ Save me from the lion’s
mouth : ‘ for thou hast heard
me from the horns of the unicorns.

22 ‘ I will declare thy name unto ^m my brethren :
in the midst of the congregation will I
praise thee.

23 ⁿ Ye that fear the LORD, praise him ; all

^h Ver. 16. — ⁱ 2 Tim. iv. 17. — ^k Isai. xxxiv. 7. Acts iv. 27. — ^l Heb. ii. 12. Ps. xl. 9. — ^m John xx. 17. Rom. viii. 29. — ⁿ Ps. cxxxv. 19, 20.

not have sustained those sufferings so as to make them expiatory had he not been supported by the *divine nature*. All the expressions in this psalm that indicate any weakness, as far as it relates to Christ (and indeed it relates principally to him), are to be understood of the *human nature* ; for, that in him *God* and *man* were united, but not confounded, the whole New Testament to me bears evidence, the *manhood* being a perfect man, the *Godhead* dwelling bodily in that manhood. Jesus, as MAN, was conceived, born, grew up, increased in wisdom, stature, and favour with God and man ; hungered, thirsted, suffered, and died. Jesus, as God, knew all things, was from the beginning with God, healed the diseased, cleansed the lepers, and raised the dead ; calmed the raging of the sea, and laid the tempest by a word ; quickened the human nature, raised it from the dead, took it up into heaven, where, as the Lamb newly slain, it ever appears in the presence of God for us. These are all scripture facts. The *man* Christ Jesus could not work those miracles ; the *God* in that man could not have suffered those sufferings. Yet *one person* appears to do and suffer all ; here then is *God manifested in the FLESH*.

O my strength] The divinity being the power by which the *humanity* was sustained in this dreadful conflict.

Verse 20. *Deliver my soul from the sword*] Deliver *נַפְשִׁי naphshi*, my life ; save me alive, or raise me again.

My darling] יְחִידָתִי *yechidathi*, my only one. The only human being that was ever produced since the creation, even by the power of God itself, without the agency of man. ADAM the first was created out of the dust of the earth ; that was his mother ; God was the framer. ADAM the second was produced in the womb of the virgin ; that was his mother. But that which was conceived in her was by the power of the Holy Ghost ; hence the man Christ Jesus is the ONLY Son of God ; God is his Father, and he is his ONLY ONE.

Verse 21. *Save me from the lion’s mouth*] Probably our Lord here includes his church with himself. The lion may then mean the *Jews* ; the unicorns, רִמִּים *rimim* (probably the rhinoceros), the *Gentiles*. For the unicorn, see the note on Numb. xxiii. 22. There is no quadruped or land animal with one horn only, except the rhinoceros ; but there is a marine animal,

A. M. cir. 2946.
B. C. cir. 1058.
Sauli, Regis
Israelitarum,
cir. annum 38.

ye the seed of Jacob, glorify him; and fear him, all ye the seed of Israel.

24 For he hath not despised nor abhorred the affliction of the afflicted; neither hath he hid his face from him; but ^a when he cried unto him, he heard.

25 ^b My praise shall be of thee in the great congregation: ^c I will pay my vows before them that fear him.

26 ^d The meek shall eat and be satisfied: they shall praise the LORD that seek him: your heart ^e shall live for ever.

27 ^f All the ends of the world shall remember and turn unto the LORD: ^g and all the

kindreds of the nations shall worship before thee.

28 ^h For the kingdom is the LORD's: and he is the governor among the nations.

29 ⁱ All they that be fat upon earth shall eat and worship: ^k all they that go down to the dust shall bow before him: and none can keep alive his own soul.

30 A seed shall serve him; ^l it shall be accounted to the LORD for a generation.

31 ^m They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done *this*.

A. M. cir. 2946.
B. C. cir. 1058.
Sauli, Regis
Israelitarum,
cir. annum 38.

^a Hebr. v. 7. — ^b Ps. xxxv. 18. xl. 9, 10. cxi. 1. — ^c Ps. lxvi. 13. cxvi. 14. Eccles. v. 4. — ^d Lev. vii. 11, 12, 15, 16. Ps. lxxix. 32. Isai. lxxv. 13. — ^e John vi. 51. — ^f Ps. ii. 8. lxxii. 11. lxxxix. 9. xcvi. 3. Isai. xlix. 6. — ^g Ps. xcvi. 7.

^h Ps. xlvii. 8. Obad. 21. Zech. xiv. 9. Matt. vi. 13. ⁱ Ps. xlv. 12. — ^k Isai. xxvi. 19. Phil. ii. 10. — ^l Ps. lxxxvii. 6. — ^m Ps. lxxxviii. 6. lxxxvi. 9. cii. 18. Isai. lx. 3. See Rom. iii. 21, 22.

the narwall or monodon, a species of whale, that has a very fine curled ivory horn, which projects from its snout. One in my own museum measures seven feet four inches, and is very beautiful. Some of these animals have struck their horn through the side of a ship; and with it they easily transfix the whale, or any such animal. The old Psalter says, "The unicorn es one of the prudest best that es, so that he wil dye for dedeyn if he be haldyn ogayn his wil."

Verse 22. *I will declare thy name unto my brethren*] I will make a complete revelation concerning the God of justice and love, to my disciples; and I will announce to the Jewish people thy merciful design in sending me to be the Saviour of the world.

Verse 23. *Ye that fear the Lord*] This is an exhortation to the Jews particularly, to profit by the preaching of the gospel. Perhaps, by them that fear him, the Gentiles, and particularly the proselytes, may be intended. The Jews are mentioned by name: *Glorify him, all ye seed of Jacob; fear him, all ye seed of Israel.*

Verse 24. *For he hath not despised*] It is his property to help and save the poor and the humble; and he rejects not the sighings of a contrite heart. Perhaps it may mean, Though ye have despised me in my humiliation, yet God has graciously received me in the character of a sufferer on account of sin; as by that humiliation unto death the great atonement was made for the sin of the world.

Verse 25. *The great congregation*] In ver. 22 he declares that he will praise God in the midst of the congregation. Here the Jews seem to be intended. In this verse he says he will praise him in the GREAT CONGREGATION. Here the Gentiles are probably meant. The Jewish nation was but a small number in comparison of the Gentile world. And those of the former who received the gospel were very few when compared with those among the Gentiles who received the divine testimony. The one was (for there is scarcely a converted Jew now) קהל kahal, an

assembly; the other was, is, and will be increasingly, קהל קהל kahal rab, a GREAT ASSEMBLY. Salvation was of the Jews, it is now of the Gentiles.

Verse 26. *The meek shall eat*] עניו anavim, the poor, shall eat. In the true only Sacrifice there shall be such a provision for all believers, that they shall have a fulness of joy. Those who offered the sacrifice, fed on what they offered. Jesus, the true Sacrifice, is the bread that came down from heaven; they who eat of this bread shall never die.

Verse 27. *All the ends of the world*] The gospel shall be preached to every nation under heaven; and all the kindred of nations, מישפחות mishpechoth, the families of the nations: not only the nations of the world shall receive the gospel as a revelation from God, but each family shall embrace it for their own salvation. They shall worship before Jesus the Saviour, and through him shall all their praises be offered unto God.

Verse 28. *The kingdom is the Lord's*] That universal sway of the gospel which in the New Testament is called the kingdom of God; in which all men shall be God's subjects; and righteousness, peace, and joy in the Holy Ghost, be universally diffused.

Verse 29. *All they that be fat upon earth*] The rich, the great, the mighty, even princes, governors, and kings, shall embrace the gospel. They shall count it their greatest honour to be called Christian; to join in the assemblies of his people, to commemorate his sacrificial death, to dispense the word of life, to discourage vice, and to encourage the profession and practice of pure and undefiled religion.

That go down to the dust] Every dying man shall put his trust in Christ, and shall expect glory only through the great Saviour of mankind.

None can keep alive his own soul.] The Vulgate has: Et anima mea illi vivet, et semen meum serviet ipsi; "and my soul shall live to him, and my seed shall serve him." And with this agree the Syriac, Septuagint, Æthiopic, Arabic, and Anglo-Saxon. The

old *Psalter* follows them closely: **And my saule sal lft til him; and my sede til hym sal serbe.** I believe this to be the true reading. Instead of נַפְשִׁי *naphsho*, his soul, some MSS., in accordance with the above ancient Versions, have נַפְשִׁי *naphshi*, my soul. And instead of לֹא *lo*, not, two MSS., with the Versions, have לוֹ *lo*, to him. And for חַיָּה *chayah*, shall vivify, some have יַחְיֶה *yichyeh*, shall live. The text, therefore, should be read, *My soul (נַפְשִׁי naphshi) shall live (לוֹ lo) to him: my seed (זָרִי zari) shall serve him.* These may be the words of *David* himself: "I will live to this Saviour while I live; and my spiritual posterity shall serve him through all generations."

