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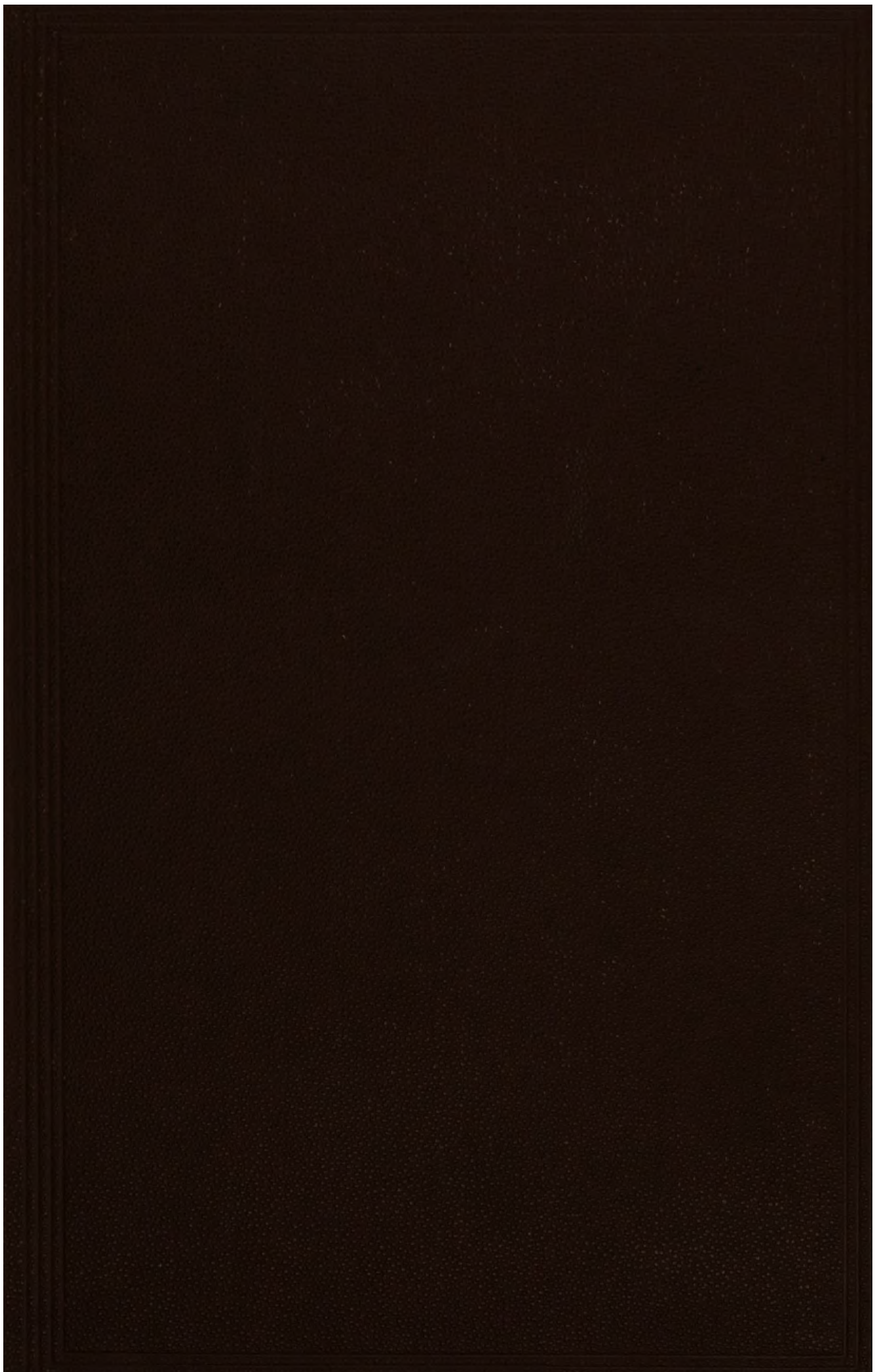
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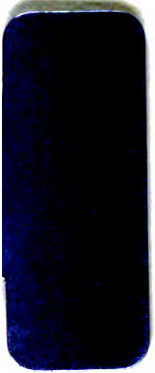


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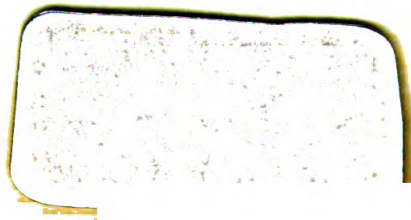




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# THE BOOK OF JOB.

A NEW CRITICALLY REVISED TRANSLATION,

WITH ESSAYS ON SCANSION, DATE ETC.

BY

*ex. Hen*  
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WILLIAMS AND NORGATE,

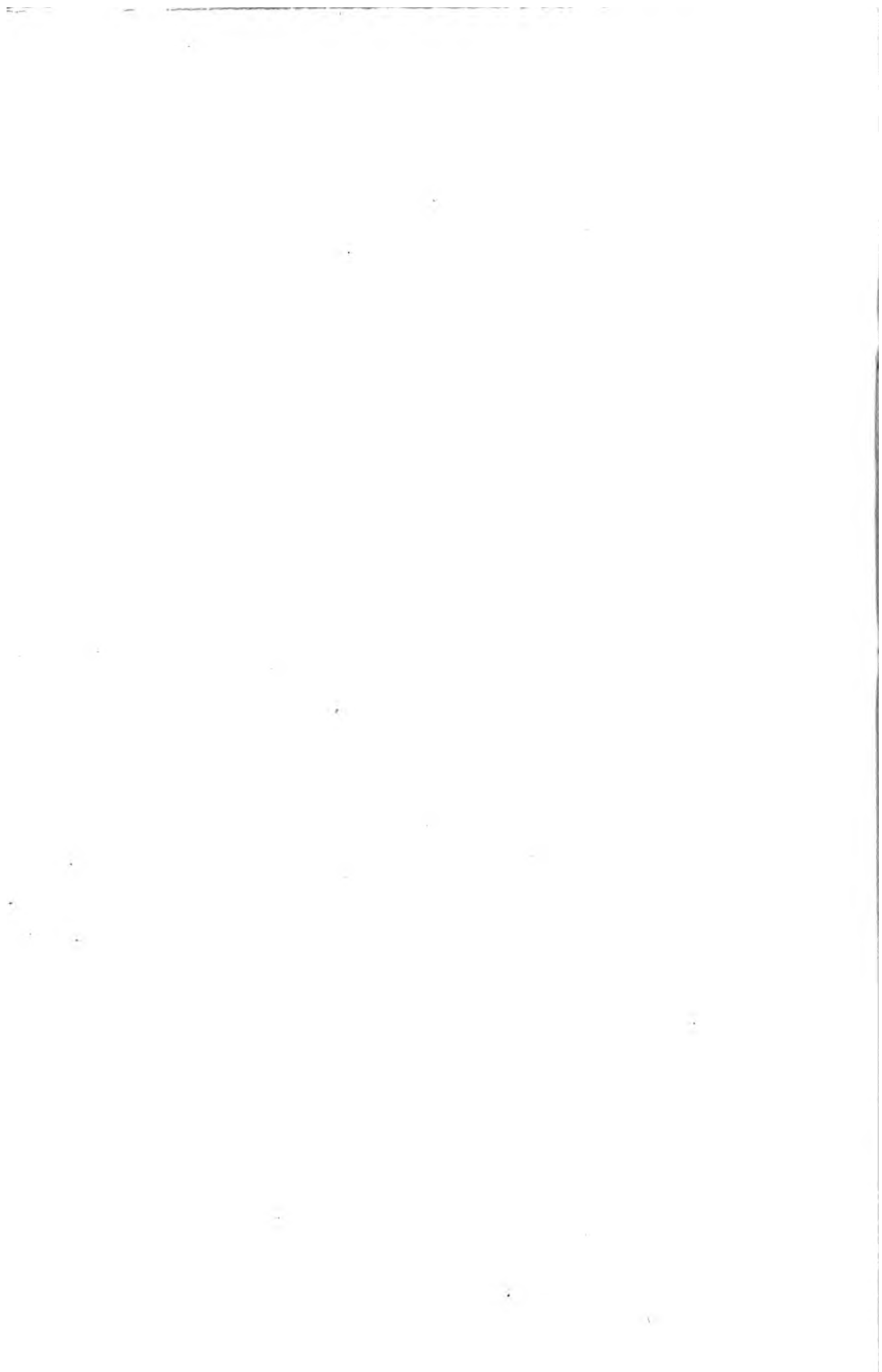
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1883.



TO THOSE  
TO WHOSE GENEROSITY AND CARE  
I AM INDEBTED  
FOR EDUCATION  
THIS FIRST LITERARY ATTEMPT  
IS DEDICATED  
AS A TOKEN OF GRATITUDE.





## PREFACE.

This work is intended to follow in the wake of the Critical Edition of A. Merx published some dozen years ago.

The translation and critical alterations are the fruit of three years application, but some apology is needed for the desultory and incomplete character of the grammatical notes which were hurriedly arranged amidst many distractions.

As exception is likely to be taken to the use of the words 'orthodox' and 'unorthodox' in connexion with the theology of the Book of Job; I was glad, a year after sending the MS to Europe, to find myself supported by the able author of 'Ecce Homo' who in 'Natural Religion' I. 1. p. 10, says "Notably the „Book of Job not in occasional passages only, but as its main „object and drift contrasts the conventional and as it were „*orthodox* view of the Universe, with the view which those „obtain who are prepared to face its awfulness directly." Cf. below my Introduction pp. 6, 9.

I must also state that I purposely avoided noticing the parallels between the Book of Job and Deutero-Isaiah to which Mr. Cheyne in his recent work on Isaiah devotes an Essay, as I have in all cases similarly avoided the relation of the Book of Job to works of doubtful date.

Hong Kong, 1883.

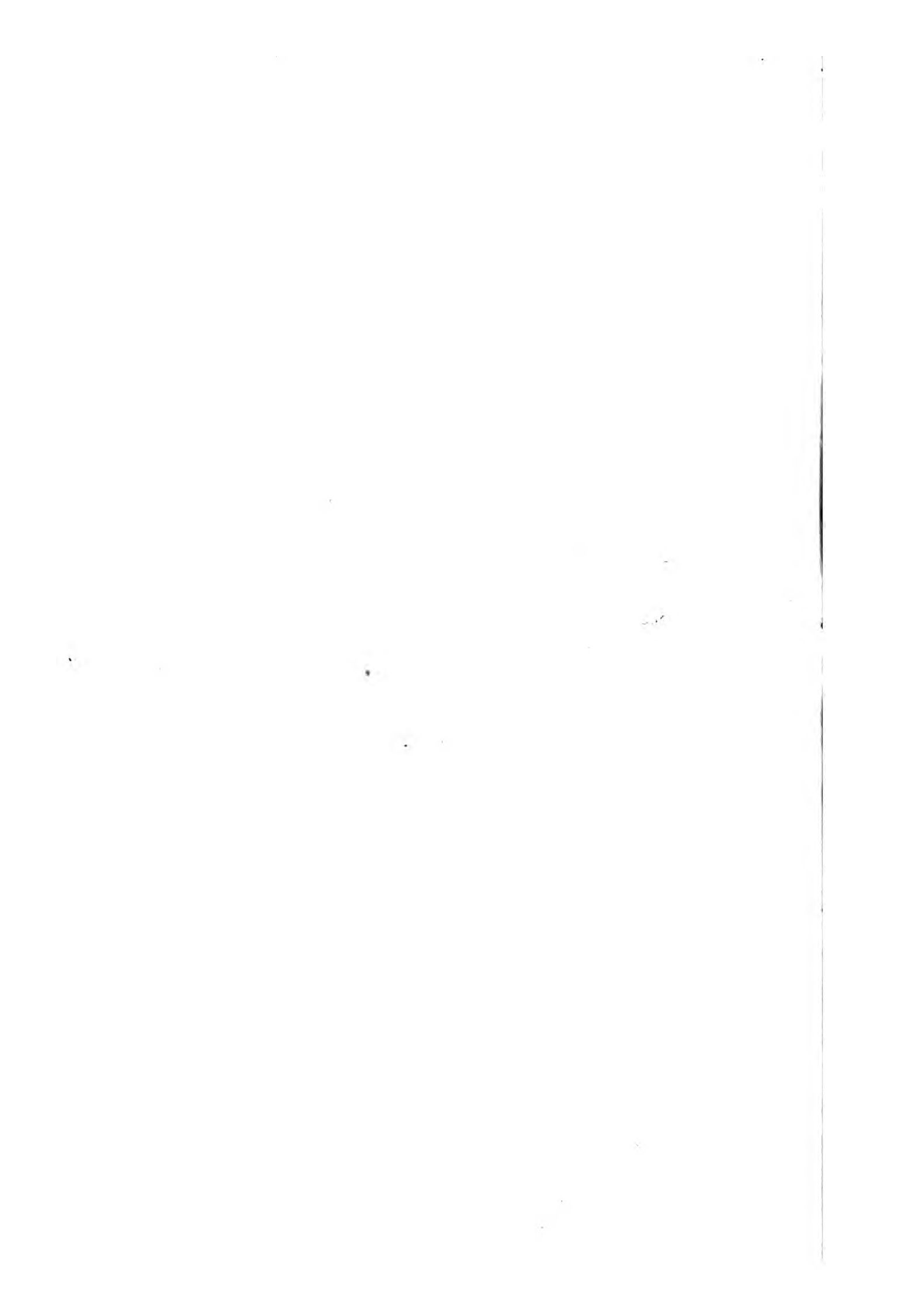
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## INTRODUCTION.

The book of Job is a dramatic writing in which the author by the mouth of the various characters ventilates his own opinions, and by means of their debate expresses the conflict of ideas in his own mind. Compare Tennyson's 'Two Voices' which is much indebted to Job, as also parts of 'In Memoriam'. The Moral Government of the world is the main problem: Why it is allowed that the wicked often flourish and the good suffer; while a question of such importance as the immortality of the soul cannot fail to come to the front occasionally, as this is dependent upon the former, the eternal future giving opportunity for restitution.

Whether any real man of the name of Job ever existed it is useless to inquire, for his experience must have been very different from that narrated in the poem which does not profess to be real; else whence are we to suppose that God supplied Job, whose stock of cattle had been utterly destroyed, with a fresh supply double that number, for they can scarcely have been purchased with the small peace offerings of his friends and relations. Or again though 'misfortunes never come singly' we can hardly conceive as historic the fourfold devastation that befel Job in one day, when 1000 oxen and 500 asses were driven off in one raid, 3000 camels in another, when lightning destroyed 7000 sheep, and a whirlwind overturned the house crushing his children. The description of the disease itself is inconsistent, inaccurate and unnatural: see note ii. 7.

Ewald who admits to our poet the skill of so carefully realising a patriarchal surrounding for the hero, so skilful indeed as to raise the erroneous tradition of Mosaic authorship, denies him the ability to conceive the narrative. Surely this required less genius than the other. What difficulty would a man, who had suffered misfortune and been exposed to the well meaning but fruitless consolation of friends, have in devising a simple plot to narrate his own experience under some thin guise.

The real difficulty in accepting this book as fictitious is the local tradition which points out the home and still cherishes the memory of Job. See Wetzstein's Appendix to Delitzsch's Job. But as the book provides a careful description of the locality, it only requires such implicit religious reception as we know was accorded to it, to account for the tradition, which being founded on belief in the historic truth cannot be adduced as witness for that truth.

Beside the unhistoric traits above alluded to, no one can fail to see that the Prologue and Epilogue might be removed and yet the object of the poet be attained. These must have been written after the poem was conceived, else how are we to account for the absence of any allusion to Satan's agency in suffering, and for the name of Job derived not from his sufferings but from his speeches (see note i. 1), and the names of the three friends coined from their speeches (see note ii. 11), which show at least the outline of the poem to have been written prior to the Prologue; though probably minor details cf. xviii. 20; xx. 26 may have been added as the fiction assumed shape. The Epilogue is added for the sake of poetic justice, and is simply compiled to realise the promises of the three friends v. 24—26; viii. 7, 21; xi. 15—17; xxii. 23—30, and the expectation of Job himself xix. 25.

That the author intended his work to be a dramatic epic is established by the frequent synallage, or sudden introduction of the third person in the midst of a list of first or second

persons, somewhat like the *οὔτος* of the Greek drama as if addressing the audience, cf. ix. 28. 31. 32. 34; xiv. 6 (cf. x. 20); xvi. 7. 9.

## THE AUTHOR.

### I. THE AUTHOR AN ISRAELITE.

This is demonstrated by his historical allusions and minor references to the Hebrew law, as well as by his quotations from Hebrew literature.

#### Historical Allusions.

- Gen. ii. 7 cf. x. 9; xxxiii. 6 where man is spoken of as moulded from clay; cf. also xxvii. 3; xxxiii. 4, breath of God in man's nostrils.
- iii. 8 cf. xxxi. 33 where allusion is made to Adam's attempt at concealing his sin.
- iii. 19 cf. x. 9; xxxiv. 15 'to dust thou makest me return'.
- iv. 10. 11. Abel's blood crying from the earth, cf. xvi. 18.
- vi. cf. xii. 15; xxii. 15—17; xxxiv. 26. 27 references to the Flood.
- vii. 21 cf. xxxiv. 15 all flesh would die together.
- xi. Tower of Babel cf. xx. 4—6.
- xii. 6; xiii. 7 cf. xv. 19 no stranger passed through the land.
- xvi. 12 cf. xi. 12 'wild ass of a man'.
- xix. cf. xxxi. 32—34. Hospitality in spite of opposition from a crowd.
- xix. 24 cf. xviii. 15. Sulphur strewn on his dwelling supposed divine judgment like brimstone on Sodom.
- xix. 30—38 cf. xxx. 6—8. Sneer at Moab and Ammon dwelling in caves, children of shame, yea nameless.
- Ex. xx. cf. xxiv. 13. 15. 14 the murderer, adulterer, and thief enumerated in the order of the decalogue.
- xxi. 6 cf. xl. 28 the custom of boring a servant's ear.
- xxi. 22 cf. פלילים xxxi. 11, also Lev. xviii. 17 דיה זמדה



- Dt. xxviii. 35 cf. ii. 7 where Job's malady is described as identical with the terrible judicial infliction from God.
- Josh. vi. 26 cf. xii. 14 overthrow of Jericho not to be rebuilt.  
x. 11 cf. xxxviii. 30 hailstones in time of war.
- 2 Sam. vi. 8 פֶּרֶץ יִפְרֹצְנִי cf. xvi. 14 פֶּרֶץ יִפְרֹצְנִי  
xx. 10 Joab shed out Amasa's bowels to the ground.  
cf. xvi. 13.
- 1 Ki. x. 6 Queen of Sheba addresses Solomon much as Job does God xlii. 5.  
xvii. 1; xviii. 1. Elijah's judicial dearth:  
"If as a scourge the earth is withered,  
If in mercy he lets it receive rain." xxxvii. 13.
- xviii. Elijah on Carmel xix. at Horeb cf. xxxvi. 32. 33.  
xix. 11 the whirlwind cf. xxxviii. 1; xl. 6.  
12 the still small voice cf. iv. 16.
- xxi. 17—24. The curse on Ahab's family in Naboth's vineyard cf. xxiv. 18  
"Their heritage is cursed upon earth,  
He shall no more visit his vineyard."
- xxii. 19—21. The parable of Micaiah is the original of the author's conception of Satan coming amongst the angels of God. For a celestial conclave cf. Is. vi.
- 2 Ki. xix. 35 Destruction of Sennacherib's host cf. xxxiv. 20  
"In a moment they die  
And at midnight the people are troubled and  
pass away  
And the mighty men are removed without force."
- Isaiah xxxviii. The prayer of Hezekiah and his utterance ver. 3 find parallels in Job especially cc. vii. ix. x.

## II. THE AUTHOR'S SKILL.

As the book of Deuteronomy, composed late in the closing days of Judah's independent existence, was impressed with the fictitious antiquity of a Mosaic origin to secure greater respect for its reproofs of regal despotism, and its warnings of impending annihilation, so this author placed his hero in patriarchal times to which the declining nation looked back with affectionate yearning. To make this effect as realistic as possible, all the above allusions to Hebrew records and experience are skilfully converted into generalities. In the conversations the older and not distinctively national names for God El, Shaddai, Adonai xxviii. 28 are employed, also the Aramaic Eloah is frequently adopted, perhaps not without regard to the Arabic Allah. The distinctive Hebrew name Jahveh creeps into the conversations only xii. 9 and xx. 23. In the prologue, epilogue, and titles of speeches it is not out of place, as the author does not profess his work to have been a translation. The primitive patriarchal times are skilfully reproduced, even to the minute detail of exuming xlii. 11 the obsolete name for a coin found only Gen. xxiii. 19; but the allusions to quarrying and mining, and to deserted cities mar the effect with slight inconsistencies. The regretful reference of the non-Israelite speaker xv. 19 to times prior to the Hebrew immigration might not be out of place in patriarchal times subsequent to Abraham and Isaac, but it is out of place in the mouth of a resident east of the Jordan. The sacrifice made by the three friends is carefully selected, not from a Levitical model but from the more ancient rites observed by Balaam and Balak. The age of Job at his death is consistent with the assumed patriarchal period.

Such is a sketch of the poet's skill in disguising his own times and vividly recalling a bygone age. And here we may ask if Job is an historic character we must suppose him to

have lived (1) either in patriarchal times then how is it the Psalmists and Prophets are silent concerning him; (2) or contemporaneously with the author, then why blend real and ideal by transplanting him from his own times.

Equal skill is apparent in the choice of a scene for the plot. He selected countries outside Palestine that he might with less impropriety make his hero, who is at the same time godfearing, express heterodox opinions, and approach with greater freedom the awful mystery of divine dealings. The three friends who are incapable, as they needs must be, of answering Job's enquiries and objections, who moreover incurred the displeasure of God, could not have been represented by orthodox Hebrews. To make these characters as lifelike as possible, the author's vocabulary is rich in Arabic and Aramaic words, which is in accordance with the limits of the countries where they are supposed to dwell.

But the greatest display of skill is in the individual representation of character and the progression in the speeches.

*Eliphaz.*

א. In his first speech he approaches Job considerably with an apology; but wishing to play the part of a true friend, he will not withhold advice because unpalatable. He confines himself to speaking generally of the power and wisdom of God, and the imperfection of man. He concludes with a word of hope, and of true consolation in the power of God to restore.

The supposed inspired vision gives a clue to his sense of superior wisdom.

ב. After hearing three speeches of Job he becomes incensed. Job is more than imperfect: he is impious proud and rebellious, and shares the fate of such; with personal allusion to Job's experience. A realistic touch is discernible in the modification of his own importance, the assertion of which would be out of place while he is rebuking Job's pride, and in the substitution of Bildad's appeal to tradition.

2. The more Job asserts his innocence the more indignant Eliphaz grows. He puts Job through an ordeal of confession, following Zophar's track he suggests crimes of oppression Job must have committed. He misunderstands Job's statement that God's influence is not evident, and supposes him recklessly to renounce God as the wicked have done. Like a man of honest purpose he urges Job to be reconciled to God, and become obedient to the law; and repeats the promise he made at the first of restitution.

Thus in Eliphaz, a man little younger than Job (xv. 10), we have evidence of kind heart but firm religious prejudice. The tone of the third speech implies regret for the harshness of the second, and shows he was not unmoved by Job's entreaty for pity xix. 21.

*Bildad.*

A. He is more superficial, affecting proverbs and alluding to tradition. He does not deny Job's claim to integrity, and promises him restoration; but to maintain the principle that misfortune is the punishment of crime, asserts the guilt of Job's sons.

B. He follows in Eliphaz's track, making personal allusions to Job's sufferings, and now asserting his wickedness.

I. He is unable to do more than assert God's power. To make his speech at all significant, he has to borrow Eliphaz's parable setting forth the imperfection of man in general.

The unexpected termination of Eliphaz's third speech has cooled the ardour of the other two friends; they see they cannot cope with Job, so Bildad makes a forlorn hope, but Zophar abstains from a third speech, being too wise to be content with platitudes.

*Zophar.*

α. is like Eliphaz in magnanimity, but is more keensighted than the other two. In his first speech he sees God alone can meet Job's difficulties (xxxii. 13). He maintains God does not punish men as they deserve, the wicked go unpunished because

God pities their folly and ignorance; if Job would acknowledge his sinfulness, restoration is in store for him.

$\beta$ . He frankly admits how well Job has turned his own remarks on himself, but can see no cause for Job's loss of property but that it was acquired by oppression.

The absence of Zophar's Third Speech (a difficulty to Kenicott) is explained above. It is an example of the poet's skill to represent the resources of the three friends as gradually exhausted, that his sympathy with his hero may be the more evident.

*Job.*

The individuality of his speeches needs no demonstration but we must illustrate the progress of thought.

From wishing never to have been born c. iii. he advances  $\alpha$ . to the desire for death as an end to suffering and perplexity. He complains of the close inspection to which God subjects him, and desires to know his sin.

*A.* He admits and illustrates the omnipotence of God. He cannot confess his guilt nor affirm his innocence, and complains there is no manifest difference in God's treatment of the just and unjust. He has a great awe of God, still he would ask him why he made him if only to oppress him in his short life.

$\alpha$ . Having heard all the three friends he complains of their assumption of superiority; growing desperate as death seems nearer, he fancies God treats him as his enemy, and as he is unconscious of recent sin, he supposes this to be the consequence of youthful errors. He now reflects the grave he longed for is the end of man and he wishes it were not so.

$\beta$ . He shows the folly of his friends' attempts at consolation, maintains his innocence, appeals to God as a witness, but admits his condition provides opportunity for a mistaken hasty judgment. He sees that if his longing for the grave were realised, his hope of restitution would never be fulfilled.

*B.* He now distinctly asserts that God has wronged him. He describes his desolate condition. But from this his lowest depth of despair he rises to the highest intuition. 'He shall not die but live', he shall see his restitution before he dies.

*β.* He more clearly than ever shows the prosperity of the wicked while the good experience God's displeasure. He warns the friends how ill they have disguised their personal allusions to himself.

*γ.* He desires more urgently to see God face to face, being confident of acquittal, he again contrasts the suffering of the good with the career of the wicked: but this time admits the wicked are ultimately doomed to disappointment. This slight concession to the opposite side after prolonged debate is a masterpiece on the part of the author.

*Γ.* He complains of the feebleness of Bildad's last speech and proves his own acquaintance with the omnipotence of God.

After waiting to see if Zophar had anything to say;

*γ.* He maintains his position is unshaken, his integrity unsuccessfully assailed. He quotes their description of the fate of the wicked and deploras their absence of wisdom, then to clear himself from the charge of impiety concludes with quoting the maxim of true wisdom.

As a soliloquy introduced the human controversy, so one now precedes God's interference, in which he contrasts his former prosperity and present affliction, then elaborates his innocence and challenges appeal to the highest court.

We observe in Job a deep rooted piety, a close intimacy with God of such a character that it could afford to dispense with conventionalities; which exposed him to the misapprehension of the friends who lacked his ability to actually realise and grasp the idea of God's familiarity with man. His petulance xxi. 4 of advice, the cries extorted from him by suffering, and his repeated ejaculations of alternating hope and despair, could only have been conceived and expressed by a man who had

passed through a *similar* ordeal. For further evidence of skill in the course of debate, retorts, plays on words, perversion of ideas, and the like, see the Analysis of each speech and the notes *passim*.

The answer of Jahveh consists in a challenge to Job to suggest to him a better moral government of the world xl. 9—13, after showing him his inability even to understand the physical wonders of the Universe. At first sight it seems strange that the Omnipotence of God, which had been urged by the three friends and admitted by Job all through the discussion, should be the final argument which reduces Job to silence. But the difficulty is solved when we observe that (1) the three friends with their orthodox views were satisfied that the Government of this All-powerful God was evident, the principle of it simple; sooner or later the wicked suffered and the good were rewarded, while God's omnipotence rendered enquiry futile and impious. (2) Job, with his rationalistic turn of mind, felt that his peculiar position demanded further explanation; though God was omnipotent, surely his plan of governing the world should be such that those whom it affected could understand it. (3) God's answer is in effect the nucleus of the argument in Butler's Analogy; the same difficulties attend the investigation of the spiritual as of the physical world, the same residuum of total ignorance is exposed. Job with his repudiation of the sweeping traditional views of the three friends is nearer the truth and therefore more acceptable to God.

Such is the skill of the author as philosopher and dramatist, his poetical ability is made below the subject of a separate Essay.

### III. THE AUTHOR'S USE OF HEBREW LITERATURE.

It cannot be too distinctly remembered that in almost every Hebrew work we have some quotation from its predecessors.

Thus Hosea and Micah evince acquaintance with Amos, Isaiah with all three, Jeremiah with these, together with Obadiah, Joel, Habakkuk, Zephaniah. The parallelisms of Hebrew poetry are so studied that if an author found a happy expression, or play upon words, he would copy it exactly, or employ loftier or newer words, and make such alterations as the difference of occasion might require. It need not surprise us to find quotations among contemporaries like Amos, Hosea, Micah, Isaiah or Jeremiah, Zephaniah, for the schools of the prophets in so limited an area as Palestine would speedily become acquainted with the latest effusions among their brethren.

There are many passages, not to mention sentiments, common to the book of Job and the poetical and prophetic works. As it has been too much taken for granted that the priority belongs to Job, here follows a list of the most striking passages; where it will be evident from the number of them that it is improbable Job should be the vast storehouse of Hebrew expression on philosophical and theological problems, to which all Hebrew poets and philosophers are indebted; where also in many cases the *primâ facie* assumption of originality will be shown to be in favour of the prophets.

With poetical works the author was naturally well acquainted. We discover traces of the influence of odes like Jacob's Blessing, Songs of Moses, of Deborah, and of Hannah. His relation to each Psalm cannot be discussed but the following are those which have most in common with him. Pss. vii. xvii. xviii. xxii. xxx—xxxix. xli. xlii. xlv. lviii. lxii. lxix. lxxi. lxxii. lxxiii. lxxviii. cii—cv. cvii.; while cxix. is evidently much indebted to our author. As regards Proverbs, this also is an anthological collection of the wisdom of many ages, so that it is equally difficult as in the case of the Psalms to decide in favour of expressions and ideas here. Delitzsch has made a complete collection of the peculiar vocabulary common to Job and Proverbs, and is convinced that many proverbs were culled or compiled from Job. As this cannot be demonstrated owing to insufficient premisses,





If Amos had had the fuller list of constellations before him, there is little reason why he should have avoided quoting the paronomasia עשה עש. Ewald remarks, a simple shepherd like Amos must have been indebted to the more learned author. But have not shepherds been celebrated for their interest in and acquaintance with Astronomy?

v. 8 והפך לבקר צלמות Job xi. 17 העפה כבקר תהיה  
here the author, as above he quotes its converse, iv. 13, takes the idea but clothes it so as to make an evident play on his own verse x. 22.

viii. 10 ויהי לאבל כנרי Job xxx. 31 והפכתי הגיכם לאבל  
ועגבי לקול בכים וכל שירים לקינה  
Job v. 10 is somewhat similar to Amos ix. 6; but who can fail to see that Job xxxviii. 34, 'Canst thou raise thy voice to the cloud that the volumes of water may cover thee?' was suggested by 'Who calleth to the waters of the sea and they cover the earth'. Cf. also Job ix. 7; Amos ix. 14 is the origin of the phrase 'turn the captivity' of the nation, afterwards quoted Dt. xxx. 3; Ps. xiv. 7; liii. 7; lxxxv. 2; Hos. vi. 11; Zeph. iii. 20. Jeremiah *passim*, Lam. ii. 14, Ezekiel; in Job xlii. 10 it is applied to the restoration of the individual.

ix. 14 הבנים הרבות למו cf. Job iii. 14 ובנו ערים נשמות וישבו  
וישכן ערים נכוחות xv. 28

Hosea.

ii. 20 כי עם אבני השדה בריתך Job v. 23 וכרתי להם ברית  
וחית השדה השלמה לך ביום ההוא עם חית השדה  
It is more probable that such a covenant with irrational creation should have been ascribed to God before it was applied to man.

iv. 6 ימותו ולא בחכמה Job iv. 21 נדמו עמי מבלי הדעת  
ויגועו בבלי דעת xxxvi. 12  
9 מיפקדתי עליו דרכו xxxvi. 23 ופקדתי עליו דרכו  
This phrase must have existed concerning man, before it could readily be seen to be inapplicable to God.

iv. 14 ועם לא יבין ילבט Job xi. 12 ואיש נבוב ילבט see Notes.

In Hosea v. 14, also xiii. 7, we have God likened to a fierce lion, a bold figure which Am. i. 2; iii. 4. 8 seems to have suggested. Job x. 16 borrows this, so also xvi. 9; xviii. 4 he uses טרף of God's preying upon him, without any allusion to the lion, a metaphor only possible if there was existing a well-known passage like Hos. xviii. 4 אני אטרף, where the whole simile is perfect.

vi. 1	כי הוא טרף וירפאנו	Job v. 18	כי הוא יכאיב ויהבש
	יד ויהבשנו		ימחץ וידו תרפינה
3	ויבוא כגשם לנו	xxix. 23	ויחלו כמטר לי
	כמלקוש יורה ארץ		ופיהם פערו למלקוש

Hosea represents God as desirable as seasonable rain, Job employs the same figure (cf. Dt. xxxii. 2) for his own exhortation. Hosea vi. 7 refers to Adam's as a typical transgression, Job xxxi. 33 makes a particular point of Adam's seeking to conceal his guilt.

vii. 14	ולא זעקו אלי בלבם	Job xxxvi. 13	לא ישועו כי אסרם
	כי יילילו על משכבותם		

viii. 8 פרא בודד this metaphor is borrowed from Gen. xvi. 12 פרא אדם, which gave rise to Job xi. 12 ועיר פרא אדם יולד also, cf. Job xxiv. 5.

ix. 13 'bringing forth his children for the murderer' cf. Job xxvii. 14 'if their sons multiply it is for the sword'.

x. 7	בקצה על פני מים	Job xxiv. 18	קל הוא על פני מים
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Hosea has a good supply of such similes: vi. 4 morning cloud, and dew, xiii. 3 chaff from the threshing floor, smoke from the window, many of these are found in Job.

x. 13	חרשתם רשע	Job iv. 8	וחרשי און
	עולתה קצרתם		וזרעי עמל יקצרהו

Hosea was probably acquainted with Prov. xxii. 8, but his own originality is vindicated by viii. 7; x. 12.

xii. 1 ועם קדושים נאמן Job xv. 15 הן בקדשיו לא יאמין Eliphaz in depicting God's keen scrutiny of the universe (xiv. 18; xv. 15), represents even the angels as appearing untrustworthy, in words derived from this phrase of Hosea's 'as loyal

as the angels'. It is manifest Hosea could not have thus expressed himself if the book of Job were already extant.

xiii. 12 צרור עון אפרים      Job xiv. 17 החם בצרור פשעי  
 וְהִטַּפְלָה עַל עֹנֵי      צְפוּנָה הַטָּאֲתוֹ

Job after complaining that God seeks and searches out his sins and transgressions, here prays (cf. x. 6) that he will conceal them, 'fasten them up in a bag'; how could Hosea if he wrote later, speak of Ephraim's sin as 'hidden in a bag', which would then be suggestive of God's mercy instead of reserved punishment.

xiii. 14 מיד שאול אדם      Job xxxiii. 28 פדה נפשי מעבר בשחת  
 Compare also with this verse of Hosea the passages in Job xiv. 12—14; xix. 25—27, where he wishes for certainty concerning the issue of the struggle between life and death, between his spirit and the tomb.

Further Elihu's advice (Job xxxiii. 27) to Job, is remarkably similar to Hosea's to Israel xiv. 2. 3. Compare also the cry of the repentant Ephraim Hos. xiv. 9 עניתי ואשורנו with Job's xlii. 5.

Micah.

i. 8 אעשה מספר כחנים      Job xxx. 29 אח הייתי לחנים  
 ואבל כבנות יענה      ורע לבנות יענה

Job's idea is more poetical, being improved on Micah's.

vi. 15 תדרך זית ולא תסוך      Job xxiv. 11 בן שורתם יצהירו  
 ותירוש ולא תשתה היין      יקבים דרכו ויצמאו

Thus far have we brought the book of Job down to the reign of Hezekiah, which is about the time assigned to it by Ewald and Merx. Now we will proceed to show that this book cannot have been written earlier than the close of the kingdom of Judah.

Isaiah.

i. 8 כסכה בכרם      Job xxvii. 18 וכסכה עשה נצר

ii. 9—12 is a description of God's power to crush pride and the effect of the exercise of this power. Compare with this Job xl. 11. 12 where, in words borrowed from this passage of

Isaiah, God is represented as asking Job if he has the divine attribute, to exercise it.

ii. 10	והטמך בעפר ומהדר גאונו	Job xl. 13	טמנמם בעפר 10 עדה נא גאון וגבה והוד והדר תלבש
11	עיני גאהות אדם שפל ושח רום אנשים	11	וראה כל גאה והשפילהו 12 ראה כל גאה והכניעהו והרך רשעים תחתם

The verses in Isaiah are in keeping with the whole passage, the false worship of idols is changed into abject submission to God, the expressions being intentionally the same. In Job there are many plays on words, and even tautology. The originality must lie with Isaiah.

iii. 3 (also ix. 14) נשוא פנים only Job xxii. 8 and 2 Ki. v. 1.

viii. 10 דברו דבר ולא יקום Job xxii. 28 והגזר אמר ויקם לך  
x. 32. 33; xi. 1. There is a grand description of a tree felled and lopped, yet vitality remains in the stump (גזע) and roots cf. Job xiv. 7—9.

xi. 7	אריה כבקר יאכל הבן	Job xl. 15	בהמות חציר כבקר אכל
xiii. 10	כי כוכבי—לא יהלו אורם —וירח לא יגיה אורו	xxv. 5	הועד ירח ולא יאהיל וכוכבים לא זכו בעיניו

Bildad wishes to make a variation in quoting Job's sentiment ix. 7 and avails himself of Isaiah's phrase.

xiii. 13	על כן שמים ארגזו	Job ix. 6
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והרעש הארץ ממקומה	המרגזו ארץ ממקומה
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Job ix. 5 states the convulsions of nature to be the result of God's anger, for which again cf. Is. xiii. 13.

xiv. 19—22. The fate of the king of Babylon is taken by Bildad (Job xviii. 17—20) as a type of the wicked in general; observe the loss of name and remnant (posterity), also the rare words 'kith and kin', only found in these two passages, cf. Gen. xxi. 23. In the same chapters Is. xiv. 30 בכורי דלים Job xviii. 13 בכור מוה a superlative expression peculiar to these two passages.

xvii. 14	בטרם בקר איננו	Job vii. 21	ושחרתני ואינני
xix. 5	ונשתו מים מדהים	xiv. 11	אזלו מים מני ים
	ונהר יחרב ויבש		ונהר יחרב ויבש

There is no reason why Job's expression should not have suited Isaiah; but the נשתו 'laid waste' of Isaiah is too strong for general application, so אזלו is substituted by Job. Who would alter the poetical מני ים to the prose מדהים.

xix. 10 אגמני נפש Job xxx. 25 עגמנה נפשי

Job xii. 17—25 in describing God's influence over nations borrows ideas and phrases from Is. xix. 11—14 cf. also Is. iii. 1. The parallel is exact, beginning with the folly of princes and counsellors and finishing with the allusion to the drunken man Job has treated exhaustively the suggestion in Isaiah.

xxii. 22 וסגר ואין פתח Job xii. 14 יסגור על איש ולא יפתח

xxv. 2 לעולם לא יבנה הן יהרוס ולא יבנה

xxvi. 19 שכני עפר Job xvi. 19 שכני בתי חמר

'The dwellers in dust' of Isaiah is amplified by Job into 'dwellers in clay houses', that he may allude to the uncertainty of the foundations of such.

xxvi. 21 וגלתה הארץ את דמיה Job xvi. 18 ארץ אל תכסי דמי  
ולא תכסה עור על הרוגיה also cf. Job xx. 27.

xxvii. 1 נחש ברה cf. xxx. 6 שרף מעופף Job xxvi. 13 נחש ברה

Job vii. 12 'Am I a dragon or a sea, that thou settest guard over me', also v. 18, seems to have arisen out of connecting Is. xxvii. 3 with xxvii. 1.

Is. xxix. 6. The thunder, earthquake, whirlwind and fire compare with Elijah's experience at Horeb and Job xxxvii. 2, xxxviii. 1.

xxix. 7 חלום חזיון לילה only Job xxxiii. 15 חלום חזיון לילה

15 המעמק' מי' לסתר עצה xlii. 2 מי זה מעלים עצה

והיה במחשך xxxviii. 2 מי זה מחשיך עצה

16 הפככם אם כחמר 14 תהפך כחמר חותם

xxx. 5 לא יועילו למור לא לעזר xxx. 13 יועילו לא עזר למור

Job's expression is sarcastic (cf. xxvi. 2), more naturally derived from Isaiah's matter of fact than vice versâ. Job xix. 23 takes Isaiah's (xxx. 8) idea of writing an impressive utterance in a

book, but improves on the idea of its being eternal by suggesting it should be engraved on a rock.

xxxii. 3 לא תשורני עין ראי Job vii. 8 לא תשינה עיני ראי  
Job has taken 'the eyes of spectators', and converted it into  
'the eye of him that seeth me'.

	Job iv. 3	הנה יסרת רבים
xxxv. 3	חזקו ידים רפות	וידיים רפות תחזק
		4 כושל יקומון מליך
	וברכים כשלות אמצו	וברכים כרעות האמץ

Job expands and introduces elucidatory parallels. For parallels with Hezekiah's Prayer, see notes on Job iv. 20, vi. 9, vii. 4. 6. 11, (x. 1), xvii. 3, xxxviii. 17.

#### *Zephaniah.*

In Zephaniah i. 15 we have a description of the day of God's vengeance based upon but elaborated from Is. viii. 22 (Joel ii. 2?). In Job xv. 25 we find יום השך : יבעתהו צר ומצוקה corresponding to יום השך and יום צרה ומצוקה in Zeph. i. 15, and this paronomasia is found only in these two passages. Again Job xxx. 3 the difficult phrase אמש שואה ומשאה finds its explanation in the same verse of Zephaniah יום שאה ומשואה. It is more likely that the originality should lie with the author who in a terrible description should in one verse make two such plays on words, which plays are also mutually connected, than that he should bring these together from a book in which they are sundered by 15 chapters. Such plays are moreover characteristic of Zephaniah cf. ii. 1, iv. 6. Job xxi. 30 יום עברות is again taken from Zeph. i. 15. 18 and is found elsewhere only Ez. vii. 19. We may also see a striking similarity between Elihu's statement Job xxxvi. 19 of the insufficiency of human ransom, and Zeph. i. 18.

#### *Obadiah*

4	אם הגביה כנשר	Job xxxix. 27	יגביה נשר
	ואם בין כוכבים שים קנך		ואם ירים קנו
16	והיו כלא היו	x. 19	כאשר לא הייתי אהיה





1. 8. 24. 26. Many of these will be found to be illustrations from Nature, of which Jeremiah was a profound observer.

But the most famous case of similarity is the cursing his birth by each author on two occasions. Jer. xv. 10, xx. 14—18; Job iii. and x. xviii. xix. Most commentators conclude in favour of Job, in fact *Merx* chiefly on the strength of this, affirms that Jeremiah is the '*terminus ad quem*' for the date of Job. There is a manifest simplicity in Jeremiah both of idea and expression. He curses the accoucheur, Job the day and night of the anniversary of his birthday. Job x. 18 complains that God had allowed him to live, Jer. xx. 15 blames the accoucheur. Job wishes he had been stillborn iii. 11 or an abortion iii. 16, while Jeremiah expresses the strange wish xx. 17 that his mother had been always pregnant with him, that her womb had been his tomb, to which the only parallel in Job is iii. 10. Compare further Jer. xx. 18. 'Why came I forth from my mother's womb to see trouble?' Job iii. 20 'Oh! why give light to the wretched' and iii. 10 'Because it shut not up my mother's womb thus ever hiding sorrow from my eyes.' It is impossible that Jeremiah should deliberately have turned Job's poetical effusion into comparatively so bald an utterance. Jeremiah's is rather like Elijah's 'It is enough, now take away my life', the cry from the heart of a man broken down with disappointment, which the author of Job has as is his wont touched up and coloured with the exquisite taste required by the prelude to a great work of which it is, and was intended to be, the chef d'œuvre.

xv. 21	והצלחתיך מיד רעים	Job vi. 23	ומלטוני מיד צר
	ופדיתוך מכף עריצים		ומיד עריצים תפדוני

xxiii. 14	וחזקו ידי מרעים	viii. 20	ולא יחזיק ביד מרעים
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Job would hardly invent such a phrase concerning God, it must have been used with regard to man before its a fortiori application to God is evident.

xxiii. 18	כימי עמד בסוד יי'	Job xv. 8	הבסוד אלוה תשמע
	וירא וישמע		

xxv. 14 ושלמתם להם כפעלם      xxi. 19 אונר ישלם אליו  
 15 כוס היין החמקה זאת      20 ומחמת שרי ישתה

Jeremiah had a dramatic talent, see how superior his parables of the cups c. xxv. and the yokes c. xxvii. are to similar ones in Amos. The play in this passage is evident in Jeremiah; drunkenness was a sin he in common with all the prophets inveighed against. The very heat of intoxication חמה Hos. vii. 5, itself a play on חמר wine, is applied by Jer. to the חמה or wrath of God. How then can we reasonably suppose Jeremiah to have based his parable on this little phrase in Job? Observe the intimate connection of retribution in the preceding verse on each occasion.

Jeremiah's Other Works.

We have no space here to vindicate Jeremiah's authorship of the Lamentations but shall simply credit him with that work. The intimate connection between Lamentations and Job will be recognised on reference to the notes on Job ii. 13, vii. 20, xv. 33, xvi. 13, xviii. 7, xix. 9. 25, xxviii. 17, xxx. 9. 30. 31.

Psalm xxii.

The title of this should be not אילת השחר but אילתי השה cf. v. 20, the LXX ἀντιλήψεως is so far correct. *Ewald* recognised this Psalm as belonging to this period; but it must be referred to Jeremiah as its author, for in vv. 10. 11 allusion is made to his destiny before birth Jer. i. 5; for the same reason we attribute Psalm lxxi. to him; vv. 7. 8 refer to the abuse heaped upon him when in the stocks Jer. xx; v. 9 אֵלֶיךָ אֵלֵי יְיָ finds its parallel and explanation Jer. xi. 20 אֵלֶיךָ אֵלֵי יְיָ. Above all we find Jeremiah has made a play on his name Jer. xx. 7 not יהוה יריב Jahveh exalts, but יהוה ירמה Jahveh deceives, and in this Psalm v. 6 is a further play, he calls himself תולעת a worm as if his name were derived from רמה. In the use too of מטרה target Lam. iii. 12, Job xvi. 12 there seems a play on מטרה prison Jer. xxxii. 2 etc.

Now this Psalm represents a man whose sufferings were very similar to if not identical with those of the author of Job.

He had experience of the stocks Job xiii. 27, of the insult of mobs xvi. 10, xix. 18. Then in the Psalm vv. 14. 15. 27 we have a description of an exhausted attenuated frame cf. Job xix. 27, xxxiii. 21. The image of a lion toying with his prey is only found Ps. xxii. 16; Job x. 16. Bildad xxv. 6 borrows the remarkable name 'worm' for man, with which however we are now so familiar that its origin has not been investigated.

