

Fourth Gospel is made to underlie the opening narratives of the First and Third. It set Him, too, in a new relation to man, made Him the centre and head of humanity, to whom the past centuries had pointed, from whom the coming centuries were to flow. His appearance was no accident, no Divine chance, the more miraculous the less designed; but the fulfilment of a gracious Divine purpose, or rather a sublime Divine necessity, which was yet but the means to highest Divine ends. And so the new faith was at once transforming and transfiguring, made the poverty of Christ the wealth of the world, the humiliation of the Son the condition of glorifying the Father, and his death the power of God unto our salvation.

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THE BOOK OF JOB.

IV.—THE SECOND COLLOQUY. (CHAPTERS XV.—XXI.)

3.—BILDAD TO JOB (CHAPTER XVIII.).

I HAVE already described Bildad¹ as a man of less originality and more "temper" than Eliphaz. "A much lesser man every way, with a much more contracted range of thought and sympathy, he deals in proverbs and citations, and takes a severer and more personal tone." That description of him is fully borne out, as indeed it was in part suggested by, the Speech he now delivers. Throughout it he does but copy and reproduce, in colours still more glowing and austere, the terrible and impressive picture of the wicked man and his doom which Eliphaz had drawn in Chapter xv.

¹ THE EXPOSITOR, vol. iv. p. 174.

Like Eliphaz, he depicts the sinner as wandering for his brief day amid snares, haunted by the terrors of an evil conscience, and then sinking into a premature and dishonourable tomb. Not only does he take his *motif* from Eliphaz; he imitates his very manner, reproduces some of his very touches. If Eliphaz condemns the sinner for dwelling in houses "ordained to be ruins," doomed to desolation by the curse of God, Bildad describes his home as under the selfsame doom (Verses 14 and 15), as consumed by "brimstone," like the cities of the Plain. If Eliphaz gives us a long chain of citations from the Arab "fathers," Bildad repairs for wisdom and authority to the selfsame source—this brief Chapter containing at least a dozen allusions¹ to the gathered and priceless wisdom of the Arabian sages. When he quits this ancient and moss-grown fountain, his habit of citation still clings to him, and he quotes three or four sentences from Job himself, wresting them to his own purpose as he quotes them, and once at least he snatches a few words that will serve his turn from Eliphaz. Nay, so profoundly is his mind imbued with this proverbial lore, so deeply is it tintured with the element it has long wrought in, that even when he is most himself his own style is polished, sententious, concise—the true *chokma* style; so that he makes proverbs when he cites none.

And as for his severity, if Zophar is now and then more blunt and passionate, there is nothing in the whole Poem more severe than Bildad's veiled allusions to Job's character and condition. They are the more severe because of the art which veils them under "a rich drapery of diversified figures," which lingers over

¹ See Commentary on Verses 4, 5, 6, 7, 12, 13, 15, 17, 20.

them to polish and elaborate and give them a keener edge. That some of the strokes in his portrait of the wicked man *are* taken from the person and history of Job, is beyond doubt. What, for instance, can "that firstborn of death" (Verses 13, 14), who is to hand him over to "the king of terrors," be but that most cruel and fatal of diseases, the *elephantiasis*, by which the limbs of Job's body were being devoured? And how can we fail to see in the "brimstone" of Verse 15 an allusion to the fire which, falling from heaven, had burned up the flocks of Job and the young men who kept them? Who is the tree of Verse 16, if not Job, whose branches, the children now lost to him, had already been lopped off, and whose root, his own wasted existence, was even now being dried up? And, again, who is he whose wealth, offspring, name, and memory are to be destroyed from the face of the earth as a warning to posterity (Verses 17-20), if not still Job, on whom that dreadful doom had already in great part fallen? Under his dismal and forbidding picture, as if his meaning were not plain enough already, Bildad writes, "This is the doom of him that knoweth not God,"—implying that now and henceforth he regards Job as one to whom the Almighty was unknown.

We have, it is true, to elicit these allusions; but, when once they have been pointed out, no one fails to recognize them, or doubts that Bildad is "confronting" Job "with self-comparisons." And when we remember that Job was the *friend* of Bildad, when we recall the horrible pain and shame and misery with which he was overwhelmed, we cannot but say of one who could look on his agony with "no compunctious visitings of nature," who could assail him in his utmost misery

with reproach on reproach, and who could even pause to point and polish and barb his reproaches, that they might inflict a sharper and more dangerous wound, that, like Macbeth, "*He wants the natural touch;*" for, obviously, he loves his wit and his proverbs more than his friend.

