JOB.

THE STRUCTURE OF THE BOOK AS A WHOLE.

(Introduction.)

A | 1. 1-5. INTRODUCTION. HISTORICAL.
B | 1. 6-2. 10. SATAN'S ASSAULT. JOB STRIPPED OF ALL.
C | 2. 11-13. THE THREE FRIENDS. THEIR ARRIVAL.
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B | 42. 10-13. SATAN'S DEFEAT. JOB BLESSED WITH DOUBLE.
A | 42. 14-17. CONCLUSION. HISTORICAL.

* Note that by this grand Introduction the ministry of Elihu, the Mediator, is placed in the middle, summing up the ministry of Job's three friends, and introducing the ministry of Jehovah.
NOTE ON THE DATE AND AUTHORSHIP OF THE BOOK OF JOB.

A lengthened account of the discussion of these questions would be without profit.

But, if Job was the son of Issachar (Gen. 46. 13), then we have a clue that may help us to a decision of both. It is better to keep within the Bible itself for the settlement of its problems; and to treat the whole Book as the context of all its parts.

There is no reason why Job should not be the son of Issachar, and no better evidence is forthcoming for a different view.

The three friends of Job were descendants of Esau; they would therefore be contemporaries.

Eliphaz, of Teman, in Idumea, was a son of Esau, and had a son called Teman, from whom his country took its name (Gen. 36. 19, 11). It was noted for its “wise men” (Jer. 49. 7); and is mentioned with Edom (Amos 1. 11, 12). Compare Jer. 25. 23, where both are connected with Bezd, the brother of Uz (Gen. 22. 21).

Bildad the Shuhite. Shuah was the sixth son of Abraham by Ketura (Gen. 25. 2); and is mentioned in connection with Esau, Edom, and Teman (Jer. 49. 9).

Zophar the Naamathite. Naaman (now Nā‘anah, six miles south of Lod, in the lowlands of Judah).

If Job was the son of Issachar (Gen. 46. 13), he would have gone down to Egypt with his father. Issachar was forty at “the going down to Egypt”. (See Ap. 50. II, p. 52.)

If Job was the third son (Gen. 46. 13), he would have been about twenty at that time (1708 B.C.).

We are told that he lived 140 years after his “double” blessing (42. 10). If that “double” blessing included length of years, then his age would have been 70 + 140 = 210 (i.e. three seventies of years). His lifetime would be from 1726–1516 B.C.

According to this, he was born the year after Joseph was sold, and died 119 years after the death of Joseph (in 1635 B.C.). When Joseph died, Job was ninety-one. If his “double” blessing did include length of years, then his affliction took place twenty-one years previously, when he was seventy. His removal from Egypt to Uz must therefore have taken place earlier still.

When Job died (1516 B.C.) Moses was fifty-five, and had been in Midian fifteen years (twenty-five years before the Exodus).

This would account for Job being a worshipper of the God of Abraham, and explains how Moses could have been the author of the book, and perhaps an eye- and ear-witness of the events it records in Midian. If so, the time has come (as Dr. Stier foretold and hoped!) when this book would be regarded as “the Porch of the Sanctuary”; and when this “fundamental wisdom of original revelation will cease to be ascribed, as it now is by some of the best, to a later poet in Israel”.

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THE

BOOK OF JOB.

1. There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed evil.

2. And there were born unto him seven sons and three daughters.

3. His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she asses, and a very great household;

so that this man was the greatest of all the men of the east.

4. And his sons went forth and feasted in their houses, every one his day; and sent and called for their three sisters to eat and to drink with them.

5. And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings according to the number of them all: for Job said, "It may be that my sons have sinned, and cursed God in their hearts." Thus did Job continually.

6. Now there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them.

TITLE, The Book of Job has always formed an integral part of the Hebrew Canon; and some fifty-seven passages in it are quoted or referred to in the other books of the Bible. See Ap. 61.

The object of the book is to show "the end of the end" (Jas. 5:11): the end to which Job was brought in 40, 4, 5; 42, 5, 6; viz. the confession of human impotence in attaining righteousness, and thankfully casting himself on Divine omnipotence for salvation. All tends to this "end". The three friends show the impotence of human experience (Eliphaz), human tradition (Bildad), and human merit (Zophar). Elish points to God as the giver of a Divine righteousness for helpless guilty sinners. See note on p. 666.

1. 1-5. THE INTRODUCTION. HISTORICAL. (Introd.)

B | 2. His sons and daughters. Their number.
C | 3. His possessions. Great.
D | 4. His sons and daughters. Their unanimity.
E | 5. Job's conduct.

1. There was a man—A man came to be. This settles the question as to the historical fact.

was—came to be. See note on p. 666.


Uz. In Gen. 22, 20, 21, immediately after the offering of Isaac, Abraham hears that his brother Nahor has eight sons, and among them two named Uz and Buz, and Kemuel the father of Aram. Uz gives his name to the land. Buz and Aram are connected with Elish (32, 2). See Ap. 62.

The land of Uz is mentioned in Jer. 25, 26 and Lam. 4, 21. South of Edom, west of Arabia, extending to the borders of Chaldea.


4. one—man. as in v. 1. his day. Probably = birthday.

5. were gone about—came round. offered—offered up. Ap. 43, I. vi. Showing that, from Gen. 4 onward, the institution was observed.

sinned. Heb. chōdē. Ap. 44, I. cursed. One of the eighteen emendations of the Sopherim (Ap. 39), by which the primitive Heb. text, ʾāšā = curse, was changed to ʾōrāk = to bless, as in v. 11 and 2, 9. Translated "cursed" in A.V., and "renounced" in R.V., in spite of ʾōrāk (blessed) standing in the printed text. See notes on 2 Sam. 12, 14 and Ps. 10, 13.

6. sons of God = the angels. Cp. 88, 7, and see Ap. 23. present themselves = take their stations.

D | a | 1. 6. Presentation of the Adversary.
   b | 1. 7. Jehovah's question.
   c | 1. 8. His approval of Job.
   d | 1. 9-11. Calumniation of the Adversary.
   e | 1. 12-. Limited permission given.
   f | 1. 12-. Departure of the Adversary.
   g | 1. 13-19. Inflictions (Job's possessions).
   h | 1. 20, 21. Job's patience.
   i | 1. 22. Job not sinning.

D | a | 2. 1. Presentation of the Adversary.
   b | 2. 2. Jehovah's question.
   c | 2. 3. His approval of Job.
   d | 2. 4-5. Calumniation of the Adversary.
   e | 2. 6-. Limited permission given.
   f | 2. 7-. Departure of the Adversary.
   g | 2. 7-. Infliction (Job's person).
   h | 2. 8-10-. Job's patience.
   i | 2. 10. Job not sinning.


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1. 7.

JOB.

9 Doth Job . . . ? Fig. Erotésis. Ap. 6.
10 Hest not Thou . . . ? Fig. Erotésis. Ap. 6.
11 hand. Put by Fig. Metonymy (of Cause), Ap. 6, for power exercised by it.
touch = hurt. Fig. Tupososis (Ap. 6), meaning much more than "touch."
12 Behold. Fig. Asterismos. Ap. 6.
power. Heb. "hand." Put by Fig. Metonymy (of Cause), Ap. 6, for power exercised by it.
13 there was a day = the fit, or usual day. When Job was seventy. See notes on p. 666.
14 and. Note the Fig. Polysemia (Ap. 6), to emphasize the details in all these reports of the calamities.
15 the Sabæans. Heb. Sheba. Put by Fig. Metonymy (of the Subject), Ap. 6, for the people of Sheba.
   Cp. 6. 15. Isa. 60. 4. servants = young men.
16 While he was yet speaking. Repeated three times to show the rapidity and vehemence of Satan's assault.

The fire of God — A fire of Elohim. Fig. Enallage (Ap. 6) = a great (or terrible) fire. Elohim used as an adj. Cp. Song 8. 6. Ps. 80. 10.
19 behold. Fig. Asterismos. Ap. 6.
22 this: i.e. these calamities.

2. 1 was = came to be. a day = the fit, or usual day. See note on 1. 6.
2 the sons of God. See note on 1. 6.
5 Satan = the Adversary.
6 perfect and an upright. See note on 1. 1.
8 Skin for skin, yea, all that a man hath will he give for his life.
9 But put forth Thine hand, and touch his bone and his flesh, and he will curse Thee to Thy face.
10 And the LORD said unto Satan, "From whence comest thou?" And Satan answered the LORD, and said, "From going to and fro in the earth, and from walking up and down in it."

3 And the LORD said unto Satan, "Hast thou considered My servant Job, that there is none like him in the earth, a perfect man, and an upright = man, one that feareth God, and escheweth evil? and still he holdeth fast his integrity, although thou movest Me against him, to destroy him without cause."

4 And Satan answered the LORD, and said, "Skin for skin, yea, all that a man hath will he give for his life.
5 But put forth Thine hand, and touch his bone and his flesh, and he will curse Thee to Thy face."

6 And the LORD said unto Satan, "Behold, he is in thine hand; but save his life."

7 So went Satan forth from the presence of the LORD, and smote Job with sore boils from the sole of his foot unto his crown.

2 And the LORD said unto Satan, "Whence comest thou?" Then Satan answered the LORD, and said, "From going to and fro in the earth, and from walking up and down in it."

8 And the LORD said unto Satan, "Hast thou considered My servant Job, that there is none like him in the earth, a perfect man, and an upright = man, one that feareth God, and escheweth evil?"

9 Then Satan answered the LORD, and said, "Doth Job fear God for nought? Hast not Thou made an hedge about him, and about his house, and about all that he hath on every side? Thou hast blessed the work of his hands, and his substance is increased in the land.

11 But put forth Thine hand now, and touch all that he hath, and He will curse Thee to Thy face."

15 While he was yet speaking, there came also another, and said, "The fire of God is fallen from heaven, and hath burned up the sheep, and the servants, and consumed them; and I only am escaped alone to tell thee."

16 While he was yet speaking, there came also another, and said, "The Chaldeans made out three bands, and fell upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword; and I only am escaped alone to tell thee."

18 While he was yet speaking, there came also another, and said, "The LORD gave and took all their substance: blessed be the name of the LORD."

22 In all this Job sinned not, nor charged God foolishly.

2 Again there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them to present himself before the LORD.
8 And he took him a potsherds to scrape himself withal; and he sat down among the ashes.
9 Then said his wife unto him, "Dost thou retain thine integrity? curset God, and die."
10 But he said unto her, "Thou speakest as one of the foolish women speaketh. What shall we receive good at the hand of God, and shall we not receive evil?"

In all this did not Job sin with his lips.

11 Now when Job's three friends heard of all this evil that was come upon him, they came every one from their own place; Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite:

for they had made an appointment together to come to mourn with him and to comfort him.

12 And when they lifted up their eyes afar off, and knew him not, they lifted up their voice, and wept;

and they rent every one his mantle, and sprinkled dust upon their heads toward heaven.

13 So they sat down with him upon the ground seven days and seven nights, and none spake a word unto him:

for they saw that his grief was very great.

3 After this opened Job his mouth, and cursed his day.

2 And Job spake, and said,
3 "Let the day perish wherein I was born, and the night in which it was said, There is a man child conceived."

4 Let that day be darkness; let not darkness regard it from above, neither let the light shine upon it.

5 Let darkness and the shadow of death stain it; let a cloud dwell upon it; let the blackness of the day terrify it.

6 As for that night, let darkness seize upon it; let it not be joined unto the days of the year, let it not come into the number of the months.

JOBS LAMENTATION.

1 After this: i.e. after long restraint. cursed. Here we have the Heb. kâdâl, which was in the primitive text. See note on 1. 2. his day: i.e. his birthday. See note on Deut. 1. 41. 3 and or. He knew not which it was. See Ps. 11. 31. man. Heb. geber. Ap. 14. 4. V. 5 the shadow of death. Heb. salamâveth - the darkness of death. stain it - pollute it. Heb. gâ'âl, to pollute; not gâ'âl, to redeem. Not hâshak (w. 4, 5, 9) which is less intense.

3. 1–26 (G1 above). JOBS LAMENTATION. (Repeated Alternation.)

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3. 2–26 (G1 above).

And let not light shed on it one clear ray.

5 Let darkness stain it and the shadow of death.

Let densest clouds upon it settle down;

Let gathering darkness fill it with alarm.

6 That night! Let darkness take it for its own;

Be it not joyous, "mid the other days,

Nor come into the number of the months.

A New Metrical Version.

JOBS LAMENTATION.

3. 2–26 (G1 above).

8 And he took him a potsherds to scrape himself withal; and he sat down among the ashes.
9 Then said his wife unto him, "Dost thou still retain thine integrity? curset God, and die."
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6 As for that night, let darkness seize upon it; let it not be joined unto the days of the year, let it not come into the number of the months.

(Sat down = was sitting.
Dost thou...? Fig. Erotasia. Ap. 6. retain = remain firm. What? shall we receive good at the hand of God, and shall we not receive evil?"

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A New Metrical Version.

JOBS LAMENTATION.

3. 2–26 (G1 above).
7 Lo, let that night be solitary, let no joyful voice come therein.
8 Let them curse it that curse the day, who are ready to raise up their mourning.
9 Let the stars of the twilight thereof be dark; let it look for light, but have none; neither let it see the dawning of the day:

M 10 Because it shut not up the doors of my mother's womb, nor hid sorrow from mine eyes.

L 11 Why died I not from the womb? why did I not give up the ghost when I came out of the belly?
12 Why did the knees prevent me? or why the breasts that I should suck?

M 13 For now should I have lain still and been quiet, I should have slept: then had I been at rest.

14 With kings and counsellors of the earth, which built desolate places for themselves;
15 Or with princes that had gold, who filled their houses with silver:
16 Or as an hidden untimely birth I had not been, as infants which never saw light.
17 There the wicked cease from troubling; and there the weary be at rest.
18 There the prisoners rest together; they hear not the voice of the oppressor.
19 The small and great are there; and the servant is free from his master.

M 20 Wherefore is light given to him that is in misery, and life unto the bitter in soul; not; and dig for it more than for hid treasures;
22 Which rejoice exceedingly, and are glad, when they can find the grave;
23 Why is light given to a\textsuperscript{a} man whose way is hid, and whom\textsuperscript{b}\textsuperscript{c} hath hedged in?

M 24 For my sighing cometh before I eat, and my roarings pour out like waters.
25 For the thing which I greatly feared is come upon me, and that which I was afraid of is come unto me.
26 I was not in safety, neither had I rest, neither was I quiet; yet trouble came.”

4 Then Eliphaz the Temanite answered and said,
2 “If we assay to commune with thee, wilt thou be grieved?

but who can withhold himself from speaking?

7 Lo! let that night be cheerless everywhere;
And let no joyful sound be heard therein;
Let those engaged in banishing days curse this;
Those ready\textsuperscript{d} to ensnare Leviathan.
9 Let all the twilight stars thereof be dark:
Let it look forth for light, but look in vain;
Nor ever see the eyelids of the dawn.

M 10 Because it shut not up my mother's womb,
And from mine eyes hid all this misery.

L 11 Why should I not have died within the womb?
Or, when brought forth, why not have then expired?
12 Wherefore were your [nursing] knees prepared for me?
Or why were breasts prepared that I should suck?
13 For then, in silence had I been laid down;
I should have sunk to sleep and been at rest
With monarchs and with counsellors of Earth,
(The men who build their moltening monuments),
With princes who [in life] possessed much gold,
(And who, with silver, had their houses filled).
16 Would I had but been an untimely birth,
Like stillborn babes which never see the light.
17 For there the wicked cause no more annoy.
And there the weared ones [at last] find rest:

18 Together with them captives find repose,
And hear no more the harsh taskmasters' voice.
19 The small and great alike are gathered there;
The servant from his masters is set free.
20 Wherefore unto the toil-worn gives He light?
Or life [prolongs] to the embittered soul?
21 To those who look for death that cometh not,
And seek for it as those who treasure seek,
22 Who would rejoice with exultation—yes!
Be glad indeed, if they could find the grave.
23 The grave—'Tis for the man whose way is hid,
For him whom\textsuperscript{c} hath hedged round about.

24 For sighing cometh in, in place of food,
My groanings are like water poured forth.
25 For, that which I so feared hath come on me,
And what I dreaded, that hath come to me.
26 I was not careless; nor did feel secure;
Nor rested without thought: yet, trouble came.

ELIPHAZ. FIRST ADDRESS.
4. 1—5. 27 (Jt, p. 698).
2 If one replies to thee, wouldst thou be grieved?
Yet, who from speaking can refrain himself?
Behold, thou hast instructed many, and thou hast strengthened the weak hands.

4 Thy words have upheld him that was falling, and thou hast strengthened the feeble knees.

5 But now it is come upon thee, and thou faintest; it toucheth thee, and thou art troubled.

6 Is not this thy fear, thy confidence, thy hope, and the uprightness of thy ways?

7 Remember, I pray thee, woe ever perished, being innocent? or where were the righteous cut off?

8 Even as I have seen, they that plow iniquity, and sow wickedness, reap the same.

9 By the blast of His nostrils are they consumed.

10 The roaring of the lion, and the voice of the fierce lion, and the teeth of the young lions, are broken.

11 The old lion perisheth for lack of prey, and the stout lion's whelps are scattered abroad.

12 Now a thing was secretly brought to me, and mine ear received a little thereof.

13 In thoughts from the visions of the night, when deep sleep falleth on men, fear came upon me, and trembling, which made all my bones to shake.

15 Then a spirit passed before my face; the hair of my flesh stood up:

16 It stood still, but I could not discern the form thereof: an image was before mine eyes, there was silence, and I heard a voice, saying,

17 Shall mortal man be more just than God? shall a man be more pure than his Maker?

18 Behold, He put no trust in His servants; and His angels He charged with folly:

19 How much less them that dwell in houses of clay, whose foundation is in the dust, which are consumed before the moth?

20 They are destroyed from morning to morning: they perish for ever without any regarding: they perish for ever without any regard.

Behold, how many others thou hast taught:

And hast been wont to nerve enfeebled hands.

The faltering step thy words have lifted up:

And thou hast strengthened off the feeble knees.

But now, to the [misfortune] comes, what grief!

Because it toucheth it, thou art dismayed!

Ought not thy fear [of God to be] thy trust?

And the uprightness of thy ways thy hope?

Are there seen that they who evil plough

And mischief sown, do ever reap the same.

They perish, smitten by the blast of God;

And by His angry blast they are consumed.

[Hushed is] the lion's roar! the young lion's growl!

And broken are the strong young lion's teeth!

The fierce lion perisheth for lack of prey;

The lion's whelps are scattered far and wide.

Now, unto me a thing was brought by stealth;

Mine ear did catch a whispering thereof.

When thoughts arise, in visions of the night,

When falls on mortal vision seeing sleep.

Great fear did come on me, and trembling [dread];

It made my very bones to stand in awe!

And o'er my face there then did pass a breath,

Which made my very hair to stand on end.

It stopped: but nothing could I then discern;

I looked: and lo, an image without form.

Silence: and then I heard a voice—which said—

Can mortal man more righteous be than God?

Or boastful man before his maker pure?

In His own servants He will put no trust,

His angels He will charge with ignorance.

How much more those who dwell in houses made Of clay; with their foundation laid in dust:

So frail, they will be crushed before a moth;

Twenmorn and eve destroyed will they be:

Will perish utterly—with none to save.
21 Doth not their excellency which is in them go away? They die, even without wisdom.

5 Call now, if there be any that will answer thee, and to which of the saints wilt thou turn?

2 For wrath killeth the foolish man, and envy slayeth the silly one.

3 Ye have seen the foolish taking root; but suddenly I cursed his habitation.

4 His children are far from safety, and they are crushed in the gate, neither is there any to deliver them.

5 Whose harvest the hungry eateth up, and taketh it even out of the thorns, and the robber swalloweth up their substance.

6 Although affliction cometh not forth of the dust, neither doth trouble spring out of the ground;

7 Yet man born unto trouble, as the sparks fly upward.

8 Who doeth great things and unsearchable, marvellous things without number:

9 Who giveth rain upon the earth, and sendeth waters upon the fields:

10 To set up on high those that be low; that those which mourn may be exalted to safety.

12 He disappointeth the devices of the crafty, so that their hands cannot perform their enterprise.

13 He taketh the wise in their own craftiness: and the counsel of the froward is carried headlong.

14 They meet with darkness in the daytime, and grope in the noontide as in the night.

15 But He saveth the poor from the sword, from their mouth, and from the hand of the mighty.

16 So the poor hath hope, and iniquity stoppeth her mouth.

17 Behold, happy is the man whom God correcteth, therefore despise not thou the chastening of the Almighty:

21 Is not their life within them soon removed? They die before to wisdom they attain.

5 Call now! exists there one to answer thee? To whom among the holy wilt thou turn?

2 The foolish man is killed by his own wrath; and jealousy will slay the simple one.

3 I, when I saw the foolish striking root,

4 "Afar from safety will his children be,

5 His harvest will a hungry one eat up,

6 Be sure that evil comes not from the dust; Nor trouble springeth not from out the ground.

7 Alas! Man's trouble from his birth begins,

8 But I—tis unto God that I would seek;

9 Who doeth great things and unsearchable, And wondrous things till they are numberless:

10 Who giveth rain upon the thirsty earth, And sendeth water upon the open fields:

11 Who setteth up the lowly ones on high, And mourning ones He doth in safety set:

12 And so frustrates the schemes of subtil men, That nothing stable can they bring to pass.

13 Who takes the wise in their own subtlety, So that their shifty plans are all forestalled.

14 Such men do meet with darkness in the day, And at the noontide grope, as in the night.

15 But from the sword's devouring mouth He saves A needy one, and plucks him from their hand.

16 Thus for the poor there comes a ground for hope; [And so] iniquity doth shut her mouth.

17 Lo! happy is the man whom God correcteth.

18 For God maketh sore, and bindeth up: He woundeth, and His hands make whole.
5. 19.

19 He shall deliver thee in six troubles: yea, in seven there shall no evil touch thee.

20 In famine he shall redeem thee from death: and in war from the power of the sword.

21 Thou shalt be hid from the scourge of the tongue: neither shalt thou be afraid of destruction when it cometh.

22 At destruction and famine thou shalt laugh: neither shall thou be afraid of the beasts of the earth.

23 For thou shalt be in league with the stones of the field: and the beasts of the field shall be at peace with thee.

24 And thou shalt know that thy tabernacle shall be in peace; and thou shalt visit thy habitation, and shalt not sin.

25 Thou shalt know also that thy seed shall be as great, and thine offspring as the grass of the earth.

26 Thou shalt come to thy grave in a full age, like as a shock of corn cometh in his season.

6. 1

K1

1 27 Lo, this we have searched it, so it is; hear it, and know thou if for thy good.

