JOB.

THE STRUCTURE OF THE BOOK AS A WHOLE.

(*Introversion.*)

A | 1. 1-5. INTRODUCTION. HISTORICAL.

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* 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 JOB was the son of ISSACHAR (Gen. 46. 13), then we have a clue that may help us to a decision of both.

It is better to keep within the Bible itself for the settlement of its problems; and to treat the whole Book as the context of all its parts.

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

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

ELIPHAZ, of TEMAN, in Idumea, was a son of ESAU, and had a son called TEMAN, from whom his country took its name (Gen. 36. 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. 22. 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. NAAMAH (now *Nā'aneh*, six miles south of Lod, in the lowlands of Judah).

If JOB was the son of ISSACHAR (Gen. 46. 13), he would have gone down to Egypt with his father.

ISSACHAR was forty at "the going down to Egypt". (See Ap. 50. III, p. 52.)

If JOB was the third son (Gen. 46. 13), he would have been about twenty at that time (1706 B. C.).

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

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

When JOB died (1516 B. C.) MOSES was fifty-five, and had been in MIDIAN fifteen years (twenty-five years before the Exodus).

This would account for JOB being a worshipper of the God of ABRAHAM, and explains how Moses could have been the author of the book, and perhaps an eye- and ear-witness of the events it records in Midian. If so, the time has come (as Dr. Stier foretold and hoped[1]) when this book would be regarded as "the *Porch* of the Sanctuary"; and when this "fundamental wisdom of original revelation will cease to be ascribed, as it now is by some of the best, to a later poet in Israel".

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[1] *The Words of the Lord Jesus.* Vol. iv, p. 406.

°THE
BOOK OF JOB.

A A (p. 667) 1726-1516

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.

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

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

C so that this [1]man was the greatest of all the °men of the east.

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

A 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 [1]God in their hearts." Thus did Job continually.

B D a 6 Now there [1]was a day when the °sons of [1]God came to °present themselves before °the LORD, and °Satan came also among them.

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

The object of the book is to show "the end of the LORD" (Jas. 5. 11): the end to which Job was brought in 40. 4, 5; 42. 5, 6; viz. the confession of human *impotence* in attaining righteousness, and thankfully casting himself on Divine *omnipotence* for salvation. All tends to this "end". The three friends show the impotence of human experience (Eliphaz), human tradition (Bildad), and human merit (Zophar). 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. (*Introversion.*)

A | A | 1. Job's character.
B | 2. His sons and daughters. Their number.
C | 3-. His possessions. Great.
C | -3. His position. Great.
B | 4. His sons and daughters. Their unanimity.
A | 5. Job's conduct.

1 There was a man = A man came to be. This settles the question as to the historical fact.
was = came to be. See note on p. 666.
man. Heb. *'ish*. Ap. 14. II.
Uz. In Gen. 22. 20, 21, immediately after the offering of Isaac, Abraham hears that his brother Nahor has eight sons, and among them two named *Uz* and *Buz*, and *Kemuel* the father of *Aram*. Uz gives his name to the land. Buz and Aram are connected with 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. *'Iyyōb* = 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. *tām*. See Gen. 20. 5. God. Heb. Elohim. Ap. 4. I. evil. Heb. *rā'a'*. Ap. 44. viii. **3** and. Note the Fig. *Polysyndeton*. Ap. 6. men = sons. **4** one = man, as in *v.* 1. his day. Probably = birthday. Cp. *v.* 5; 3. 3. Gen. 40. 20. **5** were gone about = came round. offered = offered up. Ap. 43. I. vi. Showing that, from Gen. 4 onward, the institution was observed. sinned. Heb. *chāṭā'*. Ap. 44. i. cursed. One of the eighteen emendations of the *Sōpherīm* (Ap. 33), by which the primitive Heb. text, *kālal* = to curse, was changed to *barak* = to bless, as in *v.* 11 and 2. 5, 9. Translated "cursed" in A.V., and "renounced" in R.V., in spite of *bārak* (blessed) standing in the printed text. See notes on 2 Sam. 12. 14 and Ps. 10. 3.

1. 6—2. 10 (**B**, p. 665). SATAN'S ASSAULT. (*Extended Alternation.*)

B | D | a | 1. 6. Presentation of the Adversary.
b | 1. 7. Jehovah's question.
c | 1. 8. His approbation of Job.
d | 1. 9-11. Calumniation of the Adversary.
e | 1. 12-. Limited permission given.
f | 1. -12. Departure of the Adversary.
g | 1. 13-19. Inflictions (Job's possessions).
h | 1. 20, 21. Job's patience.
i | 1. 22. Job not sinning.
D | *a* | 2. 1. Presentation of the Adversary.
b | 2. 2. Jehovah's question.
c | 2. 3. His approbation of Job.
d | 2. 4, 5. Calumniation of the Adversary.
e | 2. 6. Limited permission given.
f | 2. 7-. Departure of the Adversary.
g | 2. -7. Infliction (Job's person).
h | 2. 8-10-. Job's patience.
i | 2. -10. Job not sinning.

6 sons of God = the angels. Cp. 38. 7, and see Ap. 23. present themselves = take their stations. the LORD. Heb. Jehovah. Ap. 4. II. Satan = the Adversary.

b (7) 7 And [6]the LORD said unto [6]Satan, "Whence comest thou?" Then [6]Satan answered [6]the LORD, and said, "From going to and fro in the earth, and from walking up and down in it."

c 8 And [6]the LORD said unto [6]Satan, "Hast thou considered My servant Job, that *there is* none like him in the earth, a [1]perfect and an upright [1]man, one that feareth [1]God, and escheweth °evil?"

d 9 Then [6]Satan answered [6]the LORD, and said, °"Doth Job fear [1]God for nought?
10 °Hast not Thou made an hedge about him, and about his house, and about all that he hath on every side? Thou hast blessed the work of his hands, and his substance is increased in the land.
11 But put forth Thine °hand now, and °touch all that he hath, and He will [5]curse Thee to Thy face."

e 12 And [6]the LORD said unto [6]Satan, °"Behold, all that he hath *is* in thy °power; only upon himself put not forth thine hand."

f So [6]Satan went forth from the presence of [6]the LORD.

g 13 And °there [1]was °a day when his sons and
56 his daughters *were* eating and drinking °wine in their eldest brother's house:
14 And there came a messenger unto Job, °and said, "The oxen were plowing, and the asses feeding beside them:
15 And °the Sabeans fell *upon them*, and took them away; yea, they have slain the °servants with the edge of the sword; and I only am escaped alone to tell thee."
16 °While he *was* yet speaking, there came also another, and said, °"The fire of [1]God is fallen from heaven, [14]and hath burned up the sheep, and the servants, and consumed them; and I only am escaped alone to tell thee."
17 [16]While he *was* yet speaking, there came also another, and said, "The Chaldeans made out three bands, [14]and fell upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword; and I only am escaped alone to tell thee."
18 [16]While he *was* yet speaking, there came also another, and said, "Thy sons and thy daughters *were* eating and drinking [13]wine in their eldest brother's house:
19 And, °behold, there came a great °wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee."

h 20 Then Job arose, and rent his mantle, and °shaved his head, and fell down upon the ground, and worshipped,
21 And said, "Naked came I out of my mother's womb, and naked shall I return thither: [6]the LORD gave, and [6]the LORD hath taken away; blessed be the name of [6]the LORD."

i 22 In all °this Job °sinned not, nor charged [1]God °foolishly.

1a 2 Again there °was °a day when °the sons of °God came to present themselves before °the LORD, and °Satan came also among them to present himself before °the LORD.

8 evil. Heb. *rā'a'*. Ap. 44. viii.
9 Doth Job . . . ? Fig. *Erotēsis*. Ap. 6.
10 Hast not Thou . . . ? Fig. *Erotēsis*. Ap. 6.
11 hand. Put by Fig. *Metonymy* (of Cause), Ap. 6, for power exercised by it.
touch = hurt. Fig. *Tapeinosis* (Ap. 6), meaning much more than "touch".
12 Behold. Fig. *Asterismos*. Ap. 6.
power. Heb. "hand". Put by Fig. *Metonymy* (of Cause), Ap. 6, for power exercised by it.
13 there was a day = the fit, or usual day. When Job was seventy. See notes on p. 666.
wine. Heb. *yayin*. Ap. 27. i.
14 and. Note the Fig. *Polysyndeton* (Ap. 6), to emphasise the details in all these reports of the calamities.
15 the Sabeans. Heb. Sheba. Put by Fig. *Metonymy* (of the Subject), Ap. 6, for the people of Sheba. Cp. 6. 19. Isa. 60. 6. servants = young men.
16 While he was yet speaking. Repeated three times to show the rapidity and vehemence of Satan's assault.
The fire of God = A fire of Elohim. Fig. *Enallage* (Ap. 6) = a great (or terrible) fire. Elohim used as an adj. Cp. Song 8. 6. Ps. 80. 10.
19 behold. Fig. *Asterismos*. Ap. 6.
wind. Heb. *rūach*. Ap. 9.
20 shaved his head. Symbolic of mourning (Lev. 21. 5. Jer. 7. 29; 16. 6. Mic. 1. 16).
22 this: i. e. these calamities.
sinned. Heb. *chāṭā'*. Ap. 44. i.
foolishly = with injustice.

2. 1 was = came to be. a day = the fit, or usual.
the sons of God. See note on 1. 6.
God. Heb. Elohim. Ap. 4. I.
the LORD. Heb. Jehovah. Ap. 4. II, and Ap. 23.
Satan = the Adversary.
3 perfect and an upright. See note on 1. 1.
man. Heb. *'ish*. Ap. 14. II.
evil. Heb. *rā'a'*. Ap. 44. viii.
4 Skin. Fig. *Synecdoche* (of Part), Ap. 6, one part of the body put for the whole. Also Fig. *Paræmia*. Ap. 6.
life = soul. Heb. *nephesh*. Ap. 13.
5 But = However.
put forth Thine hand. See note on 1. 11.
touch = touch bone to his.
curse. See note on 1. 5.
6 save his life = save his soul. Heb. *nephesh*. Ap. 13.

b 2 And [1]the LORD said unto [1]Satan, "From whence comest thou?" And [1]Satan answered [1]the LORD, and said, "From going to and fro in the earth, and from walking up and down in it."

c 3 And [1]the LORD said unto [1]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 [1]God, and escheweth °evil? and still he holdeth fast his integrity, although thou movedst Me against him, to destroy him without cause."

d 4 And [1]Satan answered [1]the LORD, and said, °"Skin for skin, yea, all that a [3]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."

e 6 And [1]the LORD said unto [1]Satan, "Behold, he *is* in thine hand; but °save his life."

f 7 So went [1]Satan forth from the presence of [1]the LORD,

g and smote Job with sore boils from the sole of his foot unto his crown.

h (p. 667) 1656 8 And he took him a potsherd to scrape himself withal; and he °sat down among the ashes.
9 Then said his wife unto him, °"Dost thou still °retain thine integrity? [5]curse [1]God, and die."
10 But he said unto her, "Thou speakest as one of the foolish women speaketh. °What? °shall we receive good at °the hand of °God, and shall we not receive [3]evil?"

i In all °this did not Job °sin with his lips.

C E j (p. 669) 11 Now when Job's three friends heard of all this [3]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:

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

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

F and they rent [11]every one his mantle, and sprinkled dust upon their heads toward heaven.

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

k for they saw that *his* grief was very great.

D G¹ L¹ **3** °After this opened Job his mouth, and °cursed °his day.
2 And Job °spake, and said,
3 "Let the day perish wherein I was born, °and the night *in which* it was said, 'There is a °man child conceived.'
4 Let that day be °darkness; let not °ⓖⓓ regard it from above, neither let the light shine upon it.
5 Let [4]darkness and °the shadow of death °stain it; let a cloud dwell upon it; let the blackness of the day terrify it.
6 *As for* that night, let °darkness seize upon it; let it not be joined unto the days of the year, let it not come into the number of the months.

8 sat down = was sitting.
9 Dost thou . . . ? Fig. *Erotēsis.* Ap. 6.
retain = remain firm in.
10 What? shall we . . . ? Fig. *Erotēsis.* Ap. 6.
the hand = from. Fig. *Metonymy* (of Cause), Ap. 6.
God. Heb. Elohim (with Art.) = the [true] God. Ap. 4. I.
this = these calamities. sin. Heb. *ḥāṭā'*. Ap. 44. i.

2. 11-13 (**C**, p. 665). THE THREE FRIENDS. THEIR ARRIVAL.
(*Introversion and Alternation.*)

C | E | j | 11–. Their visit. *Hearing* of Job's calamities.
k | –11. The reason.
F | 12–. Their sorrow. (Real.)
F | –12. Their sorrow. (Symbolical.)
E | j | 13–. Their visit. *Seeing* Job's calamities.
k | –13. The reason.

11 every one. Heb. *'ish*. Ap. 14. II.
Eliphaz. From Teman, which is connected with Esau and Edom (Gen. 36. 4, 11. 1 Chron. 1. 35, 36, 53, &c.). Temanites famed for wisdom. He argued from the standpoint of human *experience.*
Bildad. Probably descended from Shuah, youngest son of Keturah by Abraham (Gen. 25. 2). Settled east of Palestine (Gen. 25. 6). He argued from human *tradition.*
Zophar. Probably from Naamah, southern frontier of Judah. He argued from the ground of human *merit.*

3. 1—31. 4 (**D**, p. 665). JOB AND HIS FRIENDS.
(*Introversion and Repeated Alternation.*)

D | G¹ | 3. 1-26. Job's lamentation. Introduction.
H¹ | J¹ | 4. 1—5. 27. Eliphaz's first address.
K¹ | 6. 1—7. 21. Job's reply to Eliphaz.
J² | 8. 1-22. Bildad's first address.
K² | 9. 1—10. 22. Job's reply to Bildad.
J³ | 11. 1-24. Zophar's first address.
K³ | 12. 1—14. 22. Job's reply to Zophar.
H² | J⁴ | 15. 1-35. Eliphaz's second address.
K⁴ | 16. 1—17. 16. Job's reply to Eliphaz.
J⁵ | 18. 1-21. Bildad's second address.
K⁵ | 19. 1-29. Job's reply to Bildad.
J⁶ | 20. 1-29. Zophar's second address.
K⁶ | 21. 1-34. Job's reply to Zophar.
H³ | J⁷ | 22. 1-30. Eliphaz's third address.
K⁷ | 23. 1—24. 25. Job's reply to Eliphaz.
J⁸ | 25. 1-6. Bildad's third address.
K⁸ | 26. 1—27. 10. Job's reply to Bildad.
J⁹ | 27. 11—28. 28. Zophar's third address.[1]
G² | 29. 1—31. 40. Job's self-justification. Conclusion.

[1] For the reasons for this division, see note on 27. 11.

3. 1-26 (G¹, above). JOB'S LAMENTATION. (*Repeated Alternation.*)

G¹ | L¹ | 3. 1-9. Birth lamented.
M¹ | 10. Reasons.
L² | 11, 12. Infancy lamented.
M² | 13-19. Reasons.
L³ | 20-23. Manhood lamented.
M³ | 24-26. Reasons.

1 After this: i. e. after this long restraint. cursed. Here we have the Heb. *kālal*, which was in the primitive text. See note on 1. 5. his day: i. e. his birthday. Cp. *v.* 3. **2** spake = answered, i. e. began, or lamented. Heb. idiom. See note on Deut. 1. 41. **3** and = or. He knew not which it was. Cp. Judg. 11. 31. man. Heb. *geber*. Ap. 14. IV. **4** darkness. Heb. *ḥashak*. ⓖⓓ. Heb. Eloah. See Ap. 4. V. **5** the shadow of death. Heb. *zalmaveth* = the darkness of death. stain it = pollute it. Heb. *ga'al*, to pollute; not *gā'al*, to redeem. **6** darkness = intense or thick darkness. Heb. *'ophel*. Not *ḥāshak* (*vv.* 4, 5, 9) which is less intense.

(A New Metrical Version.)

JOB'S LAMENTATION.

3. 3-26 (G¹, above).

L¹ (p. 669)
3 Perish the day when born I was to be,
Or night which said a man-child is brought forth.
4 That day! may it be darkness evermore;
Let not Eloah care for it above,
And let not light shed on it one clear ray.
5 Let darkness stain it and the shade of death.
Let densest clouds upon it settle down;
Let gathering darkness fill it with alarm.
6 That night! Let darkness take it for its own;
Be it not joyous, 'mid the other days,
Nor come into the number of the months.

1656 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:

M¹ (p. 669) 10 Because it shut not up the doors of my *mother's* womb, nor hid sorrow from mine eyes.

L² 11 °Why died I not °from the womb? *why* did I *not* °give up the ghost when I came out of the belly?
12 ¹¹Why did °the knees °prevent me? or why the breasts that I should suck?

M² 13 For now should I have lain still and been quiet, I should have slept: then had I been at rest,
14 With kings and counsellors of the earth, which built °desolate places for themselves;
15 Or with princes that had gold, who filled their houses with silver:
16 Or as an hidden untimely birth I had not been; as infants *which* never saw light.
17 There the °wicked cease *from* troubling; and there the °weary be at rest.
18 *There* the prisoners rest together; they hear not the voice of the °oppressor.
19 The small and great are there; and the servant *is* free from his °master.

L³ 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 °*Why is light given* to a ³man whose way is hid, and whom °GOD hath hedged in?

M³ 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."

7 Lo. Fig. *Asterismos*. Ap. 6.
8 their mourning = a dragon. Referring probably to what the constellation signified.
9 dark. Heb. *ḥāshak*. See *v.* 4.
let it look. Fig. *Prosopopœia*. Ap. 6.
11 Why . . . ? Fig. *Erotēsis*. Ap. 6.
from = in, or within.
give up the ghost = die. Heb. *gavā'*, to expire. Cp. 10. 18; 13. 19; 14. 10.
12 the knees [of the mother]. Fig. *Ellipsis*. Ap. 6.
prevent = come before, so as to meet.
14 desolate places = ruins: i. e. places (tombs or monuments) already going to ruins.
17 wicked = lawless agitators. Heb. *rāsha'*. Ap. 44. x.
weary = worn out [of strength].
18 oppressor = taskmaster.
19 master = masters. Heb. pl. for emphasis.
20 Wherefore . . . ? Fig. *Erotēsis*. Ap. 6.
soul. Heb. *nephesh*. Ap. 13.
21 long = wait, or look for.
22 grave = sepulchre. Heb. *ḳeber*. See Ap. 35.
23 Why . . . ? Fig. *Ellipsis*. Ap. 6. A.V. supplies the sentence from *v.* 20; but it may be repeated from *v.* 22, "the grave", regarding *vv.* 21, 22 as a parenthesis.
GOD. Heb. Eloah. Ap. 4. V.
24 I eat = my food.

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: "spake", "prayed", "began", "concluded", &c. Here it = replied and said. See note on Deut. 1. 41.
2 assay = attempt, or try. to commune = a word.
who . . . ? Fig. *Erotēsis*. Ap. 6.
speaking. Heb. *millah* = words composing the matter of what is said.

4 Then Eliphaz the Temanite °answered and said, N 1 (p. 671)
2 "*If* we °assay °to commune with thee, wilt thou be grieved?
but °who can withhold himself from °speaking? m

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7 Lo! let that night be cheerless evermore;
And let no joyful sound be heard therein.
8 Let those engaged in banning days curse this;
Those ready e'en to rouse Leviathan.
9 Let all the twilight stars thereof be dark:
Let it look forth for light, but look in vain;
Nor ever see the eyelids of the dawn.

M¹ 10 Because it shut not up my mother's womb,
And from mine eyes hid all this misery.

L² 11 Why should I not have died within the womb?
Or, when brought forth, why not have then expired?
12 Wherefore were [nursing] knees prepared for me?
Or why were breasts [prepared] that I should suck?

M² 13 For then, in silence had I been laid down;
I should have sunk to sleep and been at rest
14 With monarchs and with counsellors of Earth;
(The men who build their mouldering monuments),
15 With princes who [in life] possessed much gold,
(And who, with silver, had their houses filled).
16 Would I had been but an untimely birth,
Like stillborn babes which never see the light.
17 For there the wicked cause no more annoy.
And there the wearied ones [at last] find rest:
18 Together with them captives find repose,
And hear no more the harsh taskmasters' voice.
19 The small and great alike are gathered there;
The servant from his masters is set free.

20 Wherefore unto the toilworn gives He light? L³
Or life [prolongs] to the embittered soul?
21 (To those who look for death that cometh not,
And seek for it as those who treasure seek,
22 Who would rejoice with exultation—yea!
Be glad indeed, if they could find the grave).
23 The grave—'Tis for the man whose way is hid,
For him whom GOD hath hedged round about.

24 For sighing cometh in, in place of food, M³
My groanings are like water poured forth.
25 For, that which I so feared hath come on me,
And what I dreaded, that hath come to me.
26 I was not careless; nor did feel secure;
Nor rested without thought: yet, trouble came.

ELIPHAZ. FIRST ADDRESS.
4. 1—5. 27 (J¹, p. 669).

2 If one replies to thee, wouldst thou be grieved? N 1 (p. 671)
Yet, who from speaking can refrain himself? m

O (p. 671) 1656

3 °Behold, thou hast instructed many, and thou hast strengthened the weak hands.
4 Thy °words have upholden him that was °falling, and thou hast strengthened the feeble knees.
5 But now it is come upon thee, and thou faintest; it toucheth thee, and thou art troubled.

P Q

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

R n

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

o

8 Even as I have seen, they that plow °iniquity, and sow °wickedness, reap the same.
9 By the °blast of °GOD they perish, and by the °breath of His °nostrils are they consumed.
10 The roaring of the lion, and the voice of the fierce lion, and the teeth of the young lions, are broken.
11 The old lion perisheth for lack of prey, and the stout lion's whelps are scattered abroad.

Q p¹

12 Now a thing was secretly brought to me, and mine ear received °a little thereof.
13 In thoughts from the visions of the night, when deep sleep falleth on °men,
14 Fear came upon me, and trembling, which made °all my bones to shake.
15 Then °a spirit passed before my face; the hair of my flesh stood up:
16 It stood still, but I could not discern the form thereof: an image *was* before mine eyes, *there was* silence, and I heard a voice, *saying*,

p²

17 °"Shall °mortal man be more just than °GOD? shall a °man be more pure than his Maker?
18 [3] Behold, He °put no trust in His °servants; and His angels He °charged with folly:
19 How much less *in* them that dwell in °houses of clay, whose foundation *is* in the dust, *which* are crushed °before the moth?
20 They are destroyed from morning to evening: they perish for ever without any regarding *it*.

4. 1—5. 27 (J¹, p. 669). ELIPHAZ. FIRST ADDRESS. (*Introversion and Alternations.*)

J¹ | N | l | 4. 1, 2–. Apprehension.
| | m | 4. –2. Apology.
| O | 4. 3–5. Trouble. (Particular.)
| P | Q | 4. 6. Righteousness. (Particular.)
| R | n | 4. 7. General proposition. } Appeal to experience.
| | o | 4. 8–11. Proof. "I have seen." }
| P¹ | Q | 4. 12—5. 1. Righteousness. (General.)
| R | n | 5. 2. General proposition. } Appeal to experience.
| | o | 5. 3–5. Proof. "I have seen." }
| O | 5. 6–26. Trouble. (General.)
N | l | 5. 27–. Research.
| m | 5. –27. Recommendation.

3 Behold. Fig. *Asterismos*. Ap. 6.
4 words = sayings. Heb. *millah*. See note on "speaking" (*v.* 2). falling = stumbling.
6 Is not . . . ? Fig. *Erotēsis*. Ap. 6. The A.V. of 1611 reads "confidence; the uprightness of thy ways and thy hope?" First altered in the Cambridge edition of 1638. Name of editor is unknown.
7 who . . . ? Fig. *Erotēsis*. Ap. 6.
8 iniquity. Heb. *'āven*. Ap. 44. iii.
wickedness. Heb. *'āmāl*. Ap. 44. v.
9 blast. Heb. *nᵉshāmāh*. Ap. 16.
GOD. Heb. Eloah. Ap. 4. V.
breath = spirit. Heb. *rūach*. Ap. 9.
nostrils. Fig. *Anthropopatheia*. Ap. 6.

4. 12—5. 1 (Q, above). RIGHTEOUSNESS. (GENERAL.) (*Division.*)

Q | p¹ | 4. 12–16. Vision.
| p² | 4. 17—5. 1. Voice. (Angelic, *v.* 18. Human, *vv.* 19–21).

12 a little = a whispering.
13 men. Heb. pl. of *'ĕnōsh*. Ap. 14. III.
14 all = the multitude of.
15 a spirit. Heb. *rūach*. Ap. 9: i. e. a movement of air, caused by something unseen.
17 Shall . . . ? Fig. *Erotēsis*. Ap. 6.
mortal man. Heb. *'ĕnōsh*. Ap. 14. III.
man = strong man. Heb. *geber*. Ap. 14. IV.
18 put no trust = putteth no faith in. Heb. *'āman*. Ap. 69. III. Cp. 15. 15, 31.
servants = messengers (Ps. 104. 4).
charged = will charge.
19 houses of clay. Cp. 2 Cor. 5. 1.
before = sooner than.

O (p. 671)

3 Behold, how many others thou hast taught;
And hast been wont to nerve enfeebled hands.
4 The faltering step thy words have lifted up;
And thou hast strengthened oft the feeble knees.
5 But now, to thee [misfortune] comes, what grief!
Because it toucheth thee, thou art dismayed!

P Q

6 [Ought] not thy fear [of God to be] thy trust?
And the uprightness of thy ways thy hope?

R n

7 Reflect; when has the guiltless been destroyed?
Or when were any upright ones cut off?

o

8 Aye have I seen that they who evil plough
And mischief sow, do ever reap the same.
9 They perish, smitten by the blast of GOD,
And by His angry blast they are consumed.
10 [Hushed is] the lion's roar! the young lion's growl!
And broken are the strong young lion's teeth!
11 The fierce lion perisheth for lack of prey;
The lion's whelps are scattered far and wide.

P p¹

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 o'er 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]—

p²

17 "CAN MORTAL MAN MORE RIGHTEOUS BE THAN GOD?
OR BOASTFUL 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:
[So frail], they will be crushed before a moth;
20 'Tween morn and eve destroyed will they be:
Will perish utterly—with none to save.

1656 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?

R n (p. 671) 2 For wrath killeth the foolish man, and envy slayeth the °silly one.

o 3 ℑ have seen the foolish taking root: but °suddenly I °cursed his habitation.

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

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

O q (p. 672) 6 Although affliction cometh not forth of the dust, neither doth trouble spring out of the ground;

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

r s 8 °ℑ would seek unto °GOD, and unto °God would I commit my cause:

t 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.

r s 17 °Behold, HAPPY *is* THE °MAN WHOM °GOD CORRECTETH: therefore despise not thou the chastening of °THE ALMIGHTY:

5. 1 to which . . . ? Fig. *Erotēsis*. Ap. 6. In the Vulgate versions this is changed to a command: and it is quoted in support of "the invocation of saints".
saints = holy ones: i. e. the angels. Cp. 15. 15. Deut. 33. 2. Jude 14. So Sept. See note on "holy". Ex. 3. 5.
2 silly. English = Anglo-Saxon *saelig* = inoffensive. Heb. *pāthāh* = credulous. Cp. Hos. 7. 11.
3 suddenly = at once.
cursed = noted, stigmatized, or pointed out. Heb. *nāḳab*: i. e. "declared [the fate of] his habitation." Supply Fig. *Ellipsis* (Ap. 6) by adding "saying", and mark *vv.* 4, 5 as being what he said. See translation, below.
4 children = sons.

5. 6-26 (*O*, p. 671). TROUBLE. (GENERAL.)
(*Introversion and Alternation.*)

O | q | 6, 7. Trouble. Inevitable.
r | s | 8. Trust in God.
t | 9-16. Reason. (God's greatness.) } Third person.
r | s | 17. Trust in God.
t | 18. Reason. (God's goodness.) } Second person.
q | 19-26. Trouble. Deliverance from it.

7 man. Heb. *'ādām*. Ap. 14. I.
born unto trouble, &c. Fig. *Parœmia*. Ap. 6.
sparks. Heb. sons of flame.
8 I would seek. The pronoun "I" is emphatic, and stands in contrast with "thou" in *v.* 1.
GOD. Heb. El. Ap. 4. IV.
God. Heb. Elohim. Ap. 4. I.
9 marvellous. Some codices, with Sept., Syr., and Vulg., read "and marvellous".
10 fields = out-places.
12 enterprise = something stable. See note on "sound wisdom". Prov. 2. 7.
13 He taketh, &c. This is quoted in 1 Cor. 3. 19 direct.
froward = perverse. Heb. *pāthal*, to twist.
14 meet = meet repeatedly. 15 poor = needy.
from. Some codices, with Aram., Syr., and Vulg., read "of". 16 iniquity. Heb. *'āval*. Ap. 44. vi.
17 Behold. Fig. *Asterismos*. Ap. 6. Cp Ps. 94. 12. Prov. 3. 11, 12. Heb. 12. 5. Jas. 1. 12.
man. Heb. *'ĕnōsh*. Ap. 14. III.
GOD. Heb. El. Ap. 4. iv.
THE ALMIGHTY. Heb. Shaddai. See Ap. 4. VII.
18 bindeth up . . . His hands. Fig. *Anthropopatheia*. Ap. 6.

t 18 For ℌe maketh sore, and °bindeth up: He woundeth, and °His hands make whole.

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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?
R n (p. 671) 2 The foolish man is killed by his own wrath;
And jealousy will slay the simple one.
o 3 I, when I saw the foolish striking root,
Have forthwith shown what would take place [and said]:
4 "Afar 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."
O q (p. 672) 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.
r s 8 But I—'tis unto GOD that I would seek;
Yea, before God would I set forth my cause;
9 Who doeth great things and unsearchable, *t*
And wondrous things till they are numberless:
10 Who giveth rain upon the thirsty 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 subtilty,
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 plucks him from their hand.
16 Thus for the poor there comes a ground for hope;
[And so] iniquity doth shut her mouth.
17 Lo! happy is the man whom GOD corrects: *r s*
O spurn not the ALMIGHTY'S discipline.
18 For He it is Who wounds, yet bindeth up: *t*
He smiteth; yet 'tis His own hands that heal.

q (p. 672) 1656
19 He shall deliver thee in °six troubles: yea, in seven there shall no °evil touch thee.
20 In °famine He shall redeem thee from death: and in war from the °power of the sword.
21 Thou shalt be hid from the scourge of the tongue: neither shalt thou be afraid of destruction when it cometh.
22 At destruction and °famine thou shalt °laugh: neither 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 earth.
26 Thou shalt come to *thy* °grave in a full age, like as a °shock of corn °cometh in in his season.

