



THE BOOK OF J O B.

The Argument of this Book.

THIS Book hath its Name from holy Job, whose most memorable History is described therein, touching his heavy visitation, impregnable Patience, and blessed issue at last. We call it an History, for that it containeth a true relation of what hath happened, and is not a morall representation, or poetical fiction, of what might happen; which is evident by the names of the Persons, Nations and Countries therein recorded, especially by the Testimonies of the Prophet Ezekiel, ch. 14. 14. and the Apostle James, ch. 5. 11. speaking of Job as of a worthy person, who so lived in the world that he became very acceptable to God, and an example, or, pattern of virtue to men. It is the opinion of many, that he lived in the time of the Patriarchs; or whiles the children of Israel sojourned in Egypt, or being gone forth thence, were marching thorough the Wilderness under the conduct of Moses, whom some do likewise hold to have been the Author and Pen-man of this Book. Now whereas his History beginneth here with the Piety of his person, and the blessed estate and condition of his Family and children; the same is soon followed with a very sad Relation, describing the manifold suffering, which, through the instigation of Satan, and the Holy permission and dispensation of God, suddenly fell upon his goods, children, and person, even to the being mocked and jeered by his own wife. Here his patience did most wonderfully bear up, like a Palm-tree, against the weight of all those terrible pressures. Being in this plight, there came three friends to visit him, men of great repute, for to condole with and comfort him; At first they hold their peace, being surprized and amazed with the greatness of his affliction, and the bitterness of the pain which was upon him. But when Job, through weakness of the flesh, brake out into great complaints, even to the cursing of the day of his birth; thus they began to reason with him. They take him up for his impatience, and whiles they are representing unto him the Justice of God, whereby he punishment the wicked, they engage themselves in a high and hot dispute together. The three friends charge Job of Hypocrisie, or wickedness, grounding themselves partly upon those fearful Judgements which they saw upon Job; partly upon some impatient and hasty expressions, which they heard coming from him. They urge it much that God doth only punish the wicked, and bless the godly, and by reason thereof Job was assaulted with all manner of extremities, being cast out of the possession and enjoyment of all things, and plunged into a gulf of fearful plagues, which, through humane infirmity, and the bitter arguing and inveighing of his friends against him, made him sometimes to break out very passionately, they jointly persisting in this, that Job must needs be either a very wicked man, or an odious hypocrite. They produce indeed many excellent sayings and passages, but such as were wrongfully applied to the person of Job; And Job doth vindicate himself, declaring the innocence of his conscience, and shewing forth his former life and conversation. The arguments or grounds of his friends he overthroweth by the general experience, which testifieth, that God, for the most part, doth visit the godly here with heavy Judgements, and contrarily doth often bless the wicked with a great deal of outward prosperity, and is far from inflicting always Judgements upon them. In the main, he resteth and relieth firmly upon the undecidable verdict of his own conscience, deeply ingraven in him by the holy Ghost, which assured him that he was no such wicked wretch, nor ever had been. He grants indeed, that he is not able to stand before the Divine Majesty, in regard, not only of the absolute power of God, himself being but a poor Creature; but also of his righteous Judgment, confessing himself a poor sinner. Nevertheless he wisheth, in regard of the difference which he was debating with his friends, that even in and by Gods own Judgment he might receive his sentence. So firmly he was assured in his heart of his unfeigned godliness. Meanwhile it cannot be denied, but that, being provoked by the indiscreet and untimely railings or enveighings

ings of his friends, he spake not sometimes with that reverence of God, and of his Government and Judgements, as indeed he came him. In the maintaining of his cause, he yielded nothing to his friends; but, when they ceased to answer. Elihu stood up in their place, who opposed Job after another manner than his friends had done. He doth not properly finde fault with Job for his former life, but for some passages, which he had made use of in the debate with his friends. It seemed by Jobs pleading, that God did him wrong, to punish him so grievously, and to conceal the reasons; whereupon Elihu exhibits him to humility and sorrow, forasmuch as God is tender and gracious to the afflicted, that put their trust in him. He maketh it appear, against Job, that God in punishing doth wrong to none, and is not accountable to any for his doing, and against the friends of Job, that God both doth and may punish, not the wicked only, but the godly also; his proof he taketh from the nature of God, the same being perfectly wise, powerful and just; and from his Majesty (or sovereignty) whereby he hath the supremest and most absolute command over all the Creatures; which cannot but agree with his nature. Job, yielding to these exhortations, doth hold his peace. In the mean time the Lord revealeth himself in a Tempest, and reproacheth Job, for having spoken unadvisedly of him; which he maketh evident, as well by his own divine attributes, as by his works, touching partly the whole Government of the world in general, and partly the creation, and sustentation, or maintenance of certain wonderful and vast creatures in particular. After this remonstrance, Job confesseth his sin, giveth Gods Justice the glory, and manifesteth the sorrow of his heart. God rebuketh the Friends of Job, and commandeth them to get themselves reconciled by Job his intercession, whom he restoreth at last to his former prosperity, and by his blessing doubleth it unto him. Now how long this visitation of Job continued is uncertain. The Hebrews conceive, about the space of a year; some for a shorter time, and some a longer. That which God hath not revealed exactly in this kind, is not needful for us to know more exactly.

C H A P. I.

Job an upright godly man, 1. is blessed of God with children, riches and honour, 2. cometh through the instigation of Satan, 6. and Gods permission, 12. to be tempted for his trials sake, with the loss of all his goods, 13. and children, 18. whereat he sheweth some signs of grief, yet comforteth himself, and thanketh God for all, 20.

There was a man in the Land of Uz, [Heb. Ut, or Huts. Understand a Countrey so called from a man of that Name. The holy Scripture maketh mention of three that beareth this name, 1. the Son of Aram the son of Sem, Gen. 10.23. 2. the first-born son of Nahor, the brother of Abraham, Gen. 21.21. 3. one of Esau his posterity, Gen. 36.28. The first was the father of the inhabitants of the Countrey of the Trachonites, otherwise called Ausitis, or Uzitis: and of this Land (it being a portion of the Land of the Israelites) some interpreters do hold, the text here speaks off. Yet others conceive that here is to be understood a Countrey, which lay in Syria, having its name from the second Uz. Yea there are likewise some, which take this place for a Countrey of Idumea, where the third Uz had his habitation; see Lam. 4.21.] and his name was Job: [Heb. Ijob, see Ezek. 14.14, 20. James 5.11.] and the same man was upright, [or plain, simple] i.e. unfeigned in his faith, and trusting in God, and sincere in his love towards his neighbour. See of this word Gen. 6.9.] and honest, [Heb. right, or righteous, viz. towards his neighbour. The word looketh most here upon the commandments of the second Table; although it be much used in a general sense, signifying one that swarveth neither to the right hand nor to the left, from the right way, but holdeth on in the same, eschewing all crooked wades that might turn him out of the right; so below, ch.4.7. &c 8. 6. & 17.8.] and fearing God, [see also Psalm 7. on v. 11. the true fear of God is the beginning of all virtues, Prov. 8.13. and 15.33. yet this commendation hath its chief regard unto Godliness, and the commandments of the first Table] and turning away from the evil [viz. of sin, forbidden in the first and second Table of the ten commandments.]

2. And to him were born seven Sons and three daughters.

3. Besides, his Cattel [See of the Hebrew Word Mikneb, Gen.4.on v.20.] was seven thousand sheep [the Hebrew word doth not only signifie sheep, but goats also,

that is to say, all kinde of small cattel, especially being set opposite to the greatest sort, see Gen. 12. on v. 16. & Lev. 1. on v. 2.] and three thousand camels, and five hundred yoke of oxen, and five hundred shee-asses, also his serving-people [or, servyng-work, countrey-tillage, (husbandry)] were very many. So that this man was greater than all those of the East [or, the people, or, men of the East, Heb. children of the East, i.e. those that dwelt Eastwards in regard of Iudea, comp. Gen. 29.1. Jud. 6.3. and see the Annot. there.]

4. And his sons went, and made Feasts in every ones house upon his day: [i.e. at his turn to keep his Feast; for it went orderly about among them. And peradventure the order came to each one, upon his own birthday; for Job also calleth that same, his day: below ch.3.2.] and they sent, [messengers namely, to bid their Sisters to the Feast, and so in the next verse] and invited their three Sisters, to eat and to drink with them.

5. It came to pass then, when the daies of the Feast were gone about, that Job sent and hallowed them, [i.e. took care, and charged them, that they should sanctifie themselves, to be well prepared for the offering at hand. So also Exod. 19.10. This hallowing, or sanctifying, consisted indeed principally in the forsaking of, or, abstaining from all spiritual defilement of sin; but yet therewithal in the observation of certain bodily, or outward ceremonies, as tokens of the inward sanctification; such namely as were then in use and practise among the godly, compare Gen. 35.2. (where ye have the word, to cleare, or purifie,) and the annot. thereupon.] and rose up early in the morning, and offered burnt-offerings (according to) all their number; for Job said, [viz. by himself, that is, he thought; see Gen. 20.11.] Peradventure my children have sinned [viz. by excess of mirth and jollity, light behaviour, wasting of Gods good gifts, forgetting of the poor, and other the like sins of carnal unadvisedness] and blessed God in their hearts: [i.e. not blessed, hallowed and honoured God, as it became them, lightly setting by, and making but small account of the commandments of the LORD, in their jollity and abundance. Thus the word blessing, which otherwise signifieth lauding and praising, is taken here in the contrary signification, for cursing, dispraising, profaning; for here it impliyeth the sins, for which Job made the offering, and thus this word is also used, below v.11. and ch.2.v. 9. see likewise 1 King 2.1.10. and the annot. thereupon] thus did Job all those daies [viz. when, or, at what time his children

children, had kept their Feasts.]

6. Now there was a day, when the children of God [Heb. Sons, i.e. the Angels of God, as bel. ch. 38. 7. not that they are the Sons, or, children of God by nature, so as only is the only begotten Son of the Father, but as having received this dignity by the gift of the creation, being made after the image or likeness of God, for to behold his face continually, to serve Him, and his Church, and to live with him for ever.] came, for to present themselves before the LORD [this is said, by a comparison taken from worldly Princes, who summon their Servants to appear and render an account, of what they have given them in charge, comp. 1 Kings 22. 19. and the annotation] that Satan [i.e. the adversary. See 1 Chron. 21. 1. Thus the evil spirit is called by reason of the implacable enmity and hatred he beareth to the faithful, accusing them before God, Rev. 12. 10. and ranging round about them like a roaring Lion, seeking whom he might swallow up; 1 Pet. 5. 8.] also came in the midst of them.

7. Then said the LORD to Satan; from whence comest thou? and Satan answered the LORD and said; from circuiting upon the Earth, and from walking through the same [(a perambulando illam) This is the Devils practice, to haunt and range every where about still, for to lay hold on these, that are not upon their guard, and to trouble and assault them that in some measure are.]

8. And the LORD said unto Satan; hast thou (also) taken heed [Heb. laid, or set thine heart, i.e. hasted thou marked, taken notice of; the same manner of expression we find likewise, 2 Sam. 18. 3. & bel. 2. 3. & 7. 17. & 23. 6.] unto my Servant Job? for there is [or, that there is] none like him upon the Earth, a man upright, and honest, fearing God, and withdrawing from evil.

9. Then answered Satan to the LORD, and said: Is it for nought that Job feareth God?

10. Hast thou not made a fence for him, and for his house, and for all that he hath round about? [i.e. dost not thou protect and free him from all manner of evil, by thine every where present providence, and almighty power?] the work of his hands thou hast blessed, [see of this word blessing, Gen. 12. on v. 2.] and his cartel is broken out (in multitude) [see Gen. 30. 30. The Hebrew word is likewise used elsewhere, for multiplying exceedingly, as Gen. 28. 14. and ch. ip. 30. 43. Exodus 1. 12.] in the Land.

11. But yet stretch out thine hand now, and touch all what he hath: [viz. to hurt and damnifie it, and thereby to plague him. See Gen. 26. on v. 11.] if he shall not bleed thee [see above on v. 5.] in thy face [i.e. daringly, without either awe or shame. The speech is abrupt here, according to the Hebrew manner of swearing, where commonly, as here, the penalty of forswearing, or swearing falsely, is concealed. See Gen. 14. on v. 23.]

12. And the LORD said to Satan: behold all what he hath, be in thy hand; [i.e. in thy power and disposing. See Gen. 16. on v. 6.] only on him [i.e. on his person; understand his body and soul] do not stretch out thy hand, and Satan went out from the face of the LORD.

13. Now there was a day, when his Sons and his Daughters did eat and drank wine, in the house of their brother the first-born.

14. That a Messenger came to Job, and said, The oxen were ploughing, and the she-asses feeding by their fides. [i.e. beside; about, near hand these Oxen, Heb. at their hands. See the word hand, used for side, 2 Chron. 21. 16, &c. others, on their places, i.e. where they used to feed. This word is sometimes taken for places, as Num. 2. 17. Jerem. 6. 3.]

15. But the Sabeans [Heb. Sheba, i.e. the host of the Sabeans: These were the posterity of Sheba, the Son of Jokshan the son of Abraham by Keturah, Gen. 25. 1, 2, 3. They had their habitation in Arabia the Desert. See

of them Ezech. 27. 23. This Sheba is to be distinguished from another of that name, which was the Son of Ratma, the Son of Cus, the son of Cham, the son of Noah, Gen. 10. 7. whose posterity inhabited Ethiopia. See the annot. on the place, and on v. 28.] made an invasion, [Heb. Sheba fell, invaded, fell on,] and took them, and smote the youths with the edge of the sword [Heb. mouth of the sword, and so in the sequel] and but I alone escaped to relate it to thee.

16. While this spake yet, there came another, and said: The fire of God fell out of Heaven [i.e. a great, fierce and terrible fire, comp. Gen. 13. the notes on v. 10. or, which God sent down out of heaven, as they conceived] and kindled among the sheep [see ab. on v. 3] and among the youths, and devoured them; and but I alone escaped for to relate it to thee.

17. While they yet spake, there came another and said, The Calleans put [disposed] three Troops [Heb. heads. But the Hebrew word doth sometimes signify a Band, or Company, or Troop, or gathering of people, as here, and Jud. 7. 17. 1 Sam. 11. 11.] and fell on upon the Camels, and took them, and smote the youths with the edge of the sword; and but I alone escaped, to relate it to thee.

18. While this yet [the Hebrew word rendered yet, is taken thus Prov. 8. 26. and Jonas 4. 2.] spake, there came another and said, Thy sons and thy Daughters did eat, and drank wine, in the house of their brother the first-born.

19. And behold a great wind came, from over the Desert, and smote [Heb. touched, i.e. hit] on the four corners of the house, and it fell upon the youths, [the sons of Job. See Gen. 22. on v. 5.] that they dyed, and but I alone escaped to relate it to thee.

20. Then Job arose, and rent [see Gen. 37. on v. 29.] his Cloak [this was an upper garment, which the chief among the people used to wear] and shaved his head [i.e. caused his head to be shaved or polled. So Gen. 41. 14. 2 Sam. 14. 26. and see Gen. 40. on v. 22. now the shaving was a token of grief and sorrow, Levit. 21. 5. Jerem. 41. 5. and 48. 37. Mich. 1. 16. Otherwise they used shaving too when they were to purifie their bodies, which when it was done against a time of Joyfulness, then it was likewise a token of joy and cheerfulness, Gen. 41. 14. and the omitting of it at such a time was a token of distress, grief and sadness, 2 Sam. 19. 24.] and fell upon the Earth and bowed himself down. [The Hebrew word doth signify, to bow down oneself, either before God, to exhibite divine worship unto him; of which signification see Gen. 24. on v. 26. or before men, by way of civil respect and obeisance; of which signification see Gen. 18. on v. 2. The first sort is meant here, as appeareth by the words following, whereby he giveth God thanks for all that he gave and sent him.]

21. And he said: Naked am I come out of my mothers Belly, and naked shall I return thither again; [this he saith, it should seem, in respect of the earth, unto which he had bowed himself down:] The LORD hath given, the LORD hath taken: [How the bad works of Satan and evil men are ascribed to God, see Gen. 45. on v. 5. and 1 Kings 12. on v. 15.] the Name of the LORD be praised [Hebrew, blessed, see Gen. 14. 20. and the Annot.]

21. In all this Job sinned not [neither in word nor in deed] and ascribed [or attributed, Heb. gave] God nought unbecoming [Heb. unsavory, i.e. unbefitting, unreasonable, viz. as might stand in opposition to the nature and attributes of God, and the honour of his name.]

CHAP. II.

Satan solicith God, that he may be permitted to plague
Aaaa Job

Job in his own body, i. &c. which is granted unto him, on certain conditions, 6. Satan smiteh Job with grievous boles, 7. his wife likewise mocketh him, and he doth reprove her, 9. three of his Friends, being come unto him, condole with him, yet for a time they hold their peace, 11.

Again there was a day when the children of God, [i.e. the holy Angels of God, see ab. ch. 1. v. 6.] came to present themselves before the LORD [see above in the aforesaid place] that Satan came likewise in the midst of them [see likewise above ch. 1. on v. 6.] to present himself before the LORD.

2. Then said the LORD to Satan: from whence comest thou? and Satan answered the LORD, and said: from circuiting upon the earth, and from walking it thoro. [see ab. ch. 1. on v. 7.]

3. And the LORD said to Satan: Hast thou (also) taken heed unto my Servant Job? [ab. ch. 1. v. 8.] for none is like him upon the Earth, a man, upright and honest, fearing God and withdrawing from the evil [see the signification of these words ab. ch. 1. on v. 1.] and he holleth fast yet to his uprightness; although thou have incensed me against him [this is spoken of God, after the manner of men, who is not subject to be moved by any caules without him, for all his works are known unto him from eternity, Act. 15. 18. and he doth all things according to the counsel of his will, Ephel. 1. 11. But this expcion is used; to shew, 1. that Satan is alwaies ready to hurt and annoy the children of God. 2. That God maketh use of him for to try the same.] to swallow [i.e. to ruin, and destroy, and devou all at once; which in this Affair was the end of Satan; but Gods end was onely the trial of his Servant.] him [understand withall his cattel and children.] without cause [i.e. not for any former sins of his, or, wicked living: For, that we are to understand it thus, God himself giveth testimony of his integrity in this book, ch. 1. v. 1. & 8. and here v. 3. Nevertheless, he was not freed from the remainders of sin, (which are found in all Saints,) even by his own confession, see bel. ch. 7. v. 20, 21. & ch. 9. 2. & 13. 23, 26. The Hebrew word *bbinnam*, is likewise taken in the same sence, as here it is rendred, 1 Sam. 19. 5. & 25, 31. and Psalm. 35. 7. &c.]

4. Then answered Satan to the LORD, and said: Skin for skin [i.e. men value their own skin and body, far above the skin and body of another, therefore (would Satan infer) though Job have lost his childre, it doth not affect his heart yet, as long as he may keep his own skin whole, and save his life still] and whatsoever any one hath he will give for his life, [Heb. for his soul, see Gen. 19. on v. 17. or, for himself, i.e. for his own person and welfare, see Gen. 12. on v. 5.]

5. Yet stretch out thy hand now, and touch, [i.e. hurt, plague, see Gen. 26. on v. 11.] his boles and his flesh; if he shall not bleſſ thee in thy face [i.e. curse thee, see ab. ch. 1. on v. 5. as for the manner of the expcion, see also ab. ch. 1. v. 11.]

6. And the LORD said to Satan: Behold, he be in thine hand [i.e. power and dispoling; see Gen. 16. v. 6. viz. for to afflict, plague and torment him, comp. above ch. 1. v. 12.] yet spare [or, keep, preserve, or take heed, beware of] his life [Heb. soul, as ab. v. 4. the sence is, that he should not take away his life.]

7. Then Satan went forth from the face of the LORD, and smote Job with evit boles, from the sole of his foot unto his Crown.

8. And he [viz. Job] took a potheard [Heb. an earthen Vessel. Because doublets his fingeris also were sore, that he was not able to rub and scratch himself with his nails, he was glad to make shift with a potheard, and therewith to scrape over his sores, and to squeeze and take out the raging matter of the same; whereby we may un-

derstand not onely the greatness and grievousness of Jobs disease; but likewise, that he was destitute of the help of others, who did abhor the loathsomeſſe of his condition, see below ch. 19. ver. 13, 14, 15, &c.] to scratch himself therewith: and he sat down in the midſt of the ashes [this was a token antiently of excessive grief, sadness, sorrow and humiliation, bel. ch. 40. 6. Jon. 3. 6. Mat. 11. 21. Luke 10. 13.]

9. Then ſaid his wife unto him; Holleſt thou fast yet thy uprightness? bleſſ God and dy. [see ab. ch. 1. v. 5. or, Bleſſ God, and though thou dy; i.e. ſince thou art to ſpr and ready ſtill to bleſſ God in all things, that is, to give him praife and thanks for all; as thou diſt but a little before (ch. 1. v. 21.) thou hadſt best to hold on ſtill, and ſee how well he will requite thee; namely with ſuch a tormenting death, as thou canſt not escape. Thus ſhe mocketh and scoffeth at his truſting in God.]

10. But he ſaid unto her, Thou ſpeakeft, as one of the ſottish (women) ſpeaketh, yea, ſhould we accept the good of God, and not accept the evil? in all this Job ſinned not with his lips [i.e. with his words or ſpeeches, as indeed afterwards, he was not altogether free or guiltleſſe of this ſin. The word Lip, is ſo taken, below ch. 11. 2. & 12. 20. Prov. 7. 21. and 12. 20. & 24. 28. &c. comp. Gen. 11. 2. and the annot.]

11. Now when the three friends of Job [it is thought that thic three friends of Job were of Arabia and Idumea, descended from Abraham] had heard all this evil, that was come upon him, they came each out of his place [i.e. out of their countries] Eliphaz the Temanite [so called for that he was of the posterity of Teman the ſon of Eliphaz, who was the ſon of Esau the ſon of Jacob, Gen. 36. 10, 11. who dwelt in Arabia the Desert] and Bildad the Shuhite [one of the posterity of Shuh, the ſon of Abraham by Keturah, Gen. 25. 1. 2. and he also inhabited ſome part of Arabia the Desert] and Zophar the Naamathite [it is uncertain whether this ſurname commeth from any of the Patriarchs family, or from the habitation. Some are of opinion, that he may be illued from Timna the Son of Esau, of whom you may ſee Gen. 36. 40. Others conjecture, that he was born in the City of Naema, whereof ſee Job. 15. 41.] and they had agreed [comp. Am. 3. 3. oth. were gathered, or come, met together] that they came to bemoan him [or, to condole with, or, to be moved, or, affected over him, and ſo bel. ch. 42. 11.] and to comfort him.

12. And when they lifted up their eyes afar off, they knew him not; and lifted up their voice and wept: [Here and in the next verſe there are five tokens ſet down of exceeding great ſorrow, which these friends of Job did ſhew here; 1. their weeping; 2. the renting of their Garments, 3. the ſtrowing of dust upon their heads; 4. the ſitting down upon the ground; 5. their Silence. See of the like diſconſolate behaviour Gen. 21. 16. and 37. 34. Job. 7. 6. 2. Sam. 12. 16, 17. Eſth. 4. 1, 2. Isa. 47. 1. Lam. 2. 10. Eze. 27. 30.] beſides they rent every one his Cloak [ſee ab. ch. 1. on v. 20.] and ſtrowed dust upon their heads towards the heaven [i.e. casting the earth or the dust upwards, they thereby ſtrowed their heads with it.]

13. Thus they ſat with him upon the earth ſeven daies and ſeven nights; and none ſpake a word unto him; for they ſaw that his pain was very great.

CHAP. III.

Job being extremely opprefſed by the greatness of his Plagues, and the pains he endured by them, curſeth the day of his birth, i. &c. wifher he had dyed before, or immediately after his coming into the world, 11. and ſheweth his reaſons why, 13. he bemoaneth the life of wretched-

wretched and miserable men, 20. and applyeth the complaint to himself, 24.

A fter that Job opened his mouth, and cursed his day [viz. the day of his birth, as it is fully expressed Gen. 40.20.]

2. For Job answered [i.e. he took up the word, or, began to speak. See Jud. 18. on v. 14. and 1 Kin. 13. on v. 6.] and said :

3. Let the day perish wherin I was born : and the night (wherein) they said, a Lad is conceived : [i.e. born. Like as the Heb. word is taken, 1 Chr. 4. 17. being the time of conception cannot be known precisely, much less what sex the fruit will prove that is conceived ; whether a son or a daughter. Others render and read it thus, (When God) said, or commanded, that a male should be conceived, or was conceived.]

4. Let the same day be darknes [i.e. obscured, darkened, the light of the Sun be with-held and overclouded in it, or, may be quite taken away from any natural being] that God enquire not after him [or seek him not, take no care for him, viz. to grant the light to him as to other dais ; or, to let him co-exist with other things ; which sense both the former and following words of this verse do imply. Compare the manner of speaking with Deu. 11.12. and see the annot. upon it] and that no brightness shine upon him.

5. Let the darknes, and the shadow of death [understand a very thick and almost palpable darknes, which by its horrour might be able to fight men even to death ; They also bel. ch. 16.16. Psalm 23.4. & 44.20.] defile him ; let clouds dwell over him ; let the black damps of the day affright him [or, the burning heats of the day, &c. understand the thick and dark mists, which being drawn up out of the earth and waters, by the heat of the Sun, rise up into the aire. Whereby the day grows misty, and the light of it obscured and darkned : Which Exposition is confirmed by that which goeth before in this verse. Others. Let them fright him, like unto the bitter, or bitterness of the day, i.e. that the darkness and shadow of death may make this day as terrible, as men that are in extremities and agonies, do bitterly fright and terrify others, by their shrecks and yellings ; or, understand the plagues themselves, which make the day bitter unto men.]

6. That same night, let obscurity posseſſ it ; let it not rejoice among the days of the year ; [oth. be not joyned, or united] let it not come into the number of the moneths, [Heb. Moons. for among those Nations, the Moneths were counted by the course of the Moon. He wisheth that night had never been, or might never return again, but be blotted, or razed out of the roule or number of the nights.]

7. Lo, let that same night be solitary, let no joyful song come into it [That none may meet together in it to be merry.]

8. Let the cursers of the day [i.e. those that being overcome with the greatness of the evil they suffer, do curse the day on which that evil befell them ; or, on that day, themselves, or the day of their birth ; or, such as made it their trade, and were employed and hired for that purpose, to stir up mourning] curse it, which are ready to stir up their mourning. [The word in the original, seemeth to come from the Syriack, Leviyah, signifying, sorrow, mourning, heavines. Now to raise, or stir up mourning, is to renew the same by all manner of lamenting, bemoaning, crying, howling. Others, retain here the word Leviathan ; understanding thereby that Seamonster ; whereof below ch. 40.20. & 41.1. and by those that are ready to rouse him, or stir him up, the storm-windes, which trouble the Sea. Some render it, their society.]

9. Let the stars of her glimmering time [i.e. of the

twilight in the evening, when the night hath yet some glimmering or brightness, that one may be able to discern yet something at some distance, especially by the light of some of the greater starres, whom Job here wishest to be obscured. See of the Hebrew word 2 Kings 7. on v. 5. some do understand it of the glimmering in the morning, or the dawning, day-break] be darkned ; Let it wait for the light [viz. that same night. Oth. one, or, men wait], and it come not to pass ; and let it not behold the eye-lids of the Day-break. [Thus the Sun-beams are called, which in the morning spread forth, and open themselves, before the Sun riseth ; even as the eye-lids do open before the eye doth see. Comp. below chap. 41. on v. 15. 9.]

10. Because it [that night] hath not shut up the doors of my belly, [this some do understand of his Mothers Womb, as above chap. 1. v. 21. where the word Mother is expressed in the text, as likewise below chap. 31.18. in somme other places it is not expressed, as ch. 10. 19. ita. Psalm 58.4. & 71.6. Isa. 48.8. Jer. 1.5. some understand by the doors of the belly, the lips ; by comparing below chap. 32.18, 19, 20. as if he said ; that I was not stitied. Others understand the navel, whereby the child doth draw his nourishment in the Mothers womb.] nor bid the toyſ from mine eyes [i.e. taken it away. Compare this manner of speaking with that below, chap. 33. v. 17.]

11. Why dyed I not from the womb ? [he wisheth one of these two things, either that he had dyed before the birth, or had proved an abortive, verse 10. and so never come alive into the world ; or else that he might have dyed immediately after his birth, v. 11.] (and) gave (up) the ſpirit as I came forth of the belly ?

12. Why are the knees come before me ; [namely of the midwife, which receiveth the new-born infant. He goeth on in the relation of the ſecond wiſh, which he had propounded or exprefſed in the former verfe.] and wherefore the Breasts that I ſhould ſuck ? [viz. to be nurfed and bred up in this wretched life.]

13. For now I ſhould ly down, and be ſilent : I ſhould ſleep, then there ſhould be reſt for me :

14. With the Kings and Counfellers of the Earth, which buildest waste places for them [He would ſay thus much. If he had dyed in his birth, then his condition would have been one and the ſame now with the chiefest of the Earth, which dyed long before his time, and had fought while they lived, to get themſelves a Name, by great and mighty works, ſuch as the building of waste places, and raifing of vast cities in them. Gen. 10.10,11. & 11.3. & 15.28. Isa. 23. 13.]

15. Or with the Princes that had gold, which replenished their houses with Silver.

16. Or [here he commeth to his former wiſh again, where he wished that he might have dyed as an abortive in his Mothers womb, ab. v. 10.] as an hidden abortive [Others, (Why) have I not been as a hidden miſchance? viz. in his Mothers womb, where it dyeth, and is therefore called hidden, because it commeth not forth alive into the light and view] I ſhould not have been [i.e. I ſhould not have lived then upon the earth among men. Not to be is oft times as much as, not to live. See Gen. 42.13. and bel. ch. 7. v.8. Ps. 39. 14. Jer. 31.15. Mat. 2. 18. The meaning is. If he had been an abortive, or miſchance ; then he would never have been among men, nor ever have ſeen the light, no more then the fruit of the womb, that commeth dead in the world.] as the little children [the Hebrew word doth properly indeed ſignifie ſuch little ones, as being born, begin already to act ſomething, Psalm 8.2. but it is here likewife uſed for the fruit that dieth in the mothers womb ; as we also do call them chil-dren.] (which) have not ſeen the light.

17. There [viz. in the grave, or, in death] the evil ones cease from ſtirring [i.e. from troubling of men, or

vexing, disturbing, fighting of them.] and there
the wearied of power do rest [i.e. those, which were ex-
hausted of their strength by oppressing of them that trou-
bled and disturbed them.]

18. (There) are the bounden together [i.e. the slaves
who whilst they were alive, were held to their work by
force of bonds and stripes. Compare Judges 16.21.]
are at rest, they do not hear the voice of the driver [or,
demander, asker, i.e. of the Overseers, or Task-ma-
sters, that sets and drives them on to work, and requi-
reth an account of their performance. Compare Exod.
on v.6.]

19. The small and the great is there [i.e. the poor
and the rich, the Lord and the Peasant:] and the ser-
vant free from his Master [Hebr. his Master], as else-
where.]

20. Wherefore doth he [God namely, for although
Job reasoneth here against the LORD, yet he doth spare
his Name, shewing thereby, that the power of regene-
ration restrained him yet; and thus mult the sense of the
holy Scripture be complicated sometimes by the word
God. See Numb.35.25. below 16.7. and 20.4. Hab.2.
1. 1 Cor.1.8. Heb.3.16. &c.] give the light [viz. of
the day, or, of the Sun; or the light, i.e. life, as the fol-
lowing words declare, compare Psalm 56.14.] to the mi-
serable, and the life to the bitterly afflicted of mind [i.e.
to the bitter of soul, i.e. to them that are very
inwardly and sensibly grieved, compare 2 Kings 4.27. &
see the annotation therupon. He understandeth such as
are to be subject to a great deal of misery and vexation
in this life.]

21. That long for death, but it is not there; and dig
after it more than after hidden treasures.

22. That are glad, even to leap up, (and) rejoice when
they finde the grave.

23. To the man [understand here out of v.20. Where-
fore doth he give the light to, &c.] wthose way is hidden
[i.e. so beset, or compassed about with all manner of e-
vil, that he can see no issue how to wrastle out.] and
whom God hath covered over? [God is said to cover o-
ver our way, when he doth not discover any means unto
us, how we may eschew the mischief at hand, comp. bel.
19.8. Lam.3.7;9. Oth. whom God hath fenced about, viz.
with miseries.]

24. Fur before my bread, comes my fighting: [i.e. be-
fore I eat, I am overcome with fighting, so that I have
no time free of heavinesses.] and my roarings are powred
out as water [or, flow out, run forth, understand the
cries, outcries and howlings, which such afflicted and
distressed people use to break out into.]

25. For I feared a fear [i.e. a fearful thing] and it
is come upon me: and that I was afraid of, hath surpriz-
ed me.

26. I was not quiet, neither was I still, nor at rest
[viz. in my mind, being very careful alwayes to please
God, and very fearful to offend him. So that I have
been endeavouring still to my utmost to keep both me and
mine steadfast in the fear of the LORD. See ab. ch.1. v.
1,2,8. & chap. 2. v.3,10. Others render this by way of
Interrogation, thus. Was I not in peace? Had I not still-
ness? &c. yet (now) is the trouble come] and the trou-
ble is come.

C H A P. IV.

Eliphaz to answer Job, reproverth his impatience, 1, &c.
setteth the Justice of God before him, to shew that
God did punish him thus, by reason of his sinnes, 7. he
relates unto him a vision, or the apparition of an An-
gel, 12. together with his speech, thinking the same might
well be applied to this case of Job, 17. Job is exhorted
to humility and repentance, 18.

T Hen answered Eliphaz the Temanite, and said:
2. If we took up a word against thee, [the He-
brew word *Nafah* is used for taking, or lifting up. Psalm
4.7. the like manner of speaking ye have, Num.23.7. &
27.1. Oth. if we tryed, or, essayed a word unto thee, or
on thee; viz. to speak] shouldest thou be vexed? [Heb.
properly, weary, or wearied, i.e. ill pleased. This they
were afraid of, perceiving in Job, some tokens of impa-
tience, of which they beganto judge wrongfully] never-
theless, who shall be able to refrain himself from words? [viz.
having observed and marked the words, which thy
mouth hath uttered, even against the honour of the most
High, which we are bound to maintain. Here, under
the colour of godly zeal, Eliphaz proceedeth to pass a
wrong Judgement over his friend good Job.]

3. Lo, thou hast instructed many; and thou hast strength-
ened slack hands, [understand such men or persons, as
were slack and remiss in their duties, especially when
some heavy cross or affliction had assaulted them. Com-
pare Isaiah 25.3. the hands are said to grow slack, when
ones strength and courage fails him. See 2 Sam.4. on
v.1.]

4. Thy words have raised up the stumbling: [i.e.
thole which through unbelief, diffidence or mistrust,
impatience and murmuring, had stumbled and fallen in
the way of godliness, i.e. had sinned and done amisse.
See of such spiritual failings, Prov.25.16. 1 Cor.10.12.
Gal.6.1.] and the bending knees thou hast set fast. [i.e.
such as by reason of their great Weaknesse, stood in
need to be supported by strong comforts, least they
should fround and sink under the Crostle. Compare
Isaiah 35.3.]

5. But now it commeth upon thee [the evil of punish-
ment namely, under vwhich, seeing others heretofore, thou
wast wont to instruct, strengthen, exhort, and com-
fort them. Therefore it is strange, thou shouldest not
knowv how to practise it nowv on thy self.] and thou art
vexed: [or faint, wounded, viz. under the burden of
thy suffering] it reacheth unto thee, and thou art trou-
bled.

6. Was not thy fear (of God) [i.e. thy piety and re-
ligion] thy hope? [viz. vwhereon thou didst rely, i.e.
a cause, or ground to hope for, and enjoy the reward of
thy piety. The sente is, Didst thou not hope, that as
long as thou shouldest fear God, he would still do good
unto thee? but nowv he hath dealt otherwile vwith thee.
Consider therefore, that thy fear of God hath not been
upright, but feigned and meer hypocrisie. The Hebrew
Word is likevise taken for hope. Bel.8.14. & 31.24. Psa.
78.7. Prov.3.26.] and the uprightnes of thy wayes,
thine expectation?

7. Remember bnt, who is the innocent that did perish,
and where are the upright aestroyed?

8. (But) like as I have seen, those that plowed naugh-
tiness, and sowed toyl, do reap the same. [i.e. those that
live godlesly, and do evil unto others, they shall be pun-
ished at last by God for their misdeeds. See the like man-
ner of speaking, bel.15.35. Ps 7.15. Pro.22.8. Isa.59.4.
Hos.10.13. Gal.6.7,8.]

9. From the breath of God they perish; [this is spo-
ken of God by comparison the better to exprest his power
and justice. The Breath of God doth signifie his power
vwhich he doth use and exercise according to his Will, and
is as easily able to execute his purpose, as a man to let his
breath go forth. compare belovv chap.33.4. and 37.10.
Isa.30.33.] and from the blast of his nose [understand
his vrath and indignation, comp. bel.9.30. and the
annot.] they are undone.

10. The roaring of the Lyon, and the voice of the
Grim Lyon, and the teeth of the young Lyons are broken
[The meaning is, that as God doth curb and consume the
fell and furious Beasts, so he knowvs likevise howv to
bridle

bridle and break the fiercest Tyrants, and wickedest men here compared unto Lyons. Others. (by the) roaring of the Lyon, and the voice of the fell Lyon, they perish, and by the teeth they are grinded, viz. the wicked. The sense being, if God do not destroy them by themselves, or by others, or by some inanimate creatures, then he destroyeth them by wilde Beasts.

11. The old Lyon perisheth, because there is no prey; and the young (ones) of an elderly Lyon are scattered. [i.e. Even as the Lyons, be they never so fierce and stout, bel. ch. 30. 39. must yet perish at the last by one means or other; so the wicked Tyrants must come to their end once, through the just judgement of God, either sooner or later.]

12. Moreover a word [i.e. a doctrine and revelation from God, well fitting this purpose] is secretly brought unto me, [Heb. stollen, or come in a stealing manner, i.e. privately, and in secret conveyed unto me, that I should take special notice of, and well remember it] and mine ear hath apprehended a little [or, small portion] of it.

13. Among the thoughts [the Hebrew word doth properly signify boughs or branches, as Isa. 17. 6. & 27. 11. but here it is taken by way of comparison, for thoughts, as also bel. 20. 2. see likewise 1 Kings 18. 21. and the annotation theretupon; for even as the branches come forth, out of the stem, stock or body of the Tree, so do the thoughts proceed from the mind or heart of man.] of the visions of the night [or out of the visions, that is, which do proceed out of the visions of the night.] Oth. according to the visions of the night. Understand, such visions as are shewed, or made to appear unto men by night, either in their sleep, or without it. See of Visions, Gen. 15. on v. 1. & 46. on v. 2.] when deep sleep falleth upon men;

14. Terror and trembling came upon me; [such as doth use to happen unto those, to whom God appeareth either by himself, or by his Angels, to prepare them for Devotion and Reverence, comp. Exod. 3. 6. and the annot.] and terrified the multitude of my bones [i.e. all my bones.]

15. Then (there) went by [thus the Hebrew word is likewise taken, bel. 9. 11, 26. and 11. 10.] before my face a spirit: [i.e. a good Angel of the L O R D , for to declare unto him that which follows v. 17.] he made the hair of my flesh [i.e. of my head] to rise an end [or, to rouse up.]

16. He stood [that Spirit namely] yet I knew not his feature; an image (there) was before mine eyes; there was stillness [compare with this 1 Kings 19. v. 12, 13. and the annotations upon it.] and I heard a voice (saying):

17. Should a man [the Hebrew word doth properly signify a man that is full of weakness and frailty, and subject to a world of miseries, followed by death.] be more righteous than God? Should a man be purer than his Maker? [i.e. then God that made and created him. So also Deut. 32. 15. and 35. 10. Pro. 14. 31. & 22. 2. Isa. 17. 7. Hof. 8. 14.]

18. Behold, he would not put trust in his Servants: [understand his holy Angels, which stand before him, to execute his will and pleasure, Psa. 103. v. 20, 21. The meaning is; He should not rely upon their gifts and abilities, wherein they are created, if they were separated once from that continual care and custody, whereby he maintaineth them in their good condition. The like manner of speaking we have below also, chap. 15. 15.] howbeit he hath put brightness in his Angels [whereby is understood the perfection or accomplishment of the gifts and graces which God hath created in the holy Angels. For although they be extraordinary, yet they may not be compared with the perfection of the Creator, for as much as without his continual grace and power, they

would be subject to change and alteration in themselves. In which sense also Eliphaz below chap. 15. ver. 15. faith; the heavens are not pure in the eyes of the LORD, namely being compared with his infinite perfection. Others, and he should charge folly upon his Angels: i.e. he should count them fond and foolish, if they would think themselves more righteous than God: so as Eliphaz thought Job had said of himself: or, he might well be able to lay folly to their charge, if he should judge of them, according to their nature without his gift, whereby he doth continually maintain them in their state and condition, otherwise he findeth that they might easily fall away to foolishness and madness: or, he might be able to charge them with folly in comparison of his infinite wisdom and majesty.

19. How much less (in) these [viz. confideth or trusteth he, God namely. Others. How much the more (dost he) not (trust) or, how much the more doth he lay folly upon those] which dwell in houses of Clay; [Understand by these the bodies of men, who originally are made of earth (and clay, Gen. 2. 7. 1 Cor. 15. 47. and so those bodies likewise are compared to houses or dwellings, 2 Cor. 5. v. 1. some do understand it of the earthly dwellings of men, in opposition to the Celestial habitations of the Angels.] Whole foundation is in the dust; they are bruised [Heb. bruise, i.e. are bruised, and so below ch. 7. v. 3. have appointed me, for are, or be appointed me, & 34. 20. take away; for is; or, be taken away. Prov. 5. 30. despise, for, be despised, Luke 12. & 20. shall ask, for shall be asked, &c.] before the mothes [Heb. before the face of a moth, i.e. very suddenly, sooner and more easily than a moth is consumed, which is bruised and consumed by the least touch, or rub. The words, before the face, do not signify the place here but the time, as Gen. 27. 7. & 29. 26. & 36. 31. others understand thereby, of, or, by the moths.]

20. From the morning to the evening are they consumed [i.e. they are continually wasted and destroyed, by all kinde of plagues and miseries, all the daies of their lives.] without being heeded [i.e. without any one's taking notice of it, or applying any remedy thereunto. Heb. because there is not, that (sets his heart to them.) compare chap. 23. 6. and see this manner of speaking compleated, ab. chap. 1. v. 8. and in the annotation] they perish for ever.

21. Dost not their excellency depart [understand hereby all that wherein, or whereby men use to excell one above the other, and be exalted and magnified above the rest.] with them? [or which is in them.] they dy, but not in wisdom. [i.e. they dy without the true knowledge and fear of God, which is the beginning, yea the whole summe and main substance of true wisdom. Prov. 1. 27. compare Psalm 49. 21.]

C H A P. V.

Eliphaz sheweth, that it is not onely loft labour to contend with God, 1. but likewise very hurtful, 2. and exhorteth Job to convert himself to God, who doth good to all men, 8. and especially to the penitent, 11. but thresheth the hypocrites into perdition, 12. out of which he delivereth the Godly and poor, 15. Job is exhorted to patience in his suffering, 17. because God delivereth the godly out of the same, 18. and blesseth them abundantly, 24. He concludeth his discourse with assuring Job of the substance thereof, and pressing it upon him, 27.

C All now; shall there be any that will answer thee? [Oth. whether, or, if there be any that will answer thee: or hear thee? (exaudiatur te) namely of the Saints that are on Earth; or of the unholie and profane ones.]

The holy ones, or Saints shall have no will to intercede for thee ; the other shall not be able to do it. To whom then wilt thou turn thy self , in speaking against God thus ? implying he should find none at all.] and to which of the Saints will thou turn thy self ? [meaning such Saints, as live here on earth yet. Some would understand it of the holy Angels, as bel. v. 15. 15. in this sense, that they, how excellently soever gifted ; should not be able to defend Job's cause ; but the circumstances of the Text make it appear that it is here spoken of godly men, in opposition to the foolish ; and Eliphaz taketh it for granted, or assured, that the godly would never undertake the defending of his cause.

2. For the indignation [or wrath , namely of the LORD. Understand it so likewise of the jealousy , or zeal , fervency , in the words following , viz. that which the LORD conceiveth for the vindicating of the honour of his name. Thus the word , Wrath , or Indignation , is set down by it self , without the addition of the Word , God , 2 Chron. 28. 13. See the annotation there : or by these words , may be understood the impatience and unrelenting heats of the foolish in their suffering , and under the Judgements of God. Some , for the word zeal or Jealousie , heat , put enviousness ; namely of the imprudent and simple or silly ones.] killeth the fool [thus those for the most part are called , that are possessed with false opinions , and do not know , nor fear God as they ought. So likewise in the next verse , item Psalm 107. 17. Prov. 1. 7. &c.] and the Jealousie [see the first annotation on this verse] slayeth the silly (one) [understand him , that by reason of his dulness doth easily believe , and suffer himself to be carried about and led away from good. Some do make this distinction betwixt the silly here , and the foresaid Fool ; that the fool doth not endeavor after the requisite means to the right end ; and the silly not so much as comprehend what the right end is.]

3. I have seen a fool taking root [i.e. prospering , mighty , successful] yet straight I cursed his dwelling [viz. When I saw soon after that it was destroyed ; compare Psalm 37. ver. 35, 36. or , as soon as (at the very instant when) I saw it , I judged it to be accur sed.]

4. His sonnes were far from salvation : and they were crushed in the gate [i.e. in the Court of Judicature , for the Judgements were kept in the gates of the City , in the presence and hearing of the people that went out and in there. See Gen. 22. on ver. 17.] and there was no deliverer.

5. Whose harvest the hungry consumed [viz. the wicked , called the fool just before v. 3.] which also he had fetched out of the Bryars : [i.e. out of the Fields and grounds that were beset and hedged about with thornes and bryars] the hedge-rober swallowed in their substance [the Hebrew word , rendered robber or hedge , or highway robber , doth properly signify one , that hath long and rough hair , such as highway theives and robbers use to wear , and so bel. ch. 18. 9.]

6. For vexation [the Hebrew word doth signify indeed , the evil of guilt , that is to say , unrighteousness , or iniquity ; but it is likewise taken for the evil of punishment . See Psalm 90. 10. & Prov. 12. 21.] commeth not out of the dust : [the sense is ; that the causes of humane miseries ought not to be sought in casual accidents and sudden mischances , nor merely in the ordinary course of nature ; but in the sins of men , which God in his just judgement doth visit and punish.] nor doth the toyl spring out of the earth.

7. But man is born to toyl , like [Heb. and . Thus the Hebrew particle Van , is frequently used ; as bel. chap. 12. 11. & 14. v. 12. & 16. 21. & 34. 3. Prov. 25. 25.] the sparks of fiery coals [Heb. the sons of fiery coals . Thus an Arrow is called by the Hebrews , the

Son of the Bow ; bel. 41. 19. again ; a Son of the Quiver , Lam. 3. 13. the Wheat , a Son of the threshing floor , Isa. 2. 10.] elevate themselves (so) flying [the meaning is here . Even as the sparks of a burning coal fly upwards , and cause mischief , so out of the inbred , or original sin , there commeth forth the actual , which causeth many miseries , plagues and troubles in the World. Or , as it is natural for the sparks to fly upward ; so is it natural likewise for sinful man to come forth in this world to misery .]

8. Yet I would seek after God [Eliphaz doth counsel Job , that he should rather reconcile himself with God , by confessing of his sinnes , and entreated for Grace and Favour , then break out thus in such passionate impatience .] and direct my speech to God .

9. Which doth great things , that cannot be searched thorow [Heb. and there is no searching out , viz. of the great things which the LORD doth : and so also ch. 9. ver. 10.] wonders past numbering [Heb. until there is no number ; and so again below in the place last quoted .]

10. Which giveth the rain upon the Earth [Heb. upon the face of the earth : and so in the sequel of this verse , and bel. ch. 18. 17.] and sendeth water upon the streets ; [The Hebrew word doth not only signifie the streets without and along the houses , but other places likewise , without the Cities ; as fields , grounds , meadows , highways , gardens , closes , &c. as may be gathered by Psa. 144. 13.]

11. To set on high the humble [or , brought low , i.e. such as are reduced to a low and mean condition , by poverty , and all manner of misery , proceeding principally from the want of Gods blessing] that the mourners [Hebr. the black (ones) i.e. those that go in black apparel , as they that mourn or wear mourning . Understand it of the disconsolate and heavy hearted] be exalted through salvation .

12. He annihilateth [or , bringeth to nothing] the thoughts of the crafty , that their hands perform not a thing [or nothing that hath a being ; nothing substantial (that is) settled , or useful , or nothing that is of any concernment : or do not execute (go through with) their purposes , intendments . The Hebrew word doth signify Being , Essence , Substance , Subsistency , something that truly is , and existeth , as here and below ch. 11. 6. & 30. 22. And again . Law , Wisdom , Reason , Virtue , in regard that these things are constant , settled and abiding , as below , chap. 6. 13. & 12. 16. Prov. 2. 7. & 3. 21. & 8. 14.]

13. He catcheth the wise [viz. in their own conceit , or in the worlds account . So likewise Isa. 44. 25. Obad. 8. Matth. 11. 25.] in their craftiness , that the counsel of the wretched (ones) (or , perverse , or counter-crafters . Understand such as do pernicious toyle and moyle and wrastle , to put their wily designs and plots into practise . Thus , wretched for perverted . Prov. 8. 8.] is overthrown [Heb. overhaasted , or precipitated , i.e. turned upside down , and quit overthrown .]

14. By day they meet the darkness , [Understand by this , that they are blinde in the clearest things , and without the guide of right reason ; although they think themselves very wise and subtle . Compare Deut. 28. 28.] and they groap as in the night at noon day [i.e. when it is most clear of all . Compare Deut. 28. 29. & below 11. 17. Isaiah 59. 10. Jer. 15. 8. Thus the Word Noon , or midday , is taken for that which is very clear , Psa. 37. 6.]

15. But he delivereth the needy [i.e. the poor , who , being oppressed by the wicked , doth stand in need of the LORDS help , and is called poor , in the next verse , by a word in the original , which signifieth not only want , or scarcity of means , but likewise weakness , or feebleness of body , 2 Samuel 13. 4. Psalm 41. 2.] from the sword ;

sword; from their mouth [i.e. from the evil flanders, reproaches, threatenings, plots; and practises of those conceited wife and wily ones, spoken of ab. v. 13.] and from the hand of the strong.

16. So (there) is expectation [i.e. some good to be expected; bcl. ch. 8. 13. & 11. 18. & 17. 15.] for the poor, and the malice stoppeth her mouth [i.e. the wicked stand as dumb, and astonished, being amazed with the judgments of God, and knockt on the head as it were by wonderfulness of them. See this kinde of speaking likewise *Psal. 147. 42.*]

17. Behold, happy is the man [of the Hebrew word see above ch. 4. on v. 17.] whom God chasteneth, therefore reject not the correction of the Almighty [see *Gen. 17.* on v. 1.]

18. For he maketh to smart, and he bindeth, he woundeth thorow, and his hands doth heal.

19. In six straights [a certain number for an uncertain. See *Lev. 26.* on v. 8. the meaning is, that God doth shew forth affilance to his in many straights, yea in very many, causeth his hand so to appear, that the evil which was feared doth not come upon them at all. See the like manner of putting down, a great uncertain number for a certain, *Prov. 6. 16. & 24. 16. & 30. 18. 29.*] he will deliver thee [viz. if so be, that thou put thy trust in him, and call upon him by prayer, and reform thy life according to his commandements by true Repentance] and in the seventh [oth. in seven. That here the number of six is put down first, and that of seven upon it, serveth only for an exaggeration and ornament of speech. Comp. *Prov. 6. 16. & 30. 15, 18, 21, 29.*] the evil shall not touch thee.

20. In the Famine shall he redeem thee from death, and in War from the power of the Sword: [Hebr. from the hands of the sword. i.e. from the power and violence of war, or arms. See *Psal. 63.* ver. 11. Item from the hand of the grave, *Psalm 49. 16.* from the hand of the Snare, *Psalm 141. 9.* again, from the hand of the grave, *Hosea 13. 14.* And so also, from the hand of the Lyon, and of the Bear, *1 Sam. 17. 37.* from the hand of the bound, or dog, *Psa. 22. 21.* &c.]

21. Against the scourge of the Tongue [i.e. against the reproaches, flanders, backbitings and lying tales, whereby the malicious tongues of the wicked men, do rail and rage against the godly. Others, in, i.e. when thou art reproached, or, from, &c.] shalt thou be bid; and thou shalt not be afraid of the desolation when it cometh.

22. Against the desolation, and against the Famine, shalt thou laugh: [i.e. thou shall laugh at, deride, despise them, and not be troubled or dismayed by reason of them. Laughing is put for contemning, scorning, as below chap. 39. 10, 15. *Psalm 2. 4.* & 37. 13. *Prov. 31. 25.*] and of the Beasts of the earth thou shalt not be afraid

23. For with the Stones of the Field shall thy covenant be: [viz. not to hurt thy foot against them, i.e. thou shall receive no hurt nor damage by them. The meaning is, That he should be free from all perils and dangers, especially travelling and journeying by land. Some do understand by the stones, rude, fierce and insolent men, whom God should so overaw and restrain, that the Godly should receive no harm by them. Comp. *Psalm 91. ver. 12.* of the word Covenant, used in like manner. See *Isaiah 28. 15.* where the wicked say they had made a Covenant with death and hell; giving thereby to understand that they should receive no harm by them. See likewise *Hos. 2. v. 18.*] and the beasts of the field shall be at peace with thee.

24. And thou shalt find [thus the Hebrew word is taken *Gen. 3. 7. & 8. 11.* *Numb. 14. 34.* and so likewise in the next verse] that the tent [i.e. thine house, or dwelling, as the word following sheweth; and so below

chap. 8. 22. & 11. 14. &c. See also *2 Kings 13.* on v. 5.] is in peace [in a prosperous and happy condition; See *Gen. 37.* on v. 14.] and thou shalt provide for thy dwelling, [Heb. visit, i.e. provide, improve, and take care of it, performing thy duty towards thy family. Thus God is said to have visited his people, *Ruth 1. 16.* when he had given them bread again; and man *Psa. 8. 5.* when he taketh care for him; his vineyard, *Psal. 80. 5.* When he protecteth the same against the Enemies. Compare *Gen. 21.* on v. 1.] and shalt not fail [i.e. performing thy duty in governing and providing for thine house, thou shalt not suffer want, or have no lack, or default, in regard that the LORD shall make all thy doings to prosper. The Hebrew word Chata, or hh.ti, is likewise taken for failing, or missing, *Judg. 20. 16.* See the annotation there.]

