TRANSLATION PROFILE OF THE GREEK

General Character

Though the Hebrew text of Iob has, for the most part, been composed in poetry, it includes three sections in prose as well, namely, 1.1–2.13; 32.1–5 and 42.7–17. In the Greek, the entire book is in prose, even though arranged stichometrically, in the manuscript tradition. Ziegler reflects the Greek manuscripts, but NETS follows the NRSV, except when the Greek text demands otherwise.

The Old Greek (OG) Iob is a work of good literary quality. Absent are the usual “Hebraisms” that are the tell-tale signs of translation Greek in much of the Septuagint corpus. For example, at 1.5 we find the common construction יִוָּחַד “and it happened” in the Hebrew text. This is commonly translated in the LXX by καὶ ἐγένετο “and it came to pass.” Most modern English translations disregard this Hebraism, as does the NRSV. The OG translator is not satisfied with it either, choosing to begin the sentence with καὶ ὃς “And when.” Similarly, in the previous verse, 1.4, the Hebrew conjunction יְהִי (usually “and”) + verb . . . יְהִי + verb . . . יְהִי + verb . . . יְהִי + verb is rendered by participle + ἔθε (“and”) . . . verb . . . participle—the last two Hebrew verbs folded into a single participle. The participial constructions represent standard Greek style. The NRSV translation of v. 4 is “[And] his sons used to go and hold feasts . . . and they would send and invite”; that of NETS is “Now his sons used to gather . . . , and hold a feast . . . they used to take along their three sisters.” Many other examples could be cited, but the point is that OG Iob stands as a clear foil to the interlinear paradigm of translation.

A cursory overview of the OG text of Iob reveals that it is substantially shorter than the MT, the form of the Hebrew text which appears to have been its parent text. This abbreviation increases as one reads through the book. Gray calculated that the proportion of omissions grows as follows: 4% until chapter 15; 16% of chapters 15–21; 25% of chapters 22–31; 35% of chapters 32–37; 16% of chapters 38–42 (lxv; repeated in Dhorme, cci–ccii). The shorter Greek text seems to be rooted in at least two characteristics of the Hebrew text. First, the meaning of the Hebrew is sometimes obscure; second, the argumentation in the book is repetitious. A third consideration may have made abbreviation acceptable: Iob may not have carried the same authority as other books of the Hebrew Scriptures. Abbreviation also extends to the “micro-level” where it can involve the reduction of two lines to one—something we might call paraphrasing.

It has sometimes been suggested that Greek Iob is based upon an equally shorter Hebrew parent text. However, on the basis of what we can establish about the translator’s technique, i.e., his rather free, even paraphrastic approach, it seems more likely that the shorter text is to be attributed to the time of translation.

The usual categories of characterizing a translation fail us when we assess Iob. It is not just free or paraphrastic, it is also something of an epitome of the longer and often difficult original. OG Iob is one of a kind in the Septuagint corpus. We can typify it as among the least literal, both in its attitude toward abbreviating the parent text and in the way the translator worked with that portion of the text for which we have a translation.

While the text as a whole reveals conscious shortening, there are various additions made along the way. The major ones are: the diatribe of Iob’s wife in 2.9a–d—though this may be a later addition
Specific Comments on the Old Greek Translation

We must imagine the Hebrew text in front of the translator. It was an unvocalized text—that is, it had only the consonants—and there may have been no divisions between the words (on this issue: Tov, 117–121); there was no versification. The lack of vowel markings permitted the text to be vocalized, and therefore understood, in more than one way sometimes—though there was doubtless a tradition of vocalization. A different vocalization helps to explain some instances where the English translation of the Greek appears to be rather different from the NRSV. For example, at 24.18b אַלְלָה was vocalized not as אַלְלָה (“not” but as אַל (“Let”).

The translator was responsible for dividing the text into small segments according to sense. Sometimes this results in a somewhat different division than is reflected in the MT. For example, the words “with you” at 36.4b have been taken with v. 5 (paraphrased as “But know that”—so Dhorme).

Some letters of the Hebrew alphabet are easily confused in the manuscript tradition, and Greek Job reflects this. Indeed, it might even be that the translator, aware of these confusions, bore them in mind as he tried out various possibilities for producing a translation. Numerous examples can be cited. First, in Hebrew manuscripts the ד (daleth) and מ (resh) can be confused because they look alike. For example, we find מ read as ד at 21.22b (so “murders” instead of “those that are on high”); 40.11a (“messengers” instead of “overflowings”); מ read as ד at 41.14b (NRSV 22b) (“runs” instead of “dances”). Second, the consonants י (yod) and ו (waw) can be confused: so we find י for ו (twice) at 26.13a (“bars of” instead of “By his wind”). Third, כ (sin) and ק (shin) share the same consonant: so ק appears to have been read instead of כ at 41.22a (NRSV 30) (“sharp” rather than “potsherds”).

Sometimes the translator re-orders the Hebrew consonants: for example, בָּרִית for בָּרֵית (19.20a—where ב is also read for ד, therefore “rodded” instead of “cling”); possibly בָּרֵית for בָּרֵית (39.4a[Hebrew 3a], “did you rear” rather than “become strong”); בָּרֵית for בָּרֵית (21.10b, “falter” instead of “miscarries”); יִשָּׂרָאֵל for יִשָּׂרָאֵל (41.1b[NRSV 9b], “what is said” instead of “the sight of it”). Indeed, the translator sometimes changes consonants: for example, יִשָּׂרָאֵל for יִשָּׂרָאֵל (32.13b, “[we] contributed it” instead of “[God] may vanquish him”); יְהוָה for יְהוָה (41.26b[NRSV 34b], “that are in the waters” instead of “that are proud”); יִשָּׁר for יִשָּׁר (22.23a, “[you] humble yourself” rather than “you will be restored”). It seems that these changes result from a particular approach to the Hebrew text, one that goes to considerable lengths to make a certain sense of it, even to the extent of changing and rearranging letters of words to do so.

An awareness of these aspects of the translator’s work helps one to understand why an English translation of the OG looks quite different from an English translation of the Hebrew text.

The Ecclesiastical Text
OG Job is about one-sixth shorter than the MT. That shorter text, without the fragments of Theodotion, is attested only in the Sahidic version and some Old Latin quotations. Except for these witnesses the en-
tire textual tradition has been accommodated to the work of the third century CE text critic Origen in his massive project we call "the Hexapla."

The designation "Hexapla" is given to a presumed six-columned book—only fragments are extant—in which Origen compared the Septuagint and several other translations with the traditional Hebrew text of his day. From the left, the six columns were: the Hebrew, the Hebrew in Greek transliteration, Aquila's translation, Symmachus’ translation, the Septuagint, and Theodotion’s translation. The texts were reproduced word-by-word or phrase-by-phrase down the page and, by following the columns across, one could compare the texts at a glance. Origen's primary interest was in the first and fifth columns, that is, the Hebrew and the Septuagint.

Now the Septuagint is not always of the same length as the Hebrew, and in the book of Job that is dramatically the case. Where the OG is longer than the Hebrew, Origen marked what makes it longer with an obelus (†) in front and a metobelus (‡) at the end; where the OG was shorter than the Hebrew, he added it, typically from Theodotion, in order to make it the same length as the Hebrew and marked it with an asterisk (*) and a metobelus. (The translation we designate "Theodotion" is associated with the name of a translator or reviser who lived at the end of the second century CE. It is a literal translation and even includes some transliterations, as at Job 37.12; 39.13.)

The consequences of Origen's work on Job are chiefly two: first, two entirely different translations are now intermingled; second, since the OG translator sometimes uses only one line to render two lines of Hebrew, the "ecclesiastical" text produces a translation where some lines of the Hebrew are represented twice, once in the OG and again in Theodotion. For example, the OG translator omitted 18.9a and translated only 18.9b, but Origen's mechanical approach led him to add 18.9b from Theodotion. This means that 18.9b has two renderings in the ecclesiastical text, though 18.9a is not represented at all. Similarly, 23.14 was not part of the OG, but what Origen added from Theodotion is v. 15. As a result, v. 15 appears twice in the ecclesiastical text, in the OG as v. 15ab and from Theodotion under the asterisk as v. 15cd. There is no translation of v. 14.

Both Rahlfs' provisional edition (1935) and Ziegler's critical edition reproduce the text that Origen conflated, and the two translations are punctuated as if they were one translation. The NETS translation follows the OG text but, as an aid to readers, includes Theodotion, inserted into the appropriate places but not integrated. Not only have the intrusive fragments of text been duly marked, they also lack initial uppercase, as well as closing punctuation. The English translation of Theodotion's work seeks to be more "literal" than that of OG Job, reflecting the nature of its parent text.

The NETS Translation of Job

The Hebrew text of Job presents such a level of difficulty in translation that those who work on it have often made recourse to the OG translation. This is reflected in the notes that accompany translations into English, including the NRSV. Therefore, readers of NETS Job will find occasional points of contact between the NRSV and NETS that are due to the NRSV adopting an understanding of the Hebrew that is dependent upon the OG.

The NETS translation of Job aspires to the same economy of expression that is true of the NRSV, which makes the translator's interest in "connector words" all the more apparent.