Psalm lxix.

This Psalm is rightly attributed by *Hitzig* to Jeremiah, and like Psalm 22 has much in common with Job. Ver. 4 Job xvii. 7, v. 8 Job xvii. 6, v. 9 Job xix. 13. 17, v. 13 Job xxx. 9. 11, v. 21 Job xix. 21. 28.

Thus the book of Job is in the closest affinity with the works of Jeremiah. The surroundings of the two authors, their ill health, the abuse to which they were subjected are similar to minute details. The observant love of Nature apparent in Job is strikingly conspicuous Jer. ii. 24, viii. 6. 7, x. 13, xii. 9, xiv. 2—6, xv. 12, xvii. 11, xlviii. 28, xlix. 19. The attitude towards God of reverence and yet of petulant enquiry is the same. And when in addition to the above we observe, that the author of Job a native of Palestine added to his book xl. 15—41. 26 some ideas on natural history which occurred to him at a later time during his sojourn in Egypt; and remember that Jeremiah also ended his days in Egypt we cannot but ask, 'What hinders us from assigning the authorship of the Book of Job to Jeremiah since his life and abilities easily coincide with such a view?' We may observe that Job has already been assigned to the author of Lamentations by *Bunsen*, who however makes Baruch their author.

Jeremiah's mind and style run throughout his works, though we must allow for variation of metre, and difference of subject. Jeremiah is the Hebrew Milton, living in revolutionary times he also engaged in politics, wrote prose works on the subject; composed a dramatic epic philosophically approaching the problem of evil, introducing his own personal experience;

left other smaller poetical works, and finally died in obscurity.

That the Jews rank Jeremiah next to Moses and Elijah is evident cf. Matt. xvi. 14 and the opinion of Saadyah that Jeremiah is the afflicted servant of God Isaiah liii. We need not then shrink from ascribing to him the largest contribution to Hebrew literature, which large as it is, is still less in bulk than the *Æneid* alone of Virgil.

#### IV. THE POETICAL SKILL OF THE AUTHOR.

The Book of Job falls into cantos, stanzas and stichi (lines). There is not however the regularity in the formation of these that is required in modern poetry. The only perfect specimen of arrangement in the book is chap. iii. which consists of 2 cantos each containing 4 stanzas of 6 stichi each, and 1 small stanza or verse of 2 stichi. *Delitzsch* and *Merx* seek uniformity in the stanzas and ignore the Canto; *Ewald* and *Davidson* abandon the idea of uniform division and print in Cantos, marking parallelisms but ignoring the Stanza. That these divisions were intended by the poet himself will be elicited from the following considerations.

(α) Cantos.

iii. 13. 26 these verses terminating the cantos convey a marked contrast, which they emphasise with intentional assonance.

xxviii. 1. 12. 20 manifestly the commencements of three cantos.

Elsewhere the logical division defines the limit of the canto. Vide Analysis.

In the Canto is the nearest approach to uniformity in the number of stichi.

Chap. iii.	26. 26.
iv. v.	20. 22   15. 16   12. 12.
vi. vii.	26. 28. 27. 26.
ix.	24. 22. 22. 24. 25.

Chap. xv.	36.	35.
xvi.	16.	16. 18. 16. 14.
xx.	20.	20. 19.
xxi.	35.	33.
xxii.	18.	20. 20.
xxxii.	22.	22. 22. 23. 21.
xxxiv.	28.	28   25. 26.
xxxvi.	24.	35   36. 24.

(β) Stanzas.

Sometimes there is a parallelism between the corresponding lines of 2 adjoining stanzas. In c. iii cf. 4 α. 6 α, 4 β. 6 β etc. In c. xiv. 1 'Man that is born of woman', 4 'Ah who can make pure from impure', and observe Bildad's reference 25. 4.

Sometimes a play in sound in the parallels. In c. iii cf. 5 α. 7 α, 5 γ. 8 α or at the beginning and end of the same stanza xxvi. 11—13.

Sometimes a chiasmic parallelism between the beginning and end of the stanza.

vi. 5 α. Brays the wild ass over the grass.

7 β. Though hungry it loathes my food.

x. 17 γ. Vicissitudes and a fixed time are my lot,

19 β. From the womb to the grave had been carried, *i.e.*, so escaped the *vicissitudes* which have befallen me between birth, and death which is my *fixed time*.

Most frequently the limits of the stanza are defined by the continuation of one idea. Thus x. 4—7 conduct unworthy of God, 8—11 creative formation in the womb.

(γ) Stichus.

The primitive form of this was the monostych.

Monostych.

vi. 5, x. 15 γ. 17 γ, xviii. 4, xix. 27 γ etc.

Distych.

When two stichi are joined together by some common construction. (1) Copulatives frequently; (2) Comparison vii. 9 etc.;

(3) Regimen of verb iii. 20 Why give, vii. 7 Remember; (4) Relative iii. 23 etc.

Tristych.

iii. 4. 5. 6. 7  $\alpha\beta$ . 8  $\alpha$ , iv. 16. 19, v. 5, vi. 4. 10, vii. 4. 11. 16. 20, viii. 6, ix. 24, x. 1. 22, etc. etc.

Scansion.

*Merx* has observed that by far the majority of stichi are found to contain eight syllables, to read which we must often dispense with the Metheg and Chateph vowels, and contract the Dual terminations; but a closer inspection discovers that a more elaborate scheme is required to meet the difficulties of the case.

The importance of determining whether or not the book was intended to be read in metre appears in the evidence it bears on the omission or insertion of letters and words, which must mar the rhythm if the author had such originally in contemplation. For examples see Critical Table i. 17. 19, ii. 4. 10, iii. 16, v. 5, vi. 7. 20, viii. 19, ix. 21, xii. 7, xiii. 6. 14, xiv. 4, xviii. 13. 20, xxiv. 1. 12, xxviii. 5. 6, xxix. 5. 6. 12. 25, xxx. 1. 12. 24, xxxi. 18, xxxiii. 16, xxxiv. 23. 26. 29. And in the following Table observe how attention to metre demands redivision of verses, which is corroborated by the sense thus obtained.

Certain stichi read easily in eight syllable metre without any alteration. Thus

xi. 7  $\beta$ . Im ghadh taklith shaddai tabho

xiii. 11  $\beta$ . Uphachdho yippol ghaleykem

12  $\alpha$ . Zikroneykem mishley epher

$\beta$ . Le-gabbey chomer gabbeykem

But every here and there comes a line with one or more syllables apparently too many or too few to fit into the eight syllable scheme. The very opening of the poem seems refractory; 7. 10. 8. 10. 9. 9. 7. 8. 11. 7. 9. 11. 7. 8, thus irregularly runs the number of syllables in each stichus in Job iii. 3—8.

It is well known that Semitic languages love to write grammatical forms more fully than they are spoken; but the Mas-sora had not the *Linea Occultans* of the Syriac, nor the *Wasla* of the Arabic, whilst, aiming at the greatest exactness they had registered even the faintest sounds disregarded by those. We have therefore to discover rules of contraction.

Job iii. 3—8 is subjoined, transliterated from the Hebrew in the form in which I suppose the author to have intended it to be pronounced, that some idea may be formed of the necessity and value of the rules which follow thereafter.

iii. 3.	Yobhadh	yom ivva-	-ledh bo
	W'allail a-	-mar horah	gabher
4.	Hayyom ha-	-hu yehi	choshek
	Al yidhre-	-shev eloh	mimmaghl
	W'al tophagh	ghalav ne-	-harah
5.	Yigaluv	choshek we-	-tzalmuth
	Tishkan	ghalav gha-	-nanah
	Yebhagh-	-thuv kamri-	-rey yom
6.	Hallail	yiqqachev	ophel
	Al yi-	-chadh bimey	shanah
	Bemispar	yerachim	al yabho
7.	Hinn' allail-	-hu yehi	galmudh
	Al ta-	-bho rena-	-nah bho
8.	Yiqqe-	-bhuv ore-	-rey yom.

The above justifies itself, since the connection between vv. 4. 5 and 6. 7 (especially 4  $\alpha$  and 6  $\alpha$ , 5  $\alpha$  and 7  $\alpha$ , 5  $\gamma$  and 8  $\alpha$ ) is now as recognisable in sound as it has hitherto been in sense.

#### Rules for Scansion.

1. Dual terminations contract, *mâm* for *mayim* etc.
2. Chateph vowels, when used for Sheva syllabic or mute, to be disregarded *sha' gath*, *she' lathi* etc.
3. Metheg disregarded, except when followed by the same consonant repeated. iv. 4 *korghoth*, 8 *korshey* but *gholelim*, *ore-rey*, *alle-lai*.

4. Furtive Pathach ignored; Eloh maddugh koch.
5. Daghesth Forte in consonants pointed with Sheva is ignored, mib'li, adhab'rah, etc.
6. Vocal Sheva is slurred
  - (α) if the letter is initial radical iv. 6 drakeyka, iv. 7, x. 9 zkor, iv. 14 graan,
  - (β) before suffix iv. 6 yirathka kislathka, v. 24 navka,
  - (γ) in a consonant pointed with Sheva before א iii. 1 w'einenuo, iv. 7 w'epho, v. 1. 7 w'el, v. 4. 8 w'otho. This is illustrated by מִשְׁחָרִי for מִשְׁחָרִי xli. 17. Sometimes also before ה cf. vi. 2 w'havvathi.
  - (δ) The prepositions ל, מ, כ, ב when pointed with Sheva are often drawn back on to a preceding word ending with אהוי letters. i. 15. 17 hikka l'phi, v. 6 yetze m'ghaphar, xiii. 16 lo l'phanav, xiv. 3 tabhi b'mishpat, vii, 16 lo l'gholam.
7. Poetical Suffixes.
  - (1) אֶהוּ the ה is lost in pronunciation and the ו becomes a consonant with whatever vowel precedes somewhat like the Syriac ܐܘܘ. iii. 4 yidhreshev, 5 yigaluv yebhaghthuv, 6 yiqqachev, iv. 8 yiqtzruv, xi. 14 harchiqev, xiv. 20 tithqephev watshalchev.  
That this was the ancient pronunciation is attested by xxv. 3 where the LXX translate אֶהוּ as *ενεδρα* mistaking 'orev' for 'orebh' אורב,
  - (2) אֶהוּ pronounced -en' -un' as in Syriac x. 8—11 eight stichi end in this manner wayyaghsun' watbhalgen' ghasithan' etc. iii. 25, vi. 4. 9 etc.
8. The article is frequently absorbed
  - (α) w'allail, hinn' allail cf. Rule 6 γ somewhat as יִקְטִיל for יְהִיִּקְטִיל,
  - (β) as in Syriac hallail 'hu for hallail hahu cf. ܝܠܠܐ ܗܘ danbhiyau for danbhi hau.
9. Arbitrary.
  - (α) אֶלַי always pronounced lail', צלמיה for צלמֵיהָ,



- (β) Segholate adverbs with monosyllabic utterance iii. 4, xviii. 16 mim-mâghl, iv. 21, xiv. 20 nitzch, vi. 2 yachd.
- (γ) Pausal forms.
- (1) resolved  $\text{אָלֵךְ}$  for  $\text{אָלֵךְ}$  i. 15. 16, v. 27, vii. 19,
- (2) for the sake of assonance the pause is sometimes thrown back on the last word but one, so viii. 22 yilbôshu bosheth.
- (δ)  $\text{אֲדָמָה}$  pronounced  $\text{אֲדָמָה}$  v. 6 um-adhamah, x. 14 um-ghavoni.

## Samples of Scansion.

At first sight it might appear plausible to scan a line of 8 syllables in a sort of Iambic metre but as 8. 9. 7 and even 6 syllables are found in one stanza, 3 feet will be observed to be the natural division. Lines containing less than 6 are Hemistychs, those which have 10 syllables are not common, they must fall into 4 feet.

## 6 syllables.

vi. 20.	Boshu	ki ba-	-tachu
21.	Ki ghat-	-tah he-	-yithem
23.	Umal-	-tun mi-	-yadh tzar
xx. 7.	Royav	yomru	ayyo.
xxxviii. 2.	Mi zeh	machshik	ghetzah

## 7 syllables.

iii. 3.	Yobhadh	yom ivva-	-ledh bo
5.	Tishkan	ghalav gha-	-nanah
	Yebhagh-	-thuv kamri-	-rey yom
6.	Al yi-	-chadh bimey	shanah
7.	Al ta-	-bho rena-	-nah bho
8.	Yiqqe-	-chev ore-	-rey yom

## 8 syllables.

iii. 3.	W'allail a-	-mar horah	gabher
4.	Al yidhre-	-shev eloh	mimmaghl
	W'al tophagh	ghalav ne-	-harah
5.	Yigaluv	choshek we-	-tzalmuth.

## 9 syllables.

iii. 6.	Bemispar	yerachim	al yabho
iv. 12.	Wattiqqach	ozni shem-	-etz menhu
13.	Binphol tar-	-demah ghal	anashim
v. 14.	We kallail	yemashshu	batztzohrâm

## 10 syllables.

iii. 24.	Ki liphney	lachmi	anchathi	tabho
25.	Ki pachadh	pachadh-	-ti wayye-	-thayen'
iv. 2.	Hanissah	dabhar	eleyka	tileh
5.	Ki ghatah	tabho	eleyka	wattel.
xviii. 2.	Ghadh anah	tasim	qintzey le-	-millim
14.	Titzghan ye-	-thedho l'	melek bal-	-lahoth.

## Poetry in the Prologue.

It has been admitted that i. 5. 21, ii. 10 are poetry; but there is a refrain attached to the speeches of Jahveh and Job, and to the reports of the messengers, which justifies us in supposing that these also are capable of rhythm. I subjoin them thus arranged leaving them to speak for themselves.

i. 5.	Ulai	chatu	bhanay
	Ubherku	elohim	bilbhabham
7.	Misshot ha-	-aretz umithhal-	-lak bah
8 $\alpha$ .	Ha-samta	libka ghal ghabhdi	Iyyobh
$\beta$ .	Ki ein ka-	-mohu ba-	-aretz
$\gamma$ .	Ish tam	weyasher	
$\delta$ .	Yare e-	-lohim we-	-sar meragh
9.	Ha-chinnam	yare Iyyobh e-	lohim
10.	Ha-lo at-	-tah sakta	baghdo
	Ubghadh bei-	-tho ubh--ghadh kol a-	-sher lo
	Missabhibh	maghseh yadhav be-	-rakta
	Umiqnev	pharatz ba-	-aretz
11.	Wulam she-	-lach na ya-	-dheka

- |        |  |   |   |
|--------|--|---|---|
| i. 11. | Wegagh<br>Im lo ghal   | bekol a-<br>panei- -ka yebha-   | -sher lo<br>rekka                               |
| 12.    | Hinneh kol<br>Raq eilav  | asher lo bh'-<br>al tashlaeh  | -yadheka<br>yadheka                             |
| 14.    | Habba-<br>Wathonoth  | -qar hayu<br>rogthoth ghal  | chorshoth<br>yedheihem                          |
| 15.    | Wattippol<br>W'eth hangha-<br>Wa-im<br>Lebhaddi                        | Shebha wat-<br>-rim hikku l'-<br>malta raq<br>lehaggidh                 | -tiqqachem<br>-phi cherebh<br>ani<br>leka       |
| 16.    | Esh elo-<br>Naphla<br>Ubhan-<br>Wa-im-<br>Lebhaddi                     | -him min-hash<br>wattibhghar<br>-gharim wat-<br>-malta raq<br>lehaggidh | shamam<br>batztzon<br>-toklem<br>ani<br>leka    |
| 17.    | Kasdim sa-<br>Wayyiphshe-<br>Weth hangha-<br>Wa-im etc. etc.           | -mu shlosa<br>-tu ghal hag-<br>-rim hikku l'-                           | rashim<br>-mallim<br>-phi cherebh               |
| 18.    | Bhanei-<br>Oklim<br>Bebheith   | -ka ubhno-<br>weshothim<br>achihem                                      | -theika<br>yayin<br>habkor                      |
| 19.    | W'hinneh<br>Baah me-<br>Wayyiggagh<br>Ghal hangha-<br>Wa im- etc. etc. | ruch ge-<br>-ghebher ham-<br>barbagh pin-<br>-rim wayya-                | -dholah<br>-midhbar<br>-noth habbaith<br>-muthu |
| 21.    | Gharom ya-<br>Wegha-<br>Yahveh na-<br>Yehi                             | -tzathi mibbeten<br>-rom ashubh<br>-than we-yah-<br>shem yahveh m'-     | immi<br>shammah<br>-veh laqach<br>-bhorak       |

ii. 2. 3	same as above	i. 7. 8	to which is added
3 ε.	Weghodhen'	machziq be-	-tummatho
ζ.	Watsithen'	bho l' bhalgho	chinnam
4.	Ghor beghadh	ghor wekol	asher lo
	Ish yit-	-ten beghadh	naphsho
5.	Ulam she-	-lach na ya-	-dheka
	Wegagh al	ghatzmo w'el	besaro
	Im lo el	panei- -ka yebha-	rekka
6.	Hinno	beya-	-dheka
	Ak eth	naphsho	shemor
9.	Ghodhka mach-	-ziq betum-	-matheka
	Barek	elohim	wamuth
10.	Kedhabber	achath han-	-baloth
	Tedhab-	-beri	gam at
	Hattobh ne-	-qabbel meth ha-e-	-lohim
	W'eth ha-	-ragh lo ne-	-qabbel.

In the above there is only one Hemistych i. 8  $\gamma$  repeated ii. 3  $\gamma$  but such are found occasionally in the book itself. In i. 17  $\beta$  we must dispense with ויקהם and in xix. 8 with ויפול. Vide Critical Table. In ii. 4. I have restored kol asher lo, ish for kol asher la-ish, as it suits the scanning and directly refers to the terms of God's permission i. 12, see also Satan's own remarks i. 10. 11. We also observe in i. 10 that מוסיב is parallel to בארץ and adjunct therefore to ברכה not סכה. The presence of היר in 14  $\alpha$  is evidence of the purpose of scansion as the verb is omitted ver. 18 where the construction is identical, for *Delitzsch's* statement is inaccurate, 'The verb היר stands here because the clause is a principal one not as ver. 18 adverbial', in each case the sentence is protasis to an apodosis commencing with ו. The two last lines of each messenger's speech are a refrain, and the line before in each with the repeated hangharim is distinctly assonant.

## Paronomasia.

- i. 7, ii. 2 שוטן play on שוטן (*Ewald*).
- iii. 8. יקבהו of the day, 6. יקהו of the night.  
עזרי רהב cf. ix. 13 כמרירי יום 5. ערר לויתן; אררי יום
- v. 21. משובד בשוטן
- viii. 11. Observe the imitation of and assonance with vi. 5.  
10. yoruka yomru lak  
umillib- -bam yotzi- -u millim  
22. yilboshu bosheth
- ix. 33. לא איש 32, לו יש
- x. 15. עין ראי 8 cf. vii. 8 וראה עניי  
22. תופע עפתה
- xi. 12. יָלַד יִלְבָּב  
17. תופע cf. x. 22 העפה.
- xii. 17. יהולל שולל  
18. ויאסור אזור מוסר cf. מסיר ver. 20.
- xiii. 12. בתי חמר cf. iv. 19 גבי חמר
- xv. 11. רפאי אלל 4 cf. xiii. 4 תנחומות אל  
26. עבי גבי מגניו  
27. עשה עש כסיל וכימה 9 cf. ix. 9 ויעש פימה עלי כסל  
29. לגלים cf. 28 גמלם  
30. רפור קסור  
31. לא יאמין <sup>14</sup> איש נתעב 15 cf. אל יאמין בשוא נחעה  
לא יאמין שוב 22
- xvi. 2. מנחמי עמל a forced retorted play on xv. 11  
תנחומות אל improved below xxi. 34.  
9. וישטמני cf. ver. 8 ותקמטני  
12. ויפרצמי cf. ver. 14 ויפרפרני ויפצפצמי  
14. ירוץ אליו בצואר cf. xv. 26 ירוץ עלי כגבור
- xvii. 4. תַּפְּיָנָה הסררים 7 cf. Ps. lxvi. 7 כי לבם צַפְּנָתָּ משכל  
אל ירימו למו על כן לא תרומם
14. אָפִי רָמָה
- xviii. 16. יַמַּל yimmal רַמַּל u-mimmaghl וממעל
- xix. 15. אכזרי 13 cf. לזר

- xx. 6. כגללו אם יעלה cf. 7  
 13. לחמו יחמול cf. 14  
 24. וברק cf. 25  
 26. שריד לאכלו cf. 21 שריד באהלו  
 28. יָגֵל go into captivity cf. 27 יְגַלֵּה reveal
- xxi. 23. שלאנן ושלוו cf. xxvi. 9 below.  
 28. אך אהל מש' cf. xviii. 21 איה אהל משכנות  
 32. יְבִרֹת יוֹבֵל cf. 30 לְקַבְרוֹת יוֹבֵל  
 34. ת' אל cf. xv. 11 תנחומות הבל  
 מעל cf. xx. 29 each the last word of a speech.
- xxii. 10. פחד פחים a common play cf. Is. xxiv. 17. Jer. Lam.  
 12. הלוא אלה cf. הלאל xxi. 22, xxii. 1, אל אל xv. 13 etc.  
 24. בְּצֹרֶה בְּצָר
- xxiv. 18. קל תקלל
- xxvi. 9. מֵאֵהוּ for פֶּרֶשׁ to be assonant with פֶּרֶשׁ  
 10. חק חג  
 11. בְּרִיחֵי שָׁמַיִם יִפּוּרְרוּ cf. 13 עֲמֹדֵי שָׁ' יִרְוּפוּ  
 13. בְּרִיחֵי שָׁמַיִם נֶחֱשׁ בְּרִיחַ
- xxvii. 6. יחרף ארפה
- xxviii. 16. ספיר אופיר
- xxx. 28. הליכו בחמאה cf. xxix. 6 הלכתי בלא חמה
- xxxi. 30. ישאל אלה נפשו cf. xxvii. 8 לשאול בְּאֵלֶה נֶפֶשׁוּ  
 37. נגיד אגידנו
- xxxvi. 15. יחליץ בלחץ
- xl. 10. גאון גבה  
 והדר cf. v. 12 הוד והדר
22. יסכהו יסבהו  
 צאלים צללו
- xli. 1. אכזר נכזבה

### THE DATE OF THE BOOK OF JOB.

Beside many references to the life of Elijah, we have observed in the historical allusions that mention is made of the destruction of Sennacherib's host Job xxxiv. 20. Under the head of quotations we have also shown that the book is indebted to Jeremiah, if not indeed actually composed by him. As Job was not an historic personage the allusion to him Ezekiel c. xv. presupposes the existence of this book; while the order 'Noah Daniel and Job' shows acquaintance with Job to have arisen after Daniel came into notoriety after the destruction of Jerusalem. We must then suppose the book of Job to have been written at this time, and a copy (as Jeremiah's works actually did) to have reached the exiles in Babylon when Ezekiel took him for a type of piety.

With such a date the internal evidence of the book agrees.

Exalting an 'alien to the commonwealth of Israel' to such a place of esteem with Jahveh, it can only have been written at a time when godfearing Gentiles had been recognised as pleasing to God. Traces of such a feeling are to be found in Isaiah and Jeremiah.

Shaving i. 20. Cutting ii. 8 as tokens of grief, decried in the Mosaic Ritual could hardly have been ascribed to a pious man earlier than the time of Jeremiah who alludes without disapproval to these practices.

Oppression and covetousness (vi. 27; xx. 10. 19; xxii. 6—9; xxiv. 2—4. 13—18) employed as typical crimes require such a time of lawless excess as attended the close of the kingdom of Judah. Vide Isaiah, Jeremiah and the prophets in general.

The fate of nations, which God allows to flourish and then to collapse xii. 28 points to the same time, when Syria and the Ten Tribes had succumbed to Assyria, and Assyria itself, Judah and Egypt been subdued by Babylon the newly cul-

minating power. So also do the want of burial xxvii. 15, cf. Jer. viii. 2; xxii. 19; Ps. lxxviii. 64; the worship of the moon xxxi. 26. 27 cf. Jer. xlv. 15—19; the intimate acquaintance with a besieged city xix. 12; xxx. 12. 14 to which we have more distinct reference xx. 28; xxxvi. 8—12; also the experience of revolutions xii. 16—22 when princes and priests are led captive, and the ministers of state are perplexed.

While jealousy of the immunity of robbers from affliction xii. 6 and the allusion to Ammon and Moab as dwellers in caves xxx. 5 'children of shame yea nameless xxx. 8 (cf. the mythical origin of the fathers of these nations Gen. xix. 30—38) recal the feeling towards the surrounding nations of Israel, before they suffered the same fate of destruction, while they were yet robbing and murdering the unprotected remnant of Hebrews.

The language of the book also agrees with this date. Its Aramaisms are more akin to those of the prophets than of Ezra or the author of Ecclesiastes; the very employment of them is artificial for the sake of parallelism or of variety, cf. פרא and פרא, זקנים and זקנים, רעב and רעב, כפן and כפן, גרם and עצם, בוא and אהה, נחה and ירד, xxxix. 5, גרם and עצם, בוא and אהה, נחה and ירד, xl. 18 סכן and הועיל xv. 3. Such is very different from the mixed language of a later period when Aramaic words were employed unconsciously or in fact were required to reach the popular ear.

Other dates have been assigned to Job. The old tradition has long been exploded, that it was composed by Moses, or only committed to writing by him, in which case it merely existed by oral tradition or was deciphered from inscriptions on the rocks in Horeb. Perhaps this last fancy was suggested by xix. 23. 24. The train of thought which resulted in the suggestion of Moses as its author is to a certain extent natural. The salient features of the book—the Arabic phraseology, the close observation of desert life, the intimate acquaintance with Egypt, the many traits in common with the old patriarchal



life, and the absence of allusion to Mosaic ritual and to any doctrine distinctively Israelitish—seemed readily conformable to this hypothesis. Though we thus have evidence of a critical spirit, we cannot be surprised that an age which did not scruple to accredit Moses with Deuteronomy and many parts of the Pentateuch he could never have penned, should also father on him a work which itself testifies to a much more modern origin.

The hypothesis perhaps now most favoured is that the book of Job is one of the many glorious productions of the golden age of Hebrew literature—the reign of Solomon; which is based chiefly on striking similarities in the vocabulary of Job and Proverbs, and on the opportunity afforded by the then intercourse with Egypt and Arabia for borrowing pictures and phrases from these countries.

Somewhat similar arguments result in the opinion of *Ewald*, *Renan* and *Merx*, that it is to be referred to the reign of Hezekiah, for the international relations were almost identical, and a fresh edition of the Proverbs was issued, cf. Prov. xxv. 1.

But in face of the mutually corroborative testimony collected above, we can assign no earlier date than the destruction of Jerusalem B.C. 588. *Merx's* assertion that the book of Jeremiah forms a '*terminus ad quem*' for the compilation of Job, is met and answered above where the relation between these books is discussed.

*Keil's* statement that 'the numerous Arabisms would be simply inexplicable in the age of the exile' might be correct, if it were supposed that the book was written in Babylon; but there is no insurmountable difficulty if we suppose the author to be living in Palestine in the 6th century, for the intercourse with Arabia, begun in the days of David and Solomon and revived in those of Hezekiah and Josiah, must have provided the learned with an Arabic vocabulary.

Objection has been raised to so deeply philosophical a work arising in times of unsettlement. Such an argument would

deny *Milton* the authorship of *Paradise Lost*. Such a time was exactly suited to ventilating the problem of God's dealings with his peculiar people, whether nation or individual. The appearance of the book of Job at such a time would account for its having suffered the most severely by way of corruption and dislocation of all Hebrew books. While not before this time would any Hebrew venture to ventilate semi-sceptical views such as much later appeared in *Ecclesiastes*.

# THE BOOK OF JOB.

## THE PROLOGUE.

### CHAPP. I. II.

i. 1      There was a man in the land of Uz, whose name was  
Job. And the same man was honest and upright god-  
2      fearing and sin-abhorring. And there were born to him  
3      seven sons and three daughters. And his possessions were  
seven thousand sheep and three thousand camels, five  
hundred yoke of oxen and five hundred she-asses, beside  
a very large staff of servants: so that this man was the  
most important among the tribes of the East.

4      Now his sons used to hold a feast in each other's  
houses in turn, and they sent invitations to their three  
5      sisters to eat and drink with them. And when the circuit  
of the feast days was completed, Job sent for them and  
sanctified them rising early and offering sacrifices for each  
of them, for he said:

    "Lest haply my sons have sinned,  
    "And blasphemed God in their hearts."

Job did thus every time.

6      On the day when the angels came to present them-  
selves before Jahveh, Satan also came amongst them.

- 7 And Jahveh said to Satan:  
 "Whence comest thou?"  
 And Satan said to Jahveh in reply:  
 "From traversing the earth, and visiting every corner  
 of it."
- 8 And Jahveh said to Satan:  
 "Hast thou observed my servant Job,  
 "That there is no man like him upon earth,  
 "Honest and upright,  
 "God-fearing and sin-abhorring?"
- 9 And Satan made reply to Jahveh:  
 "Doth Job fear God for nought?"
- 10 "Hast thou not hedged him in,  
 "And his household and all his property,  
 "On every side the work of his hands thou hast blessed,  
 "And his cattle spread in the land.
- 11 "But just stretch forth thine hand  
 "And smite his property, and see  
 "If he will not blaspheme thee to thy face."
- 12 And Jahveh said to Satan:  
 "Behold all his property is in thy power,  
 "Only himself thou shalt not touch."  
 And Satan went forth from the presence of Jahveh.
- 13 And on the day when his sons and daughters were  
 eating, and drinking wine in the house of their eldest  
 14 brother; a messenger came to Job saying:  
 "The oxen were ploughing,  
 "And the she-asses grazing close by,
- 15 "When the Sabæans came suddenly and seized them  
 "And slew the young men with the edge of the sword.  
 "While I escaped, I only  
 "By myself to bring thee the tidings."
- 16 While he was yet speaking another came saying:  
 "The lightning from heaven

“Fell upon the flocks and consumed them,  
 “And upon the young men and devoured them,  
 “While I escaped, I only  
 “By myself, to bring thee the tidings.”

17 While he was yet speaking another came saying:

“The Chaldees disposed in three companies  
 “Attacked the camels,  
 “And slew the young men with the edge of the sword,  
 “While I escaped, I only  
 “By myself, to bring thee the tidings.”

18 While he was yet speaking another came saying:

“Thy sons and thy daughters  
 “Were eating, and drinking wine  
 “In the house of their eldest brother,

19 “When lo! a great gale

“Came across the desert  
 “And struck the four corners of the house  
 “Upon the young men, so that they were killed  
 “While I escaped, I only  
 “By myself, to bring thee the tidings.”

20 And Job arose, and rent his clothes and shaved his head

21 and fell prostrate on the earth in worship. And he said:

“Naked came I forth from my mother’s womb,  
 “And naked shall I return thither,  
 “Jahveh gave, and Jahveh hath taken away,  
 “Let Jahveh’s name be blessed.”

Thus far Job did not sin by attributing folly to God.

ii. 1 And on the day when the angels came to present themselves before Jahveh, Satan also came amongst them to

2 present himself before Jahveh. And Jahveh said to Satan:

“Whence comest thou?”

And Satan said to Jahveh in reply:

“From traversing the earth, and visiting every corner  
 of it.”

3 And Jahveh said to Satan:

“Hast thou observed my servant Job,  
 “That there is no man like him upon earth  
 “Honest and upright,  
 “God-fearing and sin-abhorring;  
 “And that he still maintains his perfect conduct?  
 “So thou hast incited me to afflict him to no purpose.”

4 And Satan made reply to Jahveh:

“Skin after skin, yea all that he hath,  
 “Will a man give rather than himself;  
 5 “But just stretch forth thine hand  
 “And smite his bone and his flesh, and see  
 “If he will not blaspheme thee to thy face.”

6 And Jahveh said to Satan:

“Behold he is in thy power,  
 “Only thou must regard his life.”

7 And Satan went forth from the presence of Jahveh.

And he smote Job with grievous boils from the sole  
 8 of his foot to the crown of his head. And Job took a  
 piece of pottery to cut and gash himself with, and sat in  
 9 the midst of ashes. Then his wife said to him:

“Thou art still maintaining thy perfect conduct?  
 “Blaspheme God that thou mayest die.”

10 But he said to her:

“As a light woman would speak  
 “Thou, even thou, art speaking.  
 “Good we are to receive from God,  
 “And we are not to receive evil?”

Thus far Job did not sin, with his lips.

11 When the three friends of Job heard of all this evil  
 that had befallen him, they came each from his place,  
 Eliphaz the Temanite and Bildad the Shuite and Zophar  
 the Naamathite. And they met together to come to com-

12 fort and console him. But when they lifted up their eyes  
from afar off, and hardly recognised him, they lifted up  
their voices and wept and rent each man his clothes; and  
13 scattered dust upon their heads towards heaven, and sat  
beside him upon the earth seven days and seven nights  
without speaking a word to him, for they saw that the  
pain was very great.

## JOB'S OPENING SOLILOQUY.

### CHAP. III.

2 . 6 . 6 . 6 . 6 | 6 . 6 . 6 . 6 . 2 .

- iii. 1 Afterwards Job opened his mouth and cursed his day.  
2 And Job brake the silence and said:  
3 Perish the day whereon I was born,  
The night when they said, 'It is a man child'.  
4 That day! may it be dark,  
And God not seek it from above,  
And no light dawn upon it.  
5 Darkness and gloom reclaim it,  
A cloud settle down upon it,  
Eclipse of day render it terrible.  
6 That night! may pitchy darkness seize;  
Let it not join the reckoning of the year,  
Nor come amongst the number of the months.  
7 Aye that night be barren,  
Nor sound of joy heard in it.  
8 Let them who curse the day curse this.  
What time Leviathan awaking rises;  
9 Its morning twilight stars be darkened,  
Hoping for light while there is none,  
Nor let it see the glimmer of the dawn.  
10 For that it shut not up my mother's womb,  
Thus ever hiding sorrow from my eyes.  
11 Why was't I died not at my birth,  
Just born and ceased to be?



- 12 Why were the knees prepared to welcome me,  
And why the breasts for me to suck?
- 13 For now should I be lying and at rest,  
Asleep, then were there peace for me.
- 14 With kings and councillors of earth,  
Who for themselves rebuild abandoned cities.
- 15 Or with princes possessed of gold,  
Who fill their houses with silver
- 16 Or as a buried abortion I had been,  
As infants, who see not the light.
- 17 There cease the wicked to trouble,  
And there the toilworn rest.
- 18 The bondsmen together repose,  
Undisturbed by the tasker's voice.
- 19 There the great and the small are one,  
And the slave is free from his lord.
- 20 Oh! why give light to the wretched,  
And life to the bitter of soul!
- 21 Who long for death and it comes not,  
And search for it rather than treasure.
- 22 Who are cheerful almost with glee,  
And rejoice when they find the grave.
- 23 Oh! why to the man perplexed,  
Whom God was wont to protect.
- 24 For my groaning becomes my food,  
My roarings pour forth like water.
- 25 For the fear I feared befel me  
And what I dreaded came upon me.
- 26 I have no peace, I have no rest,  
I have no quiet, but trouble comes.

## A. THE FIRST COURSE OF CONTROVERSY.

CHAPP. IV—XIV.

### ELIPHAZ'S FIRST ANSWER.

CHAPP. IV—V.

4.4.4.4.4 | 4.4.3.4.3.4 || 4.4.3.4 | 4.4.4.4 | 4.4.4 | 4.4.4.

iv.1 Then Eliphaz the Temanite spake in reply:

- 2 Should one attempt a word with thee, thou wilt be vexed;  
Yet who can put a check on speech?
- 3 Lo thou hast instructed many,  
And strengthened the nerveless hands.
- 4 Thy counsels raised up the stumbling,  
Thou bracedst the bending knees.
- 5 Yet now it's thy turn thou faintest,  
When evil touches thyself thou art scared.
- 6 Is not piety thy confidence,  
And thine honest ways thy hope?
- 7 Think now. Who ever perished innocent,  
When ever were the upright cut off?
- 8 As my experience goes, they who plough misfortune,  
And sow trouble, they reap the same;
- 9 From the breath of God they perish,  
By the blast of his wrath are consumed.
- 10 Hark to the roaring of the lion, to the roaring of the lion!  
As the two young lions roam about,
- 11 The lion perishes from lack of prey,  
And the lioness' whelps are scattered.

- 12 E'en to me was a secret word brought,  
My ear caught the whisper of it,  
13 In the fancies of dreams of the night,  
When slumber falls upon men.  
14 Fear seized upon me and terror,  
And made all my bones to tremble.  
15 A breath passed over my face,  
The hair of my flesh stood erect.  
16 It stood, and I saw not its form  
The apparition before mine eyes,  
And a still small voice I heard.  
17 "Shall a mortal be just before God,  
"Or a man be pure with his Maker?  
18 "If he puts not trust in his servants;  
"And charges his angels with folly,  
19 "Much more men who dwell in clay houses,  
"Whose foundations are laid in the dust,  
"More easily crushed than a moth.  
20 "Who are cut off all the day long,  
"Unregarded they perish for ever,  
21 "As soon as their cord is loosened  
"They die without gaining wisdom."

- v.1 Call now. Is there any to answer?  
To which of the saints wilt thou turn?  
2 For complaining destroyeth the fool,  
And jealousy slayeth the simple.  
3 I have seen a fool firmly rooted,  
Suddenly his dwelling passed away.  
4 His sons wander far from help,  
Undefended are crushed in the court.  
5 What they harvest the hungry eat,  
These take it even out of the baskets;  
While the thirsty devour his wealth.

- 6 For misfortune springs not from the dust,  
Nor does trouble spring out of the ground;  
7 Nay but man is born unto trouble,  
As eaglets mount high on the wing.
- 8 But I in your place would seek God;  
And lay my own cause before him,  
9 Who doth great things unsearchable,  
And wondrous things innumerable.
- 10 Who sends the rain upon earth,  
Pouring water over the fields;  
11 And he places the low born on high,  
That the mourners attain unto prosperity.
- 12 Frustrating the thoughts of the crafty,  
They fail to accomplish their plans;  
13 Ensnaring the wise in their craft  
So the scheme of the cunning is overthrown.
- 14 In the daytime they meet with the darkness,  
And grope in the noon as at night.  
15 While he saves from the sword of their mouth,  
From the hand of the mighty, the poor.
- 16 So hope springs up for the needy,  
And iniquity closes her mouth.
- 17 Lo happy whom God doth chasten,  
Then despise not the Almighty's correction.
- 18 When he wounds, himself doth bind;  
When he smites, his own hands heal.
- 19 Six times he shall rescue from trouble,  
The seventh, no evil shall touch thee.
- 20 In famine, from death he will save thee;  
And in war, from the stroke of the sword.
- 21 From the scourge of the tongue thou shalt hide,  
Nor fear approaching destruction.

- 22 At destruction and famine thou shalt laugh,  
 Nor have aught to fear from wild beasts;  
 23 For with stones of the field thou wilt have league,  
 Yea with thee shall the wild beasts keep peace.  
 24 Thou shalt yet see thy house in peace.  
 And shalt keep thy household from sin;  
 25 Thou shalt yet see a numerous seed,  
 Thine offspring as grass of the earth.  
 26 In ripe age thou wilt come to the tomb,  
 As a sheaf in its time is gathered.  
 27 Lo this is what we have searched. So it is.  
 Do thou now hear and consider it.

JOB'S ANSWER TO ELIPHAZ'S FIRST SPEECH.

CHAPP. VI. VII.

7.6.7.6 | 6.4.4.6.4.4 | 6.6.3.6.6 | 4.4.5.4.5.4.

vi.1 Then Job spake in reply.

- 2 Oh would my complaining were weighed,  
 My trouble too, that they both were laid in the scales.  
 3 For now it weighs more than the sand of the sea,  
 For this reason my words seem blasphemous.  
 4 For the Almighty's arrows have pierced me,  
 Whose poison my spirit drinks deep.  
 God's terrors trouble me.  
 5 Brays the wild ass over the grass?  
 Does the ox low over the fodder?  
 6 Does one eat tasteless food without salt?  
 Is there flavour in juice of the mallow?  
 7 My soul refuses to touch,  
 Though hungry it loathes my food.

- 8 Oh! would my request were granted,  
That God would vouchsafe me my hope!
- 9 That God would be pleased to crush me.  
Let loose his hand and destroy me!
- 10 Then this still my comfort should be,  
I could exult o'er unceasing pain;  
I did not falsify the words of God.
- 11 What is my strength, that I should wait,  
My end that I should drag on my life?
- 12 Is my strength the strength of stones,  
Or my flesh is it made of brass?
- 13 Surely no help is left in myself,  
Philosophy is driven far from me.
- 14 When sympathy fails from his friend,  
Then a man loses his fear of the Almighty.
- 15 My brethren are false as a stream,  
They pass like a mountain torrent;
- 16 Which is black by reason of ice,  
And the snow which is hidden in it;
- 17 In the time of drought it is destroyed,  
Disappears in the heat from its place;
- 18 The paths of its course are perverted,  
Go forth in the waste and are lost.
- 19 Caravans from Tema gaze round,  
Merchant troops of Sheba hope for it;
- 20 Ashamed are they that they trusted,  
Arrived at the place are confounded.
- 21 E'en so have ye now been,  
Ye fear a causeless fear.
- 22 Said I ever "Give unto me,  
"Pay a bribe for me from your wealth,
- 23 "Rescue me from the hand of my foe  
"Ransom me from the tyrant's power."

- 24 Show me and I will be silent,  
    Instruct me wherein I have erred.
- 25 What force have the words of the upright!  
    But your argument what can it prove.
- 26 Ye esteem your own speech as argument,  
    The words of one in despair ye count wind.
- 27 Ye forsooth who cast lots for the orphan,  
    And barter concerning your friend.
- 28 And now be pleased to turn towards me,  
    For can I be false to your face.
- 29 Turn again let there be no injustice,  
    I too will return, my uprightness remaineth.
- 30 In my tongue is there any injustice,  
    Or cannot my sense discern crime?
- vii. 1 Hath not man a fixed time upon earth,  
    His days, are they not as the hireling's?
- 2 As the servant desires the shade,  
    And the hireling longs for his wages,
- 3 So months of vain hope are my portion,  
    And wearisome nights my lot.
- 4 When I lay me down, then I say  
    "How long ere I rise?" And the livelong night  
    I am sated with tossings till dawn.
- 5 My flesh is clothed with worms and clods of dust,  
    My skin-sores heal only to run again.
- 6 My days are swifter than a weaver's shuttle,  
    They vanish away without hope.
- 7 Remember that my life is as a wind  
    Mine eye shall not again behold prosperity.
- 8 The eye of him who sees me shall no more gaze on me,  
    Thine eye shall turn towards me but I shall be no  
    more.
- 9 As a cloud vanishes and disappears,  
    So he that goes below, comes up no more;

- 10 He returns no more to his home,  
And his place shall know him no more.
- 11 Yea I too cannot hold my peace;  
I must speak in anguish of spirit,  
In bitterness of soul make my plaint.
- 12 Am I a sea or a sea monster,  
That thou settest a watch on me?
- 13 When I said, "My bed will be my comforter,  
"And my couch will endure my complaining."
- 14 Then thou didst affright me with dreams,  
And scare me with horrible visions.
- 15 So that I prefer suffocation,  
| <sup>16</sup>I despise | death on account of my pains.
- 16 I shall not live for ever | <sup>20</sup>O preserver of men |  
Leave me for vanity are my days.
- 17 Why dost thou make so much of man,  
That thou observest him so strictly;
- 18 Inspecting him every morning,  
And trying him every moment?
- 19 How long wilt thou not look away from me,  
Nor leave me, e'en while I gulp down my spittle?
- 20 What sin can I have done unto thee,  
That thou shouldest set me as a butt to thee,  
That I am become a burden to myself?
- 21 Oh why not forget my sin,  
Remove far away my transgression,  
That now I might lie in the grave,  
Thou mightest seek me, but I should not be.



## BILDAD'S FIRST SPEECH.

CHAP. VIII.

6 . 7 . 6 . 6 . 6 . 6 . 6 .

- viii. 1 Then Bildad the Shuite spake in reply,  
 2 How long wilt thou utter such things,  
     And thy words like a strong wind prevail?  
 3 Doth God pervert judgment,  
     Or the Almighty justice?  
 4 Did thy sons commit sin against him,  
     He cut them off in the midst of their sin.  
 5 If thou thyself wilt seek unto God,  
     To the Almighty wilt make thy complaint,  
 6 If thou art pure and upright,  
     Though now he be stirred up against thee,  
     He will requite thy righteous house.  
 7 And though thy beginning be small,  
     Thine end shall be great exceedingly.  
 8 Ask now of the former generation,  
     Apply thyself to their fathers' research.  
 9 For we of yesterday are ignorant,  
     And our days upon earth a shadow.  
 10 Will they not teach thee and tell thee  
     And bring forth words from their heart.  
 11 Does Papyrus grow without mire?  
     Does the marsh weed grow without water?  
 12 Even still in its verdure, ungathered,  
     It is withered before any grass.  
 13 Thus the courses of all God-forgotters  
     And the hope of transgressors shall perish.  
 14 Whose hope proves disappointing,  
     His trust as a spider's web.

- 15      When he leans on his house, it stands not,  
          He grasps it, it cannot endure.
- 16      He flourishes in the sunshine,  
          Over his roof his tendrils spread.
- 17    On a heap his roots are entwined,  
          He holds on between the stones.
- 18      If he's removed away from his place,  
          It denies him "I never saw thee".
- 19      Lo such is the uprooting of his course,  
          And others spring forth from the dust.
- 20    Lo God despises not the perfect,  
          He strengthens not the sinners' hands.
- 21      Thy mouth shall yet be filled with laughter,  
          And thy lips with exultation.
- 22      They that hate thee shall be clothed with shame,  
          The tent of the wicked shall be no more.

## JOB'S ANSWER TO BILDAD'S FIRST SPEECH.

CHAPP. IX. X.

6.6.6.6 | 6.8.8 | 8.8.6 | 8.8.8 | 8.5.5.7.

- ix. 1   Then Job spake in reply,
- 2      Certainly I know it is thus.  
          How should a mortal be just with God?
- 3      If he deign to dispute with him,  
          He will answer not one of a thousand.
- 4      Wise in plan, mighty in execution,  
          Who ever safely defied him?
- 5      Who suddenly removes mountains,  
          Overthrowing them in his wrath.
- 6      Who causes the earth to shake from her place,  
          Her pillars are horror stricken.

- 7 Who commands the sun that it rise not,  
And sets his seal on the stars.
- 8 Who stretches the heavens alone,  
And walks the crests of the waves.
- 9 Who makes the Bear Orion and Pleiades,  
And Chambers of the South.
- 10 Who doth great things unsearchable,  
And wondrous things innumerable.
- 11 Lo he crosses without my seeing,  
And passes without my beholding.
- 12 When he seizes, who shall restore?  
Or say "What art thou doing?"
- 13 God doth not withdraw his anger  
Neath him crouch the helpers of Rahab.
- 14 Yea though I should answer him,  
Make choice of my words with him;
- 15 E'en were I innocent I could not answer,  
But cast myself on the mercy of the judge.
- 16 If I called and he answered me,  
I could not be sure it was his voice I heard.
- 17 Yet he aims at me with a tempest,  
Multiplying my wounds without cause.
- 18 He suffers me not to recover,  
But fills me with bitterness.
- 19 Is it a question of strength? "Lo I am mighty."  
Or of judgment? "Who can advise me?"
- 20 Am I righteous, his mouth would convict me,  
Am I perfect it would convict me.
- 21 Am I perfect I know not my own self,  
22 Therefore I said "'Tis all one,  
"Perfect and sinful alike he destroys."
- 23 If the scourge slay suddenly,  
He mocks at the trial of the innocent.

