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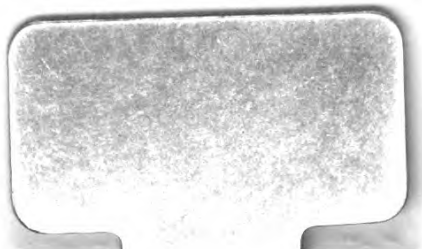
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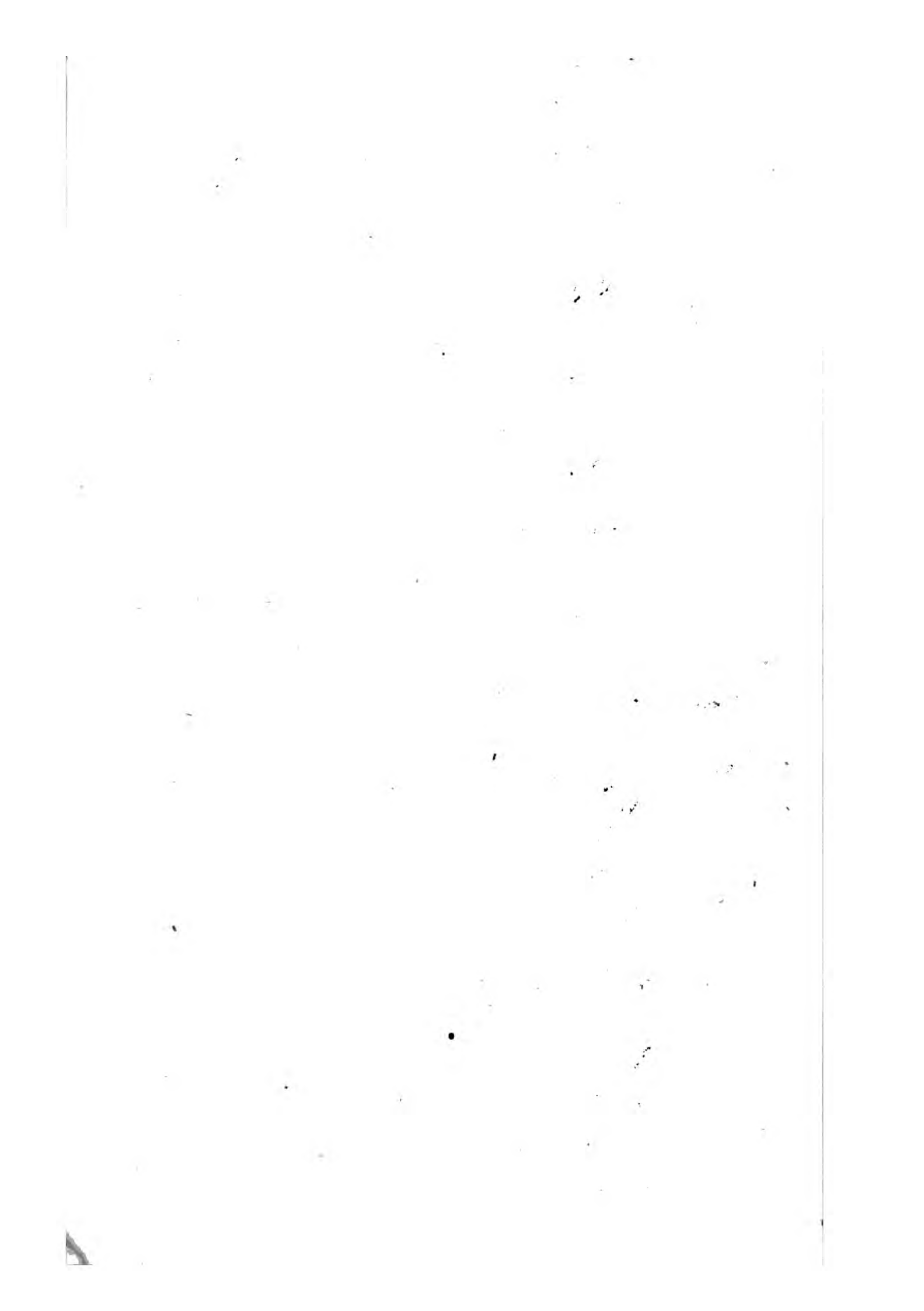
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THE BOOK OF JOB;

TRANSLATED FROM THE HEBREW,

BY

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## PREFACE.

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CONSIDERING the numerous volumes of commentary upon the Book of Job—very many of them accompanied by a new translation—which have appeared since the days of Abraham Ben Judah in the sixteenth century, down to the time of Rosenmüller in 1824, who enumerates not less than one hundred and twenty in his *Elenchus interpretum*—to which a very large number has since been added, some apology may be needed for the publication of the present volume. It aspires, however, to be no more than a literal, and from its size, an easily accessible translation of the original text of this Divine Poem. The translator's object has been to present the Book of Job in such a form as might give the merely English reader an accurate idea of the striking phraseology of the original, as well as of the form into which its author cast it. While therefore he has aimed, throughout the translation, to adhere as strictly as possible to the original Hebrew, he has abolished the division into chapters and verses, as entirely unauthorized, and has been content with simply marking the stages of the argument,

by occasional breaks in the text, indicative of a fresh speaker, or of a change in the subject-matter of the discourse.

He has also thought it best to retain the Hebrew designations of the Supreme Being, viz., *El*, *Elohim*, *Eloah*, which are three forms of the same word and derived from the same root—implying primarily, the idea of a Being of supreme power, to whom, therefore (for this is the secondary and common sense), all reverence is due; *Shaddai*, or “Omnipotent,” from a root primarily meaning “to destroy;” *Adonai*, or “Lord,” “Ruler;” and *Goel*, “vindicator, avenger, or redeemer,” in chapter xix. 25, a passage which must be interpreted in conformity with such texts as Psalm xix. 14, and eleven others, in which the word *Goel*, beyond a doubt, refers to Jehovah alone. The names also of the abode of the dead, *Shaol*, a “hollow,” “subterranean place;” *Abaddon*, “the place of destruction,” have been retained in their original form, as the English language does not contain their exact correlatives.

The precise age of the Book of Job is a point involved in much obscurity, and has consequently been, and is still, the subject of discussion, and has given rise to the greatest diversity of opinion.

This however may, at least, be confidently affirmed, that there are no satisfactory grounds for the judgment of those who place the composition of the Book in the patriarchal

age, and suppose it to have been due to a præ-Mosaic author, or (as Jahn, *Einleitung*, ii. 202) to Moses himself. There are, in fact, scarcely sufficient data, either in the subject matter of the poem, or in the style of the Hebrew, to enable criticism to pronounce, more than approximately, upon this important point. Upon the whole, the translator inclines to the opinion that the Book of Job belongs to a period between the reign of Solomon and the Exile. For while, on the one hand, there are phrases, words, and ideas in the Book of Job which appear to prove that the writer was nearly cotemporary with the author of the Book of Proverbs and of certain Psalms, and acquainted with them, on the other, the mention of precious stones, metals and mining, and of the river-horse and crocodile, etc., point to an age more or less *posterior* to that of Solomon; while the Prophet Jeremiah undoubtedly *pre-supposes* the existence of the Book; which, therefore, probably belongs to the beginning of the seventh century before the Christian æra. Perhaps also such passages as ix. 24, xii. 6, xv. 18, xxi. 7, xxiv. 2, point to a disordered state of national affairs, and to the calamities which marked the closing periods of the national history of the Jewish people. The reader will find this subject fully discussed in Rosenmüller's *Prolegomena* to his *Scholia*, c. vii. p. 55, 2nd ed., and more recently by Ewald in his *Commentary*, and Dr. Davidson in his *Introduction to the Old Testament*, vol. ii., Art. Job.

A most interesting problem, and one on which it is easier to form an opinion, is the subject discussed in this book, and the aim of the sacred writer.

We may safely set aside the theory which supposes the history of Job to be symbolical of the fortunes of the Jewish nation. The three friends of Job have been taken as representatives of the Prophets with their varied admonitions—Job's wife as the image of the idolatrous women with whom, in disregard of their law, the Jews had intermarried; or, Eliphaz, Zophar, and Bildad are the three great opponents of the pious and patriotic Nehemiah, viz., Sanballat, Tobiah, and Geshem. This latter idea is that of Warburton (*Div. Leg. Book vi. § 2*); but to mention this view is sufficient for its refutation.

There can be no doubt that the entire Book is a discussion of that difficulty in the aspect of the moral world, which in every age has struck and perplexed thoughtful minds, viz., the consistency of the prosperity of the wicked, and the depression and afflictions of the good, with its righteous government on the part of the Father and Maker of all. This same topic forms the subject of the thirty-seventh, forty-ninth, and seventy-third Psalms, compositions which are probably somewhat anterior to this Book of Job. The first of these certainly proceeds no farther than does the Book of Job, towards the full solution of this great question,

inasmuch as there are no traces in it of any anticipation of a future life of blessedness with God. But the two latter Psalms appear in this respect to go beyond the Book of Job, which limits its view mainly, if not entirely, to this present life. There are no traces in it of those recompences of a future life, and of a time when the balance of retributive justice will be fairly struck, which it is the special province of Christianity to reveal. It is by no means clear, so far as this book indicates his creed, that its author had any distinct belief in the immortality of the soul of man; although it is obvious that his thought far overpassed the narrow limits of the Mosaic system, and struggled out into comparative freedom from the trammels of ritual and ceremonial observances, to which only a few slight and passing allusions are made. The Book, upon the whole, marks, if not a development, at least a striking effort, of Jewish thought, and is to be regarded as a step of Divine appointment in gradually preparing the way for that entire justification of the ways and dealings of God with man, and for that revelation of light and immortality, which awaited mankind in the Christian Dispensation. It was the opinion of that eminent Hebraist, the late Dr. Bernard (whose volume has come into the translator's hands as these sheets were passing through the press) that "the only key to this book is, that Job knew nothing at all of a future state; but thought that men ceased to exist when they



ceased to live. Death and the grave were with him synonymous with annihilation, and therefore it is that he says (xxx. 23), "Thou wilt bring me into that state of non-existence from which I sallied forth to be born." It is, however, difficult to conceive how, with such ideas of the Divine power, wisdom, and goodness as the author of this book possessed, he could have failed to enjoy the hope of immortality, which must always suggest itself to those who believe in, love, and trust God. All that can be said is, that it does not *manifest* itself in this book. The whole argument is resolved into the omnipotence of God, and man's utter ignorance of His ways in the works of creation and providence. As all creation shews the greatness, power, and wisdom of the Almighty, man must never assert that he suffers unjustly; and has nothing left him but to submit to the will of his Maker, and bow in lowliness of heart before the Divine majesty. In a word, the great lesson of the book is that God is omniscient, omnipotent and inscrutable; and that as "He gives to no man an account of His matters," man must acquiesce where he cannot understand, and walk by faith, not by sight.

# THE BOOK OF JOB.

## CHAP. I. 1-5.

THERE was a man in the land of Uz whose name was Job;<sup>1</sup> and this man was perfect and upright, and one who feared Elohim and turned from evil.

And seven sons and three daughters were born to him; and his substance was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she-asses, and a very large household; so that this man was great beyond all the Sons of the East.<sup>2</sup>

Now his sons were wont to make a banquet<sup>3</sup> at the house of each on his day;<sup>4</sup> and they used to send and bid their three sisters to eat and drink with them.

And so it was that when the days of the banquet had gone *their* round, Job sent for and hallowed them: and he gat him up early in the morning, and offered up burnt offerings *according to* the number of them all; for Job said, "Haply my sons have sinned, and renounced<sup>5</sup> Elohim in their hearts." Thus did Job always.

<sup>1</sup> Or, *Hiob*; or with Ewald, *Ijob*, i.e. *the afflicted, plagued*. The name has also been derived from an Arabic root signifying *to repent*, but less correctly.

<sup>2</sup> Heb. Beni Kedem, Gen. xxix. 1; the term by which the Hebrews designated the Arab tribes on the E. of Palestine. Comp. Gen. xxii. 21; xxv. 6; Numb. xxiii. 7; with Jer. xxv. 24.

<sup>3</sup> Lit. *a drinking, carousal*.

<sup>4</sup> Prob. birthday.

<sup>5</sup> Or, *blasphemed*.

And it happened *on* the day when the sons of the Elohim came to present themselves before Jehovah, that Satan<sup>1</sup> also came among them. And Jehovah said to Satan, "Whence mayest thou come?" And Satan answered Jehovah and said, "From scouring over<sup>2</sup> the earth and ranging up and down in it."

Then said Jehovah to Satan, "Hast thou observed my servant Job? for on earth is none like him, a perfect man and upright, one who fears Elohim and turns from evil."

And Satan answered Jehovah and said, "Is it for nought that Job fears Elohim? Hast not thou made a fence around him, and around his house, and round about all that belongs to him? The work of his hands hast thou blessed, and his substance spreads itself abroad over the land. But put forth thy hand only, and touch all that he has . . . if he will not blaspheme<sup>3</sup> thee to thy face!"

And Jehovah said to Satan, "Lo, all that he has is in thy hand: only upon himself put not forth thy hand."

And Satan went forth from Jehovah's presence.

And it came to pass that on the day when his sons and his daughters were eating and drinking wine in the house of their brother, the first-born, a messenger came to Job and said, "The oxen were plowing, and the asses pasturing beside them; and the Sabæans fell upon them, and carried them off, and they smote the young men with the edge of the sword; and I am escaped, just I alone, to tell thee."

While this one was yet speaking, another came and said,

<sup>1</sup> Heb. *the Satan*, or, the adversary, *i.e.* accuser. Comp. Zach. iii. 12; Rev. xii. 10. The word would be accurately represented by "*the Fiend*," as the participle of the Gothic *fijan*, to hate.

<sup>2</sup> Or, *going my rounds*.

<sup>3</sup> Or, *renounce, deny*.

“ A fire of Elohim<sup>1</sup> has fallen from the heavens, and burned up the sheep and the young men and consumed them, and I am escaped, just I alone, to tell thee.”

While this one was yet speaking, there came another and said, “ The Chasdim formed three bands and rushed upon the camels, and took them away, and smote the young men with the edge of the sword, and I am escaped, just I alone, to tell thee.”

While this one was yet speaking, there came another and said, “ Thy sons and thy daughters were eating, and drinking wine in the house of their brother the first-born, when, lo ! a great wind came from across the desert, and smote the four corners of the house, so that it fell upon the young people, and they are dead ; and I am escaped, just I alone, to tell thee.”

Then Job arose, and rent his mantle, and shaved his head, and fell upon the ground, and worshipped, and said, “ Naked came I from my mother’s womb,<sup>2</sup> and naked shall I return thither. Jehovah gave, and Jehovah has taken ; let Jehovah’s name be blessed.”