25. Thou shalt finde likewise that thy seed shall be manifold; and thy sprouts [i.e. the children that shall come forth of thee and thine. So also below ch. 21. 8. & 27. 14. *Isaiah 22. 24.* and 48. 19.] as the herb of the earth.

26. Thou shalt come to the grave in thy old age, as the corn-shock is carried in, [Heb. 11seth up, or ascendit] in its time [or season. This Comparison is taken from corn-fruit, which in harvest time, being gathered from the fields in sheaves, is laid up there in great heaps or shocks, and carried home afterwards into the Barns: for as these are not piled or heaped up thus, and brought to the barn before their full ripeness; even so shall the godly, (if the same may be a blessing to them) not be gathered to their graves (called likewise an heap of earth, bel. until a good, &c. full old age.)]

27. Behold this, We have searched it, it is so: bear it, and observe it for thee. [i.e. for thy own good and benefit.]

CHAP. VI.

Job sheweth the reasons he hath for his great distemper and complaints, v. 1. &c. and consequently findeth no relish in the reproof of Eliphaz, 6. he wisheth for death, 8. deffaireth of bodily health, 11. taxeth Eliphaz of judging pervercely of the uprightness of his person, 13. of indiscretion, 14. of unfaithfulness in the comforting of his friend, 15. of unkindness in carpynge at his words, 24. He entreateth his friends to desist from such reprehensions, and to give better heed to his case, 28.

But Job answered and said:

2. Ab, that my vexation, [or, my distemper, trouble, and impatience, caused by my suffering] were rightly weighed, [or narrowly, accurately. Heb. weighing weighed, viz. with something that is very weighty and heavy; so as is the sand on the Sea-shore, whereof is spoken in the next verse] and one (would) lift up [Heb. and that they lifted up, or, feasted up, i.e. that one would, or did lift up. See above chap. 4. on v. 19.] my misery [or, pain, torment, wretchednes. So below v. 30. & ch. 30. v. 13.] together in a billarce.

3. For it shoud [viz. my wo and suffering] be heavier now then the sand of the seas: therefore my words are swallowed up [i.e. I am not able by reason of the greatness of my sufferings, to utter my words to the full, for the expressing of my miserable condition.]

4. For the Arrows of the Almighty are in me [understand the pangs and anguishes, which came upon him from God, and were very violent. Those he calleth Arrows, forasmuch as they had seized on him very suddenly, when they were least expected, and were so sharp that they had pierc'd his heart quite thorough. See *Deut. 32. 39.* B b b b

on v. 23. Psalm 38. v. 3. & 45. 6. & 91. v. 5.] whose fiery venome drinketh up my spirit : [Some nations used to dip their darts in venome ; which spreading abroad, and piercing through, most suddenly consumed all the powers and vigour of life : Therefore by these arrows, we are to understand, such plagues as bring a very sure and sudden destruction with them.] the terrors of God [i. e. most violent and fearful plagues, whereby God doth terrifie me. So below chap. 9. 24. Psal. 88. 17. See Gen. 35. on v. 5.] prepare themselves against me [the Hebrew word implyeth as much, as to set in battel-array against one, in which sense it is likewise taken Jer. 5. 9. it is very well exprested of Peter, by the Greek word, *antiaffethai*, 1 Pet. 5. 5.]

5. Brayeth the wild-ass abo by the young gras, lowmeth the Ox by his fodder ! [the meaning is. If I had no cause to complain, and thy words, O Eliphaz, were a food of comfort unto me, I should no more caufe my complaints to be heard, then the Wilde-ass doth his braying, and the oxe his lowing, when they have good fodder before them.]

6. Is also the unsavory (meat) eaten [Job compareth Eliphaz his discourse to unsavory meat, and the white of an egge ; declaring thereby, that he found no relish in his words] without salt ? [or, that is without salt] is there (a) taste in the white of the yolk ? [i. e. which is about the yolk.]

7. My soul refuseth to touch (thy words) : [viz. to feed on the same. He continueth the former similitude, declaring that he had no liking at all to such words, for to comfort himself by them ; but that he loathed the same as unsavory and loathsome meat. Oth. (that which) my soul refuseth to touch, is like to my unsavory meat. The sense is, that the soreness, and the biles, which before his visitation he should have been loath to touch, they were now become as his meat, though of a most loathsome relish] they are as my unsavory food [Heb. as the diseases, sicknesses, (i. e. loathings) of my bread.]

8. Ah, thus my desire came ; [Heb. who shall give? a kind of wishing very usual with the Hebrews ; See likewise of the same, below chap. 11. 5. & 13. 5. & 14. 13. & 19. 23. & 23. 3. &c. Iter. Exod. 16. 3. Num. 11. 29. and the annot.] and that God gave mine expectation. [i. e. that which I do expect, death namely, as is declared in the next verse. Comp. ab. ch. 5. the annot. on v. 16.]

9. And that it pleased God, to crush me ; to let loose his hand, [which seemeth now to be tyed up, because he doth not make use of it to put me to death. Of the hand of God, compare that which is said below ch. 13. on v. 21.] and made an end with me. [So the Hebrew word is taken, Isa. 10. v. 12. Lam. 2. 17. Zeph. 4. 9. or did cut or hew me off.]

10. That shoulde be my comfort yet, and shoulde cheer me in the Wo, (if) he spared not [i.e. if God made an utter end with me, and took me away out of this wretched World. Other. read thus ; the white, or, howbeit I burn of heaviness, and (God) spareth not (or) favoureth not, for I have not kept hidden the sayings of the Holy (one)] [i.e. I have freely professed the word of God, and so lowed it all my life long : So that I should not doubt by my bodily death to pass over into the everlasting life. By the Holy (one) he meaneth God, whose Name is Holy, or, who is the Holy one, Isa. 57. 15. for he alone is perfectly holy, yea, the Holiness it self, See Levit. 19. on v. 1.]

11. What is my power, that I should hope ? or which is my end that I shoulde prolong my life ? [i. e. that I should hope for any issue of this wretchedness, as if he should say. My power is too weak, to bear up long under this sad Milery, and to recover my forme health again : and though I might hope for it ; yet the end of

my life is not so far off now, that I should desire to live much longer. Therefore I pray thee O God, that thou wouldest take me away out of this World, and so deliver me from this wretchedness. For the word *Life*, the Hebrew ha-h Soul. See Gen. 19. on v. 17. or *desire*. See Psal. 27. on v. 12. the meaning is ; that I should desire to prolong my life. Compare below ch. 7. on v. 1.]

12. Is my power (a) stony power ? is my flesh steel ?

13. Is not my help then in me ? [my help, i. e. my plea, or defence ; whereby I may be able to help and defend my self, against the perverse Judgement, that is passed against me.] and is the wisdome expelled out of me ? [or, the virtuousnes, innocnace, honesty. See of the signification of the Hebrew word, ab. ch. 5. on v. 12. Oth. Is not so, that my help is not in me ? and the substance, or, power, driven out of me ? conceiving that Job here prosecutes the complaint of his misery, vileness and disability.]

14. On him that is melted (i.e. perished, and consumed, through adversity and grief of heart. The meaning is, that the right of friendship requireth, one should help and assist his friend : that is impoverished, oppressed and brought low ; and that he which neglecteth the same, kash forsaken the fear of God. Others make these wods to cohere with the former verse in this manner, Is not my defences by me ? &c. against (him) whose kindness to his friend is melted, and (that) hath foraken the fear of the Almighty. He taxeth Eliphaz of indiscretion, unfaithfulness, and cruelty towards his Friend.] kindness should be done by his friend : [i. e. ought to be done or shewed. Oth. (should shew) kindness to his friend.] or, he should forsake the fear of the Almighty.

15. My brethren have dealt unfaithfully with me [he meaneth Eliphaz, Bildad and Zophar] as a brook : as the torrent of brooks dothey pass away : [He taketh the comparison here of such brooks, as being full and frozen up in Winter, seem to promise, by their close keeping of the plenty of water, which they gathered from the rain and snow, that they intend to impart it forth again in Summer ; when it shall be more useful and needful, and yet afterwards by reason of great droughts coming between, deceiv men's hopes and expectations. Unto such waters Job compareth his three Friends here; forasmuch as there had appeared some Friendship in them whiles he stood not in much need thereof ; whence he expected the more comfort against a time of need ; but afterwards in the heat of his adversity, was able to get but little help and comfort from them.]

16. Which are darkned of the ice, [or, covered, as it were with a mourning garment] (and) in the which the Snow doth hide it self.

17. At the time when they dissolve [diffluent] from heat, they are destroyed : when they grow warm [the meaning is ; When by the heat and drought of the season they ceale to run.] they fade [Heb. are extinguished] out of their place.

18. The goings of their way [i.e. of their water-course or channel] turn themselves aside : they run up into the wilderness and perish [otherwise : they rise up, or, ascend to nothing, and perish : turning into vapours, till they vanish altogether.]

19. The wayfaring (men) [Heb. the pathes ; understand hereby the companies and troops of passengers travelling along upon the roads or highwayes. Compare Gen. 37. 25. Judg. 5. 6. item below ch. 31. on v. 32. Isa. 21. 13. In the full phrase they are called, those that pass over the way, Isa. 32. 8.] of Tema [thus Arabia is called, because inhabited by the posterity of Tema the son of Ismael, Gen. 25. 14, 15. Who is to be distinguished from Tema a Son of Esau, of whom Eliphaz had his den-

nomination ab. ch. 2. 11.] See them : [those torrents and brooks namely , thinking to find water in them for to refresh themselves , but finding themselves deceived . To see , implieh here , greatly to desire , or long for a thing , as Psal. 34. 6. & 92. 12.] the walkers [Heb. the waies , or , goings , i. e. travellours . Compare the precedent annotation on the word , wayfaring] of Scheba [see ab. ch. 1. on v. 14.] stay for them .

20. They are ashamed , for that every one [viz. of the foresaid travellours or passengers] had trusted [i. e. relied on those streams and brooks , assuring themselves they should find water in them .] when they come therunto [i.e. to those brooks] they blush .

21. Verily (thus) are ye become (to me) nothing now : [i. e. as those evaporated , and empty water-brooks , do yield no profit nor comfort unto the wayfaring man , and wearied travellour ; so , and no more , do ye to me . This is the application of the former similitude] ye have seen the astonishment [viz. Which is come upon me by this suffering] and ye have been afraid . [viz. of the Judgements of God upon the wicked , falsely imagining that ye saw an Example thereof in me , or , ye did fear , I should prove troublesome unto you : as in the next verfe .]

22. Have I said : Bring me , and give presents for me of your substance ? [His meaning is , that he had not desired of his friends , they should be at any pains or charges for him , to ease or rid him of his misery ; although it be the part of a friend . to do in such a case of himself , what lieth in his power : and that in regard thereof they ought to have been the more disposed , to assist him at least with comforting of him , a matter of no cost , and but small pains unto them ; which nevertheless being not performed by them . but rather the contrary by the pervertines of their Judgement , they were not to be excused .]

23. Or free me from the hand of the Oppressour , and deliver me from the hand of the Tyrants .

24. Teach me , and I shall be silent ; and give me to understand , wherein I have erred .

25. O how powerful are the right sayings ! [Heb. the words of righteousness , justnes , or right-mindednes , i. e. which are upright and true . Compare below ch. 33. 3. Eccl. 12. 10.] but what doth the reproofing , (that) is from you reprovers ? [i.e. what power and efficacy hath your reprehending , for to reprehend ? he will say , None at all .]

26. Should ye meditate words for to reprove ? [i. e. Should ye study and adoin words , for to reprove me ? Oth. Should ye for to reprehend , give heed to , or , observe words , i. c. should ye , in reprehending of one that is much oppressed , and sad hearted , give so narrow heed to all his words , and should ye make no account at all of his defence and apology ? Otherwise . Think ye to reprove Words , and (bold ye) for winde , the words of the dejected ? i. e. are ye minded and disposed , to snatch up his bare words , and to be carpynge and cavilling at them , and will ye not mark or attend to the matter it self , which I propound unto you in my own defence ? Oth. Think ye that the words are reproof ?] and shall the sayings of the dejected [i. e. whose minde and hope , concerning matters of this life , are so extremely dejected , through the grievousness of his suffering , meaning himself] be (but) winde ? [be a matter of nothing , a thing of a no account or value . For such kinde of things that are withall very inconstant , and suddenly decayng . The word Winde is likewise used , below chap. 7. 7. & 15. 2. & 16. 3. Prov. 11. 29. Eccl. 5. 15. 16. 12. 2. Ephes. 4. 14.]

27. Also ye cast your selves upon an Orphan : [thus Job doth call himself , as one being forsaken of all humane help . Of such kinde of Orphans may partly be understood , that which the Church of God lamenteth ,

Lam. 5.3.] an lyc dig against your friend . [viz. a pit , or hole , wherein to catch him . We have the full expression of this phrase , Psl. 57. v. 7. Jerem. 18. 20. &c. Job complaineth here that his friends went about to entrap and impeach him by subtle arguments . Yet in regard the Hebrew word here , doth sometimes likewise signifie to prepare , or , keep a feast , as below chap. 40. 25. & 2 Kings 6. 23. this place is rendered thus by others , ye keep feasts over your friend , i. e. ye rejoice at his misery . To dig , might likewise be taken here for to plot , or practise some evil or mischief ; as Prov. 16. 27.]

28. But now be pleased , turn your selves to me : [i.e. give heed to my sayings , and be pleased narrowly to consider and ponder the same .] and it shall be before your face if I do lye [i.e. shall be clear and manifest before you , and your selves shall testify of it , and be able to be Judges . Oth. and (behold) whether I shall lye before you .]

29. Turn again (I pray) [viz. from your unequal dealing against me , and from that eager and fierce contesting wherewith ye break out against me .] let there be no wrong . [viz. if so be ye desist of judging so perverely of me , and henceforward give better heed to the reasonablenes of my plea .]

30. Should there be wrong upon my tongue ? should my palate [or jaws , i. e. my mouth] not give to understand [i. e. should it not be able to judge the perverse ones , and declare it ; others do understand by the palate , here the minde , or understanding faculty of man , whereby he discerneth truth from falsehood , and good from evil ; even as by the palate of the mouth the sweet is distinguished from the sour .] the misery ? [i. e. the anguishes , pains and torment , that are come upon me , as ab. v. 2. Otheis , understand perverenes , i. e. should not my understanding be able to judge what is perverse , or not ?]

CHAP. VII.

Job going on in his complaints , describeth his miserable condition , not onely in general from the toylsome shortnes of mans life , v. 1. &c. but also from his own personal vexation , 3. grievous disease , 5. and short prosperity in particular , 6. He turneth himself to God , beseeching him to bleſs the remainder of his life , which he supposeth to be short , 7. Besides he complaunteth of the fiercenes or violence of his affliction , 11. he being so weak , abject and impotent of himself , 17. he prayeth for the forgiveness of his sins , 20.

Hath not man a combate [the Hebrew word here used , Hocuiceth frequently , in the signification of fight , or combate , or boſt , which is either temporall , Num. 1. 3. &c. or ecclesiastical , as Num. 4. 3. &c. or spiritual , 2 Cor. 10. 4. 1 Tim. 1. 18. Oth. set time] upon Earth ? and are not his dayes as the dayes of the day-Labourer ? [understand by his dayes , the time of his life , which here is compared to the daies of an hireling , or day-labourer ; because the same is set and sure , short , and full of labou and toil , yet followed by some rest : for the day labourer having wrought hard all day , he resteth at night . Hence Job will conclude , that seeing the condition of mans life is such he ought not to be plagued so grievously , but be allowed some rest and reſpit , especially , if he have truly feared and served the L ORD his God .]

2. As the Bond-servant [understand him that is wearied by the labour of the day] panteth [or , gapeth , gaspeth , i. e. earnestly desireth and longeth . Thus also bel. ch. 36. 20.] after the shadow ; [understand the going down of the Sun , and the taking of rest by night . Compare Psl. 102. 12. and 109. 23.] and as the day-labourer expecteth his hire [Heb. his work , i. e. the hire

or wages of his Work. Compare *Levit.* 19. 13. *Jer.* 22. 13.]

3. 'o Moons of vanity are become an inheritance to me ; [Heb. I am made to inherit for my self Moons of Vanity. By this it appeareth that Job continued for some maneths in this distress. Compare below chap. 29. 2. Moons of Vanity, i.e. that were very empty, vain, toilsome, and tedious to me. Comp. bel. v. 16. & ch. 15. 34. His meaning here is, that his toil and suffering was more grievous, than that of the bond-servant, and of the day-labourer : for these at the end of their labour, and by night, had some rest yet ; whereas his pains continued upon him the nights also.] and nights of toyl are prepared for me. [Heb. have prepared, see above ch. 4. on v. 19.]

4. When I ly down to sleep, then I say, when shall I rise up, and He have measured out the evening ? [he, viz. God, or thus, When shall the evening be measured out ? i.e. When shall it be at end ? or ended once ? By the Evening here the night is understood ; which is so calked, because it beginneth from or with the evening, *Gen.* 1. 5.] and I am full [(satur) to be full of any evil, is to be overcharged with it, that one is not able to bear or digest any more. See below ch. 10. 15. and 14. 1. and *Psalms* 88. 4. & 123. 3. 4. *Prov.* 1. 31. & 28. 19. *Lam.* 3. 15. *Hab.* 2. 16.] of tumblings [i.e. turning and tossing me about in the bed] until the glimmering-time [viz. of the morning, or day break, i.e. when it is between dark and dawning in the Morn. Thus the Hebrew word may likewise be taken in *Sam.* 30. 17. and *Psalms* 119. v. 147. of the Evenings, Glimmering, or twilight ; See *2 Kings* 7. 5. and the annotation.]

5. My flesh is clothed with Worms ; [viz. by reason of the purifying sores that are upon my body, out of whose matter and blood there came forth worms.] and with the rubbish, [understand the scabs, which were scratched off from his ulcers. Others understand, clods of earth, which cleaved unto his body, because he sat or lay upon the earth] of the dust : [i.e. (as some do understand it) of the body ; which is called thus *Eccles.* 12. 7. because originally taken out of the dust of the earth, *Gen.* 2. 7.] my skin is split [by reason of the ulcers namely, which tear, and open the skin of the body] and become contemptible, [Qith. molten, i.e. running with gore and filthy matter.]

6. My daies, [viz. of my life] have been lighter [i.e. swifter ; thus the word light is taken for swift, below ch. 9. 25. *Isaiah* 5. 26. & 18. 2. *Jer.* 2. 23.] then a Weavres shrule, and are consumed without expectation [Heb. with no hope, or with the end of hope, i.e. so, as that the hope recovering the same, doth cease, and is at an end.]

7. Remember [Job turneth his speech to God, of whom he desirereth (because our life is of it self so short and wretched) that he would be pleased at leastwise for the time he had yet remaining to vouchsafe him his temporal blessing, the which could only here be enjoyed.] that my life is a winde [i.e. very vain, unsteady and swiftly passing away and vanishing. See above ch. 6. on v. 26.] mine eye shall not return to see the good [viz. of this temporal life. To see the good, is to enjoy, or eternia, get the same, so below 9. 25. *Psalms* 128. 1. *Eccles.* 5. 17. in the same sense one is said, to see the rest, *Gen.* 49. 15. to see the light, bel. 33. 28. to see the life, *Job*. 3. 36. to see good daies, i. *Pet.* 3. 10. &c.]

8. The eye of him that seeth me (now) [viz. here on earth. Oth. the eye of the sight, i.e. he that is sharp-sighted.] shall not see me : [viz. when I shall once be departed hence by death] thine eyes shall be upon me [viz. for to do me good, yet nevertheless I shall not be here beneath upon the earth, to enjoy thy benefits as well bodily as spiritually. This was the Saints desire, partly, for to serve God here yet, and to magnify his name ;

partly also, by the use and enjoyment of these Temporal blessings, to assure themselves the more of the love and favour of God, and the goods everlasting. See *Psi.* 6. 6. and 28. 11. 12. 13. and 122. 1. 2. and 128. 5.] but I shall be no (more) [viz. in this life. See ab. cb. 3. on v. 16.]

9. A cloud is consumed and passeth away : so be that goeth down into the grave [see the signification of the Hebrew word Sheol, *Gen.* 37. 35. in the annotation upon it,] shall not come (again) [viz. into this Transitory world : for, that Job did firmly believe the resurrection from the dead, appeareth below chap. 19. 25, 26, 27.]

10. He shall no more return to his house ; and his place shall know him no more, [his place, i.e. his friends, fellow Citizens, neighbours and acquaintance, dwelling in his own house, City and Country. Thus the word Place is taken for those that are in it, and so likewise below 8. 18. & 20. 9. *Psi.* 37. 10. in like manner as paths, and waies, are taken for those that walk, or travel in the same, ab. cb. 6. 19.]

11. Neither shall I also withhold my mouth : I will speak in the distress of my spirit ; I will complain [the meaning of these expressions is ; seeing that the life of man in general is so full of vanity and wretchedness, and I also, besides that, do find my self particularly intrallled in this extraordinary affliction, being bereft of all temporal welfare and comfort, I must at least wife ease and unburden my heavy minde by the tongue.] in bitterness of my soul [i.e. in great grief and anguish of heart. See *2 King* 4. on v. 27.]

12. Am I a Sea then, or (a) Whale, [of whose strength and power see below ch. 41.] that thou settest a guard about me ? [viz. by this great suffering which environeth me from all parts, and tormenteth my minde day and night : meaning therby, that it seemed God sought thus to bridle him from doing harm to any ; even as if he were some Sea, or Sea-monster, which by the clifffes and downes and depths, must be kept within their bounds that they may do no harm to men.]

13. When I say, [viz. by my self, i.e. when I think, See *Gen.* 20. on v. 11.] my bedstead shall comfort me ; my couch shall take away (somewhat) of my complaint :

14. Then thou affrightest me with dreams : [viz. terrible ones, such as God causeth to fall upon melancholy spirits, and heavy, dejected persons, either through the nature of their disease, corrupting the fancy of man ; or, also through Satans means, who watching his opportunity, doth by the advantage of melancholy humours, which he findeth in man, cause strange visions to appear unto him in his sleep.] and through visions thou terrifiest me.

15. So that my soul abuseth strangling ; [understand a violent and sudden death, namely by reason of this continual torment] death rather then my bones [i.e. then the sustentation of my bodily life, implying that he had rather dy than longer be troubled with those rotten, stinking, and mortuary running bones he had. And he maketh especially mention of his bones, to shew that his pain was entred into his very inmost parts of his body. Bones being taken for the strength, the life, and inmost vigour of the body. *Proverbs* 14. 30. & 17. 12. *Isaiah* 38. 13.]

16. I disdain them [my bones namely] I shall not live for ever, cease from me then, [viz. thus to afflict and plague and trouble me] for my daies are vanity. For like to a winde, as above v. 7. the life of man is called vanity, not onely for being short, and fading on a sudden, below 1. 5. on v. 31. but also in regard that it being so full of trouble, turmoil and vexation, a man can not meet with that *Summum Bonum*, or true good, that could mak him perfectly happy. Comp. ab. v. 3. and the annotation.]

17. What is man that thou shouldest greatly esteem him? [i.e. that thou shouldest take notice of him, he being so wretched and vile, as I am now; and count him worthy, thus to trouble thy self about him? compare this manner of speaking, above with the annot. on v. 8.] and that thou shouldest set thy heart upon him?

18. And that thou dost visite him, [viz. with thy chastizings and punishments, See Gen. 21. on v. 1.] every morning? [this he mentioneth, chiefly for to shew, 1. That God doth visit us, with special care and solicitousness. Comp. Lam. 3. 23. 2. That God doth not spare us, even when we are most, or hardest at labour. 3. That not only the middle and end, but the very beginning also of our lives and labours, are subject to much trouble and suffering. Psalm 88. 16. &c. 90. 9.] that thou triest him [how God doth try his children, see Gen. 22. on v. 1.] every moment? [i.e. very frequently all along at unawares, suddenly.]

19. How long doest thou not turn away from me? [viz. for to make an end at length of afflicting me in this manner?] (and) ceasest not from me, until I swallow in my spirit? [this is an usual phrase, implying a very short time, such as is the fetching of ones breath: as if he said: forbear but a moment at least, to afflict one, that I may fetch breath once. Compare chap. 9. 18.]

20. If I have sinned [i.e. committed any sin as yet unknown to me, for which this suffering may have come upon me] What shall I do unto thee? [viz. for to be reconciled with thee, that thou mayest be appeased again, and I enabled thereby to get out of this trouble] O thou keeper of men? [i.e. that doest so narrowly watch what men are doing; or that art the keeper of their lives also, though now thou seem ready to destroy mine.] why bast thou set me for a counter-course [or, countermark, or butt, or the white, against which thou shootest thine arrows. Comp. below 16. 12. The Hebrew word doth properly signify that, against which one runneth very violently, for to spoil, or break, or overthrow it.] that I must be a burden to myself? [viz. by all the suffering, or pains, which thou doest lay upon me in so fearfull a manner, that it is an insupportable burden to me.]

21. And why doest thou not forgive me my trespass? [His meaning is, if the pretence of my Friends be true, that I am plagued thus by reason of my sins (although my conscience do witness otherwise) why doest thou not forgive me that sin, that I may not be plagued longer thus? for I am now ready to dy; so that seeking me here after a while, thou shalt not finde me.] and doest not put away [or pass by, pass over, See 2 Sam. 12. on v. 13.] mine iniquity? for now I shall lie down in the dust, and thou shall seek me early; [Compare above v. 8. and see the annotation there; the Hebrew word doth properly signify to seek in the morning; but because the things that are done in the morning, are commonly performed with more vigour, the phrase here is taken for all manner of accurate and diligent searching. See below 8. 5. Psalm 69. 2. Prov. 7. 15.] but I shall not be.. [see ab. ch. 3. on v. 16.]

CHAP. VIII:

Bildad doth reprehend the words of Job. 1. &c. praiseth the justice of God, 3. taxeth Job's children, 4. promiseth Job, the favour, grace and blessing of God upon his repentance, 5. demonstrating on the contrary the destruction of the wicked, by the experience of times past, 2. he conformenth Job, if he were upright with the promises of God, v. 20.

Then answered Bildad the Shuhite, and said;

2. How long shall thou speak these things, and the

sayings of thy mouth be a mighty wind? [Here Job's discourses are compared to a strong wind, as proceeding of violent passions; contrary to the rules of discretion, and seeming to encounter with Gods honour.]

3. Should God then pervert the right? and should the Almighty pervert righteousness?

4. If thy children have sinned against him, he hath also cast them into the hand of the transgression [Heb. he hath sent them, i.e. he hath suffered them to fall into the power of sinne, for to fill up the measure thereof, and of punishment, for to receive their due reward.]

5. (But) if thou seek early after God, [i.e. timely and diligently, see above ch. 7. on v. 21.] and pray for grace to the Almighty. [his meaning here is, as if he had said; Thy children indeed are perished by reason of their sinnes; but as for thee, if thou do seek the L O R D withall thy heart, and pray for grace and pardon, and shalt be clean from abominable sins, he shall redres thee well enough, and reprobate thee of thy former welfare.]

6. If thou be pure [i.e. not defiled with gross secret sins, for which thou art not sorrowful] and right; surely he shall awake now for thy sake: [Heb. over thee, i.e. for thy sake, for thy own good and benefit:] and he shall perfect the habitation [i.e. rear it up again, restore and re-establish the same in its former state and condition. Oth. appease, or prosper, make prosperous.] of thy righteousness [i.e. wherein thou doest practise righteousness and vertuousness.]

7. Thy beginning shall be mean indeed, but thy later end shall be very much increased. [i.e. God shall make thee great, being low & exalted, being debased & rich, being poor, prosperous, being crossed, by blessing thee and thine more and more.]

8. For do but enquire after the former generation, [understand a multitude of people that lived together in one age, or for many years together. See Gen. 6. on v. 9. and Psal. 12. on v. 8.] and fit thy self for the searching after their Fathers [viz. that were or lived in the former generations, and had gotten a great measure of understanding and wisdom, by means of their long life and great experience, besides the sundry revelations they had from God.]

9. For we are of yesterday [i.e. not to be compared with those Fathers or Patriarchs, we having a shorter life, less experience, and not so many revelations from God.] and know nothing, because our daies ar. a shadow upon the earth. [i.e. very transitory, vain and nothing Comp. Ps. 102. 12. & 144. 4.]

10. Shall not they [viz. Those Forefathers, whont Job was directed unto by Bildad, ab. verse 8. this kind of asking, implyeth a strong affirmation. See Gen. 13. on v. 9.] teach thee, Speak to thee [viz. of the courses of Gods providence and Judgements, which are wonderful, and of the issues of Good men, which are good, and of the bad, which are bad.] and bring forth speeches out of their heart? [i.e. not such as were uttered on the sudden from the lipps, but such as they did sit, ripely weigh and consider in their understandings, and had made tryal of by their experience.]

11. Doth the Bull-rush raise it self without mire? [the meaning is; even as a Bull-rush cannot grow up without mire, nor the reed without water; but must soon wither away; so a man cannot thrive nor prosper without piety.] groweth the reed-grass without water? Oth—Flag, or Moor-grass, comp. Gen. 41. 2. and the annot. there.]

12. When it is in its vertue, yet (although) it be not cut down, yet it withereth before all grass. [See 1 Kings 18. on v. 5.]

13. Thus are the paths of all that forget God: [i.e. thus it fares with them, or, such is the life, the ability, and the issue of those that despise God: although for a

time they may be green, and flourish and rise up high, and seem to stand very firm, whilst outward prosperity doth smile upon them; yet when that fails once, they fall and perish on a sudden, yea much sooner than others, *Psa. 37. 2, 35.* [and the exhortation of the hypocrite shall perish: understand here by the hypocrite, him that is wicked or impious in his heart before God, and yet maketh outward profession in words, behaviour and action before men, of being Godly, to deceive the same. So also bel. ch. 13. 16. & 15. 34. & 17. 18. *Prov. 11. 9. Isa 9. 17. &c.*]

14. *Whom his hope shall loath:* [his hope, i.e. the good he hoped for; which is said he shall loath and abhor the hypocrite, and not draw near unto, but shun and fly from him. Comp. *Psalm 96. 10.* Oth. *Whose hope shall be cut off.*] and his confidence shall be an ouye of the spider. [i.e. a Spiders web, which is very weak and frail, and most easily ruined and undone. The fence is, that even as the Spider cannot defend her self against any violence, by her own web, so neither can the wicked protect themselves against the judgements of God, by their outward prosperity.]

15. *He [viz. the hypocrite and wicked] shall lean upon his house, but it shall not subsist;* he shall lay firmly hold of it, but it shall not abide standing.

16. *He is sappy* [the wicked is compared to a green and sappy Tree that is well rooted, but being cut down once, and destroyed by the owner, doth fade and waste very soon. For thus the hypocrites also do perish when God doth cut them off once, be they of never so great abilities, or never so highly exalted by all their wealth and welfare.] *before the Sun:* [i.e. so full of sap and juice, that the very scorching heat of the Sun is not able to dry it up.] *and his branches issue forth over his garden.* [i.e. they spread forth and elevate themselves all the garden over, by their thrivings, and extraordinary growth. Some are of opinion, that *Bildad* here in this 16. verse beginneth to speak of the good or godly men; and therefore they translate the 18. verse thus; *I shall any one swallow him out of his place, so that it deny him,* &c.]

17. *His roots are wreathed in by the spring-vein* [viz. there where the waters have their source, do spring and bubble forth, rowling about as it were, and consequently, where there is no want of moisture. The Hebrew word is taken for a Spring-vein, *Cant. 4. v. 12.* as likewise the word, *Gullit*, conining of the same root, *Jof.* 15. 19. others render the Hebrew word here over an heap, viz. of stones; as it is likewise taken, *Gen. 31. 46.* and so the fence is one and the same with that of the words following] *he seeth a stony place;* [i.e. he spreads out his roots so far and mightily, that he reacheth even to the stony ground, and yet maintains his vigour. The fence is, That the hypocrite for a time doth overcome all lets and opposition, which seem to retard or impede his prosperity. Heb. *the house of stones.* Thus the word *house* is taken by the Hebrews for a place, or room, or largeness, *2 Samuel 15. 17.* Other. *he looketh out after a stony place.* viz. to settle a firm Habitation there.]

18. *(But) when (God) [or the final] follower, which is God, who doth destroy the wicked] swalloweth him* [the wicked hypocrite namely, that was compared to a green and flourishing tree.] *out of his place* [where the tree stood; understand the dwelling place, the state and glory, and government of the wicked, comp. bel. ch. 18. 21. & 27. 21. and the annotation] *then it shall* [the place namely, that is to say, the inhabitants of the same. See ab. ch. 7. on v. 10.] *deny him* [i.e. he shall be destroyed in such a manner, that none shall not so much as acknowledge, or but remember, that ever he was there.] *(saying) I have not seen thee.*

19. *Behold* [Here *Bildad* doth ironically or jeering-

ly, apply the comparison aforementioned unto the hypocrite and ungodly: as who would say: Indeed for a time he maketh a fair flourish, but yet at last he fadeth, and faileth most miserably, that none doth own or know him any more.] *that is the joy of his way:* [i.e. of his course, life, state and condition. Compare *Gen. 6. on v. 12.*] *and out of the dust others shall sprout forth.* [i.e. from them which are decayed and impoverished; or from such as none expected there may arise others, that shall be godly, and enjoy the blessing of God in his stead that was destroyed.]

20. *Behold, God shall not reject the upright:* [Bildad comforteth Job with the promise of God; but yet threateneth him therewithal in case he did not turn away from the hypocrisy or wickedness, which he supposed was in Job: otherwise, all welfare and joy should attend him.] *neither doth he take the evil doers by the hand;* [i.e. he doth not help the wicked, by rescuing them out of their trouble and sufferings.]

21. *Until he fill thy mouth with laughter;* and thy lip with shouting [understand joyful acclamations, and exaltations, see 2. *Chron. 15. on v. 14.*]

22. *Th[ose] haters [Others, till that] thy haters, &c.*] shall be cloathed with shame. [i.e. be made ashamed and confounded. See the like kinde of expression, *Psa. 35. 26.* and *109. 29. Ezek. 7. 27.* & 26. 16.] and the tent of the wicked [i.e. their house, dwelling or habitation.] shall be no (more.)

C H A P. IX.

Job confesseth the righteousness of God, v. 1, &c. he sheweth that it is neither lawful nor profitable for any to contend with God, 3. to this end he rehearseth some of the Divine Attributes, and Operations, 4. he confesseth himself unfit to stand before God, 14. he complaineth that the godly are punished, together with the ungodly, 12. that the wicked fare best here, and not the godly, 24. that the fence of his suffering brought him to an extremem dismaidnes, 27. he is ready to maintain his innocence before God against his friends, 34.

But *Job answered and said:*

2. *Verily I know that it is so:* [viz. as thou fayest, that God indeed is righteous, punishing the evil, and protecting the good. This I do know so well, that it never came into my minde to charge God with unrighteousnes.] *for how should man be righteous with God?* [i.e. before God. So the Hebrew word is taken, *1 Sam. 2. 26. Pjal. 130. 4.*]

3. *If he hath a minde to contend with him, he shall not answer him, one of a thousand,* [man shall be found guilty a thousand times over, i.e. very often, and in a manner, infinitely. A certain number for an uncertain, See *Lev. 26. on v. 8.*]

4. *He [viz. God; see ab. 3. on v. 20.] is wise of heart,* [by the Hebrews the word *heart* is taken sometimes for the seat of the understanding, and consequently also for the understanding and wisdom it self. *Eze. 28. 3. & 11. 12. & 34. 34. Pr. 2. 10. & 6. 32. & 19. 8. Hos. 4. 11.*] *and strong of power;* who hardneth himself against him, and had peace?

5. *That transfeorth the mountains, that they are not aware of it;* [i.e. at unawares, and beyond all expectation, viz. of the people that dwell upon them. Compare above ch. 7. on v. 10. or by way of comparison there is here ascribed life and motion unto things inanimate. See bel. ch. 28. on v. 14.] *that overturneth them in his anger.*

6. *That removeth the Earth out of her place;* that her pillars [i.e. her nethermost grounds and foundations] shake.

shake [*i. e.* do even quake and tremble for terror, comp. bel. 26. 11.]

7. That he commandeth the Sun, [Heb. *sith* to the Sun; to say, or to speak, for to command. See 2 Chron. 29. on v. 24.] and he riseth not; [viz. ordinarily, whilsts the night must continue over such, and such lands Horizon; or extraordinarily, when God is pleased to bring some alteration in the course of the Sea, Job. 10. 20. 2 Kings 20. 11.] and scattereth up the stars; [viz. by the daylight, which hideth them, even as by a seal the contents of the letter, are hidden from the sight. The sense is, that God doth make the day: as in the first part of this verse the making of the night is ascribed to him. Or, it may be understood of some extraordinary and miraculous obscuring or with-holding of the light of the stars: thus the word *scattering*, is taken Isa. 29. 11. Dan. 9. 24. &c. 12. 4. 9.]

8. That spreadeth forth the heavens alone: and treadeth upon the heights of the Sea [*i. e.* upon the flood, and high-swoln waves of the Sea, which God doth calm and make plain, as if he did level and smooth with his feet.]

9. That maketh the Way, [a certain constellation of the heavens, so called likewise by many to this day, but otherwise *Arctas*, or *Ursa*. Some do understand here the constellation called *Arcturus*. See hereof likewise bel. 38. 32.] the Orion [another Constellation appearing in December, until the Spring time. See likewise hereof, bel. 38. 31. & Amos 5. 8.] and the seven starres, [also a Constellation, or Celestial sign, called by the Latines *Vergiliae*, and *Plejades* by the Greeks, vulgarly the seaven starres, appearing in the Spring; whereof see also, chap. 38. 31.] and the inner-Chambers of the South. [or, withdrawings, or secret, private cabinets. Understand hereby the stars that are about the South pole, and called secret or private rooms, withdrawing chambers, because they are for the most part not seen by us, that dwell about the North-pole.]

10. That doth great things [see ab. ch. 3. v. 9. and the annotation there.] which one cannot search thorough: [Heb. to no searching thorough] and wonders, which one cannot number.

11. Behold he shall pass before me [viz. with the testimony of his wisdom, power, goodness and righteousness, which he doth variously express in his works, and present to our view, yet cannot sufficiently be dived into and discovered by us, Rom. 11. 33.] and I shall not see him: and he shall pass by, [Heb. alter, viz. the place. Spoken of God according to the manner of men, in regard of the works, which he doth, whether in wrath or mercy. See ab. ch. 4. on v. 15.] and I shall not observe him.

12. Behold, he shall prey, [*i. e.* deprive, dispoyle men of their goods and life, which he had given them; by reason of their sinnes. Comp. 2 Sam. 16. 10. 1. Mat. 45. 9. Jeremy 18. 6 Romans 9. 20.] who shall make him restore it? Who shall say unto him, what dost thou?

13. God shall not turn away his anger: [*i. e.* not withhold his Judgement, when once he hath determined to execute the same, according to his righteous sentence how eagerly soever the wicked strive and spurn against it, seeking by main force and power to eschew or remove the same.] the proud helpers are bowed under him. [Heb. the helpers of Pride, *i. e.* those which so arrogantly presume, they shall be able to help themselves, or others.]

14. How much now shall I answer him: [*i. e.* be able to answer him. viz. when he shall call me to Judgment: and so in the next verse] (and) chuse out my Words against him? [The Hebrew particle, rendered *against*, here, and signifying properly *with*, is sometimes taken for *against*, as Deut. 9. 7. & 10. 17. Psal. 94. 16. Prov. 30. 31.]

15. Whom I should not answer if I were righteous: I shall entreat my Judges for mercy [or grace.]

16. If I do call, and he answereth me; I shall not believe that he hath hearkened to my voice. [*i. e.* I shall not firmly believe it. For Job being quite cast down through the grievousness of his affliction, and terrified by the greatness of the Divine Majesty, he was not able for a time, to imagine any possibility of a speedy deliverance out of his misery.]

17. For he bruiseth me by a Tempest [viz. of Judgements and Visitations, which were fallen upon him, and which he doth compare to a Tempest, by reason of their sudden, unexpected, fierce and terrible seizing on him. Comp. bel. 27. 20. Psalm 83. 16. Prov. 10. 25. Ezek. 13. 11. 13. 14. Amos 1. 14.] and multipliceth my wounds [*i. e.* understand the miseries, which by the visitation of the LORD, had seized upon his body, goods, and family.] without cause [viz. whereby I should have deserved such a fearful punishment more than other men, or, without having committed any such execrable crime, as might deserve such an extraordinary punishment. See above ch. 2. on v. 3.]

18. He doth not suffer me to fetch my breath: [Heb. to return, or, bring again my spirit: *i. e.* to have any respite, ease or breathing; but persisteth continually to fill up these plagues upon me, and to enthrall me without any hope of release: Compare above 7. on verse 4. *spirit* for *breath*. So below again 19. 17.] but he filleth me [saturat me] with bitterness [*i. e.* with sad and grievous afflictions. Compare the 2 Kings 4. on verse 27.]

19. If it (come) to power [*i. e.* if the difference betwixt God and me, shall be decided and determined by power] behold, he is strong; and if it (come) to judgement, who shall summon me? [Heb. make me gather? *i. e.* who shall make us to meet, that we may plead together, and that there may be given a sentence at last between us?]

20. If I do justify myself, [viz. before God, Oth. though I be righteous] my mouth shall condemn me [*i. e.* I shall notwithstanding be forced to confess, that I am a poor sinner: or even by that which my own mouth shal utter, God shall be able to convince me of sin. Of the word, condemn see below chap. 10. on verse 2.] if I am upright, yet shall he declare me perverse. [he, *i. e.* God, or my own mouth, shall prove it, that I am perverse: for he shall question me so wisely, that in my very justifying he shall finde matter enough to condemn me; and although in this present difference, I do maintain a good cause against mine Enemies, yet I know my self to be a sinfull man before God, and therefore lyable to be condemned.]

21. If I am upright (yet) do I not regard my soul: [Heb. not know, &c. *i. e.* not regard, care for, implore. Compare Gen. 18. the annotation on verse 19. Oth. I shall not know my soul, or, my self; as if I were beside or not my self, for fear of the Divine Majesty: my self, *i. e.* my life. See Gen. 19. on verse 17. the explanation followeth in the end of this verse. Or, my self. See 1 Kings 19. on verse 4.] I disdain my life.

22. That is a thing wherefore I say, [*i. e.* which I can hardly supplies or forbear to say, that being godly, I must nevertheless disdain my life, by reason of the manifold evils and vexations which seized on me in the same.] He doth confine the upright, and the wicked.

23. When the scourge doth hastily put to death [viz. the good or godly together with the wicked] he mocketh the temptation of the innocent [viz. according to the outward semblance of this life, but not according to the hidden truth of things; for according to the outward appearance, there seemeth to be no difference here, betwixen

tween the good and the bad ; which hath alwaies much perplexed the godly here, *Psalm* 37. 1. & 73. 2, &c. *Eccle.* 8. 14. *Jer.* 12. 1. *Haback* 1. 13, 14. *Mal.* 3. 4. but otherwise it is true what we read *Psalm* 73. 17, 18. *Jer.* 12. 3. *Mal.* 3. 16, 17. *1 Cor.* 11. 32. *Heb.* 12. 10, 11. of the word *temptation*, or tempting, see *Gen.* 22. on verse 1.]

24. *The Earth is given into th^e hand of the wicked* ; [i. e. by Gods disposing put into the power of the wicked : whereas a man would think, the godly rather ought to have the upperhand , and the chief command in the world] *he doth cover the face of the Judges thereof* [understand that God doth blind the Gouvernours of the World in the eyes of their Understanding , that they are not able to discern between good and bad, for the punishing of vice and rewarding of vertue.] if not , who is He then ? [viz. that doeth it. Oth. Where (and) who is he ? how God is said to do the evil, See *Gen.* 45. on verse 5. and *1 Kings* 12. on verse 15. The particle *Then* in Hebrew is *Epho*, whereof see *Hos.* 13. on verse 10.]

25. *And my daies have been lighter then a runner* ; [as if he said ; if I had any prosperity , the same was suddenly gone ; but the wicked's prosperity is lasting, *Psalm* 73. 4. *lighter*, i. e. swifter see above chap. 7. on verse 6.] they are fled away , they have not seen the good ; [i. e. not enjoyed it. See above chap. 7. on verse 7.]

26. *They are past by with* [i. e. like unto, as appears by the second member of this verse.] *pinnaces* ; [Heb. *ship* of *d*. *sire*, i. e. Which say so swiftly , that they seem to have a desire and longing to the place , whether they are bound : or understand ships , that being laden with desirable i. e. precious wares, do what they can to speed and expedite their voyage, that they may bring their rich commodities home soon, and make money of it.] *like as an Eagle flyeth after the Carcass*.

27. *If I do say, I will forget my complaint* , and I will give over my behaviour [Heb. *face*, or *countenance*, i. e. my distempered carriage, and disconsolate demeanour] and recreat my self.

28. *I am agast at all my pains* : [fearing they shall hinder me to perform what I said.] *I know that thou shalt not hold me guiltless*. [i. e. not let me go unpunished, see *1 King.* ch. v. 9.]

29. *I shall be wicked (nevertheless)* [or guilty, liable to punishment ; or likewise ; beheld, declared, wicked, or guilty ; that thou mayest alwaies maintain thy right ; whatever I may endeavour to produce and plead on my behalf.] *Wherefore they shall labour in vain*. [i.e. why shall I take any pains now to no purpose ? or labour in vain to plead my cause ?]

30. *If I do wash my self with snow-water* ; and cleanse my hands with soap ; [Other. in cleanness.]

31. *Then shalt thou dip me into the ditch* , [viz. which is morish, full of mire, and filth, and out of which I must needs come forth then exceedingly defiled and stinking before thee. He speaketh by comparison, the sense is. That his pleading, however it may be set out and adorned with goodly words and terms, would be of no validity, if the Lord should enter into judgement against him.] *and my clothes shall loath me* [i. e. whatsoever is next or near, and belonging to me, shall loath and abhor me by reason of my uncleanness. The expression is hyperbolical.]

32. *For he is not a man, as I, whom I should answer*, if we met together in Judgement.

33. *There is no Empire* [or, *Judge*] *between us* ; (that) might lay his hand upon us both. [viz. both , by his authority to prescribe Lawes and Orders unto us , whereby to order our pleading, and likewise to determine our difference at last by his Sentence. Observe, that the laying on of hands, was taken of power and command.

Oth. that could lay his hands on both of us , i. e. that were able to execute the sentence once given.

34. *Let him put away his rod from upon me*, [as if he said, if I were freed from this suffering, and had but to deal with one like my self, whose Majesty could strike no terror in me : I should make it soon appear that those plagues came not upon me for any such gross or hainous sinnes, and wickednes, as ye conceit they do. By the rod, he understands the correction , or chastisement he was under, as 2 *Sam.* 7. 14. & 21. 9. & 37. 13. *Psa.* 89. 33. *Isa.* 10. 5. *Lam.* 3. 1] and let not his terror affright me.

35. *Then shall I speak, and not fear him*, for I am not such [viz. as my friends do represent, or would make me seem to be] by my self. [i. e. in my own conscience, experience and tryal. Oth. Thus I am not by my self.]

C H A P. X.

Job renewing his complaints, turneth himself to God, v. 1, &c. rehearsing some points which he complaineth of, 3. and producing reasons, for the deprecating of his heavy afflictions, 9. *be sheweth that his plagues are unavoidable*, 13. *great*, 16. *and manifold*, 17. *be wisheth himselfe unborn*, 18. *and yet to be but somewhat comforted now before death shoulde seize upon him*, 20. *whom he describeth*. 22.

MY soul is vexed at my life ; [understand at, or by reason of the miseries or wretchednes of his life.] I shall leave my complaint upon me ; [i. e. I shall not give it over, but let the reins loose to it, that I may powre out my heart with grief and lamentation] I will speak in the bitterness of my soul. [See ab.ch.7. 11. and the annotation therupon.]

2. *I will say unto God, Condemn me not* : [this word doth signify to declare one unrighteous, or , punishable. See *Deut.* 25. on ver. 1. and so likewise, *1 Kings* 8. 32. *Psalm* 94. 21. *Proverbs* 17. 15. *Romans* 8. 34.] make me know for what thou contendest with me. [i. e. what the reasons are of the controversie ; for I have feared thee and served thee with a good conscience ; and nevertheless thou hast suffered all this misery to come upon me.]

3. *Is it good (for) thee* [i. e. honourable, profitable, pleasurable.] *that thou oppressest* ? *that thou rejectest the labour of thine hands* ? [i. e. me, thy creature which thou hast made. The Hebrew word doth signify, such a kind of Work, as is most carefully wrought, not without painful and wearisome labour.] *and givest brightness over the counsel of the wicked* ? [God is said to shine, or give brightness over a thing or person, when he doth bleis and prosper the same. So below 29. 3. comp. *Num.* 6. on v. 25.]

4. *Hast thou carnal eyes* ? [Heb. *eyes of flesh* ? i. e. eyes of men, that judge by the outward appearance, and are carried away by passion , not heeding the truth of things, and the requisites of justice ?] dost thou see as a man seeth ?

5. *Are thy daies as the daies of a man* ? [the sense is. Hast thou need of time, like worldly Judges, to take knowledge of matters, before thou proceed to give Sentence, or pass thy Judgement ?] are thy years as the days of a man ?

6. *That thou searchest after mine unrighteousnes* [viz. by these bitter pains, which I endure, and all the other afflictions which thou hast sent upon me ; which are all of them as so many torments unto me, whereby thou seemest to rack and torture me, for to pres the confessiōn of my misdeeds out of me.] and enquirest after my sin ? [as though the same were not fully known unto thee before-hand.]

7. It is in thy knowledge [i. e. Thou knowest it full well ; compare this manner of speaking with *Hosea 10.10.* and see the annotation there.] that I am not wicked [i.e. no hypocrite, nor secret wicked wretch, as I am charged to be.] nevertheless there is none that delivereth out of thine hand [me namely, that am not guilty of the crimes my friends do charge me with.]

8. Thy hands put me to pain, although they made me: [the meaning is, that the hands of God, which had made *Job*, seemed now ready by these terrible afflictions not only to try and prove, but even utterly to destroy him. Others render the Hebrew word *hatzab*, to make, form, work, shape or fashion : and then the text might be read thus ; *Thine hands have wrought and made me, viz.* with a great deal of art and care.] they are together round about (me) [viz. to put me to pain and anguish, or, to maintain and govern me in this life, since thou hast made me, *Psalms 139.3.* *Acts 17.27, 28.* Oth. together round about, all what I am, viz. hast thou made] and thou doest swallow me up [this whole verse is likewise read in this manner. *Thine hands have wrought me and made me; nevertheless thou swallowest me up together, round about.* Or, and made me together, round about: and shouldst thou swallow me up ?]

9. Remember (I pray) that thou didst prepare me as clay, and shalt make me return to dust. [i. e. being descended by my parents seed from *Adam*, whose body was created out of the earth, and fashioned, even as a potter preparer or shapeth a vessel out of clay ; and that thou shalt change me again to dust and earth ; the fence is. Remember, that I am of a very weak and frail condition, and therefore deal more gently and tenderly with me.]

10. Hast thou not powered me out like milk, and made me run like cheese ? [this is spoken by way of comparison, to express the most wondrous operation of the *LORD*, whereby mankinde by Gods order apprinned in nature, is conceived in the Mothers womb. Comp. *Psal. 139.15, 16.*]

11. With skin and flesh hast thou clothed me : with ones also, and sinews hast thou plated me together: [viz. like as the pales or fences about a close or garden, are bound in and plated together with withes, and the like. Oth. covered me over.]

12. Besides the life, thou hast done kindness unto me : [i. e. thou hast not only given me life, but likewise in the same, shewed many kindnesses unto me, as well in the preservation and maintaining of it, as in the continual governing thereof.] and thy survey [or, visitation, i.e. care or regard, inspection.] hath kept my spirit. [i. e. my soul, whereby I live.]

13. But these things thou hast hidden in thine heart : [i. e. these plagues and punishments, as if he said, Thou hast indeed shewed many kindnesses unto me heretofore, but this evil that now doth come upon me, thou hast kept secret by thy self, and not revealed it unto me.] I know that this hath been with thee. [i. e. that thou hadst determined it with thy self, to send these great afflictions upon me, and to distress and grieve me in this sort.]

14. If I sin thou shalt observe me, [viz. to punish me. Compare below 14.16. & 31.4.] and of my misdeed thou shalt not hold me guiltless. [or, clean, otherwise the whole verse may be read thus. If I have sinned, shalt thou therefore keep the watch over, and not declare me guiltless of my misdeed ? Compare above chap. 7. verse 12.]

15. If I am wicked, wo (is) me ; and if I am righteous, I shall not lift up mine head, [those are said to lift up their heads, which having received good hopes and encouragement, do yet expect something better, *Luke 21.28.*] I am full [satur] of reproaches ; [i. e. I am overcharged and cloyed with reproach. See above chap. 7. on verse 4. Otherwise. Be satisfied with my

reproach, viz. which I endure now, and see thec] but regard my misery.

16. For it [the misery namely] exalteth it self : thou chacest me like a fierce Lion ; [a comparison taken from the Lyons that hunt and chase the wilde Beasts with great violence, rage and cruelty] thou turnest again, and settest thy self wonderfully against me. [he complaineth, that God had not only visited him, with one or two fearful plagues, but being returned a fresh upon him afterwards, he had shewed himself most strange and uncouth with divers other plagues in afflicting his person.]

17. Thou renewest thy witnessses [i. e. these plagues and punishments, which do bear witness of thy fierce wrath and indignation.] over against me, and multiplyest thy wrath against me : changes, [viz. of afflictions, i. e. many sorts of miseries and wretchednesses, which are all by turns heaped and hoarded upon me. Other extirpations, as if he called his plagues thus, because they seemed ready to destroy him utterly] yeas, an host, [so his miseries are called likewise, by reason of their multitude, power and cruelty.] are against me.

18. And why hast thou brought me forth out of the womb ? Oh, that I had given (up) the spirit [viz. in my mothers womb, before I came into the world.] and no eye had seen me [viz. alive.]

19. I should be as if I had not been : from (the mothers) belly, should I have been brought to the grave [see above ch. 3. on v. 10.]

20. Are not my days few ? surcease : [viz. from punishing me thus] set off from me [forbear to besiege and surround me in this manner ; Compare *Psalms 3.* 7. *Isaiah 22.7.*] that I may refresh my self a little ;

21. Before I pass away (and return not again) [viz. into this temporal life] into a Land of darkness [i. e. into the grave, which it self also is called darkness below chap. 17.13.] and of the shadow of death, [i. e. deadly shadow. Understand a very thick and dark shadow, united, or accompanied with death ; such as is the shadow of the grave, and so in the next verse.]

