



up; I alone have escaped to tell you.”

1:17 This one was still speaking when another came and said, “A Chaldean formation of three columns made a raid on the camels and carried them off and put the attendants to the sword; I alone have escaped to tell you.”

1:18 This one was still speaking when another came and said, “Your sons and daughters were eating and drinking wine in the house of their eldest brother

1:19 when suddenly a mighty wind came from the wilderness. It struck the four corners of the house so that it collapsed upon the young people and they died; I alone have escaped to tell you.”

1:20 Then Job arose, tore his robe, cut off his hair, and threw himself on the ground and worshiped.

1:21 He said, “Naked came I out of my mother’s womb, and naked shall I return there; GOD has given, and GOD has taken away; blessed be GOD’s name.”

1:22 For all that, Job did not sin nor did he cast reproach on God.

2:1 One day the divine beings presented themselves before GOD. The Adversary came along with them to present himself before GOD.

2:2 GOD said to the Adversary, “Where have you been?” The Adversary answered GOD, “I have been roaming all over the earth.”

2:3 GOD said to the Adversary, “Have you noticed My servant Job? There is no one like him on earth, a blameless and upright man who fears God and shuns evil. He still keeps his integrity; so you have incited Me against him to destroy him for no good reason.”

2:4 The Adversary answered GOD, “Skin for skin—Skin for skin—Apparently a proverb whose meaning is uncertain.—all that the man has he will give up for his life.

2:5 But lay a hand on his bones and his flesh, and he will surely blaspheme You to Your face.”

2:6 So GOD said to the Adversary, “See, he is in your power; only spare his life.”

2:7 The Adversary departed from GOD’s presence and inflicted a severe inflammation on Job from the sole of his foot to the crown of his head.

2:8 He took a potsherd to scratch himself as he sat in ashes.

2:9 His wife said to him, “You still keep your integrity! Blaspheme God and die!”

2:10 But he said to her, “You talk as any shameless woman might talk! Should we accept only good from God and not accept evil?” For all that, Job said nothing sinful.

2:11 When Job’s three friends heard about all these calamities that had befallen him, each came from his home—Eliphaz the Temanite, Bildad the Shuhite, and Zophar the Naamathite. They met together to go and console and comfort him.

2:12 When they saw him from a distance, they could not recognize him, and they broke into loud weeping; each one tore his robe and threw dust into the air onto his head.

2:13 They sat with him on the ground seven days and seven nights. None spoke a word to him for they saw how very great was his suffering.

3:1 aThere are many difficulties in the poetry of Job, making the interpretation of words, verses, and even chapters uncertain. The rubric “Meaning of Heb. [or: verse] uncertain” in this book indicates only some of the extreme instances. Afterward, Job began to speak and cursed the day of his birth.

3:2 Job spoke up and said:

3:3 Perish the day on which I was born,And the night it was announced,“A male has been conceived!”

3:4 May that day be darkness;May God above have no concern for it;May light not shine on it;

3:5 May darkness and deep gloom reclaim it;May a pall lie over it;May what blackens what blackens Meaning of Heb. uncertain. the day terrify it.

3:6 May obscurity carry off that night;May it not be counted among the days of the year;May it not appear in any of its months;

3:7 May that night be desolate;May no sound of joy be heard in it;

3:8 May those who cast spells upon the day Or “sea,” taking Heb. yom as equivalent of yam; compare the combination of sea with Leviathan in Ps. 74.13, 14 and with Dragon in Job 7.12; cf. also Isa. 27.1. damn it,Those prepared to disable Leviathan;

3:9 May its twilight stars remain dark;May it hope for light and have none;May it not see the glimmerings of the dawn—

3:10 Because it did not block my mother’s womb,And hide trouble from my eyes.

3:11 Why did I not die at birth,Expire as I came forth from the womb?

3:12 Why were there knees to receive me,Or breasts for me to suck?

3:13 For now would I be lying in repose, asleep and at rest,

3:14 With the world’s kings and counselors who rebuild ruins for themselves,

3:15 Or with nobles who possess gold and who fill their houses with silver.

3:16 Or why was I not like a buried stillbirth,Like babies who never saw the light?

3:17 There the wicked cease from troubling;There rest those whose strength is spent.

3:18 Prisoners are wholly at ease;They do not hear the taskmaster’s voice.

3:19 Small and great alike are there,And the slave is free of his master.

3:20 Why does [God] give light to the suffererAnd life to the bitter in spirit;

3:21 To those who wait for death but it does not come,Who search for it more than for treasure,

3:22 Who rejoice to exultation,And are glad to reach the grave;

3:23 To the man who has lost his way,Whom God has hedged about?

3:24 My groaning serves as my bread;My roaring pours forth as water.

3:25 For what I feared has overtaken me;What I dreaded has come upon me.

3:26 I had no repose, no quiet, no rest,And trouble came.

4:1 Then Eliphaz the Temanite said in reply:

4:2 If one ventures a word with you, will it be too much?But who can hold back his words?

4:3 See, you have encouraged many;You have strengthened failing hands.

4:4 Your words have kept him who stumbled from falling;You have braced knees that gave way.

4:5 But now that it overtakes you, it is too much;It reaches you, and you are unnerved.

4:6 Is not your piety your confidence,Your integrity your hope?

4:7 Think now, what innocent ever perished?Where have the upright been destroyed?

4:8 As I have seen, those who plow evilAnd sow mischief reap them.

4:9 They perish by a blast from the divine,Are gone at the breath of God's nostrils.

4:10 The lion may roar, the cub may howl,But the teeth of the king of beasts are broken.aare broken Meaning of Heb. uncertain.

4:11 The lion perishes for lack of prey,And its whelps are scattered.

4:12 A word came to me in stealth;My ear caught a whisper of it.

4:13 In thought-filled visions of the night,When deep sleep falls on everyone,

4:14 Fear and trembling came upon me,Causing all my bones to quake with fright.

4:15 A wind passed by me,Making the hair of my flesh bristle.

4:16 It halted; its appearance was strange to me;A form loomed before my eyes;I heard a murmur, a voice,

4:17 "Can a mortal be acquitted by God?Can a man be cleared by his Maker?

4:18 If God's own servants cannot be trusted,And angels receive reproach,breproach Meaning of Heb. uncertain.

4:19 How much less those who dwell in houses of clay,Whose origin is dust,Who are crushed like the moth,

4:20 Shattered between daybreak and evening,Perishing forever, unnoticed.

4:21 Their cord is pulled upAnd they die, and not with wisdom."

5:1 Call now! Will anyone answer you?To whom among the holy beings will you turn?

5:2 Vexation kills the fool;Passion slays the simpleton.

5:3 I myself saw a fool who had struck roots;Impulsively, I cursed his home:

5:4 May his children be far from success;May they be oppressed in the gate with none to deliver them;

5:5 May the hungry devour his harvest,Carrying it off in baskets;May the thirsty swallow their wealth.aCarrying ... wealth Meaning of Heb. uncertain.

5:6 Evil does not grow out of the soil,Nor does mischief spring from the ground;

5:7 For people are born to [do] mischief,Just as sparks fly upward.

5:8 But I would resort to God;I would lay my case before God,

5:9 Who performs great deeds that cannot be fathomed,Wondrous things without number;

5:10 Who gives rain to the earth,And sends water over the fields;

5:11 Who raises the lowly up high,So that the dejected are secure in victory;

5:12 Who thwarts the designs of the crafty,So that their hands cannot gain success;

5:13 Who traps the clever in their own wiles;The plans of the crafty go awry.

5:14 By day they encounter darkness,At noon they grope as in the night.

5:15 But [God] saves the needy from the sword of their mouth,From the clutches of the strong.

5:16 So there is hope for the wretched;The mouth of wrongdoing is stopped.

5:17 bEliphaz advises Job specifically. See how happy is the person whom God reproves;Do not reject the discipline of the Almighty.

5:18 [God] injures, but also binds up;God’s hands wound, but also heal.

5:19 You will be delivered from six troubles;In seven no harm will reach you:

5:20 In famine you will be redeemed from death,In war, from the sword.

5:21 You will be sheltered from the scourging tongue;You will have no fear when violence comes.

5:22 You will laugh at violence and starvation,And have no fear of wild beasts.

5:23 For you will have a pact with the rocks in the field,And the beasts of the field will be your allies.

5:24 You will know that all is well in your tent;When you visit your wifecwife Lit. “home.” you will never fail.

5:25 You will see that your offspring are many,Your descendants like the grass of the earth.

5:26 You will come to the grave in ripe old age,din ripe old age Meaning of Heb. uncertain. As shocks of grain are taken away in their season.

5:27 See, we have inquired into this and it is so;Hear it and accept it.

6:1 Then Job said in reply:

6:2 If my anguish were weighed,My full calamity laid on the scales,

6:3 It would be heavier than the sand of the sea;That is why I spoke recklessly.arecklessly Meaning of Heb. uncertain.

6:4 For the arrows of the Almighty are in me;My spirit absorbs their poison;God’s terrors are arrayed against me.

6:5 Does a wild ass bray when it has grass?Does a bull bellow over its fodder?

6:6 Can what is tasteless be eaten without salt?Does mallow juicebmallow juice Meaning of Heb. uncertain. have any flavor?

6:7 I refuse to touch them;They are like food when I am sick.

6:8 Would that my request were granted,That God gave me what I wished for;

6:9 Would that God consented to crush me,Loosed a divine hand and cut me off.

6:10 Then this would be my consolation,As I writhed in unsparingcAs I writhed in unsparing Meaning of Heb. uncertain. pains:That I did not suppress my words against the Holy One.dsuppress my words against the Holy One Meaning of Heb. uncertain; in contrast to others “deny the words of the Holy One.”

6:11 What strength have I, that I should endure?How long have I to live, that I should be patient?

6:12 Is my strength the strength of rock?Is my flesh bronze?

6:13 Truly, I cannot help myself;I have been deprived of resourcefulness.

6:14 eMeaning of verse uncertain. A friend owes loyalty to one who fails,Though he forsakes the fear of the Almighty;

6:15 My comrades are fickle, like a wadi,Like a bed on which streams once ran.

6:16 fMeaning of verse uncertain. They are dark with ice;Snow obscures them;

6:17 But when they thaw, they vanish;In the heat, they disappear where they are.

6:18 Their course twists and turns;They run into the desert and perish.

6:19 Caravans from Tema look to them;Processions from Sheba count on them.

6:20 They are disappointed in their hopes;When they reach the place, they stand aghast.

6:21 So you are as nothing; gas nothing Following kethib, with Targum; meaning of Heb. uncertain. At the sight of misfortune, you take fright.

6:22 Did I say to you, "I need your gift; Pay a bribe for me out of your wealth;

6:23 Deliver me from the clutches of my enemy; Redeem me from the violent"?

6:24 Teach me; I shall be silent; Tell me where I am wrong.

6:25 How trenchant honest words are; hHow trenchant honest words are Meaning of Heb. uncertain. But what sort of reproof comes from you?

6:26 Do you devise words of reproof, But count the words of someone hopeless as wind?

6:27 You would even cast lots over an orphan, Or barter away your friend.

