JOB.

THE STRUCTURE OF THE BOOK AS A WHOLE.

(Introversion.)

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.
D | 3. 1—31. 40. JOB AND HIS FRIENDS
E | 32. 1—57. 24. THE MINISTRY OF ELIHU: THE MEDIATOR*.
D | 58. 1—42. 6. JOB AND JEHOVAH.
C | 42. 7—9. THE THREE FRIENDS THEIR DEPARTURE.
B | 42. 10—13 SATAN’S DEFEAT. JOB BLESSED WITH DOUBLE.
A | 42. 14—17. CONCLUSION. HISTORICAL.

* Note that by this grand Introversion 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 Joes 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 Joes 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 Hurem, was a son of Esau, and had a son called Teman, from whom his country took its name (Gen. 36. 10, 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 Buz, the brother of Uz (Gen. 25. 21).

Bildad the Shuhite. Shuah was the sixth son of Abraham by Keturah (Gen. 25. 2); and is mentioned in connection with Esau, Edom, and Teman (Jer. 49. 8).

Zophar the Naamathite. Naaman (now Mo'ench, six miles south of Lod, in the lowlands of Judah).

If Joes 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. III, p. 62.)

If Joes 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, Joes 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 Joes 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 Joes 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”.

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, three thousand camels, and five hundred yoke of oxen, and five hundred 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 and feasted in their houses, every one of 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 also came among them.

The Book of Job has always formed an integral part of the Hebrew Canon, and some five hundred 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 Lord" (Job 5:11); the end to which Job was brought in 40.4, 6; 42.4, 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). Elihu points to God as the giver of a Divine righteousness for helpless guilty sinners. See note on p. 666.

1. 1-5 (A, p. 665). THE INTRODUCTION.

HISTORICAL.

   B 2. His sons and daughters. Their number.
   C 3. His possessions. Great.
   B 5. His sons and daughters. Their unani

1 There was a man named Job, who dwelt in the land of Uz. See note on p. 666.

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 Elihu (32.2). See Ap. 62.

The land of Uz is mentioned in Jer. 25.20 and Lam. 4.21. South of Edom, west of Arabia, extending to the borders of Chaldea. Job. In Heb. "Huyyob" = afflicted. that = this. was = came to be, as in Gen. 1.2. perfect = inoffensive. None are "perfect" in the English sense of the word. Heb. "Nan.


Cp. v. 5; 3.2. Gen. 40.29. 5 were gone about = came round. offered = offered up. Ap. 42.1. vii. Showing that, from Gen. 4 onward, the institution was observed, sinned. Heb. "Chol." Ap. 44.1. i.

cursed. One of the eighteen emendations of the Soferim (Ap. 39), by which the primitive Heb. text, kiva = to curse, was changed to barak = to bless, as in u.11 and 2.5, 9. Translated "cursed" in A.V., and "renounced" in R.V., in spite of bidrak (blessed) standing in the printed text. See notes on 1 Sam. 12.14 and Ps. 10.5.

1. 6-2. 10 (B, p. 665). SATAN'S ASSAULT. (Extended Alternation.)
8 evil. Heb. ra‘i‘. Ap. 44. viii.
9 Both Job ... ? Fig. Erotésis. Ap. 6.
10 Hast not Thou ... ? Fig. Erotésis. Ap. 6.
11 hand. Put by Fig. Meltonym (of Cause), Ap. 6, for power exercised by it.
touch. Hurt. Fig. Tucinysis (Ap. 6), meaning much more than “touch.”
12 Behold. Fig. Asterismos. Ap. 6.
13 power. Heb. “hand.” Put by Fig. Meltonym (of Cause), Ap. 6, for power exercised by it.
14 there was a day = the fit, or usual day. When Job was seventy. See note on p. 688.
15 and. Note Fig. Polygenetos (Ap. 6), to emphasize the details in all these reports of the calamities.
16 the Sabaeans. Heb. Sheba. Put by Fig. Meltonym (of the Subject), Ap. 6, for the people of Sheba.
17 cp. 6. Is. 60. 6. servants = young men.
18 While he was yet speaking. Repeated three times to show the rapidity and vehemence of Satan’s assault.
19 the fire of God = a fire of Elohim. Fig. Efrallage (Ap. 6) = a great (or terrible) fire. Elohim used as an adj. Cp. Song 8. 4. Ps. 20. 19.
20 beheld. Fig. Asterismos. Ap. 6.
21 shaved his head. Symbolic of mourning (Lev. 21. 5. Jer. 7. 29; 16. c. Mic. 1. 6).
22 this: = e. these calamities.
23 shewn. Heb. chaf. Ap. 44. i.
24 foolishly = with injustice.
25 was = came to be. = a day = the fit, or usual day of the sons of God. See note on 1. 6.
28 the Adversary.
29 perfect and an upright. See note on 1. 1.
32 and. Fig. Synechloche (of Par.). Ap. 6, one part of the body put for the whole. Also Fig. Paraesthesia. Ap. 6.
34 But = However.
35 put forth Thine hand. See note on 1. 11.
36 touch = touch bone to his curse. See note on 1. 10.

2 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 and an upright man, one that feareth Me, 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 now, 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.
And he took him a potsherd to scrape himself withal; and he sat down among the ashes.

Then said his wife unto him, "Dost thou still retain thine integrity? curse God, and die."

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.

Now when Job's three friends heard of all this evil that was come upon him, they came every one from his 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.

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.

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.

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

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

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

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.

8 sat down = was sitting.
9 Dost thou ...? Fig. Erotësis. Ap. 6.
10 What? shall we ...? Fig. Erotësis. Ap. 6.
11 the hand = from. Fig. Metonymy (of Cause). Ap. 6.

THE THREE FRIENDS.
THEIR ARRIVAL.

Now when Job's three friends heard of all this evil that was come upon him, they came every one from his 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.

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.

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JOBS LAMENTATION.

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

And let not light shine on it; let darkness fall on it.

Let darkness and the shade of death surround it.

Let the gathering of darkness fill it with alarm.

And let not the light of the moon shine on it.

And let it not be a delight to the birds of prey.

And let it not be a place for the beasts of the field.

And let darkness come on it, and not light.

And let it not be a delight to the birds of prey.

And let darkness come on it, and not light.

And let it not be a delight to the birds of prey.

And let it not be a place for the beasts of the field.

And let darkness come on it, and not light.

And let it not be a delight to the birds of prey.

And let darkness come on it, and not light.

And let it not be a place for the beasts of the field.

And let darkness come on it, and not light.
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:
10 Because it shut not up the doors of my mother's womb, nor 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 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, with 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.

L 20 Wherefore is light given to him that is in misery, and life unto the bitter in "soul;
21 Which "long for death, but it "cometh not; and dig for it more than for hid treasures;
22 Which rejoice exceedingly, and are glad, when they can find the "grave?
23 "Whence is light given to a man whose way is hid, and whom "God hath hedged in?

M 24 For my sighing cometh before "I eat, and my roarings are poured out like the 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. 1—5. 27 [For Structure see next page].

1 answered and said - replied and said. The idiom (Ap. 6) requires that the first verb (where nothing has been as yet said) must be rendered according to the context: "spoke", "wrote", "began", "concluded", &c. Here it is replied and said. See note on Deut. 1. 41.
2 assay - attempt, or try. to commune - a word who, ... ? Fig. Erott. Ap. 6. speaking. Heb. millah = words composing the matter of what is said.

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?"
4.3.

JOB.

O 3 Behold, thou hast instructed many, and thou hast strengthened the weak hands.

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

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

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

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

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

R 9 By the blast of God they perish, and by the breath of His nostrils are they consumed.

Q 10 The roaring of the lion, and the voice of the fierce lion, and the teeth of the young lions, are scattered abroad.

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

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

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

R 14 Then a spirit passed before my face; the hair of my flesh stood up:

Q 15 And 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,

P 16 "Shall mortal man be more just than God? shall a man be more pure than he is Maker?

R 17 Behold, he putteth trust in his servants; and his angels he chargeth with folly:

Q 18 How much less in them that dwell in houses of clay, whose foundation is in the dust, which are crushed before the moth?

R 19 They are destroyed from morning to evening: they perish for ever without any regarding it.

O 3 Behold, how many others thou hast taught:

P 4 And hast been wont to nerve enfeebled hands.

Q 5 The fettering step thy words have lifted up:

R 6 And thou hast strengthened oft the feeble knees.

Q 7 But now, to the [misfortune] comes, what grief!

P 8 Because it toucheth thee, thou art dismayed!

Q 6 [Gouf] not thy fear of God to be thy trust?

R 7 or the uprightness of thy ways thy hope?

O 8 Aye have I seen that they who plough

P 9 And mischief sow, do ever reap the same.

Q 10 They perish, smitten by the blast of God,

R 11 And by His angry blast they are consumed.

Q 12 [Hushed is] the lion's roar! the young lion's growl!

P 13 And broken are the strong young lion's teeth!

Q 14 The fierce lion perisheth for lack of prey;

R 15 The lion's whelps are scattered far and wide.

4.4.

1556

4.1—5.27 (J1, p. 689). ELIPHAZ. FIRST ADDRESS. (Introversion and Alternations.)

J1 N 1 | 4.1—5. Apprehension.

P 4 | 2. Apology.

Q 3 Trouble. (Particular.)

R 11 4.6. Righteousness. (Particular.)

P 4 | General pro-

Q 4.7. General pro-

R 4 | position.

Q 4.8—11. Proof. "I have seen." (General.)

P 4.12—5.1. Righteousness. (General.)

Q 5.2. General pro-

R 5 | position.

Q 5.3—4. Proof. "I have seen." (General.)

O 5 Trouble. (General.)

4.12—5.1 (Q, above). RIGHTEOUSNESS. (GENERAL) (Division.)


12 a little — a whispering.


14 all — the multitude of.

15 a spirit. Heb. 'rach. Ap. 9. i.e. a movement of air, caused by something unseen.


18 put no trust — putheth no faith in. Heb. 'hamon.

19. 31. servants — messengers (Ps. 104. 4).

19. 31. charged — will charge.


Before sooner than.

4.12 Now, unto me a thing was brought by stealth;

Mine ear did catch a whispering thereof.

13 When thoughts arise, in visions of the night,

When falls on mortals vision-seeing sleep.

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

It made my very bones to stand in awe!

15 And over my face there then did pass a breath,

Which made my very hair to stand on end.

16 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—]

17 Can mortal man more righteous be than God?

Or raostful man before his maker pure?

18 In his own servants he will put no trust;

His angels he will charge with ignorance.

19 How much more those who dwell in houses made of clay;

With their foundation laid in dust;

[Straff], they will be crushed before a moth;

20 'Tween morn 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?

Rn (p. 671)

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

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.

Oq (p. 662)

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

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

9 Which doeth great things and unsearchable, * marvellous things without number:

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

11 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 noonday 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?

Rn (p. 671)

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, Have forthwith shown what would take place [and said]:

4 * A man from safety will his children be, And crushed to death when passing in the gate, With no one near at hand to rescue them.

5 His harvest will a hungry one eat up, And snatch it even from [protecting] thorns.

His children's wealth a robber waits to seize."

Oq (p. 662)

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

7 Ah no! Man's trouble from his birth begins, Thence rises it, as rise the sparks from fire.

rs

8 But I — * is unto GOD that I would seek; Yea, before God would I set forth my cause;

9 Who doeth great things and unsearchable,

And wondrous things till they are numberless:

10 Who giveth rain upon the thity earth, And sendeth water on 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 craftiness,

So that their shifty plans are all forestalled.

14 [Such men] do meet with darkness in the day,

And at the noonday grope, as in the night.

15 But from the sword's devouring mouth He saves A needy one, and placeth him from his 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;

O spurn not the Almighty's discipline.

rs

18 For He it is Who wounds, yet bindeth up:

He smiteth; yet * is His own hands that heal.
5. 19.

19 He shall deliver thee in six troubles: yea, in seven there shall be 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 shalt 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 great, and thine offspring as the grass of the field.
26 Thou shalt come to thy grave in full age, like as a shock of corn cometh in his season.

6. 9.