S

(p. 673)

2 But Job answered and said,

2 2 "Oh that my grief were throughly weighed, and my calamity laid in the balances together!

3 For now it would be heavier than the sand of the sea: therefore my words are swallowed up.

4 For the arrows of the Almighty are within me, the poison whereof doth drinketh up my spirit: the terror of God is set before mine eyes.

5 Doth the wild ass bray when he hath grass? or loweth the ox over his fodder?

6 Can that which is unsavoury be eaten without salt? or is there any taste in the white of an egg?

7 The things that my soul refused to touch are as my sorrowful meat.

T

8 Oh that I might have my request; and that God would grant me the thing that I long for!

9 Even that it would please to destroy me; that He would let loose His hand, and cut me off!

JOB'S REPLY TO ELIPHAZ'S FIRST ADDRESS. 6. 1—7. 21 (K1, p. 669).

19 six. Named in the following verses.


21 power. Heb. = hands. Fig. Metonomy (of Adjunct), Ap. 6; hands put for the destructive power which is in them.

22 famine = pains of hunger. Heb. kā'phān. Not the same word as v. 20.

23 thou shalt be in league = thy covenant shall be.

24 tabernacle = tent, or less settled house.

25 shalt not sin = shalt nothing miss. Heb. ḫādē.

26 comeeth in = mounteth up. 27 thy good = thyself.

6. 1—7. 21 (K1, p. 669). JOB'S EXCESSIVE GRIEF. (Introversion.)

K1 | S

(p. 673)

1 answered = spake, but Heb. idiom = replied. See note on 4. 1 and Deut. 1. 41.

2 Oh. Fig. Echphrāsēth. Ap. 6.

3 my grief = i.e. the cause of my grief.


drinketh = draineth.


terrors. Only here and Ps. 88. 14.


Doth . . . loweth . . . ? Fig. Erotēsis. Ap. 6. Only here and 1 Sam. 6. 12.

bray. Only here and 80. 7. when he hath = over.

6 Can . . .? Fig. Erotēsis. Ap. 6.

white of an egg. "Egg" occurs only here. "White" (Heb. rōsh) is found elsewhere only in 1 Sam. 21. 12, where it is rendered "spittle".


meat = bread. Fig. Symeōdēche (of Species), Ap. 6, put for all kinds of food.

8 the thing that I long for = my expectation. Fig. Metonomy (of Adjunct), Ap. 6, put for the thing desired.

9 destroy = crush.

JOBS'S REPLY TO ELIPHAZ'S FIRST ADDRESS. 6. 1—7. 21 (K1, p. 669).

2 Oh, that my soul could be exactly weighed, And my bemoaning set in scale therewith!

3 The woe more heavy than the sand would weigh: 'Tis this that makes my utterances wild.

4 For Shaddai's arrows now (stick fast) in me, The heat whereof my spirit drinketh up:

5 Will the wild ass ō'er tender herbage bray? Or lows the ox while fodder he doth eat?

6 Can tasteless food be eaten without salt? Or is there any taste in white of egg?

7 The very things my soul refused to touch Are, as it were, my uninviting food.

8 Oh, that my prayer might come [before my God]: That Eloah would grant my heart's desire:

9 That it would Eloah please to crush me quite: That He would loose His hand, and cut me off.
10 Then should I yet have comfort; yes, I would harden myself in sorrow: let Him not spare: for I have not concealed the words of the Holy One.

11 What is my strength, that I should hope? and what is mine end, that I should prolong my life?

12 Is my strength the strength of stones? or is my flesh of brass?

13 Is not my help in me? and is wisdom driven quite from me?

14 To him that is afflicted pity should be shewed from his friend; but he forsaketh the fear of the Almighty.

15 My brethren have dealt deceitfully as a brook, and as the stream of brooks they pass away;

16 Which are blackish by reason of the ice, and wherein the snow is hid:

17 What time they wax warm, they vanish: when it is hot, they are consumed out of their place.

18 The paths of their way are turned aside; they go to nothing, and perish.

19 The troops of Tema looked, the companies of Sheba waited for them.

20 They were confounded because they had hoped; they came thither, and were ashamed.

21 For now ye are nothing; ye see my casting down, and are afraid.

22 Did I say, ‘Bring unto me?’ or, ‘Give a reward for me of your substance?’

23 Or, ‘Deliver me from the enemy’s hand?’ or, ‘Set me free from the hand of the mighty?’

24 Teach me, and I will hold my tongue: and cause me to understand wherein I have erred.

25 How forcible are right words! but what doth thy arguing reprove?

26 Do ye imagine to reprove words, and the speeches of one that is desperate, which are as wind?

27 Yea, ye overwhelm the fatherless, and ye dig a pit for your friend.

10 I would harden, &c. Occurs only here. — Let me even exult in my anguish (should He not spare) that I have not concealed, &c.


15 the stream of brooks. Heb. ‘ăp̄hîkîm = a torrent restrained in a narrow channel, natural or artificial, open as in a gorge, or covered as in an aqueduct, passing away, inaccessible, and out of sight. See note on first occurrence, 2 Sam. 22. 16.

22 Did I say . . . ? Fig. Erotēsis. Ap. 6. Continued in v. 23. Substance. Heb. strength; put by Fig. Metonymy (of Adjunct), Ap. 6, for what is produced by it.


26 words = sayings. Reprove = convince, or confute: i.e. what can a reproval from you reprove? See translation, below.


2 the shadow = the shade: i.e. daytime.

28 Now therefore be content, look upon me; for it is evident unto you if I lie.

29 Return, I pray you, let it not be iniquity; yea, return again, my righteousness is in it.

30 Is there iniquity in my tongue? cannot my taste discern perverse things?

7. 7 Is there not an appointed time to man upon earth? are not his days also like the days of an hireling?

2 As a servant earnestly desireth the shadow, and as an hireling looketh for the reward of his work:

21 [And thus it is with you]. Ye come to me; Ye see a fearful sight; and are dismayed.

22 Came ye because I said, “Give aught to me?” Or, “Of your substance bring to me a gift?” Or, “Snatch me from the adversary’s power?” Or, “Ransom me from the oppressor’s hand?”

23 Teach me, I pray; and I will hold my peace; And make me understand where I have erred.

25 How forcible are words of uprightness! But wherein doth thy arguing convince?

26 Do ye reprove by fastening on words, When one in sheer despair (at random) speaks Like to the wind? Orphans ye might as well Assail; and on your friend’s disasters feast.

28 Be satisfied then. Do but look on me, And ’twill be plain to you if I speak false.

29 Return, I pray you; let not wrong prevail; Yea, turn again; my cause is truly just.

30 Is there, I ask, perverseness in my tongue? And can I not discern iniquity?

10 I then should comfort find; yes, e’en in this. — (Though He spare not, that I could yet endure).— The Holy One whom I have not yet denied.

11 But what then is my strength, that I should hope?

12 My strength; has it become the strength of stones? Or has my flesh become like flesh of brass?

13 [Alas!] if my help lie not in myself, All that is stable hath been driv’n from me.

14 Even to th’ afflicted, love is due from friends; Even though the fear of Shaddai be forsake.

15 But my friends prove illusive, like a brook; Like streams whose flowing waters disappear, And are not seen by reason of the ice, [Or of the] snow, which, falling, covers them.

16 What time it waxeth warm, the streams dry up; When it is hot they vanish from their place:

18 They turn aside from out their usual course; Are lost; and gone up into empty air.

19 The caravans of Tema look about; The travellers of Sheba long for them.

20 They feel ashamed that they had trusted them; They reach the spot; they stand; and are amazed.
3 So am I made to possess months of vanity, and wearisome nights are appointed to me.
4 When I lie down, I say, When shall I arise and the night be gone? and I am full of tossings to and fro unto the dawn of the day.
5 My flesh is clothed with worms and clods of dust; my skin is broken, and become loathsomely.
6 My days are swifter than a weaver's shuttle, and are spent without hope.
7 O remember that my life is wind; mine eye shall no more see good.
8 The eye of him that hath seen me shall see me no more: Thine eyes are upon me, and I am not.
9 As the cloud is consumed and vanisheth away: so he that goeth down to the grave shall come up no more.
10 He shall return no more to his house, neither shall his place know him any more.
11 Therefore shall the lips of the lame cease, and his tongue that speaketh with the worm.
12 As I marked to myself, there is bitterness in my soul; and the worm eateth without; my days are vanity.
13 What is man, that Thou shouldest magnify him? and that Thou shouldest set him Thine heart upon him?
14 And that Thou shouldest visit him every morning, and try him every moment?
15 How long wilt Thou not depart from me, nor let me alone till I swallow my spittle?
16 I have sinned; what shall I do unto Thee? O Thou Preserver of men, why hast Thou set me as a mark against Thee, so that I am a burden to myself?

4 dawning. Heb. nešeph. A Homonym, having two meanings: (1) as here, daylight; (2) darkness. See notes on 1 Sam. 30, 17. 2 Kings 7, 17.
9 the grave. Heb. She'ēl. See Ap. 35.
10 know = recognise.
13 complaint = complaimings.
16 rather than my life = by mine [own] hands.
17 What is man . . . ? Fig. Erotētēs, Ap. 6.
18 every morning. Fig. Synecdoche (of Part), Ap. 6, put for all time: i.e. continuously.
3 4. 1-22 (Jt, p. 669). BILDAD'S FIRST ADDRESS.

8 Then answered Bildad the Shu'tite, and said,
2 "How long wilt thou speak these things? and how long shall the words of thy mouth be like a strong wind?

3 So I inherit months of vanity; And nights of weariness have been my lot.
4 As soon as I lie down to sleep, I say: 'How long till I arise, and night be gone?'
5 And I am full of tossings till the dawn.
6 My flesh is clothed with worms; and clods of earth; My broken skin heals up; thou rungst me.
7 Swifter than a weaver's shuttle are my days, And they are spent without a gleam of hope.
8 Remember that my life is but a breath, Mine eyes shall not again enjoyment see.
9 The eyes that see me now, will see no more, But Thine eye shall see, though I shall not be.
10 As wasted cloud that vanishes away, So he that goes to Sheol comes not back;
11 Nor return doth he return unto his house. The place that knew him knoweth him no more.

14 Anon Thou terrifist me with dreams, And with alarming visions fillest me.
15 So that my soul even strangling would prefer— Death (self-inflicted, wrought)—by mine own hands.
16 I loathe my life: I would not thus live on.
17 What is frail man that Thou shouldest lift him up? Or that Thou shouldest set Thy heart upon him?
18 That every morning Thou shouldest visit him, And ev'ry moment put him to the test?
19 How long o'er Thou wilt turn away from me? Will Thou not for one instant let me be?
20 Watcher of men, what shall I do to Thee, If I have sinned? why set me as Thy butt, As if I were a burden unto Thee?
21 Why, rather, dost Thou not forgive my sin, And take all mine iniquity away? For in the dust I soon shall lay me down; And thou shalt seek me, but I shall not be.

BILDAD'S FIRST ADDRESS.

8. 1-22 (Jt, p. 669).

14 V (p. 672)
14 V (p. 675)
3 o Doth o GOD pervert judgment? or o doth o THE ALMIGHTY pervert justice? 
4 If thy o children have sinned against Him, and He have cast them away o for their o transgression;
5 If thou wouldest seek unto o GOD betimes, and make thy supplication to o THE ALMIGHTY;
6 If thou wert pure and upright; surely now He would awake for thee: and make the habitation of thy righteousness as he prosperous.
7 Though thy beginning was small, yet thy latter end should greatly increase.

8 For enquire, I pray thee, of the former age, and prepare thyself to the search of their fathers:
9 (For we are but of yesterday, and know nothing, because our days upon earth are as a shadow);
10 Shall He delay to answer thee, and tell thee, and utter words out of their o heart? 
11 o Can the rush grow up without mire? can the flag grow without water? 
12 Whilst it is yet in his greenness, and not cut down, it withereth before any other herb. 
13 o So are o the paths of all that forget o GOD; and the hypocrite’s hope shall perish: 
14 Whose o hope shall be cut off, and whose trust shall be a spider’s web. 
15 He shall lean upon his house, but it shall not stand: he shall hold it fast, but it shall not endure. 
16 o So is green before the sun, and his branch shooteth forth in his garden. 
17 His roots are wrapped about o the heap, and seeth the o place of stones. 
18 If he destroy o him from his place, then o it shall deny him, saying, I have not seen thee. 
19 O Behold, this o is the joy of his way, and out of the earth shall others grow. 
20 O 20 Behold, o GOD will not cast away a perfect man, neither will He o help the evil doers:

3 Doth o 2 Fig. Erotesis. Ap. 6.
6 children = sons.
for = by the hand of; by their own act.
e awake for thee: i.e. hear thy prayer. Cp. Sept. and Ps. 7. 4; 38. 21; 44. 23.
habitation of thy righteousness = thy righteous home. Fig. Antimeneia (of Noun). Ap. 6.
10 Shall . . . ? Fig. Erotesis. Ap. 6.
and. Some codices, with Aram., Sept., and Syr., read this “and” in the text.
heart. Supply Ellipsis (Ap. 6), by adding the words “such as these”: referring to what follows in v. 11-19 (see below).
11 Can . . . ? Fig. Erotesis. Ap. 6. This is the first simile. See the second, v. 16-18.
12 So are, &c. The application of the first simile.
the paths. The Sept. reads “the latter end”. 
14 hope = confidence.
16 44. Supply Ellipsis (Ap. 6), “He [like a tree]”. 
This is the second simile, and the application is in v. 20.
17 the heap = a spring, or fountain, as in Song 4. 12.
Heb. gat. Pl. in Josh. 15. 13, &c.
seeth = overlooks: i.e. overtops.
place = house.
18 him . . . it. See translation, below: “him” and “it” refer to the tree.
19 Behold. Fig. Aderius. Ap. 6.
is. Supply “ends” instead of “is”. 
20 help = take by the hand.
21 rejoicing = shouting for joy. 
22 clothed with shame. Cp. Ps. 35. 26; 109. 29;
192. 18.
dwelling place = tent. 
30 wicked = lawless. Heb. rasha’d. Ap. 44. x.

8. 33

3 The [righteous] GOD: Will He in judgment err? 
Or, Shaddai: Will He e’er pervert the right? 
4 It may be that thy o sons against Him have sinned; 
And He, through their rebellion, cut them off. 
5 If thou wouldst now seek unto GOD thyself, 
And supplication unto Shaddai make; 
6 If thou thyself were only right and pure; 
Then surely He would hear thine earnest prayer, 
And prosperous make thy righteous dwelling place. 
7 However small thy first estate might seem, 
Thy latter end should be exceeding great. 
8 Enquire, I pray thee, of the former age; 
And of their fathers set thyself to learn; 
9 (For we’re of yesterday, and nothing know; 
Yea, as a shadow are our days on earth.)
10 Shall they not speak to thee, and wise things tell 
To thee from their experience: [such as these]? 
11 “The reed: can it grow high without the mire? 
And can the flag thrive where no water is? 
12 While yet ‘tis green, and while it stands uncult, 
Sooner than any grass it withers up.

20 But upright men GOD never casts away; 
Nor takes He evil doers by the hand. 
21 [Then wait]; and one day He will fill thy mouth 
With laughter, and thy lips with shouts of joy. 
22 [While] they who hate thee shall be clothed with shame, 
And tents of wicked men exist no more.
Then Job answered and said, 2 "I know it is so of a truth: but who shall stand with God? 3 If he will contend with me, he shall not pass me: there is no judgment among God.

4 He is wise in heart, and mighty in strength; who hath hardened himself against Him, and hath prospered?

5 Which moveth the mountains, and scattereth the pillars thereof; 6 Which shaketh the earth out of its place, and the pillars thereof tremble; 7 Which commandeth the sun, and it riseth not; and sealeth up the stars; 8 Which alone spreadeth out the heavens, and treadeth upon the waves of the sea; 9 Which maketh Arcturus, Orion, and Pleiades, and the constellations of the south; 10 Which doth great things past finding out; 11 Yea, and wonders without number.

11 Lo, He goeth by me, and I see Him not: He passeth also, but I perceive Him not. 12 Behold, He taketh away, who can hinder Him? who will Say unto Him, What dost Thou?

If I speak of strength, lo, He is strong: and if of judgment, who shall set me a time to plead?

If I justify myself, mine own mouth shall condemn me: if I say, I am perfect, it shall also prove me perverse.
21 Though I could say, “My heart and life be pure,”
I should (indeed) despise [and loathe] myself.
22 But all the same: therefore I say it out:
The good and wicked He [alike] destroys.
23 If pestilential scourge slay suddenly,
He mocketh at the trouble of the good!
24 The earth is given over to a lawless one;
The faces of his judges He doth veil;
If not; then who is he [that doth all this]?

25 My days have gone more swiftly than a post,
They fail space; as if no good they saw.
26 They passed by like swift papyrus boat,
Or as the vulture pouceth on its food.
27 If I should say
“I will forget my grief,
Cast off my heaviness and comfort take;”
28 Then, with a shudder, I call my woe,
I know Thou wilt not hold me innocent;
29 [Thou wilt] account me guilty. [Be it so];
Then wherefore should I labour thus in vain?
30 Even though I bathe in water pure as snow,
And wash my hands [and make them] clean with soap;
31 Even then Thou wouldst plunge me in the ditch;
And make me an abhorrence to my clothes.

32 For He is not a man such as myself,
Whom I might answer—“Meet me: let us plead!”
33 Oh! that there were with us an Arbitrator,
One Who could put His hand upon us both!
34 Oh! that He would remove from me His rod,
So that His terror might not make me fear.
35 Fain would I speak, and boldly plead my cause:
But now, [ alas], it is not so with me.

10 My soul hath grown a weary of my life;
I yield myself unto my inward grief;
Let me tell out my bitterness of soul:
2 To GOD then will I say, “Condemn me not;
But make it known why Thou dost strive with me.
3 Is it a pleasure that Thou shouldest oppress?
And thus despise the work of Thine own hands,
And shine upon the schemes of wicked men?
4 Hast Thou then eyes of flesh [like mortal man]? Dost Thou behold indeed as he beholds?
5 Are Thy days like the days of mortal man? Or, like the days of mighty man, Thy years?
6 That Thou shouldest seek for mine iniquity,
And for my sin shouldest [diligently] search?
7 Thou knowest that I am not *wicked; and there is none that can deliver out of Thine hand.
8 Thine *hands have made me and fashioned me together round about; yet Thou dost destroy me.
9 Remember, I beseech Thee, that Thou hast made me as the clay; and wilt Thou bring me into dust again?
10 *Hast Thou not poured me out as milk, and curdled me like cheese?
11 Thou hast clothed me with skin and flesh, and hast *fenced me with bones and sinews.
12 Thou hast granted me life and favour, and Thy visitation hath preserved my *spirit.
13 And these *things hast Thou hid in Thine heart: I know that this is with Thee.

D w
14 If I sin, then Thou markest me, and Thou wilt not acquit me from mine *iniquity.
15 If I be *wicked, woe unto me; and if I be righteous, yet will I not lift up my head. I am full of *confusion; therefore see Thou mine affliction;
16 For it increaseth. Thou hatchest me as a fierce lion: and again Thou shewest thyself marvellous upon me.
17 Thou renewest Thy witnesses against me, and increasest Thine indignation upon me; *changes and war are against me.

x
18 *Wherefore then hast Thou brought me forth out of the womb? *Oh that I had given up the ghost, and no eye had seen me!
19 I should have been as though I had not been; I should have been carried from the womb to the grave.

C
20 *Are not my days few? cease then, and let me alone, that I may take comfort a little,
21 Before I go whence I shall not return, even to the land of *darkness and the shadow of death;
22 A land of *darkness, as *darkness itself; and of the shadow of death, without any order, and where the light is *as darkness."

11 Then *answered Zophar the Naamathite, and said,
2 *"Should not the multitude of words be answered? and should a *man full of talk be justified?
3 Should thy *lies make *men hold their peace? and when thou mockest, shall no man make thee ashamed?

7 wicked. Heb. rāshā. Ap. 44. x.
11 fenced me = knit me together.
15 confusion. Heb. ḫōlōm = shame. First occurrence.
17 changes and war = successions, yea hostile successions. Fig. Hendiadys (Ap. 6) = one thing: i.e. a constant succession.
18 Wherefore ... ? Fig. Erotēsis. Ap. 6.
24 asked - spake. See note on 4. 1.
25 Zophar. See note on 2. 3.
26 Should ... ? Fig. Erotēsis. Ap. 6.
28 lies = babblings.
30 no man = none.

J^3 E (p. 679).

ZOPHAR'S FIRST ADDRESS.