6:28 Now be so good as to face me; I will not lie to your face.

6:29 Relent! Let there not be injustice; Relent! I am still in the right.

6:30 Is injustice on my tongue? Can my palate not discern evil?

7:1 Truly mortals have a term of service on earth; Their days are like those of a hireling—

7:2 Like a slave who longs for [evening's] shadows, Like a hireling who waits to be paid.

7:3 So have I been allotted months of futility; Nights of misery have been apportioned to me.

7:4 When I lie down, I think, "When shall I rise?" Night drags on, adrags on Meaning of Heb. uncertain. And I am sated with tossings till morning twilight.

7:5 My flesh is covered with maggots and clods of earth; My skin is broken and festering.

7:6 My days fly faster than a weaver's shuttle, And come to their end without hope. bwithout hope Or "when the thread runs out."

7:7 Consider that my life is but wind; I shall never see happiness again.

7:8 The eye that gazes on me will not see me; Your eye will seek me, but I shall be gone.

7:9 As a cloud fades away, So whoever goes down to Sheol does not come up;

7:10 They return no more to their home; Their place does not know them.

7:11 On my part, I will not speak with restraint; I will give voice to the anguish of my spirit; I will complain in the bitterness of my soul.

7:12 Am I the sea or the Dragon, cDragon See note at 3.8. That You have set a watch over me?

7:13 When I think, "My bed will comfort me, My couch will share my sorrow,"

7:14 You frighten me with dreams, And terrify me with visions,

7:15 Till I prefer strangulation, Death, to my wasted frame.

7:16 I am sick of it. I shall not live forever; Let me be, for my days are a breath.

7:17 What are mortals, that You make much of them, That You fix Your attention upon them?

7:18 You inspect them every morning, Examine them every minute.

7:19 Will You not look away from me for a while, Let me be, till I swallow my spittle?

7:20 If I have sinned, what have I done to You, Watcher of humankind? Why make of me Your target, And a burden to myself?

7:21 Why do You not pardon my transgression  
And forgive my iniquity? For soon I  
shall lie down in the dust; When You seek me, I shall be gone.

8:1 Bildad the Shuhite said in reply:

8:2 How long will you speak such things?  
Your utterances are a mighty wind!

8:3 Will God pervert the right? Will the Almighty pervert justice?

8:4 If your children sinned against [God],  
They were dispatched for their transgression.

8:5 But if you seek God And supplicate the Almighty,

8:6 If you are blameless and upright, [God] will protect you,  
And grant well-being to your righteous home.

8:7 Though your beginning be small, In the end you will grow very great.

8:8 Ask the generation past, Study what their forebears have searched out—

8:9 For we are of yesterday and know nothing; Our days on earth are a shadow—

8:10 Surely they will teach you and tell you, Speaking out of their understanding.

8:11 Can papyrus thrive without marsh? Can rushes grow without water?

8:12 While still tender, not yet plucked, They would wither before any other grass.

8:13 Such is the fate of all who forget God; The hope of the impious man comes to naught—

8:14 Whose confidence is a thread of gossamer, a thread of gossamer  
Meaning of Heb. uncertain. Whose trust is a spider's web.

8:15 He leans on his house—it will not stand; He seizes hold of it, but it will not hold.

8:16 He stays fresh even in the sun; His shoots spring up in his garden;

8:17 <sup>b</sup>Meaning of verse uncertain. His roots are twined around a heap, They take hold of a house of stones.

8:18 When he is uprooted from his place, It denies him, [saying,] “I never saw you.”

8:19 Such is his happy lot; And from the earth others will grow.

8:20 Surely God does not despise the blameless, And gives no support to evildoers.

8:21 Your mouth will yet be filled with laughter, And your lips with shouts of joy.

8:22 Your enemies will be clothed in disgrace; The tent of the wicked will vanish.

9:1 Job said in reply:

9:2 Indeed I know that it is so: A mortal cannot win a suit against God.

9:3 If someone insisted on such a trial, Not one charge in a thousand would be answered.

9:4 Wise of heart and mighty in power— Who ever challenged divine decree and came out whole?—

9:5 The One who moves mountains without their knowing it, Who overturns them in anger;

9:6 Who shakes the earth from its place, Till its pillars quake;

9:7 Who commands the sun not to shine; Who seals up the stars;

9:8 Who alone spread out the heavens, And trod on the back of the sea;

9:9 Who made the BearaBear Meaning of Heb. uncertain. and Orion,Pleiades, and the chambers of the south wind;

9:10 Who performs great deeds that cannot be fathomed,And wondrous things without number.

9:11 [God] passes me by—I am oblivious;[God] goes by me, but I do not notice.

9:12 [God] snatches away—who can put a stop to it?Who can say, “What are You doing?”

9:13 Rahab’sbRahab A primeval monster. helpers sink down under GodWho does not refrain from anger.

9:14 How then can I answer,Or choose what arguments to make?

9:15 Though I were in the right, I could not speak out,But I would plead for mercy with my judge.

9:16 If I issued a summons and were answered,I do not believe my voice would be heard.

9:17 For [God] crushes me for a hair,cfor a hair With Targum and Peshitta; or “with a storm.” And wounds me much for no cause—

9:18 Not letting me catch my breath,But sating me with bitterness.

9:19 If a trial of strength—[God] is the strong one;If a trial in court—who will make the arrangements for me?

9:20 Though I were innocent,My mouth would condemn me;Though I were blameless, [God] would prove me crooked.

9:21 I am blameless—I am distraught;I am sick of life.

9:22 It is all one; therefore I say,“The blameless are destroyed along with the guilty.”

9:23 When suddenly a scourge brings death,[God] mocks as the innocent fail.

9:24 The earth is handed over to the wicked one;The eyes of its judges are covered.If it is not [God], then who?

9:25 My days fly swifter than a runner;They flee without seeing happiness;

9:26 They pass like reed-boats,Like an eagle swooping onto its prey.

9:27 If I say, “I will forget my complaint;Abandon my sorrowsorrow Lit. “face.” and be diverted,”

9:28 I remain in dread of all my suffering;I know that You will not acquit me.

9:29 It will be I who am in the wrong;Why then should I waste effort?

9:30 If I washed with soap,Cleansed my hands with lye,

9:31 You would dip me in muckTill my clothes would abhor me.

9:32 [God] is not someone like me whom I can answer,That we can go to law together.

9:33 No arbiter is between usTo lay his hand on us both.

9:34 If [God] would only take the rod away from meAnd call off the terror that frightens,

9:35 Then I would speak out without fear;For I know myself not to be so.

10:1 I am disgusted with life;I will give rein to my complaint,Speak in the bitterness of my soul.

10:2 I say to God, “Do not condemn me;Let me know what You charge me with.

10:3 Does it benefit You to defraud,To despise the toil of Your hands,While smiling on the counsel of the wicked?

10:4 Do You have the eyes of flesh?Is Your vision that of a mere mortal?

10:5 Are Your days the days of a mortal,Are Your years the years of a person,  
 10:6 That You seek my iniquityAnd search out my sin?  
 10:7 You know that I am not guilty,And that there is none to deliver from Your hand.  
 10:8 “Your hands shaped and fashioned me,Then destroyed every part of me.  
 10:9 Consider that You fashioned me like clay;Will You then turn me back into dust?  
 10:10 You poured me out like milk,Congealed me like cheese;  
 10:11 You clothed me with skin and fleshAnd wove me of bones and sinews;  
 10:12 You bestowed on me life and care;Your providence watched over my spirit.  
 10:13 Yet these things You hid in Your heart;I know that You had this in mind:  
 10:14 To watch me when I sinnedAnd not clear me of my iniquity;  
 10:15 Should I be guilty—the worse for me!And even when innocent, I cannot lift my head;So sated am I with shame,And drenched in my misery.  
 10:16 It is something to be proud ofalt is something to be proud of Meaning of Heb. uncertain. to hunt me like a lion,To show Yourself wondrous throughbshow Yourself wondrous through Or “make sport of”; cf. Palestinian Aramaic ’aphli. me time and again!  
 10:17 You keep sending fresh witnesses against me,Letting Your vexation with me grow.I serve my term and am my own replacement.cI serve my term and am my own replacement Meaning of Heb. uncertain.  
 10:18 “Why did You let me come out of the womb?Better had I expired before any eye saw me,  
 10:19 Had I been as though I never was,Had I been carried from the womb to the grave.  
 10:20 My days are few, so desist!Leave me alone, let me be diverted awhile  
 10:21 Before I depart—never to return—For the land of deepest gloom;  
 10:22 A land whose light is darkness,All gloom and disarray,Whose light is like darkness.”  
 11:1 Then Zophar the Naamathite said in reply:  
 11:2 Is a multitude of words unanswerable?Must a loquacious person be right?  
 11:3 Your prattle may silence people;You may mock without being rebuked,  
 11:4 And say, “My doctrine is pure,And I have been innocent in Your sight.”  
 11:5 But would that God might speak,And talk to you directly.  
 11:6 You would be told the secrets of wisdom,For there are many sides to sagacity;And know that God has overlooked for you some of your iniquity.aFor there are ... your iniquity Meaning of Heb. uncertain.  
 11:7 Would you discover the mystery of God?Would you discover the limit of the Almighty?  
 11:8 Higher than heaven—what can you do?Deeper than Sheol—what can you know?  
 11:9 Its measure is longer than the earthAnd broader than the sea.  
 11:10 bMeaning of verse uncertain. Should [God] pass by, or confine,Or call an assembly, who can put a stop to it?  
 11:11 For [God] is aware of deceitful people,And when seeing iniquity, discerns it.cdiscerns it Heb. “is it not discerned?”  
 11:12 The hollow person will get understanding,When a wild ass is born a

human.<sup>d</sup>The hollow person ... born a human Meaning of Heb. uncertain.

11:13 But if you direct your mind,And spread forth your hands toward [God]—

11:14 If there is iniquity with you, remove it,And do not let injustice reside in your tent—

11:15 Then, free of blemish, you will hold your head high,And, when in straits,<sup>e</sup>when in straits Heb. musaq; other Heb. editions mussaq, “you will be firm.” be unafraid.

11:16 You will then put your misery out of mind,Consider it as water that has flowed past.

11:17 Life will be brighter than noon;<sup>f</sup>Life will be brighter than noon Meaning of Heb. uncertain. You will shine, you will be like the morning.

11:18 You will be secure, for there is hope,And, entrenched,<sup>g</sup>And, entrenched Meaning of Heb. uncertain. you will rest secure;

11:19 You will lie down undisturbed;The great will court your favor.

11:20 But the eyes of the wicked pine away;Escape is cut off from them;They have only their last breath to look forward to.

12:1 Then Job said in reply:

12:2 Indeed, you are the [voice of] the people,And wisdom will die with you.

12:3 But I, like you, have a mind,And am not less than you.Who does not know such things?

12:4 I have become a laughingstock to my friend—“One who calls to God and is answered,Blamelessly innocent”—a laughingstock.

12:5 <sup>a</sup>Meaning of verse uncertain. In the thought of the complacent there is contempt for calamity;It is ready for those whose foot slips.