19 six. Named in the following verses.
evii. Heb. ra’d.” Ap. 44. viii.
21 power. Heb. = hands. Fig. Metonymy (of Adjunct), Ap. 6; hands put for the destructive power which is in them.
22 famine = pains of hunger. Heb. kapham. Not the same word as v. 20.
laugh. Fig. Metonymy (of Adjunct), Ap. 6, put for the feeling of security expressed by it.
23 thou shalt be in league = thy covenant be.
24 tabernacle = tent, or less settled house.
shalt not sin = shalt nothing miss. Heb. chapat.
Ap. 44. i. See below.
25 great额 many.
shock = stock. Heb. podith, a heap of sheaves of corn. 
cometh in = mounteth up. 27 thy good = thyself.

6. 1-7. 21 (Kt, p. 669). JOB'S REPLY TO ELPHAZ'S FIRST ADDRESS. (Interversion)

T | 6. 8-13. Death to be desired.
U | 6. 14-21. Remonstrance. (Their feelings.)
V | 6. 22-30. Remonstrance. (Their words.)
T | 7. 1-10. Death to be desired.

1 answered = spake, but Heb. idom = replied. See note on 4. 1 and Deut. 1. 41.
2 Oh. Fig. Euphony. Ap. 6.
my grief: i.e. the cause of my grief.
6 drinketh = draineth.
7 towers. Only here and Ps. 88. 16.
9 Doth...loweth? Fig. Erotesis. Ap. 6. Only here and 1 Sam. 6. 12.
10 doth. Only here and 30. 7. when he hath over.
11 Can...? Fig. Erotesis. Ap. 6.
12 white of an egg. "Egg" occurs only here. "White" (Heb. neve) is found elsewhere only in 1 Sam. 21. 13, where it is rendered "glove".
14 meat = bread. Fig. Synedochia (of Species), Ap. 6, put for all kinds of food.
8 the thing that I long for = my expectation. Fig. Metonymy (of Adjunct), Ap. 6, put for the thing desired.
19 destroy = crush.

me; that He would let loose His hand, and cut me off!
10 Then should I yet have comfort; yea, 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 showed 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, 'Redeem me from the hand of the mighty?'

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

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

26 Do ye imagine to reproye 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.

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 *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 *doth earnestly desirith* the shadow, and as an hireling looketh for the reward of his work:
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 dawning of the day.

5 My flesh is clothed with worms and clods of dust; my days are broken, and become loathsome.

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 will I not refrain my mouth; I will speak in the anguish of my *spirit*: I will complain in the bitterness of my *soul*.

12 *Am I a sea, or a whale, that Thou seestest a *watch* over me?

13 When I say, 'My bed shall comfort me, my couch shall ease my *complaint*';

14 Then Thou scarest me with dreams, and terriftest me through visions:

15 So that my *soul* chooseth strangling, and death *rather than* my *life*.

16 If I *loathe it*; I would not live alway: let me alone; for my days are Vanity.

17 What is *man*, that Thou shouldest magnify him? and that Thou shouldest set Thine heart upon him?

18 And that *Thou* shouldest visit him *every* morning, and try him every moment?

19 How long wilt Thou not depart from me, and let me alone till I swallow down my spittle?

20 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. nesheph. A Homonym, having two meanings: (1) as here, daylight; (2) darkness. See notes on 1 Sam. 30. 17. 2 Kings 7. 7.


10 know = recognise.


12 Am I ...? Fig. Erotësis. Ap. 6. whale = a sea-monster.

13 Am I ...? Fig. Erotësis. Ap. 6. whale = a sea-monster.


8. 1-22 (73, p. 660). BILDAD'S FIRST ADDRESS.

(Introduction and Alternation.)

21 And why dost Thou not pardon my *transgression*, and take away mine *iniquity*? for now shall I sleep in the dust; and Thou shalt seek me in the morning, but I shall not be.

Then answered Bildad the Shuhite, and said:

2 How long wilt thou speak these *words*? and how long shall the *words* of thy mouth *be like* a strong *wind*?

3 As I inherit months of vanity; And nights of weariness have been my lot.

4 As soon as I lie down to sleep, I say:

5 My flesh is clothed with worms, and clods of dust; My broken skin heals up; then runs afresh.

6 Swifter than weaver's shuttle are my days, And they are spent without a gleam of hope.

7 Remember that my life is but a breath. Mine eye shall not again enjoyment see.

8 The eyes that see me now, will see no more, But Thine will see me, though I shall not be.

9 As wasted cloud that vanishes away, So he that goeth to Sheol comes not back:

10 No more doth he return unto his house. The place that knew him knoweth him no more.

11 [And hence my grief]. I cannot check my words; In anguish of my spirit I must speak, And utterance find for bitterness of soul.

12 Am I [restless] sea? or monster of the deep, that Thou shouldest set a bound?

13 Should I have said, 'My bed shall comfort me; My couch shall yield a repose from my moans.'

14 Anon Thou terrifdest me with dreams, And with alarming visions fillest me,

15 So that my soul s'en strangling would prefer— Death [self-inflicted, wrought]—by mine own hands.

16 I loathe my life: I would not thus live on. Let me alone; my days are vanity.

17 What is frail man that Thou shouldest lift him up?

18 Or that Thou shouldest set Thy heart on him?

19 That every morning Thou shouldest visit him, And every moment put him to the test?

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?

In the dust I soon shall lay me down; And Thou shalt seek me, but I shall not be.

BILDAD'S FIRST ADDRESS.

8. 1-19 (73, p. 660).

2 How long wilt thou pour forth such talk as this? And thy mouth's words be like the blustering wind?
3.4 Doth God pervert judgment? or doth the Almighty pervert justice?

4.1 If thy children have sinned against Him, and He have cast them away for their transgression;
If thou wouldest seek unto God betimes, and make thy supplication to the Almighty;
If thou were pure and upright; surely now He would awake for thee, and make the habitation of thy righteousness prosperous.
Though thy beginning was small, yet thy latter end should greatly increase.

W X
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 a shadow;
10. Shall not he that taught thee, and tell thee, and utter words out of their heart?
11. Can the rush grow up without mire? can the flag grow without water?
While it is yet in his greenness, and not cut down, it withereth before any other herb.

W X
13. So are the paths of all that forget God; and the hypocrite's hope shall perish:
14. Whose hope shall be cut off, and whose trust shall be a spider's web.
15. He shall lean upon his house, and it shall not stand: he shall hold it fast, but it shall not endure.
16. Is is green before the sun, and his branch shooteth forth in his garden.
17. His roots are wrapped about the heap, and he seeth the place of stones.
18. If he destroy him from his place, then it shall deny him, saying, I have not seen thee.
19. Behold, this is the joy of his way, and out of the earth shall others understand.

Y 20. Behold, God will not cast away a perfect man, neither will He help the evil doers:
21. Till He fill thy mouth with laughing, and thy lips with rejoicing.
22. They that hate thee shall be clothed with shame; and the dwelling place of the wicked shall come to nought.

W X
8. The [righteous] God: Will He be in judgment err? Or, Shaddai: Will He ever pervert the right?
4. It may be that thy sons against Him have sinned; And He, through thy rebellion, cut them off.
5. If thou wouldest now seek unto God thyself, And supplication unto Shaddai make;
6. If thou wouldest were but right and pure;
Then surely He would hear thine earnest prayer, And prosperous make thy righteous dwelling place.
7. How small thy first estate might seem, Thy latter end should be exceeding great.

W X
8. Enquire, I pray thee, of the former age, And of their fathers set thyself to learn;
9. For we are of yesterday, and nothing know; Yeas, 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 its green, and while it stands uncut, Sooner than any grass it withers up.

Y 13. So is the end of all who God forget:
So perisheth the hypocrite's vain hope.
14. His confidence shall worthless prove to him;
And that on which he trusts, a spider's house.
15. He leans upon it, and it giveth way,
He clings to it; but it will not endure.
16. [Or like the tree] so green before the sun Whose boughs spread forth o'er all his garden-
17. Beside the fountain are its roots entwined;
It overtops the [lofty] house of stone;
18. If one uproot it from its place, at once It doth disown him, with 'I know thee not,'
19. Behold [thus ends] the joy of its brief life,
While, where it grew shall other trees spring up.

Y 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,

1. "I know it is so of a truth: but who can withstand before God?"

2. If he will contend with Him, he cannot answer Him one of a thousand.

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

5. Which moveth the mountains, and they know not; Which over turneth them in his anger.

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.  


10. Which doeth great things past finding out; yea, and wonders without number.

11. Lo, He goeth by me, and I see Him not: He passeth on also, but I perceive Him not.

12. Behold, He taketh away, who can hinder Him? who will say unto Him, What dost Thou?"

If Will not withdraw His anger, the proud and his helpers do stoop under Him.  

How much less shall 3 answer Him, and choose out my words to reason with Him?  

Whom, though I were righteous, yet would I not answer, but I would make supplication to my Judge.

If I had called, and He had answered me; yet would I not believe that He had hearkened unto my voice.

For He breaketh me with a tempest, and multiplieth my wounds without cause.

He will not suffer me to take my breath, but filleth me with bitterness.

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, my mouth shall condemn me: if I say, 3 am perfect, it shall also prove me perverse.

JOB'S REPLY TO BILDAD'S FIRST ADDRESS.

9. 2—10. 22 (K2, p. 669).

Z1 A1
(p. 677)

9. Most surely do I know that this is so;

But how can mortal man be just with God?

3. If man contends with God in argument with Him, Of thousand things he could not answer one.

4. However wise of heart, and stout of limb, Who ever braved Him, and prospered?

5. Who moveth mountains, and they know it not; Who overturneth them in His fierce wrath;

6. Who maketh Earth to tremble from her place, So that its pillars rock themselves in fear.

7. Who bides the sun, and it withdraws its light, And round about the stars he sets a seal.

8. Who arch'd the heavens by Himself alone, And marcheth upon the cloudy heights.

9. Who made the Fold, Orion, Pleiades, Yea, [stars in] the recesses of the South.

10. Who doeth mighty works, past finding out, And wondrous things, in number infinite.

11. Behold! He passeth, but I see Him not;
21 Though I were perfect, yet would I not know my soul: I would despise my life.
22 Tis is one thing, therefore I said it, Get thee back, the wicked. He covereth the faces of the judges thereof; if not, where, and who is thy fear?
25 Now my days are swifter than a post: they flee away, they see no good.
32 For He is not a man, as I am, that I should answer Him, and we should come together in judgment.
38 Neither is there any Daysman betwixt us, that might lay His hand upon us; He mocketh at the trouble of the good!
34,35 Let Him take His rod from me, and let not His fear terrify me:
36 Then would I speak, and not fear Him; but it is not so with me.

10 My soul is weary of my life; I will leave my complaint upon myself, I will speak in the bitterness of my soul.
2 I will say unto God, Do not condemn me; shew me wherefore Thou contendest with me.

3 Is it good unto Thee that Thou shouldst oppress, that Thou shouldst despise the work of Thine hands, and shine upon the counsel of the wicked?

22 the wicked = a lawless one. Heb. râshâ. Ap. 44.x.
24 covereth = i.e. so that they cannot discern between right and wrong.
26 swift ships = ships of Zebah. Hence vessels of bulk, &c.; vessels of desire (âbekh), i.e. desiring to reach their haven; vessels of onomatê (âyâhâ'), i.e. pirate vessels; or vessels of the Nile (âdab, Abyssinian for Nile).
32 complaint = complaining.
33 wicked. Heb. râshâ'. Ap. 44.x.
4 Hast Thou eyes of flesh? or seest Thou as man seeth?
5 Are Thy days as the days of man? are Thy years as man's years?
6 That thou enquirest after mine iniquity, and searchest after my sin.

And make me an abhorrence to my clothes.

22 For He is not a man such as myself, Whom I might answer—Mec me; let us plead!
30 Oh! that there were with us an Arbiter, 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 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 shouldst 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 shouldst seek for mine iniquity, And for my sin shouldst diligently search?
Thou knowest that I am not wicked; and there is none that can deliver out of Thine hand.

Thine hands have made me and fashioned me together round about; yet Thou dost destroy me.

Remember, I beseech Thee, that Thou hast made me as the clay; and wilt Thou bring me into dust again?

Hast Thou not poured me out as milk, and curdled me like cheese?

Thou hast clothed me with skin and flesh, and hast fenced me with bones and sinews.

Thou hast granted me life and favour, and Thy visitation hath preserved my spirit.

And these things hast Thou hid in Thine heart: I know that this is with Thee.