In all this Job sinned not, nor ascribed wrong to Elohim.

And it came to pass on the day when the sons of the Elohim came to present themselves before Jehovah, that Satan also came in their midst to present himself before Jehovah. And Jehovah said to Satan, “ Whence mayest thou come ? ” And Satan answered Jehovah and said, “ From scouring over the earth, and ranging up and down in it.”

And Jehovah said to Satan, “ Hast thou observed my ser-

<sup>1</sup> That is, A mighty fire.

<sup>2</sup> That is, The earth.

vant Job, that on earth is none like him, a perfect man and upright, one who fears Elohim, and turns from evil? And still he holds fast his uprightness, though thou didst incite me against him to swallow him up *in ruin*, without a cause.”

And Satan answered Jehovah and said, “Member for member!—yea all that a man possesses he will give up for his life. But put forth thine hand now and touch his bone and his flesh . . . if he will not blaspheme thee to thy face.”

And Jehovah said to Satan, “Behold him in thy hand: only spare his life.”

And Satan went forth from before Jehovah, and smote Job with a bad ulcer from the sole of his foot even to his crown. And he took him a sherd to scrape himself therewith, as he sat among the ashes.

And his wife said to him, “Holdest thou still fast thine uprightness? Disown<sup>1</sup> Elohim and die.”

And he said to her, “Thou speakest as one of the impious women speaks; shall we then receive the good from Elohim and shall we not receive the evil?”

In all this Job sinned not with his lips.

Now three of Job's friends heard of all this evil that had come upon him; Eliphaz the Temanite, and Bildad the Shuchite, and Zophar the Naamathite; and they appointed together to come to condole with him, and to comfort him. And they lifted up their eyes from afar, and knew him not; and they lifted up their voice and wept, and they rent each one his mantle, and sprinkled dust upon their heads toward heaven.

And they sat down with him on the ground seven days

<sup>1</sup> Or *blaspheme*, as above.

and seven nights; and not one spake a word to him, for they saw that his grief was exceeding great. Afterwards Job opened his mouth and cursed his day.

And Job answered and said :

Perish the day in which I was born,  
And the night that said, "She brings forth a male!"

That day! let it be darkness!  
Let not Eloah from above regard it!  
Nor let the sunshine irradiate it!

Let darkness and death-shade pollute it!<sup>4</sup>  
Let cloud abide upon it!  
Let mirky vapours of the day affright it!

That night! let darkness seize it!  
Let it not rejoice among the days of the year!  
Let it not come among the number of the months!

Lo, that night! let it be barrenness!<sup>2</sup>  
Let no cry of joy enter it!

Let those who curse days, lay their ban upon it,  
Those who are of skill<sup>3</sup> to rouse up Leviathan;

<sup>1</sup> Or, *reclaim it*.

<sup>2</sup> That is, Let no births take place in it; or, *barren* of joy.

<sup>3</sup> Lit. *ready*. Leviathan, i.e., *the crocodile*, partly conceived of as a fabulous animal or dragon.



Let the stars of its twilight gather darkness,  
 Let it wait for light and there is none,  
 Nor let it behold the eyelashes of the dawn!

For it shut not up the doors of my *mother's* belly,  
 And hid not trouble from mine eyes.

Why did I not die from the womb—  
 Come forth from the belly and expire?

Why did knees receive me,  
 And why breasts that I should suck?

For then had I lain me down and been at peace,  
 Had slumbered—had been then at rest,

With kings and counsellors of the earth,  
 Who built for themselves desolate sepulchres;<sup>1</sup>

Or with princes, possessed of gold,  
 Who filled their houses with silver;

Or, like a hidden abortion, I had not been,  
 Like babes that saw not light.

There the troublers cease from troubling,  
 And there the strong, worn out, find rest;<sup>2</sup>

With them the prisoners repose,  
 They hear not the voice of taskmaster;

<sup>1</sup> Lit. *desolations*, so called from the dreary purpose to which the pyramids, etc. were applied.

<sup>2</sup> Lit. *the wearied of strength*, i.e. strong men worn out by oppressors.

The small and great are there,  
And the slave is free from his lord.

Why gives He light to the afflicted,  
And life to the bitter in spirit ;

(Who long for death but it comes not,  
And would dig for it more than for hidden treasures—

Who would rejoice with gladness,  
Would be joyous to find the tomb—)

To a man whose path is hidden,  
Whom Eloah hath hedged in ?

For my groaning comes before my food,  
And my sighs gush out like waters ;

If I fear a fear it comes upon me,  
And that which I dread befalls me ;

I have no quiet, repose, or rest,  
But turmoil ever comes !

Then answered Eliphaz the Temanite and said :

Should one venture a word with thee, wilt thou faint ?  
But who can refrain from speaking ?

Lo, thou hast instructed many,  
And languid hands hast thou strengthened ;



Him that stumbled thy words have stablished,  
And sinking knees thou madest firm ;

But now it is come upon thyself, and thou faintest ;  
It touches thyself, and thou art confounded.

Should not thy piety be thy confidence ?  
Thy hope, the perfectness of thy ways ?

Bethink thee now ; what innocent person has perished,  
And when have the upright been cut off ?

As I have seen, they who plow iniquity  
And sow trouble, reap it ;

At Eloah's breath they perish,  
At the blast of His nostril are consumed ;

The roaring of the lion, and the voice of the swarthy lion,  
And the teeth of the young lions are broken ;

The strong lion perishes for lack of prey,  
And the whelps of the lioness are scattered abroad.

But an oracle was imparted to me by stealth,  
And mine ear caught its whisper,

Amid thoughts, from visions of the night,  
When deep sleep falls on men.

An alarm and shuddering came on me,  
And made all my bones to tremble ;—

When, a wind-gust swept before my face,  
The hair of my flesh rose on end—

There stood One, whose form I could not discern ;  
A shape was before mine eyes—  
I heard a still voice :<sup>1</sup>—

“ Shall mortal man be more just than Eloah,  
Man be purer than his maker ?

“ Lo, He trusts not His own servants,  
And imputes wrong to His angels ;

“ How much more to those who dwell in houses of clay,  
Whose foundation is in the dust ;  
Sooner than the moth are they crushed—

“ From morn to even are they destroyed,  
They are ever perishing, unheeded ;

“ Are not their tent-cords<sup>2</sup> torn away ?  
They die, but not in wisdom.”

Plead now ; is there any one who will respond to thee ?  
And to whom of the Holy Ones wilt thou turn ?

Nay, passion will slay the impious,  
And envy will kill the foolish !

I myself have seen the impious striking root ;  
But at once I cursed his dwelling—

<sup>1</sup> Or, *there was silence, then I heard a voice.*

<sup>2</sup> Or, *their superiority, excellency.*

“Far shall his children be from safety,  
They shall crush each other in the gate,<sup>1</sup>  
With none to deliver ;

“Whose harvest shall the starveling eat  
And take it even from within a hedge of thorns,  
And the snare<sup>2</sup> gape for their substance :——”

Though calamity comes not from the dust,  
And trouble grows not of the ground ;

Yet man is born to trouble  
As the sons of lightning<sup>3</sup> soar aloft.

But I would have recourse to El,  
And direct my speech to Elohim ;

Who does great things past searching out,  
Marvellous things without number ;

Who gives rain upon the face of the earth,  
And sends waters upon the face of the outlands ;

Setting those that be low on high,  
While those of squalid garb are upraised to welfare ;

Frustrating the devices of the crafty,  
So that their hands perform nought to purpose ;

Catching the wise in their own craft,  
So that the counsel of the wily becomes headlong ;

<sup>1</sup> That is, Ruin one another by family feuds and litigation before the judges in the gate.

<sup>2</sup> Or, *the thirsty*.

<sup>3</sup> That is, Birds of prey, or arrows.

In the day time they meet with darkness,  
And in the blaze of noon they grope as in the night ;

Thus saving from the sword of their mouth,  
And from the hand of the violent—the poor ;

So that the feeble has hope,  
And iniquity shuts up her mouth.

Lo, blessed the man whom Eloah corrects !  
Therefore reject not the chastening of Shaddai ;

For He makes sore, and yet binds up ;  
He bruises, but His hands make whole :

In six troubles will He deliver thee,  
Nor in seven shall evil touch thee ;

In famine He will ransom thee from death,  
And in war from the hands of the sword ;

From<sup>1</sup> the scourge of the tongue shalt thou be hid,  
Nor shalt thou fear when desolation comes ;

At ravage and famine thou shalt laugh,  
Nor fear the wild beasts of the land ;

For *even* with the stones of the field shalt thou be in league,  
And the wild beasts of the field shall have made peace  
with thee,

So that thou shalt know that thy home is well,  
And shalt visit thy pastures and miss nothing ;

<sup>1</sup> Lit., *in*.

And thou shalt know that numerous is thy seed,  
And thine offspring like the grass of the land ;

Thou shalt come to the tomb in a good old age,  
As the shock *of corn* is borne in, in its season.

Lo, this have we sought out ; it is even thus :  
Hear it, and know it for thy good.

Then answered Job and said :

Would that my grief were duly weighed,  
And my ills lifted with it into balances !

For then heavier would they be than sand of seas :  
Therefore have my words been rash.

For the arrows of Shaddai are in me,  
Whose poison my spirit drinks ;  
Eloah's terrors array themselves against me.

Does the wild ass bray over the grass ?  
Or lows the ox over his fodder ?

Can the insipid be eaten, the saltless ?  
Is there taste in the juice of purslain ?<sup>1</sup>

My soul refuses to touch them ;  
They are as food which I loathe ;

<sup>1</sup> Or with Targ., Rabb., Ewald, E.T., and many moderns, *the white of an egg* ;  
lit., *spittle*.

Would that my request might come to pass,  
That Eloah would grant my hope,—

That Eloah would please to crush me,  
Let loose His hand and cut me off!

Yet this would be still my comfort,  
And I would exult even under pain which spares not,  
That I have not denied the words of the Holy One.

But what is my strength, that I should hope?  
And what my end, that I should still be patient?

Is my strength the strength of stones?  
Is my flesh brass?

Is not my help gone,  
And resource driven from me?

A friend should pity the afflicted,  
Or he may forsake the fear of Shaddai;

But my brethren have been treacherous like a brook,  
Like valley-streams that pass away;

Darkly turbid with ice,  
And in which is hid the snow;

As soon as they wax warm<sup>1</sup> they vanish,  
When it is hot they are consumed from their place;

The caravans divert their track,  
They go up into the desert and perish;

<sup>1</sup> Or, *flow forth*.

The caravans of Tema looked—  
The companies of Sheba awaited them ;

Ashamed are they to have thus confided,  
They came up to them and blushed.

For thus, now, ye are nought—  
Ye have seen my terror and are terrified.<sup>1</sup>

Is it that I said, “Confer a boon on me?”  
Or, “Of your means offer a gift on my behalf?”

Or, “Deliver me from the hand of the enemy?”  
Or, “Ransom me from the hand of tyrants?”

Teach me and I will be mute ;  
And make clear to me wherein I have erred.

How forcible are honest speeches !  
But what does your reproof reprove ?

Think ye to reprove words ?  
But the words of a desperate man are as wind :

Ye would even cast lots upon the orphan,  
And dig a pit for your friend.

But now be pleased to look upon me ;  
Plain shall it be to you if I am false :

Come again, now,<sup>2</sup> let there be no unfairness ;  
Come again,—still is my cause just.

<sup>1</sup> There is a play in the original upon similar words (*see* and *fear*).

<sup>2</sup> It has been supposed that the three friends had made a movement to retire.

Is there any unfairness in my tongue ?  
Cannot my palate discern what is wrong ?

Has not frail man a term of hard service upon earth ?  
And are not his days like the days of a hireling ;

Like a slave who pants for shade,  
And like a hireling who awaits his wage ?

Thus months of calamity have been made my heritage ;  
And troublous nights have been allotted me.

If I lay me down, I say, “ When shall I arise ? ”  
And the night lengthens itself out,  
And till daybreak I am full of tossings ;

With vermin and an earthy crust my flesh is clad,  
My skin stiffens and then discharges ;

My days have been swifter than a shuttle,  
And are consumed without hope !

Remember that my life is but a breath,—  
Mine eye shall never again see good ;

The eye of him that saw me shall look on me no more ;  
Thine own eyes shall look for me, but I am not.

A cloud when dissolved is gone,  
So he that goes down to Shaol comes up no more ;

No more shall he return to his house,  
No more shall his place know him.



And I then will not restrain my mouth,  
 In the anguish of my spirit will I speak,  
 I will make my plaint in the bitterness of my soul.

Am I a sea? or a monster of the deep?  
 That Thou settest a watch upon me?

When I say, "My couch may comfort me,  
 My bed may ease my complaining,"

Then thou scarest me with dreams,  
 And frightenest me by visions,

So that my soul makes choice of strangling,  
 And of death, rather than such bones as mine:<sup>1</sup>

I waste away; I shall not live for long;  
 Let me alone; for a vapour are my days!

What is poor man, that Thou shouldst greatly prize him,  
 And set Thine heart upon him?

That Thou shouldst visit him each morn,  
 And try him every moment?

How long wilt Thou not look away from me,  
 Nor give me respite till I swallow down my spittle?

Be it that I have sinned, yet what have I done to Thee,  
 Thou man-watcher?

Why hast Thou made me Thy object of assault,  
 So that I am become a burden to myself?

<sup>1</sup> Or, (*even*) *death by my own hands* (Heb. *bones*); or, by a change of *mem* to *beth* suggested by Gesenius in *Thes. these my pains*.

And why dost thou not take away my offence,  
And cause my sin to pass away ?

For now, I must lay me in the dust ;  
Thou shalt seek me early, but I shall be no more.

Then answered Bildad the Shuchite, and said :

How long wilt thou utter these things,  
And the words of thy mouth be a strong wind ?

Does El wrest judgment ?  
Does Shaddai wrest justice ?

If against Him thy sons have sinned,  
Then to their own offences has He given them over.

If thou wouldst seek unto El,  
And implore the favour of Shaddai—

If thou art pure and upright,  
Then will He wake up on thy behalf,  
And preserve in safety the abode of thy righteousness ;

So that thy former estate shall be a small matter,  
But thy latter a vast increase.

For ask now of the former generation,  
And apply to the lore of their sires !

(For of yesterday are we and know nothing,  
Yea, a shadow on earth our days)

Shall not they teach thee—speak to thee,—  
And bring forth words out of their heart ?

“ Can the bulrush grow where there is no marsh ?  
Can the flag make increase without water ?