12:6 Robbers live untroubled in their tents,And those who provoke God are secure,Those whom God’s hands have produced.<sup>b</sup>Those whom God’s hands have produced Meaning of Heb. uncertain.

12:7 But ask the beasts, and they<sup>c</sup>the beasts, and they Or “behemoth, and it,” referring to a mythological being; cf. 40.15–24. will teach you;The birds of the sky, they will tell you,

12:8 Or speak to the earth, it will teach you;The fish of the sea, they will inform you.

12:9 Who among all these does not knowThat GOD’s hand has done this?

12:10 In that hand is every living soulAnd the breath of all humankind.<sup>dall</sup>humankind Or “every single being,” i.e., including the animals, birds, and fish of vv. 7–9; cf. Gen. 7.2.

12:11 Truly, the ear tests argumentsAs the palate tastes foods.

12:12 Is wisdom in the agedAnd understanding in the long-lived?

12:13 Wisdom and courage are God’s,As are counsel and understanding.

12:14 Whatever [God] tears down cannot be rebuilt;Whoever is imprisoned cannot be set free.

12:15 When the waters are held back, they dry up;When they are let loose, they tear up the land.

12:16 Strength and resourcefulness are God’s,So are erring and causing to err.

12:17 [God] thus makes counselors go about naked<sup>e</sup>naked A sign of madness. And causes judges to go mad;

12:18 Undoes the belts of kings  
And fastens loincloths on them;  
12:19 Makes priests go about naked  
See note at v. 17. And leads temple-servants  
Cf. Ugaritic ytnm, a class of temple servants;  
in contrast to others “the mighty.” astray;  
12:20 Deprives trusted ones of speech  
And takes away the reason of elders;  
12:21 Pours disgrace upon nobles  
And loosens the belt of the mighty;  
12:22 Draws mysteries out of the darkness  
And brings obscurities to light;  
12:23 Exalts nations, then destroys them,  
And expands nations, then leads them away.  
12:24 [God] deranges the leaders of the people  
And makes them wander in a trackless waste.  
12:25 They grope without light in the darkness,  
Made to wander as if drunk.  
13:1 My eye has seen all this;  
My ear has heard and understood it.  
13:2 What you know, I know also;  
I am not less than you.  
13:3 Indeed, I would speak to the Almighty;  
I insist on arguing with God.  
13:4 But you invent lies;  
All of you are quacks.  
13:5 If you would only keep quiet  
It would be considered wisdom on your part.  
13:6 Hear now my arguments,  
Listen to my pleading.  
13:7 Will you speak unjustly on God’s behalf—  
Speaking deceitfully  
13:8 And showing partiality?  
Will you plead God’s cause?  
13:9 Will it go well when you are examined?  
Will you fool [God] as you would a mortal?  
13:10 Surely you will be reproved  
If in your heart  
Lit. “secret.” you show partiality.  
13:11 God’s threat will terrify you,  
And fear will seize you.  
13:12 Your briefs are empty  
empty Lit. “ashen.” platitudes;  
Your responses are unsubstantial.  
cunsubstantial Lit. “clayey.”  
13:13 Keep quiet; I will have my say,  
Come what may upon me.  
13:14 How long! I will take my flesh in my teeth;  
I will take my life in my hands.  
13:15 I may well be slain; I may have no hope;  
I may well be slain; I may have no hope  
So with kethib. Yet I will argue my case before [God].  
13:16 In this too is my salvation:  
That no one impious can come into God’s presence.  
13:17 Listen closely to my words;  
Give ear to my discourse.  
13:18 See now, I have prepared a case;  
I know that I will win it.  
13:19 For who is it that would challenge me?  
I should then keep silent and expire.  
13:20 But two things do not do to me,  
So that I need not hide from You:  
13:21 Remove Your hand from me,  
And let not Your terror frighten me.  
13:22 Then summon me and I will respond,  
Or I will speak and You reply to me.  
13:23 How many are my iniquities and sins?  
Advise me of my transgression and sin.  
13:24 Why do You hide Your face,  
And treat me like an enemy?  
13:25 Will You harass a driven leaf,  
Will You pursue dried-up straw,  
13:26 That You decree for me bitter things  
And make me answer for  
Lit. “inherit.” the iniquities of my youth,

13:27 That You put my feet in the stocks  
And watch all my ways,  
Hemming in my footsteps?  
Hemming in my footsteps  
Meaning of Heb. uncertain.

13:28 One wastes away like a rotten thing,  
Like a garment eaten by moths.

14:1 Humankind, born of woman, is short-lived and sated with trouble,

14:2 Blossoms like a flower and withers,  
Vanishes like a shadow and does not endure.

14:3 Do You fix Your gaze on such a one?  
Will You go to law with me?

14:4 aMeaning of verse uncertain. Who can produce a pure thing out of an impure one? No one!

14:5 Their days are determined;  
You know the number of months;  
You have set them limits that they cannot pass.

14:6 Turn away from them, that they may be at ease  
Until, like a hireling, they finish out their day.

14:7 There is hope for a tree;  
If it is cut down it will renew itself;  
Its shoots will not cease.

14:8 If its roots are old in the earth,  
And its stump dies in the ground,

14:9 At the scent of water it will bud  
And produce branches like a sapling.

14:10 But people languish and die;  
Humans expire; where are they?

14:11 The waters of the sea fail,  
And the river dries up and is parched.

14:12 So each of us lies down never to rise—  
And will awake only when the heavens are no more,  
Only then be aroused from sleep.

14:13 O that You would hide me in Sheol,  
Conceal me until Your anger passes,  
Set me a fixed time to attend to me.

14:14 Can someone who dies live again?  
All the time of my service I wait  
Until my replacement comes.

14:15 You would call and I would answer You;  
You would set Your heart on Your handiwork.

14:16 Then You would not count my steps,  
Or keep watch over my sin.

14:17 My transgression would be sealed up in a pouch;  
You would coat over my iniquity.

14:18 Mountains collapse and crumble;  
Rocks are dislodged from their place.

14:19 Water wears away stone;  
Torrents wash away earth;  
So you destroy a mortal's hope,

14:20 You overpower him forever and he perishes;  
You alter his visage and dispatch him.

14:21 His children attain honor and he does not know it;  
They are humbled and he is not aware of it.

14:22 He feels only the pain of his flesh,  
And his spirit mourns in him.

15:1 Eliphaz the Temanite said in reply:

15:2 Does a wise man answer with windy opinions,  
And fill his belly with the east wind?

15:3 Should he argue with useless talk,  
With words that are of no worth?

15:4 You subvert piety  
And restrain prayer to God.

15:5 Your sinfulness dictates your speech,  
So you choose crafty language.

15:6 Your own mouth condemns you—not I;  
Your lips testify against you.

15:7 Were you the first human born?  
Were you created before the hills?

15:8 Have you listened in on the council of God?  
Have you sole possession of

wisdom?

15:9 What do you know that we do not know, Or understand that we do not?

15:10 Among us are gray-haired aged men, Older by far than your father.

15:11 Are God's consolations not enough for you, And those gentle words to you?

15:12 How your heart has carried you away, How your eyes have failed have failed  
Meaning of Heb. uncertain. you,

15:13 That you could vent your anger on God, And let such words out of your mouth!

15:14 What are mortals that they can be cleared of guilt, Those born of woman, that they be in the right?

15:15 [God] puts no trust in the holy ones; The heavens are not guiltless in God's sight;

15:16 What then of those loathsome and foul, The ones<sup>b</sup>The ones I.e., humankind. who drink wrongdoing like water!

15:17 I will hold forth; listen to me; What I have seen, I will declare—

15:18 That which the wise have transmitted from their ancestors, And have not withheld,

15:19 To whom alone the land was given, No stranger passing among them:

15:20 The wicked man writhes in torment all his days; Few years are reserved for the ruthless.

15:21 Frightening sounds fill his ears; When he is at ease a robber falls upon him.

15:22 He is never sure he will come back from the dark; A sword stares him in the face.

15:23 He wanders about for bread—where is it? He knows that the day of darkness has been readied for him.

15:24 Troubles terrify him, anxiety overpowers him, Like a king expecting a siege. <sup>c</sup>expecting a siege Meaning of Heb. uncertain.

15:25 For he has raised his arm against God And played the hero against the Almighty.

15:26 He runs at [God] defiantly<sup>d</sup>defiantly Lit. "with neck." With his thickly bossed shield.

15:27 His face is covered with fat And his loins with blubber.<sup>e</sup>With his ... blubber Meaning of Heb. uncertain.

15:28 He dwells in cities doomed to ruin, In houses that shall not be lived in, That are destined to become heaps of rubble.

15:29 He will not be rich; His wealth will not endure; His produce shall not bend to the earth.<sup>f</sup>His produce shall not bend to the earth Meaning of Heb. uncertain.

15:30 He will never get away from the darkness; Flames will sear his shoots; He will pass away by the breath of God's mouth.

15:31 He will not be trusted; He will be misled by falsehood, And falsehood will be his recompense.<sup>g</sup>He will pass away ... recompense. Meaning of Heb. uncertain.

15:32 He will wither before his time, His boughs never having flourished.

15:33 He will drop his unripe grapes like a vine; He will shed his blossoms like an olive tree.

15:34 For the company of the impious is desolate; Fire consumes the tents of the  
briber;  
15:35 For they have conceived mischief, given birth to evil, And their womb has  
produced deceit.  
16:1 Job said in reply:  
16:2 I have often heard such things; You are all mischievous comforters.  
16:3 Have windy words no limit? What afflicts you that you speak on?  
16:4 I would also talk like you If you were in my place; I would barrage you with  
words, I would wag my head over you.  
16:5 I would encourage you with advice, a advice Lit. "my mouth." My moving  
lips would bring relief.  
16:6 If I speak, my pain will not be relieved, And if I do not—what have I  
lost?  
16:7 Now [God] has truly worn me out; You have destroyed my whole community.  
16:8 You have shriveled me; My gauntness serves as a witness, And testifies  
against me.  
16:9 By God's anger I am torn and persecuted; With teeth gnashing at me, My Foe  
stabs me with a stare.  
16:10 They open wide their mouths at me; Reviling me, they strike my cheeks; They  
inflame themselves against me.  
16:11 God hands me over to an evildoer, Thrusts me into the clutches of the  
wicked.  
16:12 I had been untroubled, and [God] broke me in pieces—Taking me by the  
scruff and shattering me, Setting me up as a target,  
16:13 As archers surrounded me; My kidneys were pierced; I was shown no mercy; My  
bile spilled onto the ground.  
16:14 [God] breached me, breach after breach, Rushing at me like a warrior.  
16:15 I sewed sackcloth over my skin; I buried my glory in buried my glory in  
Lit. "made my horn enter into." the dust.  
16:16 My face is red with weeping; Darkness covers my eyes  
16:17 For no injustice on my part And for the purity of my prayer! Or "Though  
I did no injustice, / And my prayer was pure."  
16:18 Earth, do not cover my blood; Let there be no resting place for my outcry!  
16:19 Surely now my witness is in heaven; The One who can testify for me is on  
high.  
16:20 O my advocates, my fellows, Before God my eyes shed tears;  
16:21 Let arbitration be made between a person and a person Or "this man,"  
i.e., Job. and God As between one mortal and another.  
16:22 For a few more years will pass, And I shall go the way of no return.  
17:1 My spirit is crushed, my days run out; The graveyard waits for me.  
17:2 Surely mockers keep me company, And with their provocations I close my  
eyes.  
17:3 Come now, stand surety for me! Who will give a hand in my behalf?  
17:4 You have hidden understanding from their minds; Therefore You must not  
exalt [them].  
17:5 One informs on friends for a share [of their property], And the eyes of  
one's children pine away.