If I sin, then Thou markest me, and Thou wilt not acquit me from mine iniquity.

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.

For it increaseth. Thou hast hunted me as a fierce lion: and again Thou shewest thyself marvellous upon me.

Thou renewest Thy witnesses against me, and increasest Thine indignation upon me; changes and war are against me.

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!

I should have been as though I had not been; I should have been carried from the womb to the grave.

Are not my days few? cease then, and let me alone, that I may take comfort a little, before I go whence I shall not return, even to the land of darkness and the shadow of death;

A land of darkness, as darkness itself; and of the shadow of death, without any order, and where the light is as darkness.

Then answered Zophar the Naamathite, and said,

Should not the multitude of words be answered? and should a man full of talk be justified?

Should thy lies make men hold their peace? and when thou mockest, shall no man make thee ashamed?

Thou knowest that I am not wicked, but from Thy hand can none deliver me.

Thy hands took pains with me and fashioned me.

At once, all round Thou hast engulfed me!

Remember, that as clay Thou mouldedst me; and wilt Thou turn me back again to dust?

Didst Thou not erase all the people forth like milk? and maketh me like cheese?

With skin and flesh hast Thou clothed me? With bones and sinews hast Thou fortified my frame?

Both life and favour Thou hast given me; Thy watchful providence preserved my breath.

Yet these things Thou wast planning in Thy heart; I know that this was in Thy mind long since.

If I had sinned, then Thou wouldst it have marked, and wouldst not have acquitted me from guilt.

Hast Thou not woe unto me? I would not lift up my head, so full of shame am I. Behold my woe.

And should I (dare to) lift it, then wouldst Thou, like howling lion, still pursue my soul, and yet against me show Thy wondrous power.

Against me wouldst Thou bring new witnesses, Thine indignation toward me would increase, and Thou wouldst me bring from the womb?

Wherefore didst Thou bring me from the womb?

I might have died, and no eye looked on me.

I should have been as if I had not been; and from the womb been carried to the grave.

How few my days! Oh! let Him then desist, and leave me, that I may some comfort take,

Before I go whence I shall not return, into the darkness and the shades of death,

A land of darkness, dark as darkest night.

The land of death-shade, where no order reigns, and where the day is like the midnight—dark.
JOB.

11. 4. 1656 4 For thou hast said, "My doctrine is pure, and I am clean in Thine eyes."
5 But oh that God would speak, and open His lips against thee;
6 And that He would shew thee the secrets of wisdom, that they are two; double to that which is! Know therefore that exacteth of thee less than thiniquity deserveth.

Fy (p. 679) 7 Canst thou by searching find out God? canst thou find out the Almighty unto perfection?
8 It is as high as 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 off, and shut up, or gather together, then who can hinder Him?
11 For He knoweth vain men: He seeth wickedness also; will He not then consider it?
12 For vain man would be wise, though man be born like a wild ass's colt.

Fy 13 If thou prepare thine heart, and stretch out thine hands toward Him;
14 If iniquity be in thine hand, put it far away, and let wickedness dwell in thy tabernacles.
15 Then shall thou lift up thy face without spot; yea, thou shalt be steadfast, and shall not fear:
16 Because thou forgettest thy misery, and rememberst 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.

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

lips. Fig. Anthropomathy. Ap. 6.
double: i. e. manifold.
that which is. Cp. note on Prov. 2. 7.
exacteth. Theology. Zophar's mistake. God is no exactor.
out of pass by. who? Fig. Erotes. Ap. 6.
united wickedness-iniquity. Heb. taddon. See Ap. 44. iii.
will He not then. &c. although He seemeth not to perceive it.
If thou prepare. This was Zophar's false theology. Ap. 11.
iniquity. Heb. taddon. Ap. 44. iii.
Because. Syr. reads "For now".
Age. Put by Fig. Tautology (of Adjunct), Ap. 6, for the things done in it. See below. Heb. heled, like Greek aion.
shine forth = soar or shoot upward like the rays of the rising sun.
be secure. On this verse see translation below, dig=look about. as in Josh. 2. 2. Cp. ch. 8b. 29. i.e. before lying down (v. 19).
make suit, &c. Heb. intreat thou face: i.e. seek thy favour.
wicked = lawless. Heb. reho. Ap. 44. x.

12. 1-14. 22 (K, p. 669). JOB'S REPLY TO ZOPHAR'S FIRST ADDRESS. (Repeated Alternation.)
K, p. 680
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K, p. 680
12 27s are the people: not a doubt of that:
And, as for wisdom, it will die with you:

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

Fy (p. 679) 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 measure?
9 Its measurement is longer than the earth;
[Its breath] broader than the ocean wide.
10 If He pass by, and make arrest, or should
To judgment call; who then shall Him resist?
11 For well He 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.

Fy [But as for thee]: Hadst thou prepared thy heart,
And stretched forth thy hands to Him in prayer:
If sin were in thy hand, put it far off;
Nay dwell there, in thy tent, iniquity,
Thou wouldst thy face uplift without a stain;
Yes, firm thou wouldst stand, and need not fear:
For all thy misery thou wouldst then forget;
Or, think of it as waters passed away.
A time would come far brighter than the noon:
And thou soar upward like the rays of morn.
Thou wouldst have confidence: for there is hope;
And, having looked around, mightest rest secure;
And lay thee down, with none to make afraid;
Nay, many will be paying court to thee.
But as for wicked men, their eyes will fail,
And every refuge to them useless prove;
Their hope will vanish like a puff of breath.

JOBS REPLY TO ZOPHAR'S FIRST ADDRESS.
12. 2-14. 22 (K, p. 669).
12 27s are the people: not a doubt of that:
And, as for wisdom, it will die with you:
3 But I have understanding as well as you; 
And I am not inferior to you; yes, *who knoweth not such things as these?*
4 I am as one mocked of his neighbour, who calleth upon *God*, and He answereth him: the just upright man is laughed to scorn.
5 He that is ready to slip with his feet is as a lamp despised in the thought of him that is at ease.
6 The tabernacles of robbers prosper, and they that provoke *God* are secure; into whose hand *God* bringeth abundantly.
7 But ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee:
8 Or speak to the earth, and it shall teach thee: and the fishes of the sea shall declare unto thee.
9 *Who knoweth not in all these that* the hand of *the Lord* hath wrought this?
10 In Whose hand is the soul of every living thing, and the breath of all mankind.
11 Dost not the ear try words? and the mouth taste his meat?
12 With the ancient is wisdom; and in length of days understanding.

13 With God is wisdom and strength, He hath counsel and understanding.
14 Behold, He breaketh down, and it cannot be built again; He shutteth up a man, and there can be no opening.
15 Behold, He withholdeth the waters, and they dry up: also He sendeth them out, and they overturn the earth.
16 With God is strength and wisdom: the deceived and the deceived are His.
17 He leadeth counsellors away spoiled, and maketh the judges fools.
18 He looseth the bond of kings, and girdeth their loins with a girdle.
19 He leadeth princes away spoiled, and overthroweth the mighty.

3 Lo! He casts down, and no one can raise up.
14 Lo! He casts down, and no one can raise up.
15 The waters He withholdeth; the streams run dry:
16 To Him [belong] both strength and wisdom's might.
17 'tis He Who leadeth counsellors, from whom He wisdom strips; and maketh judges fools.
18 'tis He Who breaks [confed'reate] bonds of kings, and girds their loins with cords [as prisoners led];
19 He leadeth priests [of their pretensions] stripped, and overthrows 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 captive lead.
24 Princes of Earth of reason. He delivers, 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 am not inferior unto you.
4 Surely 3 would speak to THE ALMIGHTY, and I desire to reason with GOD.
5 But ye 4 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.

H
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 accept persons.
11 Shall not His excellency make you afraid? 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 Who is he that plead with me? for now, if I hold my tongue, I shall speak up the ghost.
20 Only do not two things unto me: then will I not hide myself from Thee.

J
19 Who is he that will plead with me? for now, if I keep silence, I shall speak up the ghost.
20 Only do not two things unto me: then will I not hide myself from Thee.

G
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 Is it to Shaddai that I faint would speak; With GOD to reason, that is my desire.
4 But as for you, smirchers with lies are ye; Physicians of no value are ye all.
5 Who are ye that put your trust in that which ye see?
6 But hear, the reasoning of my mouth, and to the pleadings of my lips attend.
7 Is it for GOD ye utter what is wrong? Is it on His behalf ye speak deceit?
8 Dere ye show partiality to Him? Is it, indeed, for GOD that ye contend?
9 Will ye be well that He should search you out Or can ye mock at Him, the frail man?
10 You He will openly convict, be sure, If you in partiality acquit.
11 Will not His majesty make you afraid? And will not dread of Him upon you fall?
12 Your weightiest words are as the ashes—light; Your arguments, like clay defences—weak.
13 Hold ye your peace; let me alone, that I May speak; and then, let come on me what will.
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 settest a print upon the heels of my feet.
28 And 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;
9 Yet through the scent of water it will bud, and bring forth boughs like a plant.
10 But man dieth, and wasteth away: yea, man giveth up the ghost, and is where is he?
11 As the waters fall from the sea, and the flood decayeth and drieth up:
12 So man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep.
13 O that Thou wouldest hide me in the grave, that Thou wouldest keep me secret, until Thine wrath be past, that Thou wouldest appoint me a set time, and remember me!
14 If a man die, shall he live again? all the days of my appointed time will I wait, till my change come.

16 Thou shalt call, and I will answer Thee: Thou wilt have a desire to the work of Thine hands.
17 For now Thou numberest my steps: dost Thou not watch over my sin?
17. 14. 17. JOB.

1656 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 wasteth away the things which grow out of the dust of the earth; and Thou destroyest the hope of man.
20 Thou prevaillest 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.

15. 15. 13. ELIPHAZ. SECOND ADDRESS. (Division.)

J | K | a

(p. 684)

15 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 wherewith he can do no good?

b 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 3 yea, thine own lips testify against thee.

a 7 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.
14. 17. morn: i.e. mourn "over himself". Heb. alait, as in Hos. 10, 6.
15. 1-35 (J, p. 669). ELIPHAZ. SECOND ADDRESS. (Division.)

J | K | a

(p. 684)

15 1-16. On Job's reasonings.

1-18 (K, above). ON JOB'S REASONINGS.

(Alternations.)

K | a | 1-3. Questions concerning Job's words.
a | 4-6. Proofs in answer.
b | 7-14. Questions concerning Job's character.
b | 15, 16. Proofs in answer.
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. Erotetics. Ap. 6.

b vain = empty. i.e. windy science.
4 fear = reverence.
made = brought forth.
8 Hast . . . ? Fig. Erotetics. Ap. 6.
heard = overheard.
secret. Heb. add = secret counsellings, used of two or more in counsel.
11 Are . . . ? Fig. Erotetics. Ap. 6.
secret = concealed. Heb. la'. Rendered by Theodotion (R. Sept.), musteron (= secret); Aquila (R. Sept.), aporoudh (= forbidden); Symmachus (R. Sept.), homilia (= intercourse).
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 fastenest up.

* * * * *

18 Yes!—even a mountain falling, wastes away;
The rock may be removed from its place;
The floods thereof may wash away the stones;
Even so the frail man's hope Thou dost destroy;
20 Thou overpower'st 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.

J, 15. 2-35.

K | a

(p. 684)

2 A wise man, should he give vain knowledge forth,
Or fill himself with words like blustering wind?
3 Should he contend with words of no avail,
Or speeches wherewith he can do no good?

4 But thou—thou wast not made void the fear of God,
And weaken [all] devotion [due] to Him.
5 Thy mouth declares thine own iniquity;
And thou 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 e'er attain?
9 What knowest thou, that is not known to us?
What understandest thou, that we do not know?
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.
14 What is a mortal, that he should be pure? Or he of woman born, that he be just?
15 Lo! in His holy ones He puts no faith; (The very heaven’s in His sight are not pure.)
16 How much less [man], corrupt, defiled! Yea, man, Who drinks, like water [his] iniquity.