2 Will not a mass of words admit reply?
3 And must a man, verboise, perforce be right?
4 Thy talk may put to silence mortal man: Thou may'st mock them, none putting thee to shame.
11. 4. JOB. 12. 2.

4 For thou hast said, "My doctrine is pure, and I am clean in Thine eyes."
5 But oh that Thine ears would hear, and Thine eyes would see,
6 And that He would shew the secrets of wisdom, that they are, double to double, that which is. Know therefore that salvation of thee less than thine iniquity deserveth.

7 "Canst thou by searching find out God? canst thou find out the Almighty unto perfection? 8 It is higher than heaven; what canst thou do? deeper than hell; what canst thou know?"

9 The measure thereof is longer than the earth, and broader than the sea.
10 If He cut it off, and shut up, or gather together, then who can hinder Him? 11 If He take away, who shall understand it? 12 For vain man would be wise, though man be born like a野 ass’s colt.

13 "If thou prepare thine heart, and stretch out thine hands toward Him; 14 If iniquity be in thine heart, and put it far away, and let wickedness dwell in thy tabernacles.

15 For then shalt thou lift up thy face without Spot; yea, thou shalt be stedfast, and shalt not fear:
16 Because thou shalt forget thy misery, and remember it as waters that pass away. 17 And thine age shall be clearer than the noonday; thou shalt shine forth, thou shalt be as the morning.
18 And thou shalt be secure, because there is hope; yea, thou shalt dig about thee, and thou shalt take thy rest in safety.
19 Also thou shalt lie down, and none shall make thee afraid; yea, many shall make suit unto thee.

20 But the eyes of the wicked shall fail, and they shall not escape, and their hope shall be as the giving up of the ghost."

4 Thou mayest say indeed [to one of them], "Pure is my doctrine: I have shown myself.
5 Pure in His eyes." Would but Eloah speak, And open His lips with thee, and show thee some
6 wisdom’s secrets: how they far surpass All that is seen. Know then, that Eloah exacts Not more than thine iniquity deserves.

7 Eloah’s wisdom deep canst thou search out! Or, Shaddai’s perfect way canst thou attain? 8 It is as high as heaven: What canst thou do? Deeper than Sheol’s depths: What canst thou know?

9 Its measurement is longer than the earth; [Its breath is] broader than the ocean wide. 10 If He pass by, and make arrest, and should To judgment call; who then shall Him resist? 11 For well Hk knows the vanity of men; And marks their sin, though seeming not to heed.
12 But man, vain man, doth understanding lack: Yea, man is born like a wild ass’s colt.

13 [But as for thee]: Hadst thou prepared thy heart, And stretched forth thy hands to Him in prayer:
14 If sin were in thy hand, put it far off; Nor dwell there, in thy tent, iniquity.
15 Thou wouldst thy face uplift without a stain; Yea, firm thou wouldst stand, and need not fear: For all thy misery thou wouldst then forget; Or, think of it as waters passed away.
17 A time would come far brighter than the moon: And thou soar upward like the ravs of morn. 18 Thou wouldst have confidence; for there is hope; And, having look’d around, mightest rest secure,
19 And lay thee down, with none to make afraid; Nay, many will be paying court to thee.
20 But as for wicked men, their eyes will fail, And every refuge to them prove false; Their hope will vanish like a puff of breath.

JOBS’ REPLY TO ZOPHAR’S FIRST ADDRESS. 12. 2—14. 22 (Kg, p. 669).
12 [Or] are the people: not a doubt of that: And, as for wisdom, it will die with you:

Kg G
(p. 680)
12. 3. JOB. 12. 25.

1656 3 But I have understanding as well as you; I am not inferior to you, yea, ‘who knoweth not such things as these?’
4 I am as one mocked of his neighbour, who calleth upon ⑥⑦⑧⑨, and He answereth him: the just upright man is laughed to scorn.

3 who knoweth not . . . ? Fig. Erotesis. Ap. 6.
6 GOD. Hab. El. Ap. 4. IV.
7 they shall, &c. Fig. Prospopopais. Ap. 6.
9 the hand. Fig. Anthropopathia. Ap. 6.
32 ancient = aged. Heb. word found only here and 15. 10.; 29. s.; and 32. e.
33 Behold, Fig. Asterismos. Ap. 6.
35 wisdom = stability. See note on Prov. 2. 7.
36 the speech = the lip. Put by Fig. Metonymy (of Cause), Ap. 6, for what is spoken by it.
38 weakeneth = looseth.
39 strength = girdle. Occurs only here and Ps. 109. 19 and Isa. 23. 10.
40 discovereth = uncovereth.
41 increaseth = maketh them great. Occurs only here and 33. 24.
42 heart. Put by Fig. Metonymy (of Cause), Ap. 6, for the courage given by it.
43 wilderness = a pathless toha. Cp. note on Gen. 1. 2.

20 He removeth away ‘the speech of the’ trusty, and taketh away the understanding of the aged.
21 He poureth contempt upon princes, and weakeneth ‘the strength of the mighty.
22 He ‘discovereth deep things out of darkness, and bringeth out to light the shadow of death.
23 He increaseth the nations, and destroyeth them: He enlargeth the nations, and straiteneth them again.
24 He taketh away the ‘heart of the chief of the people of the earth, and causeth them to wander in a wilderness where there is no way.
25 They grope in the dark without light, and He maketh them to stagger like a drunken man.

3 But I have intellect as well as you; And I am not inferior to you; Who hath not knowledge of such things as these?

13 With Him, then, there must wisdom be, and might; Counsel [to plan] and wisdom [to adapt].

3 Lament was considered as one of the most profound and intricate arts in ancient Egyptian culture.

3 A lamp is scorched by one who feedeth safe; But ‘tis prepared for them of tottering feet.

6 Prosperous and peaceful are the spoilers’ tents. Security is theirs who GOD provoketh: Abundance doth Eloah give to them.

7 Ask now the beasts: each will thy teacher be; The birds of heaven will learning to thee bring.

8 Hold converse with the Earth, and it will speak: Yes, fishes of the sea will tell their tale.

9 Who knoweth not, by every one of these, That ‘tis Jehovah’s hand that doeth this?

10 To Whose hand lieth every living soul, The spirit of all flesh,—of every man.

11 Doth not the ear discern the sense of words, Just as the palate doth distinguish food?

12 So with the aged wisdom should be found, And length of days should understanding give.

13 With Him, then, there must wisdom be, and might; Counsel [to plan] and wisdom [to adapt].

14 Lo! He casts down, and no one can raise up. He shuddeth up, and no man openeth.

15 The waters He withholdeth; the streams run dry; He sends them forth; they devastate the earth.

16 To Him [belong] both strength and wisdom’s might,

To Him [are known] deceivers and deceived;

17 ‘tis He Who leadeth counsellors, from whom He wisdom stripeth; and maketh judges fools.

18 ‘tis He Who breaks [confine]t] bonds of kings, And girds their loins with cords [as prisoners led];

19 He leadeth priests [of their pretensions] stripped, And overthroweth the long-established [thrones]

20 The trusted [speaker] He deprives of speech; And takes away discernment from the old.

21 ‘tis He Who doth on princes pour contempt; And strippeth of their strength [the stout] and strong.

22 Deep things from out of darkness He reveals; Yea, bringeth things to light from out death’s shade.

23 He maketh nations great; and then destroys: Increaseth them; and then, doth captivate lead.

24 Princes of Earth of reason He depriveth, And makes them wander in a pathless waste.

25 They grope in darkness, as in densest night; He maketh them stagger like a drunken man.
13. 1 Lo, mine eye hath seen all this, mine ear hath heard and understood it.

2 What ye know, the same do I know also:

3 I am not inferior unto you.

4 Surely shall speak to THE ALMIGHTY, and I desire to reason with GOD.

5 But ye are forgers of lies, ye are all physicians of no value.

6 O that ye would altogether hold your peace! and it should be your wisdom.

6 Hear now my reasoning, and hearken to the pleadings of my lips.

7 Will ye speak wickedly for GOD? and talk deceitfully for Him?

8 Will ye accept His person? will ye contend for GOD?

9 Is it good that He should search you out? or as one man mocketh another, do ye so mock Him?

10 He will surely reprove you, if ye do secretly

11 Shall not His excellency make you fear? and His dread fall upon you?

12 Your remembrances are like unto ashes, your bodies to bodies of clay.

13 Hold your peace, let me alone, that I may speak, and let come on me what will.

14 Wherefore do I take my flesh in my teeth, and put my life in mine hand?

15 Though He slay me, yet will I trust in Him; but I will maintain mine own ways before Him.

16 Also shall be my salvation: for an hypocrite shall not come before Him.

17 Hear diligently my speech, and my declaration with your ears.

18 Behold now, I have ordered my cause; I know that J shall be justified.

19 Who is he that pleadeth with me? now, if I hold my tongue, I shall give up the ghost.

20 Only do not two things unto me: then will I not hide myself from Thee.

13 Behold, mine own eye hath seen all these things, mine ear hath heard; and understood them all.

2 What ye know, I know also, even I:

3 In no one thing do I fall short of you.

4 It is to Shaddai that I fain would speak;

5 With GOD to reason, that is my desire.

6 But as for you, smirchers with lies are ye;

7 Physicians of no value are ye all.

8 Would ye but altogether hold your peace;

9 That, of itself, would show that ye were wise.

6 But hear, I pray, the reasoning of my mouth,

And to the pleadings of my lips attend.

7 Is it for GOD ye utter what is wrong?

8 Is it on His behalf ye speak deceit?

9 Dare ye show partiality to Him?

10 Would it be well that He should search you out

11 Will not His majesty make you afraid?

12 And will not dread of Him upon you fall?

13 Ye are as the ashes—light;

14 Your arguments, like clay defences—weak;

15 Hold ye your peace; and let me alone, that I may speak;—and then, let come on me what will.

14 Aye, come what may, I willingly the risk

Will take; and put my life into my hand.

15 Though He may slay me, I will wait for Him;

And, before Him, my doings would defend.

16 Yes, even He shall my salvation be,

For ne'er will hypocrite before Him stand.

17 Hear now [my friends], give heed unto my word,

And keep my declaration in your ears.

18 Behold now, I have ordered my cause;

I know that I shall be declared just.

19 Who then is he that will contend with me?

For now, if I keep silence, I shall die.

20 Only, [O God] do not two things to me;

And then I will not hide me from Thy face:

21 Thy hand—from off me—take Thou far away,

Nor let Thy terror fill me with alarm.

22 Then call Thou me, and I will answer [Thee];

Or, I will speak, and do Thou answer me.

23 How many are my sins,—iniquities,—

Transgressions?—These, oh! make Thou me to know.

24 Wherefore hidest Thou Thy face, and holdest me for Thine enemy?

25 Wilt Thou break a leaf driven to and fro? and wilt Thou pursue the dry stubble?
26 For Thou writest bitter things against me, and makest me to possess the iniquities of my youth.
27 Thou puttest my feet also in the stocks, and lookest narrowly unto all my paths; Thou seatest a print upon the heels of my feet.
28 And if, as a rotten thing, consumeth, as a garment that is moth eaten.

14 Man that is born of a woman is of few days, and full of trouble.
2 He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not.
3 And, "dost Thou open Thine eyes upon such an one, and bringest me into judgment with Thee?"
4 Who can bring a clean thing out of an unclean? not one.
5 Seeing his days are determined, the number of his months are with Thee, Thou hast appointed his bounds that he cannot pass:
6 Turn from him, that he may rest, till he shall accomplish, as an hireling, his day.
7 "For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease.
8 Though the root thereof wax old in the earth, and the stock thereof die in the ground; yet through the scent of water it will bud, and bring forth boughs like a plant.
9 But, "man dieth, and wasteth away: yea, man giveth up the ghost, and where is he?"
10 As the waters fail from the sea, and the floods decayeth and drieth up:
11 So man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep.
12 O that Thou wouldest hide me in the grave, that Thou wouldest keep me secret, until Thy wrath be past, that Thou wouldest appoint me a set time, and remember me!
13 If a man dieth, shall he "live again" all the days of his appointed time which I wait, till my change come.
15 Thou shalt call, and I will answer Thee: Thou wilt have a "desire" to the work of Thine hands.
16 For now Thou numberest my steps: "dost Thou not watch over my soul?"

27 settest a print - they make a print on my feet.
28 &c. = they (my feet) waste away.

14. 1 Man. Heb. 'iddon. Ap. 14. I. "Man" is to v. 1 what v. 1 is to the whole paragraph. The Heb. accent (D693) emphasises the word "man", and divides the verse into two members; viz. (1) man and (2) his characteristics which are three: (1) his origin (born in sin), (2) his brevity of life, and (3) his fulness of sorrow.
3 dost . . . ? Fig. Erotesis. Ap. 6. 
5 bounds. Four early printed editions read "fixed times".
7 For there is hope of a tree. This is a positive independent statement, about which there is no doubt. There should be a full stop here. Then the Heb. accents mark off two hypotheses: (1) if it is cut down (v. 7) the Spring will make its sap; (2) if waxing old (v. 8) it may still send forth a new growth. But there is no hope of man's living again like a tree. If he is to "live again" he must be raised from the dead. 
9 plant = a new plant. 
11 wasteth away = will decompose. 
12 on. See note on 3. 11. 
13 shall . . . ? Fig. Erotesis. Ap. 6. 
15 desire = a longing.
16 sin. Heb. châftâ. Ap. 44. i.

26 For bitter things, against me, Thou dost write, And dost entangle on me my sins of youth.
27 My feet Thou settest last within the stocks, And lookest closely into all my ways, Branding Thy mark upon my very feet.
28 While these, thus marked, in rottenness wear out, As garment when the moth hath eaten it.

14 Frail son of man that is of woman born, How few his days; and these, of trouble full!
2 He springeth like a flow'r, and is cut down: He is as a shadow; makes no stay.
3 Yet, op'nest Thou Thine eyes upon such an one? And bring'st him into judgment with Thyself? 
4 Oh that a clean thing could come forth from out A thing unclean! But there is no such one.
5 If now his days are all [by Thee] decreed, And fixed the number of his months with Thee, If Thou hast made him bounds he may not pass, Then look away from him, that he may rest, And, like an hireling, may fulfill his day.
7 For of a tree, indeed, there still is hope That, if it be cut down, 'twill sprout again; And that its suckers will not cease to grow.

8 Though, in the earth, the root thereof wax old, Though in the dust [of earth] its stump should die; 
9 Yet] will the scent of water make it bud, And put forth shoots like newly-planted tree. 
10 But man—he dies; and, fallen, he departs; Yea, man—when he expirèth—Where [is he]? 
11 As waters fail, and vanish from the sea, And as a river wasteth and dries up; 
12 So man lieth down and riseth not again: Until the heavens are no more, they never Awake; nor are aroused from their sleep. 

13 Oh! that in Sheol Thou wouldst cover me; Conceal me, till Thine anger turn away; Fix me a time; and then remember me. 
14 If a man dieth, will he live again? Then—all my days of service I will wait, Until the time of my reviving come; 
15 Then shalt Thou call, and I will answer Thee; For Thou wilt yearn toward Thy handiwork.

16 But now—Thou numberest my ev'ry step: And Thou wilt not pass over [all] my sin?

17 My transgression is sealed up in a bag, and Thou seest up mine iniquity.
18 And surely the mountain falling cometh to nought, and the rock is removed out of his place.
19 The waters wear the stones: Thou washest away the things which grow out of the dust of the earth; and Thou destroyest the hope of man.
20 Thou prevailst for ever against him, and he passeth; Thou changest his countenance, and sendest him away.
21 His sons come to honour, and he knoweth it not; and they are brought low, but he perceiveth it not of them.
22 But his flesh upon him shall have pain, and his soul within him shall mourn.

Then answered Eliphaz the Temanite, and said,
2 Should a wise man utter vain knowledge, and fill his belly with the east wind?
3 Should he reason with unprofitable talk? or with speeches whereby he can do no good?

4 Yea, thou castest off fear, and restrainest prayer before GOD.
5 For thy mouth uttereth thine iniquity, and thou choosest the tongue of the crafty.
6 Thine own mouth condemneth thee, and not I: yea, thine own lips testify against thee.

Art thou the first man that was born? or wast thou made before the hills?
8 Hast thou heard the secret of God, and dost thou restrain wisdom to thyself?
9 What knowest thou, that we know not what understandest thou, which is not in us?
10 With us are both the grayheaded and very aged men, much elder than thy father.
11 Are the consolations of GOD small with thee? is there any secret thing with thee?
12 Why dost thine heart carry thee away? and what do thy eyes wink at,

22 But. This verse describes what happens while he is alive. See below.

15. 1-35 (J, p. 669). ELIPHAZ. SECOND ADDRESS. (Division.)

J1 K1 a 15. 1-16. On Job’s reasonings.
K1 15. 17-35. On GOD’s dealings.
1-16 (K1, above). ON JOB’S REASONINGS. (Alternations.)

1 answered—replied. See note on 4. 1. Eliphaz. See note on 2. 11. This is the second of his three addresses.
2 Should . . . ? Fig. Erotésis. Ap. 6.
3 vain = empty. i.e. windy science.
5 fear = reverence.
8 Art . . . ? Fig. Erotésis. Ap. 6.
10 Are . . . ? Fig. Erotésis. Ap. 6.
11 secret. Heb. ṣērēḵ. secret counsellings, used of two or more in council.

13 That thou turnest thy spirit against GOD, and lettest such words go out of thy mouth?

17 For, sealed is my guilt, as in a bag, And mine iniquity Thou fast’nest up.
2 * * * * * *
18 Yes—e’en a mountain falling, wastes away; The rock may be removed from its place;
19 The [flowing] waters wear away the stones; The floods thereof may wash away the soil; Even so the frail man’s hope Thou dost destroy;
20 Thou overpow’rest him, and he is gone; His face doth fade; Thou sendest him away.
21 His sons are honoured, but he knows it not; They are brought low, but he perceiveth it not.
22 Only [till then] he feels pain over it, Only [till then] he over it doth mourn.

ELIPHAZ. SECOND ADDRESS.

(J4, 15, 2-35.)

K1 a (p. 634)

2 A wise man, should he give vain knowledge forth, Or speak himself with words like blustering wind?
3 Should he contend with words of no avail, Or speaketh iniquity? And cause such words to issue from thy mouth.

4 But thou—thou wouldst make void the fear of GOD,
And weaken [all] devotion [due] to Him.
5 Thy mouth declares thine own iniquity; And thou thyself dost choose the crafty tongue.
6 Thine own mouth and not 3 doth thee condemn; Yea, thine own lips against thee testify.
7 Art thou the first man who was [ever] born? Wast thou brought forth before the hills [were made]?
8 Eloah’s secret counsel didst thou hear?
And to [His] wisdom canst thou ever attain?
9 What knowest thou, that is not known to us? What understandest thou, that we do not?
10 (The grey-haired and the aged is with us, More full of days than thine own father was).
11 GOD’S comfortings, are they too small for thee? Or is there any secret [sin] with thee?
12 Why let thy feelings carry thee away?
What meaneth, then, this quivering of thine eyes?
13 That thou shouldst turn thy rage against [thy] GOD, And cause such words to issue from thy mouth.
15. 14. JOB.

14 What is man, that he should be pure? and he which is born of a woman, that he should be righteous?

15 Behold, He putteth no trust in His saints; yea, the heavens are not clean in His sight.

16 How much more abominable and filthy is man, which drinketh iniquity like water?

K

17 I will shew thee, hear me; and that which I have seen I will declare;

18 Which wise men have told from their fathers, and have not hid it:

19 Unto whom alone the earth was given, and no stranger passed among them.

20 The wicked man travaileth with pain all his days, and the number of years is hidden to the oppressor.

21 A dreadful sound is in his ears: in prosperity the destroyer shall come upon him.

22 He believeth not that he shall return out of darkness, and he is waited for of the sword.

23 He wandereth abroad for bread, saying, ‘Where is it?’ he knoweth that the day of darkness is ready at his hand.

24 Trouble and anguish shall make him afraid; they shall prevail against him, as a king ready to the battle.

25 For he stretcheth out his hand against God, and strengtheneth himself against the Almighty.

26 He runneth upon Him, even on his neck, upon the thick bosom of his bucklers:

27 Because he covereth his face with his fatness, and maketh collops of fat on his flanks.

28 And he dwelleth in desolate cities, and in houses which no man inhabiteth, which are ready to become heaps.

29 He shall not be rich, neither shall his sub-

stance continue, neither shall he prolong the perfection thereof upon the earth.

30 He shall not depart out of darkness; the flame shall dry up his branches, and by the breath of His mouth shall he go away.

31 Let not him that is deceived trust in vanity: for vanity shall be his recompence.

32 It shall be accomplished before his time, and his branch shall not be green.

33 He shall shake off his unripe grape as the vine, and shall cast off his flower as the olive.

34 For the congregation of hypocrites shall be desolate, and fire shall consume the tabernacles of bribery.

15. 17-35 (K, p. 669). ON GOD’S DEALINGS.

(K) c | 15. 17-24. God’s judgments.

(d) 25-27. Reasons. The procuring cause.

(c) 28-34. God’s judgments.

(d) 25. Reasons. The procuring cause.

20 wicked man = lawless one. Heb. ráčah'. Ap. 44. x.

From v. 29 to v. 34 Eliphaz repeats what he had heard from tradition.

travaileth = 'āḇ Travelleth '.

22 waited for of the sword = destined to the power of the sword.


27 collops = lumps, or slices.

29 shall he prolong the perfection thereof. The Sept. reads “shall their shadow stretch along upon the ground.”


34 congregation = assembly, tabernacles = tents.


clean = pure.