Readers of NETS will often note a difference in the tense of verbs from what is found in the NRSV. Usually this has resulted from the rendering of the Hebrew prefixed conjugation into Greek by an aorist ("simple past") tense. It appears that the translator understood these prefixed forms as preterites, i.e., as expressions of the simple past. Normally the aorist tense in NETS Job is rendered by an English simple past, though at times a present perfect is used when the context seems to require it.

Gender Specific Language in NETS Job

The NRSV usually accomplishes gender inclusivity by rendering masculine singular forms as plurals. The NETS Job differs from the NRSV in this respect, for the following reason. The change the NRSV incorporates is most noticeable in passages that involve either "the life of a mortal" (e.g., 10.4–5; 14.5–6) or groups of people, usually the impious or wicked (the most extensive passage is 15.20–35). In the NRSV these all become plural for the sake of inclusivity. But in the former case, involving "the life of a mortal," the remarks, on Job's lips, have "a person like me" sense and on his opponents' "a person like you" sense, and the edge is taken away if one uses the plural. The same holds true for passages about the impious or wicked. Here the opponents and Job argue back and forth. The fact that the opponents speak of the wicked in the singular might lead one to think that they do not have "the wicked" in general in view, but Job; the same holds true when Job responds using the singular: he has his immediate oppo-
There was a certain man in the land of Ausitis, whose name was Iob, and that man was genuine, blameless, righteous, religious, staying away from every evil thing. Now there were born to him seven sons and three daughters. And his livestock was: seven thousand sheep, three thousand camels, five hundred yoke of oxen, five hundred she-donkeys at pasture; as well he had very many servants and extensive activities in the land, and that man was well-born among those of the east. His sons used to gather with one another and hold a feast each day; they used to take along their three sisters as well, to eat and drink with them. When the feast days had run their course, Iob used to send and purify them, rising early in the morning, and he used to offer a sacrifice on their behalf, according to their number, and one bull calf as a sin offering for their souls— for Iob said, "Perhaps my sons thought bad things in their mind toward God." So this is what Iob would always do.

And when the set day came, then, look, the angels of God came to present themselves before the Lord, and the slanderer came with them. The Lord said to the slanderer, "Where have you come from?" And the slanderer answered the Lord, "I have come, after going round the earth and walking about what is under heaven." And the Lord said to him, "Did you give thought to my servant Iob—because there is no one of those on the earth like him, a man who is blameless, genuine, religious, staying away from every evil thing?"

Then the slanderer answered and said before the Lord, "Does Iob really worship the Lord for nothing? Have you not put a fence around things external to him, both

TO THE READER OF JOB

For Iob, "Perhaps my sons thought bad things in their mind toward God." So this is what Iob would always do.

And when the set day came, then, look, the angels of God came to present themselves before the Lord, and the slanderer came with them. And the Lord said to him, "Where have you come from?" And the slanderer answered the Lord, "I have come, after going round the earth and walking about what is under heaven." And the Lord said to him, "Did you give thought to your disposition against my servant Iob—because there is no one of those on the earth like him, a man who is blameless, genuine, religious, staying away from every evil thing?"

Then the slanderer answered and said before the Lord, "Does Iob really worship the Lord for nothing? Have you not put a fence around things external to him, both

EDITORIAL DETAIL

Generally the translation has been divided into portions within chapters according to the NRSV; occasional divergences in this regard result from the translator's abbreviation of the Hebrew text. So, for example, there is a division between 16.6 and 7, rather than between 16.5 and 6 as found in the NRSV.

Punctuation usually follows Ziegler's edition, but not always, because Ziegler treats the ecclesiastical text as of one piece. The translation of Theodotion has also been punctuated, according to the NRSV, where the fragments are of sufficient length to make that possible.

There is a difference in versification among English translations, MT and OG as reflected in Ziegler at the end of chapter 40 and the beginning of chapter 41. I have followed Ziegler and MT but noted the versification of the NRSV.

BIBLIOGRAPHICAL NOTE


Finally, it has been an experience full of insights to have had Albert Pietersma work closely with me on revising my translation of OG Iob for publication. The resulting translation is vastly improved and our extended conversation always stimulated my thinking about OG Iob, in connection with both its text and its message.

Claude E. Cox
what is within his household as well as what is outside of all that belongs to him, all around? You blessed the works of his hands, and his livestock you increased on the earth. 11But stretch out your hand, and touch all that he has; surely he will bless you to your face!” 12Then the Lord said to the slanderer, "Look, all that he has I am giving into your power, but do not touch him." So the slanderer went out from the Lord.

13 So it was, when it was the set day, Iob’s sons and daughters were drinking wine in their eldest brother’s house. 14And, look, a messenger came to Iob and said to him, “The yokes of oxen were plowing, and the she-donkeys were feeding beside them, 15and marauders came and carried them off, and they killed the servants with daggers, but when I alone escaped, I came to tell you.” 16While he was still speaking, a further messenger came and said to Iob, “Fire fell from the sky and burned up the sheep, and it likewise consumed the shepherds, and when I alone escaped, I came to tell you.” 17While he was still speaking, a further messenger came and said to Iob, “Horsemen formed three columns against us, and they encircled the camels and carried them off, and killed the servants with daggers, but I alone escaped, and I came to tell you.” 18While he was still speaking, another messenger came, saying to Iob, “As your sons and daughters were eating and drinking at their elder brother’s, 19suddenly a great wind came from the wilderness and struck the four corners of the house, and the house fell on your children, and they died, but I alone escaped, and I came to tell you.”

20 So Iob arose, tore his clothes and shaved the hair of his head and fell on the ground and did obeisance and said, 21“I came naked from my mother’s womb; naked also shall I return there; the Lord gave; the Lord has taken away; as it seemed good to the Lord, so it turned out; blessed be the name of the Lord.”

22 In all these things that happened to him Iob did not sin at all with his lips before God.

11 Now when his three friends heard of all the troubles that had come upon him, they came to him, each one from his own country—Eliphazc, the king of the Thaimanites, Baldad, the tyrant of the Sauchites, Sophar, the king of the Minites. And they came to him of one accord, to comfort and to visit with him. 12But when they saw him from a distance, they did not recognize him, and they cried out with a loud voice and wept; each of them tore his robe, and they sprinkled themselves with dust. 13They sat with him seven days, [13and seven nights/] and none of them spoke, for they saw that the calamity was dire and very great.

3 After this Iob opened his mouth and cursed his dayd, 2saying:

13 ‘May the day perish in which I was born, and the night in which they said, ‘Look, a man-child!’

May that day be darkness!
And may the Lord above not seek it, or light come to it.

14 But may darkness and deathly shadow seize it.

May gloom come upon it.

May that day and night be cursed; may darkness carry it away!

May it not exist among the days of the year or be numbered among the days of the months.

Rather, may that night be anguish, and may gladness and joy not come upon it.

4 Heb = euphemism 5 Om = Zi 6 Eliphaz = Zi 7 d.e the day of his birth
Rather, may he who curses that day curse it—
he who is about to subdue the great sea-monster.
May the stars of that night be dark;
may it remain so and not be lit up,
and may it not see the morning-star rising—
because it did not shut the gates of my mother’s womb,
for it would have put away trouble from my eyes.
“For what reason did I not die in the womb
or come forth from the belly and not perish at once?
Why then did knees meet me?
Why then did I suck breasts?
Now I would have lain down quiet
and in sleep would have been at rest,
with kings, counselors of the earth,
who used to act proudly thanks to rapiers,
or with rulers, who had much gold,
who had filled their houses with silver.
Or why was I not like a premature birth that
comes from a mother’s womb
or like infants that did not see the light?
There the impious have kindled a terrible wrath;
there the very weary have found rest for the body,
and those of old, together,
have not heard the voice of the tax-gatherer.
Small and great are there,
and the attendant who lived in fear of his master.
"Why then is light given to those in bitterness,
and life to souls in pain,
who long for death and do not find it,
though they are digging for it as for treasures?
Yet they would be very joyful,
if they were successful.
Death is rest for such a man,
for God shut him in.
For sighing comes before my food,
and I cry, gripped by fear.
For fear—which was my worry—came to me,
and the fear I dreaded befell me.
I was neither at peace, nor did I have quiet,
nor was I at rest, but anger came to me."

Now Eliphaz the Thaimanite continued and said,
"Have you often been addressed when in distress?
But who can endure the force of your words?
So what, if you instructed many
and encouraged the hands of the weak one,
lifted up the weak with your words
and wrapped feeble knees in courage—
but now distress has come upon you
and touched you, and you acted in haste.
Is your fear not based on a lack of sense,
so too your hope and the innocence of your way?
"Think now, who, being pure, perished,
or when did the true perish root and all?
For instance, I saw those who plow wrongs,
and those who sow them reap torments for themselves.
By the command of the Lord they will perish,
and by the breath of his anger they will disappear.
The strength of the lion and the voice of the lioness
and the pride of dragons was extinguished;
the ant lion perished for lack of food,
and lions’ whelps abandoned one another.
But if there had been anything truthful in your words,
nothing bad in them would have met you.
"Will my ear not receive remarkable things from him?
Now there was awe and a ringing sound in the night—
an awe falling on mortals;
then shuddering fell upon me, and a trembling,
and my bones shook mightily.
And a spirit came upon my face,
and my hair and flesh quivered.
I stood up,
and I did not recognize it.
I looked, and there was no shape before my eyes,
though I heard a breeze and a voice:
’What? Can a mortal be pure before the Lord,
or a man be blameless in his actions?’
Whether he believes charges against his servants, who knows,
but he took note of any crookedness in his angels.
But as for those that inhabit houses of clay—
being their offspring, we ourselves too are of the same clay—
he struck them like a moth!
And so between morning and evening they ceased to exist;
they perished, because they were not able to help themselves.

aI.e. that night  bEliphaz = Zi  cOr fearsome creatures  dI.e. the Lord  eLacking in Gk
That is, he breathed on them, and they withered; they perished, because they did not possess wisdom.