17 Give heed to me, and I will thee instruct; And that which I have seen I will declare; 18 (Which wise men plainly have made known to us, And have not hid them—truths their fathers taught; 19 The men to whom alone the land was given, And among whom no alien passed); [They said]: 20 “The wicked sorely labours all his days, His years reserved for the oppressor’s greed; 21 A voice of terror ever fills his ears; And when he prospers, then the spoiler comes. 22 He has no hope from darkness to return; [And thinks] that he is destined for the sword; 23 He wanders forth and asks:—O, where is bread! Well knowing that a dark day draweth nigh.


15. 17-35 (K3, p. 689). ON GOD’S DEALINGS. (Alternation.)

c | 28-34. God’s judgments.
d | 35. Reasons. The procuring cause.
20 wicked man = lawless one. Heb. râšâ. Ap. 44. x.
From v. 20 to v. 35 Eliphaz repeats what he had heard from tradition.
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.

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 recompense.
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.
16. 1-19. (K' p. 689). JOB'S REPLY TO ELIPHAZ'S SECOND ADDRESS.

L' | 17. 2-16. Challenges.
M' | 17. 11-14. Despondency.

1 answered = replied. See note on 4. 1.
2 miserable = wearisome.
3 Shall...? Fig. Erottis. Ap. 6.
5 is = is become.
6 leanness. Fig. Prosopop ia. Ap. 6.
7 GOD. Heb. El. Ap. 4. IV.
8 the wicked = the lawless ones. Heb. rishah. Ap. 44. x.
10 sewed sackcloth, &c. Put by Fig. Melonymy (of Adjunct), Ap. 6, for the sorrow which accompanied it.
11 shadow of death. Not a mere shade or shadow, but the deep darkness of the grave. CEp 3. 6; 10. 21; 13. 24, 27; 26. 2; 34. 22, 6c.
12 injustice = violence. Only occurrence of English word in O.T.
13 O. Fig. Echphonais. Ap. 6.
14 cover not...my blood. The reference is to the practice which remains to this day, based on Num. 35. 32. Lev. 17. 13. Job's desire is that the evidence of his sufferings may not be hidden.
15 behold. Fig. Asterismos. Ap. 6.
16 My face is soul 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.

36 belly. Put by Fig. Melonymy (of Subject), Ap. 6, for the thoughts produced by emotion.

35. They conceive mischief, and bring forth vanity, and their belly prepareth deceit.
2 I have heard many such things: miserable comforters are ye all.
3 Shall vain words have an end? or what emboldeneth thee that thou answerest?
4 I also could speak as ye do: if your soul were in my soul's stead, I could heap up words against you, and shake mine head at you.
5 But I would strengthen you with my mouth, and the moving of my lips should assuage your grief.
6 Though I speak, my grief is not assuaged: and though I forbear, what am I eased?
7 But now he hath made me weary: thou hast made me desolate all my company.
8 And thou hast filled 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 sewed sackcloth upon my skin, and defiled my horn in the dust.

35 For evil they conceive, and mischief bear; Their heart doth travail with iniquity;
20 My friends scorn me: but mine eye poureth out tears unto "God.
21 O that one might plead for a man with God, as a "man pleaseth for his neighbour!

17 My "breath is corrupted, my days are extermine, the graves are ready for me.

18 Are there not mockers with me, and doth not mine eye continue in their provocation? 3 O Lay down now, put me in a surety with Thee; who is he that will strike hands with me?

4 For Thou hast hid their heart from understanding: therefore shalt Thou not exalt them.

5 "He that speaketh flattery to his friends, even the eyes of his children shall fall.

6 He hath made me also a byword of the people; and aforesight I was as a tabret.

7 Mine eye also is dim by reason of sorrow, and my heart is waxed feeble through fasting.

8 Upright men shall be astonied at this, and the innocent shall stir up himself against the hypocrite.

9 The righteous also shall hold on his way, and he that hath clean hands shall be stronger and stronger.

10 But as for you all, do ye return, and come now: for I cannot find one wise man among you.

11 My days are past, my purposes are broken off, even the thoughts of my heart.

12 They change the night into day: the light is short because of darkness.

13 If I wait, the grave is mine house: I have made my bed in the darkness.

14 I have said to corruption, 'Thou art my father': to the worm, 'Thou art my mother, and my sister.'

15 And where is now my hope? as for my hope, who shall see it?

16 They shall go down to the bars of the pit, when our rest together is in the dust.

22 the way, &c. Fig. Euphemias (Ap. 6), for death.
24 is=has become consumed. Heb. zaak. Occurs only here.
25 the graves. The Sept. reads as in translation below.
26 2 continue in=constantly dwell on.
27 Lay down now=Appoint it so I pray, put me, &c. be thou my bond. Cp. Isa. 38. 14 ("undertake").
28 who is he? Fig. Erotosis. Ap. 6. The answer is given in v. 4 by Fig. Ellipsis (Ap. 6), "[not they]."
29 strike hands. The idiom for making a compact.
30 Prov. 6. 21; 11. 15; 17. 18; 22. 24, &c.
31 He that, &c. Supply Ellipsis, as in translation below; and treat v. 5 a as a quotation.
32 children=sons.
33 fall=look in vain.
35 tabret=a drum. Heb. tobeth. To the sound and swelling of which people gathered. See note on 1 Sam. 10. 6. After this verse imagine a pause.
36 7 members=limbs.
37 you. So some codices, with Syr. and Vulg., which A.V. and R.V. followed. Other codices read "them".

Then answered Bildad the Shuhite, and said, 2 How long will it be ere ye make an end of words? mark, and afterwards we will speak.
16.56

3 Wherefore are we numbered as beasts, and reputed \* vile 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 its place?

N° O e
(p. 688)

5 Yes, 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.

f
7 The steps of his strength shall be strengthened, 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 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.

e
17 His remembrance shall perish from the earth, and he shall have no name in the street.

18 He shall be driven from light into darkness, and chased out of the fire.
19 He shall neither have son nor nephew among his people, nor any remaining in his dwellings.

f
20 They that come after him shall be astonished at his day, as they that went before were affrighted.

O e
21 Surely such are the dwellings of the wicked, and this is the place of him that knoweth not GOD.

18. 3. JOB.

18. 21.

Wherefore...? Fig. Eroteth. Ap. 6.
your sight. Sept. and Syr. read "thine eyes".
shall...? Fig. Eroteth. Ap. 6.

18. 5-21 (N°, p. 688). DOOM OF THE WICKED.
(Division.)

N°
O° | 5-20. Particular.

5-20 (O°, above). DOOM (PARTICULAR)
(Alteration.)

O° | 5, 6. Extinction.
20 Result. | Astonishment of others.

6 light. The reference is to the universal practice of burning a light during the night.


8 dark. Heb. hamakor. See note on 3: 61 showing that the man is dead, and not alive to keep the light burning.

10 tabernacle = tent.

11 snack = over him: see note on "dark", above.

7 steps of his strength = his firm step. Gen. of character.

17. 1. walketh = walketh habitually.

18 the gin = a gin. A.V., 1611, reads "gin" = a snare.

19 robber = none.

10 laid = hidden.

11 drive him to his feet = follow at his feet. Cp.
1 Sam. 25. 42.

12 strength, &c. i.e. shall be weakened by hunger.

same word as v. 1, not same as v. 15.

13 strength = parts or members of his body.

skin. Put by Fig. Synecdoche (of the Part), Ap. 6, for the whole body.

16 firstborn of death: i.e. the chief, or worst, or cruellest death.

14 king of terrors. Euphemism for death.

15 It: i.e. every one of the terrors.

nephew = grandson (Judg. 12. 16).


wicked, and this is the place of him that knoweth not GOD.
Then Job answered and said,
"How long will ye vex my soul,
And break me in pieces with words?
These ten times have ye reproached me:
ye are not ashamed that ye make yourselves
strange to me.
And be it indeed that I have 'erred, mine
error remaineth with myself.
If indeed ye will magnify yourselves against
me, and plead against me my reproach.

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

JOB'S REPLY TO BILDAD'S SECOND ADDRESS.

19. 2-29 (Kt, p. 689).
2 How long will ye [thus grieve and vex my soul,
And break me all to pieces with your words?
3 Already ten times have ye taunted me;
And still are not ashamed to wrong me thus.
4 Be it that I have sinned, [as ye say],
My sense of sin abideth with myself.
5 If I 'gainst me still ye magnify yourselves,
And plead against me that I [must have] sinned:
6 Then know ye that Eloah hath overthrown
My cause; and made His net close to me round.
7 Behold, I cry out [ 'Wrong!' ] but am not heard:
I cry out 'Help!' but there is no redress:
8 My path He hedgeh'g up; I cannot pass;
And on my way He maketh darkness rest:
9 From me my glory He hath stripped off,
And from my head He removed the crown.
10 On all sides I am crush'd, where'er I go:
He hath my hope uprooted like a tree:
11 Against me He hath made His anger burn,
And counts me toward Him as His enemy.

12 Together [gainst 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 fondling to my sons appear.
18 Yea, on the very boys despise me now;
They jest 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 shrunk away the covering of my teeth.
21 Have pity; oh, have pity, ye, my friends;
Eloah's hand [klaD] hath stricken me.
22 Wherefore pursue me as ye were GOD?
Will not my body's [jille] suffice for you?
1656

23 Oh that my words were now written! 
24 That they were engraved 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 I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me.

P

28 But ye should 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 'punishments of the sword, that ye may know there is a judgment.'

J^4 R

20 Then answered Zophar the Naamathite, and said,
2 Then 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.

23 Oh! Fig. Ephesians. Ap. 6.
24 graven = engraved. See translation below.
25 know: Put by Fig. Metonymy (of Cause), Ap. 6, to include all the effects of knowing. Redeemer = next of kin. Heb. gōd. See notes on Ex. 6, 6, and cp. Ruth 2, 20; 4, 13, 14. Isa. 69, 20.
26 earth = dust of [the earth].
27 skin. Put by Fig. Synecdoche (of Part), Ap. 6, for the whole body.
28 But ye: or, Ye shall then say, 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."
29 punishments = sins; "sins" put by Fig. Metonymy (of Cause), Ap. 6, for the punishments called for by them.
there is a judgment = that judgment will be executed.

20. 1-29 (J^4, p. 669). ZOPHAR'S SECOND ADDRESS. (Introduction.)

J^4 R | 1-5. His theme stated.
R | 29. The theme restated.
1 answered = spake again. See note on 4.1.
2 Zophar. See note on 2.11.
3 check = correction of, for: i.e. meant to confound me, referring to chap. 19.
5 wicked = lawless. Heb. rāsh. Ap. 44.x.
6 dūn. See note on Isa. 25, 10.
7 children = sons. seek to please = pay court to.
8 poor = impoverished. Heb. ḫāl. See note on Prov. 6, 11.

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

3 Correction meant for my reproof, I hear, But zeal, with knowledge, gives me a reply.
4 Knowest 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 [very] skies, His head reach up unto the [highest] clouds:
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:
9 His dwelling-place describeth him no more. His children shall pay court unto the poor,
10 And his 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, be sweet, Though underneath his tongue he keep it hid,——

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. 17 He shall suck the poison of asps: the viper's tongue shall slay him. 18 He shall not see the rivers, the floods, the brooks of honey and butter. 19 That which he laboured for shall be lost, and shall not swallow it down: according to his substance shall the restitution be, and he shall not rejoice therein. 20 Because he hath oppressed and hath forsaken the poor; because he hath violently taken away a house which he built not; 21 Surely he shall not feel quietness in his belly, he shall not save of that which he desired. 22 There shall none of his meat be left; therefore shall no man look for his goods. 23 When he is in the straits, the hand of the wicked shall be upon him. 24 Then shall the fury of HIS wrath upon him, and shall rain upon him while he is eating. 25 He shall flee from the iron weapon, and the bow of steel shall strike him through. 26 It is drawn, and cometh out of the body; yea, the glittering sword cometh out of his gall; terrors are upon him. 27 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. 28 The heaven shall reveal his iniquity; and the earth shall rise up against him. 29 The increase of his house shall depart, and his goods shall flow away in the day of his wrath. 30 This is the portion of a wicked man.


1 answered = replied. See note on 4.1. 2 Hear diligently. See note on 13.17. 3 mock on = mock [thou] on, as if pointing to him. 4 man. Heb. 'adam. Ap. 14. 1. 5 why ... ? Fig. Erotetas. Ap. 6. my spirit = myself. Heb. rinach (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 15GOD."
21. 5. JOB.