17:6 [God] made me a byword among people; I have become like TophethaTopheth A place that infamously consumed children; cf. Jer. 7.31. of old.

17:7 My eyes fail from vexation; All shapes seem to me like shadows.

17:8 The upright are amazed at this; The pure are aroused against the impious.

17:9 The righteous hold to their way; They whose hands are pure grow stronger.

17:10 But all of you, come back now; I shall not find anyone wise among you.

17:11 My days are done, my tendons severed, The strings of my heart.

17:12 They say that night is day, That light is here—in the face of darkness.

17:13 If I must look forward to Sheol as my home, And make my bed in the dark place,

17:14 Say to the Pit, “You are my father,” To the maggots, “Mother,” “Sister”—

17:15 Where, then, is my hope? Who can see hope for me?

17:16 Will it descend to Sheol? Shall we go down together to the dust?

18:1 Then Bildad the Shuhite said in reply:

18:2 How long? Put an end to talk! Consider, and then we shall speak.

18:3 Why are we thought of as brutes, Regarded by you as stupid?

18:4 You who tear yourself to pieces in anger—Will earth’s order be disruptedaeearth’s order be disrupted Lit. “the earth be abandoned.” for your sake? Will rocks be dislodged from their place?

18:5 Indeed, the light of the wicked fails; The flame of his fire does not shine.

18:6 The light in his tent darkens; His lamp fails him.

18:7 His iniquitous strides are hobbled; His schemes overthrow him.

18:8 He is led by his feet into the net; He walks onto the toils.

18:9 The trap seizes his heel; The noose tightens on him.

18:10 The rope for him lies hidden on the ground; His snare, on the path.

18:11 Terrors assault him on all sides And send his feet flying.

18:12 His progeny hunger; Disaster awaits his wife.bwife Lit. “side” (cf. Gen. 2.22); or “stumbling.”

18:13 The tendons under his skin are consumed; Death’s first-born consumes his tendons.

18:14 He is torn from the safety of his tent; Terror marches him to the king.cthe king Of the netherworld.

18:15 It lodges in his desolate tent; Sulfur is strewn upon his home.

18:16 His roots below dry up, And above, his branches wither.

18:17 All mention of him vanishes from the earth; He has no name abroad.

18:18 He is thrust from light to darkness, Driven from the world.

18:19 He has no seed or breed among his people, No survivor where he once lived.

18:20 Generations to come will be appalled at his fate, As the previous ones are seized with horror.

18:21 “These were the haunts of the wicked; Here was the place of someone who knew not God.”

19:1 Job said in reply:

19:2 How long will you grieve my spirit, And crush me with words?

19:3 Time and againaTime and again Lit. “Ten times.” you humiliate me, And are not ashamed to abuse me.

19:4 If indeed I have erred, My error remains with me.  
19:5 Though you are overbearing toward me, Reproaching me with my disgrace,  
19:6 Yet know that God has wronged me, And has thrown up siege works around me.  
19:7 I cry, "Violence!" but am not answered; I shout, but can get no justice.  
19:8 My way has been barred; I cannot pass; Darkness has been laid upon my path.  
19:9 My glory has been stripped from me, The crown removed from my head.  
19:10 [God] tears down every part of me; I perish; My hopes are uprooted like a tree.  
19:11 God's anger is kindled against me; I am regarded as a foe.  
19:12 Heavenly troops advance together; They build their road toward me And encamp around my tent.  
19:13 My kin have been alienated from me; My acquaintances disown me.  
19:14 My relatives are gone; My friends have forgotten me.  
19:15 My dependents and maidservants regard me as a stranger; I am an outsider to them.  
19:16 I summon my servant but he does not respond; I must myself entreat him.  
19:17 My odor is repulsive to my wife; I am loathsome to my children.  
19:18 Even youngsters disdain me; When I rise, they speak against me.  
19:19 All my bosom friends detest me; Those I love have turned against me.  
19:20 My bones stick to my skin and flesh; I escape with the skin of my teeth.  
19:21 Pity me, pity me! You are my friends; For the hand of God has struck me!  
19:22 Why do you pursue me like God, Maligning me insatiably? Maligning me insatiably Lit. "You are not satisfied with my flesh."  
19:23 O that my words were written down; Would they were inscribed in a record,  
19:24 Incised on a rock forever With iron stylus and lead!  
19:25 But I know that my Vindicator lives, And in the end will testify on earth—  
19:26 This, after my skin will have been peeled off. But I would behold God while still in my flesh,  
19:27 I myself, not another, would do so; Would see with my own eyes: My heart Lit. "kidneys." pines within me.  
19:28 You say, "How do we persecute him? The root of the matter is in him." dhim With many mss. and versions; Tiberian Masoretic mss. and printed editions, "me."  
19:29 Be in fear of the sword, For [your] fury is iniquity worthy of the sword; Know there is a judgment!

20:1 Zophar the Naamathite said in reply:  
20:2 In truth, my thoughts urge me to answer (It is because of my feelings  
20:3 When I hear reproof that insults me); A spirit out of my understanding makes me reply:  
20:4 Do you not know this, that from time immemorial, Since humankind was set on earth,  
20:5 The joy of the wicked has been brief, The happiness of the impious man, fleeting?  
20:6 Though he grows as high as the sky, His head reaching the clouds,  
20:7 He perishes forever, like his dung; Those who saw him will say, "Where is

he?"

20:8 He flies away like a dream and cannot be found;He is banished like a night vision.

20:9 Eyes that glimpsed him do so no more;They cannot see him in his place any longer.

20:10 His children ingratiate themselves with the poor;His own hands must give back his wealth.

20:11 His bones, still full of vigor,Lie down in the dust with him.

20:12 Though evil is sweet to his taste,And he conceals it under his tongue;

20:13 Though he saves it, does not let it go,Holds it inside his mouth,

20:14 His food in his bowels turnsInto asps' venom within him.

20:15 The riches he swallows he vomits;God empties it out of his stomach.

20:16 He sucks the poison of asps;The tongue of the viper kills him.

20:17 Let him not enjoy the streams,The rivers of honey, the brooks of cream.

20:18 He will give back the goods unswallowed;The value of the riches, undigested.

20:19 Because he crushed and tortured the poor,He will not build up the house he took by force.

20:20 He will not see his children tranquil;He will not preserve one of his dear ones.achildren...dear ones For this meaning of beten and hamud, cf. Hos. 9.16.

20:21 With no survivor to enjoy it,His fortune will not prosper.

20:22 When he has all he wants, trouble will come;Misfortunes of all kinds will batter him.

20:23 Let that fill his belly;Let [God] loose burning anger at him,And God's weapons rain down upon him.

20:24 Fleeing from iron arrows,He is shot through from a bow of bronze.

20:25 Brandished and run through his body,The blade, through his gall,Strikes terror into him.

20:26 Utter darkness waits for his treasured ones;A fire, fanned by no one, will consume him;Who survives in his tent will be crushed.

20:27 Heaven will expose his iniquity;Earth will rise up against him.

20:28 His household will be cast forth by a flood,Spilled out on the day of God's wrath.

20:29 This is the wicked man's portion from God,The lot God has ordained for him.

21:1 Job said in reply:

21:2 Listen well to what I say,And let that be your consolation.

21:3 Bear with me while I speak,And after I have spoken, you may mock.

21:4 Is my complaint directed toward a human?Why should I not lose my patience?

21:5 Look at me and be appalled,And clap your hand to your mouth.

21:6 When I think of it I am terrified;My body is seized with shuddering.

21:7 Why do the wicked live on,Prosper and grow wealthy?

21:8 Their children are with them always,And they see their children's children.

21:9 Their homes are secure, without fear;They do not feel the rod of God.

21:10 Their bull breeds and does not fail;Their cow calves and never

miscarries;

21:11 They let their infants run loose like sheep,And their children skip about.

21:12 They sing to the music of hand-drum and lute,And revel to the tune of the pipe;

21:13 They spend their days in happiness,And go down to Sheol in peace.

21:14 They say to God, “Leave us alone,We do not want to learn Your ways;

21:15 What is Shaddai that we should render service?What will we gain by offering prayer?”

21:16 Their happiness is not their own doing.(The thoughts of the wicked are beyond me!)

21:17 How seldom does the lamp of the wicked fail,Does the calamity they deserve befall them,Are their lots apportioned in anger!

21:18 Let them become like straw in the wind,Like chaff carried off by a storm.

21:19 [You say,] “God is reserving his punishment for his children”;Let it be paid back to him that he may feel it,

21:20 Let his eyes see his ruin,And let him drink the wrath of Shaddai!

21:21 For what does he care about the fate of his family,When his number of months runs out?

21:22 Can God be instructed in knowledge,The One who judges from such heights?

21:23 This oneaThis one I.e., someone wicked. dies in robust health,All tranquil and untroubled,

21:24 With the pails full of milk,The bones’ marrow juicy.

21:25 While that onebthat one I.e., someone righteous. dies embittered,Never having tasted happiness.

21:26 They both lie in the dustAnd are covered with worms.

21:27 Oh, I know your thoughts,And the tactics you will devise against me.

21:28 You will say, “Where is the house of the noble—And where the tent in which the wicked dwelled?”

21:29 You must have consulted the wayfarers;You cannot deny their evidence.

21:30 For the evildoer is spared on the day of calamity,On the day when wrath is led forth.

21:31 Who will upbraid him to his face?Who will requite him for what he has done?

21:32 He is brought to the grave,While a watch is kept at his tomb.

21:33 The clods of the wadi are sweet to him,Everyone follows behind him,Innumerable are those who precede him.

21:34 Why then do you offer me empty consolation?Of your replies only the perfidy remains.

22:1 Eliphaz the Temanite said in reply:

22:2 Can an individual be of use to God,An intellect provide benefit?

22:3 Does Shaddai gain if you are righteous,Or profit if your conduct is blameless?

22:4 Is it because of your piety that you are arraigned,And entered into God’s judgment?

22:5 You know that your wickedness is great,And that your iniquities have no limit.

22:6 You exact pledges from your fellows without reason,And leave them naked,  
stripped of their clothes;  
22:7 You do not give the thirsty water to drink;You deny bread to the hungry.  
22:8 The land belongs to the strong;The privileged occupy it.  
22:9 You have sent away widows empty-handed;The strength of the fatherless is  
broken.  
22:10 Therefore snares are all around you,And sudden terrors frighten you,  
22:11 Or darkness, so you cannot see;A flood of waters covers you.  
22:12 God is in the heavenly heights;See the highest stars, how lofty!  
22:13 You say, “What can God know?Is it possible to govern through the dense  
cloud?  
22:14 The clouds form an opaque screenAs [God] moves about the circuit of  
heaven.”  
22:15 Have you observed the immemorial pathThat evildoers have trodden;  
22:16 How they were shriveled up before their timeAnd their foundation poured  
out like a river?  
22:17 They said to God, “Leave us alone;What can Shaddai do about it?”  
22:18 But it was this One who filled their houses with good things.(The  
thoughts of the wicked are beyond me!)