Verse 30. *Shall be accounted to the Lord for a generation.]* They shall be called *Christians* after the name of Christ.

Verse 31. *Unto a people that shall be born]* That is, one generation shall continue to announce unto another the true religion of the Lord Jesus; so that it shall be for ever propagated in the earth. Of his kingdom there shall be no end.

ANALYSIS OF THE TWENTY-SECOND PSALM.

This psalm concerns the Messiah, his passion, and his kingdom. Though, in some sense, it may be applied to David as a *type*, yet *Christ* is the *thing signified*, and therefore it is primarily and principally verified of and in him; for he is brought in here, speaking,

First, Of his *dereliction*; then showing his *passion*, and the *cruelty* of his enemies.

Secondly, *Entreating ease and deliverance* from his sufferings.

Thirdly, *Promising thanks* to God; foretelling the preaching of the gospel, and the enlargement of his kingdom by the accession of all nations.

There are *three* chief parts in this psalm:—

I. Our Saviour's *complaint*, and the *causes* of it: prophetically expressing his sufferings nearly throughout the whole psalm.

II. His *petition and prayer* that God would not absent himself, but deliver and save him, ver. 3, 4, 5, 9, 10, 11, 19, 20, 21.

III. His *thanksgiving and prophetic declaration* concerning the conversion of the Gentiles; from ver. 23 to the end.

1. He begins with a heavy complaint of dereliction in his extremity; and that he was not heard, though he prayed with strong crying and tears: "My God, my God, why hast thou forsaken me?" &c. The words are *repeated*, to show the deep anguish of his heart.

2. He shows how well-grounded his complaint was; for God had dealt with him contrary to his usual method; for when his saints called upon him, he heard them in their distress. Martyres si non eripuit, tum non deseruit. "If he did not deliver the martyrs, yet he did not desert them in their sufferings." His case was more grievous than any that had gone before. Of this he speaks particularly in the three succeeding verses, 3, 4, and 5, by which he reminds God of his promise: "Call on me in the

time of trouble, and I will deliver thee." Of this they who went before had experience: and as he was the same God still, why should *this Sufferer* only be deserted? for they were heard and comforted.

1. "Thou art holy," propitious and benevolent. "Thou dwellest in the praises of Israel;" thou art continually helping them, and they are continually praising thee for this help.

To prove all this, he brings the *example* of the *fathers*:—

2. "Our fathers trusted in thee, and thou didst deliver them."

3. "They cried unto thee,—and were not confounded."

But my case is worse than any other: "I am a worm, and am no man."

He then details his sufferings:—

1. The scoffs and scorns cast upon him: "I am become the reproach of men, and the despised among the people."

2. Their contempt is expressed both by *words and gestures*: "All they that see me laugh me to scorn: they shoot out the lip,—and shake the head."

3. They laboured to deprive him of his God. They uttered this insulting sarcasm: "He trusted in the Lord that he would deliver him; let him deliver him, since he delighted in him."

II. He now breaks off the narration of his sufferings, has immediate recourse to God, refutes their irony, shows his confidence in God, and prays for assistance. This he strengthens by *three arguments* drawn from God's goodness towards him:—

1. His *generation and birth*: "Thou—tookest me out of my mother's womb."

2. His *sustenance and support* ever since: "Thou didst make me hope when I was upon my mother's breasts;—thou art my God from my mother's belly." In a word, he was his Saviour, Protector, and Pre-server.

3. Trouble is near, and there is none to help. Therefore, "Be not far from me."

Now he returns to the *narration* of his passion, in which he sets forth the *despite, cruelty, and rage* of the Jews towards him, whom he compares to *bulls, lions, dogs, &c.*, ver. 16.

1. They apprehended him: "Many bulls have compassed me," &c.

2. They longed to condemn and devour him: "They gaped on me with their mouths, as a ravening and roaring lion."

3. This was the cruelty of the *lions and bulls*, the *chief rulers and chief priests*; and now follows the ravin of the *dogs*, the "multitude of the people:" they were the "assembly of the wicked;" and being stirred up by the *priests and rulers*, "they compassed him round about."

4. They crucify him. And his passion is foretold, with what he should suffer in body and soul.

1. "I am poured out like water." My blood is poured out freely; and no more account taken of it, than if it were water spilt on the ground.

2. "All my bones (when hung on the cross) are out of joint."

3. "My heart (at the sense of God's hatred to sin) is dissolved, and melted like wax."

4. "My strength (my animal spirits and muscular energy) is dried up like a potsherd;" or like a *pot*, whose *fluid* is evaporated by hanging long over a fierce fire.

5. "My tongue (for thirst) cleaveth to my jaws."

6. "Thou hast brought me to death,—to the dust of death:" to the grave.

7. "They pierced my hands and my feet." I am crucified also, and die upon the cross.

8. By my long hanging upon the cross, my bones are so disjointed that they may be easily told: "I may tell all my bones.

9. "They look and stare upon me." They feel no compassion, but take pleasure in my agonies. This is an affection which is characteristic only of a devil.

10. "They part my garments among them." They delighted in his destruction for the sake of his *spoils*.

Having thus far described his *sufferings*, and the *malice* of his enemies, he begins again to *pray*; which is, in effect, the same with that ejaculation with which Christ gave up the ghost: "Into thy hands, O Lord, I commend my spirit." "Be not thou far from me, O Lord." "Deliver my soul from the sword, my darling from the power of the dog." "Save me from the lion's mouth," &c.

III. This part, which is a *profession of thanks* for deliverance, contains a clear prophecy of the resurrection of Christ; that, having conquered death and Satan, he was to reign and gather a church out of all nations, which was to continue for ever. This is amplified,

First. By a public profession of the benefit received from God: "I will declare thy name in the midst of the congregation, I will pay my vows." In which we have,

1. The *propagation, proclamation, and preaching* of the *gospel*: "I will declare thy name;" which is amplified,

(1.) By the notation of the *objects* to whom preached, honoured here by the name of, 1. *Brethren*. 2. Those that *fear the Lord*. 3. The *seed of Jacob*, the *seed of Israel*. 4. The *meek or poor*. 5. The *fat*—rich, great, or eminent of the earth. 6. They that go down to the dust.

(2.) By the *place*: "The midst of the congregation,"—the *great* congregation, i. e., both among the *Jews* and among the *Gentiles*.

(3.) By the *worship* they were to pay: 1. *Praise*. 2. *Paying of vows*. 3. *Fear*, or religious reverence.

2. An *exhortation* to his brethren, &c., to do this duty; and they must be fit for it, for every one is not fit to take God's name in his mouth. It is, *Ye that fear the Lord—the seed of Jacob—the seed of Israel*, fear him, serve the Lord in fear, rejoice before him with reverence. Give him both external and internal worship.

3. And to *engage* them to this he gives *two reasons*:

Reason 1. Drawn from God's *goodness*, his acceptance of our worship, hearing our prayers, and affording help when we call: "For the Lord hath not despised nor abhorred the affliction of the afflicted. When he cried to him, he heard him."

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Reason 2. The great *good* that should happen to them who would believe and accept the gospel; whom he calls here *the meek*, that is, the humble, broken-hearted, the penitent, the heavy laden; those who are oppressed with the burden of their sins, and astonished at a sense of God's wrath. To them are made *three* promises of comfort:—

1. "They shall eat, and be satisfied." They shall be fed with the word and ordinances of God.

2. "They shall praise the Lord for his mercy;" seeking his favour in his ordinances, which, under the gospel, are generally *eucharistical*.

3. "Their heart shall live for ever;" their conscience being quieted, and pacified, and freed from a sense of God's wrath.

Secondly. The prophet proceeds, and shows us the amplitude of these benefits; that they belong, not only to the Jews, but to the Gentiles, by whose conversion the kingdom of Christ is to be enlarged.

1. "All the ends of the world," being warned by the preaching of the gospel, and allured by these promises, shall remember—consider the lamentable condition in which they are, and deplore their former estate, impiety, and idolatry. And the mercy of God being now manifested to them,—

2. They shall cast away their gods, *turn* from their evil ways, and seek that God from whom they have been alienated. And being converted,—

3. They shall embrace a new form of religion under the gospel: "All the kindreds of the nations shall worship before thee."

4. Of which the reason is, because Christ is advanced to the throne; all power is given to him: "For the kingdom is the Lord's, and he is governor among the people."

5. He then shows the *two kinds of people* who should become subjects of the kingdom; in effect, *rich and poor*.

1. "The fat upon the earth." The wealthy, the mighty; kings, princes, great men, are to be called into the kingdom, that they may be partakers of its grace: "All they that be fat upon the earth," &c.