“ While yet in its greenness and unplucked,  
It withers before any other herb :—

“ So fares it with all who forget El,  
And the hope of the impious shall perish ;

“ His confidence will be cut asunder ;  
His trust—a spider’s house ;

“ If he lean on his house it will not stand,  
If he hold it fast, it will not endure ;

“ He is full of sap beneath the sun,  
And his branches go forth over his garden ;

“ His roots twine around the mounds,  
He beholds the stony base :—<sup>1</sup>

“ But when El destroys him from his place,  
Then it denies him—‘ I never saw thee ;’

“ Lo, this is the joy of his course !  
And out of the earth will others grow.”

Lo, El will not reject the upright  
Nor take the wicked by the hand.

<sup>1</sup> Lit. *house of stones*. The meaning probably is that the roots of this tree strike vigorously down through the soil to the solid rock.

He will yet fill thy mouth with laughter,  
And thy lips with rejoicing :

They that hate thee shall be clothed with shame,  
And the tent of the wicked shall perish.

Then answered Job and said :

Of a truth I know it is so ;  
And how shall frail man be just with El ?

Should he choose to contend with Him,  
Not one in a thousand *questions* could he answer Him :

Wise of heart and mighty of strength !  
Who has been safe that hardened himself against Him ?

Who at unawares removes mountains,  
Who overturns them in His fury ;

Who unsettles the earth out of her place,  
So that her pillars rock ;

Who commands the sun, and it does not shine,  
And sets His seal upon the stars ;

Bowing down the heavens, alone,  
And walking the towering sea waves ;<sup>1</sup>

Maker of the Wain, the Giant, and the Cluster,<sup>2</sup>  
And the Chambers of the South ;

<sup>1</sup> *Lit. heights, fastnesses, of the sea.*

<sup>2</sup> That is, the Bear, Orion, and the Pleiades.

Doer of great things past finding out,  
And wonders past reckoning up !

Lo, He crosses me, but I see Him not ;  
And sweeps past, but I do not discern Him !

Lo, He snatches away—who will turn Him back ?  
Who shall say to Him, “ What doest Thou ? ”

Eloah withdraws not His fury !  
Egypt and its allies<sup>1</sup> bowed beneath it—

Much less can I reply to Him,  
And choose out my words with Him,

To Whom, though innocent, I would not reply,  
*But* would plead for favour to my judge.

Were I to impeach<sup>2</sup> Him, and He to answer me,  
Yet would I not be sure He had given ear to my voice,

Who overwhelms me with tempest,  
And, without cause, multiplies my wounds :—

He will not allow me to take my breath,  
But gives me my fill of bitternesses.

If it is a question of strength,—lo, He is mighty ;  
If of right,—who will appoint me a time for meeting  
Him ?

If I should justify myself, my own mouth would con-  
demn me ;

If *I should say* I am upright, it would wrest my plea.

<sup>1</sup> Lit. *helpers of Rahab* (or *Pride*), i.e. Egypt ; or, some *sea monster* ; or more simply, *proud helpers*.

<sup>2</sup> Or, *call on him*, i.e. in prayer.

Were I upright, I should not know myself as such ;  
*Therefore* my life do I despise !

It is all one—therefore will I say it—  
The guiltless and guilty He destroys alike.

Would that the scourge would slay at once !  
But He laughs at the trials of the innocent :

Earth is put into the power of the wicked—  
He veils the face of its judges--  
If not He, who then is it ?

And swifter than a courier are my days,  
They flit away, they behold not good ;

They sweep past like skiffs of reed,  
Like an eagle swooping to its prey.

If I say, “ I will forget my plaint,  
Leave my *sad* faces and brighten up,”

I think with terror of all my troubles,  
I know that Thou wilt not clear me.

If I must be guilty before Thee,  
Why then weary myself in vain ?

If I wash myself in snow water,  
And cleanse my hands with potash,

Still wouldst Thou plunge me into a pit,  
So that my garments shall loathe me.

For He is not a man, as I am, whom I might answer,  
That we should come together into judgment :

There is no arbiter between us,  
To lay his hand upon us both.

Let Him withdraw his rod from upon me,  
And let not His terrors scare me ;

Then would I speak and not fear Him :  
For I am conscious of no cause to fear.<sup>1</sup>

My soul loathes my life ;  
I will give way to my complaint,  
In the bitterness of my soul will I speak ;

I will say to Eloah, “ Pronounce me not guilty ;  
Shew me why Thou contendest with me ;

“ Beseems it Thee to oppress, to despise, Thy handywork,  
While Thou hast shone upon the counsel of the wicked ?

“ Hast Thou eyes of flesh ?  
Or seest Thou as frail man seeth ?

“ Are Thy days as the days of mortal man,  
And Thy years as the days of man,

“ That after my fault Thou searchest,  
And enquirest for my sin ;

“ Though Thou knowest I am not guilty,  
And that none can deliver out of Thy hand ?

“ Thy hands have fashioned me and made me  
All round about, and yet dost Thou swallow me up *in*  
*ruin* :

<sup>1</sup> Lit. *For I am not so with myself* ; or, *For am I not upright in myself ?*



- “Remember now, that like clay hast Thou moulded me,  
And that to dust Thou wilt return me.
- “Didst Thou not pour me out like milk,  
And curdle me like cheese—
- “With skin and flesh didst clothe me,  
And with bones and sinews knit me together ?
- “Life and favour hast Thou granted me,  
And thy care has watched over my breath.
- “But these things Thou wast hiding in Thy heart,  
I know that this was Thy purpose.
- “Had I sinned, Thou wouldst have watched me,  
Wouldst not have acquitted me of my guilt.
- “Had I done wickedly, alas for me !  
Or had I been righteous, I would not raise my head,  
Sated with shame, and seeing my own misery !
- “For should it uplift itself, Thou wouldst hunt me like a  
lion,  
And again shew thyself mighty against me ;
- “Wouldst renew Thy witnesses against me,  
And increase Thine anger at me,  
With host upon host against me.<sup>1</sup>
- “Why then didst Thou bring me forth from the womb ?  
I ought to have breathed my last, and no eye have  
seen me !

<sup>1</sup> Lit. *changes and a host*.



“To have been as though I had not been,  
Borne from the belly to the grave !

Are not my days few ? let Him then desist,  
And withdraw from me that I may know some little  
brightness,

Before I go, and return not,  
To a land of darkness and death shadow ;

A land of gloom, like murk of death shadow,  
Where order is not, and the light is murk.

Then answered Zophar the Naamathite and said :

Shall a multitude of words not be answered,  
And shall a man of *loquacious* lips be deemed right ?

Shall men let thy figments pass in silence,  
So that thou mock, with none to shame thee,—

And say *to them*, “ My discourse is pure,  
And I am clean in thine eyes ? ”

But would that Eloah would speak,  
And open his lips with thee ;

And tell thee the secrets of wisdom,  
(For fold over fold is His counsel),  
So shouldst thou know that Eloah forgets for thee of thy  
guilt !<sup>1</sup>

<sup>1</sup> That is, Remembers not all thy guilt.

Wouldst thou reach the depths of Eloah ?  
 Wouldst thou reach to the perfection of Shaddai ?

Heights of heaven ! what canst thou do ?  
 Deeper than Shaol ! what canst thou know ?

Longer than the earth its measure,  
 And broader than the sea !

If He assail and imprison,  
 And hold assize,<sup>1</sup> then who shall hinder him ?

For he knows those who are nothing worth,  
 He beholds wickedness when no one is aware.

For man is hollow, is witless, . . . .  
 Yes, man is born a wild ass's colt.<sup>2</sup>

If thou apply thy heart,  
 And stretch out thy hands to Him ;—

If iniquity is in thy hand, put it far away,  
 And let not wickedness dwell in thy tent ;—

So without spot shalt thou uplift thy face,  
 Stedfast and fearless shalt thou be ;

For thou shalt forget thy trouble,  
 Remember it, as waters that have passed away.

And a life time brighter than noonday shall arise,—  
 If darkness come it shall be as morning ;

<sup>1</sup> Lit., *hold assembly*, or *tribunal*.

<sup>2</sup> Or, *then would the witless man gain wisdom, even a man born a wild ass's colt*.

And thou shalt be secure because there is hope,  
Thou shalt look around—shalt lie down in safety ;

Thou shalt rest and none alarm thee,  
Yea, many shall make suit to thee.

But the eyes of the wicked shall waste away,  
And their place of refuge be lost,  
And their hope, the breathing out of life !

Then answered Job and said :

In sooth then ye are all the folk,  
And with you shall wisdom die !

I, too, have understanding as well as you ;—  
I fall not short of you ;—  
And who knows not such things as these ?

I have become one who is a laughing-stock to his friends !  
He who called on Eloah and He answered him,  
The just, the innocent, a laughing-stock !

Contempt for misfortune is the thought of the secure ;  
It awaits those whose feet totter.

Tranquil are the tents of spoilers,  
And they who provoke El are confident,  
Whose hand Eloah fills.<sup>1</sup>

<sup>1</sup> Or, *who carry God*, i.e. their weapon, *in their hand*. (Comp. Virg. *Æn.* x. 773). But this rendering seems very forced ; lit., *into whose hand God hath caused to come*.

But ask now the beasts, and they shall teach thee,  
And the fowls of heaven, and they shall tell thee ;

Or speak to the earth, and it shall teach thee,  
And the fishes of the sea shall declare it to thee ;

Which of all these knows not,  
That Jehovah's hand hath done this ?

In whose hand is the soul of each living thing,  
And the breath of all flesh of man.

Doth not the ear test words,  
As the palate tastes its food ?

With the aged is wisdom,  
And length of days is understanding :—

But with HIM is wisdom and might,  
Counsel and understanding, His !

Lo, He destroys and there is no rebuilding,  
He shuts a man up, and there is no reopening ;

When He withholds the waters, they dry up,  
When He sends them forth, they subvert the earth.

With Him is might and wisdom,  
The deceived and deceiver, His ;

He bears away counsellors captive,  
And makes judges foolish ;

He loosens the girdle of kings,  
And binds their loins with cords ;

He bears away priests captive,  
And overthrows the strong ;

He deprives the trusty of eloquence,  
And takes away judgment from the aged ;

He pours contempt on princes,  
And loosens the belt of the mighty ;

He reveals deep things out of darkness,  
And brings forth the death-shadow to light ;

He enlarges nations, and destroys them,  
Spreads nations abroad—then straitens<sup>1</sup> them ;

He deprives a people's chieftains of understanding,  
And makes them wander in a pathless waste.

They grope the darkness where there is no light ;  
Yea, he makes them wander like a drunken man.

Lo, all this mine eye hath seen,  
Mine ear hath heard and understood it :

That which ye know I know also,  
I am not fallen below you.

But to Shaddai would I address myself,  
And with El I desire to reason ;

Whilst ye are forgers<sup>2</sup> of lies,  
Worthless healers,<sup>3</sup> all of ye ;

<sup>1</sup> Lit. *leads them*, i.e. back unto their former borders ; or, *leads them captive*.

<sup>2</sup> Or, *framers* ; lit. *patchers of vanity*.

<sup>3</sup> Or, *physicians*.

Oh that ye would be wholly silent,  
And it would be counted to you for wisdom.

Hear now my reasoning,  
And attend to the pleadings of my lips.

On behalf of El will ye speak iniquity ?  
And on His behalf will ye speak falsehood ?

Will ye accept his person,  
And plead on behalf of El ?

Will it be good for you when He searches you out ?  
Can ye deceive Him as a frail man is deceived ?

Severely will He chastise you,  
If in secret ye regard persons !

Shall not His majesty alarm you,  
And the fear of Him fall upon you ?

Your sayings are maxims of ashes,  
Your defences, defences of clay ;

Be silent before me, that I may speak,  
And let what may befall me :

Come what may, I will take my flesh in my teeth,  
And will put my life in my hand.

Lo, He may slay me—I shall cease to hope—  
Yet to His face will I defend my ways :

Yea, He shall be my deliverance,  
For a hypocrite cannot come into His presence.

Hearken heedfully to my discourse,  
And let my utterance enter your ears ;

Behold now, I have set my cause in order,  
I know that justice is on my side ;

Who is he that can plead against me ?  
Then should I be silent and expire at once.

Only do not Thou two things with me,  
Then will I not hide myself from Thy presence ;

Remove thine hand from upon me,  
And let not Thy terrors fright me ;

Then accuse Thou, and I will answer,  
And I will speak, and Thou respond.

How many are my iniquities and my sins ;  
My transgression and my sin, make known to me.

Why hidest Thou thy face,  
And deemest me Thy foe ?

Wilt Thou terrify a driven leaf ?  
Wilt Thou chase the dry chaff ?

For Thou recordest bitter things against me,  
And entailest on me the sins of my youth ;

And Thou settest my feet in the stocks,  
And watchest all my ways,  
And hast drawn a trench around<sup>1</sup> the soles of my feet.

<sup>1</sup> Lit. *hast digged*, or, *circumscribed*.

One who is consumed like a rotten thing,  
Like a garment which the moth has eaten.

Man born of woman,  
Short of days and sated with disquiet,

Comes forth like a flower and is cut down,  
And flees like a shadow, and abides not ;

And yet on such a one dost Thou set open thine eyes ?  
And wilt Thou bring me into judgment with thyself ?

Oh that the pure could come forth from the polluted !  
Not one *can do so*.

If his days are determined—  
If the number of his months is with Thee—  
If Thou hast made him a set time that he cannot overpass,

Look away from him that he may have a respite,  
Till, like the hireling, he enjoy his day of rest.

For there is hope for a tree,  
That, if felled, it will sprout again,  
And its tender branch not fail ;

Though its root in the earth wax old,  
And its stock in the soil be dead,

Yet will it bud at the scent of water,  
And make boughs like a young plant ;

But man dies, and is brought down,  
Man breathes his last ; and where is he ?



The waters pass away from the lake,  
And the stream is parched up and dries,

So man lies down and rises not,  
Till the heavens be no more they shall not awake,  
Nor be aroused from their sleep.

Oh that Thou wouldst hide me in Shaol,  
Wouldst conceal me till thine anger turn,  
And appoint a set time and then remember me !

(If a man die, shall he live again ?)  
All the days of that hard service would I wait  
Till my change<sup>1</sup> came :

Thou wouldst call and I would answer thee,  
Thou wouldst long after the work of Thy hands.

But now Thou countest my steps :  
Dost Thou not keep watch over my sin ?

My transgression is sealed up in a bag,  
And Thou sewest up my iniquity.

But, in sooth, a mountain falls and crumbles away,  
And a rock may be removed from its place ;

Waters wear down stones,—  
Their floods wash away the soil of the earth,—  
So destroyest Thou the hope of mortal man ;

Thou overpowerest him evermore, and he passes hence,  
Thou changest his aspect, and sendest him away ;

<sup>1</sup> Lit. *exchange, discharge*, as of a soldier or guard.

His sons attain to honour, but he knows it not ;  
Or they are brought low, but he perceives them not :

Only in his own flesh can he suffer pain,  
And his spirit grieve for itself.