22:19 The righteous, seeing the fate of the wicked,athe fate of the wicked Heb.  
“it”; cf. v. 16. rejoiced;The innocent laughed with scorn.  
22:20 Surely their substance was destroyed,And their remnant consumed by fire.  
22:21 Be close to [God] and wholehearted;Good things will come to you thereby.  
22:22 Accept instruction from God’s mouth;Lay up those words in your heart.  
22:23 If you return to Shaddai you will be restored,If you banish iniquity from  
your tent;  
22:24 If you regard treasure as dirt,Ophir-gold as stones of the wadi,  
22:25 And Shaddai be your treasureAnd precious silver for you,  
22:26 When you seek the favor of Shaddai,And lift up your face to God,  
22:27 You will offer prayer, and be heard,And you will pay your vows.  
22:28 You will decree and it will be fulfilled,And light will shine upon your  
affairs.  
22:29 When others sink low, you will say it is pride;For [God] saves the  
humble.  
22:30 The guiltybThe guilty Or “The guiltless”; cf. Ibn Janah. will be  
delivered—Through the cleanness of your hands.

23:1 Job said in reply:  
23:2 Today again my complaint is bitter;My strength is spentaMy strength is  
spent Lit. “My hand is heavy.” on account of my groaning.  
23:3 Would that I knew how to reach [God],How to get to the heavenly  
dwelling-place.  
23:4 I would set out my case,And fill my mouth with arguments.  
23:5 I would learn what answers were waiting for me,And know how the reply  
would be.  
23:6 Would [God] contend with me overbearingly?Surely I would not be accused!  
23:7 There the upright would be cleared by divine decree,And I would escape  
forever from my judge.

23:8 But if I go East—[God] is not there;West—I still appear to be alone;  
23:9 North—I cannot discern One who is concealed;South—also there hidden  
from my sight.  
23:10 But [God] knows the way I take;Would it be assayed, I should emerge pure  
as gold.  
23:11 I have followed in God’s tracks,Kept that way without swerving,  
23:12 I have not deviated from what God’s lips commanded;I have treasured  
those words more than my daily bread.  
23:13 Single-minded, not readily dissuaded,[God] desires, and it comes to pass.  
23:14 For this One will bring my term to an end,But there are many more such  
who are held in reserve.  
23:15 Therefore I am terrified at God’s presence;When I consider, I feel  
dread.  
23:16 God has made me fainthearted;Shaddai has terrified me.  
23:17 Yet I am not cut off by the darkness;The thick gloom has been concealed  
from me.  
24:1 Why are times for judgment not reserved by Shaddai?Even those held close  
cannot foresee God’s actions.aactions Lit. “days.”  
24:2 People remove boundary-stones;They carry off flocks and pasture them;  
24:3 They lead away the donkeys of the fatherless,And seize the widow’s bull  
as a pledge;  
24:4 They chase the needy off the roads;All the poor of the land are forced  
into hiding.  
24:5 Like the wild asses of the wilderness,They go about their tasks, seeking  
food;The wilderness provides each with food for their young;  
24:6 They harvest fodder in the field,And glean the late grapes in the  
vineyards of the wicked.  
24:7 They pass the night naked for lack of clothing,They have no covering  
against the cold;  
24:8 They are drenched by the mountain rains,And huddle against the rock for  
lack of shelter.  
24:9 bThis verse belongs to the description of the wicked in vv. 2–4a. They  
snatch the fatherless infant from the breast,And seize the child of the poor as  
a pledge.  
24:10 They go about naked for lack of clothing,And, hungry, carry sheaves;  
24:11 Between rows [of olive trees] they make oil,And, thirsty, they tread the  
winepresses.  
24:12 Mortals groan in the city;The souls of the dying cry out;Yet God does not  
regard it as a reproach.  
24:13 They are rebels against the light;They are strangers to its ways,And do  
not stay in its path.  
24:14 The murderer arises in the eveningcin the evening Cf. Mishnaic Heb. ‘or,  
Aramaic ‘orta, “evening”; in contrast to others “with the light.” To  
kill the poor and needy,And at night he acts the thief.  
24:15 The eyes of the adulterer watch for twilight,Thinking, “No one will  
glimpse me then.”He masks his face.  
24:16 In the dark they break into houses;By day they shut themselves in;They do

not know the light.

24:17 For all of them morning is darkness;It is then that they discern the terror of darkness.

24:18 dFrom here to the end of the chapter the translation is largely conjectural. May they be flotsam on the face of the water;May their portion in the land be cursed;May none turn aside by way of their vineyards.

24:19 May drought and heat snatch away their snow waters,And Sheol, those who have sinned.

24:20 May the womb forget him;May he be sweet to the worms;May he be no longer remembered;May wrongdoers be broken like a tree.

24:21 May he consort with an infertile woman who bears no child,Leave his widow deprived of good.

24:22 Though he has the strength to seize bulls,May he live with no assurance of survival.

24:23 Yet [God] gives him the security on which he relies,And keeps watch over his affairs.

24:24 Exalted for a while, let them be gone;Be brought low, and shrivel like mallows,And wither like the heads of grain.

24:25 Surely no one can confute me,Or prove that I am wrong.

25:1 Bildad the Shuhite said in reply:

25:2 Dominion and dread are God's,Who imposes peace on high.

25:3 Can the celestial troops be numbered?On whom does God's light not shine?

25:4 How can a mortal be in the right before God?How can one born of woman be cleared of guilt?

25:5 Even the moon is not bright,And the stars are not pure in God's sight.

25:6 How much less a mortal, a worm,One born of humans, a maggot.

26:1 Then Job said in reply:

26:2 You would help without having the strength;You would deliver with arms that have no power.

26:3 Without having the wisdom, you offer adviceAnd freely give your counsel.

26:4 To whom have you addressed words?Whose breath issued from you?

26:5 The shades trembleBeneath the waters and their denizens.

26:6 Sheol stands naked;Abaddon has no cover.

26:7 [God] is the One who stretched out ZaphonaZaphon A poetic name for heaven; cf. Isa. 14.13; Ps. 48.3. over chaos,Who suspended earth over emptiness.

26:8 The waters were wrapped up in God's clouds;Yet no cloud burst under their weight.

26:9 [God] shuts off the view of the heavenly throne,Spreading a cloud over it,bshuts off ... over it Meaning of Heb. uncertain.

26:10 Drawing a boundary on the surface of the waters,At the extreme where light and darkness meet.

26:11 The pillars of heaven tremble,Astounded at God's blasts.

26:12 With power [God] stilled the sea;With skill [God] struck down Rahab.

26:13 With a wind [God] calmed the heavens;God's hand pierced the Elusive Serpent.cElusive Serpent Cf. Isa. 27.1.

26:14 These are but glimpses of God's rule,The mere whisper we are able to perceive;Who can absorb the thunder of God's mighty deeds?

27:1 Job again took up his theme and said:

27:2 By God who has deprived me of justice! By Shaddai who has embittered my life!

27:3 As long as there is life in me, And God's breath is in my nostrils,

27:4 My lips will speak no wrong, Nor my tongue utter deceit.

27:5 Far be it from me to say you are right; Until I die I will maintain my integrity.

27:6 I persist in my righteousness and will not yield; I shall be free of reproach I shall be free of reproach Meaning of Heb. uncertain. as long as I live.

27:7 May my enemy be as the wicked; My assailant, as the wrongdoer.

27:8 For what hope has the impious man when he is cut down, When God takes away his life?

27:9 Will God hear his cry When trouble comes upon him,

27:10 When he seeks the favor of Shaddai, Calls upon God at all times?

27:11 I will teach you what is in God's power, And what is with Shaddai I will not conceal.

27:12 All of you have seen it, So why talk nonsense?

27:13 This is the evil man's portion from God, The lot that the ruthless receive from Shaddai:

27:14 Should he have many children—they are marked for the sword; His descendants will never have their fill of bread;

27:15 Those who survive him will be buried in a plague, And their widows will not weep;

27:16 Should he pile up silver like dust, Lay up clothing like dirt—

27:17 He may lay it up, but the righteous will wear it, And the innocent will share the silver.

27:18 The house he built is like a bird's nest, Like the booth a watchman makes.

27:19 He lies down, a rich man, with [his wealth] intact; When he opens his eyes it is gone.

27:20 Terror overtakes him like a flood; A storm wind makes off with him by night.

27:21 The east wind carries him far away, and he is gone; It sweeps him from his place.

27:22 Then it hurls itself at him without mercy; He tries to escape from its force.

27:23 It claps its hands at him, And whistles at him from its place.

28:1 There is a mine for silver, And a place where gold is refined.

28:2 Iron is taken out of the earth, And copper smelted from rock.

28:3 Bounds for darkness are set, Every limit is probed, To rocks in deepest darkness.

28:4 a Meaning of verse uncertain. A shaft was forged where no one lives, [In places] forgotten by wayfarers, Destitute of mortals, far removed.

28:5 Earth, out of which food grows, Is changed below as if into fire.

28:6 Its rocks are a source of sapphires; It contains gold dust too.

28:7 No bird of prey knows the path to it; The falcon's eye has not gazed upon

it.

28:8 The proud beasts have not reached it;The lion has not crossed it.

28:9 The hand is set against the flinty rock,And mountains are overturned by the roots.

28:10 Channels are carved through rock,And every precious thing can be seen;

28:11 The sources of the streams are dammed upSo all that is hidden may be brought to light.

28:12 But where can wisdom be found;Where is the source of understanding?

28:13 No mortal can set a value on it;It cannot be found in the land of the living.

28:14 The deep says, "It is not in me";The sea says, "I do not have it."

28:15 It cannot be bartered for gold;Silver cannot be paid out as its price.

28:16 The finest gold of Ophir cannot be weighed against it,Nor precious onyx, nor sapphire.

28:17 Gold or glass cannot match its value,Nor vessels of fine gold be exchanged for it.

28:18 Coral and crystal cannot be mentioned with it;A pouch of wisdom is better than rubies.

28:19 Topaz from Cush cannot match its value;Pure gold cannot be weighed against it.

28:20 But whence does wisdom come?Where is the source of understanding?

28:21 It is hidden from the eyes of all living,Concealed from the fowl of heaven.

28:22 Abaddon and Death say, "We have only a report of it."

28:23 God understands the way to it—Knowing its source,

28:24 Seeing to the ends of the earth,Observing all that is beneath the heavens.

28:25 When [God] fixed the weight of the winds,Set the measure of the waters,

28:26 And made a rule for the rainAnd a course for the thunderstorms,

28:27 Then [God] saw it and gauged it,Measured it and probed it.

28:28 [God] said to humankind, "See! Fear of the Sovereign is wisdom;To shun evil is understanding."