N l 27 Lo this, we have searched it, so it *is;*
m hear it, and know thou *it* for °thy good."

K¹ S (p. 673)
6 But Job °answered and said,
2 °"Oh that °my grief were throughly weighed, and my calamity laid in the balances together!
3 For now it would be heavier than the sand of the sea: therefore my words are swallowed up.
4 For the °arrows of °THE ALMIGHTY *are* within me, the poison whereof °drinketh up my °spirit: the °terrors of °GOD do set themselves in array against me.
5 °Doth the wild ass °bray when he hath grass? or °loweth the ox over his fodder?
6 °Can that which is unsavoury be eaten without salt? or is there *any* taste in the °white of an egg?
7 The things *that* my °soul refused to touch *are* as my sorrowful °meat.

T
8 [2]Oh that I might have my request; and that [1]GOD would grant *me* °the thing that I long for!
9 Even that it would please [1]GOD to °destroy me; that He would let loose His hand, and cut me off!

19 six. Named in the following verses.
evil. Heb. *rā'a'*. Ap. 44. viii.
20 famine = famishing. Heb. *rā'gab*. Cp. *v.* 22.
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. *kāphān*. 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 shall be.
stones. Fig. *Synecdoche* (of Species), Ap. 6, put for whatever is hurtful to the soil.
24 tabernacle = tent, or less settled house.
shalt not sin = shalt nothing miss. Heb. *ḥāṭā'*. Ap. 44. i. See below. **25 great** = many.
26 grave. Heb. *keber*. See Ap. 35.
shock = stack. Heb. *gadīsh*, a heap of sheaves of corn.
cometh in = mounteth up. **27 thy good** = thyself.

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

K¹ | S | 6. 1-7. Job's excessive grief.
| T | 6. 8-13. Death to be desired.
| U | 6. 14-21. Remonstrance. (Their feelings.)
| *U* | 6. 22-30. Remonstrance. (Their words.)
| *T* | 7. 1-10. Death to be desired.
| *S* | 7. 11-21. Job's excessive grief.

1 answered = spake, but Heb. idiom = replied. See note on 4. 1 and Deut. 1. 41.
2 Oh. Fig. *Ecphōnēsis*. Ap. 6.
my grief: i.e. the cause of my grief.
4 arrows. Fig. *Anthropopatheia*. Ap. 6. Cp. Deut. 32. 23, 42. Ps. 38. 2. Ezek. 5. 16. Zech. 9. 14.
THE ALMIGHTY. Heb. Shaddai. Ap. 4. VII.
drinketh = draineth.
spirit. Heb. *rūach*. Ap. 9. Perhaps in the sense of taking away his courage.
terrors. Only here and Ps. 88. 16.
GOD. Heb. Eloah. Ap. 4. V.
5 Doth ... loweth ...? Fig. *Erotēsis*. Ap. 6. Only here and 1 Sam. 6. 12.
bray. Only here and 30. 7. **when he hath** = over.
6 Can ...? Fig. *Erotēsis*. Ap. 6.
white of an egg. "Egg" occurs only here. "White" (Heb. *rīr*) is found elsewhere only in 1 Sam. 21. 13, where it is rendered "spittle".
7 soul. Heb. *nephesh*. Ap. 13.
meat = bread. Fig. *Synecdoche* (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.
9 destroy = crush.

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q (p. 672)
19 In troubles six He will deliver thee;
Yea! e'en in seven shall no misfortune harm.
20 In famine He will ransom thee from death;
In battle from the power of the sword;
21 In slander thou shalt be in safety hid;
And when destruction comes thou shalt not fear:
22 At dearth and devastation thou wilt laugh;
And of the beasts thou shalt not be afraid.
23 For with the field stones thou wilt be in league;
And e'en wild beasts shall be at peace with thee.
24 Yea, thou shalt know that peace is in thy tent;
And, looking through thy home, wilt nothing miss.
25 And thou shalt know thy offspring numerous;
Thy progeny as herbage of the field:
26 And thou, in ripe old age unto thy grave
Shalt come; like sheaves in harvest gathered in.

N l 27- Lo! this we well have pondered; so it is:
m -27 Hear it, and treasure it for thine own good.

JOB'S REPLY TO ELIPHAZ'S FIRST ADDRESS.

6. 1—7. 21 (K¹, p. 669).

K¹ S (p. 673)
2 Oh, that my woe could be exactly weighed,
And my bemoaning set in scale therewith!
3 The woe more heavy than the sand would weigh:
'Tis this that makes my utterances wild.
4 For Shaddai's arrows now [stick fast] in me,
The heat whereof my spirit drinketh up:
GOD'S terrors now against me are arrayed.
5 Will the wild ass o'er tender herbage bray?
Or lows the ox while fodder he doth eat?
6 Can tasteless food be eaten without salt?
Or is there any taste in white of egg?
7 The very things my soul refus'd to touch
Are, as it were, my uninviting food.

T
8 Oh, that my prayer might come [before my God]:
That Eloah would grant my heart's desire:
9 That it would Eloah please to crush me quite;
That He would loose His hand, and cut me off.

1656 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?
U (p. 673) 14 To him that is afflicted pity *should be*
shewed from his friend; but he forsaketh the
fear of 'THE ALMIGHTY.
15 My brethren have dealt deceitfully as
a brook, *and* as °the stream of brooks they
pass away;
16 Which are blackish by reason of the ice,
and wherein the snow is hid:
17 What time they wax warm, they vanish:
when it is hot, they are consumed out of their
place.
18 The paths of their way are turned aside;
they go °to nothing, and perish.
19 The °troops of Tema looked, the °com-
panies 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* cast-
ing down, and are afraid.
U 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 understand wherein I have
erred.
25 How forcible are right °words! but what
doth your arguing °reprove?
26 Do ye imagine to reprove words, and the
speeches of one that is desperate, *which are* as
°wind?
27 Yea, ye overwhelm the fatherless, and ye
dig *a pit* for your friend.
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 T
upon earth? °*are not* his days also like
the days of an hireling?
2 As a servant earnestly desireth °the
shadow, and as an hireling looketh for *the*
reward of his °work:

10 I would harden, &c. Occurs only here. = Let me even exult in my anguish (should He not spare) that I have not concealed, &c.
11 What . . . ? Fig. *Erotēsis*. Ap. 6. Continued in *vv.* 12, 13.
life = soul. Heb. *nephesh*. Ap. 13.
13 wisdom = stability. See note on Prov. 2. 7.
15 the stream of brooks. Heb. *'ăphīḳ* = a torrent restrained in a narrow channel, natural or artificial, open as in a gorge, or covered as in an aqueduct, passing away, inaccessible, and out of sight. See note on first occurrence, 2 Sam. 22. 16.
18 to nothing = into a waste. Heb. *tohū*, as in Gen. 1. 2.
19 troops = caravans.
companies = travellers.
22 Did I say . . . ? Fig. *Erotēsis*. Ap. 6. Continued in *v.* 23.
substance. Heb. strength; put by Fig. *Metonymy* (of Adjunct), Ap. 6, for what is produced by it.
23 mighty = adversary. Cp. chs. 1 and 2.
25 words = sayings.
reprove = convince, or confute: i. e. what can a reproof from you reprove? See translation, below.
26 wind. Heb. *rūach*. Ap. 9.
30 Is there . . . ? cannot . . . ? Fig. *Erotēsis*. Ap. 6.

7. 1 Is there not . . . ? Fig. *Erotēsis*. Ap. 6.
an appointed time = a warfare. Cp. 14. 14.
man = mortal man. Heb. *'ĕnōsh*. Ap. 14. III.
are not . . . ? Fig. *Erotēsis*. Ap. 6.
2 the shadow = the shade: i. e. daytime.
work. Put by Fig. *Metonymy* (of Effect), Ap. 6, for the wages or reward gained by work: i. e. evening.

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10 I then should comfort find; yea, e'en in this,—
(Though He spare not, that I could yet endure),—
The Holy One whom I have not yet denied.
11 But what then is my strength, that I should
hope?
Or what mine end, though I be patient still?
12 My strength; has it become the strength of stones?
Or has my flesh become like flesh of brass?
13 [Alas!] if my help lie not in myself,
All that *is* stable hath been driv'n from me.

U (p. 673) 14 E'en to th' afflicted, love is due from friends;
E'en though the fear of Shaddai he forsake.
15 But MY friends prove illusive, like a brook;
Like streams whose flowing waters disappear,
16 And are not seen by reason of the ice,
[Or of the] snow, which, falling, covers them.
17 What time it waxeth warm, the streams dry up;
When it is hot they vanish from their place:
18 They turn aside from out their usual course;
Are lost; and gone up into empty air.
19 The caravans of Tema look about;
The travellers of Sheba long for them.
20 They feel ashamed that they had trusted them.
They reach the spot; they stand; and are amazed.
21 [And thus it is with you]. Ye come to me;
Ye see a fearful sight; and are dismayed.
22 Came ye because I said, "Give aught to me?" U
Or, "Of your substance bring to me a gift?"
23 Or, "Snatch me from the adversary's power?"
Or, "Ransom me from the oppressor's hand?"
24 Teach me, I pray; and I will hold my peace!
And make me understand where I have erred.
25 How forcible are words of uprightness!
But wherein doth your arguing convince?
26 Do YE reprove by fast'ning on MY words,
When one in sheer despair-[at random] speaks
27 Like to the wind? Orphans ye might as well
Assail; and on your friend's disasters feast.
28 Be satisfied then. Do but look on me.
And 'twill be plain to you if I speak false.
29 Return, I pray you; let not wrong prevail;
Yea, turn again; my cause is truly just.
30 Is there, I ask, perverseness in my tongue?
And can I not discern iniquity?

7 Is not a mortal's life a warfare here T
On earth? and as a hireling's day, his days?
2 As [weary] labourer panteth for the shade,
And as the hireling longeth for his wage,

1656 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 skin is broken, and become loath-
some.
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.

S (p. 673) 11 Therefore ℨ will not refrain my mouth; I
will speak in the anguish of my °spirit; I will
complain in the bitterness of my °soul.
12 °*Am* ℨ a sea, or a °whale, that Thou settest
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
terrifiest me through visions:
15 So that my [11]soul chooseth strangling, *and*
death °rather than my °life.
(16 I °loathe *it;* I would not live alway): let
me alone; for my days *are* vanity.
17 °What *is* [1]man, that Thou shouldest mag-
nify 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,
nor 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. 5, 7.
7 wind. Heb. *rūach.* Ap. 9.
9 the grave. Heb. *Sheōl.* See Ap. 35.
10 know = recognise.
11 spirit. Heb. *rūach.* Ap. 9.
soul. Heb. *nephesh.* Ap. 13.
12 Am I . . . ? Fig. *Erotēsis.* Ap. 6.
whale = a sea-monster.
watch = a bound. Cp. Jer. 5. 22.
over = about, as in 13. 27. Prov. 8. 29.
13 complaint = complainings.
15 rather than my life = by mine [own] hands.
life = bones, or limbs: i. e. hands.
16 loathe [it] = loathe [life], *v.* 16 is parenthetical, being the thought of suicide, which intrudes itself upon him.
17 What is man . . . ? Fig. *Erotēsis.* Ap. 6.
18 every morning. Fig. *Synecdoche* (of Part), Ap. 6, put for all time: i. e. continuously.
20 men. Heb. *'ādām.* Ap. 14. I.
to myself. One of the emendations of the *Sōpherīm* (Ap. 33), by which the primitive text "unto Thee" was altered to the current text (by the omission of the last letter) to "unto myself".
21 transgression. Heb. *pāsha'.* Ap. 44. ix.
iniquity. Heb. *'āvāh.* Ap. 44. iv.

8. 1-22 (J^2, p. 669). BILDAD'S FIRST ADDRESS.
(*Introversion and Alternation.*)

J^2 | V | 8. 1, 2. Reproof of Job.
W | X | 3. Appeal to Reason.
Y | 4-7. Application to Job.
W | X | 8-19. Appeal to tradition.
Y | 20. Application to Job.
V | 21, 22. Comfort for Job.

2 How long . . . ? Fig. *Erotēsis.* Ap. 6.
words = sayings. wind. Heb. *rūach.* Ap. 9.

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.*"

8 Then answered Bildad the Shuhite, and said, J^2 V (p. 675)
2 °"How long wilt thou speak these *things?* and *how long shall* the °words of thy mouth *be like* a strong °wind?

---

3 So I inherit months of vanity;
And nights of weariness have been my lot.
4 As soon as I lie down to sleep, I say:
'How long till I arise, and night be gone?'
And I am full of tossings till the dawn.
5 My flesh is clothed with worms, and clods of earth;
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 goes to Sheōl comes not back;
10 No more doth he return unto his house.
The place that knew him knoweth him no more.

S (p. 673) 11 [And hence my grief]. I cannot check my words;
In anguish of my spirit I must speak,
And utt'rance find for bitterness of soul.
12 Am I a [restless] sea? or monster of
The deep, that Thou about me sett'st a bound?
13 Should I have said, "My bed shall comfort me;
My couch shall yield a respite from my moans."
14 Anon Thou terrifiest me with dreams,
And with alarming visions fillest me,
15 So that my soul e'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 shouldst lift him up?
Or that Thou shouldest set Thy heart on him?
18 That every morning Thou shouldst visit him,
And ev'ry moment put him to the test?
19 How long e'er Thou wilt turn away from me?
Wilt Thou not for one instant let me be?
20 Watcher of men, what shall I do to Thee,
If I have sinned? why set me as Thy butt,
As if I were a burden unto Thee?
21 Why, rather, dost Thou not forgive my sin,
And take all mine iniquity away?
For in the dust I soon shall lay me down;
And thou shalt seek me, but I shall not be.

BILDAD'S FIRST ADDRESS.
8. 1-29 (J^2, p. 669).

2 How long wilt thou pour forth such talk as this? J^2 V (p. 675)
And thy mouth's words be like the blustering wind?

W X (p. 675) 1656 Y

3 °Doth °GOD pervert judgment? or °doth °THE ALMIGHTY pervert justice?
4 If thy °children have sinned against Him, and He have cast them away °for their °transgression;
5 If thou wouldest seek unto ³GOD betimes, and make thy supplication to ³THE ALMIGHTY;
6 If thou *wert* pure and upright; surely now He would °awake for thee, and make the °habitation of thy righteousness prosperous.
7 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 they teach 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?
12 Whilst it *is* yet in his greenness, *and* not cut down, it withereth before any *other* herb.
13 °So *are* °the paths of all that forget ³GOD; 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, but it shall not stand: he shall hold it fast, but it shall not endure.
16 °He *is* green before the sun, and his branch shooteth forth in his garden.
17 His roots are wrapped about °the heap, *and* °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 grow.

Y

20 ¹⁹Behold, ³GOD will not cast away a perfect *man*, neither will He °help the evil doers:

V

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."

3 Doth . . . ? Fig. *Erotēsis*. Ap. 6.
GOD. Heb. *El*. Ap. 4. IV.
THE ALMIGHTY. Heb. *Shaddai*. Ap. 4. VII.
4 children = sons.
for = by the hand of; by their own act.
transgression = rebellion. Heb. *pāsh'a*. Ap. 44. ix.
6 awake for thee: i. e. hear thy prayer. Cp. Sept. and Pss. 7. 6; 35. 23; 44. 23.
habitation of thy righteousness = thy righteous home. Fig. *Antimereia* (of Noun). Ap. 6.
10 Shall . . . ? Fig. *Erotēsis*. Ap. 6.
and. Some codices, with Aram., Sept., and Syr., read this "and" in the text.
heart. Supply *Ellipsis* (Ap. 6), by adding the words "such as these": referring to what follows in *vv.* 11–19 (see below).
11 Can . . . ? Fig. *Erotēsis*. Ap. 6. This is the first simile. See the second, *vv.* 16–19.
13 So are, &c. The application of the first simile.
the paths. The Sept. reads "the latter end".
14 hope = confidence.
16 He. Supply *Ellipsis* (Ap. 6), "He [like a tree]". This is the second simile, and the application is in *v.* 20. The first simile is in *v.* 11, with its application in *vv.* 13–15.
17 the heap = a spring, or fountain, as in Song 4. 12. Heb. *gal*. Pl. in Josh. 15. 19, &c.
seeth = overlooks: i. e. overtops.
place = house.
18 him . . . it. See translation, below: "him" and "it" refer to the tree.
19 Behold. Fig. *Asterismos*. Ap. 6.
is. Supply "ends" instead of "is".
20 help = take by the hand.
21 rejoicing = shouting for joy.
22 clothed with shame. Cp. Pss. 35. 26; 109. 29; 132. 18.
dwelling place = tent.
wicked = lawless. Heb. *rāshā'*. Ap. 44. x.

W X (p. 675)

3 The [righteous] GOD: Will He in judgment err?
Or, Shaddai: Will He e'er pervert the right?

Y

4 It may be that thy SONS 'gainst Him have sinned;
And He, through THEIR rebellion, cut them off.
5 If thou wouldst now seek unto GOD thyself,
And supplication unto Shaddai make;
6 If thou thyself wert only right and pure;
Then surely He would hear thine earnest prayer,
And prosperous make thy righteous dwelling place.
7 However small thy first estate might seem,
Thy latter end should be exceeding great.

W X

8 Enquire, I pray thee, of the former age;
And of their fathers set thyself to learn;
9 (For we're of yesterday, and nothing know;
Yea, as a shadow are our days on earth).
10 Shall THEY not speak to thee, and wise things tell
To thee from their experience: [such as these]?
11 "The reed: can it grow high without the mire?
And can the flag thrive where no water is?
12 While yet 'tis green, and while it stands uncut,
Sooner than any grass it withers up.
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-bed;
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."

20 But upright men GOD never casts away; Y
Nor takes He evil doers by the hand.

21 [Then wait]; and one day He will fill thy mouth V
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.

K² Z¹ A¹ (p. 677) 1656

9 Then Job °answered and said,
2 "I know *it is* so of a truth: but °how should °man be just with °GOD?
3 If he °will contend with Him, he cannot answer Him one of a thousand.
4 *He is* wise in heart, and mighty in strength: °who hath hardened *himself* against Him, and hath prospered?

B u
5 Which removeth the mountains, and °they know not: Which overturneth them in His anger.
6 Which shaketh the earth out of her place, and the pillars thereof tremble.
7 Which commandeth the sun, and it riseth not; and sealeth up the stars.
8 Which alone spreadeth out the heavens, and treadeth upon the °waves of the sea.
9 Which maketh °Arcturus, °Orion, and °Pleiades, and the °chambers of the south.
10 Which doeth great things past finding out; yea, and wonders without number.

v
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 doest Thou?'

A²
13 *If* °GOD will not °withdraw His anger, the proud °helpers do stoop under Him.
14 How much less shall I answer Him, *and* choose out my words *to reason* with Him?
15 Whom, though I were righteous, *yet* would I °not answer, *but* I would make supplication to my Judge.
16 If I had called, and He had answered me; *yet* would I not believe that He had hearkened unto my voice.
17 For He breaketh me with a tempest, and multiplieth my wounds without cause.
18 He will not suffer me to take my °breath, but filleth me with bitterness.

B u
19 If *I speak* of strength, lo, *He is* strong: and if of judgment, 'who shall set me a time *to plead?*
20 If I justify myself, mine own mouth shall condemn me: *if I say,* 'I *am* perfect,' it shall also prove me perverse.

9. 1—10. 22 (K², p. 669). JOB'S REPLY TO BILDAD'S FIRST ADDRESS. (*Division.*)

K² | Z¹ | 9. 1-35. Job's answer to Bildad.
K² | Z² | 10. 1-22. Job's expostulation with God.

9. 1-25 (Z¹, above). JOB'S ANSWER TO BILDAD. (*Alternations.*)

Z¹ | A¹ | 1-4. Job unable to answer.
Z¹ | B | u | 5-10. God's power. Works unsearchable. } General.
Z¹ | B | v | 11, 12. God's dealings. Ways inscrutable. } General.
Z¹ | A² | 13-18. Job unable to answer.
Z¹ | *B* | *u* | 19-24. God's exercise of power. Unequal. } Personal.
Z¹ | *B* | *v* | 25-31. God's dealings. Unequal. } Personal.
Z¹ | A³ | 32-35. Job unable to answer.

1 answered = responded. See note on 4. 1.
2 how . . . ? Fig. *Erotēsis.* Ap. 6. This is the one great question of the book.
man = mortal man. Heb. *'ĕnōsh.* Ap. 14. III.
GOD. Heb. El. Ap. 4. IV.
3 will = desire to.
4 who . . . ? Fig. *Erotēsis.* Ap. 6. Cp. 2 Chron. 36. 13. Isa. 48. 4.
5 they know. Fig. *Prosopopœia.* Ap. 6.
8 waves of the sea. The celebrated Mugah Codex (the earliest quoted in the *Massŏrah* itself), Ap. 30, reads "cloud": i. e. thick cloud.
9 Arcturus. Heb. *'āsh.* A name still connected with "the Great Bear" (the more ancient name being "the greater sheepfold": Arab. *al naish,* the assembled (as in a fold). See 38. 31, 32, and Ap. 12, p. 18.
Orion. Heb. *k'sīl.* Cp. 38. 31. Amos 5. 8. A strong one, or the coming prince. See Ap. 12, p. 17.
Pleiades. Heb. *kīmāh* = the congregation of the judge. See 38. 31, 32. Amos 5. 8, and Ap. 12, p. 17. A constellation in the neck of Taurus.
chambers of the south: i. e. the [hidden] recesses, or the invisible spaces; on the latitude of Job's residence.
11 Lo. **12** Behold. } Fig. *Asterismos.* Ap. 6.
13 GOD. Heb. Eloah. Ap. 4. V.
withdraw = avert.
helpers = confederates.
15 not answer = not [dare to] answer.
18 breath. Heb. *rūach.* Ap. 9.

JOB'S REPLY TO BILDAD'S FIRST ADDRESS.
9. 2—10. 22 (K², p. 669).

Z¹ A¹ (p. 677)

9 2 Most surely do I know that this is so;
But how can mortal man be just with GOD?
3 If man contend 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?

B u
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 bids the sun, and it withholds its light,
And round about the stars he sets a seal.
8 Who arch'd the heavens by Himself alone,
And marcheth on 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.

v
11 Behold! He passeth, but I see Him not;
He sweepeth by, but is invisible.
12 Lo, He doth seize; who then can hold Him back?
Or, who shall say to Him "What doest Thou?"

13 Should GOD, at length, His anger not avert, A²
Helpers of pride must stoop beneath His hand.
14 How then can I [address or] answer Him?
Or choose my words [for argument] with Him?
15 I could not be induced to make reply,
Though just: but I would supplicate my Judge.
16 If I had called, and He had answered me,
Yet could I not feel sure that He had heard—
17 He Who o'erwhelms me with [destructive] storm,
And multiplies my wounds without a cause:
18 Who hardly suffers me to take my breath,
But fills me with excess of bitterness.

19 If I appeal to strength; Lo! He is strong. B u
And if to justice; who could summon Him?
20 Should I attempt to justify myself,
My mouth would instantly the act condemn:
And, if I say that I am free from blame,
Then it would only my perverseness prove.

1656 21 *Though* I *were* perfect, *yet* would I not know °my soul: I would despise my °life.
22 This *is* one *thing*, therefore I said *it*, 'He destroyeth the perfect and °the wicked.
23 If the scourge slay suddenly, He will laugh at the trial of the innocent.
24 The earth is given into the hand of [22]the wicked: He °covereth the faces of the judges thereof;' if not, where, *and* who *is* He?

v (p. 677) 25 Now my days are swifter than a °post: they flee away, they see no good.
26 They are passed away as the °swift ships: as the eagle *that* hasteth to the prey.
27 If I say, 'I will forget my °complaint, I will leave off my heaviness, and comfort *myself:*'
28 I am afraid of all my sorrows, I know that Thou wilt not hold me innocent.
29 *If* I be °wicked, °why then labour I in vain?
30 If I wash myself with snow water, and make my hands °never so clean;
31 Yet shalt Thou plunge me in the ditch, and mine own clothes shall °abhor me.

A³ 32 For *He is* not a °man, as I *am*, *that* I should answer Him, *and* we should come together in judgment.
33 °Neither is there °any Daysman betwixt us, *that* might lay His hand upon us both.
34 Let Him take His rod away from me, and let not °His fear °terrify me:
35 °*Then* would I speak, and not fear Him; but *it is* not so with me.

Z² C (p. 678) **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.

D w 3 *Is it* good unto Thee that Thou shouldest oppress, that Thou shouldest despise the work of Thine °hands, and shine upon the counsel of the °wicked?
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 days,
6 That thou enquirest after mine iniquity, and searchest after my sin?

21 my soul=myself. Heb. *nephesh*. Ap. 13.
life. Heb. *ḥāyai*.
22 the wicked=a lawless one. Heb. *rāshā'*. Ap. 44. x.
24 covereth: i. e. so that they cannot discern between right and wrong.
25 post=runner, or courier. Cp. Est. 3. 13, 15.
26 swift ships=ships of *ēbeh*. Hence vessels of bulrush (*ēb*); vessels of desire (*'ābeh*), i. e. desiring to reach their haven; vessels of enmity (*'eybāh*), i. e. pirate vessels; or vessels of the Nile (*'ābai*, Abyssinian for Nile). Others, vessels of Joppa. Perhaps the last is best.
27 complaint=complaining.
29 wicked. Heb. *rāshā'*. Ap. 44. x.
why . . . ? Fig. *Erotēsis*. Ap. 6.
30 never so clean=clean with soap.
31 abhor. Fig. *Prosopopœia*.
32 man. Heb. *'īsh*. Ap. 14. II.
33 Neither is there. Some codices, with Sept. and Syr., read "Oh that there were".
any Daysman=any umpire, arbiter, or mediator. In Job's case He was found in Elihu; in ours, in Christ.
34 His fear=the fear that He causes.
terrify=startle, or scare. Cp. 13. 21; 33. 7.
35 Then would I=Fain would I.

10. 1-22 (Z², p. 677). JOB'S EXPOSTULATION WITH GOD. (*Introversion and Alternation.*)

Z² | C | 1, 2. Petition.
D | w | 3-7. Expostulation. God's power.
x | 8-13. His creature.
D | *w* | 14-17. Expostulation. God's ways.
x | 18, 19. His creature.
C | 20-22. Petition.

1 soul. Heb. *nephesh*. Ap. 13. life. Heb. *ḥāyai*.
leave=let go, let loose: i. e. tell forth, give vent to.
complaint=complaining. upon=about.
2 GOD. Heb. Eloah. Ap. 4. V.
3 hands. Fig. *Anthropopatheia*. Ap. 6. Cp. Pss. 119. 73; 138. 8; and 139. 5, 10.
wicked=lawless. Heb. *rāshā'*. Ap. 44. x.
4 Hast . . . ? seest . . . ? Fig. *Erotēsis*. Ap. 6.
man=mortal man. Heb. *'ĕnōsh*. Ap. 14. III.
5 man's=a strong man's. Heb. *geber*. Ap. 14. IV.

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21 Though I could say, "My heart and life are pure,"
I should [indeed] despise [and loathe] myself.
22 'Tis all the same: therefore I say it out:
The good and wicked He [alike] destroys.
23 If pestilential scourge slay suddenly,
He mocketh at the trouble of the good!
24 The earth is given over to a lawless one;
The faces of its judges He doth veil;
If not; then who is he [that doth all this]?

v (p. 677) 25 My days have gone more swiftly than a post,
They fled apace; as if no good they saw.
26 They passèd by like swift papyrus boat,
Or as the vulture pounceth on its food.
27 If I should say
"I will forget my grief,
Cast off my heaviness and comfort take;"
28 Then, with a shudder, I recall my woe.
I know Thou wilt not hold me innocent;
29 [Thou wilt] account me guilty. [Be it so];
Then wherefore should I labour thus in vain?
30 E'en though I bathe in water pure as snow,
And wash my hands [and make them] clean with soap;
31 E'en then Thou wouldest plunge me in the ditch;
And make me an abhorrence to my clothes.

A³ 32 For He is not a man such as myself,
Whom I might answer—"Meet me: let us plead!"
33 Oh! that there were with us an 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.

Z² C (p. 678) **10** My soul hath grown a-weary of my life;
I yield myself unto my inward grief;
Let me tell out my bitterness of soul:
2 To GOD then will I say, "Condemn me not;
But make it known why Thou dost strive with me.

D w 3 Is it a pleasure that Thou should'st 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 should'st seek for mine iniquity,
And for my sin should'st [diligently] search?

1656 7 Thou knowest that I am not °wicked; and *there is* none that can deliver out of Thine hand.

x (p. 678) 8 Thine [3]hands have made me and fashioned me together round about; yet Thou dost destroy me.
9 Remember, I beseech Thee, that Thou hast made me as the clay; and wilt Thou bring me into dust again?
10 [4]Hast Thou not poured me out as milk, and curdled me like cheese?
11 Thou hast clothed me with skin and flesh, and hast °fenced me with bones and sinews.
12 Thou hast granted me life and favour, and Thy visitation hath preserved my °spirit.
13 And these *things* hast Thou hid in Thine heart: I know that this *is* with Thee.

D w 14 If I sin, then Thou markest me, and Thou wilt not acquit me from mine °iniquity.
15 If I be [7]wicked, woe unto me; and *if* I be righteous, *yet* will I not lift up my head. *I am* full of °confusion; therefore see Thou mine affliction;
16 For it increaseth. Thou huntest me as a fierce lion: and again Thou shewest thyself marvellous upon me.
17 Thou renewest Thy witnesses against me, and increasest Thine indignation upon me; °changes and war *are* against me.

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

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

7 wicked. Heb. *rāshā'*. Ap. 44. x.
11 fenced me = knit me together.
12 spirit = breath. Heb. *rūach*. Ap. 9.
14 iniquity. Heb. *'āvāh*. Ap. 44. iv.
15 confusion. Heb. *ḳālōn* = shame. First occurrence.
17 changes and war = successions, yea hostile successions. Fig. *Hendiadys* (Ap. 6) = one thing: i. e. a constant succession.
18 Wherefore ...? Fig. *Erotēsis*. Ap. 6.
Oh ...! Fig. *Ecphonēsis*. Ap. 6.
given up the ghost = died. Heb. *gā'a'*. Cp. 3. 11; 13. 19; 14. 10. Not 11. 20.
20 Are not ...? Fig. *Erotēsis*. Ap. 6.
21 of darkness and the shadow = deep darkness. Fig. *Hendiadys*. Ap. 6. Not two things, but one.
darkness. Heb. *ḥāshak*. See note on 3. 6.
22 darkness. Heb. *'ĕyphāh*. See note on 3. 6.
darkness itself. Heb. *'ophel*. See note on 3. 6.
as darkness. Heb. *'o·phel*. See above.