- 24 The world is given to the hands of the wicked;  
Its judges' faces he covers,  
If not he, who else is it.
- 25 My days are swifter than a courier,  
They flee without seeing good.
- 26 They pass like ships of reed,  
As an eagle swoops on its quarry.
- 27 If I say "I will forget my complaining,  
"Forsake my gloom and be cheerful,"
- 28 I fear on account of my pains,  
I know thou wilt not acquit me.
- 29 Yet even if I am guilty  
Why do I thus toil in vain.
- 30 Should I wash myself like snow,  
And cleanse my hands in purity;
- 31 Then wouldst thou plunge me in a ditch,  
So that my clothes would abhor me."
- 32 For he is not a man like myself whom I could answer  
That we should go together to judgment.
- 33 Would there were an arbitrator between us,  
To place his hand on us both.
- 34 Let him remove his rod from off me  
And let not his fear terrify me.
- 35 I would speak and not be afraid of him.  
For in my opinion it is not thus.
- x. 1 My soul is disgusted with life,  
I would abandon myself to my plaint  
I would speak in the bitterness of my soul
- 2 I would say into God; "Condemn me not,  
"Show me wherefore thou strivest with me.
- 3 "Is it a pleasure to thee to afflict,  
"To despise the work of thy hands;  
"And smile on the plan of the wicked.

- 4 "Hast thou the eyes of a mortal?  
"Or seest thou as man sees?
- 5 "Are thy days as the days of a mortal?  
"Or thy years as the days of man?
- 6 "That thou seekest out my transgression,  
"And searchest after my sin;
- 7 "Though thou knowest that I am not guilty,  
"And none can rescue from out of thy hand.
- 8 "Thy hands have fashioned and made me,  
"Afterwards thou dost turn and destroy me.
- 9 "Think that as clay thou didst mould me,  
"And to dust thou wilt make me return.
- 10 "Didst thou not pour me like milk,  
"And make me congeal like a cheese?
- 11 "With skin and flesh thou didst clothe me,  
"With bones and sinews didst frame me.
- 12 "Life and mercy didst thou show me,  
"Thy providence preserved my life.
- 13 "And these thou dost store in thy heart,  
"I know that this is thy plan.
- 14 "When I sinned then thou didst observe it,  
"From my transgression thou wilt not acquit me,
- 15 "If I am wicked, woe unto me  
"And righteous, I dare not raise my head.
- "Be content with my shame and consider my affliction,
- 16 "As a lion thou dost seize and ensnare me,  
"And again show thy power upon me.
- 17 "Renewing thy witness against me,  
"And increasing thine anger against me.
- "Vicissitudes and a fixed time are my lot.
- 18 "Why broughtest thou me forth from the womb?  
"I had died and no eye had beheld me
- 19 "I should be as I had not been  
"From the womb to the grave had been carried.

- 20 "Are not the days of my life few?  
 "Cease from me that I may be cheerful a bit,  
 21 "Ere I go hence no more to return  
 "To the land of darkness and gloom  
 22 "To the land which is pitchy dark,  
 "Of gloom without any order,  
 "Whose dawn is as pitchy darkness."

## ZOPHAR'S FIRST SPEECH.

CHAP. XI.

6 . 6 . 6 . 6 . 6 . 6 . 5 .

- xi. 1 Then Zophar the Naamathite spake in reply,  
 2 Shall a torrent of words be unanswered?  
 Or a man of much mere speech be justified?  
 3 Shall men be silent at thy babblings,  
 While thou mockest without reproof  
 4 And sayest, "My doctrine is pure  
 "And I am clean in thine eyes?"  
 5 But would that God would speak,  
 And open his lips with thee.  
 6 He would show thee the secrets of wisdom,  
 That the essence of wisdom is double;  
 Thou shouldst learn that God  
 Doth forget much of thy guilt.  
 7 Canst thou find out the depths of God,  
 Or fathom the mind of the Almighty?  
 8 As high as heaven, what canst thou do?  
 Deeper than hell, what canst thou know?  
 9 Its measure is longer than earth,  
 And wider than the broad sea.

- 10 As he passes he makes an arrest;  
When he summons who shall reply?
- 11 But he knows how foolish are men,  
He sees sin without regarding it.
- 12 Yet foolish man is proud,  
Though he is born of the race of wild men.
- 13 If thou wouldst direct thine heart.  
And stretch forth thine hands unto God;
- 14 Remove any sin from thine hand,  
Nor let iniquity dwell in thy tent;
- 15 Yea then shouldst thou raise thy face without spot,  
And be pure without any fear.
- 16 Yea thou shouldst forget thine affliction,  
Or remember it as water that is past.
- 17 Thy time shall be brighter than noon,  
Though it be dark, it shall be as the morn.
- 18 Thou shalt be confident that yet there is hope  
Though thou fear, thou shalt lie down securely.
- 19 Thou shalt lie with none to make thee afraid,  
And great ones shall supplicate thee.
- 20 But the eyes of the wicked shall fail;  
And their refuge perish from them,  
And their hope more swiftly than a last gasp.

### JOB'S ANSWER TO ZOPHAR'S FIRST SPEECH.

CHAPP. XII. XIII. XIV.

5.8.8.4 | 8.6.6.6 | 6.6.6.6.8 | 6.6.6.5 | 8.6.7.7 | 6.6.7.4.

xii. 1 Then Job spake in reply

- 2 Surely ye are the people  
And with you will wisdom die.

- 3 Yet I have understanding as well as you,  
I am not a whit inferior to you;  
With whom indeed may not such words be found.
- 4 I am become a sport to my friends,  
While I cry unto God and he hears me  
Mocking the righteous and upright man.
- 5 Contempt for misfortune, in the opinion of those who  
think at ease,  
Is ordained for those whose footing is insecure.
- 6 While the tents of the robbers are in peace  
And all things are safe to those who provoke God  
Even to those for whom God doth provide.
- 7 But ask now the cattle,  
And the birds of heaven and they will tell thee;
- 8 Or reflect on the earth and it will teach thee,  
And the fish of the sea will recount to thee.
- 9 Who doth not recognise in all these,  
That the hand of Jahveh hath made them,
- 10 In whose hand is the soul of every living thing,  
And the breath of every mortal?
- 11 Should not the ear prove words,  
As the palate tastes its food?
- 12 With the aged is wisdom,  
And with length of days understanding.
- 13 With him are wisdom and might,  
His are counsel and understanding.
- 14 Lo he destroys that it cannot be rebuilt,  
He restricts man and he cannot free himself.
- 15 Lo he restrains the waters and they are dried up,  
He sends them forth and they overturn the earth.
- 16 With him are strength and the essence of wisdom,  
The erring one and the error are his.
- 17 He leads counsellors despoiled,  
And makes the judges fools.



- 18 He looses the band of kings  
And girds their loins with a girdle.
- 19 He leads the princes despoiled,  
And overthrows the firmly established.
- 20 He removes the speech of the trusty,  
And takes away the sense of the aged.
- 21 Pours contempt upon princes,  
And relaxes the girdle of nobles.
- 22 Reveals deep things out of darkness,  
And brings deep gloom to the light.
- 23 He multiplies nations to destroy them,  
Extends their borders to forsake them.
- 24 Removes the heart of the chiefs of the people,  
And makes them stray in a trackless waste.
- 25 They grope in the dark without light,  
He makes them stray like a drunken man.

- xiii. 1 Lo all this hath mine eye seen,  
Hath mine ear heard and understood.
- 2 I also know as much as you,  
I am not a whit inferior to you,
- 3 But I would speak with the Almighty,  
And be pleased to argue with God.
- 4 But ye fabricators of lies,  
All of you worthless physicians,
- 5 O would ye were utterly silent,  
Then that would be for you wisdom.
- 6 Listen now to my argument,  
And attend while I plead my cause.
- 7 Will ye speak perversely for God,  
And speak deceitfully for him?
- 8 Will ye act partially for him,  
And plead in the name of God?
- 9 Were it well he should thoroughly search you,  
Could you mock him as ye would a man?

- 10 He would certainly argue with you,  
If ye are secretly partial.
- 11 Will not his majesty scare you,  
And his dread alight upon you?
- 12 Your proverbs are proverbs of dust,  
Your bodies are bodies of clay.
- 13 Keep silence for me and I must speak,  
Even I, let what will befall;
- 14 I will bear my flesh in my teeth,  
And carry my life in my hands.
- 15 Lo he will slay me I cannot delay,  
Yea I will defend my course to his face;
- 16 This also shall be my salvation,  
That no sinner can come in his presence.
- 17 Hear oh hear my words,  
While I declare in your ears.
- 18 Lo now I have ordered my court,  
I know I shall be acquitted.
- 19 Who is there to impeach me?  
For now were I silent I should die.
- 20 Only grant me just these two things,  
Then from thy face I will not hide.
- 21 Thine hand from off me remove,  
That thy dread may not terrify me;
- 22 And call thou and I will answer,  
Or I will speak and answer thou me.
- 23 How many are mine offences and sins?  
My transgressions and sins do thou show me.
- 24 Wherefore dost thou hide thy face,  
And countest me as thy foe?
- 25 Canst thou fear the driven leaf,  
Or pursue the dry stubble?
- 26 For thou writest bitter things against me,  
And makest me inherit the sins of my youth.

- 27     And my feet dost thou set in the stocks,  
       And observest all my paths,  
       Encircling the soles of my feet.
- xiv. 1 Man that is born of woman,  
       Short lived and full of trouble;  
       2     Like a flower that blooms and fades,  
       As a shadow that flees and stays not;
- xiii. 28 Waxes old like a rotten clout,  
       Or as a moth-eaten garment.
- xiv. 3 Yet on such dost thou open thine eyes,  
       And bringest him to judgment with thee.  
       4 Ah who can make pure from impure.  
       5     Since his days are fixed and determined,  
       And his months are numbered by thee,  
       And thou hast set him a limit he may not pass.  
       6     Look away from him that he may have peace,  
       Until he shall enjoy as a hireling his holiday.  
       7 For there is hope for a tree,  
       Though it be cut down, that it may yet change,  
       And its branches may not cease;  
       8     Though its roots wax old in the earth,  
       And its stump die away in the ground;  
       9     At the scent of water it may blossom,  
       And bring forth sprouts like a cutting.
- 10 But man dies and passes away,  
       He expires, and where is he?  
       11     As the waters ebb from the sea,  
       And the river is scorched and dried up,  
       12     So man lies down and rises no more;  
       Till the heavens be no more they shall not awake,  
       Nor be roused out of their sleep.
- 13 Oh that thou wouldst conceal me in the grave,  
       And wouldst hide me till thine anger were past;  
       Wouldst set me a time and then remember me.

- 14     If a man die shall he live again?  
       All the days of my appointed time will I wait,  
       Until my change shall come.
- 15    Thou wilt call and I shall answer thee,  
       Thou wilt have respect to the work of thine hands.
- 16     Though now thou countest my steps;  
       Thou wilt not observe my sins,
- 17     Sealing in a bag my transgressions,  
       And sewing a covering over my sins.
- 18    But as a hill falls and crumbles away,  
       And a rock is removed from its place,
- 19     When the waters have washed away stones,  
       And its torrents swept away the dust of the earth;  
       So thou hast destroyed man's hope,
- 20     Thou oppressest him continually and he dies,  
       Thou distortest his features and sendest him away.
- 21    His sons come to honour and he knows not,  
       Or are disgraced without his regarding.
- 22     Yea his flesh upon him is ill,  
       And his soul is mourning within him.

## B. THE SECOND COURSE OF CONTROVERSY.

CHAPP. XV—XXI.

### ELIPHAZ'S SECOND SPEECH.

CHAP. XV.

4 . 6 . 8 . 6 . 6 . 6 . 6 | 6 . 5 . 6 . 5 . 5 . 8 .

- xv. 1 Then Eliphaz the Temanite spake in reply.
- 2 Shall the wise answer windy knowledge;  
And fill his own belly with the east wind,
- 3 Arguing with a bootless speech,  
With unprofitable words?
- 4 Surely thou art destroying religion,  
And detracting from devotional meditation.
- 5 For thy mouth exposes thy guilt,  
Though thy tongue chooses its craftiness.
- 6 Thy mouth and not I shall convict thee,  
And thy lips shall bear witness against thee.
- 7 Art thou the primæval man?  
Wast thou formed before the hills?
- 8 Didst thou listen in the council of God?  
And dost thou limit wisdom to thyself?
- 9 What dost thou know that we know not also.  
Or understand and the same is not with us?
- 10 Both the hoary and the aged are with us,  
Who have seen more days than thy father.

- 11 Are the consolations of God too little for thee?  
Or words spoken quietly with thee?
- 12 Why is thine heart so proud?  
And why do thine eyes wink?
- 13 For it is against God thou sendest thy breath,  
And utterest words from thy mouth.
- 14 What is man that he should be pure,  
Or woman born that he should be just?
- 15 If he puts no trust in his saints,  
And the heavens are not pure in his eyes;
- 16 How much less a man despised and diseased,  
Who drinketh up guilt like water.
- 17 I will inform thee, listen to me,  
And what I have seen I will relate;
- 18 What wise men have reported,  
Accurately from their fathers;
- 19 To whom alone the land was given,  
When no stranger passed in their midst.
- 20 All this life the wicked is troubled;  
Through the number of years allotted to the tyrant,
- 21 The sound of terrors is in his ears,  
In peace the destroyer approaches.
- 22 He cannot rely on awaking from darkness,  
And he must keep a watch against the sword.
- 23 He roams in search of prey as a hawk,  
He knows his doom is fixed.  
A dark day | <sup>24</sup>terrifies him;
- 24 Want and necessity oppress him,  
Like a king armed for war.
- 25 Because he stretches his hand against God,  
And utters defiance to the Almighty;
- 26 Runs against him with his neck,  
With the thick bosses of his shield;

- 27     Though he covers his face with fat,  
        And makes collops of fat on his loins;  
 28   He dwells in deserted cities,  
        Which have uninhabited houses,  
        Which are destined for heaps of ruins;  
 29   He shall not be rich nor shall his wealth abide,  
        Nor shall the profit of the tyrant be extended.  
 30   He shall not return from darkness;  
        The flame shall scorch his root,  
        He shall be chastened by the wind of his mouth.  
 31   Let him not trust in deceptive vanity,  
        For vanity shall be his requital.  
 32   It shall be prematurely perfect,  
        As a tuft before it is green,  
 33   As a vine drops its unripe grape,  
        And as the olive casts its blossom.  
 34   Thus the household of the ungodly is barren,  
        And fire devours the tents of bribery,  
 35   Conceiving trouble and bringing forth misfortune,  
        Whilst their belly fashions deceit.

## JOB'S ANSWER TO ELIPHAZ'S SECOND SPEECH.

CHAPP. XVI. XVII.

4 . 6 . 6 | 8 . 8 | 4 . 6 . 4 . 4 | 6 . 6 . 4 | 6 . 4 . 4 .

- xvi. 1 And Job spake in reply.  
 2     I have heard ten thousand such things,  
        Troublesome comforters are ye all.  
 3     Is there an end to words of wind,  
        Or what obliged you to answer?

- 4 I also would talk just like you,  
If I were in your place (and you in mine).  
I would be friendly with you with words,  
And grieve o'er you shaking my head.
- 5 I would strengthen you with my mouth,  
The moving of my lips should support you.
- 6 If I speak my pain is not diminished,  
But if I forbear what am I the better?
- 7 Surely now he hath wearied me,  
Thou hast destroyed my whole family.
- 8 Hopeless calamity seizes me.  
My leanness rises and bears witness to my face.
- 9 His anger ensnares and preys upon me;  
My enemy gnashes upon me with his teeth,  
He sharpens his eyes against me.
- 11 God delivers me over to knaves,  
And casts me to the mercy of the wicked.
- 10 They gape upon me with their mouths,  
They derisively smite me on the cheek  
They come in full force against me.
- 12 I was at peace and he crushed me,  
Grasped me by the neck and bruised me;  
And set me up as a butt for himself.
- 13 His arrows whistle around me,  
He unsparingly pierces my kidneys,  
He pours out my gall on the ground.
- 14 He makes breach after breach in me,  
He rushes against me like a warrior.
- 15 I sewed sackcloth upon my skin.  
And defiled my horn with the dust;
- 16 My face is red with weeping,  
And on mine eyelids settles deep gloom.



- 17 Since no violence is in my hands,  
 And because my prayer is pure;
- 18 Oh earth cover not my blood,  
 Nor let there be room for my cry.
- 19 Yea now behold my witness is in heaven,  
 My witness is in the most highest.
- 20 They that mock me are friends of God,  
 O God, my eyes swim with tears;
- 21 For they argue with man on God's side,  
 Even the son of man with his friend.
- 22 But few more years will come  
 And I shall go a journey whence I shall not return.
- xvii. 1 My spirit hath pledged my life,  
 The grave clamours for me.
- 2 Would that these false arguers were far from me,  
 That my misery need not remain the subject of their  
 wranglings.
- 3 Fix now the pledge thou requirest of me;  
 Who else is there to argue with me,
- 4 For thou hast hidden their heart from wisdom,  
 Therefore thou dost not exalt them?
- 5 God announces the fate of the wicked,  
 That the eyes of his sons shall fail;
- 6 Thus setting me a byword to the people,  
 So that I am become as one in whose face they spit.
- 7 For mine eye fails with grief,  
 And all my members are as a shadow.
- 8 The upright are astounded at this,  
 And the innocent is indignant at the guilty;
- 9 But the righteous holds on his way,  
 And he of clean hands increases in strength.
- 10 But now return again all of you,  
 And I shall not find one wise man amongst you.

- 11 My days have exceeded my allotted time,  
The cords of my heart are broken.
- 12 They promise me day for night  
And "Light is near when darkness comes on".
- 13 Am I to hope for the grave as my home,  
That I should spread my couch in darkness.
- 14 Should I call corruption my father,  
The worm my mother and sister.
- 15 Ah where then would be my hope?  
Who ever would see my wish?
- 16 To the bars of the grave they descend,  
Together go down to the dust.

## BILDAD'S SECOND SPEECH.

CHAP. XVIII.

4 . 3 . 6 . 6 . 8 . 8 . 6 .

- xviii.1 Then Bildad the Shuite spake in reply,
- 2 How long wilt thou give us incentives to speech?  
Do thou ponder and speak after us.
- 3 Why are we esteemed as beasts,  
And accounted dumb in thine eyes?
- 4 "God hath preyed on his soul in his anger".  
Will the earth be for thy sake forsaken,  
And the rock be removed from its place?
- 5 Yea the light of the wicked is quenched,  
And the flame of his fire is not bright;
- 6 The light is dark in his tent,  
And the lamp in his hand is put out.
- 7 His progress towards wealth is restricted,  
His own scheme makes him to fall.

- 8 For he catches himself in the net at his very feet,  
As he walks to and fro amongst the meshes;  
9 The trap catches him by the heel.  
The maze seizes hold upon him.  
10 His cord is concealed in the ground,  
And his noose is laid on the path.  
11 Terrors scare him on every side,  
And yawn for him at his feet.  
12 Evil shall be in his wealth,  
And the doom await his fall.  
13 His skin shall be devoured by sickness,  
The worst disease shall devour his limbs.  
14 His prop shall be broken from his tent.  
And the tent peg shaken for the King of Terrors.  
15 What he owns not abides in his tent,  
Sulphur shall be strewn on his dwelling.  
16 Downwards his root shall wither,  
And upwards his flower shall fade.  
17 His memory shall perish from earth,  
And his name be no more in the streets.  
18 They shall thrust him from light into darkness,  
And chase him out of the world.  
19 Among his people no son nor descendant,  
Nor in his dwellings shall any remain.  
20 His later generation of children shall be devastated,  
Just as the whirlwind destroyed the former.  
21 Surely these were the tents of the wicked,  
This the site of him who ignored God.

## JOB'S ANSWER TO BILDAD'S SECOND SPEECH.

## CHAP. XIX.

4 | 8 . 6 . 5 | 8 . 6 . 6 | 4 . 6 . 6.

xix. 1 Then Job spake in reply.

- 2 How long will ye weary my soul,  
And oppress me with your words?
- 3 These ten times do ye reproach me,  
And shamelessly misunderstand me.
- 4 Yet if I have really erred,  
The error remains with myself.
- 5 If ye count yourselves superior to me,  
And argue reproachfully with me;
- 6 Then know that God hath wronged me,  
And his net hath encircled me round.
- 7 So I cry against crime and am not heard,  
I appeal and there is no judgment court.
- 8 He hath hedged my course impassably,  
And set darkness upon my paths;
- 9 Hath stripped off mine honour from me,  
And removed the crown from mine head;
- 10 Hath dug me round on every side,  
And transplanted my hope like a tree.
- 11 And his anger is hot against me,  
And he counts me as his foe.
- 12 His troops come together.  
And raise their bank against me,  
And blockade me in my tent.
- 13 My brethren have removed far from me,  
And my friends are pitiless to me;

- 14 My neighbours and acquaintance desert me,  
My guests forget me;
- 15 And my handmaids count me a stranger,  
I am become as a foreigner to them:
- 16 I called to my servant unanswered,  
I appealed to him with my mouth.
- 17 My breath is strange to my wife,  
And my tent to my brethren.
- 18 Yea boys despise me,  
When I arise they speak against me.
- 19 All my fellow councillors loathe me,  
And are turned against me, even he whom I love.
- 20 My bones stick through my skin and my flesh.  
And I carry my skin in my teeth.
- 21 Pity me, pity me Oh ye my friends,  
For the hand of God hath smitten me.
- 22 Why do ye pursue me as well as God,  
And are not satisfied with my flesh.
- 23 Oh that my words were written anywhere;  
Oh that they were engraven in a book;
- 24 With an iron style and with lead,  
Hewn in the rock for ever!
- 25 I know that my Avenger liveth,  
And a successor shall stand by my grave.
- 26 And after he hath relaxed this encircling net,  
Then still in my flesh shall I see God,
- 27 Whom I shall see for myself,  
And mine eyes behold and not another.
- I am utterly exhausted in my appointed time.
- 28 But ye say "How can we persecute him,  
"While the power of retort is left with him?"
- 29 Fear rather the sword for yourselves;  
For indignation hath sharpened her sword,  
That ye may know the Almighty.

## ZOPHAR'S SECOND SPEECH.

CHAP. XX.

8 . 6 . 6 | 6 . 8 . 6 | 5 . 6 . 8 .

xx. 1 Then Zophar the Naamathite spake in reply.

- 2 Surely my own thoughts retort upon me,  
     In the working of my feelings within me;
- 3 I hear objection made to my reproach,  
     And the spirit of my own reflections answers me.
- 4 Dost thou know this eternal rule,  
     From the time when man was placed upon earth;
- 5 That the joy of sinners is short lived,  
     And the mirth of the ungodly but for a moment?
- 6 Though his majesty tower to heaven,  
     And his head reach to the clouds;
- 7 As his dung he shall perish for ever,  
     They that saw him shall say "Where is he?"
- 8 As a dream flits without being grasped,  
     And as the night vision flies.
- 9 The eye saw him but shall not again,  
     And his place shall see him no more.
- 10 His sons oppress the poor,  
     His own hands store away the wealth.
- 11 His bones upon him are full,  
     And with him shall lie in the grave.
- 12 Though evil be sweet in his mouth,  
     And he hide it under his tongue;
- 13 Though he cherish and will not forsake it,  
     And keep it in the midst of his palate;
- 14 His bread in his bowels is turned,  
     To the poison of asps in his midst.

- 15 He swallowed wealth and shall vomit it,  
God shall cast it forth from his belly.
- 16 He shall suck the poison of asps,  
The tongue of the viper shall slay him.
- 17 God shall visit his waterbrooks,  
And the torrents of butter and honey;  
18 Making him restore his unswallowed toil,  
He cannot enjoy either wealth or profit.
- 19 Because he oppressed and forsook the poor,  
Despoiled his house and did not rebuild it;  
20 Because he knew no rest in his craving,  
Nor found satisfaction in his delight;  
21 There is no one left to enjoy it,  
Therefore his wealth shall not remain.
- 22 When his satisfaction is complete, he shall feel want,  
Spite all the hands of the workmen bring him.
- 23 Jahveh to fill his belly,  
Shall send upon him the heat of his wrath,  
And shall rain upon him while he is eating.
- 24 He shall flee from the weapon of iron,  
And the bow of brass shall transfix him;  
25 The sword is drawn and comes through his back,  
And shall gleam from his gall.  
Terrors shall come upon him,
- 26 Utter darkness is prepared for his treasures.  
A fire not kindled by man shall devour him,  
And feed on the remnant in his tent.
- 27 The heavens shall reveal his guilt,  
And the earth bear witness against him.
- 28 The produce of his house shall be seized,  
Poured forth in the day of his wrath.
- 29 This is the portion of the wicked man from God,  
The inheritance decreed him by God.

## JOB'S ANSWER TO ZOPHAR'S SECOND SPEECH.

## CHAP. XXI.

6 . 8 . 8 . 8 . 5 | 8 . 8 . 8 . 7 . 2.

xxi. 1 Then Job spake in reply.

- 2 Hear oh hear my words,  
 Since this is your sort of consolation.
- 3 Bear with me and I will speak,  
 And after my speaking ye may mock.
- 4 As for me, do I make my complaint to man?  
 And if I do, why should not my soul be impatient?
- 5 Turn towards me and be astonished,  
 And lay your hands on your mouths.
- 6 But when I remember I am afraid,  
 And terror seizes my flesh.
- 7 Why do the wicked live,  
 Wax old yea are mighty in power;
- 8 Their descendants are established before them,  
 Their family and offspring in their sight?
- 9 Their houses enjoy peace free from fear,  
 And the rod of God is not laid upon them.
- 10 Their ox genders without mishap,  
 Their cow calves without casting its calf.
- 11 They send forth their children like sheep,  
 Their children dance about;
- 12 They sing to the timbrel and harp,  
 And rejoice to the sound of the pipe.
- 13 Their days wax old in mirth,  
 In a moment they descend to the grave;
- 14 And they say to God "Depart from us,  
 "We have no pleasure in thy ways;



- 15 "What is the Almighty that we should serve him,  
"And how shall we profit if we appease him?"
- 16 So their goods are their God in their hands,  
Far from me be the counsel of the wicked.
- 17 How then is the light of the wicked quenched,  
And does their calamity befall them;  
And does God apportion them snares in his anger,
- 18 That they should be as chaff before the wind,  
And as stubble which the whirlwind seizes?
- 19 No for his own children God reserves his wrath,  
He requites him his sin and he knows it;
- 20 His eyes behold weapons  
And of the wrath of the Almighty he drinks.
- 21 For what pleasure can he have in his house when he  
is gone,  
And the number of his months is cut short?
- 22 Can God teach knowledge.  
When he is judge of the heavens?
- 23 One dies in his perfect prime,  
Quite at ease and in peace;
- 24 His channels are full of fat,  
And marrow waters his bones.
- 25 The other dies with a bitter soul,  
Without ever seeing prosperity.
- 26 Together they lie down in the grave,  
And the worms swarm over them both.
- 27 Lo I know your opinions,  
How you wrong me in your thoughts.
- 28 For ye say "Where is the prince's house,  
"Where is the chief tent of the wicked?"
- 29 (Why do you not ask the passers by?  
You cannot mistake their signs.)
- 30 "For the day of calamity he is reserved,  
"Evil | leads him to the day of outpoured wrath."

- 31 Who would tell a man of his way to his face,  
Who would requite him what he had done;  
32 When he is being led to the tomb,  
And is watching beside his mound,  
33 When the clods of the valley are sweet to him;  
And after him flock all mankind,  
And before him a host without number?  
34 Then how vainly do ye comfort me,  
And your answers are left valueless!

## C. THE THIRD COURSE OF CONTROVERSY.

CHAPP. XXII—XXVIII.

### ELIPHAZ'S THIRD SPEECH.

CHAP. XXII.

6 . 6 . 6 | 8 . 8 . 4 | 4 . 8 . 8 .

- xxii. 1 Then Eliphaz the Temanite spake in reply.
- 2 Shall God profit a man,  
As his teacher profits a wise pupil?
- 3 Is there any pleasure to the Almighty, when thou art  
righteous;  
Or any gain to him when thy way is perfect?
- 4 Will he argue with thee for thy want of piety,  
Or enter with thee for trial?
- 5 Is not thy wickedness great?  
And there is no end to thy crimes.
- 6 Thou exactedst pledge from thy brother without cause,  
And strippedst the clothes from the naked.
- 7 Thou gavest no water to the weary,  
And refusedst the hungry bread.
- 8 And the oppressor possessed the land,  
And the prince's favourite sat as judge therein.
- 9 Widows thou sentst empty away,  
And the arms of the orphans were broken.
- 10 Therefore snares are round about thee,  
And sudden fear affrights thee.

- 11 Thy light is dark thou canst not see,  
And a mass of clouds covers thee.
- 12 Is not God as high as the heavens?  
See how high the star is at our zenith;
- 13 Then thou sayest "How can God know?  
"Can he judge even through the darkness?"
- 14 "The clouds hide him that he cannot see,  
"And he walks about in the vault of heaven."
- 15 Dost thou observe the way of old,  
Which iniquitous men have trodden?
- 16 Who were seized before their time,  
Whose foundations were swept away by a torrent;
- 17 Who said to God "Depart from us,  
"What can the Almighty do to us?"
- 18 And he filled their houses with good.  
Far from me be the counsel of the wicked.
- 19 The righteous shall see and laugh,  
And the innocent shall mock them;
- 20 Surely their property has disappeared,  
And their remnant the fire consumes.
- 21 Grow familiar with him, then shalt thou have peace,  
Thus shall thy prospects flourish.
- 22 Accept now the law from his mouth,  
And lay up his words in thy heart.
- 23 If thou return to the Almighty, thou shalt be restored;  
If thou put iniquity far from thy tents,
- 24 Thou shalt lay up gold more than dust,  
Gold of Ophir like stones of the brook;
- 25 The fields shall be to thee gold,  
And lead shall become to thee silver;
- 26 Yea then shalt thou delight in the Almighty,  
And raise thy face unto God.
- 27 Thou shalt beseech him and he will hear thee.  
And thou shalt perform thy vows

28 Thou shalt decree a thing, and it shall be established  
to thee,  
And the light shall gleam on thy path.  
29 If God bring a man low and thou cry, "Raise him up"  
Then he rescues the lowly minded;  
30 He will pardon the guilty,  
Who escapes by the cleanness of thy hands.

## JOB'S ANSWER TO ELIPHAZ'S THIRD SPEECH.

CHAPP. XXIII. XXIV.

6 . 6 . 6 . 6 . 8 | 6 . 6 . 6 . 7 | 8 . 8 . 8 . 9 .

xxiii. 1 And Job spake in reply,  
2 Yea still my mourning is bitter,  
My sore is heavier than my sorrow.  
3 Oh that I knew where I might find him,  
I would come even into his presence;  
4 I would order my cause before him,  
And fill my mouth with arguments.  
5 I would know the words he would answer me,  
And understand what he would say to me.  
6 Would he argue with me with his full force?  
Nay, surely he would not regard me.  
7 Should he place the righteous on a level with him,  
Then should I triumphantly carry my cause.  
8 Lo I go towards the east he is not there,  
Westwards and I cannot perceive him;  
9 Northwards where he works I cannot seize him,  
Southwards where he hides and I cannot see him.  
10 Yet he knows the way that I take,  
When he hath proved me I shall come forth as gold.

- 11 My foot holds fast by his path;  
     His way I have kept without swerving,  
 12 The commands of his lips unchangeably;  
     In my breast have I stored the words of his mouth.  
 13 When he seizes a man who shall deliver him?  
     And he doth what his soul desires.  
 14 For he concludes my appointed time,  
     While many such are with him;  
 15 Therefore I am afraid of his face,  
     I reflect and tremble before him.  
 16 For God hath cowed my heart,  
     And the Almighty hath terrified me;  
 17 But I am not destroyed by darkness,  
     Nor by the throne of gloom.

## xxiv.

- 1 From the wicked times are not hidden,  
     But God's servants do not see their days.  
 2 The wicked remove landmarks,  
     They spoil the flock and the shepherd;  
 3 Lead away the ass of the orphan,  
     And take the widow's ox for pledge.  
 4 The needy are turned from the way,  
     The poor of the land slink away together;  
 5 As wild asses in the wilderness,  
     They go forth in their work  
     Seeking the food of the desert;  
     There is no bread for their children.  
 6 In a field not their own they harvest,  
     And glean the vineyard of the wicked.  
 7 Naked they lodge without clothes,  
     They have no covering in the cold;  
 8 They are drenched with torrents on the hills,  
     Unsheltered they huddle against the rock.

- 10 Naked they go without clothes,  
And starving carry the sheaves;  
11 Between the walls they make oil,  
And tread the wine vats and remain thirsty.  
12 From the city men groan,  
And the souls of the children cry,  
And God heeds not their prayer.
- 13 These are as rebels against the light,  
They know not his ways,  
Nor sit in his paths.  
14 Without the light the murderer rises  
And slays the poor and needy;  
15 And the adulterer's eye observes the twilight,  
Saying "No eye shall see me."  
As he puts the veil on his face.  
14 *γ* And in the night the thief goes about,  
16 Digging through houses in the dark.  
They shut themselves up in the day time,  
That they may not know the light;  
17 For to them light and gloom are all one,  
For they are well acquainted with midnight terrors.  
19 In the drought and heat they rob.  
In the days of snow they miss what they seek.
- 18 He passes swiftly like a speck on the waters;  
Their heritage is cursed upon earth,  
He shall no more visit his vineyard.  
20 The womb forgets him, the worm gloats on him,  
He is no longer remembered,  
And iniquity is snapped like a tree;  
21 Evil is barren and does not bear,  
And a widow which gives not suck.  
22 He influences the mighty with his wealth;  
He stands but cannot rely on his life.

- 23 He uses them as a prop and is supported,  
But his eyes are upon their doings.
- 24 They are exalted for a while; then he is no more,  
Then they shrink like all they have gathered,  
And wither like the head of a stalk.
- 25 If it be not so, where is he who will prove me false,  
And show my speech to be worthless.

## BILDAD'S THIRD SPEECH.

CHAP. XXV.

4 . 6 .

- xxv. 1 Then Bildad the Shuite spake in reply,
- 2 Empire and dread are with him,  
He takes vengeance on his rebels;
- 3 Is there any limit to his troops,  
And whom doth not his light vanquish?
- 4 How should man be just with God,  
And how the woman born be pure?
- 5 He appoints the moon when she is not to shine;  
And the stars are not pure in his eyes,
- 6 Much less a mortal who is a worm.  
And the son of man who is a worm.

## JOB'S ANSWER TO BILDAD'S THIRD SPEECH.

CHAP. XXVI.

6 . 6 . 6 . 6 . 3 .

- xxvi. 1 Then Job spake in reply.
- 2 How hast thou helped the man without strength,  
And assisted the powerless arm!



- 3 What good counsel thou hast given the witless,  
And fully explained the essence of wisdom!
- 4 Whom hast thou informed with thy words,  
And whose breath proceeded from thee?
- 5 God created the Shades,  
Even those who dwell beneath the waters.
- 6 Hades is naked before him,  
And there is no covering to the abyss.
- 7 He stretched the north upon chaos,  
And poised the earth upon nothing.
- 8 He enveloped the waters with clouds,  
That the cloud should not burst beneath their weight.
- 9 Withholding his throne from sight,  
He spreads his cloud over it.
- 10 He spans the vault over the face of the waters.  
To the horizon where light blends with darkness.
- 11 The pillars of heaven tremble,  
And are dismayed at his rebuke.
- 12 By his strength he stirred up the sea,  
By his skill he smote Rahab.
- 13 The bars of heaven are shattered,  
His hand wounded the fleeing serpent.
- 14 Lo these are the ends of his ways;  
But how a small whisper is heard thereby.  
And the thunder of his majesty who can conceive?

## AN INTERVAL

*To allow of Zophar making his reply, after which Job proceeds.*

## JOB'S UNANSWERED CHALLENGE.

CHAPP. XXVII. XXVIII.

6 . 6 . 6 . 4 | 6 . 6 . 6 . 4 | 8 . 9 . 6 | 6 . 10 | 6 . 10 | 3.

- xxvii. 1 Then Job proceeded to utter his speech and said
- 2 As God liveth, who hath rejected my suit,  
And the Almighty who hath embittered my soul;
- 3 While still my breath is in me,  
And the breath of God in my nostrils;
- 4 My lips shall not speak iniquity,  
Nor my tongue mutter deceit.
- 5 God forbid that I should allow you to be right,  
While I live I will not part with my honesty;
- 6 I have held my righteousness firm and will not let go,  
My heart doth not reproach me for any of my days.
- 7 Let mine enemy rather take the place of the wicked  
And he that opposes me of the wrong doer.
- 8 For what is the hope of the godless though he make gain,  
When God shall require his soul?
- 9 Will God hear his cry,  
When trouble befalls him?
- 10 If he found pleasure in the Almighty,  
He would at all times call upon God.
- 11 I will teach you the acts of God,  
And the plans of the Almighty I will not conceal.
- 12 Lo ye all of you have seen as much,  
Then why do ye indulge such imaginations?
- 13 "This is the lot of the wicked man from God,  
"And the inheritance tyrants receive from the Almighty.
- 14 "If their sons multiply, it is for the sword,  
"And his offspring are not satisfied with bread.

- 15 "His remnant lie unburied where they fall,  
 "And his widows make no lamentation.
- 16 "Though he hoard silver like dust,  
 "And store away raiment like mud;
- 17 "He may store but the righteous shall wear,  
 "And the innocent shares his silver.
- 18 "He built his house like a moth,  
 "And as a booth the watchman rears.
- 19 "He lies down rich, but shall do so no more,  
 "He opens his eyes but is no longer so.
- 20 "Terrors by day overtake him,  
 "The whirlwind snatches him by night,
- 21 "The eastwind seizes him and he dies,  
 "And it whirls him from his place.
- 22 "The Most High unsparingly shoots at him,  
 "He seeks to flee from his hand.
- 23 "Over him men clap their hands,  
 "And scorn him where he used to be."

## xxviii.

- 1 Now silver hath its mine,  
 And gold a place where they fine it.
- 2 Iron is taken from dust,  
 And copper melted from stone.
- 5 The earth from which comes forth man's bread,  
 Is in its depths overturned by fire.
- 6 Its stones are the place for sapphires,  
 And its dust gives man gold.
- 3 Man puts an end to darkness and every obstacle;  
 He searches for stone in darkness and gloom.
- 4 He makes a shaft in a wild spot;  
 Unsupported by the foot  
 They are lowered by their comrades and swing.
- 7 He has a path which the eagle knows not,  
 Which the eye of the hawk does not see,

- 8 Which reptiles have not trodden,  
Nor the lion walked upon.
- 9 He works at the flint with his hand,  
He overturns hills at their base.
- 10 He bores through river storehouses  
And all treasure hath his eye seen.
- 11 He dams up streams from trickling through,  
And brings secret treasure to light.
- 12 But whence may wisdom be found,  
And where is the home of knowledge?
- 13 Man knows not its path  
Neither may it be found in the land of the living.
- 14 The deep says "It is not in me."  
The sea says "Nor is it with me."
- 15 The gold of Segor is not given for it,  
Nor may its price be weighed in silver.
- 16 It is not outweighed by gold of Ophir,  
By the precious onyx and sapphire.
- 17 Gold and glass do not equal it,  
Nor are vessels of fine gold its exchange;
- 18 Coral and crystal may not be mentioned,  
The possession of wisdom exceeds pearls.
- 19 The topaz of Ethiopia does not equal it,  
Nor is it outweighed by the purest gold.
- 20 But whence does wisdom come,  
And where is the home of knowledge,
- 21 Seeing it is hid from the eyes of all living,  
And concealed from the bird of heaven?
- 22 The abyss and death say,  
"We have heard its report with our ears."
- 23 God understands its way,  
And he knows its home;

- 24 For he looks to the ends of the earth,  
He beholds beneath the whole heaven.
- 25 When he appointed the weight to the wind,  
And weighed the waters by measure;
- 26 When he fixed a law for the rain,  
27 And a path to the lightning and thunder;  
Then he saw it and declared it,  
He understood it yea fully investigated it.
- 28 But he said "For man  
"Lo the fear of the Lord is true wisdom,  
"And to abhor evil is understanding."

END OF THE HUMAN CONTROVERSY.

## JOB'S CONCLUDING SOLILOQUY.

CHAPP. XXIX—XXXI.

4 . 6 . 8 . 8 | 4 . 8 . 8 . 6 | 7 . 8 . 6 . 6 . 3 | 8 . 8 . 4 . 6 . 6 |  
6 . 6 . 5 . 8 | 6 . 6 . 10 . 10 | 6 . 7 . 6 . 7 .

- xxix. 1 Then Job proceeded with his speech and said,
- 2 Oh that I were as in the months of yore,  
As in the days when God protected me;
- 3 When his lamp shone over my head,  
And I walked in darkness by its light.
- 4 As I was in the days of my youth,  
When God's communion was over my tent;
- 5 When my family was still with me,  
And my children around me;
- 6 When I washed my steps in butter,  
Streams of oil poured round my feet.
- 7 When I went forth early to the town,  
In the open space I set up my tent;
- 8 The youths saw me and hid themselves,  
The old men rose up and stood;
- 9 Princes refrained from words,  
And laid their hands on their mouths;
- 10 The voice of the chiefs was hushed,  
And their tongue clave to their palate.
- 11 For the ear that heard me blessed me,  
And the eye that saw me gave me witness;

- 12 Because I rescued the poor from the rich,  
Even the orphan and him that had no helper.
- 13 The blessing of the destitute came upon me,  
And the widow's heart I made to rejoice;
- 14 I clad myself in righteousness; and it clothed me  
Like a robe; and my turban was impartiality.
- 15 I was eyes to the blind,  
And feet was I to the lame.
- 16 A father was I to the needy,  
I searched out the cause that I knew not.
- 17 And I shattered the jaws of the wicked,  
And from his teeth delivered the prey.
- 18 And I said "The innocent people will I rescue,  
"So I shall multiply my days like the sand.
- 19 "My root will lie open to water,  
"And the dew will lodge in my tuft.
- 20 "My honour shall be ever fresh with me,  
"And my bow be renewed in mine hand."
- 21 They listened to me and were dumb,  
And waited for my advice.
- 22 After I spoke they did not continue  
And my speech distilled upon them;
- 23 They waited for me as for rain,  
And opened their mouths as for the latter rain.
- 24 I smiled on them that were diffident,  
And no one disturbed my serenity.
- 25 I chose their path; and sat chief  
And dwelt as a king midst his troop;  
As one who led them to pastures.
- xxx. 1 But now my juniors mock me,  
Whose fathers I should have disdained,  
To set with the dogs of my flock.
- 2 Yea what use is the strength of their hands to me?  
Their vigour has perished from them.

- 3 Destitute from want and hunger,  
They grub for roots in the desert,  
In the dark and desolate evening.
- 4 They pluck mallows beside the shrubs;  
And the juniper root to warm themselves.
- 5 They are thrust forth from men,  
(One cries after them as after a thief)
- 6 To inhabit in the wildest valleys,  
Caves in the earth and rocks.
- 7 Amongst the shrubs they bray,  
Beneath the nettles they herd.
- 8 Children of shame yea nameless,  
They are driven with blows from the land.
- 9 And now I am become their song,  
And am become a byword to them.
- 10 They despised and stood aloof from me,  
And from my face they withheld not spitting.
- 11 For they frequent the gate and answer me,  
They behave in my presence without restraint.
- 12 The youths arise to impeach me,  
And raise perilous paths against me.
- 13 They destroy my paths for my ruin,  
Thus they assist them that are helpless.
- 14 They approach me as a wide breach,  
In the midst of clamour they roll onwards.
- 15 Terror returns upon me,  
Like the wind it pursues my nobility,  
And my prosperity like a fleeting cloud.
- 16 And now my soul is poured forth within me,  
Days of anguish seize hold upon me.
- 17 By night my bones are pierced in my frame,  
And the worms that gnaw me rest not.
- 18 My clothing is wonderfully disguised,  
It girds me like a shirt collar.



19 He hath cast me into the mire,  
 And I am become like dust and ashes.  
 20 I cry to thee but thou answerest not,  
 I stand and thou regardest me.  
 21 Thou art become very cruel to me,  
 Thou shootest at me with thine own hand.  
 22 Thou raisest me to the wind, and makest me ride,  
 Thou causest me to melt in the roar of the storm.  
 23 For I know thou wilt bring me to death  
 Even to the house of assembly for every living soul.  
 24 Surely never against the poor did I stretch the hand,  
 Or in his calamity out of favour to the rich.  
 25 Have I not wept over him whose life was hard,  
 Hath not my soul grieved over the needy.  
 26 When I hoped for good then evil came,  
 And I waited for light then darkness came.  
 27 My bowels unceasingly boiled,  
 Days of anguish possessed me.  
 28 I walked clad in mourning ere the sun was up,  
 I stood and cried in the assembly.  
 29 I became brother to the jackals,  
 And friend to the ostriches.  
 30 My skin was black upon me,  
 My bones were burned with drought.  
 31 My harp is turned to mourning,  
 And my pipe to the sound of weeping.

xxxi. 1 I made a covenant with mine eyes,  
 Not to regard any maiden.  
 2 Now what has God ordained from above,  
 What has the Almighty appointed from the highest  
 heaven?  
 3 Is it not calamity to the wicked,  
 And adversity to the doers of iniquity?