29:1 Job again took up his theme and said:

29:2 O that I were as in months gone by,In the days when God watched over me,

29:3 When God's lamp shone over my head,When I walked in the dark by its light,

29:4 When I was in my prime,When God's company graced my tent,

29:5 When Shaddai was still with me,When my attendants surrounded me,

29:6 When my feet were bathed in cream,And rocks poured out streams of oil for me.

29:7 When I passed through the city gatesTo take my seat in the square,

29:8 Young men saw me and hid,Elders rose and stood;

29:9 Nobles held back their words;They clapped their hands to their mouths.

29:10 The voices of princes were hushed;Their tongues stuck to their palates.

29:11 The ear that heard me acclaimed me;The eye that saw, commended me.

29:12 For I saved the pauper who cried out,The orphan who had no helper.

29:13 I received the blessing of the lost;I gladdened the heart of the widow.  
29:14 I clothed myself in righteousness and it robed me;Justice was my cloak and turban.  
29:15 I was eyes to the blindAnd feet to the lame.  
29:16 I was a father to the needy,And I looked into the case of the stranger.  
29:17 I broke the jaws of the wrongdoer,And I wrested prey from his teeth.  
29:18 I thought I would end my days with my family,afamily Lit. "nest." And be as long-lived as the phoenix,bbe as long-lived as the phoenix In contrast to others "multiply days like sand."  
29:19 My roots reaching water,And dew lying on my branches;  
29:20 My vigor refreshed,My bow ever new in my hand.  
29:21 Men would listen to me expectantly,And wait for my counsel.  
29:22 After I spoke they had nothing to say;My words were as drops [of dew] upon them.  
29:23 They waited for me as for rain,For the late rain, their mouths open wide.  
29:24 When I smiled at them, they would not believe it;They never expectedcexpected Taking yappilun as from pll; cf. Gen. 48.11. a sign of my favor.  
29:25 I decided their course and presided over them;I lived like a king among his troops,Like one who consoles mourners.  
30:1 But now those younger than I deride me,Those whose fathers I would have disdained to put among my sheep dogs.  
30:2 Of what use to me is the strength of their hands?All their vigoravigor Meaning of Heb. uncertain. is gone.  
30:3 Wasted from want and starvation,They flee to a parched land,To the gloom of desolate wasteland.  
30:4 They pluck saltwort and wormwood;The roots of broom are their food.  
30:5 Driven out from society,bfrom society Meaning of Heb. uncertain. They are cried at like a thief.  
30:6 They live in the gullies of wadis,In holes in the ground, and in rocks,  
30:7 Braying among the bushes,Huddling among the nettles,  
30:8 Scoundrels, nobodies,Stricken from the earth.  
30:9 Now I am the butt of their gibes;I have become a byword to them.  
30:10 They abhor me; they keep their distance from me;They do not withhold spittle from my face.  
30:11 Because [God] has disarmedcdisarmed Lit. "loosened my [bow] string." and humbled me,They have thrown off restraint in my presence.  
30:12 Mere striplings assail me at my right hand:They put me to flight;They build their roads for my ruin.  
30:13 They tear up my path;They promote my fall,Although it does them no good.  
30:14 They come as through a wide breach;They roll in like raging billows.dlike raging billows Meaning of Heb. uncertain.  
30:15 Terror tumbles upon me;It sweeps away my honor like the wind;My dignitydignity Heb. yeshu'ah taken as related to shoa', "noble." vanishes like a cloud.  
30:16 So now my life runs out;Days of misery have taken hold of me.  
30:17 By night my bones feel gnawed;My sinews never rest.

30:18 fMeaning of verse uncertain. With great effort I change clothing;The neck of my tunic fits my waist.

30:19 [God] regarded me as clay,I have become like dust and ashes.

30:20 I cry out to You, but You do not answer me;I wait, but You do [not] consider me.

30:21 You have become cruel to me;With Your powerful hand You harass me.

30:22 You lift me up and mount me on the wind;You make my courage melt.

30:23 I know You will bring me to death,The house assigned for all the living.

30:24 gMeaning of verse uncertain. Surely [God] would not strike at a ruinIf, in calamity, one cried out.

30:25 Did I not weep for the unfortunate?Did I not grieve for the needy?

30:26 I looked forward to good fortune, but evil came;I hoped for light, but darkness came.

30:27 My bowels are in turmoil without respite;Days of misery confront me.

30:28 I walk about in sunless gloom;I rise in the assembly and cry out.

30:29 I have become a brother to jackals,A companion to ostriches.

30:30 My skin, blackened, is peeling off me;My bones are charred by the heat.

30:31 So my lyre is given over to mourning,My pipe, to accompany weepers.

31:1 I have covenanted with my eyesNot to gaze on a maiden.

31:2 What fate is decreed by God above?What lot, by Shaddai in the heights?

31:3 Calamity is surely for the iniquitous;Misfortune, for the worker of mischief.

31:4 Surely [God] observes my ways,Takes account of my every step.

31:5 Have I walked with the worthless,Or my feet hurried to deceit?

31:6 Let me be weighed on the scale of righteousness;Let God ascertain my integrity.

31:7 If my feet have strayed from their course,My heart followed after my eyes,And a stain sullied my hands,

31:8 May I sow, but another reap,May the growth of my field be uprooted!

31:9 If my heart was ravished by the wife of my neighbor,And I lay in wait at his door,

31:10 May my wife grind for another,May others kneel over her!

31:11 For that would have been debauchery,A criminal offense,

31:12 A fire burning down to Abaddon,Consuming the roots of all my increase.

31:13 Did I ever brush aside the case of my servants, man or maid,When they made a complaint against me?

31:14 What then should I do when God arises;When I am called to account, what should I answer?

31:15 Did not the One who made me in my mother's belly make him?Did not One form us both in the womb?

31:16 Did I deny the poor their needs,Or let a widow pine away,

31:17 By eating my food alone,The fatherless not eating of it also?

31:18 Why, from my youth he grew up with me as though I were his father;Since I left my mother's womb I was the widow's sbthe widow's Heb. "her." guide.

31:19 I never saw an unclad wretch,Someone needy without clothing,

31:20 Whose loins did not bless meAs they warmed themselves with the shearings  
of my sheep.

31:21 If I raised my hand against the fatherless,Looking to my supporters in  
the gate,

31:22 May my arm drop off my shoulder;My forearm break off at the elbow.cat the  
elbow Lit. “from its shaft,” i.e., the humerus.

31:23 For I am in dread of God-sent calamity;I cannot bear such a threat.

31:24 Did I put my reliance on gold,Or regard fine gold as my bulwark?

31:25 Did I rejoice in my great wealth,In having attained plenty?

31:26 If ever I saw the light shining,The moon on its course in full glory,

31:27 And I secretly succumbed,And my hand touched my mouth in a kiss,

31:28 That, too, would have been a criminal offense,For I would have denied God  
above.

31:29 Did I rejoice over my enemies’ misfortune?Did I thrill because evil  
befell them?

31:30 I never let my mouthdmouth Lit. “palate.” sinBy wishing their death  
in a curse.

31:31 (Indeed, those of my clan said,“We would consume his flesheconsume his  
flesh I.e., malign Job; cf. 19.22; Ps. 27.2. insatiably!”)

31:32 No sojourner spent the night in the open;I opened my doors to the road.

31:33 Did I hide my transgressions like Adam,Bury my wrongdoing in my bosom,

31:34 That I should [now] fear the great multitude,And am shattered by the  
contempt of families,So that I keep silent and do not step outdoors?

31:35 O that I had someone to give me a hearing;O that Shaddai would reply to  
my writ,Or my accuser draw up a true bill!

31:36 I would carry it on my shoulder;Tie it around me for a wreath.

31:37 I would give an account of my steps,Offer it as to a commander.

31:38 If my land cries out against me,Its furrows weep together;

31:39 If I have eaten its produce without payment,And made its [rightful]  
owners despair,

31:40 May nettles grow there instead of wheat;Instead of barley, stinkweed!The  
words of Job are at an end.

32:1 These three men ceased replying to Job, for he considered himself right.

32:2 Then Elihu son of Barachel the Buzite, of the family of Ram, was  
angry—angry at Job because he thought himself right against God.

32:3 He was angry as well at his three friends, because they found no reply,  
but merely condemned Job.

32:4 Elihu waited out Job’s speech, for they were all older than he.

32:5 But when Elihu saw that the three men had nothing to reply, he was angry.

32:6 Then Elihu son of Barachel the Buzite said in reply:I have but few years,  
while you are old;Therefore I was too awestruck and fearfulTo hold forth among  
you.

32:7 I thought, “Let age speak;Let advanced years declare wise things.”

32:8 But truly it is the spirit in mortals,The breath of Shaddai, that gives  
them understanding.

32:9 It is not the aged who are wise,The elders, who understand how to judge.

32:10 Therefore I say, “Listen to me;I too would hold forth.”

32:11 Here I have waited out your speeches,I have given ear to your insights,While you probed the issues;

32:12 But as I attended to you,I saw that none of you could argue with Job,Or offer replies to his statements.

32:13 I fear you will say, “We have found the wise course;God will defeat him, not other people.”

32:14 He did not set out his case against me,Nor shall I use your reasons to reply to him.

32:15 They have been broken and can no longer reply;Words fail them.

32:16 I have waited till they stopped speaking,Till they ended and no longer replied.

32:17 Now I also would have my say;I too would like to hold forth,

32:18 For I am full of words;The wind in my belly presses me.

32:19 My belly is like wine not yet opened,Like jugs of new wine ready to burst.

32:20 Let me speak, then, and get relief;Let me open my lips and reply.

32:21 I would not show regard for anybody,Or temper my speech for the sake of any mortal;

32:22 For I do not know how to temper my speech—My Maker would soon carry me off!

33:1 But now, Job, listen to my words,Give ear to all that I say.

33:2 Now I open my lips;My tongue forms words in my mouth.

33:3 My words bespeak the uprightness of my heart;My lips utter insight honestly.

33:4 The spirit of God formed me;The breath of Shaddai sustains me.

33:5 If you can, answer me;Argue against me, take your stand.

33:6 You and I are the same before God;I too was nipped from clay.

33:7 You are not overwhelmed by fear of me;My pressure does not weigh heavily on you.

33:8 Indeed, you have stated in my hearing,I heard the words spoken,

33:9 “I am guiltless, free from transgression;I am innocent, without iniquity.

33:10 But [God] finds reasons to oppose me,And considers me an enemy.

33:11 My feet are placed in stocks,And all my ways are watched.”

33:12 In this you are not right;I will answer you: God is greater than any mortal.

33:13 Why do you level the complaintThat there is no reply to anyone’s charges?

33:14 For God speaks time and againatime and again Lit.  
“once...twice.”—Though no one perceives it—

33:15 In a dream, a night vision,When deep sleep falls on everyone,While they slumber on their beds.

33:16 Then everyone’s understanding is opened,And God’s signature is left by disciplining them—

33:17 To turn a mortal away from an action,To suppress pride in a man.

33:18 [God] spares him from the Pit,His person, from perishing by the sword.

33:19 He is reproved by pains on his bed,And the trembling in his bones is

constant.

33:20 He detests food; Fine food [is repulsive] to him.