"But call, if anyone will respond to you or if you will see any of the holy angels. To be sure, anger kills the fool, and jealousy slays the one misled. Now, I have seen fools taking root, but at once their way of living was devoured. May their children be far from safety, and may they be derided at the doors of their inferiors, and there will be no one to deliver them. For what they gathered, the upright shall eat, and they will not be excepted from harmful things; may their strength be drained. For hardship shall not come from the earth, nor will trouble sprout from mountains, but a human being is born to hardship, whereas the vulture’s young soar on high.

"Nonetheless, I will entreat the Lord, and I will call on the Lord, the master of all, who does great and inscrutable things, things both glorious and extraordinary, without number, who gives rain on the earth, sending water on what is under heaven, who sets on high those that are lowly and lifts up those that are in ruin, frustrating the schemes of the crafty—and their hands shall not produce what is genuine, he who takes the wise in their cleverness—and he subverted the scheming of the wily. Darkness will meet them in the daytime, and may they grope at noonday as in the night. And may they perish in war, and may the powerless escape from the hand of the mighty. So may the powerless have hope, but the mouth of the unjust be shut. "But happy is the one whom the Lord reproved, and do not reject the admonition of the Almighty, for he makes one suffer and restores again; he struck, and his hands healed. Six times he will deliver you from troubles, and the seventh time no harm shall touch you. In famine he will rescue you from death, and in war he will free you from a blade’s power.

He shall hide you from the scourge of the tongue, and you shall not fear harmful things that come. At the unjust and lawless you shall laugh, and you shall not fear wild animals—for wild animals shall be at peace with you. Next, you shall know that your household will be at peace, and the livelihood of your tent shall not fall short. And you shall know that your descendants will be many, and your offspring shall be as the grass of the field. And you shall come to your grave like ripe grain, harvested at the right time, or as a heap on the threshing floor, gathered in its season. Look, these things we traced to be so. These are the things we have heard, but do know for yourself whether you have done anything."

Now Job continued and said, "If someone really sets about to weigh what angers me and to put my sorrows together in a balance, then indeed they will be heavier than the sand of the seashore, but as it seems, my words are careless. For the arrows of the Lord are in my body; their wrath drinks my blood; when I begin to speak, they pierce me. Why, will the wild ass bray for no reason? Is it not rather looking for grain? Yes, and will an ox break into lowing at its manger when it has food? Can bread be eaten without salt? And is there any taste in empty words? So my life cannot cease, for I loathe my food like the smell of a lion. "O that he were willing, and my request proceed, and the Lord would grant my hope. Let the Lord begin by wounding me, but let him not kill me outright. And may my city, whose walls I used to leap upon, be my grave—I will not spare myself, for I did not belie the holy words of my God. For what is my strength, that I endure, or what is my lifespan, that my life sustains itself?”

aOr my anger
Is my strength the strength of stones, or is my flesh bronze?

Did I not trust in him? But help is far from me.

“Mercy has renounced me, and the visitation of the Lord has disregarded me.

My nearest kin did not look at me; like a wadi running dry or like a wave they passed by me.

Those who held me in respect have now fallen on me like snow or like solid ice.

Just as, melted, with heat coming on, it was not recognized for what it was, so I too was abandoned by all, and I perished and became homeless.

Look at the roads of the Thaimanites, the paths of the Sabeans, you who see so clearly.

They also will incur shame, who put their confidence in cities and wealth.

But yet you too trod on me without mercy; so now that you have seen my hurt, be afraid!

What? Did I ask anything of you? Or, am I in need of your strength to save me from enemies or to rescue me from the hand of the powerful?

“Teach me, and I will shut up; if I have gone wrong in any way, show me. Rather, it seems that the words of one who is genuine are careless, so I do not seek strength from you.

Not even your reproof with words will make me stop, nor indeed will I endure the sound of what you say.

Fact is, you fall on an orphan and jump on your friend.

“But now that I have looked into your faces I will not lie.

Do sit down, and may no wrong be done, and gather again with him who is just.

For there is nothing at all unjust on my tongue— or does my throat not endeavor understanding?

"Is not the life of a human being on earth a trial, and is not his life like that of a day laborer?

Or like an attendant who fears his master and finds shadow, or like a wage-earner waiting for his wages?

I too spent empty months in this way, and nights of pain have been apportioned to me.

If I lie down, I say, ‘When will it be day?’ But when I get up, again I say, ‘When will it be evening?’ And I am full of pain from evening until morning.

As well, my body is defiled with the rot of worms, and I dissolve, scraping away lumps of dirt with the pus.

Again, my life is lighter than talk, and it has perished in an empty hope.

*Remember then that my life is a breath, and my eye will never come to see good again—

*the eye of one who beholds me will not look around for me;

your eyes are upon me, and I am no more]

like a cloud, cleared from heaven.

For if a mortal goes down to Hades, he does not come up again, and he shall never return to his house, nor does his place know him any more.

“That said, however, I will not be sparing with my mouth; I will speak, though I am in anguish; I will open up the bitterness of my soul, though I am in dire straits.

Am I Sea or Dragon, that you placed a guard over me?

I said, ‘My couch will comfort me,’ and ‘I will have a word with myself privately on my bed.’

You scare me with dreams and terrify me with visions.

You will release my soul from my spirit and my bones from death.

For I will not live forever, or I would be patient.

Let me alone, for my life is empty.

What then is a human being, that you made so much of him or that you turn your attention to him, or will visit him until the morning and scrutinize him until he goes to rest?

How long are you going to restrict me and not let go of me, until I swallow my spittle in pain?

If I did sin, what can I do to you, you knower of the mind of humans? Why did you make me your accuser, and why am I a burden on you?

Why did you not assign my lawlessness to oblivion and my sin to purging?

But now I shall depart to the ground, and early in the morning I shall be no more.”

Now Baldad the Sauchite continued and said,


2-How long will you say these things?
They are a wordy wind of your mouth!
Will the Lord act unjustly when he judges,
or will the maker of all things pervert
what is right?
If your children sinned before him,
he sent them off by force of their
lawlessness.
But you, quickly approach the Lord
Almighty in prayer.
If you are pure and genuine, he will hear
your entreaty
and restore to you a righteous way of life.
Then, though your first things be few,
your last things will be unspeakably many.

"For inquire of an earlier generation,
and trace it out through a line of
ancestors;
for we are of yesterday and we know
nothing,
for our life is a shadow on the earth.
Will they not teach you and declare
and bring forth words from the heart?
"Does papyrus grow without water,
or sedge become tall without drink?
While it is still on the root, it will in no way
be harvested;
no plant becomes dry, in preference to
drinking!
Such indeed will be the end of all who
forget the Lord,
for the hope of the impious shall perish.
For his house will be uninhabited,
and his tent will prove to be a spider's
web.
If he props up his house, it will not stand,
and when he lays hold of it, it will not
remain,
for he is languid beneath the sun
and his shoot will spread forth out of his
rottenness.
He goes to sleep on a gathering of stones,
and he will live among rubble.
If it swallows him up, the place will deny
him;
you have not seen such things,
because such is the ruin of the impious,
but from the soil something else will
sprout up.
"For the Lord will not reject the blameless
person,
but no gift will he accept from the
impious.
But he will fill the mouths of the sincere
with laughter
and their lips with confession,
but their enemies will clothe themselves
with shame,
and the way of life of the impious will be
no more."

Now Job continued and said,
2 "Of a truth I know that it is so,
for how can a mortal be right before the
Lord?
If one wishes to go to law with him,
he will not even answer him,
lest he contest one charge of his out of a
thousand.
For he is clever in mind, both powerful and
big—
who, though being unyielding, has
endured against him?
he who ages mountains, and they do not
know it,
who overturns them in anger,
who shakes what is under heaven from its
foundations,
and its pillars tremble,
who speaks to the sun, and it does not rise,
and seals up the stars,
who alone stretched out the sky
and walks on the sea as on dry ground,
who makes Pleiades and Venus
and Arcturus and the chambers of the
south,
who does great and inscrutable things,
things both glorious and extraordinary,
without number.
If he passed over me, I would certainly not
see him,
and if he went by me, I would not even
know.
If he takes away, who will put back?
Or who will say to him, 'What did you
do?'
For he has not turned away from anger;
the sea-monsters under heaven were
bowed down by him.
"But if he has me respond,
will he judge my words with
discernment?
For if I am in the right, he will not listen to
me;
I will entreat his judgment
and if I call and he responds,
I am not going to believe that he has
listened to me.
Would he really crush me with gloom?
But he has made my wounds many
without cause.
For he does not let me get my breath,
but he has filled me with bitterness.
Because, for one thing, he really prevails by
force,
who then can withstand his judgment?
For instance, should I be right, my mouth
will turn out impious!
And should I be blameless, I will prove to
be perverse!
For even if I acted impiously, I do not know
it within myself—

\(*=Zi\)
except that my life is being taken away.