2. "They also that go down to the dust." That is the *poor*, the neglected, who draw out their life in misery, and sit, as it were, in the dust; those who are perpetual mourners, and have, as it were, perpetual dust and ashes upon their heads: "These shall bow before him."

Lastly. He amplifies the greatness of this benefit by the *perpetuity* of Christ's kingdom. It was not a feast of one hour, it was to continue.

1. "A seed shall serve him." But this and the preceding clause may signify the Psalmist's resolution to live to God himself, and to show others the same way. See the *notes*.

This *seed*, however, shall be accounted to the Lord for a generation. It shall be a peculiar people, a royal priesthood, a holy nation, and called by Christ's own name—CHRISTIANS.

2. When *one* generation is past, *another* shall come up to perform this duty, being instructed by their fathers: "They shall come and declare his righteous-

ness to a people that shall be born." *Manebit semper ecclesia*; "the church is immortal."

3. He concludes with the *cause* of all. Why called, justified, sanctified, saved. He hath done it; the God, the Author of all; the Fountain of all grace;

the Giver of Jesus Christ, and eternal life through him. For by him, and of him, and through him are all things; and to him be glory and dominion for ever and ever!

PSALM XXIII.

The Lord is the Pastor of his people; therefore it may be inferred that they shall not want, 1. How he guides, feeds, and protects them, 2, 3. Even in the greatest dangers they may be confident of his support, 4. His abundant provision for them, 5. The confidence they may have of his continual mercy, and their eternal happiness.

A Psalm of David.

A. M. cir. 3468.
R. C. cir. 536.
Cyri,
Regis Persarum,
cir. annum
primum.

THE LORD is ^a my shepherd; ^b I shall not want.
2 ^c He maketh me to lie down in ^d green pastures; ^e he lead-

eth me beside the ^f still waters.
3 He restoreth my soul: ^g he leadeth me in the paths of righteousness for his name's sake.

A. M. cir. 3468.
B. C. cir. 536.
Cyri,
Regis Persarum,
cir. annum
primum.

^a Isai. xl. 11. Jer. xxiii. 4. Ezek. xxxiv. 11, 12, 23. Joba x. 11. 1 Pet. ii. 25. Rev. vii. 17. — ^b Phil. iv. 19. ^c Ezek. xxxiv. 14. — ^d Heb. *pastures of tender grass*.

^e Rev. vii. 17. — ^f Heb. *waters of quietness*. — ^g Ps. v. 8. xxxi. 3. Prov. viii. 20.

NOTES ON PSALM XXIII.

There is nothing particular in the *title*; it is simply attributed to *David*; but as it appears to be a thanksgiving of the Israelites for their redemption from the *Babylonish captivity*, it cannot with propriety be attributed to David. Some think it was written by David in his *exile*, which is not likely; others, that he penned it when he was *finally delivered from the persecution of Saul*. I rather incline to the opinion that it was written *after the captivity*. The *Chaldee* seems to suppose that it was written to celebrate the goodness of God to the *Israelites in the desert*. It is a truly beautiful psalm. Supposing it to have been written *after the captivity*, we see, 1. The redeemed captives giving thanks to God for their liberty. 2. Acknowledging that God had brought back their lives from the grave. 3. They represent themselves in Judea as a flock in an excellent pasture. 4. They declare that from the dangers they have passed through, and from which God had delivered them, they can have no fear of any enemy. 5. They conclude, from what God has done for them, that his goodness and mercy shall follow them all their days. And, 6. That they shall no more be deprived of God's worship, but shall all their days have access to his temple.

Verse 1. *The Lord is my shepherd*] There are two *allegories* in this psalm which are admirably well adapted to the purpose for which they are produced, and supported both with *art* and *elegance*. The *first* is that of a *shepherd*; the *second*, that of a *great feast*, set out by a *host* the most kind and the most liberal. As a *flock*, they have the most excellent *pasture*; as *guests*, they have the most nutritive and abundant fare. God condescends to call himself the *Shepherd* of his people, and his followers are considered as a *flock* under his guidance and direction. 1. He leads them out and in, so that they find pasture and safety. 2. He knows where to feed them, and in the course of

his grace and providence leads them in the way in which they should go. 3. He watches over them, and keeps them from being destroyed by ravenous beasts. 4. If any have strayed, he brings them back. 5. He brings them to the *shade* in times of scorching heat; in times of persecution and affliction, he finds out an asylum for them. 6. He takes care that they shall lack no manner of thing that is good.

But who are his flock? All real penitents, all true believers; all who obediently follow his example, abstaining from every appearance of evil, and in a holy life and conversation showing forth the virtues of him who called them from darkness into his marvellous light. "My sheep hear my voice, and follow me."

But who are not his flock? Neither the backslider in heart, nor the vile Antinomian, who thinks the more he sins, the more the grace of God shall be magnified in saving him; nor those who fondly suppose they are covered with the righteousness of Christ while living in sin; nor the crowd of the *indifferent* and the *careless*, nor the immense herd of *Laodicean loiterers*; nor the fiery bigots who would exclude all from heaven but themselves, and the party who believe as they do. These the Scripture resembles to *swine, dogs, goats, wandering stars, foxes, lions, wells without water, &c., &c.* Let not any of these come forward to *feed on this pasture*, or take of the *children's bread*. Jesus Christ is the *good Shepherd*; the Shepherd who, to save his flock, laid down his own life.

I shall not want.] How can they? He who is their Shepherd has all power in heaven and earth; therefore he *can protect them*. The silver and gold are his, and the cattle on a *thousand hills*; and therefore he can *sustain* them. He has all that they need, and his heart is full of love to mankind; and therefore he will withhold from them no manner of thing that is good. The old *Psalter* both translates and

A. M. cir. 3468.
B. C. cir. 536.
Cyr,
Regis Persarum,
cir. annum
primum.

4 Yea, though I walk through
the valley of ^athe shadow of
death, ^bI will fear no evil:
^cfor thou art with me; thy rod

and thy staff they comfort me.

5 ^dThou preparast a table before me in the
presence of mine enemies: thou ^eanointest ^f

^a Job iii. 5. x. 21, 22. xxiv. 17. Ps. xliv. 19. — ^b Ps. iii.
6. xxvii. 1. cxviii. 6. — ^c Isai. xliii. 2.

my head with oil; my cup run-
neth over.

6 Surely goodness and mercy
shall follow me all the days of
my life: and I will dwell in the house of the
LORD ^gfor ever.

A. M. cir. 3468.
B. C. cir. 536.
Cyr,
Regis Persarum,
cir. annum
primum.

^d Ps. civ. 15. — ^e Heb. *makest fat*. — ^f Ps. xcii. 10.
^g Heb. *to length of days*.

paraphrases this clause well: **Lord governs me, and
nothing sal want to me. In stede of pastour thare he
me sett.** "The voice of a rightwis man: **Lord Crist es
my kyng, and for thi (therefore) nathing sal me want:**
that es, in hym I sal be siker, and suffisand, for I
hope in hym gastly gude and endles. **And he ledes
me in stede of pastoure,** that es, understanding of his
worde, and delyte in his luf. Qwar I am siker to be
fild, thar in that stede (place) he sett me, to be
nuryst til perfectioun." Who can say more, who
need say less, than this?

Verse 2. *He maketh me to lie down in green pastures*
מִדְּבָרִים בְּבָרִים *binoth deshe*, not *green pasture*, but *cot-
tages of turf or sods*, such as the shepherds had in
open champaign countries; places in which them-
selves could repose safely; and pens thus constructed
where the flock might be safe all the night. They
were inclosures, and inclosures where they had *grass*
or provender to eat.

Beside the still waters.] *Deep waters*, that the
strongest heat could not exhale; not by a *rippling
current*, which argues a *shallow* stream. Or perhaps
he may here refer to the waters of *Siloam*, or *Shiloah*,
that go softly, Isai. viii. 6, compared with the *strong
current* of the *Euphrates*. Thou hast brought us
from the land of our captivity, from beyond this
mighty and turbulent river, to our own country
streams, wells, and fountains, where we enjoy peace,
tranquillity, and rest.

The old *Psalter* gives this a beautiful turn: **On the
water of rehetynng forth he me broght.** On the water
of grace er we broght forth, that makes to recover
our strengthe that we lost in syn. **And rehetetis**
(strengthens) us to do gude workes. **My saule he
turned**, that es, of a synful wreche, he made it ryght-
wis, and waxing of luf in mekeness. First he turnes
our saules til hym; and than he ledes and fedes it.
Ten graces he telles in this psalme, the quwilk God
gyfs til his lufers (i. e., them that love him).

Verse 3. *He restoreth my soul*] Brings back my
life from destruction; and converts my soul from
sin, that it may not eternally perish. Or, After it has
backslidden from him, heals its backslidings, and
restores it to his favour. See the old paraphrase on
this clause in the preceding note.