33:21 His flesh wastes away till it cannot be seen, And his bones are rubbed away till they are invisible.

33:22 He comes close to the Pit, His life [verges] on death.

33:23 If he has a representative, One advocate against a thousand To declare the person upright,

33:24 Then [God] has mercy on him and decrees, "Redeem him from descending to the Pit, For I have obtained his ransom;

33:25 Let his flesh be healthier healthier Meaning of Heb. uncertain. than in his youth; Let him return to his younger days."

33:26 He prays to God, who accepts him; He enters the divine presence with shouts of joy, For [God] requites humans for their righteousness.

33:27 The contrite person The contrite person Heb. "he." declares declares Meaning of Heb. uncertain. to all, "I have sinned; I have perverted what was right; But I was not paid back for it."

33:28 He is redeemed from passing into the Pit; Hee He... He Or with kethib, "me...I." will enjoy the light.

33:29 Truly, God does all these things Two or three times to a man,

33:30 To bring him back from the Pit, That he may bask in the light of life.

33:31 Pay heed, Job, and hear me; Be still, and I will speak;

33:32 If you have what to say, answer me; Speak, for I am eager to vindicate you.

33:33 But if not, you listen to me; Be still, and I will teach you wisdom.

34:1 Elihu said in reply:

34:2 Listen, O wise men, to my words; You who have knowledge, give ear to me.

34:3 For the ear tests arguments As the palate tastes food.

34:4 Let us decide for ourselves what is just; Let us know among ourselves what is good.

34:5 For Job has said, "I am right; God has deprived me of justice.

34:6 I declare the judgment against me false; My arrow-wound is deadly, though I am free from transgression."

34:7 What man is like Job, Who drinks mockery like water;

34:8 Who makes common cause with evildoers, And goes with those who are wicked?

34:9 For he says, "A man gains nothing When he is in God's favor."

34:10 Therefore, men of understanding, listen to me; Wickedness be far from God, Wrongdoing, from Shaddai!

34:11 For [God] pays mortals according to their actions, And provides for people according to their conduct;

34:12 For God surely does not act wickedly; Shaddai does not pervert justice.

34:13 Who placed the earth in God's charge? Who ordered the entire world?

34:14 If [God] but intends it, Spirit and breath can be recalled;

34:15 All flesh would at once expire, And humankind return to dust.

34:16 If you would understand, listen to this; Give ear to what I say.

34:17 Would one who hates justice govern? Would you condemn the Just Mighty One?

34:18 Would you call a king a scoundrel, Nobles, wicked?

34:19 [God] is not partial to princes; The honorable are not preferred to the

wretched;For all of them are the work of God's hands.

34:20 Some die suddenly in the middle of the night;People are in turmoil and pass on;Even heroes are removed—not by human hands.

34:21 For God's eyes are upon everyone's ways,Observing their every step.

34:22 Neither darkness nor gloom offersA hiding-place for evildoers.

34:23 There is no set time for anyoneTo appear before God in judgment.

34:24 The mighty are shattered without numberAnd others set in their place.

34:25 Truly, [God] knows their deeds;Night is over, and they are crushed.

34:26 The wicked are struck downWhere people can see,

34:27 Because they acted disloyallyAnd have not understood any of God's ways;

34:28 Thus the cry of the poor is admitted;The cry of the needy is heard.

34:29 When [God] is silent, who will condemn?If the divine face becomes hidden, who will see it,Be it nation or person?

34:30 No one impious rules anymore,Nor do those who ensnare the people.

34:31 Has anyone said to God,“I will bear [my punishment] and offend no more.

34:32 What I cannot see You teach me.If I have done iniquity, I shall not do so again”?

34:33 Should [God] requite as you see fit?But you have acted with disdain!You must decide, not I;Speak what you know.

34:34 Men of understanding say to me,Wise men who hear me,

34:35 “Job does not speak with knowledge;His words lack understanding.”

34:36 Would that Job were tried to the limitFor answers that befit those who are evil.

34:37 He adds to his sin;He increases his transgression among us;He multiplies his statements against God.

35:1 Elihu said in reply:

35:2 Do you think it justTo say, “I am right against God”?

35:3 If you ask how it benefits you,“What have I gained from not sinning?”

35:4 I shall give you a reply,You, along with your friends.

35:5 Behold the heavens and see;Look at the skies high above you.

35:6 If you sin, what do you do to [God]?If your transgressions are many,How do you affect [God]?

35:7 If you are righteous,What do you offer;What does [God] receive from your hand?

35:8 Your wickedness affects parties like yourself;Your righteousness, other people.

35:9 Because of contention the oppressed cry out;They shout because of the power of the great.

35:10 But none says, “Where is my God, my Maker,Who gives strength in the night;

35:11 Who gives us more knowledge than the beasts of the earth,Makes us wiser than the birds of the sky?”

35:12 Then they cry out, but they are not answeredBecause of the arrogance of evildoers.

35:13 Surely it is false that God does not listen,That Shaddai does not take note of it.

35:14 Though you say, “You do not take note of it,”The case is before

[God];So you must wait.

35:15 aMeaning of verse uncertain. But since now it does not seem so,He vents his anger;He does not realize that it may be long drawn out.

35:16 Hence Job mouths empty words,And piles up words without knowledge.

36:1 Then Elihu spoke once more.

36:2 Wait a little and let me hold forth;There is still more to say for God.

36:3 I will make my opinions widely known;I will justify my Maker.

36:4 In truth, my words are not false;Someone of sound opinions is before you.

36:5 See, God is mighty, but not contemptuous—Mighty in strength and mind—

36:6 Not letting the wicked live,granting justice to the lowly.

36:7 God's eyes are trained upon the righteous,And upon kings on thrones;For they are seated forever, and exalted.

36:8 If they are bound in shacklesAnd caught in trammels of affliction,

36:9 [God] declares to them what they have done,And that their transgressions are excessive—

36:10 Opening their understanding by discipline,And ordering them back from mischief.

36:11 If they will serve obediently,They shall spend their days in happiness,Their years in delight.

36:12 But if they are not obedient,They shall perish by the sword,Die for lack of understanding.

36:13 But the impious in heart become enraged;They do not cry for help when afflicted.

36:14 They die in their youth;[Expire] among the depraved.

36:15 Rescuing the lowly from their affliction,[God] opens their understanding through distress.

36:16 Indeed, you are drawn away from the brink of distressTo a broad place where there is no constraint;Your table is laid out with rich food.

36:17 You are obsessed with the case of someone wicked,But the justice of the case will be upheld.

36:18 Let anger at his affluence not mislead you;Let much bribery not turn you aside.

36:19 Will your limitless wealth avail you,aWill your limitless wealth avail you Meaning of Heb. uncertain. All your powerful efforts?

36:20 Do not long for the nightWhen peoples vanish where they are.

36:21 Beware! Do not turn to mischief;Because of that you have been tried by affliction.

36:22 See, God is beyond reach in divine power;Who governs like this?

36:23 Who ever reproached [God] on account of conduct?Who ever said, "You have done wrong"?

36:24 Remember, then, to magnify God's work,Of which humankind has sung,

36:25 Which all have beheld,Mortals have seen, from a distance.

36:26 See, God is greater than we can know—Whose age in years cannot be counted—

36:27 Who forms the droplets of water,Which cluster into rain, from celestial mist.

36:28 The skies rain;They pour down on all humankind.

36:29 Can one, indeed, contemplate the expanse of clouds,The thunderings from God's pavilion?  
36:30 See, with the lightning spread over it,It fills the bed of the sea.  
36:31 By these things peoples are controlled;Food is given in abundance.  
36:32 Lightning fills God's hands,Who orders it to hit the mark.  
36:33 Its noise tells of its Source.The kindling of anger against iniquity.bThe kindling of anger against iniquity Meaning of Heb. uncertain.  
37:1 Because of this, too, my heart quakes,And leaps from its place.  
37:2 Just listen to the noise of the rumbling,To the sound that comes out of God's mouth.  
37:3 It is let loose beneath the entire heavens—God's lightning, to the ends of the earth.  
37:4 After it, a roar is released—Thundered in God's majestic voice.No one can find a trace of it by the time God's voice is heard.  
37:5 Thundering marvelously with that voice,[God] works wonders that we cannot understand.  
37:6 The snow is commanded, "Fall to the ground!"And the downpour of rain, God's mighty downpour of rain,  
37:7 Is as a sign on everyone's hand,That all may know God's doings.  
37:8 Then the beast enters its lair,And remains in its den.  
37:9 The storm wind comes from its chamber,And the cold from the constellations.  
37:10 By the breath of God ice is formed,And the expanse of water becomes solid.  
37:11 [God] also loads the clouds with moistureAnd scatters the lightning-clouds.  
37:12 Turning and overturning events via stratagems,aTurning and overturning events via stratagems Meaning of Heb. uncertain. That they might accomplish all God's commandsThroughout the inhabited earth,  
37:13 [God] causes each of them to happen to the land,Whether as a scourge or as a blessing.  
37:14 Give ear to this, Job;Stop to consider the marvels of God.  
37:15 Do you know what charge God lays upon themBy making the lightning-clouds shine?  
37:16 Do you know the marvels worked upon the expanse of cloudsBy the One whose understanding is perfect,  
37:17 Why your clothes become hotbWhy your clothes become hot Meaning of Heb. uncertain. When the land is becalmed by the south wind?  
37:18 Can you help to stretch out the heavens,Firm as a mirror of cast metal?  
37:19 Inform us, then, what we may say to [God];We cannot argue because [we are in] darkness.  
37:20 Is anything conveyed when I speak?Can a person say anything while confused?  
37:21 Now, then, one cannot see the sun,Though it be bright in the heavens,Until the wind comes and clears them [of clouds].  
37:22 By the north wind the golden rays emerge;The splendor about God is awesome.

37:23 Shaddai—to whom we cannot attain—Is great in power and justice  
And abundant in righteousness, and does not torment.

37:24 Therefore, humankind is in awe of the One Whom none of the wise can  
perceive.

38:1 Then GOD replied to Job out of the tempest and said:

38:2 Who is this who darkens counsel, Speaking without knowledge?

38:3 Gird your loins like a man; a Gird your loins like a man I.e., en  
garde—prepare to defend yourself (verbally), for I am about to challenge you.  
I will ask and you will inform Me.

38:4 Where were you when I laid the earth's foundations? Speak if you have  
understanding.

38:5 Do you know who fixed its dimensions Or who measured it with a line?

38:6 Onto what were its bases sunk? Who set its cornerstone

38:7 When the morning stars sang together And all the divine beings shouted for  
joy?

38:8 Who closed the sea behind doors When it gushed forth out of the womb,

38:9 When I clothed it in clouds, Swaddled it in dense clouds,

38:10 When I made breakers My limit for it, And set up its bar and doors,

38:11 And said, "You may come so far and no farther; Here your surging waves  
will stop"?

38:12 Have you ever commanded the day to break, Assigned the dawn its place,

38:13 So that it seizes the corners of the earth And shakes the wicked out of  
it?

38:14 It changes like clay under the seal Till [its hues] are fixed like those  
of a garment.