15 Behold. Fig. Asterismos. Ap. 6.


sight = eyes.


24 Distress and anguish fill him with alarm; They overpower him like a warrior’s charge.

25 Because he stretcheth out his hand against God And haughtily El Shaddai did defy, [Because] he used to run with stiffened neck Against Him, with the bosom of his shield.

26 Because his face he clothed with his own fat, And gathered rolls of fat upon his loins.

27 Therefore he dwelleth in a ruined place; In houses where none other deigns to live; In places destined to be ruined heaps.

28 He will not long be rich, nor will his wealth Endure, nor will his shadow lengthen out.

30 From darkness he will nevermore escape; His tender branch the flame shall wither up; In God’s hot anger he will pass away.

31 Let no one put his faith in vain deceit; For vanity will be his recompence;

32 (And) he will be cut off before his time, So that his palm will not be always green.

33 As shaketh off the vine its unripe fruit, Or as the olive casts away its flower.

34 So will the household of the vile be nought; And fire consume the tents of the corrupt
16 Then Job answered and said, 1 "I have heard many such things: miser..." 16.1
16.2
16.3
16.4
16.5
16.6
16.7
16.8
16.9
16.10
16.11
16.12
16.13
16.14
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16.18
16.19

Job's Reply to Elihu's Second Address

16.1 1-17.16 (Kt, p. 689). Job's Reply To Elihu's Second Address.

Reprinted Alternation.

M | 16.22-17.1. Despondency.
L | 17.2-10. Challenge.
M | 17.11-16. Despondency.

1 answered = replied. See note on 4.1.
2 miserable = wearisome.
3 Shall we empty the sea for...? Fig. Erotesis. Ap. 6.
6 become = becomen.
7 But now He hath made me weary: Thou hast made me desolate all my company.
8 Thou hast fastened me with wrinkles, which is a witness against me: and my leanness rising up in me beareth witness to my face.
9 He teareth me in His wrath, Who hateth me: He gnasheth upon me with His teeth; mine enemy sharpeneth His eyes upon me.
10 They have gaped upon me with their mouth, they have smitten me upon the cheek reproachfully; they have gathered themselves together against me.
11 God hath delivered me to the ungodly, and turned me over into the hands of the wicked.
12 I was at ease, but He hath broken me asunder: He hath also taken me by my neck, and shaken me to pieces, and set me up for His mark.
13 His archers compass me round about, He cleaveth my reins asunder, and doth not spare; He poureth out my gall upon the ground.
14 He breaketh me with breach upon breach, He runneth upon me like a giant.
15 I have sown sackcloth upon my skin, and defiled my horn in the dust.

16 My face is foul with weeping, and on my eyelids is the shadow of death;
17 Not for any injustice in mine hands: also my prayer is pure.
18 O earth, cover not thou my blood, and let my cry have no place.
19 Also now, behold, my Witness is in heaven, and my record is on high.

And He hath gnashed upon me with His teeth. He is mine enemy; His eyes are swords:
10 [And vile] men gaps upon me with their mouths; And, with contempt, they smite me on my cheeks, And hand themselves against me all at once.
11 God to the evil one delivers me,
12 At ease I was, when He did shatter me: He seized my neck, and dashed me to the ground: Then picked me up, and set me for His mark,
13 His archers did encompass me around. One cleaves my reins asunder—spares me not; Another pours my gall upon the earth;
14 Another breaketh me with breach upon breach. He runneth at me like a man of war.
15 I have sown sackcloth round about myself: My glory is defiled in the dust;
17 All this was not for wrong that I had done; My prayer was pure [made in sincerity].
18 O earth! do thou not cover up my blood; And let my cry [for vengeance] have no rest.
19 Even now, lo! in the heavens My Witness is; And He Who voucheth for me is on high.
My friends scorn me: but mine eye poureth out tears unto God. O that one might plead for a man with God, as a man pleadeth for his neighbour! When a few years are come, then shall I go the way whence I shall not return. My breath is corrupt, my days are extinct, the gra ves are ready for me. Are there not mockers with me, and doth not my eye see continuance in their provocation? Lay down now, put me in a surety with Thee; who is he that will strike hands with me? For Thou hast hid their heart from understanding; therefore shalt Thou not exalt them. "He that speaketh flattery to his friends, even the eyes of his children shall fall." He hath made me also a byword of the people; and aforetime I was as a tabret. Mine eye also is dim by reason of sorrow, and all my members are as a shadow. Upright men shall be astonied at this, and the innocent shall stir up himself against the hypocrite. The righteous also shall hold on his way, and he that hath clean hands shall be stronger and stronger. But as for you all, do ye return, and come now: for I cannot find one wise man among you. My days are past, my purposes are broken off, even the thoughts of my heart. They change the night into day: the light is short because of darkness. If I wait, the grave is mine house: I have made my bed in the darkness. I have said to corruption, Thou art my father: to the worm, Thou art my mother, and my sister. And where is now my hope? as for my hope, who shall see it? They shall go down to the bars of the pit, when our rest together is in the dust. My friends are they who scorn me, [mock my grief]: But to Eloah I pour out my tears, Even as a son of man pleadeth for his friend. For yet a few more years will come and go, And I shall go the way whence none return. Surely do those who mock best me round; Mine eye doth on their provocation rest. Arrange a pledge, I pray; be Thou my bond; Who is there else will pledge himself for me? Not they. Their heart from wisdom Thou hast hid: Thou wilt not, then, let them prevail. "[Tis said] When one for profit doth betray his friends; His very children look to him in vain." But me the people's byword He hath made: Whereas, aforetime, I was as a drum, [And all did heed the warning that I gave], Therefore mine eye becometh dim from grief; And all my limbs are to a shadow shrunk.

Then answered Bildad the Shuhite, and said, "How long will it be ere ye make an end of words? mark, and afterwards we will speak."
18. 3.

Wherefore are we accounted as beasts, and not as the vils in "your sight?"
4 He teareth himself in his anger: shall the earth be forsaken for thee? and shall the rock be removed out of his place?
5 Yea, the light of the wicked shall be put out, and the spark of his fire shall not shine.
6 The light shall be dark in his tabernacle, and his candle shall be put out with him.
7 The steps of his strength shall be straitened, and his own counsel shall cast him down.
8 For he is cast into a net by his own feet, and he walketh upon a snare.
9 The gin shall take him by the heel, and the robber shall prevail against him.
10 The snare is laid for him in the ground, and a trap for him in the way.
11 Terrors shall make him afraid on every side, and shall drive him to his feet.
12 His strength shall be hunger-bitten, and destruction shall be ready at his side.
13 It shall devour the strength of his skin: even the firstborn of death shall devour his strength.
14 His confidence shall be rooted out of his tabernacle, and it shall bring him to the king of terrors.
15 It shall dwell in his tabernacle, because it is none of his: brimstone shall be scattered upon his habitation.
16 His roots shall be dried up beneath, and above shall his branch be cut off.
17 His remembrance shall perish from the earth, and he shall have no name in the world.
18 He shall be driven from light into darkness, and chased out of the world.
19 He shall neither have son nor nephew among his people, nor any remaining in his dwellings.
20 They that come after him shall be astonished at his day, as they that went before were affrighted.
21 Surely such are the dwellings of the wicked, and this is the place of him that knoweth not GOD.

4 (Division.)
5 5-21 (N, p. 687). DOOM OF THE WICKED. (Division.)
6 O1 | 5-29. Particular.
7 O1 | 21. General.
8 5-20 (O1, above). DOOM. (PARTICULAR.) (Alteration.)
9 O1 | e | s, Extinction.
10 f | 7-15. Result. cv. 7, s. Evils from himself.
11 f | 9-15. Evils from others.
14 5 light. The reference is to the universal practice of burning a light during the night. wicked = lawless. Heb. rāšāh'. Ap. 44, x.
15 dark. Heb. hashak: see note on 3, s; showing that the man is dead, and not alive to keep the light burning. tabernacle = tent. candle = lamp. with him = over him; see note on "dark", above.
17 walketh = walketh habitually.
18 the gin = a gin. A.V, 1611, reads "grin" = a snare.
19 Same meaning, but now obsolete. the = a robber = noose.
20 laid = hidden.
21 drive him to his feet = follow at his feet. Cp. 1 Sam. 2. 12.
22 strength, &c. i.e. shall be weakened by hunger. Same word as v. 7, not same as v. 13.
23 strength = parts or members of his body. skin. Put by Fig. Synedricon (of the Part), Ap. 6, for the whole body. Cp. Ex. 22. 26.
24 firstborn of death: i.e. the chief, or worst, or cruellest death. Fig. Euphemismos. Ap. 6.
25 king of terrors. Euphemism, for death.
26 It: i.e. every one of the terrors.
27 none of his = not, indeed, his own.
28 nephew = grandson (Judg. 12, 14).
29 20 day. Put by Fig. Metonymy (of Adjunct), Ap. 6, for the thing done in the day: i.e. his fall.
30 wicked. Heb. 'dōn. Ap. 44, vi. Occurs elsewhere only in 27, 7; 29, 17; 31. 5; and Zeph. 3. 5.

Through pangs of hunger shall his strength decline: A dire disease stands ready at his side
The members of his body to consume; Yea, Death's Firstborn his members shall devour,
Uproot him from his tent (in which he trusts), And to the King of Terrors hurry him.
These terrors in his tent shall dwell,—yet not His own. Brimstone upon it shall descend;
(While) from beneath his roots shall be dried up, And from above his branch shall be cut off.
His memory has perish'd for the Earth,
No name is left to him in all the land.
From light to darkness do they thrust him forth, And from the world they drive him far away:
Childless among his people he is left; In all his habitation none surviveth.
They who come after wonder at his doom, As they went before were seized with fear.
Such are the dwellings of (all) wicked men; Yea, such the place of him who knows not GOD.
19 Then Job answered and said,
2 "How long will ye vex my soul,
and break me in pieces with words?
3 These ten times have ye reproached me:
ye are not ashamed that ye make yourselves strange to me.
4 And be it indeed that I have erred, mine error remaineth with myself.
5 If indeed ye will magnify yourselves against me, and plead against me my reproach.

Q 6 Know now that  yof  hath overthrown me,
and hath compassed me with His net.
7 Behold, I cry out of wrong, but I am not heard: I cry aloud, but there is no judgment.
8 He hath fenced up my way that I cannot pass, and He hath set darkness in my paths.
9 He hath stripped me of my glory, and taken the crown  from my head.
10 He hath  destroyed me on every side, and I am gone: and mine hope hath He removed like a tree.
11 He hath also kindled His wrath against me, and He counteth me unto Him as one of His enemies.
12 His troops come together, and raise up their way against me, and encamp round about my tabernacle.
13 He hath put my brethren far from me, and mine acquaintance are verily estranged from me.
14 My kinsfolk have fallen, and my familiar friends have forgotten me.
15 They that dwell in mine house, and my maidens, count me for a stranger: I am an alien in their sight.
16 I called my servant, and he gave me no answer; I intreated him with my mouth.
17 My breath is  strange to my wife,  though I intreated for the children's sake of mine own body.
18 Yea, young children despised me; I arose, and they spake against me.
19 All my inward friends abhorred me: and them whom I loved are turned against me.

JOB'S REPLY TO BILDADE'S SECOND ADDRESS. 19. 2-29 (K, p. 689).

2 How long will ye vex my soul, And break me in pieces with your words?
3 Already ten times have ye taunted me;
4 And still are not ashamed to wrong me thus.
5 Be it that I have sinned, [as ye say],
My sense of sin abideth with myself.
6 If I gainst me still ye magnify yourselves, And plead against me that I [must have] sinned:
7 Behold, I cry out ["Wrong!"] but am not heard:
8 I cry out ["Help!"] but there is no redress:
9 My path He hedgeheth up: I cannot pass;
And on my way He maketh darkness rest:
10 From me my glory He hath stripped off, And from my head hath He removed the crown.
11 On all sides I am crush'd, where'er I go: He hath my hope uprooted like a tree:
12 Agast me He hath made His anger burn, And counts me toward Him as His enemy.

Q 12 Together [against me] do His troops come on;
Against me they their earthworks have cast up, And round about my tent have they encamped.
13 My brethren hath He put far off from me, And mine acquaintance from me are estranged.
14 My near-of-kin have ceased [and failed] me, And my familiar friends forgotten me.
15 The dwellers in my house, the very maids, Account [and treat] me as a stranger now: I am become an alien in their eyes.
16 I called my servant,—but he answered not, [Though] I intreated him with mine own mouth.
17 My breath is grown offensive to my wife, So would my fonding to my sons appear.
18 Yea,—even the very boys despise me now; They jeer at me when I attempt to rise.
19 My confidential friends from me recoil: And those I loved turn right away from me.
20 My bone cleaves fast unto my skin and flesh, All shrunken away the corving of my teeth.

19. 1-29 (K, p. 689). JOB'S REPLY TO BILDADE'S SECOND ADDRESS. (Introversion.)

K 1-5. Censure of his friends for their reproaches.
Q 5-20. Complaints of God's dealings with his enemy.
7 15-27. Apeal to his hope in God as his Reconciler.
P 28-29. Warning to his friends to cease their reproaches.

1 answered = replied. See note on 4. 1.
3 make yourselves strange to me : or, are in so lom to me.
4 erred ... error. Heb. shaga. Ap. 44. xii.
5 remaineth with myself: i.e. is mine own affair.
7 Behold. Fig. Asterismos. Ap. 6. See translation below.
10 destroyed = crushed.
12 tabernacle = tent.
13, 14. Note the Alternation in these two verses.
20 the skin of my teeth = the gums. See rendering below.
21 Have pity, &c. Fig. Ecphorisis. Ap. 6. the hand. Fig. Anthropopathia. Ap. 6. touched = stricken. Fig. Tappeinosis. Ap. 6.

My bone cleaves to my skin and to my flesh, and I am escaped with the skin of my teeth.
21 Have pity upon me, have pity upon me, O my friends; for the hand of  yof hath touched me.
22 Why do ye persecute me as  yof, and are not satisfied with my flesh?

* * * * *
23 Oh that my words were now written! Oh that they were printed in a book!
24 That they were graven with an iron pen and lead in the rock for ever!
25 For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth:
26 And though after my skin worms destroy this body, yet in my flesh shall I see God.
27 Whom shall I fear? or whom shall I dread, when thou art in the way of my transgressions? or when thou dost chasten me in thine anger?

28 But ye say, Why persecute we him, seeing the root of the matter is found in me?
29 Be ye afraid of the sword: for wrath bringeth the punishment of the sword, that ye may know there is a judgment.

Then answered Zophar the Naamathite, and said,
2 "Therefore do my thoughts cause me to answer, and for this I make haste.
3 I have heard the check of my reproach, and the spirit of my understanding causeth me to answer.
4 Knowest thou not this of old, since man was placed upon earth,
5 That the triumphing of the wicked is short, and the joy of the hypocrite but for a moment?

6 Though his excellency mount up to the heavens, and his head reach unto the clouds;
7 Yet he shall perish for ever like his own dung: they which have seen him shall say, Where is he?
8 He shall fly away as a dream, and shall not be found: yea, he shall be chased away as a vision of the night.
9 The eye also which saw him shall see him no more; neither shall his place any more behold him.
10 His children shall seek to please the poor, and his hands shall restore their goods.

33 Oh! Fig. Euphonias. Ap. 6.
34 graven=engraved. See translation below.
35 know. Put by Fig. Metonomy (of Cause), Ap. 6, to include all the effects of knowing.
37 earth=dust of the earth.
38 skin. Put by Fig. Synecdoche (of Part), Ap. 6, for the whole body.
39 another=a stranger. A pause must be made between vv. 27 and 28.
40 But ye: or, Ye shall then say.
41 seeing. Fig. Ellipsis (Ap. 6). Supply by repeating the question, Why see a root of blame in him? me. Some codices, with Aram., Sept., and Vulg., read him.
42 punishments=sins; "sing" put by Fig. Metonomy (of Cause), Ap. 6, for the punishments called for by them.
43 there is a judgment=that judgment will be executed.

20. 1-29 (J, p. 689). ZOPHAR'S SECOND ADDRESS. (Introduction.)

20. R | 1-3. His theme stated.

S | 4-28. Expansion of the theme.

R | 29. The theme restated.
1 answered=spake again. See note on 4. 1.
Zophar. See note on 2. 11.
3 check=correction.
of=for: i.e. meant to confound me, referring to chap. 19.
4 Knowest thou not this? This was Zophar's reply to Job in 19. 25, implying that Job had no such hope.
of=from of old.
5 wicked=lawless. Heb. 'isha'. Ap. 44. x.
6 dung. See note on Isa. 25. 10.
10 children=sons.
seek to=please=pay court to.
poor=impoveryished. Heb. tal. See note on Prov. 6. 11.
12 wickedness. Heb. 'at'ı'. Ap. 44. viii.

11 His bones are full of the sin of his youth, which shall lie down with him in the dust.
12 Though wickedness besweat in his mouth, though he hide it under his tongue;

23 Oh! my words could now be written down!
24 Of iron, cut in rock [and filled] with lead,
A witness evermore. [The words are these].
25 I know that my Redeemer lives,
And at the latter day on earth shall stand;
26 And after [worns] this body have consumed,
Yet in my flesh I shall see God:
27 Whom I, even I, shall see upon my side.
Mine eyes shall see him—stranger, now, no more:
[For this] my most soul with longing waits.

Ye shall then say, "Why did we him pursue?
Why seek to find in him a root of blame?"

29 Beware! and of the sword be ye afraid:
For wrathful are the sword's dread punishments;
And ye shall know indeed its judgment [sure].

ZOPHAR'S SECOND ADDRESS.

20. 2-29 (J, p. 689).

J R 20 Not so: my thoughts impel me to respond,
And therefore is my haste within me [roused].

3 Correction meant for my reproach, I hear,
But zeal, with knowledge, gives me a reply.
4 Know'st thou [not] this—a truth of olden time,
Since Adam first was placed upon the earth:
5 That brief the triumph of the wicked is,
And momentary is the sinner's joy?

6 His joy may mount up to the [highest] clouds:
His head reach up unto the [highest] skies:
7 Like his own stubble he is swept away;
And they who see shall say, "Where has he gone?"

8 He fleeth as a dream, and is not found:
Is chased away, like visions of the night.

9 The eye which saw him sees him not again;
His dwelling-place describeth him no more.
10 His children shall pay court unto the poor;
And his own hands give back again his wealth.
11 His bones are filled with sins in secret done,
And with him in the dust they shall lie down,
12 Though wickedness, while in his mouth, he sweet,
Though underneath his tongue he keep it hid,—
20. 13. 13 Though he spare it, and forsake it not; but keep it still within his mouth; 
14. Yet his meat in his bowels is turned, it is the gall of asps within him. 
15. He hath swallowed down riches, and he shall vomit them up again: 16. GOD shall cast them out of his belly. 
16. He shall Drinke the poison of asps: the viper's tongue shall slay him. 
17. He shall not see the rivers, the floods, the brooks of honey and butter. 
18. That which he laboured for shall be restored, and shall not swallow it down: according to his substance shall the restitution be, and he shall not rejoice therein. 
19. Because he hath oppressed and hath forsaken the poor; because he hath violently taken away an house which he builded not; 
20. Surely he shall not feel quietness in his belly, he shall not save of that which he desired. 
21. There shall none of his meat be left; therefore shall no man look for his goods. 
22. In the fulness of his sufficiency he shall be in straits: every hand of the wicked shall come upon him. 
23. When he is about to fill his belly, GOD shall cast the fury of His wrath upon him, and shall rain it upon him while he is eating. 
24. He shall flee from the iron weapon, and the bow of steel shall strike him through. 
25. It is drawn, and cometh out of the body; yea, the glittering sword cometh out of his gall: terrors are upon him. 
26. All darkness shall be hid in his secret places: a fire not blown shall consume him; it shall go ill with him that is left in his tabernacle. 
27. The heaven shall reveal his iniquity; and the earth shall rise up against him. 
28. The increase of his house shall depart, and his goods shall flow away in the day of His wrath. 
29. This is the portion of a wicked man, and the heritage appointed unto him by GOD. 

21. 4. 13 mouth = palate. 
14 meat = bread; "bread" put by Fig. Synecdoche (of Species) Ap. 6, for all kinds of food. 
17 rivers = divisions of water for irrigation, as in a garden, Heb. palpey mayim. See note on Prov. 21. 1, and Ps. 1. 7. 
18 floods = rivers. Heb. mikr, overflowing. 
20 feel = know, or experience. 
22 every hand of the wicked = all power of trouble. 
26 not blown. Not blown up, or produced by man. 
26 tabernacle = tent. 
28 flow away = melt away, disappear. 

21. 1-34 (K5, p. 699). JOB S SECOND ADDRESS. (Repeated Alternation.) 

1 answered = replied. See note on 4. 1. 
2 Hear diligently. See note on 15. 17. 
3 mock on = mock (thou) on, as if pointing to him. 
my spirit = myself. Heb. naphshe (Ap. 8). Put by Fig. Synecdoche (of the Part), Ap. 6, for the whole person, for emphasis. 

from "God, and the heritage appointed unto him by "GOD."

21 But Job answered and said, 2 2. Hear diligently my speech, and let this be your consolations. 
3 Suffer me that I may speak; and after that I have spoken, "mock on, 
4 As for me, is my complaint to a man? and if it were so, 6 why should not my spirit be troubled? 

24 [Though] he may flee away from lance of steel, 
25 [And] if one draws it forth from out his flesh, 
26 For his hid treasures every trouble waits; 
27 The heaven's shall his iniquity reveal; 
28 The increase of his house to exile goes, 
29 Such is the sinner's portion sent from God; 
JOB'S REPLY TO ZOPHAR'S SECOND ADDRESS. 21. 1-34 (K5, p. 689). 