In the paths of righteousness] בְּמַעְלֵי צְדָקָה *bemegeley
tsedek*, "in the circuits" or "orbits of righteousness."
In many places of Scripture man appears to be re-
presented under the notion of a *secondary planet moving
round its primary*; or as a planet revolving round
the sun, from whom it receives its *power of revolving*,

with all its *light and heat*. Thus man stands in re-
ference to the *Sun of righteousness*; by his *power*
alone is he enabled to *walk uprightly*; by his *light* he
is *enlightened*; and by his *heat* he is *vivified*, and
enabled to bring forth *good fruit*. When he keeps in
his proper orbit, having the *light* of the glory of God
reflected from the face of Jesus Christ, he is enabled
to *enlighten* and *strengthen* others. He that is en-
lightened may enlighten; he that is fed may feed.

For his name's sake.] To display the glory of his
grace; and not on account of any *merit* in me. God's
motives of conduct towards the children of men are
derived from the perfections and goodness of his
own nature.

Verse 4. *Yea, though I walk through the valley of
the shadow of death*] The reference is still to the
shepherd. Though I, as one of the *flock*, should walk
through the most dismal valley, in the dead of the
night, exposed to pitfalls, precipices, devouring beasts,
&c., I should fear no evil under the guidance and
protection of such a Shepherd. He knows all the
passes, dangerous defiles, hidden pits, and abrupt
precipices in the way; and he will guide me around,
about, and through them. See the phrase *shadow of
death* explained on Matt. iv. 16. "Thof I ward well and
imang tha, that nouter has knowyng of God, ne luf,
or in myddis of this lyf, that es schadow of ded; for
it es blak for myrkenes of syn; and it ledes til dede
and il men, imang qwam gude men wones:—I sal
nout drede il, pryve nor apert; for thu ert with me
in my hert, qwar I fele thu so, that eftir the schadow
of dede, I be with the in thi vera lyf."—Old *Psalter*.

For thou art with me] He who has his God for a
companion need fear no danger; for he can neither
mistake his way, nor be *injured*.

Thy rod and thy staff] שֵׁבֶטֶךָ *shibtecha*, thy *sceptre,
rod, sign of a tribe, staff of office*; for so שֵׁבֶט *shebet*
signifies in Scripture. *And thy staff, וְעֹמֶקֶךָ umish-
antecha*, thy *prop or support*. The former may sig-
nify the shepherd's crook; the latter, some sort of
rest or *support*, similar to our *camp stool*, which the
shepherds might carry with them as an occasional
seat, when the earth was *too wet* to be sat on with
safety. With the *rod* or *crook* the shepherd could
defend his shecp, and with it lay *hold of their horns* or
legs to pull them out of *thickets, bogs, pits, or waters*.
We are not to suppose that by the rod *correction* is
meant: there is no idea of this kind either in the
text, or in the original word; nor has it this meaning
in any part of Scripture. Besides, *correction* and
chastisement do not *comfort*: they are not, at least

for the present, joyous, but grievous; nor can any person look forward to them with *comfort*. They abuse the text who paraphrase *rod* correction, &c. The other term *pre shaan* signifies *support*, something to rest on, as a *staff*, *crutch*, *stave*, or the like. The *Chaldee* translates thus: "Even though I should walk in captivity, in the valley of the shadow of death, I will not fear evil. Seeing thy WORD (מִימָרד *meymerack*, thy personal Word) is my Assistant or Support; thy right word and thy law console me." Here we find that the WORD, מִימָרד *meymar*, is distinguished from any thing *spoken*, and even from the *law* itself. I cannot withhold the paraphrase of the *old Psalter*, though it considers the *rod* as signifying correction: "Sothly I sal drede na nylle; for תִּפְּ בַּמַּדְּ, that es thi lyght disciplyne, that chasties me as thi son: אֶבְי תִּי סִפֵּי, that es thi stalworth help, that I lene me til, and haldes me uppe; thai have comforted me; lerand (*learning, teaching*) me qwat I suld do; and haldand my thought in the, that es my comforth."

Verse 5. *Thou preparast a table before me*] Here the *second allegory* begins. A magnificent banquet is provided by a most liberal and benevolent host; who has not only the *bounty* to feed me, but *power* to protect me; and, though surrounded by *enemies*, I sit down to this table with confidence, knowing that I shall feast in perfect security. This may refer to the favour God gave the poor captive Israelites in the sight of the Chaldeans who had grievously treated them for *seventy* years; and whose king, Cyrus, had not only permitted them now to return to their own land, but had also furnished them with every thing requisite for their passage, and for repairing the walls of Jerusalem, and rebuilding the temple of the Lord, where the sacrifices were offered as usual, and the people of God *feasted* on them.

Thou anointest my head with oil] Perfumed oil was poured on the heads of distinguished guests, when at the feasts of great personages. The woman in the gospel, who poured the box of ointment of spikenard on the head of our Lord (see Matt. xxvi. 6, 7; Mark xiv. 8; Luke vii. 46), only acted according to the custom of her own country, which the host, who invited our Lord, had shamefully neglected.

My cup runneth over.] Thou hast not only given me abundance of *food*, but hast filled my *cup* with the best *wine*.

Verse 6. *Goodness and mercy shall follow me*] As I pass on through the vale of life, thy goodness and mercy shall follow my every step; as I proceed, so shall they. There seems to be an allusion here to the waters of the rock smitten by the rod of Moses, which followed the Israelites all the way through the wilderness, till they came to the Promised Land. God never leaves his true followers; providential mercies, gracious influences, and miraculous interferences, shall never be wanting when they are necessary. *I will dwell in the house*, אֶשְׁבֵּת *veshabti*, "and I shall return to the house of the Lord," *for ever*, לְאֵלְמֵי יָמִים *le'etd gamim*, "for length of days." During the rest of my life, I shall not be separated from God's house,

nor from God's ordinances; and shall at last dwell with him in glory. These two last verses seem to be the language of a priest returned from captivity to live in the temple, and to serve God the rest of his life.

ANALYSIS OF THE TWENTY-THIRD PSALM.

The scope of this psalm is to show the happiness of that man who has God for his protector, and is under his care and tuition.

To illustrate this protection, &c., David proposes *two allegories*: the one of a *shepherd*; the other of a *free-hearted man* given to *hospitality*, and *entertaining* his guests bountifully. It has *two parts*: the *first* sets forth, 1. God's care in providing him with all necessaries, ver. 1—4. 2. His liberality in supplying him with all that he needed, ver. 5.

The *second part* shows his confidence in God's grace, and his thankfulness, ver. 6.

1. He begins the first with this position, "God is my shepherd;" and upon it infers, "Therefore I shall not want." He will do for me what a good shepherd will do for his sheep.

1. He will feed me in *green pastures*, ver. 2.

2. He will there provide for my safety: "He makes me to lie down."

3. He will provide waters of comfort for me.

4. These waters shall be gently-flowing streams, *still waters*—not turbulent and violent.

5. He will take care to preserve me in health; if sick, he will *restore me*.

6. He goes before and leads me, that I may not mistake my way: "He leads me in paths of righteousness," which is his love; for it is "for his name's sake."

7. He *restores*. If I err and go astray, and *walk through the valley of the shadow of death* (for a straggling creature), *I will fear no evil*: for his *rod and staff comfort me*; his *law* and his *gospel* both contribute to my correction and support.

Thus, as a good Shepherd, he supplies me with *necessaries*, that I want nothing: but over and above, as a *bountiful Lord*, he has furnished me *copiously* with *varieties* which may be both for *ornament* and *honour*.

1. He *has prepared a table for me*,—and that in the *presence of my enemies*.

2. He *hath anointed my head with oil*, to refresh my spirits, and cheer my countenance.

3. And *my cup runneth over*—with the choicest wine he gladdens my heart.

II. The last verse, 1. Sets out David's confidence that it shall be no worse with him: "Surely goodness and mercy shall follow me all the days of my life."

2. Then he expresses his *thankfulness*: "I will dwell in the house of the Lord for ever." In thy house, among the faithful, I will praise thy name as long as I live.

On each point in this analysis the reader is requested to consult the *notes*.

PSALM XXIV.

The Lord is Sovereign Ruler of the universe, 1, 2. The great question, Who is fit to minister to the Lord in his own temple? 3—6. The glory of God in his entrance into his temple, 7—10.

V. DAY. MORNING PRAYER.

A Psalm of David.

A. M. cir. 2962.
B. C. cir. 1042.
Davidis, Regis
Israelitarum,
cir. annum 14.

THE ^aearth is the LORD's,
and the fulness thereof;
the world, and they that dwell
therein.

2 ^bFor he hath founded it upon the seas,
and established it upon the floods.