11. 1-20 (J[3], p. 669). ZOPHAR'S FIRST ADDRESS.
(*Introversion and Alternations.*)

J[3] | E | 1-6. Rebuke. God's judgments (particular) on Job.
F | y | 7, 8. Human ignorance.
z | 9-12. Divine knowledge.*
F | y | 13, 14. Human merit.
z | 15-19. Divine reward.
E | 20. Rebuke. God's judgments (general) on the wicked.

1 answered = spake. See note on 4. 1.
Zophar. See note on 2. 11.
2 Should ...? Fig. *Erotēsis*. Ap. 6.
man. Heb. *'ish*. Ap. 14. II.
3 lies = babblings.
men. Heb. *mᵉthīm*. Ap. 14. V.
no man = none.

11 Then °answered °Zophar the Naamathite, and said, J[3] E (p. 679)
2 °"Should not the multitude of words be answered? and °should a °man full of talk be justified?
3 Should thy °lies make °men hold their peace? and when thou mockest, shall °no man make thee ashamed?

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7 Thou know'st that guilty I shall not be proved,
But from Thy hand can none deliver me.

x (p. 678) 8 Thy hands took pains with me and fashioned me.
At once, all round Thou hast engulphed me!
9 Remember, that as clay Thou mouldedst me;
And wilt Thou turn me back again to dust?
10 Didst Thou not erstwhile pour me forth like milk?
And make me to coagulate like cheese?
11 With skin and flesh hast Thou not clothèd me?
With bones and sinews fortified my frame?
12 Both life and favour Thou hast given me;
Thy watchful providence preserved my breath.
13 Yet these things Thou wast planning in Thy heart:
I know that this was in Thy mind long since.

D w 14 If I had sinned, then Thou wouldst it have marked,
And wouldst not have acquitted me from guilt.
15 Had I been wicked, woe is unto me!
And were I just, I would not lift my head,
So full of shame am I. Behold my woe.
16 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.
17 Against me wouldst Thou bring new witnesses,
Thine indignation toward me would increase,
Troop after troop against me they would come.

x 18 Then wherefore didst Thou bring me from the womb?
I might have died, and no eye looked on me.
19 I should have been as if I had not been;
And from the womb been carried to the grave."

C 20 How few my days! Oh! let Him then desist,
And leave me, that I may some comfort take,
21 Before I go whence I shall not return,
Into the darkness and the shades of death,
22 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.

ZOPHAR'S FIRST ADDRESS.
11. 1-20 (J[3], p. 669).

2 Will not a mass of words admit reply? J[3] E (p. 679)
And must a man, verbose, perforce be right?
3 Thy talk may put to silence mortal men:
Thou may'st mock THEM, none putting thee to shame.

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* °double to °that
which is! Know therefore that [5]GOD °exact-
eth of thee *less* than thine °iniquity *deserveth.*

F y (p. 679) 7 °Canst thou by searching find out [5]GOD?
canst thou find out °THE ALMIGHTY unto per-
fection?
8 *It is* as high as heaven; °what canst thou
do? deeper than °hell; °what canst thou
know?

z 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 [3]men: He seeth
°wickedness also; °will He not then consider
it?
12 For °vain [2]man would be wise, though
°man be born *like* a wild ass's colt.

F y 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 not [11]wickedness dwell in thy
°tabernacles.

z 15 For then shalt thou lift up thy face with-
out spot; yea, thou shalt be stedfast, and
shalt not fear:
16 °Because thou shalt forget *thy* misery, *and*
remember *it* as waters *that* pass away:
17 And *thine* °age shall be clearer than the
noonday; thou shalt °shine forth, thou shalt
be as the morning.
18 And thou shalt °be secure, because there
is hope; yea, thou shalt °dig *about thee, and*
thou shalt take thy rest in safety.
19 Also thou shalt lie down, and none shall
make *thee* afraid; yea, many shall °make suit
unto thee.

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

5 GOD. Heb. Eloah. Ap. 4. V.
lips. Fig. *Anthropopatheia.* Ap. 6.
6 double: i. e. manifold.
that which is. Cp. note on Prov. 2. 7.
exacteth. Theology. Zophar's mistake. God is no exactor. iniquity. Heb. *'āvāh.* Ap. 44. iv.
7 Canst . . . ? Fig. *Erotēsis.* Ap. 6.
THE ALMIGHTY. Heb. El Shaddai. Ap. 4. VII.
8 what . . . ? Fig. *Erotēsis.* Ap. 6.
hell. Heb. *Sheōl.* Ap. 35. 10 cut off=pass by.
who . . . ? Fig. *Erotēsis.* Ap. 6.
11 wickedness=iniquity. Heb. *'āven.* See Ap. 44. iii.
will He not then, &c.=although He seemeth not to perceive it.
12 vain man would be wise. Fig. *Paronomasia.* Ap. 6. "A man", *nābub yillābēb*="a man senseless [would become] sensible" if God did always punish immediately. man. Heb. *'ādām.* Ap. 14. I.
13 If thou prepare. This was Zophar's false theology.
14 iniquity. Heb. *'āven.* Ap. 44. iii.
tabernacles=tents. Some codices, with one early printed edition, Aram., Sept., Syr., and Vulg., read "tent" (sing.). Ap. 40.
16 Because. Syr. reads "For now".
17 age. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for the things done in it. See below. Heb. *ḥeled*, like Greek *aiōn.*
shine forth=soar or shoot upward like the rays of the rising sun.
18 be secure. On this verse see translation below.
dig=look about, as in Josh. 2. 2. Cp. ch. 39. 29: i. e. before lying down (*v.* 19).
19 make suit, &c. Heb. intreat thy face: i. e. seek thy favour.
20 wicked=lawless. Heb. *rāshā'.* Ap. 44. x.
ghost=breath. Heb. *nephesh.* Ap. 13.

12. 1—14. 22 (K³, p. 669). JOB'S REPLY TO ZOPHAR'S FIRST ADDRESS. (*Repeated Alternation.*)

K³ | G | 12. 1-4. Non-inferiority of Job to his friends.
H | 12. 5-12. Job's appeal to his friends.
J | 12. 13-25. God. Job declares Him.
G | 13. 1-5. Non-inferiority of Job to his friends.
H | 13. 6-18. Job's appeal to his friends.
J | 13. 19—14. 22. God. Job appeals to Him.

1 answered. See note on 4. 1.
2 No doubt, &c. Fig. *Eironeia.* Ap. 6.

12 And Job °answered and said,
2 °"No doubt but ye *are* the people,
and wisdom shall die with you.

K³ G (p. 680)

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

F y (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
know?

z 9 Its measurement is longer than the earth;
[Its breadth is] 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.

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

JOB'S REPLY TO ZOPHAR'S FIRST ADDRESS.
12. 2—14. 22 (K³, p. 669).

12 2 Ye are the people: not a doubt of that: K³ G
And, as for wisdom, it will die with you: (p. 680)

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

H (p. 680) 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 [4]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 [7]shall teach
thee: and the fishes of the sea [7]shall declare
unto thee.
9 [3]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 Doth not the ear try words? and the
mouth taste his meat?
12 With the °ancient *is* wisdom; and in
length of days understanding.

J 13 With °Him *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 [14]Behold, He withholdeth the waters, and
they dry up: also He sendeth them out, and
they overturn the earth.
16 With Him *is* strength and °wisdom: the
deceived and the deceiver *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.
20 He removeth away °the speech of the
°trusty, and taketh away the understanding
of the aged.
21 He poureth contempt upon princes, and
°weakeneth the °strength of the mighty.
22 He °discovereth deep things out of dark-
ness, and bringeth out to light the shadow of
death.
23 He °increaseth the nations, and destroyeth
them: He enlargeth the nations, and straiten-
eth them *again.*
24 He taketh away the °heart of the chief of
the people of the earth, and causeth them to
wander in a °wilderness *where there is* no way.
25 They grope in the dark without light, and
He maketh them to stagger like *a* drunken *man.*

3 who knoweth not . . . ? Fig. *Erotēsis.* Ap. 6.
4 GOD. Heb. Eloah. Ap. 4. V.
6 GOD. Heb. El. Ap. 4. IV.
7 they shall, &c. Fig. *Prosopopœia.* Ap. 6.
9 the hand. Fig. *Anthropopatheia.* Ap. 6.
the LORD. Heb. Jehovah. Ap. 4. II.
10 soul=life. Heb. *nephesh.* Ap. 13.
breath=spirit. Heb. *rūach.* Ap. 9.
mankind=flesh of man. Heb. *'ish.* Ap. 14. II.
12 ancient=aged. Heb. word found only here and 15. 10; 29. 8; and 32. 6.
13 Him: i. e. Jehovah (*v.* 9).
14 Behold. Fig. *Asterismos.* Ap. 6.
shutteth . . . opening. Heb. idiom for exercising authority. Cp. Rev. 3. 7. Fig. *Paræmia.* Ap. 6.
man. Heb. *'ish.* Ap. 14. II.
16 wisdom=stability. See note on Prov. 2. 7.
20 the speech=the lip. Put by Fig. *Metonymy* (of Cause), Ap. 6, for what is spoken by it.
trusty=faithful. Heb. *'āman.* See Ap. 69. III. Rendered by "trust" three times in Job (4. 18; 15. 15, 31).
21 weakeneth=looseneth.
strength=girdle. Occurs only here and Ps. 109. 19 and Isa. 23. 10. **22** discovereth=uncovereth.
23 increaseth=maketh them great. Occurs only here and 36. 24.
24 heart. Put by Fig. *Metonymy* (of Cause), Ap. 6, for the courage given by it.
wilderness=a pathless *tohū.* Cp. note on Gen. 1. 2.

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3 But I have intellect as well as you;
And I am not inferior to you:
Who hath not knowledge of such things as these?
4 My neighbours come and mock me; and they say
"Aha! he calls on GOD, that He should answer him!"
And I, an upright man, am made their sport.

H (p. 680) 5 A lamp is scorned by one who feeleth safe;
But 'tis prepared for them of tottering feet.
6 Prosp'rous and peaceful are the spoilers' tents.
Security is theirs who GOD provoke:
Abundance doth Eloah give to them.
7 Ask now the beasts: each will thy teacher be;
The birds of heav'n shall learning to thee bring.
8 Hold converse with the Earth, and it will speak;
Yea, fishes of the sea will tell their tale.
9 Who knoweth not, by every one of these,
That 'tis Jehovah's hand that doeth this?
10 In Whose hand lieth every living soul,
The spirit of all flesh,—of every man.
11 Doth not the ear discern the sense of words,
Just as the palate doth distinguish food?
12 So with the aged wisdom should be found,
And length of days should understanding give.

J 13 With HIM, then, there must wisdom be, and might;
Counsel [to plan] and wisdom [to adapt].
14 Lo! He casts down, and no one can raise up.
He shutteth up, and no man openeth.
15 The waters He withholds; the streams run dry:
He sends them forth; they devastate the earth.
16 To Him [belong] both strength and wisdom's might,
To Him [are known] deceivers and deceived;
17 'tis He Who leadeth counsellors, from whom
He wisdom strips; and maketh judges fools.
18 'tis He Who breaks [confed'rate] 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 deprives,
And makes them wander in a pathless waste.
25 They grope in darkness, as in densest night:
He makes them stagger like a drunken man.

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13 °Lo, mine eye hath seen °all *this*, mine ear hath heard and understood it.
2 What ye know, *the same* do ℨ know also: ℨ *am* not inferior unto you.
3 Surely ℨ would speak to °THE ALMIGHTY, and I desire to reason with °GOD.
4 But ye *are* °forgers of lies, ye *are* all physicians of no value.
5 °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 [3]GOD? and talk deceitfully for Him?
8 [7]Will ye accept His person? [7]will ye contend for [3]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 ℨ 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 He also *shall be* my salvation: for an hypocrite shall not come before Him.
17 °Hear diligently my speech, and my °declaration with your ears.
18 °Behold now, I have °ordered *my* cause; I know that ℨ shall be justified.

J 19 °Who *is he that* will plead with me? for now, if I hold my tongue, I shall °give up the ghost.
20 Only do not two *things* unto me: then will I not hide myself from Thee.
21 Withdraw Thine hand far from me: and let not Thy dread make me afraid.
22 Then call Thou, and ℨ will answer: or let me speak, and answer Thou me.
23 °How many *are* mine °iniquities and °sins? make me to know my °transgression and my °sin.
24 [14]Wherefore hidest Thou Thy face, and holdest me for Thine enemy?
25 [7]Wilt Thou break a leaf driven to and fro? and [7]wilt Thou pursue the dry stubble?

13. 1 Lo. Fig. *Asterismos.* Ap. 6.
all this. Some codices, with Syr. and Vulg., read "all these things". Cp. 33. 29.
3 THE ALMIGHTY. Heb. *Shaddai.* Ap. 4. VII.
GOD. Heb. El. Ap. 4. IV.
4 forgers of=besmearers with. Occurs only here, 14. 7 and Ps. 119. 69.
5 O. Fig. *Ecphōnēsis.* Ap. 6.
7 Will ye . . . ? } Fig. *Erotēsis.* Ap. 6.
9 Is it . . ? }
mocketh=befooleth.
another. Heb. *'ĕnōsh.* Ap. 14. III.
12 remembrances=memorable or weighty sayings.
like unto ashes=similitudes of ashes: i.e. light.
bodies=defences. Heb. *gab*=mounds. Add "[like to] clay defences": i.e. weak.
14 Wherefore . . . ? Fig. *Erotēsis.* Ap. 6.
take my flesh in my teeth. Fig. *Paræmia.* Ap. 6. Still preserved in Arabic for rushing into danger. Like the next clause, which is a proverb preserved in English.
life=soul. Heb. *nephesh.* Ap. 13.
hand. Some codices, with Sept., Syr., and Vulg., read "hands" (pl.).
15 trust in Him=wait for Him. Heb. *yāḥal.* See Ap. 69. VI.
17 Hear diligently. Fig. *Polyptōton.* Ap. 6. "Hear ye, hearing": i.e. Listen attentively; or, give diligent heed. Cp. Isa. 6. 9. See note on Gen. 26. 28.
declaration=opinion. Occurs only here.
18 Behold. Fig. *Asterismos.* Ap. 6.
ordered=set in order.
19 Who . . . ? Fig. *Erotēsis.* Ap. 6.
give up the ghost=to expire. See note on 3. 11.
23 How many . . . ? Fig. *Erotēsis.* Ap. 6.
iniquities. Heb. *'āvāh.* Ap. 44. iv.
sins. Heb. *ḥaṭā'.* Ap. 44. viii.
transgression. Heb. *pāsha'.* Ap. 44. ix.

G (p. 680)

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:
In no one thing do I fall short of you.
3 It is to Shaddai that I fain 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 Would ye but altogether hold your peace;
That, of itself, would show that ye were wise.

H 6 But hear, I pray, the reasoning of my mouth,
And to the pleadings of my lips attend.
7 Is it for GOD ye utter what is wrong?
Is it on His behalf ye speak deceit?
8 Dare ye show partiality to Him?
Is it, indeed, for GOD that ye contend?
9 Would it be well that He should search you out
Or can ye mock at Him, as at 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 ℨ
May speak,—and then, let come on me what will.
14 Aye, come what may, I willingly the risk
Will take; and put my life into my hand.
15 Though He may slay me, I will wait for Him;
And, before Him, my doings would defend.
16 Yes, even He shall my salvation be,
For ne'er will hypocrite before Him stand.
17 Hear now [my friends], give heed unto my word,
And keep my declaration in your ears.
18 Behold now, I have orderèd my cause;
I know that I shall be declarèd just.

19 Who then is he that will contend with me? J
For now, if I keep silence, I should die.
20 Only, [O God] do not two things to me;
And then I will not hide me from Thy face:
21 Thy hand—from off me—take Thou far away,
Nor let Thy terror fill me with alarm.
22 Then call Thou [me, and] ℨ will answer [Thee];
Or, I will speak, and do Thou answer me.
23 How many are my sins,—iniquities,—
Transgressions?—These, oh! make Thou me to know.
24 Why hidest Thou from me Thy countenance?
Why shouldst Thou count me as Thine enemy?
25 Wilt Thou pursue me as a driven leaf?
And chase me as the stubble [light and] dry?

1656 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 °he, 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, [1]man °giveth up the ghost, and °where *is* he?
11 *As* the waters fail 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 Thy wrath be past, that Thou wouldest appoint me a set time, and remember me!
14 If a [10]man die, °shall he °live *again?* all the days of my °appointed time will I wait, till my °change come.
15 Thou shalt call, and I will answer Thee: Thou wilt have a °desire to the work of Thine hands.
16 For now Thou numberest my steps: [3]dost Thou not °watch over my °sin?

26 iniquities. Heb. *'āvāh*. Ap. 44. iv.
27 settest a print = they make a print on my feet.
28 He, &c. = they (my feet) waste away.

14. 1 Man. Heb. *'ādām*. Ap. 14. I. "Man" is to *v.* 1 what *v.* 1 is to the whole paragraph. The Heb. accent (*D'hī*) emphasises the word "man", and divides the verse into two members; viz. (1) man and (2) his characteristics which are three: (1) his origin (born in sin), (2) his brevity of life, and (3) his fulness of sorrow.
3 dost . . . ? Fig. *Erotēsis*. Ap. 6.
me. Sept., Syr., and Vulg. read "him".
4 Who . . . ? Fig. *Erotēsis*. Ap. 6. Fig. *Paræmia*. Ap. 6.
5 bounds. Four early printed editions read "fixed times".
7 For there is hope of a tree. This is a positive independent statement, about which there is no doubt. There should be a full stop here. Then the Heb. accents mark off two hypotheses: (1) if it is cut down (*v.* 7) the Spring will wake its sap; (2) if waxing old (*v.* 8) it may still send forth a new growth. But there is no hope of man's living again like a tree. If he is to "live again" he must be raised from the dead.
9 plant = a new plant.
10 man = strong man. Heb. *geber*. Ap. 14. IV.
wasteth away = will decompose.
giveth up, &c. See note on 3. 11.
where . . . ? Fig. *Erotēsis*. Ap. 6.
12 man. Heb. *'ish*. Ap. 14. II.
13 O. Fig. *Ecphonēsis*. Ap. 6.
the grave = Sheôl. Ap. 35.
14 shall . . . ? Fig. *Erotēsis*. Ap. 6.
live again: i. e. in resurrection. Cp. John 11. 25, 26.
appointed time = service, or warfare.
change = improvement. Heb. *ḥalaph* = a change for the better. See note on Lev. 27. 10.
15 desire = a longing.
16 sin. Heb. *ḥāṭā'*. Ap. 44. i.

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

* * * * * *

14 [Frail son of] man that is of woman born,
How few his days; and these, of trouble full!
2 He springeth like a flow'r, and is cut down:
He fleeth as a shadow; makes no stay.
3 Yet, op'nest Thou Thine eyes on such an one?
And bring'st him into judgment with Thyself?
4 Oh that a clean thing could come forth from out
A thing unclean! But there is no such one.
5 If now his days are all [by Thee] decreed,
And fixed the number of his months with Thee,
If Thou hast made him bounds he may not pass,
6 Then look away from him, that he may rest,
And, like a hireling, may fulfil his day.
7 For of a tree, indeed, there still is hope
That, if it be cut down, 'twill sprout again;
And that its suckers will not cease [to grow].
8 Though, in the earth, the root thereof wax old,
Though in the dust[of earth] its stump should die;
9 [Yet] will the scent of water make it bud,
And put forth shoots like newly-planted tree.
10 But man—he dies; and, fallèn, he departs:
Yea, man—when he expireth—Where [is he]?
11 As waters fail, and vanish from the sea,
And as a river wasteth and dries up;
12 So man lies down and rises not again:
Until the heavens are no more, they ne'er
Awake; nor are arousèd from their sleep.

* * * * * *

13 Oh! that in Sheol Thou wouldst cover me;
Conceal me, till Thine anger turn away;
Fix me a time; and then remember me.

* * * * * *

14 If a man dieth, will he live again?
Then—all my days of service I will wait,
Until the time of my reviving come;
15 Then shalt Thou call, and I will answer Thee;
For Thou wilt yearn toward Thy handiwork.

* * * * * *

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

1656 17 My °transgression *is* sealed up in a bag,
and Thou sewest up mine °iniquity.
18 And surely the mountain falling cometh to
nought, and the rock is removed out of his
place.
19 °The waters wear the stones: Thou
washest away the things which grow *out* of
the dust of the earth; and Thou destroyest
the hope of °man.
20 Thou prevailest 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 per-
ceiveth *it* not of them.
22 °But his flesh upon him shall have pain,
and °his soul °within him shall °mourn."

J¹ K¹ a (p. 684)
15 Then °answered °Eliphaz the Temanite,
and said,
2 °"Should a wise man utter °vain know-
ledge, and fill his belly with the east °wind?
3 [2]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 I: 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 [4]GOD small with
thee? is there any °secret thing with thee?
12 °Why doth thine heart carry thee away?
and what do thy eyes wink at,

17 transgression. Heb. *pāsha'*. Ap. 44. ix.
iniquity. Heb. *'āvāh*. Ap. 44. iv.
19 The waters, &c. Fig. *Paræmia*. Ap. 6.
man = a mortal. Heb. *'ĕnōsh*. Ap. 14. III.
22 But. This verse describes what happens while he is alive. See below.
his soul = he himself. Heb. *nephesh*. Ap. 13.
within = over.
mourn: i. e. mourn "over himself". Heb. *'ālāiv*, as in Hos. 10. 5.

15. 1-35 (J⁴, p. 669). ELIPHAZ. SECOND ADDRESS. (*Division.*)

J⁴ | K¹ | 15. 1-16. On Job's reasonings.
| K² | 15. 17-35. On God's dealings.

1-16 (K¹, above). ON JOB'S REASONINGS. (*Alternations.*)

K¹ | a | 1-3. Questions concerning Job's words.
| b | 4-6. Proofs in answer.
| *a* | 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. *Erotēsis*. Ap. 6.
vain = empty. i.e. windy science.
wind. Heb. *rūach*. Ap. 9.
4 fear = reverence.
GOD. Heb. El. Ap. 4. IV.
5 iniquity. Heb. *'āvāh*. Ap. 44. iv.
7 Art . . . ? Fig. *Erotēsis*. Ap. 6.
man. Heb. *'ādām*. Ap. 14. I.
made = brought forth.
8 Hast . . . ? Fig. *Erotēsis*. Ap. 6.
heard = overheard.
secret. Heb. *sōd* = secret counsellings, used of two or more in council. **GOD.** Heb. Eloah. Ap. 4. V.
9 What . . . ? **11 Are . . . ?** } Fig. *Erotēsis*. Ap. 6.
secret = concealed. Heb. *lā'at*. Rendered by Theodotion (R. Sept.), *mustērion* (= secret); Aquila (R. Sept.), *aporrhētā* (= forbidden); Symmachus (R. Sept.), *homilia* (= intercourse).
12 Why . . . ? Fig. *Erotēsis*. Ap. 6.
13 spirit. Heb. *rūach*. Ap. 9.

13 That thou turnest thy °spirit against
[4]GOD, and lettest *such* words go out of thy
mouth?

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17 For, sealèd is my guilt, as in a bag,
And mine iniquity Thou fast'nest up.

* * * * * *

18 Yes!—e'en a mountain falling, wastes away;
The rock may be removèd from its place;
19 The [flowing] waters wear away the stones;
The floods thereof may wash away the soil:
E'en so the frail man's hope Thou dost destroy;
20 Thou overpow'rest him, and he is gone;
His face doth fade; Thou sendest him away.
21 His sons are honoured, but he knows it not;
They are brought low, but he perceives it not.
22 Only [till then] he feels pain over it,
Only [till then] he over it doth mourn.

ELIPHAZ. SECOND ADDRESS.
(J⁴, 15. 2-35).

K¹ a (p. 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 wouldst make void the fear of GOD, b
And weaken [all] devotion [due] to Him.
5 Thy mouth declares thine own iniquity;
And thou thyself dost choose the crafty tongue.
6 Thine own mouth and not I doth thee condemn;
Yea, thine own lips against thee testify.

7 Art thou the first man who was [ever] born? a
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?
10 (The grey-haired and the agèd 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 quiv'ring of thine eyes?
13 That thou shouldst turn thy rage against [thy] GOD,
And cause such words to issue from thy mouth.

1656 14 [g] What *is* °man, that he should be °clean? and *he which is* born of a woman, that he should be righteous?

b (p. 684) 15 °Behold, He putteth no °trust in His °saints; yea, the heavens are not clean in His °sight.
16 How much more abominable and filthy *is* °man, which drinketh °iniquity like water?

K² c 17 I will shew thee, hear me; and that *which* I have seen I will declare;
18 Which wise men have told from their fathers, and have not hid *it:*
19 Unto whom alone the earth was given, and no stranger passed among them.
20 The °wicked man °travaileth with pain all *his* days, and the number of years is hidden to the oppressor.
21 A dreadful sound *is* in his ears: in prosperity the destroyer shall come upon him.
22 He believeth not that he shall return out of darkness, and ẖe is °waited for of the sword.
23 ẖe wandereth abroad for bread, *saying*, 'Where *is it?*' he knoweth that the day of darkness is ready at his hand.
24 Trouble and anguish shall make him afraid; they shall prevail against him, as a king ready to the battle.

d 25 For he stretcheth out his hand against [i] GOD, and strengtheneth himself against °THE ALMIGHTY.
26 He runneth upon Him, *even* on *his* neck, upon the thick bosses of his bucklers:
27 Because he covereth his face with his fatness, and maketh °collops of fat on *his* flanks.

c 28 And he dwelleth in desolate cities, *and* in houses which no man inhabiteth, which are ready to become heaps.
29 He shall not be rich, neither shall his substance continue, neither °shall he prolong the perfection thereof upon the earth.
30 He shall not depart out of darkness; the flame shall dry up his branches, and by the °breath of His mouth shall he go away.
31 Let not him that is deceived trust in vanity: for vanity shall be his recompence.
32 It shall be accomplished before his time, and his branch shall not be green.
33 He shall shake off his unripe grape as the vine, and shall cast off his flower as the olive.
34 For the °congregation of hypocrites *shall be* desolate, and fire shall consume the °tabernacles of bribery.

14 man = a mortal. Heb. *'ĕnōsh*. Ap. 14. III. See note on 14. 1.
clean = pure.
15 Behold. Fig. *Asterismos*. Ap. 6.
trust = faith. Heb. *'āman*. Cp. *v.* 31. Ap. 69. III.
saints = holy ones. Here = angels. Cp. 4. 18.
sight = eyes.
16 man. Heb. *'īsh*. Ap. 14. II.
iniquity. Heb. *'āval*. Ap. 44. vi.

15. 17-35 (K², p. 669). ON GOD'S DEALINGS. (*Alternation.*)

K² | c | 15. 17-24. God's judgments.
d | 25-27. Reasons. The procuring cause.
c | 28-34. God's judgments.
d | 35. Reasons. The procuring cause.

20 wicked man = lawless one. Heb. *rāshā'*. Ap. 44. x. From *v.* 20 to *v.* 35 Eliphaz repeats what he had heard from tradition.
travaileth = "ẖe travaileth".
22 waited for of the sword = destined to the power of the sword.
25 THE ALMIGHTY. Heb. 'El Shaddai. Ap. 4. VII.
27 collops = lumps, or slices.
29 shall he prolong the perfection thereof. The Sept. reads "shall their shadow stretch along upon the ground".
30 breath. Heb. *rūach*. Ap. 9.
34 congregation = assembly.
tabernacles = tents.

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14 What is a mortal, that he should be pure?
Or he of woman born, that he be just?

b (p. 684) 15 Lo! in His holy ones He puts no faith;
(The very heavn's in His sight are not pure.)
16 How much less [man], corrupt, defiled! Yea, man,
Who drinks, like water [his] iniquity.

K² c 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.
24 Distress and anguish fill him with alarm;
They overpow'r him like a warrior's charge.

d 25 Because he stretchèd out his hand 'gainst GOD
And haughtily El Shaddai did defy,
26 [Because] he used to run with stiffened neck
Against Him, with the bosses of his shield;
27 Because his face he clothed with his own fat,
And gathered rolls of fat upon his loins.

c 28 Therefore he dwelleth in a ruined place;
In houses where none other deigns to live;
In places destined to be ruined heaps.
29 He will not long be rich, nor will his wealth
Endure, nor will his shadow lengthen out.
30 From darkness he will nevermore escape;
His tender branch the flame shall wither up;
In God's hot anger he will pass away.
31 Let no one put his faith in vain deceit:
For vanity will be his recompense;
32 [And] he will be cut off before his time,
So that his palm will not be always green.
33 As shaketh off the vine its unripe fruit,
Or as the olive casts away its flower,
34 So will the household of the vile be naught;
And fire consume the tents of the corrupt

d (p. 685) 1656

35 They conceive °mischief, and bring forth vanity, and their °belly prepareth deceit."

K¹ L¹ (p. 686)

16 Then Job °answered and said,
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 asswage *your grief.*
6 Though I speak, my grief is not asswaged: and *though* I forbear, what am I eased?

M¹

7 But now He hath made me weary: Thou hast made 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 mischief. Heb. *'āmāl.* Ap. 44. v.
belly. Put by Fig. *Metonymy* (of Subject), Ap. 6, for the thoughts produced by emotion.

16. 1—17. 16 (K¹, p. 669). JOB'S REPLY TO ELIPHAZ'S SECOND ADDRESS.
(*Repeated Alternation.*)

K¹ | L¹ | 16. 1-6. Reproof.
M¹ | 16. 7-16. Despondency.
L² | 16. 17-21. Reply.
M² | 16. 22—17. 1. Despondency.
L³ | 17. 2-10. Challenge.
M³ | 17. 11-16. Despondency.

