

# THE PRESBYTERIAN AND REFORMED REVIEW

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## I.

### THE ETHICAL GOSPEL.

IT may be admitted that no conception of Christianity is even approximately correct, in which ethical considerations do not obtain a large place. Obviously the person of Christ must be central in the system of truth which bears His name; and no view of His person can be maintained in harmony with the gospel narratives, in which the moral element, as distinguished from the metaphysical, is not made prominent. One may hold with the firmest conviction of their truth the facts of Christ's supernatural birth, His resurrection from the dead and the presence of constantly recurring miracle in His ministry, and have besides a due sense of the great though varying significance of these facts, and yet maintain that they do not constitute the chief glory of that wondrous life. We seem to be justified in saying, in the light of the four gospels, that the supreme glory of Christ for us, the highest which we are permitted to discern as distinct from that in which we can only believe, is His abiding consciousness of God and of oneness with Him, His entire devotion to God's will even when that disclosed to Him the cross with its shame and pain, His intense and untiring compassion for the sinful and the suffering; that it lay more in His possession in absolute perfection of qualities which we may and should share in part with Him, than in the supernatural attributes which are exclusively His own. And while this is true of Christ's person, the same principle—the supreme importance of the moral—holds good of His work. No view of it can be maintained, in the light either of the gospels or of the epistles, which does not make the deliverance of men from

#### IV.

### THE DRAMATIC CHARACTER AND INTEGRITY OF THE BOOK OF JOB.\*

IT has often been debated whether Job was a real person, and, if so, how much of the contents of this book can be regarded as historical. Budde waives these questions aside as of no real consequence. His theory of the origin of the book is that there was a popular tradition, whether founded on fact or not, of a pious sufferer called Job. This story of the afflicted patriarch, which the author of our present book found already in written form, was told in a manner to suit the public taste. Hence the symmetry of the numbers in Job's property and family before his trials and after his restoration; also the celestial scenes with the contest between Jehovah and Satan as to the piety of Job, which must in this version of it have maintained itself unshaken in spite of every temptation, and the triumph of Jehovah over Satan have been most conspicuous. The speeches of Job and his friends could not have belonged to it; for there Job is seriously at fault. Ezekiel xiv. 14, 20, must, it is urged, have alluded to this "people's book," and not to that which we now have, since he could not have spoken of Job as a model of righteousness, if he had before him those impatient utterances in which he ventures to arraign the equity of the divine dealings. This popular legend, which is preserved in the prose introduction (i. 1-ii. 10) and conclusion (xlii. 10-17), was adopted by the author of the present book, who inserted his own additions in the body of it, intending thereby to give a very different turn to the affair. The aim of the original story, as embodied in the "people's book," was to exhibit the unswerving constancy of the suffering patriarch, and signalize the defeat of Satan who sought by the severest inflictions to overthrow Job's integrity. The purpose of the poem, on the other hand, is to show that Job's piety, though Jehovah testifies that

\* *Das Buch Hiob, übersetzt und erklärt* von Dr. Karl Budde, ordentlicher Prof. d. Theol., in Strassburg i. Elsass (*The Book of Job Translated and Explained*). 8vo. pp. liv and 256. Göttingen, 1896. This belongs to Nowack's *Handkommentar* on the Old Testament, of which the following parts appeared previously, viz.: Bæthgen on the *Psalms*, Duhm on *Isaiah*, Giesebrecht on *Jeremiah*, Læhr on *Lamentations* and Behrmann on *Daniel*.

there was none like him in the earth, was not without a flaw. He could bear with equanimity the loss of his possessions and his children, and the infliction upon his own person of a most painful and distressing disease, but when his character was brought under suspicion, first by the silence and then by the utterances of his friends, he breaks out in the most violent and unjustifiable language indicative of an overweening spiritual pride. This secret fault, which lurked in the heart of Job unsuspected by himself, is here brought to light, and he is led to penitent humiliation on account of it, and thus delivered from it to the elevation and strengthening of his piety.

This ingenious conjecture, though shared by Wellhausen,\* Cheyne,† and others, is wholly unfounded. Studer, who parcels the Book of Job among seven different writers, finds a plausible ground for separating the prose introduction and conclusion from the speeches of Job and his friends in his contention that they are mutually inconsistent. This Budde explicitly denies, affirming that they are in entire harmony. And he could not well do otherwise without charging the author with basing his book upon a legend at variance with it. He is only supposed to have retained as much of the legend as was quite compatible with his purpose. A supposititious chapter at the end, which he imagines must have celebrated the triumph of Jehovah and the humiliation of Satan, was dropped. The text of ii. 10 is corrected by erasing "with his lips," which imply that, while Job was thus far free from sinning with his lips, this could not be said of him the next time he opened them. So, too, xlii. 10 is corrected into accordance with his hypothesis by erasing "when he prayed for his friends," since the original legend is supposed to know nothing of Job's friends. Budde further cuts the ground from beneath his own feet by maintaining very properly that the tracing of Job's sufferings to the malignity of Satan in chaps. i, ii does not prove that they were intended solely to exhibit his constancy. It was Jehovah who directed Satan's attention to Job i. 8, and he did so with the design of using that arch-enemy of all good for a purpose of his own, which is only disclosed in the issue of the whole matter, viz., to humble Job, and thus heighten both his piety and his prosperity.

