

25 Yet I know it, my redeemer lives,  
a successor will arise on the dust;  
26 and after this my skin is destroyed,  
and free from the body, I shall see God,  
27 whom I shall see for myself,  
and my eyes shall behold and not a  
stranger's.

—My reins are consumed in my bosom!  
28 Because you say, "how we will persecute  
him!"

and that the ground of the matter is  
found in me;

29 then be afraid of the sword,  
for hot are the punishments of the sword:  
in order that you acknowledge the  
Almighty.

## REMARKS.

In the original work a commentary on the chapter follows the translation, but it is such a commentary as the generality of readers do not want, and cannot appreciate; and therefore I shall only give the substance of the author's remarks on the very difficult and important passage which contains Job's confident expectation of a *goël*.

Verses 25—27 contain the first germs of that hope which joyfully glances beyond death into the immortality of the soul. *Yet I know my Redeemer lives*, although I die unredeemed, misjudged, and persecuted; yet the eternal and everliving God will redeem me even after my death; and a successor, one that shall follow in my right and defend it, *will arise upon the dust*, i. e. the grave, (ch. xvii, 16; xx, 11; xxi, 26), even as among men the survivor or natural successor in all the rights and obligations of the dead, whose rights he has to redeem (*gâal*), and whose murder he has to avenge, visits the grave or dust of the injured person and derives from it wrath and courage against the murderer: see ch. xvi, 18. *And after my skin is destroyed, this here*, such as you see it, already lacerated and incurable, *and out of my flesh* or body, no more burdened and plagued with it, *I shall see God* as the judge and defender of my innocence which I can no longer

enjoy in this life. *Whom I shall see for MYSELF*, for my happiness, since he will acknowledge *my* right, my innocence, and *my eyes shall behold him*, not a stranger, not another but I only, not my opponents who persecute me in my innocence. *Oh! I vanish away* (my reins are consumed in my bosom), through joyous longing for his appearing.

I think it desirable to add another version of this difficult passage from the German work of Prof. UMBREIT, whose translation and commentary are highly esteemed for the light which they throw on the book of Job.

## Verses 25—27.

Yet I know my avenger lives,\*  
and at last he will stand up on the arena  
(place of conflict);†  
yea, when my skin is no more, when this  
here is destroyed,‡  
and even without flesh, I shall see God:  
him I shall see in my favour,  
my eyes shall see him and not—as a foe.  
(My reins are consumed within me!)

B. DAVIES.

## To the Editor.

DEAR SIR,—Several pieces on prayer, well worthy of admiration, have, at different times, appeared in the *Magazine*; some inculcating and enjoining the duty of prayer; some

\* Properly: I (with emphasis) *know my living avenger*. *Goël* (Num. xxxv, 27) with the addition of *haddâm*, is the avenger of blood, who, as the nearest relative of a murdered person, was bound to avenge his death. Here God is so called in relation to Job, who considers himself as being slain without cause. See ch. xvi, 19.

† *At last he*, properly, *as one that comes after me*. *On the place of conflict*, properly, *on the dust*, which means either the earth in opposition to heaven, where the hoped for avenger dwells, or more probably the place of combat, as the Roman *pulsis* (in the sense of the more common term *arena*).

‡ *When my skin*, &c., properly, *after my skin*, i. e. when my skin is no more. We must mark well the word *skin*, lest we mistake the meaning of the verse, by supposing that Job speaks of seeing God after the complete death of the body. Job, after uttering his confidence in God as the assertor of his innocence, casts a look on his skin that was then full of loathsome disease (the *elephantiasis*, which bruises and tears the skin), and says, in effect, "though this skin be destroyed, and the flesh waste away, and I be reduced to a mere skeleton, yet I shall see God." In accordance with Job's prophetic anticipation, God does actually appear at the close of the strife (ch. xxxviii, &c.) as the defender of his right.