2 Oh, do but list with patience to my words 
3 Oh, bear, with me, I pray, and let me speak; 
4 Is it to man that my appeal I make? 

might I not in that case impatient be? 

(p. 690)
8 Mark me, and be astonished, and lay your hand upon your mouth.
9 Even when I remember I am afraid, and trembling taketh hold on my flesh.

7 Wherefore do the wicked live, become old, yea, are mighty in power?
8 Their seed is established in their sight with them, and their offspring before their eyes.
9 Their houses are safe from fear, neither is the rod of God upon them.
10 Their bull gendereth, and faileth not; their cow calveth, and casteth not her calf.
11 They send forth their little ones like a flock, and their children dance.
12 They take the timbrel and harp, and rejoice at the sound of the organ.
13 They spend their days in wealth, and in a moment go down to the grave.
14 Therefore they say unto God, Depart from us; for we desire not the knowledge of Thy ways.
15 What is THE ALMIGHTY, that we should serve Him? and what profit should we have, if we pray unto Him?
16 Lo, their good is not in their hand: the counsel of the wicked is far from me.

17 How oft is the candle of the wicked put out! and how oft cometh their destruction upon them! God distributeth sorrows in His anger.
18 They are as stubble before the wind, and as chaff that the storm carrieth away.
19 Layeth up his iniquity for his children: He rewarded him, and he shall know it.
20 His eyes shall see his destruction, and he shall drink of the wrath of THE ALMIGHTY.
21 For what pleasure hath he in his house after him, when the number of his months is cut off in the midst?

22 Shall any teach GOD knowledge? seeing he judgeth those that are high.

5 Lay your hand, &c. A token of having no answer.

7-26 (U, p. 691). 30-33 (U, p. 691). CONTRASTED CASES. (Repeated Alternation.)

U
[g1] 7-16. Prosperity. The wicked.

U

7 wicked = lawless. Heb. rushah'. Ap. 44. x.
9 are safe = are in peace.
10 their = each.
11 children = lads.
23 go down = get dashed.

U
15 What ... ? Fig. Erotesis. Ap. 6.

16 Lo. Fig. Asteriasmos. Ap. 6.
17 How oft ... ? Fig. Erotesis. Ap. 6. These words must be repeated to supply the Ellipsis (Ap. 6) at the beginning of vv. 18 and 19, as in middle of v. 17.

19 ... [How oft] Eloah. Ap. 4, V.

God. Supply "How oft He", &c., instead of "God".
18 They: i.e. [How oft] they.
24 breasts = skin bottles.

23 One dieth in his full strength, being wholly at ease and quiet.
24 His breasts are full of milk, and his bones are moistened with marrow.

25 And another dieth in the bitterness of his soul, and never eateth with pleasure.
26 They shall lie down alike in the dust, and the worms shall cover them.

But lo! their good comes not from their own hand. Far be the way of wicked men from me.

[But yet, ye say]

"How oft goes out the lamp of evil men! [How oft] calously doth on them come! [How oft] are puns apportioned them in wrath! [How oft] are they as straw before the blast! Like chaff the storm and tempest drive away!"

[Ye say]: "Eloah lays up for the sons The father's evil life, in recompense.
20 That his own eyes may all the trouble see. When from the wrath of Shaddai he shall drink.
21 What pleasure hath he in prosperity, When cut off is the number of his months?"

22 Is it to GOD that one can knowledge teach? Seeing 'is He Who judges things on high!

[For, lo]: one dieth in the very height Of his prosperity, calm, and at ease
24 His breasts are full of nourishment; his bones With marrow are well moistened [and fresh].
25 Another dies in bitterness of soul, And never has he tasted any good.
26 Together in the dust they both lie down:

Alike, or 'er both, the worm its covering spreads.
27 Behold, my friends, I know your thoughts, which ye Against me do so wrongfully maintain.

28 Ye say, "Where is the dwelling of the Prince? And where the tent wherein the wicked dwell?"

29 Have ye not asked of travellers? Do not Know what they have noted down. [They say]—

30 "The wicked, in the day of wrath, is spared; Yea, in the day of wrath he doth escape." 

31 Who, to his face, will dare denounce his way? Who shall requite him that which he hath done? 

32 He too will be escorted to the tomb; And o'er his monument one keepeth watch. The valley's cloths do gently cover him; Behind, [the mourners] come in lengthened train; Before, they all in countless numbers walk. 

34 How then console ye me with worthless [words], Seeing your answers only fail to prove?

29 Behold, I know your thoughts, and the devices which ye wrongfully imagine against me.

28 For ye say, "Where is the house of the prince? And where are the dwelling places of the wicked?"

29 Have ye not asked them that go by the way? And do ye not know their tokens, the tokens of their destruction which ye see every day? 

30 That the wicked is reserved to the day of destruction? they shall be brought forth to the day of wrath.

31 Who shall declare his way to his face? and who shall repay him what he hath done?

32 Yet shall he be brought to the grave, and shall remain in the shadow of Hades. The [cloths] of the valley shall be sweet unto him, and every man shall draw after him, as there are innumerable before him.

34 How then comfort ye me in vain, seeing in your answers there remaineth falsehood? 

22 Then Eliphaz the Temanite answered and said, 

2 "Can a man be profitable unto God, as he that is wise may be profitable unto himself? Is it any pleasure to THE ALMIGHTY, that thou proffer rights? or is it gain to Him, that thou makest thy ways perfect? Will He reprove thee for fear of thee? or will He enter with thee into judgment?

5 Is not thy wickedness great? and thine iniquities without end? For thou hast taken a pledge from thy brother for nought, and "striped" the naked of their clothing.

? Thou hast not given water to the weary to drink, and thou hast withholden bread from the hungry.

8 But as for the mighty men, he had the earth; and the honourable man dwelt in it.

9 Thou hast sent widows away empty, and the arms of the fatherless have been broken.

10 Therefore snares are round about thee, and sudden fear troubleth thee; and darkness, that thou canst not see; and abundance of waters cover thee.
12. "Is not He high in heaven? Behold the height of the stars, how high they are!
13. "And thou sayest, "How doth GOD know? Can He judge through the dark cloud?
14. "Thick clouds are a covering to Him, that He seeth not; and He walketh in the circuit of heaven.
15. Hast thou marked the old way which wicked men have trodden?
16. Which were cut down out of time, whose foundation was overflowed with a flood:
17. Which said unto GOD, "Depart from us," and what can THE ALMIGHTY do for them?
18. Yet have filled their houses with good things: but the counsel of the wicked is far from me.
19. The rightous see it, and are glad: and the innocent laugh them to scorn.
20. Whereas their substance is not cut down, but the remnant of them is fire consumeth.

21. Acquaint now thyself with Him, and be at peace: thereby good shall come unto thee.
22. Receive, I pray thee, the law from His mouth, and lay up His words in thine heart.
23. If thou return to THE ALMIGHTY, thou shalt be built up, thou shalt put away iniquity from thy tabernacles.
24. Then shalt thou lay up gold as dust, and the gold of Ophir as the stones of the brooks.
25. Yea, THE ALMIGHTY shall be thy defence, and thou shalt have plenty of silver.
26. For then shall thou have thy delight in THE ALMIGHTY, and shalt lift up thy face unto Him.
27. Thou shalt make thy prayer unto Him, and He shall hear thee, and thou shalt pay thy vows.
28. Thou shalt also decree a thing, and it shall be established unto thee: and the light shall shine upon thy ways.
29. When men are cast down, then thou shalt say, "There is lifting up; and He shall save the humble person.

22. Is not...? Fig. Erotesia. Ap. 6.
13 And, &c., "and [yet may be] thou sayest". How...? Fig. Erotesia. Ap. 6.
15 wicked. Heb. 'aven. Ap. 44. iii.
18 wicked. Heb. 'waath'. Ap. 44. x.
21 Acquaint. This is the false theology of Eliphaz. Cp. 42. x.
22 Receive. Most codices, with Aram., Sept., and Vulg., read "thy gain unto=upon"; shall be blessing".
23 return. Sept. adds "and submit thyself".
24 tabernacles. Some codices, with four early printed editions, Sept., and Vulg., read "tent"; others, with six early printed editions (and one in margin), read "tents" (pl).
30 the island of. Island put by Fig. Metonymy of Subject, Ap. 6, for coasts, or borders; but the words are omitted by the Sept.

23. 1—24. 25 [For Structure see next page].
1 answered = replied [at third time]. See note on 4:1.
2 complaint = complaining.
3 stroke = hand. Put by Fig. Metonymy of Cause, Ap. 6, for the calamity occasioned by it. Cp. 13. 21; 19. 11.
30 He shall deliver...the island of the innocent: and it is delivered by the pureness of thine hands."

23 Then Job answered and said,
24 Even to day is my complaint bitter; my stroke is heavier than my groaning.

22 Receive, I pray, instruction from His mouth, and lay up [all] His words within thy heart.
23 To Shaddai come thou back: submit thyself: [And], from thy tent put far away thy sin;
24 Then thou shalt lay up treasure as the dust, and [gold] of Ophir as the pebble-stones.
25 Yea, Shaddai, He shall be thy precious ore, and His [great] strength as silver unto thee.
26 For then in Shaddai thou shalt take delight, and to Eloah thou wilt lift thy face.
27 Then shall thy prayer come to Him, and He will hear, and unto Him thou wilt perform thy vows.
28 The thing thou purposest shall come to pass: and over all thy ways the light shall shine.
29 When others are depressed, then thou shalt say, 'Look up! For, humble men He will exalt;
30 Yea, His doth let the innocent escape.'

So too shalt thou, through innocence of hands.

JOBY'S REPLY TO ELIPHAZ'S THIRD ADDRESS, 23. 1—24. 22 (K' A j, p. 699).

23 To-day again my plaint is bitter, still: His hand is heavier than all my groans.
23. 3.  

3 Oh that I knew where I might find Him! that I might come even to His seat!
4 I would order my cause before Him, and fill my mouth with arguments.
5 I would know the words which He would answer me, and understand what He would say unto me.

6 Will He plead against me with His great power? No; but let strength come in me.
7 There the righteous might dispute with Him; so should I be delivered for ever from my judge.
8 Behold, I go forward, but He is not there; and backward, but I cannot perceive Him:
9 On the left hand, where He doth work, but I cannot behold Him: He hideth Himself upon the right hand, that I cannot see Him:

10 But He knoweth the way that I take: when He hath tried me, I shall come forth as gold.

11 My foot hath held His steps, His way have I kept, and not declined.
12 Neither have I gone back from the commandment of His lips; I have esteemed the words of His mouth more than my necessary food.

13 But who may abide the day of His coming? and who can stand when He appeareth? For He is like a refiner’s fire, and like fullers’ soap:
14 And He shall try me with fire: I shall see my reins: then shall I walk continually in His sight.
15 Therefore am I troubled at His presence: when I consider, I am afraid of Him:
16 For He maketh not my heart soft, and His providence troubleth me:
17 Because I was not cut off from the darkness, neither hath He covered the darkness from my face.

24. 1 Why, seeing His days are not numbered as the days of a week;
2 Some remove the landmarks; they violently take away flocks, and feed thereof;
3 They drive away the ass of the fatherless, they take the widow’s ox for a pledge.

23. 1—24. 25 (K?) p. 699.  
23. 1—10 (A, above.) GOD’S INSCRUTABILITY.  
(A) 1 Job’s wish for trial.
2 His confidence of the issue.
3 Oh. Fig. Echthosis. Ap. 6.
4 a.; or choose.
5 when He hath; or, if He would, shall he.
6 my necessary food. Heb. my own law = my appointed portion; i.e. my ordinary allowance; “law” being put by Fig. Synecdoche (of the Genus). Ap. 6, for what is allowed by it. Cp. Gen. 47. 22. Prov. 30. 8.
8 afraid. See note on Deut. 28. 66.
10 soft = faint, or unversed. Cp. Deut. 20. 3. Isa. 7. 4.
12 Because, &c. See translation below.

24. 1—25 (B, above.) MAN’S INIQUITY.  
(A) 1—17. Crimes of lawless men.
21—20. What the issue ought to be.
21—25. What the issue commonly is.
3 Some: i.e. the lawless men, whose various crimes are detailed in the following verses.
12 From His commands I have not turned back; His words I prized more than my daily food.
13 But He is [God] alone: Who turneth Him? What He desireth, even that He doth.
14 What is decreed for me He will perform; And many such [decrees] He hath in store.
15 [Shut] from His presence out, I am in fear; I think of Him and I am sore afraid.
16 Or GOD it is: Who maketh faint my heart; Yes, Shaddai is the One Who troubleth me.
17 Not from the darkness am I thus dismayed; Nor yet because thick darkness veils my face.
18 Since, then, events from Shaddai are not hid, Why do not they who love Him know His ways?
2 [The lawless men, their neighbours] landmarks move; They seize on flocks, and feed them [as their own].
3 [Some] from the fatherless drive off their ass, And take the widow’s ox from her in pledge.
4 They turn the needy out of the way: the poor of the earth hide themselves together.
5 Behold, as wild asses in the desert, go they forth to their work; rising betimes for a prey: the wilderness yieldeth food for them and for their children.
6 They reap every one his corn in the field: and they gather the vintage of the wicked.
7 They cause the naked to lodge without clothing, that they have no covering in the cold.
8 They are wet with the showers of the mountains, and embrace the rock for want of a shelter.
9 They pluck the fatherless from the breast, and take a pledge of the poor.
10 They cause him to go naked without clothing, and they take away the sheaf from the hungry;
11 Which make oil within their walls, and tread their winepresses, and suffer thirst.
12 Men groan from out of the city, and the soul of the wounded crieth out: yet layeth not folly to them.
13 [They] are of those that rebel against the light: they know not the ways thereof, nor abide in the paths thereof.
14 The murderer rising with the light killeth the poor and needy, and in the night as a thief.
15 The eye also of the adulterer waiteth for the twilight, saying, No eye shall see me: and I put on my garment.
16 In the dark they dig through houses, which they had marked for themselves in the daytime: they know not the light.
17 For the morning is to them even as the shadow of death: if one know them, they are in the terror of the shadows of death.
18 He is swift as the waters; their portion is cursed in the earth: he beholdeth not the way of the vineyards.
19 Drought and heat consume the snow waters: so doth the grave those which have sinned.
20 The womb shall forget him: the worm shall feed sweetly on him: he shall be no more remembered; and wickedness shall be broken as a tree.
21 He evil entreateth the barren that beareth not: and doeth not good to the widow.
22 He draweth also the mighty with his power: he riseth up, and no man is sure of life.
23 Though it be given him to be in safety, whereon he resteth; yet His eyes are upon their ways.

4 [While others] turn the needy from their way; And all the poor [and wretched] hide themselves.
6 Behold them! As wild asses they go forth.
6 [The] barren steppe doth yield their children food.
6 They reap [down corn] in fields which are not theirs.
7 Their vineyard the wicked doth dress.
And without shelter are they from the cold.
8 With sweeping-rain from mountain-storm they're wet;
For want of refuge they embrace the rock.
9 [These tyrants] bear the orphan from the breast; That which is on the poor they take to pledge.
10 Stripped of their [scanty] clothing they go forth, And, hungry, carry [their task-masters'] shaves:
11 Within their walls these poor press out their oil; Their winepresses they tread, yet suffer thirst.
12 From city and from houses groans ascend; With shrieks those being murdered cry for help; Yet [they] regards not this savagery!
* * * * * * * * * *
13 [Others again] rebel against the light; They have no knowledge of its [blessed] ways, Neither abide in the paths thereof.
24. They are exalted for a little while, but are gone and brought low; they are taken out of the way as all other; and cut off as the tops of the ears of corn.

25 And if it be not so now, who will make me a liar, and make my speech nothing worth?"

26 But Job answered and said, 2 a How hast thou helped him that is without power? a how savest thou the arm that hath no strength?

3 How hast thou counselled him that hath no wisdom? and a how hast thou plentifully declared the thing a as it is?

4 To whom hast thou uttered words? and whose spirit came from thee?

5 a Dead things a are formed from under the waters, and the inhabitants thereof.

6 a Hell is naked before Him, and a destruction hath no covering.

7 He stretcheth out the north over the empty place, and hangeth the earth upon nothing. He bindeth up the waters in His thick clouds; and the cloud is not rent under them. He holdeth back the face of His throne, and spreadeth His cloud upon it.

10 He hath compassed the waters with bounds, until the day and night come to an end.

11 The pillars of heaven tremble and are amazed at His reproach.

12 He divideth the sea with His power, and by His understanding He smiteth through the proud.

25. 1-6 (J², p. 669). BILDAD'S THIRD ADDRESS. (Division.)

J² C¹

1 With Him dominion is and reverence; 2 'tis He Who maketh harmony on high; 3 The number of His armies who can count? Yea, upon whom ariseth not His light?

C²

4 How can mortal man be just with God? Or he be pure who is of woman born? 5 Behold the moon: to Him it shineth not; The very stars in His sight are not pure. 6 How much less mortal man—the food of worms—Or any son of man—himself a worm?

K² D

2 How hast thou helped him who hath no pow'r?
13 By His "spirit He hath garnished the heavens; His hand hath formed the crooked serpent.
14 Lo, these are parts of His ways: "but how little a portion is heard of Him? but the thunder of His power who can understand?"

Moreover Job continued his parable, and said,

2 "As GOD liveth, Who hath taken away my judgment; and THE ALMIGHTY, Who hath vexed my soul;
3 All the while my breath is in me, and the spirit of GOD is in my nostrils;
4 My lips shall not speak wickedness, nor my tongue utter deceit.
5 God forbid that I should justify you: till I die I will not remove mine integrity from me.
6 My righteousness I hold fast, and will not let it go: my heart shall not reproach me so long as I live.
7 Let mine enemy be as the wicked, and he that riseth up against me as the unrighteous.
8 For what is the hope of the hypocrite, though he hath gained, when GOD taketh away his soul?
9 Will GOD hear his cry when trouble cometh upon him?
10 Will he delight himself in THE ALMIGHTY? will he call upon GOD?
11 I will teach you by the hand of GOD: that which is with THE ALMIGHTY will I not conceal.
12 Behold, all ye yourselves have seen it; why then are ye thus altogether vain?
13 This is the portion of a wicked man with GOD, and the heritage of oppressors, which they shall receive of THE ALMIGHTY.
14 If his children be multiplied, it is for the sword; and his offspring shall not be satisfied with bread.
15 Those that remain of him shall be buried in death: and his widows shall not weep.

The heart's so fair His Spirit beautifies,
The Serpent [constellation] He hath formed.
Lo, these are but the outlines of His ways; / A whisper only, that we hear of Him; / His wondrous pow'r, who then, can comprehend?

Moreover Job did add these words, and say:

2 As GOD doth live Who takes away my right, / Even Shaddai, Who hath so embittered me;
3 So long as breath remaineth in [my mouth], / And in my nostrils is Eloah's breath,
4 These lips of mine shall not perverseness speak, /—My tongue shall never utter what is false.
5 No; never will I grant that you are right, / Nor, while I live, my innocence let go;
6 My right I hold; I will not give it up!
7 Even the Evil One mine enemy, / And he—th' Unjust—should my accuser be.

hath formed = doth stay. See note on v. s.
crooked = fleeing. Heb. barih. The word occurs only here. Isa. 27. 1; 43. 14, referring to the constellation "Serpent".
serpent = mackah, the shining one. Hence a serpent; here, the constellation so called.
14 but how little a portion —'tis but a whisper.

27. 2 GOD. Heb. El. Ap. 4. IV.
5 God forbid = Far be it from me. Fig. Detes. Ap. 6.
die = expire.
7 wicked = lawless. Heb. rasha'. Ap. 44. x.
8 what . . . Fig. Erotesia. Ap. 6.
taketh away his soul. By a different division of the letters it means "when he liftest up his soul to God", "when God demandeth his soul".
9 Will . . . Fig. Erotesia. Ap. 6.
10 always = continually.

27. 11—28. 28 (J9, p. 669). ZOPHAR'S THIRD ADDRESS. (Intemperance and Alternations.)
G o | 28. 7, 8. What man does not know.
G n | 28. 9—11. What man can do.

11 I will teach you. This is Zophar's third and last address. (1) It is required by the Structure on p. 669 to complete the symmetry of the book. (2) The sentiments of 27. 11—28. 28 demand it, for they are the very opposite of Job's and the same as Zophar's in 27. 13; 20. 29. (3) If these are Job's words, then his friends had convinced him, which Elihu declares they had not done (32. 12). (4) The Heb. of 28. 1 does not mean "continued", but "added to take up his discourse", which may mean conclusion as well as continuance. (5) It marks off and instead of repeating to Zophar, Job utters his "self-justification" (in 29. 1—31. 40), which corresponds with his lamentation in 3. 1—26, and forms the conclusion (G2) as that had been the introduction (G1), and prepares us for "the words of Job are ended" in 31. 40, as Behold, Fig. Advertisor.

13 This is the portion, &c. Zophar thus takes up the words with which he had concluded Ap. 4. 1; 14 children = sons. 15 buried in death. The widow of each of them.
### Job

**27. 16.**

16 Though he heap up silver as the dust, and prepare raiment as the clay:  
17 He may prepare it, but the just shall put it on, and the innocent shall divide the silver.  
18 He buildeth his house as a moth, and as a ^booth that the ^keeper maketh.  
19 The rich man shall lie down, but he shall not be gathered: he openeth his eyes, and he is not.  
20 Terrors take hold on him as waters, a tempest stealeth him away in the night.  
21 The east wind carrieth him away, and he departeth: and as a storm hurleth him out of his place.  
22 For ^God shall cast upon him, and not spare: he would faint flee out of his hand.  
23 Men shall clap their hands at him, and shall hiss him out of his place.