There is not the slightest ground for imputing the introduction to any other than the author of the rest of the book. It is just the introduction that was needed to prepare the way for all that

\* In his review of Dillmann on Job in the *Jahrbücher für deutsche Theologie*, Vol. xvi, p. 555.

† Somewhat doubtfully, in his *Job and Solomon*, p. 66.

follows. It was essential that the reader should be informed in advance that Job was a truly upright, God-fearing man, and that his afflictions were sent, not as the penalty of his misdeeds, but (without excluding another reason) to exhibit the reality and strength of his piety to the confusion of the tempter. Otherwise there would be no mystery in the case, and it might be supposed that the friends were right in their unjust suspicions. In order to put this beyond all question, God's own testimony to Job's character is introduced, and Satan, who charges that Job serves God only for the benefits which he receives from Him, is permitted to put this to the test by afflicting him. It was also necessary that the noble fortitude and submissive resignation should be told, with which Job bore that dreadful succession of disasters, which swept away his possessions and his children and brought a most loathsome and distressing disease upon himself, in order that his subsequent utterances may be properly appreciated. Only the direst extremity of intolerable torture could force from him the hopeless wail of chap. iii, and the rash language of his subsequent speeches betrays the fierceness of that inward conflict which he found it impossible to allay. And the conclusion of the book follows naturally, when that which precedes is properly apprehended. It was eminently appropriate that the Lord should reward His faithful servant for his constancy maintained in such desperate circumstances. It is quite insupposable that this introduction and conclusion, which are so precisely adjusted to the rest of the book, could have been written by a different hand, and with a totally different design.

Of course, this does not imply that the inspired author invented the story of Job in order to point the lesson which he wished to inculcate. There is every reason to believe that the history of this ancient patriarch is here related substantially as it occurred. A devotedly pious man is suddenly subjected to overwhelming disasters, and is in consequence reduced from the height of prosperity and distinction to be the object of the scorn and contempt of the rabble, and even of suspicion and reproach by his trusted friends. In his sore inward distress and darkness, he entirely lost for a time the comfortable sense of God's love and favor, and even his faith in the rectitude of God's dealings was severely tried. At length he emerged into the clear sunshine of God's countenance with a stronger faith and brighter hope, and with the assurance that, in spite of all the clouds that shrouded His dispensations, God was his Redeemer and Friend, and would yet manifest Himself as such. The result is that he gains a clearer insight into God's merciful design in the affliction of His children, His

piety is enhanced and a prosperity granted him greater than ever before. This experience of the tempted saint of ancient times suggests his theme to the inspired author of this book, which he simply treats with poetic freedom, embellishing without falsifying, aiming to set forth the substantial truth of the case, and to render its lesson more vivid and clear by the accessories of his art. Accordingly he brings to view the unseen agents who were actively concerned in the matter; and he uses the speeches of the book to reveal the feelings which were entertained, and to lead up to the issue to which all was finally brought.

We quite agree with Budde that the existence of strophes as a feature of the poetry of this book and of the Old Testament generally has never yet been proved, though it has so commonly been assumed by interpreters since their supposed discovery by Koester. And the effort to find them has in various ways and different degrees been to the detriment of the study of the poetical portions of the Old Testament by leading to arbitrary divisions and false notions of the connection and progress of thought, and even to unwarranted changes of text in order to conform it to this imaginary standard.

We do not, however, agree with his contention that the Book of Job cannot be considered a drama, but is purely a didactic poem. He concedes a "dramatic feature" to the whole book, especially to the alternate speeches with their waves of passion, their laying open the depths of the soul, and the lifelike distinction in the characters of the several speakers. But if this were all, it would indeed not be a drama. The action is not confined, as Budde affirms, to the introduction and conclusion. These are merely auxiliary to the action about which the interest of the book centres. The dialogue form does not constitute a drama in this case any more than in the philosophical dialogues of Plato and Cicero. If the speeches of Job and his friends were simply the discussion of a problem, Budde would be right in classing them as a didactic poem. But they are much more than this. The action, for which the introduction prepares the reader, is carried forward to its crisis and its termination in these and the following speeches. The action takes place in the soul of Job. Satan asserts that if God would withdraw His favors from Job, Job would renounce His service altogether. The archfiend is permitted to make the trial. In one day of disaster Job is deprived of his property and his children, but, though he is crushed to the earth with the profoundest grief, his language is, "The Lord gave and the Lord hath taken away; blessed be the name of the Lord." The greatness of his loss is to him an index of that divine

goodness which had bestowed those blessings upon him; and out of the depths of his stricken heart he still praises the Lord.

He is next afflicted with a dreadful disease. Here is not merely the privation of good, but the positive infliction of evil. He could only regard suffering as evil. He did not know the gracious design of God in permitting it. Yet, viewing it as an evil, and an evil from the hands of God, he was not blinded to the great preponderance of good from the same divine source. "Shall we receive good at the hand of God," he says, "and shall we not receive evil?"