22. A very dark land, as darkness it self, the shadow of death, and without orderings, [viz. of day and night, light and darkness, Summer and Winter, Spring and Fall, heat and cold. The fence is, that these enterchanges of the air, and times and seasons, which here do follow one another by turns in their order, shall not be seen in the darkness of the grave, there being nothing else but disorder and confusion.] and it giveth brightness like darkness. [i. e. the brightest splendour that is in the grave, is nothing but a thick, palpable and ghastly darkness.]

CHAP. XI.

Zophar sharply reproveth *Job*, &c. He declarcth how wonderfull the wisdom and power of God is, & exhorteth *Job* to true repentance, 13. setting before him the promises of God, 15. but threatening him (if he were wicked) with Gods punishments, 20.

Then answered Zophar the Naamite, and said :

2. Should the multitude of words, [Oth. he that is much in words, or one that speaketh much.] not be answered ? and should a babbling man [Heb. a man of lips, i. e. a babler and prater. So he is called a man of the tongue, that loveth to speak evil, and to slander. *Psalms 140.12.* contrarily a man of words, he that is eloquent, or able to speak well, *Exodus 4.10.*] have right ? [or, be righteous ?]

3. Should thy lies make men to be silent ? [Other. Should men be silent upon, or at thy lies ? The Hebrew word rendered lies here, hath divers significations, but is

taken likewise for lies, *Jerem. 48.30.*] and shouldest thou mock and none shame (thee) ?

4. For thou hast said, My doctrine is clean, [viz. that, whereby Job had taught, that God doth punish the good as well as the wicked, above 9. 22. although he do it righteouslly, in the same chapter, ver. 2,3, yet not alwaies regarding sin (as when he punishmenteth the wicked) above 10. 7. The Hebrew word for doctrine, doth not only signifie the instruction, which is given, but the knowledge also, which is received, or gotten by it. Compare *Proverbs 1. 5.* and *4. 2.*, &c.] and I am pure, [see above chap. 10. verse 7. Where Job saith indeed, that he was not wicked; but not as Zophar here upbraideth him; that he was pure and clean in the eyes of the L O R D. The former, Job understood of abominable impiety, which his friends laid to his charge; and this other, which Zophar here rebukes him for, is to be understood of a perfect cleanliness and purity, which Job never attributed neither to himself, nor to another. See above 9. 22.] in thine eyes : [Gods eyes doth signify his judgement. So *1 Samuel 15.* verse 19. and *1 Kings 11. 6.*]

5. But certainly, O that God spake, [Hebr. who giveth, that God would speak? See above chapter 8. on verse 8.] and opened his lips against thee !

6. And made known unto thee, the boldnesses of wisdom, because they are double [i. e. once again as great in deed and truth. The sense is ; That in the wisdom of God there was much more reason to punish Job harder yet, then he was punished, if he would proceed against him, according to the utmost of his justice. Compare *Ezra 9.* on verse 15. Oth. for there is yet one again as much wisdom,] in essence [Oth. by the Law, which requireth a double satisfaction for the breach thereof. See of the Hebrew word here used, above chap. 5. on v. 12.] therefore know that God, for thee [i. e. in thy behalf] forgetteth [i. e. abateth, or lessenthe. Or thus, that God forgets thee (i. e. sheweth thee no kindness now) because of thy iniquity ; or, that God requireth of thee, &c. Oth. requireth (less) of thee then thine iniquity (deserveth.)] of thine iniquities [i. e. of the punishment of thine iniquity. See *Leviticus* chap. 5. on verse 1.]

7. Shalt thou find the searching of God ? [searching is called, that which is gotten by searching; as understanding, wisdom and judgement: for although these things be not in God by any such means, yet they are called so according to the maner of men. Searching now, is ascribed to God and his spirit, below 28. 27. *1 Cor. 2. 10.* and we are to understand thereby, the secret, and yet just judgement of God, which he doth use in punishing. Others. Shalt thou find God (by) searching ?] Shalt thou, unto perfection, finde the Almighty ? [the hidennesse, or secrets of the wisdom of Almighty God, or his perfection.]

8. (She is as) the heights of the heavens, [i.e. She viz. the wisdom of God, spoken of above verse 6. (or the perfection of God, whereof some hold the seventh verse doth speak) is to be compared to the highest heaven. See *Ephesians 3.18.*] what canst thou do ? [viz. perfectly to search and find out the same,] deeper than Hell [compare below chap. 26. 6. and see *Genesis 37.* on verse 35.] what canst thou know ?

9. Longer then the earth is her measure, and broader then the sea,

10. If he passe by [i. e. if he, viz. God, shew himself in his works. So above 9. 11. See the annotation. Oth. if he alter, viz. his work.] to deliver up, [or, putt up, viz. into the power of punishment, which he is justly executing upon sinners.] or gather [viz. unto the enjoyment or fruition of the benefits, which he doth shew to those, whom he receiveth to favour.] who shall then turn him off ?

11. For he knoweth the vain ones [Heb. men of vanity, or falsehood, i. e. such as are given to vanity and falsehood. Understand vain doctrine, and unprofitable works, which are found in those that are without faith, fear of God, and true conversion. So *Psalm 26. 4.* in a like sence there are called below chap. 22. 15. men of iniquity, and 34. 8. men of wickednes, *Proverbs 24. 1.* men of malice,] and he seeth the naughtines ; should he not observe them ? [i. e. consider, understand, take notice, and resolve to punish them according to his righteousness. See of the Hebrew Word, *1 Kings 3.* on verse 21.]

12. Then shall [viz. When God shall execute his Judgements and punishments] a reasonless man [Heb. an empty man] grow advised : [Heb. be made heavy, i. e. he shall not only be ready to learn wisdome, but likewise be enabled to comprehend and imbrace it ; The heare is taken in holy writ for the minde and understanding. See above 9. on verse 4.] although man be born like the colt of a wilde asse. [i. e. notwithstanding that man from the beginning of his life is very dull and senseles, or irrational, much like the colt of a wilde asse, yet he may be able by considering of the works of God, to attain unto, and get some wisdom, the spirit of God enlightening, guiding, and directing him. Others read this verse. But man is vain (&) without understanding, man is born like the colt of a wilde asse.]

13. If thou have prepared thy heart ; [viz. by true contrition and repentance, See *2 Chron. 12.* on verse 14.] then spread forth thy hands unto him [viz. unto God. See of this ceremony used in praying *1 King. 8.* on verse 22.]

14. If there be iniquity (or vice) in thine hand [i.e. if thou have any purpose to hurt or wrong thy neighbour or hast done it. In such kinde of speeches the hand doth signifie the purpose and intent, or the deed and action of man, or both together : Compare *1 Samuel 26. 18.* *1 Chron. 12. 17.* *Psalm 26. 10.*] remove (or, put) the same far away : and let the wrong not dwell in thy tent.

15. For then shalt thou lift up thy face; out of the defaults [i. e. out of the manifold miseries that enthrall thee, and the punishments thou now endurest.] and shalt be stedfast, and not be afraid.

16. For thou shalt forget the toyl, and remember (the same) [i. e. all thy toyl and trouble past] as the Waters that are passed by. [viz. which ran so swiftly by, that they left no impression in any ones memory, implying therewith, that he should have no remembrance at all left him of his misery.]

17. Tea (thy) time [or, age, Compare *Psalm 39.* verse 6. and *89.* verse 48.] shall rise up brighter than the noon ; [i. e. clearer than the brightness of the Sun at Noon-day. The Noon doth signifie here, an extraordinary splendor & brightness. See *ab. 5.* on v. 14. the meaning is, The remainder of thy life, shall greatly be blessed of God: for Noon doth sometimes in the Scripture signifie great prosperity, *Isa. 58.10.* *Am. 8.9.*] thou shalt flee out, [i.e. be delivered out of thy trouble and affliction] as the morning shalt thou be. [i. e. thou shalt be enlarged and spread thy self abroad as the morning light. Others read. Art thou dark, thou shalt be as the morning.]

18. And thou shalt be confident, because there shall be expectation : and thou shalt dig ; [viz. for the building and securing of thy tent, or house, or dwelling place: The sense is, He should have a safe and secure place for his dwelling and abode, wherein he should be able to live peaceably and contentedly] thou shalt sleep quietly.

19. And thou shalt lie down ; and none shall affright (thee) : and many shall beseech thy face [i. e. men shall humble themselves before thee, suing with all submission and earnestnes for thy favour, by reason of thy greatness, honour and power. The Hebrew word is taken in

in the same sense likewise Exodus 32.11. 1 Sam. 13.12. 1 Kings 13.6. Psalm 45.13. & 119.58. Prov.19.6. Zech. 7.2.]

20. But the eyes of the wicked shall faint, and refuge shall perish from them ; and their expectation shall be blowing forth of the soul. [Understand hereby the giving up of the Ghost by Death, which when it seizeth the wicked, doth bereave and disappoint them of all hopes, not only because they must leave then all their goods and glory behind them ; but also, that the sense and apprehension of Gods wrath doth then affright their soul, which taketh away all comfort from them, in regard both of this life and of that to come. Compare Jerem. 15.9.]

C H A P. XII.

Job taxeth the presumption and unkindness of his friends

1. &c. sheweth that the wicked do prosper here for the most part, so far from being alwaies punished, 6. exhorteth his friends better to improve their understanding and judgement, 11. acknowledgeth the generall doctrine of Gods wisdom, providence, power and justice, 13.

B ut Job answered, and said :

2. Forsooth, because ye are the people shall wisdom dy with you. [He speaketh ironically, as if he said ; ye are the people it seemeth with whom wisdom is to be found : Others compared with you are but brutes, and I especially , as counting me no better then as the Colt of a wild Asle, above chap. 11.12. Oth. because ye are a people, i. e. being but few yerepute your selves as understanding as if ye were a whole nation.]

3. I have a heart too, as well as you [i. e. I am likewise endued with understanding, for to judge between truth and falsehood, between good and bad. Heart for understanding. See above 9. on verse 4.] I faint not before you, [Heb. I fall not before you, or more than you; viz. from the steps, or ascent of understanding and wisdom, i. e. as for understanding, I need not be ashamed before you, being of no lower or less degree in the same, then your selves. To fall, is sometimes as much with the Hebrewes, as to be mean, unworthy and contemptible. Compare Nehem. 6.16. and below 13.2.] and with whom are not the like things ? [i. e. who doth not know these things, which ye produced of Gods righteous Government, whereby he is wont to reward the good, and to punish the wicked ? there is no singular matter in your arguments, but every one of the meanest capacity doth know as much.]

4. I am he (that) is a mock to his friend [or, a laughter, i. e. one, that by reason of his miserable condition is become a mocking stock, even to those, who for friendships sake, ought to pity and comfort me.] (but) crying to God that heareth him ; [understand this crying of the friend that is mocked. Job will say ; I am indeed now despised and mocked by you ; but yet I am not without comfort by God, because he hears me when I cry unto him. This may likewise be understood of the Friend, that doth mock his neighbour being in adversity, but likewise believeth himself, to be in Gods favour and heard by him, because of his own living in peace and prosperity.] the righteous (and) upright, is a mock. [viz. to the wicked and perverse, who by their prosperity are lifted up and grown wanton.]

5. He is a despised torch [i. e. as a despised torch, which is even spent, and waited to the last snuff, and which is cast away, as unserviceable, to give any light more.] according to the opinion of him that is at rest ; [viz. from all fear of evil, as Proverbs 1.33. i.e. that

is, or lives at ease and prospereth, without suffering, or expecting any trouble or disturbance from others.] he is ready to trip with the foot. [i. e. he seemeth to be near his downfall, by reaon of the manifold crosses and vexations, that are fallen upon him. Job understands this of himself. Compare Psalm 35.15. and 38.18. Jeremy 10.10. Heb. unto the tripping of the foot ; or, (for to be) among them that trip, or stumble with the foot.]

6. The tents of the destroyers are at rest, [or, prosperous. This is laid in opposition to what Jobs friends had taught and urged of the adversity and punishment of the wicked. See above chap. 4. v. 8, 9. & 5. v. 3, 4. and 8.13; 14, 15. and 11.11, 20.] and they that provoke God, have assurances [as strong holds and forts, in which they trust.] because of that which God bringeth by [understand all manner of temporal blessings] with his hand. [Gods hand namely. Oth. for (him) to whom God bringeth (all) into his hand.]

7. And verily, ask but the Beasts, [i. e. observe and mark the beasts, and consider how they, through Gods providence, are so commodiously and usefully serviceable to the wicked : and contrarily often unserviceable, yea hurtful to the Godly. Or, atke notice, I pray, how the lesser Beasts are opprested by the greater, the tame ones by the savage, the silly by the wily, or crafty.] and every one of them shall teach it thee : [Heb. and it shall teach thee, i. e. each, or, every one of them shall teach thee. See Gen. 47. on v. 3. viz. that it goes often ill with the good, and well with the bad, and this the beasts declare, not by speech and reasoning, which they have not, but by what is done, or doth happen to this, and so in the sequel.] and the birds of heaven, the same shall make it known to thee.

8. Or speak to the earth, and she shall teach it thee : also the fishes of the sea shall relate it to thee.

9. Who doth not know by all these [Creatures namedly. He will say, that they are all, as so many Witnesses of Gods free dispensing and disposing of his benefits and punishments, without alwaies regarding the quality or condition of men.] that the hand of the LORD doth this ? [viz. that the godly commonly are subject to many tribulations, and the wicked enjoy all manner of prosperity.]

10. In whose hand [i. e. power and subjection, See Gen. 16. on v. 6.] the soul of all that liveth [the word soul, doth signify here the life, or the animal soul that is in all living creatures.] and the spirit [this word hath regard to man, endued with a reasonable and immortal soul, which is called a Spirit. See Numb. 16.22. and the annotation] of all flesh [understand the body of man, wherein the reasonable soul inhabites. So Gen. chap. 17.3. Levit. 19.28. Ezekiel 11.19.] of man. [the Hebrew word here used doth oft times signifie as well the female, as the male sex, i. e. all mankind. So Exodus 19.13. & 21.16. below here chap. 15.16. and 34.11, &c.]

11. Shall not the ear try the words, [i. e. the understanding by means of the ears ; the sense is. Doth not the understanding apprehend the speeches and discourses, whether they be false or true, reasonable, or unreasonable, rational or absurd ? Job giveth his friends to understand, in regard they knew well enough how to make use of their outward senses, that they ought likewise to apply their understanding to comprehend his arguments, and out of them the wonderful administration of God here below : Below chap. 34.3, there is the same comparison.] as the palate tasteth the meat for (or of) itself ?

12. In the decrepit (ones) is wisdom ; and in the length of daies understanding [as if he said : it's true indeed that the old and very antient men, ought to be wise ; by reason of the experience they have of many

things, nevertheless, I finde that one is better instructed by God then by those old ones. Oth. *Is wisdome in the decrepit?* &c. Whereby Job it should seem, replyeth to that, which was objected to him, above chap. 8. 8, 9, 10. as if he said, Ye my friends should indeed, by reason of your age and experience be able to comprehend the order of Gods wise Government, but the true wisdom is with God, which ye are not able to comprehend; nor his might and power neither, whereby he executeth whatsoever he hath determined in his Wisdom.]

13. *With him [viz. With God] is wisdome [of the difference of the Words Wisdome and Knowledge, or Understanding. See 1 Kin. 3. on v.12.] and might, be bath counsel and understanding.*

14. *Behold, he breaketh down, [viz. houses, palaces, strong holds, cities, &c.] and it shall not be rebuilded; he shutteth one up, [Heb. man. The same word as above v. 10.] and it shall not be opened [understand this shutting up, of restraints, imprisonings, besiegings, and of all kinde of straights and perplexities, wherein some ly so fast shut up, and are begirt so close, that they see no manner of rescue, or way, or means to get forth again. Compare Isa. 22. 22. Rev. 3. 7.]*

15. *Behold, he withholdeth the Waters, [See examples hereof, Genesis 8. 2. 1 Kin. 17. 1, 7.] and they dry up; also, he letteth them forth [an example hereof. See Gen. 7. 11.] and they overturn the earth.*

16. *With him is power and wisdome [or, the substance or being (of things.)] the straying, and he that maketh to stray is his. [the sense is; that without Gods providence, none can erre or stray, nor bring others into errour, which is to be understood generally of the erring and straying, not only of the body, but also of the Spirit: of the bodily straying we may see Psalm 107. 4. of the spiritual Deuter. 13. 1. 1 Kings 22. 20. Ezek. 14. 9. 2. Thess. 2. 11. where they are ascribed to God; not as to an auther or ater of sin, but as to a wise and holy Goverour, and righteous Judge, and avenger thereof.]*

17. *He carryeth away the Counsellours, [Understand every wicked Counsellor, whoever, how great and crafty soever he be. A like kinde of expreſſion, we have above v. 7. and below v. 19.] bereaved: [viz. of understanding Wildome and Judgement.] and the judges be maketh mad. [see example hereof, 2 Sam. 17. 14. 23. Isa. 19. 12. 1 Cor. 1. 19.]*

18. *The bond of the Kings [i. e. the yoke of Tyranny, whereby they keep under and oppres their subjects] be looſeth, [i. e. undoeth and bringeth to nothing.] and he bindeth the girdle on their Loyns; [i. e. he doth not only deprive them of their power, which they had abused, but, if he pleased, doth reinvest them with the same. For the Girdle doth here ſignifie their full power, ornaments and glory, which they have in their Government. Isaiah 11. 5. Jerem. 13. 1, 2, &c. Others understand it, that he doth lead the Kings away in bonds like captives.]*

19. *He carrieth away the chieftains diſpoyleſ; [Understand every wicked Chieftain, or Prince, Commander, &c. See above on verſe 17. and of the Hebrew word. See Gen. 41. on verſe 45.] and the mighty ones be overturneſ [i. e. he confoundeth all their complotting, designs, means and practiſes, and reduceth them to nothing, or to their own ruin.]*

20. *He depriveſ the faithful of ſpeech [Hebr. lip. See Gen. 11. on verſe 1. & above 2. on verſe 10. the faithful, otherwise the wellſpoken, or eloquent. Understand thofe, which beſides the ability of their understanding to give good and faithful advice; are ſtedfast withal to continue and stand to it, and of ready utterance to deliver their minds, and perſuade others, among theſe are to be accounted faithful Ambaffadors, of whom*

is ſpoken Proverbs 25. 13.] and the judgement of the old he taketh away. [Hebr. the taste; but the word is likewife taken com paratively for the understanding, reaſon and judgement of man, whereby he doth diſtinguiſh good from bad, and things honest from diſhonest. So Psalm 119. 66. Prov. 11. 22. and to taste, for to judge, Prov. 31. 18.]

21. *He powreth out contempt over the Princes [the Word doth properly ſignifie ſuch as are of themſelves or freely liberal and bountiful. Exod. 35. 5. Thus the Princes and Nobles, and mighty ones are called, because they ſeek to get a train and to make themſelves renowned by being bounteous and munificent. Compare Psalm 83. 12. Prov. 19. 6. and Luke 22. 25.] and be slackneth the thong of the mighty [i. e. he weakneth the ſtrongest of all: for a slack thong, or girdle maketh a man the ſlacker of his limbs; but being girded straight and cloſe, it maketh him the more ſteddy, ſtrong and expedite.]*

22. *He diſcovereth the depths, [i. e. the moſt hid den things. These are likewife called depths. Ecc. 7. 24. Dan. 2. 22. 1 Cor. 2. 10.] out of the darkneſſ, and the shadow of death, [i.e. the moſt deep and abſtruse things which one would have thought ſhould never come to light. So below chap. 34. 22.] he bringeth forth into the light. **

23. *He multiplyeth the nations [as before the Deluge, Ge. 5. 6.] & deſtroyeth them he ipreadeth the Nations abroad [as after the Deluge, Ge. 11. 12.] and leadeth them. [this ſome do understand for good, as a bleſſing, and ſome for evil, as a punishment.]*

24. *He taketh away the heart, [i. e. the Judgment and understanding. So above v. 3.] from the heads of the people of the earth, [viz. from the Rulers and Governoſs of Nations or Countries; who are often called thus. See Exodus 6. 14. Numbers 1. 16. Deuteronomy 1. 13. Judges 11. 8. &c.] and makerh them to stray in the Wilderneſſ [i. e. leadeth them and their people together, by their own devices and designs into deſtruction.] where there is no way. [they being deſtitute of all good rule and government.]*

25. *They groap in the darkneſſ, where there is no light [Understand that darkneſſ of their understanding. The ſense being; that through Gods just judgement they grow ſo blinded and unadviſed, that they can diſcern no way or means to escape deſtruction.] and he makerh them to stray like a Drunkard. [Compare Gen. 19. 11. and 2 Kings 6. 18.]*

CHAP. XIII.

Job conſirmeſ that which he had alledged, by his own ex perience, 1. taxeth his friends of their trespass about this controverſie, 2. deſireth them to hold their peace, 13. declareth his good conſcience and confidence in God, 16. requeſteſ two things of God, 2b. and powreth out his complaint before him, 23.

Behold all that mine eye hath ſeen, mine ear hath heard, [viz. what I have alledged now, and taught heretofore, of the wise and mighty Government of God, not only by common ex perience, but especially by the revelation and instruction of the LORD.] and underſtood [Hebr. underſtood for it ſelf, according to the Hebrew phrase.]

2. *As ye do know (it), I also know it; I faint not before you. [Heb. I fall not before you. See ab. ch. 12. 3. and the annot.]*

3. *But I will ſpeak to the Almighty, and I long to defend my ſelf before God. [Hereby he reflecteth upon that which Zophar had ſaid above chap. 11. 5. implying that he would rather deal with God himſelf than with theſe*

these Friends of his, forasmuch as God, looking upon his conscience, would understand him better than they did, who judging him to be an hypocrite, maintained Gods cause by wrongful arguments.]

4. *For assuredly ye are dressers of lies:* [i. e. you garnish and adorn lies, (as Psalm 119.169.) in that ye go about to plead for Gods cause with lies, urging, that God doth onely punish the wicked and not the godly, and that I must needs be wicked because punished thus, yea, and that he should not be righteous, to punish me thus if I were godly.] *ye are all of you naughty Physicians.* [i. e. unfit comforters, who, instead of chearing and reviving me with Gods promises made for the godly, set before me nothing but severe judgements of God, and the just vengeances, which he doth execute against the wicked.]

5. *Ab,* [Hebr. who shall give. See above cha. 6. 8.] *that ye kept silence together!* [Hebr. being silent were silent!] *that would be misdyme for you.* [i. e. it should be held and accounted your wisdome, Proverbs 17. 28.]

6. *Do but hear my defence:* [The Hebrew word doth properly signifie reprehenſion, reprooſ. Understand here the defence or plea which he was ready to produce against their charge. So the word is taken below chapter 23. verſe 4.] *and mark the controverſies of my lippeſ.* [i. e. the manningage of my Arguments, whereby I go about to maintain my caule against you.]

7. *Should ye ſpeak wrong* [viz. as if God dealt unjuſtly to chafthen the godly, even as if God had no right nor liberty to do it.] *for God?* [i. e. to please him, or to defend him: and ſo in the ſequel. Job taxeth them, that they charge him with wicked diſlembling and hypo-critie, under pretenſe of maintaining Gods justice. For they would not understand, or yield, that the judgments of God, ordinarily, do as ſoon light upon the good as upon the wicked, in this life. See above 5. verſ. 3, &c. & 8. v. 11, &c. and 11. ver. 13, 20.] *and ſhould ye ſpeak deceitfulneſſ for him?*

8. *Should ye accept his face,* [i. e. regard his perſon, because of his power and greatness, without duey conſidering and weighing the matter it ſelf. Implying, that God ought not to be defended in ſuch a manner; and ſo below verſ. 10. ſee Levitiuſ 19. on verſe 15.] *Should ye contend for God?* [viz. after this manner. The ſene is, They needed not at all trouble, or, pain themſelves to plead for the Justice of God, because he himſelf was ſufficiently able to maintain himſelf.]

9. *Will it be good* [i. e. ſhall it be honourable and profitablie for you? he will ſay, no; but rather accom-pañed with diſgrace and dammage: it is a phrase which ſtrongly denieth. See Genesis 18. on verſe 17.] *when he ſhall ſearch you?* [i. e. accurately ſift your hearts, and understandings, who in this matter do not rightly conceive of him; for judging him unrighteous, if he ſhould in judging puniſh the godly.] *will ye mock him,* [ſhall ye deceiptfully and by lying, make him believe, that he is righteous for puniſhing onely the wicked (as you do imagine) and that I am wicked for being puniſhed, or, chafthened by him?] *as one doth mock a man?*

10. *He ſhall certainly reprove you* [Hebr. reproving reprove you, i. e. he ſhall assuredly conuince you of hypo-critie and feigned holineſſ] *if ye ſhall accept the face* [ſee above on verſe 8.] *in ſecret* [i.e. covertly and craftily. For in outward ſhew you ſeem to ſtand mainly for the justice of God againſt me, who yet am ſufficiently conſciouſ to my ſelf of my uprightneſſ which ſhould not be unknown to your ſelves neither.]

11. *Will not his Highneſſ* [i. e. the greatness and

excellency of his Maſtrey.] *affright you, and his fear* [wherewith God maketh men afraid, or men ought to fear God.] *fall upon you?*

12. *Your Remembrances* [i. e. what glorious or ex-cellent things ſoever may be recorded or reported of you; as your ſtate, wealth, might, name, life.] *are like aſhes* [Hebr. likeneſſes of aſhes. The ſene is. What ſoever there may be counted great and excellent in you, is in compaſſion with God, nothing but, or no better than aſhes, which are eaſily ſcattered and blown away, and like a lump of clay, which is but of ſmall value. How is it then, that ye are not afraid of God, and ſhould he ſtand in need of these unuſeful, weak, and unreasonable pleadings, and interceſſion of yours?] *your heights as heights of clay.* [Oth. your backs, i.e. bodies, as the bodies of clay, i.e. all of you, of one and the ſame earthly and miry ſubſtance; how then ſhould ye not be afraid of God?]

13. *Hold ye ſtill from me that I may ſpeak,* [Other, be ſilent (and ceſſe) from me, i.e. hold your peace and let me alone, or unmoleſted: the like expreſſion you have 1 Samuel 7. 8. Psalm 28. 1. Jerem. 38. 27.] *and let there go over me, what (may) be.* [i. e. come what may come upon me, I muſt ſpeak, I will adven-ture to do what I do, at my own peril; for I truſt that God will deal more reasonably with me then you: yea, though God ſhould viſit me more heavily yet, I cannot forbear to defend my ſelf thus far, as to avouch and maintain that I am no wicked wretch. See the like kind of ſpeech, 2 Sam. 18. 23.]

14. *Why ſhould I take my flesh into my teeth,* [His meaning is, if God do puniſh the wicked onely; how commeth it to paſſe then, that he doth puniſh me that am not wicked? Yea, ſo that he doth puniſh me in ſuch a manner, as I could even tear off my ſkin and flesh with my teeth by piece-meal, they being ſo rankled and rotten, through the ſores that are uppon me: or, that doth ſo puniſh me, that it were enough to make me, like raging meri for very deſpair, to wrong and ſpoil my own members, and thereby to put my ſoul into extreame hazard. Or, Should I take my flesh into my teeth? i.e. I ſhould in a manner tear my ſelf in pieces, and dy moſt miserably, if I ſhould be forced to hold my peace. Compare verſe 13. & 19.] *and put my ſoul into mine hand,* [i.e. expoſe the ſame to a thouſand dangers. See this kind of ſpeaking, Judg. 12. 3. and in the annot.]

15. *Behold, (if,) he did put me to death ſhould I not hope?* [Or, Behold, he putting me to death; he, viz. God. The ſene is, it is fo far from me, to deſpair, that I will not give over truſting in God, although he ſhould even take we away out of this life, in this miſery. Oth. if he put me to death I will truſt in him, the like ſene, yet will I defend my waſes before his face.] [i. e. al-though I knew that God ſhal ever be my conuincence in life and death, yet can I not forbear to maintain the right of my cauſe againſt the opinion and wrong judgement of these friends of mine.]

16. *Also he ſhall be ſaſtation to me* [he, viz. God.] *but an hypocrite ſhall not come before his face.* [ſuch an one namely as you take me to be, though wrongfully, as God doth know my heart, and my conuincence beareth wiſneſſ unto me. Compare above 8. 13. and the annotation.]

17. *Hearken diligently* [Hebr. hearing hear] *unto my ſpeech, and my declaration with your ears.*

18. *Behold now, I have put the right in order;* [viz. my right, i.e. the diſference, and controverſie, where-in he declared, that he was not ſuch as his friends drew his picture.] *I know that I ſhall be declared righteous.* [by God namely in this point or controverſie, which I am now maintaining againſt my friends.]

19. *Who is he that would contend with me?* if I kept ſilence

silence now, I should give (up) the Ghost. [i. e. if now being so vilely represented by my friends, I should not have liberty to be zealous in the maintaining of mine innocency, I should even dy for grief and anguish, or pine away by degrees and perish by death at last.]

20. Only two thing, do not with me : [which are set down in the next verse ; the one being that he would not pres him continually with the plague which was now upon him ; the other that he would not terrifie him still with his Majesty, as before, which he was not able to subsist for to maintain his cause. These two things he had alledged formerly likewise, chap. 9. 34. &c. they are mentioned also by Elihu, below chap. 33. 7.] then shall I not hide my self from thy face. [i. e. I shall not seek for corners, or be to seek at any time ; but I shall cheaffully shew my self, to plead my cause.]

21. Put thine hand far from upon me : [i. e. thy plague and visitation. So Judges 2. 15. Ruth 1. 13, 1 Samuel 5. 6, 7, 11. Psalm 81. 15. Lam. 2. 8, 9. Acts 13. 11.] and let not the terror affright me.

22. Then call, and I will answer, or I will speak, and answer thou me.

23. How many are my misdeeds and sins ? make my transgression and my sin known to me. [As if he said, I know it well enough, that I am a poor sinner, but I pray how many, and what manner of sins are they that I am so grievously punished for them ; seeing my friends do judge that the plagues being so great, the sins must needs be proportioned.]

24. Why hidest thou thy face, [God is said to hide his face from the God] ; when he seemeth not to take notice of them in the straight, nor to hear their prayers, but to deny them all help. See Deut. 31. on verse 17. the like expression we have, Psalm 13. 2. and 59. 18. and 102. 3. Isaiah 54. ver. 8. Michael 3. 4.] and holdest me for thine enemy ? [i. e. dealest so severely with me by all the plagues, which sease upon me, that it should seem thou holdest me for thine enemy, although I am thy child and servant.]

25. Wilt thou bruise a driven leaf ? and persecute a dry stubble ? [i. e. shall thy most high and almighty Majesty employ such force and violence of punishing, about me, that am but a withered leaf and dry stubble in comparison ?]

26. For thou writest bitter things against me : [This is said, according to the manner of Judges, which cause their sentences, or judgements and decrees to be set down and entolled, in writing ; therefore to write, is as much as to say here, to determine, ordain and establish the decree.] and thou makest me inherit the misdeeds of my youth : [i. e. the punishments, which from my youth up I have deserved by misdeeds. Thus also iniquity is taken for the punishment of iniquity. See Lev. 5. on v. 1.]

27. Thou puttest my feet also into the stocks, [i. e. even as mifdoers are put in hold or stocks, so am I, by all these plagues so surrounded, shut up and held fast, that I cannot avoid them, and see no way of escape or getting out. Compare below 36. 8. and, the annotation.] and observest all thy paths : [i. e. I am not only shut up round about, but thou hast likewise environed me as with a Gard, that by no means, I might be able to escape. Compare above 7. 12.] thou printest thy self into the roots of my feet, [i. e. Thou hast not only let a guard upon me at a distance, but thou comest also thy self so close up to me that thy footsteps, i. e. the testimonies of thy severe Judgements, stand painted or manifested close to my feet, that is, as neer as possibly may be ; by the roots of his feet, he meaneth the lowermost parts of them ; implying, that God could not streighten him closer, then he did, holding him fast by the heels as it were, that he was not able to stirre a foot out of his sufferings.]

28. And he waxeth old, as corruption ; like a garment which the mothe devoureth. [here he meaneth himself, pointing with the finger, as it were, upon his own body. The sense is, that God, not regarding his weakness and pining away, did not give over to distres him to the utmost. Others understand it of his body, or of mankind in general, as followeth, ch. 14. 1.]

CHAP. XIV.

Job seeking to finde some ease with God from his pains he describeth the general wretchednes of the life of man, 1. &c. entreateth that for a season at last he may have some relaxation from his suffering, 13. he complaineth of Gods severity against man, exercising the same now against his person, 16. as also against others and their posterity, 21.

Man born of a woman is short of daies, [i. e. hath but a short life. So likewise length of daies, implieth a long life. See Prov. 3. 2. and the annotation.] and full [satur] of disquietnes [Hebr. of trouble, or commotion, i. e. full of trouble, toyl and turmoyl, distemper, and vexation, which ever and anon do seise upon him by reason of the many miseries of this life. Compare Eccles. 2. 23. See the like kind of speaking above 7. 4. and the annot.]

2. He commeth forth like a flower, and is cut down ; also he fleeth like a shadow, and abideth not.

3. Yet doest thou open thine eyes over such a one : [viz. that is so wretched ; for man in himself seemeth to be too unworthy and contemptible, that God, being of such an infinite Majesty, should take thoughts or pains about, much less employ such might and force against him, so grievously to fall upon him with his punishments.] and thou drawest me into judgement with thee. [Hebrew, bringest me, or makest me to come, &c.]

4. Who shall give a clean one out of the unclean ? not one. [i. e. none is able to find out a man that is clean and without sin, being born of sinful man, according to the common course of nature. So he confesseth that himself likewise was unclean and sinful, desiring that God would be no less gracious to him, than to other penitent sinners, and punish him no more than others.]

5. Because his daies are appointed, [i. e. the time of his life. So Gen. 5. 4, 5. and 11. 32, &c. Compare above verse 1. and the annotation. In the same sense his moneths are to be understood in the words immediately following. Thus below chap. 29. 2. he calleth the time past of his life, former moneths] the number of his moneths is with thee ; and thou hast made his limitations, [viz. of the whole progres and end of his life.] which he shall not pass over.

6. Turn thy self off from him [to wit, from punishing and afflicting him in this manner.] that he may have rest : [or cease, viz. from grieving, by reason of the great pains he endureth. Oth. until he do cease, viz. to live, as the Hebrew word is taken, Deut. 15. 17.] till like an hireling, [he compareth himself to a Labourer, that is hired for a day, or set time, in regard that men are appointed here, every one for so much time as God hath set him, to ply the work of their calling until they dy.] he take pleasure at his day. [viz. at his dying day, as below chap. 15. 32. i. e. till being satisfied of this life, he shall be glad and long to dy, and to be translated into the eternal rest ; like an hired labourer, that is wearied and even spent with his work, doth solace himself, and taketh pleasure in the hire of his labour, and longeth for the rest of the night. Oth. put off his day ; i. e. end his life : as if he did call his whole

whole life time but a day, as above v. 2. and 5. *dayes*, and that in regard of its shortness; in which sense also the Greeks do call men *Hemerotoi*, i. e. *darely diurnal*. Otherwise the word *day* can likewise be taken here for a *dayes-work*, or the work of a set time, or of the end of the hirling, or day labourer his day, when he commeth to rest from his labour, and to receive his wages.]

7. *For, for a tree, when he is cut down there is expectation, that he shall yet change himself;* [i. e. renew himself. The meaning is, That a tree, being cut down may come to sprout yet, and grow up again; but that a man, being felled down by many plagues, and put to death once, is not able to recover again the use and enjoyment of this life; and consequently, that in this regard man is in a worse and more wretched condition, than the very trees; which he doth alledge to move God to compassion, that he would vouchsafe him to enjoy some rest and refreshing yet in this life. Comp. this with above chap. 7. verse 7, 8, &c. Or *A tree hath expectation, i. e. hope, &c.* Unto trees there is ascribed sense and passions, understanding and speech; but improperly and only by comparison; as it is also to those creatures, that have not so much as the vegetable life, as the abysse, the Sea, Stones, the earth, &c. to add the more perspicuity and luster to the matter treated of, and the better to rouse up the reader to due attention. See *Jud. 9. 8.* and the annot. *item* here below v. 9. where the sense of smelling is attributed to the tree. See also below 23. 14, 22. & 31. 38.] *and his sprouting shall not cease.*

8. *If his root wax old in the earth, and his trunk dy in the dust;*

9. *He will sprout forth (again) from the smell of the waters:* [viz. by means of moisture, which he attracteth out of the earth, whereby he is revived and comes to growth again.] *and shall yield a branch like a plant.* [i. e. not otherwise then if it were the root of a young stem.]

10. *But a man [vir] dyeth when he is weakened;* [Other. and is destroyed, or quelled, subdued. Or *when a man dyeth, he is destroyed.* Thus the Hebrew word is taken, *Exodus 17. 13.*] *and man [homo] giveth (up) the Ghost;* where is he then? [viz. to be found in this earthly life: as if he said: it is done with him; there is no looking for him more in this life. See above ch. 7. 19.]

11. *The Waters run away [diffluent] out of a Sea, and a River dryeth up and withereth away.* [The meaning is; like as waters, being let out from one place into another, do not return again to the former; so the soul of man being departed once out of the body, doth not return again into the same, viz. to live again here on earth. Other. *Do the waters run away out of the Sea?* and doth a river dry up and wither? v. 12. but man lyeth down, &c.]

12. *So a man lyeth down* [i. e. dyeth: for death is here compared to the lying down to sleep. See hereof *Deuter. 31. on ver. 16.*] *and riseth not up:* [viz. to return into this earthly and transitory life,] *They shall not awake, nor be raised out of their sleep,* until the heavens be no more, [i. e. until the heavens shall pass away with a great stir, *2 Peter 3. 10.* and the first heaven, and first earth perish, *Revelations 21. 1.* the resurrection from the dead being not to come to passe till then.]

13. *O that [Hebr. Who shall give that, &c. See above chap. 6. on v. 8.] thou [he speaketh unto God here, urged to it by the excessive and deep sense of his suffering,] wouldst hide me in the grave;* [i. e. cause me for a time to be dead and buried, that thy wrath, which is so fiercely kindled against me, might pass by in the mean while, and I then rise up again out of the grave, to live yet for a while in rest and quiet here, to

thy glory, and the instruction of men.] (and) keep me close, until thine anger turn it self away: that thou wouldest set me a limitation [i. e. a set time, how long I should remain in the grave.] and be mindful of me! [viz. by the raising up of my body again, to shew a new mercy unto me. How remembrance is ascribed to God, see *Gen. 8. on v. 1.*]

14. *When a man is dead, shall he live again?* [Job doth bring in this opposition here, for to shew, that indeed he neither believed, nor expected any such raising from the grave, to an earthly and transitory life: for this kinde of asking, doth infer a strong denial. See *Genesis 18. on verse 17.*] *I should [if it were so, that a man might be made alive again thus.] hope, [viz. if thou shouldest hide me but for a certain time in the grave, to draw me afterwards forth again out of it, to the quiet and peaceable enjoying of this Earthly life,] all the dæs of my combate,* [understand all the time that it shall please God thus to visit me here on earth. Of the word *combate*, see above chap. 7. verse 1. and compare above verse 5. and the annotation on the word *Limitsation.*] *till my change should come.* [i. e. my rising again to a new earthly or temporal life.]

15. *That thou shouldest call [viz. to rowse and raise me up again out of the grave, wherein I should have lain until the day of my change,] and I should answer thee,* [i. e. obey thy calling voice, by coming forth out of the grave.] *that shouldest have a desire [i. e. graciously accept of, and shew favor and kindness] to the work of thine hands.* [thus he calleth himself. See ab. ch. 10. 8. *Psalm 119. 73.*]

16. *But now thou tolleſt my steps:* [as if he said, I wish in vain that I may rest in the grave for a time, for as much as thou hast determined, to punish me most severely in this life for my sins, which thou so narrowly observest. Compare below 33. 11. *to tell the steps, or, goings of men,* doth signifie not only to look on them, but also to observe and take special notice of them, either for to approve and bless the same, *Psalm 56. 9.* or for to condemn and punish them as here. See below 31. 4. *My Steps,* i. e. all the intents and purposes, all the commissions and omissions of my life, be they never so small. So also below 31. 4. and 34. 21. *Proverbs 16. 9. Jer. 10. 23.*] *thou doest not keep (me) by reason of my sin,* [i. e. thou hast no care of my welfare, but seekest to afflict and ruine me, and for that end and purpose setteth all my sins before thee. Oth. doest thou not keep watch over my sinne? i. e. dost thou not take special notice of my sins, to punish me for them? or, thou sparest nothing of my sin.]

17. *My transgression is sealed up in a bundle;* [i.e. closely lockt up, and kept together under seal as it were, that they might not slip out of thy remembrance. sealing for shutting up, locking in, close committing and keeping *Deuter. 32. 34. Job 37. 7.*] *and thou packeſt up mine iniquity together.* [i. e. thou doest complicate and join unto my former sinnes the present also, to aggravate my cause yet further, and to punish me yet harder.]

18. *And indeed a Mountain falling perisheth, and a rock is removed out of its place,* [which things may come to passe by some Earthquake, fierce winds, floods of water, or such like accident, the meaning is. Even as a Mountain sinking or falling piecemeal to ground doth come to nothing, and a rock is removed out of its place, and the water doth hollow out the Stones, and the dust of the earth overthroweth that which of it self commeth forth out of it, which is Gods doing: so it is yet much more easie for him, to overthrow and bring to nothing the prosperous estate of a man, who is far more weak and frail then the foresaid Creatures.]

19. *The Waters grinde the stones;* the dust of the earth overthoweth [Heb. overfloweth] the growth that

of it self commeth forth out of it : [See of the Hebrew word rendred *growth* here , 2. Kings 19. on verse 29. Isaiah 37. 30.] so thou destroyest the expectation of man.

20. Thou overpowrest him for ever, and he passeth away ; [i. e. departeth hence by death] changing his feature ; [Heb. face, or countenance, i. e. the substance of his body, the faculty of his spirit, the condition of his life, the glory of his house, the greatness of his means the renown of his name, &c.] thus thou doest send him away.

21. His children come to honour, [viz. by means of great prosperity, abundance of wealth, advantage of high places, &c.] and he knoweth it not : [as being departed out of this world ; and so the welfare of his children can yield no comfort to him.] or they become less, [viz. by adversity, poverty, mean and low condition, &c.] and he doth not heed them. [or, he doth not enquire after them. or, he taketh no thought for them, i. e. being dead, he troubleth himself no more about them. Comp. Eccles. 9. 5.]

22. But his flesh being on him (yet), bath pain, and his soul being in him bath sorrow. [The meaning is ; that a man, whilst he is here on earth yet, is sensible only of the misery of this life, and of the crosses and mischances of his family.]

C H A P. XV.

Elipha^z chargeth Job of vanity, 1. &c. of impiety, 4. of presumption in his discourses, 7. against his friends, 9. yea, against God himself, 11. because he stood upon his own righteousness, 14. he provereth against Job, out of experience, and the testimony of the wise Forefathers, 17. that God doth punish the wicked, 20. for their wicked doings, 25. wherein they perish, 29.

Then answered Eliphaz the Temanite, and said,

2. Shall a wise man [viz. such as thou pretendest thy self to be] give windy knowledge for answers ? [Heb. knowledge of winde, i. e. which is not solid, nor sure, but flashing and passing away. Compare above 7. 7. and the annotation.] and shall he fill his belly [i. e. his inmost, or most hidden part, to wit, his apprehending faculty, his heart and minde. So below verse 35. and ch. 20. 20. and 30. 19. Proverbs 20. 27. and 22. 18. for as in the belly, the guts and other entrails are shut up and hidden ; so are the thoughts, the will and affections in the soul.] with Eastwilde ? [i. e. with words and discourses, that are not only as vain and light as the winde, but as hurtful also, as in those parts the East-winde. See Gen. 41. 6. Exod. 10. 13. and the annot.]

3. Reproving by words, (which) avail not, and by sayings wherewith he doth no profit ?

4. Yea thou nullifiest the fear [viz. of God, driving the same out of mens hearts, by thy discourses, and weakening their disposition and headiness of calling upon him in distress. He seemeth to look back upon that which Job had said above chap. 9. 22.] and takest away [or, doest lessen, abate, or binder] the prayer [or speech] before the face of God. [understand such a speech or prayer, as is uttered with an humble heart before God in time of distress, pouring out its complaints in his presence, and suing earnestly for his assistance.]

5. For thy mouth ; [the word mouth, as also tongue, in this verse, and lips in the next, do signifie, the words, speeches and discourses, which are uttered by the mouth, tongue and lips. So below 16. 5. Psalm 5. 10. Pro. 2. 10. and 14. 3. & 15. 2. and 18. 7. and 21. 6.]

&c.] teacheth [i. e. giveth testimony of the perverseness of thy heart, from whence thou bringest forth these strange discourses. Oth. thine iniquity teacheth thy mouth, i. e. the wickedness of thy heart doth make thee utter such speeches.] thine iniquity : [viz. which hath made thee to assume in speaking the practise of notorious dissemblers, who are able to equivocate, obscure and pervert any thing, by a fair shew of words and arguments.] and thou hast chosen the tongue of the crafty.

6. Thy mouth condemneth thee, and not I, and thy lips testify against thee.

7. Art thou the first born man ? [i. e. the eldest of all men, so that thou shouldst know more than any other, and that every one should be forced to yield unto thee, as to the antientest, wisest and gravest of all the rest ?] or art thou brought forth, [the Hebrew word is used of the ordinary birth of man. Psalm 51. 7. and of the wondrous birth of the only begotten of the Father, who is the wisdom of God. Proverbs 8. 24, 25.] before the little hills ? [i. e. haſt thou been from eternity or before the world was created ? Compare Psal. 90. 2. Prov. 8. 25.]

8. Haſt thou heard the hidden counsel of God, [namely, that thou shouldst know all heavenly and divine mysteries, more than any other. To hear the counsel of God, Jeremiah calleth, to stand in the counsel of God, chap. 23. 22.] and haſt thou drawn the wisdom after thee ? [viz. so that thou shouldst have the same alone, and none besides thee ?]

9. What knowest thou, that we know not ? (whu) understandest thou that is not with us ?

10. Among us there is also a gray-head ; yea a very old one, more of daies than thy father. [i. e. more antient or more stricken in years, he reflecteth upon that which Job had said abov. 12. 12.]

11. Are the consolations of God, [viz. which we propounded unto thee, but were slighted by thee, below chap. 16. 2.] to little for thee ? [i. e. too slender and too unworthy for to be propounded unto thee.] and is there any thing hidden with thee ? [i. e. is there any more knowledge with thee, which we perhaps comprehend not ; or, any advantage that we may reject the exhortation of the antients ; or likewise any busines, which we are not able to discern, for which thou doest so unworthily slight our reasoning ; or, is there ought with thee which coverth (the same) consolations namely.]

12. Why doth thy heart hate thee away ? [viz. to provoke God in this manner, to justify thy self, and to despise us.] and why wink thine eyes ? [in sign of contempt and overweening. Oth. what do thine eyes wink at ? i.e. what do they look or pore upon, what dost thou mean, that thou entertainest us with such an outlook and aspect ? and seemest to contemn our discourses altogether ?]

13. That thou turnest thy spirit against God, [i. e. distemprest thy mind, through impatience, and out of indignation breakest out into evil speaking against God. Oth. that thy spirit muttereth against God, and bringeth forth (such) speeches against God.] and lettest (such) speeches go forth out of thy mouth ?

14. What is man that he should be clean ? [the sense is, that he is not clean at all: and hath nothing to make him boast of his cleanness and righteousness. The question here inferreth a strong denial, see Gen. 18. on verse 17.] and he that is borne of a woman, that he should be righteous.

15. Behold, he should not confide in his saints : [i. e. the good Angels, which above chap. 1. verse 6 are called the sonnes of God, item, chap. 4. 18. his servants and 1 Tim. 5. 21. the elect Angels, they are called holy, because they do perfectly execute the will of God. Psa. 103. 20. Matthew 6. 10. and consequently perfectly love

him. See above chap. 4. on verse 18.] and the heavens [i. e. the aforesaid good Angels, which have their dwelling-place in heaven : for which cause they are likewise called the Angels of heaven Matt. 24. 36. and are said there to behold the face of the heavenly Father, Matt. 18. 10.] are not pure in his eyes.

16. How much more is a man [vir, or homo, See above chap. 12. on verse 10. but it seemeth that Eliphaz doth rather make use here of the word man (vir) to give Job a touch thereby] abominable and stinking, which drinketh in iniquity like water? [i. e. committeth evil and iniquity as eagerly and excessively, as men and beasts being dry and thirsty, doe long to drinck and quench their thirst. compare below 34.7. and Proverbs 26. 6.]

17. I shall shew thee [viz. that it is true, what I said, that only the wicked are destroyed of God. See above chap. 4. on vers. 8.] hearken unto me : and that which I have seen, that will I relate. [Otherwise. For I have seen it, therefore will I relate it.]

18. Which the wife have declared ; and was not hidden before their fathers : [understand, the fathers of those wife ones, the sence being, that the wife had received it from hand to hand, and heard it of their fore-fathers.]

19. To whom along the land was given : [viz. by the people of the land ; for to govern the same by their wildeome, and great authority, for unto such was the Government of Countries in former times committed and entrusted.] and through whose middest no stranger passed [i. e. through whole Countrey there was no hostile passing or thorough-fare of any strange or foreign Nation. The meaning is, that those wife did so well govern, that their Countrey was not touched, nor annoyed by any foreign forces. Or, no strangers, i. e. such as brought any other, or strange doctrine into the land, besides that which those wife Patriarchs did teach them.]

20. The wicked puts himself to pain at all daies, [i. e. all his life long. Eliphaz beginneth here to relate what doctrine, or instruction those antient and wise men had left behinde them, much agreeing with that which he had propounded before chap. 5. 3. &c. and his meaning is. Although the wicked prosper in this world, nevertheless they are unhappy still, by reason of the inward disquietnes, and perpetual vexation of their mindes] and (few) years in number [Heb. a number of years, instead of, years of number, i. e. few ; such as are soon told, as Gen. 34. 30. See the annotation] are laid up for the Tyrant. [viz. in Gods eternal decree, which is hid and kept secret from men. The sence of this verse is, That the wicked lies under a two fold plague in this life, the one that he is never at rest or quiet in his temporal prosperity : the other, that both his life, and prosperity are of no long continuance. Others translate the latter part of the verse in this manner ; and the number of years, to wit, of his life, is hid before the Tyrant.]

21. The sound of terrors is in his ears : [viz. which his conscience doth haunt him with, setting his wickednes before him, and threatening him with Gods righteous Judgement. Compare Levit. 26. 36. and Deut. 28. 65.] in peace it self, [i. e. in the midst of his prosperity and rest. See of the word peace, Gen. 37. on v. 14.] the destroyer cometh upon him.

22. He believeth not that he shall return again out of the darkness, [i. e. out of his sufferings and adversities. See Gen. 15. on verse 12. So below in the sequel and verse 30.] but that he is laid in wait for, for the sword [i. e. he is perswaded that some do ly in wait for him, to put him to a violent death.]

23. He rangeth to and fro for bread, where it may be, [i. e. he is in continual disquietness, toiling and moiling for his livelyhood, and bodily provision] he knoweth, [i. e. in the interim he is convinced of it in his own minde] that the day of darkness [i. e. the time of adversity, trouble and destruction. Compare below 30.

16. and the annotation therupon.] is ready at his hand, [i. e. very neer him, so that he must expect and cannot avoid it.]

24. Anguish and distres affright him : it doth overpower him [the distres namely] like a King ready to battel. [it is conceived that the Hebrew word Chidor, which is found no where else but here, is much the same with Caddur, signifying a ball, Isaiah 22. 18. and that Chidor should signify nothing else, but an hoste, or army, marshalled in the round figure, circular or oval, as they were wont in those dayes to order their Battalions.]

25. For he stretched out his hand against God, and he setteth himself violently against the Almighty. [i. e. he lets himself with all his might against God, by a daring opposition and presumptuous carriage, provoking him, by all manner of abominations, and oppressing other men, but especially the godly, with all manner of wrong and violence, without any aw or fear of God, whose Judgments he thinks he shall be able well enough to turn away from him by meer force, and the strength of his own power. Com. Lev. 26. 21. Num. 15. 13. and the annot. of the name Almighty. See Genesis 17. on v. 1.]

26. He runneth on against him [God namely] with the neck, [viz. lifted up and stretched out, as haughty presumptuous and all-daring persons use to do.] with his thick high elevated shields. [i. e. with his armes of proof, his vast power, and all the outward meanes, at his command. Heb. with the thickness, (and) heights, or backs of his shields.]

27. Because he covered his face with his fat ; [i. e. fed and fatned his body, by all manner of dainties, gluttony and luxury, caring and providing for nothing but his belly. Compare Psalm 17. 10. and 73. 10.] and made wrinkles about the waste-guts. [The Hebrew word doth signify the guts called Ilia by the Latines, and rendered by us waste-guts. Levit. 3. & v. 4. see the annot. there.]

28. And hath inhabited destroyed Cities, [viz. having rebuilded and raised them up again, by his power, to get himself a name, and to make his power and greatness appear. See above chap. 3. verse 14.] (and) houses that were not inhabited, which were ready to become (gone) heapes.

29. He shall not grow rich, [viz. for any long time, for his goods shall not cleave to him, as the following words declare it] and his substance shall not suffice ; and their perfection shall not spread it self abroad upon the earth. [i. e. the glory, riches, and great estate of the wicked, whereby they seem very perfect and accomplished, shall not thrive long.]

30. He shall not withdraw from the darkness, [viz. of troubles and perplexities, being once environed with them. See above on verse 22.] the flame shall dry up his sprouting : [the flame namely of plagues and adversities. So Isaiah 29. 6. & 43. 2. Jer. 48. 45. Lam. 2. 3.] he shall give away [i. e. decay, and be reduced to nothing : or he shall be forced to recede and withdraw from him, against whom he had set himself. See above vers. 25.] through the blowing of his mouth. [i. e. through the wrath of God. See above v. 9. and the annotation.]

3. Let him not trust in vanity : [i. e. in any of these things, which do so easily waste and perish, as Honour, State, Riches, Forts, Cities, Men, &c. Thus the word vanity is taken Psalm 62. 10. and 119. 37. and 144. 4. Proverbs 31. 30. Romans 8. 20.] (whereby) he is seduced : for vanity shall be his recompence. [i. e. vexation, ruin, destruction and emptiness : for this shall be the reward of all the former vanity, consisting in honour, riches, power, &c. that they shall not be able to deliver him out of the hand of God, nay rather shall serve him for destruction. See of this signification of

the word *Vanity*, above chap. 7. v. 3. The Hebrew word rendered *Recompence* here, doth properly signific *alteration, change, exchange.*]

32. When his day is not yet, [the day of his death namely, as 1 Samuel 26. 10. Psalm 37. 13. which he might have attained unto by the course of nature. The meaning is, that the wicked shall suddenly perish by some unexp'cted mischance, or be cut off, when he is in the best plig of his life, and in very good bodily prosperity. Compare below chap. 18. 20. and the annotations] then shall it [viz. the aforesaid recompence] be fulfilled, for its bough shall not flourish.