- 4 Doth not God see my ways,  
And reckon all my steps,  
5 If I have walked treacherously,  
And my feet hastened to deceit?  
6 Let God weigh me in just scales,  
And he will recognise my integrity.  
7 If my steps have swerved from the way,  
And my heart hath followed the glance of my eyes,  
And aught hath cleaved to my hands;  
8 Let me sow and another eat,  
And let my offspring be rooted out.  
9 If my heart hath been seduced about a woman,  
And I have laid wait at my neighbour's door.  
10 Let my wife be subject to another,  
And let others lie with her.  
11 For this is villany,  
Yea a crime worthy of the judges;  
12 For it is a fire which would devour to the abyss,  
And would burn up all my goods.
- 13 If I have slighted the cause of my servant,  
And of my maid, when they went to law with me;  
14 Then what should I do when God arose,  
And when he summoned how should I answer him?  
15 Did not my Maker make him in the belly,  
And the same God fashion us in the womb?  
16 If I withheld the poor from their desire,  
And made the widow's eyes to fail;  
17 If I ate my morsel alone,  
And the orphan ate not thereof;  
18 When from my youth he had been to me a father,  
And from my mother's womb used to guide me.  
19 If I saw one perishing without clothing,  
And the needy in want of covering;

- 20 If his loins did not bless me,  
And he was not warmed with the fleece of my flocks.
- 21 If I raised my hand against the orphan,  
Because I saw my help in the court;
- 22 Let my shoulder fall from its blade,  
And mine arm be snapped from its socket.
- 23 Nay but I feared the calamity from God,  
I could not endure his majesty.
- 24 If I placed my confidence in gold,  
And called pure gold my trust;
- 25 If I rejoiced because my wealth was great,  
And because my income increased;
- 26 If I saw the sun when he shone,  
And the moon as it moved in splendour,
- 27 And my heart was secretly enticed,  
And my hand kissed my mouth;
- 28 This too were a criminal offence,  
I should have been false to the God above.
- 
- 29 If I rejoiced at the misfortune of my enemy,  
And exulted when evil befel him;
- 30 Nay but I restrained my mouth from sinning,  
From bringing a curse on his head.
- 31 If the men of my tent have not said,  
“May his enemies never destroy him!”
- 32 The stranger did not lodge in the street,  
I opened the gate to the wayfarer.
- 34 If because I feared the great mob,  
And the scare of other families affrighted me,  
I was silent and went not forth to the door;
- 33 If I hid my transgression like Adam,  
Concealing my sin in my bosom;
- 38 If my land cry out against me,  
And its furrows also mourn;

- 39 If I have eaten its strength unpaid,  
And disregarded the life of its occupier;
- 40 Instead of wheat may thorns come up,  
And tares instead of barley.
- 35 Oh would that some one would hear me,  
Here is my signature, let the Almighty answer me,  
And here is the deposition of my adversary.
- 36 I swear I will bear it on my shoulder,  
And bind it on me as a tiara.
- 37 The number of my steps will I recount to him,  
As a prince will I approach him.

## THE DIVINE CONTROVERSY.

CHAPP. XXXVIII—XL. 14. XLII. 1—6.

### JAHVEH'S REPROOF.

CHAPP. XXXVIII. XXXIX.

4 . 8 . 8 | 8 . 6 . 6 | 6 . 6 . 6 | 4 . 8 . 4 | 7 . 8 . 8 | 8 . 8 . 7 |  
2 . 7 . 6 . 6.

xxxviii. 1 Then Jahveh answered Job from the whirlwind and said,

- 2 Who is this that darkeneth counsel,  
By words without knowledge?
- 3 Gird up now thy loins like a man,  
And what I ask thee, explain to me.
- 4 Where wast thou when I founded the earth?  
Tell me if thou hast acquired knowledge.
- 5 Who fixed its dimensions? (for thou knowest)  
Or who stretched the level cord upon it?
- 6 Upon what were its piers sunk,  
Or who laid its corner stone,
- 7 When the morning stars sang together,  
And all the sons of God shouted for joy?
- 8 Who hedged the sea with double doors,  
By whose help did it issue from the womb;
- 9 When I set the cloud as its garment,  
And the thick darkness its swaddling clothes?
- 10 And I fixed my decree concerning it,  
And appointed bars and double doors;

- 11 And I said "Thus far shalt thou come and no further,  
And here shall the pride of thy waves be broken."
- 12 Didst thou in thy life command the morning,  
And make the dawn know its home?
- 13 Seizing the skirts of the earth,  
That the wicked may be shaken from its lap,
- 14 Canst thou turn it over like a clay seal?  
Or store it away like a garment,
- 15 So that light is denied the wicked,  
And the uplifted arm is broken?
- 16 Hast thou reached the founts of the sea,  
Or walked in ocean recesses?
- 17 Have the gates of death been revealed to thee?  
Hast thou seen the gates of deep gloom?
- 18 Dost thou know the full width of the earth?  
Tell me, if thou hast perfect knowledge.
- 19 Where is the path which light frequents,  
And darkness, where is its home,
- 20 Since thou conductest it to its territory,  
And appointest its homeward paths?
- 21 Thou knowest for thou wast born long ago,  
And the number of thy days is great.
- 22 Hast thou entered the storehouses of snow,  
Or seen the storehouses of hail,
- 23 Which I restrain for the time of trouble,  
For the day of battle and war?
- 24 Where is the road whence the wind divides,  
And the east wind is scattered over the earth?
- 25 Who cut the channel for the heavy downpour,  
And the way for the lightning and thunder;
- 26 Raining upon the uninhabited land,  
On the wilderness where no man dwells;
- 27 Satisfying the waste and the desert,  
And making the thirsty land sprout grass?

- 28 Has the rain any father,  
Or who begat the drops of dew?  
29 From whose womb issued the ice,  
And who begat the hoarfrost of heaven?  
30 The waters are congealed like a stone,  
And the surface of the deep becomes one piece.
- 31 Canst thou bind the bands of the Pleiades,  
Or loosen the cords of Orion?  
32 Canst thou bring forth the constellations in their time,  
And lead the Great Bear with its children?  
33 Dost thou know the laws of the heavens,  
Or fix its control over the earth?  
34 Canst thou raise thy voice to the clouds,  
That its volume of water may cover thee?  
35 Canst thou send forth the lightnings that they will go,  
And will say unto thee "Here we are"?  
36 Who put wisdom in their inmost parts?  
Who placed understanding in their hearts?  
37 Who breaks up the skies in wisdom,  
And pours forth the bottles of heaven;  
38 Kneading the dust into a solid mass,  
So that the clods cleave together?
- 39 Canst thou hunt the prey for the lioness,  
And satisfy the craving of the young lions;  
40 When they crouch in their caves,  
And wait in the thicket their lair?  
41 Who appoints his prey at eventide,  
When his young cry unto God,  
And are restless from want of food?
- xxxix. 1 Knowest thou the time when the wild goats bear?  
Dost thou observe when the gazelles are in labour?  
2 Dost thou count the months they fulfil,  
Knowst thou the time when they will be delivered?

- 3 They bow down their pains pierce them,  
They cast forth their young.
- 4 Their young are strong and grow up in the desert,  
They go forth and return no more.
- 5 Who set the wild ass free?  
Who loosened the bonds of the onagra,
- 6 Whose house I appointed the plain,  
And the salt waste for his habitation?
- 7 He scorns the noise of a town,  
And heeds not the cries of a driver.
- 8 He spies the mountains his pasture,  
And sniffs after every green herb.
- 9 Will the oryx willingly serve thee,  
Or pass the night at thy stall?
- 10 Wilt thou harness the oryx for ploughing,  
Or will he harrow behind thee?
- 11 Wilt thou rely on him for his great strength,  
And leave thy work to him?
- 12 Wilt thou trust him to return to thee,  
And will he gather thy seed into thy threshing floor?
- 19 Dost thou give the horse his strength,  
Or clothe his neck with the mane?
- 20 Canst thou make him spring like a locust?  
The snorting of his nostrils is terrible.
- 21 He paws the valley and rejoices,  
He goes forth in might to meet an army.
- 22 He laughs at fear, nor knows dismay,  
Nor turns away from the face of the sword.
- 23 About him clangs the bow,  
The glittering spear and lance.
- 24 He swallows the earth with a rush and a roar;  
And will not stay when the trumpet sounds,
- 25 When the trumpet calls "Ha-a-ah";  
And the battle sounds afar,  
The shouts of the captains and the turmoil.



- 26 Does the falcon fly by thy arrangement,  
And spread its wings for the south?
- 27 Or does the eagle soar at thy command,  
And place its nest high on the rock?
- 28 It dwells and lodges on the peak of the rock,  
29 And from thence it espies its prey,  
Its eyes view its food from afar;
- 30 Then it flaps its wings aloft,  
And where the carcasses are there it alights.
- 13 Does the wing of the ostrich soar aloft  
Or is it strong on the wing like the stork and the falcon?
- 14 Nay it leaves its eggs on the ground,  
And broods o'er them on the earth;
- 15 And forgets the foot may crush them,  
And the wild beasts of the plain trample them.
- 16 She is as careless about her young, as though they were  
not hers.
- In vain is her imprudent work;
- 17 For God hath made her unmindful of wisdom,  
Nor allotted to her understanding.
- 18 What time the archers come, she spreads her wings,  
She mocks the horse and his rider.

### JAHVEH'S CONTROVERSY WITH JOB.

CHAPP. XL. 1—14 XLII. 1—6.

2 | 4 | 4.6.6 | 5.6.

- xl. 1. Then Jahveh answered Job and said,
- 2 Will he who contends with the Almighty return?  
Will the arguer with God answer him?

- 3 And Job answered Jahveh and said,
- 4 Lo I am too insignificant, how shall I answer thee?  
I lay my hand upon my mouth;
- 5 Once I spake and could not a second time,  
Twice and could not continue.
- 6 Then Jahveh answered Job from out of the whirlwind and said,
- 7 Gird now thy loins like a man,  
I will ask thee, then do thou instruct me.
- 8 Dost thou really deny me justice?  
Wilt thou convict me to acquit thyself?
- 9 Hast thou an arm like God?  
Canst thou thunder with a voice like him?
- 10 Deck thyself now with pomp and dignity,  
And in glory and majesty clothe thyself.
- 11 Disperse the floods of thy wrath,  
And behold all pride and abase it.
- 12 Behold all pride and make it submit,  
And trample the wicked in their place;
- 13 Bury them in the dust together,  
Cover their faces whilst thou art burying them.
- 14 Then will I also admit unto thee,  
That thine own right arm can help thee.

xlii. 1 Then Job answered Jahveh and said,

- 2 I know thou art allpowerful,  
Nothing is too hard for thee.
- 3 "Who is this that ignorantly concealeth God's plan?"  
Surely it is I who have related without consideration,  
Things too wonderful for me to know.

- 4 Oh hear now and let me speak,  
Let me ask thee and do thou instruct me.
- 5 I had heard of thee with the hearing of the ear,  
But now mine eye hath seen thee;
- 6 Therefore I abhor myself,  
And repent in dust and ashes.

## THE EPILOGUE.

CHAP. XLII. 7—17.

xlii. 7 And it came to pass after Jahveh had spoken these words to Job, that Jahveh said to Eliphaz the Temanite; “Mine anger is kindled against thee, and thy two friends,  
8 “for ye spake not rightly for me as my servant Job. And “now take you seven bullocks and seven rams, and go to “my servant Job and ye shall offer them as a sacrifice “for yourselves; and Job my servant shall intercede for “you, for only his person will I accept not to deal with “you, according to your folly, for ye spake not rightly for “me as my servant Job.”

9 Then went Eliphaz the Temanite, and Bildad the Shuite and Zophar the Naamathite, and did according as Jahveh spake to them, and Jahveh accepted Job’s person.

10 And Jahveh turned the captivity of Job when he interceded for his friends, and Jahveh added to Job double  
11 his former possessions. Then came to him all his brethren and all his sisters and all his former acquaintance, and ate bread with him and sympathised with him, and comforted him on account of all the evil which Jahveh had brought upon him; and they gave him each a coin and each a golden ring.

12 And Jahveh blessed the latter end of Job more than the beginning; and he had 14,000 sheep and 6,000 camels, and 1000 yoke of oxen and 1000 she asses. And he had

13 seven sons and three daughters; and he called the name  
14 of the first daughter Jemima, the second Kezia and the  
15 third Keren happuk; nor were any women in the whole  
land found so beautiful as the daughters of Job, and their  
father gave them an inheritance as well as their brethren.

16 And Job lived afterwards 140 years and saw his sons  
17 and descendants to four generations. Then Job died, old  
and at a great age.

LATER ADDITIONS TO THE BOOK OF JOB.

A. ELIHU'S DISCOURSES.

CHAPP. XXXII—XXXVII.

B. THE SECTIONS ON BEHEMOTH AND LEVIATHAN.

CHAPP. XL. 15—XLI. 26.



## A. ELIHU'S DISCOURSES.

CHAPP. XXXII—XXXVII.

xxxii. 1 Then these three men ceased from answering Job,  
2 because he was righteous in his own eyes. Then was  
kindled the wrath of Elihu the son of Berakiel the Buzite  
of the family of Ram. Against Job was his wrath kindled  
3 because he justified himself against God; and against his  
three friends was his wrath kindled, because they con-  
4 demned Job without finding an answer. So Elihu waited  
5 while they spake with Job because they were older than  
he. When Elihu saw there was no answer in the mouths  
of these three men then his wrath was kindled.

### ELIHU'S FIRST DISCOURSE.

CHAPP. XXXII. 6—XXXIII.

6 . 6 . 10 | 6 . 6 . 10 | 8 . 8 . 6 | 9 . 8 . 6 | 5 . 6 . 10.

xxxii. 6 And Elihu the son of Berakiel the Buzite found his  
answer and said,

I am very young,  
And ye are aged,  
Therefore I was diffident and feared,  
To show you my knowledge.



- 7 I said "Age should speak  
"And number of years should teach wisdom."  
8 Surely there is a spirit in mortal man,  
And the breath of the Almighty gives them understanding.  
9 Great men are not necessarily wise,  
Nor do old men understand judgment.  
10 Therefore I said "Listen to me  
"I will show you my knowledge, even mine."  
11 Lo I waited for your words,  
I listened to your explanations.  
And whilst ye searched for words,  
12 I paid great attention to you.  
And lo none of you convinced Job  
Not one of you answered his words.  
13 Do not say "We have met with wisdom,  
"Which God only and not man can refute."  
14 Job has not arrayed his words against me,  
Nor will I answer him with your speeches.
- 15 They were afraid and answered no more,  
Words failed them.  
16 Then I waited because they did not speak,  
Because they stopped and answered no more.  
17 I even I will answer for my part,  
I will declare my knowledge even mine.  
18 For I am full of words,  
The spirit within me constrains me;  
19 Lo my belly is as unopened wine,  
It must burst like new bottles,  
20 I will speak and give myself vent,  
I will open my lips and answer.  
21 I will be partial to none,  
I will flatter no man.  
22 For I know not how to flatter;  
How soon will my Maker take me away.

- xxxiii. 1 But listen now Job to my speech,  
And hearken to all my words.
- 2 Lo now I have opened my mouth  
My tongue hath spoken in my palate.
- 3 My heart hath spoken uprightness,  
And my lips have uttered sincerity.
- 4 The spirit of God hath made me,  
And the breath of the Almighty put life in me.
- 5 If thou art able answer me,  
Set thy cause before me and take thy stand.
- 6 Lo I am as thyself in respect to God,  
I too am moulded from clay.
- 7 Behold my dread cannot terrify thee,  
Nor also my hand weigh heavy upon thee.
- 8 Yea thou saidst in mine ear,  
And the sound of thy words do I hear;
- 9 "I am pure without transgression,  
"Even I and there is no crime in me;
- 10 "Lo he finds occasions against me,  
"He counts me as his enemy;
- 11 "He sets my feet in the stocks,  
"He observes all my paths."
- 12 Lo herein thou art not right, I will answer thee,  
Since God is too mighty for man.
- 13 Why dost thou argue with him,  
Seeing "he explains not one of his decrees."
- 14 Nay but God does speak once,  
Yea twice but it is unnoticed.
- 15 In the dreamy night visions,  
When deep sleep falls upon men.  
In slumber upon the couch;
- 16 Then he uncovers men's ears,  
And with their reproofs terrifies them.

- 17 Whilst he turns man back from his evil way,  
And conceals pride from him;
- 18 He withholds his soul from the pit,  
And his life from passing by the sword.
- 19 Also he is chastened with sickness on his bed,  
And with the racking of his bones continually;
- 20 So that his life rejects bread,  
And his soul dainty food.
- 21 His flesh wastes away from sight,  
And his bones seek not to be seen;
- 22 And his soul draws nigh to the pit  
And his life to the executioners.
- 23 If there is an angel near to God,  
A mediator, one among a thousand,  
To proclaim on man's behalf his uprightness;
- 24 Then God takes pity on him and says,  
"Rescue him from going down to the pit,  
"I have found a ransom."
- 25 His flesh is fatter than in his youth,  
He returns to the days of his youth.
- 26 He prays to God and he accepts him,  
And he sees his face with exultation,  
And he requites man for his righteousness.
- 27 He sings amongst men,  
And says "I have sinned,  
"And perverted equity,  
"And have not received my deserts.
- 28 "He hath redeemed my soul from going down to the pit,  
"So that my life still beholds the light."
- 29 Lo all these things God does  
Twice, thrice with men;
- 30 To recover his soul from the pit,  
To restore it to the light of the living.

- 31 Attend Job listen to me,  
Be silent and I will speak.
- 32 If thou hast words answer me,  
Speak for I have pleasure in thy justification.
- 33 If thou hast not listen to me,  
Be silent and I will teach thee wisdom.

## ELIHU'S SECOND SPEECH.

CHAPP. XXXIV. XXXV.

4 . 6 . 6 . 6 . 6 | 8 . 8 . 8 . 4 | 9 . 5 . 7 . 4 | 4 . 6 . 6 . 6 . 4 .

- xxxiv.1 Then Elihu continued saying,
- 2 Hear oh ye wise my words,  
And ye learned hearken to me;
- 3 For "the ear should prove words,  
"As the palate tastes its food."
- 4 Let us test the judgment for ourselves,  
Let us determine together what is fair;
- 5 For Job hath said, "I am righteous  
"And God hath removed my right;
- 6 "I am defrauded of my right,  
"I am sick with undeserved afflictions."
- 7 Where is there a man like Job,  
Drinking blasphemy like water,
- 8 Walking in company with evil doers,  
And going with wicked men?
- 9 For he hath said, "A man gains nothing,  
"By pleasing his God."
- 10 Therefore hear me ye men of understanding.  
Far be evil from God, and wrong from the Almighty.
- 11 For he requites man according to his deeds,  
And as a man walks he makes it befall him.

- 12 Yea verily God doth not condemn wrongly  
Nor doth the Almighty pervert judgment.
- 19 Who doth not accept the person of princes,  
Or favour the rich before the poor;  
For they are alike the work of his hands.
- 20 In a moment they die and pass away,  
And at midnight the people are troubled,  
And the mighty men are removed without force.
- 21 For his eyes are upon the ways of man,  
And he beholds all his steps;
- 22 There is no darkness and no gloom,  
Where the workers of iniquity may hide.
- 23 For he sets not man an appointed time,  
When he may enter into judgment with God;
- 24 He destroys the mighty without enquiry,  
And sets others in their stead.
- 25 Surely he is well acquainted with their deeds,  
He overthrows them by night and they are crushed;
- 26 He smites them along with the wicked,  
In the place of the Shades,  
Who likewise revolted from him,  
And understood none of his ways,
- 28 Bringing before him the cry of the poor,  
So that he hears the cry of the needy.
- 29 When God acquits who can condemn,  
When he removes the condemned who can release him?
- 13 Who else than he visits the earth,  
And who disposes the whole world?
- 14 If he turn his attention to man,  
And gather to himself his spirit and breath;
- 15 All flesh would die together,  
And man would return to dust.
- 16 Now if thou hast understanding,  
Hearken to the sound of my words.

- 17 Shall he forsooth who hates judgment arrest?  
Even if thou art just, shouldest thou condemn the Al-  
mighty?
- 18 Should one call a king, 'knave',  
Or princes, 'villain'?
- 29 *γ* Over nation and individuals alike,  
30 God sets as king an ungodly man  
From the lowest of the people—  
31 Much less should one say to God,  
"I have been punished without being guilty,  
32 "What I cannot see for myself do thou show me,  
"If I have done evil I will do so no more."
- 33 Is this thy view, he will requite thee what thou deniest?  
Thou must choose and not I,  
And what thou knowest speak.
- 34 Let men of understanding speak to me,  
And a wise man listen to me.
- 35 As for Job, he does not talk with knowledge,  
And his words are without reflection.
- 36 Ah would that Job might be thoroughly tested,  
On account of his answers like vain men.
- 37 For he adds to his sin;  
He applauds crime in our midst,  
And he multiplies his words against God.

xxxv.

- 2 Dost thou consider this right,  
Calling thyself more just than God,  
3 When thou sayest "What profit have I  
"What do I gain by abstaining from sin?"
- 4 I will answer thee, words,  
And thy friends with thee.
- 5 Gaze towards heaven and behold,  
Look how high above thee the skies are.

- 6 If thou hast sinned how dost thou injure him?  
 If thy crimes are many how dost thou affect him?
- 7 If thou art just what canst thou give him,  
 Or what will he receive from thine hand?
- 8 Thy sin may affect a man like thyself,  
 And thy righteousness profit a son of man.
- 9 On account of many oppressions men cry,  
 They call for help against the arm of the mighty.
- 10 And he does not say "Where is God my Maker,  
 Who sets constellations in the night,
- 11 "Who teaches us by the beasts of the earth,  
 "And instructs us by the birds of heaven?"
- 12 There they cry, but he answers not,  
 Against the pride of evil men.
- 13 Surely God does not hear vanity,  
 Nor will the Almighty regard it.
- 14 Yea though thou sayest thou canst not see him,  
 Thy cause is before him and thou must wait for him.
- 15 But now since God does not punish Job's anger,  
 And utterly disregards his insolence;
- 16 Job vainly opens his mouth,  
 And multiplies words without knowledge.

## ELIHU'S THIRD SPEECH.

CHAPP. xxxvi. xxxvii.

5 . 7 . 6 . 6 | 4 . 7 . 8 . 8 . 8 | 8 . 10 . 10 . 8 . | 4 . 10 . 10 .

- xxxvi. 1 And Elihu proceeded to say,
- 2 Wait a little for me and I will show thee,  
 That there are still arguments for God.
- 3 I will bring my knowledge from afar,  
 And I will establish my Maker's justice.

- 4 For surely my words are not false.  
5 Perfect in knowledge, lo God is almighty,  
And mighty in power he despises not understanding.  
6 He preserves not the life of the wicked,  
But gives sentence for the afflicted.  
7 He withdraws not his eyes from the righteous;  
But with kings on the throne,  
He sets them and they are firmly established.  
8 And if they are bound with chains,  
Being seized with the cords of affliction;  
9 Then he tells them their deeds,  
And their crime how arrogant they are.  
10 He uncovers their ear to reproof,  
And bids them renounce iniquity.  
11 If they hear and obey;  
Their days shall end in prosperity,  
And their years in pleasure.  
12 But if they do not hear;  
They pass away by the weapon,  
And expire in ignorance.
- 13 The proud ungodly indulge in wrath,  
They will not cry for help when he binds them.  
14 Their soul dies while they are young,  
And their life ends as that of the unclean.  
15 He delivers the poor in trouble,  
And by affliction he makes them listen.  
16 And thee also will he bring out of distress,  
To freedom without any restraint in it.  
And thy table shall remain full of fatness,  
17 Full even with the sentence of the wicked;  
Sentence and justice shall be united.  
18 But beware lest in plenty anger incite thee,  
And lest the size of the ransom turn thee aside.



- 19 Should thy wealth equal it?  
No not gold nor all accumulated riches.
- 20 Thou wilt not long for the night,  
When peoples are removed from their place.
- 21 Beware lest thou turn to iniquity,  
For on this very account hast thou been proved by  
suffering.
- 22 Lo God towers aloft in his might;  
Who is a teacher like him?
- 23 Who can correct him for his way,  
Or who can say “Thou hast done wrong”?
- 24 Remember how great is his work;  
Which men have beheld.
- 25 Which all men see,  
And mortals view from afar.
- 26 Lo God is exalted beyond our knowledge,  
The number of his years is beyond research.
- 27 When he withholds the drops of water,  
They are resolved from rain into mist;
- 28 And what the skies distil,  
Drops upon men as showers.
- 29 Can any understand the spreading of the clouds,  
The rumblings of his pavilion?
- 30 Lo he spreads the light above,  
While he covers the depths of the sea.
- 31 For thus he both judges nations,  
And gives food in abundance.
- 32 With both hands he covers the light,  
Or brings it forth when one prays for it;
- 33 Therewith he indicates his friend,  
Whose anger is zealous against iniquity.
- xxxvii.
- 1 Yea at this my heart trembles,  
And leaps from its place.

- 2 Listen listen to the roar of his voice,  
And to the mutterings which proceed from his mouth.
- 3 Under the whole heaven he sends it forth,  
And his lightning to the skirts of the earth;
- 4 After it a voice roars, he thunders with his majestic  
voice,  
And delays not the lightnings when his voice is heard.
- 5 God thunders with his voice wonderfully,  
He doth great things beyond our knowledge.
- 6 For he saith to the snow, "Fall to the earth",  
And he orders the rain of the mighty showers.
- 7 He sets a seal on the work of all mortals,  
That all men may know their Maker;
- 8 Then the wild beast enters his lair,  
And abides in his cave.
- 9 As the simoom comes from the south,  
So the cold comes from the northerly winds;
- 10 From the breath of God comes the ice,  
And the expanse of waters becomes like a mirror.
- 11 Also he loads the cloud with water,  
His lightning disperses the cloud.
- 12 And God their courses directs,  
In his skill; that they may do  
All that he commands them  
Upon the face of the whole earth.
- 13 If as a scourge the earth is withered  
If in mercy then he lets the earth receive rain.
- 14 Hearken to this o Job,  
Pause and ponder the wonders of God.
- 15 Dost thou know when God plans concerning them,  
And makes the light shine out of his cloud?
- 16 Dost thou know how the clouds are suspended,  
The secrets of him who has perfect knowledge?
- 17 Thou whose garments are too hot,  
When the land is sultry from the south wind;

- 18 Dost thou help God hammer out the skies,  
Firm like a molten mirror?
- 19 Teach us what we must say to him,  
We are too ignorant to arrange our speech.
- 20 Need one inform him that I am speaking,  
Or must a man tell him that he is perishing?
- 21 Though now they see not the light,  
When he is giving light in the skies;  
Yet a passing breeze shall clear them
- 22 From the north shall come a golden glory  
Terrible majesty upon God.
- 23 The Almighty whom we have not found,  
Is mighty in strength and judgment,  
And perfect in unimpeachable justice.
- 24 Therefore men should fear him,  
He beholdeth not the proud wise men.

THE SECTIONS ON BEHEMOTH AND LEVIATHAN.

CHAPP. XL. 15—XLI. 26.

8 . 6 . 4 | 8 . 8 . 8 | 6 . 6 . 8 | 8 . 8 . 8 .

- xl. 15 Behold now the hippopotamus, which I have made,  
He eats grass like an ox beside thee.
- 16 Behold now his strength is in his flanks,  
And his vigour in the navel of his belly.
- 17 He wags his tail stout as a cedar,  
The sinews of his thighs are interwoven.
- 18 His bones are tubes of brass,  
His bones as hammered iron.
- 19 He is the beginning of God's ways.  
His Maker presented him with a scythe,
- 20 For the river growth provides for him;  
Where all the wild beasts sport.
- 21 Under the lotus trees he lies down,  
In a thicket of reed and mire.
- 22 The lotus trees weave him a shade,  
And the water willows surround him.
- 23 If the river is swollen he troubles not,  
And stays when Jordan rises.
- 25 Wilt thou fish for the crocodile with a hook, (E. V. xli. 1)  
And pierce his tongue with a line?
- 26 Wilt thou place a reed in his nose,  
And bore his cheeks with a thorn spike?

- 24 23 Into his mouth | 24 with his teeth he would take it,  
His nose would pierce through the snares.
- 27 Will he supplicate thee often,  
And address thee plaintively?
- 28 Will he make an agreement with thee,  
Wilt thou take him as a servant for ever?
- 29 Wilt thou pet him like a bird,  
And tie him with a cord for thy maidens?
- 30 Will bands of fishermen barter him,  
And divide him amongst the traders?
- 31 Canst thou fill his hide with darts,  
And his head with fisher's harpoons?
- 32 Lay thy hand upon his head,  
Remember his jaw, and do not repeat it.
- xli. 1 Lo the trust in him is deceitful,  
He will surely attack them that shoot him.
- 2 There is none so bold as to rouse him,  
And who can stand before him?
- 3 Who then shall oppose me and escape?  
All under heaven is mine.
- 4 I cannot be silent about his limbs,  
I will declare his might, and describe his proportions.
- 5 Who hath rolled back the edges of his garment,  
Through his double breastplate who hath passed.
- 6 Who hath opened the doors of his face,  
The rows of his teeth are a terror.
- 7 A pride are the channels of his shields,  
Closed like a sealed rock.
- 8 His scales are close to each other,  
No wind can enter between;
- 9 They are fastened one to another,  
They are one piece and cannot be separated.
- 10 His neezings gleam like the light,  
And his eyes are as the eyelids of dawn.

- 11 From his mouth proceed flames,  
And sparks of fire issue;
- 12 From his nostrils comes smoke,  
Like a pot on a fire of reeds;
- 13 His breath kindles coals,  
And a flame proceeds from his mouth.
- 14 In his neck lodges might  
And at the sight of him there is anxious trembling.
- 15 The ridges of his flesh are close together,  
Immovably firm upon him.
- 16 His heart is firm like stone,  
Yea firm like the nether millstone;
- 17 The stags are afraid of his destruction,  
They wander far from his violence.
- 18 The sword that reaches him does not hold,  
The spear that is hurled at him drops off.
- 19 He accounts iron as chaff,  
Brass as rotten wood;
- 20 Arrows will not put him to flight,  
Slung stones become as stubble to him;
- 21 Clubs are accounted as stubble,  
And he laughs at the whirr of the spear.
- 22 Beneath him are the sharpest sherds,  
He spreads himself like a harrow on the mud.
- 23 He makes a foaming whirlpool like a boiling pot,  
He makes the sea like an apothecary's pot.
- 24 Behind him he makes a glittering path,  
The deep might be taken for hoary hair.
- 25 He hath no ruler upon earth,
- 26 He is king of all the reptiles.

## CRITICISM OF THE TEXT OF JOB.

De Rossi quoted by Merx says "All critics are aware that our present Hebrew text is derived from a Venetian Edition by R. J. Chayim, 1526, itself corrupt and from corrupt sources". It is perhaps too much taken for granted, that owing to the elaborate care of the Massorettes, the Hebrew MSS must be identical, but this is notoriously not the case. An inspection of the instances selected by Carey from the collation of several MSS made by Kennicott and De Rossi will illustrate not only variety of readings such as will be referred to in the notes, but the omission of whole verses as iii. 8, v. 24, viii. 22, xv. 12, xxxviii. 14. 15, and alterations evidently made with a religious purpose as 'sons of man' for 'sons of God' xxxviii. 7. We find moreover that the Qree or marginal readings have been adopted in the readings of many MSS, precisely as in our own recent Revised New Testament.

If then the Hebrew text has not been preserved inviolate since the labours of the Massora, what are we to think of its condition prior to these. The very work itself is a witness to previous corruption; it was undertaken because the text was known to be corrupt and the Massora was to be 'the bond' to restrict further blunders in the future. Their marginal readings admit the presence of errors and even the absence of words; but they have passed over many vitiated passages, whilst making other unnecessary and sometimes incorrect alterations. Above all, their careful calculation of words and of the number of occurrences of peculiar forms cannot serve as

a check to mistakes, for as Delitzsch observes, what use is it to be told that a word is spelt or pointed ten times in a manner different from ordinary, unless the ten occasions are definitely given, since the Scribe on coming to the word would have to hunt through the whole copy MS to see if the occasion before him was included or excluded in the list extraordinary. Examples of this in Job are יָסַר xv. 30 יָסַר xl. 2 and הָקִי xix. 26 הָקִי xxiii. 12 the pointing of which requires to be interchanged, though the Massoretic number of words so pointed is not affected. Houbigant remarks a complete Concordance would have attained their purpose better.

But the antiquity of clerical errors is more strongly attested by such passages as are repeated by the same or another Hebrew author. And here I abstain from comparing Pss. xiv and liii as Merx has done, because the variations are too well connected and maintained to be adduced as witness to the negligence of scribes, or to ingenious later corrections.

2 Sam. vi. 5	כל עצי ברושים	1 Chr. xiii. 8	כל עז ובשירים
7	עלשלחו = על השל רי'	10	על אשר שלח ידו
viii. 1	את מתג	xviii. 1	את גת
3	להשיב	3	להציב
xi. 1	המלאכים	xx. 1	מלכים
xvii. 25	יתרא הישראלי	ii. 17	יתר הישמעאלי
	נחש	12	אישי or ישי
xxi. 19	בן יערי (ארגים)	xx. 5	בן יעור
	בית הלחמי		את לחמי
20	את גלית		אחי גלית
xxiii. 8	עדינו העצנו	xi. 11	עורר את חניתו
9	בהרפם	13	בפס דמים
20	איש חו	22	איש חיל
Psalm xviii. 11	וירא	2 Sam. xxii. 11	וירא
12	חשכת	12	חשרת
25	כבור ידי	25	כבורי
46	ויחרגו	46	ויחררו
xl. 16	ישמו	Psalm lxx. 4	ישובר



Psalm xl. 18	יחשב לי	Psalm lxx. 6	חושה לי
xcvi. 6	במקדשו	1 Chr. xvi. 27	במקומו
13	כי בא כי בא	34	כי בא
Jer. xlviii. 5	בכי יעלה בכי כי	Is. xv. 5	יעלה בו כי
31	על כן	xvi. 7	לכן
	אל אנשי		לאנשי
	קיר חרש יהגה		קיר חרשת תהגו
32	בצירך שוד נפל	9	קצירך הידד נפל
45	וקרקד בני שאון	Num. xxiv. 17	וקרקד כל בני שה

In the above we have instances of almost every variety of textual error, transposition, confusion and omission of letters; and the more serious omission and insertion of whole words. We have thus obtained from the Jewish sacred literature itself irrefragable proof of the unsoundness of its text from very remote times, for these discrepancies are carefully observed in the versions. We are accordingly left free to apply to Hebrew documents all the reasonable arts of criticism, which are successfully applied to those of other languages.

The following are the main classes of changes to be effected.

*A.* Imperative changes; being such as are corroborated by similar phrases in the context or parallels. Thus we have no hesitation in reading אבן for אבל 1 Sam. vi. 18 cf. 14. ויץ for ויחץ xvii. 7 קהלה for להקה xix. 20 ויקהלו for ויקלהו 2 Sam. xx. 14. In Job such examples are to be found vi. 3, vii. 21, xxviii. 10 etc.

*B.* Different texts; observable in the rendering of the versions, pre-eminently the Septuagint Syriac and Targums. Job v. 5, xv. 23, xvii. 16 etc.

*C.* Self suggestive changes; being such as the sense requires though unsupported by further evidence. Job iii. 8, iv. 10, vi. 20, vii. 15, xii. 23 etc.

The following cautions are worthy of observation.

(1) The Hebrew text should be read from an unpointed edition, and no regard need be paid to the limits of words or

verses; as letters and words have sometimes been sundered thus producing difficulty. It cannot be too well remembered that the vowels and system of punctuation have only the value of a superior sort of version, being as far as possible the embodiment of oral tradition by the learned Rabbis of the 5<sup>th</sup> century and onwards. A slight acquaintance with the Targums and Rabbinical exegetes and grammarians will suffice to show how unsettled the Jews were themselves as to the correct reading of their own scriptures.

(2) In the use of the versions great caution is needed; as in spite of great ingenuity and many thoughtful suggestions their work is often marred by great carelessness, while their ignorance occasionally stands confessed in transliterated words.

(3) Regard should always be paid to similar passages and expressions in other authors. The usual meaning of a word or phrase should be as much as possible retained, cf. חושיה vi. 13 יעיר על viii. 6 יקום על xxv. 3.

(4) It is not enough to translate a verse so that the translation is sensible in itself, it must be conformed to the whole context. The versions and English translation frequently disregard this.

(5) In poetical works the force of parallelism must be observed v. 5, xviii. 12 etc.

(6) In a work like the book of Job notorious for its plays on words, attention to this characteristic may be useful in suggesting valuable alterations xv. 30 etc.

(7) Readings which cause a lame tautology offer prima facie presumption of being corrupt xviii. 13 etc.

#### Table of Critical alterations in Job.

i. 17	ויקחום	gloss from v. 15 ותקחם
18	עוד	עַד
19	ויפל	gloss from v. 16 נפלה

i. 21	יצאהי	•	יצחי
ii. 4	לו איש		לאיש
8	התגדר		התגדר
10	תדבריו גם אֶת		גם אֶת הטוב
iii. 5	צמלות	and always for	צלמֹות
	כמרירי		כמרירי
8	כעת ירום		העתידים
16	אהיה	לא is a gloss from x. 19	
iv. 10	וְשֵׁנִי		וְשֵׁנִי
v. 3	ויעבר		ואקוב
5	קָצְרוּ		קָצְרוּ
	צִמְאִים		צִמְאִים
vi. 1	הוֹתִי		הוֹתִי
3	לעגו		לעו
4	יעכרוני		יערכוני
7	זהמה בדאבה		המה בדוי
20	בטחו		בטח
vii. 15	מעצבתי		מעצמתי
21	תשא		תשא
viii. 16	גגתו		גנתו
17	בין א' יחזיק		בית א' יחזה
19	משורש		משורש
21	עוד ימלא		עד ימלה
ix. 16	אאזין קולו		יאזין קולי
20	פיו		פי
21	אמאס חייו	gloss cf. vii. 15	
30	כמו		במו
33	לו		לא
x. 8	אחר תשוב		יחד סביב
20	יְמֵי חֶלְדֵי שִׁית		יְמֵי יַחְדָּל יִשִׁית
xi. 15	מִזָּק		מִזָּק
xii. 4	שחוק צדיק		שחוק
7	ותרך	gloss from v. 8	
23	(נוח) נִנְחָם		(נחה) נִנְחָם
xiii. 6	תוכחת פי		תוכחתי

xiii. 14	על מִה gloss from עלי מִה end of v. 13	
20	אֵל	אֵל
xiv. 2	יִצְיָן	יִצָא
3	וְאֵתוֹ	וְאֵתִי
4	לֹא אֶחָד a gloss	
10	וַיַּחֲלֶף	וַיַּחֲלֶשׁ
17	הָתָם	הָתָם
xv. 22	וַצִּפּוֹ	וַצִּפּוֹ
23	אֵימָה	אֵימָה
	פִּידוֹ	בִּידוֹ
24	יִבְעֲתֶהוּ	יִבְעֲתֶהוּ
	תִּתְקַפֶּהוּ	תִּתְקַפֶּהוּ
29	לְעֲרָצִים גְּמִלִם	לְאֲרָץ מִנְלָם
30	יָסוּר	יָסוּר
31	שׁוֹא	שׁוֹ
xvi. 5	יִחַזֵּק	יִחַשֵּׁד
8	לְעַד הָיָה	לְעַד הָיָה
xvii. 1	הִבְלָה	הִבְלָה
	וַיִּזְעַקוּ	נִזְעַכּוּ
2	עָנִי	עָנִי
3	עָרְבֹנִי	עָרְבֹנִי
11	מִדְּנֹתַי	זְמוֹתַי
	מִיִּתְרֵי	מִוִּרְשֵׁי
15	תְּקוּתֵי וְתֵאוֹתַי	תְּקוּתֵי וְתֵקוּתַי
xviii. 2	תְּשִׁימוֹן	תְּשִׁימוֹן
	תְּבִינֵנִי וְאַחֲרַיִם דְּבַר	תְּבִינֵנִי וְאַחֲרֵי נְדַבְרִי
3	בְּעֵינַיִךְ	בְּעֵינַיִכֶם
11	נִפְצָהוּ לְרַגְלֵי	נִפְצָהוּ
12	רַע בְּאוֹנֵי	רַעֵב אוֹנֵי
13	וְאָכַל בְּדֵי	וְאָכַל בְּדֵי
14	מִבִּטְחוֹ תִצְעַן יִתְדוֹ	מִבִּטְחוֹ וְתִצְעִידֶהוּ
20	עֲלוֹמוֹי	עַל יוֹמוֹ
	אֲחִזֵּ	אֲחִזּוּ
xix. 3	תִּהְיֶה כְרוֹ	תִּהְיֶה כְרוֹ
13	הִרְחִיקוּ יַדַי אֶכְזָרִי	הִרְחִיקוּ יַדַי אֶךְ זָרוֹ

xix. 17	וַחֲנוּתִי	וַחֲנוּתִי
20	עוֹרֵי בִשְׁנֵי	בְּעוֹר שְׁנֵי
23	בְּסֵפֶר	בְּסֵפֶר
26	שְׂרִי	עוֹרֵי
	כָּלוּ כְּלִיתִי בְּחֻקֵי	כָּלוּ כְּלִיתִי בְּחֻקֵי
29	שְׁנוֹתַי	עֲוֹנוֹתַי
	שְׂדֵי	שְׂדֵיךְ
xx. 2	וּבְעִבּוֹד	וּבְעִבּוֹד
10	תִּשְׁבְּנָה	הַשְּׁבָנָה
11	עֲלִימוֹ	עֲלוֹמוֹ
17	אֵל — נְהַרִים	אֵל — נְהַרֵי
20	יִמְלֵא	יִמְלֵט
23	יְהִי	יְהִי
xxi. 8	עָמָם	עָמָם
16	אֵל	לֹא
20	כִּידוֹר	כִּידוֹר
30	יִזְבְּלוּ	יִרְבְּלוּ
xxii. 11	אוֹר	אוֹר
16	יִרְצַק	יִרְצַק
20	קִימְנוּ	קִימְנוּ
21	חֲבוּאֲתֶךָ	חֲבוּאֲתֶךָ
25	שְׂרִי	שְׂרִי
	עוֹפְרוֹתַי	חֲוַעְפוֹתַי
xxiii. 12	בְּחֻקֵי	מִחֻקֵי
17	כֶּסֶף	כֶּסֶף
xxiv. 1	מִמְרָעִים	מִדּוֹעַ מִשְׁדֵּי
2	וְרָעוּ	וַיִּרְעוּ
5	לֹא	לוֹ
12	חֲלָלִים	חֲלָלִים
	תִּפְלֶה	תִּפְלֶה
14	לֹא אוֹר	לְאוֹר
	יְהִי כְּגַב	יְהִי כְּגַב
19	בִּימֵי שֹׁלֵג שְׂאוּל	בִּימֵי שֹׁלֵג שְׂאוּל
21	רָעָה	רָעָה
	(?) תִּינִיק	יִיטִיב

xxv. 2	שְׁלוֹם בְּמַרוֹקָיו	שְׁלוֹם בְּמַרוֹקָיו
5*	הוֹעֵד	הֵן עַד
xxvi. 5	יְחַלְלֵנוּ	יְחַלְלֵנוּ
9	כֶּסֶף	כֶּסֶף
12	בְּחֹבֹנְתוֹ	בְּחֹבֹנְתוֹ
13	בְּרִיחֵי שָׁמַיִם יִפּוֹרְרוּ	בְּרוּחֵי שָׁמַיִם שִׁפְרָה
xxvii. 8	יִשְׁאַל	יִשְׁאַל
19	יֹוסֵף	יֹאסֵף
20	יּוֹמֵם	כְּמִים
22	עֲלִיּוֹן	עֲלִיּוֹן
xxviii. 5	לְחַמוֹ תַּחְתִּיָּה נִהְפְּכָה	לְחַם וְתַחְתִּיָּה נִהְפֵּךְ
	בְּמוֹ	כְּמוֹ
6	עִפְרָתָה	עִפְרָתָה
7	לוֹ : לוֹ נְחִיב	לוֹ : נְחִיב
10	אוֹצְרוֹת	בְּצוּרוֹת
13	דְּרָכָה	עֲרָכָה
27	הַבֵּינָה	הַכֵּינָה
xxix. 5	עֲדָתִי	שִׁד'
6	בַּחֲמָה	בַּחֲמָה
	וְצוֹר	gloss from Dt. xxxii. 13
	פְּעַמֵּי	עַמּוּדֵי
7	שַׁחַר	שַׁעַר
12	מִשְׁרָעַ	מִשְׁרָעַ
18	עִם נְקִי אוֹשֵׁעַ	עִם נְקִי אֶגְרֵעַ
21	וַיִּדְמֹו וַיַּחֲלוּ	וַיַּחֲלוּ וַיִּדְמֹו
25	יִנְחָם	יִנְחָם
xxx. 1	מִמְנֵי לַיָּמִים	gloss from xxxii. 4
3	הַעֲקָרִים	הַעֲרָקִים
4	לְחֻמָּם	לְחֻמָּם
5	גֹּוֹי (?)	גֹּוֹי
11	יִתְרוֹ פָּתַח	יִתְרוֹ פָּתַח
12	רַגְלֵי שִׁלְחוֹ	gloss cf. xviii. 8
18	כַּחַשׁ	כַּחַשׁ
22	תְּשׂוּאָה	תְּשׂוּאָה
24	בְּעֵי יִשְׁלַח	בְּעֵי יִשְׁלַח

xxx. 24	לָחַן	לָחַן
xxxi. 18	גִּדְלָנִי	גִּדְלָנִי
	נִחַיִּי	אֶנְחַפֶּה
xxxii. 4	בְּדַבְרֵם אֶת אִיּוֹב	אֶת אִיּוֹב בְּדַבְרֵימֶם
11	אֶאְזִין	אֶזְיִר
18	מִלַּתִּי	מִלַּתִּי
xxxiii. 3	אֹמֵר	אֹמְרִי
7	וְאֵךְ כִּפִּי	וְאֶכְפִּי
9	אֶף	חֶף
	תוֹאֲנוֹת	תְּנוֹאוֹת
16	יִחַתֶּם	יִחַתֶּם
17	גֹּהַר so xxii. 29	גֹּהַר
21	וְשׁוֹפֵר	וְשׁוֹפִי
24	פִּרְעָהוּ	פִּרְעָהוּ
30	לְאִיר	לְאוֹר
xxxiv. 23	יֹשִׁים מוֹעֵד	יֹשִׁים עוֹד
26	רִפְאִים	רְאִים
29	(שָׂרָה) יִשְׁרָנֶנּוּ	יִשְׁרָנֶנּוּ
30	מִמְלֶכֶךְ	מִמְלֶכֶךְ
	מִמְקַצֵּי	מִמְקַשֵּׁי
xxxv. 10	מִזְרֹחַת	זְמֹרֹחַת
xxxvi. 4	עִמָּךְ gloss	
21	בְּחִרְתָּ	בְּחִרְתָּ
27	מִמְקָטֵר לֹאד : וְאִשֵּׁר	מִטֵּר לֹאדוֹ : אִשֵּׁר
32	וְיֹצֵא	וְיֹצֵא
33	מִקְנֵא	מִקְנֵה
xxxvii. 6	וְגִשְׁם מִטְרוֹת	וְגִשְׁם מִטֵּר וְגִשְׁם מִטְרוֹת
7	אֲנָשִׁים עֹשֶׂהוּ	אֲנָשִׁי מַעֲשֶׂהוּ
13	אֶמְלֶה אֶרֶץ וְאִם	אִם לְאַרְצוֹ אִם
21	בְּהִיר	בְּהִיר
xxxviii. 8	מִי יִסַּךְ	וְיִסַּךְ
10	אֲשִׁית	אֲשַׁבֵּר
11	יִשְׁבֵּר	יִשִּׁית
20	תִּכְיֶן	תִּבְיֶן
24	רוּחַ	אוֹר

xxxviii. 27	צמא	מצא
37	ישבר	יספר
38	כצק	בצקת
41	לָעָרַב	לָעָרַב
xxxix. 3	הבליהם תפלהנה ילדיהן תשלחנה	ילדיהן תפלהנה הבליהם תשלחנה
13	תֶּאֱבֹר	אֶבְרָה
	וְנָץ	וְנָצָה
18	מורים	מרום
21	יחפור	יחפרו
25	יריע	יריח
29	אכל מרחוק	אכל למרחוק
30	ואברתו יעלעו רם	ואפרחו יעלעו דם
xl. 2	קסור	קסור
5	אשנה	אענה
20	יאים	הרים
24	בשניו	בעניו
32	מִלְחָמָם	מִלְחָמָה
xli. 1	קטל	קטל
3	וישלם	ואשלם
4	דָּבַר גְּבוּרֹת וְחַיָּה	דָּבַר גְּבוּרֹת וְחַיִּין
5	סריונו	רסנו
17	מִשְׁאֲתוֹ יִגְוְרוּ אֵילִים	מִשְׁאֲתוֹ יִגְוְרוּ אֵילִים
18	שרתה = שריה	ושריה
25 $\beta$ 26 $\alpha$		העשו לבלי חת: את כל גבה יראה
	an interpolation.	
xlii. 9	וצפר	צפר

As the full text of Job is not printed to accompany the translation, the most important redivisions of verses are sub-joined.

vi. 21

כי עתה היתום  
לא תראו חתת ותיראו

vii. 15

ותבחר מחנק נפשי

9\*



- vii. 15 מות מעצבותי מאסתי  
16 לא לעולם אחיה נצר האדם  
חדל ממני כי הבל ימי
- ix. 21 תם אני לא אדע נפשי  
22 אחת היא על כן אמרתי
- xi. 6 ויגד לך תעלמות חכמה  
כי כפלים לתושיה  
ודע כי ישה לך  
אלוה מעונך
- xiii. 13 החרישו ממני ואברה  
אני ויעבר עלי מיה  
14 אשא בשרי בשני
- xv. 22 ידע כי נכון פידו  
23 יום חשך יבעתהו  
צר ומצוקה תתקפהו
- xvi. 20 מליצי רעי אל  
אלוה דלפה עיני
- xvii. 1 רוחי חבלה ימי  
ויזעקו קברים לי
- 11 ימי עברו מדותי  
נתקו מיתרי לבבי
- xix. 14 חדלו קרבי ומידעי  
שכחוני גרי ביתי  
ואמהותי לזר תחשבוני
- xxi. 8 כי ליום איד יחשך  
רע ליום עברות יובלו

- xxiv. 5                   הן פראים במדבר  
                               יצאו בפעלם  
                               משחרי לטרף ערבה  
                               לא לחם לנערים
- xxx. 4                    העקרים ציה  
                               אמש שאה ומשאה  
                               הקטפים מלוח עלי שיח  
                               ושרש רתמים לחמם
- xxxiii. 3                ישר לבי אמר והדעת  
                               שפתי ברור מללו
- xxxvi. 3                כי אמנם לא שקר מלי  
                               4                    תמים דעות הן אל כביר  
                               ולא ימאס כביד כח לב
- xxxix. 21                יחפור בעמק וישיש  
                               בכח יצא לקראת נשק
- 27                        וכי ירים קנו סלע  
 28                        ישכן ויתלנן על שן סלע  
 29                        ומצודה משם חפר  
                               אכל מרחוק עיניו יבוטו
- xl. 15                   הנה נא בהמת אשר עשיתי  
                               עמך חציר כבקר יאכל
- 23                        הן יעשק נהר לא יחפוז  
                               יבטח כי יגיח ירדן  
                               אל פיהו בשניו יקחם  
                               במוקשים ינקב אפו

## NOTES ON THE BOOK OF JOB.

- i. 1. Uz. The position of this country, as Gesenius points out, is indicated (1) by the phrase 'sons of the east' v. 3 which refers to the district of Aram, vide Gen. xxix. 1 where Jacob comes to 'the land of the sons of the east' which is identified with Aram. Balaam also Numb. xxiii. 7 asserts the identity, (2) by the proximity of the Sabæans and Chaldees who would thus lie to the south and east of Uz. (3) by the home of the three friends being Idumæa, and of Elihu Arabia. From the book of Job itself then we learn that Uz stretched from Edom and Arabia towards Aram. With this conclusion agrees the ethnographical statement Gen. x. 22 that Uz was the son of Aram. The connection between Uz and Edom is illustrated by Lam. iv. 21.