1 answered = replied. See note on 4. 1.
2 miserable = wearisome.
3 Shall . . . ? Fig. *Erotēsis.* Ap. 6.
vain words = empty words. Heb. words of wind.
what . . . ? Fig. *Erotēsis.* Ap. 6.
4 your soul = you (emph.). Heb. *nephesh.* Ap. 13.
my soul = me (emph.). Heb. *nephesh.* Ap. 13.
8 is = is become.
leanness. Fig. *Prosopop ia.* Ap. 6.
11 GOD. Heb. El. Ap. 4. IV.
the ungodly = an evil one. Heb. *'āvāl.* Ap. 44. vi.
the wicked = the lawless ones. Heb. *rāshā'.* Ap. 44. x.
14 giant = mighty man. Heb. *gibbōr.* Ap. 14. IV.
15 sewed sackcloth, &c. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for the sorrow which accompanied it.
16 shadow of death. Not a mere shade or shadow, but the deep darkness of the grave. Cp. 3. 5; 10. 21; 12. 22; 24. 17; 28. 3; 34. 22, &c.
17 injustice = violence. Only occurrence of English word in O.T.
18 O. Fig. *Ecphōnēsis.* Ap. 6.
cover not . . . my blood. The reference is to the practice which remains to this day, based on Num. 35. 33. Lev. 17. 13. Job's desire is that the evidence of his sufferings may not be hidden.
19 behold. Fig. *Asterismos.* Ap. 6.

16 My face is foul with weeping, and on my eyelids *is* the °shadow of death;

17 Not for *any* °injustice in mine hands: also my prayer *is* pure. L²

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.

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d (p. 685)

35 For evil they conceive, and mischief bear;
Their heart doth travail with iniquity."

JOB'S REPLY TO ELIPHAZ'S SECOND ADDRESS.
16. 1—17. 16 (K¹, p. 669).

K¹ L¹ (p. 686)

16 2 Of such like things I have abundance heard;
[Yea] ministers of trouble are ye all.
3 Shall such vain words come never to an end?
Or what emboldens thee to answer still?
4 For I could also speak as well as ye.
If YE were in distress instead of ME,
Against you I could heap together words;
Against you I could shake my head in scorn;
5 I with MY mouth could [also] harden you;
And with my lip I, too, could you restrain.
6 Though, if I speak, my grief is not assuaged;
If I forbear, how much of it departs?

M¹

7 Ah! God hath verily exhausted me!
Yea all my family Thou hast destroyed;
8 And shrivelled up my skin. Look! what a sight!
My leanness, like a witness, riseth up
And testifies my ruin to my face.
* * * * * *
9 His anger rends, and maketh war on me,
And He hath gnashed upon me with His teeth.
He is mine enemy; His eyes are swords:
10 [And vile] men gape upon me with their mouths;
And, with contempt, they smite me on my cheeks,
And band themselves against me all at once.
11 GOD to the evil one delivers me,
And headlong casts me into hands malign.
12 At ease I was, when He did shatter me:
He seized my neck, and dashed me to the ground:
Then picked me up, and set me for His mark.
13 His archers did encompass me around.
One cleaves my reins asunder—spares me not;
Another pours my gall upon the earth;
14 Another breaketh me with breach on breach.
He runneth at me like a man of war.
15 I have sewn sackcloth round about myself:
My glory is defiled in the dust:
16 My face with weeping has become inflamed:
And o'er mine eyelids comes the shade of death.

17 [All this] was not for wrong that I had done; L²
My prayer was pure [made in sincerity].
18 (O Earth! do thou not cover up my blood;
And let my cry [for vengeance] have no rest.)
19 E'en now, lo! in the heav'ns my Witness is;
And He Who voucheth for me is on high.

1656 20 My °friends scorn me: *but* mine eye poureth out *tears* unto °GOD.
21 O that one might plead for a °man with
20 God, as a °man *pleadeth* for his neighbour!
M² 22 When a few years are come, then I shall
(p. 686) go °the way *whence* I shall not return.
17 My °breath °is °corrupt, my days are °extinct, °the graves *are ready* for me.
L³ 2 *Are there* not mockers with me? and doth not mine eye °continue in their provocation?
3 °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 °fail."
6 He hath made me also a byword of the people; and °aforetime I was as a °tabret.
7 Mine eye also is dim by reason of sorrow, and all my °members *are* as a shadow.
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.
M³ 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."

20 friends=neighbours.
GOD. Heb. Eloah. Ap. 4. V.
21 man=strong man. Heb. *geber*. Ap. 14. IV.
man=son of man. Heb. *ben-'ādām*. Ap. 14. I.
22 the way, &c. Fig. *Euphemism* (Ap. 6), for death.
17. 1 breath=spirit. Heb. *rūach*. Ap. 9.
is=has become.
corrupt=consumed.
extinct. Heb. *zā'ak*. Occurs only here.
the graves. The Sept. reads as in translation below.
2 continue in=constantly dwell on.
3 Lay down now=Appoint it so, I pray.
put me, &c.=be thou my bond. Cp. Isa. 38. 14 ("undertake").
who is he . . . ? Fig. *Erotēsis*. Ap. 6. The answer is given in *v.* 4 by Fig. *Ellipsis* (Ap. 6), "[not they]".
strike hands. The idiom for making a compact. Cp. Prov. 6. 1; 11. 15; 17. 18; 22. 26, &c.
5 He that, &c. Supply Ellipsis, as in translation below; and treat *v.* 5 as a quotation.
children=sons.
fail=look in vain.
6 aforetime=in former times. Cp. Ruth 4. 7.
tabret=a drum. Heb. *topheth*. To the sound and warning of which people gave heed. See note on 1 Sam. 10. 5. After this verse imagine a pause.
7 members=limbs.
10 you. So some codices, with Syr. and Vulg., which A.V. and R.V. followed. Other codices read "them".
12 darkness. Heb. *ḥāshak*. See note on 3. 6.
13 the grave. Heb. *Sheōl*. Ap. 35. Cp. *v.* 16.
16 the pit. Heb. *Sheōl*. Ap. 35. Cp. *v.* 13.

18. 1-21 (J⁵, p. 669). BILDAD'S SECOND ADDRESS. (*Division.*)

J⁵ | N¹ | 1-4. Reproof of Job.
| N² | 5-21. Doom of the wicked.

1 answered. See note on 4. 1.
Bildad. See note on 2. 11.
2 How long . . . ? Fig. *Erotēsis*. Ap. 6.
an end: or, a perversion.

N¹ (p. 687) 18 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.

---

20 My friends are they who scorn me, [mock my grief]:
But to Eloah I pour out my tears,
21 That He may justify me with Himself,
E'en as a son of man pleads for his friend.
M² 22 For yet a few more years will come and go,
(p. 686) And I shall go the way whence none return.
17 My spirit's gone; extinguished are my days:
A grave I seek, and [yet I shall] not find.
L³ 2 Surely do those who mock beset me round;
Mine eye doth on their provocation rest.
3 Arrange a pledge, I pray; be Thou my bond;
Who is there [else] will pledge himself for me?
4 [Not they]. Their heart from wisdom Thou hast hid:-
Thou wilt not, then, let them prevail. ['Tis said]
5 "When one for profit doth betray his friends;
His very children look to him in vain."
6 But me the people's byword He hath made:
Whereas, aforetime, I was as a drum,
[And all did heed the warning that I gave].
7 Therefore mine eye becometh dim from grief;
And all my limbs are to a shadow shrunk.
8 The upright will astounded be at this,
The pure be stirr'd by [treatment so] unjust.
9 But still the righteous on his way will hold;
The innocent will go from strength to strength.
10 [Despite] them all, come now, I beg of you;
Shall I not find among you one wise man?
11 My days are passed; [and all] my purposes M³
Are broken off;—my heart's most cherished plans.
12 Night is appointed me instead of day:
[My] light is drawing near to darkness [deep]..
13 If I should hope, lo, Sheōl is my home;
Yea, in the darkness I should make my bed;
14 "My father thou"—I say now to the grave;
"My mother" and "my sister"—to the worm.
15 ["If I should hope," I said;] "where then is hope?
And who [alas!] should see my blessedness?
16 With me to Sheōl would they both go down,
And rest together, with me, in the dust."

BILDAD'S SECOND ADDRESS.
18. 2-21 (J⁵, p. 669).

N¹ (p. 687) 18 2 How long will you thus hunt about for words?
Pray understand, and after, let us speak.

1656 3 °Wherefore are we counted 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 his place?

N² O¹ e (p. 688) 5 Yea, the °light of the °wicked shall be put out, and the spark of his fire shall not shine.
6 The [5]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 straitened, and his own counsel shall cast him down.
8 For he is cast into a net by his own feet, and he °walketh upon a snare.
9 °The °gin shall take *him* by the heel, *and* °the °robber shall prevail against him.
10 The snare *is* °laid for him in the ground, and a trap for him in the way.
11 Terrors shall make him afraid on every side, and shall °drive him to his feet.
12 His °strength shall be hungerbitten, 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 [6]tabernacle, and it shall bring him to the °king of terrors.
15 °It shall dwell in his [6]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 world.
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 astonied at his °day, as they that went before were affrighted.

O² 21 Surely such *are* the dwellings of the °wicked, and this *is* the place *of him that* knoweth not °GOD."

3 Wherefore . . . ? Fig. *Erotēsis*. Ap. 6.
vile: or, stupid.
your sight. Sept. and Syr. read "thine eyes".
4 himself = his soul. Heb. *nephesh*. Ap. 13.
shall . . . ? Fig. *Erotēsis*. Ap. 6.

18. 5-21 (N², p. 687). DOOM OF THE WICKED. (*Division.*)

N² | O¹ | 5-20. Particular.
N² | O² | 21. General.

5-20 (O¹, above). DOOM. (PARTICULAR.) (*Alternation.*)

O¹ | e | 5, 6. Extinction.
O¹ | f | 7-16. Result. } *vv.* 7, 8. Evils from himself. / *vv.* 9-16. Evils from others.
O¹ | e | 17-19. Extinction.
O¹ | f | 20. Result. Astonishment of others.

5 light. The reference is to the universal practice of burning a light during the night.
wicked = lawless. Heb. *rāshā'*. Ap. 44. x.
6 dark. Heb. *ḥashak*: see note on 3. 6; showing that the man is dead, and not alive to keep the light burning.
tabernacle = tent. candle = lamp.
with him = over him: see note on "dark", above.
7 steps of his strength = his firm step. Gen. of character. Ap. 17. 1.
8 walketh = walketh habitually.
9 the gin = a gin. A.V., 1611, reads "grin" = a snare. Same meaning, but now obsolete. the = a.
robber = noose.
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.* 7, not same as *v.* 13.
13 strength = parts or members of his body.
skin. Put by Fig. *Synecdoche* (of the Part), Ap. 6, for the whole body. Cp. Ex. 22. 26.
firstborn of death: i.e. the chief, or worst, or cruellest death. Fig. *Euphemismos*. Ap. 6.
14 king of terrors. Euphemy, for death.
15 It: i.e. every one of the terrors.
none of his = not, indeed, his own.
19 nephew = grandson (Judg. 12. 14).
20 day. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for the thing done in the day: i.e. his fall.
21 wicked. Heb. *'āval*. Ap. 44. vi. Occurs elsewhere only in 27. 7; 29. 17; 31. 3, and Zeph. 3. 5.
GOD. Heb. El. Ap. 4. IV.

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3 Wherefore are we accounted like the beasts,
[And wherefore] held as stupid in thine eyes?
4 *Lo!* in his anger 'tis himself he rends!
For thee, shall Earth be rendered desolate?
Or shall the rock be movèd from its place?

N² O¹ e (p. 688) 5 Yes! True! the sinner's light shall be put out;
And from his fire shall no bright flame ascend.
6 Daylight shall darkness in his tent become;
The lamp which hangs above him shall go out.

f 7 His once firm step shall [halt, and] weakened be,
And his own counsel cast him headlong down.
8 By his own feet he's urged into a net,
For in his chosen way there lies a snare.
9 The [hidden] snare shall seize him by the heel;
The noose shall [catch him and shall] hold him fast.—
10 The snare lies hidden for him in the ground;
The trap in ambush waits beside his path.
11 Terrors shall startle him on every side;
[At every step] they make his feet to start.
12 Through pangs of hunger shall his strength decline:
A dire disease stands ready at his side
13 The members of his body to consume;
Yea, Death's Firstborn his members shall devour,
14 Uproot him from his tent (in which he trusts),
And to the King of Terrors hurry him.
15 These terrors in his tent shall dwell,—yet not
His own. Brimstone upon it shall descend;
16 [While] from beneath his roots shall be dried up,
And from above his branch shall be cut off.

e 17 His memory has perish'd from the Earth,
No name is left to him in all the land.
18 From light to darkness do they thrust him forth,
And from the world they drive him far away:
19 Childless among his people he is left:
In all his habitation none survives.

f 20 They who come after wonder at his doom,
As they who went before were seized with fear.

O² 21 Such are the dwellings of [all] wicked men;
Yea, such the place of him who knows not GOD.

K⁵ P (p. 689) 1656

19 Then Job °answered and said,
2 "How long will ye vex °my soul,
and break me in pieces with words?
3 These ten times have ye reproached me:
ye are not ashamed *that* ye °make yourselves
strange to me.
4 And be it indeed *that* I have °erred, mine
°error °remaineth with myself.
5 If indeed ye will magnify *yourselves* against
me, and plead against me my reproach.

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

19. 1-29 (K⁵, p. 669). JOB'S REPLY TO BILDAD'S SECOND ADDRESS. (*Introversion.*)

K⁵ | P | 1-5. Censure of his friends for their reproaches.
Q | 6-20. Complaints of God's dealings as his enemy.
Q | 21-27. Appeal to his hope in God as his Redeemer.
P | 28, 29. Warning to his friends to cease their reproaches.

1 answered = replied. See note on 4. 1.
my soul = me. Heb. *nephesh*. Ap. 13.
3 make yourselves strange to me: or, are insolent to me.
4 erred . . . error. Heb. *shāgā*. Ap. 44. xii.
remaineth with myself: i. e. is mine own affair.
6 GOD. Heb. Eloah. Ap. 4. V.
7 Behold. Fig. *Asterismos*. Ap. 6. See translation below.
10 destroyed = crushed.
removed = uprooted.
12 tabernacle = tent.
13, 14. Note the Alternation in these two verses.
17 breath. Heb. *rūach*. Ap. 9.
strange = offensive.
though I, &c. See rendering below.
children's = sons': i. e. had his sons not died.
18 young children = the very boys; or, young miscreants.
arose = would fain rise.
19 inward = intimate. Heb. men of my counsel = my confidential friends.
20 the skin of my teeth = the gums. See rendering below.
21 Have pity, &c. Fig. *Ecphōnēsis*. Ap. 6.
the hand. Fig. *Anthropopatheia*. Ap. 6.
touched = stricken. Fig. *Tapeinōsis*. Ap. 6.
22 GOD. Heb. El. Ap. 4. IV.

20 My bone cleaveth to my skin and to my
flesh, and I am escaped with °the skin of my
teeth.

21 °Have pity upon me, have pity upon me, Q
O ye my friends; for °the hand of ⁶GOD hath
°touched me.
22 Why do ye persecute me as °GOD, and
are not satisfied with my flesh?

JOB'S REPLY TO BILDAD'S SECOND ADDRESS.
19. 2-29 (K⁵, p. 669).

K⁵ P (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 sinnèd, [as ye say],
My sense of sin abideth with myself.
5 If 'gainst me still ye magnify yourselves,
And plead against me that I [must have] sinned:

Q 6 Then know ye that Eloah hath o'erthrown
My cause; and made His net to close 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 hedgeth up; I cannot pass;
And on my way He maketh darkness rest:
9 From me my glory He hath strippèd off,
And from my head hath 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 failèd] 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 entreated him with mine own mouth.
17 My breath is grown offensive to my wife,
So would my fondling to my sons appear.
18 Yea—e'en the very boys despise me now;
They jeer at me when I attempt to rise.
19 My confidential friends from me recoil:
And those I loved turn right away from me.
20 My bone cleaves fast unto my skin and flesh,
All shrunk away the cov'ring of my teeth.

21 Have pity; oh, have pity, ye, my friends; Q
Eloah's hand [alas!] hath stricken me.
22 Wherefore pursue me as if ye were GOD?
Will not my body's [ills] suffice for you?

* * * * * *

1656 23 °Oh that my words were now written!
oh that they were printed in a book!
24 That they were °graven with an iron pen
and lead in the rock for ever!
25 For ℨ °know *that* my °Redeemer liveth,
and *that* He shall stand at the latter *day* upon
the °earth:
26 And *though* after my °skin *worms* de-
stroy this *body*, yet in my flesh shall I see
⁶GOD:
27 Whom ℨ shall see for myself, and mine
eyes shall behold, and not °another; *though*
my reins be consumed within me.

P (p. 689) 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 ⁵*there is* a judgment."

J⁶ R (p. 690) **20** Then °answered °Zophar the Naamath-
ite, and said,
2 "Therefore do my thoughts cause me to
answer, and for *this* I make haste.
3 I have heard the °check °of my reproach,
and the °spirit of my understanding causeth
me to answer.
4 °Knowest thou *not* this °of old, since °man
was placed upon earth,
5 That the triumphing of the °wicked *is*
short, and the joy of the hypocrite *but* for
a moment?

S 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 be-
hold him.
10 His °children shall °seek to please the
°poor, and his hands shall restore their goods.

23 Oh! Fig. *Ecphōnēsis*. Ap. 6.
24 graven=engraven. 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. *gō'el*. See notes on Ex. 6. 6, and cp. Ruth 2. 20; 4. 1, 3, 6. Isa. 59. 20.
earth=dust of [the earth].
26 skin. Put by Fig. *Synecdoche* (of Part), Ap. 6, for the whole body.
27 another=a stranger. A pause must be made between *vv.* 27 and 28.
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 (J⁶, p. 669). ZOPHAR'S SECOND ADDRESS. (*Introversion.*)

J⁶ | R | 1-5. His theme stated.
S | 6-28. Expansion of the theme.
R | 29. The theme restated.

1 answered=spake again. See note on 4. 1.
Zophar. See note on 2. 11.
3 check=correction.
of=for: i.e. meant to confound me, referring to chap. 19.
spirit of=spirit from. Heb. *rūach*. Ap. 9.
4 Knowest thou not this? This was Zophar's reply to Job in 19. 25, implying that Job had no such hope.
of old=from of old.
man. Heb. *'ādām*. Ap. 14. I.
5 wicked=lawless. Heb. *rāshā'*. Ap. 44. x.
7 dung. See note on Isa. 25. 10.
10 children=sons.
seek to please=pay court to.
poor=impoverished. Heb. *dāl*. See note on Prov. 6. 11.
12 wickedness. Heb. *rā'a'*. Ap. 44. viii.

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

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23 Oh that my words could now be written down!
Oh that a record could be graved with pen
24 Of iron, cut in rock [and filled] with lead,
A witness evermore. [The words are these].
25 I KNOW THAT MY REDEEMER [EVER] LIVES,
AND AT THE LATTER DAY ON EARTH SHALL STAND;
26 AND AFTER [WORMS] THIS BODY HAVE CONSUMED,
YET IN MY FLESH I SHALL ELOAH SEE:
27 WHOM I, E'EN I, SHALL SEE UPON MY SIDE.
MINE EYES SHALL SEE HIM—STRANGER, NOW, NO MORE:
[FOR THIS] MY INMOST SOUL WITH LONGING WAITS.
* * * * * *
P (p. 689) 28 Ye shall [then] say,
"Why did we him pursue?
Why seek to find in him a root of blame?"
29 Beware! and of the sword be ye afraid:
For wrathful are the sword's dread punishments;
And ye shall know indeed its judgment [sure].

ZOPHAR'S SECOND ADDRESS.
20. 2-29 (J⁶, p. 669).

J⁶ R **20** 2 Not so: my thoughts impel me to respond,
And therefore is my haste within me [roused].
3 Correction meant for my reproof, I hear,
But zeal, with knowledge, gives me a reply.
4 Know'st thou [not] this?—a truth of olden time,
Since Adam first was placed upon the earth:
5 That brief the triumph of the wicked is,
And momentary is the sinner's joy?

S 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:
Is chased away, like visions of the night.
9 The eye which saw him sees him not again;
His dwelling-place descrieth him no more.
10 His children shall pay court unto the poor;
And his own hands give back again his wealth.
11 His bones are filled with sins in secret done,
And with him in the dust they shall lie down.
12 Though wickedness, while in his mouth, be sweet,
Though underneath his tongue he keep it hid,—

1656 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: °GOD shall cast them out of his belly.
16 He shall suck the poison of asps: the viper's tongue shall slay him.
17 He shall not see the °rivers, the °floods, the °brooks of honey and butter.
18 That which he laboured for shall he restore, and shall not swallow *it* down: according to *his* substance *shall* the restitution *be*, and he shall not rejoice *therein*.
19 Because he hath oppressed *and* hath forsaken the [10]poor; *because* he hath violently taken away an house which he builded not;
20 Surely he shall not °feel quietness in his belly, he shall not save of that which he desired.
21 There shall none of his [14]meat be left; therefore shall no man look for his goods.
22 In the fulness of his sufficiency he shall be in straits: °every °hand of the °wicked shall come upon him.
23 *When* he is about to fill his belly, *God* shall cast the fury of His wrath upon him, and shall rain *it* upon him while he is eating.
24 He shall flee from the iron weapon, *and* the bow of steel shall strike him through.
25 It is drawn, and cometh out of the body; yea, the glittering sword cometh out of his gall: terrors *are* upon him.
26 All darkness *shall be* hid in his secret places: a fire °not blown shall consume him; it shall go ill with him that is left in his °tabernacle.
27 The heaven shall reveal his °iniquity; and the earth shall rise up against him.
28 The increase of his house shall depart, *and his goods* shall °flow away in the day of His wrath.
R (p. 690) 29 This *is* the portion of a [5]wicked °man from °God, and the heritage appointed unto him by [15]GOD."

13 **mouth** = palate.
14 **meat** = bread; "bread" put by Fig. *Synecdoche* (of Species) Ap. 6, for all kinds of food.
15 **GOD.** Heb. El. Ap. 4. IV.
17 **rivers** = divisions of water for irrigation, as in a garden. Heb. *palgey mayīm*. See notes on Prov. 21. 1, and Ps. 1. 3.
floods = rivers. Heb. *nāḥār*, everflowing.
brooks = wadys. Heb. *nāḥal*, summer streams.
20 **feel** = know, or experience.
22 **every hand of the wicked** = all power of trouble. **hand.** Put by Fig. *Metonymy* (of Cause), Ap. 6, for the power exercised by it. **wicked.** Heb. *'āmāl*. Ap. 44. v.
26 **not blown.** Not blown up, or produced by man. **tabernacle** = tent.
27 **iniquity.** Heb. *'āvāh*. Ap. 44. iv.
28 **flow away** = melt away, disappear.
29 **man.** Heb. *'ādām*. Ap. 14. I. **God.** Heb. Elohim. Ap. 4. I.

21. 1-34 (K[6], p. 669). JOB'S REPLY TO ZOPHAR'S SECOND ADDRESS. (*Repeated Alternation.*)

K[6] | T[1] | 1-6. Appeal to his friends.
U[1] | 7-26. Contrasted cases. The wicked (*vv.* 7-21). The good (*vv.* 22-26).
T[2] | 27-29. Appeal to his friends.
U[2] | 30-33. Contrasted cases. The wicked: in life (*vv.* 30, 31); in death (*vv.* 32, 33).
T[3] | 34. Appeal to his friends.

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. *'ādām*. Ap. 14. I.
why . . . ? Fig. *Erotēsis*. Ap. 6.
my spirit = myself. Heb. *rūach* (Ap. 9). Put by Fig. *Synecdoche* (of the Part), Ap. 6, for the whole person, for emphasis.

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

K[6] T[1] (p. 691)

13 Keeping it long, and loth to let it go,
Retaining it within his palate's taste;
14 Yet in his bowels is his food all changed;
Within him it becomes the gall of asps.
15 He swallowed wealth, but vomiteth it up:
Yea, from his belly GOD will drive it forth.
16 The venom of the adder shall he suck;
The poison of the viper slayeth him.
17 He shall not look upon the [flowing] streams,
Or floods, or brooks of honey and of milk.
18 In vain he toiled, he shall not swallow [it];
Like wealth giv'n back, in it he has no joy.
19 Because he crush'd, and helpless left, the poor;
[And] seized upon a house he did not build:
20 Because content within he never knew,
Nor let escape him ought that he desired,
21 (No, not a shred that he devourèd not):
Therefore it is, his wealth shall not endure.
22 When it is at its height, his straits begin;
The power of distress shall come on him.
23 For, when he is about to eat his food,
Then [God] shall send on him His burning wrath,
And rain it on him for his punishment.
24 [Though] he may flee away from lance of steel,
The [shaft from] bow of brass shall pierce him through:
25 [And if] one draws it forth from out his flesh,
The gleaming arrow-head from out his gall,
[Then other] terrors shall upon him come.
26 For his hid treasures every trouble waits;
A fire not blown [by man] devours them all;
It shall consume what in his tent is left.
27 The heav'ns shall his iniquity reveal:
Against him riseth up the [very] earth:
28 The increase of his house to exile goes,
Like flowing waters, in God's day of wrath.
29 Such is the sinner's portion sent from God;
And such the doom GOD hath appointed him.

R (p. 690)

JOB'S REPLY TO ZOPHAR'S SECOND ADDRESS.
21. 1-34 (K[6], p. 669).

2 Oh, do but list with patience to my words
And so let this your consolation be.
3 Oh, bear with me, I pray, and let me speak;
And after I have done, thou canst mock on.
4 Is it to man that my appeal I make?
Might I not in that case impatient be?

K[6] T[1] (p. 691)

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^1 g^1 (p. 692) 7 Wherefore do the °wicked live, become old, yea, are mighty in power?
8 Their seed is established in their sight with them, and their offspring before their eyes.
9 Their houses °*are* safe from fear, neither *is* the rod of °GOD upon them.
10 °Their bull gendereth, and faileth not; °their cow calveth, and casteth not her calf.
11 They send forth their little ones like a flock, and their °children dance.
12 They take the timbrel and harp, and rejoice at the sound of the °organ.
13 They spend their days in wealth, and in a moment °go down to °the grave.
14 Therefore they say unto °GOD, 'Depart from us; for we desire not the knowledge of Thy ways.
15 °What *is* °THE ALMIGHTY, that we should serve Him? and °what profit should we have, if we pray unto Him?'
16 °Lo, their good *is* not in their hand: the counsel of the [7]wicked is far from me.

h^1 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 [15]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?

g^2 22 Shall *any* teach [14]GOD knowledge? seeing He judgeth those that are high.

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

7-26 (U^1, p. 691). 30-33 (U^2, p. 691). CONTRASTED CASES. (*Repeated Alternation.*)

U^1 g^1 | 7-16. Prosperity. } The wicked.
h^1 | 17-21. Adversity. }
g^2 | 22-24. Prosperity. } The good.
h^2 | 25, 26. Adversity. }
U^2 g^3 | 30, 31. Prosperity in life. } The wicked.
h^3 | 32, 33. Prosperity in death. }

7 wicked = lawless. Heb. *rāshā'*. Ap. 44. x.
9 are safe = are in peace.
GOD. Heb. Eloah. Ap. 4. V.
10 their = each.
11 children = lads.
12 organ. Heb. *'ūgāb* = a wind instrument. Cp. Gen. 4. 21. Job 30. 31. Ps. 150. 4.
13 go down = get dashed.
the grave. Heb. *Sheōl*. Ap. 35.
14 GOD. Heb. El. Ap. 4. IV.
15 What . . . ? Fig. *Erotēsis*. Ap. 6.
THE ALMIGHTY. Heb. Shaddai. Ap. 4. VII.
16 Lo. Fig. *Asterismos*. Ap. 6.
17 How oft . . . ? Fig. *Erotēsis*. 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.
candle = lamp.
wicked = lawless. Heb. *rāshā'*. Ap. 44. x.
God. Supply "How oft He", &c., instead of "*God*".
18 They: i. e. [How oft] they.
stubble = crushed straw. Heb. *teben* (not *ḳash* = straw.
wind. Heb. *rūaḥ*. Ap. 9.
19 GOD = [How oft] Eloah. Ap. 4. V.
his: i. e. the lawless man's children.
iniquity. Heb. *'āven*. Ap. 44. iii. Put by Fig. *Metonymy* (of Cause) Ap. 6, for punishment brought on by it.
children = sons.
24 breasts = skin bottles.
25 soul. Heb. *nephesh*. Ap. 13.

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. h^2
26 They shall lie down alike in the dust, and the worms shall cover them.

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

U^1 g^1 (p. 692) 7 Why [suffers God] ungodly men to live,
And to grow old; yea, to wax strong in power?
8 With them their seed is 'stablished; 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 GOD'S hand.
10 Their bull engendereth, and doth not fail;
Their cow doth calve, 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:
"Depart from us;
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?"
* * * * * *
16 But lo! their good comes not from their own hand.
Far be the way of wicked men from me.
17 [But yet, YE say] h^1
"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 [Ye say]; "Eloah lays up for the sons
The father's evil life, in recompense,
20 That his own eyes may [all] the trouble see.
When from the wrath of Shaddai he shall drink.
21 What pleasure hath he in prosperity,
When cut off is the number of his months?"
22 Is it to GOD that one can knowledge teach? g^2
Seeing 'tis He Who judgeth things on high!
23 [For, lo]: one dieth in the very height
Of his prosperity, calm, and at ease:
24 His breasts are full of nourishment; his bones
With marrow are well moistened [and fresh].
25 Another dies in bitterness of soul, h^2
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.

T² (p. 691) 1656

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 ⁷wicked?'
29 °Have ye not asked them that go by the way? and do ye not know their tokens,

U² g³ (p. 692)

30 °That the ⁷wicked 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?

h³

32 Yet shall he be brought to °the grave, and shall remain in the °tomb.
33 The °clods of the valley shall be sweet unto him, and every °man shall draw after him, as *there are* innumerable before him.

T· (p. 691)

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

J⁷ V¹ (p. 693)

22 Then °Eliphaz the Temanite °answered and said,
2 °"Can a °man be profitable unto °GOD, °as he that is wise may be profitable unto himself?
3 °*Is it* any pleasure to °THE ALMIGHTY, that thou art righteous? or *is it* gain *to Him*, that thou makest thy ways perfect?
4 °Will He reprove thee for fear of thee? °will He enter with thee into judgment?

W X

5 °*Is* not thy °wickedness great? and thine °iniquities °infinite?
6 For thou hast taken a pledge from thy brother for nought, and °stripped °the naked of their clothing.
7 Thou hast not given water to the weary to drink, and thou hast withholden bread from the hungry.
8 But *as for* the mighty °man, he had the earth; and the honourable man dwelt in it.