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**28. 1.**

1 Surely there is a ^vein for the silver, and a place for gold where they fine it.  
2 Iron is taken out of the ^earth, and brass is molten out of the stone.  
3 ^God setteth an end to darkness, and searcheth out all perfection: the stones of darkness, and the shadow of death.  
4 The flood breaketh out from the inhabitant; even the waters forgotten of the foot: they are dried up, they are gone away from men.  
5 As for the earth, out of it cometh bread: and under it is turned up as it were fire.  
6 The stones of it are the place of sapphires: and it hath dust of gold.

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### Additional Verses

28. 2. 10 He cutteth out rivers among the rocks; and his eye seeth every precious thing.  
11 He bindeth the floods from overflowing; and the thing that is hid bringeth he forth to light.  
12 But where shall wisdom be found? and where is the place of understanding?  
13 ^Man knoweth not the price thereof; neither is it found in the land of the living.  
14 The depth saith, ^"I is not in me:" and the sea saith, ^"It is not with me."  
15 It cannot be gotten for gold, neither shall silver be weighed for the price thereof.  
16 It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire.  
17 The gold and the crystal cannot equal it: and the exchange of it shall not be for jewels of fine gold.

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28. 3. 28 Yes, for the silver there exists a vein; a place withal for gold which they refine.  
29 From the earth’s inmost part it cometh up; and copper may be smelted from the ore.  
30 To darkness (navi the earth) man sets a bound; in all directions he exploreth (beneath).  
31 Yea, even the ore of earth in darkness [hid].  
32 A shaft he sinketh, (navi to) where the matter dwells; and there, forgotten by the well-worn way, the miners bore, and pass away [from sight].

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28. 4. 5 As for the earth, bread cometh forth from it: Yet underneath it fire is stirred up.  
6 Among its stones are glowing sapphires found; and in its dust are nuggets of pure gold.  
7 There is a path no bird of prey hath known; Nor hath the eagle’s eye discovered it.  
8 A path which no proud beast hath ever trod: Not e’en the lion ever passed that way.  
9 Man lays his hand upon the flinty rock; The hills he overturneth by their roots.  
10 He cutteth water-channels in the rocks: His eye detecteth every precious thing.  
11 The overflowing floods he doth restrain: The hidden things he bringeth forth to light.  
12 But wisdom—whence can wisdom be obtained? And understanding: where is found its place?  
13 No mortal man doth know the way thereto; Among the living it cannot be found.

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28. 18. JOB.

18 No mention shall be made of coral, or of pearls: for the price of wisdom is above rubies.
19 The topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold.

20 Whence then cometh wisdom? and where is the place of understanding? and how shall I know the place thereof?
21 Seeing it is hid from the eyes of all living, and kept close from the fowls of the air.
22 Destruction and death say, 'We have heard the fame thereof with our ears.'
23 God understandeth the way thereof, and giveth the place thereof.
24 For he looketh to the ends of the earth, and seeth under the whole heaven;
25 To make the weight for the wind, and He weigheth the waters by measure;
26 When He made a decree for the rain, and a way for the lightening of the thunder:
27 Then did He see it, and declare it; He prepared it, yea, and searched it out.
28 And unto man He said, 'Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding.'

29 Moreover Job continued his parable, and said:
2 Oh! that I as in months past, as in the days when God preserved me;
3 When His candle shined upon my head, and when by His light I walked through darkness;
4 As I was in the days of my youth, when the secret of God was upon my tabernacle;
5 When the Almighty was yet with me, when my children were about me;
6 When I washed my steps with butter, and the rock poured me out rivers of oil;
7 When I went out to the gate through the city, when I prepared my seat in the street;

20 Whence . . . where . . . ? Fig. Erotésis. Ap. 6.
say . . . heard. Fig. Prosopopoeia. Ap. 6.
Behold. Fig. Asterismos. Ap. 6.
the fear = the reverence.
the Lord*. One of the 134 alterations of the Stephanus (Ap. 22), by which the name "Jehovah" in the primitive text, was changed to Adonai, that is wisdom. This was a libel on Job, for Job had this "fear" or reverence; yet he was suffering. That was the very point in question, and leads up to the answer. This was Zophar's philosophy. The fear of the Lord is not true wisdom; it is only the beginning of wisdom (Ps. 111. 10, Prov. 1. 7; 9. 10). True wisdom is to take the place of the sinner before God, and Job takes this place (42. 5, 6). This is the end of the Lord (Jas. 5. 11), and it is the end of this book. This wisdom "justifies God" (Ps. 51. 3, 4, 6, Matt. 11. 13, Luke 7. 25). True wisdom is "given", and we have to be "made" to know it (Prov. 30. 24, 2 Tim. 3. 15. Job 35. 34). Cp. 33. 27, 28; 34. 31, 35; 11. 9, 17. Zophar's was human wisdom founded on human merit. To depart from evil is what every prudent man would do from good policy.

29. 1—31. 40 (G3, p. 609). JOB'S SELF-JUSTIFICATION. (Division.)

G2* H1. 29. Saddened retrospect of past prosperity.
H2* 30. Sorrowful description of present misery.
H3* 31. Solemn asseveration of innocence.

29. 1—25 (H1, above). SADENED RETROSPECT OF PAST PROSPERITY. (Introversion.)

1 Moreover Job continued his parable: i.e. again took up his interrupted discourse. This is Job's last address (G2), corresponding with his first (G1). See the Structure on p. 609. 2 Oh! Fig. Erotésis. Ap. 6. I, the "I" of prosperity: in ch. 30, the "I" of adversity: in ch. 31, the "I" of self-righteousness. Contrast the "I" of 42. 2—6, the "end".
3 candle = lamp. 4 youth = tabernacle = tent. 5 the Almighty. Heb. 6 rivers = divisions. Hence the little channels made in Shaddai. Ap. 4. VII. children = youths.
7 street = broad or open place.

18 Corals and pearls can not with it be named; The worth of rubies wisdom far excels. And purest gold with it can not be weighed.
19 The topaz gem of Cush vies not therewith; And purest gold with it can not be weighed.

20 Whence then, this wisdom? [Whence, then, doth it come?] And understanding, where is found its place?
21 So hidden from the eyes of all who live; And from the birds of heav'n so close concealed.
22 Death and Destruction both alike declare, "We have heard its fame with our ears." But He discerns the secret place thereof.
23 Eloah, though, hath understood the way; And He discerns the secret place thereof.
24 For He can look to Earth's remotest bounds, And all beneath the heavens He beholds.
25 So that He gives the air its density; And waters meteth out by measurement.
26 When for the rain He issued a decree, A way appointed for the thunder-flash;

20 More jobs continued his parable, and said:
2 Oh! That I as in months past, as in the days when God preserved me;
3 When His candle shined upon my head, and when by His light I walked through darkness;
4 As I was in the days of my youth, when the secret of God was upon my tabernacle;
5 When the Almighty was yet with me, when my children were about me;
6 When I washed my steps with butter, and the rock poured me out rivers of oil;
7 When I went out to the gate through the city, when I prepared my seat in the street;
29. 8.  JOB.  30. 5.

8 The young men saw me, and hid themselves; and the aged arose, and stood up.
9 The princes refrained talking, and laid their hand on their mouth.
10 The nobles held their peace, and their tongue cleaved to the roof of their mouth.
11 When the ear heard me, then it blessed me; and when the eye saw me, it gave witness to me:

K 12 Because I delivered the poor that cried, and the fatherless, and him that had none to help him.

T 13 The blessing of him that was ready to perish came upon me: and I caused the widow’s heart to sing for joy.

K 14 I put on righteousness, and it clothed me: my judgment was as a robe and a diadem.

S 15 I was eyes to the blind, and feet was 3 to the lame.

J 16 3 was a father to the 9 poor: and the cause which I knew not I searched out.

P 17 And I brake the jaws of the 9 wicked, and plucked the spoil out of his teeth.

30. 1-31 (H 3 p. 700.) SORROWFUL DESCRIPTION OF PRESENT MISERY. (Alternation.)

H 3 L 1-14. From others. (vr. 1-8, their character. vr. 9-14, their conduct.)

M 15-18. In himself. (vr. 15, mental. vr. 17, 18, bodily.)

L 19-24. From God. (vr. 19, 20, silence. vr. 21-24, action.)


I. Note the “I” of adversity in ch. 30. See note on 29. 2.

dwelt as a king in the army, as one that comforteth the mourners.

30 But now they that are younger than I I have me in derision, whose fathers I would have disdained to have set with the dogs of my flock.

2 Yea, whereto might the strength of their hands profit me, in whom old age was perished?

3 For want and famine they were solitary, fleeing into the wilderness in former time desolate and waste.

4 Who cut up mallows by the bushes, and juniper roots for their meat.

5 They were driven forth from among men, (they cried after them as after a thief;)
6 To dwell in the cliffs of the valleys, in caves of the earth, and in the rocks.
7 Among the bushes they brayed: under the nettles they were gathered together.
8 They were children of fools, yea, children of base men: they were viler than the earth.
9 And now am I their song, yea, I am their byword.
10 They abhor me, they flee far from me, and spare not to spit in my face.
11 Therefore he hath loosed my cord, and afflicted me, they have also let loose the bridle before me.
12 Upon my right hand rise the youth; they push away my feet, and they raise up against me the ways of their destruction.
13 They mar my path, they set forward my calamity, they have no helper.
14 They came upon me as a wide breaking in of waters: in the desolation they rolled themselves upon me.

15 Terrors are turned upon me: they pursue my soul as the wind: and my welfare passeth away as a cloud.
16 And now my soul is poured out upon me; the days of affliction have taken hold upon me.
17 My bones are pierced in me in the night season: and my sinews take no rest.
18 By the great force of my disease is my garment changed: it bindeth me about as the collar of my coat.

19 He hath cast me into the mire, and I am become like dust and ashes.
20 I cry unto Thee, and Thou dost not hear me: I stand up, and Thou regardest me not.
21 Thou art become cruel to me: with Thy strong hand Thou oppressest Thyself against me.
22 Thou liftest me up to the wind; Thou

6 In dark ravines they make their dwellingplace,
In holes of earth, and caverns of the rocks;
7 Among the desert scrub they raise their shouts,
[And] under bramble bushes herd [like beasts].
8 Children of fools, yea, sons without a name,
As outcasts they are driven from the land.
9 But, yea, I have become a by-word unto them.
10 They [all] abhor and stand aloof from me;
And spare not to spit before my face.
11 Since He hath loosed my bow, and humbled me,
Tear too, before me, cast off all restraint.
12 At my right hand this rabble rises up;
They thrust aside my feet; [June I have no room];
Against me they oppose their hostile ways.
13 They mar my path; [my movements they impede];
They seek my hurt, although it helpeth them not,
14 As [waters] through a breach, they come [on me];
And like a tempest they rush in on me.

15 All now is overthrown: and, like the wind,
Terrors my dignity have scattered far;
And gone, like clouds, is my prosperity.
16 And now my soul within me is poured out;
The days of my affliction hold me fast.
17 By mist my bones are pierced [with pain] without;
My throbbing nerves [within me] never rest.

18 By great exertion is my garment changed;
It girds me as my tunic girds my neck.

19 Into the mire His hand hath cast me down;
To dust and ashes I may be compared.
20 I cry aloud to Thee, Thou answerest not;
I stand (in prayer), but Thou dost not regard.
21 Thou art become relentless [to my prayer];
And dost assail me with Thy mighty hand.
22 Thou usest to uplift me on the wind;
[Yes] Thou dost cause me [thereupon] to ride;
[But now] my substance Thou dost bring to naught.
23 I know that Thou wilt turn me over to death,--
Even to the place ordained for all who live.
24 Ah! prayer [for these] is vain. He will not help,
Though when in trouble they cry [to Him].

25 Did not I weep for him whose lot was hard?
Was I not for the helpless sorely grieved?
26 Yet, when I looked for good, then evil came;
And darkness [deep], when I expected light.
27 My bowels boil, and they are never still;
So suddenly has trouble come on me.
28 Shrouded in gloom I go, without the sun.
I rise in the assembly, and cry "Help!"
29 Brother am I become to howling brutes,
And a companion to the screeching birds.
30 My skin is black upon me, and my bones are burned with heat.
31 My harp also is turned to mourning, and my "organ into the voice of them that weep.

N² u²
5 If I have walked with vanity, or if my foot hath hasted to deceit;

v⁵
6 Let me be weighed in an even balance, that the ALMIGHTY may know mine integrity.

N³ u³
7 If my step hath turned out of the way, and mine heart has walked after mine eyes, and if any blot hath cleaved to mine hands:

v⁵
8 Then let me sow, and let another eat; yea, let my offspring be rooted out.

N¹ u⁴
9 If mine heart have been deceived by a woman, or if I have laid wait at my neighbour's door;

v¹
10 Then let my wife grind unto another, and let others bow down upon her.

11 For this is an heinous crime; yea, it is an inequity to be punished by the judges.

12 For it is a fire that consumeth to destruction, and would root out all mine increase.

13 If I did despise the cause of my manservant or of my maidservant, when they contended with me;

v⁵
14 What then shall I do when GOD riseth up? and when he visiteth, what shall I answer Him?

15 Did not He that made me in the womb make him? and did not One fashion us in the womb?

N⁴ u⁴
16 If I have withhold the poor from their desire, or have caused the eyes of the widow to fail:

17 Or have eaten my morsel myself alone, and the fatherless hath not eaten thereof;

18 (For from my youth he was brought up with me, as with a father, and I have guided her from my mother's womb;)

31 organ—lute.

H² N¹ u¹
1 A covenant mine eyes had made [with God];

How then could I upon a virgin gaze?

v¹
2 What would my judgment be from GOD above?

Or what my lot from Shaddai in the height?

3 Is not calamity for evil men?

To those who sin is not disaster due?

4 Would not Eloah see my [evil] way?

[Would He not] take account of all my steps?

N² u²
5 If I have walked in ways of futility,

Or if my foot hath hasted to deceit;

v²
6 Then let Him weigh me in just balances,

And let Eloah know my blamelessness.

N³ u³
7 If from the way, my step aside hath swerved,

And I have coveted what I had seen,

Or any stain has cleaved unto my hands:

v³
8 Then let me sow and let another reap,

And let my plantings all be rooted up.

9 By woman if my heart have been enticed,

And at my neighbour's door I have laid wait:

v¹
10 Then let my wife grind for another man,

Let others humble her [as if their slave],

11 For such a deed would be a heinous sin,

A sin that must be brought before the judge;

12 A fire 'twould be that to Avadon burns,

Destroying all my increase at the root.

13 If I had spurned my servants' righteous cause,

When they had brought before me their complaint:

v³
14 What then could I have done when GOD rose up?

When He required, could I have answered Him?

15 Who in the womb made me, made He not him?

And from one source gave being to us both?

16 If from the poor man's prayer I turned away,

[Or if] I caused the widow's eyes to fail;

17 Or if I ate my morsel alone,

So that the fatherless ate none thereof;—

18 [But no!] As with a father he grew up

With me; and from my birth I guided her.
19 If I have seen any perish for want of clothing, or any "poor without covering;
20 If his "loins have not blessed me, and if
be not warmed with the fleece of my sheep;
21 If I have lifted up my hand against the fatherless, when I saw my "help in the gate:
22 Then let mine arm fall from my shoulder blade, and mine arm be broken from the bone.
23 For destruction from "GOD was a terror to me, and by reason of His "highness I could not endure.

24 If I have made gold my hope, or have said to the fine gold, 'Thou art my confidence;'
25 If I rejoiced because my wealth was great, and because mine hand had gotten much;
26 If I beheld "the sun when it shined, or the moon walking in brightness;
27 And my heart had been secretly enticed, or "my mouth had kissed my hand:
28 This also were an "iniquity to be punished by the judge: for I should have denied the "GOD That is above.

29 If I rejoiced at the destruction of him that hated me, or lifted up myself when "evil found him:
30 (Neither have I suffered my mouth to "sigh by wishing a curse to "his soul,)
31 If the "men of my "tabernacle said not, 'Oh that we had of his flesh! we cannot be satisfied'
32 The stranger did not lodge in the street: but I opened my doors to the traveller.
33 If I covered my "transgressionsanguage as Adam, by hiding mine "iniquity in my bosom:
34 Did I fear a great multitude, or did the contempt of families terrify me, that I kept silence, and went not out of the door?

35 "Oh that one would hear me! 'Behold, my desire is, that "THY ALMIGHTY would answer me, and that mine "adversary had written a book.
36 Surely I would take it upon my shoulder, and bind it as a crown to me.
37 I would declare unto Him the number of my steps; as a prince would I go near unto Him.
38 If my "land cry against me, or that the furrows likewise thereof "complain;
39 If I have eaten the fruits thereof without money, or "have caused the owners thereof to lose their "life:

19 poor = helpless. Heb. 'ebōn. See note on Prov. 6. 11.
20 loins not blessed. Fig. Protopopsia, Ap. 6: i.e. the loins so covered.
21 help. Put by Fig. Metonymy (of Adjunct), Ap. 6, for those who would be on his side.
22 bone. A.V. marg. "the channel bone". Obsolete Eng. for channel = what is channelled or scooped out: i.e. the socket.
23 highness = majesty. endure = escape. 26 the sun = the light.
27 my mouth hath kissed my hand: i.e. the outward sign of homage (to, or in worship, of the sun).
30 sin. Heb. châţār. Ap. 44. i.
33 transgressions. Heb. pâhâ'. Ap. 44. ix. Some codices, with two early printed editions, Sept., and Vulg., read "transgression" (sing.).
35 Oh! Fig. Ecphrasis. Ap. 6.
37 behold. Fig. Asterismos. Ap. 6.
39 have caused, &c. = made the souls of the owners groan.

35 (Nay, not my mouth would I permit to sin,
By asking for a curse upon his soul.)
31 Though have not those of mine own household said,
"Oh! that we had [our foodman's flesh [to eat],
That we might sate ourselves [therewith]."
32 The stranger never lodged outside [my tent];
My doors I opened to the traveller.
33 If I, like Adam, my transgression hid,
And in my breast concealed my secret sin:
34 Then let me tremble at the rabble crowd,
Yea, let the scorn of men of rank affright,
And let me silence keep, and not go forth.
35 (Oh! that I had but one to hear what I
Have noted down! Let Shaddai answer me!
Or, let mine adversary write his charge!
36 Would I not on my shoulder lift it up,
Or bind it as a crown upon [my head]?
37 The number of my steps I would declare;
Yea, as a prince I would draw near to him.)

38 If all my land against me had cried out,
And [if] its furrows all together wept;
39 If without having paid, I ate its fruits,
And made the souls of those who owned it groan:
40 "Let thistles grow instead of wheat, and cockle instead of barley." The words of Job are ended.

32 So these three men ceased to answer Job, because he was righteous in his own eyes.
2 Then was kindled the wrath of Eliphaz the son of Barachel the Zoarite, of the kindred of Ram: against Job was his wrath kindled, because he justified himself rather than God.
3 And against his three friends was his wrath kindled, because they had found no answer, and yet had condemned Job.
4 Now Eliphaz had waited till Job had spoken, because they were elder than he.
5 When Eliphaz saw that there was no answer in the mouth of these three men, then his wrath was kindled.

6 And Eliphaz the son of Barachel the Zoarite answered and said, "If I am young, and ye are very old;
wherefore I was afraid, and durst not shew you mine opinion.
7 I said, 'Days o' mine days should speak, and multitude of years should teach wisdom.'
8 But there is a spirit in man; and the understanding of the Almighty giveth them understanding.
9 Great men are not always wise: neither do the aged understand judgment.
10 Therefore I said, 'Hearken to me; 3 also will shew mine opinion.'
11 Behold, I waited for your words; I gave ear to your reasons, whilst ye searched out what to say.
12 Yea, I attended unto you, and, behold, there was none of you that convinced Job, or that answered his words:
13 Lest ye should say, 'We have found out wisdom;' 'God thrusteth him down, not man.'
14 Now he hath not directed his words against me: neither will I answer him with your words.
15" (They were amazed, they answered no more: they left off speaking.

32. 1—37. 24 (E, p. 665). THE MINISTRY OF ELIHU: THE MEDIATOR. (Division.)

E O' 32. 1-5. The connecting narrative.
Q' 32. 6-37, 24. The ministry proper.

32. 1-5 (O', above). THE CONNECTING NARRATIVES. (Alternation.)
 w 4. The one man. Job.
 x 4. Anger of Eliphiz.

2 Eliphaz = God is Jehovah; or, my God is He. Not named before. His addresses occupy six chapters. His two counts of indictment (v. 2, 3) are based upon what precedes, and lead up to "the end of the Lord" in what follows from v. 13. Barachel = whom God hath blessed. Zoarite. Descended from Benz, the second son of Nahor, the brother of Abraham (Gen. 22, 20, 21). See notes on p. 666.

3 condemned Job. The primitive text reads "condemned God," but was altered from motives of false reverence by the Sopherim to "Job." See Ap. 33.

32. 6-37, 24 (O', above). ELIHU'S MINISTRY. (Repealed Alternation.)
O' 32. 6-22. Eliphiz. Introduction.
 Q' 32. 6-15. His first address to Job.
 P' 34. 1. Eliphiz. Conclusion.
 Q' 34. 2-37. His words to Job's friends.
 P' 35. 1. Eliphiz. Conclusion.
 Q' 35. 2-18. His second address to Job.
 P' 36. 1. Eliphiz. Conclusion.

32. 6-22 (P', above). ELIHU, INTRODUCTION. (Alternation.)
P' 6 s. Personal. Seniority.
 s 4, 7. Reason for not speaking before.
 s 8, 9. Personal. Qualification.
 s 10-12. Reason for speaking now.