33. They shall pluck off his unripe grapes, as vines, and his blossoms they shall cast off, as an Olive Trees. [Oth. (God) shall pluck off his unripe grapes, &c. These similitudes teach, that the expectation of the wicked, whereby they deceive both themselves and others, shall be quite brought to nothing. See above 8. verse 13.]

34. For the Congregation of the hypocrites groweth solitary. [see above chap. on verse 13.] and the fire, [viz. of adversity, plagues and miseries. Thus the word fire is used, Psalm 66. 12. Isa. 9. 19. and 26. 11. Ezekiel 30. 8. &c. as the word flame, above v. 30.] devoureth the tents of the presents. [i. e. wherein gifts and presents are received, and which are built or reared up and maintained by undue and unwarrantable pre-fents.

35. They conceive toyl [Compare above 4. 8.] and bring forth vanity, [or iniquity, vice, wrong, naughtiness.] and their belly [i. e. their heart. See above on v. 2] practiseth deceipt.

CHAP. XVI.

Job upbraidth his friend, that they are unkinde and unsit Comforters, v. 1, &c. he bewaileth again his wretched condition, 6. although he was innocent of what his friends charged upon him, 17. which he wifreth he might answer before God himself, 21. notwithstanding that his life was very short here, 22.

But job answered, and said :

2. I have heard [not only by thee and thy companions, but of others also.] many such things : [viz. as thou hast set before me, about the ruin and destruction of the wicked.] ye are all troublesome comforters. [Heb. Comforters of toyl, or, trouble, above chap. 13. 4. called naughty Physicians. See the annotation there.]

3. Shall there be an end of windy words ? [Hebr. words of wind. Compare above 15. 2. and see the annotation.] or what hardeneth you, that ye answer (thus) ? [i. e. what solid grounds or reasons have ye, that make you so resolved, severe and peremptory in encountering me with such answers ? That the Hebrew word here, which no where else is found in this construction, hath the signification of hardning, or strengthning, may be gathered by a word of the same root, which signifieth to be strong, or firm, & vigorous. See 1 Kings 2. 8. ab. 6. 25. Mich. 2. 10.]

4. Should I likewise speake as ye do, [viz. pretending to be a Comforter. Otherwise. I might likewise speake as ye do, if, &c. I might heap words, &c. and I might shake, &c.] if your soul were in my souls stead ? [i.e. if your persons were in the place and condition of mine, enduring the same misery which now I do endure. Soul for person, see Gen. 12. on v. 5.] Should I heap words together against you ? and should I shake my head at you ? [i.e. scorn and mock you, and shew forth the same by shaking of my head at you. See 2 Kings 19. on verie 21. implying that he would not deal so with them : for

all these kinde of questions have a force of denying, as appeareth by the very next verse.]

5. I shouldest strengthen you with my mouth, and the morning of my lips, shouldest with-hold it self. [or, be with-held, held, or kept in. Viz. from so much prating, or making so much stir and ado ; as ye now practice against me. Oth. shouldest (you) or (your grief) keep in, or refrain. Or thus ; Compassion should with-hold my lips.]

6. If I speake, my pain is not with-held : [or, kept in,] and if I cease, what goeth there away from me ? [i.e. what is my grief the less for it ? implying, that whether he speake or held his peace, it was all one, he found no advantage : as if he said, if I do speak my words are mis-construed, and I am nevertheless judged a wicked man, by reason of my sufferings ; and if I hold my peace, I shall be held convicted.]

7. Verily, he hath tired me now : [(i. e. extremely wearied me with this heavy and manifold affliction.) he, God namely, who had sent all this suffering upon him ; whom also presently he directs his speech unto in the words following in the second person being transported with the greatness of his anguish, of the supressing of the name of God. See above chap. 3. on v. 20. and below here v. 9. Oth. but now it hath tyred me, the pain or grief namely, whereof he had spoken in the former verle.] thou hast laid waste my whole congregation. [understand his family, wife, children, friends, retinue, servants, whom the LORD, in several waies, had either bereaved him of, or estranged from him. See ab. ch. 1. and 2. item ch. 19. v. 13, 14, 15; &c.]

8. That thou hast made me wrinkled, the same is a witness : [i.e. it doth witness of the greatness of my distresses and pain, whereby my spirit is so distempered, that my body doth by little and little, even wear and wither away.] and my leanesse standeth up rgaist me ; it beareth witness to my face [i.e. openly against me. Compare above chap. 1. verl. 11. as if he said ; My wrinkled, lean, dry, and withered body, doth speake against me, like a witness, and taketh part against me with my adversaries. They judging of a mans godliness, or ungodliness, by his temporal and outward estate and condition. Which if it were granted to be so, his miserably diseated and decayed body might well have been a sufficient witness of Gods indignation and vengeance against him.]

9. His wrath [Understand the wrath of God. He speaketh again of God in the third person.] teareth [this is a similitude taken from the Lyons ; or such like worrying and tearing beasts, the better to express, how fearful it is to fall into the hands of the living God, when he beginneth once to execute the severity of his punishments, Hebrews 10. 31. Compare Psalm 50. 22. Lamentations 3. 10. 11. Hosea 5. 14. and 6. 7.] and he hateth me, [or, doth hate me inwardly. So Genesis 49. 23. and 50. 15.] be gnasheth over me with his teeth, [the gnashing of the teeth, which is done by biting them together and grating them the one against the other is a behaviour of such as are filled with extream rage, and revengefulness. So Psalm 35. 16. and 37. 12. and 112. 10. and Lament. 2. 16. or, of those that are in extremity of pain, torture, or torment. Matthew 8. 2. Luke 13. 28. Here it is attributed to God in the first sense by similitude. To make us the better apprehend the fiercenes and fearfulness of his wrath and indignation.] mine adversary sharpeneth his eyes against me. [i.e. casts a fierce and grim look upon me, as if he meant to dart me through with his very eyes and looks, as with the terrible flashes of lightning.]

10. They gape with their mouth against me, [He meaneth those instruments or persons whom God made use of, to try him, by all kindes of chastisements ; but it should seeme ; he hath an especial regard here to Eliphaz and

and his companions who had opened their mouth against him, to condemn him unworthily, as one that was forsaken of God altogether. Compare *Psalm* 35. 21. [they smite with reproach upon my cheek: [i.e. they scornfully reproach me. See *1 Kings* 22. on ver. 24.] they fill themselves together on me. [i.e. they satisfy their anger, or spiteful mind. See the like expression *Exod.* 15. 9. and compare the annotation. Oth. They have gathered themselves with multitudes against me.]

11. God hath given me over [Oth. but me up with the perverse, viz. as in a hold or prison, for to be plagued and tormented by them.] to the perverse; [it should seem he meaneth hereby the Chaldeans and Sabaeans, spoken of above chap. 1. verse 15. and 17.] and hath turned me off into the hands of the wicked. [i.e. made me to fall into their hands.]

12. I was at rest, but he hath broken me, [viz. by fire, by windes, by enemies, above chap. 1. 15, 16, 17, 19.] and laid hold by my neck, and dashed me to pieces: [like as a mighty Gyaunt, who apprehending a little weakly man, and griping him by the neck, doth therewithall, fling him to the ground to brain him, and dash him to pieces.] and he hath set me up for a mark to him. [whereto shoot the arrow of his indignation. Comp. ab.ch. 7. 20.]

13. His archers have surrounded me, [Some are of opinion, that by these he meaneth his wife, friends, and others, who by perverse Judgements, mockings and gibbings did greatly multiply his sufferings. Others understand this of his sores, which pierced and tore his skin and flesh all over. It may also generally be taken for all his plagues and sufferings together.] he hath split through my reins, and not spared; he hath powdered my gall upon the earth. [these are hyperbolical expressions, to shew forth the greatness of the sufferings wherewith he was in thrall. The meaning is, that God had not only filled his body, outwardly with sores and biles, & inwardly with pangs and pains; but likewise so pierced and split his spirit with grievous troubles, and cutting perplexities, that it had made him to powre and gush out all his passions and resentments in the great anguish of his sensies and agony of his heart.]

14. He hath broken me with breach upon breach; [Heb. with breach upon the face of breach: implying, that from the very beginning of his suffering hitherto he had had no respit at all, not so much as to breath once a little; but that the plagues had still heaped themselves upon him, one in the neck of another, without intermission hitherto, and without ceasing yet, to fall upon him.] he hath run on against me like a mighty one. [i.e. like as a mighty, terrible, and strongly-armed man of war would or could do.]

15. I have sowed a sack over my skin, [Understand the sack (or sack-cloath) which he put on over his skin, when he heard all those sad tidings of the loss of his Cattel and Children. The sense is, that the same sack was cleaving now so fast to his skin, by means of the running sores and clammy matter all the skin over, that it seemed to be even sowed on upon him.] I have put my horn in the dust [i.e. I have soiled or stained mine honour, power and authority, the same is reduced to nothing, and changed into shame, contempt, reproach and poverty. Thus the word horn is taken for honour, might, greatness, power and authority. See *Deuteronomy* 33. on verl. 17. as the word, dust, for shame, contempt, hardship, despicableness, want of ability, low and weak condition. See *1 Kings* 16. on v. 2. Or, by the horn may be understood (by way of similitude from Beasts) the head, which in their mournings of old they strowed with dust.]

16. My face is altogether bedaubed [or, soiled, besmeared, or smutched. The Hebrew word doth signify filth that comes from moisture, which is troubled and

stirred about, *Psalm* 46. 4. and 75. 9.] of weeping, and the shadow of death [i.e. a very thick darkness, such as pitch to seize on men, when they are even ready to dy. See the annotation above ch. 3. on v. 5. and 10. on verl. 21.] is over mine eyetids; [meaning, that his sight was made exceeding dim, by reason of his great grief and abundant weeping.]

17. When yet there is no violence in my hand, and my prayer is pure. [the sense is, that he had not wronged his neighbour, and had served God uprightly. Prayer is the chiefest part of Gods worship.]

18. O Earth [Here he taketh the earth to witness of his innocence and piety, mentioned before; wishing that if he had committed any wrong or violence, by bloodshed against his neighbour, as his friends laid to his charge, that God would reveal it, and bring it to light, causing the earth to discover the same.] cover not [the earth is said to cover the bloud, when as wrong, violence and murder, remain concealed and unpunished. Contrarily, not to cover it, when they are revealed and punished. Compare *Gen.* 4. 10, 11. *Isaiah* 26. 21. *Ezekiel* 24. 7.] my blood; [i.e. that which at any time I may have shed wrongfully.] and let there be no place for my cry; [i.e. I wish that my prayer may not be heard, if so be I am such as my friends do describe and paint me.]

19. Now also, behold, my witness is in heaven [he meaneth God who was able to give a perfect testimony of his conscience, and guiltlessness, and him he calleth immediately against his other or second-witness; for he saith the same thing twice.] and my witness in the heights; [i.e. in the highest place, or highest heavens. Compare below 2. 2. and 31. 2. *Psalm* 148. 1. *Mat.* 21. 9. *Luke* 2. 14.]

20. My friends are my deriders: (yet) mine eye droppeth to God; [i.e. waiteth upon God with fervent tears, for to bring my righteous cause to light once wherefore also I call upon him without ceasing. Compare *Psalm* 69. 4.]

21. Oh that one might plead for a man with God, as [Heb. and, see above chap. 5. on verse 7.] a child of man [i.e. a man (homo) see *1 King.* 8. on v. 39.] for his friend!

22. For (but a few) years in number are to come (yet) [Hebr. years of number, i.e. few years, namely of my life. See *Genesis* 34. on ver. 30. Item ab. ch. 15. v. 20. it is as much, as if he said; what do I wish to plead with God? it is in vain, for I must dy ere long. Oth. for the numbering of years shall come on; as if Job gave the reason here, why he was so desirous to enter into mutual plea with God, namely, because his life was neer to its end, and he would gladly have this controversy ended, before he died.] and I shall passe the path, (through which) I shall not return again. [Oth. Thus. The path is there; I shall not return, I shall be gone.]

CHAP. XVII.

Job returneth again to his complaint over his miserable life
v. 1, &c. *and junkinde friends,* 3. *he appealeth from his friends to God,* 5. *he sheweth what usually doth accompany great misery and adversity,* 6. *exhorteth his friends to judge and speake better,* 10. *he doth not hope to recover of his disease, but to dy,* 11.

MY Spirit [Understand here by the word *Spirit* the living powers and faculties of man. See *1 Kings* 10. on v. 5.] is wasted, [i.e. consumed, spent, and perished. Oth. weakened, or pulled off, viz: from the body] my daies are extinguished [i.e. the daies of my life are brought neer to an end. He compareth his life to a light of a lamp or candle, that wasteth by degrees to

nothing.] *the graces are before me*, [i.e. they are ready as it were, for me; so that there seemeth nothing to remain, but my dying, my life being thus melted away and utterly consumed. Compare Psalm 88. 4, 5, 6.]

2. *Are not mockers by me*, [understand, not properly mockers of his sufferings, but of his words and sayings, Compare below 21. 3. Other mockings, namely whereby they taunt and abuse me.] *and doth (not) mine eye lodge (all) night in their bitterness?* [i.e. are not my thoughts, so troubled with the discourses wherewith they made my life bitter unto me, that they keep mine eyes open all the night, and make me loose my sleep? He sheweth the reason; why the powers and faculties of his life, did wear away and decay thus by degrees, viz. because of his friends grieving him with their perverse judgment, and bitter invectives.]

3. *Set down I pray*, [viz. a pledge, or assurance. Job turneth himself to God, wishing that he might plead with God about that controversie, which he had with his friends, that so he might defend the right of his cause before himself. Compare above 16. 21.] *put me (in) a surety with thee*: [viz. who shall promise in thy behalf, that thou wilt enter into plea with me, and firmly stand to what shall be found right and equitable.] *who shall be he? that my hand may be struck into*. [viz. by the Surety, in assurance of what he shall promise in thy behalf. This was an usual custome among such as in their dealings together, mutually pledged and engag'd faith and troth one to another. See Pro. 6. 1. & 11. 15. & 17. 18. & 22. 26.]

4. *For thou hast hid their heart from prudent understanding*: [Oth. thou hast hid the understanding before their heart. He speaketh of his friends, which comforted him without understanding very indiscretly. To cover, or hide the heart from the understanding is as much as to cause, that the heart shall not comprehend true wisdom.] *therefore thou shalt not exalt them*. [viz. to give them the upperhand of me in this quarrel, and much less yet, that they should be my Judges, but shalt rather oppose and punish them.]

5. *He that rebelleth (ought) to friends with soothing*, [Job, it seemeth, would prevent here, what his friends might object to him, saying, It appeareth that thou doest therefore contemn us, because we reprove thee; wilt thou then that we sooth and flatter thee? Job answereth, he doth desire no such thing, God being an enemy to flatterers: or he threatneth his friends here; because they took upon them to maintain Gods cause, more for the respect to Gods person, than by a judicious apprehending of the matter it self. Above chap. 13. 7. and also because they seemed to flatter him (Job himself) by premising him temporal blessings if he did but repent. See above 5. 20. 21, &c. and 8. 5, &c. and 11. 15, 16, &c.] *even his childrens eyes shall fail*. [i.e. not onely himself, but his posterity also shall be forlaken and punished, by the just Judgement of God.]

6. *But he [viz. God] hath set me for a By-word to the Nations*: [i.e. a common tale and story, which is in every mans mouth, by reason of the trouble and reproach that lies upon me] *so that I am drum-beating before (every ones) face*. [i.e. a vulgar and obvious pastime every where, an object and matter of gazing, contempt and mockery.]

7. *Therefore mine eye is made dim* [he will say, that the powers and faculties of his senses, together with the strength of his body, and the countenance of his face was much spent and mortified. Compare Psalm 6. 8.] *through vexation*. [i.e. by reason of the excessive trouble and distemper of my minde.] *and all my members* [Other imaginations] *are like a shadow*.

8. *The upright shall be abashed over this*: [viz.

that I, being godly, am nevertheless so fearfully punished of God, and so vilely contemned of men.] *and the innocent shall rise up against the hypocrite*. [See above chap. 8. on v. 13. Namely to resist and oppose him in his evil conceit. For, howbeit that the godly are amazed sometimes at the prosperity of the wicked, and the adversity of those that fear God; yet they forbear not to contradict and refute the hypocrites, which draw such false conclusions from thence, for the denying of Gods Providence, and the despising of all true Godliness.]

9. *And the righteous shall keep his way*: [i.e. not recede or slide back from godly practice, for any adversity, that befalleth himself or other godly people. Thus Job sheweth, that he did not lessen or diminish, much less take away the fear of God by his arguments as Eliphaz had upbraided him, above chap. 15. 4.] *and he that is pure of hands*, [i.e. he that doth not trespass against the Law of God by outward practise. See Gen. 20. on verse 5. He maketh mention of the outward cleanliness, the same being a proof and sign of the inward, from which it is inseparable.] *shall increase in strength*. [Heb. shall addre strength, i.e. increase and proceed in strength, growing dayly more and more in faith and hope, and being armed and animated thereby against all manner of Crosses, Troubles, and Contempt of men.]

10. *But yet all of you*, [Heb. they all, so likewise 1 Kings 22. 28. Micha 1. 2, &c. It is a permutation or change of the persons. He turneth his speech to his friends, whom he exhorteth to repent them of their perverse Judgment, and evil speaking.] *turn again and come now*. [viz. to harken unto my words, which shall hold forth true and solid doctrine to you.] *for I finde none wise among you*.

11. *My dayes are passed by, my thoughts*, [which I had of comming forth again out of this misery, and being restored to my former condition] *the possessions of my heart*, [i.e. which thoughts or cogitations my heart had in possession, and held them as dear and delightful as a man would do his inheritance.] *are pluck-ed up*.

12. *The night they change into the day*, [Understand his friends, who were the cause that he could take no rest by night, through the ruminating and examinig of their arguings. Or, we may understand his forelaid thoughts, spoken of in the former verse. Compare above 7. verse 3. and 4.] *the light* [understand the light of the day, caused by the rising of the Sun. So below verse 24. 14. hence the word light is taken for the Sun, below 25. 3. and 31. 26. See the annotation there.] *is neer (the going down)* [i.e. short, and almost spent.] *by reason of the darkness*. [i.e. by reason of the misery, that is come upon me. See Genesis 15. on verse 12. The sence is, That the day did hastily wear away with him, without having any ease, or refreshing in it; and that by reason of the great sufferings, which from all sides distressed and vexed him.]

13. *If I wait*, [viz. for a change of this my sad condition into a happy one here beneath yet; as ye would fain make me believe and hope for. He reflecteth upon that, which they had promised unto him, of the outward prosperity which he might enjoy yet in this life. See ab. ch. 8. 5. & 11. 15, 16, 17.] *the grave shall be my house*: [as if he said; how shall I hope for any happiness here? I can expect nothing but death, and consequently my habitation in the grave, comp. ab. v. 1.] *I shall spread my bed in the darkness*. [i.e. in the grave, which is likewise called a land of darkness, above ch. 10. 21.]

14. *To the ditch I call, thou art my Father; to the worms, thou art my brother, and my Sister*. [i.e. I shall shortly take up my abode in the grave, with and among the

the worms ; even as children dwell with their father, mother and other kindred,

15. Where then should my expectation be ? [as if he said : sure no where, and so in the sequel, Who shall see, i. e. no man, no body shall, it is all but vain and idle talk, what ye do entertain, and feed me withall : by his expectation he meaneth the happiness which, according to their saying, he might yet expect and look for here] *Tea mine expectation, who shall behold it.*

16. They shall descend [viz. both the expecting and the beholding thereof : or, he useth the plural number here, thereby to comprise all manner of hope and expectation, concerning this life.] *With the hand-bars of the grave, [i. e. with the Bear, wherewith the dead body, or corps is carried to the grave, Oth. into the grave. Oth. to the gates of the grave, i. e. into the power and hold of the grave. When there shall be rest together [viz. with other men] In the dust. [or, in regard (my) rest (all) together shall be in the dust, viz. very shortly or, suddenly : that is to say, Seeing I shall go down into the grave; and enjoy no rest, but there.]*

CHAP. XVIII.

Bildad taxeth Job for talking much, v. 1. &c. for his daring, 3. and anger, 4. he recounteth the judgements of God, that fall upon the wicked, 5. to the terror of them that come after, 20. he concludeth with an affectionation of his discourse, 21.

Then answered Bildad the Shuhite, and said :

2. How long is it, (ere) you will make an end of words ? [i. e. how long will it be yet, ere ye make an end of your discourse? Hebr. Put ends to words ? Bildad, as is conceived by many, doth speak to Job here in the plural number, comprehending together with him some of the standers by, that were of his mind and maintained his defence. Others are of opinion, that he addresseth his speech to Job and his own companions Eliphaz and Zophar together, checking them jointly of two things, 1. that they were too long in their disputes, 2. that they did not duly weigh one another's arguments, before they answered the same. Others think, that he only taxeth his two friends here, for making too many words, and yet not redarguing Job with grounds sufficient.] *Mark ye, [or, attend, give heed to, viz. the whole matter. So the Hebrew word is likewise taken, Eze. 8. 15. Nehem. 13. 7. Prov. 7. 7. Oth. make (us) to understand] and then shall we speak.*

3. Wherefore are we counted [viz. I my self, and my two companions] As beasts [i. e. as dull, blunt, silly men, without understanding. He seemeth to reflect upon what Job had said, above chap. 12. 7. and 17. 3. 9.] And are unclean [as convicted of ignorance and perfidiousness, he seemed to have a regard to what Job had said, above chap. 17. v. 4. and 10.] *In your eyes ? [i.e. in Jobs judgement and account, together with theirs that held with him. To be in a mans eyes, is, to be accounted, or held for such and such in his judgement. So below chap. 19. 15. and 32. 1. Prov. 3. 7. Isa. 5. 21. &c. compare Levit. 13. 5. and the Annot.]*

4. O thou, that searchest his soul through his anger : [he speaketh of Job in the third person : whom presently after he addresseth himself unto in the second. See the like interchange of the person, above chap. 12. 4. and 16. 7. and 30. 19, 20. Obad. 3. His meaning is, that Job through impatience, extremely weakened, wronged and destroyed himself] *Shall the Earth be forsaken for thy sake, and shall a Rock be moved out of his place, [the meaning is that God would surely not alter his order for Jobs sake, having alwayes kept and maintained the same in his government and judgments, by]*

punishing the wicked and blessing the godly, which could no more cease, than the world be forsaken and the rocks removed ?]

5. *Te the light of the wicked shall be extinguished, [as if he said, for all thy gainsaying it holds true and sure enough, that the wicked are punished : and consequently, thou being now punished, yea most fearfully deprived and turned out of all thy welfare, that thou art a wicked man indeed. By the light of the wicked he understands their prosperity in this life, consisting in honour, power, wealth, health, joy and pleasure, which many of them do enjoy here on Earth. The word light is taken for all manner of prosperity and joy. See Esther 8. 16. & 22. 28. & 30. 26. & 38. 15. Psal. 97. 11. Prov. 13. 9. Isa. 39. 9. &c. Compare here with above chap. 11. on v. 17.] And the spark of his fire shall not glister. [his, i. e. the wicked, or of every one of them. The fence is, he shall not enjoy the fruition of the least of his weal or welfare. The word fire here doth signify the same thing, that light doth, i. e. outward success, prosperity and happiness. Compare Gen. 15. on v. 17.]*

6. *The light [See the precedent verse] Shall grow dark in his Tents [i. e. dwelling place, and so in the sequel, See 2 Kings 13. on v. 5.] And his lamp shall be put out over him [understand the same thing, that is laid of the light in the former v. and so Psal. 18. 29. Prov. 13. 9. and 20. 20.]*

7. *The steps of his might shall be straitened ; [i. e. the strong and great success of his temporal power, and prosperity shall be curbed and weakened, that he shall not be able to mount so high, or spread so far, as to enlarge and extend his power according to his unlimited and haughty presumption.] And his counsel shall thresh him down. [i. e. he shall perish by his own devises, plots and practises.]*

8. *For with his feet he shall be cast into the net. [Oth. by his feet : i. e. he shall run and entangle himself by his own wayes and wiles into or upon such dangers, as by the just judgment of God shall be prepared for him.] And shall walk in the ravaged yarn. [i. e. he shall be in a thousand straights continually.]*

9. *The Snare shall take him by the heels ; [Oth. He shall apprehend the Snare with his feet. i. e. by his own unadvisednes shall he put and enthrall his foot into the Snare] The high-way robber shall subdue him. [See above chap. 5. on v. 5.]*

10. *His ginne is hid in the earth ; [i. e. by Gods secret and righteous judgement so disposed that he must be taken by, and perish in it.] And his trap upon the path. [it is conceived that the Hebrew word rendered trap here doth signify a certain trap or engine which is set or spread by the way, to take birds or other creatures with.]*

11. *The troubles [viz. of conscience within and other outward ones, which God maketh use of to plague the wicked withall] Shall affright him round about ; and scatter him upon his feet [i. e. set him on his legs chafing him up and down through the multitude of his distracted thoughts, which shall pierce his heart through from within. See Isa. 57. 20. 21.]*

12. *His might [understand hereby, all that, whereby he hath any power and authority among men] Shall be hunger-bitten ; [i. e. grow very faint and impotent, decay and come to nothing. Hungry or hunger-bitten, such are called, as are in any want, distress, or disability. Compare 1 Sam. 2. 5. Psal. 107. 9, 36. Isa. 32. 6. Luke 1. 53.] And destruction is ready at his fide, [i. e. very near, or round about him.]*

13. *The first born of death [i. e. a fierce violent and fearfull kind of death : for as the first-born was the chieftest among his brethren, and had most authority among them, so the first-born of death is called, that kind]*

kind of death, which of all others is the most violent and terrible. So *Isaiah* calleth the *first-born of the poor* those that were the poorest of all, *Isa. 14. 30.* Or, by the *first-born of death* may be understood the Devil, having the power of death, *Heb. 2. 14.*] *Shall devour the grates of his house;* [understand the bones, whereby the skin is kept in pligrim and the whole frame of the body firmly sustained and supported. *Oth. members,* or the *branches i.e.* the veins and sinewes which are spread all over the body like twigs and branches, the Hebrew word hath various significations.] *Its grates he shall devour.*

14. *His confidence [i.e. whatsoever he relicheth upon.]* So the word *confidence* is taken above chap. 8. 14. and

31. 24. Prov. 25. 19.] *Shall be plucked out of his tent;* [Compare above 8. 13, 14, 15.] *This shall make him to scep.* [Or, thou shalt make him to step, speaking to God.] *Unto the King of terrors.* [thus death is called, because nothing terrifieth the wicked more. Or, we may understand the greatest and most fearfull terror, as in the former verse by the *first-born of death* there is understood a most fearfull and terrible death. Also the Devil himself may be understood hereby, whose dominion is full of terror, frights and slavery, *Heb. 2. 15.*]

15. *It shall dwell in his tent,* [that terror, namely, or every one of these terrors. See *1 Kings 22.* on v. 15.] *Where it is not his* [Heb. without being his, i.e. where it doth not properly belong unto him, *viz.* for that he had not set it up, by his own honest means, but with the substance which he violently or fraudulently took from others.] *His dwelling shall be overspread with brimstone.* [This seemeth to be a threatening of drought and barrenness of the land, *Deut. 29. 23. Isa. 34. 9.* It may likewise have a regard to the judgement that fell upon *Sodom and Gomorra, Gen. 19. 24.* and to put it the nearer home to Job, he seemeth to point at that, which had befallen his own Servants and sheep, they being devoured by fire from heaven, above 1. 16.]

16. *From beneath his rootes shall wither, and from above his branch shall be cut off,* [i.e. he shall perish utterly and altogether, like a tree whose root doth wither, and branches are cut off. The Hebrew word rendered *branch* here is likewise used in that signification, above chap. 14. 9. and below chap. 29. 19. and *Isa. 27. 10.*]

17. *His remembrance shall perish from the earth, and he shall have no name upon the streeets* [Heb. upon the face of the *streets* i.e. he shall not have the repute or fame, or renown of a good and honest man, among others in publick, and in common meetings or assemblies.]

18. *They shall thrust him* [Heb. *they shall drive, or, expel him,* i.e. he shall be driven, or, one shall drive him, See above 4. on v. 19.] *From the light,* [*viz.* of this life, or, out of all his dignities, prosperity, wealth and welfare. See above on v. 5.] *Into the darkness* [*viz.* of death and hell, as the following words seems to import. See the like example in the rich glutton, *Luke 16. 23.* Otherw. the word *darkness* may be taken here for adversity and mifery. See *Gen. 15. on v. 12.*] *And they shall chase him out of the world.*

19. *He shall have no son nor nephew* [or grand-child] *among his people; and none shall be left remaining in his dwellings.*

20. *The posterity shall be abashed.* [understand these that shall live after him] *Over his day.* [i.e. the day of his ruine and destruction, wherein God appointed to execute his just judgement against him. So *Ezek. 21. 25.* and thus by a humane day there is to be understood a humane judgement, *1 Cor. 4. 3.* Compare above chap. 15. 32. and the annot.] *and the ancient* [or, the precedent. i.e. those that were before the posterity, and not only liv'd yet, when he was in the height of his prosperity, but survived likewise his fearfull end and utter destrucion.] *Shall be feised with horror.* [The Hebrew word doth

signify such a kind of horror, as makes a mans hair stand on end. So *Ezek. 27. 35.* and *32. 10.* The sense is expressed above chap. 4. 15.]

21. *Verily such are the habitations of the perverse (man)* and this is the place [i.e. the estate and condition. Compare above 8. the annot. on v. 18.] *(Of him that) doth not know God* [i.e. that doth not regard God, nor care to have a right knowledge of his being, will and workings; to the end that he might please and serve him, Compare *Exod. 5. 2. Jud. 2. 10. Psal. 79. 6. 2 Thes. 1. 8.*]

CHAP. XIX.

Job finds fault with his friends for their being uncivil and unmercifull towards him, v. 1. &c. and having no regard to his suffering, 6. wherein he seemed to be forsaken, 7. he describeth the greatness and variety of his suffering, 8. exhorteth his friends to have compassion on him, 21. wisheth, that his sufferings and his words, uttered thercin, might be recorded for ever, 23. he comforteth himself with his Redeemer and the Resurrection of the body, 25. exhorteth his friends to their duty, 28.

But Job answered, and said;

2. *How long will ye make sad my soul, and bruise me with words?* [i.e. distract and dull me with your prating and babling. **Or,** oppres me with groundless and hostile charges.]

3. *Ye have put me to shame now ten times;* [i.e. very often a certain number for an uncertain: and thus the number of ten is often used. See *Gen. 3. on v. 7.*] *Ye are not ashamed, ye harden your selves against me.* [Or, grow stiff, in that ye contend so impudently and obstinately with me. **Otherw.** *That ye carry your selves so strangely towards me.*]

4. *But also, be it indeed, that I have erred;* [i.e. admit, put case, that through mistake, or weakness I may have slipt, or forgot my self.] *Mine error shall tarry (all) night with me,* [i.e. my fault, if any there be, doth touch my self, not you: ye need not trouble your selves for the same, let me alone and unmolested, that I may reconcile my self with God, and wait on the issue, without going on thus to revile and slander me.]

5. *If indeed ye exalt your selves against me,* [Or, make your selves great, i.e. are stoutly and spightfully set against me with big words and bitter insultings. The Hebrew word is likewise so taken, *Psal. 35. 26. Jerem. 48. 26. Lam. 1. 9. Ezek. 35. 13. Zeph. 2. 8.*] *And drive my reproach against me:* [i.e. go about with such eager contending to convince me of that whereof I should be ashamed, or which is accompanied, or will be followed with my reproach. *Reproach,* for that which causeth it. Compare below chap. 20. 3. and the annotation upon the word *shaming.*]

6. *Know now that God hath overthrown me;* [Or, bowed me, i.e. by manyfold afflictions wholly beaten down and ruined me. He would have his friends to consider that he was humbled in an extraordinary manner by the hand of God, and therefore they should rather commiserate & comfort him, then fall out with him so reproachfully, and aggravate his affliction with passing such perverse judgement upon it. Compare chap. 6. v. 11. 14, 15, 16.] *And surrounded me (with) his net,* [or, over me, i.e. he hath so environed and encompassed me with all manner of plagues and miseries, that I am not able to make an escape, just as if I were beset round about with snares, that cannot be avoided. See of the same comparison above chap. 18. 8. and below 22. 10. *Item Lam. 1. 13. Ezek. 12. 13. and 32. 3. Hos. 7. 12.*]

7. *Behold I call violence,* [i.e. I protest, that I am violently

violently dealt withal, that notwithstanding my piety, I am so rigorously punished by God, and so reproachfully condemned and mocked by my friends; ye appealing to God cannot be heard nor helped. See the like expessions, *Jer. 20. 8. Hab. 1. 2.* Yet am not heard: I cry out, yet there is no right. [viz. neither before nor after, whereby my cause might be pleaded, and come to some issue, that I might be delivered at length out of this misery. Thus the godly are sometimes in a manner forsaken under their cross, because not feeling the present assistance of God, they seem to faint even to despair under the burden of their afflictions, *Psal. 13. 2.* and *88. 15. Lam. 3. 8. Hab. 1. 2.* Which happened likewise to Christ himself, the head of the faithfull, *Psalms. 22. 3.*]

8. He hath walled up my way, [Compare with this above chap. 3. 23. and *Lam. 3. 7, 9.* The meaning is that he was round about so begirt and hemmed in with all manner of misery, that he saw not the least gap for any escape. Compare above v. 6. the last annot, and *Hos. 2. 5.*] that I cannot pass through: and over my pathes hath he set darkness. [Compare above chap. 3. on v. 23.]

9. Mine honour he hath plucked off from me, [i.e. he hath dispossessed and bereaved me of all my former estate, means, worth and authority. The word honour is taken in this sense, *Psal. 7. 6. Isa. 16. 14.* and *21. 16.* Compare *Gen. 31. on v. 1.*] And the Crown of my head he hath taken away. [understand by the Crown, whatsoever setted him for his glory, and ornament. So this word is taken, below chap. 31. 36. *Prov. 4. 9.* and *12. 4.* and *14. 24.* and *16. 31.* and *17. 6. Lam. 5. 16. Ezek. 21. 26.*]

10. He hath broken me down round about, [understand this of the loss of his goods, which he had suffered on all hands.] So that I pass away; [i.e. go to decay and perish.] And hath removed [Heb. made to depart.] Mine expectation, [understand hereby the hope of his temporal prosperity in this life; for as to the hope of his everlasting welfare, he ever cleaved fast to that, as is to be seen, above chap. 13. 15, 16: and below in this chap. v. 25. 26, 27.] Like a tree. [i.e. he hath taken me up by the roots and carryed me away: for as there is no hope for a tree, that is rooted up, and left so, that ever he should grow and flourish again; so saith Job, he was put out of all temporal welfare, that there was no hope left for his recovering.]

11. Besides, he hath kindled his anger against me, and accounted me by him, as his enemies. [thus the flesh judgeth, when God doth but try and chastise his children. So above chapter 13. on verse 24.]

12. His troops are arrived together [hereby he understandeth the manifold plagues and troubles, that were come upon him, above chap. 1. and 2. yea his friends themselves, who by their perverse judging, and bitter speaking did very much afflict and vex him, above v. 2. and 3.] And have made plain their way against me. [viz. accord to the manner of hosts and armes, who being about to subdue a City by siege, lay all the rubbs and obstacles level round about it, for to facilitate their passage and communication, and the better to make their approaches for the speedy subduing and mastering of the City. Heb. properly raised up.] And have leaguered themselves round about my Tent.

13. My brethren he hath put far away from me: [understand his carnal kindred, or the spiritual also, from whom, because of the unity of faith he might have expected some brotherly consolation. See *Gen. 13. on v. 8.*] And those that know me, assuredly they are estranged from me. [i.e. without all peradventure, as it doth plainly appear now. Oth. only they estrange themselves from me, i.e. they knew not how to do him any other service in this sad condition of his, but to eschew

and shun him, as not knowing by what means to help him.]

14. My dear (friends) cease. [Oth. fail, viz. to risit me and comfort me, and to shew me that reciprocal kindness, which one friend doth owe to another, in such straits.] And my acquaintance forgot me.

15. Ny household [or, the inhabitants of] my house: or those which converse in my house. The Hebrew word seemeth to be general; betokening not only those that are constant inhabitants of the house, and of the household; but those also which repair to it and converse, there as good friends & acquaintance.] And my serving-maids count me a stranger. I am a forcer in their eyes. [i.e. they hold and count me for one that hath no relation to them, and with whom they have nothing to do. See above chap. 18. on v. 3.]

16. I called my servant and he answered me not: I besought him with my mouth. [viz. that he would do some thing for me. He did not only bid him as Master of the family, but intreated him likewise as one of his equals.]

17. My breath is strange to my wife: [Heb. My spirit] So above 9. 18. The fence is that his wife turned her self away from him, as from one that had a stinking breath, and consequently did loath and shun him, and refused him all due help and service.] And I beseech for the childrens sake of my belly. [i.e. for that natural affection and tendernes, which I conceived she might have yet unto me, by reason of the children which formerly we had gotten, and brought up together.]

18. Also the young children [thus the Hebrew word is taken, below 21. 11. Oth. the perverse or unrighteous, as above chap. 16. v. 11. Despise me if I arise, [viz. to make them quiet, hold their peace, and cease from evil language. Or else for to allure them unto me with kind and courteous speeches.] Then do they speak against me.

19. All (the) men of my secret Counsel. [understand those whom he was wont to trust with his secrets, and to consult with about his most private affairs.] Do abhor me, and those whom I loved are turned against me.

20. My bones cleave to my skin and to my flesh: [his meaning is, that all the moisture and vigour of his life was so consumed and dried up, that he had but little left him beside the skin, and the bones, which together with the skin, and the small remnant of flesh, stuck out so, that they seemed not to grow there, but to be tyed and fastned together. Compare *Psal. 102. 6.*] And I am escaped with the skin of my teeth. [that is to say, the LORD had in that manner seised his body; that there was nothing left entie but the skin, which is about the teeth or gummes, or about the lips, which cover the teeth, implying that he was nothing but a mere Skeleton or pack of bones, covered over with the skin, and had scarce any thing whole or sound about him, but his mouth to speak withal.]

21. Have pity on me, have pity on me, O ye my friends, for the hand of God hath seised me: [i.e. extremely afflicted & plagued me in my body, friends and substance. See *Gen. 26. on v. 11.* Thus our Saviour is called, the seised of God, *Isa. 53. 4.* i.e. greatly afflicted by God.]

22. Why do ye persecute me like God, [i.e. as God doth persecute me, as if ye had or could challenge the same right over me.] And are not satisfied with my flesh? [i.e. why is it not sufficient for you, that my flesh is consumed by my suffering, that ye must needs afflict my spirit too, with your perverse doom and yile slandering.]

* 23. O that [Heb. Who shall give that, and so in the sequel of this verse. See above 11. on v. 8.] My words now were written down. Oh! that they were likewise entred into a book?

24. That

24. That they were beaten into a rock for ever, with an iron graver and lead, [viz.] which being melted and pour'd out into the cuts made by the iron graver in the rock, might the better set out and shew the laid cuts. Some do understand by the *lead* here, a leaden plate, which should likewise have his words cut or engraven upon it.]

25. For I know my Re'emer truthe, [His meaning is; Since I am so miserable at present, and am besides made suspected as one neither fearing God, nor trusting in him, above chap. 18. 21. though I have declared myself formerly 'n that behalf, above chap. 13. 15, 16 yet do I solemnly declare now, that I do believe the promised *Messia* to be my Saviour, who shall raise me up at the last day unto eternal life. The word *Redeemer*, Heb. *Guc*, betokeneth the promised *Messia*, our *LORD* and saviour *Jesus Christ*. Compare *Genesis* 48. 16. *isaiah* 59. 20. with the annotation, and see further of the use of this word. *Levit.* 25. 25. &c. and *Ruth*. 2. 20. and 3. 9, 12, &c.] and he shall rise up the last [i. e. at the last, or, the last (day) or, the last, i. e. he that shall be the last and final Judge of all] over the dust. [the meaning is. He shall shew himself most glorious at the last day over, or upon all those that ly in the dust, or earthly graves, by raising them up from the dead, to judge them, and take his, of whom I am one, up with him, into everlasting Salvation. Some take these words thus; and the last (man namely) shall rise up out of the dust, i. e. all men shall rise to the very last man. Some conceive, that Job speaketh here of his own resurrection, and read the words in this manner: and this (viz. body, or flesh, as in the next verse.) shall rise at last upon the dust.]

26. And when they, [viz. the worms and vermine, which shall gnaw, and consume my skin and whole body in the grave,] after my skin, [i. e. after they shall have eaten up and made an end of my skin.] shall have gnawed this thorough; [Understand the rest of his body, which he pointed at in speaking, with his finger; as if he should have said, This wretched flesh, and these feeble bones, which are covered with this skin. The meaning is, that the worms should gnaw thorough and consume, not only his skin, but his flesh and bones also, or his whole body; and notwithstanding that, he should recover all again in the resurrection, to see his God therein.] I shall behold God [viz. the *LORD* Christ, God revealed in the flesh, and visibly appearing then in great Majesty, comming to Judgement.] out of my flesh.

27. Whom I shall behold for me. [i. e. for my own good, or, to mine everlasting joy and salvation] and mine eyes shall see, and not a stranger: [viz. no strange man, body, or eye, i. e. I shall not behold him with any other body or eyes, but my own, even as I shall rise again with my own body, and not with a new created one. See *1 Cor.* 15. verse 53.] my reines [the Reines are often taken in Scripture for the inmost disposition; as the affections, inward motions and desires of man. So here and *Psalms* 7. 10. and 26. 2. *Proverbs* 23. 16. *Jerem.* 12. 2. &c. Compare below 38. on verse 36.] long much [or consume, viz. with longing i. e. my desires and longings are so fervent within me, for to behold my *LORD* and Saviour once, that they are even ready to make me faint and consume. Thus the Hebrew word is taken, *2 Samuel* 13. 39. *Psalms* 84. 3. & 119. 81, 82, 123. and 139. 13.] in my boome. [understand the inmost part of man. So this word is taken, *Ecclesi.* 7. 9.]

28. Verily, ye should say; [i. e. ye ought to say] Wherefore do we persecute him? seeing the root of the matter is found in me. [i. e. seeing, that the first matter and ground of our difference, is the affliction whic God sent upon me, in regard whereof ye ought rather

to committate me, then to fall so reproachfully upon me. Or, understand by the *root of the matter*, the main ground of the difference, comprehending the solid reasons, which ought to end the dispute, and which were found not in theirs, but in his arguings. Also by this *Root*, there may be understood, that excellent confession of faith, which Job had made, and ought to have satisfied his friends, to count him no longer an Hypocrite.]

29. Be ye afraid because of the sword; [Heb. from the jace of the sword; He nameth one sort of punishments wherewith God visiteth the impenitent, instead of all] for the fiercenes [understanding the fierce威 of God, which doth reveal it self over the unrighteousnes of men, *Romans* 1. 18. See *2 Chron.* 28. on verse 13. Oth. (such) fiercenes, viz. as the friends of Job did shew against him (is one) of the iniquities of the sword, or, bringeth with it the punishments of the sword] is (over) the iniquities of the sword; [i. e. which deserve the sword, or some other destructive Judgement.] that ye may know, there is a judgement. [viz. with God, who doth punish sinnes, either in this life, or in that to come, or in both together.]

CHAP. XX.

Zophar sheweth he hath reason to answer Job, 1. &c. rehearseth that the profferty of the wicked doth soon perish, 4. &c. that God doth plague them in all things, many wayes, 10. the conclusion of this Rehearsall, 29.

Then answered Zophar the Naamathite, and said.
2. Therefore [i. e. by reason of that which Job had pronounced just now, above 19. 19. threatening his friends with the Judgement of God, because of their perverse judgement and evil speaking against him.] do my thoughts [set of this word, above chap. 4. on verse 13.] answer me; [Oth. return, viz. to answer Job: for he had done it once already, above chap. 11.] and for this is my hastening in me. [Other. for my sake, in my behalf, viz. to maintain my credit and reputation.]

3. I have heard a reproof which putteth me to shame; [Heb. a reproo, or, correction of my shame, i.e. which is accompanied with my shame and discredit; in regard that Job doth charge us therein of ignorance and indiscretion. Shame, or reproach, being used for that which maketh one to be reproached or ashamed. *1 Sam.* 13. 13. and above chap. 19. 5.] but the spirit [understand the holy spirit, from whom true knowledge and utterance proceedeth, *Numbers* 11. 29. *1 Cor.* 12. 11. or understand the soul of man, which is not onely endued with a reasonable understanding, but likewise illuminated with supernaturall knowledge by Regeneration.] shall answer for me out of mine understandinge. [i. e. in a well-ordered and composed manner, without any dismembering of mind, or foolish passion; or above my understanding.]

4. Knowest thou this? from ever, from that (God) hath set man upon earth, [Comp ab.ch.3. on v. 20. and below here v. 23. & 25. Where the word God is likewise inferred.]

5. That the shouting of the wicked [or, the joyous exclamation, i. e. their joy and jollity, cheer and merriment, proceeding from their outward prosperity.] hath been from hard-by, [id est, began but very lately; So new Gods, are called, Gods come from hard-by, *Deuteronomy* 32. verse 17. i. e. but newly come in, lately set up. Compare above 17. 12.] and the joy of the hypocrite for a moment,

7. If his height did climb up to the heaven ; [i.e. were never so excellent. See Gen. 11. on v. 4.] And his head reached to the clouds.

7. He shall perish for ever like his dung : [Compare 1 Kings 14. 10.] Those that had seen him, shall say where is he.

8. He shall flee away as a dream [i.e. very hastily and deceitfully ; for even as the remembrance of a dream doth suddenly pass away, so also commonly one findeth nothing, being awake, of what one dreamt, but delusion, Isa. 29. 7, 8.] That one shall not find him, and he shall be chased away as a vision of the night, [viz. that which doth appear to the fancy of a man is his dream.]

9. The eyes that saw him, shall do it no more : [Heb. Shall not add, i.e. shall see him no more. Compare Gen. 8. on v. 10.] And his place shall no more behold him, [i.e. he shall not be seen nor found any more in his place. See above chap. 7. on v. 10.]

10. His children shall seek to please the poor ; [as who should yet be poorer than the common sort of poor, or, because they should stand in fear of the poor, which were oppressed by their fathers, least they should call them to account now, before the judgement seat.] And his hands shall be forced to turn his substance out again. [i.e. the goods and means which he extorted from the poor by violence.]

11. His bones shall be full of his bidden (sins) : [Compare, Psal. 90. 8. and the annot. Some do understand it of the sins of the youth, i.e. the sins committed in the time of his youth, together with the plagues and diseases which use to follow such sins of youth, as the just judgements of God.] Every one of which shall lie down with him upon the dust, [Every one of which, viz. of those bones full fraught with the plagues of his youthfull sins, which shall all hang upon and cleave unto him till his death. Oth. every one, viz. of the secret sins of his youth. The sense is one and the same.]

12. If the evil [viz. of sin and wickedness. So Gen. 6. 5. 1 Sam. 17. 18. Psal. 28. 4. &c.] Be sweet [i.e. pleasant and delightfull, as some dainty morsell in the mouth : for as such being held a little upon the palate, doth for a while much please and delight one ; but afterwards comes up again very bitterly, or causeth much pain and gripings in the body, so may sin yield some delight indeed for a time, but the punishment which followeth upon it, is accompanied with unspeakable torment. Compare Prov. 5. 3. 4.] In his mouth [i.e. in his judgement and affection. So the word mouth is taken to a contrary purpose, Psal. 119. 103.] He that hideth the same under his tongue, [viz. for to retain the relish, that is, the pleasure of sin so much the longer. Compare the next verse.]

13. He saving the same, [understand that same evill of sin, which here, as before is compared to dainty delicious meat.] And forsaking it not, but keeping it in the midst of his palate.

14. His meat shall be changed in his entrails : [Heb. His bread, &c. he continueth the former comparison.] The gall of Vipers [whose poison killeth very suddenly] shall be in the inmost of him. [i.e. in his heart or soul. So 1 Kin. 3. 28. Psal. 49. 12. & 51. 12. & 55. 5. & 62. 5. & 94. 19. Jer. 9. 8. & 31. 33.]

15. He hath swallowed up goods [i.e. gathered the same with a great deal of eagerness, greediness and unsatiableness. He judgeth Job here, as if his goods had been ill gotten.] But he shall spit it out ; [i.e. his sins, iniquities and ill gotten goods shall thrive with him, as the meat with him that is fain very painfully to digest it ; or, as the strongest poison becometh him that drunk it up.] God shall expel it out of his belly.

16. He shall suck the poison of vipers, the tongue of the serpent shall put him to death.

17. He shall not see the streams, rivers, brooks [under] stand hereby a great and mighty abundance of all manner of wealth. So Psal. 46. 5. Isa. 41. 18. John 7. 38.] of honey and butter [by these things and such like, the Scriptures use to intimate the choicest blessings of this temporal life. See Exod. 3. 8. 2 Kings 18. 32. and 29. 6. and the annot.]

18. He shall restore the labour again [The labour, i.e. other mens goods, which they had gotten by their labour. So Deut. 28. 31. Job 39. 14. Psal. 78. 46. and 109. 11. the same he shall be made to restore unto those whom he had wronged and bereaved, being compelled to this surrender by the Magistrate.] and not swallow it down, [i.e. not spend, make use of or enjoy the same. This contradicteh not the swallowing spoken of above v. 15. for that is to be understood of the unrighteous getting, and posseſſing goods for a time ; but this, of the constant use and enjoyment.] After the substance of his change, he shall not leap up for joy [i.e. after his wealth or meanes : implying, that after his being rich and mighty, he should grow poor and wretched, which is called his change. Oth, according to the measure, greatness and multitude of the goods which he had gotten by stealing, cheating, robbing, shall his surrender be proportioned : and this also may well be called his change, because the same doth make him grow poor when he was rich.]

19. Because he hath oppressed, forsaken the poor, robbed an house, which he had not built up. [Oth. and he hath not built it, i.e. he hath robbed houses indeed, but never built any for the poor.]

20. Because he hath known no rest in his belly : [i.e. because he had a most insatiable belly ; See v. 15. in his belly, i.e. in his heart, or inmost part. See above chap. 15. on v. 2. Or in his person, a part being taken for the whole] Therefore shall he keep nothing over of his defred goods. [Heb. wish, or, desire, i.e. things, or goods much wished or longed for.]

21. There shall be nothing over for him to eat : therefore shall he not wait for his good. [viz. because he shall be so plunged at once into straights, that he shall see no issue, nor ground for any hope of amendment.]

22. When his sufficiency shall be full. [i.e. when he shall have wealth and riches enough, to live a happy and contented life here.] He shall be afraid : all (or every) hand of the afflicted shall come upon him. [i.e. all the poor which were bereaved and undone by him, shall seek and endeavour to recover their own.]

23. Let there be (somewhat) for to fill his belly, [i.e. admit there be yet some provision left him of meat and drink to satisfy his want.] (God) shall send over him the heat of his anger, and rayn over him, [viz. his plagues, and righteous judgements. Compare Psal. 11. 7. upon his meat. [viz. that it shall do him no good Oth. While he eateth. Compare Num. 11. 33.]

24. Let him be fled from the Iron weapons, the steelbow shall shoot him thorow [Heb. properly, go through him, the meaning is : grant that by flight he escape one danger, he shall be hit sure by the other, or, the other will not miss him. This same is likewise expressed by another phrase, Isaiah 24. 18. Jeremiah 48. 44. Amos 5. 19.]

25. They shall draw (the sword), [the word sword is implied in the verb Shalaph to draw out, which for the most part is used for the drawing of the sword. See Numb. 22. v. 23, 31. Jud. 8. 20. and 9. 54. and 20. 2, 25. 1 Sam. 31. 4. Oth. And he, (viz. God) shall draw. See above v. 4. and 23. and below 21. 17. and Deut. 32. 41, 42.] It shall go out of the body and come forth glistening [Heb. and the glistening, hue, or splendour, (viz. of the sword, i.e. the glistening or glittering point of the sword) Shall come forth. Thus the Hebrew word is taken, Deut. 32. 41. Ezek. 21. 10, 15. Nah.

Nah. 3. 3. Hab. 3. 11. *I out of his gall,* [I understand the innermost part of his body; whereby is implied a mortal plague, that is the destruction of the wicked.] *ter-*
rours shall be upon him.

26. *All darkness shall be hid in his hiding-places;* [by darkness is understood the adversity and wretched estate, which God doth make to come upon him for his wickedness. See Gen. 15. on verse 12. Some do understand it; that his hiding-places, where he thought to keep himself close and covered as in the dark, shall be light and discovered. By the hiding places are understood the private corners, and secret places, or means of retiring and sheltering, which the wicked endeavour to find out for the avoiding and escaping of the Judgements of God. The meaning is, That they shall be so far from finding any help or shelter in them, that therein shall be laid up nothing for them but mischief, and misery. Others there are, which understand hereby the close and hidden Treasures of the wicked, whereof they should not be able to enjoy any thing, but rather finde them the means of all manner of trouble and vexation to themselves. See of the Hebrew word, Psalm 17. 14. *A fire,* [understand the wrath and vengeance of God, which is compared to a fire. See Deut. 32. 22. with the annotation. item Isaiah 26. 11. Jeremiah 15. 14. Lam. 2. 3.] *which is not blown up,* [i. e. not kindled by any man, but proceedeth from the just Judgement of God. It should seem, he hath a regard to what is said above chap. 1. 16. This may also be understood of the Judgements of God in general, and of the fire of hell. Compare Isaiah 30. 33. *I shall devour him; it shall go ill with the remnant in his tent.* [understand his family and posterity, trudging in the steps of his wickedness.].]

27. *The heaven shall reveal his iniquity; and the earth shall raise up her self against him.* [The sense is, That all the Creatures Celestial and Terrestrial, spiritual and corporal, animate and inanimate shall be ready to minister and serve God in the executing of his righteous judgements against the wicked.].

28. *The income of his house shall be carryed away;* [i. e. be spent and consumed, melt, waste and perish away.] *it shall flow quite away* [Heb. be-flowings away, or, pourings out, in the plural number]. *in the day of his anger.* [Understand the day of the wrath of God: that is to say, the appointed time, wherein God will shew forth his indignation, by sending his just judgments abroad. Compare below 24. 1. Proverbs 6. 34. & 11. 4. Isa. 13. 13. Lam. 2. 21. Ezek. 22. 24. Zep. 1. 5. Rom. 2. 5.].