**1656** 5 Mark me, and be astonished, and lay your hand upon your mouth.
6 Even when I remember I am afraid, and trembling taketh hold on my flesh.

**U g**

7 Wherefore do the wicked live, become old, yea, are mighty in power?
8 Their seed is established in their sight, 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.

**h1** 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 God layeth up his iniquity for his children: He rewardeth 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?

**g2** 22 Shall any teach God knowledge? seeing they judge those that are high.

**5** Turn now, and look on me, and stand amazed, and lay your hand upon your mouth.
6 For, when I think of it, I am dismayed.
7 And trembling taketh hold upon my flesh.

**U g**

8 Why [suffers God] ungodly men to live,
And to grow old; yea, to wax strong in power?
8 With them their seed is established; yea, with them their offspring [live] and grow before their eyes.
9 Their houses are in peace; they know no fear;
No scourge descends upon them from the hand of God.
10 Their bull gendereth, and doth not fail;
Their cow doth calveth, and casteth not her calf.
11 Their little children skip about like lambs;
Their elder children mingle in the dance.
12 With timbrel and with harp they lift their voice;
And merry make with cheerful sound of pipe.
13 They in prosperity complete their days,
And in a moment to the grave go down.
14 Yet, unto God they say:
No knowledge of Thy ways do we desire.
15 [Pray:] Who is Shaddai that we Him should serve?
And what the profit if to Him we pray?

**5** lay your hand, &c. A token of having no answer.
7-26 (U1, p. 691). 30-33 (U2, p. 691). CONTRASTED CASES. (Repeated Alternation.)

**U1 g** 7-16. Prosperity. The wicked.
32-33. Prosperity in life. The wicked.

**U2 g** 9 wicked =lawless. Heb. raasha. Ap. 44. x.
9 are safe =are in peace. God.
19 children =lads. Ap. 44. x.
41. Job 30. 31. 2s. 150. 4.
19 go down =get dashed.
16 Lo. Fig. Asterismos. Ap. 6.
16 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 God. Supply "How oft He," instead of "of God."
19 He: i.e. [How oft] they are stubble =crushed straw. Heb. teben (not kesh =straw.
19: i.e. the lawless man's children.
19 iniquity. Heb. tseva. Ap. 44. III. Put by Fig. Metonymy (of Cause) Ap. 6, for punishment brought on by lawless children =sons.

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.

**5** But lo! their good comes not from their own hand.
17 [But yet, re say]
"How oft goes out the lamp of evil men! (How oft) calamity doth on them come! (How oft) are pangs apportioned them in wrath!
18 [How oft] are they as straw before the blast,
Like chaff the storm and tempest drive away!"
19 [He say]: "Eloah lays up for the sons of the father's evil life, in his own words;
20 That his own eyes may [all] the trouble see.
21 From the wrath of Shaddai he shall drink.
22 What pleasure hath he in prosperity,
When cut off is the number of his months?"
22 [If, to]: one dieth in the very height
Of his prosperity, calm, and at ease:
23 His breasts are full of nourishment; his bones
With marrow are well moistened [and fresh].
23 Another dieth in bitterness of soul,
And never has he tasted any good.
26 Together in the dust they both lie down:
Alike, o'er both, the worm its covering spreads.
21. 27. JOB.

27 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, Ye shall be brought forth to the day of destruction; they shall be brought forth to the tomb.
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?

1656

U2 g3

(p. 692)

27 Behold. Fig. Asterismos. Ap. 6.
29 Have ye not...? Fig. Erotesis. Ap. 6.
31 Who...? Fig. Erotesis. Ap. 6.

22. 1-30 (J, p. 660). ELIPHAZ. THIRD ADDRESS. (Alternations.)

J7 v1

(p. 693)

22 Then Eliphaz the Temanite answered and said,
23 Can a man be profitable unto God, as he that is wise may be profitable unto himself?
24 Is it any pleasure to THE ALMIGHTY, that thou art righteous? or is it gain to Him, that thou makest thy ways perfect?
25 Will He reprove thee for fear of thee? or will He enter with thee into judgment?
26 Is not thy wickedness great? and thine iniquities infinite?
27 For thou hast taken a pledge from thy brother for nought, and stripped the naked of their clothing.
28 Thou hast not given water to the weary to drink, and thou hast withholden bread from the hungry.
29 But as for the mighty man, he had the earth; and the honourable man dwelt in it.

J7 v1

(p. 693)

22 Will mighty man advantage bring to GOD? Nay, he, though wise, can profit but himself.

J7 v1

(p. 693)

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;
11 Or darkness, that thou canst not see; and abundance of waters cover thee.

T2

(p. 691)

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 Ignore what they have noted down. [They say]:—
30 Who, to his face, will dare denounce his way? Who shall requite him that which he hath done?
31 He too will be escorted to the tomb; And o'er his monument one keepeth watch.
32 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 prove?

ELIPHAZ'S THIRD [AND LAST] ADDRESS.

22. 1-30 (J, p. 660).

J7 v1

(p. 693)

22 Will mighty man advantage bring to GOD? Nay, he, though wise, can profit but himself.

698
12. Is not God in the height of heaven? and Behold the height of the stars, how high ye are!

13. And thou sayest, How doth God know? can He judge through the dark cloud? 14. Thick clouds are a covering for Me, that He seeeth 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 overlaid with a flood: 17. Which said unto God, Depart from us; and what can The Almighty do for them? 18. Yet have they filled their houses with good things: but the counsel of the wicked is far from me. 19. The righteous see it, and are glad: and the innocent laugh them to scorn. 20. Whereas sin substance is not cut down, but the remnant of it is consumed.

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 far 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 redemption, and thou shalt have plenty of silver. 26. For then shalt 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. Receive, I pray thee, 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 in Shaddai thou shalt be delighted, and to Elohim thou wilt lift thy face. 27. Then shalt thou pray 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, He doth let the innocent escape.

21. Acquaintance make with Him, and be at peace; For thereby blessing shall upon thee come.
23. 1–24, 25 (K7, p. 669). Job's Reply to Eliphaz's Third Address. (Alteration.)

B | 23. 11, 12. Job's integrity.

23. 1–10 (A, above). God's Inscrutability.
(Alteration.)

B | 6, 7. His confidence of the issue.
A | 8, 9. Job's search for trial.
B | 10. His confidence of the issue.

3 Oh. Fig. Ecphrasis. Ap. 6.
10 take: or choose.

24. 1 Why...? Fig. Erotesis. Ap. 6.

24. 2–25 (B, above). Man's Iniquity.
(Alteration.)

A | 18–20. What the issue ought to be.
B | 21, 22. Crimes of lawless men.
A | 23–25. What the issue commonly is.

2 Some: i.e. the lawless men, whose various crimes are detailed in the following verses.

B | ... for a pledge. Cp. v. 9 and Deut. 24. 4, 17.

Amos 2. 8.
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 go up from out of the city, and the soul of the wounded crieth out: yet **God** layeth not 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 **disguiseth** his face.
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 terrors of the shadow of death.*
18. *Of* is swift as the waters; their portion is cursed in the earth: *he** beholdest not the way of the vineyards.*
19. Drought and heat consume the snow.

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, And, on the plains, they early seek their prey; The barren steppe doth yield their children food.
7. They reap [down corn] in fields which are not their's; The vineyard of the wicked they do dress, Ill-clad, they lodge without a covering, 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] tear 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'] sheaves:
11. Within their walls these poor press out their oil; Their wine-presses they tread, yet suffer thirst.
12. From city and from houses groans ascend; With shrieks those being murdered cry for help; Yet **God** regards not this enormity!

* * * * * * * * * * * *

18. *Others again* rebel against the light; They have no knowledge of its [blessed] ways, Neither abide they in the paths thereof.
24. 24. They are exalted for a little while, but are gone and brought low; they are taken out as all other, and cut off as the tops of the ears of corn.

25 Then answered Bildad the Shuhite, and said,

2 "Dominion and fear are with Him, He maketh peace in His high places.

3 Is there any number of His armies? and upon whom doth not His light arise?

4 How can man be justified with God? or how can he be clean that is born of a woman?

5 Behold even to the moon, and it shineth not; yea, the stars are not pure in His sight.

6 How much less man, that is a worm? and the son of man, which is a worm?

26 But Job answered and said,

2 How hast thou helped him that is without power? how savest thou the arm that hath no strength?

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

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

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

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

7 He stretcheth out the north over the empty place, and hangeth the earth upon nothing.

8 He bindeth up the waters in His thick clouds; and the cloud is not rent under them.

9 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 astonished at His reproach.

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

25. 1–6 (J3, p. 689). BILDAD'S THIRD ADDRESS.

J3 C1 | 1–3. God. His omnipotence.


1 answered = concluded. See note on 4.1.

2 Is there . . .? Fig. Erotēsis. Ap. 6.


clean = pure. B Holdh. Fig. Asterismos. Ap. 6.

5 How much less . . .? Fig. Erotēsis. Ap. 6.


6 How . . .? Fig. Melonymy (of Adjunct), Ap. 6, for that which is corruptible, man. Heb. 'ādēm. Ap. 14. I.

26. 1–27. 10 (K3, p. 689). JOB'S REPLY TO BILDAD'S THIRD ADDRESS. (Alternation.)

K3 D | 26. 1–4. Appeal to his friend.


D | 27. 1–6. Appeal to his friends.


1 answered = replied [to Bildad]. See note on 4.1.


3 as it is = the thing that is. See note on "sound wisdom". Prov. 2. 7.


5 Dead things are formed from under the waters. The Ellipsis must be supplied thus: "The place where the Rephaim stay [which is] beneath the waters, and the things that are therein." This place thus answers to the other place, Sheol, the grave, in the next verse. Dead things. Heb. "The Rephaim," the offspring of the fallen angels, akin to the Nephilim (Gen. 6. 4. See Ap. 23 and 25 and note on Isa. 26. 14, 15).

are formed = remain. Heb. 'āh, a Homonym with three meanings: (1) to stay, remain, as here; Gen. 8. 10, Judg. 3. 25, 2 Sam. 8. 23, Lam. 4. 6, Hos. 11. 7; even to wait, hence to trust, Job 35. 14. Cp. Ps. 37. 7, Lam. 8. 24; (2) to be in pain, and hence to bring forth, Deut. 2. 25, Isa. 26. 3; 25. 13; 54. 1; 88. 5, Ps. 29. 9, &c.; (3) to be formed as made or brought forth, 26. 13, Ps. 51. 5; 90. 2. Deut. 32. 14, Prov. 4. 22, 29. 10, Job 15. 7.


11 tremble . . . astonished. Fig. Prosopopoeia. Ap. 6.

Or succour brought to him who hath no strength?

3 How hast thou counselled him who is unlearned?

4 By whom hast thou [been taught] to speak these words?

Who is inspired hath come forth to thee?

5 Where stay the [mighty] Rephaim [of old]?

Beneath the sea, and things that are therein!—

6 [Open] before Him, Sheol naked lies, and deep Abaddon hath no covering.

7 The North He stretcheth o'er the empty space, and hangeth not the Earth on anything.

8 He bindeth up the waters in thick clouds, and [yet] the cloud beneath them is not rent.

9 He cloeth fast the entrance to His throne, and over it He spreadeth His dark cloud.

10 The round horizon bounds the waters' face, and there the fading light with darkness blends.

11 The pillars of the heavens He makes to rock; and they are terrified at His rebuke.

12 By His great power He calms the raging seas; and by His wisdom He subdues the proud.
26. 13

13 By His spirit He hath garnished the heavens; His hand hath formed the crooked serpent.
14 Lo, these are the parts of His ways; "but how little a portion is heard of Him? but the thunder of His power who can understand?"

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 Eloham'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!
My heart shall not reproach me all my days,
7 Even were the Evil One mine enemy,
And he—th' Unjust—should my accuser be.
8 What hope is left the godless man, what gain,
When once Eloha doth his life demand?
9 Will GOD [indeed] give ear unto his cry
When [trouble or] distress on him shall come?
10 He is not one who doth Shaddai's joy!
Or on Eloha calls, at any time!

ZOPHAR'S THIRD ADDRESS

11 I now would speak about the ways of GOD, And Shaddai's dealings [with you] not conceal.
12 Ye, sure, must have seen them for yourselves; Or are ye, then, so altogether vain?
13 Th' is the lot of wicked men from GOD;
Th' oppressor's heritage from Shaddai's hand:
14 If sons do multiply, 'tis for the sword:
Of bread his offspring will not have enough:
15 Their issue buried, killed by pestilence,
Their widows will not lamentation make.
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.