Job. I retain this form instead of Iyyob which more correctly transliterates the Hebrew. **אִי יוֹב** is a privative (cf. **אִי זָבַל** 'the un-exultant' or 'depressed' one, a meaning appropriate to Job's melancholy speeches. Chap. xxix, with its sad memories of past bliss, especially marks such a contrast between his former exultation and present hopeless condition.

The ordinary derivation is a passive form from **אָב** signifying 'hated'. The objection to this is, the book allows of no recognition of Satan as the subject of the hatred; whilst Job's complaint that God is his enemy and hates him is evidently combated by the author, so that this meaning finds no support in the book.

Ewald approved by Delitzsch suggests an Arabic root **אָיַב** = **שָׁיַב** and understands 'the penitent one' cf. xlii. 6. If

- i. 1. the derivation of the name may be referred to the closing scene, we might just as well suppose it to mean 'the turned one' 'the restored one' cf. xlii. 10. Ewald and Delitzsch appear to be driven to their rendering because they deny the passive force of this קטול form; but Gesenius admits it, and surely בִּירִי 'a hollowed basin', and יָלִיד 'born' (scarcely neuter as Del.: asserts) sufficiently testify to this usage. Moreover the root אִיב to return is unknown to Hebrew; for in Gen. xlvi. 13 the form יִיב for a son of Issachar is a clerical error for the יִשׁוּב of Numb. xxvi. 24. 1 Chr. vii. 1. In Gen. the Samaritan reads יִשׁוּב; the LXX Ἰσσοῦμ which inaccurate as it is, all the more strongly attests the presence of שׁ, especially as in 1 Chr. they have Ἰσσοῦβ which precludes the idea of intentional assimilation; the Syriac has ܐܘܒ which seems an imitation of אִיב, Job.
3. is borrowed from the description of Isaac's wealth in Egypt Gen. xxvi. 14.
5. As the period, in which the circuit of the feasts of Job's seven sons was completed, is unknown to us, Delitzsch's observation about the careful avoidance on the part of the author of any allusion to the Hebrew Sabbath since Job made his atonement on the eighth day, is quite unnecessary. It is hardly probable that the seven sons issued invitations for their sisters to dine daily with them.

בִּרְךְ I see no objection to retaining the rendering 'blasphemy' or 'cursing', which suits 1 Ki xxi. 10 of Naboth; (Ps. x. 3) and the occasions in this book i. 5. 11, ii. 5. 9 especially compare xxxi. 30 with ii. 9. The Talmudic use בִּרְכַת הַשָּׁמַיִם for 'blasphemy' seems based on these passages. Such antiphrastic use is hardly liable to misunderstanding as Merx asserts, putting קָלִל into his text for בִּרְךְ. This very use of blessing as euphemistic for cursing is common in English colloquial parlance. For an example we may compare הַסֵּר 'good will' in Hebrew, but 'reproach' Prov. xxv. 10 and Aramaic generally. Schultens Delitzsch Davidson etc. consider it necessary to adopt the meaning 'renounce' which they derive from the so called valedictory use of בִּרְךְ Gen. xlvii. 10 Josh. xxii. 6. 7 which Merx rightly condemns

- i. 5. as mythical. Because blessing accompanied a farewell, it was not identical with it, else Jacob's determined cry xxxii. 26 might be deprived of all its force and pathos, by the translation "I will not let thee go, except thou say farewell to me". That the words mean some serious sin is evident from Job's rebuke to his wife ii. 10.
6. Satan. It is scarcely necessary to remark that the evil spirit, here and consistently throughout the Bible described as subject to God though more emancipated in the N. T., cannot have been borrowed from the Persian dualistic theory of a demon independent of and always in collision with God. He is rather as Merx designates him a pessimist. It is however noteworthy that the author treats him as if he were as much a myth as the lying spirit of 1 Ki. xxii. 22; for no allusion is made to any evil agent throughout the controversy or in the speeches of Elihu. The only passage which could be strained to bear such an allusion is xxiii. 17, and even then the authorship of evil is reserved as the prerogative of God.
20. גַּז of shaving instead of קָרַח or גָּלַח, only here Mic. i. 16 Jer. vii. 29; elsewhere properly of sheepshearing, also Am. vii. 1 Nah. i. 12 of mowing.
21. 'Return thither' i. e. by a figure of speech 'return to the bosom of Mother Earth'. This verse is borrowed and elaborated Eccl. v. 14 Sirach xl. 1.
- ii. 3. There is a point in God's speech ending with דָּנַמְךָ, with which Satan had i. 9 opened his attack upon Job. It is as much as to say "For nought does Job serve me? You incite me against him for nought".
4. 'Skin for skin.' What Satan intends to say is this. You have at present only assaulted Job in his outer circumstances, though each blow it is true has fallen nearer home than the last; you have as yet taken only one out-work after another, the citadel remains untouched. You have stripped off 'skin after skin', but you have not reached the flesh, to do this you must smite the man himself.  
 'rather than himself' בְּעַד־בָּשָׂר combines here the meanings of 'juxta' and 'pro'. A man will give away everything

- ii. 4. that lies about him even right up to himself, rather than that the blow should reach himself. As Satan immediately mentions touching Job's bones and flesh with a view to torture rather than destruction I translate the ambiguous  $\text{נפשי}$  'himself'; though in God's answer it is evidently used for 'life' as opposed to  $\text{אלי}$  'himself' i. 12.
7. The disease which attacked Job is described in language borrowed from Dt. xxviii. 35, the botch or boil of Egypt. The allusions to his disease are as follows; he has sleepless nights vii. 4; he is plagued with terrible dreams vii. 14 and insufferable torment vii. 15; he experiences sensations of suffocation vii. 15; his flesh swarms with worms vii. 5, xxx. 17; his skin sores run vii. 5; his extreme emaciation is described xvi. 8, xvii. 7, xix. 20 but xxx. 18 he seems to be so swollen that his garments are tight for him; there is a dread of infection xix. 13—17 but xix. 18. 19, xxx. 11 he is attending the law courts and sitting in the gate. We are told that Elephantiasis is incurable, yet ix. 18 Job complains that God suffers him not to recover as if relapse had occurred after partial recovery. His skin is black xxx. 30 but this is also the effect of famine Lam. v. 10. Altogether the account of the disease is too uncertain to be accepted as an accurate picture of the real sufferings of Elephantiasis, though the poet may have drawn from its symptoms to give colouring to his description.
8. At the loss of his property and family Job shaved himself and fell prostrate on the earth i. 20; now, so far justifying Satan's prediction, his mourning is more excessive he cuts himself (Jer. xvi. 6, xli. 5) and sits in ashes.  $\text{התגיד}$  so one MS De Rossi instead of the  $\alpha\pi : \lambda\epsilon\gamma$  :  $\text{התגיד}$  to scrape or scratch which does not suit the accompanying act of sitting in ashes.
9. I see no more reason for changing  $\text{עדך}$  into  $\text{עד אן}$  with Merx and LXX here, than I do for understanding  $\text{גם}$  below to be equal to  $\text{הגם}$  with Delitzsch.
10. Targum modifies the baseness of the women to their servile duties at home.  
I follow Merx in reading  $\text{אָתָּא}$  for  $\text{אָתָּא}$  and joining  $\text{גם אָתָּא}$

- ii. 10. to the preceding not succeeding clause. Thus the scanning is accommodated, the final use of  $\text{נ}$  observed, and Job's rebuke gains by the pointed astonishment. So Prov. xxvi. 4. As Delitzsch observes Job's wife is the model for Anna, wife of Tobit. Tob. ii. 14.

'with his lips' not added above, i. 22. The Targum deduces from this, that his *thoughts* were not so correct as they had been.

11. The names of the three friends and their respective homes are well chosen, so as to convey a meaning suitable to their character, and at the same time have the appearance of being strictly historic.

Eliphaz (Phasaël, later form) 'God is pure' cf. iv. 17. 18.

The Temanite 'Orthodox'.

Bildad 'Unsuckled' cf. בִּלְדָד בְּלִי-שֵׁם בְּלִי-חַיִּים viii. 11 his attempt at wisdom.

The Shuhite 'Reflective' both evidently satirical cf. xxvi. 2. 3.

Zophar זֹפָרָא, 'Morning brightness' cf. xi. 17.

The Naamathite 'Suave'.

It will be observed that the pseudonyms are derived from the first speech of each friend. How easily the first name might be regarded as historic we can see from the appendix of the LXX to c. 42 where he is identified with Eliphaz the son of Esau.

12. 'sprinkled dust upon their heads' cf. Lam. ii. 10 Ez. xxvii. 30.
13. seven days mourning so Joseph for Jacob, and the men of Jabesh for Saul.
- iii. 3. 'It is a man child' lit: a man child was conceived, observe the different tenses אִילַן הָיָה. Of course the night was the night of birth, perhaps הָיָה should be הָיָה Aramaic for הָיָה cf. Gen. xxix. 32.
5. 'reclaim it' i. e. may the chaotic gloom dispelled at creation resume its sway. The parallel might perhaps be better supported though at the expense of this beautiful thought by taking  $\text{נָסָה} = \text{נָסַל}$  in the Aramaic use 'defile', so Rashi and E. V. cf. Malachi i. 7. 12.

- iii. 5. 'Eclipse'  $\text{בְּחֹשֶׁךְ}$  not  $\text{בְּ}$  with Renan Delitzsch etc. something densely black, for root cf. Lam. v. 10 (Might not  $\text{הַמְרִיחַ עֶשֶׂן}$  Joel iii. 3 be akin). The Massoretic pointing agrees with the Targum 'as a bitter day'. Rashi supposes 'devils who rule in the day' and for the idea refers to Dt. xxxii. 24 Ps. xci. 6. Merx considers the last syllable to be reduplicated and reads  $\text{בְּחֹשֶׁר}$  (surely  $\text{בְּחֹשֶׁר}$ ) 'priests' cf. Hos. x. 5 but this suits neither the parallelism, nor the scanning, nor yet the play on 8.  $\alpha$ .
6. 'let it not join'  $\text{יִיחַד}$  for  $\text{יִיחַד}$  or  $\text{יִיחַד}$  so Targum suits the parallel 'nor come amongst the number of the months' better than the derivation from  $\text{יחַד}$  'to rejoice' as Rashi and Delitzsch.
7. 'sound of joy' rejoicing at birth. Targum strangely understands of cockcrowing.
8.  $\beta$  is to be connected with v. 9 so Merx, for  $8\alpha$  corresponds to  $5\gamma$  and they each terminate their respective stanzas. In which case the singular forms  $\text{יִרְאֶה יָמֵי נִשְׁפָּז}$  show  $\text{הַעֲתִידִים}$  in the plural to be wrong. In fact no sense can be made of this stichus as it stands, for the attempt of Renan Delitzsch etc. to understand it of a Chinese and Algerian custom for producing an eclipse by inciting a dragon to swallow the sun, does not suit the context, as it must be referred back to  $5\gamma$  not forward to what follows. Moreover beside Davidson's objection that there is no proof of the existence of such a superstition in Semitic lands, surely the custom referred to is rather to scare than encourage the dragon, to prevent than produce an eclipse. Most of the versions have been content with a literal rendering, but the Targum followed by E. V. read 'ready to stir up their mourning'  $\text{אֲלֵיחֶהֱקֵן}$ . All attempts to understand the animal crocodile do violence to the context, whether the idea arrived at be ( $\alpha$ ) men bold enough to rouse the crocodile cf. xli. 2 ( $\beta$ ) sorcerers skilled in safely accomplishing this feat, so Davidson, ( $\gamma$ ) or metaphorically 'evil spirits' with Lee and Carey. Verse 9 shows it to mean something connected with the dawn, and in xli. 9  $\text{לִיּוֹתֵן}$  is again found in connection with  $\text{עֲצֵזֵי שָׁהַר}$  upon which see



- iii. 8. Delitzsch who shows there was in Egyptian hieroglyphics an association of the crocodile with the dawn. There are undoubtedly astronomical myths cf. ix. 13, xxvi. 12. 13, xxxviii. 32 elsewhere in this book so that we have no hesitation in considering this to be like xli. 9 an enigmatical expression alluding to a constellation associated with the dawn, and read *כעת ירום ערר ליריחן*; *ערר* being employed in an intransitive sense to make a play on *אירי יום* at conclusion of the last stanza cf. also *עירי יהב* ix. 13; unless indeed the unknown myth intended the constellation to waken or drive up the dawn or morning star.
14. I cannot with Ewald Delitzsch Renan adopt the rendering 'pyramids' for *הרבות* on account of its similarity to the Coptic and Arabic 'chram'; for it can only be maintained in spite of the whole 'usus loquendi' of the Hebrew Scriptures. xv. 29 alludes to the custom of rebuilding and inhabiting desolate cities, so in Jeremiah and Deutero-Isaiah. Here mention is made of it Davidson thinks as illustrating the success and energy of the deceased kings. We may also ask when could the author or even Job himself have lived to speak of kings being in the habit of building the ancient pyramids.
16. I have eliminated *לא* as intruded from x. 19 introducing an idea not required here, and marring the scanning.
19. 'are one' *הוא* having the force of 'same' as Ps. cii. 28 the great and small sharing the same fate cf. Jer. xvi. 6.
20. There is a marked play here on Prov. xxxi. 6.
- |                          |                       |
|--------------------------|-----------------------|
| <i>למה ירחן לעמל אור</i> | <i>תנו שכר לאובד</i>  |
| <i>והירם למרי נפש</i>    | <i>וירין למרי נפש</i> |
23. Merx places this verse after v. 25 that *לגבר* may be in apposition to *לי*, but this breaks the intimate connection between v.v. xxv. 26 *לגבר* is goverued by *למה ירחן* v. 20. *וירסך בערו* used by Satan i. 10 of God's protection cannot mean otherwise here, cf. xxix. 2 for a similar allusion. With the adversative force Job employs *סגיר* xi. 10, xii. 14, xvi. 11 or *גיר* xix. 8 (Lam. ii. 7).
24. 'becomes my food' *לפני לחמי* ( $\alpha$ ) 'before my food' i. e. takes away my appetite, ( $\beta$ ) 'as my food' so Delitzsch cf.

- iii. 24. iv. 19. i. e. 'supplants my food'. In any case the idea is the same as Ps. xlii. 4.
26. The soliloquy terminates with a contrast to the supposed tranquil condition v. 13 the end of the first half.
- iv. 2. cf. Jer. xx. 9.
3. 4. expanded from Is. xxxv. 3. See Essay on the Author's Use of Hebrew Literature.
6. There is no need to transpose with Hupfeld and Merx the words in the second clause. In Is. i. 13 אֵין וְיַעֲרִיב we have the same arrangement for the sake of antithesis.
8. cf. xxxi. 3 for the idea. It is not possible that in Eliphaz's mouth עַל and אֵין should be associated with different meanings viz: here v. 6, and xv. 36; though the use in Psalms and Proverbs has affected translators in the first and last occasions. עַל has consistently throughout the book the meaning of 'vexation' or 'trouble' afterwards so prominent in Ecclesiastes. אֵין on the other hand, 'vanity' is used in these passages for 'disappointment' or 'misfortune', elsewhere in Job for 'worthless conduct' 'iniquity', but this meaning is unsuitable to v. 6 and therefore to iv. 8, xv. 36.
10. 11. Merx treats as a gloss, but they are not inconsistent with the scheme of stichi. The idea is the godless perish by the hand of God, like lions perishing from want and hunger being dependent upon God, cf. xxxviii. 41. Ps. xxxiv. 10, civ. 21. Lions are certainly not here used metaphorically for wicked men as Ps. xxii. 14, xxxv. 17. 10  $\alpha$  is interjacent, but 10  $\beta$  has nothing in common with Ps. iii. 7, lviii. 7 in accordance with which it is however taken by all. The breaking of the young lions' teeth is unsuitable in a description of their sufferings from hunger. As lions do prowl often in couples, read שָׁנִי for שָׁנִי; and take נִרְעָה from נִרְעָה cf. xxxviii. 41. not = נִרְעָה. it is for sake of scansion Nithpael cf. Is. xix. 14, Dt. xxi. 8. for Niphal.
- אֵין may mean 'wanders', but we should then expect 'in search of' rather than 'from lack of prey'; besides the application to v. 9 requires 'perishes'. Delitzsch refers as a parallel to Ps. xcii. 10 where however he renders 'perish'.

- iv. 14. 'all' כֹּל cf. Jer. xxiii. 9 not 'strong' as Merx. If however we refer to c. xxxiii. 15—19 where the later Elihu-author evidently quotes this passage we cannot but surmise that כֹּל may have been the original, 'the controversy or racking of my bones made me afraid'.
15. Merx following Targum reads שֶׁבַע 'whirlwind' for שֶׁבַע 'hair' but this is out of place in the vision of ghostly stillness depicted by Eliphaz. In the one case 15  $\beta$  is parallel to 15  $\alpha$ , in the other to 14  $\beta$ .
16. Merx with LXX reads  
 It stood and I recognised it not  
 I gazed still no form was before me  
 which destroys the scansion, making 16  $\alpha$  a hemistych and 16  $\beta$  unduly long. There is no paradox in our translation. Eliphaz was aware of an ethereal presence, whose shape he could not define.
17. כִּי has its emanative force here man cannot obtain from God the admission of his perfection and purity, when this is denied to the loftier heavenly creation. v. 18. As this connection is evident and maintained ix. 2 where Job quoting this substitutes כִּי for כִּי, it is strange that the comparative force of כִּי here should not have been completely exploded.
18. The application intended is elucidated by Eliphaz himself xv. 15, still further by Bildad xxv. 5. Job complains of change and misery in life; the answer is such changes are discernible also in the heavens, the moon and the stars have their light withdrawn at times by God, in both cases it is the impress of God's wrath upon imperfection. Continuance is to the pious Hebrew the only idea of perfection cf. Ps. cii especially vv. 26. 27; it is on this principle that the existence of death is by them accounted for as the result of sin.  
 'Saints' may be the departed souls of the righteous, so Job. v. 1 cf. Dt. xxxiii. 2 (?) or only their pious memory cf. Hos. xii. 1 such allusions are decided evidence of the late authorship of the book.

- iv. 18. 'servants' probably inanimate influences cf. xxv. 5.  
Ps. civ. 4.

הַחֵלֶב for הַלֵּל Delitzsch's objection, 'the half vowel still more the absence of the Daghesch will not allow this', is met by the fact that מִכֶּסֶּה for כֶּסֶּס is a well established precedent. Vide Ges. Thes. sub. voce.

19. 'Whose foundation etc.' the idea is twofold ( $\alpha$ ) the origin of man from dust ( $\beta$ ) the easy overthrow of a house thus erected on surface soil. Paul's *ἐπιγειος οὐρα του σαρκους* 2. Cor. v. 1 is indebted to this verse and 21. לַפְּנֵי עָשׂ 'as a moth' so most moderns. 'sooner than' cf. viii. 12. Merx's conjecture כִּבְנֵי is unnecessary.

20. 'All the day long' cf. Ps. ci. 8 מִבֹּקֶר לְעֵרֶב cf. Is. xxxix. 12. 13 i. e. every hour is witness to a death. There is no comparison here to the life of an ephemerid as Del:

21. A sudden change from 'clay houses' to 'tabernacles' the taking down of which is accurately expressed by נִסַּע so that יִהְיֶה must have the signification of 'cord', (tent cord properly מֵיִחַר cf. xvii. 11) not 'excellency' as E.V. and Davidson nor 'abundance' as Lee. 'Without gaining wisdom' cf. וְלֹא בַחֲכָמָה cf. xxxvi. 12.

- v. 3  $\beta$ . אָקִיב 'I cursed' so Aquila and Vulgate. This expression is out of place. Eliphaz was merely a spectator cf. Ps. xxxvii. 34 not the agent however indirect of the sudden destruction of the wicked which is God's prerogative Ps. xxxvii. 22. The LXX  $\epsilon\beta\sigma\omega\theta\eta$  = וַיִּבְעַר is a misreading for וַיִּעֲבֵר cf. Ps. xxxvii. 36 which I therefore restore as the most probable original reading.

5. With Merx and LXX I read קָצִיר for קָצִיר cf. xxiv. 6 the one is the harvest in the storehouse, the other might be still in the field.

I give the principal versions and translations of this verse before commenting upon it that its corrupt state may be manifest.

- LXX. For what they have collected the righteous eat, and they shall *not* (אֵל) be rescued *from misfortune*, their *wealth is exhausted* ('thorns' trop: = misfortune and צָרִים as from Rabbin: צָמָצָם to squeeze out).

v. 5. Syriac. What he hath harvested the hungry shall eat and for (ל) the thirsty (כצנין = צמאין) it shall be gathered, and the thirsty shall destroy his wealth.

Targum. What he hath harvested the hungry shall eat and soldiers shall drive off with weapons of war and robbers shall plunder his goods (ל = א = ל and צנין as from צנר a shield and akin to יין a weapon. This translation makes Eliphaz's remark pointed with offensive personality too soon).

Rashi. When the wicked man dies, the hungry shall come whom he oppressed in his lifetime and shall recover from his property what he stole from them. The judge (ל) shall apply his wealth to the use of the poor who is rescued from the weapons of the wicked. And each of the thirsty shall swallow what he stole from them in his life.

Metzudath Zion suggests ל = א and compares Jud. vii. 25. It is apparent that ל צנין is the real crux of the passage, which is usually translated by moderns 'right out of the thorn hedge'. Merx reads 'God' = ל and to complete the parallelism adds a fabricated fourth stichus. 'The Lord pours it out of their pitchers'. As the reference is clearly to the hungry, read ל = אלה 'these cf. xiii. 20, 1 Chr. xx. 8. And as the harvest is stored, the allusion to 'a thorn hedge' is out of place. I therefore obtain the meaning 'baskets' in the text from a comparison of אבא Dt. xxviii. 5 with אבא Ex. xvi. 33. As in xxiv. 6—10 Job maintains the opposite position to this of Eliphaz, the righteous poor, starving carry the harvest of the wealthy wicked; so in xxiv. 11 we have the author's own support in reading צמאין = צנין with the versions Renan and Merx against Gesenius Delitzsch etc.

7. Man is born with the inherited necessity to surmount trouble as young birds must learn to fly, this comparison is exact, while that of 'sparks' is by no means evident. This last meaning E. V. Ges. Del. Merx etc. (Renan has in his text 'fils de la poudre' and in his note 'l'oiseau de proie') is based on the assumption that the obsolete root

- v. 7. **רשע** means 'to burn' Ges: compares **רשע**, to which has been strained the meaning of the noun in the seven instances where it has occurred. The following are the passages ( $\alpha$ ) Deut. xxxii. 34 ( $\beta$ ) Hab. iii. 4 ( $\gamma$ ) Job. v. 7 ( $\delta$ ) Ps. lxxvi. 4 ( $\epsilon$ ) lxxviii. 48 ( $\zeta$ ) Cant. viii. 6 bis. where the testimony of the versions is clearly in favour of 'bird'.

LXX  $\alpha$ .  $\gamma$ .  $\zeta$  'bird'  $\epsilon$  'fire'  $\beta$ .  $\delta$ . corrupt

Syriac  $\alpha$   $\beta$   $\gamma$  'bird of prey'  $\epsilon$  fire  $\delta$   $\zeta$  corrupt.

Aq. and Sym. together or separately always 'bird' except in Cant. where they make conjectures. In Rabbinical authors the word would seem little used as Buxtorf only quotes the Targums on Ps. lxxviii. 48 **לִרְשָׁעֵי זָנוּר** which only shows their ignorance of its meaning but excludes the meaning of 'fire' as 'fiery fire' would be redundant.

The primary meaning of **רשע** seems to have been 'bird' as here and Hab (?); then 'arrow' as winged with a feather, so in Arabic **رشف** in Conj. viii signifies (so Lee, not in Freytag) 'sublatus fuit in altum' compare **رسق** 'sagitta jacta' roots with **ف** and **ق** seem often intimately connected. Ps. lxxvi. 4 'the arrows of the bow' and Cant. viii. 6 'the arrows of love are fiery arrows like the flame of Jah'. This passage conducts us to the third meaning 'lightning' thunderbolt' Ps. lxxviii. 48 or 'plague' Dt. xxxii. 34 as is frequently the metaphorical use of **רשע**. Delitzsch in his note on Cant. viii. 6 says that "Phœnician Inscriptions show a name for God **רשע רשע** or merely **רשע** which appears to correspond to *Zeus κεραυνος*". This does not subvert the primary derivation, as the metaphorical use sufficiently accounts for it. Moreover 'the hurler of winged arrows' is sufficiently sensible, while 'fiery arrows' should be **רשע רשע**

I will add as a specimen of Jewish exegesis, their paraphrases of this verse;

Targum. Man was created to toil in the law, but evil spirits fly on high.

Another. Man is born to toil, and his end is as the sparks which fall from the coal and rise so he flies away.

Rashi. Though a man do not sin, yet he receives toil for his sin by way of punishment, and is not like the angels

- v. 7. and spirits which fly away, over whom the devil and evil lust have no power  
Adding רשף means עוף a bird.
- 10 β. describes the irrigation effected when the streams are full.
11. In vv. 11—15 we have distinct reminiscences of Hannah's Song. 1 Sam. ii קרית 'mourners' so xxx. xxviii Pss. lit: 'black' either in clothing or eyes heavy with grief cf. xvi. 16.  
ישג 'reach to health' or prosperity cf. Ps. lxix. 30 for the same idea and expression. ישועה—השגה
- 12 β. lit: 'And their hands do not wisdom' i. e. fail in accomplishing their wise plans. חכמה from חס is exactly 'essentia' and in the Bible always means 'true wisdom' cf. even vi. 13.
13. Quoted by Paul 1 Cor. iii. 19 נמחה equivalent to our 'despatched' of swift execution.
15. from the sword viz from the mouth in apposition.
- 16 β. cf. Ps. cvii. 42.
17. There is no need with Merx to eliminate הנה as the line scans well.  
Hinn'ashrey enosh yokichen' eloh
19. I have followed Renan in paraphrasing this verse, as a mere translation fails to convey the poets' idea. cf. Mic. v. 4.
21. Lit: as Delitzsch 'When the tongue scourges', see v. 15 which accounts for its mention immediately after the sword.
- 23 α. refers to 22 α, as 23 β to 22 β. The soil by its stoniness shall not cause famine. Is this the origin of Matt. iv. 3, as Ps. xci. 11 is of Matt. iv. 5. 6.
24. 'visit' = 'punish' cf. xxxv. 15.
25. 'words of uprightness' cf. xxxiii. 3. The application to Job is quite evident, there is no need to read ישר as Merx.
27. This verse apparently falls into a tristych

הנה זאת הקרונה  
כן היא שמענה  
ואתה דע לך

- v. 27. LXX and Syriac therefore point שְׂמֵעָנָה. But apart from the fact that both scansion and scheme of stichi are thereby destroyed; c. xiii. 1 shows the reading of the Massora to be correct.
- vi. 2. As Job is here defending himself against Eliphaz's taunt of grumbling v. 2 one feels tempted to translate יִשְׂאוּ יָדָי by 'counterbalance' 'weigh equal' viz: his grief and its cause. The verbs נָשָׂא נָשַׁל כָּלָה all signifying to raise are also used in the sense of weighing. Gesenius followed by Delitzsch refers the connection to the act of the person holding the scales up to permit of their being suspended and compares the Latin *pendere* 'to cause to hang' to weigh. But it is more natural to suppose the Hebrew idiom to have originated in the action of the scales themselves, that these verbs obtain the meaning 'to weigh' because weights are put in one scale to raise the object in the other. Thus in Is. xl. 15 הֵן אֵיִים כִּדְקֵי יִשׁוּל 'Lo the isles as a speck which raises the scale', the idea is 'the isles are light as dust' cf. the previous clause. In this passage we have the idea that Job wishes them both to be weighed, not however simultaneously for in v. 3 it is his calamity alone which weighs more than the sand. Just as in Ps. lxii. 10 לַעֲלוֹת יָדָי the Psalmist means both the honourable and the mean man are severally lighter than vanity.
3. לַעֲנוּ for לָעוּ cf. xxxiv. 7 where Elihu quotes this and the next verse.
4. β. my spirit imbibes the poison cf. xxi. 20; not as Delitzsch, the poison drains my life.  
 γ. יַעֲרֹוּנִי 'trouble me' instead of יַעֲרֹוּנִי 'arrayed against me' in which is no sufficient force. LXX Ἰερικωνί Merx יַעֲרֹוּנִי.
6. 'juice of the mallow' with Renan, following the Syriac rendering which Gesenius admits not to be despised. Most moderns adhere to the Rabbinical 'white of an egg' חֲלֵמָה being for חֲלֵמוֹן 'yolk of an egg'. The LXX γευμα ἐν ῥημασὶ νενοῖς is either a feeble attempt resulting in confusion to explain the metaphor, for טַעַם is taken literally; or they may have read בְּרִיק כְּלֵמָה, adding by their trans-



vi. 6. lation of ללמור to the store of Arabisms found in this book.

That they should have read ייק is the more probable as the Arabic translators of the Peschito render צנינה by زيق.

7. has a chiasitic reference to v.v 5. 6 thus 7 $\alpha$  'my soul refuses to touch' refers to v. 6 unpalatable food, 7 $\beta$  'though hungry it loathes my food' is contrasted with the habits of animals whose wants are supplied v. 5. The idea is, I cannot refrain from complaining over my sufferings, and my soul though yearning for God's consolation cannot endure the thought of it, albeit it is as necessary for it as its sustaining food. Such a connection is required by the arrows and terrors of God v. 4. To understand a petulant repulse of Eliphaz's consolation as Del.: etc. is quite out of place here and inconsistent with the calm reproof and argument of v.v 14—26.

The Massoretic text is corrupt. It is however defended by Ges. Ew. Del. Dav. and others who agree in rendering 'the same is as my loathsome food'; and indirectly, by Rosenmüller who considers כדוי an error for כדוי in sense of 'as my food' cf. Jud. vi. 5, vii. 12, by Böttcher who translates 'such is my food in accordance with my disease', and by Hitzig who by application to the Arabic obtains the meaning 'morsels of my food'. All of these are strained and unnatural.

The LXX 'they are repulsive to me like the stink of a lion', adopted by Merx, attests as also the Peschito the corrupt condition of the text.

In xxxiii. 20 we have the clue to what was the original reading. Elihu is fond of quoting previous expressions, and the ἀπ. λεγ. there זחמה suggests that here the ז has dropped off from before חמה after the occurrence of י in נשתי. The reading בראבה 'in hunger' of the body, 'anxiety' of the mind, required by v. 5 has been carelessly transcribed from dictation and become כדוי then כדוי.

9. Job nearly approaches to his wife's counsel ii. 9 but he adds v. 10 to show that his desire for death is unmingled with any impiety.

13. is a reply to Eliphaz iv. 34 and not an expression of

vi. 13. doubt that God can afford him help as LXX and Merx reading  $\text{בִּי}$  for  $\text{בִּי}$ . The whole may be paraphrased, The strength and wisdom with which I comforted others can hardly be expected to avail for myself after my experience of accumulated misfortunes.

14. Intimately connected with the preceding verse and following paragraph. Though I cannot derive comfort from myself, surely I have a right to expect it from my friends, how unjust then for them to accuse me of impiety when their conduct is the cause of it.

$\text{לֹא־יִמָּצֵא}$  Inf. with Gerundive force cf. Ew. Gr. § 280  $\alpha$   $\text{מֵס}$  from  $\text{מָסַס}$  cf.  $\text{לִרְד}$  from  $\text{רָדַד}$  Is. xlvi. 1 also  $\text{שָׁךְ}$  from  $\text{שָׁכַךְ}$  Jer. v. 26. By this pointing better sense and connection is arrived at, than by taking  $\text{מָס}$  as 'the afflicted one' as Mas-sorah and most commentators. The Targums and LXX have the idea of rejection, whence Merx substitutes  $\text{מִנֵּי}$  for  $\text{לֹא־יִמָּצֵא}$  Metzudoth Zion and David so also Hitzig take  $\text{חָסַר}$  in the signification of 'reproach' which is quite out of place. Rashi though abiding by the Targum admits that  $\text{חָסַר}$  may be joined with  $\text{לֹא־יִמָּצֵא}$ . It must be observed that in the Targum, 'the friend' is the sufferer not the visitor 'Fear of God deserts him who withholds pity from his friend', also unsuitable to context.

15. Torrents a symbol of instability cf. Jer. xv. 18.

16—20. This emblem is treated in detail. The torrent is black from depth and from the coldness of the slowly-melting snow and ice it carries along.

18. This verse may be rendered 'The caravans change their route (go out of their way to seek the stream) and perish'. If so its proper place is after v. 20. It seems better however to continue the parable, the stream is dried up, its bed is filled with sand and the lessening rivulet meanders through the loose sand till it is dried up. cf. viii. 13 where Bildad purposely employs the same comparison for the fate of the wicked.

20.  $\text{בְּשֹׁמֵר}$  for  $\text{בְּשֹׁמֵר}$  so Merx Targum and Syriac. For a similar picture of combined disappointment and shame at the not finding of water cf. Jer. xiv. 3.

vi.21 $\alpha$ . Job's application is short, 'E'en so have ye now been', I find the depths of your stream of consolation dried up by the heat of adversity.

21 $\beta$ . has no connection with 21 $\alpha$ . The brethren were the stream, they could not experience the fear and shame of the caravan which is Job. It is rather a transitional introduction to v.v 22—24 לָא belongs to 21 $\beta$  not 21 $\alpha$ . 'Ye fear a causeless fear' lit. Without seeing dismay ye fear cf. Ps. liii. 6 and for the converse Job's own experience iii. 25. We thus dispense with the alterations לָא for לָא Qree, לָא for לָא Verss and Ewald, and with the interpretation לָא = nothing as Targum and Delitzsch who compares Dan. iv. 32. With all these interpretations חרה is understood of Job's 'calamity', but more accurately its force is subjective 'dread' 'dismay' Moreover it was not the mere sight of Job's misfortune which dried up their sympathy, but as he suggests v.v 22. 23 the fear that he would appeal to them for charity.

23. quoted from Jer. xv. 21.

26. דברי נואש opposed to לרעה ; מלים their words to Job's despairing utterances.

27. Job has taken offence at Eliphaz's implications of his guilt iv. 7, v. 3—5, and begins here the imputation of imaginary heinous crimes, which afterwards forms subject of retort from Eliphaz xxii. 6—9. Strange as such petulance appears to us, we may not on that account adopt Merx's acute alteration after xix. 5 תגדילי for תפלי and תכחי for תכרי, besides the application of 'orphan' to Job is simply ludicrous.

29. 'Let there be no more עולה' for you said v. 16 'עולה hath closed her mouth'.

Carey's idea that שני may be an old 1 per. Imperative is worthy of attention cf. אמרי ix. 27. Perhaps we should read ושברי here אמרה there. Job has invited the friends to reply and then follows a whole chapter; the repetition of the invitation 'Return ye' is lame, but an introduction to the continued speech is natural and necessary 'I have more to say' 'I too will return'.

- vi. 30. The intimate connection between this verse and vii. 1 is established by Elihu's reference xxxii. 21. 22.
- vii. 1. In Job x. 17, xiv. 14 Is. xl. 30 Dan. x. 1 צבא means the term of military service, a fixed appointed time the root of צבא being akin to צוה, צו. The metaphor being derived from the life of the soldier, as דק xiv. 13 etc. is from the laws of inanimate Nature.
2. Delitzsch says 'ק can never introduce a comparative clause except an infinitive' and therefore supposes an elision of the relative, of which an undoubted case is xi. 16 'thou shalt remember as water (which) is past' and renders here 'like a servant (who) longs'. But ix. 26, xiv. 2, xx. 8 etc. and this passage gain more force by taking the natural order of the words 'as a servant longs'. In this manner the connection is with v. 1; in the other with v. 3.
7. cf. Jer. xvii. 6.
8. play on Is. xxxii. 3 Zophar xx. 7—10 quotes 8—10.
9. This with xiv. 10—14 is conclusive proof that the author of Job had no authoritative tradition on the subject of resurrection or immortal life.
12. 'Sea or sea monster' Delitzsch understands the Nile and the crocodile.
15. cf. Jer. viii. 3. Merx has acutely joined מאסתי from v. 16 to this verse, which makes an antithetic parallel to ורובתי. We must also read with him מעצבותי for 'מעצב' cf. ix. 28 against Massora and Versions, as sense can otherwise be obtained only by fanciful interpretations.
16. 'I shall not live alway' cf. x. 20, so parallel to 'my days are vanity'. 'I would not live' is a forced rendering as parallel to מאסתי if retained in v. 16. Merx recognised that נצר האדם is an interpolation in v. 20. I have restored it here where its presence is evidently needed before הדל ממני and v. v. 17—18. נצר. 'preserver' not 'observer' cf. x. 12. In vi. 9 Job sought positive destruction, here he solicits negative if God will only withhold his protection.
17. 18. A complaint of God's minute inspection, adapted from

vii. 17. Ps. viii. 5, where it is the subject of humble gratitude, cf. also Is. xxvii. 3.

20. cf. Lam. iii. 12. 'Have I sinned how do I affect thee, wherefore hast thou etc.' so Delitzsch and Elihu xxxv. 6 against Ew. Ols. I have paraphrased in the text to show the force.

'to myself' לִי following Kethibh Peschito Targum against LXX and Jewish tradition לִי 'burden to thee o God' which is the origin of the misreading אכסי xxxiii. 7. A thought out of harmony with the passage, for Job wishes rather that God would find him burdensome and leave him. The extra syllable mars the scansion. The burden is explained xiii. 26 to be the past sins of his youth.

21. Merx with LXX reads רשע 'forget', which is supported by Zophar xi. 6 also xiv. 7; and is a better parallel to רשע (cf. παρσις Rom. iii. 25) than רשע 'pardon', which is moreover opposed to Job's assertion of innocence.

21γδ Job intentionally expresses himself in words similar to iii. 13. As he was not allowed to lie in the grave as a babe before experiencing trouble, why may he not now do so as an escape from it.

viii. 2. Job had said 'The words of one in despair ye count for wind' or mere breath vi. 26. Bildad says 'Nay thy words are like a violent wind'.

6. As without 6β this chapter falls into 7 stanzas of 6 stichi each, it has been regarded as a gloss. So Merx who puts it in brackets. But 6βγ are parallel to 7αβ. We translate 'Though now he be stirred up against thee yet he will etc.' (cf. xiv. 16 כִּי עָרָה) for עִיר עַל has always an adversative cf. Is. xiii. 17 Jer. li. 1 2 Chr. xxi. 6; not as Ewald and Delitzsch 'Surely he will care for thee and restore thee'

צִדְקָה thy righteous dwelling of Jer. xxxi. 23.

7. cf. Jer. xxxi. 17.

11. Vide Note ii. 11. If this verse is read together with vi. 5 the intentional assonance is manifest.

12. cf. Ps. cxxix. 5. 6 too worthless to be gathered. Other-

- viii. 12. wise we might suspect the insertion of  $\text{לא}$  and translate 'It must be gathered while yet green'.
13.  $\text{אֶהְיֶה}$  is to be preferred to  $\text{אֶהְיֶה}$  of LXX and Merx, as it is subject to  $\text{יִאבֵד}$ , and there is thus an application of the phrase from Job's parable vi. 18.
16. 17. are an expansion of Eliphaz's saying v. 3. 'I saw the ungodly taking root'.  
 'flourishes in the sunshine' cf. Jer. xvii. 8 'does not fear when heat cometh'.
- As the roots of the plant are on a heap of stones for the sake of elevation, and the plant itself clings to the wall it is more probable its tendrils in such a case would be found on the roof rather than the garden. It is also better suited to the idea of flourishing in the sunshine cf. Ps. cxxix. 6 read  $\text{גִּנְיָו}$  for  $\text{גִּנְיָו}$ .
17. The Massora  $\text{בֵּית אֲבָנִים יִהְיֶה}$  'beholds a house of stones' is senseless. Read  $\text{בֵּין א' יִהְיֶה}$  'holds on between the stones'.
19.  $\text{מִשׁוֹשׁ דְּרָכּוֹ}$ . Del. 'his joyful course' satirically, but surely  $\text{הֵרַךְ מִשׁוֹשׁוֹ}$  would express this better. LXX  $\text{καταστροφη}$  suggests  $\text{מִשׁוֹשׁ}$  cf. xxxi. 8 (not  $\text{מְשִׁיבָה}$  as Merx) 'the uprooting' which I restore, antithetic parallel to  $\text{יִצְמָחוּ}$  and play upon  $\text{מְשִׁיבָה}$  v. 3.
20.  $\beta$ . phrase from Jer. xxiii. 14.
21. cf. Ps. cxxvi. 2.  $\text{אֵי}$  whence perhaps the confusion  $\text{עֵר}$  for  $\text{עֵר}$ .
22. cf. Ps. xxxv. 26.
- ix. 4.  $\text{הֵם לֵבָב וְאֵינָם יָדְעוּ}$  is a more exalted expression for the same idea Jer. xxxii. 19  $\text{וְרַב הָעֵלְלִיָּהּ}$  adverbial 'without knowing it', before they know it', 'suddenly' =  $\text{כִּמְעַי רָגַע}$ . So Carey cf. Ps. xxxv. 8 Is. xlvi. 11 Prov. v. 6. Not connected with next stichus as Delitzsch, as if the mountains were in ignorance of God's plan; nor corrected as Merx  $\text{יִרְעוּ}$  'without being broken' as if an instance of God's care and power. This divine prerogative seems to be the origin of Christ's test of faith Matt. xvii. 20.
9. 'Chambers of the south', by comparison with xxxvii. 9 these seem to be the storehouses of the South winds,

- ix. 9. like the cave of Æolus, not constellations of the Southern Hemisphere. Their mention here is due to the stormy association of the Pleiades. It seems probable that this hemistych ran originally thus מזרות והררימין the first word having dropped out from the similarity of letters, cf. xxxviii. 32 where it is found in the same company ברימה כסיל עש.
11. God's presence is as incomprehensible as the imaginary vision of Eliphaz iv. 15. 16 whence the phrases are derived.
- 13<sup>n</sup>. borrowed from the refrain so oft repeated Is. v. 25, ix. 12. 17. 21, x. 4, 'For all this his anger is not turned away'.
- β. We have here "probably a myth connected with such names of the constellations as *κητος* and *πριουσις*. (Ew. Hirtz. Schlott. Ren.) The poesy of the book of Job even in other places does not spurn mythological allusions and the phrase before us reminds one of the Hindu myth of Indras' victory over the dark demon Vritras, who tries to delay the descent of rain, and over his helpers". Delitzsch.
16. The Massoretic text is meaningless. If God answered him Job must be sure he had first heard his cry. I therefore adopt Merx's slight but important alteration 'I could not be sure it was his voice I heard', making the difficulty a doubt as to identity.
17. 'aims at' 'hurls at' not 'crushes' שיה always means even xxxiii. 21, Gen. iii. 15 'makes for', 'aims at' and is connected with the root שאה v. 5, vii. 2 'to desire'. Job speaks of God aiming as with a bow, cf. for expression and sentiment xxxiv. 6.
19. No alteration necessary as Merx. There is an allusion to v. 4. היעני refers to דכב לבב cf. Jer. xxxii. 19 היענה.
20. The reading 'my mouth' is untenable, because Zophar's argument xv. 6 'thine own mouth not mine shall condemn thee' would be pointless, if Job had said here 'my own mouth convicts me'; and because some utterance of God is required here by v. 19 cf. also v. 28. Therefore with Ols: and Merx read פי for פי.