29. *This is the portion of the wicked man from God,* [i. e. the reward, recompence, or punishment appointed by God for the wicked, according to his righteous Judgement. So also below 27. 13. and 31. 2. Psalm 50. 18. Isaiah 17. 14. and 57. 6.] *and the inheritance,* [i. e. the same, which before was called the portion, so below 27. 13. and 31. 2.] *of his discourses of God.* [i. e. of the blasphemous, or reproachfull words and discourses, which the wicked utter against God. Other of his utterance from God, i.e. from, or by the just judgment, which God hath determined to execute against the wicked.].

CHAP. XXI.

Job desirer a hearing of his friends, v. 1, &c. giveth reasons why his spirit is distempered; 4. sheweth that the wicked are for the most part happy in the world, 7. notwithstanding that they blaspheme God, 14. He detesteth them, 16. nevertheless they are seldom punished in this life, 19. God is righteous, although he dealeth unequally with men, 22. Job preventeth the bad judgements

of his friends, which they made about his children, 27. sheweth that the wicked are free here for the most part of all punishments, to the end of their life, 29. he rejecteth the comfortings of his friends, 34.

But Job answered and said:

2. *Hearken, attentively* [Heb. hearing hear ye; or, hearkening, hearken] *unto my speeches, and let this* [viz. and holding of your peace and listening beed fully unto me] *be your comfortings.* [i. e. in stead of the comforts, which ye ought to administer unto me in this my sad disconsolate condition.]

3. *Bear with me, and I will speak; and after that I shall have spoken (then) mock.* [viz. thou Zophar, who by thy hastiness didst break off my discourse before above chap. 20. 2. Job doth hold Zophars answer but for a mockery.]

4. *Is my complaint (concerning my self) unto man?* [He will say, no: but unto God rather, who onely saw his conscience, and was able to defend his innocency, men, as his friends, did nothing, but trouble and molest him.] *yet if it were so* [viz. that my complaint were addressed unto man,] *why should not my spirit be vexed?* [seeing men are so unkinde unto me, that am in such misery; or straighened, distressed. Heb. shortned. So, shortness of the Spirit, for distress and anguish of the spirit. Exod. 6. 8. of being vexed, See Jud. 16. on v. 16.]

5. *Look upon me, and be abashed:* [through the consideration of my great miseries.] *and lay thy hand upon thy mouth,* [viz. in sign of being silenced, through the terror which my suffering ought to excite you unto. See of this kinde of speaking Jud. 18. on v. 19. item bel. 29. 9. & 39. 37. Prov. 30. 32.]

6. *Tea, when I think (thereon)* [viz. that I must suffer so much, being godly, and many thrive and fare so well that are wicked: as is expressed in the sequel.] *then am I troubled, and my flesh laid hold on her-*
rowr.

7. *Wherefore do the wicked live, grow old, and become mighty in substance?*

8. *Their seed* [i. e. children, posterity. See Gen. 9. on v. 9. & Lev. 21. on v. 15. which in the sequel are called sproutings.] *is stedfast with them before their face, and their sproutings* [see abd. 5. on v. 25.] *are before their eyes.*

9. *Their houses have peace* [Heb. their houses peace, i. e. have peace, or are in peace. See the like expression 2 Samuel 17. 3. and the annotation. Peace, for prosperity and welfare. See Gen. 37. on v. 14.] *without fear: and the rod of God is not upon them.* [understand God doth not punish nor chastise them. See above ch. 9. on v. 34.]

10. *His Bull* [The wicked's namely, here is a change of the number; for in the three former verses he used the plural, speaking of the wicked, as also in the following verses 11, 12, 13. &c. but here the singular is taken. So Exodus 34. 15. and above chap. 14. 12., &c.] *leapeth and misseth not, his cow calveth, and miscarrieth not.]*

11. *Their young children they* [viz. the wicked] *fend forth like a flock:* [viz. of sheep, or, goats. See of the Hebrew word, Genesis 12. on v. 16. The meaning is, that they have many children, which do spread themselves all over the land, to the great comfort and delight of their parents.] *and their children are skipping.* [for outward pleasure and inward joy. as we see young cattle is wont to do, when they are grazing in fat, full and secured pastures.]

12. *They lift up* [viz. their feet, or their voices.] *with the drum and with the harp; and they rejoice at the sound of the Organs.*

13. *They spend* [or make old] *their daies in meat;* [viz.

[viz; that of this temporal life, as their state, authority, riches, ease and prosperity. So below v. 25. *Psal. 104. 28. Prov. 11. 10. Eccles. 6. 3. Isaiah 1. 19. &c.*] and in a moment [i. e. on a sudden, without any long and grievous pains to torment them] do they descend into the grave.

14. Nevertheless they say to God, [viz. not so much with the mouth (for shame to utter it) as with the heart which is full of the contempt of Gods name. Compare *Psalm 14. 1. and 36. 2. Malachi 3. 14, 15.*] Turn from us; for we have no delight in the knowledge of thy ways. [See *Gen. 18.* on v. 19.]

15. What is the Almighty, that we should serve him? [See *Exod. 5. 2. Malach. 3. 14.*] and what advantage shall we get, to have recourse to him? [viz. by calling upon him, as *Jer. 7. 16.*]

16. Yet behold their wealth is not in their hand; [i. e. their welfare or prosperity is not in their own power, but only in the gracious blessing of the most high] the counsel of the wicked is far from me. [i. e. their intents, purposes and practises. Compare *Deut. 32. 28.* and above chap. 10. 3. and 18. 7. *Psal. 1. 1.* Job speaketh here in his own behalf, and detesteth the vanity and wickedness of the unbelieving and ungodly, declaring that he is far from desiring to have any Communion with them.]

17. How often doth it come to pass [He meaneth not very often] that the lamp of the wicked [i. e. his welfare and prosperity. See above ch. 18. ver. 5.] is put out and that their destruction cometh upon them? that (God) doth distribute pains (unto them) in his anger? [He granteth indeed, that it happeneth sometimes with the wicked, so as Zophar had instanced, above chap. 20. v. 5. but denieth, that it is the usual and frequent course, much less a constant one. So likewise in the sequel.]

18. That they become like straw before the wind; [Compare below chap. 27. 21. *Psalm 1. 4. & 35. 5. Isa. 17. 13. & 29. 5. Hosea 13. 3.*] and like chaff which the whirlwind stealeth away?

19. That God layeth up his power for his children; [understand the power of the wicked man, that is to say, the punishment, which he deserved by the abuse of his power upon others. *Layeth up*, i. e. transferreth or withholdeth the same to bestow it afterwards upon his children, which follow the foot steps of his wickedness; *Exod. 20. 5.* He reflecteth upon that, which Zophar had said above chap. 20. 10.] requiteth [the Hebrew word signifieth not only the requital of kindness for a benefit received, as *Ruth. 2. 12. 1 Sam. 24. 20.* below 41. 2. but also the requital of punishment for evil deeds, as here and below v. 31. and *Jud. 1. 7. 2 Sam. 3. 39. Jer. 32. 18.*] him [i. e. the wicked himself in his own person.] that he take notice of it?

20. That his eyes do see his destruction, and he doth drink of the indignation of the Almighty? [i.e. receive the punishment of Gods indignation; the manner of speaking is taken from this, that Gods vengeance is compared to a cup or draught. See *Psalm 75.* on verse 9.]

21. For what pleasure should he have after himself in his house [he will say, none sure, in regard that men being dead once, have no knowledge of what happeneth here beneath. Compare above, chap. 14. 21. Job meets with these here, which might have laid upon the former instance; Although the wicked be not punished, during this life, in their own persons, their children at leastwise are sure to be plagued after their death; whereupon Job replieth that that can be no grief to the dead, which have no knowledge of any thing.] When the number of his months is cut off. [i. e. when the appointed time of his life is spent and ended.]

22. Shall men teach God knowledge; [viz. whereby

he might be instructed and come to understand how to govern the world wisely and righteously. Job here preventeth those which might demand, how it could stand with Gods justice, that the wicked should be so gently dealt withal; He answereth, That God doth need no mans instruction, his will being the Supreme rule and square of whatsoever is just and good, nd that therefore his Government is altogether as just and righteous, as it is incomprehensible. Compare *Genesis 18. 25. above 8. 3. and 34. 12. Rom. 3. 5, 6. & 11. 33. 34.*] where (as) he judgeth [i. e. governeth, or judgeth] the high (ones)? [understand the Angels, and such as are exalted and mighty in the world.]

23. This (man) [He declareth it how wonderfully God doth govern mankind.] dyeth in the strength of his perfection, where he was at full rest and quiet. [i. e. in the very best, and at the highest point of his temporal felicity.]

24. His milk-vessels were full of milk; [understand hereby, that he had the affluence and abundance of all manner of temporal blessings.] and the marrow of his bones was moistened: [understand hereby the health and welfare of his body, as on the contrary by the dryness of the bones, the bodies ill disposition, below 30. 30. *Psalm 102. 4.*]

25. The other, on the contrary dieth with a bitter soul; [i. e. being full of grief and anguish of heart. Comp. 1 Kin. 4 the annotation on v. 27.] and he hath not eaten, [i. e. not made use of, not enjoyed. Thus eating is frequently used in Scripture for the getting, use, and fruition, or, enjoyment, not only of good things, *Prov. 13. 2. Isa. 1. 19. and 55. 1, 2.* but also of evil, *Prov. 1. 31.*] of the good. [viz. of this temporal life, as above v. 13, see the annotation.]

26. They ly down together in the dust; [i. e. the one must dy, and rot to dust, as well as the other in the grave. Compare *Eccles. 9. 2, 3.*] and the worms cover them.

27. Behold I know your thoughts, [Job directeth the speech to his friends here, to prevent their thoughts, which they might have about his children.] and the evil imaginations [the Hebrew word doth not only signify in general, all manner of thoughts, as above 17. 4. but likewise in particular evil thoughts, as here, and *Prov. 12. 2. and 14. 17. and 24. 8. Isaiah 32. 7.* Sometimes it signifieth also prudent and well-advised thoughts, as *Prov. 1. 4. and 3. 21.*] (wherewith) ye deal violently against me.

28. For ye will say, [viz. in your hearts] where is the house of the Prince? [some do understand the houfe of Jobs eldest son here, which being ruined and overthrown by the tempestuous winde, above 1. 19. it should seem Jobs friends concluded thence, that that son had been a wicked man. Others understand it in a general sense.] and where is the Tent of the habitations of the wicked? [in the plural number, as seeming to speak of the rest of his children, and of the family and household of his eldest Son, which perished all together, or, meaning the dwellings or habitations of other wicked people which had been at any time before, among whom Jobs friends seemed covertly to glaunce at his Son, as one whom they judged to have been of the same condition.]

29. Have ye not enquired [viz. how it fareth with the godly and with the ungodly in this world; as if he said; if ye had done so, ye would have been informed of the truth which I shall tell you now. See the next v.] of the passengers upon the way? [i. e. of the travellers, who commonly see and hear much, and thereby attain to much experience and knowledge of all things.] and know ye not their marks? [understand the circumstances of persons, times and places, serving for confirmation of the things they relate.]

30. That the evil (one) is withdrawn from the day of destruction; [viz. so that the common plagues come not upon him, but he is spared and favoured more than others.] (that they) [the wicked namely, or evil men. A permutation of the number, as above verse 10. the sense is in the former-member.] are carried off in the day of indignations. [understand the Judgements and plagues which by the wrath of God do seize on men. Wrath and indignation are frequently taken for the punishment which thereby is inflicted. See Exod. 15. 7. Num. 16. 46. Psalm 78. 49. and 85. 4. Lament. 4. 11. &c.]

31. Who shall shew him [viz. the wicked,] his way, [i. e. the manner of leading his life, so as to instruct and reprove him therein. See Genesis 6. on verse 12.] to the face? when he doth ought, [i. e. any evil] who shall require him? [i. e. who doth punish him for it? For God lets him go free here for the most part, and men do dead his power.]

32. At last he is brought to the graves: [i. e. to one of the graves. See 2 Kings 22. on ver. 20. or to the place of the graves. The meaning is, He getteth likewise an honourable burial. Compare Luke 16. 22, 23.] and is steadfast in the earth-heap. [i. e. he abideth in the Grave, lying therein, as in an easie resting place.]

33. The clods of the valley are sweet unto him [The meaning is; That the grave is unto him as a place, according to his wish, lying there in peace, without any care or knowledge, what might beset his children after him: Job speaketh of a dead body here; as if it were a living person.] and he draweth all men after him; [the meaning is, that all must follow him to the grave; for every one is appointed once to dy. Here therefore in regard of temporal death, there happeneth nothing else unto the wicked, but what is common to all.] and of whose, that have been before him, there is no number. [Heb. before his face, i. e. when he dyed, the number of those that were dead before him, was infinite.]

34. How do ye comfort me then, [ye, viz. my friends] with vanity? because (in) your answers there remaineth transgression [i. c. because they are false, and of no validity; nay, full of transgression against God, and against me your neighbour:]

C H A P. XXII.

Eliphaz declarereth that God hath no profit by mans goodness, v. 1, &c. and doth not punish him, as afraid of him, 4. chargeth Job of many misdeeds, for which God punished him, 5. even of denying of the Divine Providence, 12. He sheweth unto him, that God punished the wicked at all times, 15. exhorteth him to repentance, 21. with promise of Gods gracious blessing thereupon, 23.

Then answered Eliphaz the Temanite and said:

2. Shall a man also be profitable to God? [He will say, no. Psalm 16. 2. and therefore thou needest not vaunt so much of thy goodness or godliness. For God hath no benefit by it, whether, being godly thou do suffer, or being wicked, thou do prosper. A wise and good man may do good unto himself, but not to God, who in himself is the full and perfect sufficiency of all Good. See Gen. 17. 1. on the words, God Almighty, and Compare below 35. 7, 8.] but the understanding (man) shall be profitable for himself. [Oth. when be (man, namely) is usefull, shall be (namely, God) be prosperous thereby, or thrive by it?]

3. Is it advantage for the Almighty that thou art righteous? [Oth. Is it well pleasing, or, acceptable to the Almighty, that thou justifiest thy self? Heb. is it pleasure, or, desire, recreation, which doth here imply

as much as profit, (things profitable being much desired and delighted in) which is plain by what goeth before and followeth after. Where the word, properly signifying desire, is taken for gain, or lucre.] or gain, that thou perfectest thy wages? [i. e. doest lead a godly, unblameable life. The contrary whereof is to spoil, or corrupt ones may. Gen. 6. 12. and to corrupt or destroy ones works. Zeph. 3. 7.]

4. Is it for fear of thee that he doth punish thee? [i. e. doest thou think he is afraid, thou mightest do him any hurt or damage and prejudice; according as Jobs words above 7. 12. might be construed to imply, or, is it for thy fearing him, i. e. standing in a religious awe and fear of him. This quare of Eliphaz doth strongly deny, and imply, that it was not therefore, but by reason, and for the causes related in the next verse.] that he commeth with thee to judgement? [viz. for to condemn, pais sentence upon, and punish thee, Psalm 143. 2.]

5. Is not thy wickedness great? [or, much: that namely, for which thou art punished; from the greatness and multitude of Jobs afflictions Eliphaz falsely inferreth the greatness and multitude of his transgressions.] and no end of thine iniquities?

6. For [He will say, it must needs be, that thou hast defiled thy self with some of these iniquities, I shall rehearse now, if not with all, because of these fearfull plagues from God upon thee.] Thou hast taken pawn from thy Brethren [i. e. of those of thy kindred and consanguinity. See Genesis 24. on verse 27.] without cause, [i. e. wrongfully, viz. because there was no necessity for it; or because thou tookest that away in pawn, which thou oughtest not to take, or, taking away more then to the value of the thing thou lendest. or being paid, didst keep the pawn in thy hands still, having taken it not so much to ensure what thou lendest forth, as to wrest thy neighbours goods out of his hand, and keep it for thy self. See Exod. 22. 26, 27. Deut. 24. 6, 10, &c.] and thou hast stripped the cloaths off the naked [i. e. those which were so poor and bare, that they could hardly cover their nakednes. Thus the poor are called Isaiah chapter 58. ver. 7. or which were made poor by thy robbing and plundering of them.]

7. Unto the weary thou hast given no water to drink; and from the hungry thou hast withheld the bread.

8. But was there a man of power [Heb. a man of the arm; i. e. one that had, and abused his power to violence and oppression.] the land was for him, [i.e. thy Countrey stood open for such an one. Compare this manner of speaking with the annotation above chap. 11. on v. 2. Arm for Power, or Violence. Thus also below 35. 9. and 38. 15.] and a respectful person, [Heb. accepted by face, i. e. one that by reason of some outward port or quality, is ranked and placed before others, which are of less appearance. See of the like accepting, or respecting of persons; Lev. 19. on v. 15.] dwelled therein.

9. The widows thou hast sent empty away, and the arms of the Orphans are bruised. [understand all the help, strength and ability, which the Orphans had left them. See 2 Chron. 32. on v. 8.]

10. Therefore are snares round about thee: [viz. all those miseries and aduersities, which now do compass, intangle, and enthrall thee, like so many snares, compare above 18. 8, 9, &c. and 19. 6. together with the annotation.] and fearfulness hath troubled thee on a sudden.

11. Or thou feest not the darkness [i. e. doest not comprehend as indeed thou oughtest in what extremity of misery thou art plunged; and for what cause, that is, finnes of thine; whereof in the former verses. Dark-

ness for Misery. See *Genesis* 15. on verse 12. for *sinner*, *Iustab* 5. 20. *Ephesians* 5. 11.] and the overflowing of the water covereth thee. [understand the same miseries; for the words *waters*, *goods*, *streams*, &c. are frequently taken for all manner of adversity. See 2 Sam. 22. on ver. 17.]

12. Is not God in the height of the heavens? [After that *Eliphaz* in the precedent verses had taxed godly *Job* of divers sins, which he should have committed against his neighbour; he chargeth him now yet further with that, whereby he should have sinned and prevaricated directly against God, in denying of his eternal providence. according to which sense, the words of this verse, should be the represented speech of *Job*. Otherwise they may be understood, as the words of *Eliphaz*, minding *Job*, that God sitting so high, and seeing low, is well able to discern, to whom he shall impart good, or evil; which is well said indeed, but not so well applied to the person of *Job*. In the height of the heavens, i.e. is not God the most high of all, and hath he not his dwelling place above all visible creatures, yea, above the stars? Behold but the uppermost of the stars, [Heb. the head] That they are exalted. [namely thereby to consider how high God is, being much higher yet than any star.]

13. Therefore sayest thou, [*Job* had not sayd so; but *Eliphaz* wist his words, made this perverse construction of them.] What doth God know of it, shall he judge through the darkness? [understand hereby that vastness, which is betwixt the highest dwelling of God, and this earth here below, in which space there are the cloudes, and thick mists of the air, through which men being not able to pierce with their sight, their corrupt understanding judgeth, that God himself also is not able to discern through it, what there is a doing here in the world. This absurd judgement *Eliphaz* wrongfully imputeth unto *Job* here, together with that which followeth in the next verse.]

14. The cloudes are a hiding to him, that he seeth not: and he doth walk the circuit of the heavens, [i.e. he troubleth himself, in governing of the world, only with things celestiall and universal, not with terrestrial and particular.]

15. Hast thou observed the path of the age (Seculi) which the unrighteous have trodden? [i.e. the former course which the wicked of old have held to run into destruction. Thus the word age, or, eternity is taken, Isa. 57. 11. Jer. 2. 20. and 28. 8.]

16. Being made wrinkled. [Oth. being destroyed, or, cut off. Hereto some do understand the plagues and judgements of God in general over the wicked, which are often compared to water, as in the verse, and to fire, as v. 20. Some apply it in particular to the Deluge.] When it was not the time: [viz. the full time of their lives. whereunto, according to the course of nature, and the state of their bodily health, they might possibly have attained, if they had not been seized on by a violent death of fading and mouldring away on a sudden. Compare *Psal.* 54. 24.] A flood is poured out (over) them.

17. Which said unto God, turn from us: [these are the words which *Job* had formerly alleged of the wicked, that grew old in their riches and prosperity, above 21. 14. Now *Eliphaz* turns them to his advantage, saying that the wicked did perish by such and such plagues in general, or in particular by the Deluge, because they had uttered these words.] And what had the Almighty done to them.

18. Surely he had filled their houses with goods: therefore the counsel of the wicked is far from me. [Or, be far, &c. These very words *Job* had used before chap. 21. 16. but *Eliphaz* seemeth to repeat them here, to shew they became him better, than *Job* when he judged wicked.]

19. The righteous saw it, [viz. Noah, and his, for these words (as some conceive) relate to the intimated judgement of the Deluge.] And were glad: [viz. not in the destruction of the wicked, but in the demonstration of Gods righteous judgements on them, and mercy to themselves.] And the innocent [viz. Noah] mocked them.

20. Because our estate is not destroyed; [he meaneth the life and welfare of those that were good and fearing God: among whom *Eliphaz* doth reckon himself also, as reputing himself one of their followers and copartners in godliness:] But the fire, [viz. of Gods wrath and indignation. So *Deut.* 32. 22. *Psal.* 18. 9. *Isa.* 26. 11. and 66. 16. *Ezek.* 22. 31. Or, the adversity which proceedeth from Gods indignation, above 15. 34. Some understand here the destroying of the Cities of Sodom and Gomorrah, in particular.] Hath devoured their remnant [Oth. their excellency.]

21. Do but accustom thy self to him, [viz. to God, to fear and serve him uprightly as thy Lord and thy Father.] And have peace: [or, be at peace, viz. through patience in the present affliction, and hope of the deliverance to come. The word peace, doth signify the inward and spiritual rest & quietnes of the heart, as *Jud.* 6. 23. and 19. 20. *Isa.* 57. 21. *Col.* 3. 15. Or, thou shalt have peace, i.e. prosper and farewell. See *Gen.* 37. on v. 4.] thereby [Oth. therein in these (things)] shall the good come upon thee. [Or, is thy in one good. Compare above 21. 13. and the annot.]

22. Receive but the law. [Oth. instruction out of his mouth: [God namely: understand by the mouth of God, his word, or his ministers, which dispence and declare his word. See *Isa.* 11. 4. 2 *Thef.* 2. 8.] And lay his sayings (up) in thy heart.

23. If thou convert thy self to the Almighty, thou shalt be built; [i.e. restored into thy former estate. Or, through Gods blessing thrive and prosper. Thus the word building is taken, *Psal.* 28. 5. *Jer.* 12. 10. and 31. 4. *Malac.* 3. 15. Compare *Gen.* 16. on v. 2. and above 5. 44.] Put the iniquity far from thy tents. [i.e. houses, or dwelling-places, See 2 *Kings* 13. on ver. 5.]

24. Then shalt thou lay the gold upon the dust: [i.e. thou shalt get abundance of wealth. To lay the gold upon, or by the dust, seemes to imply the heaping of it up like dust, or, to make no other account of gold, by reason of the mighty abundance one hath, then of the dust one treads upon, and which needs no care nor locks to keep it. Oth. the gold shall be laid upon the dust, or, one shall lay, &c. i.e. God shall by his blessing make the gold come easily before thee.] and the (gold of) Ophir [See 1 *Kings* 9. on v. 28.] by the rock of the brooks: [i.e. not in high and inaccessible places, where it might seem to be guarded from coming at, but in the lower parts at the foot of a rock, against which the stremes do beat, and thereby one may easily discover and also carry away that which lyeth there. The meaning is, he should have the gold in that abundance, that he should not value it much, and take as little care to keep it in safe custody.]

25. Ye the Almighty shall be thy overflowing gold: [The Hebrew word is in the plural, whereby is given to understand the mighty abundance. Oth. thy protection.] And thy mighty silver. [Hebrew silver; of strengths. (virium.)]

26. For then thou shalt recreate thy self in the Almighty and thou shalt lift up thy face to God.] i.e. cheerfully call upon, and expect all manner of good from him.]

27. Thou shalt pray earnestly unto him, and he shall bear thee: and thou shalt pay thy vowed. [i.e. because he shall be bountifull to thee, fulfilling thy desires, thou also shalt be thankfull unto him, rejoicing in his beauty. Compare *Psal.* 50. 14. and 61. 9.]

28. When

28. When thou determinest a matter, then it shall be constant to thee : [i.e. it shall be brought to pass and be settled for thee. So Numb. 30. 4. 1. &c. 7. 7. and 8. 10.] And the light shall shine upon thy wayes [i.e. thy undertakings, works and actions shall through Gods blessings thive and prosper.]

29. When (any) one shall be humbled [or brought low viz. through misery and adversity] and thou shalt say. Be it exalting : [i.e. fervently pray to God in his behalf, that such an one may be raised up again out of his affliction, and be delivered.] then shall (God) save the lowly of eyes. [Heb. the bowed down, or, beaten down of eyes. Unto these are opposed, the high, or haughty eyes, whereof see Prov. 6. 17.]

30. Then, he shall free him that is not guiltless [i.e. God shall help in regard of thy prayer and intercession, not the godly onely, but the very ungodly also, Genesis 18. 32. Oth. an innocent (one) or, guiltless shall free an Island, or, he shall free the Island of the innocent.] for he is freed through the pureness of thy hands. [Heb. palmes. Understand the prayers which are made with lifting up pure hands to God, and come forth out of an upright and believing heart, 1 Timothy chap. 2. verse 8.]

C H A P. XXIII.

Job complaineth, that he is accused of obstinacy, v. 1, &c. wisteth that his cause may be brought before God, 3. relying upon his good conscience, 10. but is terrified with Gods unalterable Decree, and great majesty, 13.

But Job answered and said,
2. This day also, [viz. after so many pleadings of mine innocence and uprightness ; or the words may be read in a question. Shall my complaint be likewise Rebellion this day ?] is my complaint ; [viz. which I make of my great misery] obstinacy, [i.e. my complaint is held and judged to be obstinacy and refractoriness against God. This Job saith because his friends past such a doom upon his apologies. Comp. above 4. 5. and 5. 1. and 8. 2. 3. and 11. 2. 3. and 15. 4. and 22. 4. 5.] My plague [Heb. my hand, i.e. the hand of God, whereby I am plagued and afflicted now, for Gods hand, is taken for Gods punishment ; which likewise called Jobs hand and punishment, because he must bear and endure it. See above 13. 21. and the annotation.] is heavy, above my fighing. [i.e. more grievous, than I am able to exprest by my fighing and complaining. So the Hebrew particle hal, is likewise taken, Psa. 89. 8.]

3. O that I knew that I should finde him ! [Heb. who shall give, I have known, and I shall finde him ! See of this kinde of wishing above 6. on verse 8. him, viz. God.] I should come unto his seat. [viz. not of his severe Justice, but of his tender mercy ; in confidence, not of any perfection before God, but of my innocency before men.]

4. I should orderly set forth [i.e. orderly and punctually declare, deduce and maintain.] the right [i.e. my cause, or controversy, Compare Numb. 27. 5. and 1 Kings 8. 45.] and I should fill up my mouth with pleadings. [i.e. with grounds and reasons to plead my cause ; namely to shew and evidence the truth, that I am no hypocrite, as I am judged and counted by these friends of mine. See of the Hebrew word above 13. on v. 6.]

5. I should know the speeches (which) he [God namely] should answer me, and understand what he should say to me.

6. Would he contend with me, according to the great-

ness of (his) power ? [i.e. according to the utmost and fulness of his power, and the exact severity of his justice.] no : but he should take heed to me. [The full phrase is above chap. 1. 8. See the annotation. The meaning is, That God would be ready to give Job a gracious hearing, and to take cognizance of the accusations made against him Oth. he should lay (strength) in me, viz. to stand before his Majesty ; as who would be farre from oppressing me by the same, or dealing with extremity of rigour against me. Isaiah 27. 4, 8.]

7. There the upright should plead with him : [viz. where God should not proceed with the exactnes of his justice, and according to the absolutenes of his power. He speaketh thus in regard of the quarel he had with his friends.] and I should for ever free myself from my Judge. [i.e. be cleared or declared free by him, in the matter of these accusations or charges wherewith my friends charge me.]

8. Behold, if I go forward then he is not there, or backward, then I perceive him not. [He refleth on that which he had said above verse 3. O that I knew where I should finde him ! as if he said, I cannot come to know that, how then should I be able to deal with him ? for he is invisible and incomprehensible, and a most free and absolute agent, being not bound to reveal himself at any ones pleasure. Comp. above ch. 9. v. 11.]

9. When he worketh on the left hand, I do not behold (him) : (when) he covereth himself on the right hand, then I see (him) not. [The meaning is, That the Judgements of God are above our understanding, and which way soever we turn our selves, past all our teaching out.]

10. Yet he knoweth the way (that) is by me, [i.e. My whole disposition, will, affections, purposes, words, works, whole life and conversation. See Genesis 6. on v. 12.] let him prove me ; [compare above 7. 18. and the annotation.] I shall come forth like gold. [i.e. I shall be found clear and clean of all those things my friends do charge upon me : even as the Gold cometh forth most pure and entire out of the fire wherein it was refined.]

11. My foot hath held fast to his going ; [He giveth the reason of what he had laid in the former verse, and refuteth the charge of Eliphaz, above 22. 5. the meaning of these words is, I have stedfastly kept and followed his way or path, i.e. his commandments. Comp. ab. 17. 9.] his way I have kept ; [see Gen. 18. on v. 19.] am not turned away.

12. The command of his lipps also, [i.e. those pronounced by his lips, or mouth, whether by himself, or by his servants and Ministers.] I have not put away : the words of his mouth I have laid up [i.e. kept in good and faithful memory, and locked them up in the closets of my heart, as a precious Treasure, to have it evermore in remembrance in all I do, or leave undone. So also Psalm 119. 11. Prov. 2. 1. 7. and 7. 1.] more than my appointed portion. [understand the dayly appointment (demansum) or, appointed sustenance for my life and being, i.e. as much as is requisite, or by God appointed for it. So Genesis 47. 22. Proverbs 38. 8. and 31. 15.]

13. But (when) he is against any [Heb. one, or as some ; is he about any thing ? The meaning is ; Although I have a good conscience, nevertheless since he is pleased to visit me thus, who can avoid or help it ? Who shall call him to account for it ? See above 9. 12. and 11. 10. Romans 9. 19.] Who then shall turn him away ? what his soul desirer [i.e. he himself, viz. God. So Levit. 26. 30. Isaiah 1. 14.] that he will do.

14. For he will fulfill what is appointed over me : [Heb.

[Heb. my decree, or appointed portion, viz. of afflictions, which he hath determined to send upon me.] and of such like things there are many with him. [i. e. his secret, and yet most righteous judgements.]

15. For this am I troubled before his face: I observe it and fear before him: [viz. when I do consider this unlimited power, infinite wisdom, and terrible severity of his.]

16. For God hath made my heart feeble, [i. e. faint, weak and tender, yea broken and bruised as it were, by all my sufferings, and by the fear and terror which the greatness of his power, and Majesty hath stricken and stamped upon it. See the like expression, Deut. 20. 3.] and the Almighty hath troubled me:

17. Because I am not destroyed [i. e. not taken away out of this world by death.] before the darkness: [Heb. from, or, before the face of the darkness, i. e. before the darkness came upon me, or in the behalf, for, i. e. by reason, or because of the darkness; whereby is to be understood, the suffering, and misery wherein he lay. See Gen. 15. on v. 12. He is amazed that he was not dead yet, having suffered such extremities.] and that he [God namely] hath covered the obscurity [understand the obscurity of death, which doth accompany dying men.] from my face. [i. e. from my knowledge and experience, to the end that I might see and feel my pain and vexation no more. The obscurity of death is said to be covered or hid from ones face, all the while he doth not see the same, i. e. dyeth not, but is kept alive, which was the thing Job was weary of, even to loathing, also c. 3. 23. and 6. 8. 9. Oth. and that he hath (not) covered the darkness from my face, i. e. that he hath not taken away this affliction from me, viz. by death, that so I might no longer behold and endure it. Thus the particle not, is inserted here again, out of the former member of this verse, and the word obscurity taken in the self same sense with that of Darknesse, going before.]

CHAP. XXIV.

In regard that Eliphaz had instanced, that God had alwaies punished the wicked, he is refuted by Job with the common experience of the godly, 1. Job rehearseth the wicked practice of the ungodly, 2. together with their gentle death, v. 9. although they were oppressors, 28. but that God is just, who seeth and punishment their doings, 24. All this Job will maintain and stand to.

Wherfore should the times not be hid by the Almighty, [viz. before men; See Acts 1. 7. by the times he understands the punishments, which God hath appointed to send, or inflict upon the wicked at set and certain times.] because they that knew him [i. e. which are the true believers and God-fearing persons.] do not see his daies? [viz. wherein God punisheth the wicked. Thus that day of the L O R D, is taken for that day or time, wherein God executes his Judgements. Isaias 1. 12. and 13. 6. Jeremiah 46. 10. Joel 2. 11. Compare above 20. 28. Proverbs 6. 34. and 11. 4. where they are called, dayes of Gods wrath, vengeance and indignation. Some take it here in a general sense for the dayes of recompence over the good and the bad. The sense of the whole verse is, that if God indeed hath alwaies since the beginning of the world punished the wicked in this life here, as Eliphaz had affirmed above 22. 15. 16. the same would have manifestly appeared; but it hath not appeared so. For it pleaseth God to hide the times of his punishing. And therefore Eliphaz his saying cannot stand.]

3. They [viz. the wicked. Job sheweth the reason,

wherefore he had said, that the punishing times of the Almighty were hidden, and the wicked not proceeded against till such a time, known only to himself.] seize on the land-marks; [viz. of their neighbour, violently removing them, or encroaching upon them, to enlarge their own inheritance. See Deut. 19. v. 14. and 27. 17. Prov. 22. 28.] they rob the flock, and feed them. [openly namely, before all the world, either in their own Country, or else in that which they have taken or wrested from their neighbour, and that without any ones awe or punishment.]

3. The ass of the Orphan, they drive away, the ox of the widow they take in pawn. [which God had forbidden, Exodus 22. 26. Deuteronomy 24. 6, 10. 12, 13, 17.]

4. They make the needy turn out of the way; [viz. by their haughtiness, insolence and the violence they practise every where, which the poor and needy are afraid of.] the miserable [or poor] of the Land do hide themselves together.

5. Behold, they are wilde-asses in the desert; [i. e. they are like wilde asses, who are very wilde, unruly and fierce among the rest of the savage Beasts. Genesis 15. 12. and below 35. 9. Jer. 2. 24. Hosea 8. 9.] they go forth to their work, getting themselves early up for prey.] the plain field [Oth. the wilderness] is meat [Heb. bread] to him, [viz. to the wicked and oppresour.] (and) to the younger. [i. e. to his children, family and servants which attend him at prey.]

6. Upon the field they mow [viz. those of the younger sort, or his laborers and workmen.] his fodder: [the wicked namely, i. e. that whereon he feedeth.] and they gather the vineyard of the wicked. [who doth not pay them their wages. Otherwise this verse may be read thus: Upon the field, viz. which is none of their own; they mow every one his fodder, or, the fodder of the same, viz. of the field: and, or, yea they gather the vineyard of the wicked, viz. whom they accoune wicked, or of him, that is as wicked indeed as themselves, whom they for all that, do spare as little as the godly, or he calleth that, the vineyard of the wicked, which the wicked hath bereaved and violently dispesled his neighbour of. Oth. thus, and the wicked gathereth the Vineyard, viz. in lieu of the right owner, or, the vineyard of another.]

7. The naked, [i. e. their poor labourer, or workman, to whom they owe his wages] they let pass the night without clothing (having) no cover against the cold.

8. From the stream of the hills [i. e. the water which runneth down the hills.] they are made wet [this, viz. the foreaid poor workmen and laborers.] and being without refuge, [i. e. without any place of shelter, or retreat, where in time of rain and tempest they might shrowd themselves.] they embrace the stony rocks. [viz. that they may be safe against the injuries of the sun, of cold and wind and wet, they climb up the rocks and creep into some cleft, cave or other, that are here and thare upon them.]

9. They pluck the little orphan from the breaff, [They viz. the wicked, to force and drive away the poor mother, unto their slavish task and employment: or, to make the little Orphan a slave, to serve themselves afterward, or, to putt them to sale into slavery.] and (that) which is upon the poor, [i. e. his clothes, or covering.] they take in pawn.

10. The naked they cause to go away without clothing, [understand it of their workmen, or day-labourers, as doth appear by the sequel. Compare above v. 7.] and hungry (them that) carry the sheaves. [Oth. and they are hungry (that) bear, or, carry the sheaves, viz. of the wicked oppressors and merciless tyrants.]

11. Betwixt their walls [i. e. in the wicked's dwelling

ling-places] do they [viz. the poor and needy work-folks, of whom See above v. 5. 7. 10.] press out oyl; they tread the wine-press and are dry.

12. For the city men do figh [the Hebrew verb doth properly signify the fighting and gicaning of these that are oppised. See Exo. 2. 24. and 6. 4. Ezech. 30. 24.] And the soul of the wounded cryeth cui : nescirebets God dispoeth no absurdity. [See above 1. on v. 22. The meaning is, though God permit such things to be practised, yet he doth nothing unbecoming, or that were subject to any just censure or reprehension.]

13. They are among the opposers of the light; [viz. as well the infidels, as that which is to be gotten out of the word of God, and the beholding of the works of his creation.] they know not his ways. [See Gen. 18. on v. 19.] and they abide not in his paths.

14. The murderer riseth with the light, [viz. of the day. See above 17. 12. and the annot. i. putith to death the poor and the needy; and by night he is as a thief.]

15. Also the eye of the Adulterer obserueth the glimmering, [understand that of the evening, or the twilight, whereof See 2 Kings 7. on v. 5.] saying; [viz. by himself, i.e. thinking in his heart. See Gen. 20. on v. 11.] No eye shall see me: and he putteth a couer, [properly, a hauing] over his face. [i.e. he disguiseh and masketh himself, that he may not be discovered.]

16. In the darkness he diggeth through the houses, [the murderer namely, spoken of verse 14.] (wher) they [viz. the murderer and his associates] had marked them by day: [i.e. which watching all opportunities to rob their neighbours goods] they had obtained and designed to force open and break into by night. They do not know the light. [Not to know, is hear not to desire nor inquire after, or care for; but to hate, shun and flee away for fear of being discovered and apprehended. Compare Jer. 8. 7. Rom. 3. 17.]

17. For the morning is unto them together [i.e. to them all], the shadow of death: [understand like the shadow of death, which is most deadfull and terrible; yea like death it self. So also is the sequel. Compare above 3. on v. 5. and 10. on v. 21.] When one knoweth them, they are in the terrors of the shadow of death, [i.e. such terrors as are caused by the shadow of death.]

18. He [viz. the wicked man] is light, [i.e. quick, nimble, active] upon the plain [or flatness] of the waters; [The sense is, that he maketh all the speed he can to escape by sea in ships, if once he be discovered in his theives; or else, that he is exercising robbery and piracy at sea, or as some conceive, that they are as quick, fleet and expedite in their theivish practises, as a ship upon the waters.] Their portion upon the earth, [understand the wicked portion, of whom he speaketh here in the plural number, though in the precedent and subsequent part of this verse he had used the singular, it is a permutation of the number and so below v. 23. chap. 32. 8. Compare above 21. on v. 10.] is accursed; [The habitations or dwelling-places, which such highway-theives or pirates also have on land, are commonly very barren, or situated in desert, uncouth and uncultivated places. Such land is called accursed, Gen. 3. 17. Contraywise that which is cultivated, husbanded and fruitfull is called blessed, Gen. 27. 27. or we may understand it generally, that they are cursed of God and all men, together with all they have.] He doth not turn himself to the way of the vineyard. [Understand the high-way or common-road, which leadeth along and thorow the inhabited and well husbanded Country.]

19. The drougth together with the heat, do take away the Snow-waters? (i.) the grave (those which) have sinned. [i.e. like as the Snow-waters, which are sharp and penetrating, being fallen upon a dry ground, are

by the heat of the day easily suckt up and consumed, so many notorious sinners, when their dying day is come, are soon gon and easily departed, without any long and lingring diseases to torment them. Thus he describeth the outward sterility, which the wicked enjoy in their very deaths, according to the Worlds account.]

20. The Womb forgetteth them, [i.e. his own mother that had born him, viz. the wicked in her womb, and into the world, shall have him no more in remembrance; both in regard of the great sinnes, wherein he lived without recompence; as also, because that therefore he shall remain unregarded of the godly.] The wormes are fact unto him. [i.e. death it self, which bicebeth the wormes in dead bodies, is full of ease unto him, and like a sweet rest and sleep, as putting the body to no manner of pain, before the judgement-day to come. Compare above 21. 33.] There is no remembrance more of him, [i.e. men let him alone where he is, without thinking more of him; so that his body enjoyeth peace and quiet in the grave, as well as others.] And the iniquity is broken like a wood. [i.e. the unrighteous and wicked man. So Psa. 107. 42. nem. Fret. 13. 6. sin, for, sinner, Prov. 14. 1. folly, for, foolish, &c., &c. See likewise below chap. 35. on v. 13. The meaning is, that such as practice perverstenes and evil, happen oft ready with as much ease, as a dry stick of wood is broken asunder, without any great and long pains or agency.]

21. He eateth up the barren (that) beareth not; [or he feedeth away, i.e. devoureth. In his sense the Hebrew word is used likewise, Psa. 49. 15. and 80. 14. Jerem. 2. 16. and 6. 3. and 11. 6. to eat up, or, feed away (depasce) is taken here, for tickbling, molesting, wronging, burdening, affliction or bruising, as the word is likewise rendered and read by others.] And to the widow he doth no good.

22. Tea through his strenght he draweth, [viz. under his power, speaking of the wicked oppisour.] The might, vigour: [i.e. such as are of abilities, either by authority, or riches, or friends or, force and strength of body. In brief, the wicked seizeth not only on mean, poor, abandoned and weak ones, but likewise on others that are able or considerable in any kind. Compare above 9. 24.] When he riseth up, then one is not sure of life. [Heb. one believeth not in life. See the like expression, I cor. 28. 66. See the annot. there. The meaning is; He is no sooner risen in the morning, but he goeth on in his mischievousnes, that every one must stand in fear of being wronged or ruined by him. Oth. he exalteh, or raiseth up himself, viz. to fall upon the mighty.]

23. When God doth set him [the wicked namely] at rest, i.e. in a prosperous condition of this life.] then he rel eth the con: Oth. constitue thus, if (God) give him, what (forvith) forrest, wherenon he rel eth, &c.] His eyes nowmifst.n.ing [Gods eyes namely;] are upon their wayes. [the wic. ed namely, for to punish them, either in this life, or in that to come. Understand by these wayes, their purposes, words and actions.]

24. They are exalted for a little (time); then there is none of them; [Job confesseth that indeed the power and excellency of the wicked is not long lasting, in regard the life of man is but short here; but he declareth withall, that their death outwardly differeth not from the death of other men, yea that for the most part theirs is the more easie and without tedious lingring and painfullness. Compare Eccles. 2. 16.] They are pressed down, they are shut up, [viz. in the grave.] like all (others) and they are cut down like unto the top [Heb. head] of a corn-ear, [i.e. very suddenly, easily, without any labour as it were, and therefore also without any great painfulnes unto the wicked themselves.]

25. Now if it be not so, [i.e. if any conceive, that my laying is not true.] Who shall make me [or, convince me of] lying, and reduce my speech to nothing?

C H A P. XXV.

Bildad setteth before Job the dreadful Majesty of God, 1, &c. that he should not justify himself before God in regard he was impure like other men, 4. and the heavenly lights themselves must lose their lustre before God, 5.

Then answered Bildad the Shuhite, and said:

2. Dominion and fear [i.e. the Sovereign rule and government joined with an infinite power and incomprehensible Majesty, which all must stand in awe and fear of.] are with him; [God namely, with whom nevertheless, thou O Job, didst presume to enter into Judgement: above 23. 3, 4. whereas it would have become thee better, with fear and supplication to have humbled thyself under his Almighty hand.] he maketh [or holdeth, keepeth] peace in his heights. [The fence is, that God doth keep all the Celestial creatures in good order and obedience; not only those endued with reason, such as are the blessed Angels; but the others also, that are void of reason, as the Sun, Moon, Stars, &c. Whence Bildad concludeth, that it was folly for Job to enter into any debate with such an Almighty God; considering he knew well enough how to keep him as well, in awe and order, as he doth any of those great and excellent Creatures; in his heights, i.e. in the heavens, among his Angels. Compare above 16. on v. 19.]

3. Is there a number of his Bands? [or, Troops; Understand his Angels, together with all other Creatures, who like so many great hosts, must stand ready at Gods command, and execute the same, when ever he is pleased to punish the wicked, so that none is able to withstand him. See 1 Kings 18. on v. 15.] and over whom doth not his light arise? [the Sun namely, whereby God doth good not to mankind only, but likewise to the whole Universe. So below 31. 26. and 37. 21. Or, understand Gods omnipotency, and omnipresent Government; whereby he maintaineth, guideth, and governeth all things in general and in particular, even as the light of the Sun is spread abroad over all the Creatures, to act and operate in every one according to its nature and condition. Mat. 5. 45. Job. 1. 4. Act. 17. 28. Heb. 1. 3.]

4. How then should a man be righteous by (or with) God? and how should he be pure, that is born of a Woman?

5. Behold (even) unto the Moon, and see shall give no shining: [i.e. let a man make his observation, from the highest heaven downwards, to the circuit of the Moon, and he shall finde no where any splendor, brightness, parens, excellency or glory, to be compared with Gods Majesty. He maketh mention of the moon, and not of the Sun; because he would make his instance in that same heavenly body which is nearest to us, intimating and comprehending thereby all the rest.] and the stars are not pure in his eyes.

6. How much less man, [this name, and the next also, childe of man, doth regard and concern all mankind in general, and so must that also, which here is pronounced of them. See above chap. 5. on verse 17. and 1 Kin. 8. on v 39.] being a moth: and the child of man being a worm?

C H A P. XXVI.

Job having taxed Bildad, that he had more terrified than

comforted him, v. 1, &c. he confesseth and describeth the works of Gods incomprehensible Majesty, whereof Bildad had begun to speak, 5. and sheweth that we are able to relate but very little of the same, 14.

But Job answered and said;

2. How hast thou helped, [thou, Bildad namely] him [i.e. me, and so in the sequel] that is without power? [viz. not only by reason of his diseases and bodily pains; but also in regard of the perplexity and trouble of his mind.] (and) saved the arm that is without strength? [these questions do strongly deny; as if he had said to Bildad; Thou hast not helped me, nor saved me at all; for instead of comforting me with Gods loving kindness, thou hast endeavoured rather to affright me with his dreadfull Majesty.]

3. How hast thou advised him that hath no wisdom, [viz. that he might be wiser in his understanding, more prudent in speaking, more patient in suffering, more settled in hoping. He speaketh contemptibly of himself, because his friends held him but for a silly unadvised babbler. See above 11. 2. 3.] and made the matter known at full [Heb. in multitude] as it is? [of the signification of the Hebrew word, rendered matter, or cause here, see above 5. on v. 12. Job doth contemn and explode here, what Bildad had propounded, not in regard of the doctrine it self, but because of the wrongfull application thereof.]

4. Unto whom hast thou related those words? [viz. in the former chapter, as if he would have said, are not these things known to me as well as to thy self? Comp. above 12. 3, 4. and 13. 2.] and whose spirit is gone out from thee? [i.e. by whose spirit hast thou spoken this? It is no extraordinary inspiration of Gods spirit; for thou hast propounded nothing but common things, which are known to every one: and therefore it is by the instigation of thy own spirit, which through want of understanding maketh wrongful applications and conclusions. See bel. 32. 8.]

5. The [after that Job had rejected Bildads interpellation; he enlargeth himself in the description of the perfection of Gods works and attributes, whereof Bildad had begun to speak to shew, that the things related by him, were sufficiently known to himself; and consequently that he might have spared his labor, as unnecessary and unseasonable, and nothing to the matter of their debate.] dead [understand the dead men or persons. So the word rephaim is often taken in Scripture. See Psalm 88. 11. Proverbs 2. 18. and 9. 18. Isaiahs 14. 9. and 26. 14. Others understand the dead, or inanimate things, which are formed and shaped by God within the earth and waters, as gold, silver, precious stones, copper, iron, steel, &c. Some understand the Gyaants, the Hebrew word signifying them also, Deut. 2. 20. and 3. 13.] shall be born [i.e. regenerated, born again, or made alive again, through the Resurrection, which is likewise called a Regeneration, Matthew 19. 28. The Hebrew word is taken, for to be born, Psalm 51. 7. Pro. 8. 24, 25.] from under the waters [i.e. out of the earth, which is the nethermost or lowest element.] and their inhabitants, [of the waters namely, that is to say, the dead corps, or bodies, lying in the Sea, or other waters. See Revel. 20. 13. wherefore some take the particle and, for that is.]

6. Hell [Understand all manner of deep, hidden and secret places, and hell it self also, which the eye of man cannot reach unto: thus the word Sheol is taken, Psalm 139. 8. See likewise Genesis 37. on v. 35.] is naked before him: [i.e. before God, whose providence penetrateth, discerneth and governeth all things. See Psalm 139. 8, 11. Prov. 15. 11. Heb. 4. 13.] and there is no cover for destruction. [understand the places wherein all things are destroyed and perish, and among

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those the place of the damned also. Comp. Pro. 15. 11. and 17. 20.]

7. *He [God namely] spreadeth abroad the North,* [i. e. the heaven, as a part for the whole, in regard that Job and his friends inhabited under the North-part, or Climate, the circumference of heaven being equally divided by the Equinoctial into the North and South-parts.] over the waste: [or, voidness. Understand the whole space that is between heaven and earth. he hangeth the earth on nothing. Inasmuch that the earth hath no other foundation or support, but Gods Almighty Power. See Psalm 24. on verse 2. and 104. 5. and 136. 6.]

8. *He bindeth the Waters in his cloudes & [God maketh the clouds to rise upwards out of the damps and vapours of the earth, and by his providence to gather and throng together in the air, so as they seem to be tyed up together in bladders, baggs, or Sacks. Comp. Genesis 2. 6. and 2 Samuel 22. 12. and the annotation] nevertheless the cloud rendeth not* [i. e. dissolveth nor bursteth not, falling down at once upon the earth, notwithstanding it consisteth altogether of water, which naturally runneth or falleth downwards, but droppeth and deuilleth only here and there when and according as it pleaseth the L O R D.] underneath it. [i. e. in the nethermost part of the Waters, that are shut up in the clouds as in a sack.]

9. *He holdeith fast the plain, [or flurneß] of his throne* [by the plain, understand the middle region of the air. This God made fast and firm to serve him as a work or store-house from whence he impartereth his benefits unto us; and which he often hangeth or overspreadeth with the clouds. By his throne are understood the heavens, or heaven of heavens. See Gen. 2. in the annot. on v. 1.] he spreadeth his cloud over it.

10. *He hath designed a set pale over the waters round about,* [i. e. set bounds round about, which the waters of the Sea shall not be able to pass over for to drown or overflow and cover the dry land. See the Scripture places following, Genesis 1. 9. Job 38. 18. Psalm 33. 7. &c. 104. 9. Prov. 8. 29. Jer. 5. 22.] unto the finishing of the light with the darknes. [i. e. so long as light and darkness shall be in the world, or so long as the world shall stand or endure.]

11. *The pillars of heaven tremble,* [Compare 2 Samuel 22. 8. Psalm 18. 8. understand by the pillars of heaven, the powers thereof. Luke 21. 26. which are the nature, properties and operations thereof. Which seem to be shaken and put out of their places, not only in time of extraordinary lightnings, fireflashes and thunders, windes, showies, storms and tempests, &c. but also by means of many signs and apparitions in or about the Sun, Moon, Stars, Comets and meteors in the heaven, &c.] and are frightened before his rebuke. [Heb. are amazed.]

12. *Through his power he cleaveth the Sea:* [viz. when he doth raise foul weather, storms, and tempests over the Sea, which make the waves and billows to rise in such a manner, that the sea seemeth to split, and be full of clefts betwixt the surges. Psalm 107. 25. 26.] and through his understanding he smiteth their exalting. [i. e. beateth and abateth their tempestuous and haughty Waves. Psalm 104. 7. and 107. 29. Heb. Rahab, which some retain in the text, understanding thereby Egypt, so called by reason of the haughtiness and insolence of the Egyptians. Psalm 89. 11. Isaiah 51. 9.]

13. *Through his spirit he adorned the heavens:* [Oth. the heaven hath beauty.] his hand hath created the long-crawling (or stirring) serpent. [Hereby may be understood a certain great Serpent either in the Sea, or on the land, and is described both here, and Isaiah 27. 1. by an Epithete, signifying, fugitive, flying or

fleeting, shooting away. Some would have it understood of the heavenly sign or constellation called the Serpent.]

14. *Bchold, these [things namely which hitherto we have related of Gods works and properties] are (but) the uttermost ends of his wyes:* [i. e. but small parcels and little shreds as it were, of the very great and most diffused information, which the ordinary operations of his wondrous power and providence in governing the world, affordeth.] and how small a piece of the matter have we heard from him? [i. e. how little is that which we do know or comprehend of the works of God, what they are?] who then should understand the thunder of his mightiness? [i. e. his very great and dreadful power.]

CHAP. XXVII.

Job defends his innocency against his friends, v. 1, &c. demonstrateth, that he is no wicked hypocrite, 8. he doth confess and grant, that the wicked are likewise punished here now and then, which he had never denied, 11, &c.

A Nd Job proceeded [viz. after he made some stop, or had paused a little, expecting what his friends would answer.] to take up his sentence [Comp. Num. 23. 7. and 1 Kings 4. 32. and the annotation,] and said.

2. (*As true as* God liveth, that hath taken away my right; [i. e. that seemeth to put by, or laid away out of his hands the good cause which I have against mine enemies, as unwilling, or careless to take cognizance thereof, and to decide it by his Sentence.] and the Almighty, that hath inflicted bitterness on my soul: [i. e. brought a most bitter and grievous affliction upon it. Compare Ruth 1. 20. and 2 Kings 4. 27. and the annotation.]

3. *As long as my breath shall be within me, and the blaste of God in my nose* [Understand by the breath and blaste of God in mans nose, the life and soul of man, whereby the body liveth. Compare Genesis 2. 7. and 1 Kings 17. 17. with the annotation, and Isaiah 2. 22.]

4. *If my lips shall speak wrong, and if my tongue shall utter deceit.* [understand, then God punish me, or do thus and thus to me, or wo unto me, &c. See Gen. 14. on v. 23.]

5. *Far be it from me, that I justifie you:* [see of the signification of this verse, Gen. 44. on v. 16. Oth. Be it an unclean thing to me, if I do justifie you, till I give (up) the Ghost] until I shall have given (up) the Ghost [i. e. while I live, which after the manner of speaking in the Scriptures, is as much as to say, never. See Gen. 28. on v. 15.] will I not put away mine uprightness from me: [i. e. not give over to maintain it against all accusations and aspersions.]