3 ^cWho shall ascend into the hill of the LORD?
or who shall stand in his holy place?

4 ^dHe ^ethat hath ^fclean hands, and ^ga pure
heart; who hath not lifted up his soul unto
vanity, nor ^hsworn deceitfully.

5 He shall receive the blessing from the LORD,
and righteousness from the God of his salvation.

^a Exod. ix. 29. xix. 5. Dent. x. 14. Job xli. 11. Ps. l.
12. 1 Cor. x. 26, 28. — ^b Gen. i. 9. Job xxxviii. 6. Ps.
civ. 5. cxxxvi. 6. 2 Pet. iii. 5. — ^c Ps. xv. 1. — ^d Isai.
xxxiii. 15, 16. — ^e Heb. *the clean of hands.* — ^f Job xvii. 9.

NOTES ON PSALM XXIV.

It is probable that this psalm was composed on occasion of bringing the ark from the house of Obed-edom to Mount Zion, and the questions may respect the fitness of the persons who were to minister before this ark: the last verses may refer to the opening of the city gates in order to admit it. As many of the expressions here are nearly the same with those in Psalm xv., I must refer to that place for their particular illustration; though it is most likely that the two psalms were composed on very different occasions. The first contains a *general question* relative to *who shall be saved?* This is more particular; and refers to the temple and tabernacle service, and who is fit to minister there.

Verse 1. *The earth is the Lord's*] He is the Creator and Governor of it; it is his own property. Men may claim districts and kingdoms of it as *their* property, but God is Lord of the soil.

The fulness thereof] "All its creatures."—*Targum.* Every tree, plant, and shrub; the silver and the gold, and the cattle on a thousand hills.

They that dwell therein.] All human beings.

Verse 2. *He hath founded it upon the seas*] He not only created the vast *mass*, but separated the land from the waters, so that the mountains, &c., being elevated above the waters, appear to be founded on them, and notwithstanding all the tossings and ragings of the ocean, these waters cannot prevail. It is established upon the floods, and cannot be shaken.

Verse 3. *Who shall ascend*] Who is sufficiently holy to wait in his temple? Who is fit to minister in the holy place?

Verse 4. *He that hath clean hands*] He whose

6 This *is* the generation of them that seek him, that ¹seek thy face, ²O Jacob. Selah.

A. M. cir. 2962.
B. C. cir. 1042.
Davidis, Regis
Israelitarum,
cir. annum 14.

7 ¹Lift up your heads, O ye gates; ^mand be ye lift up, ye everlasting doors; and the King of glory shall come in.

8 Who *is* this King of glory? The LORD strong and mighty, the LORD mighty in battle.

9 Lift up your heads, O ye gates: even lift *them* up, ye everlasting doors; and the King of glory shall come in.

10 Who is this King of glory? The LORD of hosts, he *is* the King of glory. Selah.

1 Tim. ii. 8. — ^s Matt. v. 8. — ^b Ps. xv. 4. — ¹ Ps. xxvii. 8. cv. 4. — ^k Or, O God of *Jacob.* — ¹ Isai. xxvi. 9. ^m Ps. xxvii. 6. Hag. ii. 7. Mal. iii. 1. 1 Cor. ii. 8.

conscience is irreproachable; whose heart is without deceit, and uninfluenced by unholy passions.

Who hath not lifted up his soul] Who has no *idolatrous* inclination; whose faith is pure, and who conscientiously fulfils his promises and engagements.

Verse 5. *He shall receive the blessing*] Perhaps alluding to Obed-edom, at whose house the ark had been lodged, and on whom God had poured out especial blessings.

And righteousness] Mercy: every kind of necessary good. It is the mercy of God that crowns the *obedience* and *fidelity* of good men. For what made them *good* and *faithful*? God's mercy. What crowns their fidelity? God's mercy.

Verse 6. *This is the generation*] This is the description of people who are such as God can approve of, and delight in.

That seek thy face, O Jacob.] It is most certain that אלהיך *Elohey, O God*, has been lost out of the *Hebrew* text in most MSS., but it is preserved in two of *Kennicott's* MSS., and also in the *Syriac, Vulgate, Septuagint, Ethiopic, Arabic, and Anglo-Saxon.* "Who seek thy face, O God of Jacob."

Selah.] That is, It is confirmed; it is true. The persons who abstain from every appearance of evil, and seek the approbation of God, are those in whom God will delight.

Verse 7. *Lift up your heads, O ye gates*] The address of those who preceded the ark, the gates being addressed instead of the *keepers* of the gates. Allusion is here made to the triumphal entry of a victorious general into the imperial city.

In the hymn of *Callimachus* to Apollo, there are two lines very much like those in the text; they convey the very same sentiments. The poet represents the

god coming into his temple, and calls upon the priests to open the doors, &c.

Αὐτοὶ τῶν κατοχῆς ἀνακλιθεὶ πύλων,
καὶ δε ἐλπίδες ὁ γὰρ θεὸς οὐκ ἐπι μακρὰν

"Fall back, ye bolts; ye ponderous doors, give way; for not far distant is the god of day."

Callim. Hymn in Apol., ver. 6, 7.

The whole of this hymn contains excellent sentiments even on the subject of the Psalms.

Everlasting doors] There seems to be a reference here to something like our *portcullis*, which hangs by pulleys *above* the gate, and can be let down at any time so as to prevent the gate from being forced. In the case to which the Psalmist refers, the portcullis is let down, and the persons preceding the ark order it to be raised. When it is lifted up, and appears above the head or top of the gate, then the folding-doors are addressed: "Be ye lift up, ye everlasting doors;" let there be no obstruction; and the mighty Conqueror, the King of glory, whose presence is with the ark, and in which the symbol of his glory appears, shall enter. Make due preparations to admit so august and glorious a Personage.

Verse 8. *Who is this king of glory?*] This is the answer of those who are *within*. Who is this glorious King, for whom ye demand entrance? To which they reply:—

The Lord strong and mighty, the Lord mighty in battle.] It is *Jehovah*, who is come to set up his abode in his imperial city: He who has conquered his enemies, and brought salvation to Israel. To make the matter still more solemn, and give those *without* an opportunity of describing more particularly this glorious Personage, those *within* hesitate to obey the first summons; and then it is *repeated*, ver. 9,—

Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in.] To which a more particular question is proposed:—*Who is He, THIS King of glory?* To which an answer is given that admitted of no reply. *The Lord of hosts*—he who is coming with innumerable armies, *He is this King of glory*. On which, we may suppose, the portcullis was lifted up, the gates thrown open, and the whole cavalcade admitted. This verse seems to have been spoken before the ark appeared: Who is this (מֶלֶךְ) King of glory? when its coming was merely announced. In the *tenth* verse the form is a little altered, because the ark, the symbol of the Divine Presence, had then arrived. Who is He (מֶלֶךְ מִן הַשָּׁמַיִם), this King of glory? Here He is, to answer for himself. "The Lord is in his holy temple; let all the earth keep silence before him."

Though this psalm has all the appearance of being an *unfinished piece*, yet there is a vast deal of dignity and majesty in it; and the *demands* from *without*, the *questions* from those *within*, and the *answers* to those questions partake of the true sublime; where nature, dignity, and simplicity are very judiciously mingled together. The whole procedure is *natural*, the lan-

guage dignified, and the *questions* and *answers* full of *simplicity* and elevated sentiments.

Several, both among ancients and moderns, have thought this psalm speaks of the *resurrection of our Lord*, and is thus to be understood. It is easy to apply it in this way: Jesus has conquered sin, Satan, and death, by dying. He now rises from the dead; and, as a mighty Conqueror, claims an entrance into the realms of glory, the kingdom which he has purchased by his blood; there to appear ever in the presence of God for us, to which he purposes to raise finally the innumerable *hosts* of his followers; for, in reference to these, He is *the Lord of hosts*; and, in reference to his victory, He is *the Lord mighty in battle*.

ANALYSIS OF THE TWENTY-FOURTH PSALM.

The subject of this psalm is Christ, called the King of glory, ver. 7, and it has *two parts*:—

I. The first concerns Christ's lordship, which is, in general, over the whole world, ver. 1, 2; but, in particular, over the church, ver. 3 to 7.

II. An exhortation to all men to receive Christ for their King.

I. The first part of this psalm shows that God is King of all the world; but in this kingdom he has two kinds of subjects,—

1. Either all men in general: "For the earth is the Lord's, and all that therein is; the compass of the world, and they that dwell therein." And for this he gives a reason, from the creation of it. He ought to have the dominion of it, and all in it: "For he hath founded it upon the seas, and established it upon the floods."