After this statement of the situation, the drama proper opens. Satan has not abandoned his design, but seeks to effect it in a manner worthy of his fiendish craft and malignity. His hand is traceable in all that follows as really as in what precedes. It is the steadfast prosecution of the same malevolent purpose. His agency is therefore to be inferred as in i. 13-19, though he is not particularly mentioned. Job's three friends, good men, at heart friendly to Job, who came to sympathize with him in his sorrows, were taken into the service of the tempter, though they never suspected it, and they greatly aggravated the spiritual peril of Job, though they had no such intention, and only sought to do him good. And yet through their well-meant but mistaken utterances Satan was persistently weaving his toils more and more securely about the pious sufferer, until it seemed as if there was no escape for him, and the enemy of all good would gain his end.

It is important to the proper comprehension of this highly wrought poem that each speech, whether of the friends or Job, should be taken by itself and interpreted strictly as it stands, without incorporating into it ideas or feelings not expressed in it, but borrowed from another utterance of the same speaker. Each speech is precisely fitted to its place in the scheme of the whole, and can neither be transposed with any other nor confused with it without obscuring or marring the beauty and power of the book. It represents the mind of the speaker at the time; and this changes in a marked degree with each successive appearance.

The discourses of Job and his friends form three series, in each of which Eliphaz, Bildad and Zophar speak once in this order, and are severally answered by Job; only in the last series the third friend says nothing. The speeches of the friends betray an increasing exasperation at what they consider Job's indefensible position in his various utterances, and with this a growing distrust of him and alienation from him. Their theory of suffering, held alike by all, is that under the righteous government of God it can only be the penalty of sin. But their application of this to the

case of Job is modified by the judgment which, from time to time, they form of him. Eliphaz addresses himself to Job, in the first instance, with the utmost suavity and with entire confidence in his piety. He makes an earnest and serious remonstrance against the vehement outburst of grief and despair in chap. iii on the following grounds: 1. It is inconsistent with his former conduct in comforting others in their afflictions, and also with his principles; he should remember that the righteous would not be suffered to perish (iv. 2-11). 2. It is unreasonable. No man is free from sin, and no man can expect exemption from suffering. No holy being would justify him in such complaints against the allotments of God, which could only bring ruin instead of help (iv. 12-v. 7). 3. It is contrary to his own true interest. Heartfelt submission to God, the author of all good, can alone restore him to prosperity. But participation in the common sinfulness of mankind cannot account for special and extraordinary sufferings. Accordingly, Bildad takes a step in advance. He had listened impatiently to the long-winded harangue in reply to Eliphaz, the gist of which seemed to him to be that the Almighty perverted justice. He affirms that Job's children had brought their fate upon themselves by their sins. As to Job, he makes no affirmation, but raises a question as to his integrity, "If thou be pure and upright." But a merely questionable integrity does not explain this positive severity of treatment. Hence Zophar, who speaks in a harsher tone even than Bildad, is impelled to seek a different solution. He finds it in the omniscience of God, who finds in Job an iniquity of which he may not himself be conscious, and is punishing him less than he deserves. But does not the divine omniscience detect like faults in other men? Why, then, should he suffer more than others? This completes the first series of speeches by the friends, in each of which they have held out the hope of renewed prosperity on condition of a submissive turning to God. In the next series no such promises are made; the friends have come to regard Job as incorrigible. Eliphaz feels the inadequacy of the solutions thus far offered, and finds the secret of Job's condition in an inward corruption which is evidenced in what he has been saying in the presence of his friends. He had been speaking in a manner subversive of all piety; "thine own lips testify against thee." Bildad and Zophar have also reached the same conviction that Job is at heart a bad man, and they occupy their speeches with depicting, as Eliphaz had done before them, though with more vehemence than he had used, the awful fate which is sure to overtake the ungodly. In the next series Eliphaz goes farther than ever before in pushing his principles to their

natural conclusion. As Job is a great sufferer, he must have been a great sinner. He directly charges Job with atrocious crimes, of which all that he is now enduring is the legitimate consequence. And as if to make one more attempt to save him from the righteous penalty of his misdeeds, he pleads with him to return to the Almighty and put away his iniquity with the promise that then he shall be richly blessed. Bildad cannot repeat these charges in the face of Job's confident appeal to the Searcher of hearts as the witness of his integrity. He only utters a brief and pointless speech respecting the greatness of God and the feebleness of man, who cannot be pure in His sight. Its weakness and the fact that Zophar does not speak at all are equivalent to a confession that they have nothing further to say.