6. *I shall lay fast hold on my righteousness,* [viz. of mine unblamable life before men, and my good conscience before God; in regard of those sins, wherewith I am charged.] and shall not let it go; my heart shall not disdain (the same): [i. e. not abandon it, to run any hazard, or grow careless in defence thereof. Thus the Hebrew word rendered disdain here, doth signific to expose a thing to danger, through slight regard, and to leave it unprotected. Judg. 5. 18. 2 Sam. 13. 9.] from my daies, [i. e. all my life, or because of my (former) daies i. e. by reason of the former course of my life, viz. as if I had been an hypocrite or wicked wretch.]

7. *Let mine enemy be as the wicked:* [i. e. be esteemed and held so: for it is wickedness and perverseness to condemn the innocent, or, I do so hate wickedness]

ness, that I wish it to mine Enemies. See the like kind of speaking, 2 Sam. 18. 32. Or shall be, i.e. it is so far from it, that I am such a wicked wretch, as they would make me, that those which now do count me such, shall be found such themselves. See below 42. 7.] and he that riseth up against me, as the perverse.

8. For what is the expectation of the hypocrite, when he shall have been greedy; [Understand none at all, it is a question which strongly denyeth. Compare Gen. 18. on v. 17. Job demonstrates hereby that he was no hypocrite; for as much as his expectation was good altogether and grounded in God the chiefest good. See above 13. v. 15, 16. and 19. v. 15, 26, 27.] When God shall draw forth his soul? [or, untie, &c. viz. from his body by death;] an argument for the immortality of the soul. Compare Gen. 35. 18. and the annot. 1 Kings 19. 4. John 4. 3. Luke 12. 20.]

9. Shall God bear his cry, when distress cometh over him? [He speaketh of the hypocrite and wicked, with whom he had no communion; seeing God heard him, he comforted himself in God, and did continually call upon him. See above 6. 10. and 12. 4. and 13. 14. and 19. 25, 26.]

10. Will he take delight in the Almighty? Will he call upon God at all times?

11. I will teach you of the hand of God: [i.e. concerning the hand of God. The Hebrew Letter Beth, is likewise taken for Vau, Exod. 12. 43, 44, 45. Psa. 87. 3. Understand here, by the hand of God, his decree, and the execution thereof: So also, Acts 4. 28.] that which is with the Almighty, I will not conceal.

12. Behold, ye all have seen it your selves: [i.e. found it by experience, what I have, and shall relate of the Government, which God doth exercise about the good and bad in this world.] And why are ye made vain thus, [i.e. erring and befooled in your conceits and arguings] through vanity? [i.e. want of understanding, whereby it came to pass, that they neither judged nor spake aright of the foreaid matters.]

13. This is the part of the wicked man with God; [viz. that which I am now about to hold forth: Job granteth to his friends, that the wicked are sometimes punished here, as he had not denied neither, having taught only, that they lived in prosperity for the most part, and were but seldom touched by the common plagues.] And the inheritance of the Tyrants, (which) they shall receive from the Almighty.

14. If his [viz. the wicked mans] children multiply, it is for the sword: [i.e. they shall die, by the hand of their Enemies, or of the Magistrate, or some other violent death.] and his sproutings [i.e. his children and off-springs, posterity. See above chap. 5. on v. 25.] shall not be satisfied with bread. [i.e. they shall starve and famish. Of the contrary, which happenneth most. See Psal. v. 14.]

15. His remained (ones) [i.e. those which are left over and not destroyed by sword or famine] shall be buried in death: [i.e. they shall be brought to the grave in such sort, that their remembrance shall be buried with them, they being not counted worthy of any, or leaving but a stinking one behind like some dead carcasse. Compare Psa. 49. 13.] and his widowedes shall not weep. [viz. at his burial, and that because of the remembrance of his great wickednes; or, because he shall have no stately or solemn funeral.]

16. If he shall have heaped up silver like dust: and prepared apparel, like clay:

17. He shall prepare them, but the righteous shall put them on, and the innocent shall share the silver.

18. He buildeth his house like a moth; [he comparreth the wicked to a moth, which maketh a dainty habitation for her self in some precious stuff, but is soon and easily crusht there, or shaken thence, thus to represent

the great uncertainty and fickleness of his prosperity. Compare above chap. 8. 14.] and as a keeper maketh a hut. [Or, as a hut, which the keeper maketh. Another similitude serving to the same intent, taken from a keeper, appointed to watch some plants, or beasts, who easly maketh up a little hut, or shed for his case, which he must soon forsake again, his service being at an end, or, the hut it self soon decaying, and easily falling to ruine of it self.]

19. Rich he doth ly down, [viz. for to sleep; thus the word lying down is taken, Gen. chap. 19. 4. See the annot. Oth. the rich shall lye down, i.e. dye, and not be gathered, viz. to his people, i.e. have no solemn burial] and is not taken away: [viz. by death, i.e. he dyeth not yet. See Psa. 46. on v. 19. Otherw. when there is nothing taken away, viz. by theives, or robbers: opening his eyes, he is not, [i.e. when he awaked in the night, thinking on no trouble, then mischeif and destruction cometh suddenly and unexpectedly upon him; as is further declared in the sequel. Oth When he openeth his eyes then there is nothing, i.e. he findeth himself bereaved of all his goods in one night.]

20. Terrors shall seize on him like waters: [Which use to bicain with great violence, and carry all away before them. Adversities and miseries are compared to waters and inundations. See 2 Sam. 22. on v. 17. and above 22. 11.] a whirl-wind shall steal him away by night, [i.e. the mischiefe shall fall upon him unawares, and rush with violence in upon him. The terrible judgments of God, are often executed by night, Exod. 12. 29. and 14. 24. 2 Kings 19. 35. Isa. 15. 1. Dan. 5. 30. Mar. 25. 6. of the whiske-winds similitude. See Job 9. on v. 17. and 21. on v. 18.]

21. The east-wind shall carry him away, that he is gone: [unto this wind (which in those countries was exceeding fierce, violent and hurtfull) Job compareth Gods wrath and fury here. See Exod. 10. on v. 13.] and shall storn him away out of his place, [i.e. out of his authority, house, wealth, ease and reputation. Compare above 8. on v. 18.]

22. And (God) shall cast (this) [viz. the foresaid and such like punishments] over him, [viz. the wicked] and not spare: he shall swiftly flee from his hand. [Heb. fleeing flee, viz. when he shall find himself visited and plagued of God.]

23. (Every one) viz. that shall see him in his adversity, and thrust out of his place, shall clap over him with his hands; [viz. in token of contempt, mocking and derision. So Lam. 2. 15. Ezeck. 25. 6. Zeph. 2. 15.] and whistle over him [See 1 Kings 9. on v. 8.] out of his place. [viz. either his that jeereth: or, the wicked that is jeered.]

C H A P. XXVIII.

Job having shewed the reach of humane reason in the things of this world, v. 1. &c. he declareth, that it is not to be compared with the transcendent wisdom of God, which is unestimable and no where to be found, 12. but with God that hath and useth it; 23. adding thereto wherein the true wisdom of a man doth lie, 28.

Certainly [Job having shewed that God doth punish likewise some of the wicked in this life, although not all, and perceiving that his friends were not able to understand this, teacheth now, that the Judgements of God are incomprehensible for us, and that man hath indeed wit and ability enough, to find out and comprehend many earthly things, here v. 1, 2, &c. but is not able to search out the grounds and reasons of the wonderfull government of God, below v. 22. &c.] there

is an issue for the silver, [i.e. places in the earth, out of which it is digged. For the finding out of this, and to discern and sever the silver in its ore from earth, stones and baser mettalls, man hath wit and knowledge enough; and so in the sequel.] and a place for the gold, that they melt. [they, viz. the artificers, miners and refiners. Or, there where it is melted. See above 4. on v. 19.]

2. The iron is taken out of the dust. [i.e. out of the earth] and copper is melted out of stone. [by some called Cadmia, mixing therewith the stone Chalcitis, whence it is thought that copper is made. Plinius natural. Hist. lib. 34. chap. 1. and 2. Oth. render this place the stone is molten into copper. Or the stone doth power out the copper. Or out of molten stone cometh copper.]

3. The end [i.e. the utmost bounds of all mines, caves, cavernes, holes of the Earth] (which God) [Others insert here the word man, and read this v. thus. Man setteth an end for the darkness, and for all accomplishment, which he searcheth, as the stones of darkness, and the shadow of death] bath set for the darkness, [understand the things that lie most abstruse in the deepest and darkest parts of the earth, as mettalls, mineralls, precious stones, &c. as appeareth by the words following.] and the very uttermost [Oth. all perfection, i.e. whatsoever is serviceable for to make any thing of it, or by it.] he [viz. man] searcheth into: the stones of darkness, [i.e. which ly hid in the dark] and the shadow of death. [See of that above chap. 3. on v. 3.]

4. If a brook break through by him that dwelleth there: [i.e. if it happen, or fall out, that the hole of the mine, out of which some mettalls or stones are digged, groweth full of water, which sappeth and breaketh in there, from some neighbouring place's forsaking thus the old channel, and those that dwelt by it.] (the waters) [viz. of that brook] being forgotten of the foot [i.e. which waters the foot of man is not able any more to pass or wade thorough, because of the great depth] are drawn out by man and pass away. [the meaning is; for all that the waters, which fall out of the foresaid brook into the mine, be so deep, that they are forgotten by mans foot, i.e. cannot be waded through; nevertheless by the industry and labour of man, they are drawn out and gotten away. Or thus (when the waters) of the foot were forgotten, i.e. where there was no water before, or none felt by the foot.]

5. Out of the earth cometh forth bread; [i.e. the corns of which the bread is made and baked] and underneath it is aslered, as if it were fire [i.e. the earth hath her veins and gifts of sulphur and other fiery materials, which men know how to find out.]

6. The stones [viz. of the Earth] are the place of the Saphir: [i.e. have among them, or contain the Saphir-stones, which the miners are digging out. See of these stones also below v. 16. Item Exod. 24. 10. and 28. 18. Cant. 5. 14.] and it [that place namely] bath small dust of gold, [i.e. graines, or sands of gold which are mixed with the earth, and by the industry and labour of man gathered and lev. cd.]

7. The bird of prey [understand a certain kind of fowl, which being very greedy for prey, doth very narrowly search all hidden places] hath not known the path; [viz. to get unto any of the foresaid places.] and the eye of the crow [which as writers testify, are very sharp-sighted. See Levit. 11. on v. 14.] hath not seen it.

8. The young baughty beasts [Heb. the sons of the wild beast. Compare below chap. 41. 25.] have not trodden it: [the path namely, or descent which leadeth to the place of the gold and precious stones. Understand hereby; that although no kind of beasts, by any excelling quality of theirs before others, is able to find out or make its way unto that place; yet man is able to do it by his labour and industry.] the fell Lyon hath not passed over it.

9. He [man haruely] lyeth his hand on the flinty rock: [on the very hardelt stony rock that is.] he overturneth the hills by the rootes. [viz. by piercing, darting, levelling, undermining them, &c. far to search mettalls, mineralls and precious stones thence, or to draw forth brooks, floods, streams and fountaines out of them; or to make the Country fit and proper for tilling and building.]

10. In the stony rocks he beweth out streams; [Heb. he splitteth, or cleaveth rivers, i.e. he maketh channels in the rocks, to derive the water into them, that may serve afterwards for rivers or brooks, or other uses.] and his eyes seeth all the preciousness [as gold, silver and precious stones, which lying hid in the Earth, come to be discovered to men by hewing and digging.]

11. He bindeth up the Rivers, [which are hid under ground] that not a scar, cometh forth. [Heb. from weeping or shedding tears, i.e. that no water at all can break forth, or issue thence into the mines. Understand that men do draw up, and dry up the rivers, whereby the precious things which lay hid in them, are discovered.] and that which was hidden, he bringeth forth into the light.

12. But wisdom, from whence shall she be found? and where is the place of understanding? [as if he said, man is able indeed by his labour and industry, to find out many precious things which lye hidden in the Earth; but he is not able to attain to the secret wisdom, whereby the causes of Gods judgements may be fully dived into and comprehended.]

13. Man knoweth not her worth; and she is not to be found in the land of the living, [i.e. among men, that live here upon Earth. Compare Psa. 27. 13. and 142. 6. Isa. 38. 11. and 52. 8.]

14. The Abysse [Understand the depths of the waters that are under the earth, yea in the very nethermost part of it. See Gen. 1. on v. 2.] saith; She is not in me; and the sea, [understand that part of the Sea, which floateh uppermost upon the Earth. Compare Gen. 1. on v. 10.] saith; she is not with me.

15. The enclosed gold [or gold lockt up. See 1 Kings 6. on v. 20.] can not be given for her; and her price can not be weighed up with silver.

16. She can not be estimated against fine gold of Ophir, [See 1 Kings 9. on v. 28.] against the precious Shoham [See Gen. 2. on v. 12. Many hold this to be the onix, or sardonix-stone, whose colour is a mixt one of white and red, like the nayles on a mans hand.] or the saphyr [a precious stone of a sky colour, glimmering with golden dipples.]

17. One cannot value the gold or the Christall alike with her [Oth. instead of Christall, have most bright pearl, or the diamond] also she is (not) to be exchanged for a Jewel [Heb. Vessel. See Gen. 24. 53. Num. 31. 50. 1 Sam. 6. 8. 1 Kings 20. 13. Eft. 1. 7.] Of my gold [See 1 Kings 10. on v. 18.]

18. The Ramoth [some understand by this word the Coral-stone. Others, a precious stone called Sandafros, or Garamantites] and Gabish, [the name, (as some conceive) of a pearl, growing in the scale of a fish, called by the Latines Unio, because there grow not two together undistinguished. Others do understand hereby a certain precious stone.] shall not be mentioned; [viz. when mention is made of the worth of wisdom;] for the attraction of wisdom is more, then (that) of the Rubies. [The word doth signify a precious stone, that was red of colour, by what is said thereof, Lamen. 4. 7.]

19. One cannot value the Topaz of Ethiopia [a precious stone of a green colour; of which See Exod. 28. 17. and 39. 10.] like unto her; and she cannot be estimated by the fine pure gold.

20. That is done then, whence dorsh she come? and where

where is the place of the understanding?

21. For she is concealed before the eyes of all living; and she is hid before the birds of the air. [He nameth the Birds, by reason of their flying high, and seeing far, and yet are not able to approach to the place, where the wisdom is hid; for perfect wisdom is no where to be found but in God, who imparteth so much of it unto reasonable creatures, as it pleaseth him.]

22. Destruction and Death say, [He divideth all places into three; the middlemost, where living men are; the highest, where the birds fly, and the neithermost, where the dead are, and all that is perished. Compare with this, above 26. the annotation on verse 6.] We have heard the fame of her with our ears. [the fame namely of the hidden wisdom. The meaning is, that they have no knowledge of the same, but only a rumour and fame that there is such. Compare above v. 14.]

23. God [i.e. none else but God.] understandeth her way; [i.e. the manner and means of finding out wisdom, how she is qualified, what operations she hath and what government and ends in the same.] and he knoweth her place. [viz. where she is to be found and had, i.e. only in himself, Matth. 11. 27.]

24. For he looketh to the ends of the earth, he seeth under all the heavens. [The meaning is, that Gods wisdom is infinite, and unlimited, 1 Cor. 2. 10. Heb. 4. 13.]

25. When he made [He will say, that the wisdom which lieth hid in God, hath revealed in some measure by the creation of the world.] the weight to the wind, and pondered the waters in measure. [the meaning is, that God, according to his wisdom, hath not only given a being to all the creatures, but likewise set them their exact order, weight and measure, and infused the same into their qualities and manner of operation.]

26. When he made a set order for the rains; [viz. how, when, where, whereto he should let fall the rain, thunder, lightning, &c.] and a way for the lightning. [Compare below 28. 25.] of the thunders; [Heb. of the voices, So Exod. 9. 21. 1 Sam. 7. 10. bel. 37. 4, 5. Psal. 29. 3.]

27. Then he saw [Compare Gen. 1. 31.] her, [viz. the wisdom, whereto is spoken here.] and related her: [i.e. revealed her, and ministered matter to men, to speak of and publish her.] he disposeth her, [i.e. he ordained her to that end for which he had revealed her.] and also searched her [i.e. he shewed that he had communicated her to man by the most perfect investigation, and ripest consideration, to the end, that they should enquire after her with reverence, and entertain her with humility.]

28. But unto man he hath said, Behold the fear of the LORD is wisdom, and to retire from evil is understanding. [as if he should say; The hidden wisdom whereby I do govern the world, and the men therein, is only for my self; but the wisdom which I have kept for men is that they do fear me, according to the prescript of my revealed will and pleasure. See Deut. 29. on v. 29.]

CHAP. XXIX.

Job wishing to be restored to his former condition, declarereth how happy the same had been through the favour and blessing of the Lord, v. 1, &c. and how much he was by all sorts regarded and honoured in the same. 7. by reason of his godly and virtuous life and conversation, 12. he related likewise, what manner of hope he had therein, 18. together with his continual increase in riches, 19. as also in honour and authority, 20.

And Job went on, to take up his sentence; [See ab. ch. 27. on v. 1.] and said:

2. O that I were [Heb. who shall give me to be, See above 6. on verse the 8.] as in the former Months as in the dayes (when) God kept me. [i.e. in the former time of my life. Compare above chap. 14. 5. and See the Annotation.]

3. When he made his lamp to shine over my head: [i.e. abode with me by his favour and blessing: so this word is frequently taken: See above 18. on v. 6.] and I by his light [i.e. by his favour and blessing: for light is here as much as Lamp was just now. See above 18. on verse 5.] walked through the darkness: [i.e. passed through and overcame the miseries, and adversities of this life. darkness or miserie and adversarie. See Gen. 15. on verse 12.]

4. Like as I was in the dayes of my youth [i.e. of my best abilities and prosperity. And this is to be understood not so much of his age, as of the flourishing condition of his life, which before was as a continued youthfullnes unto him. Oth, in the dayes of my vintage, viz. when I had abundance and content, such as men use to have in the time of vintage, when all the fruits are ripe and gathered in. Or, in the dayes of my winter, i.e. when I had rest and quiet, as soldiers and waiters have, when they are in good winter quarters.] when Gods biddenes. [Understand the eternal providence of God, whereby he took care for Job, to conduct and protect him, together with his favourable cohabitation, by the instruction and comfort of his holy spirit.] was over my tent.

5. When the Almighty was with me yet, [See Gen. 21. on v. 22.] and my youths round about me [i.e. my servants or sons.]

6. When I washed my goings in butter: [this is an hyperbolical exaggeration, implying his great abundance thereof. Not much unlike that expression, Gen. 49. 11, 12. and that which followeth here in the next words.] and the rock by me powdered out of brooks. [Compare Deut. 32. 13. and 33. 24. and above 20. 17. Heb. and the rock by me is powdered out with brookes of oyl.]

7. When I went forth to the gate through the City; [understand to the place or court of judgement. See Gen. 22. on v. 17. and above 5. 4.] When I caused my seat, [i.e. the judgement seat out of which, as a supreme Magistrate, he took cognizance of the subjects causes and differences, and administered justice unto them.] to be prepared upon the street. [that, viz. which was by the City gates, where the people met, to have their causes heard, and to expect the sentence or doom of the Judge.]

8. The youths saw me and bid themselves, [getting themselves out of sight at my coming, as being afraid, or ashamed] and the decrepit rose up (and) stood. [viz. till I was set, in taking of respect and reverence. Compare Lev. 19. 32. 2 Kings 2. 19.]

9. The principals withheld the words; [i.e. broke off their discourses or sayings, to hear speak, or for awe of my presence.] and laid the hand upon their mouth, [i.e. were silent. See Jud. 18. on v. 19.]

10. The voice of the Princes bid it self, and their tongue cleaved to their palate. [this manner of speaking betokeneth silence, or disability to speak. See the same likewise, Ps. 137. 6. Ezek. 3. 26.]

11. When an ear heard (me) it counted me happy: when an eye saw me it testified of me. [viz. of my piety and goodness, which was manifested in all my words and actions.]

12. For I delivered the afflicted, that called: and the orphan, and him that had no helper.

13. The blessing i.e. the good which was wished me

me by those, whom I helped out of great distresses.] of him that went (fer) lost, [i.e. that stood in danger of going to rack and ruine, if I had not succoured him, with good advice and redrefs.] came upon me : and the heart of the widow I made to sing cheerfully, [i.e. to rejoice over the benefit and assistance I shewed her, in her sufferance.]

14. I cloathed my self with righteouſneſſ, and ſhe cloathed me ; [i.e. the meaning is that as Job held fast and close to righteouſneſſ, as to a garment one puts on; so righteouſneſſ again ſerved him for an ornament and reputation among men. Compare below 40. 5. Pſa. 132. 9. Isa. 52. 1.] my judgement [viz. that which I pronounced, or determined for the protection of the opprefed.] was as a robe and principall diadem.

15. To the blind I was (for) eyes : [underſtand that he had helped the afflieted, not only with words of inſtruction, warning, counſell and comfort, but likewiſe with real means and actions.] and to the cripplie I was for feet.

16. I was a father to the needy : and the difference I knew not, I ſearched. [His meaning is, that he not only diſpatched righteouſly, what was brought before him, as ordinary Judge ; but that he ſearched and enquired likewiſe accurately, into that which was not brought before him, for to help the opprefed timely, and to prevent their complainings.]

17. And I broke the jaw-teeth of the perverse : [i.e. the power of unrighteouſ men, which ſought to oppref the poor and weak. See the like expreſſion, Pſa. 3. 8. and 57. 5. and 58. 7. Prov. 38. 14. Jude 1. 6.] and threw the prey out of his teeth.

18. And I ſaid ; I ſhall give (up) the ghost in my neſt, [i.e. go out by degrees and ſo gently, that I ſhall die of meer age at laſt. Compare the next following words. The Hebrew word ſeemeth to be taken thus, Gen. 25. 8. and 46. 33. in my neſt, that is in mine own house, among my own family.] and I ſhall multiply the dayes as the ſand, [i.e. in great number. See Gen. 41. on v. 49.]

19. My root was ſpread abroad [Hebr. opened] by the water, and the dew lodged upon my branch. [i.e. my means and proſperity encreaſed and multiplied like to the growing of a tree, which is well moistned with water, from the ground, and with dew from heaven. Compare above 18. 16. and Pſalm 1. 3.]

20. My glory [i.e. the honour and credit, or esteem which I had among men by reaſon of my great proſperity.] was new by me, [i.e. continued not only as before, but augmented and increased daily.] and my bow changed it ſelf in my hand. [underſtand by the bow the might and means which he had to maintain and protect his eſtate against all damnyfying or hurtful power, of them he declareth that they changed by encreasing and multiplying. Bowes for might and means, Gen. 49. 24. 1 Sam. 2. verſe 4, &c.]

21. They hearkned unto me and waited ; and were ſilent upon my aduice.

22. After my words they ſpake not again ; [Heb. they doubted not. So 1 Sam. 26. 8. 2 Sam. 20. 10.] and my ſpeech dropped upon them. [See Deuter. 32. on verſe 2.]

23. For they waited for me as (for) the rain : [compare Pſalm 72. on verſe 6.] and opened their mouth (as) for the late rain. [See Deuteronomy 11. on verſe 14.]

24. When I ſmiled on them [or, jested with them] they believed it not, [viz. that I jested, i.e. they stood in ſuch awe of me, and respected me in that manner, that they took the words, which I ſpake but in jest, as ſpoken in earnest.] and they made the light of my countenance not to fall down, [i.e. they neither grieved, nor ſhamed my chearful diſpoſition, in regard, that by

my familiar or jesting carriage I might have made my ſelf contemptible amongst them.]

25. If I chose their way [i.e. if of my ſelf, or of my own accord, I went to them to visit them, and with good inſtruction, advice or comfort, to encourage and profit them.] then ſat I at the upper end, [Heb. the head, or (at) the head] and dwelt as a King among the bands ; as one that comforteth the ſad. [he will ſay that he was not only dreaded as a King, because of his Authority, but also beloved and desired, as a comforter of the ſad hearted, for his Kindneſſ and Bountiulneſſ.]

C H A P. XXX.

Job ſeteth againſt his former proſperity, the preſent miſery he endured, conſiſting in the great contemn, put upon him by the unwortheſt, i.e. &c. in grievous temptations, wherewith he was auaulted in his faith and hope, 12. in affrightings, 15. in fearfulness, 16. in pains of the body, 17. in extreame vilenefs and dejectedneſſ, wherein he was not heard, 19. in deadly faintings of his abilities, 22. notwithstanding his piety, 25. in the violence of his diſease, 27. in grief and mourning, 31.

But now leſſer (ones) then I, of daies [i.e. younger than years. So below 32. 6. The word daies is left out ſometime, the ſame ſenſe remaining, Gen. 19. 31. and 48. 14. Job. 6. 26. Judges 6. 15. So great on the contrary for old, 1 Sam. 17. 28. and below 32. 9.] laugh over me, whose father I ſhould have diſdained, to ſet by the dogges of my flock. [i.e. to take care of the dogs, which kept and watched my ſheep and goats.]

2. Whereto alſo ſhould the power of their hands bave (ſerved) me ? [Underſtand the strength of their bodies.] it was [the strength namely] perished in them through age [Oth. the age was loſt in them, i.e. the old years were fruitleſſ and unſerviceable in them, being void of understanding and prudence, ſuch as is required in old men.]

3. Who through want [into which namely they were faln through reckleſneſſ and idlenefs.] and hunger, were ſolitary, flying into dry places ; [whether they were driven, as unworthy of the Society of men ; or which they chose themſelves, through shame and fear, to be cut of all mens eyes.] in the obſcure [The Hebrew word doth properly ſignifie the night or evening past, Genesis 19. 34. but here it is taken for obſcurity, or obſcure places, ſuch as are thick buſhes, caves, caverns, waste and barren ſolitudes, which are far remote from the habitation of men. Oth. formerly waste, &c.] waste and deſolate [theſe two words are joined together to exprefſ an extraordinary deſolation. So below 38. 27. Zeph. 1. 15.]

4. Who plucked ſatiſh herbs by the buſhes, [i.e. ſuch as grew in ſalt, or brachish grounds. Oth. Mallowes, or, Wilde, Savage Herbs,] and whose food was the root of Junipers. [See 1 Kings 19. 5. and the annotation. He will ſay, that they have eaten, that which was not eatable otherwiſe. Other. The Juniper-root was to warm (them) Compare Isaiah 47.14. where the Hebrew word is uſed thus.]

5. They were driven out of the midſt ; [viz. of the Cities, or, men ; because they were ſuſpected, and no good expected by them. Oth. out of that Society, viz. of men,] they hooted over them, as (over) a thieſt.

6. That they ſhould dwell in the clefts of the valleys, the holes of the dust and ſtony rocks.

7. They cried out betwixt the buſhes, [out of a ſmar-ting ſenſe of their miſery, roaring like wilde aſſes, when they are hungry ; in which ſenſe this word is uſed likewiſe above]

above 6. 5. and another word much like to this, above 24. 12. they gathered themselves among the nettles, *viz.* to hide themselves there, if they were sought for. Oth. stinged, or wounded themselves, *viz.* with these nettles, which by their smart stinging made these mens bodies swell all over with hot and burning blisters.]

8. They were children of fools, [See the signification of this word, 1 Sam. 15. on v. 23. Oth. and they were foolish men, yea men without name] and children of no name [i. e. without any credit or respect in the world. The contrary is, men of name, See Gen. 6. 4. and the annotation] they were beaten out of the Land. [i. e. expelled and banished. Oth. were rejected, or, more suppressed (or, more worn, and made bare) then the Earth, *viz.* through a general contempt among men.]

9. But now am I become their musick-play, and I am a by word to them. [i.e. one of whom they sing, and play, and make sport, rejoicing in my misery, and making it their sport and pastime. Compare above 17. 2, 5, 6. Psalm 35. 15. and 69. 13. Lam. 3. 14. Ezek. 33. 32.]

10. They abhor me, they put themselves far from me; yet they do not withhold the scuttle from my face. [To beseech one, hath ever been a token of great contempt. Compare Numb. 12. 14. Deut. 25. 9. Isa. 50. 6. Mat. 26. 67.]

11. For he [God namely. See above 3. on v. 20. and below here v. 18, and 20.] hath loosed my cord, [or cordage, i. e. my reputation and authority, whereby I was able to bridle and curb those that were under me; the same he hath quite taken away, that it is no restraint more to them.] and oppressed me: therefore have they [viz. those wicked ones, that rise up against me now, and refuse to yield me due respect.] thrown off the bridle, [viz. whereby they were kept in awe and order by me.] before my face. [i. e. in my own presence. The meaning is, that they had renounced all subjection to Job, even before his eyes, and discharged themselves of all the duty of reverence and obedience, which they owed unto him.]

12. On the right hand [i. e. where he was strongest and best provided.] the youth [the void hath its original from sprouting and blossoming, or budding, signifying the first flourishing and growing youth] riseth up, [He hath regard here to those, which in his suffering, tell upon him with greatest indiscretion, bitterness and eagerness.] they thrust out [or, strike up] my feet [viz. to make the stumble, and fall to ground.] and prepare their destructive wiles against me, [i. e. they raise and level the way, which they mean to go and insist for to destroy me, Heb. paths of their destruction.]

13. They break down my path, [i. e. they do so trouble and disturb the counsel and course, which I am to follow to govern and carry me well and orderly in this mine affliction, by their contending and contesting with me, that I scarce know what to go about, or speak, or do more.] they advance my misery: [i. e. increase and multiply the same, *viz.* by their perverse judgement false accusation, and bitter envenomed reproaches.] they have (need of) no helper. [viz. for to execute their evil intentions against me; they are able enough to do it themselves.]

14. They come on, as through a wide breach: [against me namely. This is a similitude taken from warriors, who by the breach they made in the Wall of a City fall on, and force their way in, and rush upon the inhabitants with great fury and impetuosity.] among the devestation they rout themselves on. [i.e. they have toyed and moyled about my misery, to multiply the same, and to overthrow and ruin me altogether with it.]

15. They are turned against me (with) frightings, every one persecuteth my noble (soul) [Oth. Prince's,

or, liberal (one) or, voluntary, free-willing, or excellent one, understand the soul, which is called the glory of man, Genesis 49. 6. and the only one (unica) Psalm 22. 21. See the annot.] like a winde; and my salvation is past by like a cloud.

16. Therefore doth my soul now powre out her self within me; [i. e. my life doth spend it self, melteth away in tears, and is consumed through heaviness. So Psalm 42. 5.] the daies of pressure lay hold on me. [days of pressure, i. e. daies or times, wherein great pressures and distresses fall upon me; which are otherwise also called daies of distress, or, straight, 2 Kings 19. 3. of darkness, above 15. v. 23. of visitation and desolation, Isa. 10. 3. of correction, Hos. 5. 9.]

17. By night he booreth through my bones. [God namely, as above v. 11. and in the sequel, in regard that he did not let him enjoy any rest by night, when others were at rest by reason of the rage of his disease, which pierced through the very strongest and innermost part of his body, even through marrow and bones. Compare above 7. 3, 14. and 17. 12.] within me: [Heb. from above me, i. e. from heaven, whence he sends his plagues upon me.] and my finnes rest not.

18. Through the multitude of the pover [viz. which God employeth against me, to distemper and disfigure my body, with all manner of diseases] is my apparel changed, [viz. by the spots and stains of the matter and running gore of my sores.] he girdeth me about [God namely] as the colter of my coat. [Heb. the mouth of, &c. the meaning is, that God had so closely begirt his body, round about with pains and aches, as the upper-part, or hole of a coat, where one puts the head through, encompasseth the neck.]

19. He hath flung me into the mire, [i. e. made me to fall into the utmost reproach and scorn of all. Thus the word mire is likewise taken, Psalm 40. 3. and 69. 15. Mich. 7. 10.] and I am become like dust and ashes, [See Gen. 18. 27. and the annot.]

20. I cry unto thee [viz. O God] but thou answerest me not: I stand, [viz. waiting for thy help, or praying to thee, intreating thee.] but thou heedest me not. [Oth. and thou doest observe me; viz. without shewing any mercy to me: as in the next verse.]

21. Thou art changed into a cruel (one) against me: [even against thy own nature and custome.] by the strength of thine hand, thou doest withstand me hatefully. [Compare above 13. 24. and 16. 9. Jerem. 30. 14.]

22. Thou liftest me up into the winde, thou makest me ride (upon it): [i. e. thou turnest and tollest me about, soul and body, by the fiercenes of thy wrath, no otherwise than straw and stubble is taken up, tossed, turned and hurled about by a mighty whirl winde.] and thou melteth my substance [i. e. my life and faculties altogether. See of the Hebrew word, above 5. on v. 12.]

23. For I know, that thou shalt bring me to death, and to the house of the assembly of all living. [Men namely, so Psalm. 143. 2. i. e. unto the grave, or the place, which by God is appointed for the dead bodies of men, until the day of Resurrection. Oth. the house of appointment, i. e. the appointed house.]

24. But he [God namely] shall not put forth the hand to the earth-heap: [i. e. to those that are buried in the earth: namely, to plague them yet further here, according to the body. His meaning is, that the sufferings of the body, were to end with the bodily death; and that consequently by that he should be rid and freed of his present grief and vexation. Compare above chap. 7. 21.] is there (any) cry with them. [viz. with those dead bodies that ly in the graves.] in his oppression? [i. e. wherewith God hath oppressed them, viz. when as he felled their bodies to the ground by death. Is there then

then [will Job say] any crying or complaining yet in the dead bodies which ly hid in the graves, for any pain that they should be sensible of. He implieth there is none, as experience also sheweth.]

25. Did I not weep [This question doth strongly affirm, that he had done so; or it may be a kinde of oath, wherein the impreached punishment is concealed which he was to undergo in case of perjury, or if he had not done so: But in regard he had done it, he declareth thus, that it was to be admired, none should have compassion on him.] over him that had hard daies? [Heb. over the hard of daies.] was not my soul anguished over the needy?

26. (Nevertheless) when I expected good then came evil; when I hoped for light, [i. e. prosperity and welfare. See above 18. 5.] then came obscurity, [i. e. adversity and mischief. See Gen. 15. on v. 12.]

27. My entrails boyl, [i. e. they are so distempored and troubled through the greatness of mine affliction and disease, as if it were water seething and boyl ing over a great fire.] and are not still: the daies of oppression have prevented me. [z. e. are come upon me beyond my expectation, and have surprezzed me as it were when I was in hope that according to mine integrity, I should have enjoyed many good and comfortable daies yet.]

28. I go black along, not from the sun: [But through the grievousness of my disease, and the violence of my suffering, which consumeth and exhausteth me.] rising up I cry out [i. e. make a shreeking, woful sound, proceeding from the sensiblenes of my pains.] in the congregation. [i. e. in the assembly of men of worth where men use, not to be loud, but to refrain noises, for manners sake.]

29. I am become a Brother to the Dragons; and a companion of the young Ostriches. [Heb. Daughters of the Ostriches; and so Leviticus 11. 16. compare Lev. chap. 1. on v. 14. The sense of this verse is, that he was become like unto these brute creatures, in regard of the hideous shriekings and howlings which he made, for such is ascribed unto these beasts, Mich. 1. 8. The words Brother and Companion do signifie one here, who in certain respects is compaired with somewhat else. See Genesis 49. 5. and Prov. 18. 9. and the annot.]

30. My skin is grown black upon me: [See above on v. 28.] and my bones are kindled [he meaneth that his body, and the very inmost parts of it were consumed] [See above chap. 21. on verse 24. upon the word marrow.]

31. For this my harp is turned to a mourning-plaint, and my organs to a voice of the weeping (ones) [i. e. my joy is turned into sorrow and lamentation, through the grievousness of mine affliction.]

C H A P. XXXI.

Job proveth his innocency, by shewing zealously, what his practice was; as that he had been chaste toward the Maidens, 1. &c. righteous in bargains and contracts, 5. chaste also in regard of other mens wives, 9. righteous towards his servants, 13. bountiful to the poor, 16. innocent towards the Orphans, 21. not relying on his wealth, 24. no Idolater, 26. not rejoicing at his enemies adversity, 29. nor cursing him, 30. given to hospitality, 32. true and upright in confessing of his faylings, 33. doing wrong to no body, 34. wishing that notice were taken of all his words and actions, 35. also he relateth his upright dealing, 38. wishest he may speed ill, if he speake not the truth, 40.

I Have made a Covenant with mine eyes: how should I then have given heed to a maid? [viz. so as to look

upon her with unchaste or dishonest desires, Comp. Mat. 5. v. 28. 1 John 2. 16.]

2. For what is the portion of God from above? [viz. which God giveth: understand the punishment appointed by God for the unchaste. Compare above 20. on v. 29. Some do understand it of the reward of chastity, which he should loose and forfeit by unchaste actions,] or the inheritance of the Almighty, out of the heights? [i. e. out of heaven, See above 16. on v. 19.]

3. Is not the destruction for the perverse, yea somewhat strange [Heb. strangenes, i. e. that which is strange, unusual, uncouth and extraordinary] for the works of iniquity?

4. Dost he [viz. God, and so verse 6.] not see my works? [See Genesis 6. on verse 12.] and doth not he tell all my steps? [i. e. doth not he observe all I do, or leave undone, for to reward it graciously if it be good, or to punish it justly if it be evil? See above 14. on v. 16.]

5. If I have conversed with vanity [i. e. with lies and falsehood in my dealings, bargainings, contracts. So Exod. 23. 2. Deut. 5. 20. Isa. 5. 18.] and my foot was swift to deceit.

6. Let him weigh me in a just ballance; [Heb. in balances of righteousness, i. e. let my minde, purposes, words and actions be duely searched and examined.] and God shall know my uprightness. [viz. that I was no hypocrite, as my friends have taken and judged me to be.]

7. If my going turned out of the way, [i. e. from the rule and square of life, which God hath set before us. He speaketh of willful and presumptuous sinnes, wherein wicked men go on] and mine heart followed after mine eyes, [i. e. defiled in any unrighteous manner, what was pleasing to mine eyes, and belonging unto other men.] and ought cleave to my hands. [viz. of other mens goods. Other. affot, or stain, i. e. any wicked action.]

8. Then let me sow, but another eat; [he doth implicate that judgement of God upon himself, whereof we read Levit. 26. 16. Deut. 28. 30, 33, 38, 39, 40.] and let my sprouts be rooted up. [i. e. that which I had planted in the ground.]

9. If my heart have been enticed to a woman, [viz. for to desire, or enjoy her dishonestly or unlawfully, when I might have had the opportunity] or have lain in wait at my neighbours door.

10. Then let my wife grinde with another, and others bow down upon her.

11. For that is a reproachful action, and it is a misdeed with the judges. [i. e. deserveth to be condemned and punished by the Judges. So below verse 28.]

12. For that is a fire, [i. e. it caufeth a fire, viz. that of the divine vengeance, See above chap. 22. on v. 20. For even as the fire doth speedily consume the stubble, so doth Gods wrath and righteous vengeance such wicked sinnes, comp. Deut. 4. on v. 24. & Nah. 1. 6.] which devoureth to destruction, and would have rooted out all my revenue.

13. If I have disdained the right of my man-servant, or of my maid-servant, when they had (any) difference with me.

14. For what should I do, [viz. in my defence before God, i. e. how should I be able to answer it before him. For the slaves (such as most servants were then) had no liberty in those daies, to bring any complaint against their Masters before the civil Magistrate.] if God arose? [viz. for to judge between me and them, which commeth to pass, when God inflicteth his punishments upon such oppresours, either in this life, or that to come.] and if he made visitation, [i. e. did punish. See Gen. 21. on verse 1. on verse 25.] what should I answer him?

15. Hath not he that made me in the belly, made him (also)? [My servant namely] and one [God namely] prepared us in the womb?) [Oth, hath not he prepared him in the womb after one manner? or, in one kind of womb?].

16. If I have withheld from the poor their desire, [viz. By not satisfying the same according to my power. Heb. If I have restrained, or prohibited the poor from desire] or have let the eyes of the widdow faint: [ones eyes are made to faint, when he is made to wait and attend long for the good he desirereth, which is said by similitude of the eyes, whose vigour, if they look steddy and without ceasing after any thing in vain, must needs grow faint, and be consumed. So Psal. 69. 4. & 119. 82, 123. Lam. 4. 17.]

17. And have eaten my bit alone; So that the Orphan hath not eaten of the same.

18. (For from my youth up) hath he [i.e. The Orphan, last spoken of in the former verse. Compare above 29. 16.] been educated [or, brought up, Heb. is grown great] by me, as by a Father: and front my mothers belly [an hyperbolical expression, implying the first time of his age, wherin God had infused into his heart such a tendernels and care in the widows and Orphans behalf.] have I led [i.e. helped and assisted with comfort, counfel, supply and redrefs.] her. [viz. the widow spoken of v. 16.]

19. If I have seen any perish, because he was without cloathing, and that the needy had no cover. [viz. without receiving cover and apparel from me.]

20. If his loines have not blessed me; when he was warmed of the skins of my lamb: [Understand the loins of the needy, whom Job had covered and cloathed with his skins; The sence is; if he whose loins were warmed did not thank Job, and wish him all happiness and speak his praise, by reason of the easie and comfort he felt by it. So the word blessing is taken, Genesis 12. 3. Deuteronomy 24. 13. 2 Samuel 8. 10. Psalm 62. 5.]

21. If I have stirred my hand against the Orphan; [viz. to strike, or beat, or threaten, or any way violently to abuse or oppres him. Compare 1 Kings 13. 4.] because I saw my helper [i.e. because the Judges would have been ready enough to pronounce in my behalf against them; as standing in awe of my power and authority, or desirous to purchase and entertain my favour and friendship.] in the gate. [i.e. in the place of judicature, at the Sessions, which were kept of old in the gates of the City. Gen. 22. on v. 17.]

22. Let my shoulder fall from the shoulder-blade, and mine arm break off from the pipe. [Heb. reed. Understand the upper-bone of the arm, extending from the elbow to the shoulder.]

23. For the destruction of God was a terror to me: [Understand the Judgement which God doth send upon the oppressours of the poor.] and I was not able. [i.e. I had no power at all, namely to stand before him, and to endure or undergo his vengeance.] by reason of his higness; [i.e. of his transcendent and terrible Majesty and Power.]

24. If I have set the gold for my hope; [So the Hebrew word is taken, above chap. 8. 14. Proverbs 3. 26.] or have said to the fine Gold, thou art my confidence:

25. If I have been glad, because my substance [Or, means, riches, wealth. So Gen. 34. 29. Num. 31. 9. Deut. 8. 17.] was great; and because mine hand had gotten [Heb. found. So Deut. 8. 17, 18. Isa. 10. 10, &c. exceeding much.]

26. If I have beheld the light, [i.e. the Sun, so, viz. as to yield him any divine worship, after the manner of Idolatres. For here mention or instance is made of the two great lights (so called, Gen. 1. 16. Psalm 136. 7.) the Sun and the Moon, with whose beauty and

operations the heathens were so taken and transported; that they yielded them divine honour and worship. Jer. 43. 13. yea, even the Israelites themselves, 1 Kings 21. 3. and 23. 4, 5, 11. Eze. 8. 16.] when it shined; or the moon gloriously going forth. [The Idolaters used to worship the Sun, for the most part, when he arose in his brightness; and the Moon when she was full; which here is called her glorious going forth.]

27. And mine heart hath been inticed [viz. to exhibite them divine worship] in secret, [contrary to my publick profession, which I do make of serving onely the true and living God in spirit, and in truth. See Deut. 27. 15.] that my hand kissed my mouth; [i.e. that I brought my hand up to my mouth in token of reverence and subjection. See of the Idolatrous kis in honour of the Idols, 1 Kings 19. on v. 18. See likewise Gen. 41. on v. 40.]

28. That were likewise a misdeed with the Judge: [See above on v. 11.] for I should have forsaken the God from above. [i.e. that is in heaven, and from thence regardeth, governeth and blesseth us. So Deut. 4. 39. 1 Kings 8. 23. him he should have forsaken, by giving the honour, which onely belongeth to him, unto the Creatures; for both cannot be served together, see Jos. 24. 22, 23. 1 Kings 18. 21. Mat. 4. 10. &c. 6. 24. 2 Cor. 6. 16.]

29. If I have rejoiced in the oppression of my haters: [i.e. in or because of their adversity, dammage, ruin, destruction. So above chap. 30. 24. and Prov. 24. 22.] and have rouzed up my self, [viz. unto joy and merriment.] When the evil [viz. of punishment, i.e. misery and adversity. See Genesis 19. on v. 19.] found him [i.e. came or fell upon him. See Genesis 44. on v. 34.]

30. (Also I have not suffered my palate [i.e. my tongue or mouth] to sin: so as by a curse to defire his soul.) [i.e. by wishing him dead with a curse. Oth. by wishing a curse upon his soul.]

31. If the people of my tent [i.e. house or habitation. See 2 Kings 13. on verse 5. understand his family, men servants, and maid servants] have not said, O that we had of his flesh! we should not be satisfied. [It should seem by this, that Job was not onely given much to hospitality; but likewise entertained his guests so liberally, that he fed them with the choicest and daintiest of his flesh and meat; insomuch, that his household, wishing they might have the like daily entertainment, might come to lay, O that we had, &c. Others are of opinion, that Jobs household and family feared, seeing Job so profuse in hospitality, they might in time want meat to satisfy themselves. Others hold it to be a revengefull expression of theirs against his enemies, whom they were ready to have torn in pieces, if Job would have yielded to their violent passions.]

32. The stranger lodged not upon the street: I opened my doors toward the way [i.e. right against the highway; that so I might receive and harbour the passing traveller in my howse: or, before the traveller. See above 6. on verse 16.]

33. If like Adam [Compare Hose. 6. on verse 7. Oth. like a man, i.e. as men use to do] I have covered my transgressions; through self-love hiding my misdeed! [Heb. in, or with loving me, otherwise in my bosome, i.e. by my self covertly or in secret.]

34. Surely I could well have violently oppressed a great many, [viz. by my power and authority, that they should not have dared to reveal or discover my failings: so that I needed not to stand in fear of them, for any blame or discredit, which they might have brought upon me.] but the most deffised of the households [Heb. the contempt &c. i.e. those that we, least of all regarded in any family.] should have deterred me, [viz. if having trespassed, or forgot my self, I had been admonished or

warned by any of them, [so that I should have been silent, and not gone forth the door. [viz. for manners, shame and fear-sake. Oth. yet I have kept my self quiet; and went not forth the door?]

35. O that I had one that heard me; [i.e. if I may not be believed in what I said, let my cause come to trial, and be judged righteous; but O that I had a Judge now! who being informed of all, would judge aright. Compare Job 9. 32. and 19. 23.] behold my aim is, [Heb. my token, Oth. my desire,] that the Almighty, [whom I with above all others to be the Judge in this controversie with my friends.] would answer me; [viz. wherefore he afflicts me thus; knowing that I am not such a one as my friends characterize me. Compare above 10. 2. and 13. 22, 23.] and that my adversary [Heb. the man of my contention] write a Book, [containing the charges and accusations made against me..]

36. Should I not carry it upon my shoulder? [rejoicing thereat and shewing, that having a good conscience I am sure enough, that it could contain no solid proof to convince me of hypocrisy.] I would bind it upon me (as) a Crown. [Heb. as crowns, i.e. as an extraordinary Ornament. Compare Proverbs 12. on verse 4.]

37. I would shew him [Understand his accuser, as to whom Job would be ready to discover all his course and actions, relying so firmly upon the goodness of his cause, that the adverse party should not be able to make any part of their charge good against him.] the number of my steps; [i.e. of my words and actions.] like a Prince would I draw near him. [i.e. with a very courageous and undaunted heart. Oth. as to a Prince should I draw near him. i.e. although he were mine Enemy, nevertheless I should look upon him as a Prince, with chearfulness, because of the assurance I have to gain the cause.]

38. If my land do cry against me, [viz. for revenge against one that had wrongfully gotten and possessed it. See the like phrase Genesis 4. 10. and Hab. 2. 11. item see above 8. on verse 18.] and his furrowes [The Hebrew word doth properly signifie the raised ground or ridge between two furrows. So likewise below chap. 39. 33. Psalm 65. 11. Hosea 10. 14.] weep together.

39. If I have eaten its substance, [i.e. fruit. So Gen. 4. 12.] without money, and made the soul of his Husbandmen [Heb. Masters, or Lords, i.e. possessors or enioyers.] to pant [i.e. oppressed, and overcharged them, either by fraud and deceit, or else by violence and tyranny. Or, and made (them) to blow or breath out the soul, i.e. if I was the cause of their death. Compare above 11. 20.]

40. Let there come forth thistles for wheat, and stinking weed for barley. [viz. by a most exemplaiy punishment] The words of Job are at an end. [viz. those which he had spoken to his friends.]

CHAP. XXXII.

Job and his three friends giving over to speak, v. 1. Elihu is moved thereat, 2. who beginneth to speak by declaring the reasons moved him, 6. he sheweth what zeal he had unto it, 17. wishing he might discharge himself worthily of it, 21.

Then the three men ceased [viz. Eliphaz, Bildad, and Zophar] from answering Job: because he was righteous in his eyes. [i.e. in his own judgement. See above 18. on v. 3. So the three men conceived of Job, viz. that he held himself a righteous man; being not able neither to find out matter for proving the contrary, viz. that Job was unrighteous, i.e. a wicked wretch

and hypocrite, for that he was a sinner, together with others, himself had freely yielded and confessed, above 14. 4.]

2. Then was kindled the anger of Elihu [viz. against Job and his three friends. Compare the phrase with Gen. 45. and 39. 19.] the son of Baracheel the Buzite, [i.e. one of the posterity of Buz, the son of Nahor the brother of Abraham, see Genesis 22. 21. Some hold him for Bileam, of whom see Numbers 22. 5.] of the family of Ram. [about this name opinions vary, many conceive that Ram is put by abbreviation for Aran, the name of a Syrian of whom a certain family or generation of the Syrians, of which Elihu was, bore the surname. Others understand by Ram the father of Ammidab, 1 Chron. 2. 9, 10. who is likewise called Aram, Matthew 1. 4. Some Abram himself, so called first, Gen. 11. 27. and after Abraham, Genesis 17. 5.] against Job his anger was kindled, because he justified his soul [i.e. himself. See 1 Kings 19. on v. 4.] more than God. [Job never said so in any express terms, but Elihu inferred thence, that Job would fain enter the bars of Judgement with God, and was more busie to maintain his uprightness, then to give glory to Gods wisdom and righteousness.]

3. His anger kindled also against his three friends, because finding no answer, [viz. for to argue further against, and to convince Job.] they nevertheless condemned Job. [viz. of hypocrisy and wickedness.]

4. Yet Elihu had waited on Job [And his friends] in speaking; [Heb. in the words, viz. to see whether they would go on in their discourse, or debate; or when they would make an end of their words. The friends had ended theirs above chap. 26. and Job his with the end of the former chapter. Oth. Elihu had waited with Job upon (their) words, i.e. upon the prosecution of his friends reply.] because they [viz. Job and his three friends] were elder of daises then he.

5. When Elihu saw then, that there was no answer in the mouth of those three men his anger was kindled.

6. Therefore answered Elihu the Son of Baracheel the Buzite, and said, I am less of daises, [i.e. a man of younger years. See ab. 30. 1. and the annot.] but ye are very aged, therefore I stood in awe, and was afraid to shew you my opinion.

7. I said, [viz. by my self, i.e. I thought; See Gen. 20. on v. 11.] let the daises speak, [i.e. those that are well stricken in daises or years; and so in the words following, multitude of years, for those that have lived many years.] and the multitude of years make wisdom known.

8. Surely the spirit that is in man [Understand the spirit of God, as may be gathered by the words following. The meaning is, that wisdom properly and solely had its original from God, and not from age, or the multitude of years, which often fail. Oth. Surelly the spirit, i.e. the reasonable and understanding soul, in man, but the breath, ergo. i.e. the true wisdom proceedeth only from Gods illumination.] and the inspiration of the Almighty maketh them understanding [them, viz. men, a permutation of the number, for he had spoken just now in the singular. See above 14. on ver. 18.]

9. The great (ones) are not wise, [great, i.e. great in years. See above 30. on v. 1. The meaning is, that such are not alwaies wise, and not properly nor principally because of age and many years] and the aged do (not) understand the right.

10. Therefore say I, hearken thou to me: [He speaketh in the singular to Job] I shall shew mine opinion likewise. [viz. though I am of younger years.]

11. Behold, I have waited on your words, [Here he speaketh to Job his friends.] I have turned the year to

your observations, [i. e. listned so accurately and attentively, that I have fully comprehended all your propounded considerations] until you had sought out speeches. [whereby you might convince Job.]

12. Now having heed to you, behold there is none of you that convinceth Job, that doth answer his speeches.

13. That ye (may) not say, [Some do fill up the sense of these words with, I say this that ye may not say,] We have found the wisdome; [viz. whereby Job is convinced and confuted by us. Now this wisdome, they conceived was, that God had sent this misery upon him, and no man; and that God being righteous, and doing wrong to none, especially, when his punishments are so dreadful and terrible, Job must needs be a very wicked man.] God hath thrust him down, no man. [Heb. not a man.]

14. Now he [Job namely] hath directed no words aginst me, and I shall not answer him with your words. [viz. ye Eliphaz, Bildad and Zophar.]

15. They are amazed, [viz. the three friends of Job. It seemeth that saying this, he turned himself about to the standers by and auditours,] they answer no more, [viz. to Jobs replies.] they have set by the words from them. [i. e. given them over, and left the prosecution to others.]

16. I have waited then, [viz. for the answer of Job his friends] but they speak not: for they stand still: they answer no more.

17. I shall likewise answer my scoure: I shall shew my opinion also. [as above v. 10.]

18. For I am full of words, the spirit of my belly [Understand the zeal and bent of inclination, which Elihu had to utter his mind about this matter. See 2 Kings 19. on verse 7. of my belly, i. e. of my almost disposition and readines. See ab. 15. on v.2, and so in the sequel.] distreffeath me.

19. Behold my belly is as the wine, that is not opened: [or, hath no vent. Understand that his inward disposition, should not be without danger if he concealed that which he had apprehended and considered about this matter, even as we see the vessel rend and burst, which being filled with new and strong wine, have no vent left them.] it would burst like new leather sacks [or bottles; The Hebrew word doth here signifie, leather bottles, or sacks, such as they used of old, to put their wine in. Compare Matth. 9. 17.]

20. I shall speak, that I may get air for my self: [that I may vent and ease my self, of the thoughts and trouble, which were caused in me by hearing and holding my peace all this while.] I shall open my lips, and shall answer.

21. O that I may accept no mans face! [See Lev. 19. on v. 15.] and use no by-name to man. [viz. neither in good terms, to sooth and flatter him; nor in evill, to revile or abuse him, with bitter and reproachfull checkings.]