2. But all are not his subjects in the same way. There are a people whom he has called to be his subjects in another manner. There is a mountain which he hath sanctified and chosen above all other hills to make the seat of his kingdom, viz., the *church*; and over them that live in it he is in a more peculiar manner said to be *Lord*, than of the whole earth; and these are more properly called his servants and subjects. And yet among these there is a difference too, for some only profess to be his servants, and call him *Lord*, as hypocrites; there are some others that are his servants really and truly. And that this difference may be taken notice of, the prophet asks, *Quis?* "Who shall ascend into the hill of the Lord?" And, "Who shall stand in his holy place?" As if he should say, Not *quisquis*; it is not *every one*; for infidels are not so much as *in* the church. Hypocrites, howsoever in the church, are not true members of the mystical church; and some who come to the hill of the Lord, yet stand not in his holy place; for *many believe only for a season, and few continue faithful unto death*.

3. That it may then be truly known who they are over whom he is truly *Rex gloriae*, "the King of glory," the prophet gives us their character, and sets down three distinctive notes by which they may be known:—

1. *Cleanness of hands*: "He that hath clean

hands;" à cæde, furto, &c. ; is free from all external wicked actions. For the hand is *opyavov opyavov*, the organ of the organs.

2. *Purity of heart.* For external purity is not enough, except the heart, the fountain of our actions, be clean.

3. *Truth of the tongue.* Is not guilty of lies and perjuries. "He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully." After the prophet has given the character by which you may know the man, he assigns his reward, and ends with an acclamation: 1. This is he that "shall receive the blessing from the Lord, and righteousness (i. e., justification) from the God of his salvation." 2. "This is the generation of them that seek thee;" that is, these are the people of God: let others boast themselves, and please themselves as they list, yet these are the godly party; these are they "that seek thy face, O God of Jacob."

II. The second part is considered by some as an *exhortation* to all men, especially princes, nobles, and magistrates, that they receive, acknowledge, and worship Christ, as King.

1. *Lift up your heads, O ye gates*; that is, as some understand it,—O ye princes that sit in the *gates*, lift

up your *heads* and *hearts* to him, that the King of glory may come in.

2. To which good counsel the prophet brings in the princes asking this question: "Who is this King of glory?" to which he answers, "The Lord strong and mighty, the Lord mighty in battle." One who is able to bruise you to atoms with his iron rod, and will do so if you reject him. And that the exhortation may pierce the deeper, he doubles both it and the answer.

After all, the most natural meaning is that which is given in the notes: from which we may infer:—

1. That the regal city is in no state of safety, if it have not the *ark of the Lord*.

2. That the *ark*—even the purest form of sound words in devotion, is nothing, unless they who minister and worship have *clean hands* and *pure hearts*, endeavouring to worship God in spirit and in truth.

3. That where the right faith is professed, and the worshippers act according to its dictates, *there* is the presence and the continual indwelling of God: "Lift up your heads, O ye gates—and the King of glory shall come in."

PSALM XXV.

The Psalmist, in great distress, calls upon God frequently, 1—5; prays for pardon with the strong confidence of being heard, 6—11; shows the blessedness of the righteous, 12—14; again earnestly implores the divine mercy; and prays for the restoration of Israel, 15—22.

A Psalm of David.

A. M. cir. 3426.
B. C. cir. 578.
A. U. C. cir. 176.
Olymp. L.
cir. annum
tertium.

UNTo *thee, O LORD, do
I lift up my soul.
2 O my God, I ^b trust in thee:
let me not be ashamed, ^c let not
mine enemies triumph over me.

3 Yea, let none that wait on thee be ashamed: let them be ashamed which transgress without cause.

A. M. cir. 3426.
B. C. cir. 578.
A. U. C. cir. 176.
Olymp. L.
cir. annum
tertium.

4 ^d Shew me thy ways, O LORD; teach me thy paths.

* Ps. lxxxvi. 4. cxliii. 8. Lam. iii. 41. —^b Ps. xxii. 5. xxxi. 1. xxxiv. 8. Isai. xxviii. 16. xlix. 23. Rom. x. 11.

^c Ps. xliii. 4. —^d Exod. xxxiii. 13. Ps. v. 1. xxvii. 11. lxxvi. 11. cxix. cxliii. 8, 10.

NOTES ON PSALM XXV.

This psalm seems to refer to the case of the captives in Babylon, who complain of oppression from their enemies, and earnestly beg the help and mercy of God.

It is the first of those called acrostic psalms, i. e., psalms each line of which begins with a several letter of the Hebrew alphabet, in their common order. Of acrostic psalms there are seven, viz., xxv., xxxiv., xxxvii., cxi., cxii., cxix., and cxlv. It is fashionable to be violent in encomiums on the Jews for the very *faithful manner* in which they have preserved the Hebrew Scriptures; but these encomiums are, in general, ill placed. Even this psalm is a proof with what *carelessness* they have watched over the sacred deposit committed to their trust. The letter *vau* is wanting in the *fifth* verse, and *p koph* in the *eighteenth*; the letter *resh* being twice inserted,

once instead of *p koph*; and a whole line added at the end, entirely out of the alphabetical series.

Verse 1. *Do I lift up my soul.*] His soul was cast down, and by *prayer* and *faith* he endeavours to lift it up to God.

Verse 2. *I trust in thee*] I depend upon thy infinite goodness and mercy for my support and salvation.

Let me not be ashamed] Hide my iniquity, and forgive my guilt.

Verse 3. *Let none that wait on thee be ashamed*] Though he had burden enough of *his own*, he felt for *others* in similar circumstances, and became an intercessor in their behalf.

Transgress without cause.] Perhaps בוגדים *bogedim* may here mean *idolatrous persons*. "Let not them that wait upon and worship thee be ashamed: but they shall be ashamed who vainly worship, or trust in false gods." See Mal. ii. 11—16. The Chaldeans

A. M. cir. 3426.
B. C. cir. 578.
A.U.C. cir. 176.
Olymp. L.
cir. annum
tertium.

5 Lead me in thy truth, and teach me: for thou art the God of my salvation; on thee do I wait all the day.

6 Remember, O LORD, thy tender mercies and thy loving-kindnesses; for they have been ever of old.

7 Remember not the sins of my youth, nor my transgressions: according to thy mercy remember thou me for thy goodness' sake, O LORD.

8 Good and upright is the LORD: therefore

will he teach sinners in the way.

9 The meek will he guide in judgment: and the meek will he teach his way.

10 All the paths of the LORD are mercy and truth unto such as keep his covenant and his testimonies.

11 For thy name's sake, O LORD, pardon mine iniquity; for it is great.

12 What man is he that feareth the LORD? him shall he teach in the way that he shall choose.

A. M. cir. 3426.
B. C. cir. 578.
A.U.C. cir. 176.
Olymp. L.
cir. annum
tertium.

* Ps. ciii. 17. cvi. 1. cvii. 1. Isai. lxiii. 15. Jer. xxxiii. 11.
* Heb. thy bowels. — c Job xiii. 26. xx. 11. Jer. iii. 25.
* Ps. i. 1. — * Ps. lii. 9. liv. 6. lxxiii. 1, &c. — † Ps. xxxi.

3 lxxix. 9. cix. 21. cxliii. 11. — † See Rom. v. 20. — † Ps. xxxvii. 23.

have evil entreated us, and oppressed us: they trust in their idols, let them see the vanity of their idolatry.

Verse 4. *Show me thy ways*] The Psalmist wishes to know God's way, to be taught his path, and to be led into his truth. He cannot discern this way unless God show it; he cannot learn the path unless God teach it; and he cannot walk in God's truth unless God lead him: and even then, unless God continue to teach, he shall never fully learn the lessons of his salvation; therefore he adds, "Lead me in thy truth, and teach me;" ver. 5.

That he may get this showing, teaching, and leading, he comes to God, as the "God of his salvation;" and that he may not lose his labour, he "waits on him all the day." Many lose the benefit of their earnest prayers, because they do not persevere in them. They pray for a time; get remiss or discouraged; restrain prayer; and thus lose all that was already wrought for and in them.

Verse 5. *On thee do I wait*] This is the line in which *vau*, the sixth letter in the order of the alphabet, is lost; for the line begins with *aleph*, *וְעָלְתָהּ* *othecha*, "on thee." But four of Kennicott's and De Rossi's MSS. have *וְעָלְתָהּ* *veothecha*, "AND upon thee." This restores the lost *vau*, which signifies "and." The Septuagint, Syriac, Vulgate, Arabic, Æthiopic, and Anglo-Saxon, preserve it.

Verse 6. *Remember, O Lord, thy tender mercies, and thy loving-kindnesses*] The word *רחמים* *rachamin*, means the commiseration that a man feels in his bowels at the sight of distress. The second word, *חסד* *chasadim*, signifies those kindnesses which are the offspring of a profusion of benevolence.

They have been ever of old.] Thou wert ever wont to display thyself as a ceaseless fountain of good to all thy creatures.