The speeches of Job reveal his struggles with the temptation and his perplexity in regard to God's providential dealings. His friends had brought him neither comfort nor help. They wound his feelings and greatly increase his danger of falling into Satan's snare. Their harshness and lack of sympathy repel him, and he is thus thrown into antagonism to them. As they vehemently maintain the righteousness of all God's dispensations, he is led with equal vehemence to deny it, and by an extreme revulsion from their position he is brought into an indefensible attitude towards God Himself. The line of argument pursued by the friends has a personal application, which renders it still more offensive and greatly increases Job's peril. It points directly to his guilt as deserving all that he suffers. Conscious of his own integrity, he bitterly resents the injustice that is done him by these unfounded assumptions. A new ingredient of bitterness is thus added to his already bitter cup. A man of upright and blameless life, his character was his most precious possession; it was dearer to him than his life. And this is now assailed. No wonder that he is outraged and incensed, and led to take a more hostile attitude still to his friends and the cause which they represent. But the peril created for Job by his friends is much more serious than this. He who had borne with submissive resignation all that Job had calmly endured, might still further submit to the loss of friends and the loss of reputation. But the form of his friends' argument is such that it seems to necessitate his abandonment of the Lord's service. It puts him in a most distressing dilemma, and upon either alternative it would appear as if he must be constrained to give up his confidence in God. Whether he admits the force of their argument or denies it, the foundation of his piety is taken away. His friends plant themselves on the righteousness of God in His providence. To deny this is to affirm that

God is unrighteous, and then what basis can there be for confidence or worship? On the other hand, if he admits it, then in sending extraordinary sufferings upon him God is dealing with him as a more than ordinarily heinous offender. But he knows that he has not been guilty of gross crimes. How can he hold fast to his sense of his own integrity, and at the same time maintain his faith in God's rectitude, which is an essential basis of confidence and pious fear?

The speeches of Job, as of the friends, are arranged with the utmost skill. The plot is gradually progressing through the whole, and regularly unfolds from first to last. Each speech advances upon the preceding and presses on towards the consummation, which is thus reached by a series of steady approaches. Job makes in all nine speeches, which may be divided into three triads or groups of three, each group having its own distinctive character and function. The first three speeches trace the growing intensity of the temptation.

Job's opening speech shows that a great change has come over him since his former submissive utterances in chaps. i and ii. Budde assumes that the prolonged silence of his friends (ii. 13) indicated a suspicion of his integrity, and this he could not bear. But this is not suggested by anything in the narrative nor by any thing said by Job. He simply gives vent to a piteous cry of intolerable misery in the hearing of those upon whose compassionate indulgence he supposed that he could count. He was worn out by long-continued pain and grief, and could endure it no longer. He wishes that he had never been born; his only desire now is that death would put an end to his torture. There is no conscious complaint against God, who is but once referred to in painting the hopelessness of his situation. There is only a wail of insupportable anguish. By this long-continued pressure of his sorrows Satan has completely taken from him the grounds of his former resignation. Evils endured are no longer overbalanced by good received. Life is an intolerable burden, and offers nothing to be thankful for. This is a condition of dreadfully unstable equilibrium. But he has not reached the point to which Satan is endeavoring to drive him.

In the reply to Eliphaz (chaps. vi, vii), it appears that a new element has been added to his misery. This is not merely that he was disappointed in not finding that tender sympathy which he had expected from lifelong friends, but chiefly the new aspect given to his affliction by Eliphaz in emphasizing that it was from the hand of God, and, like all the suffering in the world, is due to the divine displeasure because of human sinfulness. Job now

feels for the first time that he is the object of God's hostility, who is setting him up as a mark at which to discharge His arrows, insignificant sinner as he is (vi. 4, vii. 12-21). There is no complaint of injustice, but of harsh treatment and severity. His peril is thus fearfully increased. How can he love or worship an infinite enemy? In Job's third speech (chaps. ix, x) we find a new sting in his soul, and the temptation at its acme. Bildad had affirmed that a special infliction is an indication of special sin in the case of Job's children, and he raised a question in the case of Job himself. This poisoned arrow strikes home. God is dealing with him as a criminal. This is a fresh ingredient in his agony, and it agitates him as nothing else has done. This dreadful idea pursues him and takes entire possession of his soul. He had dwelt before pathetically upon the unkindness of his friends. But though Bildad is much more harsh and even cruel in his suggestions than Eliphaz, he does not utter a word of reproach or censure. He does not once address his friends in the whole course of his speech. He rather soliloquizes before them than speaks to them. The posture of his friends towards him is of small account to him now. The one thing which occupies his soul is his relation to God and God's relation to him. God is determinedly marking him out as a sinner in spite of his conscious innocence, and he is absolutely helpless under the charge. It looks as though Job were helplessly involved in the net which Satan has been relentlessly weaving about him. How can he now maintain his pious trust in God? The logic of the situation would seem to compel him to regard God as a being of infinite power, who exerts it without right or reason; who is crushing Job for sins of which his conscience acquits him. If he surrenders himself to this conception, his piety is gone. He cannot worship infinite force divested of moral perfection. Then the tempter will have triumphed; Satan will have gained his end. But though Job seems to be driven to the very verge of the precipice, he does not fall. In some of his wild despairing utterances he appears to be on the point of giving up his faith in God, but he holds on to his faith nevertheless. The struggle is a desperate one; and it looks as though he had no ground left him to stand upon.