I have said¹ that in this Second Colloquy all the Friends are harder and more bitter than in the First; and that is quite as true of Bildad as it is of Eliphaz, as we may see by comparing this Speech with his previous one. In Chapter viii., as in this Chapter, he begins by complaining of the length and wildness of Job's utterances, as was not unnatural perhaps in a man who was himself studious of brevity and a sententious neatness. In *that* he paints the character and fate of the wicked in the most approved colours of Egyptian antiquity, as in *this* he paints them in colours drawn from Arabian antiquity. But there the resemblance ends. For his first speech is full of relenting, full of pressing invitations to Job to repent, full of assurances that God would yet be his Friend and Deliverer; and it closes with the cheerful and kindly affirmation that, because God would not "spurn the perfect, nor take evildoers by the hand," Job's mouth should yet be filled with laughter and his lips with song, while his enemies, clothed with shame, should utterly perish from the earth. But, now, instead of setting forth the justice of God, he simply threatens Job with his vengeance; instead of inviting him to repentance and amendment, he offers him no prospect of escape; instead of assuming that Job is "among the perfect," he denounces him as one who knows not God, and whom God and

¹ THE EXPOSITOR, vol. vii. pp. 2, 3.

man will combine to "hunt out of the world." In fine, he here predicts for Job himself the very doom and end which in his first speech he had assigned to the enemies of Job.

There are two other, but minor, peculiarities in Bildad's carefully composed oration which need to be indicated. We might almost call it "the *Net* speech," in order to distinguish it from others; for in Verses 7-10 we have one of those simple feats of skill of which I have already pointed out several—simple to us, and yet so wonderful and delightful to men to whom the literary art is comparatively new. There is probably an allusion to "nets" and "toils," and kindred methods of snaring game, in the very first words Bildad utters. But in *these* Verses the Poet brings together all, or nearly all, the Hebrew names for the various kinds of nets and traps, just as in Chapter iv. Verses 10, 11, he collects all the Hebrew names for the lion, just as in Chapter x. Verses 21, 22, he collects most of the Hebrew words for darkness, within the narrow compass of a single sentence.

The other peculiarity in this Speech is that, though Bildad is addressing Job only, he addresses him in the plural, not in the singular, opening even with the question, "How long will *you* hunt for words?" not, "How long wilt *thou*?" And this is a peculiarity which has given rise to much discussion, and to some differences of opinion. The real motive for it I take to be that Bildad is here sarcastically replying to a sarcasm of Job's, and rebutting a claim which Job had advanced by ironically admitting it. Job had jibed (Chap. xii. 2) at the pretension of the Friends to speak in the name of the human race, and as though they held a mono-

poly of wisdom. He had also identified himself (Chap. xvii. 8, 9) with the upright and purehanded throughout all the world. Bildad had taken both the jibe and the claim amiss; and therefore he now uses the plural instead of the singular, *as though he were addressing in Job the whole body with whom Job had identified himself*, and to rebuke him for having puffed himself up until he had mistaken himself for the whole company of the righteous.

CHAPTER XVIII.

1. *Then answered Bildad the Shuchite and said:*
2. *How long will you hunt for words?*
 Consider, and afterward let us speak.
3. *Wherefore are we accounted as the brute,*
 And held insensate in your eyes?
4. *O thou that rendest thyself in thine anger,*
 Must the earth for thy sake be desolated,
 And the rock be removed out of its place?
5. *Nevertheless, the lamp of the wicked shall be put out,*
 And the flame of his fire shall not shine;
6. *The light shall darken in his tent,*
 And the lamp that is over him shall be put out;
7. *The strides of his strength shall be straightened;*
 And his own counsel shall cast him down;
8. *For his own feet shall thrust him into a net,*
 And he shall walk of himself into the toils;
9. *A trap shall catch him by the heel,*
 And a noose shall hold him fast;
10. *Its cord is hidden in the ground,*
 And its mesh on the path:
11. *Terrors shall affright him on every side,*
 They shall dog his footsteps;
12. *His strength shall be hunger-bitten,*
 And destruction lie in wait at his side;
13. *The first-born of death shall devour the bars of his skin,*
 The limbs of his body shall it devour;
14. *He shall be torn from the shelter of his tent,*
 And be led away to the king of terrors;