Therefore I said, ‘Anger destroys the great and powerful,

because the worthless do exceptionally well in death,

but those in the right are laughed to scorn—

for they have been given over into the hands of the wicked.

*he covers the faces of its judges, wand if it is not he, who is it?

*Now, my life is swifter than a runner; they fled away, and they saw nothing.

Is any trace at all left of a way taken by ships or of an eagle flying in search of prey?

For if in fact I say, ‘I will forget about speaking,’

with my face bowed down, I will groan.

I quiver in all my limbs,

for I know you will not let me be innocent.

But since I am impious, why have I not died?

For if I wash myself with snow and cleanse myself with pure hands,

you have plunged me fully in filth, and my robe abhorred me.

You are not a mortal like me, with whom I would contend, that we should agree to come to trial.

Would that there were an arbiter for us and an investigator and one to hear the case between us two.

Let him remove the rod from me, and let not the fear of him distract me—then I will not be afraid, but I will speak; for as it is, I am baffled.

"Weary within,

I will let loose my words upon him in groans;

I will speak, tormented by the bitterness of my soul,

and I will say to the Lord, Do not teach me to be impious, and why did you judge me like this?

Does it seem good to you, if I be in the wrong, that you despise the work of your hands but favor the advice of the impious?

Do you see as a mortal sees?

Is your life human, or your years those of a man?

Because you sought out my lawlessness and tracked down my sins.

For you know that I did not act impiously, but who is there to deliver from your hands?

Your hands fashioned me and made me; then you did an about face and struck me.

Remember that you fashioned me as clay, and you are going to return me again to earth.

Did you not pour me out like milk and curdle me like cheese?

You clothed me with skin and flesh and knitted me together with bones and sinews.

Then you granted me life and mercy, and your care preserved my spirit.

Since you have these things in you, I know that you can do anything, and nothing is impossible for you.

For two things: should I sin, you watch me, and you have not acquitted me of lawlessness.

For if I be impious, alas!

If I be righteous, I cannot lift up my head, for I am filled with disgrace.

To wit, I am hunted like a lion for killing, and again, you make an about face and destroy me terribly.

You renewed your scrutiny of me and treated me with great anger and brought trials on me.

"Why then did you bring me out of the womb?

And why did I not die and no eye see me and I be as if I had not been?

For why was I not carried from the womb to the grave?

Is not the length of my life short?

Let me rest a little before I go whence I will not return,

to a land, dark and gloomy, to a land of perpetual darkness, where there is no light and no glimpse of human life."

Now Sophar the Minite continued and said,

"He who says much will also listen in turn, or does he who is eloquent think he is right?

Blessed is the short-lived offspring of woman.

Do not become talkative, for there is no one to contend with you.

For example, do not say, ‘I am pure in my actions and blameless before him.’

In that case, how could the Lord speak to you?

Then he will disclose to you the power of wisdom, because it will be double what you have. And then you will know that what has come upon you from the Lord is equal to your sins.
“Can you find the Lord’s footprint, or have you reached the limits that the Almighty made?

The sky is high, and what will you do? And there are deeper things than in Hades; what do you know?

Or are they not more extensive than the measure of the earth or the breadth of the sea?

And if he overturns all that is, who will say to him, ‘What did you do?’

Indeed he knows the deeds of the lawless, and when he sees wrongs, he will not look aside.

On the other hand, a human keeps afloat with words, and a mortal, born of woman, is like a desert ass.

“For if you have made your heart pure, and you lift up your hands toward him—

if anything lawless is in your hands, put it far away from you, and let no injustice lodge in your dwelling.

For in this way your face will shine again like pure water, and you will put away defilement, and you shall not fear.

And you will forget trouble like a passing wave and not be terrified.

And your prayer will be as the morning star, and at midday life will dawn for you.

You will be confident, because there is hope for you; as well, out of worry and care peace will appear clearly for you,

for you will be at rest, and there will be no one to fight you; instead, many will do an about face and entreat your favor.

But deliverance will fail them, for their hope is destruction, and the eyes of the impious will waste away.”

Now Job continued and said,


“Look, my eye has seen these things, and my ear has heard them, and I know what you too understand and am no less intelligent than you. Nonetheless, I will speak to the Lord and argue my case before him, if he wishes.

But you are injurious physicians and wrongful healers, all of you.

But oh that you would be quiet and wisdom be yours as a result.

Hear the refutation of my mouth, and give heed to the argument of my lips.

\[*1\]i.e. the Lord \,*[Under *i = Zi]
Are you not speaking before the Lord 
and before him uttering deceit?

Will you prevaricate?

Go ahead; become judges yourselves!

It would indeed be good, if he traced your 
footsteps; 
for if, in doing everything you can, 
you will join yourselves to him,

he will convict you nonetheless. 
And even if secretly you will show 
partiality,

will not his terrors distract you 
and fear from him assail you?

Your arrogance, however, will turn out to be 
like ashes, 
and your body made of clay.

"Be quiet! so I may speak and be relieved of 
rage.

Having taken my flesh in my teeth, 
I will put my life in my hand.

Though the Mighty One overpower me— 
inasmuch as he has begun—
certainly I will speak and argue my case 
before him.

And this for me will prove to be 
salvation, 
for deceit cannot enter before him.

Hear, hear my words, 
for I will declare, while you listen.

Look, I am near my trial; 
I know that I will be shown to be in the 
right.

For who is there that will find fault with 
me?

But you shall indulge me in two things:
withdraw your hand from me, 
and let fear of you not terrify me.

Then you will call, and I will answer you, 
or you will speak, and I will give you a 
response.

How many are my sins and my acts of 
lawlessness?

Teach me what they are.

Why do you hide from me 
and regard me your opponent?

Will you be wary of one that is like a 
windblown leaf, 
or do you oppose me, one like 
windborne grass?

because you wrote harmful things against 
me and surrounded me with the sins of my 
youth.

And you put my foot in a hobble 
and watched all my actions, 
you reached to the bottoms of my 
feet.

A worn out thing, like a skin, °I am ° or like a moth-eaten garment.

°Lacking in Gk

"For a mortal, born of woman, 
is short-lived and full of aggravation 
or, like a flower that has bloomed, drops 
off and flies like a shadow and will not 
halt.

Of him did you not in fact take account 
and make him enter into judgment 
before you?

For who can be pure from filth? None, not 
one!

Even if his life on the earth be but one 
day 
and his months be counted out to him, 
you have set a time, and he shall not go 
beyond it.

Depart from him, that he may have quiet 
and enjoy life, like a wage-earner!

"For there is hope for a tree; 
for if it is cut down, it will sprout again, 
and its branch will not fail.

For, if its root grow old in earth 
and the crown of its root die in a rock, 
before him 
at the scent of water it will sprout 
and produce a crop like one newly 
planted.

But a man, once dead, is gone, 
and a mortal, once fallen, is no more.

For a sea with time diminishes, 
and a river, laid waste, is dried up, 
but a person, once lying down, shall never 
rise again 
until the sky become unstitched.

O that you had kept me in Hades 
and had concealed me until your anger 
has ceased, 
and you had set me a time, when you 
would remember me.

For, if a person died, then would live 
again, 
when he has completed the days of his 
life, 
I would endure until I would be born 
again.

Presently you would call, and I would 
answer you— 
only do not reject the works of your 
hands.

But you tabulated my pursuits, 
and not one of my sins will pass by you, 
you have sealed up my lawless acts in a 
pouch 
and marked down if I had somehow 
transgressed inadvertently.

but even a falling mountain will crumble 
away, 
and a rock will be worn out of its place. 
Waters made stones smooth, 
and roiling waters eroded the mound of earth, 
and you destroyed human endurance."
“You thrust him aside completely, and he was gone; you set your face against him and sent him away. And though his sons become many, he does not know, and if they become few, he is not aware. Ah, but his flesh suffered pain, and his soul grieved.”

Now Eliphaz the Thaimanite continued and said, “Will a wise man give an answer of windy insight, and did he satisfy the ache in his belly—arguing with statements that are beside the point, with words that are of no benefit? Have you not as well set aside fear and exhausted such statements before the Lord? You are guilty by the statements of your mouth and did not discern statements of the mighty. May your mouth refute you, and not I, and your lips will testify against you.

“What? Were you the first of the human race to be born? Or were you established before the dunes? Did you hear the plan of the Lord, and did wisdom reach only you? For what do you know that we do not know? Or what do you understand that we do not as well? Both the old and aged man are among us, more advanced in days than your father. You have been scourged for but few of your sins; you have spoken wildly extravagantly. What did your heart dare, or what did your eyes set themselves upon, that you burst forth in rage before the Lord and brought out such remarks from your mouth? For who, being mortal, can be blameless, or who can be in the right, born of woman? If he places no faith in his holy ones, then heaven is not pure before him. But aha, abominable and impure, a man drinking injustices like a drink!

