

# CHAPTER 35

## INTRODUCTION TO JOB 35

Is this chapter Elihu goes on to charge Job with other unbecoming speeches, which he undertakes to refute; as that he had represented his cause more just than God's, and religion and righteousness as things unprofitable to men, only to God; to which Elihu takes upon him to make answer, (~~RS1D~~ Job 35:1-8); and that the cries of the oppressed were not heard by the Lord, so as to give occasion to songs of praise and thankfulness, to which he replies, (~~RS1D~~ Job 35:9-13); and that Job had expressed diffidence and despair of ever seeing and enjoying the favour of God, which he endeavours to remove, (~~RS14~~ Job 35:14-16).

**Ver. 1.** *Elihu spake moreover, and said.*] Elihu very probably paused awhile, and waited to observe whether any of the company would rise up, and either contradict and refute what he had said, or declare their assent unto it and approbation of it; or rather to see whether Job would make any reply or not; but perceiving no inclination in him to it, he proceeded to take notice of some other undue expressions of Job, and refute them; one of which is observed in (~~RS1D~~ Job 35:2), and the proof of it given in (~~RS1B~~ Job 35:3).

**Ver. 2.** *Thinkest thou this to be right,* etc.] Elihu appeals to Job himself, to his conscience and reason; who as a natural man, guided by the light of nature and reason only, and judging according to the dictates of a natural conscience, and especially as a good man, one that feared God, and had so much knowledge of him and his perfections, as his speeches showed, could never upon reflection think it right what he had said concerning God and his justice, as follows:

*[that] thou saidst, my righteousness [is] more than God's?* A strange expression this indeed! but what is to be understood not of his personal righteousness; Job in his senses could never say that this was more or greater than God's, or to be above it and preferred to it in any sense; nor even of righteousness imputed. Old Testament saints had the righteousness of Christ imputed to them, and were justified by it; and so Job, who had

knowledge of and faith in Christ as his living Redeemer, and the Lord his righteousness: but then though this is the righteousness of God, wrought out by one that is God as well as man, and approved and accepted of by God, and imputed by him to his people, which is revealed in the Gospel, and is unto all, and upon all them that believe, and they are made the righteousness of God in Christ; yet this cannot be more than the righteousness of God: besides it is not the essential righteousness of Christ as God, as Osiander dreamed, by which men are justified, but his obedience, active and passive, as Mediator, otherwise they would be deified who are justified by it; and if even so absurd a notion as this could obtain, it would not be more of man than the righteousness of God: much less can this be interpreted of Job's inherent righteousness, or the new man which is created in righteousness and true holiness; since all the holiness and righteousness that is in man is from God, and at present imperfect, and therefore cannot be more or greater than his; and still less can this be meant of Job's external righteousness, which, how great soever, was not perfect and without sin; whereas God is just and without iniquity. But there is not a just man that does good and sins not. This therefore must be understood of the righteousness of his cause; and to say that this was more than God's was what he ought not to have said, and more than became him to say: for though a good man may defend himself against the calumnies of his enemies, by asserting his own righteousness, innocence, and integrity, and may desire the Lord to plead his cause against them, and judge him according to his righteousness and the integrity of his heart; but to attempt to make it out, that his cause is more righteous than the Lord's, is doing an ill thing. Now though Job had not expressed this in so many words, yet he had said that from whence this might by consequence be deduced; he had given great occasion for such an inference to be drawn from his speeches; for since he had spoken so largely of his innocence and integrity, and holy life, and of the hard usage nevertheless he had met with from God; and had represented his own case, as if he had behaved so well as to deserve better treatment at the hand of God than to be afflicted in the manner he was; that he had wrong done him, and complained of it, and could not be heard; his judgment was taken from him by the Lord; which was in effect to say, that his cause was better than the Lord's, and would bear a stricter examination than his; which to say was, exceeding bad and unbecoming; (see ~~<RIGHT>~~ Job 16:17 19:7 27:2).