Verse 7. *Remember not the sins of my youth*] Those which I have committed through inconsiderateness, and heat of passion.

According to thy mercy] As it is worthy of thy mercy to act according to the measure, the greatness, and general practice of thy mercy; so give me an abundant pardon, a plentiful salvation.

For thy goodness' sake] Goodness is the nature of God; mercy flows from that goodness.

Verse 8. *Good and upright is the Lord*] He is good in his nature, and righteous in his conduct.

Therefore will he teach sinners] Because he is good, he will teach sinners, though they deserve nothing but destruction: and because he is right, he will teach them the true way.

Verse 9. *The meek will he guide*] *אנאבים* *anavim*, the poor, the distressed; he will lead in judgment—he will direct them in their cause, and bring it to a happy issue, for he will show them the way in which they should go.

Verse 10. *All the paths of the Lord*] *אורחות* *orchoth* signifies the tracks or ruts made by the wheels of wagons by often passing over the same ground. Mercy and truth are the paths in which God constantly walks in reference to the children of men; and so frequently does he show them mercy, and so frequently does he fulfil his truth, that his paths are easily discerned. How frequent, how deeply indented, and how multiplied are those tracks to every family and individual! Wherever we go, we see that God's mercy and truth have been there by the deep tracks they have left behind them. But he is more abundantly merciful to those who keep his covenant and his testimonies; i. e., those who are conformed, not only to the letter, but to the spirit of his pure religion.

Verse 11. *For thy name's sake, O Lord, pardon*] I have sinned; I need mercy; there is no reason why thou shouldst show it, but what thou drawest from the goodness of thy own nature.

Verse 12. *That feareth the Lord*] Who has a proper apprehension of his holiness, justice, and truth; and who, at the same time, sees himself a fallen spirit, and a transgressor of God's holy law, and consequently under the curse. That is the person that truly and reverently fears God.

Him shall he teach] Such a person has a teachable spirit.

The way that he shall choose.] The way that in the course of providence he has chosen, as the way in which he is to gain things honest in the sight of all men; God will bless him in it, and give him as much

A. M. cir. 3426.
B. C. cir. 578.
A.U.C. cir. 176.
Olymp. L.
cir. annum
tertium.

13 ^a His soul ^b shall dwell at ease; and ^c his seed shall inherit the earth.

14 ^d The secret of the LORD is with them that fear him; ^e and he will shew them his covenant.

15 ^f Mine eyes are ever toward the LORD; for he shall ^g pluck my feet out of the net.

16 ^h Turn thee unto me, and have mercy upon me; for I am desolate and afflicted.

17 The troubles of my heart are enlarged: O bring thou me out of my distresses.

^a Prov. xix. 23. — ^b Heb. shall lodge in goodness. — ^c Ps. xxxvii. 11, 22, 29. — ^d Prov. iii. 32. See John vii. 17. xv. 15. — ^e Or, and his covenant to make them know it. — ^f Ps.

18 ⁱ Look upon mine affliction and my pain; and forgive all my sins.

19 Consider mine enemies; for they are many; and they hate me with ^k cruel hatred.

20 O keep my soul, and deliver me: ^l let me not be ashamed; for I put my trust in thee.

21 Let integrity and uprightness preserve me; for I wait on thee.

22 ^m Redeem Israel, O God, out of all his troubles.

cxli. 8. — ⁿ Heb. bring forth. — ^o Ps. lxxix. 16. lxxxvi. 16. ^p 2 Sam. xvi. 12. — ^q Heb. hatred of violence. — ^r Ver. 2 ^s Ps. cxxx. 8.

earthly prosperity as may be useful to his soul in his secular vocation.

Verse 13. His soul shall dwell at ease] בטוב חלין *betob tulin*, "shall lodge in goodness:" this is the marginal reading in our Version; and is preferable to that in the text.

His seed shall inherit] His posterity shall be blessed. For them many prayers have been sent up to God by their pious father; and God has registered these prayers in their behalf.

Verse 14. The secret of the Lord is with them] סוד *sod*, the secret assembly of the Lord is with them that fear him; many of them have a church in their own house.

He will shew them his covenant.] He will let them see how great blessings he has provided for them that love him. Some refer this to the covenant of redemption by Christ Jesus.

Verse 15. Mine eyes are ever toward the Lord] All my expectation is from him alone. If I get at any time entangled, he will pluck my feet out of the net.

Verse 16. Turn thee unto me] Probably the prayer of the poor captives in Babylon, which is continued through this and the remaining verses.

Verse 17. The troubles of my heart are enlarged] The evils of our captive state, instead of lessening, seem to multiply, and each to be extended.

Verse 18. Look upon mine affliction] See my distressed condition, and thy eye will affect thy heart.

Forgive all my sins.] My sins are the cause of all my sufferings; forgive these.

This is the verse which should begin with the letter *p koph*; but, instead of it, we have *r resh* both here, where it should not be, and in the next verse where it should be. Dr. Kennicott reads קמה *kumah*, "arise," and Houbigant, קצר *ketsar*, "cut short." The word which began with *p koph* has been long lost out of the verse, as every Version seems to have read that which now stands in the Hebrew text.

Verse 19. Consider mine enemies] Look upon them, and thou wilt see how impossible it is that I should be able to resist and overcome them. They are many, they hate me, and their hatred drives them to acts of cruelty against me.

Verse 20. O keep my soul] Save me from sin, and keep me alive.

Let me not be ashamed] He ends as he began; see verse 2: "Let me not be confounded, for I put my trust in thee."

Verse 21. Let integrity and uprightness] I wish to have a perfect heart, and an upright life. This seems to be the meaning of these two words.

Verse 22. Redeem Israel, O God] The people are prayed for in the preceding verses as if one person; now he includes the whole, lest his own personal necessities should narrow his heart, and cause him to forget his fellow-sufferers.

This verse stands out of the order of the psalm; and does not appear to have formed a part of the alphabetical arrangement. It is a general prayer for the redemption of Israel from captivity; and may well be applied to those of the true Israel who are seeking for complete redemption from the power, the guilt, and the pollution of sin; and from all the troubles that spring from it. And let it be ever known, that God alone can redeem Israel.

ANALYSIS OF THE TWENTY-FIFTH PSALM.

This psalm is a continued earnest prayer of a man or a people pressed with danger and enemies, and sensible of God's heavy displeasure against sin. It consists of five petitions.

I. His first petition is, that his "enemies may not triumph over him," ver. 2, 3.

II. His second is for instruction, ver. 4, 5, which he urges, ver. 8, 9, 10, 12, 13, 14.

III. His third is for mercy and forgiveness, ver. 6, 7, 11.

IV. His fourth is a renewal of his first, ver. 15, 16, 17, &c., with many arguments.

V. His fifth is for Israel in general, ver. 22.

I. He begins with the profession of his faith and confidence in God, without which there can be no prayer: "Unto thee, O Lord," &c.; he relies not on, nor seeks after, any human help. And upon this living hope, he prays,—

1. For this life, that it shame him not, as it does where a man hopes, and is frustrated: "Let me not be ashamed." Make it appear that I hope not in thee in vain.

2. "Let not mine enemies triumph over me." Glorifying that I am deserted. This petition he urges by this argument: The example may prove dangerous, if thou send me no help; but it will be to thy glory, if I be relieved. If he were delivered, the faith and hope of others would be confirmed; if deserted, the good would faint and fail, the wicked triumph: therefore he prays, Oh, let none that wait on thee be ashamed; but let them be ashamed who transgress, that is, they that do me wrong, *maliciously, without any cause being given by myself.*

II. He petitions for *instruction*, that he may be always guided and governed by the word of God, that he sink not under the cross, but rely on God's promises.

1. "Shew me thy ways, and teach me thy paths." Show me that thou often dealest severely with thy best servants: bringest down, before thou exaltest; mortifiest, before thou quickenest; and settest the cross before the crown. *Teach me*—show me, that this is *thy way.*

2. "Lead me in thy truth, and teach me." Cause me to remember that thy promises are firm and true; ~~yes~~ and *amen* to those who trust in thee. This makes me hope still: "Thou art the God of my salvation."

III. His third petition is for *mercy*. He prays for mercy, and the removal of the sin that obstructs it.

1. "Remember, O Lord, thy tender mercies, &c., which have been ever of old;" i. e., deal mercifully with me as thou hast ever done with those who flee to thee in their extremity.

2. He prays for the *remission* of the *sins* of his youth: "Remember not the sins of my youth." This petition he repeats, ver. 11: "For thy name's sake pardon mine iniquity;" and upon this confession: "For it is great."