“But I will declare to you; hear me; indeed, what I have seen I will declare to you—what sages will say and did not hide from their ancestors; to them alone the earth was given, and no alien came upon them.

The entire life of the impious is spent in anxiety, and the years given to the mighty are numbered. And the dread of him is in his ears; just when he thinks he is at peace, his destruction will come. Let him not believe he will return from darkness, for he has already been consigned to a blade’s power; moreover, he has been allocated as food for vultures, and he knows within himself that he remains as a carcass. And a dark day will whirl him around, and distress and anguish will take hold of him; he will be like a general falling in the front rank. Because he lifted his hands against the Lord and stiffened his neck against the Lord Almighty, and ran against him with insolence, with the thickness of the back of his shield, because he covered his face with his fat and made it a band on his thighbones.

then may he lodge in desolate cities and enter uninhabited houses, and what they prepared, others will carry away. Neither shall he ever become rich, nor shall his possessions last. He shall not cast a shadow upon the ground, nor shall he escape darkness. May the wind dry up his bud, and may his blossom fall off. Let him not believe that he will endure, for emptiness will turn out to be his lot. His stump will perish before its time, and his branch will provide no cover. But may he be picked like unripe grapes, before his time, and fall off, like an olive blossom. For the testimony of the impious is death, and fire will burn the houses of bribe-takers. And he will conceive sorrows, and his lot will turn out to be emptiness, and his belly will carry deceit.”

Now Iob continued and said, “I have heard many such things; comforters of what’s worthless are you all. What? Is there any rhyme or reason to windy words? I also would talk as you do,
if your life were in fact in the place of mine;
then I would jump at you with words and shake my head at you.
But may there be strength in my mouth—
then I shall not spare you the moving of my lips!
For if I speak, I shall not aggravate my wound,
but even if I remain silent, how shall I be wounded less?
But as it is, he has made me worn out, a fool, wasted away.
Acting in wrath, he has thrown me down;
he has gnashed his teeth at me;
With darts from his eyes he dashed at me;
he struck me on the cheek with something sharp,
and they ran at me with one accord.
For the Lord delivered me into the hands of the unjust
and cast me to the impious.
When I was at peace, he scattered me;
he seized me by the hair and pulled it out;
he set me up like a target.
They surrounded me with spears,
hurling them into my kidneys, without sparing;
they poured out my gall on the ground.
I sewed sackcloth upon my skin,
and my strength was extinguished in dust.
My belly is aflame from weeping,
and there is a shadow on my eyelids.
"O earth, do not cover up the blood of my flesh,
nor may there be a place for my cry.
Even now, look, my witness is in the heavens,
and my corrobator is on high.
May my petition reach the Lord,
and before him may my eye shed a tear.
And may a man have proof before the Lord!
But the numbered years have come to an end,
and I shall go the way by which I shall not return.
"I perish, being carried off by the wind,
and I beg for burial and do not find it.
I pray wearily, and what have I achieved?
No, strangers have stolen my possessions,
who is this? Let him join hands with me.
Because you have hid their heart from intelligence,
therefore you shall not exalt them.
He will report evils to the party;
and my eyes have dissolved over my children.
"And you have made me common talk among nations,
and I have become a laughingstock to them,
for my eyes have turned to stone from anger;
I am greatly besieged by all.
Wonder at this has seized the truthful,
and may the just rise up against the transgressor,
and the faithful hold to his own way,
and may one with pure hands take courage.
Nonetheless, you all keep pressing hard,
for I find nothing true in you.
My days have passed in a roar,
and my heartstrings were broken.
For if I last, Hades is my house,
and my bed lies spread in gloom.
I called on death to be my father
and decay to be my mother and sister.
Where then is yet my hope?
Shall I see my goods?
Will they go down with me to Hades?"
Now Baldad the Sauchite continued and said,
"How long before you stop? Hold back, so that we too can speak.
Why have we, like quadrupeds, been silent before you?
Anger has used you.
What? If you die, will what is under heaven be uninhabited?
Or will mountains be overthrown from their foundations?
"Yes, the light of the impious will be put out,
and their flame will not do well.
His light is darkness in his dwelling,
and his lamp will be put out on him.
May those of least account chase down his possessions,
and may his counsel trip him up.
But his foot has been thrust into a snare;
may he be entangled in a net,
and may snares come upon him!

*Possibly because of
**Job 18:1-19**

9. He will strengthen those who thirst against him;
10. his rope is hid in the ground, and the means of his capture upon paths; May pains destroy him on every side, and may many beset him in severe famine. But an extraordinary fall has been prepared for him—
11. may the digits of his feet be devoured, and death will consume his maturity. And may healing be torn from his dwelling, and may duress take hold of him by royal charge.
12. May mention of him perish from earth; his lovely things will be sown with brimstone; his roots will be dried up beneath, and his crop will fall off above.
13. He will no longer be known among his people, nor will his house be preserved on what is under heaven; rather, others will live in what is his.
14. The last groaned over him, and wonder seized the first. These are the houses of the unjust, and this is the place of those that do not know the Lord.”

19. Now Job continued and said,
2. How long will you make my soul weary and destroy me with words?
3. Know only that the Lord treated me this way; you speak against me; shamelessly you press upon me.
4. Yes indeed, I have truly erred, and error lodges with me—to have spoken a word that was not fitting, and my words err and are inappropriate.
5. But alas, it is because you magnify yourselves against me and jump at me with reproach.
6. Know then that it is the Lord who troubles me, and he raised up his stronghold against me.
7. Look, I laugh at reproach, and I will not speak; I will cry out, and nowhere is there judgment.
8. I am hemmed in all around and cannot get out; he has placed darkness upon my face.
9. And he has stripped my glory from me and taken the crown from my head.

10. He tore me apart on all sides, and I was gone, and he has cut down my hope like a tree. And he has dealt with me terribly in anger and has counted me as an enemy. And with one accord his gangs of brigands came against me; they encircled me on my paths, lying in ambush.
11. “And my brothers turned away from me; they recognized strangers rather than me. And friends of mine became merciless. My nearest kin disowned me, and those who knew my name forgot me.
12. As for neighbors next door and my servant girls— I became an alien to them.
13. I called my attendant, and he did not respond; yet my mouth kept pleading.
14. I also repeatedly implored my wife, and, using flattery, I kept summoning sons of my concubines, but they rejected me for all time; when I rise, they talk against me.
15. My acquaintances abhorred me, and those I had loved rose up against me.
16. My flesh rotted under my skin, and my bones are held in my teeth.
17. Pity me; pity me, O my friends, for it is the Lord’s hand that has touched me.
18. But why do you pursue me just as the Lord does, and why are you not satisfied with my flesh?
19. “For who would grant that my words be written and that they be put in a book forever with an iron and lead pen? or be carved in rock? To be sure, I know that he who is about to undo me on earth is everlasting. May my skin, which patiently endures these things, rise up; for these things have been accomplished on me by the Lord—things I am conscious of in myself, things my eye has seen and no other, and all of them have come to an end for me in my bosom.
20. But even if you say, ‘What shall we say before him?’ and the root of the matter we will find in him. Do as well be afraid of a cover-up, for wrath will come upon the lawless, and then they will find out where their substance is.”
Now Sophar the Minite continued and said, "I did not suppose that you would counter these things so, and surely the rest of you have gained no better understanding than I—"

"I will hear instruction of my shame, and a spirit from understanding answers me.

Did you not know these things before now; not since mortals were placed on the earth!

For the merriment of the impious ends in an extraordinary fall, and the enjoyment of transgressors in destruction, even if his gifts go up to heaven and his sacrifice touches the clouds. For just when he thinks he is firmly established, at that point he will be utterly destroyed, and those who saw him will say, 'Where is he?'

Like a dream that has taken to flight, he shall not be found, but he has flown away like a nocturnal apparition!

an eye caught a glimpse and will not continue, and his place will observe him no longer.

May his inferiors do away with his sons, and his hands kindle pains.

his bones were filled with his youth, and it will lie down with him on a burial mound.

If evil is sweet in his mouth, he will hide it under his tongue; he will not spare it and will not leave it behind and will hold it in the middle of his throat.

And he shall not be able to help himself.

the venom of an asp is in his belly.

Wealth being gathered unjustly will be disgorged; a messenger will drag it out of his house. And may he suck the wrath of dragons, and may a snake's tongue kill him.

May he not see the milk of pastures nor pasturage of honey and butter. Vainly and foolishly he has toiled for wealth of which he will not taste; it will be like something tough, unchewable, impossible to swallow.

For he has broken down the houses of many who are powerless, and he has seized a dwelling, though he did not build it.

"His possessions hold no security for him; therefore his goods will not flourish.

But just when he thinks he has fully satisfied himself, he will be afflicted, and every distress will come upon him.

May he send on him fierce wrath; may he wash pains on him.

And he shall not escape a blade's power; may a bronze bow wound him.

Yes, may an arrow pass through his body, and may lightning bolts strut about in his dwellings.

Then may utter darkness await him; unquenchable fire will devour him—and may a stranger afflict his house.

And may the sky uncover his acts of lawlessness and earth rise up against him. May destruction drag his house to an end; may a day of anger come upon him.

This is the portion of an impious person from the Lord, and possession of his things is from the Overseer.