**Ver. 3.** *For thou saidst, what advantage will it be unto thee?* etc.] Meaning that his righteousness, his holy life and conversation, were of no avail to him: he received no more benefit by being righteous than if he was wicked, since God destroyed one as well as another; and since his righteousness did not secure him from afflictions and calamities, it was of no advantage to him; he had not said so in so many words, but it is inferred from what he had said, (<sup><8102></sup>Job 9:22 10:15). Man's own righteousness is of no advantage to him as to justification before God, and acceptance with him, nor in the business of salvation, or with respect to heaven and happiness, so as to give a right and title to it; but is of great advantage in other respects; is for self-defence against the imputations and calumnies of wicked men; it makes a man honourable and respectable among men, when to live a vicious course of life is scandalous and reproachful; it gives pleasure and satisfaction to the mind, the testimony of a good conscience is matter of rejoicing; and such a man is free from the racks and tortures of an evil conscience others are distressed with; besides, good works are an evidence of the truth and genuineness of faith to others, and ornament the doctrines of the Gospel and a profession of them: and though a righteous man may be afflicted as others, yet in a different manner, in love and not in wrath, and always for his good;

*[and], what profit shall one have, [if I be cleansed] from my sin?* The words, "if I be cleansed", are a supplement, and seem necessary; so Mr. Broughton supplies. Sin is of a defiling nature, yet man may be cleansed from it, not by anything he can do, but only by the grace of God and blood of Christ; and from such a cleansing profit arises. This fits a man for the service and worship of God, and for communion with him; gives him peace of mind, and makes him meet for heaven. This Job had not expressly said, and not at all in this sense, but it seems to be inferred from (<sup><8102></sup>Job 9:29-31); where he is speaking of outward purity of life, and yet was plunged into the ditch of afflictions. Some render the words to this sense, as if there was no profit "by expiation of atonement for sin"<sup>f1216</sup>; the same word signifying both sin and atonement for it: there is none but by the blood and sacrifice of Christ, and much profit arises from that; pardon of sin proceeds upon it, and this furnishes out much solid peace, joy, and comfort, (<sup><8102></sup>Romans 5:10,11). Others, what profit by punishment for sin<sup>f1217</sup>, unless to God? so sin is sometimes put for punishment; or through leaving sin and repenting of it<sup>f1218</sup>. Now though these are not the causes of the pardon of sin, yet it is given and applied to such who do repent of it, confess and

forsake it, (<sup>11813</sup>Proverbs 28:13 <sup>25517</sup>Isaiah 55:7). Or by being “without sin” <sup>f1219</sup>: no man is without sin; but a man may be without any gross and enormous crime he is chargeable with, or without living a vicious course of life; and this is profitable, as has been before observed. Jarchi’s paraphrase is,

“what shall I profit more by my righteousness than by my sin?”

which sense is followed by others: I may as well be wicked as righteous; I am not the better for it, since I am afflicted in the manner I am: my righteousness is of no profit to me; if to any, it is to God. To this Elihu returns an answer in the following verses.

**Ver. 4.** *I will answer thee, and thy companions with thee.*] Meaning not his three friends, as the Septuagint version expresses it; for they were not on the side of Job, and of the same sentiment with him, but rather on the side of Elihu; especially Eliphaz, who expresses much the same sentiment he does, (<sup>1820</sup>Job 22:2,3); but all that were of the same mind with Job, whether present or absent, or in whatsoever part of the world; the answer he should return to him would serve for them all, and sufficiently confute such a bad notion of God, let it be embraced by whomsoever.