Surely there is a vein for the silver, and a place for gold where they fine it.

Iron is taken out of the earth, and brass is molten out of the stone.
3 Seteth 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.
7 There is a path which no fowl knoweth, and which the vulture's eye hath not seen:
8 The lion's whelps have not trodden it, nor the fierce lion passed by it.
9 He putteth forth his hand upon the rock; he overturneth the mountains by the roots.

Though silver, like the dust, he heapeth up, And garments, made in number like the sand,
17 Though he prepare, the just will put them on; His silver will the innocent divide.
18 The house he buildeth, 'tis frail as is the moth's, Or as the booth which vineyard watchet makes.
19 He lies down rich, [his wealth] not gathered in:
20 Terrors will overtake him as a flood:
21 The east wind catcheth him, and he is gone; Yet a storm, it hurleth him from his place.
22 He who, before, was wont to flee from him, Will now come down on him, and will not spare.
23 In triumph he will clap his hands at him; And hiss him forth from out his dwelling-place.

Yes, for the silver there exists a vein;
2 A place within for gold which they refine.
2 From out the earth iron may be brought up;
3 And copper may be smelted from the ore.
4 To darkness [neath the earth] man sets a bound; In all directions he explores [beneath];
5 Yet, 'e'en the ores of earth in darkness [hid];
6 That he sinks, 'neath where the settler dwells: And there, forgotten by the well-worn way,
7 The miners bore, and pass away [from sight].
8 As for the earth, bread cometh forth from it: Yet underneath it fire is stirred up.
9 Among its stones are glowing sapphires found; And in its dust are nuggets of pure gold.
10 There is a path no bird of prey hath known; Nor hath the eagle's eye discovered it.
11 [A path] which no proud beast hath ever trod: Not 'e'en the lion ever passed that way.
12 Man lays his hand upon the flinty rock; The hills he overturneth by their roots.
13 He putteth water-channels in the rocks; His eye detecteth every precious thing.
14 The overflowing floods he doth restrain; The hidden things he bringeth forth to light.
15 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 can not be found.
14 Th' abyss exclaims "[Wisdom] Is not in me." And ocean roarers—"Nor dwelleth it with me."
15 Fine gold cannot be given in its stead, Neither can silver for its price be weighed.
16 With Ophir's gold it never can be bought; Nor with the onyx, nor the sapphire gem.
17 Crystal and gold cannot compare with it; Nor vessels of pure gold be its exchange.
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?
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 the river knoweth the place thereof.
24 For it looketh to the ends of the earth, and seeth under the whole heaven;
25 To make the weight for the winds; and He weigheth the waters by measure.
26 When He made a decree for the rain, and a way for the lightning 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.""

Moreover Job continued his parable, and said,
2 Oh that I were as in months past, as in the days when God preserved me;
3 When His candle shone 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!

Job's Self-Justification. Conclusion.

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 heaven so close concealed.
22 Death and Destruction [both alike] declare—
"The rumour of it, it hath reached our ears;"
23 Eloah, though, hath understood the way;
And He discers 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;
27 Then did He see it; then declared it [good];
Yea, He established it and showed it forth;
28 And to the sons of Adam:—
"Lo! Wisdom is to reverence the Lord;
And understanding is to flee from sin."

Job's Self-Justification. Conclusion.
The young men saw me, and hid themselves; and the aged arose, and stood up.
8 The princes restrained talking, and laid their hand on the mouth of the aged.
9 The nobles held their peace, and their tongue cleaved to the roof of their mouth.
10 When the ear heard me, then it blessed me; and when the eye saw me, it gave witness to me:
12 Because I delivered the poor that cried, and the fatherless, and him that had none to help him.
13 The blessing of him that was ready to perish came upon me: and I caused the widow's heart to sing for joy.
14 I put on righteousness, and it clothed me: my judgment was as a robe and a diadem.
15 I was eyes to the blind, and feet 3 to the lame.
16 A father to the poor: and the cause which I knew not I searched out.
17 And I brake the jaws of the wicked, and plucked the spoil out of his teeth.
18 Then I said, I shall die in my nest, and I shall multiply my days as the sand.
19 My root was spread out by the waters, and the dew lay all night upon my branch.
20 My glory was fresh in me, and my bow was renewed in my hand.
21 Unto me men gave ear, and waited, and kept silence at my counsel.
22 After my words they spake not again: and my speech dropped upon them.
23 And they waited for me as for the rain; and they opened their mouth wide as for the latter rain.
24 If I laughed on them, they believed it not; and the light of my countenance they cast not down.
25 I chose out their way, and sat chief, and dwelt as a king among the people, as one that comforteth the mourners.

But now they that are younger than I were me in derision, whose fathers I would have disdained to have set with the dogs of my flock.
2 Yea, wherefore 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;)

8 The young men saw me, and withdrew themselves; Yea, all the elders would rise up, and stand.
9 The rulers, too, from talking would refrain, And lay their hand, for silence, on their mouth.
10 The nobles' voice was hushed: they held their peace;
11 Their tongue, in silence, to their palate clave:
12 That I did save the poor when he cried out:
The fatherless, and him who had no help:
13 The perishing to me his blessing gave;
14 My righteousness I put on as my robe:
15 My justice, as my cloak and diadem.
16 A father to the needy ones;
The cause I did not know I searched out.
17 I loved to break the jaws of evil men,
And pluck the prey, still living, from their teeth.
18 I said, I shall grow old as doth the palm;
And multiply like sand my days shall be;
And all night long the dew be on my branch,
20 My glory shall remain with me still fresh;
My bow, within my hand, renew its strength.
21 To me men hearkened, waited, and gave ear,
And at my counsel silence they did keep.
22 When I had spoken, none replied again,
So that on them my wisdom still might fall.
23 Yea, they would wait, as men for showers wait,
And open wide their mouths as for the rain.
24 That I should mock them they would never believe,
Nor would they cause a shadow on my face;
25 Twas mine to choose their way, and sit as chief;
As king among his subjects so I dwell;
And among mourners as a comforter.

But now, my juniors hold me up to scorn, Whose fathers I would have disdained to put On level with the dogs that watched my flock.
2 What profit would their strength have been to me When they had lost their ripened manhood's powers?
3 Through hunger they were like the barren rock, These vagrants, driven from the land of drought, For ages past a desolation wild;
4 Who pluck among the bushes bitter herbs, And make the roots of juniper their food.
5 From human intercourse are they chased forth, {And} men cry after them, as after thieves:
6 In dark ravines they make their dwelling-place, 
In holes of earth, and caverns of the rocks; 
7 Among the beasts they wander; under the 
nettles they are gathered together. 
8 They are children of fools, yea, children of 
base men: they are 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 Because 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, yea, 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 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 opposeth thyself against 
me. 
22 Thou liftest me up to the wind; Thou 
causeth me to ride upon it, and dissolvest my 
substance. 

18 By great exertion is my garment changed; 
It girdeth me as my tunic girdeth 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 useth to uplift me on the wind; 
[Yes] Thou didst cause me [thereupon] to ride: 
[But now] my substance Thou dost bring to naught. 
23 I know that Thou wilt turn me o'er to death, 
E'en to the place ordained for all who live. 
24 Ah! prayer [for these] is vain. He will not help, 
Though when in trouble they may cry [to Him]. 

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 cried, "Help!" 
29 Brother am I become to howling brutes, 
And a companion to the screeching birds.
30 Without: my skin is all burnt up, and black;
Within: my bones are all consumed with heat.
My lyre is like the voice of them that weep.

31 A covenant mine eyes had made [with God];
How then could I upon a virgin gaze?
What would my judgment be from GOD above?
Or what my lot from Shaddai in the height?
Is not calamity for evil men?
To those who sin is not disaster due?
Would not Eloah see my [evil] way?
[W]ould He not take account of all my steps?
If I have walked in ways of falsity,
Or if my foot hath hasted to deceit;
Then let Him weigh me in just balances,
And let Eloah know my blamelessness.
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:
Then let me sow and let another reap,
And let my plantings all be rooted up.

31. 1-40 (H, p. 700). SOLEMN ASSESSION
OF HIS INNOCENCE. (Repeated Alteration.)

I. 1. Note the "I" of self-justification; and see note on 29. 2.
why . . . ? Fig. Erotésis. Ap. 6.
Is not . . . ? Fig. Erotésis. Ap. 6.
3. Fig. Erotésis. Ap. 6.
4. Fig. Erotésis. Ap. 6.
8. Poor. Heb. dal. impoverished or reduced in means. See note on Prov. 6. 11.

9 By woman if my heart have been enticed,
And at my neighbour's door I have laid wait:
Then let my wife grind for another man,
Let others humble her [as if their slave].
For such a deed would be a heinous sin,
A sin that must be brought before the judge;
A fire 'would be that to Ashdon burns,
Destroying all my increase at the root.
If I had spurned my servants' righteous cause,
When they had brought before me their complaint:
What then could I have done when GOD rose up?
When He required, could I have answered Him?
Who in the womb made me, made He not him?
And from one source gave being to us both?
If from the poor man's prayer I turned away,
[Or if I] caused the widow's eyes to fall;
If or if I ate my morsel all alone,
With me: and from my birth I guided her.
1656 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 he were 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:

(p. 703)

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 "height I could not
endure.

N^u"

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 hath been secretly enticed, or "my mouth hath kissed my hand;

N^u"

28 If his were an "iniquity to be punished by the judge; for I should have denied the "GOD That is above.

N^u"

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 "sin 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 "transgressions 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?

N^u"

35 Oh that one would hear me! "behold, my desire is, that the "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:

N^u"

30 (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] flesh [to eat],
That we might satiate 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,
Yes, 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.)

N^u"

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. This is not an impression, but an argument in favour of his integrity; i.e. Had he been as his friends alleged, would he not have had bad instead of bountiful harvests? See translation below. ended: so far as his friends were concerned. He had words for God (ch. 42:1-6).

32. 1-37. 24 (E, p. 605). THE MINISTRY OF ELIHU: THE MEDIATOR. (Division.)
E O1 | 32. 1-5. The connecting narrative.
O2 | 32. 6-37. 24. The ministry proper.

32. 1-5 (O1, above). THE CONNECTING NARRATIVE. (Alteration.)
O1 w 1. The three men. Job’s friends.
O2 x 2. Anger of Elihu.
x 2. Winning. Anger of Elihu.
O2 1. The one man. Job.
O2 x 5. Anger of Elihu.

2 Elihu = God is Jehovah; or, My God is He. Not named before. His addresses occupy six chapters..
3 His two counts of indictment (v. 2, 5) are based upon what precedes and lead up to “the end of the Lord” in what follows from u. 13. Barachel = whom God hath blessed.
Buzite. Descended from Buz, the second son of Nahor, the brother of Abraham (Gen. 22. 20, 21). See notes on p. 606.
Aram = sons of Aram, related to Buz (Gen. 22, 20).
3 condemned Job. The primitive text reads “condemned God,” but was altered from motives of false reverence by the Sopherim to “Job.” See Ap. 35, 9.

32. 6-37. 24 (O1, above). ELIHU’S MINISTRY. (Repeated Alteration.)
O2 P1 | 32. 6-22. Elihu. Introduction.
O1 | 32. 6-22. His first address to Job.
P1 | 34. 1. Elihu. Introduction.
O2 P1 | 34. 1-37. His words to Job’s friends.
O1 | 35. 1. Elihu. Continuation.
Q1 | 34. 2-37. His words to Job’s friends.
O2 | 35. 2-14. His second address to Job.
P1 | 36. 1. Elihu. Conclusion.
Q1 | 36. 3-37. 24. His words on God’s behalf.

32. 6-22 (P1, above). ELIHU. INTRODUCTION. (Alteration.)
P1 | 6-y. Personal. Seniority.
O2 | z 4-6. Reason for not speaking before.
O1 | y 1, 2. Personal. Qualification.

7 Days... years. Put by Fig. Metonymy (of Adjunct), Ap. 6, for men of years: aged men.

40 Then thorns had thrived instead of wheat I’d sowed,
And noxious weeds, instead of barley, grown.
Job’s words are ended: [he will say no more].