Now Iob continued and said, "Listen, listen to my words, lest this be your consolation for me. Lift me up, and I will speak; then you will not laugh me to scorn. What? My argument is not with a mortal, is it? Or, why should I not be angry? Look at me, and marvel, laying your hand on your cheek. For even when I remember, I am in haste, and pains seize my flesh.

Why do the impious live on and grow old, even in wealth? Their progeny are according to their pleasure, and their children in their sight. Their houses prosper without any fear, and no scourge from the Lord is upon them. Their cow did not miscarry, and their pregnant one came through safely and did not falter.

And they remain as ageless sheep, and their children play about when they take up the harp and lyre and make merry to the sound of a melody. And they finished their life in prosperity and lay down in the repose of Hades.

But he says to the Lord, 'Stay away from me; I do not wish to know your ways.'"
and what profit is there that we should approach him.\

For their good things were in their hands, but he does not regard the works of the impious.

“Nonetheless, the lamp of the impious shall also be put out, and destruction shall come upon them, and sharp pains shall seize them, because of anger.

And they shall be as chaff before the wind or as dust that the whirlwind has sucked up.

May his possessions fail his sons.

He will make payment back to him, and he will know.

May his eyes see his own slaughter, and may he not escape from the Lord.

Because what is his desire in his house after him?

And the number of his months has been cut off.

Is it not the Lord who teaches understanding and knowledge?

The light has proved to be darkness for you, and water has covered you while you slept.

Does not he who dwells on high observe, and has he not humbled those borne along by pride?

And you said, ‘What does the Strong One know? Will he judge down through the gloom?’

Clouds are his hiding-place, and he will not be seen, and he will pass through the circle of heaven.

Will you keep the ageless way that unjust men trod?

Who were seized before their time?

Their foundations are a flooding river.

Those who say, ‘What will the Lord do to us?’ or, ‘What will the Almighty bring against us?’—

yet he it was who filled their houses with good things, though the counsel of the impious is far from him.

Those in the right laughed when they saw it, and the blameless mocked.

except their substance vanished.

And fire will consume what of theirs is left.

Do be unyielding, if you would endure; then your fruit will prosper.

And accept an utterance from his mouth, and take up his words in your heart.

and water has covered you while you slept.

So I know you, that you daringly attack me.

because you will say, ‘Where is the house of the ruler?’

Where is the shelter of the coverts of the impious?

Ask those who pass by the way, and their signs you will not dismiss.

that the wicked obtains relief for the day of destruction;

they will be carried off to the day of his wrath.

Who will declare his way to his face, and he acted, who will repay him?

And he has been carried away to the graves.

The pebbles of the wadi were sweet to him, and every mortal will follow after him, and those before him are innumerable.

How then will you comfort me with emptiness?

And I have no rest at all from you.”

Now Eliphaz the Thaimanite continued and said,

Is it not the Lord who teaches understanding and knowledge?

For what does it matter to the Lord if you were blameless in your actions?

Or is it an advantage that you will make your way simple?

Though he makes an account of you, will he reprove you, and will he go to trial with you?

Is your evil not abundant, and are your sins not without number?

Yes, you used to take a pledge of your brothers for no reason and took away the clothing of the naked.

Nor did you give water to the thirsty to drink but withheld a morsel from the hungry.

And you made favorites of some and settled them on the land, but you sent away widows empty and mistreated orphans.

Therefore snares have encircled you, and an extraordinary conflict has hurried you.

The light has proved to be darkness for you, and water has covered you while you slept.

Does not he who dwells on high observe, and has he not humbled those borne along by pride?

and fire will consume what of theirs is left.

Those who say, ‘What will the Lord do to us?’—

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The light has proved to be darkness for you, and water has covered you while you slept.

Does not he who dwells on high observe, and has he not humbled those borne along by pride?

and fire will consume what of theirs is left.

Those who say, ‘What will the Lord do to us?’—

except their substance vanished.

and fire will consume what of theirs is left.

Do be unyielding, if you would endure; then your fruit will prosper.

And accept an utterance from his mouth, and take up his words in your heart.

and water has covered you while you slept.

So I know you, that you daringly attack me.

because you will say, ‘Where is the house of the ruler?’

Where is the shelter of the coverts of the impious?

Ask those who pass by the way, and their signs you will not dismiss.

that the wicked obtains relief for the day of destruction;

they will be carried off to the day of his wrath.

Who will declare his way to his face, and he acted, who will repay him?

And he has been carried away to the graves.

The pebbles of the wadi were sweet to him, and every mortal will follow after him, and those before him are innumerable.

How then will you comfort me with emptiness?

And I have no rest at all from you.”

Now Eliphaz the Thaimanite continued and said,

Is it not the Lord who teaches understanding and knowledge?

For what does it matter to the Lord if you were blameless in your actions?

Or is it an advantage that you will make your way simple?

Though he makes an account of you, will he reprove you, and will he go to trial with you?

Is your evil not abundant, and are your sins not without number?

Yes, you used to take a pledge of your brothers for no reason and took away the clothing of the naked.

Nor did you give water to the thirsty to drink but withheld a morsel from the hungry.

And you made favorites of some and settled them on the land, but you sent away widows empty and mistreated orphans.

Therefore snares have encircled you, and an extraordinary conflict has hurried you.

The light has proved to be darkness for you, and water has covered you while you slept.

Does not he who dwells on high observe, and has he not humbled those borne along by pride?

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Now Eliphaz the Thaimanite continued and said,

Is it not the Lord who teaches understanding and knowledge?
Therefore the Almighty will be your help from enemies, and he will render you pure as silver tried by fire. Then you will speak frankly before the Lord, looking up to the sky cheerfully. And when you pray to him, he will listen to you and give to you to pay your vows. Yes, he will restore to you a righteous way of life, and there will be light on your ways.

Therefore I am in haste about him, and when I was admonished, I gave heed to him.

But why did times escape the notice of the Lord, and the impious overstepped the limit, when they seized flock with shepherd? They led away the orphans' beast of burden and took the widow's ox in pledge. They turned aside the powerless from the righteous way.

And they proved to be like donkeys in a field, because of me doing their own thing.

They reaped a field not their own before its time, but the powerless worked vineyards of the impious without pay or food. They made many go to sleep naked, without clothes, and took away the covering from their person.

Because they had no shelter, they surrounded themselves with rock.

They snatched the orphan from the breast and humiliated one that had fallen. And they had the naked sleep, unjustly, and took away the morsel of the hungry.

Those who cast them out of the city and their own houses, though the soul of the young groaned loudly—and he, why has he not paid these a visit?

While they were on earth, they did not even notice them, and they did not know the way of righteousness, nor did they travel its pathways.

But when he knew their deeds, he handed them over to darkness.

And the eye of the adulterer watched for darkness,
saying, 'No eye will observe me,' and he placed a concealment of his face.

In the dark he dug through houses; by day they sealed themselves up; they did not know light,

because with one accord the morning is death's shadow to them, because he will recognize the troubles of death's shadow.

He is nimble on the face of the waters.

May their earthly portion be cursed, and may their plants on earth appear withered, for they seized the orphans' armful.

Then his sin was remembered, and he disappeared like a dewy mist, but may what he did be paid back to him, and may every unjust person be crushed like an incurable tree!

For he did not treat well the barren woman and had no pity on the weak woman.

And in wrath he overthrew the powerless. Therefore, when he has risen up,

he will not feel secure about his own life.

When he is sickly, let him not hope to regain health; rather, he will fall by disease.

For his loftiness harmed many, but he shriveled away like a mallow in the heat or as an ear of grain, fallen off the stalk of itself.

But if it is not so, who is there to say that I speak what is false?

and will he place my words as nothing.

Now Baldad the Sauchite continued and said,

Why, what preamble or fear is there with him, he who on high keeps making the entire earth?

For would there be anyone who thinks there is respite for brigands? And upon whom will not come ambushes from him?

For how can a mortal be right before the Lord? Or who, born of woman, could purify himself?

If he instructs the moon, then it does not shine, and the stars are not pure before him.

But alas, a human being is rot!

Now Iob continued and said,

To whom are you devoted, or to whom are you about to provide help? Is it not to him who has much strength and a strong arm?

Or sin remembered him

With whom have you taken counsel? Is it not with him who has all wisdom? Or whom will you follow? Is it not he who has the greatest power?

To whom did you utter words? And whose breath is it that comes forth from you?

will giants be brought forth beneath the water and its neighbors?

Hades is naked before him, and there is no covering for destruction.

Stretching out the north over nothing, hanging the earth upon nothing.

Binding water in his clouds, and the mass of cloud is not torn open under it.

He who holds firmly the face of the throne, spreading over it his mass of cloud.

Circumscribed a decree on the face of the waters, as far as the limit of light with darkness.
The pillars of heaven were spread wide and were astonished from his rebuke.

By force he calmed the sea, and by knowledge he struck down the sea-monster, and heaven's bars fear him, and by decree he put to death the rebellious dragon.

look, these are parts of his way, and at a droplet of a word we will give ear to him.

And the force of his thunder—who knows when it will act?"
Or when distress comes upon him, does he have any confidence before him? Or as he calls upon him, will he listen to him? Well then, I will declare to you what is in the Lord’s hand; what is with the Almighty, I will not falsify. Look here, all of you know that you are piling nothing upon nothing.