**Ver. 5.** *Look unto the heavens, and see,* etc.] The firmament of heaven, in which are the sun and moon and stars:

*and behold the clouds [which] are higher than thou;* the clouds of the air or sky, which are lower than the starry heavens, yet these were higher than Job, and much more the starry heavens: but because the word has the signification of “thinness”, which does not so well agree with the clouds, which are thick substances, condensed air; some take it to be meant of the supreme region of the heavens, which is pure and thin; so Saphorno: and Job is directed to look to these, not as stargazers do, such as are given to judicial astrology, to judge of the fates of men and kingdoms; but rather thereby to be led to the contemplation of God the author of them, and the glorious perfections of his being they display; and chiefly to observe the height of them, that they were out of his reach, and he could neither help them nor hurt them; that he could neither increase nor diminish the light of the celestial bodies, which he could only behold; nor either advance or hinder their course, nor in the least add to or abate their influence and efficacy; and if he could neither be beneficial nor harmful to them, how was it possible that he could be of any advantage or detriment to God, by any

actions of his, good or bad, who is higher and out of sight? This is the answer Elihu in general returned, he more particularly replies as follows.

**Ver. 6.** *If thou sinnest, what dost thou against him?* etc.] Sin is expressly said to be against God, (<sup><3504></sup>Psalm 51:4); it is contrary to his nature, as any opposites can be to each other: it is against his law, a breach and violation of it; and so against his supreme legislative power and authority, and a contempt of it; it is what he is angry with and is provoked by, being what he hates and abhors, and is abominable in his sight. But then he cannot be supposed to be so affected with it to be ruffled and discomposed, or his peace be disturbed, and his happiness in the least broke in upon; for affections are only attributed to him after the manner of men; much less is he so affected hereby as to be hurt or in danger of being destroyed, nor even of being dethroned: men can no more reach him by any hostile action of theirs, such as sin is, than they can reach the sun and stop its course, lessen its light or pluck it from its orbit. Or, “what canst thou work for him?” as Mr. Broughton; by way of atonement or satisfaction for sin? Nothing at all; (see <sup><3872></sup>Job 7:20); but the other sense is best;

*or [if] thy transgressions be multiplied, what dost thou unto him?* As he is not hurt by a slight single sin, a failing or infirmity, an error or mistake, common to men, as the preceding word may signify; so not by greater sins, presumptuous ones, gross enormities, rebellions against God, overt acts of treason against the Almighty, and these multiplied and heaped up even unto heaven; for though by these the name of God is profaned and blasphemed, and he is dishonoured and despised, and his manifestative glory is eclipsed, or he has not the honour given him that is due unto him; yet his essential glory is untarnished, unsullied, and unhurt, no more than the sun by an eclipse; he is the same without any variableness or shadow of turning, as well as is over all blessed for ever. And, indeed, his manifestative glory in many instances receives a lustre, through his power, wisdom, and goodness, overruling the sins of men for the display of it; as the fall of the first Adam made way for the sending of Christ the Saviour, in which God has shown forth the exceeding riches of his grace; and as his mercy and grace are displayed in the pardon of sin, and his power and justice in the punishment of sin and sinners; and his patience and longsuffering in bearing with them.

**Ver. 7.** *If thou be righteous, what givest thou him?* etc.] All righteousness is of God that any creatures have. What the angels in heaven have, or

Adam had in a state of innocence; or what believers in Christ have in and from him; his righteousness imputed to them is of God; the grace of righteousness, or holiness, imparted to them and implanted in them, is from him; and it is under the influence of his Spirit, and by his grace and strength, they do works of righteousness externally; and therefore can give nothing to him of their own, nor does he need any, being God all sufficient; even the goodness of his Son does not extend to him, but to the saints, (<sup><394D></sup>Psalm 16:2,3); much less any goodness of theirs: their best works of righteousness are due to him, and not gifts; and though they may contribute to his manifestative glory, both in them that do them and in others that see them, they can add nothing to the essential glory of God;

*or what receiveth he of thine hand?* He can receive nothing but what he has given, or what he has a prior right to and is his due, and so cannot be laid under any obligation to man by what he does; nor can man merit anything at his hand, not even the least temporal mercy, and much less spiritual ones and everlasting life: and what notice God is pleased to take of the good works of men, in away of reward, is not of debt, but of grace, and entirely owing to his goodness; and does not arise from any intrinsic worth in them, or from any advantage to him by them.