- ix. 21. 'I know not my own self' may mean 'I have not sufficiently examined myself', or 'Even I myself do not know' with either of which 'my mouth convicts me' v. 20 is inconsistent. אמת דיי must be viewed with Merx as an interpolation.
24. If no word at the end (cf. יבויני xxiv. 25) Job sees no alternative power to God's which brings evil on the world, and has therefore no belief in Satan.
25. 26. The idea of vii. 6, 7, repeated with fresh imagery derived from Is. xviii. 1, 2 swift messengers and ships. The reading אבה is attended with some difficulty. It is best derived from the Arabic and then signifies 'reed' cf. Is. xviii. 2. Other interpretations are ships of 'desire' and of 'hostility'. Delitzsch see his note here thinks אבן a possible conjecture 'swift ships', from a custom in descending the Nile of accelerating the speed of a boat by fastening a stone at its prow. Perhaps אביה was the original 'winged ships' cf. *πτερα νηυσυ* Od. xi. 125, then we have a parallel in Is. xviii. 1 זלצל כנפים 'winged boats' see Merx's note on Job xl. 31 where he compares the Coptic *gagetol* to the Hebrew *tzitzal*.
29. If I am guilty, why not kill me outright, why let me continue this vain struggle for life, if I am to perish as a culprit at last.
30. Same idea Jer. ii. 22. 'White as snow' כמי for במי with Merx; certainly not 'in snow water' as Delitzsch etc. nor 'in snow' Renan, each of which is meaningless, ברי again always means purity cf. xxii. 30 and here = נקיון cf. Ps. xxvi. 6, lxxiii. 13. בריה is 'soap'.
33. לֹא for לֵא as Merx. The presence of an arbitrator would produce the result he prays for in v. 34. לֹא יֵשׁ = לֵא or אֵין occurs nowhere else. לֹא יֵשׁ is a play on אֵישׁ v. 32 whence the error in the Massora.
35. 'For it is not thus in my opinion'. I have been dealing on the assumption of my guilt v. 29 seq. but I maintain my innocence (cf. xxvii. 5). Observe v. 2 where he began with the admission 'it is so'. Delitzsch takes כֵּן in sense of 'nothing' cf. Is. li. 6 perhaps derived from כֵּן 'a



- ix. 35. gnat', = worthless; here 'I am not worthless'; the Hebrew would admit of being rendered 'Still I am not right in my own opinion' cf. כן Gen. xlii. 11 2 Ki. vii. 9.
- x. 1. קצתי בהיני נקטה נשני בהיני cf. Gen. xxvii. 46
3. The LXX ἀδυνατώ = אֵשֶׁק cf. Dt. xxviii. 29. 33 not as Merx אֵשֶׁק. If it were not for the practice of making anagrams in this book, one would feel tempted to read אֵשֶׁק cf. ix. 20.
8. With Merx and LXX read אֵשֶׁק תִּשְׁבֹּב for אֵשֶׁק תִּשְׁבֹּב. Such a change in God's plan from moulding to demolition is amplified v.v 12—17.
- 15γ. is the commencement of a new strophe. I translate with Rosenmüller De Wette Merx.
16. An image, derived from the conduct of a lion towards the prey it has seized cf. xix. 6 with which it plays seizing it again and again and shaking it if it attempts to avail itself of its freedom cf. xvi. 9. Vide Dr. Livingstone's anecdote of his own experience. גָּאָה in its Hebrew sense 'raise' affords little meaning I have therefore taken the Arabic جَأَى to seize. It is from not recognising this simile in Ps. xxii. 17 that the reading נִאֲרִי was changed to בָּרִי. God is compared to a lion Hos. v. 14, xiii. 7.
- 17γ. 'Vicissitudes and a fixed destiny' see note on vii. 1 also cf. below v. 20. Delitzsch and others render 'Continuously advancing troops and a host', which is out of place here, the image of warfare is not introduced till c. xvi and c. xix. The vicissitudes alluded to are manifestly v.v 12. 16. 17. God's mercy and anger.
19. 'I should be as I had not been' cf. Ob. v. 16.
20. I restore יָמֵי יְהוָה with LXX, for יָמֵי יְהוָה cf. Ps. xxxix. 6. Zophar's remark xi. 17 is an allusion to this and the following. Ps. xxxix. 13 also has much in common with the whole passage.
- xi. 1. As Zophar is quoting Job's words vi. 10, x. 7 there is no need for Merx's change to oratio obliqua.
6. Wisdom is double cf. Eccl. vii. 14 Sirach (LXX. 36) xxxiii. 15. Merx's translation 'How wonderful they are

- xi. 6. in their essence' is an enigma. It is further strange, after his alteration vii. 21, that Merx should have deemed it necessary to alter יֵשָׁה, which has its reference there, into יֵצָא.
7. הַכְּלִיָּהּ is certainly 'limit', but from context of the *mind* or *wisdom*, not as Delitzsch of the *existence* of God. This reproof of Zophar's is hardly required after Job's admission ix. 10 cf. Eliphaz's statement v. 9.
8. גְּבוּהַ שָׁמַיִם 'highest heaven'. גְּבוּהַ שָׁמַיִם xxii. 12 'high as heaven' cf. Is. vii. 11.
11. Sees sin without regarding it cf. v. 6, vii. 21 Numb. xxiii. 21 Act. xvii. 30 Rom. iii. 25.
12. For various renderings of this verse see Delitzsch. For a similar idea to 12 $\alpha$  cf. Prov. x. 8. 10 Hos. iv. 14, in these passages there is a wonderful assonance between הַלְּבָבִים and הַלְּבָבִים, as it would make a good play on הַלְּבָבִים it may possibly have been the original here. אִישׁ נִבְיָה for an 'empty headed man' seems a play on אִישׁ נָבוֹן a prudent man cf. Gen. xli. 33.
- As אִישׁ נִבְיָה Gen. xvi. 12 is a phrase with which the author must have been acquainted (Vide Essay on The Author an Israelite and observe his use of Genesis) אִישׁ נִבְיָה most naturally means 'the colt or offspring of such a wild man'; it is a metaphor not a simile as Merx or proverbial oxymoron as Delitzsch.
15. 'be purified' reading with LXX Targ. and Merx מִזְקָה for מִזְקָה, cf. viii. 6 which supports this idea, while itself is supported in the hostile meaning מִזְקָה by יֵעִיר עַל here.
17. Zophar 'the cheerful' promises Job a future restitution in words which repeat and play on his own dismal expression x. 20—22.
19. 'great ones' cf. Prov. xix. 6 Ps. xlv. 13 not 'many' as Delitzsch. The first speeches of the three friends end each with a prophecy which is fulfilled c. xlii, and there it is 'chiefs' not 'crowds' who solicit Job's intercession.
20. Merx's addition 'For with him are wisdom and might' with the Alex<sup>no</sup> LXX is strangely out of place.
- xii. 3. 'I am not a whit inferior to you', 'weigh no less' cf.

- xii. 3. Jer. xlii. 2 'Let now our supplication have weight with thee'. נפל the thing weighed 'falls' in the balance till it rises by putting standard weights in the other scale. cf. note vi. 1.
4. שָׂחֵק the second time Inf. abs. referring to God cf. ix. 23 where he accuses God of making sport of his afflictions.
5. לַפֶּתַח 'misfortune' with ל, not לַפֶּתַח 'a lamp'.
6. cf. Jer. xii. 1. Lit: 'Even to him into whose hand God has brought' cf. xxii. 18a. ל is resumptive from לַמַּרְגִּיזִי.
7. Creation is as capable of proclaiming God's Almighty power as the tradition of the ancients viii. 8. וַיִּרְדּוּ to be viewed with Merx as a gloss from next verse, here it destroys the scansion.
8. שִׁחַ 'reflect' better parallel than taken as 'shrub'.
11. cf. vi. 6. 30, which together with v. v 2 and 3 here show the next verse to affirm his own claim to wisdom as being an aged man. This is the ground of Eliphaz's retort xv. 10.
14. cf. Jer. xiii. 19. A city destroyed its walls levelled with the dust, and another besieged; such antithetic parallelisms here are Job's reply to Zophar's xi. 6 statement that wisdom is double.
16. cf. Jer. xx. 7 'thou hast deceived me and I was deceived'.
23. From v. 17 the author has been employing synthetic parallelisms, therefore as 'multiplies' suits the context best as meaning for מַשְׁבִּיחַ, so 'forsake' is the best for יָנַח (נִיחַ) cf. Jer. xiv. 9, thus Syriac ܢܚܢܐ. Thus 'multiplies' 'destroys', and 'extends' 'forsakes' find their several parallels.
- xiii. 3. Zophar xi. 5 and Eliphaz v. 8 had recommended him to speak with God, Job here expresses his willingness to do so.
6. תִּזְכֶּהּ with Merx and LXX cf. xxiii. 4 suits scanning and parallelism.
8. cf. Jud. vi. 31. Will ye plead for Baal?

- xiii. 9.     התל to be foolish cf. xvii. 1. There is an allusion here to the הלה iv. 18 with which by implication Eliphaz had taxed Job.
12.     The author through Job's mouth expresses his contempt for proverbial generalities cf. Bildad viii. 8. Job also retorts on Eliphaz iv. 19 that he Eliphaz is also a tenant of a clay house.
14.     cf. Lam. i. 14 Ps. cxix. 109 על מה repeated from close of last verse is to be omitted with LXX and Merx.
15.     The determination to give איהל the meaning 'wait' has led to the unnecessary alteration of אל whereas 'I will not delay' is Job's idea (cf. xiv. 14 and Elihu's advice xxxv. 14) he now sees urgent necessity for adopting the course he had considered hopeless ix. 14. 32.
17.     אפחל Aphel from החל cf. Dan. ii. 16 also אפחל Is. lxii. 3; for Eliphaz in his retort xv. 17 quotes this and v. 1. The Massoretic pointing as substantive unnecessarily provides argument for a still later date of authorship.
19.     He is not afraid of God's impeachment cf. Is. 1. 9 Rom. viii. 34; he cannot refrain from speech cf. v. 15.
20.     The negative אל destroys the sense as the two requests are positive, 'withdraw' with which 'that thy dread may not terrify me' is only co-ordinated, and 'call'. The LXX omit אל. I point אל = אלה (cf. note v. 5) which restores the sense. Only grant me these two things'. There is a wonderful similarity of thought and expression between this passage xiii. 19. 20. 'Now were I silent, I should die. Only grant me these two things' and Prov. xxx. 7. 'Two things have I asked from thee do not refuse me them ere I die' אל שרית cf. שרית Ps. lxii. 12.
22.     here and xiv. 15 Job has lost his fear of not recognising God's voice ix. 16.
23. 24.     the thought of vii. 20 repeated.
25.     The driven leaf scaring by its rustling the timid is a frequent metaphor in Scripture, cf. Lev. xxvi. 36 'And the sound of the driven leaf shall pursue them'. It is therefore more natural in the context to take ער, as frequently, in the intransitive sense 'Canst thou being scared

- xiii. 25. by such a trifle, take me for thine enemy'. And for the second clause, an emblem of vain continued pursuit of a worthless object cf. xxx. 15. 'Terror chases my nobility as the wind (pursues the stubble)'.  
 26. cf. Jer. xxxi. 19.  
 27. על החקק meaning combined from חקק to carve חקק to encircle, cf. Prov. viii. 27 על פני החום. Here in a sense of limit, cf. xiv. 5 חקי and xix. 6.  
 28. In the present position of this verse the 3<sup>d</sup> person must be by synallage for the 1<sup>st</sup> cf. xiv. 3, but its sense is connected with next chapter; where however as there is an evident connection between v. v 1 and 2, it cannot with Merx separate these but rather belongs to v. 3 where על זה has a contemptuous reference to this verse.  
 xiv. 4. A simple form of the doctrine of Original Sin. cf. v. 1. Man born of woman impure cf. xxv. 4 John iii. 6. לא אדם a hemistych with Delitzsch, but better a gloss with Merx, Ewald reads לו 'Would that some one could'.  
 5. 6. correspond to vii. 1. 2. As there the noontide rest in the shade, and the wages are subject of expectation; so here the rare holiday is craved after, typical of the grave. Job desires God to cease from urging him as a taskmaster, and to let him drag on till he is released from labour by death cf. iii. 17—19.  
 7—9. cf. Is. x. 33. 34 also Dan. iv. 23—26.  
 10. חלש unless by hysteropteron for 'is sick and dies' is wrong. LXX *παύει* suggests ויהלך (not ויהלך as Merx) 'and passes on' or away (cf. 1 Sam. x. 3) which forms an excellent parallel to ויאיי.  
 11. 12. Another contrast from nature with the fate of man. Seas ebb but they flow again, rivers are dried up but are restored by the mountain torrents; whilst man dies, never to rise again as long as the heavens endure = for ever cf. Ps. lxxii. 7. 17. See note on vii. 9. Also cf. Jer. li. 57 'they shall sleep an eternal sleep and never awake'.  
 13. is a vain expression of desire for resurrection and restoration.

- xiv. 14. It has been taken for granted that this verse is a continuation of the desire of v. 13, so that 'the change' waited for is the release from Hades. This verse is however in contrast with v. 13 and resumptive of v. 12. 'If a man die shall he live again? No'. Num mortuus redivivus? Still the question remains, What change is then referred to? The Jewish expositors say Death, but v. 15 is opposed to this. *יְהִי כִּי יָמוּת* relates to *יְהִי כִּי יָמוּת* v. 7. As there is no certainty of any restitution after death, I will as long as I live steadfastly hope for a change for the better; though left denuded of all like a bare stump. I know vitality is left in me, if God will only have favourable regard towards me I shall blossom again like that stump revived by water. This idea of restitution in this life is expressed more confidently xix. 25—27.
- 15 $\alpha$ . cf. xiii. 22. 15 $\beta$  is a hopeful alteration of x. 3 $\beta$ .
16. Though now God observes all his sinful ways xiii. 27 he will then grant his request vii. 21 and put away all his offences. Surely comparison with xiii. 27 requires the translation 'Thou wilt not observe my sins' which requires further that *חַטֹּאת* be taken as Inf. Abs. which continues, "sealing . . . and sewing up" cf. 2 Sam. xvi. 13 *הַלֵּךְ וַיִּקְלַל* which equals *יִצְוָה וַיִּמְקַלֵּל* cf. v. 5 the more ordinary construction.
18. 19. This parable from nature is a contrast to the two preceding v. v 7—9, 11. As the hill is slowly and irrecoverably destroyed by the action of water, so hopelessly and gradually does God destroy man's hope. If it were not for the following verse, one would be tempted to *הָאֵבֶרֶת* 'which perishes'.
20. 'changed his face' making it rigid in the pangs of death.
- xv. 2. Eliphaz here more distinctly than Bildad viii. 2 refers to Job's remark vi. 26.
5. *וְהִבְהִיר לְשׁוֹן עֵינָיו* is a play on *מִלִּין חֶבְדָּן* xii. 11 cf. vi. 30 as well as a retort on the sentiment therein contained.
8. cf. Jer. xxiii. 18.

- xv. 10. As Eliphaz takes offence at Job's claim to age xii. 12 it has been conjectured he was the oldest of the three friends.
11. As Job xiii. 4 had called them רַעֲמֵי אֱלִל, Eliphaz tells him that in rejecting their consolation he is rejecting God's אַל הַנְּחֻמֹת אֵל another paronomasia.
16. 'Drinking iniquity like water' quoted by Elihu xxxiv. 7 Job had said his words seemed blasphemous because he had drunk of the poison of God's arrow vi. 4.
19. In his appeal to the wisdom of Eliphaz's remote ancestors who lived before the Hebrews occupied Canaan, the author shows he had no intention of placing Job in the patriarchal era.
20. It is the wicked from whom times are hidden, cf. xiv. 5.
21. Allusion to xii. 6 where Job had said the tents of the wicked are at peace from robbers. Paul quotes this 1 Thess. v. 3.
22. I see no sense in 'he is selected for the sword' צוּרִי for צַרִי so I read יִצְפֶּה 'and he is keeping watch'.
23. אֵיִה as a vulture cf. xxiv. 5 where Job changes the figure to wild asses.  
לַפִּיִּי — נִכְיִן cf. xii. 5 בִּידֵי for פִּיִּי See above v. 21 and other allusions in this chapter to c. xii, also cf. xviii. 12 אֵיִה.
24. יוֹם הַשֶּׁךְ has been joined to preceding verse, but it belongs to יִבְעִתְהוּ as the manifest allusion to iii. 5 evinces. The thought is derived from Prov. vi. 10, while the phrase צִירָה וּמְצוּקָה in its connection with יוֹם הַשֶּׁךְ was suggested by Zeph. i. 15. cf. Ps. cxix. 143.
29. The second stychus is evidently corrupt, see the various hopeless expedients to make sense of it as it stands. Read לְעִרְצִים גְּמָמָם for לְאֶרֶץ מְנֻלָּם see v. 20 and 31.
- 30α. repeats v. 22. 30γ quotes iv. 9. We must read וְנִסְתָּר 'and is chastened' cf. Hos. x. 10 for וְנִסְתָּר, to make sense, avoid tautology and observe the intended paronomasia. cf. xx. 27. 28.
31. תְּמוֹתָיו 'his profit' cf. xx. 18 against Delitzsch 'posses-

- xv. 31. sion'. In the next verse it is his profit which gives fallacious hopes of prosperity but perishes untimely.
33. cf. Lam. ii. 6.
34. A personal allusion to Job's misfortunes. i. 16. 19.
35. Vide note on iv. 8.
- xvi. 2. In spite of Elihu's rebuke xv. 11 Job adheres to his own valuation of their comfort xiii. 4.
3. Eliphaz had said the wise would not fill his belly with the east wind. Job is surprised after that there has been a continuation of the idle argument.
4. אהבתי I would act the part of a חבר 'friend'.
5. ניד 'motion of the lips' cf. 1 Sam. i. 13. As the meaning 'sustain' for השך, properly 'withhold' 'restrain', is only found here; and the passage is a reply to Eliphaz's first speech iv. 34 I restore יחזק for which the other is an error in transcription from dictation or is introduced from next verse by mistake.
7. This reference to the destruction of his family is caused by Eliphaz's remark xv. 34, which he is anxious to show was God's act of violence not a merited punishment.
8. היה to be taken with Ewald as 'calamity' cf. vi. 2, xxx. 13. לעד 'for ever' therefore 'hopeless', the meaning 'as witness' is good parallel to next clause but unsuitable to the sense of 'seizing me'. Hopeless calamity is a good parallel to 'my whole family thou hast destroyed'.
9. That Job is speaking of God's anger is evident from Bildad's allusion xviii. 4. cf. xxx. 21 Jer. xxx. 14. Merx's change to the plural is therefore not needed.
10. The proper place for this verse is naturally after the next.
13. cf. Lam. iii. 13.
14. 'He rushes against me like a warrior' this applies to God the charge Eliphaz made against Job xv. 26.
17. This verse begins a new idea. כי here = 'because' 'since' cf. Is. liii. 9 and for the same idea 1 Chr. xii. 17.
20. cf. Is. xxxviii. 14. To join אלה with אלה spoils the scansion and deprives the verse of a deeper signification 'friends of God are my mockers' cf. xiii. 7. 8, xv. 11, xix. 22. which especially suits the following verse.



- xvii. 1. Point  $\text{הַבְּלָה}$  for  $\text{הַבְּלָה}$ . My spirit hath pledged my life. cf. his repeated desire for death vi. 9, vii. 15. The grave clamours for this pledge to be fulfilled  $\text{וַיִּזְעַק}$  for  $\text{וַיִּזְכַּר}$  which is  $\alpha\pi : \lambda\epsilon\gamma$ : See note xvi. 5.
2. Read  $\text{עֵינַי}$  for  $\text{עֵינֵי}$ .
4. cf. Ps. lxvi. 7 upon which this plays.
5. What connection has Delitzsch's rendering 'He who gives his friend for spoil etc.' with the context!  $\text{חֶלֶק}$  is the fate from God, its occurrence here leads to Zophar's dilation which is summed up xx. 29. The friends whose hearts God has not illuminated quote generalities 'the fate of the wicked is so and so', Job's fate is the same v. 7 therefore this man or his parents sinned. Thus we have an intimate connection.
8. The righteous, Job himself so vi. 26 are bewildered by the difficulties and the innocent is indignant at the imputation of those more guilty than himself still the righteous holds on his way persistently. cf. ii. 9 etc.
10. He repeats the invitation of vi. 29, (where also he maintains his innocence) and repudiates Eliphaz's claim xv. 9. 10 to the wisdom of age.
11.  $\text{זַמְרוֹתֵי}$  is corrupt read  $\text{מִדְּרוֹתֵי}$  cf. Ps. xxxix. 5. As in v. 1 above the scansion requires the verse to fall into two not three parts.  $\text{מִיֵּהָרֵי}$  'the cords of the heart' a metaphor cf. iv. 21, xviii. 14 instead of  $\text{מִדְּרוֹשֵׁי}$ . Merx conjectures  $\text{הַמִּיֵּהָרֵי}$  'I sigh'.
12. Here are further platitudes quoted. 'It is darkest before dawn' cf. xi. 17 and the prophecies of restoration at the end of each of the three first speeches. But 'Am I to take this literally and go to the grave in search of brighter days?'
15.  $\text{הַאֲוִיֹתֵי}$  for the second  $\text{הַקֹּחֵי}$  is required, as the repetition is meaningless, and  $\text{הַרְדֵּבָה}$  is plural.
16.  $\text{נָחָה}$  not rest but Aramaic synonym for  $\text{יָרַד}$  so Peschito and cf. xxi. 26. For the occurrence of Hebrew and Syriac synonyms in the same verse, vide xv. 2, xvi. 19.
- xviii. 2. See Table of Critical Alterations. Job had said xvi. 3

- xviii. 2. 'what compelled you to answer?' Bildad makes the natural retort, 'How long will you provide the incentives?' קניצים 'thorns' 'goads' קניצי resolved form. For construct before prep. see Ew. Grammar § 289. b. Peschito and Targum with their rendering 'hostility' favour this derivation of קניצי.
3. Job. xvii. 4 said God had denied them understanding. Bildad in the language of Ps. xlix. 13 asks if they are to be esteemed as dumb beasts cf. xiii. 5 נטמיני from טמה = אטם and akin to נרמיני cf. Gesenius so Merx. Ewald follows Targum 'unclean' from טמה. Delitzsch 'narrow minded'.
4. He quotes xvi. 9 and asks will God abandon the 'government of the universe to devote himself to punishing Job. No there are general laws for the wicked'.
7. shows that in Lam iv. 18 we should read צרו for צרו
11. ויהצרהו derived from הציען gives no natural sense. I therefore derive from הצה to yawn gape ויהצרהו
12. רעב אוני 'his wealth is hungry' makes poor sense. But if we read רע באוני 'Evil shall be in his wealth' we not only have a good parallel with איה here, but one that is employed elsewhere xxi. 30, xxxi. 29.  
צלני 'his fall' with Delitzsch cf. Jer. xx. 10 not as Ewald Merx 'at his side'. Targum 'wife' cf. Gen. ii. 21 literally 'his rib', also taking אוני as 'firstborn' cf. Ps. cv. 36, Gen. xlix. 3.
13. Read באכל בקני; יאכל בדי, 'Surely it i. e. calamity devours the limbs of his skin', is unintelligible. בדי however makes a play with בדי and is parallel to מיה.
14. Merx doubts the correctness of the Massoretic text. ורצנידהו is corrupt. As 14 α refers to xvii. 11 so does 14 β to iv. 21 read הצען יחדו cf. Is. xxxiii. 20. As verse 13 is asyndetic, so should this verse its parallel be, the before הצ' has been repeated from מבטחי.
15. cf. Hab. i. 6 'inherit tents not their own', here however 'what is not his own dwells in his tents' immediately explained to be sulphur.
18. 'he shall be thrust from light into darkness' is a

- xviii. 18. careful repudiation of the promise of light for darkness xvii. 12.
20. Ew. Del. etc. take קדמונים and אחרונים to mean 'those who dwell in East and West'. Hitz. Schlott. Hahn etc. 'posterity and ancestors'. But read עליומי 'his children' for על יומי 'at his fate', and understand ישמו of 'devastation' not 'astonishment'. Then 'ק and 'א are comparative terms, his later issue shall perish as the former were destroyed by the whirlwind, cf. i. 19 to which allusion here is natural after the reference above v. 15 to the destruction by fire. Targum so understands שעי not 'fear' as others.
- xix. 3. 'reproach' Zophar xi. 3 'Shall he mock without reproach'; Job here says Surely you may be satisfied with your reproaches. 'misunderstand me' so Rashi. This most natural derivation cf. תחבירי cf. xxi. 29 and for idea Ps. lvi. 6.
7. Job finds his confidence xiii. 18—22 in the ordering of his judgment court fail him. אצק חמס cf. Jer. xx. 8.
8. cf. xiv. 5 γ.
9. cf. Lam. v. 16.
12. The application in xxx. 12 shows that by 'troops', Job means here his friends whom he calls xvi. 11 'knaves'.
13. אכזרי and הרדיקי so Merx and 1 MS. Kennicott. אכזרי for אך זרי which is rather tautological with v. 15 so LXX cf. Prov. xii. 10.
14. Merx's division is required by scansion against Mas-sora.
17. תנתי 'my tent' cf. Jer. xxxvii. 16 also Is. xxix. 1 חנה of pitching tent as abode not for warfare. This is better than 'my stench' Delitzsch or 'my supplication'. 'Sons of my womb' i. e. 'of my mother's womb' cf. iii. 10 therefore 'my brethren'.
19. cf. Jer. xx. 10, Ps. lv. 13.
20. cf. Ps. cii. 6 רבקה against רבקה 'becomes rotten' LXX and Merx. 'Escape with the skin of my teeth' has become proverbial, but it is difficult to derive a sensible

xix. 20. idea from it; comparison with xiii. 14 shows 'I carry off my skin in my teeth' is the correct idea so Hupfeld.

23. 24. cf. Is. xxx. 8. Jer. xvii. 1.

25—27. The difficulties that attend the reasonable interpretation, not to say the simple translation of this passage sufficiently attest its corruptness. נֹאֵל is the Vindicator of his cause who redeems his life from death cf. xxxiii. 24, Lam. iii. 58.

אֲחֵרִיִן 'a successor' 'heir' cf. xviii. 20 the friends had taunted him with his childlessness being a proof of his guilt xv. 34, xviii. 19.

עֵר is 'grave' cf. xvii. 16, xx. 11, xxi. 26 and Arabic use. מְצִיבֵי הַקֶּרֶף is 'encircling net' see above v. 6. We must read שֵׁר 'he hath loosened' cf. xxxvii. 3 for עֵרִי 'my skin' which is meaningless.

מִן is ambiguous but Job's desire throughout the book to see God and enjoy restitution before death, a desire gratified xlii. 5, as well as the following 'my eyes', makes it necessary to be taken as 'from my flesh' 'looking forth from my flesh shall I see God' i. e. 'still in my flesh etc.'

'My reins languish in my bosom' is a strangely spasmodic utterance. Read בְּלִיִּי בְּלִיִּי 'I am utterly exhausted' בְּחֶמְקִי 'within my appointed time' cf. xiv. 5. 14.

28 β. is part of the friends' remark, we must read בִּי for בִּי 'The root of the word', the power of speech is not exhausted in Job though his frame is (cf. above and xxvii. 3—6) and Bildad is surprised that he continues to give incentives to argument.

29 β. Delitzsch 'for wrath meeteth the transgressions of the sword'; Ewald 'for fiery are the chastisements of the sword'; Merx 'for wrath befalls transgressions'. The text is corrupt, the sense requires the idea of 'sharpening a sword' cf. Dt. xxxii. 41 שִׁנִּיתָ 3 fem. Aramaic like הַגִּלְתָּ (Verbs עָצ and לָה being confused see חֲקָה) instead of עִוְוִיתָ. See above v. 26 for a similar clerical error.

שֵׁר for שֵׁרִין so LXX ἡ ὑλῆ cf. xxix. 5 where ὑλωδης for שֵׁר. That this is the reading, and not שֵׁרִין or שֵׁרִין

- xix. 29. 'judgment', is discovered by the observation that this verse is a retort to Bildad xviii. 17—21, moreover תרעין שרי here corresponds to ידע אל there, as מעל at the close of c. xxi is assonant to מאל at the close of c. xx. For idea cf. Ps. lviii. 11. The ך is either euphonic to harmonise with the preceding word, or has crept in from next word beginning with ך.
- xx. 2. דשיבוי is 'reply to me' so 3 β not 'furnish me with a reply' which is not the meaning of דשיב.  
Read דעבור for דעבור which is meaningless.
3. The reproof xix. 3—5 of my reproach xi. 3.
4. You speak with confidence of what you know in the hidden future, but do you know the law from the creation of man that the joy of the wicked is shortlived.
6. cf. Jer. li. 9.
10. Delitzsch's translation disturbs the course of the idea which is to depict the wicked flourishing up to the time of his death. This equally applies to Merx's translation. As then we cannot read his hands 'restore' דשיבנה from שוב, nor 'burn' דשב from שבב, we must accept דשיבנה from דשב 'store away'.
11. דלימו 'upon him' cf. xiv. 22 the contrast to this. דלימו 'youthful vigour' still more 'youthful sins' has no connection here.
15. cf. Jer. li. 44.
17. אל יראה 'God shall visit' in malam partem, not אל 'Let him not enjoy'  
אלגור נהרים cf. Jud. v. 15 'ב' is usually found in construct. This division provides a good parallel to דבש נהלי רבש.
18. 'As his wealth or principal, so his profit or interest he cannot enjoy'
20. 'craving' for דשני 'his belly' so Delitzsch.  
דמלט is wrong, its only sense would be here, 'carry away his wealth with him to the tomb'. Whereas the next verse declares he has no descendant to enjoy it after his death. Read therefore דמלט which prepares the way for 23 α.

- xx. 23. To show the inconsequence of יהי I cannot do better than give Delitzsch's translation,  
 It shall come to pass; in order to fill his belly  
 He sendeth forth the glow of his wrath upon him.  
 We must read יהוה cf. above v. 15 'God shall cast it from his belly', here 'Jahveh to fill his belly shall send upon him' cf. Ps. lxxviii. 27. 30. 31, which also shows us we are to understand בלחמו 'whilst he is eating' not 'as his food'.
26. cf. xv. 34, xviii. 15, We need not read with Merx לצאצאיו for לצאצאיו, for the Syriac as elsewhere the Targum, understands 'their treasure' to mean 'children' cf. Ps. xvii. 14.
27. So far from the heavens and earth being on Job's side xvi. 18. 19, they shall expose him.
29. cf. Is. xvii. 14 this portion decreed to the wicked man is more awful and complete than Job's slight allusion xvii. 5 נחלת אמתו 'his decreed inheritance'. lit.: 'the inheritance of his decree' objective 'the decree against him'.
- xxi. 2. יהי the ו here = as, since cf. Is. xxxix. 1.
3. After my speaking you may mock, cf. Bildad xviii. 2 Do thou ponder and speak after us.
4. My complaint is not to man, as you admit xv. 13 but if it were shortness of temper is pardonable.
7. The problem of the book cf. Jer. xii. 1. 2. Ps. xxxvii. 1.
8. You taunt me with being childless. Remember the families of the wicked flourish. עמם 'their families' better than עמם 'before them with them' is poor.
9. denies xv. 21.
12. ישא 'raise' the voice cf. Ps. lxxxii. 2, Is. iii. 7.
16. לא the negative destroys the sense. Merx and LXX omit but this is defective. Read לא cf. Hab. i. 11.
17. 18. Job quotes with surprise xviii. 5. 12, xx. 23.
19. The contrast begins here. His (God's) children so Syriac apparently, therefore Job himself 19 β cf. Ps. xciv. 23.

- xxi. 20. refers to vi. 4 we must read כִּירוּר for כִּירוּ.
- 21 β. cf. Ps. cii. 25.
22. 'Can God teach . . . judge of the heavens?' See Elihu xxxvi. 22 "God towers aloft in strength, who is a teacher like him?" also Eliphaz xxii. 13. 'And thou sayest How can God know, shall he judge through thick darkness?' הַלְאֵל cf. הַלִּיהוּה Dt. xxxii. 6.
28. refers to xviii. 21. 29 to viii. 18.
30. כִּי after הַאֲמַרְי v. 28. Ye say that For the day etc. cf. xx. 28. יָע belongs to β not α. יָע and אִיִּד occur in parallels not in the same stichi cf. xv. 23, xviii. 12 יִבְלֵי 'leads him' for יִבְלֵי 'they are led'.
33. cf. Eccl. iv. 16. It is no special judgment xviii. 20 crowds precede and follow the dying man to Hades.
34. הַבֵּל play on הָאֵל xv. 11. מַעַל 'worthless' עַל is connected with יָע to profit, cf. Hos. vii. 16 'they think evil of me, and return to what does not profit them' לֹאֲעַל = בְּלִיעַל a play on בַּעַל, also Hos. xi. 7 וְלֹאֲעַל for וְאֵל 'bent on apostasy from me, they call upon Baal but he does not exalt them at all'.
- xxii. 2. The profit is not reciprocal. כִּי here = as cf. Is. lxii. 5. מַשְׁכִּיל a teacher Arabic مَعْلِم. Merx takes מַשְׁכִּיל 'as the proverb says'.
6. 7. cf. Is. lviii. 7.
11. אִיִּר for אִי with Merx and LXX cf. x. 22, xviii. 6.
15. cf. Jer. xiii. 27 אֲחַרֵי מַחֵר עֵד.
16. Allusion to the flood. 'The flood swept away' not 'Their foundations were swept away as a flood'.
17. לָנֶה for לָמֶה. 17—19 quotes xxi. 14—16.
19. cf. Ps. cvii. 42.
20. קִימָנִי for יִקְמֵם with Merx and LXX.
21. הַבִּיאָתְךָ 'thy income' or prospects so LXX Pesch. Targ. cf. xxxi. 12 not 'will come to thee' as Del. etc.
25. 'The Almighty shall be to thee gold, and silver of brightest lustre'. 'Godliness is wealth' in itself, is a maxim which might benefit Job in his present destitute state. But Eliphaz is promising real objective restitution see preceding verse; we want metals not metaphor here.

- xxii. 25. Read  $\text{שָׁנָה}$  for  $\text{שָׁנָה}$ ,  $\text{עֲזָרָה}$  for  $\text{עֲזָרָה}$ . For idea cf. Is. lx. 17. Job. v. 23.
27. cf. Is. xix. 21. 22.
29. Illustrates how a decree from Job shall be confirmed by God.  $\text{הַשֵּׁלִי}$  refers to God. vv. 27—30 find their fulfilment xlii. 8.
30.  $\text{אֵי נָקִי}$  'the not guiltless' = the guilty. Clean hands cf. xvii. 9.
- xxiii. 2.  $\text{בִּיטְרוֹן}$  bitterness cf. vii. 11, xxvii. 2.  $\text{יָדִי}$  'my sore' cf. Ps. lxxvii. 3 and for idea above vi. 2.
7. If God would only treat him on the terms of equality he seeks vv. 3—5. cf. ix. 32 he would be sure of victory cf. Hab. i. 4  $\text{שָׁם}$  for  $\text{שָׁמָּה}$ .  $\text{בְּפָנָי}$  'right in front' 'on a level'.
9. cf. ix. 10. 11 where coming after a description of God's operations in the North and South of the sky ix. 9, we find conclusive support for the translation 'hides' =  $\text{יִתְּכֶה}$  of 'Chambers of the South', 'wrap' cf. Ps. lxxiii. 6. The north the place of God's concealment cf. xxxvii. 22.
12. Job does not require the exhortation xxii. 22 to observe God's law.  $\text{בְּחֻקֵי}$  with LXX Renan Merx for  $\text{בְּחֻקֵי}$  Massora which Delitzsch understands 'more than my own determination'. Perhaps originally  $\text{בְּחֻקֵי}$  cf. xxxi. 33.
13.  $\text{וְהָיָה בְּאָהָר}$  As it stands, as difficult as Gal. iii. 20 Comparison with ix. 12, xi. 10 shows a verb like  $\text{אָהָר}$  or  $\text{הָחֹזֵק}$  requires to be supplied.  $\text{אָהָר בְּאָהָר}$  the verb might easily drop out from homœotelenon, if indeed the original were not  $\text{וְהָיָה בְּאָהָר}$  which is preferable for sake of scansion as well as sense.
14. cf. Ps. cii. 25.
17. He is crushed by God not by the powers of darkness  $\text{מַעֲשֵׂי הַשָּׁדַי}$  cf. xxxvii. 19 where it is employed for ignorance.  $\text{כְּסֹף}$  for  $\text{כְּסֹף}$  so xxvi. 9 cf. 1 Ki. x. 19. Is this 'throne of gloom' the origin of the 'throne of Satan' Rev. ii. 13.
- xxiv. 1  $\alpha$ . disputes Eliphaz's position xv. 20 while  $\beta$  maintains



- xxiv. 1. his own statement xiv. 5. מרועמשרי ממרצים for which is corrupted and glozed, for the want of sense thereby conveyed see Del's rendering  
 'Wherefore are not bounds reserved by the Almighty  
 'And they who honour him do not see his days'  
 Job is always maintaining that God fixes man's limit of life, which this verse would then be ignorant of; Moreover he would thus proceed to deal with the wicked without any allusion to them.
2. We must with Merx and LXX read וירעי 'and his shepherd' instead of וירעי 'and feed' as Ew. Del.
5. cf. xv. 24. Read לאלהם for לו.
8. cf. Lam. iv. 5.
9. is an interpolation cf. vi. 27 it interrupts the description of the sufferings of the oppressed.
12. עללים 'stain' is out of place we must read עללים with Merx and LXX. Also תפלה 'prayer' the groan of the men and the cry of the children which God does not regard; cf. xxvii. 9 to which Elihu refers xxxv. 13 where שיה probably suggested the reading here תפלה 'folly' which makes no sense. also cf. iv. 18.
14. With Carey we must read לא אור for לא אור as Job is describing deeds of darkness. With Merx יהלך for 'יהיב', for this is a description of three types the murderer adulterer thief. It is not the murderer who slays by morning light and plays the thief in the evening, as Delitzsch.
16. requires to be joined with 14γ. It is the thief who digs through to steal cf. Matt. vi. 19. Moreover we thus have the three crimes in the order of the 6<sup>th</sup> 7<sup>th</sup> and 8<sup>th</sup> Commandments.
18. reminds us forcibly of Ahab's encounter with Elijah at the vineyard of Naboth, when his race was cursed and all pleasure in his unlawful possession destroyed.
19. Comparison with vi. 16. 17 would make Delitzsch's translation 'Drought also heat snatch away snow water, So doth Sheol those who have sinned', probable; if it were not that it unduly divides the verse. Besides in

- xxiv. 19. the context, it is more natural to understand this a continuation of the description of the violent robbery v.v 2. 16. In the summer they rob the crops etc. but in the winter their plans are futile.  $\text{בְּיָמַי}$  for  $\text{בְּיָמַי}$  Inf. abs. with Gerund force  $\text{הִטְאוּ}$  'miss' 'fail' not 'sin' here.
21. With Peschito I read  $\text{רָצָה}$  'Evil' cf. xv. 34 for 'Evil is barren' is in connection with preceding verse 'He is no more remembered, iniquity is snapped like a tree'. But this requires an alteration in  $\text{יִישִׁיב}$ , for which possibly  $\text{הִינִיק}$  cf. Lu. xxiii. 29.
- 22—24. is an account of the influence of the wealthy wicked, how suspicious he is of his agents, and how they perish with him 22 $\beta$  cf. xv. 22 Dt. xxviii. 66 25 $\beta$  cf. xxi. 34.
- xxv. 2. Though 'he maketh peace in his highplaces' is shown by Is. xxiv. 21 to be a Hebrew idea; yet it lacks due connection with what precedes, we must therefore read  $\text{שָׁלוֹם בְּמִדְבָּרָיו}$  'vengeance on his rebels' cf. xxiv. 13, to which  $\text{עַל קִיָּם עָל}$  next verse 'vanquish' so Umbreit is parallel. What sense is there in the rendering 'whom does not his light surpass?' Ewald, Delitzsch?
5. With LXX we must read  $\text{הֵן עַד הוֹעֵד}$  for  $\text{עַד הֵן}$ . For idea cf. Is. xiii. 10.
6. is derived from Ps. xxii. 7.
- xxvi. In this chapter Job shows the three friends he is as well acquainted as they are with the Almighty power of God. In chapp. xxvii. xxviii he challenges them afresh to the conflict. And chapp. xxix. xxx. xxxi are a Soliloquy containing a Vindication of himself, and a final challenge to God to disprove his innocence.
2. Job turns to Eliphaz cf. iv. 2. 3.
3. to Zophar cf. xi. 6. 7.
4. to Bildad reproving him for the lame way, in which he had merely echoed Eliphaz's thoughts.
5.  $\text{יְהוָה יִהְיֶה לָּנוּ}$  'he (God) created' cf. Prov. xxvi. 10 Dt. xxxii. 18, as some allusion to God is presupposed by  $\text{וְלִנְנוּ}$  v. 6. Not  $\text{יְהוָה יִהְיֶה לָּנוּ}$  'were created'.
6. quotation from Prov. xv. 11.
10. cf. Prov. viii. 27.

- xxvi. 12. cf. Jer. xxxi. 35.
- 13 $\alpha$ . corresponds to 11 $\alpha$  therefore with LXX we read בריהו for בריהי. A comparison with xxxvii. 21 recommends the translation of שירה Ewald 'clearness' Delitzsch 'beauty'; but this is out of place amongst five demonstrations of God's wrath. LXX apparently read שירי 'feared him' Peschito ענה 'he afflicted'. We must read הפריה 'are broken' cf. Ps. lxxiv. 13 which would make an excellent play on ירצעי above v. 11. נהש ברה is introduced from Is. xxvii. 1 to make a play on בריהי at beginning of verse.
14. Job refers to Eliphaz's fancied vision iv. 12, when he heard a faint whisper of inspiration.
- xxvii. 3. כִּי is like  $\acute{o}\tau\iota$  often found introducing a declaration cf. xxxvi. 10. Ew. Gram § 336 b. Merx aptly refers to 1 Ki. xi. 22.
4. אַם =  $\epsilon\iota\ \mu\eta$  after the oath of v. 2. This is an answer to xv. 5.
- 5 $\beta$ . cf. ii. 3. 9.
6. The LXX  $\sigma\upsilon\ \gamma\alpha\rho\ \sigma\upsilon\nu\sigma\iota\delta\alpha\ \epsilon\mu\alpha\upsilon\tau\omega$  is quoted by Paul 1 Cor. iv. 4 as in Acts xx. 20. 27 we are reminded of Job vi. 10 and v. 11 $\beta$  below.
8. The allusion to hope requires us to translate 'though he makè gain' and not 'when he cutteth off'. Also we must read, instead of יִשָּׁל 'when God shall destroy his desire' metaphor from the olive casting her fruit Dt. xxviii. 40, יִשָּׂא cf. Lu. xii. 20 Jer. xvii. 10.
9. 10. are in response to Eliphaz's exhortation xxii. 26. 27 to delight in the Almighty and offer prayers to him. Job here says If a man found real delight in communion with God he would pray at all times. Surely God would not regard such selfish cries cf. Ps. xiv. 4, xviii. 42.
- 11 $\beta$ . You boasted xv. 18 of the tradition received without falsification from your ancestors. My instruction equally reliable shall come straight from God.
12. You say xv. 9 you know as much as I do. Then why do you argue in the following inconsequential

- xxvii. 12. manner, Job then proceeds v.v 13 – 23 to quote their style of argument.
13. quotes xviii. 21, xx. 29 for this direct ranking of him with the wicked rankles in his bosom cf. xxxi. 2 where he deals with it at length.
14. cf. v. 4, xv. 34 etc.
15. 'lie unburied where they fall' cf. Jer. viii. 2 lit: 'are buried by death' cf. Lu. ix. 60. For 15 $\beta$  cf. Ps. lxxviii. 64. This is a strong representation of xviii. 19, xx. 21.
- 16 $\alpha$ . cf. Zach. ix. 3. For the fate of the wealth of the wicked cf. xv. 29, xx. 22.
18. refers to iv. 19 therefore no need for more correct simile with Merx to read עש עכביש for עש; for LXX only appends as conjectural alternative.
19. cf. xx. 9. יוסף for יאסף so Ex. v. 7 1 Sam. xviii. 29.
20. cf. xviii. 11. 20. Read ביום for כמים with Merx, parallel to 'by night' or better still יומם yomâm for kammâm.
22. cf. xx. 23. 24. Either supply 'God' or read עֲלֵי for עלי.
23. Malignant joy at his death cf. Zeph. ii. 15 Lam. ii. 15.
- xxviii. We must put verses 5. 6 which are intimately associated with v.v 1. 2, before v.v 3. 4 which require to form one with v.v 7—11.
3. לכל חבלה is governed עקץ שם, the scansion also requires such a division, against Del. and Merx. 'in darkness and gloom' acc. of place cf. xxix. 3, they were searching for brilliant gems not 'dark and gloomy stones' as Delitzsch.
4. In a wild spot, lit: far from any resident.
5. Read להמו תחתיה for להם ות'. Thus 'earth' is not left absolute, but subject to 'is overturned' כמו for כמי with Merx and Schott: 'with fire' not 'as fire'.
6. cf. Dt. viii. 9. לו for him, ie for man. The parallel requires we should read עפרתה 'its dust' instead of 'gold dust' for we should require לה to translate with Delitzsch 'it containeth gold ore'.

- xxviii. 7. לִי נִיחַב, this לִי has fallen out on account of its recurrence after לִי at the end of previous verse in the Massora. It assists the scansion and is required by the occult reference v. 13 'man knows not the path of wisdom' and v. 23 God alone knows its path, however much man may pride himself on making a path unknown to the animal creation. This upsets Merx's reading, joining נִיחַב with v. 6.
8. שֶׁחַי 'reptiles' not 'wild beasts' see note xli. 26.
10. בַּצִּוּרוֹת for אֵצֶיזִים cf. xxxviii. 22 'through river store-houses' under beds of rivers, to this is the subsequent allusion 'he dams out the water from trickling through'.
13. We must with Merx and LXX read יִדְבַּק for עִדְבַּק as 'man knows not its equal' affords no adequate sense. Moreover v. 23 requires this reading.
15. 'Gold of Segor' cf. allusion to Ophir v. 16 and to Ethiopia v. 19. The idea 'pure gold' is attained with much philological difficulty. See an interesting note by Carey, in loco. The whole passage collects and elaborates Prov. iii. 14. 15, viii. 11.
27. הַכִּינִיָּה with Ewald for הַכִּינִיָּה.
- xxix. 2. 'months of yore' contrasted with 'the months of vanity' vii. 3 his present portion. For  $2\beta$  cf. i. 10, iii. 23.
3. The darkness he is enduring is not as Bildad said xviii. 5 the extinguishing of the lamp of the wicked, but rather the eclipse of God's sacred light.
4. 'secret' very ambiguous means 'communion' from the signification 'council' cf. xv. 8.
5. Parallelism requires עֲרִי cf. xvi. 7 instead of שֶׁרִי.
6. יִצְוֵר destroys the scanning, it is a gloss from Dt. xxxii. 13 יִצְוֵקִי is intransitive, its subject not object is 'streams of oil' cf. Dt. xxxiii. 24. עֲמִדִי unless highly poetical cf. xiii. 27, should be עֲמִדִי cf. Ps. lviii. 11. The verse refers to Zophar's speech xx. 17.
7. שֶׁחַי 'early' with Ewald Merx and LXX cf. xxx. 28 instead of שַׁעַת gate, see Delitzsch's translation 'forth to the gate up to the city'!