The Psalmist here breaks off prayer; and, to confirm his confidence, speaks of the nature and person of God. It is necessary sometimes, even in the midst of our prayers, to call to mind the nature of God, and his ways with his people, lest, through a sense of our unworthiness or great unfaithfulness, we should be discouraged. And this course David takes; he says,

1. "Good and upright is the Lord." 1. *Good*, for he receives sinners *gratis*. 2. *Upright*—constant and true in his promises; therefore he will teach sinners in the way.

2. "The meek will he guide in judgment." He will not suffer them to be tempted above their strength; will teach them what to answer; and will not proceed with rigour, but will interpret all in the most favourable sense.

3. In a word, "All the ways of the Lord are mercy and truth." 1. *Mercy*, in that he freely offers the remission of sins, the graces of his Spirit, support in distresses, and at last eternal life, to those who by faith and a good conscience walk before him: "Keep his covenant and his testimonies;" for the words of the *covenant* are: "I will be thy God, and the God of thy seed;" upon which follows: "Walk before me, and be thou perfect."

4. Upon the confidence of which promises and covenant the Psalmist repeats his prayer: "O Lord, pardon mine iniquity; for it is great," ver. 11.

The Psalmist now admires the happiness of him who trusts in God: "What man is he that feareth the Lord!" This happiness he sets forth by the fruits that follow his piety:—

1. The *first* fruit he shall gather is instruction and direction in his vocation, and private life: "Him shall he teach in the way," &c.

2. The *second* is, that his happiness shall not be *momentary*, but firm and lasting: "His soul shall dwell at ease."

3. The *third* is, that he shall be happy in his *posterity*: "His seed shall inherit the land."

4. The *fourth* is, that the redemption of mankind by Christ Jesus, with all the effects of it, pardon, holiness, &c., which is a secret unknown to the world, shall be revealed and applied to him: "The secret of the Lord is with them that fear him; and he will shew them his covenant."

IV. Being confirmed by these promises, and cheered with these fruits, he,

1. Testifies his faith in God for deliverance: "My eyes are ever toward the Lord; he will pluck my feet out of the net."

2. He then renews his former prayer, it being nearly the same as that with which he began. It is conceived in several clauses: 1. "Turn thee unto me." 2. "Have mercy upon me." 3. "O bring me out of my distresses." 4. "Look upon my affliction and trouble, and forgive me all my sins." 5. "Consider mine enemies." 6. "O keep my soul, and deliver me." 7. "Let me not be ashamed." 8. "Let integrity and uprightness preserve me."

Petitioners, and men in misery, think they can never say enough. This makes him often *repeat* the same thing. The sum is, that God would hear and grant him defence and deliverance in his dangers; remission of sins which caused them; and protect, direct, and govern him in his troubles.

3. That he might prevail in his suit, like an excellent orator, he uses many arguments to induce God to be propitious to him:—

1. His faith and trust in his promises: "Mine eyes are ever towards the Lord."

2. The danger he was now in: "His feet were in the net."

3. He was oppressed, alone, and had none to help him: "I am desolate and afflicted."

4. His inward afflictions and pain were grievous: "The troubles of my heart are enlarged."

5. His enemies were many, powerful, merciless, cruel: "Mine enemies are many,—and hate me with cruel hatred."

6. And yet I am innocent, and desire to be so; and am thy servant: "Let integrity and uprightness preserve me; for I wait upon thee."

V. The Psalmist having thus, through the psalm, prayed for himself, at last offers up a short but earnest petition for the whole church; which proceeds from that *fellowship* or *communion* which ought to be among all saints: "Redeem Israel, O God, out of all his troubles!" Turn our captivity, and forgive the sins which have occasioned it.

PSALM XXVI.

The Psalmist appeals to God for his integrity, and desires to be brought to the divine test in order to have his innocence proved, 1—3; shows that he had avoided all fellowship with the wicked, and associated with the upright, 4—8; prays that he may not have his final lot with the workers of iniquity, 9, 10; purposes to walk uprightly before God, 11, 12.

A Psalm of David.

A. M. cir. 3426.
B. C. cir. 578.
A. U. C. cir. 176.
Olymp. L.
cir. annum
tertium.

JUDGE ^a me, O LORD; for I have ^b walked in mine integrity: ^c I have trusted also in the LORD; therefore I shall

not slide.

2 ^d Examine me, O LORD, and prove me; try my reins and my heart.

3 For thy ^e loving-kindness is before mine eyes: and ^f I have walked in thy truth.

4 ^g I have not sat with vain persons, neither will I go in with dissemblers.

5 I have ^h hated the congregation of evil doers; ⁱ and will not sit with the wicked.

6 ^k I will wash mine hands in innocency: so will I compass thine altar, O LORD:

7 That I may publish with the voice of thanksgiving, and tell of all thy wondrous works.

8 LORD, ^l I have loved the habitation of thy house, and the place ^m where thine honour dwelleth.

9 ⁿ Gather ^o not my soul with sinners, nor my life with ^p bloody men:

10 In whose hands is mischief, and their right hand is ^q full of ^r bribes.

11 But as for me, I will walk ^s in mine integrity: redeem me and be merciful unto me.

12 ^t My foot standeth in an ^u even place: ^v in the congregations will I bless the LORD.

^a Ps. vii. 8.—^b Ver. 11. 2 Kings xx. 3. Prov. xx. 7. ^c Ps. xxviii. 7. xxxi. 14. Prov. xxix. 25.—^d Ps. vii. 9. xvii. 3. lvi. 10. cxxxix. 23. Zech. xiii. 9.—^e Ps. xvii. 7. xxxvi. 7. xl. 10, 11. li. 1, &c.—^f 2 Kings xx. 3.—^g Ps. i. 1. Jer. xv. 17.—^h Ps. xxxi. 6. cxxxix. 21, 22.—ⁱ Ps. i. 1.—^k See Exod. xxx. 19, 20. Ps. lxxiii. 13. 1 Tim. ii. 8.

^l Ps. xxvii. 4.—^m Heb. of the tabernacle of thy honour. ⁿ Or, Take not away.—^o See 1 Sam. xxv. 29. Ps. xxviii. 3.—^p Heb. men of blood.—^q Heb. filled with.—^r Exod. xxiii. 8. Deut. xvi. 19. 1 Sam. viii. 3. Isai. xxxiii. 15. ^s Ver. 1.—^t Ps. xl. 2.—^u Ps. xxvii. 11.—^v Ps. xxii. 22. cvii. 32. cxi. 1.

NOTES ON PSALM XXVI.

This psalm, and the two following, are supposed by Calmet to be all parts of one ode, and to relate to the time of the captivity, containing the prayers, supplications, complaints, and resolutions of the Israelites in Babylon. This is probable; but we have not evidence enough to authorize us to be nice on such points. See on the following verse.

Verse 1. Judge me, O Lord] There are so many strong assertions in this psalm concerning the innocence and uprightness of its author, that many suppose he wrote it to vindicate himself from some severe reflections on his conduct, or accusations relative to plots, conspiracies, &c. This seems to render the opinion probable that attributes it to David during his exile, when all manner of false accusations were brought against him at the court of Saul.

I have walked in mine integrity] I have never plotted against the life nor property of any man; I have neither coveted nor endeavoured to possess myself of Saul's crown.

I have trusted] Had I acted otherwise, I could not have been prosperous; for thou wouldst not have worked miracles for the preservation of a wicked man.

I shall not slide.] I shall be preserved from swerving from the paths of righteousness and truth.

Verse 2. Examine me, O Lord] To thee I appeal; and feel no hesitation in wishing to have all the motives of my heart dissected and exposed to thy view, and to that of the world.

Verse 3. For thy loving-kindness] A sense of thy
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favour and approbation was more to my heart than thrones and sceptres; and in order to retain this blessing, I have walked in thy truth.

Verse 4. I have not sat with vain persons] ^{וְאֵת} *methey shav, men of lies, dissemblers, backbiters, &c.*

Neither will I go in with dissemblers] ^{נֹאֲלָמִים} *naalamim, the hidden ones, the dark designers, the secret plotters and conspirators in the state.*

Verse 5. I have hated the congregation of evil doers] I have never made one in the crowds of discontented persons; persons who, under pretence of rectifying what was wrong in the state, strove to subvert it, to breed general confusion, to overturn the laws, seize on private property, and enrich themselves by the spoils of the country.

Verse 6. I will wash mine hands in innocency] Washing the hands was frequent among the Jews, and was sometimes an action by which a man declared his innocence of any base or wicked transaction. This Pilate did, to protest his innocence of the mal-treatment and death of Christ. I will maintain that innocence of life in which I have hitherto walked; and take care that nothing shall be found in my heart or life that would prevent me from using the most holy ordinance, or worshipping thee in spirit and truth.

So will I compass thine altar] It is a mark of respect among the Hindoos to walk several times round a superior, and round a temple.

Verse 7. That I may publish] I have endeavoured to act so as always to keep a conscience void of