**Ver. 8.** *Thy wickedness [may hurt] a man as thou [art]*, etc.] But not God: a man may hurt himself by his wickedness; his body, by bringing various diseases upon it, through debauchery and intemperance; his family and estate, by wasting it; his soul, for every sin is a wrong and injury to a man's soul, and exposes it to ruin and destruction: and sin does even a good man harm, since it breaks in upon his peace, and hinders his communion with God; and the wickedness of men may harm others like themselves, frail, mortal, sinful creatures, and easily led aside by ill examples; as well as there are many sins which do injury to the persons, families, and estates of others, as murder, adultery, theft, etc. and since sin is harmful to others, God resents it, and punishes for it, though, strictly speaking, it cannot harm him in the sense before given;

*and thy righteousness [may profit] the son of man*; may profit a man himself ((see Gill on "<sup><387B></sup>Job 35:3")), and others, but neither for justification before God; but godliness is profitable to a man's self, both for this life and that to come, and good works are profitable to other men; for what reasons they are to be performed and maintained, (see <sup><504B></sup>1 Timothy 4:8 <sup><391B></sup>Titus 3:8,14). Some are of real and direct profit to men, as acts of

beneficence to them, and all as being examples to them; but then no works of righteousness can be profitable to God, they adding nothing to him; which is what Elihu undertook to answer to.

**Ver. 9.** *By reason of the multitude of oppressions, they make [the oppressed] to cry,* etc.] Which is either an illustration by an instance of what is before said, that wickedness hurts men, as particularly oppression does, which makes them cry; or this refers to something new, to another complaint of Job, or an undue expression of his. Elihu undertakes to answer; that men cry unto God, as he himself had, but are not heard and answered; the place or places referred to may be (<sup><3842></sup>Job 24:12 19:7 30:20). To which Elihu replies, by granting that men oppressed cry because of their oppression, and are not heard; for which reasons may be given, as in the following verses. The poor are often oppressed by the rich, whose wealth gives them power, and that they abuse; and the weak and feeble by the mighty; and their oppressions are many, there is a multitude of them: men in power and authority have various ways of oppressing others, who like the Israelites cry by reason of them, and are made to cry by their oppressors;

*they cry out by reason of the arm of the mighty;* which falls with weight, and lies heavy upon them, and crushes them; meaning the power they have, and which they abuse to the injury of them; nor are they able to help themselves or deliver themselves out of their hands, they being mighty, if not in body, yet through wealth; and by means of that authority over them which gives it them: now on account of the pressure upon them, they cry, not to God, but to men: and if they cry to God, it is in a murmuring and complaining way, through impatience under their burden, through envy at the riches and power of others, in a passionate manner, in a revengeful spirit, calling and seeking for vengeance on their oppressors; not in an humble penitent manner, acknowledging their sins, and owning their unworthiness to be heard and regarded, and submitting all to the will of God: for which reasons they are not heard, their cries and, prayers being reckoned no other than howlings, (<sup><3074></sup>Hosea 7:14).

**Ver. 10.** *But none saith, where [is] God my Maker?* etc.] Or “Makers” <sup>f1220</sup>, as in (<sup><1910></sup>Psalms 149:2 <sup><2545></sup>Isaiah 54:5); for there are more concerned in the formation of man, (<sup><0025></sup>Genesis 1:26); even the Father, Son, and Spirit, who are the one God that has made all men, (<sup><3020></sup>Malachi 2:10). Now not one of the oppressed ones that cry by reason of their oppression,



or very few of them, inquire after God, seek unto him for help and deliverance from their oppressions, or desire to enjoy him and his gracious presence under their afflictions and distresses; and that is one reason why they are not heard: they do not so much as consider him as the author of their beings, and be thankful to him for them; nor as the preserver of them in their beings; nor as their kind benefactor, who gives them all that they enjoy, and who is the disposer of all their affairs in providence: and if they are new creatures, or are remade, they are his workmanship; and therefore should upon all accounts seek him and submit to his will, and patiently bear all their afflictions, waiting his time to deliver them out of them: but there are few or none that regard him in this light, or make an inquiry after him, even though he has not only made them, but is he