Then answered Eliphaz the Temanite, and said :

Should the wise reply with windy lore,  
And with east wind fill his belly ?

Reasoning with words that cannot profit,  
And in speeches, with which one can do no good ?

Nay, thou dost break down piety,  
And withholdest devotion before El ;

Surely thine own mouth teaches thy iniquity,  
Though thou chooseth the tongue of the subtle ;

Thine own mouth, and not I, convicts thee,  
And thine own lips witness against thee.

Was thou born first, O man ?  
And wast thou brought forth before the hills ?

Hast thou listened in Eloah's council ?  
And dost thou reserve wisdom to thyself ?

What knowest thou which we know not ?  
Understandest—and it is not with us ?

Among us are both the gray and the aged,  
More full of days than thy sire :

Are the consolations of El<sup>1</sup> too little for thee,  
And our words gently spoken with thee ?

Why does thy heart carry thee away ?  
And at what do thine eyes wink ?

That thou turnest thy spirit against El,  
And utterest *such* speeches from thy mouth ?

What is frail man, that he should be pure,  
And the woman-born that he should be righteous ?

Lo, He distrusts<sup>2</sup> his Holy Ones,  
And the heavens are not pure in His eyes ;—

Much more is loathsome and unclean  
Man, who drinks in iniquity like water.

I will shew thee ; hearken to me ;—  
For this have I seen and will declare,

That which sages relate,  
Nor concealed it, from their fathers' *teaching* ;

To whom, alone, the earth was given ;  
Nor passed a stranger through their midst :

*That* all his days doth the wicked torment himself,  
Through the many years reserved to the oppressor :

<sup>1</sup> Perhaps, *divine*, or, *strong consolations*, in allusion to vv. 17-21.

<sup>2</sup> That is, Is not sure of their perfection.

A sound of terrors is in his ears,  
In peace itself the spoiler comes on him ;

He is never sure that he shall come back out of darkness,  
And watched is he for the sword ;

He wanders after bread—"Where is it ?"  
Knows that a day of darkness is ready at his hand ;

Distress and anguish scare him,  
Like a king ready for battle they overpower him.

For he stretched out his hand against El ;  
And bore him proudly against Shaddai ;

He ran against Him with *defiant* neck,  
With the thick bosses of his shields.

For he covered his face with his fatness,  
And made his loins full-fleshed ;

Therefore he dwells in desolate cities,  
In houses which none can inhabit,  
Soon to be heaps of *ruins* ;

He shall not be rich or his substance last,  
Nor shall the wealth of such extend on earth ;

The darkness he shall not quit,  
A flame shall parch up his branches,  
And at the breath of *God's* mouth shall he depart.

In vanity let not the misled trust,  
For vanity <sup>1</sup> shall be his recompense ;

<sup>1</sup> *Vanity* has a double sense in Heb., i.e. *evil* and *calamity*.

Ere his day *is spent*, it<sup>1</sup> shall be fulfilled,  
And his branch shall not be green :

Like the vine he shall shake off his sour grapes,  
And cast his flower like the olive.

For the family of a hypocrite shall be barrenness,  
And a fire shall devour the tents of bribery ;

He conceived mischief, and shall bring forth crime ;  
Yea, their inward parts prepare deceit.

Then answered Job and said :

Many such things as these have I heard ;  
Troublesome comforters are ye all !

Will there be an end to *these* windy words ?  
What provokes thee to answer thus ?

I too could speak as you,  
Were your soul in my soul's stead ;

I might make a league with words in your regard,  
I might move my head at you *in condolence* ;

I might strengthen you with my mouth ;  
And the comfort of my lips might restrain *your grief*.

But now, though I speak, my grief is not restrained,  
And if I forbear, what sorrow departs ?

<sup>1</sup> That is, the retribution.

Truly, now hath He worn me out ;  
Thou hast desolated all my household,

And hast covered me with wrinkles ;  
My leanness has become a witness and rises up against me,  
It makes answer, to my *very* face :

His wrath has torn, and persecutes me,  
He gnashed his teeth at me ;  
My foe sharpens his eyes against me :

They opened wide their mouths against me,  
They smote me on the cheek reproachfully,  
They gathered themselves together against me.

El shuts me up unto an evil man ;  
He casts me headlong into the hands of wicked ones.

I was at ease, and he crashed me in pieces,  
He seized me by my neck and dashed me to atoms,  
And set me up as his butt ;

His archers surround me,  
He cleaves my side and spares not,  
He sheds my gall upon the ground ;

He breaches me with breach on breach,  
He rushes on me like a man of war.

I have sewn sackcloth on my skin,  
And have thrust my horn into the dust ;

My face is reddened with weeping,  
And death-shade is on my eyelids,

Not for any deed of violence in my hands,—  
And my prayer has been pure.

Earth, cover not my blood,  
And let there not be a *hiding*-place to my cry!

Yet now, behold! my witness is in heaven,  
And He who bears testimony to me, on high.

My friends are my mockers:  
Mine eye sheds tears unto Eloah,

That one might plead for a man with Eloah,  
As a son of man pleads for his fellow;

For my numbered years<sup>1</sup> will come,  
And I shall travel the road by which I shall not return.

My breath is tainted,  
My days are extinguished,  
For me the tombs!

Are there not mockers about me?  
And dwells not mine eye on their provokings?

Put down *pledges* now; be Thou surety for me with thyself  
Who else will strike hands for me?

For Thou hast hid their heart from understanding,  
Therefore Thou will not exalt them *above me*.

He who betrays his friends to the spoiler,  
The eye of his sons shall waste away.

<sup>1</sup> Lit. *years of number*, i.e. few, easily counted years.



He has made me a proverb to the people,  
I am become one in whose face they spit ;

And mine eye has become dim through vexation,  
And my limbs, all of them like a shadow.

At this the upright are astonished,  
And the innocent bestirs himself at the impious ;

But the righteous shall hold fast his way,  
And the pure of hands increase in strength.

But all of you return,<sup>1</sup> and come on now,  
And I shall not find a wise man among you.

My days have passed away,  
And my purposes are broken off,  
My most cherished thoughts ;

*And yet my night would they make day,  
Light to be near in the face of darkness ;*

While I await Shaol as my abode,  
When I shall have spread my bed in darkness ;

To the grave would cry, "Thou art my father!"  
"My mother!" and "my sister!" to the worm.

And where then is my hope?  
Yes, my hope, who can see it?

To the gates of Shaol shall it go down ;  
Yes, in the dust is wholly rest.

<sup>1</sup> Desist from false charges and weak arguments. Renan, however, supposes that the friends, irritated by Job's vehemence, had made a show of retiring.



Then answered Bildad the Shuchite, and said :

How long ? Make an end of words—  
Consider—and after let us speak.

Why are we counted as the beast,  
Held unclean in your eyes ?

Oh thou that rendest thyself in thine anger !  
For thee shall the earth be forsaken,  
And the rock be moved from its place ?

Ah ! the light of the wicked shall be put out,  
And the flame of his fire shall not shine ;

In his tent the light shall become darkness,  
And the lamp that is over him shall be put out ;

His mighty strides<sup>1</sup> shall be straitened,  
And his own counsel cast him down ;

For his feet shall be thrust into a net,  
And he shall walk, of himself, upon a snare ;

A trap shall catch him by the heel,  
And snares get the mastery of him ;

A noose is hidden for him in the ground,  
And a trap for him on the path ;

Terrors shall scare him all around,  
Follow his footsteps and harass him ;<sup>2</sup>

<sup>1</sup> Lit. *the steps of his strength.*

<sup>2</sup> Lit. *scatter (harass) him at his feet.*

Famished shall be his strength,  
And destruction be ready at his side ;

The first-born of death shall devour—  
Devour the limbs of his body ;

His confidence shall be torn away from his tent,  
Yea, shall bring him to the king of terrors ;

They<sup>1</sup> shall tenant the tent no longer his,  
Brimstone shall be scattered on his dwelling ;

His roots shall be dried up beneath,  
And his branch be lopped above ;

The remembrance of him shall perish from the earth,  
And he shall have no name in the street ;

He shall be thrust from light into darkness,  
And chased out of the world ;

He shall have no son or grandson among his people,  
No survivor in his dwelling ;

Posterity shall be astonished at his day,  
And the ancients are seized with horror ;

Surely these are the dwellings of the wicked,  
And such the place of him who knew not El.

<sup>1</sup> The terrors. The expression *king of terrors* means the greatest degree of terror.

Then answered Job and said :

How long will ye grieve my soul,  
And break me in pieces with words ?

These ten times have ye insulted me :—  
Shameless that ye are, ye confound<sup>1</sup> me.

And be it, in sooth, that I have erred,  
With myself let my error rest.

If truly ye will magnify yourselves against me,  
And plead my reproach against me,

Know then that Eloah has wrested my cause,  
Has environed me with his net.

Lo, I exclaim at my wrong, but am not answered ;  
I cry aloud but there is no justice :

He has hedged up my way that I cannot pass,  
And set darkness on my paths ;

He has stripped off my glory from me,  
And taken the diadem from my head ;

He has broken me down on every side, so that I am gone,  
And has plucked up my hope like a tree ;

And He has kindled His wrath against me,  
And reckoned me for a foe ;

<sup>1</sup> Lit., *stun, stupefy.*

His troops advance together,  
And they throw up their causeway against me,  
And encamp around my tent.

He has removed my brethren far away,  
And my acquaintance are estranged from me ;

My near friends have failed,  
And my familiars have forgotten me ;

The inmates of my house and my maidens count me for  
a stranger,  
I am become an alien in their eyes ;

I call to my servant but he will not answer,  
Though I implore him with my own mouth ;

My breath is become strange to my wife,  
And my caresses to the sons of my body ;

The children too despise me,  
When I rise up they speak against me ;

All my intimates<sup>1</sup> abhor me,  
And they whom I loved are turned against me ;

My bones cleave to my skin and to my flesh,  
And with the skin of my teeth am I escaped ;—

Pity me, pity me, O ye my friends,  
For Eloah's hand has touched me !

<sup>1</sup> Lit., *men of my counsel.*

Why, like El, should ye persecute me,  
And not be satisfied with *these woes of my body*?<sup>1</sup>

Oh, would then that my words were written down,  
Would that they were graven in a book!

With pen of iron, and with lead  
Cut deep in the rock for aye,

That I know my Goel<sup>2</sup> lives,  
And that He shall arise, the Last, upon the earth,

Yes, after my skin has thus been pierced,  
Even in my flesh shall I see Eloah,

Whom I shall see for myself,  
And mine eyes shall behold, and not those of another;—  
*For Him* my reins pine away within me.

For *then* shall ye say, why do we persecute him?  
For the root of *this matter*<sup>3</sup> is found *by you* in me.

Beware of the sword: for the punishments of the sword  
are wrathful:  
*This*, that ye may know that there is a judgment.

Then answered Zophar the Naamathite and said:

Yet my thoughts suggest to me an answer,  
And the impulse that stirs within me.

<sup>1</sup> Lit., *with my flesh*. Thus v. 26.

<sup>2</sup> Lit., *Blood-avenger, Vindicator*; i.e. God will *vindicate* me soon upon this very earth, though ye all fail and persecute me, and will restore me.

<sup>3</sup> That is, The cause of my suffering.

I hear a chiding to my shame,  
But the spirit of my understanding furnishes me with a  
reply.

Knowest thou not this of old,  
Since man was placed upon the earth,  
That brief is the joy-shout of the wicked,  
And the rejoicing of the impious, for a moment ?

Though his height mount up to heaven,  
And his head touch the clouds,

Like his own ordure shall he perish for ever ;  
They that saw him shall say, " Where is he ? "

Like a dream shall he fly away and not be found,  
He shall flit away like a vision of the night ;

The eye that looked on him shall do so no more,  
Nor his place again behold him ;

His children shall court the poor,  
And his hands shall restore their substance.

Though his bones are full of his youth,  
It shall lie down with him in the dust ;

Though wickedness were sweet in his mouth,  
So that he hide it under his tongue,

So that he spare it, and would not leave it,  
But keeps it in his mid-palate,

Yet is his food turned in his bowels,  
It is gall of asps within him ;

He swallowed down riches, and shall disgorge them,  
El will drive them out of his belly :—

He sucked the poison of asps—  
The viper's tongue shall slay him.

He shall not see the rivers,  
The streaming brooks<sup>1</sup> of honey and butter ;

That for which he toiled shall he restore and not devour,  
The wealth is as the restitution of it, and he shall not  
rejoice.

Because he oppressed, deserted, the poor,  
Took away a house which he did not build,

Because quiet was unknown within him,  
With none of his delights shall he escape ;

Nothing was left from his gluttony,  
Therefore his good fortune shall not be stable ;

In the fulness of his abundance shall he be straitened,  
The full force of trouble<sup>2</sup> shall come upon him.

Let there be food to fill his belly,—  
*God* shall send upon him the burning of his wrath,  
And shall rain it upon him while he is eating.

If he flee from a weapon of iron,  
A bow of brass shall transfix him ;

<sup>1</sup> Lit. *Streams of the Brooks.*

<sup>2</sup> Lit. *every hand of trouble.*

If one draw it out, and it comes forth from his body,  
And the glittering blade from his gall,  
*Yet fresh* terrors shall be upon him.

All darkness is hid in his treasures,  
A fire not blown up *by man* shall devour him,  
Shall consume what is left in his tent.

The Heavens shall reveal his iniquity,  
And earth rises up against him ;

The increase of his house shall depart,  
Its riches, in the day of His anger.

This the portion of the wicked from Elohim,  
His appointed heritage from El.

Then answered Job and said :

Hearken heedfully to my discourse,  
And let this be the consolations you afford me !

Bear with me, and I will speak,  
And after my speaking thou mayest mock.

As for me, was my complaint in regard to *any other* ?  
And if so, why should not my temper be short ?

Look at me, and be astonished,  
And place hand on mouth :



Even if I think upon it, I am perturbed,  
And trembling seizes on my flesh :—

Why live on the wicked—  
Wax old, aye, become mighty in power ?

Their seed is stablished in their presence,  
And their issue before their eyes ;

Their houses are safe from fear,  
Neither is Eloah's rod upom them ;

Their bull impregnates and does not fail,  
Their cow calves, and does not miscarry ;

They send forth their little ones like a flock,  
And their children skip for joy ;

They uplift *their voice* to the timbrel and harp,  
And rejoice at the sound of the pipe ;

They wear away their days amid pleasures,  
And go down to Shaol in a moment ;

And they say to Eloah, “ Depart from us,  
For we desire not to know thy ways ;

“ What is Shaddai that we should serve Him ?  
And what will it profit us if we make our suit to Him ?’

*But* see, their prosperity is not in their own hand ;—  
Far from me be the counsel of the wicked !

How oft is the lamp of the wicked put out !  
And how oft does their destruction come upon them ;  
The woes He apportions in His anger !