27 Behold. Fig. *Asterismos*. Ap. 6.
28 Where . . . ? Fig. *Erotēsis*. Ap. 6.
prince = noble.
29 Have ye not . . . ? Fig. *Erotēsis*. Ap. 6.
30 That. Supply *Ellipsis* (Ap. 6) before "That" = "[They say] that". See translation below.
31 Who . . . ? Fig. *Erotēsis*. Ap. 6.
32 the grave = sepulchre. Heb. *ḳeber*. Ap. 35.
tomb = tumulus, or sepulchral mound.
33 clods. Heb. *degeb* = soft, or moist clods. Occurs only here and 38. 38. man. Heb. *'ādām*. Ap. 14. I.
34 falsehood = perverseness. Heb. *mā'al*. Ap. 44. xi.

22. 1-30 (J⁷, p. 669). ELIPHAZ. THIRD ADDRESS. (*Alternations.*)

J⁷ | V¹ | 1-4. Argument. (General.) Concerning God.
W | X | 5-9. Accusation. (Particular.)
Y | 10, 11. Punishment. (Particular.)
V² | 12. Argument. (General.) Concerning God.
W | X | 13, 14. Accusation. (Particular.)
Y | 15-20. Punishment. (General.)
V³ | 21-30. Argument. (Particular.) Concerning God, and Job.

1 Eliphaz. See note on 2. 11.
answered = spake. See note on 4. 1.
2 Can . . . ? Fig. *Erotēsis*. Ap. 6.
man = a strong man. Heb. *geber*. Ap. 14. IV.
GOD. Heb. El. Ap. 4. IV.
as = nay. The Heb. accent (*Tᵉbīr*) on *kī*, "as", is disjunctive, and means "nay". See note on Isa. 28. 28.
3 Is it . . . ? Fig. *Erotēsis*. Ap. 6.
THE ALMIGHTY. Heb. Shaddai. Ap. 4. VII.
4 Will He . . . ?
5 Is not . . . ? } Fig. *Erotēsis*. Ap. 6.
wickedness. Heb. *'āval*. Ap. 44. vi.
iniquities. Heb. *rāshā'*. Ap. 44. x.
infinite = without end.
6 stripped the naked. Fig. *Oxymoron*. Ap. 6.
the naked = the poorly clad, or threadbare.
8 man. Heb. *'īsh*. Ap. 14. II. See translation below.

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

Y

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]:—
U² g³ (p. 692)
30 "The wicked, in the day of wrath, is spared;
Yea, in the day of wrath he doth escape."
31 Who, to his face, will dare denounce his way?
Who shall requite him that which he hath done?

h³

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

T³ (p. 691)

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

ELIPHAZ'S THIRD [AND LAST] ADDRESS.
22. 1-30 (J⁷, p. 669).

J⁷ V¹ (p. 693)

22 2 Will mighty man advantage bring to GOD?
Nay, he, though wise, can profit but himself.
3 To Shaddai is it gain if thou be just?
Or any profit if thy ways be pure?
4 From awe of thee will He debate with thee?
Or into judgment with thee will He come?

5 It may be that thy wickedness is great,
And without number thine iniquities:

W X

6 That thou didst take thy brother's pledge for naught;
Or didst strip off the garments of the poor;
7 Or, that thou didst not give the weary drink,
Or from the hungry thou withheldest bread.
8 [Thou may'st have said]—
"The land is for the strong";
And, "favoured men [alone] should dwell therein:"
9 Widows [thou may'st] have sent away unhelped,
And robbed the fatherless of their support.

10 This may be why the snares are round thee spread,
And terror cometh on thee suddenly:

Y

11 [And why] the darkness thou canst not explain;
[And why] the waterfloods o'erwhelm thy soul.

V² (p. 693) 1656

12 °*Is* not °GOD in the height of heaven?
and °behold the height of the stars, how high
they are!

W X

13 °And thou sayest, °'How doth ³GOD
know? can He judge through the °dark cloud?
14 Thick clouds *are* a covering to Him, that
He seeth not; and He °walketh in the °circuit
of heaven.'

Y

15 Hast thou marked the old way which
°wicked °men have trodden?
16 Which were cut down out of time, whose
foundation was overflown with a flood:
17 Which said unto ²GOD, 'Depart from us:'
and what can ³THE ALMIGHTY do for them?
18 Yet He 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 our substance is not cut down,
but the remnant of them the fire consumeth.

V³

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 ³THE 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, ³THE ALMIGHTY shall be thy defence,
and thou shalt have plenty of silver.
26 For then shalt thou have thy delight in
³THE ALMIGHTY, and shalt lift up thy face unto
¹²GOD.
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.

12 Is not . . . ? Fig. *Erotēsis.* Ap. 6.
GOD. Heb. Eloah. Ap. 4. V.
behold. Fig. *Asterismos.* Ap. 6.
13 And, &c. = "and [yet may be] thou sayest".
How . . . ? Fig. *Erotēsis.* Ap. 6.
dark cloud. Heb. *'ărāphel.* See note on 3. c.
14 walketh = walketh habitually.
circuit = vault. Heb. *ḥūg.*
15 wicked. Heb. *'āven.* Ap. 44. iii.
men. Heb. *mᵉthīm.* Ap. 14. V.
18 wicked = lawless. Heb. *rīshā'.* Ap. 44. x.
20 Whereas. Supply Ellipsis (Ap. 6), "[and say] Surely", &c. See translation below.
21 Acquaint. This is the false theology of Eliphaz. Cp. 42. 8.
good = blessing. unto = upon. } Most codices, with Aram., Sept., Syr., and Vulg., read "thy gain shall be blessing".
23 return. Sept. adds "and submit thyself".
iniquity. Heb. *'āvah.* Ap. 44. iv.
tabernacles = tents. Some codices, with four early printed editions, Sept., Syr., and Vulg., read "tent"; others, with six early printed editions (and one in margin), read "tents" (pl.).
29 the humble. Heb. the man of downcast eyes. Cp. Luke 18. 13.
30 the island of. Island put by Fig. *Metonymy* (of Subject), Ap. 6, for coasts, or borders; but the words are omitted by the Sept.
it. The Aram., Sept., Syr., and Vulg. read "thou".

23. 1—24. 25 [For Structure see next page].

1 answered = replied [a third time]. See note on 4. 1.
2 complaint = complaining.
my. Sept. and Syr. read "His".
stroke = hand. Put by Fig. *Metonymy* (of Cause), Ap. 6, for the calamity occasioned by it. Cp. 13. 21; 19. 21.

30 He shall deliver °the island of the innocent: and °it is delivered by the pureness of
thine hands.'"

23 Then Job °answered and said,
2 "Even to day *is* my °complaint
bitter: °my °stroke is heavier than my
groaning.

K⁷ A j (p. 695)

V² (p. 693)

12 [Is not] Eloah high in Heav'n sublime?
Behold the highest of the stars, how high!

W X

13 [And yet, may be] thou say'st
"How doth GOD know?
And through the thickest darkness can He
judge?
14 Thick clouds enrobe Him, that He cannot see;
Alone He walketh in the vault of heaven."

Y

15 Oh that thou wouldst consider well the way
Which wicked men of old have ever trod.
16 They who were snatched away before their time,
Their strong foundation swept, as with a flood.
17 Who unto GOD did say "Depart from us!"
[And ask'd] "what good could Shaddai do to them!"
18 Yet, He it was Who filled their homes with good.

* * * * * *

The way of wicked men is far from me.
19 The righteous see that THEY may well rejoice;
The innocent will laugh at them, [and say],
20 "Surely our substance hath not been destroyed;
While their abundance is consumed with fire."

V³

21 Acquaintance make with Him, and be at peace;
For thereby blessing shall upon thee come.

22 Receive, I pray, instruction from His mouth,
And lay up [all] His words within thy heart.
23 To Shaddai come thou back: submit thyself:
[And], from thy tent put far away thy sin:
24 Then thou shalt lay up treasure as the dust,
And [gold] of Ophir as the pebble-stones.
25 Yea, Shaddai, He shall be thy precious ore,
And [His] great strength as silver unto thee.
26 For then in Shaddai thou shalt take delight,
And to Eloah thou wilt lift thy face.
27 Then 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.'

* * * * * *

So too shalt THOU, through innocence of hands.

JOB'S REPLY TO ELIPHAZ'S THIRD ADDRESS.
23. 1—24. 25 (K⁷, p. 669).

23 2 To-day again my plaint is bitter, still:
His hand is heavier than all my groans.

K⁷ A j (p. 695)

1656 3 °Oh that I knew where I might find Him!
that I might come *even* to His seat!
4 I would order *my* cause before Him, and
fill my mouth with arguments.
5 I would know the words *which* He would
answer me, and understand what He would
say unto me.

k (p. 695) 6 Will He plead against me with *His* great
power? No; but He would put *strength* in
me.
7 There the righteous might dispute with
Him; so should I be delivered for ever from
my Judge.

j 8 Behold, I go forward, but He *is* not *there;*
and backward, but I cannot perceive Him:
9 On the left hand, where He doth work, but
I cannot behold *Him:* He hideth Himself on
the right hand, that I cannot see *Him:*

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

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

A 13 But He *is* in one *mind,* and who can turn
Him? and *what* °His soul desireth, even *that*
He doeth.
14 For He performeth *the thing that is* ap-
pointed for me: and many such *things are*
with Him.
15 Therefore am I troubled at His presence:
when I consider, I am °afraid of Him.
16 For °GOD maketh my heart °soft, and
°THE ALMIGHTY troubleth me:
17 °Because I was not cut off before the
°darkness, *neither* hath He covered the °dark-
ness from my face.
24 °Why, seeing °times are not hidden
from °THE ALMIGHTY, do they that
know Him not °see His °days?

B 1 2 °*Some* remove the °landmarks; they vio-
lently take away flocks, and feed *thereof.*
3 They drive away the ass of the fatherless,
they °take the widow's ox for a pledge.

23. 1—24. 25 (K⁷, p. 669). JOB'S REPLY TO ELIPHAZ'S THIRD ADDRESS. (*Alternation.*)

K⁷ | A | 23. 1-10. God's inscrutability.
B | 23. 11, 12. Job's integrity.
A | 23. 13—24. 1. God's inscrutability.
B | 24. 2-25. Man's iniquity.

23. 1-10 (A, above). GOD'S INSCRUTABILITY. (*Alternation.*)

A | j | 1-5. Job's wish for trial.
k | 6, 7. His confidence of the issue.
j | 8, 9. Job's search for trial.
k | 10. His confidence of the issue.

3 Oh. Fig. *Ecphōnēsis.* Ap. 6.
10 take: or choose.
when he hath: or, if He would.
shall = should.
12 my necessary food. Heb. my own law = my appointed portion: i. e. my ordinary allowance; "law" being put by Fig. *Synecdoche* (of the Genus), Ap. 6, for what is allowed by it. Cp. Gen. 47. 22. Prov. 30. 8.
13 His soul = Himself. Heb. *nephesh.* Ap. 13. Fig. *Anthropopatheia.* Ap. 6.
15 afraid. See note on Deut. 28. 66.
16 GOD. Heb. El. Ap. 4. IV.
soft = faint, or unnerved. Cp. Deut. 20. 3. Isa. 7. 4.
THE ALMIGHTY. Heb. Shaddai. Ap. 4. VII.
17 Because, &c. See translation below.
darkness. Heb. *ḥashak.* See note on 3. 6.
darkness. Heb. *'ophel.* See note on 3. 6.

24. 1 Why . . . ? Fig. *Erotēsis.* Ap. 6.
times. Put by Fig. *Metonymy* (of Adjunct) for the events which take place in them.
THE ALMIGHTY. Heb. Shaddai. Ap. 4. VII.
see = perceive, or understand.
days. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for His doings in them: e. g. visitation, or judgment, &c. Cp. 18. 20. Pss. 37. 13; 137. 7. Ezek. 21. 29. Obad. 12. Luke 19. 42. 1 Cor. 4. 3.

24. 2-25 (*B*, above). MAN'S INIQUITY. (*Alternation.*)

B | l | 2-17. Crimes of lawless men.
m | 18-20. What the issue ought to be.
l | 21, 22. Crimes of lawless men.
m | 23-25. What the issue commonly is.

2 Some: i. e. the lawless men, whose various crimes are detailed in the following verses.
landmarks. Cp. Deut. 19. 14.
3 take . . . for a pledge. Cp. *v.* 9 and Deut. 24. 6, 17. Amos 2. 8.

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3 Oh, that I knew where I might find Him: knew
How I might come unto His [judgment] seat!
4 I would set out my cause before His face;
And I would fill my mouth with arguments.
5 And well I know how He would answer me,
And understand what He to me would say.

k (p. 695) 6 Would He with His great pow'r contend with me?
Nay, He would surely set on me His heart.
7 There I, an upright man, would plead with Him,
And [so] for ever from my Judge go free.

j 8 Lo, to the East I go: He is not there;
And to the West, but I perceive Him not:
9 Or North, where He doth work, I look in vain;
Or in the South, He hides where none can see.

k 10 But mine habitual way He knoweth well;
If tried, I know I should come forth as gold.

B 11 My foot unto His steps hath firmly held;
His way I have observed, nor gone aside:
12 From His commands I have not turnèd back;
His words I prized more than my daily food.

A 13 But He is [God] alone: Who turneth Him?
What He desireth, even that He doth.
14 What is decreed for me He will perform:
And many such [decrees] He hath in store.
15 [Shut] from His presence out, I am in fear;
I think of Him and I am sore afraid.
16 For GOD [it is] Who maketh faint my heart;
Yea, Shaddai is the One Who troubleth me.
17 Not from the darkness am I thus dismayed;
Nor yet because thick darkness veils my face.
24 Since, then, events from Shaddai are not hid,
Why do not they who love Him know His ways?

B 1 2 [The lawless men, their neighbours'] landmarks move;
They seize on flocks, and feed them [as their own].
3 [Some] from the fatherless drive off their ass,
And take the widow's ox from her in pledge;

1656 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 [7]naked without clothing, and they take away the sheaf *from* the hungry;
11 *Which* make oil within their walls, *and* tread *their* winepresses, and suffer thirst.
12 °Men groan from out of the °city, and the °soul of the wounded crieth out: yet °GOD layeth not folly *to them.*
13 °They are of those that rebel against the light; they know not the ways thereof, nor abide in the paths thereof.
14 The murderer rising with the light killeth the poor and needy, °and in the night is 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.
m (p. 695) 18 He *is* swift as the waters; their portion is cursed in the earth: °he °beholdeth not °the way of the vineyards.
19 Drought and heat consume the snow waters: *so doth* °the grave *those which* have °sinned.
20 The womb shall forget him; the worm shall feed sweetly on him; he shall be no more remembered; and °wickedness shall be broken as a tree.
l 21 °He evil entreateth the barren *that* beareth not: and doeth not good to the widow.
22 He draweth also the mighty with his power: he riseth up, and no *man* is sure of life.
m 23 *Though* it be given him *to be* in safety, whereon he resteth; yet His eyes *are* upon their ways.

4 **They**: [while others]. See translation below.
poor = wretched.
5 **Behold.** Fig. *Asterismos.* Ap. 6.
children = offspring.
6 **every one.** Fig. *Ellipsis.* Ap. 6.
his corn. Heb. *b'lilō.* But if divided thus, *b'lī lō*, it means "not his own". The word "corn" must be supplied as an *Ellipsis* of the Acc. See translation below.
the wicked = a lawless one. Heb. *rāshā'.* Ap. 44 x.
7 **naked.** Put by Fig. *Synecdoche* (of the Whole), Ap. 6, for scantily clad, or threadbare.
12 **Men.** Heb. *m'thīm.* Ap. 14. V.
city. The Sept. adds "and houses".
soul. Heb. *nephesh.* Ap. 18.
GOD. Heb. Eloah. Ap. 4. V.
13 **They.** There is a pause between *vv.* 12 and 13. "They" is emphatic = These. Note the three stages of the lawless: (1) avoiding the light (*v.* 16. John 3. 20); (2) consequent ignorance; (3) final result.
14 **and** = and [then again].
15 **twilight** = darkness. A Homonym. See notes on 1 Sam. 30. 17. 2 Kings 7. 5. 16 **they**: i. e. burglars.
17 **if one know them.** See translation below.
18 **he.** Some codices, with Sept. and Vulg., read "and he".
beholdeth = returneth. **the** = to the.
19 **the grave.** Heb. Sheōl. Ap. 35.
sinned. Heb. *chāṭā'.* Ap. 44. i.
20 **wickedness.** Heb. *'āval.* Ap. 44. vi. Put by Fig. *Metonymy* (of Subject), Ap. 6, for the wicked man.
21 **He evil entreateth.** See translation below.

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4 [While others] turn the needy from their way;
And all the poor [and wretched] hide themselves.
5 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.
6 They reap [down corn] in fields which are not theirs;
The vineyard of the wicked they do dress.
7 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!

* * * * * *

13 [Others again] rebel against the light;
They have no knowledge of its [blessèd] ways,
Neither abide they in the paths thereof.

14 The murderer at day-break riseth up,
That he may slay the poor and destitute;
And [then again] at night he plays the thief.
15 Th' adulterer for [midnight's] darkness waits,
"No eye [saith he] shall see the path I take;"
And so he puts a covering on his face.
16 [Burglars] break into houses in the dark,
Which they had set a mark on in the day;
For such as these the daylight do not love.
17 To such, the light is as the shade of death;
For [in the light] death's terrors they discern.

18 Swift as the [rushing] waters' face, [so will] m
His cursèd portion vanish from the earth: (p. 695)
Nor will he to his vineyard e'er return.
19 As drought and heat to water turn the snows,
[E'en so] will Sheōl deal with those who sin.
20 The womb which bore him doth forget him there;
The worm doth [feed on him and] find him sweet:
He will not be remembered any more:
The wicked man lies, shivered, like a tree.

21 [Again, the wicked] wrongs the barren [wife]; l
And to the widow no compassion shows.
22 And by his might he drags the strong away:
He riseth up, no one is sure of life.

23 [God] lets them rest secure, and confident: m
Though still His eyes are ever on their ways.

1656 24 They are exalted for a little while, but
are gone and brought low; they are taken out
of the way as all *other*, and cut off as the tops
of the ears of corn.
25 And if *it be* not *so* now, who will make me
a liar, and make my speech nothing worth?"

J[8] C[1] (p. 697) **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?

C[2] 4 °How then 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?

K[8] D **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 [2]How hast thou counselled *him that hath*
no wisdom? and [2]*how* hast thou plentifully
declared the thing °as it is?
4 To whom hast thou uttered words? and
whose °spirit came from thee?

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

25. 1-6 (J[8], p. 669). BILDAD'S THIRD ADDRESS. (*Division.*)

J[8] | C[1] | 1-3. God. His omnipotence.
| C[2] | 4-6. Man. His impotence.

1 answered=concluded. See note on 4. 1.
Bildad. See note on 2. 11.
3 Is there . . . ? } Fig. *Erotēsis*. Ap. 6.
4 How . . . ? }
man=mortal man. Heb. *'ĕnōsh*. Ap. 14. III.
GOD. Heb. El. Ap. 4. iv.
clean=pure. **5** Behold. Fig. *Asterismos*. Ap. 6.
6 How much less . . . ? Fig. *Erotēsis*. Ap. 6.
worm. Heb. *rimmah*, put by Fig. *Metonymy* (of Adjunct), Ap. 6, for that which is corruptible.
man. Heb. *'ādām*. Ap. 14. I.
worm=maggot. Heb. *tōlă'*, put by Fig. *Metonymy* (of Adjunct), Ap. 6, for that which is weak.

26. 1—27. 10 (K[8], p. 669). JOB'S REPLY TO BILDAD'S THIRD ADDRESS. (*Alternation.*)

K[8] | D | 26. 1-4. Appeal to his friend.
| E | 26. 6-14. God's ways: His power incomparable.
| D | 27. 1-5. Appeal to his friends.
| E | 27. 6-10. Job's ways: his righteousness unblameable.

1 answered=replied [to Bildad]. See note on 4. 1.
2 How . . . ? Figs. *Exouthenismos*, *Erotēsis*, and *Eironeia*. Ap. 6.
3 as it is=the thing that is. See note on "sound wisdom". Prov. 2. 7.
4 spirit. Heb. *nᵉshāmāh*. Ap. 16.
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, Sheōl, the grave, in the next verse.
Dead things. Heb. "The Rephaim", the offspring of the fallen angels, akin to the *Nephilīm* (Gen. 6. 4. See Ap. 23 and 25 and note on Isa. 26. 14, 19).
are formed=remain. Heb. *ḥul*, a Homonym with three meanings: (1) *to stay, remain*, as here; Gen. 8. 10. Judg. 3. 25. 2 Sam. 8. 29. Lam. 4. 6. Hos. 11. 6: even *to wait*, hence *to trust*, Job 35. 14. Cp. Ps. 37. 7. Lam. 3. 26; (2) *to be in pain*, and hence *to bring forth*, Deut. 2. 25. Isa. 23. 4; 26. 18; 54. 1; 66. 8. Ps. 29. 9, &c.; (3) *to be formed* as made or brought forth, 26. 13. Pss. 51. 5; 90. 2. Deut. 32. 18. Prov. 8. 24, 25; 26. 10. Job 15. 7.
6 Hell. Heb. *Sheōl*. Ap. 35.
destruction. Heb. *Abaddōn*.
7 north. See note on Ps. 75. 6. Isa. 14. 13, 14.
upon nothing=not on any thing.
11 tremble . . . astonished. Fig. *Prosopopœia*. Ap. 6.

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24 They tower a little while, and then are gone;
Brought low, they are, like others, gathered in;
Or cut off even as the ears of corn.
25 If this be not so who can prove me wrong?
Or make my words to be of no account?

BILDAD'S THIRD ADDRESS.

25. 1-6 (J[8], p. 669).

J[8] C[1] (p. 697) With HIM dominion is and reverence;
2 'tis He Who maketh harmony on high;
3 The number of His armies who can count?
Yea, upon whom ariseth not His light?

C[2] 4 How then can mortal man be just with GOD?
Or he be pure who is of woman born?
5 Behold the moon: to Him it shineth not;
The very stars in His sight are not pure.
6 How much less mortal man—[the food of] worms—
Or any son of man—himself a worm!

JOB'S REPLY TO BILDAD'S THIRD ADDRESS.

26. 1—27. 10 (K[8], p. 669).

K[8] D 2 How hast thou helpèd him who hath no pow'r?
Or succour brought to him who hath no strength?
3 How hast thou counselled him who is unlearned?
Or hast made fully known the thing that is?
4 By whom hast thou [been taught] to speak these words?
Whose inspiration hath come forth to thee?

5 Where stay the [mighty] Rephaim [of old]? E
Beneath the sea, and things that are therein!—
6 [Open] before Him, Sheōl naked lies,
And deep Abaddon hath no covering.
7 The North He stretches 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 closeth 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 heav'ns He makes to rock;
And they are terrified at His rebuke.
12 By His great pow'r He calms the [raging] sea;
And by His wisdom He subdues the proud.

1656 13 By His °spirit He hath °garnished the heavens; His hand °hath formed the °crooked °serpent.
14 Lo, these *are* parts of His ways: °but how little a portion is heard of Him? but the thunder of His power who can understand?"

D (p. 697) **27** Moreover Job continued his parable, and said,
2 "*As* °GOD liveth, *Who* hath taken away my judgment; and °THE ALMIGHTY, *Who* hath vexed °my soul;
3 All the while my °breath *is* in me, and the °spirit of °GOD *is* in my nostrils;
4 My lips shall not speak °wickedness, nor my tongue utter deceit.
5 °God forbid that I should justify you: till I °die I will not remove mine integrity from me.
E 6 My righteousness I hold fast, and will not let it go: my heart shall not reproach *me* so long as I live.
7 Let mine enemy be as the °wicked, and he that riseth up against me as the °unrighteous.
8 For °what *is* the hope of the hypocrite, though he hath gained, when [3] GOD °taketh away °his soul?
9 °Will [2]GOD hear his cry when trouble cometh upon him?
10 [9]Will he delight himself in [2]THE ALMIGHTY? [9]will he °always call upon [3] GOD?
J[9] F (p. 698) 11 °I will teach you by the hand of [2]GOD: *that* which *is* with [2]THE ALMIGHTY will I not conceal.
12 °Behold, all ye yourselves have seen *it;* why then are ye thus altogether vain?
13 °This *is* the portion of a [7]wicked °man with [2]GOD, and the heritage of oppressors, *which* they shall receive of [2]THE ALMIGHTY.
14 If his °children be multiplied, *it is* for the sword: and his offspring shall not be satisfied with bread.
15 Those that remain of him shall be °buried in death: and °his widows shall not weep.

13 spirit. Heb. *ruach.* Ap. 9.
garnished = beautified.
hath formed = doth stay. See note on *v.* 5.
crooked = fleeing. Heb. *bariḥ.* The word occurs only here; Isa. 27. 1; 43. 14, referring to the constellation "Serpens".
serpent = *nachash*, the shining one. Hence a serpent; here, the constellation so called.
14 but how little a portion = 'tis but a whisper.

27. 2 GOD. Heb. El. Ap. 4. IV.
THE ALMIGHTY. Heb. Shaddai. Ap. 4. vii.
my soul = me. Heb. *nephesh.* Ap. 13.
3 breath. Heb. *n'shāmāh.* Ap. 16.
spirit = breath. Heb. *rūach.* Ap. 9.
GOD. Heb. Eloah. Ap. 4. V.
4 wickedness. Heb. *'āvāl.* Ap. 44. vi.
5 God forbid = Far be it from me. Fig. *Deisis.* Ap. 6.
die = expire.
7 wicked = lawless. Heb. *rāshā'.* Ap. 44. x.
unrighteous. Heb. *'āvvāl.* Ap. 44. vi. See note on "wicked", 18. 21.
8 what . . . ? Fig. *Erotēsis.* Ap. 6.
taketh away his soul. By a different division of the letters it means "when he lifteth up his soul to God", or "when God demandeth his soul".
his soul = himself; or, his life. Heb. *nephesh.* Ap. 13.
9 Will . . . ? Fig. *Erotēsis.* Ap. 6.
10 always = continually.

27. 11—28. 28 (J[9], p. 669). ZOPHAR'S THIRD ADDRESS. (*Introversion and Alternations.*)

J[9] | F | 27. 11-23. Unwisdom.
G | n | 28. 1-6. What man knows.
o | 28. 7, 8. What man does NOT know.
G | n | 28. 9-11. What man can do.
o | 12-19. What man can NOT do.
F | 28. 20-28. Wisdom.

11 I will teach you. This is Zophar's third and last address. (1) It is required by the Structure on p. 669 to complete the symmetry of the book. (2) The sentiments of 27. 11—28. 28 demand it, for they are the very opposite of Job's and the same as Zophar's in 27. 13; 20. 29. (3) If these are Job's words, then his friends had convinced him, which Elihu declares they had not done (32. 12). (4) The Heb. of 29. 1 does not mean "continued", but "*added* to take up his discourse", which may mean conclusion as well as continuance. (5) It marks off and separates 29. 1—31. 40 from Job's ordinary replies. Instead of replying to Zophar, Job utters his "self-justification" (in 29. 1—31. 40), which corresponds with his lamentation in 3. 1-26, and forms the conclusion (G^2) as that had been the introduction (G^1), and prepares us for "the words of Job are ended" in 31. 40. (6) Kennicott, Bernard, and Wolfsson assign a third address to Zophar. **12 Behold.** Fig. *Asterismos.* Ap. 6. **13 This is the portion, &c.** Zophar thus takes up the words with which he had concluded his second address (20. 29). **man.** Heb. *'ādām.* Ap. 4. 1. **14 children** = sons. **15 buried in death** = buried through pestilence. **his widows.** The widow of each one of them.

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

* * * * * *

D (p. 697) **27** Moreover Job did add these words, and say:
2 As GOD doth live Who takes away my right,
E'en Shaddai, Who hath so embittered me;
3 So long as breath remaineth in [my mouth],
And in my nostrils is Eloah's breath,
4 These lips of mine shall not perverseness speak,—
My tongue shall never utter what is false.
5 No; never will I grant that you are right,
Nor, while I live, my innocence let go;
E 6 My right I hold; I will not give it up!
My heart shall not reproach me all my days,
7 E'en 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 Eloah 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 in Shaddai joy!
Or on Eloah calls, at any time!

ZOPHAR'S THIRD ADDRESS
27. 11—28. 28 (J[9], p. 669).

J[9] F (p. 698) 11 I now would speak about the ways of GOD,
And Shaddai's dealings [with you] not conceal.
12 Ye, surely, must have seen them for yourselves;
Or are ye, then, so altogether vain?
13 THIS 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.

1656 16 Though he heap up silver as the dust, and prepare raiment as the clay;
17 He may prepare *it*, but the just shall put *it* on, and the innocent shall divide the silver.
18 He buildeth his house as a moth, and as a °booth *that* the °keeper maketh.
19 The rich man shall lie down, but °he shall not be °gathered: he openeth his eyes, and °he *is* not.
20 Terrors take hold on him as waters, a tempest stealeth him away in the night.
21 The east wind carrieth him away, and he departeth: and as a storm hurleth him out of his place.
22 For °*God* shall cast upon him, and not spare: he °would fain flee out of his hand.
23 *Men* shall clap their hands at him, and shall hiss him out of his place.

G n (p. 698) **28** °Surely there °is a °vein for the silver, and a place for gold *where* they fine *it*.
2 Iron is taken out of the °earth, and brass *is* molten *out of* the stone.
3 °He setteth an end to darkness, and searcheth out all perfection: the stones of darkness, and the shadow of death.
4 The flood breaketh out from the inhabitant; *even the waters* forgotten of the foot: they are dried up, they are gone away from °men.
5 *As for* the earth, out of it cometh bread: and under it is turned up as it were fire.
6 The stones of it *are* the place of sapphires: and it hath dust of gold.
o 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.
G n 9 He putteth forth his hand upon the °rock; he overturneth the mountains by the roots.
10 He cutteth out rivers among the rocks; and his eye seeth every precious thing.
11 He bindeth the floods from overflowing; and *the thing that is* hid bringeth he forth to light.
o 12 But where shall wisdom be found? and where *is* the place of understanding?
13 'Man knoweth not the price thereof; neither is it found in the land of the living.
14 The depth saith, 'It *is* not in me:' and the sea saith, 'It *is* not with me.'
15 It cannot be gotten for gold, neither shall silver be weighed *for* the price thereof.
16 It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire.
17 The gold and the crystal cannot equal it: and the exchange of it *shall not be for* jewels of fine gold.