“This is the portion of an impious person from the Lord, and the possession of the powerful will come from the Almighty upon them. Now if his sons be many, they shall be for slaughter, and if perchance they reach manhood, they shall be beggars. And those of his who survive will end in death, and no one will pity their widows. If he gathers silver like dirt and prepares gold like clay, all these the righteous will gain, and his money the truthful will possess. And his house turned out like moths and like a spider’s web. Though he lies down rich, he will not in fact add to it.

Pain came upon him like water, and gloom carried him off by night. "He opened his eyes, and he is not; the deep said, ‘It is not in me,’ and the sea said, ‘It is not with me.’ He will not give a confinement in its place, and silver cannot be weighed in exchange for it. And it cannot rank with the gold of Ophir, with precious onyx and lapis lazuli. Gold and glass cannot equal it, nor is its exchange a gold vessel. Celestial objects and gabias cannot be mentioned. The topaz of Ethiopia will not be equal to it; with pure gold it cannot be compared. But wisdom—where was it found? And of what sort is the place of knowledge? It has escaped notice by any human, and it was hidden from birds of the air. but we have heard of its renown. God has established well its way, and he himself knows its place, for he observes all that is under heaven, since he knows all the earth contains, that which he made— the weight of winds and the measures of water! When he had done so, he looked and made a count; and a way in the shaking, noises; when he saw it and declared it since he prepared them, he kept track of them. And he said to humankind, 'Look, the worship of God is wisdom, and to stay away from evil is knowledge.' 

"For silver has a place from which it comes, and gold a place from where it is sifted. For whereas iron comes out of the earth, copper is quarried like stone. He imposed order on darkness, and he searches out every limit; stone is darkness and death’s shadow; cleft of a wadi, away from dust. and those of mortals who kept forgetting the righteous way became weak. For the earth—out of it will come bread; wunder it, it was turned about like fire. Its stones are the place of lapis lazuli, and its mound has gold. The path—no bird has known it, and the vulture’s eye has not glanced at it. The sons of braggarts have not trodden it; the lion has not passed over it.

Now Job, yet further to his preamble, said, Who might put me in a month of former days, when God watched over me, as when his lamp would shine over my head, when by his light I strode in darkness,
when I was pressing on my ways,  
when God would pay a visit to my house,  
when I was very much a person of  
substance  
and my children were around me,  
when my roads were flowing with butter  
and my hills flowed with milk!—  
when I would go out early in the city  
and my seat was placed in the squares.  
When young men saw me, they hid,  
and the aged, all of them stood,  
and prominent men stopped talking,  
putting a finger to their mouth.  
And those who heard counted me happy,  
and their tongues stuck to their throat.  
and the ear heard and pronounced me  
happy.  
and the eye that saw me averted its  
glance,  
for I delivered the poor from the hand of  
the powerful,  
and the orphan, who had no helper, I  
helped,  
may the blessing of the one perishing come  
upon me.  
and the widow's mouth blessed me.  
Yes, I put on righteousness  
and was clothed with justice like a cloak.  
I was the eye of the blind  
and the foot of the lame.  
It was I that was a father to the powerless,  
and a case I did not know I investigated.  
And I broke the molars of the unjust  
and tore prey from between their teeth.  
and I said, 'My manhood will see old age;  
I shall live a long while, like the trunk of  
a palm tree. '  
the root has opened out upon water,  
and dew will lodge on my crop.  
My glory is fresh with me,  
and my bow will go in its hand.  
When they heard me, they took heed  
and fell silent at my counsel.  
and they did not add to what I said  
but became overjoyed whenever I spoke  
to them.  
As thirsty earth welcomes the rain,  
so these welcomed what I said.  
If I smiled toward them, they would not  
believe it.  
and the light of my face did not fade.  
and I used to encamp like a king among light-  
armed men,  
as one comforting mourners.  
"But now they have laughed me to scorn;  
now the least of them reprove me in turn—  
whose fathers I used to disdain?  
whom I did not deem worthy of my  
shepherd dogs!

\(^{[2]}\) indeed, the strength of their hands—what is it to me?  
\(^{[3]}\) Completion perished upon them.  
\(^{[4]}\) In want and hunger, he was childless,  
\(^{[5]}\) those who yesterday were fleeing an arid place,  
\(^{[6]}\) dismay and misery,  
\(^{[7]}\) those who break off saltwort at one making a  
sound?  
\(^{[8]}\) Who indeed! Saltwort was their food,  
and they were without honor and  
disparaged, in want of everything  
good,  
who also chewed on tree roots out of  
great hunger.  
Thieves have risen up against me,  
whose houses were caves in the rocks,  
among pleasant sounds they will cry out?  
who spent their lives under wild  
bushes—  
sons of fools and of people dishonored in  
name,  
and a reputation quenched from earth.  
"But now I am their lyre,  
and they have me as common talk;  
yes, they abhorred me, standing afar off,  
and they did not spare my face their  
spit.  
For he opened his quiver and harmed me,  
and they have cast off the restraint of my  
presence.  
On the right of offspring they rose up;  
they stretched out their foot  
and leveled out upon me paths of their  
destruction.  
My paths were erased?  
and they stood and observed me  
and now my soul will be poured out upon me.  
and now my soul will be poured out upon me.  
And days of pain seize me,  
while at night my bones are inflamed,  
and my sinews are dissolved.  
With great force he took hold of my robe.  
he encircled me like the collar of my tunic?  
"And you have treated me like clay;  
my lot is in dust and ashes.  
But I have cried to you, and you do not  
listen to me.  
Yes, you fell upon me without mercy;  
with a strong hand you have scourged  
me,  
and you arrayed me in pains.  
and you cast me away from deliverance?  
\(^{[1]}\) Or his  
\(^{[2]}\) I.e. God
23 You see, I know that death will crush me, for earth is home to every mortal.

24 "Oh that I might be able to lay hands on myself or, at least, entreat another, and he will do this for me.

25 But I, I wept over every powerless person, and I groaned when I saw a man in dire straits.

26 But I, when I was intent on good, look, days of evil met me all the more.

27 My belly boiled, and it will not be still; days of poverty outran me.

28 I have gone about, groaning without restraint, and I have stood in the assembly, crying out.

29 I have become a brother of sirens and a companion of ostriches.

30 As well, my skin has blackened greatly, and my bones, from heat.

31 Yes, my lyre has been turned into mourning, and my melody into weeping for me.

31 I made a covenant with my eyes, and I will not take note of a virgin.

2 And what has God apportioned from above, and is there an inheritance of the Sufficient One from on high?

3 Does not destruction belong to the unrighteous, and alienation to those who do lawlessness?

4 Will he not see my way, and all my steps be counted?

5 "But if I had walked with jesters and if too my foot hurried to deceit, then may he place me in a just balance—but the Lord knows my innocence.

6 If my foot has turned aside from the way and if too my heart followed my eye and if too I touched gifts with my hands, then may I sow and others eat, and may I become without root on earth.

7 If my heart followed another man's wife, if in fact I lay in wait at her doors, then may my wife too be pleasing to another, and may my children be humiliated.

8 For a fit of passion is uncontrollable, namely, the defiling of a man's wife; for a fire is set burning in all parts, and wherever it has gone, it has destroyed root and branch.

9 "And if too I have disparaged the case of my male or female attendant when they bring a complaint against me, what then shall I do, if the Lord puts me under scrutiny? And if too he pays a visit, what answer shall I give?

10 Just as I was conceived in the belly, were not they also? Yes, we were conceived in the same cavity.

11 "But as for the powerless, what need they had—I did not miss it, and the eye of the widow I did not let waste away.

12 And if too I ate my morsel alone and did not share with the orphan, because from my youth I nurtured like a father and from my mother's womb I gave guidance.

13 And if too I overlooked a naked person, perishing, and did not clothe him, and as for the powerless, if they did not bless me—yet their shoulders were warmed with the fleece of my lambs—

14 if I raised a hand against an orphan, confident that I have much help at my disposal, then may my shoulder separate from its socket and my arm be crushed from the elbow.

15 To be sure, fear of the Lord controlled me.

16 And if too I trusted in a precious stone and if too I rejoiced when much wealth accrued to me and if too I placed my hand on things without number—do I not see the shining sun setting, and the moon waning? For they do not have it in them.

17 And if too I placed my hand on my mouth and kissed it, then may this too be reckoned to me as the greatest lawlessness, because I played false before the Lord Most High.

18 "And if too I was gratified at my enemies' fall, and my heart said, 'Good!'—then may my ear hear a curse against me; yes, then may I be gossiped about by my people as one afflicted.

19 And if too my female attendants often said, 'Who might grant us to be filled with his flesh?' though I was very kind— and no stranger would lodge outside,
but my door stood open to everyone that came,
and if too, having sinned haplessly, I hid my sin—
for I was not deterred by the populous multitude from speaking out before them—
and if too I permitted the powerless to leave my door with empty pockets,
who might grant someone to hear me?
for I was not deterred by the populous multitude from speaking out before them—
and if too I permitted the powerless to leave my door with empty pockets,
who might grant someone to hear me.
and if I had not feared the hand of the Lord,
then the writ that I had against someone I would have placed on my shoulders as a chaplet and read it aloud,
and if I did not tear it up and hand it back,
having taken nothing from the debtor—
if at any time the land groaned over me and if too its furrows wept with one accord
and if too I ate its strength alone, without payment,
then my nettles come forth to me instead of wheat,
and a bramble instead of barley."