- xxix. 9 $\alpha$ . cf. iv. 2 where Eliphaz shows he had been in the habit of being silent in Job's presence. 9 $\beta$  cf. xxi. 4.
12. קָשַׁע 'from the rich' with LXX better than קָשַׁע 'when he cried' 12 $\beta$  cf. Ps. lxxii. 12 v.v 11—13 Job is denying the charges of violence xxii. 6. 7.
14. cf. Is. lix. 17.
16. The cause that I knew not cf. Dt. i. 17 which required careful inspection.
18. is corrupt. It has no place in this context if we must adhere to the Massorah.
- Delitzsch. With my nest I shall expire  
And like a phoenix have a long life.
- When did Job ever desire that his sons should perish with him, thus leaving no descendants.
- Merx. With the reed I shall perish (late)  
And increase like the sand of the sea.
- Surely קִנָּה a reed is an emblem of *short* life. The text was a difficulty to the Peschito for they give alternative readings. ( $\alpha$ ) The needy people will I deliver. ( $\beta$ ) And I shall end like a nest; or 'as a reed' another reading from Ephraem Syrus cited by Merx in his note. A comparison with v. 12 shows Peschito ( $\alpha$ ) עַם עֲנִי אֲשַׁע to be nearly correct, which I therefore accept but read נָקִי for עֲנִי as its sense is better, and it could more easily be corrupted to קִנָּה. In the next clause read יָבִי for יָבִי the Peschito has both.
21. The simple transposition of וַיִּדְבְּרוּ and וַיִּדְבְּרוּ produces better sense.
- 22 $\beta$ . cf. Dt. xxxii. 2.
25. 'As one who comforts mourners' suits neither of the two similes 'chief of a herd' 'king'. Read קָנָה אֲבָלִים so Sym. apparently 'As one who leads them to pastures', parallel to 'I chose their path' like the head of a herd straying in front choosing pastures for the rest.
- xxx. 1. Intimately connected with xxix. 25. Job was the chief, the bell wether of the flock; the parents of the three friends he sets lower even than the herd-dog. The verses were separated, because in marking off the

- xxx. 1. chapters the occurrence of אבלים in the last verse of xxix would then correspond to אבל in the last verse of this chapter. Observe the endings of chapp. xviii, xix and of chapp. xx, xxi. Here as in xix. 18 Job refuses to acknowledge the age Eliphaz claimed xv. 10.
3. העקרים 'who root up' 'grub for roots' is more natural than reference to the Arabic העיקים 'who gnaw the desert'.
4. ηχουυυ = שיה is not 'manifestly identical with εσσηωυ, v. 7' Merx. The LXX may easily have read אהי cf. αχελ Gen. xli. 2.  
 לְהִחַמּוּ 'to warm themselves' cf. Is. xlvi. 14 not לְהִחַמּוּ 'their bread'. The juniper root is used for fuel not food cf. Ps. cxx. 4.
5. cf. xviii. 18.
7. He borrows imagery from xxiv. 5.
9. cf. Lam. iii. 14.
- 10 α. cf. xix. 19, 10 β. cf. xvii. 6.
11. We must read תִּחַמְּוּהֶם 'they frequent the gate', their conduct is contrasted with their former behaviour xxix. 7. 8. Other translations are unsuitable 'For my cord of life he hath loosened, and afflicted me' Del. 'Each one loosens his cord' Rosenmüller.
12. רגלי שלי cf. xviii. 8 is an interpolation which spoils the scansion and is incapable of being reconciled with the context, 12 β cf. xix. 12.
13. is satirical cf. xxvi. 2. 3, borrowed from Is. xxx. 5 'a people themselves helpless cannot profit'.
14. cf. xvi. 14. Is. xxx. 13.
- 15 β. cf. xxvii. 20.
16. cf. Ps. xlii. 5. Jer. viii. 18.
- 17 α. cf. v. 30. 17 β cf. vii. 5.
18. For בִּבְבִי כָחַשׁ cf. xvi. 8 is required so apparently Renan 'through my great emaciation'. The difficulty about the aptness of the following figure is not created by this reading, as it remains with the other, see Del.
19. cf. ix. 31.

- xxx. 21. cf. xvi. 9.
22. חַשְׁיָהּ = חַשְׁיָאָה cf. ix. 17, xxvii. 21, xxxvi. 29 might be חַשְׁיָהּ 'thou makest wisdom to fail me' cf. vi. 13.
24. Delitzsch, similarly Ewald renders  
Doth one however not stretch out the hand in falling,  
Doth he not raise a cry for help on that account in  
his ruin.
- But we require something less interjaculatory to suit the next verse, and must view the Massora as corrupt. So Merx who puts this verse in brackets. By the simple expedient of reading בְּעֵי יִשְׁלַח cf. xxxi. 21 for בְּעֵי יִשְׁלַח and לִהְיוֹן cf. xxxiv. 19 for לִהְיוֹן we have a verse which prepares the way for the following and is quite in keeping with the author's thoughts.
26. cf. Jer. xiii. 16 Is. lix. 9. 11.
28. cf. Ps. xxxviii. 7. בְּלֹא שֶׁמֶשׁ not 'without the sun' having caused sunburn as Rashi etc., nor in the sense of 'without enjoying its beneficial warmth' Hahn. Del.; but 'before the sun was up', cf. בְּלֹא יוֹמִי xv. 32, cf. further Neh. vii. 3 which shows this phrase does not mean 'before sunrise' but before the sun's power is felt about 9 a. m. Thus there is reference to the emended text xxix. 7; a marked contrast in his setting up the throne of justice there, and here occupying the position of plaintiff, both early in the morning. It is however possible when we compare xxix. 6 (Vide Table of Paronomasia) the poet intended a totally different idea 'I walked with my skin blackened unanointed with butter' cf. xxix. 6 'when I bathed my steps in butter'.
- 30 $\alpha$ . cf. Lam. v. 10. 30 $\beta$  cf. Ps. cii. 4.
31. cf. Amos viii. 10 Lam. v. 15.
- xxxi. Job concludes with an exhaustive declaration and adjuration of his innocence but pauses v. v 2. 3 to quote once more cf. xxvii. 13 the proverbial wisdom, 'All suffering is judicial retribution'.
1. cf. Sirach ix. 5.
7. cf. Eccl. xi. 9.
8. cf. Lev. xxvi. 16 John iv. 37.



- xxxi. 10. cf. Dt. xxviii. 30 Jer. viii. 10.
11. cf. Lev. xx. 14.
12.  $\text{בשרו}$  'burn up' cf. Jer. xxi. 10 is required.  $\text{ש-ש}$  is a corruption from regard to v. 8 above.
15. cf. Prov. xxii. 2 Mal. ii. 10 Eph. vi. 9. Here follows a careful dealing with each of Eliphaz's insinuations in c. xxii; v. 16 cf. xxii. 9, 17 cf. xxii. 7, 19 cf. xxii. 6, 21 cf. xxii. 9, 23 cf. xxii. 10, 24—27 cf. xxii. 23—26.
18. The Massora as it stands,  
 'But from my youth he grew up to me as a father,  
 'And from my mother's womb I was a guide to her'  
 i. e. to the widow, is open to many objections. It repeats the idea of xxix. 16 etc. How could Job speak of himself as consulting the interests of the widow and orphan from his infancy, unless he himself had been left orphaned young. If  $\text{גדלני}$  can be stretched into meaning 'he grew up beside me' then we should require  $\text{מיניתי}$ , whilst the second stichus remains incomprehensible. We must read with Merx, and understand the verse to refer to the male nurse of his infancy, whose widow and orphan he denies neglecting.
31. to be satisfied with the flesh of one cf. xix. 22 is a metaphor for enjoying satisfaction of vengeance or enmity. It is here prayed against by his servants, a proof of the good terms they are on with their master.
- 32 and 34. are intimately connected and refer to hospitality, with evident special allusion to Gen. xix.
33. cf. Hos. vi. 7.
- 35—37. are the close of Job's speech as they are evidently the proud utterance to which God xxxviii. 2. 3 takes exception. He supposes two written documents, one his own declaration of innocence signed by himself to which he challenges God's attention and refutation; the other the statement of the three friends which he would willingly bear and expose to view as manifestly false.
36. cf. Dt. vi. 12, Prov. vi. 21.
39. cf. Gen. iv. 12, Jer. xxii. 13.

xxx. 40. cf. Jer. xii. 13.

xxxii—xxxvii. It is now generally admitted that Elihu's discourses could not have formed part of the original plot of the author; not so much that no allusion is made to him in the Prologue, as that he is entirely ignored in the Epilogue and receives from God neither blame nor commendation; and chiefly because as we have seen above Jahveh's rebuke to Job must have followed immediately upon xxx. 35—37. Still we need not with Ewald on account of a few peculiarities of style, relegate this appendix to another subsequent and totally different author. Its intimate acquaintance with the previous arguments, which finds a natural not forced expression, affords no trace of careful compilation but is rather evidence of the work of the same mind; while in c.c xxxv—xxxvii there are imagery and expressions by no means inferior to the highest poetical flights in the earlier work. We therefore view this portion as the embodiment of the poet's later and supplementary reflections, which could not properly be assigned to any of his dramatis personæ and therefore required the introduction of a new character to utter them.

xxxii. 4. Elihu did not wait while Job spake cf. v. 11 but while they spake with Job. We must therefore read  
אִתּוֹ אֵיִיב בְּדַבָּרֵיהֶם לֹא אֵיִיב

6—9. refer to xii. 10—12 which he combats in the usual style of the book. 'I admit' v. 8 אִכֵּן 'surely' God inspires man iv. 12 still great men are not wise, i. e. not as a matter of course.

10. refers to xiii. 17, xv. 18 while the emphatic אֵיִיב reminds one of אֵיִיב xiii. 13.

13. אֵיִיב = אֵל.

xxxiii. 2. He expresses his determination to speak, in words derived from Job's description xxix. 9. 10 of reverent silence paid to himself.

3. The scansion requires the verse to be thus divided. We must read אֵיִיב for אֵיִיב both for parallelism and

- xxxiii. 3. to avoid a complicated syntax. You Job boasted of your upright words vi. 25. My heart and lips also shall speak and utter uprightness and sincerity.
- 5—7. Elihu offers himself as unbiassed arbitrator since he cannot awaken the dread which God does, cf. ix. 22. 34, x. 9, xiii. 18. 21. 22. יָאֵךְ כַּיִן 'yea also my hands' for וְאִנְכִי 'and my burden'.
- 9—11. he quotes Job's utterances xi. 4, xiii. 23—27. אֶת־ for הֵן which is with difficulty strained into the meaning spotless.
10. תְּרַאֲוֵנוּ he finds 'occasions' cf. Jud. xiv. 4 better than תְּנַאֲוֵנוּ 'alienations' cf. Numb. xiv. 34.
13. Job had said 'God will not answer me one out of a thousand questions' ix. 3. Why then does he pretend to argue with him.
14. cf. Ps. lxii. 12 God does speak more than once, but in a way that requires attention.
- 15—18. cf. iv. 13 God speaks by dreams.
16. יִהְיֶימוּ 'terrifies them' cf. vii. 14 not יִהְיֶימוּ 'seals them'.
18. God however protects him from the dangers of the night prejudicial to life.
- 19—21. God speaks on the bed of sickness.
20. cf. vi. 7.
21. מְרֵאָה in its context suggests a play on מְרֵאָה or מְרֵאָה Lev. i. 16. רָצַע 'seek' 'desire'; his bones, become prominent cf. xix. 20 by his leanness, in vain seek not to be seen. Delitzsch 'his deranged limbs', Renan 'his bare bones' deriving respectively from שָׂחַ 'to rub away', שָׂחַ 'a bare hill' instead of from שָׂחַ see note ix. 17.
22. The executioners cf. Ps. lxxviii. 49, 2 Sam. xxiv. 16.
23. מִלִּי here = מִכִּי Job desired ix. 33. לְאִישׁ 'on man's behalf' cf. לְאִישׁ xiii. 7. 8 יִשְׁרֵי man's uprightness cf. v. 26 below.
26. cf. viii. 6, xxii. 27.
27. So Ewald. cf. vii. 20 where the burden too heavy for Job to bear is here contrasted with 'I have not received my deserts'. See also below xxxiv. 6β.

- xxxiii. 29. Thrice. The third is the recovery from the second v.v 23—26. For appended numbers cf. Prov. xxx. 15. 18 etc.
30. cf. Ps. lvi. 14. We must read  $\text{לְאִיר}$  cf. xxxvii. 21 to restore to light parallel to  $\text{לְהַשִּׁיב}$  instead of  $\text{לְאִיר}$  'that it may become light'.
- xxxiv. This chapter is disorganised: I have restored the probable order 1—12, 19—29 $\beta$ , 13—18, 29 $\gamma$ —37 by which there is at least an attempt made at sensible division and connection.
3. quotes xii. 11.
4. Job pretended xxiii. 4 he knew what God would answer him.
5. cf. xiii. 18, xxvii. 2.
- 6 $\beta$ . lit: I am sick of arrows without transgressions; cf. ix. 17 also vi. 4 to which allusion is made next verse.
- 7 $\beta$ . with v. 8 recalls Ps. i. 1 with its threefold type of the wicked.
8. applies to Job similar language to that which he addressed to his wife ii. 10.
11.  $\text{לִבִּי אֲנִי לִבִּי}$  refers to xi. 12.
13.  $\text{עִלְיָי}$  'beside him' 'with him'. Job had complained xxi. 22 that God was too occupied with the government of the heavens to regard the earth.
- 14 $\beta$ . 15 $\alpha$ . cf. Ps. civ. 29.
16.  $\text{אִם בִּינָה}$  refers to  $\text{יֵשׁ מִלִּיָּם}$  xxxiii. 32.
18. cf. Eccl. v. 20, an 'a fortiori' argument having its apodosis in v. 31 from which it is separated by a vast gulf in the Massora. For its intimate connection with 29 $\gamma$  see note there.
20. 'without force' or without ordinary means  $\text{בְּלֹא־כֹחַ}$  cf. Is. xxxi. 8 Dan. viii. 25.
21. cf. xxxi. 4 Jer. xvi. 17, xxxii. 19.
23. We must read  $\text{יֵשִׁים מִדַּעַר}$  for  $\text{יֵשִׁים עִיר}$  cf. next verse 'without enquiry', also Job's frequently expressed desire to come into God's presence and order his court before him.
24. cf. Prov. xxv. 2. 3.

- xxxiv. 25 $\alpha$ . God is as well acquainted with the deeds of the wicked, as they are xxiv. 17 with the terrors of midnight in the darkness of which they vainly try to conceal themselves from him. See above v. 22.
26. רָאִים רָאִים for רָאִים רָאִים an allusion to the גִּבּוֹרִים Gen. vi. 4, for this with v. 27 refers manifestly to xxii. 15.
- 29 $\beta$ . he hides the face of the prisoner cf. xl. 13 Esth. vii. 8 and read רָאִים רָאִים cf. xxxvii. 3 'who can release' for רָאִים רָאִים 'who can see' which was introduced because 'hiding the face' was understood of God which is unsuitable to the context.
30. מִמְּלִכָּה 'setting as king'. One must not call a king 'knave' v. 18 even though God set an ungodly man over them. In 29 $\gamma$  as regards the individual cf. Ps. cix. 6. 'Set thou an ungodly man over him'. No sense can be derived from מִמְּלִכָּה 'that godless men reign not'. We must further read מִקְּצֵי הָעָם 'from the lowest of the people' cf. 1 Ki. xii. 31 and for idea Dan. iv. 14 (17), for מִמְּקֵשׁ 'that they be not snares'.
31. כִּי = כִּי אֲנִי a fortiori should one say? cf. v. 18. 31 $\beta$  so Ewald cf. xxxiv. 6.
32. Show me the sins of mine I cannot see for myself cf. xiii. 23.
33. Lit: Out of what is with thee, shall he requite it though thou deny it. Carey. 33 $\beta\gamma$  refers to ix. 14.
34. We must understand אָמַר in its sense of 'speak' not 'say'. v. v 35—37 proceed from Elihu's own mouth.
- 36 $\alpha$ . refers to v. 3. 36 $\beta$  cf. v. 8 and its allusion to ii. 10.
37. The threefold division of the verse suits scansion best. Here again I adopt Carey's translation. 37 $\beta$  is the positive side to that of which xv. 4 presents the negative, while 37 $\gamma$  refers to xv. 13.
- xxxv. 3. Elihu repeats the sentiment of xxxiv. 9 which is not a quotation of Job's words, but as Eliphaz xxii. 17. 18 saw, might be inferred from his jealousy of the prosperity of the wicked.
6. cf. vii. 20.

xxxv. 9. cf. xxiv. 12 where Job was astonished at God's not interfering in behalf of the oppressed. Elihu says it is because they did not say, Let us betake ourselves cf. Jer. ii. 5 to God our Maker who provides the whole universe. מזרות 'constellations' is required by context for זמרות 'songs'.

15. ולא יחבינך = ולא ידעב' Job's wrath cf. xxxvi. 13. xi. 11 to disregard sin.

xxxvi. 4. Job had xiii. 7 accused the friends of false speaking in behalf of God and claimed honesty for himself alone xxxi. 28. המים דעות can only be applied to God cf. xxxvii. 16, 1 Sam. ii. 3 moreover the next verse as it stands is incapable of scansion, falling into 8 and 4 or 4 and 8 syllables. עמך is a gloss introduced when the clause was supposed to refer to Elihu cf. xxxii. 6 מהות דעי אחכם. Read here אל כביר הן אל המים דעות הן אל כביר. We thus get the grand idea, God the allwise does not despise the searches after wisdom made by his creatures.

6. cf. xxiv. 1.

7. cf. Ps. xxxiv. 15, cxiii. 7.

8. cf. Ps. cvii. 11.

9. cf. xxxiv. 25.

10. cf. xxxiii. 16.

11. 12. Elihu without argument merely contradicts Job's description of the contrast in the deaths of the wicked and good cf. xxi. 22—25. 12 $\beta$  the weapon cf. xxxiii. 18 of the executioner xxxiii. 22. 12 $\gamma$  cf. iv. 21.

13. 'proud ungodly' the ungodly who think themselves wise. לב cf. 'men of heart' 'wise men' xxxiv. 10 also cf. xi. 12. Too proud to cry to God, cf. the refrain Ps. cvii 'so when they cried unto God in their trouble he delivered them from their distress' cf. Jer. v. 3 Lam. iv. 6.

14. The ungodly do not all live to a great age, their very excesses make them shortlived.

16. 3f Aram cf. הגלר Jer. xiii. 19 Job xix. 29.

17 $\alpha$ . cf. Ps. xxiii. 5 and the metaphor of being satis-

xxxvi. 17 $\alpha$ . fied with the flesh of one's enemies. מלא 3f Aram. for 17 $\beta$  cf. Ps. lxxxv. 11.

18—21. contain a warning to Job, when this plenty is restored to him, not to be lifted up by pride, or to be guilty of any such iniquity as has brought his present calamity upon him. cf. Ps. xlix. 7. 8.

18. 'anger' cf. above v. 13 'jealous pride'.

19. explains v. 18. When thou art in plenty think not proudly thou couldst have paid thine own ransom cf. xxxiii. 24.

20 $\alpha$ . refers to Job's often expressed wish to be removed into darkness and oblivion which is impious (see next verse), for he is asking to share the fate of the wicked. 20 $\beta$  cf. xxxiv. 19. 24.

23 $\alpha$ . cf. Hos. iv. 9.

24 $\beta$ . 25. Three synonyms of seeing יבטח חזו שררו cf. xxxv. 5. שור ראח הבט. Therefore in 24 $\alpha$  'Remember to extol his work' finds no parallel, we must translate 'How great is his work'. cf. v. v 23. 26 חשניא.

24. Hiph : denom : of which the author is singularly fond, not causative.

27 $\beta$ . 'drops of water' subject to יקוי, we must read ממשר for גמר. The ו in לאוי belongs to the next verse.

28 $\beta$ . רב for רביבים 'showers' for the sake of scansion gives best sense. If we retain the root 'many' we must translate 'copiously upon man' parallel to למכביר v. 31 not as Delitzsch 'upon the multitude of men'.

29. cf. xxvi. 14, xxxvii. 16.

32. 33. are parallel to v. v 30. 31. Observe 32 reverses the order of 30.

30 $\alpha$ . He spreads the light above.

32 $\alpha$ . With both hands he covers the light.

30 $\beta$ . He covers the depths of the sea.

32 $\beta$ . He brings it forth ויציא for יציא.

Light is here for lightning. במשניי 'in favour of him who prays', allusion to Elijah on M<sup>t</sup> Carmel. See xxxvii. 13.

33. יגיד cf. xvii. 5. רעו 'his friend' (so Targ. Pesch.

xxxvi. 33. Sym. Theod. Jer. Luth. Umbr. Schlott). 'Therewith he indicates his friend' excellent parallel to 31α. 'For thus he both judges nations' מקנה for מקנה (cf. Ez. viii. 3) allusion to 1 Ki. xix. 10. I subjoin a few translations of v.v 32. 33.

Delitzsch.

Both hands he covereth over with light,  
And directeth it as one who hitteth a mark.  
His noise announceth him,  
The cattle even that he is approaching.

Renan.

He clothes his hands with lightning bolts,  
And launches them against his foes.  
The crash of his step announces him,  
The panic of the flocks reveals his approach.

Carey.

On the hollow of his hands hath he covered the  
lightning  
And he giveth it commission in striking;  
His noise announceth concerning him,  
He hath a store of wrath against iniquity.

xxxvii. 6. The Arabic הוא 'to fall' is evidently the root from which a modern suggestion acutely derives יהיה. 'The lightning hurler'. יהיה is manifestly a clerical error before יהיה, the tautology spoils the scansion. The mistake has been carefully copied by LXX but not by Peschito. v.v 6. 7 cf. ix. 6. 7.

7. 'Their maker' so Renan. By occasionally stopping men's labours, the Creator reminds them of his power over them, and incites them to gratitude for these mercies when not withheld.

9. מזרית 'north winds' from זיה 'to winnow' 'fan' cf. Jer. li. 1. 2. LXX ακρωτηριων either = מזיה or as Gesen. ακρουρος. This word αν : λεγ : in the Mas-sora should be read Jer. xviii. 14 for זרית when that verse would run

Does the snow of Lebanon forsake the rock of the field?

Or are the streams deserted by the cold north winds?

Reading זרית with Kimchi for זרית.



- xxxvii. 10. מִיָּצֵק 'molten' for 'mirror' cf. v. 18.
13. The Massora yields tautology and no adequate sense.  
Whether for a scourge, or for the good of the earth,  
Or for mercy he causeth it to discharge itself.  
We must read אֵם לְאַרְצוֹ אֵם for אֵם לְאַרְצוֹ יָאֵם 13 $\beta$   
'He lets the earth receive rain' lit: 'lets it find it'  
cf. xxxvi. 31 and Elijah's famine in the reign of Ahab.
- 20 $\beta$ . cf. x. 8 where Job says to God 'thou art destroying me'.
23. cf. xi. 7.
24. cf. Ps. cxxxviii. 6.
- xxxviii. 2. If Elihu's discourses had intervened originally, this verse must refer to him.
3. Job had expressed his willingness to answer God ix. 14, xiv. 15, xxiii. 3—5.
4. יִדְעָה כִּלְהָ cf. v. 18 יִדְעָה בִּינָה.
7. We must not with Merx LXX Syr. read בִּינָה for בִּינָה for the parallelism supports the Massora, and Ps. lxxv. 9 Jer. li. 48 show the idea to be quite Hebrew.
8. מִי כִּי for מִי כִּי cf. v. v 5. 6 so Merx.
10. אֲשֶׁר־ makes no sense cf. Del. 'a work of omnipotence broke over it i. e. the sea restraining it'. We must read אֲשֶׁר־ cf. xiv. 13 and below יִשְׁבֵּי גֵאוֹן for יִשְׁבֵּי גֵאוֹן so Merx. cf. Ps. civ. 9 Jer. v. 22. The verbs have thus strangely changed place.
13. A metaphor from some legal symbolical custom cf. Neh. v. 13.
19. imitates xxviii. 12. 20.
20. 'Thou knowest' understood, see next verse. 'That thou mightest conduct etc' Delitzsch makes no clear sequence. Also הִכִּין for הִכִּין makes better parallel.
22. Man may boast of penetrating into river storehouses and damming out leaks, xxviii. 10. 11, but can he penetrate the storehouses of snow and hail, and withhold them from falling from the clouds. cf. also below v. v 26. 27. God's beneficent working in the desert, contrasted with man's selfish work xxviii. 4.

- xxxviii. 23. 24. cf. Jer. xviii. 17.  $\text{רוּחַ}$  for  $\text{אֵרִי}$  required by parallelism so Merx besides  $\text{אֵרִי}$  is tautology after v. 19.
25. repeats xxviii. 26 with slight alterations. xxviii. 25 supports the reading  $\text{רוּחַ}$  above.
27.  $\text{צְמָא}$  'thirsty land' =  $\text{צְמָאִין}$  cf. Is. xlv. 3 Jer. xlvi. 18, we must substitute for  $\text{צְמָא}$ .
30.  $\text{יִתְלַכְדֵּן}$  cf. xli. 9 where the same word is employed of the scales of the crocodile holding together like the shields of a phalanx.
31.  $\text{מַעֲדֵנוּיָהּ}$  'bonds' cf.  $\text{עֲנֵה}$  xxxi. 36 suggests that in 1 Sam. xv. 32 we should translate And Agag came to him 'in bonds' not 'delicately' also  $\text{מַעֲדֵנוּיָהּ}$ .
32. 'lead' proper parallel. There is no need to read  $\text{וְיִנְחֵם}$  with Merx 'and comfort', because of the myth given by Delitzsch where the children of the great Bear mourn over the corpse of their father slain by the Pole Star.
- 34 $\alpha$ . cf. Jer. x. 13. 34 $\beta$  cf. xxii. 11 $\beta$  where Eliphaz uses the same phrase.
36. is a description of the intelligence shown by the powers of nature in obeying the orders given above.  $\text{שִׁבְרֵי}$  cf. Ps. lxxiii. 7 'heart' 'intellect' so Targ. Syr. Saad. Ges. Carey. Renan. 'To the cock' Delitzsch etc. makes no sense. Ewald Merx etc. obtain the forced meaning of 'lightning' or 'meteor'.
37. 'Who numbers the skies' makes no sense in context we must read  $\text{יִשְׁבֵּר}$  for  $\text{יִסְבֵּר}$ , cf. xxvi. 8 where the clouds are fastened together to prevent the water escaping. In 37 $\beta$   $\text{שִׁכַּב}$  in the sense 'to pour' is an Arabism.
38. We must read  $\text{בִּצְקָה}$  'kneading' for  $\text{בִּצְקָה}$  'when the dust flows together'. Delitzsch.
41. That this verse belongs to the paragraph on the lion appears by
- (1) the scheme of stichi.
  - (2) the inopportune insertion of an allusion to the raven, amidst beasts.
  - (3) reference to Ps. civ. 20. 21 and Job iv. 10. 11.
- We therefore read  $\text{לְעֵיבָה}$  'at eventide' for  $\text{לְעֵיבָה}$  'to

xxxviii. 41. the raven' which was suggested by similarities with Ps. cxlvii. 9.

xxxix. 1. cf. Jer. xiv. 5.

3. The verbs here have been divorced from their proper subjects.  $\text{בָּל}$  belonging to  $\text{מִלֵּה}$  cf. xvi. 13 and  $\text{לֵלֵה}$  to  $\text{יֵלֵה}$  cf. xxi. 11. At first sight it would appear as if the verbs had been transposed by a simple slip in the letters 'נ' and 'ש', but this would cause a hystero-proteron and the proximity of  $\text{יֵלֵהוּם}$  to v. 4 is required by parallelism with  $\text{בְּנִידָם}$ .

8. cf. Jer. xiv. 6. It is worth observing that the two verbs  $\text{דָּרַשׁ}$  and  $\text{תָּוַר}$  are also associated Eccl. i. 13. Read  $\text{תָּוַר}$  not  $\text{תָּוַר}$  subs.

12. Scansion requires the first stichus to end with  $\text{יֵשִׁיב}$  intransitively. The reading of the Qree  $\text{יֵשִׁיב}$  is the result of joining  $\text{וְיֵרֵד}$  from the following stichus.

13. Most moderns translate

'The wing of the ostrich vibrates joyously.

'Is she pious, wing and feather?'

and see a play on the name of the stork  $\text{חֲסִידָה}$  celebrated for its devotion. If the second clause with  $\text{אִם}$  is to be taken interrogatively the first must be so also with  $\text{הִיא}$  understood. It is not her want of maternal instinct which is alluded to in this verse, but rather a contrast of the position of her eggs on the ground with the lofty eyrie and the summits of fir trees cf. v. 27 Ps. civ. 17. Restored to its proper place after v. 30, (from which it was intruded amongst the beasts, on account of the occurrence of the word 'horse' v. 18 being considered a good introduction to the description of that animal) we find  $\text{וְעֵלְסָה}$  and  $\text{חֲאָבֵר}$  are naturally selected on account of the occurrence of  $\text{וְעֵלְסָה}$  v. 30  $\text{חֲאָבֵר}$  v. 26. We must also read  $\text{נֶץ}$  cf. v. 26 which suits the scansion, the reading of the Massora was obtained by a change first  $\text{נֶץ}$  'the female hawk' afterwards  $\text{נֶץ}$  'feather' when  $\text{חֲאָבֵר}$  had been changed into  $\text{אֲבִירָה}$  'wing'. LXX leave these words transliterated, Targum and Rashi take as names of birds.

xxxix. 13. The Hebrew text would read thus

30.      ואברוהו יעלעו דם  
          ובאשר הללים שם הוא  
13.      כנה רננים נעלסה  
          אם תאבר חסידה ונץ

The reason of v. 13 being interrogative is thus manifest.

14.      כי = Nay but cf. xxxi. 23.  
16.      בל-מה 'without proper caution' 'imprudent'.  
17.      cf. xxxviii. 36 where the heavenly powers enjoy the wisdom denied to the ostrich.  
18.      For מרום 'aloft' inapplicable to the ostrich we must read מוריים 'archers'. תמריא 'she spreads her wings' which the wind then fills as sails. Vide Fleischer's note Delitzsch c. xxiii. 2.  
21.      Scansion demands that בכה should be joined with יצא. It is strange that Merx should substitute בנהל which makes the former stichus still more unwieldy, and is only an alternative suggestion of the LXX. εἰς πτομα εἰς πτομα.  
24.      Jer. viii. 6 is the nucleus of this description of a horse's excitement in war.  
25.      It is not the horse who says 'ha! ha!' it is an attempt at imitating the trumpet's note referred to in last verse. יריע so 1 MS. Kennicott for יריה; the horse cannot scent the shouts of the captains and the turmoil.  
26.      As in v. 24 we saw reference to Jer. viii. 6 so here in the allusion to migration of birds there is distinct reference to Jer. viii. 7.  
27. 28.   cf. Obad. iv.  
30α.      is corrupt, so Merx who brackets it. As it stands it disturbs the intimate connection between 29 and 30β beside making an inaccurate statement for eaglets do not suck blood. Read ואברוהו יעלעו דם for ואברוהו יעלעו דם. וואברוהו יעלעו דם is akin to עלס and not to be derived from ליע or even על. 30β cf. Matt. xxiv. 28.  
xl. 2.    God invites Job to return to the encounter, as vi. 29 he had challenged his three friends.

- xl. 5. אֲשַׁנָּה cf. 1 Sam. xxvi. 8 Job xxix. 22 for אֶנְהָ which is tautological after preceding verse.
- 10—13. cf. Is. ii. 10. 11 see Isaiah and Job compared in the Essay on the Author's Use of Hebrew Literature.
12. תַּחֲתֵיהֶם 'in their place', 'where they are' cf. xxxiv. 26 and Jer. xxxviii. 9 'he is likely to die where he is' תַּחֲתָיו.
13. Cover their faces for execution cf. Esth. vii. 8.
- 15—xli. 26. is a later addition, more suitable to be appended to chap. xxxix but as the leviathan was an emblem of pride, it was inserted here on account of v. v 11. 12. But Job's remark xlii. 2. 'I know thou art allpowerful' should follow without interruption upon 'Then will I also admit unto thee that thine own right arm can save thee'. xl. 14.
15. עִמָּךְ belongs to the second stichus not the first.
19. The LXX idea, that the hippopotamus was the first of God's creation 'made for the diversion of the angels', is interesting; 'the angels' is a late gloss apparently derived from a misconception of רַעֲבָדִים Pesch. and Targ. cf. v. 11 where עֲבִירָה is read עֲבִירֵי. Still they are right in understanding רִאשִׁית of priority of 'time' not of 'rank'. As mythology peopled the primæval times with giants, it is natural they should look on huge beasts like the hippopotamus as remnants of such times. It is strange that Merx should adopt this misreading לַשָּׂדֶק בִּי or perhaps לַגֹּחֶךְ בִּי for יִגַּשׁ הַרְבִּי since the next verse is dependent upon the correctness of the Massoretic reading.
20. The hippopotamus does not graze on the mountains moreover the following is a description of the banks of a river. We must read יַאֲרִים for הַרִים.
23. The allusion to the Jordan betrays the Hebrew nationality of the author who thinks the swelling of the Jordan a type of a swelling flood. יַגִּיד cf. Jer. xii. 5. בְּאֵין יַרְדֵּן a phrase peculiar to Jeremiah. אֵל עִידֹי does not belong to this verse, it adds nothing to the parallelism here while it is required below. Observe 25 לַשִּׁינָן 26 לַחֲרוֹי אֲשֶׁר לַחֲרוֹי אֲשֶׁר 24 אֵל עִידֹי אֲשֶׁר.
24. is out of place here where there is no allusion to

- xl. 24. hunting. Its proper place is below after v. 26 where it forms proper parallel. *בניני* is corrupt, read *בשניי*. Observe 26. Wilt thou pierce his cheeks 24 Nay his nose will pierce thy nets. Surely a crocodile's pointed snout, not a hippopotamus' broad muzzle.
28. 'as a servant for ever' piercing his tongue and nose reminded the author of the ceremony of boring the ear, symbol of eternal servitude Ex. xxi. 6 *ועברו לעולם*.
32. *מלחמה* 'his jaw' cf. xli. 6 not *מלחמה* 'war' which makes poor sense.
- xli. 1. *תחלתו* the suffix is objective. *מראיו* 'those that shoot him' cf. 2 Sam. xi. 24; and *ישל* for *ישל* from *של* 'to hurl at' 'attack'.
2. Parallelism requires *לפני* for *לפני*, the application to God does not begin till v. 3.
3. *ישלם* cf. ix. 4 for *ישלם* so Merx.
4. *בבד נחמה* Inf. abs. cf. xv. 35 for *בבד נחמה*.
5. *סרינו* so LXX and Copt. for *רסנו*, the allusion to the jaw is reserved for v. 6.
7. *נאווה* pride, a play on *גב* testudo cf. Ez. xvi. 24.
10. 'eyelids of dawn' cf. iii. 8.
12. 'like a pot on a fire of reeds' so Ewald, lit: like a seething pot (Jer. i. 13) and reeds i. e. like the smoke which issues from a fire of reeds and envelopes a pot.
13. cf. Ps. xviii. 9.
- 14β. lit: before him dances anxiety.
17. *אֵילִים* 'stags' is better than *אֵילִים* 'mighty men'. We observe that in Lam. iii. 47 *שאר ושבר* 'destruction and violence' are found together; and as 'destruction' makes a good sense here, we read *שאריו* 'the destruction by him' instead of *שאריו* 'his rising up' or 'his majesty': both unsuitable to the crocodile. As this verse is correlative to v. 14 it is more natural with Gesenius to understand *יהסא* 'missing one's road' 'wandering' which is parallel to 'before him dances anxiety'; not 'missing the mark' an idea reserved for next stanza; E. V. 'by reason of breakings they purify themselves', for this meaning cf. Numb. xix. 12, xxxix. 14.

- xli. 18β. 'Neither spear nor dart nor harpoon' a similar appendix to xxxix. 23 'the glittering spear and lance'. But better parallelism is obtained by taking שריה = שרתה cf. יאמיו, and מטני 'that is planted in him' cf. מטע Is. xiv. 19.
25. He hath no ruler upon earth cf. Hab. i. 14 as creeping things which have no ruler.
- 25β. 26α. are a gloss from xl. 19. 11 respectively  
 He is created without fear cf. xxxix. 16.  
 He looks upon every proud thing.  
 The latter being a strange statement with regard to the crocodile. The LXX and Syriac moreover make no sense of it.
26. שדח 'pride' then means 'reptiles', a play on שרץ. Therefore בני שדח are not all wild beasts of which the crocodile can scarcely be said with propriety to be king, but those animals which on account of pride and rebellion in a former state are now condemned to creep, i. e. all reptiles. cf. Gen. iii the narrative of the serpent, and in this book the many astronomical myths of conquest of pride ix. 13, xxvi. 13 all associated with dragons and serpents.
- xlii. 2. Nothing lit: no plan מזמה in a good sense.
3. Job quotes and appropriates God's opening sentence xxxviii. 2, and in v. 4 humbly asks to be allowed to seek information from God, cf. xxxviii. 3, xl. 7.
5. A similar exclamation to the Queen of Sheba 1 Ki. x. 6. 7 for the phrase cf. Ps. xviii. 45. Thus Job's prophecy xix. 27 is fulfilled.
6. How different in tone this humble admission from 'As a prince will I approach him' xxxi. 37 the closing words of his last utterance before God spake; and also from xxiv. 25 'who will prove me false?' the challenge which but for a mutter from Bildad closed the mouths of the three friends.
8. At first sight there is a temptation with LXX and Syriac to read 'And he shall offer them for you' instead of 'ye shall offer for yourselves', as if because Job was the intercessor he must therefore be the sacrificing priest.

xlii. 8. But the plausibility of such an idea is overthrown by reference to Numb. xxiii. 3 where Balaam speaks to Balak of the sacrifices as 'thy burnt offerings' and leaves him there while he goes to seek inspiration alone. The ritual of the Epilogue of Job is in imitation of this episode in Numbers, observe the seven bullocks and seven rams. According to the Mosaic ritual the sin offering for the people was a goat, for the priest a bullock; the peace offering a bullock and a ram.

'To do folly with you' applicable to man not to God here = to deal with you according to your folly.

12. See Bildad's prophecy of this viii. 7. The exact doubling of Job's possessions is evidence of the unhistoric character of the book.
13. His family is restored without increase in numbers.
14. The names of the three daughters are respectively 'Dove', 'Cinnamon', 'Horn of eye paint' this last being for artificial adornment. Vide Jer. iv. 30 2 Ki. ix. 30.
15. This division of inheritance is not in accordance with the Mosaic Institutions see Numb. xxxvi. 8 where daughters only inherit in default of male issue.
16. The age of Job, the piece of money (קֶשֶׁט Gen. xxxiii. 19) and the description of Job's death (cf. Gen. xxv. 8 of Abraham) are all intentionally borrowed to give a patriarchal colouring of antiquity to the book.



## GRAMMATICAL NOTES.

### Verbs.

Aram. 3 fem. sing. see Notes xix. 29, xxxvi. 16.

### Conjugations.

Hiphil. intransitive use יִזְקֵן to grow old נִשְׁרִישׁ to take root  
אֲשֵׁנָה to be great xxxvi. 24.

Aphel. אָהוּהָ xiii. 17.

Polel. עָרַר iii. 8 רוּפֵף xxvi. 11 רוּפֵף xxvi. 13.

Pilpel. פָּרַעַץ xvi. 12 Jeremiah often.

Quadriliteral. פָּרַעַץ xxvi. 9.

### Tenses.

iii. 18. should be יִשְׁמְעוּ cf. יִנּוּהָ previous verse.

iv. 3. 4. refers to past time of duration, all should be in the  
same tense probably יִסְתָּה for יִסְתָּה.

v. 20. How comes פָּדַךְ in the midst of so many imperfects.

23. הַשְׁלֵמָה should be imperfect.

ix. 5. יִדְעוּ for יִדְעוּ.

xii. 21. should be יִרְשָׁה cf. יִרְשָׁה.

Imperfect used for Imperative vi. 23.

### Peculiar forms.

vi. 29. יִשׁוּבֵי ix. 27 וְאִמְרֵי probably errors for וְאִמְרֵי נְאֻמָּה or with  
Carey to be considered an old 1<sup>st</sup> sing Imperative.

### Vav consecutive.

This ancient construction of which scarcely a trace remains  
in Ecclesiastes, causes this author much perplexity unless indeed  
the confusion is due to the officious tampering of later scribes.  
The ordinary employment of it is found frequently, even the use  
with the imperative in apodosis cf. ii. 9 יִמְנָה, but observe in

i. 1 we have וְהָיָה for וְהָיָה cf. v. 3; i. 4 וְהִלְכֵנוּ וְעָשׂוּ for וְהִלְכֵנוּ  
cf. v. 5; i. 5 וְיִבְרְכֵנוּ for וְיִבְרְכֵנוּ.

Again we have the Vav consecutive where the sense and parallels show it to be wrong. We must read

iii. 10. וַיִּסְתֵּר 'that it might hide' cf. next verse וַיֵּצֵא 'I should have come forth to die' and v. 13; not וַיִּסְתֵּר 'and did (not) hide', supplying negative from previous clause.

21. וַיִּהְיוּ after participle see next verse.

24. וַיִּחַזְקוּ cf. חָבַא.

25. so probably וַיֵּאָחֲזוּ cf. יָבַא.

vii. 18. וַיִּחַזְקוּ.

ix. 20. וַיִּעַקְשׁוּ.

27. וַיִּבְלִיגוּ.

xii. 22. וַיִּצְאָה 23 וַיִּבְרָחוּ 24 וַיִּנְחָמוּ וַיִּאֲבִדוּ.

xiv. 2. וַיִּבְרָח וַיִּמַּל.

10. וַיִּהְיוּ וַיִּגְוֶהוּ.

Participles.

i. 13. 14. 18, vi. 4 וְשָׂרָה, xv. 22 וְצָפָה for וְצָפָה.

Inf. Absolute.

xiv. 17, xv. 35, xxxviii. 38, see notes.

Nonus.

Plural וַיִּן for וַיִּן frequently אַחֲרָיו xxxi. 11.

Aramaic form xix. 26 וַיִּנְקַשׁ for וַיִּנְקַשׁ.

The above examples are illustrative, an exhaustive list is not aimed at.

א the privative = אֵין in the name אֵיב and xxii. 30.

א = אֵלֶּה these v. 5, xiii. 20.

י late particle cf. Jer. xxxi. 20 Job xxxix. 25 בְּיָי.

ה interrogative xxi. 22, xxii. 2.

י in erratic position (see also below under כ).

iv. 6. Thy hope and thy perfect ways.

xxvi. 5. beneath the sea and their inhabitants for 'those that dwell under the sea'.

cf. Is. i. 13 it is evil and the solemn assembly for 'even the solemn assembly is evil'.

vii. 4 anger of Rezin and Aram and Remaliah's son.  
xix. 20 a saviour and a mighty and he shall deliver them.

Jer. vi. 19 hearken and my law and despised it.

viii. 1 At that time saith Jahveh and they brought.

- יִי viii. 4. בִּי on account of  
 כ 'as' has sometimes a peculiar construction, the verb preceding instead of following.  
 xiv. 2. and flees as a shadow and does not stay = as a shadow that flees and stays not.  
 xv. 32. despises as a vine his bitter fruit and casts as an olive his blossom = as a vine etc.  
 xx. 8. As a dream flies without being grasped, and flees as a night vision = and as a vision flees.

Observe particularly.

- x. 16. And he seizes (or 'rises') as a lion and thou dost play with me = as a lion seizes so dost thou play with me.

כִּי in its rarer meanings

- (1) = ὅτι to introduce a speech in oratio recta xxi. 30, xxvii. 3, xxxvi. 9.  
 (2) = although viii. 6, xiv. 16.  
 (3) = as xxii. 1 see note.  
 (4) = how כִּמֵּה xxxvi. 24.

ל Aramaic sign of accusative v. 2, xii. 23, xiv. 15, xvii. 5.

מִ a sort of Arabic form. לְמִי לְמִי לְמִי for כִּי לְמִי ix. 30, xiv. 9, xvii. 5, xix. 22, xxvii. 14 etc. not to be confounded with לְמִי לְמִי לְמִי prepp with 3<sup>d</sup> suff. plural rarely singular.

כִּי as a particle כִּי־ xxx. 18, xxxviii. 6.

כִּי־ in sense of 'as' iii. 24, iv. 19.

## ANALYSIS OF THE SPEECHES.

iii.

### JOB'S SOLILOQUY.

- 3. Curses day and night;
- 4. 5. Curses the day particularly,
- 6—8 $\alpha$ . the night,
- 8 $\beta$ —10. the dawn.
- 11—13. Wishes he had never been born then he should now have peace.
  
- 14—16. And be lying in company with the great ones of the earth, or even without ever enjoying his identity.
- 17—19. There is general peace.
- 20—22. Why create the wretched.
- 23—25. Why create those doomed to disappointment.
- 26. He has no such peace as he might have had. v. 13.

iv. v.

### ELIPHAZ'S FIRST SPEECH.

- 2. 3. He apologises for intrusion, but reminds Job he has in his time given advice so cannot now refuse it.
- 4. 5. He marvels Job's philosophy cannot support him.
- 6. 7. Job cannot be innocent else he would not suffer.
- 8. 9. The wicked create their own troubles.
- 10. 11. They are cut off by the wrath of God without whose care the very lions perish.
  
- 12. 13. He supposes inspiration in a dream.
- 14. 15. the sensations of horror.
- 16. an intangible presence.
- 17. 18. If God charges his eternal angelic spirits with folly;

- iv. 19. much more beings coarse corporeal.  
20. 21. and short lived.
- v. 1. 2. No one heeds discontented murmuring.  
3. 4. The wicked fool collapses,  
5. The poor enjoy his wealth.  
6. 7. Man is doomed to inherit trouble.
8. 9. He advises him to invoke the Almighty's help.  
10. 11. who is merciful,  
12. 13. before whom all disguise is futile.  
14. 15. who is just.
16. 17. Hope springs from the thought that trouble is God's chastisement,  
18. 19. which he will himself temper,  
20. 21. and not allow to be fatal.
22. 23. Nature shall cease to be at war with him,  
24. 25. His family shall be restored  
26. 27. He shall die in a good old age.

- vi. vii.      **JOB'S ANSWER TO ELIPHAZ'S FIRST SPEECH.**
- 2—4. His complaining is not unreasonable (cf. v. 2).  
5—7. Animals cease to cry for food when their wants are supplied, but he is hungry with his food before him; men do not touch insipid food, nor can he enjoy his affliction.  
8—10. Being innocent he wishes he might die.  
11—13. How can Eliphaz expect philosophy from him in tribulation.
15. 16. He expected consolation from his friends, which he compares to a swollen torrent.  
17. 18. but it is dried up by the heat.  
19. 20. and those who trusted in it were ashamed.  
21—23. Their fear of his appealing to their charity is unfounded.