They become like straw before the blast,  
And as chaff which the storm bears off!<sup>1</sup>

*Say ye*, "Eloah lays up His affliction for his children?"  
Let Him requite it to himself, that he may take know-  
ledge ;

His own eyes should behold his calamity,  
And he should drink the wrath of Shaddai ;—

For what cares he about his house after him,  
When the number of his months is cut short ?

*But ye say*, "Shall a man teach El knowledge,  
When it is He who shall judge the lofty ones?"<sup>2</sup>

One dies in his very prosperity,  
Wholly at ease and tranquil ;

His loins are full of fat,  
And the marrow of his bones is moistened ;

And another dies with bitter soul,  
And has never tasted pleasure ;<sup>3</sup>

They lie down together in the dust,  
And the worm covers them.

Behold I know your thoughts,  
And the devices wherewith ye do me wrong ;

<sup>1</sup> Heb. *steals*.

<sup>2</sup> That is, high-minded ; or, *angels*. This verse, and verse 19 above, are objections supposed to be raised by the three friends of Job, and to which Job replies in the verses which follow.

<sup>3</sup> Heb. *eaten good*.

For ye say, "Where is the prince's house?<sup>1</sup>  
And where the tent in which the wicked dwelt?"

Have ye never asked men of travel?  
(And what they point out, mistake not);

That the wicked is spared in the day of calamity,  
In the day when wrath is brought on:—<sup>2</sup>

Who will tell him to his face, of his ways?  
And who will requite him, when he has done amiss?—

And he is borne to the tombs *with pomp*,  
And watch will be kept over the pile;<sup>2</sup>

The clods of the valley<sup>3</sup> are sweet to him,  
And he shall draw every man after him,  
As they are numberless who preceded him.<sup>4</sup>

But how can ye comfort me with that which is vain?  
For your answers remain deceitful.

Then answered Eliphaz the Temanite, and said:

Can a man profit El?

Surely *even* a wise man can profit himself alone!

<sup>1</sup> The house of Job, who had lived like a prince. The argument seems to be—I am not thus prosperous and spared to go down to my grave in pomp, and therefore am not wicked.

<sup>2</sup> Renan understands this of his statue erected, according to Egyptian custom, over the tomb, and seeming, as it were, to watch over it. But see Ges. Thesaur. p. 1473, 1.

<sup>3</sup> In which the mausoleum is built; or the *hollow* of the grave itself.

<sup>4</sup> This may refer to the funeral procession; or, to the encouragement given by the death of the wicked in his prosperity, to men in general to follow him.

If thou art righteous, is it any concern to Shaddai?  
Or is it an advantage to Him that thou perfectest thy  
ways?

Will He dispute with thee out of reverence for thee?  
Will He enter with thee into judgment?

Is not thy wickedness great,  
And thine iniquities without end?

For, without a cause hast thou bound thy brother by a  
pledge,  
And stripped the naked of their clothing;

Not a drink of water hast thou given to the weary,  
And hast withheld bread from the famishing;

And the strong of arm<sup>1</sup>—the earth was his!  
And the lofty of brow—he its inhabitant!

Widows didst thou send empty away,  
And crushed were the arms of orphans;—

Therefore are snares around thee,  
And fear on a sudden troubles thee;

Or a darkness, that thou canst not see,  
And a flood of waters covers thee.

Is not Eloah in the height of heaven?  
And behold the topmost stars,<sup>2</sup> how lofty they are!

<sup>1</sup> Lit. *the man of arms*, and in the next clause, *the uplifted of countenance*, i.e. Job, as an unjust and oppressive judge, or man in authority.

<sup>2</sup> Lit. *the head*, or *summit*, of the stars.

Yet thou sayest, "What knowledge has El?  
Can He judge through the darkness?"

Clouds are His covering so that He cannot see,  
And He walks *only* in the vault of Heaven."

Wilt thou keep that ancient way,  
Which men of sin have trodden?

Who were shrivelled up before their time—  
Whose firm foundation became a flowing stream?

Who said to El, "Depart from us;  
And what can Shaddai do for us?"<sup>1</sup>

Yet He filled their houses with good things—  
Far from me be the counsel of the wicked!

The righteous shall see it and rejoice,  
And the innocent shall laugh at them—

"Are not our adversaries destroyed?  
And a fire has devoured their substance."

Become acquainted now with Him and prosper;  
Therein shall good come to thee.

Take now a law from His mouth,  
And put His words in thy heart:

If thou wilt return to Shaddai, thou shalt be built up,  
If thou wilt put iniquity far from thy tents—

<sup>1</sup> Heb. *for them*.

Yea, set down thy gold upon the ground,  
And Ophir among pebbles of the brook ;

And Shaddai shall be thy gold,  
Treasures of silver to thee ;

Then surely shalt thou delight thyself in Shaddai,  
And lift up thy face to Eloah ;

Thou shalt pray to Him, and He shall hear thee,  
And thy votive offerings thou shalt pay ;

Thou shalt decide on a matter, and it shall be stablished  
for thee,  
And brightness shall gleam upon thy ways ;

Thou shalt bid those who humble themselves, rise up,  
And He shall succour those of downcast eyes ;

Even him who is not guiltless, shall He deliver,—  
By the pureness of thy hands shall he be delivered.

Then answered Job and said :

Still is my complaining bitterness,  
Heavier than my groaning is my stroke !

Oh that I knew where I might find Him !  
That I might come to His abiding-place !

I would set out my cause before Him,  
And fill my mouth with pleadings ;

I should know the words He would answer me,  
And understand what He would say to me.

Would He contend with me in the greatness of His  
strength?

No, He would give heed to me ;

There might the upright dispute with Him,  
And I should escape for ever from my judge.

Lo, I go forward,<sup>1</sup> but He is not there,  
And backward, but perceive Him not !

On the left hand where He is working, but I cannot see  
Him,

Where He veils Himself on the right, but I cannot  
behold Him !

Surely He knows the way I take ;  
When He has tried me, I shall come forth as gold.

My foot hath held to His tracks ;  
His way have I kept, nor turned aside—

The behest of His lips,—and have not gone back from it ;  
More than my own resolves, have I laid up the words of  
His mouth.

Sole is He, and who can turn Him back ?  
And what His soul has willed has He done.

That which is decreed for me will He perform,  
And many such things are ordained by Him ;<sup>2</sup>

<sup>1</sup> Some understand *forward*, *backward*, etc., of the four quarters of the heavens.

<sup>2</sup> Heb. *are with Him*.



Therefore in His presence am I troubled,—  
When I consider, I am afraid of Him ;

For it is El who has made faint my heart,  
And it is Shaddai who has troubled me,

Because I was not cut off, before *such* darkness,  
And because He has not hidden *such* gloom from my  
sight.

Why are not times<sup>1</sup> reserved by Shaddai ?  
And why do they who know Him, not see His days ?

*Some* remove landmarks ;  
They take a flock by force, and pasture it ;

They drive away the ass of the fatherless,  
The widow's ox they take in pledge ;

They turn aside the needy from the way,  
The poor of the land are made to hide themselves  
altogether.

Lo, they go forth like wild asses in the desert to their  
work,

Rising early in quest of food ;—  
The desert must yield them bread for their children !

They reap fodder for him in the field,  
And gather the wicked man's vintage ;

Naked they pass the night, unclad,  
And without a covering in the cold ;

<sup>1</sup> Of retribution.



They are wet with the mountain showers,  
And for lack of shelter embrace the rock ;

(The *wicked* snatch the fatherless from the breast,  
And take in pledge the clothing of the poor) ;<sup>1</sup>

They go naked without clothing,  
And though hungry *must* bear the sheaves ;

They press out oil within their walls,  
They tread their wine vats, and are athirst ;

From out the city men are groaning,  
And the soul of the wounded moans !  
Yet Eloah regards not the impiety ;<sup>2</sup>

They are of those who rebel against the light,  
Its ways they know not,  
And they abide not in its paths.

At dawn the murderer rises,  
He slays the poor and needy,  
And in the night he is as a thief :

The eye also of the adulterer watches for twilight,  
Saying, " No eye shall see me ;"  
And he puts a covering on his face ;

He breaks through houses in the darkness ;—  
By day they seal themselves up—  
They know not the light :

<sup>1</sup> Heb. *what is on*.

<sup>2</sup> Or *imputes not the wrong* ; or, as Syr. etc., *heeds not their prayer*.

For to all of them is morning like death-shade !  
Then is it that each feels terror of death-shade !

They swiftly pass<sup>1</sup> as if on the surface of waters,  
Their portion is cursed in the land,  
They turn not by the way of the vineyards ;

As drought and heat make spoil of snow waters,  
So stumble they into Shaol ;

The womb shall forget them,  
The worms batten<sup>2</sup> on them ;

They shall no more be remembered,  
And wickedness shall be broken like a tree.

They devour the barren who bear not,  
And do no good thing to the widow ;

And they drag off the mighty by their power,—  
They uprise, and no man is sure of life.

*God* has given them security and they lean on it ;<sup>3</sup>  
But His eyes are on their way !

They are exalted a little, then are not, and are brought  
low,

They are silenced like all *beside*,  
And are cut off like topmost ears.

But, if it be not so, who will prove me untrue,  
Or make my words nought ?

<sup>1</sup> Lit., *they are light*, or *swift*, like things borne upon a rapid torrent.

<sup>2</sup> Heb., *feed sweetly*.

<sup>3</sup> Lit., *and He gives to him for security that he may lean*.

Then answered Bildad the Shuchite and said :

Rule and terribleness are with Him,  
Author of peace in His lofty places !

Is there any number to His hosts ?  
And on whom uprises not His light ?

How then shall mortal man be right with El ?  
And how the woman-born be pure ?

Behold even to the moon, and it shines not,<sup>1</sup>  
And the stars are not pure in His eyes !

How much less frail man, a worm,  
And the son of man, a reptile.

Then answered Job and said :

Wherein hast thou helped the powerless ?  
Wherein hast thou succoured the feeble arm ?

In what hast thou counselled the unwise,  
And abundantly imparted knowledge ?

To whom hast thou addressed these discourses ?  
And whose spirit has come forth from thee ?

The shades tremble—

The waters beneath and their inmates—

<sup>1</sup> Thus Sept., Jer., Chald., etc., or, *and he pitches not his tent (in it)*; or, with some of the Rabbins, *and she will not pitch her tent*, i.e. remain in the heavens.

Shaol lays bare before Him,  
 And there is no covering to Abaddon !  
 He stretches out the North over the void,  
 He hangs the earth on nought :—  
 He binds up the waters in His clouds,  
 And the cloud is not burst under them :—  
 He shuts up <sup>1</sup> the face of His throne,  
 He spreads over it His cloud !  
 He has graven a circle upon the surface of the waters,  
 Where light ends in darkness :—<sup>2</sup>  
 The pillars of Heaven tremble,  
 And are amazed, through His rebuke :—  
 By His power he hushes <sup>3</sup> the sea,  
 And of skill is He to smite its pride !  
 By His spirit has He decked the Heavens,  
 His hand has formed the fleet serpent ;<sup>4</sup>  
 Lo, these are the outskirts of His ways !  
 And how slight a whisper has been heard of Him !  
 But the thunder of His power who can understand ?

Then Job again took up his strain <sup>5</sup> and said :

As El lives, who has deprived me of my *fair* judgment,  
 And Shaddai, who has embittered my soul,

<sup>1</sup> Or, *holds back*.

<sup>2</sup> Lit. *completion of light with darkness*.

<sup>3</sup> Lit. *terrifies to silence, restrains*.

<sup>4</sup> A constellation of that name.

<sup>5</sup> Heb. *parable*—in the sense of a *didactic discourse*, or *sententious poem*.

All the while my breath is in me,  
And Eloah's spirit in my nostrils,

My lips shall not speak iniquity,  
And my tongue shall not utter deceit.

Far be it from me to pronounce you right ;  
Till I breathe my last, I will not part with my integrity ;

I hold fast my righteousness, and will not let it go ;  
My conscience reproaches not one of my days.<sup>1</sup>

May my foe be like the wicked,  
And he that rises up against me like the impious !

For what can the hypocrite hope for, though he get him  
gain,

When Eloah shall take<sup>2</sup> his soul ?

Will El hear his cry,  
When distress comes upon him ?

Can he delight himself in Shaddai,—  
Invoke Eloah at all times ?

I will teach you of the hand of El,  
I will not conceal how Shaddai deals.<sup>3</sup>

Lo, all of you have seen it ;  
Why then speak ye thus vainly ?

<sup>1</sup> Or, *my heart reproaches me not while I live.*

<sup>2</sup> Or, *demand.*

<sup>3</sup> Lit. *what is with Shaddai.*

This is the portion of a wicked man with El,<sup>1</sup>  
 And this the lot, which oppressors shall receive from  
 Shaddai.

If his children be multiplied, the sword awaits them,  
 And his offspring shall not have their fill of bread :

His survivors shall be buried at their death,  
 But their widows shall not bewail them :<sup>2</sup>

Though he heap up silver like dust,  
 And get together clothing as the clay,

That which he has gotten together shall the righteous  
 wear,  
 And the innocent shall divide the silver.

He builds his house as a moth,  
 And like a booth which a vineyard-keeper makes :

The rich man lies down, but it is for the last time ;—<sup>3</sup>  
 When *a man* opens his eyes, he is no more.

Terrors invade him like a flood,  
 A whirlwind carries him off by night ;

An east-wind catches him up and he is gone,  
 And like a storm sweeps him from his place :

*God* casts evils upon him, and spares not,  
 Though he strive to escape His hand.

<sup>1</sup> Kennicott and others suppose, with much reason, that the following eleven  
 versers and all chapter xxviii. were spoken by Zophar.

<sup>2</sup> Heb. *weep*.

<sup>3</sup> Or, *he is not gathered*, i. e. *to his fathers*.

*Men* clap their hands at him,  
And hiss him from his place.

Surely there is a mine for silver ;  
And a place for the gold they fine ;

Iron may be taken from the earth,  
And the stone be molten into brass ;

*The miner* makes an end of darkness,  
And all its limits he searches out,—  
The stones of darkness and death-shadow.

He sinks a shaft away from dwellings ;  
Of him who walks above are they forgotten—<sup>1</sup>  
They swing suspended afar from men :

The entrails of earth, the source of food,<sup>2</sup>  
Are stirred up as if by fire ;

The rocks are the sapphire's bed,  
And yield to him lumps of gold :<sup>3</sup>

That path, the bird of prey knows not,  
Nor has eye of vulture scanned it ;

No proudly stalking beast has trodden it,  
Nor lion passed by upon it.