*who giveth songs in the night;* which respects not the praises of the angels in the night, as the Targum; nor the shining of the moon and stars in the night, which cause praise and thankfulness; nor the singing of birds in the night, as of the nightingale; senses some give into: but matter and cause of rejoicing in the night, either taken literally, as the mercies of the day, which, when reflected upon when men come to lie down on their beds at night, and commune with their hearts there, afford them songs of praise, (see <sup><1918></sup>Psalm 42:8). Or the mercies of the night, as sweet refreshing sleep, and preservation in safety from all dangers by fire, thieves, etc. all which are of God; and, when duly considered, will direct to encompass him with songs of deliverance, (see <sup><1570></sup>Psalm 137:2,3 <sup><3></sup>3:5 <sup><4></sup>4:8). Or, figuratively, the night sometimes signifying a time of calamity, affliction, and distress, either on temporal or spiritual accounts; and when men seek to him in such a night with their whole hearts, and he is pleased to visit them in a gracious manner, and favour them with his presence and the discoveries of his love, this occasions songs of praise to him, (<sup><2310></sup>Isaiah 26:9 <sup><1970></sup>Psalm 17:3). But when men are unconcerned about and not thankful for the mercies of the day and of the night, though these administer songs unto them, it is no wonder that, when they cry through oppression, they are not heard.

**Ver. 11.** *Who teacheth us more than the beasts of the earth?* etc.] Who are taught and know much, especially some of them; but not so much as man, (see <sup><2303></sup>Isaiah 1:3,4);

*and maketh us wiser than the fowls of heaven?* who are wise to provide food and nests for themselves and their young; and such as are birds of passage, as the turtledove, the crane, the stork, and the swallow, to know



the time of their coming and returning, (see <sup><2487></sup>Jeremiah 8:7-9). But then neither the beasts nor; the fowls, though they are endowed with much knowledge and sagacity, according to their natures, yet not with reason and understanding, as men are, so as to make reflections on things they see and hear, and reason and discourse about them; nor are they capable of being taught and attaining to knowledge and wisdom as men are, by the works of God, of creation, and providence; and by the word of God, the Scriptures of truth, which are able to make men wise unto salvation; and by the Spirit of God, who teaches all things of a spiritual nature. God not only endows men with reason, but with sentiments of religion, which brutes are incapable of: he gives to men wisdom in the hidden part; he puts in them his fear, which is the beginning of wisdom; he makes them wise to know God in Christ, and to know his Son Jesus Christ, whom to know is life eternal; and he gives them knowledge of a future state, and hope of immortality and eternal life. Wherefore it becomes them to bear afflictions and oppressions with a fortitude of mind, and patiently submit to the will of God, and wait his time for deliverance, having called upon him in faith, and left their case with him; but if they only cry, as the brutes do under their burdens, it need not seem strange they are not heard and answered; since God has given them more wisdom and knowledge than they, and therefore should behave after another manner; though sometimes they act a part inferior to them, (<sup><6110></sup>Jude 1:10).

**Ver. 12.** *There they cry*, etc.] As brutes do, and as in, (<sup><1850></sup>Job 35:9); by reason of their oppressions, but not under a due sense of the hand of God upon them, nor of his being their only helper, and saviour, and deliverer;

*but none giveth answer*; to them, either God or men, and they lie groaning and howling under their oppression;

*because of the pride of evil men*; this is either to be connected with “they cry”, and then the sense is, that they cry by reason of the oppressions of wicked men, who, through the pride of their hearts, and to show their superior power and authority, persecute and distress them, (<sup><3910></sup>Psalm 10:2). And it is because of this they cry out, being distressed by them, and not through any sense of sin they have committed, as the reason of God’s suffering them to be thus oppressed: or “with none give answer”; God gives them no answer to their cry, because pride is not withdrawn from them, which is one end he has in afflicting men; because they are not humbled under the mighty hand of God, and are not brought to a sense of

sin and humiliation for it, and acknowledgment of it. And another reason follows:

**Ver. 13.** *Surely God will not hear vanity*, etc.] Or “a lie” <sup>f1221</sup>, than which nothing is more an abomination to him; if men come to him with a lie in their mouths, they cannot expect to be heard by him; he is only nigh to those who call upon him in truth: or that which is “rash” <sup>f1222</sup>; which is rashly uttered, and in a passionate wrathful manner, savouring of a revengeful spirit, too often the case of those that cry under oppression; (see <sup><218D></sup>Ecclesiastes 5:2 <sup><541B></sup>1 Timothy 2:8); or vain and empty prayers, a speech of vanity, as Aben Ezra; which as to the matter of them are about vain and empty things; only for outward mercies, worldly goods; and not for spiritual mercies, or such things as are according to the will of God; but what are pleasing to the flesh, and sought for to consume on the lusts of it, and therefore such prayers are not heard, (<sup><390B></sup>Psalm 4:6 <sup><504B></sup>James 4:3); and as to the manner of them, they are not put up in the name of Christ, nor under the influence of the spirit of Christ, nor in the exercise of any grace, nor with reverence of God, nor with sincerity of soul, not in faith, nor with fervency: or “vanity” is put for vain men, as sin for sinners; such as are proud men, and are vainly puffed up in their fleshly mind. God hears humble penitent sinners, who find mercy with him; and humble saints, to whom he gives more grace; but not proud Pharisees, or men not humbled by afflictions; (see <sup><218I></sup>Luke 18:11-14); nor light and empty persons, who are without God and Christ, destitute of the spirit, devoid of all grace, and full of all unrighteousness; unstable ones, who are vanity itself, and lighter than vanity, tossed to and fro like a wave of the sea, and double minded, (<sup><500B></sup>James 1:6-8); nor men of vain conversations, that walk in the vanity of their minds, whose words are vain, and especially such as take the name of God in vain; and all whose actions are vain, or such that live a vain and sinful course of life; God hears not sinners, (<sup><308I></sup>John 9:31);

*neither will the Almighty regard it*; vanity, vain prayers and vain persons; he regards the prayer of the destitute, the lowly, and the humble, but not the prayer of such as before described; he cannot “look” at, it <sup>f1223</sup>, nor at them: he looks to the poor and contrite, and desires to see their countenance and hear their voice in prayer; but he is of purer eyes thou to look on vain persons and their vain prayers; and a greater contempt cannot be shown to petitioners and their petitions than when those to whom they apply will not so much as look at them, but turn both a deaf ear to them, and their eyes away from them.

**Ver. 14.** *Although thou sayest thou shall not see him*, etc.] Which is another expression of Job's taken notice of by Elihu, and to which he makes answer; he seems to refer to (~~1827B~~ Job 23:3,8,9). God is indeed invisible in his nature and essence, but is to be seen in his works of creation and providence; which Job was acquainted with, and in which he had seen somewhat of the glory of God, and of his divine perfections in them. (see ~~1890A~~ Job 9:4-10 26:14). And he is to be seen in Christ by an eye of faith, and Job had trusted in him as his salvation; and he will be seen with the beatific vision in heaven as he is, in a more glorious and perfect manner, which Job had a full persuasion of, (~~1813B~~ Job 13:15,16 19:26,27); and therefore is not to be understood in either of those senses, but of his not seeing him on a throne of judgment, hearing and trying his cause, judging and acquitting him; this he had often desired, but despaired of ever seeing it; (see ~~1820A~~ Job 23:4-7 31:35-37 9:32-35); to which Elihu replies;

*[yet] judgment [is] before him*; all things are naked and open to him, and stand clear before him; he has perfect knowledge of what is right and wrong; no cause is unknown to him, and needs not to be searched into by him; nor can he nor will he ever pass a wrong judgment: he is just and true, righteous in all his ways and works, the Judge of the whole earth, who will do right, and will plead and judge the cause of every good man sooner or later; if not now, there is a judgment to come with him, when all must appear before his judgment seat, and he will render unto every man according to his works;