38:15 Their light is withheld from the wicked, And the upraised arm is broken.

38:16 Have you penetrated to the sources of the sea, Or walked in the recesses  
of the deep?

38:17 Have the gates of death been disclosed to you? Have you seen the gates of  
deep darkness?

38:18 Have you surveyed the expanses of the earth? If you know of these—tell  
Me.

38:19 Which path leads to where light dwells, And where is the place of  
darkness,

38:20 That you may take it to its domain And know the way to its home?

38:21 Surely you know, for you were born then, And the number of your years is  
many!

38:22 Have you penetrated the vaults of snow, Seen the vaults of hail,

38:23 Which I have put aside for a time of adversity, For a day of war and  
battle?

38:24 By what path is the west wind west wind As Aramaic 'urya. dispersed, The  
east wind scattered over the earth?

38:25 Who cut a channel for the torrents And a path for the thunderstorms,

38:26 To rain down on uninhabited land, On the wilderness where no one lives,

38:27 To saturate the desolate wasteland, And make the crop of grass sprout  
forth?

38:28 Does the rain have a progenitor? Who begot the dewdrops?

38:29 From whose belly came forth the ice?Who gave birth to the frost of heaven?

38:30 Water congeals like stone,And the surface of the deep compacts.

38:31 Can you tie cords to PleiadesOr undo the reins of Orion?

38:32 Can you lead out MazzarothMazzaroth Evidently a constellation. in its season,Conduct the Bear with her children?

38:33 Do you know the laws of heavenOr impose its authority on earth?

38:34 Can you send up an order to the cloudsFor an abundance of water to cover you?

38:35 Can you dispatch the lightning on a missionAnd have it answer you, “I am ready”?

38:36 Who put wisdom in the hidden parts?Who gave understanding to the mind?dmind Or “rooster”; meaning of Heb. uncertain.

38:37 Who is wise enough to give an account of the heavens?Who can tilt the bottles of the sky,

38:38 Whereupon the earth melts into a mass,And its clods stick together.

38:39 Can you hunt prey for the lion,And satisfy the appetite of the king of beasts?

38:40 They crouch in their dens,Lie in ambush in their lairs.

38:41 Who provides food for the ravenWhen its young cry out to GodAnd wander about without food?

39:1 Do you know the season when the mountain goats give birth?Can you mark the time when the hinds calve?

39:2 Can you count the months they must complete?Do you know the season they give birth,

39:3 When they couch to bring forth their offspring,To deliver their young?

39:4 Their young are healthy; they grow up in the open;They leave and return no more.

39:5 Who sets the wild ass free?Who loosens the bonds of the onager,

39:6 Whose home I have made the wilderness,The salt land its dwelling-place?

39:7 It scoffs at the tumult of the city,Does not hear the shouts of the driver.

39:8 It roams the hills for its pasture;It searches for any green thing.

39:9 Would the wild ox agree to serve you?Would it spend the night at your crib?

39:10 Can you hold the wild ox by ropes to the furrow?Would it plow up the valleys behind you?

39:11 Would you rely on its great strengthAnd leave your toil to it?

39:12 Would you trust the oxathe ox Heb. “it.” to bring in the seedAnd gather it in from your threshing floor?

39:13 The wing of the ostrich beats joyously;Are its pinions and plumage like the stork’s?

39:14 It leaves its eggs on the ground,Letting them warm in the dirt,

39:15 Forgetting they may be crushed underfoot,Or trampled by a wild beast.

39:16 Its young are cruelly abandoned as if they were not its own;Its labor is in vain for lack of concern.

39:17 For God deprived it of wisdom,Gave it no share of understanding,

39:18 Else it would soar on high, Scoffing at the horse and its rider.  
39:19 Do you give the horse its strength? Do you clothe its neck with a mane?  
39:20 Do you make it quiver like locusts, Its majestic snorting [spreading] terror?  
39:21 It It Heb. "They...." paws with force, it runs with vigor, Charging into battle.  
39:22 It scoffs at fear; it cannot be frightened; It does not recoil from the sword.  
39:23 A quiverful of arrows whizzes by it, And the flashing spear and the javelin.  
39:24 Trembling with excitement, it swallows swallows Or "digs up." the land; It does not turn aside at the blast of the trumpet.  
39:25 As the trumpet sounds, it says, "Aha!" From afar it smells the battle, The roaring and shouting of the officers.  
39:26 Is it by your wisdom that the hawk grows pinions, Spreads its wings to the south?  
39:27 Does the eagle soar at your command, Building its nest high,  
39:28 Dwelling in the rock, Lodging upon the fastness of a jutting rock?  
39:29 From there it spies out its food; From afar its eyes see it.  
39:30 Its young gulp blood; Where the slain are, there it is.  
40:1 GOD said in reply to Job.  
40:2 Shall one who should be disciplined complain against Shaddai? a Shall one who should be disciplined complain against Shaddai? Meaning of Heb. uncertain. He who arraigns God must respond.  
40:3 Job said in reply to GOD:  
40:4 See, I am of small worth; what can I answer You? I clap my hand to my mouth.  
40:5 I have spoken once, and will not reply; Twice, and will do so no more.  
40:6 Then GOD replied to Job out of the tempest and said:  
40:7 Gird your loins like a man; b Gird your loins like a man See note at 38.3. I will ask, and you will inform Me.  
40:8 Would you impugn My justice? Would you condemn Me that you may be right?  
40:9 Have you an arm like God's? Can you thunder with a voice like this?  
40:10 Deck yourself now with grandeur and eminence; Clothe yourself in glory and majesty.  
40:11 Scatter wide your raging anger; See all who are proud, and bring them low.  
40:12 See all who are proud, and humble them, And bring the wicked down where they stand.  
40:13 Bury them all in the earth; Hide their faces in obscurity.  
40:14 Then even I would praise you For the triumph your right hand won you.  
40:15 Take now behemoth, whom I made as I did you; It eats grass, like the cattle.  
40:16 Its strength is in its loins, Its might in the muscles of its belly.  
40:17 It makes its tail stand up It makes its tail stand up Meaning of Heb. uncertain. like a cedar; The sinews of its thighs are knit together.  
40:18 Its bones are like tubes of bronze, Its limbs like iron rods.  
40:19 It is the first of God's works; Only its Maker can draw the sword

against it.

40:20 The mountains yield it produce,Where all the beasts of the field play.

40:21 It lies down beneath the lotuses,In the cover of the swamp reeds.

40:22 The lotuses embower it with shade;The willows of the brook surround it.

40:23 It can restrain the river from rushing away;It is confident the streamdstream Lit. "Jordan." will gush at its command.

40:24 Can it be taken by its eyes?Can its nose be pierced by hooks?

40:25 Can you draw out Leviathan by a fishhook?Can you press down its tongue by a rope?

40:26 Can you put a ring through its nose,Or pierce its jaw with a barb?

40:27 Will it plead with you at length?Will it speak soft words to you?

40:28 Will it make an agreement with youTo be taken as your lifelong slave?

40:29 Will you play with it like a bird,And tie it down for your maids?

40:30 Shall traders traffic in it?eShall traders traffic in it? Meaning of Heb. uncertain. Will it be divided up among merchants?

40:31 Can you fill its skin with dartsOr its head with fish-spears?

40:32 Lay a hand on it,And you will never think of battle again.

41:1 See, any hope [of capturing] it must be disappointed;One is prostrated by the very sight of it.

41:2 There is no one so fierce as to rouse it;Who then can stand up to Me?

41:3 Whoever confronts Me I will requite,For everything under the heavens is Mine.

41:4 aMeaning of verse uncertain. I will not be silent concerning itOr the praise of its martial exploits.

41:5 Who can uncover its outer garment?Who can penetrate the folds of its jowls?

41:6 Who can pry open the doors of its face?Its bared teeth strike terror.

41:7 Its protective scales are its pride,Locked with a binding seal.

41:8 One scale touches the other;Not even a breath can enter between them.

41:9 Each clings to each;They are interlocked so they cannot be parted.

41:10 Its sneezings flash lightning,And its eyes are like the glimmerings of dawn.

41:11 Firebrands stream from its mouth;Fiery sparks escape.

41:12 Out of its nostrils comes smokeAs from a steaming, boiling cauldron.

41:13 Its breath ignites coals;Flames blaze from its mouth.

41:14 Strength resides in its neck;Power leaps before it.

41:15 The layers of its flesh stick together;It is as though cast hard; it does not totter.

41:16 Its heart is cast hard as a stone,Hard as the nether millstone.

41:17 Divine beings are in dread as it rears up;As it crashes down, they cringe.

41:18 No sword that overtakes it can prevail,Nor spear, nor missile, nor lance.

41:19 It regards iron as straw,Bronze, as rotted wood.

41:20 No arrow can put it to flight;Slingstones turn into stubble for it.

41:21 ClubsClubs Meaning of Heb. uncertain. are regarded as stubble;It scoffs at the quivering javelin.

41:22 Its underpart is jagged shards;It spreads a threshing-sledge on the mud.

41:23 It makes the depths seethe like a cauldron;It makes the sea [boil] like an ointment-pot.

41:24 Its wake is a luminous path;It makes the deep seem white-haired.

41:25 There is no one on land who can dominate it,Made as it is without fear.

41:26 It sees all that is haughty;It reigns over all proud beasts.

42:1 Job said in reply to GOD:

42:2 I know that You can do everything,That nothing You propose is impossible for You.

42:3 Who is this who obscures counsel without knowledge?Indeed, I spoke without understandingOf things beyond me, which I did not know.

42:4 Hear now, and I will speak;I will ask, and You will inform me.

42:5 I had heard You with my ears,But now I see You with my eyes;

42:6 Therefore, I recant and relent,Being but dust and ashes.

42:7 After GOD had spoken these words to Job, GOD said to Eliphaz the Temanite, “I am incensed at you and your two friends, for you have not spoken the truth about Me as did My servant Job.

42:8 Now take seven bulls and seven rams and go to My servant Job and sacrifice a burnt offering for yourselves. And let Job, My servant, pray for you; for to him I will show favor and not treat you vilely, since you have not spoken the truth about Me as did My servant Job.”

42:9 Eliphaz the Temanite and Bildad the Shuhite and Zophar the Naamathite went and did as GOD had told them, and GOD showed favor to Job.

42:10 GOD restored Job’s fortunes when he prayed on behalf of his friends, and GOD gave Job twice what he had before.

42:11 All his brothers and sisters and all his former friends came to him and had a meal with him in his house. They consoled and comforted him for all the misfortune that GOD had brought upon him. Each gave him one kesitahakesitah A unit of unknown value. and each one gold ring.

42:12 Thus GOD blessed the latter years of Job’s life more than the former. He had fourteen thousand sheep, six thousand camels, one thousand yoke of oxen, and one thousand jennies.

42:13 He also had seven sons and three daughters.

42:14 The first he named Jemimah, the second Keziah, and the third Keren-happuch.

42:15 Nowhere in the land were women as beautiful as Job’s daughters to be found. Their father gave them estates together with their brothers.

42:16 Afterward, Job lived one hundred and forty years to see four generations of children and grandchildren.

42:17 So Job died old and contented.