<sup>1</sup> Lit. *the forgotten of the foot.*

<sup>2</sup> Lit. *as for the earth, it comes forth from bread, and its beneath is as fire stirred up.*

<sup>3</sup> Lit. *dusts of golds ; or, the soil (yields) gold to him.*



He puts forth his hand to the flint-rock,  
He overturns the mountains from their root ;

He cuts out rivers among the rocks,  
And his eye beholds every precious thing ;

He binds up rivers so that they drip not,  
And brings forth hidden things to light.

But Wisdom—whence can she be gotten ?  
And where the place of understanding ?

Frail man knows not her worth,  
For in the land of the living she is not found.

The deep saith—"She is not in me"—  
And the sea saith—"She is not with me."

Choice gold<sup>1</sup> cannot be given in her stead,  
Nor silver be weighed as her price :

She cannot be weighed with gold of Ophir,  
With precious onyx and sapphire :

Bright gold and crystal cannot compare with her,  
Nor for vessels of purest gold can she be bartered :

Precious stones<sup>2</sup> and diamonds shall not be mentioned,  
And the possession of Wisdom is beyond pearls :

The topaz of Cush cannot compare with her,  
And it shall not be weighed with pure gold.

<sup>1</sup> The roots of the four Hebrew words used for gold imply *shut up* or *precious*, *hoarded*, *bright*, and *refined* gold.

<sup>2</sup> Heb. *high things*, i.e. high priced.



Wisdom then—whence shall she come?  
And where the place of understanding?

For it is hidden from the eyes of all living,  
And concealed from the fowls of heaven;

Abaddon and Death say,  
*Only* a rumour of it hath reached our ears.<sup>1</sup>

Elohim understands its path,  
And is acquainted with its place.

For to the ends of the earth can He look,  
Under all the heavens can He behold,—

So that He can make a weight for the wind,  
And set out the waters by measure;

When He made a law for the rain  
And a way for the flash with its thunder-voices.<sup>2</sup>

Then He beheld and announced it—  
He settled and searched it out—

But to man He said, Lo, the fear of Adonai, that is  
wisdom,

And to turn from evil, understanding.

Then Job again took up his strain, and said:

Would that I were as in months of old,  
As in days when Eloah kept me;

<sup>1</sup> Heb. lit. *we have heard a hearing of it with our ears.*

<sup>2</sup> Heb. *flash, or lightning of voices.*

When His lamp shone upon my head,  
And I walked in darkness by its light ;

Like what I was in the days of my autumn,<sup>1</sup>  
When Eloah's favour was upon my tent ;

When Shaddai was yet with me,  
And my children around me ;

When my steps were bathed in milk,  
And the rock poured rivers of oil for me ;

When I went along the city to the gate,  
And set up my seat in its broad-way ;

The youths saw me and hid themselves,  
And old men rose,—stood up ;

Princes restrained their words,  
And laid hand upon their mouth ;

As for the voice of nobles—they hid themselves,  
And their tongue cleaved to their palate ;

For the ear which heard of me, pronounced me blessed,  
And the eye that saw me, bare me witness,

Because I delivered the distressed who cried,  
And the fatherless who had none to help him ;

The blessing of the perishing came upon me,  
And I caused the widow's heart to sing for joy ;

<sup>1</sup> That is, Youth. The new year began in the autumn.

I clad me in righteousness, and it was my clothing,  
Like robe and turban was my rectitude ;

Eyes was I to the blind,  
And feet was I to the lame ;

A father was I to the poor,  
And I searched out the cause of him I knew not ;

And I brake the jaw-teeth of the wicked,  
And from his teeth did I pluck the prey.

And I said, " I shall die in my nest,  
And shall multiply my days like the sand ;<sup>1</sup>

" My root is open to the waters,  
And the dew lies all night on my branches ;

" My glory will be fresh upon me,  
And my bow in my hand renew its strength."

Men heard me and waited for me,  
Were silent at my counsel ;

After my words, they added no more,  
And my speech distilled upon them ;

And they waited for me as for rain,  
And opened their mouth as for the latter showers.

If I laughed towards them, they believed it not,  
And the light of my countenance they cast not down ;

<sup>1</sup> Or, *phaenix*, according to the Rabbins.

I chose out their ways and sat as head,  
 And dwelt like a king among a host,  
 Like one who comforts mourners.<sup>1</sup>

But now my juniors<sup>2</sup> mock me,  
 Whose sires I did not deign  
 To place with the dogs of my flock !

Of what *avail* to me the strength of their hands ?  
 Men whose full age shall fail them !<sup>3</sup>

Lean through want and famine,  
*Reduced* to gnaw the desert,  
 The land of gloom, waste, and desolation ;

Who pluck salt-wort by the bushes,  
 And the root of the broom, their bread ;

They are driven forth from the midst,  
 Men shout at them as after a thief ;

They have to dwell in horrid vallies,  
 In caverns of the earth and rocks ;

They bray among the thickets,  
 Are huddled together under nettles ;

Sons of the impious, yea, sons of the nameless,  
 They were scourged forth from the land !

<sup>1</sup> That is, Occupying a raised seat, and surrounded by mourners seated on the ground. This custom still obtains among the Jews.

<sup>2</sup> Heb. *the less than I in days*.

<sup>3</sup> Lit. *has perished* ; or, *men who can perfect nothing*.

But now have I become their song,  
And am a by-word to them ;

They loathe me—keep afar from me,  
Nor refrain from spitting in my presence !

For they let loose their rein<sup>1</sup> and insult me,  
And take, in my presence, unbridled licence ;

A brood of them rises on the right to trip my feet,<sup>2</sup>  
And they cast up against me their destructive highways;<sup>3</sup>

They break up my path,  
They help on my hurt,  
Though none would aid them ;

They come on as by a wide breach,  
They roll themselves along beneath the ruins !

Terrors assail me—<sup>4</sup>  
They chase my prosperity like a storm blast,  
So that my welfare has passed like a cloud.

And now my soul pours itself out within me,  
Days of misery have seized me ;

By night my bones are pierced within me,  
And my gnawing pain<sup>5</sup> rests not ;

<sup>1</sup> Or, *my rein*, *i.e.* the tie of reverence due to me.

<sup>2</sup> Lit. *they send, thrust away*.

<sup>3</sup> That is, Military causeways, as if to besiege.

<sup>4</sup> Lit. *are turned upon me*.

<sup>5</sup> Heb. *gnawer*.

Through its great strength it is changed into a raiment  
to me,

It girds me like the collar of my tunic ;

He has cast me down upon the mire,  
And I have become like dust and ashes.

I cry to Thee but Thou answerest me not,  
I take my stand *before Thee*,<sup>1</sup> but Thou heedest not ;

Thou art changed into a cruel one to me,  
With the might of Thy hand Thou attackest me ;

Thou hast taken me up—hast made me ride on the blast,  
And causest me to melt away in the storm-crash ;<sup>2</sup>

For I know that to death Thou wilt return me,  
To the house of assembly for all living.

Yea, prayer is vain when He stretches forth His hand,  
When they cry aloud at His<sup>3</sup> calamity.

Have I not wept with him whose day is hard ?  
Has not my soul been grieved for the needy ?

Yea, I waited for good, but evil came,  
And I expected light, but there came darkness ;

My bowels boil and are unquiet,  
Days of misery have come early upon me ;

<sup>1</sup> For prayer.

<sup>2</sup> Or, *causest my substance, or safety, to melt away.* See Gesen. Thesaur. p. 1037.

<sup>3</sup> That is, Inflicted by Him.

Dark-skinned, but not from sun-heat, I walk along ;  
I stand up—I cry aloud in the assembly ;

I have become a brother of jackals,  
And a companion to the daughter of the ostrich ;

My skin turns black upon me,  
And my bones are burnt up with heat ;

My harp is changed to mourning,  
And my pipe, to the voice of them that weep !

I made a covenant with mine eyes,  
How then could I look upon a maiden ?

Yet what a lot has been assigned me by Eloah from  
above,  
And what an inheritance by Shaddai from on high !

Is not calamity for the wicked,  
And misfortune<sup>1</sup> for the doers of evil ?

Does He not behold my ways,  
And number all my steps ?

If I have walked with vanity,  
Or my foot has hastened to deceit,

Then let Him weigh me in just balances  
And He will know my integrity !

<sup>1</sup> Lit. *strangeness*.

If my step has turned from the path,  
And my heart has gone after mine eyes,  
And a stain has cleaved to my hands ;

Then let me sow, and another eat,  
And let my produce be rooted up !

If my heart has been enticed to a woman,  
And I have laid in wait at my neighbour's door,

Then let my wife grind for another,  
And let others enjoy her embraces !

For this is wickedness,  
Yea, this is a crime for the judges ;

This is a fire which eats down to Abaddon,  
And would have rooted up all my increase.

If I have despised my servant's cause,  
Or my handmaid, when they strove with me ;

(What then could I have done, had El arisen ?  
What answer make Him, had He visited ?

Did not He that made me in the belly, make him ?  
Did not One form us in the womb ?)

If I have withheld the poor from their desire,  
And caused the eyes of the widow to pine away ;

If I have eaten my morsel alone,  
So that the fatherless ate not thereof ;—



For since my youth, he has grown up with me as with a  
father,

And her have I guided, from my mother's womb;—

If I have seen one perishing for lack of clothing,  
Or the needy without a covering;

If his loins have not blessed me,  
When warmed by the fleece of my lambs;

If I have shaken my hand at the fatherless,  
When I saw the judges at the gate helpful to me;<sup>1</sup>

May my shoulder fall from the blade-bone,  
And my arm be broken from its joint!

For calamity from El was my dread,  
I was powerless *for evil* by reason of His majesty.

If I have made gold my hope,  
And said to the fine gold—"my confidence"—

If I have exulted that my wealth was great,  
And that my hand has gotten much;

If when I beheld the luminary as he shined,  
And the splendid moon as she moved along,

My heart was secretly beguiled,  
And my hand kissed my mouth;

(This too were an offence for the judge,  
For I should have denied El above;—)

<sup>1</sup> Lit. *when I saw my help in the gate.*

If I have rejoiced in the misfortune of him that hated me,  
Or exulted when evil had found him out ;

(Nay, I did not permit my mouth to sin,  
By demanding his life with imprecations ;—)

If the inmates of my tent have not exclaimed,  
Who is there that takes not his fill of his viands ?<sup>1</sup>

(The stranger lodged not abroad,  
I opened my doors to the wayfarer ;—)

If like *other* men I have concealed my faults,  
Hiding my wickedness in my breast ;

Because I dreaded a great assemblage,  
And the scorn of the tribes frightened me,  
So that I kept still, and went not forth . . . . .

Oh that He would hearken to me !—  
Here is my signature<sup>2</sup>—that Shaddai would answer me !  
And that He with whom I contend<sup>3</sup> had written his  
indictment !

Would I not carry it on my shoulders ?  
Bind it upon me like chaplets ?

Of the number of my steps would I inform Him,  
I would approach Him like a prince !

If my land has cried against me,  
And its furrows all have wept ;

<sup>1</sup> Or, as in xix. 22, *oh that we were not sated, glutted, with the woes of his flesh.*

<sup>2</sup> Heb. *mark* ; *i.e.* signature appended to my written defence.

<sup>3</sup> Heb. *man of my strife.*

If I have eaten its strength without payment,  
 And caused the soul of its owners to sigh,  
 Instead of wheat, come up the thistle,  
 And instead of barley, noisome weeds !

---

The words of Job are ended.

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So these three men ceased to answer Job, because he was righteous in his own eyes. Then was kindled the anger of Elihu the son of Barakel the Buzite, of the tribe of Ram ; against Job was his anger kindled, because he contended that his own cause was more just than that of Elohim. And at his three friends was his anger kindled, because they could find no reply to Job, and yet condemned him. For Elihu had waited till Job had spoken, because the others were older than he ; but when Elihu saw that there was no reply in the mouth of these three men, then was his anger kindled.

And Elihu the son of Barakel the Buzite answered and said :

I am young in days, and ye are aged,  
 Therefore was I timid and afraid  
 To utter my opinion to you.

I said, " Days should speak,  
 And the multitude of years should make wisdom known."

But it is the spirit given to frail man,  
 And the breath of Shaddai which makes him understand ;

It is not the many who are wise,  
And the old, who understand what is right ;

Therefore I say, hearken to me,  
I too will utter my opinion.

Lo, I awaited your sayings,  
I gave ear to your reasonings,  
Till ye had thoroughly searched out words.

But though I have attended to you,  
Lo, none has refuted Job,  
Answered his words, among you.

Lest ye should say, " we have found out wisdom,"  
El, not man, shall vanquish<sup>1</sup> him :

Not that he directed his words to me,  
Nor will I reply to him with your discoursings.

They were broken down ; they answered no more ;  
Words were taken from them ;

And I waited, because they spake not,  
Because they ceased, nor answered again.

On my own part I too will reply,  
I too will utter my opinion ;

For I am full of words,  
The spirit in my inward parts constrains me ;

<sup>1</sup> Lit. *shall put him to flight.*

My inward parts are like unopened wine,  
Like new wine-skins, will burst ;

I will speak and get me ease,<sup>1</sup>  
I will open my lips and reply ;

I will not now regard any man's person,  
Nor offer flattery to any one ;

For I know not how to offer flattery ;  
Speedily would my Maker take me off !

But hear now, O Job, my words,  
And give ear to all my discourses ;

Behold now I open my mouth,  
My tongue within my palate speaks ;

My words *shall express* the uprightness of my heart,  
And my lips shall utter knowledge purely.

The spirit of El hath created me,  
And the breath of Shaddai quickens me ;

If thou canst, return me an answer,  
Set *words* in order before me—stand forth !—

Behold I, like yourself, am of El,  
I too am moulded<sup>2</sup> of clay !

Behold, fear of me need not alarm thee,  
Nor my dignity weigh heavy on thee !

<sup>1</sup> Lit. *that there may be breathing room to me.*

<sup>2</sup> Heb. *nipped.*

But in mine ears hast thou spoken,  
And I heard a sound of *such* words *as these* ;

“ Pure am I, free from sin ;  
Clean, and there is no iniquity in me ;

“ Behold, He seeks a quarrel<sup>1</sup> with me,  
He reckons me as His foe ;

“ In the stocks He sets my feet,  
He watches all my ways.”

Behold, in this, (I will answer thee) thou art not right,  
For Eloah is greater than feeble man.

Wherefore didst thou strive with Him ?  
For of none of His dealings will he give account.<sup>2</sup>

For El speaks once,  
And twice, if *man* regard it not ;

In dream—in vision of the night,  
When deep sleep falls on men,  
In slumbers on the couch :

Then opens He the ear of men,  
And admonishes them secretly ;<sup>3</sup>

In order to withdraw man from *evil* deeds,  
And from man, the pride which he conceals ;

<sup>1</sup> Lit. *finds alienations*.

<sup>2</sup> Lit. *answer for all his words, i.e. matter*.

<sup>3</sup> Lit. *seals up their admonition, i.e. warns them secretly, as if under seal*.