22. For I know not (how) to use by-names: My maker [i. e. God that made and created me. See above 4. on v. 17.] might soon take me away [i. e. kill and destroy me, viz. if I should do, or commit any such thing.]

CHAP. XXXIII.

Elihu exhorteth Job to attention, 1. &c. using reasons for that purpose, 3. reprehendeth Job, that he had stood too much upon his own righteousness, 8. sheweth that God bringeth men to understanding and conversation, by dreams and visions, 14. by diseases, 19. by the speech of his Ministers, 23. exhorteth Job to hearken or also to answer unto him, 31.

A ND verily, O Job, hearken but to my speeches, and take all my words to ears. 2. Behold now, I have opened my mouth: [to open the mouth, is oftentimes, to speak with great earnestness or seriousness of weighty matters, or to begin a solemn and important speech or discourse, as here, and Judges 11. 35. Psal. 78. 2. Prov. 24. 7. and 31. 8, 9, 26.] my tongue speaketh under my palate. [or with my palate, or, roof (of the mouth) i. e. with my mouth. The palate doth help the speech, above 29. 10. and therefore also is the speech ascribed to the same. See above 31. 30. Prov. 8. 7.]

3. My speeches shall utter the uprightnes of my heart [i. e. the genuine, native, true and untainted thoughts of my heart: Compare above 6. 25. and the annotat.] and the knowledge of my lips [i. e. the knowledge or instruction which my lips shall and must bring forth, which are likewise called lips of knowledge, Proverbs 14. 7.] which is pure [i. e. unigned, undisguised, and proceeding from an upright heart.]

4. The spirit of God hath made me: [Elihu giveth to understand, that he was a man, and creature of God like others; consequently that Job might fairly and freely commune with him, as with one of his equals, and should not need to excuse himself with the dreadfull Majesty of God, before which he had declared that he was not able to stand. See above 9. 32. and 13. 21. and 16. 21.] and the breath of the Almighty hath quickned me. [he reflecteth it seems, to the creation of the first man, Gen. 2. 7.]

5. If thou canst, answer me: dispose thy self before my face, [or, dispose, direct (thy words) as ch. 32. 14.] place thee [or settle thee.]

6. Behold, I am Gods, like thy self: [i. e. I do belong to God, being created, and hitherto sustained by him in this life. Oth. I am for God, according to thy mouth, viz. for to maintain his cause, according to thine own desire.] I am likewise cut off out of the clay. [viz. in our first fore-father Adam; so that for matter and descent, I am of thy own kinde, and equal with thee, wherefore thou needst not be afraid. See Genesis 2. 7.]

7. Behold my terroir [viz. whereby I might terrifie thee] shall not trouble thee: and my hand shall not be heavy upon thee. [see above 13. 21. and the annotation.]

8. Sure, thou hast said before mine ears, and I have heard the voice of the words:

9. I am pure without transgression, I am clean, and have no misdeed: [These are speeches, which Elihu had observed out of Jobs discourses, judging them to be reprovable. The same, or to like purpose, are to be seen above 19. 7. and 16. 17. and 23. 10. and 27. 5. Nevertheless Job had confessed his sins at sundry times, as may be seen, above chap. 9. 2. and 14. 4. but where he spake of his innocency, he thereby onely understood the righteousness of his cause against his friends, and not the righteousness of his person before God.]

10. Behold he, [viz. God. Job indeed had not used the self-same words here alledged, but others of like sense and purpose; above 14. 16, 17.] findeth causes against me [i. e. matter, to lay unto my charge, or he findeth fault with me, to punish me. Oth. breakings off, i. e. means and wayes to separate himself from me, or me from him, and to break off all friendship and intercourse between us: or, to frustrate and annihilate all my purposes and endeavours. Compare Numbers 14. 34.] he holdeth me for his enemy. [See above 13. 24. and the annotation, item Compare above 16. 9. and 19. 12.]

11. He layeth my feet into the stocks, [See above 13. 27. and the annotation] he observeth all my paths.

Ggg 2 Comp.

[Compare above 14. 16. and 31. 4. with the annotation.]

12. Behold, herein [viz. in these assertions of thine, which I have now related] thou art not righteous, I answer thee ; for God is more than a man. [Hence Elihu concludeth, that Job ought to have carried and demeaned himself with more humility and awfulness towards God : consequently having transgressed in his carriage, he was unrighteous in that particular, though otherwise he acknowledged him pious. Now God is more than man, in regard, not only of his Being, and Power, but likewise of his wisdom, righteousness, &c.]

13. Why hast thou contended against him ? For he answereth not for all his Deeds. [The sense is, that God giveth us no account of all his actions, as not bound to it. Or thus, because he hath not spoken all his words. Oth. For he answereth none of his deeds, or works, i. e. the standeth not bound, is not obliged, to answer for them.]

14. But God speaketh once or twice; [A certain number for an uncertain. So below v. 29. See Lev. 20. on v. 8. The meaning is, that though God be not bound to give us an account of his doings, yet he doth often, of his own free goodness, viz. when it pleaseth him ; which nevertheless is seldom taken notice of. Compare Gen. 6. 3. Num. 14. 42. 1 Kings 21. 28. 2 Kings 17. 13. Dan. 4. 5. 22. 18. Matt. 27. 19.] yet men heed [Heb. see] it not.

15. In the dream, (by) the vision of the night, when a deep sleep falleth on men, in the slumbering on the couches [See Gen. 20. 3. and 28. 2. and the annot.]

16. Then he revealeth it before the ear of men ; [i.e. he openeth and enlighteneth the Understanding, and converteth the Will of man, through his inward speaking and stirring up. See of the like expressions Ruth 4. on verse 4.] and he sealeth up their chastisement ; [i.e. he stampeth the assurance of his judgments upon their hearts, that is to say, he doth inwardly testify unto them, that he will assuredly execute his purpose of punishing them for their wickedness. See the like phrase Deut. 32. 34.]

17. That he may turn man away (from his) work : [the particle from is to be inserted here out of the following member of this verse, by work is meant the evil sinful work men are about, or intend to commit. See Gen. 20. 3. and 31. 24.] and hide [Heb. cover i. e. take away. Compare the phrase with that above 3. 10.] the pride from man : [i.e. the haughtiness and presumption of the heart of man, which maketh him stout and daring, to venter upon the practice of evil.]

18. That he may keep off his soul from destruction, and his life, that it pass not through the sword. [The Hebrew word doth signify a weapon, which is used by casting or throwing. Understand hereby all manner of danger and mischief, that may befall either soul or body, temporally or eternally. Compare below 36. 12.]

19. Also he is punished with pain upon his couch : [The sense is, That God was wont in former times to warn men not only by dreams and visions, but likewise, as he doth yet to this day, by diseases and sicknesses, to the end that they might take heed how they lived and feared God.] and the strong multitude of his bones : [i.e. all his bones, which are many in number, and strong for substance ; understand, that they are punished, out of the sequel, Oth. and the contention of his bones is violent. i. e. the pain of his bones, whereby God doth condemn and wrastle with him as it were.]

20. So that his life abhorreth the bread itself : [Oth. so that his life maketh him to abhor the bread.] and his soul the desirable food : [Hebr. the food of desire, i. e. that which is desired, or longed for, by those which are in health. Thus Vessels, or furniture of desire, 2 Chronicles 32. 37. the land of desire. Psalm 106. 24.]

Vineyards of desire, Amos 5. verse 11.]

21. That his flesh fadeth away out of the face : [i.e. So that it is seen no more, by reason of his leanness and meagerness] and his bones (which) were not seen [because of the former fatness of his body] but out : [by reason of the foresaid leanness. Others, are broken, or bruised.]

22. And his soul draweth near to destruction ; [meaning his life, as is declared in the sequel. See Gen. 19. on v. 17.] and his life to the things which put to death. [i.e. which do bereave a man of his life.]

23. If there be then an Embassador with him, [i.e. a Prophet, or Teacher sent from God to instruct men, that are in trouble or distress, both of his will, and of their duty. Others understand by this Ambassador, an holy Angel.] an interpreter, one of a thousand : [viz. a pious and faithful Teacher, of whom there are not many to be found : therefore it is said, one of a thousand.] to declare unto man his right duty. [i.e. what he ought to do, and what to leave undone, to please God.]

24. Then shall he [viz. God] be gracious unto him, [forgiving him his sinnes, and restoring him to his health, namely, when the same sick man shall have received the admonition of that Teacher, with a believing and obedient heart.] and say, [viz. unto the said Embassador or Messenger] (as) him, [i.e. declare and make known salvation unto him, John 20. 23. 2 Cor. 5. 19, 20.] that he descend not into destruction, I have found propitiation [viz. that of the Messiah.]

25. His flesh shall be fresher than it was in youth : [Understand this of the new health after his recovery, and the strength and vigour of his body, being a token as it were of the renewing of the spirit.] he shall return again to the daies of his youth.

26. He shall pray earnestly to God ; who shall take pleasure in him, and behold his face with shouting : [The sense is, that God, who before was highly offended with man for his sinnes, shall now, after his conversion, looke tenderly, and with much welpleasing upon him. It may also be understood, that man shall see Gods countenance with joy and comfort, that is to say, fast and feel his graciousnes and Fatherly compassion ; the meaning is one and the same.] for he shall render unto man his righteousness. [viz. by his spirit, assuring him of his Justification and Renovation, which were much obscured and impaired by his sinnes.]

27. He [viz. that sick man, now through Gods goodness thus recovered.] shall look upon men, and say ; I have sinned and perverted the right, [i.e. he shall come among and associate himself with such, who may be censured by the confession of his sins, and the publishing of the grace and favour of God exhibited unto him. Others understand this of God ; because some do read in the next verse, which coheres with this, instead of my soul, my life ; his soul, his life ; and translate the words in this verse thus. He (viz. God) looketh upon men, and (if any) say, I have sinned, &c. then shall he save his soul that he go not into destruction, and his life shall see the light.] which hath not profited me : [as having been punished for it with a heavy sickness. The Hebrew word is taken in this sense, Esther 3. 8. & 5. 13.]

28. (But Grd) hath saved my soul, that it passed not into destruction ; [i.e. into the grave, or, that I dyed not.] so that my life beholdeth the light. [i.e. enjoyeth a happy and prosperous condition ; light is as much here, as prosperity. See above 18. on v. 15. and to see, as much as to enjoy. See above 7. on v. 7.]

29. Behold all this God worketh twice (or) thrice with a man. [i.e. oft times ; a certain number for an uncertain.]

30. That he may turn away his soul from destruction, and be enlightened with the light of the living. [i.e. that he may not only be preserved alive, but also live so prosperou-

prosperously, that all men take notice of respect and honor him.]

31. Attend, O Job, hearken unto me : hold thy peace, and I shall speak.

32. If there be speeches [i.e. if thou have any thing to say in thy defence, or to oppose my saying.] answer me ; speak, for I have a minde to justify thee, [i.e. to intercede for, or speak in thy behalf, defend thee, as far as is possible for me to do, so that thou maiest be sure, I do not undertake this work out of any contentiousness.]

CHAP. XXXIV.

Elihu desiring to be heard, 1. &c. chargeth Job, that he justified himself too much, 5. and held the fear of God unprofitable, 9. he sheweth that God almighty cannot be unrighteous, 10. but that his righteousness appeareth in all his works, 19. exhorteth Job, to humble himself before the LORD, 31. entreatheth God to fit him for it, 36.

Further answered Elihu, [i.e. he began to speak again, or to make a new speech. See Judges. 18. on verse 14. Or, Went on in answering] and said :

2. Hear ye wise, my words ; and yee understanding ones, encline the ears to me.

3. For the ear trieth the words : [i.e. doth hear them, and convey them to the understanding, there to be judged, of what condition they are] like as the palate doth taste the meat. [Heb. and the palate, &c. See above chap. 5. on verse 7. The taste is ascribed to the palate or roof of the mouth. So above 12. 11. Prov. 24. 13.]

4. Let us chuse for us that which is right : [Heb. The judgement, or right, i.e. the truth and equity, which we ought to seek for, in all this controversy, rejecting all that is false and wrongful ; Thus the Hebrew word is oft times taken. See Deut. 32. 4. Job 32. 9. Psa. 37. 30. Prov. 2. 8. Isa. 59. 8. Mich. 3. 8, &c.] let us know among us, what is good :

5. For Job hath said, I am righteous : [See above 13. 18. and 23. 10. and 27. 2. 6. and 31. 1. &c. where Job averreth not, that he was altogether without sin, for he confesseth the contrary, above 14. 4. but only, that he was no wicked wretch, nor hypocrite, as his friends took him to be, and that he had not only a civil righteousness, but likewise that of a good conscience.] and God hath taken away my right : [This charge is alleged against Job by his own words, as we find them above chap. 27. 2. Yet Job understood them so only ; that God took no notice of his cause ; but Elihu, that God dealt unjustly with him. Nevertheless Elihu had reason to find fault with Job, for standing so much upon his innocence, that he seemed to blame or lay aspersion to the righteousness of God.]

6. I must lie in my right : [i.e. maintaining my cause, I am accounted a lyar, this Elihu likewise allegeth as spoken by Job. Compare above 19. 7. Otherw. should I ly in my right ? mine arrow is painful [viz. the arrow of my suffering, and of this my visitation, wherewith God hath hit and pierced me. See above 6. 4. Compare Deut. 32. 23.] without transgression, [i.e. without any deserving guilt of mine.]

7. What man is there like Job ? [viz. that will be so wise and able as Job, and yet brings forth such absurd reasoning, as Elihu counted Jobs to be.] he drinketh in scoffing as water ? [See the same comparison, above 15. 16. and the annot.]

8. And passeth along in company with the workers of unrighteousness : [He would say, that Job by such exorbitant speeches made himself like unto evill and wick-

ed men, and had communion with them by his evill speaking.] and walketh with wicked men. [Heb. men of wickedness. See above 11. on v. 11.]

9. For he [Job namely] hath said, It doth not profit a man [though Job had not said so in express terms, yet Elihu inferreth it out of his speeches. chap. 9. 22. and 21. 8. and 30. 36. &c. but Jobs meaning was not such, although the extremity of his paines and sufferings made him sometimes to prosecute his matter with too much eagerness and unadvisednes.] when he taketh pleasure in God, [i.e. when he taketh delight to serve and obey God. Oth. when he taketh pleasure (to walk) with God, the insertion (to walk) being inserted out of Gen. 5. 22.]

10. Therefore ye men of understanding, [Heb. men of the heart, i.e. of understanding. So below v. 34. See above 9. on v. 4.] hearken so me ; far be God from wickedness : [Heb. be it far to God from, &c.] and the Almighty from wrong.

11. For (according) to the work of man, he doth require him : [viz. Either with reward by grace, if the work be good ; or with punishment according to desert, if the work be evill.] and according to every ones way, [i.e. according to his thoughts, endeavours, words and actions, thus Ezekiel likewise speaketh, chap. 7. 27. and 33. 10.] he doth find it him, [viz. that it must go with or happen unto him according to Gods judgement, according and because of his works.]

12. Also indeed, God dealeth not wickedly : [Oth. doth not condemn (the innocent). The like insertion is likewise, Exod. 34. 7.] and the Almighty doth not pervert the right.

13. Who hath appointed him over the earth ? [Heb. appointed, or commanded upon him, i.e. given him in charge, viz. for to uphold and govern the same. The meaning is, that none hath appointed him, but he hath all the power, by and of himself. Elihu prooveth that God can wrong none, because he is the sole Creatour, Upholder and Governour of all things ; being so righteous and holy by nature, that he can do no evill, and so transcendent in Glory and Majesty, that he is not bound to give account to any, of his doings.] who hath disposed the whole world?

14. If he should set his heart against him, [viz. against man. See above v. 11. i.e. if he should very accurately mark him, and proceed with him according to the rigour of justice.] he should gather unto himself his spirit and his breath : [i.e. he might well then take his soul away from him by death, and so make an utter end with him in this life. Compare Psalm 26. 9. and the annot.]

15. All flesh, [i.e. all men. See Gen. 6. on v. 12.] should give (up) the spirit together : and man, [i.e. the body of man. Compare Gen. 3. 10. Eccles. 12. 7.] should return again to dust.

16. If then there be understanding (with thee) [viz. O Job] hear this : encline the ears to the voice of my words.

17. Would be also, that bateth the right, bind (the wounded) [His meaning is, that such a one would not do it ; or, that it could not be. To bind the wounded, is or impliyeth to be gracious again and to do good to him that being punished for his sins, is brought to repentance and conversion ; which course is not practised by one that hateth the right. Compare above 5. 18. Others render the Hebrew word Chabash, to rule, or govern, and so it is taken by some, Isa. 3. 7. For the Governours have power to coerce and force men, and to put them in bonds : and then the sense is, that he that governeth the whole world, can not be unjust.] And shouldest thou condemn the most righteous ? [Heb. righteous mighty, or powerfull, i.e. that is most, or most exactly righteous.]

18. Should one say to a King, thou Belial ; [i.e. If one may not say so to a King or Prince, how much less ought any to speak so of God ? [Oth. shouldest thou condemn (God, namely) if he said to a King, thou villain, &c. the word condemn being inserted here again out of v. 17. Of the word Belial. See Deut. 13. on v. 13.] To the Princes ye wicked (ones.) ?

19. (How then to him) [God namely] that doth not accept the face of Princes. [See of this kind of speaking, Lev. 19. on v. 15.] and knoweth not the rich before the poor ? for they are all the work of his hands.

20. In a moment they dy, [viz. Both rich and poor, noble and mean, strong and feeble, and that whensoever God is pleased, by his power, which none is able to withstand, and according to his righteousness, which none can speak against or controul.] even at midnight, [i.e. most unexpectedly, when they think themselves most sure and safe. See Exod. 12. 29. 2 Kings 19. 35.] a Nation is shakēn, [i.e. whole Nations together are, by Gods power, and justly also carried and hurried away out of their own countries and welfare.] that it passeth by, [i.e. perisheth] and the mighty is taken away : [Heb. they take away the strong ; they, viz. the Angels or Ministers and Instruments of God. See above chap. 4. on v. 18.] in a boit hard [without any humane hand, and consequently by the power of God.]

21. For his eyes are upon every ones wayes, [i.e. works. See Gen. 6. on v. 12.] and he seeth all his stcps.

22. There is no darkness. [Compare above 26. 6.] and there is no shadow of death ? [See above chap. 12. on v. 22.] that the works of iniquity might hide themselves there.

23. Certainly he [God namely] doth not lay too much upon man ; [viz. too much punishment ; above the desert of his sins.] that he shouldest be able to enter into judgement against God ; [i.e. that man should have cause or reason to complain of God injuring of him, and to appeal to judgement from him, or go to law with him; as Job had done. See above 13. 3. and 16. 21. and 23. 3, 4.]

24. He bruiseth the mighty ones, that one can not search it out ; [Heb. without searching, i.e. so as none is able to find out and reckon up, how many of these mighty ones he hath brought to nothing, or to dive unto the bottome or grounds and reasons of his judgements against them. Compare above 5. 9. and 9. 10. and below 36. 26.] and putteth others in their place.

25. Therefore (that) he knoweth their works : he subverteth them by night, [i.e. he destroyeth them unawares, and when they think themselves at rest. See above v. 20. Oth. he changeth the night, whereby they thought to hide their sins, into day-light, thereby to discover the same before all the world. Or he doth turn the night upon (him) i.e. bringeth, or causeth all manner of misery, mischief and disaster upon him.] and they are bruised.

26. He knocketh them together, [i.e. he straighteneth, distresseth, bangeth and beateth them, viz. by his righteous punishments.] as wicked ones, [or for wicked. Heb. instead of wicked, such as they are likewile] in a place where are spectators ; [Heb. in the place of the seeing, i.e. in an open and publick place (as it were on a scaffold) when their punishment may be seen and taken notice of by many, to the end that the beholders may take warning by their example, to amend their lives.]

27. Therefore that they are turned away from behind him [from God namely] and have understood none of his wayes : [See Gen. 18. on v. 19.]

28. That he may bring upon him the crie of the poor, [i.e. upon every one of them, the punishment they deserved, by oppressing the poor in such sort, that he was forced to cry unto God.] and bear the cry of the afflicted

29. When he calmeth, [He sheweth Gods power, accompanied with his grace and righteousness, in regard that none can cause troubles, where God of his goodness grant eth calmes ; and none can help or save, when Gods wrath is gone out against any.] who shall trouble ? [i.e. cause or stir up trouble] when he doth hide the face, [viz. from man, i.e. when he withdraweth his grace, his help and blessing from him. See Deut. 31. on v. 17.] who [viz. of those against whom Gods wrath is kindled, of whom was spoken in the former verse] shall look then upon him, [viz. upon God, i.e. who of them shall dare to appear before God, viz. by prayer, to sue for help, or comfort. Compare the manner of speaking with Psa. 34. 6.] as well for [thus the Hebrew particle is used, Gen. 37. 8. below v. 15. Hos. 11. 7.] A Nation as for one man alone ? [So the Hebrew for this last word is taken likewise, Ezra 4. 3. Psa. 33. 15. Hos. 11. 7. By this latter part of the verse Elihu sheweth, that what he related of God, was true, not only in regard of this or that particular man, but also for whole nations in general, whom he is able to grant rest unto, or hide his face from, at pleasure.]

30. That the hypocritical man may rule no (more) ; [Of the hypocrite. See above chap. 8. on v. 13. he sheweth that God doth hide his face, not only before the common sort, but also before the great ones, the Commanders and Governors of the rest.] and there be no snares of the people [i.e. no burden, violence and tyranny whereby to aggrieve the same. Oth. because of the snares of the people, viz. whereby he should oppresse them.]

31. Surely, hath he said to God ? [He, viz. Job, for Elihu doth turn to him again, to exhort him to his duty, how to speak of and unto God, instead of complaining of, or finding fault with his judgements, as he had laid to his charge, above v. 5. to have done.] I have born (thy punishment), I shall not corrupt it, [i.e. in this my caule, and my whole life, shall I do nothing, neither in words nor in deeds, but what is right and fit to be done. Or, I shall not spoil the (matter,) ; i.e. this case of mine with God, viz. with too much pleading of mine innocency, as I have done. Or, I shall not corrupt thy lawes, viz. by transgressing them. Oth. have I taken away, I shall take no pawn ; as if he said, it I have taken pawn, I shall do it no more. Compare above 22. 6.]

32. Besides (what) I see, [viz. concerning my sins.] teach thou me : [viz. what sins of mine are yet unknown to me, i.e. discover and make known unto me my secret failings. Compare Psa. 19. 13.] if I have wrought iniquity, I shall do it no more [viz. to trespass thus.]

33. Shall it be of thee, [i.e. Shall it be at thy dispensing, according as thou concivest and thinkest good, that God shall punish the evil, or reward the good. Shall he be bound to ask thy council, and to learn of thee how to administer his punishments or benefits ? Elihu directeth his speech to Job,] how he [God namely] shall require ought, because thou despisest him ? [viz. God in matter of his Government, whereby he doth recompence good and evill works,] shouldest thou then chuse, and not I ? [these are the words of God, which Elihu produceth here in his behalf. The meaning is, shouldest thou then, O Job, and not my self prescribe the way and manner unto me, how to punish, and how to bleis such and such ?] what knowest thou then, speak. [Here Elihu speketh again in his own person to Job, as if he said, what hast thou to say or allege against this, speak out, answer. Yet some construe and read this verse thus: shall he require that which is from thee, because thou despisest (the chastisement) if thou shouldest chuse it, yet should not I do it.]

34. The men of understanding [Heb. the men of the heart,

heart, heart for understanding. So above v. 10.] shall say with me, [the Heb. letter lamed, doth signify sometimes, with, as Gen. 46. 26. Exsd. 34. 12. Num. 18. 11.] and a wise man shall hearken to me : [i.e. approve of this, or justify me in this behalf.]

35. (That) Job hath not spoken with knowledge, and his words have not been with prudent understanding.

36. My father, viz. that art in heaven, i.e. O my God. Oth. My desire is that Job be tryed.] Let Job be tryed, [viz. by crosses and adversity. See Gen. 22. on v. 1.] unto the end, [i.e. to the finishing of the work of his visitation, viz. when his piety shall fully appear by an upright confession of his sins, Oth. until the overcomming, i.e. until he shall give God the glory of overcomming him, and give over to speak so evill of him. Or thus, shall Job be tryed till to the end? as if he feared, that Job would multiply his sins too much, by his too long and lasting tryall.] because of his answers, [i.e. the discourses which he held by way of answers.] among unrighteous men. [Heb. men of unrighteousness, i.e. as being one of those unrighteous men, which cavil and speake against the judgements of God. Or with the unrighteous men, i.e. being their companions in his practise. Oth. for the unrighteous, viz. being their advocate and pleader.]

37. For unto his sin, [i.e. his faults committed hitherto, through error and mistake.] he should yet adde transgression, [i.e. multiply his sins] he should slip in his hands amongst us: [viz. as if he had overcome us with his disputes. See above 27. on v. 23. and Compare 1 Kings 9. on v. 8. Some understand it thus; that He would challenge them to dispute, and strike covenant, or surety-ship, for enting in and standing to it. Compare above 17. 8.] and he should multiply his speeches against God.

CHAP. XXXV.

Job is taxed again, that he justified himself too much, v. 1, &c. and is wised to consider the greatness of that Divine Majesty, 4. also he is taught, wherefore God doth let some persons remain in great misery, 9. and then exhorteth to hope in God, 14. who punished him beneath his desert, 15. and to humble himself, 16.

Elihu answered further, [See above 34. on verse 1.] and said:

1. 2. Dost thou hold that for right, [i.e. for a good and righteous cause, such as may abide the trial of the judgement: see above 34. the Annotations on verse 4.] (that) thou hast said; My righteousness is more then Gods? [Job hath not said this in tears, but Elihu meaneth to infer it from his words, which therefore he rehearseth in the next verse.]

3. For thou hast said, [Compare 9. 20. and 10. 15.] What should it profit thee? [thy righteousness, namely, O Job] What more profit shall I make by it, then by my sins? [by it, viz. by, or with my righteousness and godliness. Job had made this complaint, out of impatience, because that notwithstanding he was godly, he was so fearfully punished, and so unmercifully condemned.]

4. I shall give thee answer, [viz. whereby to confute thee] and to thy friends with thee. [viz. that have opposed thee, and yet not answered thee to the full. And yet Eliphaz had said almost the very same before, chap. 22. 2, 3. which Elihu here insisteth upon, verse 6, 7. Some would have this concern these, that held it with Job. Compare chap. 18. 1.]

5. Observe the Heaven, and behold; and look upon the uppermost clouds, [See Deut. 33. on verse 26.] they are

higher then thou. [the sense is, If the clouds be higher, how much more God? Is God higher, what advantage then canst thou bring to him by thy goodness, or damage by thy sins?]

6. If thou sin, what doest thou commit against him? [viz. whereby thou mightest be able to harm or damnifie God] if thy transgressions be manifold, what doest thou to him? [i.e. what hurt, reproach or prejudice?]

7. If thou be righteous, what doest thou give him? [Understand nothing at all; i.e. he hath no benefit nor advantage by thy righteousness. Compare Psalm 16. verse 2. and 50. 10, 11, 12.] or what doth he receive out of thy hand?

8. Thy wickednes would be against a man as thou art; [viz. by doing hurt or harm unto him] and thy righteousness for a childe of man, viz. by proving advantageous, and somewhat beneficial to him, childe of man. See 1 Kings 8. on verse 39.]

9. Because of (their) greatness, [i.e. great power] they [viz. the wicked] make the oppressed to cry: [Elihu seemeth here to have an eye to what Job had said, above 14. verse 12. wrongfully interpreting the same, as if thereby Job had charged God with unrighteousness. For Job had given God his honour, verse 12. and laid the fault upon the oppressed themselves, verse 13.] they cry out [viz. the oppressed] because of the arm [i.e. the violence, oppression, tyranny, Comp. and see ab. 22. on v. 8.] of the great (ones) [i.e. of the great and mighty men of the world.]

10. But [Elihu giveth the reason, why it is that the oppressed are not relieved in their distrels.] none saith, [viz. of those, which are oppressed, Heb. but he saith not.] Where is God, my Maker? [Heb. my Makers, in the plural number, compare Genesis 20. on verse 13. and see likewise above 33. on verse 22.] that giveth the Psalms in the night? [i.e. who in the very night, when men ly down and rest, doth give them cause by his mercies and favours to sing and rejoice. Comp. Psalm 42. 9.]

11. That maketh us more learned then the Beasts of the Earth, [i.e. That endueth us with reason, understanding and wisdom, above the brute beasts, so that we ought to know him aright, and to repair unto him in our distresses.] and maketh us wiser than the fowls of heaven.

12. There they call, [viz. to God in their distress, when they are oppressed] but he answereth not, because of the hangtbines of the wicked. [i.e. the insolent violence of those by whom they are oppressed; although their crying was not accompanied with piety: as the next verse sheweth. See likewise above verse 9, and 10.]

13. Certainly God shall not hear vanity, [i.e. Vain men, void and destitute of true faith, and unsainted godliness. So vileness, for vile men, Psalm 12. 9. deceit, for deceivers, Proverbs 12. 24. falsehood, for false men, Proverbs 17. 4. desire, for desirous, or covetous. Prov. 21. 26. See likewise above 24. 20. and the annot. on the word iniquity] and the Almighty shall not look upon the same.

14. That thou hast said likewise, thou shalt not see him: [Elihu turneth himself to Job, rehearsing what he had said, above 23. v. 8, 9. The meaning is, If God do not hear the prayers of vain men, He shall not regard them neither, that pretend, they do not see God, and are not able to find him, when they would address themselves unto him in their troubles.] there is Judgement (nevertheless) before his face: [i.e. although thou do conceive, that thou art not equally dealt withall, yet there is Judgement and Justice with God, to deal with every one, as is fitting and right. Therefore put thy confidence in the L O R D, and wait for a happy issue; Psalm

Psalm 37. 5, 6, 7. and 55. 23.] Wait then upon him.

15. But now, because it is nothing, [i.e. but a light and small punishment, in regard what Job had deserved. Elihu speaking this, turned about to the rest of the Auditors.] that his wrath hath visited (Job) [Gods wrath namely; of the word visited, see Gen. 21. on v. 1.] and he not very abundantly known him, [viz. God; Some read this verse thus; But now that his wrath had not visited (Job) and he not acknowledged him in great abundance. Understand this of Jobs former prosperous condition, and that therefore, not being used to adversity he had spoken thus impatiently.]

16. Therefore Job hath opened his mouth in vanity, [i.e. unadvisedly, undiscreetly, compare above 27. on v. 12.] and multiplied words without knowledge.

CHAP. XXXVI.

Elihu goeth on, demonstrating Gods righteousness, v. 1. etc. which he doth by the rehearsal of other properties, and operations of God, 5. from the end of the same, 9. he applyeth this relation to Jobs case, 16. whom he reproveth and threateneth with the wrath of God, 17. exhorteth him to repentance, 20. and to the magnifying of Gods works, 24. whereof he produceth same, 27.

Elihu went on yet, and said;

2. Wait a little on me, and I shall shew thee, that there are yet reasons for God. [Or, words, containing strong reasons, to maintain Gods righteousness.]

3. I shall fetch up my fence from far: [i.e. from high or great matters, viz. from the nature, properties and works of God.] and assign [Heb. give] righteousness to my Creatour. [Heb. Worker, i.e. Creatour or Maker, Comp. ab. 4. on 17.]

4. For in truth my words shall be no falsehood: and he that is upright of opinion, is with thee. [Elihu understandeth hereby himself, speaking of himself in the third person, out of Civility, not to be suspected of arrogancy or presumption.]

5: Behold, God is powerful, yet he despiseth not: [viz. Without just cause, see the sequel. As if he had said, Although God be Almighty, that he can do what ever he will, Gen. 17. 1. and 18. 14. Psalm 115. 3. yet he is righteous withall, so that he will punish none wrongfully (as Jobs words seemed to infer; above 19. 7. and 23. 13. and 30. 21.) and that because he is mighty not only in his deeds, but likewise in his heart as followeth.] he is mighty in power of the heart. [understand by Gods heart, his will and wisdome, which are of greatest perfection, or perfect in the highest degree.]

6. He suffereth not the wicked to live. [viz. alwaies, or for ever, but putteth him at length to death, and destroyeth him either here or hereafter. Oth. he doth not keep (or preserve,) the life of the wicked.] and he redresseth [Hebrew, giveth] the right of the afflicted.

7. He doth not withdraw his eyes from the righteous, but they are with Kings in the Throne: [The righteous namely; The meaning is, That at last they shall be highly exalted; which is principally fulfilled in the life to come, Compare 1 Samuel 2. 8. Psalm 113. 7. Oth. With the Kings he (God namely) is by the Throne that he may set them there, &c.] there he setteth them for ever, and they are exalted.

8. And if, being bound in fitters, [Thus the chastisements are called, which God doth send upon the godly, by reason of their sins, to bring them to repen-

tance and amendment. See above 13. 27. and below here verse 13. & chap. 42. 10. Psalm 107. 10.] they are held fast with bonds of misery; [i.e. which bring miseries upon them.]

9. Then he giveth them their work, [i.e. their bad life, whereby they have brought the judgments of God upon them, as the next word declarereth] to know [viz. by the same misery and chastisement, that is upon them.] and their transgressions because they have prevailed; [i.e. because they were grown great and manifold.]

10. And he revealeth it (before) their ear unto correction, [i.e. He openeth their understanding, instructeth and converteth them. So also below v. 15. See above 33. on v. 16.] and faith, [i.e. chargeth and exhorteth them. So above 9. 7. See likewise 2 Chron. 29. on v. 24.] that they should convert themselves from unrighteousness.

11. If they hear and serve (him) then they shall end their daies in the good, [Compare ab. 21. and the annotation on v. 25.] and their years in pleasantness. [i.e. in all prosperity of soul and body. See Psa. 36. 8, 9.]

12. But if they do not hear, then they pass through the sword, [See above 33. on verse 18.] and they give (up) the ghost without knowledge. [i.e. without faith and repentance.]

13. And those that are hypocritical with the heart, [i.e. Those that are unclean, unholy, and false in the spirit, and are not, what they make shew of. Math. 23. 27, 28. Luke 16. 15.] lay up wrath: [i.e. gather unto themselves a Treasure of Gods vengeance, Romans 2. 5. the word wrath, by it self doth often signific the wrath of God. See 2 Chron. 28. on verse 13.] they cry not [i.e. they do not call upon God, for his grace and deliverance: to cry; for earnestly and fervently to pray, Exodus 14. 10, 15. Nehemiah 9. 9. Psalm 22. 3. &c.] when he hath bound them. [i.e. when God hath punished them. Compare above the annotation on verse 8.]

14. Their soul shall dy in youth; [i.e. their life shall end in the flower of their years.] and their life among the unclean (or buggering) youth. [understand by this sort of abominable sinners, all the rest. See of these sinners, Deuteronom. 23. 17. and the annotation.]

15. He [God namely] shall deliver the afflicted in his affliction, and in the oppression shall he reveal it (before) their ear. [i.e. he shall instruct them of, and exhort them unto their duty, as ab. v. 10.]

16. So he should likewise have turned thee away from the mouth of distress, [i.e. from the violence and extremity of it. For even as wilde beasts devour and swallow the prey with their mouths; so doth the violence of oppression a helpless man.] unto enlargement [i.e. unto a fair and open place, where he might have been, without any straight, and enjoyed himself according to his own wish. So Psalm 18. 20.] under which there should have been no straitning; [i.e. no perplexity, nor pressure, whereby men are straitned.] and the messe of thy table should have been full of fatnes, [i.e. full of varieties and dainties, Oth. Thy table should have been quiet, full of fatnes.]

17. But thou hast fulfilled the judgement of the wicked; [i.e. the measure of thy sin, by thine evil and unadvised speaking; which hath merited punishment; Compare above 34. v. 8. Judgement is taken here, for righteous punishment; and that for sin, which must be righteously punished.] The Judgement, and the Right hold thee fast [viz. as guilty of the punishment. Oth. Should the Judgement, and the right support (that)? i.e. maintain it, approve of it?]

18. Because there is indignation; [viz. with God; he being righteous,] (beware) that perhaps he thrust

thee not away with a knock : [i.e. with some heavy punishment, to strike thee down altogether. Other with clapping together of the hands.] so that a great ransom should not be able to bring thee off. [viz. from under the lash and weight of Gods righteous Judgment.]

19. Should he regard thy Riches, (that thou) shouldst not be in distress? [Oth. not the gold (it self) nor any strengthenings of power, viz. shall he regard] or any strengthening of power? [understanding whatsoever men might be able to gather or muster up, for to arm and fence themselves against Gods fierce wrath, and to escape the deserved punishment.]

20. Long not after that night, [Of which Elihu had spoken, above 34. 20. i.e. be not desirous, so thoughtfully to enquire and search for the causes of Gods judgments, whereby he rooteth up whole nations sometimes in one night, the good and bad together. Understand thereby, that Job should not be over-curious, neither to pry, into Gods Counsel, why he had cast him, for a small time, out of his prosperity. Some do understand by the night the temporal death, and that Job is exhorted not too long for that, seeing the wicked thereby pass over into the eternal. [when] the nations are taken up from their place : [i.e. are destroyed, rooted out, perish and vanish away. Psalm 102. 25.]

21. Beware and turn not thy self to unrighteousness ; [or, vanity, iniquity ; whereby to find fault with God about his Judgements.] forasmuch as thou hast chosen it, [i.e. seeing thou hast already embraced this iniquity, as appears by this thy debate, and all the discourses that came from thee.] by reason of the misery. [viz. which God at this present hath sent thee. Oth. hast chosen more then misery : i.e. more then the patience, which thou oughtest to have shewed in thy misery.]

22. Behold, God exalteth through his power : [viz. the afflicted, i.e. he delivereth them out of their streights, exalt for deliver, Psalm 9. 14. & 18. 49. Otherw. God exalteth himself, viz. in the whole Government of the World, shewing and magnifying every where and in all kindes, his wonderfull wisdom, almighty power, and dreadful Judgments therein] who is a teacher like him? [understand none ; and therefore also none is able to teach him ; how he shoulde govern the world ; which thou, O Job, doest seem to do, or go about by thy complaining against his Government.]

23. Who hath set him over his way? [i.e. prescribed him, or set him rules, what he ought to do, the manner and way how he is to work and govern.] or who hast said, thou hast done wrong?

24. Remember that thou magnifie his work, [viz. By praising the same, instead of carping or cavilling at any part thereof] which men do look upon. [viz. with admiration.]

25. All men look upon it, [viz. Which have any understanding, and make good use thereof.] man beholdeth (it) afar off. [i.e. not perfectly, so that he is able to comprehend but a part of the work, and of the reasons thereof.]

26. Behold, God is great [viz. in his Being, Properties and Works ; yet here his works are chiefly implied.] and we comprehend it not ; [especially in this life where we know but in part, 1 Corinth. 13. 10. 12. Heb. We know it not] also there is no searching of the number of his years. [viz. whereby his eternity and infiniteness, might be found out and comprehended by us.]

27. For he draweth up the drops of the water : [Here he produceth some instances of Gods works, whereby to prove his great wisdom and power. By the drops of water, he meaneth those here below, and especially in the Sea. Those God draweth upwards by the damps and vapours that ascend from it into the air, where they gather together, and are turned into clouds : See Gen. 2.

on v. 6.] which powre out the rain after his damp : [i.e. after Gods damp, viz. after that God hath made clouds of those vapours, which he had drawn up out of the waters into the air, or according thereafter the damp is, which God drew up out of the waters to be turned into clouds.]

28. Which the clouds powre out, [i.e. which rain.] (and) drop down over man abundantly.

29. Can one likewise understand the spreadings of the cloudes, [i.e. How far in length and breadth, and over what places they extend themselves, when they are powring out the rain.] (and) the crackings of his Tent ? [viz. of the Tent of God. Understand thereby the Clouds again, which are called Gods Tent or Pavillion. Psalm 18. 12. because he seemeth to inhabit there, when he worketh in and by them, through mighty noises, sounds and roarings, that is to say, winds, thunderings, tempests. The clouds are likewise for that reason, called Gods chariots, Psal. 104. 3.]

30. Behold he, [God namely] spreadeth forth his light. [understand the lightning, which God causeth to break forth thorough, and to shoot forth out of the clouds ; So below 37. 3. 15. Some render the word light here rain ; and so below 37. 11.] over him [viz. man, Oth. over that, viz. cloud.] and he covereth the roots of the sea. [i.e. the bottom of the Seas, which God maketh the lightning to shine thorough, that they seem covered over with it in a manner.]

31. For thereby doth he judge the Nations ; [i.e. by the clouds, the rain, thundering, lightning, and the like operations in the air, doth he both execute his punishments, and also dispense benefits.] he giveth food in abundance.

32. He [viz. God] covereth the light, [viz. the Sun compare above 17. on v. 12. Others understand the lightning] with hands : [understand the clouds, which are compared to flat and open hands or palms, in regard that when first they get up into the clear skie, they do somewhat resemble hands spread abroad. Compare x Kings 18. 22.] and maketh inhibition to the same, [i.e. forbiddeth the same light of the Sun to shine, i.e. God ordereth and maketh, that the Sun must with-hold her light for a time. The Hebrew word in the constitution is taken for, forbidding, i.e. commanding, that a thing be not done, Gen. 2. 16. and 28. 6. Isa. 5. 6.] through that which passeth between. [understand the cloud, which getting between the body of the Sun, and our sight, taketh away from us the light or splendour of the Sun. Others read this verse thus. He hideth the flame (viz. of the lightning) in the palms of his hands, and commandeth the same, what it is to meet with, viz. for to smite, or otherwise to annoy the same.]

33. Thereof, [viz. of the rain, spoken of above verse 27. and which is chiefly likewise treated of in this place] his clashing (or rattling) [i.e. Gods thunder, which he causeth many times to be heard, when there is some extraordinary rain at hand.] declareth ; [i.e. gives token or warning] (and) the Cattel ; [as in whom there are some fore-tokens to be observed against stormy or showring weather.] also of the rising damp. [viz. doth the Cattel declare, or giveth tokens of it.]

CHAP. XXXVII.

Elihu speaketh yet of other works of God, as of the thunder, lightning, snow, rain, winde, frost, clouds, v. 1, &c. By these and other things he exhorteth Job to reverence the high and dreadful Majesty of God, and to confess and acknowledge the ignorance, weakness and vanity of man, 14.

For this also my heart trembleth [viz. for or by reason of the dreadful works of God, which I am about to rehearse now.] and leapeth out of its place. [Heb. is transposed, dislocated.]

2. Hearken with attention [Heb. hearing hear] the motion of his voice, [Gods namely:] Understand the Thunder, So below v. 4, and 5, and Psalm 29. 3. and the sound [Oth. rumbling, or resounding. Hebr. speech] (that) goeth forth out of his mouth. [i.e. is made at his command. Comp. Denter. 8. 3. and the annotation.]

3. That [Sound of thunder namely] he [God] sendeth directly forth under all the heaven, and his light [i.e. Gods lightnings and fiery flashes; as above 36. 30.] over the ends of the Earth [Heb. wings of, &c. so likewise below 38. 13. Isa. 11. 12.]

4. Then [Viz. after the lading forth of the lightning, mentioned in the former verse] he roareth with the voice, [i.e. with the thunder.] Elihu meaneth not that the rattling or knell of the thunder is naturally after the lightning; but he speaketh of it in that order in which it is presented to the humane senses. For the flash of lightning doth sooner appear to the eyes, then the sound of thunder is conveyed to the ears. [he thundereth with the voice of his Highness, and withdraweth not those things, viz. the rain, hail, wind and other tempestuousness, which useth to be accompanied with thunder. Or there may be inserted the word, lightnings.]

5. God thundereth with his voice very wonderfully, he doth great things; and we comprehend them not.

6. For he saith to the snow [Gods saying, is his doing. See Gen. 1. 4.] Be upon the Earth, and to the shower of rain; [viz. doth God command to fall upon the Earth] then there is the shower of his strong rains. [Heb. the shower of the rains of his strength.]

7. Then [viz. when it snoweth or rainereth very much] doth he seal up the Land. [i.e. he shutteth up, and stayeth the hands that they are not able to work in the field, by reason of the storm and tempest,] of every man, [viz. that work in the fields, i.e. the Husband man] that he may know all the men of his work, [i.e. that the Husbandman by occasion of the works standing still, may inform himself at home with ease, how all the work goeth on and thriveth abroad.] Oth. for the knowledge of all men which he made.]

8. And the beast go, [viz. when it is foul tempestuous weather, as in the former verse] into lurking places, [the Hebrew word doth signify such places, wherein the beasts do not only shelter themselves in time of foul weather, but also lurk and watch for their prey. Comp. below 39. 2.] and abideth in its holes: [Heb. dwelleth in his habitation.]

9. Out of the inner Chamber [Compare above 9. 9. and the annot. Some do understand hereby the thick clouds, or other hidden treasures, whence the winds do issue forth] commeth the whirlwind, and from off the Sea scattering (winds) [which come from the North] the cold.

10. Through his blowing, [Understand the wind, which is likewise so called, 2 Sam. 22. 16. Psa. 18. v. 16.] God giveth the frost; [Heb. through Gods blowing doth he give the frost] so that the bread waters are stiffened. [Heb. the breadth of the waters (is) in curding, or tentering, stiffening, or fastning, i.e. driven close together, and curded as it were within it self through cold.]

11. Also he striketh the thick clouds (through) brightness, [viz. by rarefying, dissipating and scattering the same, by the beames of the Sun. Oth. through moistening (the Earth) [i.e. whilst he is dissolving the clouds for to power out their water, whence by way of compari-

son, from such as do a great deal of works, the clouds are laid to be wearied or tired.] he scattereth the cloud of his light, [i.e. whereby he bringeth forth the light and brightness, when it is scattered. Or understand, the cloud of his lightning, or flashings, whereby God doth shoot or dart forth the lightnings. Oth. he scattereth the cloud of his rain. Compare above 36. 30. with the annot.]

12. Then the same [Cloud namely, spoken of in the former verse] turneth it self according to his wise counsel; [the Hebrew word doth signify for the most part a diligent prudence, and advisedness in governing, like as the pilots at Sea are able to steer their ships with singular readiness, for to bring them unto the wished harbour. So here, and Prov. 1. 5. chap. 11. 14. and 20. 18. and 24. 6. Otherwife it is taken in an ill sense, for the wily and mischeivoous devises and plottings of the wicked, as Prov. 12. 5.] through circuitus, [viz. whereby the clouds is driven and hurried about from one place of the air into the other; according to the order, by Gods providence established in nature] that they do, [viz. not the cloud only, but likewise all the other forementioned creatures, as the winds, the snow, the frost, the rain, &c.] all that he commandeth them, [i.e. whatsoever he doth by them. see above 35. on v. 21.] upon the flats [or plains] of the world [Heb. upon the face of the habitable world. Compare Gen. 1. on v. 2.] upon the Earth.

13. Whether he disposeth, [Heb. make to find] the same [cloud namely] for a rod [i.e. correction and punishment for men. See above chap. 9. on v. 34.] or for his Land, [viz. to visit the land, with all the creatures that are contained therein; according to his pleasure, they are called his, i.e. Gods, because they belong unto him, being created by him,] or for benefit, [viz. to be shewed unto, and bestowed upon men.]

14. Take this, O Job, to ears, stand, and observe the wonders of God.

15. Doest thou know when God setteth Order over them; [over the cloudes namely: Oth. over the wonders, viz. to work by them; or setteth (his heart) upon them, i.e. doth heed and observe them, with a purpose by the same, either to shew and impart his mercies; or to inflict and execute his judgments.] and letteth the light of his clouds to shine, [i.e. the lightning, and fire-flashes. So above v. 3. and chap. 36. 30. He would inferre, because Job was not able perfectly to comprehend such natural things, that therefore he was much more unable to find out, or dive into the ground or bottome of the judgements of God.]

Hast thou knowledge of the ballancing of the thick clouds, [i.e. of the manner how the cloudes are hung as in an even ballance, that they do not fall to ground at once.] The wonderfullness of him, that is perfect in knowledge, [i.e. God, whose wisdom is as perfect in dispositions, as his power in executing all his works. Compare 1 Sam. 2. 3.]

17. How thy cloaths grow warm, [as if he said, art thou able fully to comprehend but so small a thing, as how the cloaths upon thy body grow warm through a warmed air?] No doubt but Job was able enough to understand it in some degree; but Elihu speaketh here of a perfect and thorow search of every circumstance, to know exactly and fully, how, wherefore, when, where for or over whom the L O R D may or doth effect the same; when he, [God namely] maketh the earth still, [i.e. calmeth and layeth the winds upon it, which caused the cold] out of the South; [i.e. by means of the sun-shine from the South.]

18. Hast thou extended the heavens with him; [viz. with God, as if thou hadst been his companion in creating the world] which are firm [notwithstanding that they are of a very thin and subtle transparent substance] like

like a founded mirror or looking-glass, [viz. by reason of their brightness and lustre, Elihu's meaning is, since Job had no share in the making of that great work, nor was able to produce the like, that therefore he ought in all reason, to humble himself under that Almighty power, which made them; especially seeing we may and must, by the perfection of his power, judge also of the perfection of his justice.]

19. Instruct us, what we shall say unto him: [namely to God, if we should enter into contention and variance with him, as thy self is about now, in maintaining the cause of thy pretended integrity against him. See above 13. 3. and 23. 3. 4. &c. and 31. 35.] for we shall be able to set forth nothing orderly [viz. for want of matter, reasons or arguments, fitness of words, art and ability, finding our selves altogether unprovided and unfurnished to enter the lists with him] by reason of the darkness, [viz. of our understanding, which is not able fully to comprehend the works of God, much less to stand it out in debate of words and plea against his wisdom.]

20. Shall it be related unto him, [viz. to God, i.e. shall any need to inform and represent it unto God, if I should have purposed to speak evill of God] if I should speak (so)? [viz. as thou, O Job! hast spoken of God and his Government] doth any think. [Heb. sayeth any, viz. in his heart, i.e. thinketh any. See Gen. 20. on v. 11. Or saith he, viz. with the mouth] (that)? [viz. that he shall need to inform and acquaint God with such words or speeches] certainly he shall be swallowed up, [viz. by the Majesty of God.]

21. And now one feeth not the light (when it) is brighter in heaven, [i.e. the Sun; when he is in his full splendour, and spreadeth his beames through the air. See above chap. 25. on v. 3. The sense is, seeing we are not able to look with our eyes upon the Sun, when he shineth most bright, how much less shall we be able to endure the infinite Majesty of God, and pore into his secret judgements, by our dull understanding] when the wind passeth through and cleanseth the same; [viz. the heavens, or skie.]

22. When the gold, [i.e. (in this place) fair and clear weather with Sunshine; which is compared to the gold for its brightness and pareness. Compare Zach. 4. 12. and the annot.] commeth [i.e. spreadeth it self through the air] from the North; [i.e. when the air is cleaned and purified by the North wind. Compare above v. 8.] (but) by God (there) is a dreadfull Majesty, [i.e. the brightness thereof is infinitely more glorious, and undurable to man, than is the Sun, in his greatest strength and excellency. Oth. By the dreadfull God (there) is Majesty.]

23. The Almighty, whom we cannot find out, he is great of power; yet doth he not oppress by judgement, and great justice, [i.e. although he be omnipotent, nevertheless he will not make use of his great power, to deal with me, according to the utmost rigour of his justice. Oth. he is great of power, and of judgement, and of great justice, he oppresseth, (or afflicteth) not.]

24. Therefore men fear him: he regardeth not any wife of heart. [The sense is, that God is not moved to shew his mercy and kindness to men for any thing, that he doth see in man, altho' nigh he were the wisest of men; but only of and for his love, which he bare unto us in the Messia, and that for the glorifying of his holy name. By the wife of heart, are understood those that are of wise and prudent understanding. So Exod. 28. 3. and 31. 6. and 35. 25. Compare also above ch. 9. 4. and the annot. Oth. he feeth not any wife of heart, or shall he not regard all wife of heart? i.e. take notice of them, that are truly wise?]

C H A P. XXXVIII.

God appeareth unto Job, and reproving his ignorant presumptions, biddeth him to answer unto his questions, v. 1. &c. he sheweth how great his Majesty is, by the works of the Creation, Conservation and government of all things, whereof many instances are given, to bring him to humility, and true acknowledgement of his failings, 4. &c.

Then the L O R D answered Job, out of a tempest, [wherby God convinced him of his presence and made him attentive and humble before his Majesty. See the like examples, Exod. 19. 16, 18, 22. &c. Deut. 4. 11. 1 Kin. 19. 11, 12. Ezek. 1. 4. Nah. 1. 3.] and said.

2. Who is he, that obscureth the sunne, [i.e. the decrees and judgements of God. So Isa. 33. 11. Prov. 19. 21. Isa. 28. 29. Acts 2. 23.] by words without knowledge? [viz. by arguing and charging the same with any defect, most wrongfully and foolishly.]

3. Gird now thy loynes as a man; [i.e. make thy self ready, to enter into debate with me, according as thou hast desired. A manner of speaking, taken from those, that used to wear long garments, which they must gird and trusl up, when they would make themselves ready to go about any work. Compare 1 Kings 18. on v. 46.] then shall I ask thee and instruct thou me [God speaketh to Job here ironically, to humble him through the consideration of humane frailty and nothingnes, compared with the divine Majesty, wherewith it seemed he would have entered the lists of contesting. See 1 Kings 22. on v. 15.]

4. Where wast thou, when I founded the Earth, [i.e. when I made the same, and laid the foundation of it. See above 26. 7. and the annot. implying; no where; this and what followeth are borrowed speeches taken from the manner and resemblance of setting up some great buildings.] make it known, if thou be prudent of understanding. [Heb. if thou knowest understanding, i.e. if thou art of good understanding, such an experienced and understanding man. Compare 1 Chron. 12. 32. 2 Chron. 2. 12. Isa. 29. 24.]

5. Who hath set her [viz. the Earths] measures, [i.e. their circuit, compas, or breadth and depth.] for thou knowest it: [God speaketh again in a ironical way to him, as above v. 3. Oth. if thou know it.] or who hath drawn a ruling-line over her? [viz. that she might have her due proportion, shape and beauty. Comp. Psa. 19. on v. 5.]

6. Whereupon are her foundations sunk, or who hath laid [Heb. cast] her corner-stone? [Heb. the stone of their corner, i.e. that which knitteth and fastneth the fabrick together. Compare Psa. 118. 22. Math. 21. 42.]

7. When the morning-stars sang joyfully together, [some understand by thefe the most bright and shining stars. Compare Psa. 148. 3. Others gather from the sequel, that it must be understood of the blessed Angels, of the stars properly taken. See below v. 31. 32.] and all the children of God shouted, [understand the holy Angels. See above chap. 1. 6. and chap. 2. 1.]