But though now involved in utter unrelieved darkness, he gradually works his way into clearer light. This is accomplished in the next three speeches. It is to be observed that even in the cheerless gloom in which we have already found Job, he cherishes the conviction that God would act in his case true to His ineffably perfect nature, if the matter could be properly brought to His notice. The difficulty is that there is no way of getting it before

Him. "For he is not a man as I am, that I should answer him, and we should come together in judgment. Neither is there any daysman betwixt us that might lay his hand upon us both" (ix. 32, 33). God is too far exalted above him to admit of his arguing his cause with Him. So Job sinks back to despair. Yet here is the point where light will arise and grow brighter in the next three speeches, until it irradiates his whole soul and stills the tumult of his thoughts. In his reply to Zophar the tumult in Job's soul is finely exhibited in xii. 15, 16: "He will slay me; I have no hope; only I will maintain my ways before him. He also shall be my salvation; for the godless shall not come before him." The antagonistic feelings which are struggling within him here rise to expression. On the one hand, God's inexplicable hostility, and, on the other, his ineradicable confidence that God would declare Himself on the side of the right. At last his inward struggle breaks forth into a wish, impossible indeed in the form in which it presents itself to his mind, which is yet one of the stepping stones to that sure footing that he will hereafter reach. It is the first tentative effort of his bewildered mind to reconcile the opposites which appear to be in such absolute conflict. "Oh that thou wouldest hide me in Sheol, that thou wouldest keep me secret until thy wrath be past, that thou wouldest appoint me a set time and remember me! If a man die, shall he live again?" (xiv. 13, 14). If he could come back to life once more after this period of God's unaccountable anger was over and could then again enjoy his returning favor, he would wait with patience and resignation till that time should arrive. But there could be no renewal of his earthly life. The thought in this form is consequently dropped as only a delightful but unsubstantial dream.

In the second member of this group, the reply to Eliphaz, the same antagonistic feelings are brought together again in sharp contrast, and a tearful appeal is made from God as He appears in this mysterious providence to God the witness of his integrity. "On my eyelids is the shadow of death; although there is no violence in my hands, and my prayer is pure. O earth, cover not thou my blood, and let my cry have no resting place. Even now, behold, my witness is in heaven, and he that voucheth for me is on high. My friends scorn me: but mine eye poureth out tears unto God, that he would maintain the right of a man with God, and of a son of man with his neighbor" (xvi. 16-21).

The next time that Job speaks, he utters the language of assured confidence: "I know that my Redeemer liveth, and that he shall stand up at the last upon the earth; and after my skin has been

thus destroyed, yet from (*or*, without) my flesh shall I see God; whom I shall see for me, and mine eyes shall behold, and not as a stranger. My reins are consumed within me" (with longing for that time) (xix. 25-27). There is no abatement of his physical suffering. His affliction is as mysterious as ever. But though he must die under the cloud, God is his Friend and not his enemy; though for some unaccountable reason He has for the present hidden His face, He will reveal Himself on Job's side in the life to come. This gives him comparative peace. The intensity of his spiritual struggle is over, and does not reappear. The force of Satan's temptation is broken, and all danger of Job's yielding to it is past. This burst of triumphant faith, laying its firm grasp upon the unseen in spite of all outward appearances, is the culminating point in Job's discussion with his friends, to which it is central in significance and position, occurring in the reply to the second friend and in the second series of discourses. Budde thinks that Job here anticipates a vindication in the present life, which does not seem to me to give its proper force to the language used, nor to do justice to the relation of climax in which it stands to previous utterances, nor to be consistent with Job's invariable conception of his physical condition as on the verge of the grave, nor with the position taken by him in the argument with his friends.

In the last triad of Job's speeches he for the first time enters formally upon the refutation of the position of his friends, which he does by showing that in numerous and palpable instances the outward fortunes of men do not correspond with their characters. Eliphaz evades this in his third speech by plumply maintaining that Job at least has been treated as he deserves; his great sufferings are due to his great wickedness. But when Job in reply affirms his integrity in the strongest terms and appeals to God as knowing the way that he takes, and then proceeds still further to fortify his position of the inequality of allotments in the world, nothing remains for Bildad to say. He utters a very few words which have no bearing on the case, and Zophar is altogether silent. On the contrary, Job's closing speech is of very unusual length. It is thus intimated that the victory in the argument belongs to Job. Budde rightly opposes those critics who allege that xxvii. 7-23 is unsuitable in the mouth of Job, and must be regarded as belonging to one of the friends, and is perhaps the missing speech of Zophar. It does not contradict, but qualifies what Job had said before. He never dreamed of affirming that the lot of the righteous is invariably wretched, and that of the wicked uniformly prosperous. Many passages in his former speeches recognize the exist-

ence of a righteous moral government of God, and that those who do wickedly expose themselves to the divine judgment. He now in this passage affirms distinctly what he had often implied before, that in dwelling upon the inequalities in the world he did not mean to deny the reality of a divine retribution.