That He may hold back his soul from the pit,  
And his life from perishing by the dart :

Or, he is chastened by pain upon his couch,  
So that the struggle of his limbs is strong ;

And his appetite loathes food,  
And his soul dainty viands ;

His flesh wastes out of sight,  
So that his bones which were unseen, *become* bare,

And his soul draws nigh to the pit,  
And his life to the angels of death.<sup>1</sup>

Yet if there be for him an interceding angel,  
But one among a thousand,  
To make known that man's righteousness,

Then does He pity him and say,  
“ Deliver him from going down into the pit ;  
I have obtained satisfaction.”<sup>2</sup>

Fresher than childhood's becomes his flesh,  
He returns to the days of his youth ;

He prays to Eloah, and He accepts him,  
He beholds His face with cries of joy,  
For He renders unto man his righteousness ;

<sup>1</sup> Lit. *to those who cause to die.*

<sup>2</sup> Lit. *ransom, i.e. his uprightness.*

He looks *round* upon men and says,  
 “I had sinned and perverted right,  
 But am not requited as I deserve ;<sup>1</sup>

“He has rescued my soul from perishing in the grave,  
 I live and behold the light.”<sup>2</sup>

Behold El does all these things,  
 Twice, thrice, with men ;

To bring back his soul from the pit,  
 That it may be lightened with the light of the living.

Job, attend, hear me ;  
 Be silent, and I will speak.

If thou hast ought to say, answer me,  
 Speak, for I desire thee innocent.

If not, hear thou me,  
 Be silent and I will teach thee wisdom.

And Elihu took up his discourse and said :

Hear my words, ye sages,  
 And give ear to me ye men of knowledge ;

For the ear tests words,  
 As the palate tastes food !

<sup>1</sup> Lit. *it is not made even to me, or, though it profited me not.*

<sup>2</sup> Lit. *my life beholds the light.*



Let us make proof for ourselves of justice,  
Let us learn with one another what is good.

For Job has said, "I am righteous,  
But of justice has El deprived me ;

"Though my cause be just, I pass for a liar,—  
Grievous my arrow,<sup>1</sup> though *I am* without transgression."

Who is a man like Job ?  
He drinks down scoffing like water !

And he has gone to unite with workers of evil,  
And to walk with men of wickedness !

For he said, "A man profits nothing,  
By his friendship<sup>2</sup> with Eloah."

Hear me therefore, ye men of understanding ;  
Far be iniquity from El,  
And injustice from Shaddai.

For a man's work will He requite to him,  
And according to the way of each will He cause him to  
find ;

Yea, of a truth, El cannot act unfairly,  
Nor can Shaddai wrest justice.

Who has given Him the earth in charge ?  
Or who has confided<sup>3</sup> to Him all the universe ?

<sup>1</sup> Lit. *my arrow*, i.e. which pierces me.

<sup>2</sup> Lit. *in his delighting himself*.

<sup>3</sup> Heb. *laid (upon)*. The idea of this passage is that God would not be likely to injure or oppress the universe which originated with none but Himself.

Were He to be intent on Himself alone,  
 He would gather to Himself His spirit and His breath,  
 All flesh would expire together,  
 And man return to dust.

Now, hear this, if thou hast understanding,  
 Give ear to the voice of my words :

Shall even one who hates justice, rule ?  
 And wilt thou condemn the Just, the Mighty ?

(Can one say to a king, "Worthless man ?"  
 To princes, "Wicked ?")

Who accepts not the person of nobles,  
 Nor regards the rich above the poor,  
 For they all are the work of His hands ?

In a moment the *tyrants* die ;  
 Even at midnight are *their* people troubled and pass  
 away ;  
 The mighty is taken off by a hand unseen ;<sup>1</sup>

For His eyes are on the ways of man,  
 And He beholds all his steps.

There is no darkness or death-shade,  
 Where the doers of evil can hide themselves :

For El need not long observe<sup>2</sup> man,  
 That he should come into judgment with Him ;

<sup>1</sup> Heb. *not by hand, i.e.* of man.

<sup>2</sup> Or, *does not greatly burden.*

He breaks mighty men without number in pieces,  
And sets up others in their stead ;

For He is acquainted with all their deeds ;  
By night He overthrows them, and they are crushed.

Because they are wicked, He claps his hands at them ;  
In a place where *men* behold it ;

Because they turned away from after Him,  
And had no insight into any of His ways,

So that they made the cry of the poor to go up before  
Him ;

For He hears the cry of the miserable.

When He sets at rest who then can trouble ?<sup>1</sup>  
But who can behold Him if He hide his face,  
Whether from<sup>2</sup> a nation or a single man,

Because the wicked reigns,  
*And* because the people are ensnared.<sup>3</sup>

Surely, to God it should be said,  
“ I have suffered—I will act corruptly no more ;

Shew Thou me that which I cannot see,  
If I have done wrong I will not repeat it.”

Will He requite as thou deemest right ?

“ For you reject—for you choose, but not I !” *saith God.*

Speak *only* what thou knowest.

<sup>1</sup> The meaning probably is, If He pardon and acquit and thus give peace, who can blame and condemn ?

<sup>2</sup> Lit. *over against*.

<sup>3</sup> Or, *causing the wicked to reign on account of the snares, (i.e. corruptions) of the people.*

Men of understanding will say to me,  
And wise persons who hear me,

Without knowledge hath Job spoken,  
And his words are devoid of insight.

Would that Job might evermore be proved  
For *his* answers, like those of wicked men !

For he adds impiety to his sin ;  
He claps his hands among us,  
And multiplies his words against El.

Then Elihu took up his discourse, and said :

Thinkest thou this to be right,  
*That* thou saidst, “ Greater is my righteousness than that  
of El ? ”

For thou saidst, “ What profit shall it be to thee ?  
What greater advantage shall I gain from it than from  
my sin ? ”

I will return thee words *of answer*,  
And thy friends with thee.

Look up to the Heavens and see  
And behold the clouds ; high are they above thee !

If thou sinnest, what canst thou effect against Him ?  
Though many thine offences, what canst thou do to Him ?

If righteous, what dost thou confer on Him ?  
And what will He receive at thy hand ?

Thy wickedness can affect but a man like thyself,<sup>1</sup>  
And thy righteousness, a son of man.

*Be it that* men groan at the multitude of oppressions,  
That under the arm of the mighty they cry *for help*,

Yet none says, “Where is Eloah my maker,  
Giver of songs in the night?”

“Who teaches us beyond the beasts of the earth,  
And makes us wiser than the fowls of Heaven?”

There cry they (but He answers not),  
On account of the tyranny of the wicked:

But El will not hear vain outcries,  
And Shaddai will not regard them.

Even when thou sayest thou shalt never see Him,  
Thy cause is before Him! wait for Him.

But now, because His anger has visited thee lightly,<sup>2</sup>  
And He ignores thy many faults,

Job opens his mouth with vanity,  
He multiplies words without knowledge.

Then further spake Elihu:

Wait for me a little, and I will shew thee,  
For I have yet words for Eloah.

<sup>1</sup> Heb. *is for a man*.

<sup>2</sup> Heb. *as nothing*.

I will fetch my knowledge from afar,  
And will ascribe righteousness to my Maker.

For indeed my words are not untrue ;  
One of perfect knowledge is with thee.

Lo, El is mighty, yet despises none,  
He is mighty by strength of wisdom ;<sup>1</sup>

He will not let the wicked live,  
And renders justice to the distressed ;

He will not withdraw his eyes from the righteous,  
But with kings on a throne  
For ever seats them, and they are exalted :

And if they be bound in fetters,  
In cords of affliction taken,

Then He shews them their doings,  
And the offences wherein they have borne themselves  
proudly,

And He opens their ear to reproof,  
And bids them turn from evil.

If they hearken, and do Him service,  
They will complete their days in good,  
And their years in pleasures ;

But if they hearken not, they will perish by the dart,  
And ere they are aware, expire.

<sup>1</sup> Heb. *heart*.

But the impious of heart cherish anger,<sup>1</sup>  
They cry not to Him when He binds them ;

Their soul dies in youth,  
And their life is among the bestial ;<sup>2</sup>

But He delivers the afflicted in their affliction,  
And opens their ear in calamity ;

Thee too will He hasten out of the jaws<sup>3</sup> of distress,  
Into an ample space where there is no straitness,  
And the food set down on thy table<sup>4</sup> shall be full of fatness ;

But if thou hast filled up the cause<sup>5</sup> of the wicked,  
Therefore have cause and judgment followed each other.

For there is wrath :  
Take heed lest He drive thee forth with smiting,—  
And a great ransom shall not turn thee aside from it !

Will He value thy riches ?  
Not gold, nor all the powers of strength !

Pant not for the night,  
Wherein peoples are cut off on the spot ;

Beware lest thou turn to wickedness—  
For, this hast thou preferred to affliction.

Lo, El is exalted in His prowess !  
Who is a teacher like Him ?

<sup>1</sup> That is, against God, or, *lay up anger*.

<sup>2</sup> The Priests of Astarte or Venus.

<sup>3</sup> Heb. *mouth*.

<sup>4</sup> Heb. *and the setting down upon thy table*.

<sup>5</sup> That is, That measure of sins for which he is tried.



Who has prescribed to Him His way?  
And who has said, "Thou hast wrought evil?"

Remember to extol His works,  
The object of men's regard,<sup>1</sup>

On which all men gaze,  
And mortals contemplate them from afar.

Lo, El is high beyond our ken,  
The number of His years is countless!

When He draws upwards the drops of water,  
They pour down rain and form His vapour,<sup>2</sup>

Which the clouds distil,  
And drop down on men plenteously.

But who can understand the outspreadings of His clouds?  
The crashings of His pavilion?

Lo, He spreads out His light around Him,  
But covers the bottom of the sea with darkness;

For by these He judges the peoples,  
And furnishes food in plenty;

He clothes His hands with the lightning,  
And bids it strike his foe;

His thunder announces Him;  
The cattle also *are conscious* of *His* uprising;<sup>3</sup>—

<sup>1</sup> Heb. *which men have contemplated.*

<sup>2</sup> Lit. *for His vapour.*

<sup>3</sup> Or, *its crash announces concerning him that it is jealousy, wrath at iniquity—*  
locus obscurissimus, says Gesen. Theo. p. 1222.



At this also my heart throbs,  
And leaps out of its place.

Hear, hear ye the tumult of His voice,  
And the muttering that issues from His mouth ;

He sends it straight across the whole heaven,  
And His lightning to the ends of the earth ;

After it roars a voice,  
With His majestic voice He thunders,  
He holds back *nought*<sup>1</sup> when His voice is heard.

El thunders wondrously with His voice,  
He does great things beyond our ken ;

For He says to the snow, " Be thou on the earth,"  
Also, to the rain-shower, and to the heavy rains of His  
strength ;

He seals up<sup>2</sup> every man's hand,  
That men, His handywork, may all acknowledge Him !

Then enters the wild beast its covert,  
And in its lair abides ;

From the South comes up the tempest,  
And from the North, the cold ;

By the breath of El the frost is given,  
And the broad waters are confined ;<sup>3</sup>

<sup>1</sup> Heb. *them*, *i.e.*, the hail, rain, and other concomitants of a tempest.

<sup>2</sup> That is, Hinders from manual labours.

<sup>3</sup> Heb. *and the breadth of the waters is in a strait, or, narrowed.*

Yea, He charges the thick cloud with rain,  
He drives on His lightning-cloud :

By His guidance<sup>1</sup> it is turned hither and thither,<sup>2</sup>  
To accomplish all His behests,  
On the face of the habitable earth,

Whether for a scourge, or for His land,  
Or for mercy, He cause it to come.

Job, give ear to this,  
Stand still, and scan El's wondrous works !

Knowest thou when Eloah planned them,<sup>3</sup>  
And bad His clouds to gleam with light ?<sup>4</sup>

Knowest thou the poisonings of the clouds,  
The marvels of Him who is perfect in knowledge ?

How thy garments become warm,  
When with the south-wind He stills the earth ?

Hast thou, with Him, spread out<sup>5</sup> the sky,  
Strong like a molten mirror ?

Teach us what we can say unto Him . . . !  
We cannot order *our words* for darkness.

Shall it be told Him that I speak ?  
If a man say *ought amiss*, it may be his destruction : <sup>6</sup>

<sup>1</sup> Or, *counsels* ; lit. *pilotage*.

<sup>2</sup> Heb. *round about*.

<sup>3</sup> Heb. *set*, i.e. his heart or mind.

<sup>4</sup> Heb. *and caused to shine the light of His cloud*. <sup>5</sup> Heb. *beaten out thin*.

<sup>6</sup> Heb. *(it is) that he may be swallowed up*, i.e. in an allusion to the passages in which Job had passionately demanded to be heard by God.

For even on the sun man cannot look,  
 When bright among the clouds,  
 And a wind has passed and cleared them off,

When after the north-wind he comes forth in golden  
 brightness!<sup>1</sup>

Awful is Eloah's majesty!

Shaddai! we cannot find Him out!  
 Great in might and judgment and *in* abundance of equity!  
 To no man will He render an account.<sup>2</sup>

Therefore let men fear Him!  
 Not all the wise of heart will He regard.<sup>3</sup>

Then Jehovah answered Job out of the tempest, and said:

Who is this that darkens *my* counsel,  
 By words devoid of knowledge?

Gird up thy loins now like a man,  
 I will question thee, and do thou inform me.

¶ Where wast thou when I founded the earth?  
 Tell, if thou skillest of understanding;

Who fixed its measures?—if thou knowest—  
 Or who stretched out a line upon it?

On what were its foundations sunk,  
 Or who laid its corner stone?

<sup>1</sup> Or, literally, *he emerges gold*. See the Sept.

<sup>2</sup> Heb. *He will not answer*, or, *He will not afflict*.

<sup>3</sup> Or, with Rosenmüller, *who not even the wise hearted can behold*.

(When the stars of morning sang in concert,  
And all the sons of Elohim shouted joyously ;)

And who shut in the sea with doors,  
When it burst forth, issuing from the womb ;<sup>1</sup>

When I made the clouds its garment  
And deep darkness its swaddling-band ;

When I measured for it my *appointed* bound,  
And set a bar and doors ;

And said, "Hitherto shalt thou come, and not beyond,  
"And here shall the pride of thy waves be stayed ?"<sup>2</sup>

¶ Hast thou, in all thy days, given orders to the morn ?  
Hast thou caused the day-spring to know its place,

That it should lay hold upon the skirts of the earth,  
And the wicked be shaken out of her ?

She is changed like clay under a seal,<sup>3</sup>  
And *all things* stand out in their attire ;

But from the wicked is their light withholden,  
Broken, the uplifted arm.

¶ Hast thou gone to the fountains of the sea,  
And walked the recesses of the deep ?