8. Or (who) [this word is inserted here out of v. 5. to which the construction relateth.] bath shut up the sea with doores, [Heb. covered the Sea, i.e. kept in, or impaled it, that it should not overflow its set bounds.] when it brake out, and came forth out of the womb, [i.e. out of, or upon the Ordinance and the Commandement of God in a moment, as the child is delivered into the world out of the mothers womb. Others understand by the mothers womb or body here, the abyſſe or deeps.]

wherewith the face of the Earth was covered at the beginning, Gen. 1. 2.]

9. When I appointed the cloud for its garment, and the obscurity for its swathing-cloath. [God to shew his mighty power, compareth the vast sea to a young child, which must be cloathed and swathed. The garment of the Sea are the clouds which cover it; the swathing-cloath are the obscurities, vapours, mists and shadowes, which they seem involved with.]

10. When for it, [viz. for the Sea, to make it run into the deups of the Earth] (with) my decree I brake the earth thorough, [i.e. made hollownes, concavities within it, whereby part of those Sea-waters did enter the Earth, from whence so many Rivers inland-waters have their sources. Oth. when I decreed my Ordinance over it, viz. which is related in the sequel. Or thus, should I break my decree then over it? I have set bolts and doors; and said, &c.] and did set a bolt and doors; [understand the downs and shores of the Sea, which keep the waters in, that they cannot transgres the bounds to overflow the Earth any more, Job. 5. 22.]

11. And said [Of Gods saying. See Gen. 1. on v. 10.] Hitherto thou shalt come, and no farther: and here shall be, [viz. the bolt, spoken of in the former verse, i.e. the sand, cliffs and shores of the Seas] set himself against the haughtines of thy waves. [So the Hebrew word is likewise taken, Psal. 89. 10. Isa. 48. 18. Zac. 16. 11.]

12. Hast thou from thy dayes [i.e. from or since the beginning of thy life. Compare above 26. 6.] commanded the morning? [viz. that he should break forth before the rising of the Sun, according to that Order, now to be seen established in nature.] hast thou shewed the dawning his place, [i.e. the place of heaven where he is to arise every day of the year, according to the rising and going down of the Sun.]

13. That he [The dawning, namely] should lay hold on the ends of the Earth; [Heb. wings, and so above chap. 37. 3. see the annot. Understand the uttermost parts or corners of the Earth, which the Sun-beames reach unto.] and the wicked should be shaken out off her? [i.e. destroyed, routed out; like dust shaken out and scattered abroad, Neh. 5. 13. or like something else that is shaken and cast forth out of its place, Exod. 14. 27. Or are shaken out. viz. because they shun the daylight, committing their wickednes for the most part by night, and therewith covering the same, above chapt. 24. 13, 14. John 3. 20. Or also, because in the clear day-time, they use to be punished with death by the Magistrate, and so ridd away out of the world.]

14. That she should be changed like sealing-clay; [Heb. the clay of the seal, i.e. where the seal is imprinted. The meaning is, that even as the clay hath no peculiar form or shape of it self; but may well, and doth receive them, by printing of a seal into it, so the Earth is without any apparent form and shape by night, because of the darknes; but by day, the light of the Sun doth alter her condition, shewing forth variety of shapes and features in the things that are upon her.] and they set as a garment? [they, viz. the several creatures that are upon the Earth, covering and decking the same like a sumptuous garment. Oth. and they are set, as (covered) with a garment. Understanding this of the wicked, spoken of in the former verse, who are brought and set before the judgement, where they must expect their sentence and execution. The criminal persons were wont at such places to be covered over with a certain garment, Esth. 7. 8. Oth. and they are set, &c. i.e. let and hindred to proceed in their evill practises, as if their hands and feet were bound or wounded up with some garment.]

15. And that from the wicked their light [i.e. well-fare, wealth and honour. see above 18. on v. 5.] be

withheld; and the high arm [i.e. their power, insolency and tiranny, whereby they are exalted in state and high places, and commit all manner of oppression without controul. So a man of the arme, for one that practiseth violence, above chap. 22. 8. see the annot there.] be broken? [i.e. bruised, consumed, brought to nothing. So Psa. 10. 15. Ezek. 30. 22.]

16. Art thou come unto the Sources of the Sea? [Heb. tears, or weepings. Understand the deepest bottomes, spring-veines, and well-springs, from whence the most and mightiest floods and streams break forth and issue.] and hast thou walked in the nethermost of the abyse? [Heb. in the search, or inquisition of, &c. i.e. in the place of the sea where she is deepest, and where you may cast a plummet indeed, but never find a bottome. See of the word abyse, Gen. 1. on v. 2. and above chap. 28. on v. 14.]

17. Are the gates of death discovered unto thee? [Understand the lowermost places of the Earth, and the pathes leading thither; so called, because the dead lye hid under the Earth. The same is to be understood, by the gates of the shadow of death. Compare above chap. 3. on v. 5. and chap. 10. on v. 21.] and hast thou seen the gates of the shadow of death?

18. Art thou come with thine understanding unto the breadth of the earth? [viz. so as to comprehend and observe, what there is acting and doing all the world over in all the corners and places thereof: Or, why the Earth is no broader or narrower.] make it known, [compare above v. 4.] if thou knowest all this? [what I have asked and set before thee hitherto.]

19. Which is the way where the light dwelleth? [Understand the Sun, as above 25. 3. See the annot. The meaning is, which way shall one come to the place where the light dwelleth; viz. so as to set bounds unto, and and confine that light and the darknes, and to sustain and govern them in that condition. For this and what followeth, is not to be understood barely of the knowledge, which man may have of these things, but of the ordering, managing and governing thereof, which only and wholly belongeth unto God] and the darknes, [viz. which is caused through the absence and going down of the Sun] where her place is?

20. That thou shouldest bring [Heb. take, i.e. take and bring, or taking bring. See Gen. 1. 2. on v. 15.] the same [viz. the said light or the darknes, either or both together, spoken of in the former v.] to his limite, [wherewith, viz. the course of the Sun is circumscribed, viz. into one natural day, consisting of 24. hours, or into one year by both the solstices, when in winter it maketh the shortest, and in sommer the longest day.] and that thou shouldest mark [understand such a marking and observing, as is accompanied with the managing and governing of the thing spoken of] the pathes [understand the way or course, which the Sun runneth through in making a natural day and year] of his house? [understand the place where he riseth and setteth; as also where he beginneth and endeth the year and solstices.]

21. Thou knowest it, for thou wast born then, and thy dayes are many in number [this is spoken ironically by God unto Job, as above v. 3. and 5. See the annot. on v. 3. Oth. knowest thou that thou shouldest be born then and thy dayes should be many in number.]

22. Art thou come to the Treasuries of the snow? and hast thou seen the Treasuries of the hail? [God speaketh thus by comparison, to shew his great power, whereby he is able, whensoever it pleaseth him, to bring forth a great abundance of snow and hail, as if he had great Treasures of them laid up in store and locked up against such times, as he thinketh good to use and spend them.]

23. Which I withhold untill a time of distress: for the day of the battell and of War. [viz. for to execute then

then my just judgements by them. See examples hereof, Exodus 9. 18. Joshua 10. 11. 1 Samuel 7. 10.]

24. Which is the way, [Understand by the way, all the reasons, means, accidents, courses, conditions, operations and final causes, of what doth happen in the air, and that not only in a general regard, but especially also and in particular] (where) the light is divided, [i.e. that lightning, fire-flashes, shooting meteors, or kindled vapours, &c. in the air do begin and cease, and vary in such places, hours, qualities, events, &c.] (and) the Eastwind scattereth it self upon the Earth? [under one sort of wind all the rest are understood: for how it commeth to pass, that all of them do blow so differently, now this, now that, is fully known to none but God. Of the Eastwind in particular. See Gen. 41. on v. 6 and Exod. 10. on v. 13. Compare Job 3. v. 8.]

25. Who dealeth out a water-course [viz. whereby the waters, falling down out of the air have their course upon the Earth, to moisten such or such a land or country] for the powring rain; [or shower of rain. Heb. overflowing.] and a way [Compare above 28. 26.] for the lightning of the thunders. [Oth. for the rushing-flash. Heb. lightning, or flash of voices.]

26. For to rain upon the Land, (where) no body is, [viz. to moisten the land, by any handy-labour of workmen.] (upon) the desrt, wherein there is no man.

27. For to satisfy the wast and the desolate, [Understand the Land that lyeth exceeding wast, being dry and barren of it self, and besides made desolate and uninhabited, by wars and robberies. Compare above 30. 3. and the annot.] and to make the sproutings of the grass-buds to grow.

28. Hath the rain a Father? [implying; not he; but only I do bring him forth; and so in the sequel.] or who begetteh the drops of the dew.

29. Out of whose belly commeth forth the ice? and who begetteh the hoary frost of heaven? [the Hebrew word given, hoary frost, here, is likewise taken in this signification, Exod. 16. 14. Psa. 147. 16.]

30. As with a stone do the waters hide themselves, [viz. by means of the frost, which maketh that there seemeth to be no water, but meer stone, under which the unfrozen water lyeth hid as it were] and the flat, [or, plain] of the abyse, [i.e. the superficies, or surface of the Sea, or other deep waters] is encompassed, [i.e. environed and held fast by the frost, as it were imprisoned, or in arrest; being so hemmed by the cold, that it cannot flow away.]

31. Canst thou bind the pleasantness of the seaven stars, [to bind, is as much here, as to let or hinder, that these stars, or this starry sign and constellation, shall not rise, and bring the pleasantness of the spring along with it. See of this starry sign above 9. 9.] or loosen the strings of iron? [understand by these strings, the attractive powers, whereby Orion in November bringeth on cloudes, raines, cold and stormy weather: to loose them, is to hinder and withhold their operations and influences.]

32. Canst thou bring forth the Mazzaroth in their time, [what stars or constellation this may be, opinions vary much. Some understand thereby the stars about the South-pole, above chap. 9. 9. called inner Chambers, but here Mazzaroth, from Nazar, to sever or separate, as being very remote from Europe, and the place also where Job dwelled. Some on the contrary take them to be Northern stars, drawn into that opinion by the likeness of the word Mazzarim above chap. 37. 9. which signifieth, scattering, dissipating winds namely, which come out of the North. Others take them to be the Mazzaleth, i.e. the Planets, or the twelve Zodiak-signs, whereof see 2 Kings 23. 5. There are some also which hold them to be the celestial signs, called the Cownes.]

and lead the wayne. [See of this sign above 9. on v. 9.] with his children? [understand some lesser stars, placed round about the wayn, as the Children about the Mother.]

33. Doest thou know the Ordinances of heaven; [i.e. the order which God keepeth with these heavenly lights and signes, and their courses, for to execute his pleasure by them,] or canst thou appoint the dominion [Heb. government] of it upon Earth:

34. Canst thou raise up thy voice to the cloudes, [viz. for to command them, how much water they shall powre down, and when and where] that an abundance of water may cover thee?

35. Canst thou let forth the lightnings, that they pass away, and say unto thee, behold here are we, [i.e. ready to execute thy commands. See Gen. 32. on v. 1.]

36. Who hath set the wisdome in the inmost (parts)? [The Hebrew word is taken for the Reines, and by the Reines is understood the inmost, or most inward of mans spirit. Compare above chap. 19. on v. 27. You have the Hebrew word likewise, Psa. 51. 8. and the annot. there.] or who hath given the understanding to the mind? [Oth. to the heart.]

37. Who can number the cloudes with wisdome? [i.e. fully declare their motions, power, operations, and whole nature or constitution. The Hebrew Veib, is used for numbering, Psa. 12. 18. Otherwile, who can make the heaven like a Saphyr, i.e. most clear and bright all over] and who can lay down the bottles of bowen, [i.e. the cloudes; forasmuch as the water is kept in them, as it were in bottles, which afterwards they powre out, as the L O R D is pleased. By lying down, is meant the making of them cease to powre out more; as if he said: who can make the rain to cease but God alone? it is a comparison taken of such vessels, as must be lifted up in powring out the liquor contained in them, and set down again when one giveth over powring out. Oth. make to sleep].

38. When the dust is thorow moistened, [the dust, i.e. the Earth, by long continued drouth turned into dust] unto firmness, and the clods cleave together? [i.e. when by abundance of rain that fell, the dust is made to close together again, and turn into clods, which hang and stick close one to another.]

CHAP. XXXIX.

God goeth on in the relating of his works, and maketh mention of his providence above the Lions, v. 1. &c. the Ravens, 3. the rock-goates 4. the wild asses 8. the unicorn 12. the peacock, stork, and ostrich 16: the horse 22. the hawk, 29. the eagle, 30. God reprovereth Job for his presumption 34. Job confesseth his fault 36.

Wilt thou hunt the prey for the old Lion? [viz. for him that hath but little strength left, to recover some prey for his sustenance: The meaning is, that the same is prepared for him by Gods providence, and not by the care or labour of man, Psa. 104. 21. for otherwise he might starve and perish, above 4. 11.] or fill the greediness of the young Lion? [viz. when they are forsaken or forgotten by the old ones. Compare Psa. 147. 9. Heb. fill the life &c. whereby is to be understood the greedy desire and fiery appetit, which the young Lions have to their prey and food. The Hebrew word Chajah, is sometimes of the same signification with the word Nephesh, soul, as may be seen, above chap. 33. v. 18. 20. 22. and Nephesh is sometimes as much as, and standeth for a desire or longing appetit for somewha, as Psa. 27. 12. and 107. 9. Prov. 23. 2. Isa. 56. 11. Or, fully supply the young Lions their food or sustenance.

2. When

2. When they bow down in the holes, (and sit in the den, [Heb. butt, or tent, i.e. hiding-place, cave or den] to lurke, [i.e. to spy out some beast or other, which they may take and tear and devour. Oth. in the Lurking-place : viz. out of which they do lurk. So above chap. 37. 8.]

3. Who prepareth the Raven her meat. [The Hebrew word doth properly signify such meat or food as is gotten by hunting. See Gen. 27. 3. and the annot.] when her young ones [Heb. born] cry to God, [i.e. when they cry in their nests for food ; which is called a crying to God, because God taketh care to provide food for the young Ravens. They write that, having at first while down on them, they are forsaken by the old ones, till they grow black ; and in the mean while wonderfully fed by Gods providence, by certain small worms, which grow in their own nests, out of their dung. Compare Psa. 147. 9.] (when) they stray, [viz. about the nest, forsaken by the dam] because there is no meat]

4. Knowest thou the time of the bringing forth of the Rock Goates : [Understand hereby the whole work and disposition of the engendring, propagation, breeding and bringing up of the wild beasts in general, which must soley be ascribed to Gods providence, and not to any care of man. Of the sort of Goates here specified. see 1 Sam. 21. on v. 3.] hast thou taken notice of the travel of the hindes, [i.e. of the time when they use to be in labour, that thou mightest afford them some help and assistance, when they are in danger and pain.]

5. Canst thou number the Moneths which they fill up, and doest thou know the time of their bringing forth? [i.e. art thou able to calculate the minute of time wherein they conceive, and thereby know how long they are to go ere they bring forth their young ones. All these questions do strongly deny.]

6. When they bow themselves [to ease their travell in bringing forth their young] bring forth their young ones with flitting, cast forth their paines, [understand the pains of travell, which are very great in these beasts, and in which they are only helped and assisted by Gods providence. See Ps. 29. 9.]

7. Their young (ones) [Heb. sonnes. see Lev. 1. on v. 14.] grow lively [i.e. recover strength, and vigour, though by reason of their difficult comming forth, they were at first very weak and tender] became great by the corn, [the word Bar in the Original tongue doth signify corn or wheat, which these kind of beasts love much to feed upon ; But in the syriake, it signifieth ground or a field ; as also doth the Chaldaick word Bara, Dan. 2. 38. and 4. 12. which maketh some to render it likewise thus in this place] they go forth, and return not again to the same, [viz. to their dams that had cast, or brought them forth.]

8. Who hath sent the wild Asse free away, and who hath loosed the bonds of the wild Asse ? [The meaning is, that the untameable and unbridled nature of the wild Asse proceedeth only from Gods providence and disposing ; the reason whereof man being not able to comprehend, how much less can he search and dive into other more deep and incomprehensible works of God.]

9. To whom I have appointed the desert for his house place [Oth. the plain field, &c. whereby must be understood such, as lieth wild and waste indeed; but yet doth yeild some fodder here and there growing out of the ground, though wild and rank, which relisheth well unto those savage Creatures] and the brackish (ground) for his habitations [i.e. the dry, barren and uncultivated country. See Jud. 9. on v. 35. and Psa. 107. 34.]

10. He laugheth at the stir of the City, [i.e. he doth not care for multitudes of people, and the affairs and busynesses of men, loving rather to live in the desert,

or also, that he doth not fear, or is not frightened by the force, which many men might be ready to distress and curb him withall. Laughing is attributed unto him by a borrowed speech from the manner of men, as below v. 21, 25, 28. and chap. 40. 22, 23. and 41. 18, 20.] he doth not hear the various clamour of the driver, [i.e. all those calls, cries and noisles, which are used by them, that do urge and instigate, either men or beasts to their labour and working.]

11. That (which) he spieth out upon the hills, is his pasture : [Heb. the spying out, or the spied out (exploratum) i.e. that which he is continually seeking for upon the hills as grass and other green things, that is it he feedeth upon.] and he seeketh after all manner of green (things) [i.e. green herbs or bowes such as grow in wild places.]

12. Shall the Unicorn be willing to serve thee : shall he ludge at thy crib ? [Understand no, not at all ; and that by reason of his undaunted and untameable strength and vigour. See Num. 23. on v. 22.]

13. Shalt thou bind the Unicorn with a roap [viz. whereby he might be tied fast to the Plough to draw the same] unto the furrows, [unto the raised ground, or ridges, that is upon the ploughed land, between two furrowes. see above chap. 31. on v. 38. Yet here is to be understood the plough-work and drawing of it, whereby the furrows are made, in which regard the translation may run thus ; bind the Unicorn with his rope to ploughing, i.e. for to plough] shall he harrow thee, the low grounds ? [or depths, valleyes, bottomes. Some do here understand again the furrows.]

14. Shalt thou confide in him, [i.e. be sure, that he shall do thy work in the field, as well as those other tame beasts, which are employed by men in their field service] because his force is great ? and shalt thou leave thy labour, [i.e. the fruits which thou hast gotten by thy labour. Compare above 20. v. 18.] upon him ? [viz. to carry or draw them home unto thy barnes ? See the next verse.]

15. Shalt thou believe him, that he shall bring thy seed again, and gather (it to) thy threshing-floor, [i.e. that he shall make thee enjoy thy wished for fruits ? which must be brought to pass by ploughing and harrowing, or with carrying the fruits into the barn.]

16. Are the delightfull wings of the Peacock [viz. wherewith they delight and lift up themselves, or which men also take pleasure and delight in ?] (from thee) or the feathers of the Stork. [See Lev. 11. on v. 19. Oth. or the wings, and feathers of the Stork. Or the wings of the Ostrich, and his Feathers, or plumes ?] and of the Ostrich ? [The Hebrew word Notsah doth signify indeed a plume ; but the interceptors gathered out of the next following verles, that here is meant by this word the Ostrich, a fowl singularly well furnished with plumes ; that which followeth can neither be applied to the Peacock, nor to the Stork.]

17. That shee [viz. the Ostrich] leaveth her eggs in the Earth, and warmeth them in the dust, [i.e. in the sand, viz. by letting the sun to shine upon them, that by the warmth thereof the eggs may be hatched. For they write, that this fowl is very unkind, without any natural affection to her eggs, abandoning the same, and leaving the care to the warmth of the Sun, without sitting over them.]

18. And forgettest that the foot can press them [Heb. that, i.e. every one of those eggs, and so in the other member of the verse] and the beasts of the field can trample them.

19. Shee bardmeth her self against her young ones, [or her eggs, out of which her young ones are hatched in manner as was said in the former v. she dealeth very hard with them, against the nature of other birds, and that for the reason alleged before, of not hatching her own

own egges.] as if they were none of hers : her labour is in vain ; [viz. that of laying her eggs, if God took not more care of the same than she doth her self,] (because) she is without fear. [viz. of loosing her egges, and of not getting young ones by them.]

20. For God hath deprived her of wisdom, [Hebr. hath made her forget the wisdom, i. e. given her no wisdom, or deprived her of it. Understand by the same, the natural inclination or instinct, which God hath infused into the rest of the Beasts, whereby they are given and know how to preserve, provide for and recover themselves out of danger.] and hath imparted to her nothing of understanding.

21. When it is time, [viz. When she is pursued by the hunter] she lifteth up her self on high ; [viz. somewhat above the ground, better to speed her running, and so escape the arrows and shootings ; for by reason of the great bulk and weight of her body she is not able to lift up her self very high above the ground.] she laugheth at the horse and his rider. [i. e. she contemneth them since she is able by the readiness and nimbleness of running to get out of their reach. This is said of them according to the manner of men. See ab. on v. 10.]

22. Canst thou give strength to the horse ? canst thou cloath his neck with thunder ? [Understand hereby the neighing of the horse, together with his stirs and boisterousness ; comp. Jer. 8. 6.]

23. Canst thou trouble it, like a Grasshopper ? [i. e. as men are wont to fright and chase away the silly Grasshoppers.] the pride of his snuffing is a terrifying. [i. e. a cause to make one afraid.]

24. It diggeth into the ground, [The Hebrew word indeed doth commonly signifie a Valley, but it is taken for all manner of depths and bottomes ; or low, hollow places, as above v. 13. for the lowness of ground, or, the furrowes, Prov. 9. 18. for the depth of the grave ; and here for the hole, that is made into the ground, by the stamping of a stout horse.] and it is joyful in its strength : and draweth forth to meet the armed (man). [Or armed, Hebr. arms, or, weapon.]

25. It laugheth at fear, [i. e. It contemneth those things, which use to make men afraid ; as all manner of arms, weapons, and other furniture of War. Fear, for that which is to be feared. So Prov. 1. 26. & 10. v. 24. Isaiah 66. 4.] and is not dismayed, and returneth not because of the Sword. [Heb. from the face of the sword.]

26. The quiver [viz. Of the armed man that rideth it] doth rattle against him ; the flaming iron of the spear and of the lance ; [Heb. the flame ; but this word is likewise taken by way of comparison for the bright-shining iron of a Spear, Lance or Sword. See Gen. 3. 24. 1 Sam. 17. 7. Nah. 3. 3.]

27. With shaking and commotion doth it swallow up the earth, [i. e. doth run over it with that swiftness, and nimbleness ; that it seemeth to swallow up all the way, making him that sitteth upon it, to loose the ground before him out of his sight, no otherwise, than if it were swallowed and gulfed up under him. Oth. supposeth in ; The dust namely, which it raiseth with its feet ; or halloweth out.] and believeth not that it is the sound of the trumpet. [The meaning is ; That the stout horses, do so run up and down in the battle, with that celerity, courage, and fiery eagerness to come to the battle or fight and meddley, that they heed nothing, no not the shrill sound of the Trumpet ; Or, they are so frolick, when they hear the sound of the Trumpet, that in a manner, they can hardly believe it. Oth. Doth not hold it self firm, when the sound of the Trumpet goeth, Heb. the voice of the Trumpet.]

28. In the full resounding of the Trumpet, [Heb. in the sufficiency of the Trumpet, i. e. when the Trumpet sounds most shrill, clear, and full. Of, under the Trum-

pet.] it saith, Hocca : [This is a word or interjection, signifying, or expressing a sound of joyfulness or jollity ; and sometime, of great courage and alacrity, in setting upon and daring the Enemy. Compare Psalm 35. ver. 21, 25. and 40. 16. Ezekiel 36. 2.] and smelleth the war afar off, the thunder of the Princes, [understand the clamour noise and stirr of the Commanders, wherewith they seek to daunt their Enemy, at the joyning of battle, and commencing the fight.] and the shouting.

29. Doth the Hawk fly [Oth. plume the Hawk, i. e. Doth she change her Feathers ? Oth. Doth the Hawk use Feathers ? i. e. Doth she fly ?] by thine understanding. [i. e. by thy disposing, care and government ?] (and) doth she spread forth her wings toward the South ? [viz. to shun the cold of winter, and by means of the warm sun, (as some conceive) to change her Feathers.]

30. Is it at thy command [Heb. mouth, i. e. command, charge, see Gen. 41. on verse 40.] that the Eagle doth mount aloft, and that he maketh his nest in the height ?

31. He dwelleth and lodgeth in the stony rock, on the sharpnes of the stony rock, [Heb. upon the tooth. So the Hebrews call the most eminent heights of the rocks, being unapproachable. See 1 Sam. 14. 4.] and of the strong place.

32. From thence he spieith out the meat : his eyes see afar of. [The Naturalists ascribe unto the Eagle a most sharp, strong, and quick sight among the brutes ; whereby he is able to spie his prey at a great distance, or afar off ; and unto far distant places, as the Hebrew word implieth.]

33. His young ones also sup up blood, [viz. out of the dead bodies of men, and of beasts, which the old ones prey for them, and bring unto the nest, either piece-meal, or entire, as they are able to carry it along] and where slain ones are, there he is. [Our Saviour Christ reflecteth upon this place, Matth. 24. 28. Luke 17. 37. to shew, that the children of God, through the enlightning and moving of his spirit, are gathering unto him, (who by his death and being slain, is become the true and only food of their souls) from all parts and places, even as the Eagles by the directive help of their clear sight and exquisite senting, do fly unto, and gather about the dead carcasses, for their food and nourishment.]

34. And the LORD answered Job, [viz. After he had paused a while, and given Job space to speak between and say, what he could for his own defence ; But seeing Job was mute, God went on. So the word answer is taken here for a renewing of the speech, or the proceeding in the former discource. See Jud. 18. on verse 14.] and said :

Is the contending with the Almighty instructing ? [i. e. Teaching him wisdom, and convincing him of unrighteous dealing ?] he that reproveth God, [i. e. he that will speak against, or controul his Judgment.] let him answer it.

35. Then answered Job unto the L O R D , and said :

37. Behold, I am too mean, [Compare Genesis 32. verse 10. and the annotation] what should I answer thee ? I lay my hand upon my mouth. [i. e. I am silent, can say nothing. See above, the 21. chapter, and the fifth verse.]

38. Once have I spoken ; [Heb. One, viz. time, i. e. once. See 2 Chr. 9. on verse 21.] but will not answer : or twice, [a certain number for an uncertain] but shall not proceed. [Oth. read the verse thus, Once have I spoken, and shall not answer, yet the second time shall I not go on.]

C H A P . X L .

Job is again reproved by the L O R D , because he had not yet fully acknowledged the righteousness and power of God v. 1. &c. Gods might is described, by comparing it with Jobs weakness, 4. ironically set before him by God in some commands, to make him shew forth his ability in the executing of the same. 5. as also by the description of Behemoth, 10. and of the Leviathan both created by God, 20.

AND the L O R D answered Job out of a tempest. [See above chap. 38. on v. 1.] and said :

2. Gird now thy loynes as a man. [See above chap. 38. on v. 3.] I shall ask thee, and instruct thou me. [see the foresaid place.]

3. Wilt thou also bring to nought my judgement? [Understand the right God had in punishing of Job; the meaning is, wilt thou undertake not only to maintain thy own uprightness, but likewise speak to the prejudice of my righteousness?] Wilt thou condemn? [See of this word, Deut. 25. on v. 1.] mee, that thou mayst be righteous?

4. Hast thou an arm like God? [i.e. the like strength and might as God hath. So Exod. 15. 16. Deut. 33. 27. Psa. 79. 11. and 89. 14. and 136. 12.] and canst thou thunder with the voice like he?

5. Adorn thy self now with excellency, and highnes, and cloath thy self with Majesty and Glory, [viz. as I am adorned and cloathed with the same. See Psa. 39. 1. and 96. 6. and 104. 1. Isa. 51. v. 9.] God is said to be decked and cloathed with them, forasmuch as they do appear and shew forth themselves in all his works and judgements; which Job is willed here to imitate, if he had a mind to enter into debate with God. Compare above 29. 14. and the annot.]

6. Scatter forth the indignations of thy wrath; [Understand a most fierce and extream anger which is ascribed unto God here, according to the manner of men; as also above chap 21. 30. Psa. 78. 49. The meaning is, that Job had not the power, to quell and suppress his Enemies and Adversaries which God had, and that therefore he ought not to have set himself against God, with intent and purpose to maintain his cause against him, against his adverse party. See above chap. 13. 22. and 16. 21. and 23. 3, 4, 5; &c.] and look on every highminded and humble him [i.e. look scornfully and with contempt upon him, shew him a grim and threatening countenance; and so in the verse following, and below chap 41. 25.]

7. Look upon every high minded (and) bring him down, and crush the wicked in their place, [viz. where they are exalted and magnificent; where they have all their state and wealth and power, and exercise their insolence.]

8. Break them together in the dust; [the wicked namely, in the dust, i.e. into the grave, where they are turned into dust, i.e. put them to death, destroy them. compare the manner of speaking with Psa. 22. 16.] bind up their faces in the covert, [i.e. make or cause them to be no more seen in this world, for they used to cover and bind up the faces of the dead with certain cloaths and kerchiefs. Compare Prov. 10. 6. and the annot. John 11. 44. and 20. 7.]

9. Then shall I also praise thee, because that thy right hand shall have delivered thee [i.e. that thou art self-sufficient, as I am, to compare thy self with me in judgement. Thy rights hand, i.e. thy own power and strength. So also Psa. 89. 43. Isa. 41. 13.]

10. Behold now, Behemoth, [this word is by many rendered Eliphant. Others take it to be a general name,

comprehending all terrestrial brute Creatures, both tame and savage, being vast and great of Body, among which the Elephant is one of the principal. The word is set down in the plural number, thereby to set out the huge bigness of those Beasts; thus wisdomes; for the chiefest and highest wisdom, Prov. 1. 20.] whom I have made beside thee, [i.e. as well as thee: or together with thee, viz. on the same fixt day of the Creation, when I made the first man and woman, and thy self originally in them. Oth. that he should dwell with thee upon Earth] he euerth bay like an Ox [which is a token and testimony of Gods providence and power, whereby the greatest and strongest beasts are tamed and subjected to man.]

11. Behold now his power is in his loines, and his might in the navell of his belly, [The meaning is, that he is very strong; not only in his loines, or the upper parts of his Body, but also in the lower parts (which use to be but weak) as in the belly and navel, &c.]

12. When it pleaseth him, his tail is like a Cedar-tree: [Oth. he stirreth, or erteleth his tail up, as a, &c. viz. So bolt upright, and so immovable as a Cedar] the sinewes of his privy [Heb. stones] are plighted [or complicated, interwoven, wounded up drawn one through another.]

13. His bones are (like) firm [or massie] copper. [Heb. strengths of copper or steel] his bones are like iron hand-bars.

14. He is a chief-piece of the mayes of God, [i.e. the chief and principal piece of Gods works, among the four footed beasts; in regard of his greatness and strength] he that made him, hath joyed his sword (unto him) [those which take Behemoth here to be the Elephant, do understand by his sword his long snout or huge tusks forth his mouth, whereby he maketh shift to help himself as with hands and weapons, and is able to perform mighty feats. Oth. can joyn his sword unto him, viz. for to put him to death, i.e. is able to kill and destroy him.]

15. Because the hills do bring him forth jodder, therefore all the beasts of the field play there, [viz. in the same place where he feedeth: the fence is, in regard he liveth not on prey, but feedes on grafs and herbs, that growthen upon the hills; thence it is, that other beasts are not afraid of him, but freely feed and disport themselves in his presence, without any care or trouble. Oth. when the hills, &c. then play, &c.]

16. He lyeth down under shadowing trees, [i.e. such as yeild great and thick shadowes from them, and so in the next verse] in a lurking-place of the reed and of the mire, [viz. where he seeketh to cool and refresh himself against the great and fierce heat of the Sun.]

17. The shadowing trees do cover him, every one with its shadow: [Or (for) his shadow, i.e. to make shadow for him] the brook-willowes encompass him.

18. Behold he forceth the River, [viz. when he goeth into the River for to drink, then doth he hinder the stream or course of it. Or he smilletteth the River in with force; the meaning whereof is that he suppeth up so much of the water, one would think he might go neer to swallow up all. These are poetical & hyperbolical expressions] and doth not overhaste himself [viz. in drinking being not afraid of the streames violence, or that any man or beast should disturb or let him, so as they write that other beasts drink of the River Nilus with a great deal of fear and anxiousness, least the Crocodile should snatch and swallow them up. Oth. that she, viz. the River cannot hasten her self, viz. to run on freely in her course] he trusteth that he shall be able to draw in that Jordan into his mouth, [of this River see Gen. 14. 10.]

19. Should one be able to take him before his eyes? [So that he is aware of it, by meer force, and not by flight or stratagem] should one be able to bore his nose through with halteres?

20. Canst

20. Canst thou draw the Leviathan with the angle? [i.e. think to take him, and to draw him to the boat or float; after that he hath taken the angle or fish-hook, even as other fish are taken. He will say; not thou sure, for he is too strong and great thus to be taken. By the Leviathan is understood a great and terrible Sea-monster, which is called Leviathan, according to some opinions, from the Hebrew word *Lavah*, signifying to adde or adjoyn, in regard that his body is covered with abundance of scales, which are joyned and fastned together very close and strongly. Some do understand a Sea-dragon, Compare Isa. 27. 1.] or his tongue with a cord (which) thou least sink down? [Oth. and shalt thou pull down his tongue with a cord, viz. after thou shall have laid hold thereof with the angle or fish-hook.]

21. Canst thou put him a rush into the nose? [Understand here an iron hook, having the shape of a bending bull-rush. The sense is that a man should not be able to keep or curb the Leviathan with such an instrument, although he had taken him, notwithstanding other creatures can be held and tamed thereby] or bore his jades through with a thorn? [or a book of thornes, or made in the shape of a thorn.]

22. Will he make many supplications to thee? [viz. for to be let loose again out of thine hand, after thou haft taken him, and to enjoy his former liberty. Spoken of brute Creatures, according to the manner of men. Compare above chap. 39. on v. 21.] will he speak softly to thee? Heb. soft, or smooth things, or discourses, such as is used by them, that hope and endeavour to obtain something by humble and submissive language.]

23. Will he make a covenant with thee? canst thou take him for an everlasting slave? [Heb. for a slave, or servant of eternity, i.e. for a slave, to serve and be subjected to thee for ever.]

24. Canst thou play with him as (with) a little bird? [See of the Hebrew word, Gen. 7. on v. 14. and Lev. 14. on v. 4.] or canst thou bind him for thy young daughters? [viz. that they may disport themselves with him, and make him their pastime.]

25. Shall the companions, [i.e. the fishers, such a society or company of them in common adventure, and having lighted on and caught such a fish once] prepare a feast over him? [for joy over their draught, whereby they may have, or hope to take him] shall they devide him among the Merchants? [Heb. the Canaanites, to the merchants were called, by reason that the ancient inhabitants of the land of Canaan, did much negotiate, the Country being very commodiously situated for it, along the mediterranean-sea. The word is likewise so taken, Prov. 31. 24. Isa. 23. 8. Hos. 12. 7.]

26. Canst thou fill his skin with hooks? [i.e. lay hold on him of all sides, and pierce him all over, for to take him sure and hold him fast] or his head with a fishers-hook? [which fishers use to strike, hold fast and take their fish with.]

27. Lay thine hand upon him; [viz. to stroke him, and sport with him, and so to make him familiar to thee. Oth. doest thou lay thy hand upon him? viz. to lay hold on him by force and so to take him] remember the combatte, [viz. which thou shalt be sure to undergo, if thou go any way about to seize on him, for to take him] do it no more, [i.e. go about it, or adventure no more, to come so neer him, for fear of the hurt thou mayst have by him. Oth. do not remember (the combat) more.]

28. Behold, his hope [his namely, that would take him, and for that end layeth hand on him. Oth. the hope of him, viz. of taking him] shall fail: [Heb. become lying, i.e. altogether vain and idle, insasmuch as he shall not be able to take him, for all his pains and hopes] shall he also [the Leviathan namely] be cast down [dejected, dismayed, viz. for fear of him, that goeth about to take him] for his fight [i.e. because of his presence that would take him].]

CHAP. XL.

God sheweth forth the end of the description of the Leviathan, v. 1. declareth that he is obliged to none, but Lord of all, 2. goeth on in the description of the Leviathan; for the demonstration of his divine power, &c. to shew, since the same is incomprehensible, that therefore we must not speak against, nor carp or tax his works, 3. &c.

None is (so) bold, [Heb. fierce, fell, terrible, daring] that he shoulde rouse him up? [him, viz. the Leviathan] See of him above chap. 40. v. 20. who is he then that should stand [Or place himself] before my face? [i.e. if men are not able, or have not the heart to endure the sight of such a Creature; how shall they be able to endure the dreadfulness of my Majesty, for to contend or contest with me?]

2. Who hath prevented me [viz. by doing any thing for me, or being any way beneficial to me] that I shoulde recompence (him)? [i.e. that I should be bound to testify some acknowledgement for the benefits received] what (soever) is under the whole heaven is mine.

3. I will not conceal his limmes, [viz. Leviathans; The L O R D proceedeth in the description of him] nor the rehearsal of (his) strengths, nor the pleasantnes [or acceptableness, goodnes] of his shape: [or proportion, disposition, structure, feature, viz. whereby all the members, are most artificially, fitly and compleatly framed and joyned together in great wisdom.]

4. Who can discover the uppermost of his garment? [Heb. the face of, &c. Many do hereby understand the Sea, wherewith he is covered; and so the sense should be that no man was able to bring him out of the Sea, wherewith he was covered as with a garment for to draw and halde him a shore, there to do with him, what one listed. Others understand by the uppermost garment, his skin or scales which no man should dare or be able to pull off.] Who dare come on (him) with his double bridle, [i.e. with a very strong and tough one, viz. to put the same into his mouth, and so to bridle and force him. The sense is manifested by the next verse.]

5. Who dare open the door of his face? [i.e. of his mouth or jaws, viz. for to put in the bridle, and so to bridle him] round about his teeth are terror, [viz. which would seize on him, that should adventure so neer him.]

6. His strong shields are very excellent; [Heb. an exaltation, or excellency, or haughtines, are the strengths of the shields, understand the scales of this beast, which have the shape of, and serve for shields. This can not be applyed to our Whales, which have a thick and smooth skin without scales] each one closed, as with a close printing seal [the meaning is, that his scales are set very close, and compactly together. See above 40. on v. 20. on the word Leviathan.]

7. The one [viz. the shield, or scale of the Leviathan] is so close to the other, that the wind can not get between.

8. They cleave together. [Heb. the man to his brother, i.e. the one to the other.] they take hold one of another that they do not divide themselves.

9. Every one of his sneelings maketh a light to shine: [Heb. his sneelings maketh a light to shine, i.e. each or every one of them: understand thereby the breathing of the Leviathan, wherewith he forceth the Water to gush upward into the Aire, which causeth a shining, or bright lustre or lightsomnes upon the Sea.] and his eyes are like the Eye-lids of the Day-break [i.e. as the beams of the day-break, unto which the Eyes of the Leviathan are compared, by reason of their bigness, redness, and brightness]

brightnes. Compare above 2. on v. 9.]

10. Out of his mouth go torches, [i.e. the steam that cometh forth of his breathing and blowing, is so great and abundant, as if he had torches burning within his jaws, and sparks of fire brake out thence. This and what followeth, seem to be hyperbolical expressions, to shew forth the greatness and terribleness of the very breath and blowing of this beast, and the extraordinary mighty effects thereof] fiery sparks do issue forth (there). [Heb. sparks or sprinkling of fire, so a torch of fire, Gen. 15. 17. for a fiery torch, coals of fire, Lev. 16. 12. item. chariots of fire and horses of fire, 2 Kings 2. 11. &c.]

11. Out of his nostrills there comes forth smoak, as (out) of a seething pot, and large kettle [Or water-pool, standing-water, viz. from which there are damps and vapours rising up.]

12. His breath [Heb. soul. So Dan. 10. 17.] would make coals to flame [The Hebrew word doth sometimes signify kindled and fiery coals, as Prov. 6. 28. Isa. 44. 19. Sometimes dead and livelets ones, as here, item 2 Sam. 22. 9. Psal. 18. 9.] and a flame cometh forth out of his mouth.

13. In his neck harboureth strength: [i.e. there it hath its strong hold, or firma habitation as it were, meaning that in that part of the body he was exceeding strong] before him sadness her self leapeith up for joy. [A poetical expression, giving to understand, that in the Leviathan there was no care, nor fear, nor grief, nor heaviness at all, but that he was alwaies full of cheer, jollity, courage and undauntednes. Oth. thou shouldest leap up before him for heaviness, i.e. for fear and terror.]

14. The pieces of his flesh cleave together; [Understand that the fleshy pieces, which in other fishes, especially great ones, use to be flap, unsirm, hanging loose in a manner, are in this Sea-creature very firm close and compactly cleaving together] each one is firm in him, it is not moved. [viz. of the foresaid pieces of his flesh.]

15. His heart is firm like a stone; yea firm like a part of the nethermost (mill-stone) [In the mills there were two mill-stones, the uppermost and the nethermost, and because the nethermost was made of the strongest and hardest stones, therefore the heart of this Beast is compared to that, to shew in some sort, by way of comparison the strength and vigour thereof.]

16. The strong (ones) are afraid of his exalting: [viz. whereby he liftest up, and sheweth himself above the water] because of (his) irruptions, [whereby he tosseth, tumbleth, and swimmeth through the Sea, breaking the waves and billowes before him, and making the water rough and boisterous] they expiate themselves, [i.e. the strongest and stoutest of all the rest, are so seized with fear and terror, that they seek to make their peace and atonement with God, even as if they had death before their eyes ready to dispatch them. Compare Psa. 107. 23. &c. and 28. &c. Jon. 1. 5.]

17. If any hit him with the sword, that [sword, namely] shall not subsist; [i.e. not effect or avail any thing, but it shall rather bend it self crooked, or break to pieces by the hardness or toughnes of Leviathans skin, then wound or hurt him] Spear, shaft, nor Mante-coat. [viz. shall not subsist or avail.]

18. He accounteth [Spoken of beasts according to the manner of men. See aboye chap. 39. on v. 21. and below here v. 20.] the iron for straw, [understand the iron weapons, and so in the sequel] and the steel for rotten wood. [Heb. wood of corruption.]

19. The arrow shall not make him fly. [Heb. the son of the bow, &c. i.e. which is shot forth by means of the bow: thus an arrow is likewise called, a son of the quiver, Lam. 3. 13. because he is taken forth from thence. See above 5. on v. 7.] the sling-stones [compare 2. Chron. 26. 14. and the annot] are turned to him into stubble.

20. The casting-stones [The Hebrew word doth properly signify (according to some opinions) a certain engine of war, whereby stones were cast in a very violent manner] are counted by him as stubble, and he luughereth at the shaking of the Lance.

21. Under him are sharp sheards: [Heb. sharpness of the sheard, or sheards. Understand the craggy Rocks which are here and there in the Sea, whereupon the Leviathan doth sometimes repose himself, they being no otherwise to him then pot-sheards, whch by reason of his hard and scaly skin, can do him no hurt] he spreadeth himself upon the sharpest [Heb. the cut out, understand the craggs which do stand out in many places, with such shap tops and points, as if they were cut or hewn out so by the art of man] (as) upon mire, [the fence is, that this beast lying upon those points and craggs, he had no more trouble or pain by them, then if he lay all upon mud and quag-mire.]

22. He maketh the deep, [i.e. the Sea. So Psa. 107. 24. John 2. 4. and so in the next verse the word abyss is taken for the Sea] to seeth [i.e. be full of billowes and surges, roaring and foaming, by reason of his tumbling and turning or weltring himself in the bottome of the Sea] like a pot; he putteth the Sea like an Apothecaries cookery [The word in the Original doth properly signify a mixing of dry hearbs, and other materials for to be made up into salves, conserves, perfumes, comfits, juleps, pulicles and the like. Here it is taken for the stir and commotion, which the Leviathan maketh in the bottome of the Sea, by the vastnes and strength of his body.]

23. After him he lightneth the path: [viz. in regard that by his mighty and boisterous tossing, he maketh the water full of foam and froth, which because of its whitenes, produceth some lightsomeness and brightnes] one should hold the abyss, [or Sea-bottome] for grayness [i.e. that one might judge the Sea to be full of gray heirs, by reason of the whitenes of the froth.]

24. Upon the Earth [Heb. upon the dust, so the Earth is called, the dust of the world, Prov. 8. 26.] there is nothing [viz. among the beaults] to be compared with him: [viz. with the Leviathan. See the next verse, understand in regard of his dreadfull strength and greatness] who is made to be without terror.

25. He looketh on all that is high. [Heb. he seeth all, i.e. he contemneth, looketh stoutly, without any awe or dread. So above 40. 6. see the annot.] he is a King over all young haughty beasts. [Heb. sons of the haughty beast; understand the greatest, stoutest, haughtiest and strongest of the wild beasts. Compare above 28. 8.]

CHAP. XLII.

Job confesseth himself guilty, v. 1, &c. and manifesteth his sorrow in dust and ashes, 6. God reproacheth the three friends of Job, 7. chargeth them to make offerings for themselves, and to get Job to intercede for them, 8. this being done accordingly, they are reconciled with God, 9. Job is delivered out of his affliction, and doubly blessed to that he was before, 10. is visited and comforted by his Brethren, Sisters, and good acquaintance, 11. is blessed not onely in wealth and riches, 12. but likewise in children, 13. the length of his life, 16. his death, 17.

Then Job answered the LORD, and said:

2. I know that thou canst (do) all things, and that none of thy thoughts [i.e. of whatsoever thou hast purposed and decreed in thine eternal and infinite Wisdome. See of the Hebrew word, above 21. on v. 27.] can be cut off, [i.e. hindred, kept back, or turned aside from being executed and performed; comp. Gen. 11. 6. and the annot.]

3. Who

3. Who is he (sayest thou) [This God had spoken above 38. 2. wherewith Job findeth himself justly charged and convinced now] that hideth [i. e. obscureth as above 38. 2. See the annot. there] the counsell [of God namely] without knowledge? then have I rehearsed that which I understood not, things that were too wonderful for me, [Heb. wonders above me, i.e. which were greater, than I was able to comprehend. So Psalm 131. 1. See the like exprestions, Deuteronomy 17. 8. and 30. 11. and compare the annotation.] which I knew not.

4. Hear, (I pray) and I shall speak, [i. e. entreat to be instructed by thee, in what is too high for me; to speak, so to pray, or entreat. Compare 1 Samuel 1. 13.] I shall ask thee, and do thou instruct me: [Job looketh back, to that which God had spoken to him above 38. 3. & 40. 3. he will say, that God neither could nor needed to be instructed by him about his profound Judgments, and mighty works, but that he now humbly desir'd and expected to be instructed of God by his spirit.]

5. With the hearing of the ear, I have heard thee: [i. e. That knowledge which formerly I had of thy Majesty, by means of the hearing, that is to say, from outward relations and instructions, is but scant and small in respect of the enlightning, which now I have received by thy visible appearance, and present representation of thy divine wisdom, power, works and judgments.] but now mine eye feeth thee. [viz. not in thy divine essence, but in the visible sign of thy revelation, whereof see chap. 38. 1. and 40. 1. compare Gen. 32. 30. Numb. 12. 8. and 14. 14. 1 Kings 22. 19. and see the annotations.]

6. Therefore I abhor (me) [viz. for what I have uttered unadvisedly heretofore through impatience and the sensibleness of my heavy affliction.] and I repent in dust and ashes. [see ab. ch.2. on v. 8. and compare 2 Sam. 12. v. 16.]

7. Now it came to pass after that the LORD had spoken those words unto Job, that the LORD said to Eliphaz the Temanite; Mine anger is kindled against thee, and against thy two friends: [viz. Bildad the Shuhite and Zophar the Naamathite, see above cha. 2. on v. 11.] for ye have not spoken aright of me, [The Hebrew particle et, is likewise taken to signify of, Genesis 20. 2. 2 Kings 19. 32. and below v. 8. Psalm 59. 18, &c.] like as my servant Job. [Job is not wholly cleared, but his transgression is judged less then that of his friends. For these sinned most by their unadvised and imprudent judging of Gods punishments and blessings, accompanied with their unkindness, harshnes and cruel dealing against Job, condemning him for an hypocrite, and faining lies against him, instead of administering comfort unto him; but Job transgresed most through humane frailty, and impatience, being drawn into it, by the perverse Judgements and reproachful aspersions and assaults of his friends.]

8. Therefore take ye now for your selves seven bullocks and seven rams, and go (your wayes) to my servant Job, and offer burnt-offering for you, [viz. by the hand of Job.] and let my servant Job pray for you: For surely [The Hebrew particles Chi im are taken thus, Prov. 23. 18.] I shall accept his face, [i. e. be graciously favourable unto him, and hear his prayer. See Gen. 19. on v. 21. Thus this kinde of speech is taken in a good sense; but taken in a bad one, it doth signifie to have regard to a person, out of a blind and unrighteous favour.

See Lev. 39. 15. and the annotation.] lest I do with you according to your folly: [Some read it thus, That I do no folly unto you, i. e. punishment of folly, as elsewhere, sin and iniquity, care taken for the punishment of them.] for ye have not spoken aright of me, like my servant Job. [See above the beginning of this verse.]

9. Then went Eliaphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite, and did according as the LORD had spoken unto them: and the LORD accepted the face of Job. [See before v. 8.]

10. And the LORD turned the captivity of Job, [Understand hereby the might and power of Satan, whereby he held Job in prison and chained as it were, to plague him at pleasure, in his goods above chap. 1. v. 12. in his children v. 18. in his body above chap. 2. 6. and in the scorn and reprobation, which he endured from his own wife, his friends and others, above 2. 9. item 19. 13, 14, &c. and 30. 1, &c. compare above ch. 36. 8. and the annotation,] when he had prayed for his friends: [Heb. for his friend, the singular, for the plural, as appears by comparing above v. 8.] and the LORD multiplied all what Job had, to double as much. [compare his former wealth, above chap. 1. 3. with his last below here v. 12.]

11. Also all his Brethren [i. e. kindred and allies, See Gen. 24. on v. 27.] came to him, and all his Sisters, and all that had known him before [i.e. his good friends and acquaintance, with whom he had conversed familiarly for entertaining of good friendship.] and did eat bread with him [see Genesis 31. on v. 54.] in his house, and bemoaned him, [see above chap. 2. on v. 11.] and comforted him over all the evil [understand the evill of punishment and correction. See Gen. 19. on ver. 19.] that the LORD had brought upon him: and they gave him every one a piece of money, [See Gen. 33. on v. 19.] every one also a golden fore-head-ornament. [Oth. a golden ear-ring. See Gen. 24. on v. 22.]

12. And the LORD blessed Jobs last [viz. the latter part of his life.] more then his first: [see above chap. 1. v. 2, &c.] for he had fourteen thousand sheep, and six thousand Camels, and a thousand yoks of Oxen, and a thousand she-asses.

13. Besides he had seven sonnes and three daughters.

14. And he called the name of the first, Jemima, [This first had her name from the clay, by reason (as some conceive) of the brightness or clearnes of her beauty.] and the name of the second Kozia, [so named from the spice called Caffia, which hath a very pleasant and acceptable smell, see of that spice, Psal. 45. 9.] and the name of the third Keren-happuch, [this is as much as to say, a horn of painting varnish. It is conjectured, that she was so shining fair, as if she had been painted with abundance of varnish, or such matter as women use to paint their faces withall.]

15. And there were no such fair women found in all the land, as the daughters of Job; and their father gave them inheritance among their brethren. [Heb. gave them, in the masculine gender, that being put for the feminine, as also in the sequel; and Exodus chap. 1. 21, &c.]

16. And Job lived after this [Understand after this heavy visitation.] an hundred and forty years, that he saw his children, and his childrens children unto four generations.

17. And Job died old and full of daies. [(satur dicrum) Comp. Gen. 25. 8. and the annotation.]

The end of the Book of J O B.



THE BOOK O F P S A L M S.

The Argument of this Book.

TH E Church of God doth worthily make esteem of this Book, among the rest of the Canonical Scriptures of the Old Testament, as of a singular Jewel, the value and usefulness whereof can never sufficiently be comprehended, much less uttered by the Tongue, or described by the Pen. Some do call it a Garden of pleasures, a shop furnished with Remedies for all Diseases, the Storehouse and Treasure of a Christian; Others, an Anatomy or Dissection, and ripping up of the believing Soul: a mirrour and looking-glaſs of the manifold and unsearchable mercy and goodnesſ of God; again, the compleat Summary or compendious rehearsal of the whole Bible, Law and Gospel; or of all the true knowledge and worship of God. For it containeth partly, very ſolid and wholeſome Doctrinals and Instructions, concerning the Nature and Being of God, and the sacred Trinity; concerning the Divine attributes, the Eternal Counsel and Decree, the holy Word and all the works of God; especially the Mercies and Benefits bestowed on his Church on the one ſide, and his Justice and Judgements upon all the ungodly on the other; Moreover, touching the Person and Saving Office of the Meſſia, our L ORD and Saviour Jeſus Christ; about his eternal Godhead, Incarnation, Suffering, Dying, riſing again from the dead, ascending into heaven, ſitting at the right hand of his Father, yea about the enlarging and spreading of his Kingdome among the Gentiles by the preaching of the holy Gofpel; about the ſinful estate and condition of man, the quality and property of Regeneration, of true Repentance, of the Love and Fear of God; Again; of the Nature of true Faith, of relying and glorying in God, of the Assurance of Salvation, of the Combat between the Spirit and the flesh. Further, concerning the Catholick or Universal Church of Jews and Gentiles, the Church her Government and Discipline, the Communion of Saints, Forgiuing of ſins, the Resurrection of the flesh, and life everlasting. Partly alſo, and on the other ſide (for matters of morality,) you have here in this book ſet down all manner of holy and ſpiritual duties and praſiſes of godlieneſs, as fundy forms and patterns of bleſſing and praſing God, of giving thanks for mercies received, of voies of thankfulneſs, with a number of devout and fervent prayers unto God, for whatſoever may tend and conduce to his glory, and the welfare both general and particular of all and every true believer, eſpecially in all kinds of affliction, Temptation, Trouble and Distemper. Besides the holy Meditations, the exceeding ſweet comforts and conſolations, and ſtrengthenings in Faith, in Patience and in all godlieneſs. In ſomuch, that there can be no condition of any Christian ſound or thought of, but he may be ſerved and ſupplied ouerof this book, according to his hearts deſire, as well for the calming of his conſcience, as for the furthering of his ſalvation. For which cauſe alſo it behoveth every Christian, whether he be of high or low degree, to read, perufe and ſtudy this book, with extraordinary care and ſingular attention; thereby to inure and accuſtom himſelf to the peculiar ſtyle and manner of ſpeaking of the holy Ghost, therin expreſſed; there being no doubt at all, but