7 Days . . . years. Put by Fig. Melonymy of (Adjunct), Ap. 6, for men of years: aged men.
9 The greatest men are not at all wise; Nor do the aged [always] rightly judge.
10 Therefore I said, "O hearken unto me; I too will show my knowledge, even I."
11 Lo! I have listened unto your discourse; To all your reasoning I have given ear,\n
Waiting till ye have searched out what to say.
12 But, though you to me carefully gave heed, There was not one of you convinced Job; Not one who really answered what he said.
13 I pray you, say not "We have wisdom found; 'is God alone Who thrusts him down, not man."
14 Since not gainst me hath he arrayed his words, I will not with you withstand to him.
15 All broken down, they answer him no more; They have not any more a word to say.

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18 matter. Heb. millah—matters of what is said.
20 bottles—skin bottles; which, if fermentation is not completed, sometimes burst.
22 soon. See note on Prov. 5. 14.

33. 1-33 (Q', p. 706). ELIHU’S WORDS TO JOB.

(Alterations.)

Q’ [R1 a'] 1, 2. Call for attention.

b1 1-4. His fitness. f b 4. External.

a’ 1. Call for answer.

b2 5-7. His fitness. f g 7. Internal.


R2 [a’] 1-7. Call for silence.

b1 8-31. His fitness. “I will speak.”

a’ 32. Call for answer.

b2 33. His fitness. “I will teach.”

2 Behold. Fig. *Asterisk.* Ap. 6.
3 My words. In this chapter are to be found most of the fundamental doctrines of the N.T.
8 thy wish. Cp. 18. 3, 18-24; 19. 21; 29. 5-9; 30. 20;
31. 35.
9 thy words. Cp. 9. 17; 10. 7; 11. 4; 16. 17; 28. 10, 11;
27. 6; 29. 14; 31. 1.
13 greater than man. This is the theme of Elihu’s addresses.

33. 16.

32. 12.

16 When I had waited, (for they spake not, but stood still, and answered no more.)
17 I said, ‘I will answer also my part, I also will shew mine opinion.
18 For I am full of doctrine, the spirit within me constraineth me.
19 Behold, my belly is as wine which hath no vent; it is ready to burst like new bottles.
20 I will speak, that I may be refreshed: I will open my lips and answer.
21 Let me not, I pray thee, accept any man’s person, neither let me give flattering titles unto man.
22 For I know not to give flattering titles; in so doing my Maker would soon take me away.”

Q’ [R1 a’] (p. 706)

33 Wherefore, Job, I pray thee, hear my speech, and hearken to all my words.

b1 3 My words shall be of the uprightness of my heart: and my lips shall utter knowledge clearly.

4 The Spirit of GOD hath made me, and the breath of THE ALMIGHTY hath given me life.

a’ 5 If thou canst answer me, set thy words in order before me, stand up.

b2 6 Behold, I am according to thy wish in GOD’S stead: I also am formed out of the clay.

7 Behold, my terror shall not make thee afraid, neither shall my hand be heavy upon thee.

S c 8 Surely thou hast spoken in mine hearing, and I have heard the voice of thy words, saying—

9 ‘I am clean without transgression, I am innocent; neither is there iniquity in me.

10 Behold, He findeth occasions against me, He counteth me for His enemy,

11 He putteth my feet in the stocks, He marketh all my paths.’

16 And still I waited, though they could not speak, but silent stood and offered no reply.
17 I will reply—see 1.—on mine own part;
18 I too shall show my knowledge, even I.
19 For I am filled full with [wisdom’s] words;
20 The spirit in my breast constraineth me.
21 It is as wine secured, without a vent,
22 Like wine-skins new, which are at point to burst.
23 So, I will speak, that I may find relief;
24 Open my lips, and take up my discourse.
25 I will not now regard the face of men,
26 And to no man will flattering titles give.
27 I know not how to flatter. Otherwise My Maker sook would summon me away.

ELIHU. FIRST ADDRESS TO JOB. 33. 1-33.

Q’ [R1 a'] (p. 706)

33 And now, O Job, I pray thee hear me speak,

2 Behold now that I have begun to speak;

3 For all that I shall say comes from my heart,

4 GOD’S Spirit made me [at the first], and [still]

5 If thou be able, answer me, I pray:

6 Lo, I am here—thou wouldest—in GOD’S stead.

7 Behold, my terror will not make thee fear;

8 But, surely, thou hast spoken in mine ears,

9 A man without transgression, pure, am I:

10 He is against me; seeking grounds of strife,

11 My feet He setteth fast within the stocks,

12 Behold, thou art not just; I answer thee:

HOW GREAT IS GOD COMPARED WITH MORTAL MAN?
13 Why dost thou strive against Him? for He giveth not account of any of His matters.

14 For 'GOD speaketh once, yea twice, yet man perceiveth it not.

15 In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed;

16 Then He openeth the ears of men, and sealeth their instruction,

17 That He may withdraw man from his purpose, and hide pride from man.

18 He keepeth back his soul from the pit, and his life from perishing by the sword.

19 He is chastened also with pain upon his bed, and the multitude of his bones with strong pain:

20 So that his life abhorreth bread, and his soul daintiness meat.

21 His flesh is consumed away, that it cannot be seen; and his bones that were not seen stick out.

22 Yea, his soul draweth near unto the grave, and his life to the destroyers.

23 If there be a messenger with Him, an interpreter, one among a thousand, to shew unto man his uprightness:

24 Then He is gracious unto him, and saith, 'Deliver him from going down to the pit: I have found a Ransom.'

25 His flesh shall be fresher than a child's: he shall return to the days of his youth.

26 He shall pray unto the Lord, and he will be favourable unto him: and he shall see His face with joy:

27 He looketh upon men, and if any say, "I have sinned, and perverted that which was right, and it profited me not;"

28 He will deliver his soul from going into the pit, and his life shall see the light.

29 Lo, all these things worketh 'GOD oftentimes with 17 man, hold thy peace, and 3 will speak.

30 If thou hast anything to say, answer me: speak, for I desire to justify thee.

31 If not, "hearken unto me: hold thy peace, and I shall teach thee wisdom."
Furthermore Elihu answered and said,

2 "Hear my words, O ye wise men; and give ear unto me, ye that have knowledge.

3 For the ear trieth words, as the mouth tasteth meat.

4 Let us choose to us judgment: let us know among ourselves what is good.

5 For Job hath said, "I am righteous: and God hath taken away my judgment.

6 Should I lie against my right? my wound is incurable without transgression."

7 What man is like Job, who drinketh up scorning like water?

8 Which goeth in company with the workers of iniquity, and walketh with wicked men.

9 For he hath said, 'It profiteth a man nothing that he should delight himself with God.'

10 Therefore hearken unto me, ye men of understanding:

11 Far be it from God, that He should do wickedness; and from THE ALMIGHTY, that He should commit iniquity.

12 For the work of a man shall He render unto him, and cause every man to find according to his ways.

13 Yea, surely God will not do wickedly, neither will He pervert judgment.

14 Who hath given Him a charge over the earth? or who hath disposed the whole world?

15 If He set His heart upon man, if He gather unto Himself his spirit and his breath;

16 If now thou hast understanding, hear this: hearken to the voice of my words.

17 Shall even he that hateth right govern? and wilt thou condemn Him that is most just?

ELIHU. ADDRESS TO JOB'S FRIENDS.

Elihu then addressed [Job's friends] and said:

2 Hear now my words, ye wise [and clever] men;

3 And ye who know knowledge, have ear to me.

4 For 'tis the ear that [proves and] trieth speech;

5 Even as the palate shows what food is good.

6 Then, let us, what is right, choose for ourselves:

7 Let us decide among us, what is good.

5 Now Job hath said—

"I am and have been just:

But God my righteous cause hath turned away.

6 Shall I against my right speak what is false?

Sore is my wound; though through no sin of mine."

7 Where is the worthy man [who] like to Job,

Drinks up as water all your scornful words?

8 And keepeth company with those who sin,

And doth associate with wicked men?

9 For he hath said—

"It profiteth not man

That he should take delight in Elohim."

10 To this, ye wise men, list to my reply:

Far be such evil from the mighty God,

And far from Shaddai such iniquity.

11 For, sure, man's work He will repay to him,

And will requite according to his ways.

12 Nay, surely, God will not do wickedly,

And Shaddai never will pervert the right.

13 Who e'er to Him did delegate the charge

Of earth? or trusted Him with all the world?

14 Should He think only of Himself, [and all]

His breath, the breath of life withdraw: [what then?]

15 All flesh together would [at once] expire,

And man would straight to dust return again.

16 Now, if thou understanding hast, hear this;

Give heed unto the teaching of my words.

17 Can one who hateth justice rule [the world]?

Will thou condemn the Just, the Mighty One?

18 Shall one say to a King—'Thou worthless man'?

Or, unto nobles, "Ye ungodly men?"
19 *How much less to Him That accepteth not the persons of princes, nor regardeth the rich more than the poor? for they all are the work of His hands.*

20 In a moment shall they die, and the people shall be troubled at midnight, and pass away: and the mighty shall be taken away without hand.

21 For His eyes are upon the ways of a man, and He seeth all his goings.

22 There is no darkness, nor shadow of death, where the workers of iniquity may hide themselves.

23 For He will not lay upon a man more than he can bear; that he should enter into judgment with God.

24 He shall break in pieces men without number, and set others in their stead.

25 Therefore He knoweth their works, and He overturneth them in the night, so that they are destroyed.

26 He striketh them as with a wicked man in the open sight of others;

27 Because they turned back from Him, and were not willing to consider any of His ways:

28 So that they cause the cry of the poor to come unto Him, and He heareth the cry of the afflicted.

29 When He giveth quietness, who then can make trouble? and when He hideth His face, who then can behold Him? whether it be done against a nation, or against a man only:

30 That the hypocrite reign not, lest the people be ensnared.

31 Surely it is meet to be said unto God: *I have borne chastisement, I will not offend any more.*

32 That which I see not teach thou me; if I have done iniquity, I will do no more.

33 *Should it be according to thy mind? He will recompense it, whether thou refuse, or whether thou choose; and not I: therefore speak what thou knowest.*

34 Let men of understanding tell me, and let a wise man hearken unto me.

35 Job hath spoken without knowledge, and his words were without wisdom.

My desire is that Job may be tried unto the end because of his answers for wicked men.

37 For he addeth rebellion even to his sin, he clappeth his hands among us, and multiplieth his words against God.

38 Elihu spake moreover, and said, *thinkest thou this to be right, that thou saidst, My righteousness is more than God's?*
35. 3. JOB.

1656 3 For thou saidst, "What advantage will it be unto thee?" and, "What profit shall I have, if I be cleansed from my sin?"

m 4 See, if thou answer thee, and thy companions with thee.
5 "Look unto the heavens, and see; and behold the clouds which are higher than thou.
6 If thou sinnest, what dost thou against Him? or if thy transgressions be multiplied, what dost thou unto Him?
7 If thou be righteous, what givest thou Him? or what receiveth He of thine hand?
8 Thy wickedness may hurt a man as thou art; and thy righteousness may profit the son of man.

V2 12 9 By reason of the multitude of oppressions they make the oppressed to cry; they cry out by reason of the arm of the mighty.

m2 10 But none saith, "Where is that God who made me? Who giveth songs in the night? Who teacheth us more than the beasts of the earth, and maketh us wiser than the fowls of heaven?"
12 There they cry, but none giveth answer, because of the pride of evil men.
13 Surely God will not hear vanity, neither will He "the Almighty" regard it.

V3 15 14 Although thou sayest thou shalt not see Him,

m3 yet judgment is before Him; therefore dost thou Him.
15 But now, because it is not so, He hath visited in His anger; yet He knoweth it not in great extremity:
16 Therefore doth Job open his mouth in vain; he multipliceth words without knowledge.

36 Elihu also proceeded, and said,

2 "Suffer me a little, and I will shew thee that I have yet to speak on God's behalf.

3 Yea—thou dost ask "What is the gain to thee?"
And, "Shall I profit more than mine sin?"

m1 4 I—even I, will make reply to thee,
And, with thee, to these friends of thine as well.
5 Look up unto the heav'n; consider them; Survey the skies, so high above thy head.
6 If thou hast sinned, what dost thou to Him? Be thy sins many, what dost thou to Him?
7 If thou art just, what dost thou give to Him? Or from thine hand what [gift] wilt He receive?
8 Thy sin may hurt a mortal like thyself.
Thy righteousness may profit one like thee.

V2 14 9 Men make an outcry when they are oppressed:
They cry for help when 'neath the tyrant's pow'r.
10 But no one saith, "Where is my Maker, O God? Who giveth songs to us in sorrow's night?
11 And teacheth us beyond the beasts of earth, And maketh us wiser than the fowl of heav'n?"
12 But the true reason why He answereth not, Although they cry, is—evil does' pride,
For vanity God will in no wise hear, Nor will th' Almighty hold it in regard.

V2 14 15 How much less, then, when thou dost say to Him— "I see Him not: [He doth not hear my cry]."

Yet judgment is before Him: therefore wait.
But now, because He hath not punished thee, [Thou say'st]:— "His anger doth not visit sin; Nor strictly mark wide-spread iniquity."
16 Thus Job doth fill his mouth with vanity; And, without knowledge, multipliceth words.

ELIHU. WORDS ON GOD'S BEHALF.
36. 2—27. 24 (Q4, p. 705).

2 Bear with me, while I, briefly, make thee see There yet are words to say on God's behalf.
3 My knowledge I shall gather from afar; And to my Maker righteousness ascribe.
4 For truly, nothing false is in my words:
Th' Omnipotent One is it Who deals with thee.
5 Lo! GOD IS GREAT,—but naught doth He despise: In power great, in wisdom great, is He.
6 He will not let the wicked ever live: But He will right the cause of the oppressed,
And not take from a righteous man His eyes. He seareth them with kings upon the throne; He makes them sit in glory; raised on high.
8 And if they be bound in fetters, and be held in cords of affliction;
9 Then He sheweth them their work, and their transgressions that they have exceeded.
10 He openeth also their ear to discipline, and commandeth that they return from iniquity.
11 If they obey and serve Him, they shall spend their days in prosperity, and their years in pleasures.
12 But if they obey not, they shall perish by the sword, and they shall die without knowledge.
13 But the hypocrites in heart heap up wrath; they cry not when He bindeth them.
14 They die in youth, and their life is among the unclean.
15 He delivereth the poor in his affliction, and openeth their ears in oppression.

16 Even so would He have removed thee out of the strait into a broad place, where there is no strictness; and that which should be set on thy table should be full of fatness.
17 But thou hast fulfilled the judgment of the wicked: judgment and justice take hold on thee.
18 Because there is wrath, beware lest He take thee away with His stroke: then a great ransom cannot deliver thee.
19 *Will He esteem thy riches? no, not gold, nor all the forces of strength.
20 Desire not the night, when people are cut off in their place.
21 Take heed, regard not iniquity: for this hast thou chosen rather than affliction.
22 *Behold, *GOD exalteth by His power: who teacheth like Him?
23 *Who hath enjoined Him His way? or who can say, Thou hast wrought iniquity?
24 Remember that thou magnify His work, which men behold.

8 And, if they be in [iron] fetters bound,
9 *It is that He may show to them their deeds
And their transgressions which have sprung from pride.
10 Thus openeth He their ear, and doth instruct
And warn them from iniquity to turn.
11 Then, if they hearken and obey [His voice],
They in prosperity shall spend their days,
[And end] their years in peace and pleasantness.
12 Should they not heed, they perish by the sword;
And die, not knowing [how it is, or why].
13 But hypocrites in heart will heap up wrath,
[Because] He cry not when He bindeth them.
14 Wherefore they die while they are yet in youth,
Their life is spent among polluted ones.
15 Yet He doth save the poor in all his woes,
And openeth their ear in their distress.
16 Thus, in like manner, He would rescue all,
And from the mouth of trouble draw thee out
Into a pleasant place —no trouble there; Thy table well provided with richest food.
17 But if with sinners’ pleadings thou be filled,
Judgment and justice will lay hold on thee.
18 For, there is wrath; [beware, then] of his stroke;
For, then, a ransom great will not suffice,
Nor treasure turn the threatened stroke aside,
Nor precious ore avail, nor all thy strength.
20 Oh, long not for the night (of death), in which

[Whole] nations get upewed from out their place!
21 Take heed! regard not thou iniquity;
For this thou didst prefer to all thy woes.
22 Lo, *GOD will be exalted in His power:
Who can convey instruction like to Him?
23 Who is it that assigns to Him His way?
Or who can say to Him—*Thou hast done wrong?*
24 Remember that thou shouldst extol His work,
Which men have contemplated, [and have sung]:
25 Yea, all have gazed in wonder thereupon;
And mortal man beholds it from afar.
26 Lo! *GOD IS GREAT,—[greater] than we can know:
The number of His years past finding out.
27 *Tis He Who draweth up the vapour-clouds;
And they distil [from heaven] in rain and mist:
28 E’en that which from the [low’ring] skies doth fall,
And poureth down on man abundantly.
29 Can any man explain the rain-clouds’ balancings,
The rumbling thunders of His canopy?
30 Behold, He spreadeth out His light thereon,
While making dark the bottom of the sea.
31 *Yet He His judgment executes by these:
By these He giveth food abundantly.
32 *He graspeth* in His hand the lightning flash,
And giveth it commandment where to strike.
33 Of this the noise thereof quick notice gives,
The [frightened] cattle warn of coming storm.
At this also my heart trembleth, and is moved out of its place.
2 Hear attentively the noise of His voice, and the sound that goeth out of His mouth.
3 He directeth it under the whole heaven, and His lightning unto the ends of the earth.
4 After it a voice roareth: He thundereth with the voice of His excellency; and He will not stay them when His voice is heard.
5 His thundereth marvulously with His voice; great things doeth He, which we cannot comprehend.
6 For He saith to the snow, 'Be thou on the earth;' likewise to the small rain, and to the great rain of His strength.
7 He sealeth up the hand of every man; that all men may know His work.
8 Then the beasts go into dens, and remain in their places.
9 Out of the south cometh the whirlwind: and cold out of the north.
10 By the breath of GOD frost is given: and the breadth of the waters is straitened.
11 Also by watering He weareth the thick cloud: He scattereth His bright clouds.
12 He turneth it about by His counsel: that they may do whatsoever He commandeth upon the face of the world in the earth.
13 He causeth it to come, whether for correction, or for His land, or for mercy.

Hast thou with Him spread out the sky, which is strong, and as a molten looking glass?
19 Teach us what we shall say unto Him; for we cannot order our speech by reason of darkness.
20 Shall it be told Him that I speak? if a man speak, surely he shall be swallowed up.
21 And now men see not the bright light which is in the clouds: but the wind passeth, and cleanseth them.
22 Fair weather cometh out of the north: with it is terrible majesty.
23 Touching 'THE ALMIGHTY,' we cannot find Him out: He is excellent in power, and in judgment, and in plenty of justice: He will not afflict.
24 'Men do therefore fear Him: He respecteth not any that are wise of heart.'

14 O Job! [pray thee] hearken unto this:
Stand still and contemplate GOD'S wondrous works.
15 Know'st thou how ELOAH gives charge to them, And how He makes His light on them to shine?
16 Or dost thou know the thick-clouds' balancings, His wondrous works, Whose knowledge hath no bond?
17 How [is it] that thy garments [feel so] warm, When He makes still the Earth with southern heat?
18 West thou with Him [when] He spread out the sky; And made it like a molten mirror [firm]?
19 Oh, tell me that which we should say to Him: We know not what to say; so dark we are!
20 Must He be told that I would speak to Him! And if I speak, can man see Him and live?
21 But how, [though] men see not the light [of God], Yet He is bright [in splendour] in the skies: But when the wind has passed and cleared the clouds,
22 Then from the north there comes a golden light.