18 booth. Generally made of branches of trees. Cp. Isa. 1. 8. Jonah 4. 5. Lev. 23. 40-42.
keeper = watcher: i. e. vineyard watcher.
19 he = it: i. e. his wealth which is out at interest.
gathered = gathered in, or collected.
he = it: i. e. his wealth is gone. Not he, the rich man, for if he opens his eyes, he "is", not "is not".
22 God is wrongly supplied. It means "he who was wont in times past to flee from the rich man will now come down on him".
would fain flee. Heb. a fleeing would flee. Fig. *Polyptōton* (Ap. 6) = would hastily flee.

28. 1 Surely. This is the continuation of Zophar's last address. Not Job's words. Cp. 35. 16; 38. 2. They are opposed to his own words, and confirm those of his friends. Cp. his second address, 20. 1-29.
is = doth exist.
vein = outlet: i. e. mine, or shaft.
2 earth = dust.
3 He = man: i. e. the miner.
4 men = mortal men. Heb. *'ĕnōsh*. Ap. 14. III.
8 lion's whelps = sons of pride: i. e. ravenous beasts.
nor = and . . . not.
9 rock = flint.

16 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 builds, 'tis frail as is the moth's,
Or as the booth which vineyard watcher makes.
19 He lies down rich, [his wealth] not gathered in:
He openeth his eyes, and it is gone!
20 Terrors will overtake him as a flood:
A whirlwind in the night will sweep him off.
21 The east wind catcheth him, and he is gone;
Yea, as a storm, it hurls 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.

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G n (p. 698) **28** Yes, for the silver there exists a vein;
A place withal for gold which they refine.
2 From out the earth iron may be brought up;
And copper may be smelted from the ore.
3 To darkness ['neath the earth] man sets a bound;
In all directions he explores [beneath];
Yea, e'en the ores of earth in darkness [hid].
4 A shaft he sinks, 'neath where the settler dwells:
And there, forgotten by the well-worn way,
The miners bore, and pass away [from sight].
5 As for the earth, bread cometh forth from it:
Yet underneath it fire is stirrèd up.
6 Among its stones are glowing sapphires found;
And in its dust are nuggets of pure gold.
o 7 There is a path no bird of prey hath known;
Nor hath the eagle's eye discovered it.
8 [A path] which no proud beast hath ever trod:
Not e'en the lion ever passed that way.
G n 9 Man lays his hand upon the flinty rock;
The hills he overturneth by their roots.
10 He cutteth water-channels in the rocks:
His eye detecteth every precious thing.
11 The overflowing floods he doth restrain:
The hidden things he bringeth forth to light.
o 12 But wisdom—whence can wisdom be obtained?
And understanding: where is found its place?
13 No mortal man doth know the way thereto;
Among the living it can not be found.
14 Th' abyss exclaims "[Wisdom] is not in me."
And ocean roars—"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, or the sapphire gem.
17 Crystal and gold cannot compare with it;
Nor vessels of pure gold be its exchange.

1656 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.

F (p. 698) 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 ℌe knoweth the place thereof.
24 For ℌe looketh to the ends of the earth, *and* seeth under the whole heaven;
25 To make the weight for the °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.'"

H¹ J p (p. 700) **29** °Moreover Job °continued his parable, and said,
2 °"Oh that °I were as *in* months past, as *in* the days *when* °ℊℴℴ preserved me;
3 When His °candle shined upon my head, *and when* by His light I walked *through* darkness;
4 As I was in the days of my °youth, when the °secret of ²ℊℴℴ *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;

q 7 When I went out to the gate through the city, *when* I prepared my seat in the °street!

20 Whence ... where ...? Fig. *Erotēsis.* Ap. 6.
22 Destruction. Heb. *Abaddōn.*
say ... heard. Fig. *Prosopopœia.* Ap. 6.
23 God. Heb. *Elohim.* Ap. 4. I.
25 winds. Heb. *rūach.* Ap. 9.
28 man. Heb. *'ādām.* Ap. 14. I.
Behold. Fig. *Asterismos.* Ap. 6.
the fear = the reverence.
the LORD*. One of the 134 alterations of the *Sōpherīm* (Ap. 32), by which the name "Jehovah" in the primitive text, was changed to Adonai.
that is wisdom. This was a libel on Job, for Job had this "fear" or reverence; yet he was suffering. That was the very point in question, and leads up to the answer. This was Zophar's philosophy. The fear of the LORD is not true wisdom; it is only "the *beginning* of wisdom" (Ps. 111. 10. Prov. 1. 7; 9. 10). True wisdom is to take the place of the sinner before God, and Job takes this place (42. 5, 6). This is "the end of the LORD" (Jas. 5. 11), and it is "the end" of this book. This wisdom "justifies God" (Ps. 51. 3, 4, 6. Matt. 11. 19. Luke 7. 35). True wisdom is "given", and we have to be "made" to know it (Prov. 30. 24. 2 Tim. 3. 15. Job 38. 36). Cp. 33. 27, 28; 34. 31; 35. 11; 39. 17. Zophar's was *human* wisdom founded on human merit. To depart from evil is what every prudent man would do from good policy.

29. 1—31. 40 (G², p. 669). JOB'S SELF-JUSTIFICATION. (*Division.*)

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

29. 1-25 (H¹, above). SADDENED RETROSPECT OF PAST PROSPERITY. (*Introversion.*)

H¹ | J | p | 1-6. Job's prosperity. (What he was.)
H¹ | J | q | 7-11. His honour. (What he had.)
H¹ | K | r | 12. Redress of wrong.
H¹ | K | s | 13. Beneficence
H¹ | K | t | 14-. Righteousness. (What Job did.)
H¹ | K | *t* | -14. Justice.
H¹ | K | *s* | 15, 16. Beneficence.
H¹ | K | *r* | 17. Redress of wrong.
H¹ | J | *p* | 18-20. Job's prosperity. (What he thought.)
H¹ | J | *q* | 21-25. His honour. (What he had.)

1 Moreover = And.
continued his parable: i.e. again took up his impressive discourse. This is Job's last address (G²), corresponding with his first (G¹). See the Structure on p. 669. **2** Oh. Fig. *Ecphōnēsis.* Ap. 6. I. Note the frequency of "I" (self-occupation). In ch. 29, the "I" of prosperity; in ch. 30, the "I" of adversity; in ch. 31, the "I" of self-righteousness. Contrast the "I" of 42. 2-6, the "end". ℊℴℴ. Heb. Eloah. Ap. 4. V. **3** candle = lamp. **4** youth = autumn's prime, or maturity. secret = counsel. tabernacle = tent. **5** THE ALMIGHTY. Heb. Shaddai. Ap. 4. VII. children = youths. **6** rivers = divisions. Hence the little channels made in garden irrigation. See note on Ps. 1. 3, and Prov. 21. 1. **7** street = broad or open place.

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

F (p. 698) 20 Whence, then, this wisdom? [Whence, then, doth it come]?
And understanding, where is found its place?
21 So hidden from the eyes of all who live;
And from the birds of heav'n so close concealed.
22 Death and Destruction [both alike] declare:—
"The rumour of it, it hath reached our ears."
23 Eloah, though, hath understood the way;
And He discerns the [secret] place thereof.
24 For HE can look to Earth's remotest bounds,
And all beneath the heavens He beholds.
25 So that He gives the air its density;
And waters meteth out by measurement.
26 When for the rain He issued a decree,
A way appointed for the thunder-flash;
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 thus He saith:—
"Lo! Wisdom is to reverence the Lord;
And understanding is to flee from sin."

JOB'S SELF-JUSTIFICATION. CONCLUSION.
29. 1—31. 40 (G², p. 669).

H¹ J p (p. 700) 2 Oh that I were as in the olden times;
As in the days when ℊℴℴ watched over me.
3 When shone His lamp so brightly o'er my head,
And, by His light, I could in darkness walk.
4 As fared I in the spring-time of my life,
With ℊℴℴ's own secret presence in my tent.
5 When Shaddai yet was with me as my stay,
And round me were my children in their youth.
6 When with abundant milk my feet I bathed,
And oil from out the rock flowed forth for me.

q 7 When to the city's gate I made my way,
And in the open place prepared my seat;

1656 8 The young men saw me, and hid themselves: and the aged arose, *and* stood up.
9 The princes refrained talking, and °laid *their* hand on their mouth.
10 The nobles held their peace, and their tongue cleaved to the roof of their mouth.
11 When the ear heard *me*, then °it blessed me; and when the eye saw *me*, it °gave witness to me:
K r (p. 700) 12 Because I delivered the °poor that cried, and the fatherless, and *him that had* none to help him.
s 13 The blessing of him that was ready to perish came upon me: and I caused the widow's heart to sing for joy.
t 14 I put on righteousness, and it clothed me:
K t my judgment *was* as a robe and a diadem.
s 15 I was eyes to the blind, and feet *was* ℨ to the lame.
16 ℨ *was* a father to the °poor: and the cause *which* I knew not I searched out.
r 17 And I brake the jaws of the ° wicked, and plucked the spoil out of his teeth.
J p 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.
q 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 in the army, as one *that* comforteth the mourners.

9 laid their hand, &c. In token of silence and submission.
11 it blessed . . . gave witness. Fig. *Prosopopœia*. Ap. 6.
12 poor = wretched. Heb. *'ānah*. See note on Prov. 6.11.
16 poor = helpless. Heb. *'ebyōn*. See note on Prov. 6.11.
17 wicked. Heb. *'avvīl*. Ap. 44. vi. See note on 18.21.
18 die in my nest. The Sept. reads "grow old as a palm trunk".
as the sand. A note in Cod. (No. 1 in King's Lib., Brit. Mus.) states that the Western School points this to mean "as a phœnix". The Vulg. reads "as a palm".
23 as for the rain: i.e. the early rain, which is sometimes so late as to cause anxiety.

30. 1-31 (H², p. 700). SORROWFUL DESCRIPTION OF PRESENT MISERY. (*Alternation.*)

H² | L | 1-14. From others. (*vv.* 1-8, their character. *vv.* 9-14, their conduct.)
M | 15-18. In himself. (*vv.* 15, 16, mental. *vv.* 17, 18, bodily.)
L | 19-24. From God. (*vv.* 19, 20, silence. *vv.* 21-24, action.)
M | 25-31. In himself.

1 I. Note the "I" of adversity in ch. 30. See note on 29. 2.

H² L (p. 701) **30** But now *they that are* younger than °I have me in derision, whose fathers I would have disdained to have set with the dogs of my flock.
2 Yea, whereto *might* the strength of their hands *profit* me, in whom old age was perished?
3 For want and famine *they were* solitary; fleeing into the wilderness in former time desolate and waste.
4 Who cut up mallows by the bushes, and juniper roots *for* their meat.
5 They were driven forth from among *men*, (they cried after them as *after* a thief;)

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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 hush'd; they held their peace;
Their tongue, in silence, to their palate clave:
11 The ear that heard me blessed me as it heard;
The eye that saw me witness bore to me,
K r (p. 700) 12 That I did save the poor when he cried out:
The fatherless, and him who had no help.
s 13 The perishing to me his blessing gave;
I caused the widow's heart to sing for joy.
t 14 My righteousness I put on as my robe:
K t My justice, as my cloak and diadem.
s 15 I was instead of eyes unto the blind,
And to the lame I was instead of feet.
16 A father was I to the needy ones;
The cause I did not know I searchèd out.
r 17 I loved to break the jaws of evil men,
And pluck the prey, still living, from their teeth.
J p 18 I said, "I shall grow old as doth the palm;
Yea, multiplied like sand my days shall be:
19 My root unto the waters shall spread out,
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, q
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 ne'er 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 dwelt;
And among mourners as a comforter.

H² L (p. 701) **30** 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:

1656 6 To dwell in the °cliffs of the valleys, *in* caves of the earth, and *in* the rocks.
7 Among the bushes they brayed; under the nettles they were gathered together.
8 *They were* °children of fools, yea, °children of base men: they were °viler than the earth.
9 And now am I their song, yea, I am their byword.
10 They abhor me, they flee far from me, and spare not to spit in my °face.
11 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, °they have no helper.
14 They came *upon me* as a wide breaking in *of waters:* in the desolation they rolled themselves *upon me.*

6 cliffs = ravines; or, most dreadful ravines.
8 children = sons.
viler than the earth = smitten or scourged out of the land. 10 face = presence.
13 they have no helper = they derive no help or benefit from it.
15 my soul = what is noble or excellent in me. Not *nephesh* (Ap. 13) here, as in *vv.* 16 and 25.
wind. Heb. *rūach.* Ap. 9.
16 soul. Heb. *nephesh.* Ap. 13.
18 collar: the opening in the tunic for the neck.
20 hear = answer.
22 my substance. See note on "sound wisdom". Prov. 2. 7.
24 grave. Heb. *bī'ī*, a mound or tumulus. But others point it *be'ī* = a prayer.
his destruction = their calamity.
25 Did not I . . . ? Fig. *Erotēsis.* Ap. 6.
poor = helpless. Heb. *'ebyōn.* See note on Prov. 6. 11.
26 darkness. Heb. *'ophel.* See note on 3. 6.
27 prevented = came on.
28 congregation = assembly.

M (p. 701) 15 Terrors are turned upon me: they pursue °my soul as the °wind: and my welfare passeth away as a cloud.
16 And now my °soul is poured out upon me; the days of affliction have taken hold upon me.
17 My bones are pierced in me in the night season: and my sinews take no rest.
18 By the great force *of my disease* is my garment changed: it bindeth me about as the °collar of my coat.

L 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 opposest thyself against me.
22 Thou liftest me up to the [15]wind; Thou causest me to ride *upon it,* and dissolvest °my substance.
23 For I know *that* Thou wilt bring me *to* death, and *to* the house appointed for all living.
24 Howbeit He will not stretch out *His* hand to the °grave, though they cry in °his destruction.

25 °Did not I weep for him that was in trouble? was *not* my [16]soul grieved for the °poor? M
26 When I looked for good, then evil came *unto me:* and when I waited for light, there came °darkness.
27 My bowels boiled, and rested not: the days of affliction °prevented me.
28 I went mourning without the sun: I stood up, *and* I cried in the °congregation.
29 I am a brother to dragons, and a companion to owls.

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

M (p. 701) 15 All now is overthrown: and, like the wind,
Terrors my dignity have scattered far;
And gone, like clouds, is my prosperity.
16 And now my soul within me is poured out;
The days of my affliction hold me fast.
17 By night my bones are pierced [with pains] without;
My throbbing nerves [within me] never rest.
18 By great exertion is my garment changed;
It girds me as my tunic girds my neck.

19 Into the mire His hand hath cast me down; L
To dust and ashes I may be compared.
20 I cry aloud to Thee, Thou answ'rest 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 used'st to uplift me on the wind;
[Yea] 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].

25 Did not I weep for him whose lot was hard? M
Was I not for the helpless sorely grieved?
26 Yet, when I looked for good, then evil came;
And darkness [deep], when I expected light.
27 My bowels boil, and they are never still;
So suddenly has trouble come on me.
28 Shrouded in gloom I go, without the sun.
I rose in the assembly, and cried "Help!"
29 Brother am I become to howling brutes,
And a companion to the screeching birds.

1656 30 My skin is black upon me, and my bones are burned with heat.
31 My harp also is *turned* to mourning, and my °organ into the voice of them that weep.

H³ N¹ u¹ (p. 703) **31** °I made a covenant with mine eyes; °why then should I think upon a maid?

v¹ 2 For what portion of °GOD *is there* from above? and *what* inheritance of °THE ALMIGHTY from on high?
3 °*Is* not destruction to the °wicked? and a strange *punishment* to the workers of °iniquity?
4 °Doth not He see my ways, and count all my steps?

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

v² 6 Let me be weighed in an even balance, that ²GOD may know mine integrity.

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

v³ 8 *Then* let me sow, and let another eat; yea, let my offspring be rooted out.

N⁴ u⁴ 9 If mine heart have been deceived by a woman, or *if* I have laid wait at my neighbour's door;

v⁴ 10 *Then* let my wife grind unto another, and let others bow down upon her.
11 For this *is* an heinous °crime; yea, it *is* an °iniquity *to be punished by* the judges.
12 For it *is* a fire *that* consumeth to destruction, and would root out all mine increase.

N⁵ u⁵ 13 If I did despise the cause of my manservant or of my maidservant, when they contended with me;

v⁵ 14 What then shall I do when °GOD riseth up? and when He visiteth, what shall I answer Him?
15 Did not He That made me in the womb make him? and did not One fashion us in the womb?

N⁶ u⁶ 16 If I have withheld the °poor from *their* desire, or have caused the eyes of the widow to fail;
17 Or have eaten my morsel myself alone, and the fatherless hath not eaten thereof;
18 (For from my youth he was brought up with me, as *with* a father, and I have guided her from my mother's womb;)

30 organ=lute.

31. 1-40 (H³, p. 700). SOLEMN ASSEVERATION OF HIS INNOCENCE. (*Repeated Alternation.*)

H³	N¹	u¹	1. Sin. (Unchastity.)
		v¹	2-4. Consequence.
	N²	u²	5. Sin. (Deceit.)
		v²	6. Consequence. (Trial desired.)
	N³	u³	7. Sin. (Dishonesty.)
		v³	8. Consequence. (Imprecation.)
	N⁴	u⁴	9. Sin. (Adultery.)
		v⁴	10-12. Consequence. (Imprecation.)
	N⁵	u⁵	13. Sin. (Injustice.)
		v⁵	14, 15. Consequence. (Penalty.)
	N⁶	u⁶	16-21. Sin. (Inhumanity.)
		v⁶	22, 23. Consequence. (Imprecation.)
	N⁷	u⁷	24-27. Sins of heart. (Covetousness, 24, 25. Idolatry, 26, 27.)
		v⁷	28. Consequence. (Penalty.)
	N⁸	u⁸	29-34. Sins of heart. (Malignity, 29-31. Inhospitality, 32. Hypocrisy, 33, 34.)
		v⁸	35-37. Consequence. (Trial desired.)
	N⁹	u⁹	38, 39. Sin. (Fraud.)
		v⁹	40. Consequence.

1 I. Note the "I" of self-justification; and see note on 29. 2.
why . . . ? Fig. *Erotēsis*. Ap. 6.
2 GOD. Heb. Eloah. Ap. 4. V.
THE ALMIGHTY. Heb. Shaddai. Ap. 4. VII.
3 Is not . . . ? Fig. *Erotēsis*. Ap. 6.
wicked. Heb. *'āvvil*. Ap. 44. vi. See note on 18. 21.
iniquity. Heb. *'āven*. Ap. 44. iii.
4 Doth not He . . . ? Fig. *Erotēsis*. Ap. 6.
7 walked. Fig. *Prosopopœia*. Ap. 6.
11 crime. Heb. *zimmah*. Ap. 44. xiii.
iniquity. Heb. *'āvōn*. Ap. 44. iv.
iniquity to be punished by the judges=a judicial iniquity; or, an iniquity in the eye of the law.
14 GOD. Heb. El. Ap. 4. iv.
16 poor. Heb. *dal*=impoverished or reduced in means. See note on Prov. 6. 11.

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30 Without: my skin is all burnt up, and black;
Within: my bones are all consumed with heat.
31 Therefore my harp to mourning has been turned;
My lyre is like the voice of them that weep.

H³ N¹ u¹ (p. 703) **31** A covenant mine eyes had made [with God];
How then could I upon a virgin gaze?
v¹ 2 What would my judgment be from GOD above?
Or what my lot from Shaddai in the height?
3 Is not calamity for evil men?
To those who sin is not disaster due?
4 Would not Eloah see my [evil] way?
[Would He not] take account of all my steps?

N² u² 5 If I have walked in ways of falsity,
Or if my foot hath hasted to deceit;

v² 6 Then let Him weigh me in just balances,
And let Eloah know my blamelessness.

N³ u³ 7 If from THE way, my step aside hath swerved,
And I have coveted what I had seen,
Or any stain has cleaved unto my hands:

v³ 8 Then let me sow and let another reap,
And let my plantings all be rooted up.

9 By woman if my heart have been enticed, N⁴ u⁴
And at my neighbour's door I have laid wait:

v⁴ 10 Then let my wife grind for another man,
Let others humble her [as if their slave].
11 For such a deed would be a heinous sin,
A sin that must be brought before the judge;
12 A fire 'twould be that to Abaddon burns,
Destroying all my increase at the root.

N⁵ u⁵ 13 If I had spurned my servants' righteous cause,
When they had brought before me their complaint:

v⁵ 14 What then could I have done when GOD rose up?
When He required, could I have answered Him?
15 Who in the womb made ME, made He not him?
And from one source gave being to us both?

N⁶ u⁶ 16 If from the poor man's prayer I turned away,
[Or if] I caused the widow's eyes to fail;
17 Or if I ate my morsel all alone,
So that the fatherless ate none thereof:—
18 [But no]! As with a father he grew up
With me: and from my birth I guided her.

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:

v⁶ (p. 703) 22 *Then* let mine arm fall from my shoulder blade, and mine arm be broken from °the bone.
23 For destruction *from* [14]GOD *was* a terror to me, and by reason of His °highness I could not °endure.

N⁷ u⁷ 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:

v⁷ 28 This also *were* an [11]iniquity *to be punished by* the judge: for I should have denied the [14]GOD *That is* above.

N⁸ u⁸ 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?

19 poor=helpless. Heb. *'ebyōn*. See note on Prov. 6. 11.
20 loins have not blessed. Fig. *Prosopopœia*, Ap. 6: i. e. the loins so covered.
21 help. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for those who would be on his side.
22 the bone. A.V. marg., "the chanel bone". Obsolete Eng. for channel=what is channelled or scooped out: i. e. the socket. **23** highness=majesty. endure=escape. **26** the sun=the light.
27 my mouth hath kissed my hand: i. e. the outward sign of homage [to, or in worship, of the sun].
29 evil. Heb. *rā'a'*. Ap. 44. viii. found. Fig. *Prosopopœia*. Ap. 6.
30 sin. Heb. *ḥāṭā'*. Ap. 44. i. his. A special various reading called *Sevīr* (Ap. 34) reads "their". soul. Heb. *nephesh*. Ap. 13.
31 men. Heb. *methīm*. Ap. 14. V. tabernacle=tent.
33 transgressions. Heb. *pāsha'*. Ap. 44. ix. Some codices, with two early printed editions, Sept., and Vulg., read "transgression" (sing.). as Adam. Cp. Gen. 3. 10. iniquity. Heb. *'āvah*. Ap. 44. iv.
35 Oh! Fig. *Ecphōnēsis*. Ap. 6. behold. Fig. *Asterismos*. Ap. 6. adversary=man (Heb. *'īsh*. Ap. 14. II) of my quarrel.
38 land cry ... complain. Fig. *Prosopopœia*. Ap. 6.
39 have caused, &c.=made the souls of the owners groan. life=soul. Heb. *nephesh*. Ap. 13.

v⁹ 35 °Oh that one would hear me! °behold, my desire *is, that* [2]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.

N⁹ u⁹ 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:

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19 If e'er I saw one perishing [with cold],
Or any needy without covering:
20 Have not his [very] loins blessed me indeed,
When he has felt the warmth of my lambs' fleece?
21 If 'gainst the orphan I have raised my hand,
Because I saw the judge would take my part:

v⁶ (p. 703) 22 [Then] let my shoulder from its socket fall,
And [let] my arm be broken from its blade.
23 No! GOD'S destruction ever was my dread,
Before His majesty I could not stand.

N⁷ u⁷ 24 If I have put my confidence in gold,
Or to the fine gold said ["Thou art] my trust":
25 If I rejoiced because my wealth was great,
Because my hand had vast abundance gained:
26 If on the sun I looked as it shone forth,
Or on the moon, so bright, as it marched on,
27 And secretly my heart hath been enticed,
So that my hand [in worship] touched my mouth:

v⁷ 28 This, too, had been a sin before the law;
For then I had denied the GOD above.

N⁸ u⁸ 29 Over my foe's misfortune had I joyed?
Or e'er exulted when ill came on him?
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 foeman's] 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,
Yea, let the scorn of men of rank affright,
And let me silence keep, and not go forth.

v⁹ 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.)

N⁹ u⁹ 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:

v⁹ (p. 703) 1656

40 °Let thistles grow instead of wheat, and cockle instead of barley." The words of Job are °ended.

O¹ (p. 705)

32 So these three °men ceased to answer Job, because he *was* righteous in his own eyes.

2 Then was kindled the wrath of °Elihu the son of °Barachel the °Buzite, of the kindred of °Ram: against Job was his wrath kindled, because he justified °himself rather than °God.

3 Also against his three friends was his wrath kindled, because they had found no answer, and *yet* had °condemned Job.

4 Now Elihu had waited till Job had spoken, because they *were* elder than he.

5 When Elihu saw that *there was* no answer in the mouth of *these* three [1]men, then his wrath was kindled.

O² P¹ y

6 And Elihu the son of Barachel the Buzite answered and said, "I *am* young, and ye *are* very old;

z

wherefore I was afraid, and durst not shew you mine opinion.

7 I said, °'Days should speak, and multitude of °years should teach wisdom.'

y

8 But *there is* a °spirit in [1]man: and the °inspiration of °THE ALMIGHTY giveth them understanding.

9 Great [1]men are not *always* wise: neither do the aged understand judgment.

z

10 Therefore I said, 'Hearken to me; I also will shew mine opinion.'

11 °Behold, I waited for your words; I gave ear to your reasons, whilst ye searched out what to say.

12 Yea, I attended unto you, and, [11]behold, *there was* none of you that °convinced Job, *or* that answered his °words:

13 Lest ye should say, 'We have found out wisdom:' °GOD thrusteth him down, not °man.

14 Now he hath not directed *his* words against me: neither will I answer him with your speeches."

15 (They were amazed, they answered no more: they left off speaking.

40 Let thistles grow. This is not an imprecation, 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. 665). 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. (*Alternation.*)

O¹ | w | 1. The three men. Job's friends.
x | 2, 3. Anger of Elihu.
w | 4. The one man. Job.
x | 5. Anger of Elihu.

1 men. Heb. pl. of *'ĕnōsh*. Ap. 14. III.
2 Elihu = God is Jehovah; or, my God is He. Not named before. His addresses occupy six chapters. His two counts of indictment (*vv.* 2, 3) are based upon what precedes, and lead up to "the end of the Lord" in what follows from *v.* 13.
Barachel = whom God hath blessed.
Buzite. Descended from Buz, the second son of Nahor, the brother of Abraham (Gen. 22. 20, 21). See notes on p. 666.
Ram = Aram, related to Buz (Gen. 22. 21).
himself = his soul. Heb. *nephesh*. Ap. 13.
God. Heb. *Elohim*. Ap. 4. I.
3 condemned Job. The primitive text reads "condemned God", but was altered from motives of false reverence by the *Sōpherim* to "Job". See Ap. 33.

32. 6—37. 24 (O², above). ELIHU'S MINISTRY. (*Repeated Alternation.*)

O² | P¹ | 32. 6-22. Elihu. Introduction.
Q¹ | 33. 1-33. His first address to Job.
P² | 34. 1. Elihu. Continuation.
Q² | 34. 2-37. His words to Job's friends.
P³ | 35. 1. Elihu. Continuation.
Q³ | 35. 2-16. His second address to Job.
P⁴ | 36. 1. Elihu. Conclusion.
Q⁴ | 36. 2—37. 24. His words on God's behalf.

32. 6-22 (P¹, above). ELIHU. INTRODUCTION. (*Alternation.*)

P¹ | y | 6-. Personal. Seniority.
z | -6, 7. Reason for not speaking before.
y | 8, 9. Personal. Qualification.
z | 10-22. Reason for speaking now.

7 Days... years. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for men of years: aged men.
8 spirit. Heb. *rūach*. Ap. 9.
inspiration. Heb. *nᵉshāmāh*. Ap. 16. THE ALMIGHTY. Heb. Shaddai. Ap. 4. VII. **11** Behold. Fig. *Asterismos*. Ap. 6. **12** convinced = convicted. Man condemns without convicting; but God convicts first, that the man may condemn himself. words = arguments. **13** GOD. Heb. El. Ap. 4. IV. man. Heb. *'ish*. Ap. 14. II.

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v⁹ (p. 703)

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. 665).
INTRODUCTION, 32. 6-22.

O² P¹ y (p. 705)

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

y

8 Howe'er, 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.

z

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 reas'nings 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 thrusts 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.

1656 16 When I had waited, (for they spake not, but stood still, *and* answered no more;)
17 *I said,* 'I will answer also my part, I also will shew mine opinion.
18 For I am full of °matter, the [8]spirit within me constraineth me.
19 [11]Behold, my belly *is* as °wine *which* hath no vent; it is ready to burst like new °bottles.
20 I will speak, that I may be refreshed: I will open my lips and answer.
21 Let me not, I pray you, accept any [13]man's person, neither let me give flattering titles unto °man.
22 For I know not to give flattering titles; *in so doing* my Maker would °soon take me away.'

Q[1] R[1] a[1] (p. 706) **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.

b[1] 3 °My words *shall be of* the uprightness of my heart: and my lips shall utter knowledge clearly.
4 The °Spirit of °GOD hath made me, and the °breath of °THE ALMIGHTY hath given me life.

a[2] 5 If thou canst answer me, set *thy words* in order before me, stand up.

b[2] 6 [2]Behold, I *am* according to °thy wish in [4]GOD'S stead: I also am formed out of the clay.
7 [2]Behold, my terror shall not make thee afraid, neither shall my hand be heavy upon thee.

S c 8 Surely thou hast spoken in mine hearing, and I have heard the voice of °*thy* words, *saying,*
9 'I am clean without °transgression, I *am* innocent; neither *is there* °iniquity in me.
10 [2]Behold, He °findeth occasions against me, °He counteth me for His enemy,
11 He putteth my feet in the stocks, He marketh all my paths.'

18 **matter.** Heb. *millah*=the matter of what is said.
19 **wine.** Heb. *yayin.* Ap. 27. i.
bottles=skin bottles; which, if fermentation is not completed, sometimes burst.
21 **man.** Heb. *'ādām.* Ap. 14. I.
22 **soon.** See note on Prov. 5. 14.

33. 1-33 (Q[1], p. 705). ELIHU'S WORDS TO JOB. (*Alternations.*)

Q[1] | R[1] | a[1] | 1, 2. Call for attention.
b[1] | 3, 4. His fitness. { g | 3. Internal. h | 4. External.
a[2] | 5. Call for answer.
b[2] | 6, 7. His fitness. { h | 6. External. g | 7. Internal.
S | c | 8-11. Job's error. Justification of himself.
d | 12. Answer. God's greatness (in Creation).
S | c | 13. Job's error. Charge against God.
d | 14-30. Answer. God's goodness (in Revelation).
R[2] | a[3] | 31-. Call for silence.
b[3] | -31. His fitness. "I will speak."
a[4] | 32. Call for answer.
b[4] | 33. His fitness. "I will teach."