15. *They shall tenant the tent no longer his ;
Brimstone shall be sprinkled on his homestead :*
16. *His roots beneath shall be dried up,
And his branch be lopped off above ;*
17. *All memory of him shall perish from the land,
And he shall have no name in the street ;*
18. *He shall be thrust from light into darkness,
And hunted out of the world ;*
19. *He shall have neither offshoot nor offspring among his people,
Nor any survivor in the place where he sojourned ;*
20. *Posterity shall be astonished at his day,
As they that went before were amazed.*
21. *Such are the dwellings of the wicked,
And this the doom of him that knew not God.*

Verses 2 and 3.—Job had commenced his reply to Eliphaz (Chap. xvi. 3) by impatiently demanding, “Shall there never be an end to windy words?” and now Bildad retorts upon him, “How long will *you* hunt for words?” and bids him consider,

And let your reason with your choler question
What 'tis you go about.

What it is that Job goes about, or intends, in so far as the Friends are concerned, is quite plain to Bildad. In his intemperance, his arrogant assumption of superiority, he would fain reduce them to the level of mere dumb cattle without discourse of reason. And so Bildad virtually exclaims and advises :—

What, are you chafed?
Ask God for temperance ; that's the appliance only
Which your disease requires.

Some allowance must be made for the irritation with which Bildad rebukes the irritation of Job. It must be admitted that, though not without reason as well as provocation, Job had said much which it was hard for the Friends to bear. “Miserable comforters!” he had

called them (Chap. xvi. 2). God, he complained (Chap. xvi. 11), not without at least an oblique thrust at them, had "flung him over into the hands of the wicked;" He had "shut their heart against understanding" (Chap. xvii. 4), so that it were impossible to "find a wise man among them" (Chap. xvii. 10). "With himself at war," he had forgotten "the shows of love to other men." But, none the less, all this must have been very hard for the Friends to bear, especially hard perhaps for Bildad, who piqued himself on his wisdom, who was very conscious that he had the most venerable authorities on his side, and was firmly convinced that it was Job, and not he himself, who was devoid of understanding. Evidently, the sarcasms of Job rankled in his spirit, and he was bent on punishing him for them, —as, indeed, he begins to do already by charging him with *hunting* after mere words, or with weaving tangled and interminable *nets of words*: accusing him, that is, of attempting to entrap his Friends and blind them to his guilt by the subtle and insincere phrases which he spun together in his defence, and spun out till all the world was weary of them. This is the best, as it is the only, excuse we can make for the fierce but controlled passion which set Bildad brooding over his retort, and carefully shaping and pointing the cruel and sarcastic allusions with which it was barbed.

Verse 4.—Job was much more like a wild beast than they were; for though he had charged God with tearing and rending him (Chap. xvi. 9), it was he himself who was rending himself in pieces by his passionate struggles against his fate. But, let him struggle as he would, though he might and must injure himself, for

Those wounds heal ill that men do give themselves,

yet what could he hope to do against God? Was the earth to be desolated, and the rock removed, for his sake? The desolation of the earth is a figure for the withdrawal of law and order from the world, and the removal of the firm massive rock, for the overthrow of the fixed eternal methods of the Divine government and justice. And this *παραβολή* is closely akin to such Arabian proverbs as these: "The world will not come to an end for his sake," and "The world does not exist for one man." The question really means, in general, Can you hope by any violence, by the most passionate struggles and appeals, to break away from the law and order of the universe, to disturb the natural course and even flow of the Divine Providence, and compel it to your mind? No doubt, the law which Bildad had specially in view was the law of retribution, and the particular scope and intent of his demand was: Are you, Job, being guilty, to be treated as though you were innocent? Must God, to meet your caprice, repeal the very law of his providence, and turn back, or cleave in sunder, the natural sequences of cause and effect?

In *Verses* 5 and 6 Bildad answers his own question by asserting the invariability of that law. *Nevertheless*—in spite of all your doubts and struggles and outcries—it remains and must for ever remain true that the lamp of the wicked is put out, and the fire on his hearth expires. Both these figures are common in the most ancient poetry of the Arabs—even to this day, indeed, an afflicted Arab will say, "Fate has put out my lamp"—and were probably drawn from that source. There is a touch of pathos in these homely images, the bright household lamp going out and the cheerful fire wasting till the hearth is cold, which we find nowhere else

throughout this speech. And the pathos deepens as we remember that the dying lamp and the waning fire are but symbols of the sinner's fate, of his destruction. The unwonted touch of pathos in the figures, no less than the figures themselves, can hardly fail to remind us of that wonderful line in Othello, where the Moor, when about to slay the sleeping Desdemona, extinguishes the taper that burns at her side, saying,

Put out the light, and then—*put out the light,*—

first, put out the light of the taper, and, then, put out the light of life.