Ah! but with [God] there is a majesty.
23 Divine. And Shaddai's paths we cannot find; So great, so great is He in pow'r; so full Of righteousness and truth: He will not crush.
24 Therefore can men but stand in awe of Him: For none can know Him, be they e'er so wise.
Then answered Job out of the whirlwind, and said, 2 Who is this that darkeneth counsel by words without knowledge? 3 Gird up now thy loins like a valiant man; for I will demand of thee, and answer thou Me. 4 Where wast thou when I laid the foundations of the earth? Declare, if thou hast understanding. 5 Who hath laid the measures thereof, if thou knowest? Or who hath stretched the line upon it? 6 Whereupon are the foundations thereof fastened? Or who laid the corner stone thereof? 7 When the morning stars sang together, and all the sons of God shouted for joy? 8 Or who shut up the sea with doors, when it brake forth, as if it had issued out of the womb? 9 When I made the cloud as the garment thereof, and thick darkness a swelling band for it, 10 And brake up for it my decreed place, and set bars and doors, 11 And said, Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed? 12 Hast thou commanded the morning since thy days? and caused the dayspring to know his place? 13 That it might take hold of the ends of the earth, that the wicked might be shaken out of it? 14 It is turned as clay to the seal; and they stand as a garment. 15 And from the wicked their light is withholden, and the high arm shall be broken. 16 Hast thou entered into the springs of the sea? or hast thou walked in the search of the depth? 4 Where wast thou...? Figs. Erotzēs and Irmô. 6 foundations = sockets; fastened = sunk. 9 thick darkness. Heb. ḏāphel. See note on 3. 9. 10 brake up = assigned. 12 the morning. See the Alternation below, v. 12-14. 13 the wicked = lawless. Heb. ṣâdat. Ap. 44. x. Here and elsewhere the letter Ayin (י) is suspended (see note on Judg. 18. 50). Without it the word means "heads," with it "the lawless." All the ancient versions and early printed editions read "the lawless." 16 search = secret. 8 Or, who fenced in with doors the roaring sea, When bursting forth from Naṣre'ē's womb it came? 9 What time I made the clouds its covering-robe, And darkness deep the swelling-band thereof? 10 When I decreed for it My boundary, And set its bars and doors, and to it said, 11 Thus far—no further, Ocean, shalt thou come: Here shalt thou stay the swelling of thy waves? 12 Haste up, thou called Morning forth since thou wast born; Or taught the early Dawn to know its place? 13 [Bid Morn] lay hold on outskirts of the earth; [Taught Dawn] to rout the lawless from their place? 14 [Bid Dawn] change earth as clay beneath the seal; [Bid Dawn] enrobe the heartsease world with light? 15 Thus Morning robs the wicked of their prey, And stays, arrested, the uplifted arm. 16 The fountains of the sea hast thou explored? Or, hast thou searched the secrets of the deep?
17 Have the gates of death been opened unto thee? or hast thou seen the doors of the shadow of death?
18 Hast thou perceived the breadth of the earth? declare if thou knowest it all.
19 Where is the way where light dwelleth? and as for darkness, where is the place thereof?
20 That thou shouldest take it to the bound thereof, that thou shouldest know the paths to the house thereof?
21 Knowest thou it, because thou wast then born? or because the number of thy days is great?
22 Hast thou entered into the treasures of the snow? or hast thou seen the treasures of the hail?
23 Which I have reserved against the time of trouble, against the day of battle and war?
24 By what way is the light parted, which scattereth the east wind upon the earth?
25 Who hath divided a watercourse for the overflowing of waters, or a way for the lightning of thunder?
26 To cause it to rain on the earth, where no man is; or on the wilderness, wherein there is no man; to satisfy the desolate and waste ground; and to cause the bud of the tender herb to spring forth?
28 Hath the rain a father? or who hath begotten the drops of dew?
29 Out of whose womb came the ice? and the hoary frost of heaven, who hath gendered it?
30 The waters are filled as with a stone, and the face of the deep is frozen.
31 Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion?
32 Canst thou bring forth Mazzaroth in his season? or canst thou guide Arcturus with his sons?
33 Knowest thou the ordinances of heaven? canst thou set the dominion thereof in the earth?

34 Canst thou lift up thy voice to the clouds, that abundance of waters may cover thee?
35 Canst thou send lightnings, that they may go, and say unto thee, 'Here we are'?
36 Who hath put wisdom in the inward parts? or who hath understood any thing to the heart?
37 Who can number the clouds in wisdom? or who can stay the bottles of heaven, when they distil rain?
38 When the dust of the earth is hard, and the clouds cleave fast together?
39 Will thou hunt the prey for the lion? or fill the appetite of the young lions,
40 When they couch in their dens, and abide in the covert to lie in wait?
41 Who provideth for the raven his food? when his young ones cry unto GOD, they wander for lack of corn.

39 Knowest thou the time when the wild goats of the rock bring forth? or canst thou mark when the hinds do calve?
2 Canst thou number the months that they fulfill? or knowest thou the time when they bring forth?
3 They bow themselves, they bring forth their young ones, they cast out their sorrows.
4 Their young ones are in good liking, they grow up with corn; they go forth, and return not unto them.

5 Who hath sent out the wild ass free? or who hath loosed the bands of the wild ass?
6 Whose house I have made the wilderness, and the barren land his dwellings.
7 He scorneth the multitude of the city, neither regardeth he the crying of the driver.
8 The range of the mountains is his pasture, and he searcheth after every green thing.
9 Will the unicorn be willing to serve thee, or abide by thy crib?
10 Canst thou bind the unicorn with his band in the furrow? or will he harrow the valleys after thee?
11 Wilt thou trust him, because his strength is great? or wilt thou leave thy labour to him?
12 Wilt thou believe him, that he will bring home thy seed, and gather it into thy barn?

13 Gavest thou the goodly wings unto the peacocks? or wings and feathers unto the ostrich?
14 Which leaveth her eggs in the earth, and warmeth them in dust,
15 And forgettest that the foot may crush them, or that the wild beast may break them.

41 GOD. Heb. El. Ap. 4. IV.

39. 1 Knowest thou...? Note the Fig. Erottasis (Ap. 8), used by Jehovah throughout this chapter for emphasis.
4 with corn = in the open field. Heb. bar. A Homoteleuton with three meanings: (1) pure, clear, clean (11. 4; Song 6. 9, 10; Ps. 19. 8; 24. 4; 48. 1, &c.); hence corn winnowed and cleansed (Gen. 41. 35, 49; Ps. 66. 13; Prov. 11. 26; Joel 2. 24, &c.); (2) the ground, or open field (Job 39. 9), because bare and clean. Cp. Prov. 14. 4; (3) see note on Ps. 2. 12.

5 ass. Probably — wale.
10 the unicorn — the wild ass.
13 Gavest thou. The Ellipsis (Ap. 6) is correctly supplied.
19 thunder — rustling mane.
20 afraid = leap.
grasshopper = locust.
nostrils — snorting.

16 She is hardened against her young ones, as though they were not hers: her labour is in vain without fear;
17 Because ©Q hath deprived her of wisdom, neither hath He imparted to her understanding.
18 What time she lifteth up herself on high, she scorneth the horse and his rider.

19 Hast thou given the horse strength? hast thou clothed his neck with thunder?
20 Canst thou make him afraid as a grasshopper? the glory of his nostrils is terrible.
21 He paweth in the valley, and rejoiceth in his strength: he goeth on to meet the armed men.
22 He mocketh at fear, and is not affrighted; neither turneth he back from the sword.
23 The quiver rattles against him, the glittering spear and the shield.

40 What time within their dens they lay them down, Or in their jungle lairs they lie in wait?
41 Who is it that provideth the Raven meat? When unto GOD his young ones lift their cry, And wander forth abroad from lack of food?

39 Knowest thou the time the Rock-Goat gendereth? Observest thou the calving of the Hind?
2 The months they fill, didst thou their number set, And knowest the time when they to birth should bring?
3 They bow themselves: they bring their offspring forth;
And to the winds cast all their pangs away.
4 Strong grow their young; they fatten on the plains; And to their parents never more return.

5 Who is it that sent forth the Wild Ass free? Or who hath loosed the swift runner’s bands?
6 Who is it that provideth for the Raven his food? His haunteth the salt and arid desert waste.
7 The city’s busy tumult he doth shun;
The driver’s shout and cries he doth not hear.
8 The mountains are his ample pasture ground;
There roameth he in quest of all things green.
9 The Wild Bull: will he be thy willing slave, Or pass the night, contented, by thy crib?
10 Canst thou in harness lead him forth to plough?

To harrow, will he follow after thee?
11 Wilt thou, for all his strength, confide in him? Or leave to him the tillage of thy ground?
12 Canst thou be sure he will bring home thy seed: Or gather corn to fill thy threshing-floor?
13 The Ostrich wing, admired tho’ it be; Is it the pinion of the kindly Stork?
14 Nay! she it is that leaves to earth her eggs, And in the dust she lettest them be warmed;
15 Unmindful that the passing foot might crush, Or that the roaming beast might trample them.
16 She dealeth sternly with her young, as if Not horses: and fears not that her toil be vain.
17 For God created her devoid of sense; Nor gave her in intelligence a share.
18 Yet, when she lifteth up herself for flight, The horse and rider both alike she scornt.
24 He swalloweth the ground with fierceness and rage: neither believeth he that it is the sound of the trumpet.
25 He saith among the trumpets, 'Ha, ha;' and he smelleth the battle afar off, the thunder of the captains, and the shouting.

26 Doth the hawk fly by thy wisdom, and stretch 2 her wings toward the south?
27 Doth the eagle mount up at thy command, and make 36 her nest on high?
28 “She dwelleth and abideth on the rock, upon the crag of the rock, and the strong place.
29 From thence 30 she seeketh the prey, and with her eyes behold afar off.
30 46 Her young ones also suck up blood: and where the slain are, there is 5 she.”

Moreover 4 the LORD answered Job, and said,
2 “Shall he contend with God? who is he that shall reprove him? 5 0 the Almighty answereth 6 him? 0 he that rebuketh 7 0 God? let him answer it.”

3 Then 7 Job answered 4 the LORD, and said, 8 “Behold, 9 I am vile; what shall I answer Thee? I will 10 lay mine hand upon my mouth.
5 3 Once have I spoken; but I will not answer: yea, twice; but I will proceed no further.”

6 Then answered 11 the LORD unto Job out of the whirlwind, and said,
7 “Gird up thy loins now like a 12 man: I will demand of thee, and declare thou unto Me.
8 Wilt thou also disannul My judgment? wilt thou condemn Me, that thou mayest be righteous?
9 Hast thou an arm like God? or canst thou thunder with a voice like Him?
10 Deck thyself now with majesty and excellency; and array thyself with glory and beauty.
11 Cast abroad the 2 rage of thy wrath: and behold every one that is proud, and abase him.
12 Look on everyone that is proud, and bring him low; and tread down the 4 wicked in their place.
13 Hide them in the dust together; and bind their faces in secret.
14 Then will 3 also confess unto thee that thine own right hand can save thee.

24 With noise and fury stampeth he the earth: nor standeth steady when the trumpet sounds.
25 And when it sounds again he saith, “Aha!”
And from afar the coming battle scents,
The captain’s thunder, and the shout of war.

26 Is it by thine instruction that the Hawk 
Soars high, and spreads his pinions to the south?
27 Is it at thy command the Eagle mounts,
And builds its eyrie in the lofty heights?
28 The rock he makes his home; and there he dwells
On eag’s sharp tooth, and [lonely] fastnesses:
29 And thence he keenly sprieth out the prey:
His piercing eye beholds it from afar.
30 His young ones learn full soon to suck up blood;
And where the slain are, lying there is he.

40 Thus saith Jehovah from the storm to Job,
2 “Shall caviller to Shaddai knowledge give?
Reprover of Eloah; answer Me!”

JOB’S FIRST REPLY TO JEHOWAH.

3 Then Job confessed, and made reply; and said.
4 “Lo! I am vile! What shall I answer Thee? Rather, I lay my hand upon my mouth.

26 her. Heb. = his.
28 She = He.
30 where the slain are, &c.: i.e. on a field of battle.
she. A.V., 1611, reads “be.”

40. 1 the LORD. Heb. Jehovah. Ap. 4. II.
2 Shall . . . ? Fig. Erotesis. Ap. 6.
3 he that contendeth = the caviller, or reprover.
4 he that reproveth = contender with, or disputeth.
4 Behold. Fig. Asterismos. Ap. 6.
5 I am vile. This is true wisdom. This is “the end of the Lord” (Jas. 5. 11), and the “end” of this whole book.
lay mine hand, &c. Symbolic of silence and submission.
but. Some codices, with Sept. and Syr., omit “but.”

40. 6-41. 34 (Y, p. 718). JEHOWAH’S SECOND ADDRESS. (Repeated Alternation.)
1 Y K1 40. 6-13. Jehovah’s first appeal to Divine power. (General.)
2 K1 40. 13-41. 10. Jehovah’s second appeal to Divine power. (Special.) Behemoth (40. 15-24).
3 Leviathan (41. 1-10.).
4 K1 41. 11-34. Jehovah’s third appeal to Divine power. (Special.) Leviathan, continued.
9 an arm. Fig. Anthropopodia. Ap. 6.
GOD. Heb. El. Ap. 4. II.
11 rage = overflowsings.
12 wicked =lawless. Heb. rasha’. Ap. 44. x.

behold every one that is proud, and abase him.
12 Look on everyone that is proud, and bring him low; and tread down the 4 wicked in their place.
13 Hide them in the dust together; and bind their faces in secret.
14 Then will 3 also confess unto thee that thine own right hand can save thee.

5 Already have I spoken far too much;
I cannot answer. I will add no more.”

JEHOWAH’S SECOND ADDRESS.
40. 6-41. 34 (Y, p. 718).

JEHOWAH’S FIRST APPEAL TO JOB.
40. 6-13 (K1, above).

6 Again Jehovah said, from out the storm:—
7 Now like a strong man, giveth thou up thy loins: ’tis I Who ask thee: make thou Me to know.
8 Wilt thou indeed My judgment disannul? And Me condemn, that thou mayest righteous seem?
9 Hast thou an arm, then, like the mighty GOD? Or, canst thou thunder with a voice like His?
10 Deck thyself now with glory and with might:
Array thyself with majesty and power.
11 Send far and wide thy overthrowing wrath:
And on each proud one look, and bring him low:
12 Each proud one single out, and humble him; Yea, crush the evil-doers where they stand:
13 Hide them away together in the dust;
And in the deepest dungeon have them bound.
14 THEN, ALSO, I MYSELF WILL OWN TO THEE THAT THY RIGHT HAND TO SAVE THEE WILL SUFFICE.
Behold now behemoth, which I made with thee; he eateth grass as an ox.
His strength is in his loins, and his force is in the tendons of his belly.
He moveth his tail like a cedar: the sinews of his stones are wrapped together.
His bones are as strong pieces of brass; his bones are as bars of iron.
Psalm is the chief of the ways of God: He that maketh him can make his sword to approach unto him.
Surely the mountains bring him forth food, where all the beasts of the field play.
He lieth under the shady trees, in the covert of the reed, and fens.
The shady trees cover him with their shadow; the willows of the brook compass him about.
Behold, he drinketh up a river, and hasteth not: he trusteth that he can draw up Jordan into his mouth.
He taketh it with his eyes: his nose pierceth through snares.
Canst thou draw out Leviathan with a hook? or his tongue with a cord with which thouatest down?
Canst thou put an hook into his nose? or drive his jaw through with a thorn?
Will he make many supplications unto thee? will he speak soft words unto thee?
Will he make a covenant with thee? wilt thou give thy servant to be thy guide?
Wilt thou play with him as with a bird? or wilt thou bind him for thy maidens?
Shall the companions make a banquet of him? shall they part him among the merchants?
Canst thou fill his skin with barbed iron? or his head with fish spears?

5 Wilt thou, as with some linen, play with him? Or wilt thou cage him for thy maidens' sport? Will trading dealers haggle over his price? And retail him among the merchants?
7 Wilt thou with darts essay to fill his skin? Or pierce his head with spears for catching fish?
8 Lay thou thy hand upon him, remember the battle, do no more.
9 Behold, the hope of him is in vain: shall not one be cast down even at the sight of him?
10 None is so fierce that dare stir him up: who then is able to stand before Me?
11 Who hath prevented Me, that I should repay him? whatsoever is under the whole heaven is Mine.
12 I will not conceal his parts, nor his power, nor his comely proportion.
13 Who can discover the face of his garment? or who can come to him with his double bridle?
14 Who can open the doors of his face? his teeth are terrible round about.
15 His scales are his pride, shut up together as with a close seal.
16 One is so near to another, that no air can come between them.
17 They are joined one to another, they stick together, that they cannot be sundered.

JEHOVAH'S SECOND APPEAL TO JOB.
40. 10—41. 10—(K2, p. 716).
15 Behold Behemoth now, which I have made as well as thee. Grass like the ox he eats.
16 Behold, his massive strength is in his loins: He doth the deep in his belly's muscles lie.
17 Shakes he his tail? 'tis like a cedar tree.
The sinews of his thighs are firm entwined.
18 His bones are strong, like unto tubes of brass; His ribs with bars of iron may compare.
19 A masterpiece of all God's ways is he: Only his Maker can bring nigh His sword.
20 The mountains will bring produce forth for him, While all the beasts do, fearless, round him play.
21 Beneth the shady trees he lieth down, And rests in covert of the reed and fen:
22 The shady trees weave o'er him each its shade; While willows of the brook encompass him.
23 Suppose the stream should swell; he will not blench:
For he believes that Jordan he can drink.
24 Shall any take him while he lies on watch? Or with a hook shall any pierce his nose?
41 Canst thou draw up Leviathan with hook? Or catch, as with an angler's line, his tongue?
2 Canst thou insert into his nose a reed? Or canst thou pierce his jaw through with a thorn?
3 Will he make many humble prayers to thee? Or will he ever say soft things to thee?
4 Will he engage in covenant with thee, That thou shouldst take him for thy lifelong slave?

JEHOVAH'S THIRD APPEAL TO JOB.
41. 11—34—(K2, p. 716).
12 Silence I shall not keep about his parts: His wondrous strength: his well-proportioned frame.
13 His coat of mail: who hath e'er stripped this off? His double row of teeth: who enters there?
14 The doors which close his mouth: who opens them? His teeth's surroundings are a scare to see.
15 The scales which form his armour are his pride: Each one shut up and closed as with a seal.
16 So near one to another do they lie That air between them cannot find a way:
17 So close unto each other do they cleave, And cling so fast, that none can sunder them.
18 By his neessings a light doth shine, and his eyes are like the eyelids of the morning. 19 Out of his mouth go burning lamps, and sparks of fire leap out. 20 Out of his nostrils goeth smoke, as out of a seething pot or caldron. 21 His breath kindleth coals, and a flame goeth out of his mouth. 22 In his neck remaineth strength, and sorrow is turned into joy before him. 23 The flashes of his flesh are joined together: they are firm in themselves; they cannot be moved. 24 His heart is as firm as a stone; yea, as hard as a piece of the nether millstone. 25 When he raiseth himself, the mighty are afraid: by reason of breakings they purify themselves. 26 The sword of him that fayeth at him cannot hold: the spear, the dart, nor the harkegon. 27 He esteemeth iron as straw, and brass as rotten wood. 28 The arrow cannot make him flee: silestones are turned with him into stubble. 29 Darts are counted as stubble: he laugheth at the burning of a spear. 30 Sharp stones are under him: he spreadeth sharp pointed things upon the mire. 31 He maketh the deep to boil like a pot: he maketh the sea like a pot of ointment. 32 He maketh a path to shine after him; one would think the deep to be hoary. 33 Upon earth there is not his like, who is made without fear. 34 Beholdeth all high things; he is a king over all the children of pride.

And Job answered the Lord, and said, 2 "I know that Thou canst do every thing, and that no thought can be withholden from Thee. 3 Who is he that hideth counsel without knowledge? therefore have I uttered that I understood not, things too wonderful for me, which I knew not. 4 "Hear, I beseech Thee, and I will speak: I will demand of thee, and declare thou unto me. 5 I have heard of Thee by the hearing of the ear; but now mine eye seeth Thee. 6 Wherefore I abhor myself, and repent in dust and ashes. 7 And it was so, that after the Lord had spoken these words unto Job, 1 the Lord said to Eliphaz the Temanite,
42. 7. **JOB.**

"My wrath is kindled against thee, and against thy two friends:
for ye have not spoken of Me the thing that is right, "as My servant Job hath.
8 Therefore take unto you now seven bullocks and seven rams, and go to My servant Job, and offer up for yourselves a burnt offering; and My servant Job shall pray for you:
for him will I accept: lest I deal with you after your folly, in that ye have not spoken of Me the thing which is right, like My servant Job."

9 So Eliphaz the Temanite and Bildad the Shuhite and Zophar the Naamathite went, and did according as the LORD commanded them:
the LORD also accepted Job.

10 And the LORD turned the captivity of Job, when he prayed for his friends: also the LORD gave Job twice as much as he had before.

11 Then came there unto him all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house: and they bemoaned him, and comforted him over all the evil that the LORD had brought upon him: "every man also gave him a piece of money, and every one an earring of gold.

12 So the LORD blessed the latter end of Job more than his beginning: for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she asses.

13 He had also seven sons and three daughters.

14 And he called the name of the first, Jemima; and the name of the second, Keziah; and the name of the third, Keren-happuch.

15 And in all the land were no women found so fair as the daughters of Job: and their father gave them inheritance among their brethren.

16 After this lived Job an hundred and forty years,

not spoken of Me the thing that is right. We have, therefore, an inspired record of what they said; but all they said was not inspired, and cannot be quoted as the Word of Jehovah.

as My servant Job hath: i.e. in 42. 1-6.
seven. See Ap. 10.
burnt offering. Or shrub. Ap. 43. II. ii. See Ap. 15. him = his face: face being put by Fig. Synecdoche (of the Part), Ap. 6, for the whole person.
9 Job. Heb. the face of Job, as in v. 5.

10-13 (B, p. 665). SATAN'S DEFEAT. (JOB BLESSED WITH DOUBLE) (Alternation.)

B P
10 Job's blessing.

Q 11. His family.
12 Job's blessing.

Q 13. His family.

10 turned the captivity. Fig. Paronomasia (Ap. 6), shib eth sh bath, emphasising recovery or deliverance from any trouble, as in Ps. 128. 1, 4, &c.
twice as much. This blessing was included in "the end of the Lord" (Jas. 5. 11). See note on p. 666.
place = weight, as in Gen. 38. 10. The Sept. reads "a lamb and four drachmas weight of gold, even of unstamped [gold]"; or, "a piece of gold stamped with a lamb."
12 and. Note the Fig. Polyndeton (Ap. 6), in vs. 12-15, to emphasise each particular thing.

14-18 (A, p. 665). CONCLUSION. (Alternation.)

A R 14, 15. Job's children.

S 16. His life.


14 Jemima = beautiful as the day (Sept. and Vulg.) or as a dove.

Keren-happuch = horn of beauty or plenty. Cp. v. 16.

16 an hundred and forty years: i.e. from 1666 to 1516. See note on p. 665.

17 full of days = satisfied with days.
The Sept. has a long sub-scription, which professes to have been taken from the Syriac, but it is not in the Syriac version as given in Walton's Polyglot.

and saw his sons, and his sons' sons, even four generations.

17 So Job died, being old and full of days.