*therefore trust thou in him*, or "wait for him"<sup>f1224</sup>; wait for his coming to judgment: wait till that time comes when everything will be brought to light, and every good man shall have praise of God. Or, as we render it, "trust in him"; God alone is the object of trust and confidence, and happy is the man that trusts in him; he is to be trusted in for all things, both temporal, spiritual, and eternal; and particularly for this of doing justice to his people; if not now, yet hereafter, he will render tribulation to them that trouble them; he will right all their wrongs and avenge their injuries, and remove the rebuke that is upon them, and confess them before men and angels, and declare them righteous, and receive them into his kingdom and glory: and he is to be trusted in at all times, in times of adversity as well as prosperity; and even when he is not to be seen, and the dispensations of his providence are dark and intricate, (see ~~2510~~ Isaiah 50:10); The word used signifies such a trust, hope, and waiting, as of a woman in travail, who

bears her pains patiently, holding and trusting for a safe deliverance of a child, to the joy of her and her family.

**Ver. 15.** *But now, because [it is] not [so]*, etc.] Because there was not such trust, hope, patience, and quiet expectation in Job that God would appear for him, and do him, justice openly and publicly; for though he had hope and confidence of an interest in his living Redeemer and Saviour, and of eternal life and happiness through him; yet not of his bringing his judgment to the light, and of his beholding his righteousness, as he ought to have had, (see <sup><3875></sup>Psalm 37:5-7 <sup><3879></sup>Micah 7:9);

*he hath visited in his anger*; corrected and chastised in fatherly anger and displeasure, though not in wrath and vengeance, and in a way of punishment in strict justice; but consistent with his invariable love and free favour in Christ; being displeased at his want of faith and patience, failing in the exercise of which is oftentimes resented by the Lord, (see <sup><4012></sup>Numbers 20:12 <sup><3882></sup>Zephaniah 3:2);

*yet he knoweth [it] not in great extremity*: so stupid was Job, that though he was in the utmost extremity of affliction, in his body, family, and substance, yet was not sensible it was his duty to trust in God, and patiently wait for him; he knew that the hand of God was upon him, and that he had visited him in anger, and that his arrows stuck fast in him, and his hand pressed him sore; but was insensible of the cause of the continuance of it, his unbelief, impatience, and non-submission to the will of God. The word for “extremity” signifies “abundance” <sup>f1225</sup>, and may be applied to an abundance and plenty of good things; and therefore some understand it of Job’s prosperity, and take the sense to be, that God took no notice of this; it did not hinder him from visiting him, but he destroyed it all: though Mr. Broughton, on the other hand, interprets it of the great plenty of sorrows and distresses Job was attended with, the true cause of which he did not advert to: some <sup>f1226</sup> think the whole refers to the merciful dealings of God with Job, and read the first clause,

“know now his anger hath visited but a little or noticing;”

the affliction is but a light one comparatively speaking, scarce any thing at all in comparison of what sin deserves, being abundantly less than that:

“neither hath he made great inquisition, or inquired out the multitude”

of sins; not strictly and severely marking them, and dealing with and for them according to their deserts; (see <sup><45913></sup>Ezra 9:13 <sup><49310></sup>Psalm 103:10); with which compare (<sup><45017></sup>2 Corinthians 4:17); and therefore Job had no reason to complain of God, or of any hard usage from him.

**Ver. 16.** *Therefore doth Job open his mouth in vain*, etc.] In uttering such unbecoming expressions, observed, and refuted, in his loud complaints of God, and of his dealings with him, and in defence of himself;

*he multiplieth words without knowledge*; both against God and in answer to others; being in a great measure ignorant of the nature and number of his sins, and of his afflictions; and of the end of God in them, and of the right he had to lay them upon him; us well as of his duty patiently to bear them, and trust in God, and wait his own time for deliverance out of them; and or the truth of this he was afterwards convinced, and acknowledged it, (<sup><48113></sup>Job 42:3).