Verse 7 contains yet another Arab touch. The metaphor of the clause, "The strides of his strength," or, his mighty strides, "are straightened," is to be found in the Arabian proverb, "If a man keep not within the limits of his powers, his wide steps shall be straightened." Translated into plain prose, the meaning of the metaphor is that, whereas the sinner, in the brief hour of his prosperity, moves with freedom and confidence, framing large schemes, attacking vast enterprizes, with the assurance of a man confident of success because he has often, as it were, covered broad spaces with a single stride; yet no sooner does trouble come upon him, no sooner does he fail to reach his ends, no sooner do men confront and thwart him, than his insolent self-assurance forsakes him, and he creeps on his way with timid and embarrassed feet, uncertain of himself, a traitor to his own hopes.

But by far the more weighty thought of this Verse is contained in the second clause, which declares that it is his own "counsel," *i.e.*, his own *character*, which unmans and ruins him, his own conscience which makes

a coward of him. He fails and perishes not because any judgment is arbitrarily tacked on to his sin; the judgment is the natural and inevitable consequence of his sin, the fair and proper issue of the course he has chosen for himself. It is not for him to upbraid high Heaven, but to censure and condemn himself for being what he has made himself. It is by his bold and wilful transgression of the plain laws by which human life is ruled that he is "cast down."

And this weighty thought is elaborated with unusual care in *Verses* 8-11, in which, as I have said, most of the Hebrew words for "nets" and "snares" are crowded into a narrow space. By his own confident and careless transgression of Divine laws the sinner has fallen into a path thick with traps, some hidden in the ground, some lying on its very surface; and, being in, he pushes on till some of them seize him in a fierce and desperate clutch. In plain words, while the righteous man, walking by rule and law, may walk in light and safety even in this dim world, the world is so formed, and the relationships of human life and society are so constituted, as to be full of temptation, and therefore full of danger, to the self-reliant transgressor who, heedless of those laws, walks at his own will. To him temptations present themselves at every turn. Where the righteous find only incentives to duty, or a summons to self-discipline, *he* finds incentives to violations of duty and an opportunity of self-indulgence. Such men often blame their circumstances, their conditions, or some power of evil external to themselves; but it is they themselves who are to blame. It is *their own* counsel which casts them down, *their own* feet that thrust them into the

net ; they walk *of themselves* into the toils. They need no devil to tempt them ; for

we are devils to ourselves
When we *will* tempt the frailty of our powers,
Presuming on their changeful potency.

A lawless self-love and self-confidence are a sufficient cause of ruin ; and where these are present we need seek no other.

Verse 11.—For a time a man may walk on his self-chosen and lawless path unconscious of the perils he affronts ; but at last there comes an hour when he awakes to his true condition, when “ the multiplying villanies of ” his “ nature do swarm upon him,” and he sees the dark array of terrors and retributions closing in upon him from every side and dogging his every step. The evil he has done cannot be recalled ; and now its consequences must be met—consequences which often look even more terrible than they are. The thoughtless security, the careless self-confidence with which men do evil, and the horrible and paralyzing dread which falls on them when they find themselves compassed about with the results of the evil they have done, and the torture they suffer from “ thick-coming fancies which will not let them rest,” are very finely and solemnly depicted in Bildad’s oration. As we read it we can see the sinner, who once strode along “ the primrose path ” with so bold and defiant an air, now that he has been revealed to himself, creeping along through dark and pathless shades strewn with traps and snares, starting at the fall of every leaf, peopling the darkness with spectres, often pausing to listen, and crouching down in the vain hope of escaping

the visible and invisible perils to which he is exposed. At last he knows himself as he is.

Who then shall blame
His pester'd senses to recoil and start,
*When all that is within him does condemn
Itself for being there?*

The final line of this Verse is strikingly and pathetically picturesque—"Terrors shall dog his footsteps;" or, more literally perhaps, "*they shall startle him to his feet*"—and shews us the poor hunted creature, beside himself with fear, aroused to further efforts at impossible escape, either when he crouches down to evade the pursuit of his haunting terrors, or when, worn out and exhausted, he lies down to snatch a brief and troubled repose.