- vi. 24. 25. His words are powerful, their arguments inconclusive.  
 26. 27. But they worthless as they are, think the reverse.
- 28—30. He invites them to reply but prefers to continue.
- vii. 1—3. Man's is not a short time (iv. 20. 21) but a destined duration of trouble.  
 4. Even his bed gives him no rest.  
 5—7. He describes his misery and calls for pity.  
 8—10. Man returns not from the grave.
11. 12. He feels the necessity of speaking, quite as much as Eliphaz (iv. 2).  
 13. 14. His bed affords him no comfort (v. 4).  
 15. 16. He wishes his sufferings might be fatal.  
 17. 18. Why does God think it worth while to pay such attention to men, so worthless as Eliphaz (iv. 17—20) described them.  
 19. 20. What sin can he have done to attract God's attention.  
 21. He wishes God would pardon him, and let him die in peace, not in anger as Eliphaz (iv. 9) nor according to his wife's suggestion (ii. 9).

viii.

## BILDAD'S FIRST SPEECH.

2. 4. Job is talking wildly there must be some cause for his sufferings; his sons must have perished as a judgment.  
 5—7. He urges him to take Eliphaz's advice (v. 8) and promises him the same revival of fortune (v. 24—26).  
 8—10. He refers him to the superior wisdom of the ancients.  
 11—13. The wicked wither like reeds;  
 14—16. their hope does not endure,  
 17—19. they are easily uprooted like a sucker,  
 20—22. If Job is really righteous happiness is in store for him.

ix. x.

## JOB'S ANSWER TO BILDAD'S FIRST SPEECH.

- 2—4. Man cannot justify himself with God, because God is too high for him.  
 5—7. Almighty in destruction,

- ix. 8—10. in creation,  
 11—13. incomprehensible.
- 14—16. It is useless for him to cry to God cf. v. 9, viii. 5.  
 17—20. God treats him summarily without a chance of defence.  
 21—24. It matters not whether he is innocent or guilty, a  
 swift fate attends the latter, the afflictions of the  
 former are the caprice of God.
- 25—28. His life passes swiftly, but pain makes all attempts  
 at cheerfulness vain.  
 29—32. Even if he is guilty, God nullifies all his efforts to  
 purify himself.  
 33—35. He would have no fear of God, if there were an arbi-  
 trator between them.
- x. 1—3. He will abandon himself to complaint.  
 4—7. Why does God treat him as shortsighted man would;  
 8—11. after so carefully and wonderfully making him.
- 12—15 $\beta$ . Why has God ceased his former providence.  
 15 $\gamma$ —17 $\beta$ . Why does he take delight in tormenting him.  
 17 $\gamma$ —19. His end is fixed, and many changes are decreed in  
 the interval;  
 20—22. but the time is short and the doom irretrievable, then  
 why may he not have peace.

xi. ZOPHAR'S FIRST SPEECH.

- 2—4. Job must not remain unanswered,  
 5. 6. It were to be wished God would answer him.  
 7—9. God's ways are unscrutable.  
 10—12. God mercifully overlooks much sin, out of compassion  
 for man's folly.  
 13—15. He repeats Bildad's advice viii. 5, and refers v. 15 to  
 ix. 29—31.  
 16—18. The gloomy doom Job fears (x. 20—22) shall be averted.  
 19. 20. Job shall be restored, but the wicked must perish.  
 v. 19 refers to vii. 4.

## xii. xiii. xiv. JOB'S ANSWER TO ZOPHAR'S FIRST SPEECH.

2. 3. His friends' assumption of superiority is unfounded.
- 4—6. It is easy for the prosperous to despise affliction.
- 7—10. Inanimate creation can teach as well as the ancients.  
v. 9 repeats v. 3 everybody knows as much;
11. 12. common sense and experience of age are all that is required. v. 12 (cf. vi. 30) applied to Job gives point to Elihu's sarcasm xxxiv. 3 and to the allusion by God to Job's age xxxviii. 21.
- 13—16. Still God's wisdom is unapproachable (cf. his own similar argument ix. 4—13).
- 17—19. Kings and princes,  
20—22. The counsellors of the nation,  
23—25. the nation itself, are all the playthings of God.
- xiii. 1—3. Eliphaz at the close of his first speech v. 27 recommended Job to ponder on his discoveries Job asserts his own experience is precisely the same. He accepts (v. 3) Zophar's proposal that God should argue with him;
- 4—6. retorts on him his charge (xi. 3) of incorrect babbling, and calls them worthless physicians for prescribing as his cure, repentance for sins he has not committed. He wishes they would hold their peace as Zophar (xi. 3) had intimated.
- 7—9. While they pretend to argue for God, are they themselves able to stand the inspection they allude to (iv. 17).
- 10—12. If God should argue with themselves (xi. 5. 6) would they not be afraid; their traditional maxims would appear as worthless as if inscribed in dust instead of rock; they also inhabit clay houses.
- 12—16. He must speak for his life is in imminent danger, his confidence is based on innocence (vi. 10).
- 17—19. He feels himself in the presence of the Judge and challenges the prosecutor.
- 20—22. Then appalled at the majesty of God, he asks two



- xiii. 20—22. favours, cessation of bodily pain, and to hear God's voice either in answer to or addressing him.
- 23—25. He would fain know what his sins really are; but God does not reveal himself it must be in anger not from fear.
26. 27. God seems to be punishing him for long-forgotten sins.
- xiv. 1—3. Why does God think it worth while to notice and sue such unfortunate evanescent creatures as man. 'Springs like a flower that fades' is a reply to Eliphaz's philosophical comparison v. 7.
- 4—6. Zophar had urged an impossibility (xi. 14. 15). Why may not man enjoy himself in the short space of time allotted to him, uninspected by God.
- 7—9. A lopped tree has enough life to bear shoots.
- 10—12. But man like water that is passed or evaporated dies never to rise again.
13. 14. Job wishes God would lay him in the grave and restore him; but as this is impossible he will hold on to the hope of restitution as long as life itself lasts.
- 15—17. It is possible if God will forget his past sins.
- 18—20. But God wears him away by repeated disappointment.
21. 22. All interest in life is denied him.

## xv.

## ELIPHAZ'S SECOND SPEECH.

2. 3. It is hardly worth while to answer Job. He adopts Bildad's (viii. 2) perversion of Job's (vi. 26) allusion to his own words being mere wind in their opinion.
4. 6. Job is impious however cunningly he may disguise it.
- 7—10. Job's age is not so very great.
- 11—13. In rejecting them he is rejecting God's consolation.
- 14—16. He applies Job's remark (xiv. 4) to himself and

- xv. 14—16. repeats his argument (iv. 18. 19) with pointed reference to Job's diseased condition.
- 17—19. He will not talk dogmatically like Job (xiii. 17) but will relate experience handed down from immemorial tradition.
- 20—22. The wicked are troubled like Job.
23. 24. The terrors of the wicked man,
- 25—27. his defiance of God,
28. 29. his wealth is doomed to destruction,
30. 31. his labour is vain,
- 32—35. his reward deceptive v. 34 refers to Job's trials.
- xvi. xvii.      JOB'S REPLY TO ELIPHAZ'S SECOND SPEECH.
2. 3. Eliphaz has (xv. 18) quoted what everybody knows, do they call such miserable consolations divine (xv. 11). If they object so much to words of wind (xv. 2) why were they guilty of answering him.
4. 5. In their place he could easily offer similar consolation.
- 6—8. He can neither speak nor be silent, God has utterly crushed him. v. 7 refers to xv. 34.
- 9—11. God treats him as his enemy, and leaves him to the hostile treatment of his three friends.
- 12—14. So far from defying God (xv. 25) God smote him in unsuspecting peace. God made a charge at him, not he at God as Eliphaz (xv. 27) had said.
15. 16. His is an attitude of grief not of defiance.
- 17—19. Heaven and earth are witness to his innocence.
20. 21. His friends, instead of sympathising, take God's side.
- xvii. 22. 1. He shall soon die, the grave demands him to fulfil his contract.
- 2—4. These representatives of God are foolish, he wishes God to fix his own terms.

- xvii. 5—7. Certainly his condition looks like the fate of the wicked;  
 8. 9. a mystery to the righteous but still he will not rebel.
- 10—12. He challenges them to return to the debate, it is useless for them to cheer him (xi. 17) with prospect of brighter days;  
 13. 14. the grave is his only prospect,  
 15. 16. when all his hope of restitution would be lost.

xviii. **BILDAD'S SECOND SPEECH.**

2. 3. Job asks (xvi. 3) what obliges them to speak, when he provides the occasion; he insults them (xvii. 4) as being ignorant as beasts, and asking them (xiii. 5) to be dumb.
4. Job (xvi. 9) talks as if God absorbed with the punishment of him, was concentrating his attention upon him.
- 5—7. The hope of the wicked is dashed,  
 8—10. his own plots ruin him;  
 11—14. disaster disease and death await him,  
 15—18. divine judgments befall him,  
 19—21. his posterity is destroyed. All with personal allusion to Job.

xix. **JOB'S ANSWER TO BILDAD'S SECOND SPEECH.**

2. 3. Why do they weary him.
- 4—7. If he has erred, it is his matter; God refuses him justice.
- 8—10. God has disappointed him.
11. 12. He repeats (xvi. 9—11) his complaint of God's anger.
- 13—16. His friends relatives and servants neglect him.
- 17—19. His wife and brethren abandon him, his juniors mock him, his chief friend is turned against him.
- 20—22. He makes an affecting appeal for pity.

- xix. 23. 24. He wishes his very words indelibly recorded to prevent misunderstanding.  
 25—27 $\beta$ . His restitution shall take place before he dies.  
 27 $\gamma$ —29. They will not leave him as long as he has strength to retort. Instead of warning him, let them fear for themselves.

xx.

## ZOPHAR'S SECOND SPEECH.

- 2—5. Zophar complains Job has retorted on him his own speech xii. 12—25 cf. xi. 6; xiii. 5 cf. xi. 3; xvii. 5. 7 cf. xi. 20; xvii. 12 cf. xi. 17; and xix. 3 cf. xi. 3; so he begins with a retort on Job, though you affect to know so much (xix. 25) of the future, you seem to forget the proverbial shortlived success of sinners in the past,  
 6—8. illustrating apparently by the Tower of Babel.  
 9—11. However wealthy the wicked may become, he must some day cease.  
 12—14. His choice sins bring trouble upon him.  
 15—18. God shall make him disgorge his unlawfully acquired wealth,  
 19—21. because of his oppressions he is left without an heir.  
 22. 23. In the midst of success God shall send catastrophe,  
 24—26 $\alpha$ . he cannot escape divine retribution.  
 26 $\beta$ —29. Heaven and earth shall combine to leave the impress of God's anger upon him.  
 He thus makes allusion to Job's speeches, v. 7 cf. xiv. 10; v. 11 cf. xvii. 16; v. 14 cf. iii. 24, vi. 7; v. 27 cf. xvi. 18. 19. He also distinctly echoes Eliphaz v. 15 cf. v. 5; v. 26 cf. xv. 24; v. 27 cf. xv. 29.

xxi.

## JOB'S ANSWER TO ZOPHAR'S SECOND SPEECH.

- 2—4. He intreats them to bear with him while he illustrates the nature of their consolations. If he utters his complaint to God it is not their matter; if not,

- xxi. 2—4. he may be impatient without incurring the charge of impiety.  
 5—8. He wishes to start on a new track but the problem of the success of the wicked still overpowers him;  
 9—12. their cattle and family prosper,  
 13—16. defying the Almighty they still live to a cheerful old age.  
 17. 18. What is the use of talking of their punishment as Bildad (xviii. 5. 12) and Zophar (xx. 7. 8. 23) did.  
 19—22. No, it is the good whom God afflicts. God who is occupied with celestial matters cannot explain his plans to man.  
 23—26. He contrasts the death of the wicked and good.  
 27—30. He knows well enough their pretended generalities are personal.  
 31—33. How have they the heart to find fault with him in the presence of imminent death.  
 34. Full worthless is their consolation.

xxii.

## ELIPHAZ'S THIRD SPEECH.

- 2—4. Why should God teach man (xxi. 22) there is no gain to him if the pupil learns the lesson.  
 5—7. He will speak plainly (xxi. 27—30) this time, Job must have been guilty of want of philanthropy,  
 8—10. of absolute oppression.  
 11—14. Job asks in his ignorance, if God can know;  
 15—18. such was the question of the wicked before the flood.  
 19. 20. The righteous rejoice in God's punishment of the wicked (xvii. 8. 9).  
 21. 22. He returns to his first advice 'Be reconciled to God'.  
 23—26. then shall follow restitution v. 25 cf. v. 23; v. 26 cf. xi. 15.  
 27—30. God will grant him his requests even in behalf of others.

## xxiii. xxiv. JOB'S ANSWER TO ELIPHAZ'S THIRD SPEECH.

- 2—4. Similar in opening to his answer to Eliphaz's First Speech. Bitter though his mourning be, it is more than justified by his sufferings.
- 5—7. He is sure he should gain his cause, if God would treat him as his equal; but he fears he would only ignore him.
- 9—10. He is at a disadvantage, though he cannot find God, God knows his every step.
- 11—13. There is no need to tell him (xxii. 22) to keep God's law. God treats him arbitrarily.
- 14—17. God the eternal cuts short Job's little span of life; still it is God no unseen malevolent power which crushes him.
- xxiv. 1—3. The wicked are not cut short they flourish in crime.
- 4—5. The poor suffer,
- 6—8. they toil poorly paid for the wicked,
- 10—12. oppressed they cry unheeded to God.
- 13—15. The wicked because their deeds are evil are rebels against the light. The murderer, the adulterer,
- 14 $\gamma$ . 16. 17. 19. the thief and robber are described.
18. 20. 21. But he admits the wicked die at last under a curse.
- 22—25. When the wicked die, all his emissaries perish too.

## xxv. BILDAD'S THIRD SPEECH.

2. 3. God is almighty (xii. 13—16) he conquers his rebels (xxiv. 13).
- 4—6. He quotes and amplifies Eliphaz iv. 18, xv. 14. 15.

## xxvi. JOB'S ANSWER TO BILDAD'S THIRD SPEECH.

- 2—4. Certainly Bildad has answered him well! Where did he get his quotation from? Has he too seen a vision (cf. c. iv)?
- 5—7. God Almighty created Hell beneath and Heaven above.
- 8—10. He separated the waters that were above from the waters that were below the firmament.

xxiv. 11—13. Sky and sea alike he agitates.

14. But then we only get a rumbling whisper concerning him, who can imagine therefrom God's full majesty.

xxvii. xxviii.                   JOB'S UNANSWERED CHALLENGE.

2—4. He swears he will speak honestly (cf. xv. 5).

5—7. He will not admit himself wrong.

8—10. If he is wicked what is the use of inviting him to call upon God.

11. 12. He will show them he is not ignorant.

13—15. They say the family of the wicked perish,

16—18. their riches also come to an end.

19—21. Nature wars against them.

22. 23. God punishes them and then men deride them.

xxviii. 1. 2. 5. 6. Man gets metals and precious stones from the earth.

3. 4. 7. 8. Man can make himself paths unknown to Nature.

9—11. Man can overcome all obstacles.

12—14. But wisdom defies his search.

15—19. He cannot give his precious discoveries in exchange for it.

20—22. Yea wisdom defies his search.

23—27. It is known only to God who governs the universe.

28. Simple piety is man's truest wisdom.

xxix—xxxi.                   JOB'S SOLILOQUY.

2. 3. He wishes God were with him as of yore,

4—6. when his blessing was upon him,

7—10. when he enjoyed universal respect,

11—14. when gratitude was accorded to him for his benevolence.

- xxix. 15. 16. He was merciful and just,  
 17—20. and thought his reward was safe.  
 21—24. He enjoyed universal respect (cf. 7—10).
- xxx. 25. 1. He was their leader; but now all respect fails him.
- 2—4. His friends described him as the wicked, he depicts them as destitute of everything as they are of consolation.
- 5—8. They are cursed and despised by men.
- 9—11. Yet they despise him. Observe the contrast to the respect xxix. 7—10, 21—24.
- 12—14. They not only despise him but compass his ruin (cf. xix. 18).
15. The terror he had forgotten returns upon him, his hopes xxix. 17—20 are doomed to disappointment.
- 16—19. He alludes to his bodily sufferings.
- 20—23. God is ruthlessly hunting him to death.
24. 25. He has not been unsympathetic (xxix. 17—20);
- 26—28. then why this unexpected requital.
- 29—31. He can do nothing but mourn.
- xxxi. 1—3. If God has decreed punishment to the wicked;  
 4—6. let him only treat him fairly and he must acknowledge his innocence.
7. 8. He has not been guilty of lust,  
 9—12. much less of adultery.
- 13—15. He has not oppressed his servant,  
 16—18. nor been guilty of ingratitude to the descendants of those who nursed him as a child;  
 19—23. nor of general oppression.
- 24—28. He has not made an idol of wealth, or succumbed to the enticements of grosser idolatry.
- 29—31. He has not even hated his enemy,  
 32. 34. 33. nor been wanting in hospitality.



- xxx. 38—40. He has not obtained his food at the expense of others (cf. v. 5 etc.).
- 35—37. With this statement of his innocence, and with the accusation of his three friends he is willing to approach God for decision.

## JAHVEH'S REPROOF.

xxxviii. xxxix.

2. 3. Jahveh invites Job to argue with him, he will ask him to explain a few simple facts concerning
- 4—7. the earth,  
8—11. the sea;
- 12—15. the skies,  
16—18. the depths,  
19—21. light and darkness;
- 22—24. snow hail and wind,  
25—27. rain  
28—30. dew and ice;
31. 32. the stars,  
33—36. the clouds and lightning,  
37. 38. the effect of a storm upon the earth;
- 39—41. the lion,
- xxxix. 1—4. the gazelle,  
5—8. the wild ass;
- 9—12. the oryx,  
19—22. the horse,  
23—25. the horse in battle;
26. the migration of birds,  
27—30. the eagle,  
13—15. the ostrich,  
16—18. the ostrich when hunted;

- xl. 2. Will Job who has often challenged his friends answer God.
5. Job is too crushed to reply.
7. 8. God offers him fair terms.
- 9—11. If Job cannot understand the works of God, much less has he his power,
- 12—14. and cannot attempt the moral government of the universe with which he finds fault.
- xlii. 2. 3. Job is convinced,  
4—6. and humbled.

## LATER ADDITIONS.

xxxii. xxxiii.

## ELIHU'S FIRST DISCOURSE.

6. 7. He has been silent out of respect to age,  
8—10. but he thinks inspiration is better than experience.  
11—14. He is surprised that the three friends left Job under the impression that man was incapable of refuting him.
- 15—17. So he speaks himself,  
18—20. from sheer necessity.
- xxxiii. 21—3. He will be honest and just (xxvii. 2—4).
- 4—7. He cannot affright Job being a mortal like himself.  
8—11. Job accuses God of injustice,  
12—14. and of being unable to explain himself to man.
- 15—18. God does speak to man by night visions,  
19—22. by sickness;  
23. 24. and spares him from death on being told of his uprightness.
25. 26. Again by restoration to health God speaks to man,  
27. 28. bringing him to a confession of guilt.

xxxiii. 29—33. These three methods of teaching man defy Job's power to refute.

xxxiv. xxxv.

ELIHU'S SECOND SPEECH.

2. 3. Job says, Common sense must criticise (xii. 11).  
 4—6. Let us apply this to his charging God with injustice.  
 7—9. Job is manifestly impious.  
 10—12. God must be just,  
 19. 20. his treatment of princes proves it.
- 21—24. God sees and knows everything, and therefore has no need to hear man's defence before sentencing him.  
 25—28. His treatment of the wicked has always been the same.
- 29 $\alpha\beta$ . 13—15. If God should give man the opportunity of appearing before him, the result must be death.  
 16. 17. How can Job impatient of judgment judge God.
18. 29 $\gamma$ —32. However worthless a monarch may be we must not fail in respect to him; how much more unbecoming to tell God he is punishing him unjustly.  
 33. 34. Job must decide if he has fairly represented his opinions; if so he wishes to hear no more from Job,  
 35—37. who is foolish and wicked,
- xxxv. 2. 3. not only denying God justice, but making himself better than God.
4. 5. Elihu will answer him another way.  
 6—8. God is alike unaffected by Job's guilt and goodness.  
 9—11. Men murmur but do not pray,  
 12—14. and then marvel God does not hear their prayer.  
 15. 16. Job is bold being unrebuked by God.

xxxvi. xxxvii.

ELIHU'S THIRD DISCOURSE.

- 2—4. There is more to be said in argument on God's side.  
 5—7. God does not despise wise enquiry; it is not true that he favours the wicked.

- xxxvi. 8—10. God argues with all men by suffering,  
 11. 12. the result depends upon their reception of it.
13. 14. The proud ungodly refuse to acknowledge God's power to heal them, and perish prematurely from excesses;  
 15—17. but the meek poor shall be restored.  
 18—21. Let not Job when restored forget his affliction, and think he could have deserved restitution.  
 22—25. Mighty as God is, he is the only teacher (xxi. 22).  
 26—29. It is not that God cannot see through the clouds, it is man who cannot pierce them, he can know nothing beyond the sound of thunder (xxvi. 14).
- 30—33. Observe the light and the lightning which man does not understand, but which God makes amenable to the righteous.
- xxxvii. 1—5. Then he imagines a thunderstorm, a necessary prelude to the appearance of Jahveh in the next chapter, before which the writer intended this addition to be inserted.
- 6—10. By cold God teaches man his debt to his Maker,  
 11—13. also by giving and withholding rain.
- 14—15. Surely this must silence Job.  
 16—20. Job cannot understand all these things, if he does let him explain them to his ignorant friends.  
 21—24. The ignorance of man does not prove the absence of wisdom beyond the skies. Humble admission of ignorance and reverence is becoming to man.

#### THE SECTIONS ON BEHEMOTH AND LEVIATHAN.

xl. 15—xli. 26.

##### BEHEMOTH.

- 15—18. Observe the size of the hippopotamus,  
 19—21. the provision made for his needs,  
 22. 23. the river and its trees are his home.

## LEVIATHAN.

- xl. 25. 26. 24. 27. Can man fish for the crocodile with line or net.  
28—31. He cannot be tamed, or sold alive.
- xli. 32—3. If man is afraid of him surely he should be of his  
Maker.
- 4—6. He will describe the crocodile in detail; his armour  
and his jaws  
7—9. his scales like a testudo  
10—13. his fiery breath and glances.
- 14—17. The crocodile fears nothing; the stags coming to drink  
are afraid of him.
- 18—21. All weapons are futile against him.
- 22—26. He makes impressions on the mud, and stirs up the  
sea. He is the chief of all reptiles.

## GLOSSARY.

Words peculiar to Job marked § Arabisms \* Aramaisms †. Where references are given to other books, they are exhaustive, unless followed by etc.

- אֵב freshness, verdure viii. 12 Cant. vi. 11 Dan. iv. 9, xi. 18.
- \* § אֵב reed, akin to above ix. 26.
- \* אֵב would that xxxiv. 36 connected by Ewald with אֵב, by Wetzstein shown akin to אֵב to entreat.
- אֵב to mourn xiv. 22.
- subs. mourning xxx. 31.
- meadow xxix. 25.
- § אֵב drop xxxviii. 28 akin to אֵב to roll.
- אֵב reed xl. 26, xli. 13 Isaiah only cf. אֵב to suck.
- אֵב pillar, pier xxxviii. 6.
- § אֵב bottle xxxii. 19 elsewhere of ventriloquism.
- אֵב fool v. 2. 3.
- אֵב misfortune iv. 8, v. 6, xv. 38.
- sin xi. 11 and frequently.
- אֵב strength xl. 16.
- wealth (cf. אֵב אֵב) xviii. 7. 12, xx. 10 Prov. xi. 7.
- אֵב sign xxi. 29.
- † אֵב go xiv. 11.
- אֵב papyrus viii. 11 Gen. xli. 2.
- אֵב successor xviii. 20, xix. 25.
- אֵב hawk xv. 23, xxviii. 7.
- אֵב stag xli. 17 fem. xxxix. 1.
- אֵב continued xxxiii. 19.
- firmly established, reliable xii. 19.

- אֵל for אֱלֹהִים these v. 15, xiii. 20, 1 Chr. xx. 8. אֵל Pentateuch.  
 אֵל diseased xv. 16 Ps. xiv. 3, liii. 4.  
 אֵלִיל worthless, vain xiii. 4 cf. אֵיל.  
 † אֵלֵךְ teach xv. 5, xxxiii. 33, xxxv. 11 Prov. xxii. 25.  
 אֵמֵל wither xxxvii. 13 Is. xxxiii. 9 etc.  
 \* § אָמַשׁ evening xxx. 3.  
 אָנֹכִי sick xxxiv. 6 Mic. i. 9 Is. xvii. 11 Jer. 5 times, 2 Sam. xii. 15.  
 אֵבֶל darkness.  
 אֵסֵן without vii. 6 favourite word with Isaiah.  
 אֵפֶן watercourse vi. 15.  
 tubes xl. 18.  
 ridges xli. 7.  
 princes xii. 21.  
 אֵרֶב path vi. 18, viii. 13 etc.  
 caravan vi. 19 Gen. xxxvii. 25 Is. xxi. 13.  
 traveller xxxi. 32.  
 אֵשֶׁה quiver xxxix. 23 Is. xxii. 6, xlix. 2 Jer. v. 16 Lam. iii. 13 Ps. cxxxvii. 5.  
 † אָתָּה come iii. 24, xvi. 22, xxx. 14, xxxvii. 22.  
 § אֵשָׁה tares xxxi. 40.  
 אָבֵר false, treacherous vi. 15. Isaiah Jeremiah etc.  
 אָבֵר bars xvii. 16.  
 limbs xviii. 13, xli. 4.  
 babble xi. 3 Is. Jer.  
 אֵבֶלֶךְ see אֵבֶל.  
 אָבַח to choose ix. 14 etc.  
 test, prove xxxiv. 4, xxxvi. 21 = אָבַח Is. xlvi. 10.  
 אָבֵן belly i. 21.  
 אָבֵן my (mother's) womb iii. 9, xix. 17.  
 אָבֵן weeping xvi. 16.  
 § אָבֵן trickling xxviii. 11.  
 אָבֵן be cheerful ix. 27, x. 20 Am. v. 9 Ps. xxxix. 13 Jer. viii. 18.  
 § אֵימָה nothing xxvi. 7 opposite to אֵימָה.  
 אֵימָה provender vi. 5 Jud. xix. 21 etc.  
 אֵימָה not his own xviii. 15, xxiv. 6 cf. אֵימָה Hab. i. 6.

- בלע swallow vii. 19, xx. 15. 18.  
 destroy ii. 3, viii. 18, xxxvii. 20.
- בל ער beyond, beside xxxiv. 32 lit: 'not inclusive' בל ער  
 § במתי crests ix. 8 see Introd.: Quotations Am. iv. 13.  
 בער near, after, (seal) up i. 10, ii. 4, ix. 7.  
 in behalf of ii. 4, vi. 22.  
 בצח mire viii. 11, xl. 21 swamp Ez. xlvi. 11.  
 בצע gain xxii. 3, xxvii. 8.  
 cut off vi. 9.
- § בצק knead xxxviii. 38 denom: from dough Ex. xii. 34 etc.  
 \* § בצר gold xxii. 24, 25, xxxvi. 19.  
 † בר outside xxxix. 4 Daniel hence מרבר.  
 בר pure xi. 4.  
 בר purity ix. 30, xxii. 30.  
 † ברה flee ix. 25, xiv. 2, xx. 24, xxvii. 22, xli. 20.  
 ברר cf. רר.  
 בריח bar xxvi. 13, xxxviii. 10 perhaps 'fleeing' xxvi. 13  
 Is. xxvii. 1.  
 בריך bless i. 10, 21, xxxi. 20, xlii. 12.  
 blaspheme v. 11, ii. 5, 9, 1 Ki. xxi. 10.
- \* § גאח to seize x. 16.  
 גאח to grow viii. 11.  
 pride xl. 11, 12.  
 גאוח ,, xli. 6.  
 ג'וח ,, xxii. 29, xxxiii. 17 Jer. xiii. 17.  
 גאוך ,, xxxv. 12, xxxvii. 4, xxxviii. 11, xl. 10.  
 גאל to redeem iii. 5.  
 Vindicator xix. 25.
- † § גב body xiii. 12 cf. Dan. vii. 6 back see גוה.  
 § boss of shield xv. 26 cf. 1 Ki. vii. 33 navel of wheel.  
 גבה mount high, place high v. 7, xxxv. 5, xxxvi. 7; xxxix.  
 27 high xi. 8, xxii. 12, xl. 10.
- § גבינה cheese x. 10.
- § גביש crystal xxviii. 18 cf. 'hail' Ez. xiii. 11, 13, xxxviii. 22.  
 גג roof viii. 17.  
 גדר cut oneself ii. 8 Dt. xiv. 1 1 Ki. xviii. 28 Jer. xli. 5 etc.  
 גדוד troop xix. 12, xxv. 3, xxix. 25 hence אגד 'wing'.  
 גדר hedge (hostile) xix. 8 Lam. iii. 7 etc.



- גריש heap xxi. 32.  
 „ of corn v. 26 Jud. xv. 5 Ex. xxii. 5.
- גרה back xx. 25 cf. גב.
- גרה to issue xxxviii. 8, xl. 23 Jud. xx. 33 Mic. iv. 10 Ez. xxxii. 2 Ps. xxii. 10.
- גיש expire iii. 11, x. 18, xiii. 19, xiv. 10, xxvii. 5, xxix. 18, xxxvi. 12.
- גוש stump xiv. 8 Is. xi. 1, xl. 24 cf. גיע to hew.
- † גור to decree xxii. 28 Esth. ii. 1 elsewhere 'cut off' = גרו.
- גיד sinew x. 11, xl. 17.
- § גיש clod vii. 5.
- § גלד skin xvi. 15.
- † גלמוד barren iii. 7, xv. 34, xxx. 3 Is. xlix. 21.
- גמא to swallow xxxix. 24 Gen. xxiv. 17.  
 reed viii. 11.
- געה to low vi. 5 1 Sam. vi. 12.
- געל defile, reject xxi. 10 cf. 2 Sam. i. 21 etc.
- געש be troubled xxxiv. 20 Jer. Ps. xviii.
- † גים bone xl. 18.
- גרע to withhold xv. 4, 8, xxxvi. 7, 27.
- גראב hungry vi. 7 Jer. xxxi. 25 akin to גויב.
- § גראבה anxiety xli. 14.
- § גרבה cause v. 8 elsewhere adverbial Ps. cx. 4 Eccl. Dan.  
 גרה cauldron xli. 11.
- גרי sickness xviii. 13 Ps. xli. 4.
- § גרוץ to dance xli. 14.
- גלל hang xxviii. 4 akin to גלה.
- גלף run (of water) xvi. 20 Ps. cxix. 28 Eccl. x. 18.
- § געי knowledge xxxii. 6, 10, 17, xxxvi. 3, xxxvii. 16.
- געוית „ xxxvi. 4, 1 Sam. ii. 3.
- געק׳ quench xviii. 5, 6, xxi. 17 Prov. xiii. 9, xx. 20, xxiv. 20 Is. xliii. 17 Ps. cxviii. 12.  
 disappear vi. 17.
- גרים south xxxvii. 16 Eccl. Ez. Dt. xxxiii. 23.
- הא ha ha xxxix. 25 mimetic of sound of trumpet.
- § הרה trample xl. 12 cf. רכב רכה.
- \* § הויא to fall xxxvii. 6.
- הנה destruction, fate vi. 2, xvi. 8, xxx. 13.

- הִלֵּל shine xxv. 5, xxix. 3, xxxi. 26, xli. 9 Is. xiii. 10 etc.  
 be foolish xii. 27 Is. xliv. 25 etc.
- § תְּהִלָּה folly iv. 18.
- הִמְיִן uproar xxxix. 7.  
 crowd xxxi. 34.
- הִתַּל to mock xiii. 9.
- § הִחֲלִים mocking xvii. 3.
- § לֹאֵהָם loathe vi. 7, xxxiii. 20.
- זָרַח to crush xxxix. 15, 2 Ki iv. 35 Is. lix. 5.
- † § זָחַל to fear = דָּחַל xxxii. 6 serpent Dt. xxxii. 24 Mic. vii. 17.
- § זְכוּכִיתָּ glass. xxviii. 17.
- זָכָךְ pure, frequently late in this usage. Pent. 'pure oil'.  
 זִמָּה crime xxxi. 11.  
 מְזִמָּה evil devices xxi. 27.  
 good „ xlii. 2 Prov. i. 4, v. 2, viii. 12 Jer.  
 xxiii. 20, xxx. 24.
- † זָעִיר young xxxvi. 2 little Is. xxviii. 10. 13 = צָעִיר.
- הִזְקִין grow old xiv. 8 Prov. xxii. 6.  
 זָקַק melt xxxvi. 27.  
 refine xxviii. 1. מִזָּק xi. 15 purified.
- § זָרַב dry up vi. 17 = צָרַב.
- § חָבֹס bosom xxxi. 33.
- חָבַל pledge xvii. 1, xxii. 6, xxiv. 3. 9.  
 do wrong xxxiv. 31 cf. defile Is. xiii. 5 etc.
- חַבְלֵי פָּאֵס = חַבְלֵי הַיָּם xxxix. 3 Is. xxvi. 17 etc.  
 cords xviii. 10, xxi. 17, xxxvi. 8, xl. 25.  
 חֲבֵלֵי הַיָּם skill (rudder lines) xxxvii. 12 Prov. only.
- § חָבִיב be sociable, condole xvi. 4. Hiph. here only.
- § חֲבִירָה society xxxiv. 8.
- § חַבְרָאִים merchants xl. 30.
- חָבַשׁ bind v. 18 early usage 'girth an ass'.  
 cover a face xl. 13.  
 arrest xxxiv. 17.  
 restrain xxviii. 11.
- § חֲדָדִים spikes xli. 22 of a harrow.
- חָלַל cease iii. 17, vii. 16, xiv. 6, xvi. 6.  
 fail xiv. 7, xix. 14.

- חוג vault xxii. 14 Is. xl. 22 Prov. viii. 27.  
 § to span xxvi. 10.  
 † חוה to show xiii. 17, xv. 17, xxxii. 6: 10. 17, xxxvi. 2, xli. 4 Ps. xix. 3 Daniel.  
 חוה thorn xxxi. 40, xl. 26.  
 חור cave xxx. 6.  
 § חוש senses xx. 2 cf. Eccl. ii. 25.  
 † חוזה lightning xxviii. 27, xxxviii. 25 Zach. x. 1.  
 חטא to miss xxiv. 19.  
 חתום to hide oneself xli. 16.  
 חיל strength xxi. 7.  
 wealth v. 5, xv. 29, xx. 15. 18 Jer. xv. 13, xvii. 3 etc.  
 § חילה pain vi. 10.  
 חך palate Job 7 times Prov. Pss. Lam. Cant. Hos. viii. 1.  
 חכה hook xl. 25 Is. xix. 8 Hab. i. 15.  
 חלה age, life x. 20, xi. 17 Ps. xvii. 14, xxxix. 6, xlix. 2, lxxxix. 48.  
 חלל to form, create xv. 7, xxvi. 5.  
 be in labour xxxix. 1.  
 be troubled xv. 20.  
 wait xxxv. 14 Ps. xxxvii. 7 etc.  
 חלם to dream xx. 8 etc.  
 be strong xxxix. 4 Is. xxxviii. 16.  
 § חלמות mallow vi. 6.  
 חלף pass iv. 15, ix. 11. 26, xi. 10, xiv. 10 cf. Hab. i. 11 etc.  
 transfix xx. 24 cf. Jud. v. 26.  
 change xiv. 7, xxix. 20.  
 חליצה change, vicissitude x. 17, xiv. 14 Ps. lv. 20.  
 חמאה butter xx. 17, xxix. 6 (xxx. 28?).  
 חמם to be warm vi. 17, xxx. 4, xxxi. 20, xxxvii. 17, xxxix. 14.  
 חמה sun xxx. 28 Is. xxiv. 23, xxx. 26 Cant. vi. 10 Ps. xix. 7.  
 חמרמר be red xvi. 16 be hot Lam. i. 20, ii. 11.  
 חנויה tent xix. 17 Jer. xxxvii. 16.  
 חנה wicked 8 times Is. ix. 6, x. 16, xxxiii. 14 Prov. xi. 9 Ps. xxxv. 16.  
 חסז to be afraid xl. 23 Dt. xx. 3 etc.  
 § חסז to wag xl. 17.

- חָפַח to fear vi. 20, xi. 18.  
 (dig, burrow Jer. xiii. 7 etc.) paw xxxix. 21.
- חָצַח to divide xl. 30.
- § חָצַח to halve xxi. 21.
- חָקַק to engrave xix. 23.  
 set a limit xxvi. 10 cf. Prov. viii. 27 etc.
- § חָחַקָה to surround xiii. 27.
- חָק limit xxviii. 26, xxxviii. 10.  
 fixed time xiv. 5, 13, xix. 27, xxiii. 14 (חָיִק bosom  
 xxiii. 12).
- § חָרַב a scythe xl. 19.
- חָרַוֵל nettle xxx. 7 Zeph. ii. 9 Prov. xxiv. 31.
- § חָרַף spring, youth xxix. 4.
- חָרַוֶּץ determined xiv. 5.  
 harrow xli. 22, 2 Sam. xii. 31 Is. xxviii. 27, xli. 15.
- חָרַק gnash xvi. 9 Ps. xxxv. 16, xxxvii. 12, cxii. 10 Lam.  
 ii. 16 (cf. חָרַץ Josh. x. 21).
- חָשַׁךְ withhold 6-times (xvi. 5 read חָזַק).
- § חָחַלָה swaddling clothes xxxviii. 9 (root Ez. xvi. 4, xxx. 21  
 only).
- § חָחַף seize ix. 12 cf. Prov. xxiii. 28 only.
- חָחַר dig xxiv. 16 Am. ix. 2 Jer. ii. 34 Ez. 6 times.
- חָחַת terrify vii. 14, xxxi. 34, xxxii. 15, xxxiii. 16, xxxix. 22.
- חָבַל to dip ix. 31 Gen. xxxvii. 31 etc.
- חָבַע to sink xxxviii. 6 Ez. xv. 4 etc.
- חָחַוֵּחַ the inward parts xxxviii. 36 Ps. li. 8.
- חָחַל to cast xli. 1 1 Sam. xviii. 11 etc. Is. Jer.
- § חָחַל tube xl. 18.
- § חָחַן to grind (obscene use) xxxi. 10.
- § חָחַם to be dumb xviii. 3 akin to חָחַם. אָחַם.
- חָחַם taste vi. 6.
- † חָחַם sense xii. 20.
- חָחַל sew, devise xiii. 4, xiv. 17 Ps. cxix. 69 cf. חָחַר.
- † חָחַל burden xxxvii. 11 Is. i. 14 Dt. i. 12 = חָחַל.
- חָחַל to afflict xix. 2 Is. li. 23 Zeph. iii. 18 Lam.
- חָחַל to toil x. 3, xxxix. 11. 16.
- § חָחַל worn iii. 17.
- חָחַל work xx. 18.

- יָרָא to fear iii. 25, ix. 28 Dt. ix. 19, xxviii. 60 Jer. xxii. 25, xxxix. 17 Ps. cxix. 39.  
 יָרָא a sore xxiii. 2 Ps. lxxvii. 3.  
 יָחַד to join iii. 6 Gen. xlix. 6 Ps. lxxxvi. 11 Is. xiv. 20.  
 יָחַל to wait xiii. 15 etc.  
 יָחַל trust xli. 1 Ps. xxxix. 8 Prov. x. 28, xi. 7, xiii. 12 Lam. iii. 18.  
 יָנֹקָה shoot, sucker viii. 16, xiv. 7, xv. 30 Hos. xiv. 7 Ps. lxxx. 12 Ez. xvii. 22 cf. Is. liii. 2.  
 יָסָר to chasten xv. 30.  
     reprove iv. 3.  
 יָסָר reproof v. 17, xx. 3, xxxvi. 10 מָסַר xxxiii. 16.  
     bond xii. 18 akin to אָזַר.  
 יַעֲלִים goats xxxix. 1 Ps. civ. 18. Proper name 1 Sam. xxiv. 3.  
 יָצַע to shine iii. 3, x. 3. 22, xxxvii. 15 Dt. xxxiii. 2 Ps. l. 2, lxxx. 2, xciv. 1 Ez. xxviii. 7—17.  
 יָצַע a bed xvii. 14.  
 יָצַק to melt xxviii. 2.  
     pour xxii. 16, xxix. 6.  
     be firm xli. 15. 16.  
 יָצַק molten mirror xxxvii. 10. 18.  
     firmness xxxviii. 38.  
 § יָצִיר limb xvii. 7.  
 יָדַע to teach vi. 24, viii. 10, xii. 8, xxvii. 11, xxxiv. 32.  
     מִיָּדָא a teacher xxxvi. 22.  
     to cast, lay xxx. 19, xxxviii. 6.  
     מִיָּדָא archers xxxix. 18, xli. 1.  
     יָדַע to cast xvi. 11 cf. Numb. xxii. 32.  
 † יָשַׁע aged xii. 12, xv. 10, xxix. 8, xxxii. 6, 2 Chr. xxxvi. 17.  
     יָתֵד tent peg xviii. 14 Jud. iv. 21 etc.  
     יָתֵד remnant xxii. 20.  
     tent-cord iv. 21.  
     מִיָּתֵד cord xvii. 11 Jer. x. 10.  
 § כָּבִיד prevail xxxv. 16 (cf. viii. 2).  
     כָּבִיד mighty viii. 2, xxxiv. 24 Is. x. 13, xvi. 14, xvii. 12, xxviii. 2.  
     almighty xxxiv. 17, xxxvi. 5.  
     plenty xxxi. 25 (מִכְּבִיד- xxxvi. 31) aged xv. 10.

- כזב false vi. 28, xxiv. 25, xxxiv. 6, xli. 1.  
 אכזר cruel xxx. 21, xli. 2 אכזרתי xix. 13.  
 כהר destroy iv. 7, xv. 28, xxii. 20.  
   hide xx. 12.  
   falsify vi. 10, xv. 18, xxvii. 11, cf. כחש.  
 כח strength iii. 17 etc.  
   riches vi. 22, xxiv. 22, xxx. 2, xxxvi. 19.  
 כחש deny viii. 18, xxxi. 28.  
   leanness xvi. 6, xxx. 18 Ps. cix. 24.  
 § כידוד spark xli. 11 cf. כידוד Is. liv. 12 Ez. xxvii. 16.  
 כידון lance xxxix. 23, xli. 21.  
 § כידור war xv. 24, xxi. 20.  
 § כימה Pleiades ix. 9, xxxviii. 31 Am. v. 8.  
 § כלה ripeness, vigour v. 26, xxx. 2.  
 § כמרימים eclipse iii. 5 cf. כמה Lam. v. 10.  
 § כנה be partial xxxii. 21. 22 cf. כנה to name Is. xliv. 5,  
   xl. 4 Ezra.  
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**קָרַח** cold xxiv. 7, xxxvii. 9 Jer. xviii. 14 etc.  
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**קֶשֶׁט** coin xlii. 11 Gen. xxxiii. 19 Jos. xxiv. 32.  
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- רב archer xvi. 13 Jer. l. 29 cf. Gen. xlix. 23 Ps. xviii. 15.  
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 § ריזם to wink xv. 12.  
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 § to wet, drench xxiv. 8.  
 § רטוש fresh xxxiii. 25.  
 § רי water xxxvii. 11 cf. ריה.  
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 § ריר juice vi. 6 cf. 1 Sam. xxi. 14 spittle.  
 רכך to cow xxiii. 16 Dt. xx. 3 etc.  
 רמה worm vii. 5, xvii. 15, xxi. 26, xxiv. 20, xxv. 6 Ex. xvi. 24  
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 רכך bridle xxx. 11 Is. xxx. 28 Ps. xxxii. 9.  
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- § שמוע whisper iv. 12, xxvi. 14 cf. שמע.
- שנה to double xxix. 22, xl. 5.  
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- שנק to sharpen xix. 29 cf. Dt. xxxii. 41 etc.
- שעה to look vii. 17, xiv. 6 Gen. iv. 4. 5 Ps. xxxix. 14, cxix.  
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- שעה thought iv. 13, xx. 2 Ps. xciv. 19, cxxxix. 23 'ס Ps.  
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- שפעה volume of water xxii. 11, xxxviii. 34 els: company.
- שקר to watch xxi. 32 cf. Jer. i. 12 etc.
- § שקע to pierce xl. 25.
- שרג to interweave xl. 17 Lam. i. 11.
- שרה to let loose xix. 26, xxxiv. 29, xxxvii. 3, xli. 18 Jer.  
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- § שריר navel xl. 16 cf. Cant. vii. 3.  
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 wilderness vi. 18, xii. 24.  
 תו signature xxxi. 35 Ez. ix. 6 cf. 1 Sam. xxi. 14.  
 תור to look xxx. 11, xxxix. 8 cf. Eccl. i. 13 etc. = שור.  
 תושיה wisdom v. 12, vi. 13, xii. 16, xxvi. 3 Mic. vi. 9 Is.  
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- \*§ תוחה club xli. 21.  
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 תנין dragon vii. 12.  
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- § תשל tasteless vi. 6 cf. Ez. untempered mortar.  
 תפלה folly i. 22 Jer. xxiii. 13 Lam. ii. 14.  
 תפלה prayer xvi. 17, xxiv. 12.
- § תפת spitting xvii. 6.  
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The above Glossary is not intended to be exhaustive or to supplant the use of the dictionary but rather to play the part of a particular concordance showing how often a word occurs in a peculiar sense, marking ἀπ : λεγγ : etc.

## APPENDIX.

### PSALM XXXVII AND THE BOOK OF JOB.

The problem of evil had been treated in Psalm xxxvii before the author of Job attempted to cope with it. In the first speech of Eliphaz, where he plunges into the vexed question of God's treatment of the good and bad, he employs this Psalm freely.

Job. iv. 7. Who ever perished innocent.

Ps. xxxvii. 25. I have not seen the righteous forsaken.

28. they are preserved for ever.

v. 2. Envy slayeth the simple.

Ps. xxxvii. 1. neither be thou envious of the evil doer.

Job v. 2 is intimately connected with v. 6 the author would never have introduced the digression v.v 3—5 if he had not been acquainted with Ps. xxxvii.

v. 3. I myself saw the fool taking root.

Ps. xxxvii. 35. I saw the wicked flourishing.

v. 3. and suddenly his dwelling passed away.

Ps. xxxvii. 36. And he passed away and lo he was no more.

v. 19. 20. In six evils he will rescue thee etc.

In famine he will redeem thee etc.

is an amplification of Ps. xxxvii. 19. They shall not be ashamed in the evil time, And in famine they shall be satisfied.

v. 24—26 is expanded from Ps. xxxvii. 37 the end of the upright is peace.

Thus the author of Job selects the main threads from the complete treatise of Ps. xxxvii and interweaves them into the highly poetical discourse of Eliphaz.

Other quotations are,

Job viii. 22. אהל רשעים אינו Ps. xxxvii. 10,

xvi. 9. חרק עלי בשנה - - 12 also Ps. xxxv. 16.

xviii. 19. the seed of the wicked cut off Ps. xxxvii. 28.

xxxviii. 15. the arms of the wicked broken - - 17.

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