But if Job has defeated the friends, he has not yet been brought to the state of mind and heart which was in the intention of God when He permitted Satan to try him as he did. Satan has failed in the attempt to overthrow Job's piety. That issue was reached in chap. xix. But the matter could not terminate there. Job has refuted the false tenets of the friends. But he has himself no solution to offer of the mystery of God's dealings with himself and with others. A breach has been opened between himself and God which his faith assures him shall be closed up in the future. But for the present it remains, to his great perplexity and distress. It was the divine purpose to bring a blessing to Job out of this severe discipline, to bring him to a better knowledge of God and of His ways, to lead him up to such an implicit confidence in God that he could never mistrust Him again. This is the function of the speeches of Elihu and Jehovah in this sacred drama, which carry forward the action to its true and proper issue.

One very valuable feature of Budde's Commentary is the masterly manner in which he defends the integrity of the Book of Job against the critical assaults which have from time to time been made upon different sections of it. His position is substantially the same that he held twenty years ago in his review \* of the complicated scheme of the gradual growth of the book proposed by Studer. The steadfastness with which he maintains the genuineness of the speeches of Elihu is particularly noteworthy, as European critics and commentators are, with few exceptions like Cornill and Wildeboer, unanimous in rejecting them. Budde gathers up the various objections that have been urged against the speeches of Elihu under three heads with their several subdivisions, as follows, viz.:

I. The connection with the rest of the book. (a) Elihu is not mentioned in the prologue, (b) nor in the epilogue; (c) Job does not answer him; (d) Jehovah in xxxviii. 2 connects immediately with chap. xxxi, and altogether excludes a speaker between them; (e) the conclusion noted in xxxi. 40 attests the later insertion of these speeches; (f) the introduction of Elihu in xxxii. 1-5 departs from the method of the writer.

II. The form of the speeches. The speeches are essentially different and inferior to the work of the original writer, (a) in

\* In his *Beiträge zur Kritik des Buches Hiob*, 1876.

respect to language, (*b*) style, (*c*) poetic art; besides, their author, (*d*) contrary to the custom of the original writer, uses the name of Job both in addressing him and in the third person.

III. The contents of the speeches. (*a*) They stand essentially upon the standpoint of the friends who are vanquished in the discussion (chap. xxxi). (*b*) So far as they present anything new and useful, it is not the solution intended by the original writer; (*c*) they anticipate in large part what the original writer assigned to Jehovah; (*d*) they contradict the intent of the original writer, who meant to represent the enigma as insoluble by man.

To the first class of objections Budde makes the sufficient reply, that the connection with the rest of the book is all that could be expected or desired. To have spoken of Elihu in the introduction would have been to anticipate the failure of the friends prematurely, as he only comes forward because the three friends have not succeeded in answering Job. There are, however, intimations (*e. g.*, xviii. 2, 3) that an audience had gathered about the speakers, from amongst whom upon occasion some one might venture to express his views. The last clause of xxxi. 40 has been held to mark what was the end of the book at the time of its insertion; but this can only be urged by those who dispute the genuineness, not only of the speeches of Elihu, but of all that follows. On the other hand, Budde insists that this clause belongs properly at the beginning of chap. xxxii instead of the end of chap. xxxi, so as to read, "The words of Job are ended and these three men ceased to answer Job." The way was thus prepared for a fresh speaker to enter and place the matter in its true light. The discourse of Jehovah makes no mention of Elihu, because the whole purpose of his appearing was to bring Job to a proper state of mind, and it was Job who had again and again desired that God would speak to him. And Jehovah, answering out of the whirlwind (xxxviii. 1), comes very naturally after the description of the rising storm in xxxvii. In the conclusion of the book the Lord decides against the friends, and in favor of Job who was now brought to repentance, but passes no judgment upon Elihu, who was not one of the parties to the controversy, but God's own representative, by whom the correct explanation of this mysterious providence had been given. Job did not answer Elihu, because he was convinced by his reasonings and admonitions, and had no objection to make.

The last two points, which are raised under the second head, are of small account. The speeches of the friends and the discourses of Jehovah are addressed to Job alone; hence it was not necessary to introduce his name, the pronoun "thou" was quite sufficient.

But Elihu antagonized the friends as well as Job, and consequently when referring to the latter, has occasion several times to make use of his name. Bickell carries his scheme of Hebrew verse through the speeches of Elihu as well as the rest of the book. And at any rate, the laws of Hebrew poetry are not sufficiently understood to justify their being made a standard of genuineness.