Verse 12.—Exhausted by hunger, he slowly creeps on his way, the dark spectre of destruction moving with him, and ever quickening new terrors within him. This description of the overwhelming effect of terror is essentially Arabic. Men *have* died of fright even in England, I suppose; but it is a curious psychological fact that the Arabs, who are as brave as Englishmen, are *often* unmanned by it, insomuch that they refuse to stir a finger in self-defence, though, if they would but rouse themselves, they might easily surmount the danger which threatens them. As Bildad had a name for this fatal disorder (*ra'ab*), so have they (*wahm*). And if they are seized by this *wahm*, *i.e.*, if the idea of some imminent and inevitable danger, or misfortune, once enters their minds, they utterly break down, and often expire before the blow falls. Consul Wetzstein assures us that he has himself seen men die of it.

Verse 13.—From this point onward Bildad grows

more sharp and personal in his tone. Though his description is still couched in general terms, he takes many traits of the wicked man he is painting from the person and lot of Job. We have the first of these distinctly personal touches in this somewhat obscure Verse. According to Semitic usage diseases are conceived to be the *children* of death. Job's leprosy, as the most painful and terrible of them all, is called "*the firstborn* of death," just as to this day the Arabs call a deadly fever "the daughter of fate." And this leprosy, this primate among diseases, is described, in a peculiar phrase, as "devouring *the bars* of his skin." The word here rendered "bars" is that which in Chapter xvii. 16 is translated "gates;" and it may be used as a poetical metaphor for the muscles, which are to the skin what bars are to a gate; or perhaps the word "gates" should be retained, and taken to indicate those passages and orifices, those inlets and outlets, of the body at which many forms of disease first display their presence and power. But in either case there can be little doubt that by "the firstborn of death" Bildad intends to denote the *elephantiasis* by which Job's body was being devoured. There can be no doubt that his poetic and indirect way of mentioning that disease is another of those Arab touches of which we have already met so many in this Chapter. The Arabs still shrink from openly naming it: instead of saying "leprosy," they employ some polite periphrasis, partly from a wish not to appear coarse and rude of speech, and partly from a superstitious dread that, if they name it openly, they may incur it, that they will offend some mysterious power which both can and will inflict it on them.

Verse 14.—At last, after suffering many things at the hand of many terrors, the once bold but now trembling sinner is torn from his tent, to be led by “the firstborn of death” to death himself, his “terrors” giving place to “the king of terrors.” It is not for him, after having lived out “the lease of nature,” to

Pay his breath to time and mortal custom :

he is doomed to a premature and violent end.

Verse 15.—Who the “*they*” are who are to tenant the tent from which the sinner has been torn out, it is almost impossible to decide. I am disposed to think, with Gesenius, that they are “the terrors” of the previous Verse. But other scholars read “*it*” for “*they*,” and find the antecedent of the pronoun in “the firstborn of death;” while still others read “*What does not belong to him shall dwell in his tent,*” and interpret this “what does not belong to him” to mean “aliens and strange men,” or “jackals and other foul creatures,” or even “nettles and other weeds.” But, whatever reading or rendering we adopt, the meaning of the phrase is that the tent of the doomed sinner is to be abandoned to desolation, to be regarded with horror as under a curse or ban. And this thought is strengthened and confirmed by the next line, “*Brimstone shall be sprinkled (or rained) on his homestead;*” since here a curse like that which destroyed the doomed cities of the Plain, a fire like that which had consumed Job’s own flocks and shepherds, is described as descending not only on the tent, but on all that pertained to it, the entire “homestead.” Another Arab touch; for Wetzstein tells us that to the wandering Arab, although his hair-tent leaves no mark on the desert, the thought

f the utter dissolution of his house, of the final extinction of his hearth, is so terrible as to induce a settled despair.

Verse 16.—The allusion to Job is too clear and obvious to be missed. The sinner was doomed to perish root and branch, himself and his whole family becoming extinct. And Job had already lost his sons and daughters; his branches *had* been lopped off: and were not his roots withering in the ground? was not his life fast wasting away?

All the more cruel, therefore, was the prediction of *Verse 17*, that alike from pasture and from street, from the Arabs of the city and from the Arabs of the wilderness, his very name and memory should perish. For among the Arab races who retain "the religion of Abraham" in any form, no thought is more hideous than that they should die without descendant and without remembrance.