ELIHU’S ADDRESSES.
32. 6-37. 24 (E, p. 605).
Introduction, 32. 6-22.

32. 6 I am but young in years, and ye are old:
Therefore was it that I held back in fear,
And durst not show what my opinion was.
For those of many days should speak, I thought;
A multitude of years should wisdom teach.

8 However, a spirit dwells in mortal man,
And Shaddai’s breath makes them to understand:

9 The greatest men are not at all times 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 reasonings I have given ear,
Waiting till ye have searched out what to say.

12 But, though to you I carefully gave heed,
There was not one of you convicted Job;
Not one who really answered what he said.

13 I pray you, say not “We have wisdom found;
‘tis GOD alone Who frustrates him down, not man.”

14 Since not ‘gainst me hath he arrayed his words,
I will not with your words reply to him.

15 All broken down, they answer him no more:
They have not any more a word to say.
33. 1-33 (Q1, p. 705). ELIHU'S WORDS TO JOB.
(Accomplishments)

Q1 R² a¹

33 Wherefore, Job, I pray thee, hear my speeches, and hearken to all my words. 2 Behold, now I have opened my mouth, my tongue hath spoken in my mouth. 3 My words shall be of the uprightness of my heart: and my lips shall utter knowledge cleanly. 4 The Spirit of God hath made me, and the breath of the Almighty hath given me life.

S e 8 Surely thou hast spoken in mine hearing, and I have heard the voice of thy words, saying: 2 I am clean without transgression, I am innocent; neither is there any iniquity in me. 10 Behold, He findeth occasions against me, He counteth me for His enemy, 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;—even I—on mine own part; I too will show my knowledge, even I. 18 For I am filled full with wisdom's words; The spirit in my breast constraineth me. 19 It is as wine-skins new, which are at point to burst. 20 So, I will speak, that I may find relief; Open my lips, and take up my discourse. 21 I will not now regard the face of man, And to no man will flattering titles give. 22 I know not how to flatter. Otherwise My Master soon would sumon me away.

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

And now, O Job, I pray thee hear me speak, And be attentive to my every word. 2 Behold now that I have begun to speak; My tongue shall utterance give, distinct and clear: 3 For all that I shall say comes from my heart, My lips shall speak what is sincere and true.

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4 GOD'S Spirit made me [at the first], and [still] 'tis the Almighty's breath must quicken me.

5 If thou be able, answer me, I pray: Array thy words in order; take thy stand.

8 So, I will speak, that I may find relief; Open my lips, and take up my discourse. 21 I will not now regard the face of man, And to no man will flattering titles give. 22 I know not how to flatter. Otherwise My Master soon would sumon me away.

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13 Why dost thou strive against God? 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 soul abhorreth bread, and his soul fainteth for joy.

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 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 God, and he shall be favourably unto him: and he shall see his face with joy: for he will render unto man his righteousness.

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 men.

30 To bring back his soul from the pit, to be enlightened with the light of the living.

31 Mark well, O Job, hearken unto me: hold thy peace, and I will speak.

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

33 If not, ° hearken unto me: hold thy peace, and I shall teach thee wisdom.

24 Then he doth show him grace [Divine, and saith]:—Deliver him from going down to death; a Ransom I have found—Redemption's price."

25 Young as a child is becomes his flesh again, And to his youthful days he doth return.

26 He, supplication to Eloah makes, Who grace and kindly favour showeth him, So that he looketh up to God with joy. Thus, doth He give to man His righteousness.

27 This, then, becomes the burden of his song:— "I sinned! I and I perverted what was right! Although no profit from it came to me." 28 His soul He hath redeemed from the pit: His life will yet again behold the light.

29 ° Thus doth God speak, in all these sundry ways: Time after time; and yet again He speaks:

30 That from destruction He may save a soul, And make him joy in light—the light of life.

31 Mark this, O Job, and hearken unto me. I will now speak: and, as for thee, hold thou Thy peace, while I with words of wisdom teach.

32 ° If there be any answer, answer me. Speak: for I long to see thee justified.

33 ° If not; do thou then hearken unto me: Hold thou thy peace, while wisdom I impart.
Furthermore Elihu answered and said,

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

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

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

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

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

6. What man is like Job, who drinketh up scorching water?

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

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

9. Therefore hearken unto me, ye men of understanding:

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

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

12. Yea, surely GOD will not do wickedly, neither will He THE ALMIGHTY pervert judgment.

13. Who hath given Him a charge over the earth, or who hath disposed the whole world?

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

15. All flesh shall perish together, and man shall turn again unto dust.

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?

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]?

Wilt 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 wilt thou say it to Him? Who [neither] doth accept the face of kings, Nor doth regard the rich above the poor, For they are all the work of His own hands.

20 They are in a moment die, e'en in a night; The people tremble when they pass away; The mighty fall, but by no [human] hand.

21 For on the ways of men His eyes are set, And all their footsteps He doth see [and note].

22 There is no darkness, and no shade of death, Where workers of iniquity may hide.

23 Man doth not need repeated scrutiny, When he to GOD for [final] judgment comes.

24 He breaks the strong in ways we cannot trace; And others, in their stead, He setteth up.

25 To this end takes He knowledge of their works; And, in a night He overthroweth them, [in such a way] that they are [all] destroyed.

26 [Sometimes] He smites the wicked where they stand, In open sight of all men who behold;

27 Because they turned back from after Him, Nor any of His ways they regard;

28 But, [by oppression,] brought the poor man's cry To Him Who hears the plaint of the oppressed.

29 When He was quiet, who can [s]turb what He hides His face? Or who can see Him when He hides His face? (Whether it be a nation or a man,

30 Whether because the godless may not reign, Or those who of the people make a prey.

31 If Job had [spoken] unto GOD, [and said]: "I have borne chastisement: and never more

32 Will I transgress; that which I do not see Teach me Thyself: if in the past I wrought Iniquity, I will not work it more!"

33 Should He requite on thine own terms, [and say]: "As thou wilt choose [so be it], not as I?"

Say therefore, now, O Job, if thou dost know.

34 For me would men of understanding speak; Yes, every wise man listening now [will say]:

35 "Job, without knowledge, spoke in ignorance; And void of understanding were his words."

36 Oh would that Job were proved unto the end, For his replies are those of evil men.

37 Rebellion he doth add unto his sin: Defiant in our midst he claps his hands; And, against GOD he multiplies his words.

ELIHU, SECOND ADDRESS TO JOB.

35. 1-16 (Q7, p. 705)

1 Elihu further spake to Job and said: 2 "Thou hast shown me, and I am not of thy number, Thou hast shown me my transgressions; lest I should sin more;"
35. 3  

8 What...? Fig. Erotism. Ap. 6.
10 Look—look attentively.
19 He. Supply Ellipsis: "[thou sayest] He".

36. 2—37. 24 (Q1, p. 705). ELIHU’S WORDS ON GOD’S BEHALF. (Introversion and Alternation).

4 x n | 36. 6. His attribute. “God is great.”
5 o 36. 6-15. Manifested in Providence.
6 p 36. 16-22. Application and exhortation to fear His wondrous works.
7 x n | 36. 25. His attribute. “God is great.”
8 o 36. 27–37. 13. Manifested in Creation.
9 p 37. 14-22. Application and exhortation to consider His "wondrous works.”

4 Behold. Fig. Asterismos. Ap. 6.
6 is mighty. This is the text of Elihu’s discourses, leading up to God’s own addresses to Job. Op. p. 24; and 36. 12.
7 wicked = lawless. Heb. רָאָה. Ap. 44. x.
8 poor = wretched. Heb. עָנָה. See note on Prov. 6. 11.

3 I will fetch my knowledge from afar, and will ascribe righteousness to my Maker.
4 For truly my words shall not be false: He That is perfect in knowledge is with thee.
5 Behold, O GOD is mighty, and despiseth not any: He is mighty in strength and wisdom.
6 He preserveth not the life of the wicked: but giveth right to the poor.
7 He withdraweth not His eyes from the righteous: but with kings are they on the throne; yea, He doth establish them for ever, and they are exalted.

36 Elihu also proceeded, and said,

2 "Suffer me a little, and I will shew thee that I have yet to speak on O GOD O behal.

3 Yea—thou dost ask "What is the gain to thee?"
And, "Shall I profit more than by my sin?"
4 I—even I, will make reply to thee,
And, with thee, to these friends of thine as well.
5 Look up unto the heavens; 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 thy hand what [gift] wilt He receive?
8 Thy sin may hurt a mortal like thyself;
Thy righteousness may profit one like thee.
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;"
And makes us beyond the beasts of earth,
And makes us wiser than the fowl of heaven?"
12 But the true reason why He answereth not,
Although they cry, is—evil doers' pride;
13 For vanity GOD will in no wise hear,
Nor will th' Almighty hold it in regard.
14 How much less, then, when thou dost say to Him—
"I see Him not: [He doth not hear my cry]"
8 And if they be bound in fetters, and be held in cords of affliction;
9 Then He steweth 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 pleasantries.
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 straitness; 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 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 magnifieth His work, which men behold.

8 And, if they be in [iron] fetters bound,
Or, [if] they be held fast in sorrow's bonds,
[It is] that He may show to them their deeds
And their transgressions which have sprung from pride.
10 Then He openeth 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 heap up wrath,
[Because] they 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 wash allure,
And from the mouth of trouble draw them out
Into a pleasant place: no trouble there;
Thy table well prepared 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 its stroke;
And in the mouth of the tongue put on the yoke.
19 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 upheaved from out their place!
[Whole] nations get upheaved from out their place!
For thou didst prefer to all thy woes.
22 Lo, God will be exalted in His pow'r:
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 Yes, 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 Even that which from the [lowing] 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] His judgment executeth by these:
By these He giveth food abundantly.
For He [graspeth] in His hand the lightning flash,
And giveth it commandment where to strike.
32 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 his 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 *GOD* thundereth marvellously 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 wearieth the thick cloud: He scattereth His bright cloud:

12 And it is turned round about by His counsel: that they may do whatsoever He commandeth them 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.

14 Hearken unto this, O Job: stand still, and consider the wondrous works of *GOD*.

15 *Dost* thou know when *GOD* disposeth them, and caused the light of His cloud to shine?

16 *Dost* thou know the balancings of the clouds, the wondrous works of Him Which is perfect in knowledge?

17 How thy garments are warm, when He quieteth the earth by the south wind?

37 [The rumbling thunder] makes my heart to quake,

And [startled] it leaps up from out its place.

2 Hear the roaring of His voice, the loud reverberations from His mouth,

3 As under heaven's expanses the sound goes forth.

His lightning to the Earth's extremities

4 (He sends), and after it the thunder roars:

5 *GOD*'s voice is wondrous when He thundereth.

Great things He doth: we comprehend them not.

6 For to the snow He saith—"Fall thou on Earth:"

7 And to the shower, yes, to the flooding rains

8 Which stop the work of man and make it cease.

9 Then must the beasts each to his covert go,

10 And in their lairs must they [perforce] remain.

11 Out from the south proceedeth the hot blast;

From Mezarmim comes the biting cold.

12 The wind of *GOD* producer the hoar-frost;

The waters wide are all congealed by it.

13 With rain He ladeneth the thick dark cloud,

And dissipates the filmy cumulus:

14 It turneth round about as He doth guide,

That His commandment it may executeth upon the vast expanses of the earth.

15 Whether in chastisement, or for His land,

Or else in mercy cause He it to come.

16 Hast thou with Him spread out the sky,

Which is strong, and as a molten glass?

17 Teach us what we shall say unto Him:

for we cannot order our speech by reason of darkness.

16 *Shall* it be told Him that I speak?

If a man speak, surely he shall be swallowed up.

17 And now men see not the bright light which is in the clouds: but the wind passeth, and cleansing them.

22 Fair weather cometh out of the north:

With *GOD* 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.

O Job! [I pray thee] hearken unto this:

14 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 shine?

16 Or dost thou know the thick-clouds' balancings, His wondrous works, Whose knowledge hath no bound?

17 How is it that thy garments [feel so] warm, When He makes still the Earth with southern heat?

18 Whence came the clouds, and praise Him? As a molten mirror [fire]?

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 now, [though] men see not the light of God, Yet He is bright [in splendour] in the skies:

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 power; so full Of righteousness and truth; He will not crush.