The question is one of much greater consequence whether the language of these speeches in diction, grammatical forms and structure and in the finer peculiarities of style departs so seriously and fundamentally from that of the rest of the book that it cannot be attributed to the same author. The objection from this source first pressed to any considerable extent by Ewald in 1836 and Hirzel in 1839, and ably contested by Stiekel in 1842, then renewed in fuller detail by Delitzsch, Matthes and Dillmann, was very thoroughly investigated by Budde in a special essay in his *Beiträge* in 1876. He first made a complete concordance of the entire book, and then tabulated the words found in the speeches of Elihu, comparing them with those in other sections, particularly the discourses of Jehovah, those of Job in each of the three series taken separately, and those of the friends both taken individually and united together. The result reached was that the Elihu section had in proportion to its length fewer words peculiar to itself than other sections, and at the same time fewer words that were common to the rest of the book. Orthographically, particularly in the use of the vowel letters, it was in agreement with other sections. Its grammatical forms and constructions, if not found precisely in other sections, were parallel to those which were there. The discourses of each of the speakers in this book are distinguished by characteristic peculiarities. It is in accordance with analogy that those of Elihu should be so distinguished likewise; and particularly as the part assigned to him was peculiar, and the contents of his speeches were likewise peculiar, being more didactic and less descriptive, it is appropriate that its characteristics should be specially marked. The prolixity of Elihu's opening apology has often been censured as comparing unfavorably with the vigor and terseness of other speakers; but the presumption of a young man intruding his views upon a question which older, and presumably wiser, men had been unable to settle seemed to be so great, that he could scarcely say enough in explanation of it. The charges which have often been made of obscurity, ambiguity and weakness are in great part attributable to an erroneous conception of the position taken by Elihu. The objection on the score of language is sufficiently met, if it is shown that the differences between these speeches and the rest of the book are not

such as to be incompatible with identity of authorship. This can be satisfactorily done by the considerations already urged, so that it is not necessary to resort to the doubtful expedients proposed in addition by Budde, whether that suggested in the *Beiträge* that the author was in some way prevented from taking as much pains with these and a few other chapters as with the body of the work, or that which he now prefers that they have been defaced by interpolations.

The third class of objections is directed against the contents of these speeches, which properly viewed prove conclusively that they are an integral part of the book and essential to its completeness. In his last speech (chaps xxvi-xxx), Job is still unable to reconcile his sufferings with the divine rectitude. He speaks of God (xxvii. 2), as having taken away his right. He says (chap. xxviii), man cannot attain to the wisdom that can comprehend the mysteries of providence; this is possessed by God alone. Man's highest wisdom is to fear God and depart from evil. He is quite unable to divine the reason of the affliction sent upon him. He pathetically describes (chap. xxix) his former happy condition (chap. xxx), the present terrible reverse, and (chap. xxxi) the absence of any criminality on his part to account for it. In xxx. 21 he piteously complains of God's severe and hostile treatment. He wishes (xxx. 35-37)\* that the Almighty, who had a controversy with him, would produce the indictment against him; he would proudly meet every charge that it contained. But in xl. 4, xlii. 2-6, Job's whole attitude is different; he is deeply penitent for what he has said. This complete change of mind finds its explanation in the discourses of Elihu and the Lord, to which he had just listened.

It would not have been compatible with the divine dignity for God to enter into an argument with Job in order to justify his dealings with him. So far as any explanations or reasonings were necessary, this is committed to Elihu, who could meet Job as an equal, and show him that he was wrong and that God was right. Accordingly, Elihu points out the beneficent purpose with which affliction is sent. God uses it as he does his direct revelation for men's spiritual benefit, and when this is accomplished, the affliction is removed (xxxiii. 14-30, xxxvi. 7-16). This is a totally different view from that presented by the friends, to whom affliction was invariably penal, a righteous retribution for sins committed. Eliphaz indeed says in his first speech (ver. 17), "Happy

\* Budde charges Job with much more than he says when he interprets chap. xxviii as bitterly reproaching God for having withheld wisdom from man, and chap. xxxi. 35-37 as defiant in its attitude towards God.

is the man whom God correcteth," words which, taken by themselves, might be thought to indicate the merciful design with which God afflicts his children (cf. Prov. iii. 11, 12; Heb. xii. 5, 6). But the whole tenor of his speech shows his meaning to be, It is a good thing to be punished, if it leads to repentance and amendment. The correction of which he speaks is the token of God's displeasure, not of his grace and love. However closely this language seems to approximate the truth, the sentiment intended is widely different from that which Job needed to hear. Accordingly he was wounded and offended by it, and led to complain of God's hostility to him. Elihu teaches him, on the other hand, that it is the loving kindness of the Lord, and not his righteous indignation, which has brought these sorrows upon him.

This was a new view to Job. He had, in his triumphant burst of faith in chap. xix, reached the conviction that God was the witness of his integrity and would hereafter declare Himself as his Redeemer and Friend. This gave him comparative peace, but it did not explain the mystery of the present, nor release him from the sense of this unaccountable estrangement. The lesson which Elihu brings him solves the whole difficulty, and relieves his mind completely. He is not obliged to wait under the hidings of God's face for some future manifestation of the divine favor. He is the object of that favor now. And thus the dark clouds roll away, and the sunshine of God's countenance beams in upon his soul undimmed by the severity of his afflictions.

Thus instructed as to the gracious end of all that has befallen him, Job cannot but feel how unreasonable he has been in his complaints of God's hostility to him, and of what folly and presumption he has been guilty in venturing to censure the divine orderings. When, therefore, God manifests Himself to him in His infinite greatness and unsearchable wisdom, Job bows with penitent humility and self-abhorrence, acknowledging and deploring the impropriety of the language in which he had indulged.