2 Behold. Fig. *Asterismos.* Ap. 6.
3 My words. In this chapter are to be found most of the fundamental doctrines of the N.T.
4 Spirit. Heb. *rūach.* Ap. 9.
GOD. Heb. El. Ap. 4. IV.
breath. Heb. *nᵉshāmāh.* See Ap. 16.
THE ALMIGHTY. Heb. Shaddai. Ap. 4. VII.
6 thy wish. Cp. 13. 3, 18-24; 16. 21; 23. 3-9; 30. 20; 31. 35.
8 thy words. Cp. 9. 17; 10. 7; 11. 4; 16. 17; 23. 10, 11; 27. 5; 29. 14; 31. 1.
9 transgression. Heb. *pāsha'.* Ap. 44. ix.
iniquity. Heb. *'āvah.* Ap. 44. iv.
10 findeth=seeketh. Cp. Num. 14. 35; 32. 7.
He counteth. Some codices, with one early printed edition, Sept., Syr., and Vulg., read "that He may count".
12 GOD. Heb. Eloah. Ap. 4. V.
greater than man. This is the theme of Elihu's addresses.
man=mortal man. Heb. *'ĕnōsh.* Ap. 14. III.

12 [2]Behold, *in* this thou art not just: I will answer thee, that °GOD is °greater than °man. d

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16 And still I waited, though they could not speak,
But silent stood and offered no reply.)
17 I will reply—e'en I:—on mine own part;
I too will show my knowledge, even I.
18 For I am fillèd full with [wisdom's] words;
The spirit in my breast constraineth me.
19 It is as wine secured, without a vent,
Like 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 Maker soon would summon me away.

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

Q[1] R[1] a[1] (p. 706) **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 utt'rance give, distinct and clear:

b[1] 3 For all that I shall say comes from my heart,
My lips shall speak what is sincere and true.

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: a
Array thy words in order; take thy stand.

6 Lo, I am here—thou wishedst—in GOD'S stead. b[2]
And of the clay I have been formed, [like thee].
7 Behold, my terror will not make thee fear;
Nor heavy will my hand upon thee press.

8 But, surely, thou hast spoken in mine ears, S c
And I have heard a voice of words like these:
9 "A man without transgression, pure, am I:
Yea, I am clean; without iniquity.
10 He is against me; seeking grounds of strife,
That He may count me as His enemy;
11 My feet He setteth fast within the stocks,
And taketh observation of my ways."

12 Behold, thou art not just: I answer thee: d
HOW GREAT IS GOD COMPARED WITH MORTAL MAN?

S c (p. 706) 1656

13 Why dost thou strive against Him? for He giveth not account of any of His matters.

d e¹ (p. 707)

14 For [4]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 [12] men, in slumberings upon the bed;

f¹

16 Then He openeth the ears of [12] 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.

e²

19 He is chastened also with pain upon his bed, and the multitude of his bones with strong *pain:*
20 So that his life abhorreth bread, and his [18] soul dainty meat.
21 His flesh is consumed away, that it cannot be seen; and his bones *that* were not seen stick out.
22 °Yea, his [18] soul draweth near unto the °grave, and his life to the destroyers.

f²

23 °If there be a messenger with Him, an °interpreter, one among a thousand, to shew unto [17] man °His uprightness:
24 Then He is gracious unto him, and saith, 'Deliver him from going down to the [18] 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 [12] GOD, and He will be favourable unto him: and he shall see His face with °joy: for He will render unto [12] man [23] His righteousness.
27 He looketh upon [12] men, and *if any* say, °'I have °sinned, and perverted *that which was* right, and it profited me not;'
28 He will deliver his [18] soul from going into the [18] pit, and his life shall see the light.

33. 14-30 (*d*, p. 706). GOD'S GOODNESS: IN REVELATION. (*Repeated Alternation.*)

d | e¹ | 14, 15. Means. (Dreams and visions.)
d | f¹ | 16-18. Ends. (Negative.) } In detail.
d | e² | 19-22. Means. (Afflictions.)
d | f² | 23-28. Ends. (Positive.) } In detail.
d | e³ | 29. Means. (All these means.)
d | f³ | 30. Ends. (Neg. 30-. Pos. -30.) } In sum.

17 man. Heb. *'ādām.* Ap. 14. I.
from man. Heb. from *geber.* Ap. 4. III.
18 soul. Heb. *nephesh.* Ap. 13.
pit. Heb. *shaḥath* = the grave, as dug out of the earth.
22 Yea. This "Yea" was not in the A.V. of 1611, nor in editions of 1646 and 1648.
grave. Heb. *shaḥath*, as in *v.* 18.
23 If there be. This is another way by which God speaks.
interpreter. To reveal God and His truth. Cp. John 1. 18.
His: i.e. God's righteousness.
24 a Ransom = an Atonement. Heb. *kopher*, a covering by shedding of blood, or the price of expiation, or atonement.
26 joy = shouts of joy.
27 I have sinned. This is true wisdom. See note on 28. 28. This is "the end of the Lord" (Jas. 5. 11), to which all was leading, and which is reached at length in 42. 2-5.
sinned. Heb. *chaṭa'.* Ap. 44. i.
29 Lo. Fig. *Asterismos.* Ap. 6.
33 hearken = hearken thou.

e³

29 °Lo, all these *things* worketh [4]GOD oftentimes with [17] man,

f³

30 To bring back his [18] soul from the [18] pit, to be enlightened with the light of the living.

R² a³ (p. 706)

31 Mark well, O Job, hearken unto me:

b³

hold thy peace, and I will speak.

a⁴

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

b⁴

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

S c (p. 706)

13 Why, then, 'gainst Him didst thou dare make complaint,
That by no word of His He answ'reth thee?

d e¹ (p. 707)

14 For GOD doth speak. He speaks in sundry ways:
Again, again, though man regard it not.
15 He speaks in dreams, and visions of the night,
When, deep in slumber, lying on their bed,
There falls on men an overwhelming sleep.

f¹

16 Then opens He their ear, that they may hear,
Pressing, as with a seal, the warning given,
17 To make a man withdraw himself from sin,
Or keep him from the [dangerous] way of pride.
18 Back from the pit 'tis thus He keeps a man,
And saves his life from falling by the sword.

e²

19 He speaks again, when, chastened, on his bed
Another lies, his bones all rack'd with pain;
20 So that his daily food he doth abhor,
And turns against his choicest dainty meat.
21 His flesh, it wastes away and is not seen:
His bones, before concealed, show through his skin.
22 Unto destruction he is drawing nigh,
And death's dark angel waits to end his life.

f²

23 Then, then, He speaks with him by Messenger
Who can interpret;—One, 'mong thousands chief,
Who will reveal to man HIS righteousness.
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's 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! and I perverted what was right!
Although no profit from it came to me."
28 His soul HE hath redeemèd from the pit:
His life will yet again behold the light.

e³

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

f³

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

R² a³ (p. 706)

31 Mark this, O Job, and hearken unto me.

b³

I will now speak: and, as for thee, hold thou
Thy peace, while I with words of wisdom teach.

a⁴

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

b⁴

33 If not; do thou then hearken unto me:
Hold thou thy peace, while wisdom I impart.

P² (p. 705) 1656 Q¹ T g (p. 708)

34 Furthermore Elihu °answered and said,

2 "Hear my °words, O ye wise *men;* and give ear unto me, ye that have knowledge.
3 For the ear trieth words, as the °mouth tasteth meat.
4 Let us choose to us judgment: let us know among ourselves what *is* good.

h 5 For Job hath said, °"I am righteous: and °GOD hath taken away my judgment.
6 Should I lie against my right? my wound *is* incurable without °transgression."

i 7 What °man *is* like Job, *who* drinketh up scorning like water?
8 Which goeth in company with the workers of °iniquity, and walketh with °wicked °men.
9 For he hath said, 'It profiteth a [7]man nothing that he should delight himself with °God.'

U j 10 Therefore hearken unto me, ye [8]men of understanding:

k far be it from [5]GOD, *that He should do* [8]wickedness; and *from* °THE ALMIGHTY, *that He should commit* [8]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 [5]GOD will not do [8]wickedly, neither will [10]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 [11]man shall °turn again unto dust.

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

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

18 °*Is it fit* to say to a king, '*Thou art* °wicked?' *and* to °princes, '*Ye are* °ungodly?'

34. 1 answered=addressed. See note on 4. 1.

34. 2-37 (Q², p. 705). ELIHU'S WORDS TO JOB'S FRIENDS. (*Introversion and Alternations.*)

Q¹ | T | g | 2-4. Appeal to his hearers.
h | 5, 6. Job's error. (5, Himself. 5, 6, God.)
i | 7-9. His reproof.
U | j | 10-. Call for attention.
k | -10-15. Vindication of God.
U | j | 16. Call for attention.
k | 17-33-. Vindication of God.
T | g | -33, 34. Appeal to his hearers.
h | 35. Job's error.
i | 36, 37. His reproof.

2 words=speech.
3 mouth=palate.
5 I am righteous. Cp. 9. 21-24; 10. 15; 27. 6; 13. 15, 18, 23; 16. 17; 19. 7; 23. 7, 10-12; 27. 5, &c.
GOD. Heb. El. Ap. 4. IV.
6 transgression. Heb. *pāsha'*. Ap. 44. ix.
7 man=strong man. Heb. *geber*. Ap. 14. IV.
8 iniquity. Heb. *'āven*. Ap. 44. iii.
wicked. Heb. *rāshā'*. Ap. 44. x.
men. Heb. pl. of *'ĕnōsh*. Ap. 14. III.
9 God. Heb. Elohim. Ap. 4. I.
10 THE ALMIGHTY. Heb. Shaddai. Ap. 4. VII.
11 man. Heb. *'ādām*. Ap. 14. I.
every man. Heb. *'īsh*. Ap. 14. II.
13 Who...? Fig. *Erotēsis*. Ap. 6.
14 man=him.
spirit. Heb. *rūach*. Ap. 9.
and=even; or, Fig. *Hendiadys* (Ap. 6), one thing meant by the two words.
breath. Heb. *nᵉshāmāh*. Ap. 16. Cp. Gen. 2. 7.
15 perish=expire.
turn again. Cp. Gen. 3. 19. Ecc. 12. 7.
17 Shall...? } Fig. *Erotēsis*. Ap. 6.
18 Is it...? }
wicked=Belial.
princes=nobles.
ungodly. Heb. *rāshā'*. Ap. 44. x. Cp. *v.* 8.

ELIHU. ADDRESS TO JOB'S FRIENDS.

34. 1-37 (Q², p. 705).

P² (p. 705) Q² T g (p. 708)

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

2 Hear now my words, ye wise [and clever] men;
And ye who knowledge have, give ear to me.
3 For 'tis the ear that [proves and] trieth speech,
E'en as the palate shows what food is good.
4 Then, let us, what is right, choose for ourselves:
Let us decide among us, what is good.

h 5 Now Job hath said—
"I am and have been just:
But GOD my righteous cause hath turned away.
6 Shall I against my right speak what is false?
Sore is my wound; though through no sin of mine."

i 7 Where is the worthy man [who] like to Job,
Drinks up as water all your scornful words?
8 And keepeth company with those who sin,
And doth associate with wicked men?

9 For he hath said—
"It profiteth not man
That he should take delight in Elohim."

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

Far be such evil from the mighty GOD, k
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; U j
Give heed unto the teaching of my words.

17 Can one who hateth justice rule [the world]? k
Wilt thou condemn the Just, the Mighty One?
18 Shall one say to a King—"Thou worthless man"?
Or, unto nobles, "Ye ungodly men"?

1656 19 °*How much less to Him* That °accepteth not the persons of [18]princes, nor °regardeth the rich more than the °poor? for they all *are* °the work of His hands.
20 In a moment shall they die, and the people shall be troubled at midnight, and pass away: and the mighty shall be taken away °without hand.
21 For His eyes *are* upon the ways of °man, and He seeth all his goings.
22 *There is* no °darkness, nor shadow of death, where the workers of [8]iniquity may hide themselves.
23 For He will not lay upon [21]man more *than right;* that he should enter into judgment with [5]GOD.
24 He shall break in pieces mighty men without number, and set others in their stead.
25 Therefore He knoweth their works, and He overturneth *them* in the night, so that they are °destroyed.
26 He striketh them as [8]wicked men in the open sight of others;
27 Because they turned back °from Him, and would not consider any of His ways:
28 So that they cause the cry of the [19]poor to come unto Him, and He heareth the cry of the afflicted.
29 °When He giveth quietness, who then can make trouble? and °when He hideth *His* face, who then can behold Him? whether *it be done* against a nation, or against a [11]man only:
30 That the hypocrite reign not, lest the people be ensnared.
31 Surely it is meet to be said unto [5]GOD, 'I have borne *chastisement,* I will not offend *any more:*
32 *That which* I see not teach Thou me: if I have done [8]iniquity, I will do no more.'
33 °*Should it be* according to thy mind? He will recompense it, whether thou refuse, or whether thou choose; and not I:
Tg (p. 708) therefore speak what thou knowest.

19 How . . . ? Fig. *Erotēsis.* Ap. 6.
accepteth not, &c. Cp. Deut. 10. 17. 2 Chron. 19. 7. Luke 20. 21. Acts 10. 34.
regardeth. A Homonym (Heb. *nākar*), with three meanings: (1) here, to regard; (2) to mistake, Deut. 32. 27; (3) to deliver, 1 Sam. 23. 7.
poor: i.e. reduced in circumstances. Heb. *dal.* See note on Prov. 6. 11.
the work, &c. Cp. 10. 3; 14. 15; 31. 15; 37. 7, &c.
20 without hand. Cp. Dan. 2. 34, 45; 8. 25; and see 1 Sam. 26. 11. 2 Sam. 24. 16.
21 man. Heb. *'ĭsh.* Ap. 14. II.
22 darkness. Heb. *ḥāshak.* See note on 3. 6.
25 destroyed = crushed. **27** from = from after.
29 When . . . ? Fig. *Erotēsis.* Ap. 6.
30 hypocrite = profane man (Heb. *'ādām.* Ap. 14. I).
33 Should it be. See rendering below.
35 without wisdom. See note on 33. 27.
36 wicked. Heb. *'āven.* Ap. 44. iii.
37 rebellion. Heb. *pāsha'.* Ap. 44. ix.
sin. Heb. *ḥāṭā'.* Ap. 44. i.

35. 2-16 (Q[1], p. 705). ELIHU'S WORDS TO JOB.
(*Repeated Alternation.*)

Q[3]	V[1]	l[1]	2, 3. Error. Job's.	Personal.
		m[1]	4-8. Answer.	
	V[2]	l[2]	9. Error. Man's.	General.
		m[2]	10-13. Answer.	
	V[3]	l[3]	14-. Error. Job's.	Personal.
		m[3]	-14-16. Answer.	

2 GOD'S. Heb. El. Ap. 4. IV.

34 Let [8]men of understanding tell me, and let a wise [7]man hearken unto me.
35 Job hath spoken without knowledge, and *h* his words *were* °without wisdom.
36 My desire *is that* Job may be tried unto the *i* end because of *his* answers for °wicked [8]men.
37 For he addeth °rebellion unto his °sin, he clappeth *his hands* among us, and multiplieth his words against [5]GOD."

35 Elihu spake moreover, and said, *P*[3] (p. 705)
2 "Thinkest thou this to be right, *Q*[3] *V*[1] *l*[1]
that thou saidst, 'My righteousness *is* more (p. 709)
than °GOD'S?'

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19 How much less wilt thou say it then 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 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 turnèd back from after Him,
Nor any of His ways would they regard;
28 But, [by oppression,] brought the poor man's cry
To Him Who hears the plaint of the oppressed.
29 When He gives quiet, who can e'er disturb?
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. *Tg*
34 For ME would men of understanding speak; (p. 708)
Yea, every wise man listening now [will say]:
35 "Job, without knowledge, spoke in ignorance; *h*
And void of understanding were his words."
36 Oh would that Job were proved unto the end, *i*
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 (Q[3], p. 705).

1 Elihu further spake to Job and said:— *P*[3] (p. 705)
2 Dost thou count this sound judgment? Thou didst *Q*[3] *V*[1] *l*[1]
say, (p. 709)
"My righteousness surpasseth that of GOD:"

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

m¹ (p. 709) 4 ℨ will answer thee, and thy companions with thee.

5 °Look unto the heavens, and see; and behold the clouds *which* are higher than thou.

6 If thou [3]sinnest, what doest thou against Him? or *if* thy °transgressions be multiplied, what doest thou unto Him?

7 If thou be righteous, what givest thou Him? or what receiveth He of thine hand?

8 Thy °wickedness *may hurt* °a man as thou *art;* and thy righteousness *may profit* the son °of man.

V² l² 9 By reason of the multitude of oppressions they make *the oppressed* to cry: they cry out by reason of the arm of the mighty.

m² 10 But none saith, 'Where *is* °GOD my Maker, Who giveth songs in the night;

11 Who teacheth us more than the beasts of the earth, and maketh us wiser than the fowls of heaven?'

12 There they cry, but none giveth answer, because of the pride of °evil men.

13 Surely [2]GOD will not hear vanity, neither will °THE ALMIGHTY regard it.

V³ l³ 14 Although thou sayest thou shalt not see Him,

m³ *yet* judgment *is* before Him; therefore °trust thou in Him.

15 But now, because *it is* not *so,* °He hath visited in His anger; yet He knoweth *it* not in great extremity:

16 Therefore doth Job open his mouth in vain; he multiplieth words without knowledge."

P¹ (p. 705) Q⁴ W (p. 710) **36** Elihu also proceeded, and said,

2 "Suffer me a little, and I will shew thee that *I have* yet to speak on °GOD'S behalf.

3 What . . . ? Fig. *Erotēsis.* Ap. 6.
sin. Heb. *ḥāṭā'.* Ap. 44. i.
5 Look = Look attentively.
6 transgressions. Heb. *pāsha'.* Ap. 44. ix.
8 wickedness. Heb. *rāsha'.* Ap. 44. x.
a man. Heb. *'îsh.* Ap. 14. II.
of man. Heb. *'ādām.* Ap. 14. I.
10 GOD. Heb. Eloah. Ap. 4. V.
12 evil. Heb. *rā'a'.* Ap. 44. viii.
13 THE ALMIGHTY. Heb. El Shaddai = GOD ALMIGHTY. Ap. 4. VII.
14 trust thou in = stay thyself upon. Heb. *ḥûl.* See Ap. 69. IV.
15 He. Supply Ellipsis: "[thou sayest] He".

36. 2—37. 24 (Q⁴, p. 705). ELIHU'S WORDS ON GOD'S BEHALF. (*Introversion and Alternations.*)

Q⁴ | W | 36. 2-4. Introduction. "On God's behalf."
X | n | 36. 5. His attribute. "God is great."
o | 36. 6-15. Manifested in Providence.
p | 36. 16-25. Application and exhortation to fear His wondrous wrath.
X | n | 36. 26. His attribute. "God is great."
o | 36. 27—37. 13. Manifested in Creation.
p | 37. 14-22-. Application and exhortation to consider His "wondrous works."
W | 37. -22, 24. Conclusion. "On God's behalf."

2 GOD'S. Heb. Eloah. Ap. 4. V.
5 Behold. Fig. *Asterismos.* Ap. 6.
GOD. Heb. El. Ap. 4. IV.
is mighty. This is the text of Elihu's discourses, leading up to God's own addresses to Job. Cp. *v.* 26; and 33. 12. 6 wicked = lawless. Heb. *rāshā'.* Ap. 44. x.
poor = wretched. Heb. *'anî.* 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.

X n 5 °Behold, °GOD °*is* mighty, and despiseth not *any: He is* mighty in strength *and* wisdom.

o 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.

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

m¹ (p. 709) 4 I—even I, will make reply to thee,
And, with thee, to these friends of thine as well.
5 Look up unto the heav'ns; consider them;
Survey the skies, so high above thy head.
6 If thou hast sinned, what doest 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] will He receive?
8 Thy sin may hurt a mortal like thyself;
Thy righteousness may profit one like thee.

V² l² 9 Men make an outcry when they are oppressed:
They cry for help when 'neath the tyrant's pow'r.

m² 10 But no one saith, "Where is my Maker, GOD,
Who giveth songs to us in sorrow's night;
11 And teacheth us beyond the beasts of earth,
And makes us wiser than the fowl of heav'n?"
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.

V³ l³ 14 How much less, then, when thou dost say to Him—
"I see Him not: [He doth not hear my cry]."
Yet judgment is before Him: therefore wait. m³
15 But now, because He hath not punished thee,
[Thou say'st]:— "His anger doth not visit sin;
Nor strictly mark wide-spread iniquity."
16 Thus Job doth fill his mouth with vanity;
And, without knowledge, multiplieth words.

ELIHU. WORDS ON GOD'S BEHALF. P¹ (p. 705)
36. 2—37. 24 (Q⁴, p. 705).

2 Bear with me, while I, briefly, make thee see Q⁴ W (p. 710)
There yet are words to say on GOD'S behalf.
3 My knowledge I shall gather from afar;
And to my Maker righteousness ascribe.
4 For truly, nothing false is in my words:
Th' Omniscient One it is Who deals with thee.

X n 5 Lo! GOD IS GREAT,—but naught doth He despise:
In power great, in wisdom great, is He.

o 6 He will not let the wicked ever live:
But He will right the cause of the oppressed,
7 And not take from a righteous man His eyes.
He seateth them with kings upon the throne;
He makes them sit in glory; raised on high.

1656 8 And if *they be* bound in fetters, *and* be holden in cords of affliction;
9 Then He sheweth them their work, and their °transgressions that they have exceeded.
10 He openeth also their ear to discipline, and commandeth that they return from °iniquity.
11 If they obey and serve *Him*, they shall spend their days in prosperity, and their years in pleasures.
12 But if they obey not, they shall perish by the sword, and they shall die without knowledge.
13 But the hypocrites in heart heap up wrath: they cry not when He bindeth them.
14 °They die in youth, and their life *is* among the °unclean.
15 He delivereth the [6]poor in his affliction, and openeth their ears in oppression.
p (p. 710) 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 [6]wicked: judgment and justice take hold *on thee.*
18 Because *there is* wrath, *beware* lest He take thee away with *His* stroke: then a great ransom cannot deliver thee.
19 °Will He esteem thy riches? *no*, not gold, nor all the forces of strength.
20 Desire not the night, when people are cut off in their place.
21 Take heed, regard not [10]iniquity: for this hast thou chosen rather than affliction.
22 [5]Behold, [5]GOD exalteth by His power: °who teacheth like Him?
23 [22]Who hath enjoined Him His way? or [22]who can say, 'Thou hast wrought °iniquity?'
24 Remember that thou magnify His work, which °men behold.

9 transgressions. Heb. *pāsha'*. Ap. 44. ix.
10 iniquity. Heb. *'āven*. Ap. 44. iii. Not the same word as *v.* 23.
14 They die = their souls die. Heb. *nephesh*. Ap. 13.
unclean = sodomites. See note on Deut. 23. 17.
19 Will He . . . ? } Fig. *Erotēsis*. Ap. 6.
22 who . . . ? }
iniquity. Heb. *'āval*. Ap. 44. vi. Not the same word as *vv.* 10, 21. 24 men. Heb. pl. of *'ĕnōsh*. Ap. 14. III.
25 Every man. Heb. every *'ādām*. Ap. 14. I.
man may behold = all mankind have gazed.
26 is great. See note on *v.* 5.
His years. Fig. *Anthropopatheia*. Ap. 6.
29 can any . . . ? Fig. *Erotēsis*. Ap. 6.
spreadings = suspensions, or floatings.
tabernacle = booth. Heb. *sukkāh*.
30 bottom = roots or offspring, i.e. clouds.
31 people = peoples.
33 sheweth = announceth.

25 °Every man may see it; °man may [24]behold *it* afar off.
26 Behold, [5]GOD °*is* great, and we know *Him* not, neither can the number of °His years be searched out. X n
27 For He maketh small the drops of water: o they pour down rain according to the vapour thereof:
28 Which the clouds do drop *and* distil upon [25]man abundantly.
29 Also °can *any* understand the °spreadings of the clouds, *or* the noise of His °tabernacle?
30 [5]Behold, He spreadeth His light upon it, and covereth the °bottom of the sea.
31 For by them judgeth He the °people; He giveth meat in abundance.
32 With clouds He covereth the light; and commandeth it *not to shine* by *the cloud* that cometh betwixt.
33 The noise thereof °sheweth concerning it, the cattle also concerning the vapour.

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8 And, if they be in [iron] fetters bound,
Or, [if] they be held fast in sorrow's bonds,
9 [It is] that He may show to them their deeds
And their transgressions which have sprung from pride.
10 Thus openeth He their ear, and doth instruct
And warn them from iniquity to turn.
11 Then, if they hearken and obey [His voice],
They in prosperity shall spend their days,
[And end] their years in peace and pleasantness.
12 Should they not heed, they perish by the sword;
And die, not knowing [how it is, or why].
13 But hypocrites in heart will heap up wrath,
[Because] 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.
p (p. 710) 16 Thus, in like manner, He would THEE allure,
And from the mouth of trouble draw thee 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;
For, then, a ransom great will not suffice,
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!
21 Take heed! regard not thou iniquity;
For this 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 should'st extol His work,
Which men have contemplated, [and have sung]:
25 Yea, all have gazed in wonder thereupon;
And mortal man beholds it from afar.
26 Lo! GOD IS GREAT,—[greater] than we can know; X n
The number of His years past finding out.
27 'Tis He Who draweth up the vapour-clouds; o
And they distil [from heaven] in rain and mist:
28 E'en that which from the [low'ring] skies doth fall,
And poureth down on man abundantly.
29 Can any man explain the rain-clouds' balancings,
The rumbling thunders of His canopy?
30 Behold, He spreadeth out His light thereon,
While making dark the bottom of the sea.
31 (Yet He His judgment executes by these:
By these He giveth food abundantly.)
32 He [graspeth] in His hand the lightning flash,
And giveth it commandment where to strike.
33 Of this the noise thereof quick notice gives,
The [frightened] cattle warn of coming storm.

1656 **37** 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 [5]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 counsels: 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.

p (p. 710) 14 Hearken unto this, O Job: stand still, and consider the wondrous works of [5]GOD.
15 °Dost thou know when °GOD disposed them, and caused the light of His cloud to shine?
16 [15]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. 2 His voice... His mouth. Fig. *Anthropopatheia.* Ap. 6.
5 GOD. Heb. El. Ap. 4. IV.
7 man. Heb. *'ādām.* Ap. 14. I.
men. Heb. pl. of *'ĕnōsh.* Ap. 14. III.
8 places=lurking-places, or lairs.
10 breath. Heb. *nᵉshāmah.* Ap. 16.
12 world=vast expanse, or the habitable world. Heb. *tēbēl.*
15 Dost...? Fig. *Erotēsis.* Ap. 6.
GOD. Heb. Eloah. Ap. 4. V.
16 clouds=thick clouds.
18 sky=skies.
looking glass=mirror.
20 man. Heb. *'ĭsh.* Ap. 14. II.
21 wind. Heb. *rūach.* Ap. 9.
23 THE ALMIGHTY. Heb. Shaddai. Ap. 4. VII.
power. The Heb. accents mark off three distinct attributes: (1) power supreme; (2) righteousness abundant; (3) the consequent reverence from men, *v.* 24.

18 Hast thou with Him spread out the °sky, *which is* strong, *and* as a molten °looking glass?
19 Teach us what we shall say unto Him; *for* we cannot order *our speech* by reason of darkness.
20 Shall it be told Him that I speak? if a °man speak, surely he shall be swallowed up.
21 And now *men* see not the bright light which *is* in the clouds: but the °wind passeth, and cleanseth them.
22 Fair weather cometh out of the north:
with [15]GOD *is* terrible majesty. W
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 [7]Men do therefore fear Him: He respecteth not any *that are* wise of heart."

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37 [The rumbling thunder] makes my heart to quake,
And [startled] it leaps up from out its place.
2 Hear ye, O hear, the roaring of His voice,
The loud reverberations from His mouth,
3 As under heaven's expanse the sound goes forth.
His lightning to the Earth's extremities
4 [He sends], and after it the thunder roars:
He thund'reth with His voice of majesty:
One cannot trace Him, though His voice be heard.
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:"
And to the show'r, yea, to the flooding rains
7 Which stop the work of man and make it cease,
That all men of His doing may take note;
8 Then must the beasts each to his covert go,
And in their lairs must they [perforce] remain.
9 Out from the south proceedeth the hot blast;
And from Mezarim comes the biting cold.
10 The wind of GOD produces the hoar-frost;
The waters wide are all congealed by it.
11 With rain He ladeneth the thick dark cloud,
And dissipates the filmy cumulus:
12 It turneth round about as He doth guide,
That His commandment it may execute
Upon the [vast] expanse of all the earth,
13 Whether in chastisement, or for His land,
Or else in mercy cause He it to come.

14 O Job! [I pray thee] hearken unto this: p
Stand still and contemplate GOD'S wondrous works. (p. 710)
15 Know'st THOU how Eloah gives charge to them,
And how He makes His light on them to shine?
16 Or dost thou know the thick-clouds' balancings,
His wondrous works, Whose knowledge hath no bound?
17 How [is it that] thy garments [feel so] warm,
When He makes still the Earth with southern heat?
18 Wast thou with Him [when] He spread out the sky;
And made it like a molten mirror [firm]?
19 Oh, tell me that which we should say to Him:
We know not what to say; so dark we are!
20 Must He be told that I would speak to Him!
And if I speak, can man see Him and live.
21 But now, [though] men see not the light [of God],
Yet He is bright [in splendour] in the skies:
But when the wind has passed and cleared the clouds,
22 Then from the north there comes a golden light.

Ah! but with GOD there is a majesty W
23 Divine. And Shaddai's paths we cannot find;
So great, so great is He in pow'r; so full
Of righteousness and truth: He will not crush.
24 Therefore can men but stand in awe of Him:
For none can know Him, be they e'er so wise.

Y A¹ (p. 713) 1656

38 Then °the LORD °answered Job out of the whirlwind, and said,
2 °"Who *is* this that °darkeneth counsel by words without knowledge?
3 Gird up now thy loins like a °man; for I will demand of thee, and °answer thou Me.

B¹ C

4 °Where wast thou when I laid the foundations of the earth? declare, if thou °hast understanding.
5 Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it?
6 Whereupon are the °foundations thereof °fastened? or who laid the corner stone thereof;
7 When the morning °stars sang together, and all the °sons of °God shouted for joy?