24 Therefore can man but stand in awe of Him: For none can know Him, be they ever so wise.
Then answered Job out of the whirlwind, and said,

1. Who is this that darkeneth counsel by words without knowledge?
2. Gird up now thy loins like a man; for I will demand of thee, and thou shalt answer me.
3. Where wast thou when I laid the foundations of the earth? Declare, if thou hast understanding.
4. Who hath hasted the measures thereof, if thou knowest? or who hath stretched the line upon it?
5. Whereupon are the foundations thereof fastened? or who laid the corner-stone thereof?
6. When the morning stars sang together, and all the sons of God shouted for joy?
7. Or who shut up the sea with doors, when it brake forth as if it had issued out of the womb?
8. And when I made the cloud the garment thereof, and thick darkness a sadvanced band for it,
9. And brake up for it My decree place, and set bars and doors, and said, Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed?"
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, and 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 lighting of thunder;
26 To cause it to rain on the earth, where no man is; on the wilderness, wherein there is no man;
27 To satisfy the desolate and waste ground; and to cause the bud of the tender herb to spring forth?
28 Hast 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 hid 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?

17 The gates of Death: have they been shown to thee? Or hast thou seen the portals of its shade?
18 The utmost breadths of earth hast thou surveyed? Reply, if thou hast knowledge of it all.
19 Where lies the way that leads to Light's abode? And, as for Darkness, where is found its place;
20 That thou shouldest bring each to its proper bond, And know the paths that lead unto its house?
21 Thou knowst [of course]: thou must have been born,
And great must be the number of thy days!
22 The treasuries of Snow hast thou approached? Or, Hast thou seen the storehouse of the hail,
23 Which gaunt a time of trouble I have kept, Against the day of battle and war?
24 The Light: by what way do its rays break up? How drives the east wind o'er the earth its course?
25 Who cleat a channel for the floods of rain? Or passage for the sudden thunder-flash?
26 So that it rains on lands where no one dwells, On wilderness where no man hath his home,
27 To saturate the wild and thirsty waste, And cause the meadow's tender herb to shoot?
28 The Rain, hath it a father [beside Me]?

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 given understanding to the heart?
37 Who can number the clouds in wisdom? or who can stay the bottles of heaven,
38 When the dust groweth into hardness, and the clouds cleave fast together?
39 Wilt 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 meat.

39. Knowest thou the time when the wild goats of the rock bring forth? or canst thou mark when the hind do calve?
2. Canst thou number the months that they fulfill? or knowest thou 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 have I 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?

Gaved thou the goads with 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. Knowest thou the time when the wild goats of the rock bring forth? or canst thou mark when the hind do calve?
4. With corn = in the open field. Heb. har. A Homonym with three meanings: (1) pure, clear, clean (Is. 4.4, Song 3.2, 10; Ps. 10. 19; 24. 4; 73. 3, &c.); hence corn winnowed and cleansed (Gen. 41. 23, 49; Ps. 65. 13; Prov. 11. 26; Joel 2. 21, &c.); (2) the ground, or open field (Job 38. 4), because bare and clean. Cp. Prov. 14. 4; (3) son: see note on Ps. 2. 12.
10. the unicorn = the wild bull.
19. thunder = rustling mane.
20. afraid = leap.
21. grasshopper = locust.
22. nostril = snorting.

16. She is hardened against her young ones, as though they were not hers: her labour is in vain without fear.
17. Because God hath deprived her of wisdom, neither hath He imparted to her understanding.
18. What time she lifteth 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 *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 rattleth against him, the glittering spear and the shield.
JOB.
30 where the slain are, &c. i.e. on a field of battle. 
sh. A.V., 1611, reads "he."  
40. 1. the LORD. Heb. Jehovah. Ap. 4. II.
2 Shall ... ? Fig. Erotætis. Ap. 6.
he that contendeth = the caviller, or reprove.
he that reproveth = contend with, or disputer.
@? Heb. Eloah. Ap. 4. V.
4 Behold, Fig. Asterias. Ap. 6.
I am vile. This is true wisdom. This is "the end of the Lord" (Isa. 5. 11), and the "end" of this whole book.
what ... ? Fig. Erotætis. Ap. 6.
lay mine hand, &c. Symbolic of silence and submission.
5 Once ... twice. Heb. idiom (Ap. 6) for doing a thing repeatedly. Cp. Ps. 62. 11.
but. Some codices, with Sept. and Syr., omit "but".
40, 6—41. 34 (Y, p. 718). JEHOWAH'S SECOND ADDRESS. (Repeated Alternation.)
Y K1 40. 6—13. Jehovah's first appeal to Divine power. (General.)
K1 40. 15—41. 19—. Jehovah's second appeal to Divine power. (Special.) Behemoth (40. 15—24).
Leviathan (41. 1—10—).
K1 | 41. 10—11. Consequent inference.
K1 41. 12—34. Jehovah's third appeal to Divine power. (Special.) Leviathan, continued.
8 an arm. Fig. Anthropopatheia. Ap. 6.
11 rage = overflowing.
12 wicked = lawless. Heb. râhâ'. Ap. 44. x.

behind every one that is proud, and abase him.
12 Look on every one that is proud, and bring him low; and tread down the wicked in their place.
13 Hide them in the dust together; and bind their faces in secret.
14 Then will I 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 far the coming battle seants,  
The captain's thunder, and the shout of war.
F 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 his eyrie in the lofty heights?
28 The rock he makes his home; and there he dwells  
On crag's sharp tooth, and [lonely] fastnesses;  
And thence he keenly spith 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.
A' 40 Thus spake Jehovah from the storm to Job,  
2 "Shall caviller to Shaddai knowledge give?  
Reprover of Eloah; answer Me!"

JOB'S FIRST REPLY TO JEHOWAH.
40. 3—5 (Z, p. 718).
Z 8 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.

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

JEHOVAH'S SECOND ADDRESS.
40. 6—41. 34 (Y, p. 718).

JEHOVAH'S FIRST APPEAL TO JOB.
40. 6—13 (K1, above).
6 Again Jehovah said, from out the storm:—
7 Now like a strong man, gird thou up thy loins:  
"Is He Who asketh thee: make thou Me to know.
8 Will 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 overflowing 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,
Behemoth: probably the hippopotamus (Greek for river-horse).

Lo. Fig. Asterismos. Ap. 6.

Navel = muscles.


1 Canst thou ... Note the Fig. Erotics (Ap. 6) throughout this chapter.

Leviathan: probably the crocodile.

Hook = reed.

Behold. Fig. Asterismos. Ap. 6.

Prevented = anticipated.

Is that is.

Discover = uncover.

With = within.

Double bridle = double row of teeth.


Lay thine hand upon him, remember the battle, do no more.

Behold, the hope of him is in vain: shall not one be cast down even at the sight of him?

None is so fierce that dare stir him up:

Who can repair him? whatsoever is under the whole heaven is Mine.

I will not conceal his parts, nor his power, nor his comely proportion.

Who can discover the face of his garment? or who can come to him with his double bridle?

Who can open the doors of his face? his teeth are terrible round about.

His scales are his pride, shut up together as with a close seal.

One is so near to another, that no air can come between them.

They are joined one to another, they stick together, that they cannot be sundered.

Jehovah's Second Appeal to Job.

40. 15-41. 10. (Kg, p. 716).

Behold Behemoth now, which I have made
As well as thee. Grass like the ox he eats.

Behold, his massive strength is in his loins:
His force doth in his belly's muscles lie;

Shakes he his tail? 'tis like a cedar tree.
The beard of him that is clothed with strength.

His bones are strong, like unto tubes of brass;
His ribs with bars of iron may compare.

A masterpiece of all God's ways is he:
Only his Maker can bring nigh his sword.

The mountains will bring produce forth for him,
While all the beasts do, fearless, round him play.

Beneath the shady trees he lieth down,
And rests in covert of the reed and fen:

The shady trees weave o'er him each its shade;
While willows of the brook encompass him.

Suppose the stream should swell, he will not be noshed:
For he believes that Jordan he can drink.

Shall any take him while he lies on watch?
Or with a hook shall any pierce his nose?

Canst thou draw up Leviathan with a hook?
Or cast thy line with an angle, his tongue?

Canst thou insert into his nose a reed?
Or canst thou pierce his jaw with a thorn?

Will he make many humble prayers to thee?
Or will he ever say soft things to thee?

That thou shouldst take him for thy lifelong slave?
18 By his sneezings 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 flakes 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 up himself, the mighty are afraid: by reason of his breakings they purify themselves.  
26 The sword of him that lieth at him cannot hold; the spear, the dart, nor the habergeon.  
27 He esteemeth iron as straw, and brass as rotten wood.  
28 The arrow cannot make him flee: slingsstones are turned into him as stubble.  
29 Darts are counted as stubble: he laugheth at the shaking of a spear.  
30 Sharp stones are under him: he spreadeth sharp pointed spears upon the mire.  
31 He maketh his 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 He beholdeth all things: he is a king over all the children of pride.

42 Then Job answered *the LORD, and said—

1 I know that Thou canst do every thing, and that no thought can be withholden from Thee.  
2 *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.  
3 Hear, I beseech Thee, and 3 will speak: "I will demand of thee, and declare thou unto me.  
4 I have heard of Thee by the hearing of the ear: but now mine eye seeth Thee.  
5 Wherefore "I abhor myself, and repent in dust and ashes."  
6 And it was so, that after *the LORD had spoken these words unto Job,  

**JOBS SECOND REPLY TO JEHOVAH.**

42. 1-0 (Z. p. 713).

1 Then answered Job, and to Jehovah said—
2 "I know, I know, that Thou canst all things do:  

No purposes of Thine can be withstood.

3 [Thou askedst (38: 3; 40: 2)]—  

*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 now, I pray thee: let me speak this once.  
5 I heard of Thee by the hearing of the ear:  

But now mine eye hath seen Thee, I abhor [Myself]. In dust and ashes I repent."
42. 7. JOB.

Ps: “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.

Ps: 8 Therefore take unto you now *seven
bulls and seven rams, and go to My servant
Job, and offer up for yourselves a *burnt offer-
ing; 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.”

Na: 9 So Eliphaz the Temanite and Bildad the
Shuhite and Zophar the Naamathite went, and
did according as 1 the LORD commanded them:

M: 10 And 1 the LORD also accepted 0 Job.

Bp: 10 And 1 the LORD 0 turned the captivity of
Job, when he prayed for his friends: also
1 the LORD gave Job 0 twice as much as he
had before.

Q: 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 0 evil that
1 the LORD had brought upon him: 0 every man
also gave him a 0 piece of money, and 0 every
one an earring of gold.

P: 12 So 1 the LORD blessed the latter end of Job
more than his beginning: for he had fourteen
thousand sheep, 0 and six thousand camels,
and a thousand yoke of oxen, and a thousand
she asses.

Q: 13 He had also 8 seven sons and three daugh-
ters.

Ar: 14 And he called the name of the first, *Jem-
mima; 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.

S: 16 After this lived *Job an hundred and forty
years,

1656–1616

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 42.1-4.
seven. See Ap. 10.
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. 8.

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

Q | 11. His family.
P | 12. Job’s blessing.
Q | 13. His family.

10 turned the captivity. Fig. Paronomasia (Ap. 6),
shab eth sh beth, 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.
Isa. 43. 7.
pieces=weight, as in Gen. 38. 12. The Sept. reads “a
lamb, and four drachms weight of gold, even of un-
stamped [gold]”; or, “a piece of gold stamped with a
lamb,”
12 and. Note the Fig. Polyphyleton (Ap. 6), in vv.
12-13, to emphasise each particular thing.

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

A | R 14, 15. Job’s children.
S | 14–. His life.
R | 16–. Job’s descendants.
S | 16–. His death.

14 Jemima=beautiful as the day (Sept. and Vulg.)
or as a dove.
Keziah=fragrant as cassia (i. e. cinnamon).
Keren-happuch=horn of beauty or plenty. Cp. u. 15.
16 an hundred and forty years: i.e. from 1656
to 1616. See note on p. 666.
17 full of days=satisfied with days.
The Sept. has a long sub-scription, for which see Ap. 62.
The Arabic has a similar sub-scription, which professes
to have been taken from the Syriace, but it is not in the
Syriace 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 0 full of days.

S