It has been claimed that the discourse of the Lord would of itself have produced this change in Job's mind apart from the speech of Elihu, which is therefore declared to be superfluous. But this is not the case. The Lord says nothing to clear up the mystery of His dealings with Job or with mankind at large, nothing consequently that could free Job's mind from the misapprehensions under which he was laboring, and which constituted the chief aggravation of the temptation with which he had been struggling. The Lord dwells exclusively upon the manifestations of His power and wisdom in the world. Job was not ignorant of these attributes. He had felt himself helpless in the grasp of

infinite power. This might crush him, and resistance would be futile; but it could not lead to a cheerful submission or satisfy his sense of right. And the greatness of the divine wisdom brings no relief to the mind which looks upon God as an enemy. It is only when this false notion is corrected, as it was by Elihu, that His infinite power and wisdom afford a ground of confidence and submissive resignation. It has been said that it is not so much what the Lord says, as the fact that He appears to Job, which brings him to a proper state of mind. Job exclaims (xlii. 5, 6), "I have heard of thee by the hearing of the ear, but now mine eye seeth thee. Wherefore I abhor myself and repent in dust and ashes." But the effect of a vision of God will depend upon the attributes which He is conceived to possess, and the relation in which He is believed to stand to the person beholding Him. And these must be learned from the speeches here recorded. If the attributes set forth in the discourse of the Lord are combined with His relation to Job as presented by Elihu, penitence and humiliation would naturally follow, but not if they were combined with the notion of God's hostility which Job had previously entertained.

The doctrine of Elihu's speeches is, moreover, the doctrine which the book was plainly designed to teach. We learn from the result that is accomplished what the Lord intended from the first. This is, that Job's piety is heightened and his prosperity renewed and increased. Evil that lurked in his heart, and of which he was not himself aware, was brought out under the terrible pressure of his calamity, and is repented of and removed, and God blesses him more richly than before. This is precisely the lesson which Elihu teaches respecting God's purpose in the affliction of His children. And this neither supersedes the discourses of the Lord nor conflicts with them. It has been contended that the object of the Lord's discourses is to inculcate unconditional submission to a power which man cannot resist, which is simply stoical resignation; or to teach that the ways of God are inscrutable, which is not to solve the problem to which the book is devoted, but to pronounce it insoluble; or that the appeals to the wisdom of God displayed in nature are meant to teach that His providential dealings are equally wise, but is this the wisdom of a friend or of a foe? Is it directed to the benefit or the destruction of the sufferer? So that the teaching of Elihu is still indispensable. It has further been urged that the lesson of the book is plain from the issue to which Job is brought, and that its formal statement is unnecessary. But it certainly conduces to clearness and guards against misapprehension to have it distinctly

expressed. Klostermann, who holds that the speeches of Elihu did not belong to the book as originally written, nevertheless thinks that they were inserted subsequently by the author himself to prevent mistakes as to its real meaning. Budde is right in maintaining that the book would be incomplete without such an exhibition of its true design as is made by Elihu: and even if it could be successfully shown on the ground of language that his speeches in their present form were not by the author of the rest of the book, it would still be necessary to assume that something equivalent originally occupied their place. And why that should have been removed and the present speeches substituted for it, it would be difficult to explain.

But while Budde strenuously defends the genuineness of the speeches of Elihu, which it has of late been the fashion among the critics to condemn, and maintains the right of every other section, which has at any time been disputed, to a place in the book, he nevertheless thinks that it has been defaced by brief interpolations. In his opinion, these are discovered not by the variations and omissions of the LXX., whose text he regards as decidedly inferior to that of the Hebrew, but by their lack of harmony with the context in which they are found. It may be worth while here to compare the results reached by Budde with those of Prof. Siegfried of Jena in the polychrome edition of the Old Testament. The latter indicates by colors the sections which, in his opinion, formed no part of the book in its original form. The following passages are printed in blue, being supposed by him to be "parallel compositions" by a different author or authors, viz., vii. 1-10, xii. 4-6, a large part of chap. xiv, which is transposed into the following order, xiv. 1, 2, xiii. 28, xiv. 5, 7-12, 14, 18-22, also xvii. 11-16, xl. 6-xlii. 6. These are printed in red, as "correcting interpolations conforming the speeches of Job to the spirit of the orthodox doctrine of retribution," viz., xii. 7-xiii. 1, xxi. 16-18, xxiv. 13-24, xxvii. 7-23. And these are printed in green as "polemical interpolations directed against the tendency of the poem, viz., chaps. xxviii, xxxii-xxxvii. All of these are reckoned by Budde as properly belonging to the book, so that there is no occasion for this display of colors. In that portion of the book which he accepts as genuine Siegfried thinks it necessary to alter the text in upwards of 150 verses, the vast majority of which emendations find no favor with Budde. Siegfried further changes the order of the verses in several instances; in the majority of these cases Budde sees no reason for departing from the usual order. In two instances, however, he does so far agree with Siegfried as to transpose the same

verses but not to the same place. Siegfried in addition rejects twenty-eight verses and twenty-two parts of others as interpolations; Budde rejects for the same reason fifty-nine verses, and twelve parts of others. But they only agree in the rejection of five verses and one part of a verse. It is very plain that such discordant judgments must be largely based on subjective impressions rather than clearly ascertained facts.

PRINCETON.

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