¶ Have the gates of death been laid open to thee ?  
And hast thou seen the portals of the death-shadow ?

<sup>1</sup> That is, of the earth.

<sup>2</sup> Heb. *here shall one set (a limit) to, or, lay (hand) on, the pride of thy waves.*

<sup>3</sup> Heb. *as clay of a seal.*

¶ Art thou acquainted with the breadth of the earth ?  
Tell, if thou knowest it all.

¶ Which is the way to the abode of light ?  
And the darkness—where its place ?

For thou didst take it to its territory,  
And understandest the path to its abode !

Thou knowest it, for thou wast then born !  
And great is the number of thy days !<sup>1</sup>

¶ Hast thou gone to the treasuries of the snow,  
And seen the arsenals of the hail,

Which I reserve for the time of trouble,  
For the day of conflict and of war ?

¶ By what way is the light departed,  
*And* the east wind break forth <sup>2</sup> over the earth ?

Who has cleft a channel for the rain-torrent,  
And a way for the flash of the thunder-voices ?

That it may rain on an unpeopled land  
*Or* desert where man is not,

To saturate the waste and desolation,  
And make the grass-lands put forth their herbage ?

¶ Has the rain a father ?  
Or, who begat the dew-drops ?

<sup>1</sup> Ironical.

<sup>2</sup> Heb. *scatter itself*.

From whose womb came forth the ice  
And the hoar-frost of heaven,—who has gendered it?

*When condensed* like a stone the waters hide themselves,  
And the surface of the deep coheres.

¶ Canst thou bind the bands of the Cluster?<sup>1</sup>  
Canst thou loose the fetters of the impious *Giant*?

Canst thou bring forth the constellations in their season?  
And the Wain and her train<sup>2</sup>—canst thou guide them?

Knowest thou the laws of Heaven?  
Canst thou settle its influence on the earth?

¶ Canst thou raise thy voice to the clouds,  
So that abundance of water shall overhang thee?

Canst thou send forth the lightnings, so that they go?  
Or, will they say to thee, “Behold us?”<sup>3</sup>

Who has put *such* wisdom in *thy* reins?  
Or who has given *such* intelligence to *thy* mind?

Who by wisdom can count the clouds,  
And empty the bottles of Heaven,<sup>4</sup>

As when the dust runs into a molten mass,  
And the clods cohere together?

¶ Wilt thou hunt prey for the lion,  
Or satisfy the craving of his whelps,

<sup>1</sup> That is, Sustain the Pleiads, piled up like a heap or cluster.

<sup>2</sup> Heb. *her sons*. The three stars in the tail of the Great Bear are called by the Orientals, the daughters of the Bier or Wain. The Giant is Orion.

<sup>3</sup> Or, *here we are*.

<sup>4</sup> Heb. *cause to lie*, *i.e.* slant in order to empty.

When they crouch in their dens,  
And sit in the covert, in ambush?

¶ Who provides his food for the raven,  
When his young cry to El,  
And wander, for lack of food?

¶ Knowest thou the time when the rock-goats bear?  
Hast thou marked the travailing of the roes?  
Hast thou counted the months which they fulfil?  
And knowest thou the time when they bring forth?<sup>1</sup>

When they bow them down and give birth to their  
young,—  
Cast out their throes?<sup>2</sup>

Their young grow great and hale in the plain,  
They go forth, and return not.

¶ Who sent out the wild-ass free,  
And who loosed the wild-mule's bands?

Whose home I have made in the wilderness,  
And the salt waste, his dwelling;—

He scorns the din of the city,  
And lists not the drivers' cries;

What he finds<sup>3</sup> on the mountains is his pasture,  
And he searches after all that is green.

¶ Will the buffalo be willing to serve thee?  
Will he pass a night in thy stall?

<sup>1</sup> Heb. *cause to cleave*.

<sup>2</sup> That is, The foetus which causes throes.

<sup>3</sup> Heb. *search*.



Canst thou tether the buffalo to the furrow by his cord ?  
Will he harrow the valleys after thee ?

Wilt thou trust him because his strength is great ?  
Or wilt thou leave thy labour to him ?

Wilt thou confide in him to bring home thy grain,  
And gather it into thy garner ?

¶ The wing of the ostrich moves exultingly,  
But is it the pinion and plumage of the stork ?<sup>1</sup>

*No*, for she abandons her eggs to the earth,  
And warms them by the sand,

But forgets that the foot may trample them,  
Or beast of the field may crush them ;

Harsh is she to her young, as though they were not her  
own,  
Fearless lest her labour be in vain !

For Eloah has caused her to forget wisdom,  
And has not meted out intelligence to her ;

*But* when she raises herself up *for the course*,  
She laughs at the horse and his rider.

¶ Dost thou give strength to the horse ?  
Dost thou clothe his neck with the waving mane ?

Dost thou make him bound like a locust ?  
His majestic snort is terror !

<sup>1</sup> The Hebrew *hasida* means *stork*, or, *pious, affectionate*, in allusion to which double meaning, the sense is, *Are her pinion and plumage pious like the stork ?*



He paws<sup>1</sup> in the valley, and rejoices in his strength,  
He goes forth to confront the weapons ;

He laughs at fear, and is not affrighted,  
And recoils not from the sword ;

The arrows<sup>2</sup> rattle against him,  
The flaming spear and lance ;—

With bounding and with rush he drinks the ground,  
He cannot contain himself<sup>3</sup> at the blast of the trumpet ;

As oft as it is sounded, he saith, “ Aha ! ”  
And scents the battle from afar,  
The thunder of the chieftains and the shouting.

¶ Does the hawk fly by thy contrivance—  
Spread forth his wings southward ?

Does the eagle mount up at thy command,  
And place his eyrie on high ?

On the rock he dwells and bides all night,  
On the jagged rock<sup>4</sup> and fortalice,

Thence he espies the prey,  
His eyes behold afar ;

Even his young ones gorge the blood,  
And where the slain are, there is he.

<sup>1</sup> Lit. *digs, scoops*.

<sup>3</sup> Or, *stand still*.

<sup>2</sup> Heb. *quiver*.

<sup>4</sup> Heb. *tooth of the rock*.

Then Jehovah answered Job, and said :

Is he who contended with Shaddai corrected ?  
Let him who disputes with Eloah answer.

Then Job answered Jehovah and said :

Lo, I am mean ; what can I reply to Thee ?  
I place my hand upon my mouth.

Once have I spoken—but I will not answer !  
Twice . . . . . but will add no more.

Then Jehovah answered Job out of the tempest, and said :

Gird up now thy loins like a man,  
I will question thee, and do thou inform Me.

Wouldst thou also deprive<sup>1</sup> Me of justice ?  
Wilt thou condemn Me, to clear thyself ?

Hast thou then an arm like El,  
Or canst thou thunder with a voice like Him ?

Deck thyself now with pomp and majesty,  
And put on splendour and magnificence ;

Pour forth the overflowings of thy wrath,  
Look for every proud one, and bring him low ;

<sup>1</sup> Heb. *break my justice.*

Look for every proud one and bow him down,  
And crush the wicked in their place ;

Hide them altogether in the dust,  
Bind fast their faces with darkness ;

And even I will own<sup>1</sup> to thee,  
That thine own right hand can help thee !

¶ Behold now Behemoth,<sup>2</sup> which I have made with thee ;  
He feeds on grass like the ox ;

Behold now, his prowess is in his loins,  
And his strength is in the muscles of his flanks ;

He bends his tail like a cedar,  
The sinews of his thighs interlace ;

His bones are strong *rods* of brass,  
His limbs,<sup>3</sup> bars of iron ;

Chief is he of the works of El ;  
His Creator has furnished him with *tusks like* a sword.

For the mountains yield him pasture,  
Where all the beasts of the field disport themselves ;

He lies under the lotus-bushes,<sup>4</sup>  
In the covert of reed and bulrush,

<sup>1</sup> Or, *praise*.

<sup>2</sup> The hippopotamus, called in Egyptian *Pihemont*, i.e. *the ox of water* ; others, but with less probability, interpret of the elephant. In any case, the description is one of a partly imaginary animal. This remark also applies to the description which follows of *Leviathan*, i.e. the crocodile.

<sup>3</sup> Heb. *bones*.

<sup>4</sup> Or, *shades*, i.e. shady trees.

The lotus-bushes cover him with their shadow,  
The willows of the brook environ him ;

Lo, he flies not when the river is tyrannous,<sup>1</sup>  
He is fearless, though Jordan rushed up to his mouth ;

*Can one*, when he is looking, catch him ;  
Pass cords through his nostrils ?

¶ Canst thou draw out Leviathan with a hook ?  
Or with a line which thou canst sink into his tongue ?

Canst thou pass a rush-rope through his nostrils,  
Or pierce his jaw with a hook ?

Will he multiply entreaties to thee,  
Or speak soft things to thee ?

Will he strike a bargain<sup>2</sup> with thee  
That thou take him as a servant for ever ?

Canst thou play with him as with a sparrow,  
And fasten him with a string *to amuse* thy damsels ?

Do the comrades<sup>3</sup> lay snares for him ?  
Do they part him among the merchants ?

Canst thou cover<sup>4</sup> his hide with darts,  
Or his head with fish-spears ?

(Lay thy hand upon him :—  
Thou wilt not again bethink thee of battle !

<sup>1</sup> Lit. *oppresses, is violent.*

<sup>3</sup> That is, fishermen.

<sup>2</sup> Heb. *covenant.*

<sup>4</sup> Heb. *fill.*

See how thy hope is belied !  
Is he cast down at the sight of thee ?<sup>1</sup>

None is so daring as to stir him up :—  
Who then can stand before Me ?

Whom must I repay for favours first conferred ?<sup>2</sup>  
Under the whole heaven all is Mine.)

Of his limbs I will not be silent,  
His strength and the grace of his armature !

Who has laid bare the surface of his attire ?  
Who would enter his two-fold row of teeth ?

Who has set open the doors of his face ?  
Round about his teeth is terror.

The strong shields *of scales* are his ornament,  
Shut as with a close seal ;

Each joins on to each,  
So that not a breath can come between them ;

Each to its fellow is made to cleave,  
They cohere and cannot be sundered.

His snortings<sup>3</sup> cause a light to shine,  
And his eyes are like the eyelashes of the morn ;

<sup>1</sup> Or, *is not a man's hope (of mastering him) falsified ? Is he indeed cast down at the sight of him (—his opponent) ?*

<sup>2</sup> Lit., *who has been beforehand with me that I should repay him ?*

<sup>3</sup> Heb. *sneezings*.

From his mouth issue torches,  
Sparks of fire escape ;

From his nostrils smoke comes forth,  
As of boiling pot or cauldron ;

His breath would kindle coals,  
And a flame comes out of his mouth ;

In his neck resides prowess,  
And before him dances terror ;

The laps of his flesh cleave together,  
Hard, immovable, upon him ;

His heart is hard like a stone,  
Aye, hard like a nether millstone :

At his uprising the mighty are afraid,  
They are beside themselves<sup>1</sup> through terror.

Let one attack him with sword, it will not stand,  
Nor spear, javelin, nor cuirass.

He reckons iron as straw,  
Brass, as rotten wood ;

The child of the bow<sup>2</sup> puts him not to flight,  
Sling stones are turned with him into chaff ;

The mace is reckoned as straw,  
And he laughs at the rattle of the javelin ;

<sup>1</sup> Heb. *lose themselves*.

<sup>2</sup> That is, The arrow.

His belly is armed<sup>1</sup> as with the sharp points of sherds,  
He stretches out *as it were* a threshing sledge on the mire;

He can cause the deep to boil like a cauldron,  
He can make the sea like an unguent kettle;<sup>2</sup>

He leaves behind him a path of light,  
One would think the deep to be hoary.<sup>3</sup>

There is not his like upon earth,  
Created devoid of fear;

He looks *boldly* upon all the lofty;  
He is king over all the proud wild beasts.<sup>4</sup>

Then Job answered Jehovah, and said :

I know that Thou canst do everything,  
And that no design is too hard<sup>5</sup> for Thee.

*Thou saidst*, “Who is he without knowledge darkens My  
counsel?”

Yes! I have spoken of that which I understood not,  
Of things too wondrous for me, which I knew not.

*Thou saidst*, “Hear now, and I will speak,  
I will ask of thee, and do thou inform Me.”

<sup>1</sup> Heb. *beneath him*.

<sup>2</sup> Supposed to allude to the musk-like odour diffused by the crocodile.

<sup>3</sup> Heb. *one would reckon the deep for hoariness*.

<sup>4</sup> Heb. *sons of pride*, or, *fierceness*.

<sup>5</sup> Heb. *is restrained, cut off, i.e., thy counsels cannot be impeded*.



I had heard of Thee by the hearing of the ear,  
But now mine eye hath seen Thee ;

I therefore retract<sup>1</sup> and repent,  
*Seated* upon dust and ashes.

And it came to pass, that after Jehovah had spoken these words to Job, Jehovah said to Eliphaz the Temanite, " My anger is kindled against thee and against thy two friends, because ye have not spoken aright concerning Me, like my servant Job. Therefore, now, take to you seven bullocks and seven rams, and go to my servant Job and offer them up as an offering on your behalf ; and Job my servant shall intercede for you ; for unto him I surely have regard, so as not to deal with you according to your impiety, for ye have not spoken aright concerning Me, like my servant Job."

Therefore Eliphaz the Temanite, and Bildad the Shuchite, and Zophar the Naamathite, went and did as Jehovah bade them. And Jehovah had respect unto Job ; and Jehovah turned the captivity of Job, after he had interceded for his friends : and Jehovah increased all that Job had twofold.

Then came to him all his brethren, and all his sisters, and all who had known him aforetime, and ate bread with him in his house ; and condoled with him, and comforted him, for all the evil which Jehovah had brought upon him.

Then they gave him each one kesitah,<sup>2</sup> and each one golden nose-ring ; and Jehovah blessed the latter end of Job beyond his beginning ; for he had fourteen thousand sheep, and six thousand camels, and one thousand yoke of oxen, and one thousand she-asses.

<sup>1</sup> Heb. *reject*, i.e. my former words.

<sup>2</sup> *A measure* of gold or silver.



He had also seven sons and three daughters. And he called the name of the first Jemima,<sup>1</sup> and the name of the second Cassia, and the name of the third Keren-happuch;<sup>2</sup> and in all the land were no women found so fair as the daughters of Job. And their father gave them an inheritance among their brethren.

After this Job lived an hundred and forty years, and beheld his sons, and his sons' sons, four generations.

So Job died, old and full of days.

<sup>1</sup> That is, Dove, or, Daylike.

<sup>2</sup> That is, Paint-horn.

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#### ADDENDUM TO NOTES.

Page 79, chap. xxxiii. 32, lit. *I desire to pronounce thee innocent.*