Still more cruel are *Verses 18–20*; for here the sinner, whom Bildad will not name, though *we* can name him easily enough, is not simply to be forgotten: he is to be *hated* by the men of his own generation and by all who should come after them; so hated, that he is to be thrust from light into darkness, and hunted out of a world in which he is unfit to dwell; so hated, and so hateful, that even a distant posterity will look back on him with horror and amazement.

This is the general sense of these Verses, in which Bildad reaches the climax at once of his description and of his severity. And on their details I need only add, that in the phrase (*Verse 19*) "the place where he *sojourned*" there seems a hint that the sinner has no abiding-place, no home, even in this world, but that at

best no more than a brief visit or sojourn in any place is conceded him; that in the phrase (*Verse 20*) "astonished at his *day*" we have a final instance of the Arabian complexion of this Chapter—it being an Arab custom to speak of a man's *doom* as his *day*; and that such scholars as Ewald and Delitzsch prefer to read the 20th Verse thus:—

Those who dwell in the West are astonished at his day,
And they are amazed *who dwell in the East*.

The Verse will bear that rendering, though not, I think, without a compulsion for which there seems no necessity.

Verse 21.—Lest any should mistake the theme and subject of his sombre sketch, which surely needs no such inartistic legend, Bildad writes under it,

Such are the dwellings of the wicked,
And this the doom of him that knew not God.

Seldom has a picture been touched in with darker colours. Nevertheless we must admit that it is an accurate, though counterfeit, presentment of facts. There *have been* such bold and lawless sinners as he describes. They *have been* taken in their own toils. And, after having trembled under a burden of terrors they were not able to bear, they *have been* banished from a world they polluted, or have themselves violently rushed out of it, to be soon forgotten by men, or to be remembered only with hatred and execration. We do not and cannot deny that the facts were, and are, as Bildad depicted them. His error was, first, that he took *some* facts for *all*; and, second, that he would admit of only one interpretation of the facts he selected, although

they were susceptible of more than one. It by no means follows even in logic that what is true of *some*, is true of *all*, sinners; nor that because sin is *one* cause of suffering, therefore suffering has *no other* cause. And, in point of fact, if there are some sinners who reap the due reward of their deeds in time, there are others, still more unhappy, who do not: if some are detected, exposed, and put to the ban before they leave the earth, there are others who are neither driven mad by the terrors of a haunted conscience, nor cast out from the society they have injured and debased. And, again, if the most terrible calamities to which man is exposed—the loss of all outward good, a heart torn by anguish and perplexity, a conscience tormented by doubt and apprehension, the reprobation of men and “universal hiss of scorn,” and even the apparent curse of God:—if all these sometimes befall the bold and insolent transgressor, there are also times when, as in the case of Job, they befall the most righteous and perfect of men.

So that, on the whole, we may say that Bildad's reading both of the lot of man and of the providence of God was false, and false because it was narrow and partial and hard. Say it! We may *see* it. For *Job* was the sinner he had in his eye, and much that he had said was as true of Job as it was of the vilest despot who ever disgraced a home or a throne. Was not the lamp of Job put out? Were not his strong strides, his easy and assured steps, narrowed and fettered to the mere circle of the *mezbele*? Did he not move as amid nets and toils, finding no escape? Was he not perplexed and terrified by the miseries which tore and rent his heart, scared with dreams, sickened with mis-

givings and doubts? Had not his children, his branches, been lopped off? *Was* he not the scorn and by-word of his clan? And yet, *was it for his sins* that he had been stricken? *Was* it because he knew not God, or had put Him from his thoughts, that he had become the contempt of the tribes? *Has* posterity forgotten him, or do we remember him only with hatred and amazement? So far from being set forth as a warning against bold impiety, he is set before us as an example of suffering patience. So far from gloating over his ruin, we rejoice in his deliverance.

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SOME RECENT CRITICAL READINGS IN THE
NEW TESTAMENT.

II.

A FEW of the readings recently adopted by modern critics in the first three Gospels have already passed under our notice. We now take two examples from the Gospel of St. John.

John v. 3, 4.—The rendering of the *Textus Receptus* after the word “withered” in Verse 3 is given by the Authorized Version in the following form, “Waiting for the moving of the water. For an angel went down at a certain season into the pool and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.” Three out of the four editions of the New Testament to which we are at present referring omit these words altogether. They are indeed retained by Lachmann; but the evidence against them is so strong that, notwithstanding this exception, we may regard them as displaced by our chief modern critics from the text. Nor