D q¹

8 Or *who* shut up the sea with doors, when it brake forth, *as if* it had issued out of the womb?
9 When I made the cloud the garment thereof, and °thick darkness a swaddlingband for it,
10 And °brake up for it My decreed *place*, and set bars and doors,
11 And said, 'Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed'?

r¹

12 Hast thou commanded °the morning since thy days; *and* caused the dayspring to know his place;
13 That it might take hold of the ends of the earth, that °the wicked might be shaken out of it?
14 It is turned as clay *to* the seal; and they stand as a garment.
15 And from [13]the wicked their light is withholden, and the high arm shall be broken.

q²

16 Hast thou entered into the springs of the sea? or hast thou walked in the °search of the depth?

38. 1—42. 6 (*D*, p. 665). JOB AND JEHOVAH. (*Alternation.*)

D | Y | 38. 1—40. 2. Jehovah's first address.
Z | 40. 3-5. Job's first answer.
Y | 40. 6—41. 34. Jehovah's second address.
Z | 42. 1-6. Job's second answer.

38. 1—40. 2 (Y, above). JEHOVAH'S FIRST ADDRESS. (*Repeated Alternation.*)

Y | A¹ | 38. 1-3. Jehovah's *first* appeal to Job.
B¹ | 38. 4-35. The inanimate creation. Wisdom exhibited in outward activities.
A² | 38. 36-38. Jehovah's *second* appeal to Job.
B² | 38. 39—39. 30. The animate creation. Wisdom manifested "in the inward parts."
A³ | 40. 1, 2. Jehovah's *third* appeal to Job.

1 the LORD. Heb. Jehovah. Ap. 4. II.
answered. See note on 4. 1. We now have Jehovah's own ministry, and the theme is Himself. Elihu's ministry furnishes the text: "God is greater than man" (33. 12). This leads up to "the end of the Lord" (Jas. 5. 11). "How should mortal man be just with God?" See 4. 17; 9. 2; 15. 14; 33. 9; 34. 5. How different from the ministry of the three friends, which, like most ministries of to-day, consists in the effort to make men "good" by persuasion.
2 Who is this . . . ? Fig. *Erotēsis*. Ap. 6.
darkeneth. Heb. *ḥashak*. See note on 3. 6.
3 man. Heb. *geber*. Ap. 14. IV.
answer thou Me = cause Me to know.

38. 4-35 (B¹, above). THE INANIMATE CREATION. WISDOM EXHIBITED IN OUTWARD ACTIVITIES. (*Introversions.*)

B¹ | C | 4-7. The earth.
D | q¹ | 8-11. The sea.
r¹ | 12-15. The morn, and dawn.
q² | 16-18. The springs of the sea.
} Things pertaining to the earth.
E | 19-. Light.
E | -19-21. Darkness.
} Things pertaining to both the earth and the heavens.
D | q³ | 22, 23. Snow and hail.
r² | 24-27. Lightning.
q⁴ | 28-30. Rain, dew, and frost.
} Things pertaining to the heavens.
C | 31-35. The heavens.

4 Where wast thou . . . ? Figs. *Erotēsis* and *Irony*. Ap. 6. hast understanding = knowest.
6 foundations = sockets. fastened = sunk. **7** stars sang. Fig. *Prosopopœia*. Ap. 6. See Ap. 12. sons of God = angels. See note on Gen. 6. 2: and the eight occurrences of the expression in O.T. See also Ap. 23 and 25. God. Heb. Elohim. Ap. 4. I. **9** thick darkness. Heb. *'ărāphel*. See note on 3. 6. **10** brake up = assigned. **12** the morning. See the Alternation below, *vv.* 12-14. **13** the wicked = lawless. Heb. *rāshā'*. Ap. 44. x. Here and *v.* 15 the letter Ayin (ע) is suspended (see note on Judg. 18. 30). Without it the word means "heads", with it "the lawless". All the ancient versions and early printed editions read "the lawless". **16** search = secret.

JEHOVAH'S TWO ADDRESSES TO JOB.
38. 1—42. 6 (*D*, p. 665).

JEHOVAH'S FIRST ADDRESS.
38. 1—40. 2 (Y, above).

Y A¹ (p. 713)

38 Then from the storm Jehovah spake to Job,
2 Pray, who is it that maketh counsel dark
By words devoid of knowledge, [and of truth]?
3 Gird up thy loins, now, like a man; for I
Will ask of thee, and do thou answer Me.

B¹ C

4 Where wast thou when I earth's foundations laid?
Say, if thou know'st, and hast intelligence.
5 Who fix'd its measurements? (for thou wilt know),
Or who upon it stretched the measuring line?
6 On what were its foundations made to rest?
Or who its corner-stone [so truly] laid,
7 (When all the morning stars together sang,
And all the sons of God did shout for joy)?

D q¹

8 Or, who fenced in with doors the [roaring] sea,
When bursting forth from [Nature's] womb it came?
9 What time I made the clouds its covering-robe,
And darkness deep the swaddling-band thereof;
10 When I decreed for it My boundary,
And set its bars and doors, and to it said,
11 "Thus far—no farther, Ocean, shalt thou come:
Here shalt thou stay the swelling of thy waves"?

r¹

12 Hast thou called Morning forth since thou wast born;
Or taught the early Dawn to know its place?
13 [Bid Morn] lay hold on outskirts of the earth;
[Taught Dawn] to rout the lawless from their place?
14 [Bid Morn] change earth as clay beneath the seal;
[Bid Dawn] enrobe the beauteous world with light?
15 Thus Morning robs the wicked of their prey,
And stays, arrested, the uplifted arm.

q²

16 The fountains of the sea hast thou explored?
Or, hast thou searched the secrets of the deep?

1656 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.
E (p. 713) 19 Where *is* the °way *where* light dwelleth?
E 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?
D q³ 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?
r² 24 By what way is the light °parted, *which* scattereth the east wind upon the earth?
25 Who hath divided a watercourse for the overflowing of waters, or a way for the lightning of thunder;
26 To cause it to rain on the earth, *where* no °man *is; 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?
q⁴ 28 Hath the rain a father? or who hath begotten the drops of °dew?
29 Out of whose womb came the ice? and the hoary frost of heaven, who hath gendered it?
30 The waters are hid as *with* a stone, and the face of the deep is frozen.
C 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 doors = gates.
19 way. Supply Ellipsis: "Where is the way [to the place where] light", &c.
22 treasures = treasuries.
23 against the day, &c.: e.g. as in Josh. 10. 11.
24 part = divide up into parts: as the rays of light in a prism. 26 man. Heb. *'ish*. Ap. 14. II. man. Heb. *'ādām*. Ap. 14. I.
28 dew = night mist. See note on Ps. 133. 3.
31 Pleiades. Heb. *kīmah*. See Ap. 12. Orion. Heb. *kᵉsīl*. Ap. 12.
32 Mazzaroth = the twelve signs of the Zodiac marking the path of the sun in the heavens. Ap. 12. Arcturus. Heb. *'āyish* = the greater sheepfold: known to day as "the great bear". See Ap. 12.
33 ordinances = statutes. the = his.
36 in the inward parts. Heb. *ṭuchŏth*: occ. only here and Ps. 51. 6. See note on 28. 28 and Prov. 1. 7.

38. 39—39. 30 (B², p. 713). THE ANIMATE CREATION. WISDOM MANIFESTED "IN THE INWARD PARTS". (*Introversion and Alternation.*)

B² | F | 38. 39-41. Sustenance. (The lion, *vv.* 39, 40. The raven, *v.* 41.)
G | H | 39. 1-4. Young. (The wild goats, *v.* 1-. The hinds, *vv.* -1-4.)
J | 39. 5-12. Attribute. Freedom. (The wild ass, *vv.* 5-8. The wild bull, *vv.* 9-12.)
G | *H* | 39. 13-18. Young. (The ostrich.)
J | 39. 19-25. Attribute. Courage. (The war-horse.)
F | 39. 26-30. Sustenance. (The hawk, *v.* 26. The eagle, *vv.* 27-30.)

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? *A²*
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 clods cleave fast together?
39 Wilt thou hunt the prey for the lion? or fill the appetite of the young lions, *B² F* (p. 714)

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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.
E 19 Where lies the way that leads to Light's abode?
(p. 713) And, as for Darkness, where is found its place;
E 20 That thou shouldst bring each to its proper bound,
And know the paths that lead unto its house?
21 THOU know'st [of course]: THOU must have then been born,
And great must be the number of thy days!
D q³ 22 The treasuries of Snow hast thou approach'd?
Or, Hast thou seen the storehouse of the hail,
23 Which 'gainst a time of trouble I have kept,
Against the day of battle and of war?
r² 24 The Light: by what way do its rays break up?
How drives the east wind o'er the earth its course?
25 Who cleft 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?
q⁴ 28 The Rain, hath it a father [beside Me]?
The drops of Dew: who hath begotten them?
29 Whose is the womb whence cometh forth the Ice?
And heaven's hoar-frost: who gave it its birth?
30 As, turned to stone, the waters hide themselves;
The surface of the deep, congeal'd, coheres.
31 Canst thou bind fast the cluster Pleiades? *C*
Or, canst thou loosen [great] Orion's bands?
32 Canst thou lead forth the Zodiac's monthly Signs?
Or, canst thou guide Arcturus and his sons?
33 The statutes of the heavens: know'st thou these?
Didst thou set their dominion o'er the earth?
34 The clouds: canst thou to them lift up thy voice,
That plenteousness of rain may cover thee?
35 Canst thou send lightnings forth, that they may go,
And say to thee "Behold us! Here are we?"
36 Who hath put wisdom in the inward parts? *A²*
Or understanding given to the heart?
37 Who by his wisdom piles the clouds in tiers?
Or, who inclines the rain-clouds of the skies,
38 When dust, like metal fused, becometh hard,
And clods cleave fast together solidly?
39 The Lion: wilt thou hunt for him his prey?
Or satisfy the hunger of his young, *B² F* (p. 714)

1656 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.

G H (p. 714) **39** °Knowest thou the time when the wild goats of the rock bring forth? *or* canst thou mark when the hinds do calve?
2 Canst thou number the months *that* they fulfil? or knowest thou the time when they bring forth?
3 They bow themselves, they bring forth their young ones, they cast out their sorrows.
4 Their young ones are in good liking, they grow up °with corn; they go forth, and return not unto them.

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

G H 13 °*Gavest thou* the goodly wings unto the peacocks? or wings and feathers unto the ostrich?
14 Which leaveth her eggs in the earth, and warmeth them in dust,
15 And forgetteth that the foot may crush them, or that the wild beast may break them.
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 up herself on high, she scorneth the horse and his rider.

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

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

39. 1 Knowest thou . . . ? Note the Fig. *Erotēsis* (Ap. 6), used by Jehovah throughout this chapter for emphasis.
4 with corn = in the open field. Heb. *bar*. A *Homonym* with three meanings: (1) *pure, clear, clean* (11. 4. Song 6. 9, 10. Pss. 19. 8; 24. 4; 73. 1, &c.); hence corn winnowed and cleansed (Gen. 41. 35, 49. Ps. 65. 13. Prov. 11. 26. Joel 2. 24, &c.); (2) *the ground*, or *open field* (Job 39. 4), because bare and clean. Cp. Prov. 14. 4; (3) *son*: see note on Ps. 2. 12.
5 ass. Probably = mule.
10 the unicorn = the wild bull.
11 trust = confide in. Heb. *bāṭaḥ*. Ap. 69. I.
13 Gavest thou. The Ellipsis (Ap. 6) is correctly supplied.
17 GOD. Heb. Eloah. Ap. 4. V.
19 thunder = rustling mane.
20 afraid = leap.
grasshopper = locust.
nostrils = snorting.

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

G H (p. 714) **39** Know'st thou the time the Rock-Goat genderеth?
Observest thou the calving of the Hinds?
2 The months they fill, didst thou their number set,
And know the time when they to birth should bring?
3 They bow themselves: they bring their offspring forth;
And to the winds cast all their pangs away.
4 Strong grow their young; they fatten on the plains;
And to their parents never more return.

J 5 Who is it that sent forth the Wild Ass free?
Or who hath loosened the swift runner's bands?
6 Whose dwelling I have made the wilderness;
His haunts the salt and arid desert waste.
7 The city's busy tumult he doth scorn;
The driver's shouts and cries he doth not hear.
8 The mountains are his ample pasture ground;
There roameth he in quest of all things green.
9 The Wild Bull: will he be thy willing slave,
Or pass the night, contented, by thy crib?
10 Canst thou in harness lead him forth to plough?
To harrow, will he follow after thee?
11 Wilt thou, for all his strength, confide in him?
Or leave to him the tillage of thy ground?
12 Canst thou be sure he will bring home thy seed:
Or gather corn to fill thy threshing-floor?
13 The Ostrich wing, admirèd tho' it be;
Is it the pinion of the kindly Stork?
14 Nay! she it is that leaves to earth her eggs,
And in the dust she letteth them be warmed;
15 Unmindful that the passing foot might crush,
Or that the roaming beast might trample them.
16 She dealeth sternly with her young, as if
Not hers: and fears not that her toil be vain.
17 For God created her devoid of sense;
Nor gave her in intelligence a share.
18 Yet, when she lifteth up herself for flight,
The horse and rider both alike she scorns.
19 The War-horse: didst thou give to him his strength? J
Or clothe his arching neck with rustling mane?
20 Make him leap lightly, as the locust does?
The glory of his snorting fills with dread:
21 He paws the plain, rejoicing in his strength;
He rusheth on to meet the armèd host:
22 He mocks at fear, and cannot be dismayed;
Nor from the sword will he turn back or flee,
23 Though 'gainst him rain the arrows of the foe,
The glitter of the lance, and flash of spear.

1656 24 He swalloweth the ground with fierceness and rage: neither believeth he that *it is* the sound of the trumpet.
25 He saith among the trumpets, 'Ha, ha;' and he smelleth the battle afar off, the thunder of the captains, and the shouting.

F (p. 714) 26 Doth the hawk fly by thy wisdom, *and* stretch °her wings toward the south?
27 Doth the eagle mount up at thy command, and make [26] her nest on high?
28 °She dwelleth and abideth on the rock, upon the crag of the rock, and the strong place.
29 From thence [28] she seeketh the prey, *and* her eyes behold afar off.
30 [25]Her young ones also suck up blood: and °where the slain *are*, there *is* °*she*."

A[3] (p. 713) **40** Moreover °the LORD answered Job, and said,
2 °"Shall °he that contendeth with °THE ALMIGHTY instruct *Him?* °he that reproveth °ꞒꞒ, let him answer it."

Z 3 Then Job answered [1] the LORD, and said,
4 °"Behold, °I am vile; °what shall I answer Thee? I will °lay mine hand upon my mouth.
5 °Once have I spoken; but I will not answer: yea, °twice; °but I will proceed no further."

Y K[1] (p. 716) 6 Then answered [1] the LORD unto Job out of the whirlwind, and said,
7 "Gird up thy loins now like a °man: I will demand of thee, and declare thou unto Me.
8 Wilt thou also disannul My judgment? wilt thou condemn Me, that thou mayest be righteous?
9 Hast thou °an arm like °GOD? or canst thou thunder with a voice like Him?
10 Deck thyself now *with* majesty and excellency; and array thyself with glory and beauty.
11 Cast abroad the °rage of thy wrath: and behold 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. L[1]

26 her. Heb. = his. 28 She = He.
30 where the slain are, &c.: i.e. on a field of battle. Cp. Matt. 24. 28. Luke 17. 37.
she. A.V., 1611, reads "he".

40. 1 the LORD. Heb. Jehovah. Ap. 4. II.
2 Shall . . . ? Fig. *Erotēsis.* Ap. 6.
he that contendeth = the caviller, or reprover.
THE ALMIGHTY. Heb. Shaddai. Ap. 4. VII.
he that reproveth = contender with, or disputer.
ꞒꞒ. Heb. Eloah. Ap. 4. V.
4 Behold. Fig. *Asterismos.* Ap. 6.
I am vile. This is true wisdom. This is "the end of the Lord" (Jas. 5. 11), and the "end" of this whole book.
what . . . ? Fig. *Erotēsis.* 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. 713). JEHOVAH'S SECOND ADDRESS. (*Repeated Alternation.*)

Y	K[1]	40. 6-13. Jehovah's *first* appeal to Divine power. (General.)
	L[1]	40. 14. Consequent admission.
	K[2]	40. 15—41. 10-. Jehovah's *second* appeal to Divine power. (Special.) Behemoth (40. 15-24). Leviathan (41. 1-10-).
	L[2]	41. -10, 11. Consequent inference.
	K[3]	41. 12-34. Jehovah's *third* appeal to Divine power. (Special.) Leviathan, continued.

7 man. Heb. *geber.* Ap. 14. IV.
9 an arm. Fig. *Anthropopatheia.* Ap. 6.
GOD. Heb. El. Ap. 4. IV.
11 rage = overflowings.
12 wicked = lawless. Heb. *rāshā'.* Ap. 44. x.

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24 With noise and fury stampeth he the earth:
Nor standeth steady when the trumpet sounds.
25 And when it sounds amain he saith, "Aha!"
And from afar the coming battle scents,
The captain's thunder, and the shout of war.

F (p. 714) 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:
29 And thence he keenly spieth 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[3] (p. 716) **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 JEHOVAH.
40. 3-5 (Z, p. 713).

Z 3 Then Job confess'd, 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. 713).

JEHOVAH'S FIRST APPEAL TO JOB.
40. 6-13 (K[1], above).

Y K[1] 6 Again Jehovah said, from out the storm:—
7 Now like a strong man, gird thou up thy loins:
'tis I Who ask thee: make thou Me to know.
8 Wilt thou indeed My judgment disannul?
And Me condemn, that thou mayst 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.
L[1] 14 THEN, ALSO, I MYSELF WILL OWN TO THEE
THAT THY RIGHT HAND TO SAVE THEE
WILL SUFFICE.

K² (p. 716) 1656

15 ‹Behold now °behemoth, which I made with thee; he eateth grass as an ox.
16 °Lo now, his strength *is* in his loins, and his force *is* in the °navel of his belly.
17 He moveth his tail like a cedar: the sinews of his stones are wrapped together.
18 His bones *are as* strong pieces of brass; his bones *are* like bars of iron.
19 ℌe *is* the chief of the ways of ⁹GOD: He That made him can make His sword to approach *unto him*.
20 Surely the mountains bring him forth food, where all the beasts of the field play.
21 He lieth under the shady trees, in the covert of the reed, and fens.
22 The shady trees cover him *with* their shadow; the willows of the brook compass him about.
23 ‹Behold, he drinketh up a river, *and* hasteth not: he °trusteth that he can draw up Jordan into his mouth.
24 He taketh it with his eyes: *his* nose pierceth through snares.

41 °Canst thou draw out °leviathan with an hook? or his tongue with a cord *which* thou lettest down?
2 Canst thou put an °hook into his nose? or bore his jaw through with a thorn?
3 Will he make many supplications unto thee? will he speak soft *words* unto thee?
4 Will he make a covenant with thee? wilt thou take him for a servant for ever?
5 Wilt thou play with him as *with* a bird? or wilt thou bind him for thy maidens?
6 Shall the companions make a banquet of him? shall they part him among the merchants?
7 Canst thou fill his skin with barbed irons? or his head with fish spears?

behemoth: probably the hippopotamus (Greek for river-horse).
16 Lo. Fig. *Asterismos*. Ap. 6.
navel=muscles.
23 trusteth=believeth. Heb. *baṭaḥ*. Ap. 69. I.
41. 1 Canst thou . . . ? Note the Fig. *Erotēsis* (Ap. 6) throughout this chapter.
leviathan: probably the crocodile.
2 hook=reed.
9 Behold. Fig. *Asterismos*. Ap. 6.
11 prevented=anticipated.
is=that is.
13 discover=uncover.
with=within.
double bridle=double row of teeth.
16 air. Heb. *rūaḥ*. Ap. 9.

8 Lay thine hand upon him, remember the battle, do no more.
9 °Behold, the hope of him is in vain: shall not *one* be cast down even at the sight of him?
10 None *is so* fierce that dare stir him up: who then is able to stand before Me? L²
11 Who hath °prevented Me, that I should repay *him? whatsoever is* under the whole heaven °is Mine.
12 I will not conceal his parts, nor his power, K³
nor his comely proportion.
13 Who can °discover the face of his garment? *or* who can come *to him* °with his °double bridle?
14 Who can open the doors of his face? his teeth *are* terrible round about.
15 *His* scales *are his* pride, shut up together *as with* a close seal.
16 One is so near to another, that no °air can come between them.
17 They are joined one to another, they stick together, that they cannot be sundered.

JEHOVAH'S SECOND APPEAL TO JOB.
40. 15—41. 10- (K², p. 716).

K² (p. 716)

15 Behold Behèmoth now, which I have made
As well as thee. Grass like the ox he eats.
16 Behold, his massive strength is in his loins:
His force doth in his belly's muscles lie;
17 Shakes he his tail? 'tis like a cedar tree.
The sinews of his thighs are firm entwined.
18 His bones are strong, like unto tubes of brass;
His ribs with bars of iron may compare.
19 A masterpiece of all GOD'S ways is he:
Only his Maker can bring nigh His sword.
20 The mountains will bring produce forth for him,
While all the beasts do, fearless, round him play.
21 Beneath the shady trees he lieth down,
And rests in covert of the reed and fen:
22 The shady trees weave o'er him each its shade;
While willows of the brook encompass him.
23 Suppose the stream should swell; he will not blench:
For he believes that Jordan he can drink.
24 Shall any take him while he lies on watch?
Or with a hook shall any pierce his nose?
41 Canst thou draw up Leviathan with hook?
Or catch, as with [an angler's] line, his tongue?
2 Canst thou insert into his nose a reed?
Or canst thou pierce his jaw through with a thorn?
3 Will he make many humble pray'rs to thee?
Or will he ever say soft things to thee?
4 Will he engage in covenant with thee,
That thou shouldst take him for thy lifelong slave?
5 Wilt thou, as with some linnet, play with him?
Or wilt thou cage him for thy maidens' sport?
6 Will trading dealers haggle o'er his price?
And rétail him among the merchantmen?
7 Wilt thou with darts essay to fill his skin?
Or [pierce] his head with spears for catching fish?
8 Lay thou thy hand upon him, though but once:
Think only of the contest: do no more.
9 Behold, all hope of taking him is vain:
E'en at the sight of him one is cast down:
10- None so foolhardy as to stir him up:
-10 BEFORE ME, THEN, [HIS MAKER], WHO CAN STAND? L²
11 WHO E'ER FIRST GAVE TO ME, THAT I SHOULD HIM
REPAY? SINCE ALL BENEATH THE HEAV'NS IS MINE?

JEHOVAH'S THIRD APPEAL TO JOB.
41. 12-36 (K³, p. 716).

12 Silence I shall not keep about his parts: K³
His wondrous strength: his well-proportioned frame;
13 His coat of mail: who hath e'er stripped this off?
His double row of teeth: who enters there?
14 The doors which close his mouth: who opens them?
His teeth's surroundings are a scare to see.
15 The scales which form his armour are his pride:
Each one shut up and closed as with a seal.
16 So near one to another do they lie
That air between them cannot find a way:
17 So close unto each other do they cleave,
And cling so fast, that none can sunder them.

1656 18 By his °neesings 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 °breakings they °purify themselves.
26 The sword of him that layeth 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: slingstones are turned with him into 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 things upon the mire.
31 He maketh the deep to boil like a pot: he maketh the sea like a pot of ointment.
32 He maketh a path to shine after him; *one* would think the deep *to be* hoary.
33 Upon earth there is not his like, who is made without fear.
34 He beholdeth all high *things:* he *is* a king over all the °children of pride."

Z (p. 713) **42** Then Job answered °the LORD, and said,
2 "I know that Thou canst do every *thing*, and *that* no thought can be withholden from Thee.
3 °Who *is* he that hideth counsel without knowledge? therefore have I uttered that I understood not; things too wonderful for me, which I knew not.
4 °Hear, I beseech Thee, and 3 will speak: °I will demand of thee, and declare thou unto me.
5 I have heard of Thee by the hearing of the ear: but now mine eye seeth Thee.
6 Wherefore °I abhor *myself*, and repent in dust and ashes."
7 And it was *so*, that after [1]the LORD had spoken °these words unto Job, M (p. 718)
[1]the LORD said to Eliphaz the Temanite, N

18 neesings. Obsolete for sneezings. From A.S. *fneósan*. Chaucer spells it *fnesen*.
21 breath=soul. Heb. *nephesh*. Ap. 13.
25 breakings=terrors.
purify themselves=mistake their way; are bewildered; or, beside themselves.
26 dart=missile. Not same word as in *v.* 29. (Heb. *massā'*). habergeon=coat of mail.
29 darts=clubs. Not same word as in *v.* 26. (Heb. *tōthāk*).
laugheth. Fig. *Prosopopœia*. Ap. 6.
34 children of pride=sons of pride, or proud beasts.
42. 1 the LORD. Heb. Jehovah. Ap. 4. II.
3 Who is he . . .? Supply the obvious *Ellipsis* (Ap. 6) thus: "[Thou askedst] 'Who is this?'" &c.; which Jehovah did ask in 38. 1-3. 4 Hear=Hear, now.
I will demand of thee. Supply the *Ellipsis* (Ap. 6): "[Thou saidst]: 'Let him answer Me'" (see 40. 2).
6 I abhor myself, and repent. "The end of the Lord" (i. e. what Jehovah designed as the great lesson of this book) *is* at length reached. Cp. Jas. 5. 11.

42. 7-9 (*C*, p. 665). THE THREE FRIENDS.
(*Introversion and Alternation.*)

C | M | 7-. Jehovah ceases to speak to Job.
N | -7-. Job's friends spoken to by Jehovah.
O | s | -7-. What He said.
t | -7. The reason. "Because."
O | s | 8-. What He said.
t | -8. The reason. "Because."
N | 9-. Job's friends obey Jehovah.
M | -9. Jehovah accepts Job.

7 these words: i. e. ch. 38. 1—41. 34.

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18 His sneezings are a flashing forth of light.
His eyes are like the eyelids of the Dawn.
19 Out of his mouth vapours like torches go,
And sparks like fire therefrom make their escape.
20 Out of his nostrils goeth forth a smoke,
As from a boiling pot on reed-fire set.
21 His breath,—as if it would set coals aflame;
And from his mouth a flame seems issuing forth:
22 His strength abideth ever in his neck;
Before his face grim terror dancing goes.
23 His softer folds of flesh, though hanging, cleave
So close on him that moved they cannot be.
24 His heart is hard, hard as a stone is hard;
Yea, like a nether millstone, firm and hard.
25 Whene'er he riseth up, the mighty cow'r;
And, at the waves he makes, their fright is great.
26 Let one encounter him—no sword will stand:
No spear, nor dart, nor iron coat of mail.
27 Iron he counts no better than a straw,
And brass no better is than rotten wood.
28 The arrow will not make him flee away:
Slingstones to him are stubble, and no more;
29 Like harmless chaff he counts the pond'rous club,
And at the whizzing of a spear will laugh.
30 His under-parts are sharply pointed spikes:
He spreads like threshing-drag upon the mire.
31 Like boiling pot he makes the deep to foam;
And, like a well-stirr'd ointment pot, the Nile.
32 His wake he makes a sparkling, shiny path,
So that the deep will look like hoary hair.
33 His equal is not found on all the earth:
He hath been made insensible of fear:
34 On all things high he looketh [dauntlessly];
And over all proud beasts he is a king.

JOB'S SECOND REPLY TO JEHOVAH.
42. 1-6 (*Z*, p. 713).

1 Then answered Job, and to Jehovah said:—
2 "I know, I know, that THOU canst all things do: Z (p. 713)
No purposes of THINE can be withstood.
3 [Thou askedst (38. 3; 40. 2)]—
'Who is this that counsel hides,
And darkens all, because of knowledge void?'
'tis I! I uttered things I could not know;
Things far too wonderful, beyond my ken.
4 *Hear now, I pray thee: let me speak this once.*
[Thou saidst (40. 2)]:—
'tis I who ask thee: Answer Me.'
5 I heard of Thee by hearing of the ear,
But now mine eye hath seen Thee, I abhor
6 [Myself]. In dust and ashes I repent."

O s (p. 718) 1656 t "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*.

O s 8 Therefore take unto you now °seven bullocks and seven rams, and go to My servant Job, and offer up for yourselves a °burnt offering; and My servant Job shall pray for you:

t 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."

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

M [1]the LORD also accepted °Job.

B P (p. 719) 10 And [1]the LORD °turned the captivity of Job, when he prayed for his friends: also [1]the LORD gave Job °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 °evil that [1]the LORD had brought upon him: °every man also gave him a °piece of money, and °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, °and six thousand camels, and a thousand yoke of oxen, and a thousand she asses.

Q 13 He had also [s]seven sons and three daughters.

A R 14 And he called the name of the first, °Jemima; and the name of the second, °Kezia; 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 1656-1516 16 After this lived °Job an hundred and forty years,

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

as My servant Job hath: i. e. in 42. 1-6.

8 seven. See Ap. 10.

burnt offering. Heb. *'ōlah*. Ap. 43. II. ii. See Ap. 15.

him = his face: face being put by Fig. *Synecdoche* (of the Part), Ap. 6, for the whole person.

9 Job. Heb. the face of Job, as in *v.* 8.

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

B | P | 10. Job's blessing.
Q | 11. His family.
P | 12. Job's blessing.
Q | 13. His family.

10 turned the captivity. Fig. *Paronomasia* (Ap. 6), *shāb eth sh būth*, emphasising recovery or deliverance from any trouble, as in Ps. 126. 1, 4, &c.

twice as much. This blessing was included in "the end of the Lord" (Jas. 5. 11). See note on p. 666.

11 evil = calamity. Heb. *rā'a'*. Ap. 44. viii. Cp. Isa. 45. 7.

every man. Heb. *'ish*. Ap. 14. II.

piece = weight, as in Gen. 33. 19. The Sept. reads "a lamb, and four drachms weight of gold, even of unstamped [gold]"; or, "a piece of gold stamped with a lamb."

every one. Heb. *'ish*. Ap. 14. II.

12 and. Note the Fig. *Polysyndeton* (Ap. 6), in *vv.* 12-15, to emphasise each particular thing.

14-16 (*A*, p. 665). CONCLUSION. (*Alternation.*)

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

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

Kezia = fragrant as cassia (i. e. cinnamon).

Keren-happuch = horn of beauty or plenty. Cp. *v.* 15.

16 an hundred and forty years: i.e. from 1656 to 1516. 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 Syriac, but it is not in the Syriac version as given in Walton's *Polyglot*.

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

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