And Iob ceased speaking.

Now too, his three friends gave up taking issue with Iob any longer, for Iob was righteous before them. But Elious the son of Barachiel, the Bouzite, of the kinfolk of Ram in the region of Ausitis, became angry, but he was very angry with Iob, because he declared himself in the right before the Lord. But he was very angry also with the three friends, because they were unable to give Iob counter-argument, and they made him out to be impious. Yet Elious waited to give an answer to Iob.

I will speak again, for I am full of words; for my gastral spirit is killing me and my belly is like a bound wineskin of new wine in ferment or like a burst bellows of a blacksmith. I will speak, that I may find relief when I open my lips, for I will not be in awe of a human being: to the contrary, I will have no regard for any mortal, for I do not know how to show respect; if that is not so, moths will also eat me!

Nonetheless, O Iob, hear my words, and give ear to what I say.
For look, I have opened my mouth, and my tongue has spoken. My heart will be seen pure by my words, and the thought of my lips pure by my interpretation. It is the divine spirit that has made me and the Almighty’s breath that teaches me. Give me an answer to these things, if you can; wait, take a stand against me, and I against you. You have been fashioned from clay, even as I am; we have been fashioned from the same thing. No fear of me will send you spinning, nor will my hand be heavy on you. However, you spoke in my ears. “I have heard the sound of your words, that you say, ‘I am pure, since I have done no wrong, and I am blameless, for I did not act lawlessly. But he found a basis for complaint against me and has reckoned me as an adversary, and he put my foot in the stocks and watched all my paths.’
“How then do you say, ‘I am righteous, and he has paid no heed to me?’ for he that is above mortals is everlasting. But you say, ‘Why has he not heeded one word of my case?’ For may the Lord speak just this once, and the second time, through a dream or during reflection by night—as when a fearful dread falls on people, while they slumber on their bed. Then he lays bare the human mind; he frightened them with such scary apparitions, to turn a person from injustice, and he saved his body from a fall. And he has spared his soul from death and from his falling in battle. Then again, he reproved him with sickness upon his bed, and a great many of his bones grew stiff. and he shall not be able to take any edible bit of food and his soul will long for food. until his flesh rots and he shows his bones to be bare. Yes, his soul drew near to death, and his life was in Hades. If there be a thousand death-bearing angels, not one of them shall wound him; if he purpose with his heart to turn to the Lord and declare to a person his own fault and reveal his folly, he will provide support so that he does not fall into death and renew his body like paint does a wall and fill his bones with marrow and will make his flesh soft like an infant’s and restore him full-grown among people. And when he makes vows to the Lord, they will also be acceptable to him, and he will enter with a pure look, with a declaration, and he will repay people with righteousness. After that, the same person will chastise himself, saying: ‘Given the kinds of things I was doing, he has not even tried me commensurate with my sin!’

"speak, for I desire you to be justified. If not, you hear me; be quiet! and I will teach you wisdom."

Now Elious continued and said, “Hear me, you wise men; O you who know, give ear to what is good—because the ear tries words and the throat tastes food. Let us choose judgment for ourselves; let us know among ourselves what is good! because Job has said, ‘I am righteous; the Lord dismissed my case, but he lied with respect to my case, my arrow is violent, though I am without injustice. What man is like Job, drinking mockery like water. seeing that I have not sinned or acted impiously or shared a way with doers of lawless acts, to walk with the impious.’ For do not say, ‘There will be no visitation of a man’—and there is visitation to him from the Lord! Therefore, you intelligent of heart, hear me: far be it from me to act impiously before the Lord and before the Almighty, to pervert what is right. Rather, he repays a person according to what each of them does. Now, do you think the Lord will do what is amiss? Or will the Almighty pervert justice? He it is who made the earth, and who is it that sustains what is under heaven and all it contains? For if he should wish to confine and to keep his spirit with himself, all flesh will die together, and every mortal return to dust, whence too he was formed. “But lest he rebuke you, hear these things: give ear to a sound of words. Look then at him that hates lawless acts and destroys the wicked, since he is forever just. Impious is he who says to a king, ‘You are acting lawlessly’—to rulers, ‘O most impious’!

he who felt no reticence before a person of worth nor knows how to accord honor to the prominent
For he is an eyewitness of human deeds, and nothing of what they do has escaped his sight, nor will there be a place to hide for those that do lawless acts.

But the crying out and begging of a man will prove to be of no use to them, for they treated them contrary to the law, when the powerless were being turned aside.

"For he is a man who will make his eyes weighty in ignorance he makes words weighty.

And he will furnish quiet, and who can condemn him?

And he will hide his face, and who can behold him?

Both against a nation and against a person together,

making king a person, a pretender,

due to the people's discontent.

Because he that is saying to the Strong One, 'I have seized; I will not take a pledge;

I will look apart from myself; do show me!

If I have practiced injustice, I will not add.'

Will he exact it from you?

Because you will reject, because you will choose, and not I,

and what you knew, speak!

So, the intelligent of heart will say these things, and a wise man will have grasped what I said.

But Iob did not speak with intelligence, and his words were without knowledge.

Nonetheless, learn O Iob!

No longer give a response as fools do, lest we add to our sins and lawlessness be reckoned against us, while speaking many words before the Lord.

Now Elious added still more and said,

2 "Wait for me a little longer so that I may teach you,

for there is still more speech in me.

Having fetched my knowledge from afar, yes, in my efforts I will speak what is just,

in truth, and not unjust words; you understand wrongly!

"But know that the Lord will not reject the innocent;

powerful in strength of heart,

he will never make alive the impious

and will grant the judgment of the impious.

He will not remove his eyes from the righteous,
And if, having been bound with handcuffs, they will be held in the cords of poverty, when he will declare to them their works and their transgressions, that they will prevail, rather, he will listen to the righteous. If they hear and are subject, they will complete their days in good things and their years in splendor.

But the impious he does not deliver, because they do not wish to know the Lord and because, when they were being admonished, they were un receptive.

Hypocrites in heart will marshal wrath; they will not shout, because he has bound them.

Well then, may their soul die in youth, and their life, being wounded by messengers, because they afflicted the weak and powerless, but he will expose judgment against the meek.

Besides, he enticed you out of the enemy's mouth, a deep, an affusion beneath it, your table came down, full of fatness.

Yes, justice will not be wanting for those in the right, but wrath will fall on the impious on account of the impiety of gifts they would receive for injustices.

Let not your mind purposely turn you aside from the petition of the powerless when they are in distress.

Do not draw out the night so that peoples may go up in place of them.

Rather, be careful that you do no wrongs; for you chose for this one because of poverty.

See, the Strong One will prevail by his power for who is a mighty one like him? And who is it that examines his works, or who is it that states, 'He has done injustice'?

Remember that his works are great, over which men ruled. Every human saw in himself however many mortals are being wounded. 

And if we are not careful to do no wrongs, we will suffer the consequences. But the impious will not be delivered, for they do not seek the Lord's guidance. They will not shout when they are bound, for they have plotted against the righteous.

Well then, may their soul die in youth, and their life, being wounded by messengers, because they afflicted the weak and powerless. But the Lord will expose judgment against the meek.

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Remember that his works are great, over which men ruled. Every human saw in himself however many mortals are being wounded.
12 And he will twist round the discs by theebulathoa to their works—everything, whatsoever he command them.
these things have been instructed by him on the earth.
[13 if for correction, if for his land, if for mercy, he will find him]
14 “Give ear to these things, O Iob; stand still, be warned of the Lord’s power.
We know that God ordained his works, when he made light out of darkness.
And he understands the division of the clouds and the extraordinary falls of the wicked.
But your cloak is hot; yet there is quiet on the earth.
[18 solidifications are with him for things grown old, strong like an appearance of outpouring]
19 Why? Teach me what we shall say to him, and let us cease talking so much.
Is book or scribe in attendance on me, that I stand and put a person to silence?
But the light is not visible to all, just as the light from him is upon the clouds.
From the north are clouds shining like gold; on these is great the glory and honor of the Almighty.
And we do not find another like him in strength. As for him that judges rightly, do you not think he pays heed?
Therefore humans will fear him; yes, the wise in heart too will fear him.”
38 Now after Elious stopped his speech, the Lord said to Iob through a whirlwind and clouds,
“Who is this that hides counsel from me but confines words in his heart and thinks to hide them from me?
Gird up your loins like a man, and I will question you, but as for you, just answer me!
Where were you when I was laying the earth’s foundation? Now tell me, if you are endowed with understanding.
Who determined its measures, if you know? Or who was it that stretched a line upon it?
On what have its rings been fastened? And who is he that cast a cornerstone upon it?
When the stars were born,
all my angels praised me with a loud voice.
“Again, I shut up the sea with gates, when it quivered with eagerness, as it issued from its mother’s womb, and I made the cloud its clothing, and with mist I swaddled it; yes, I prescribed bounds for it, setting bars and gates around it. And I said to it, ‘Thus far you shall come, and you shall not go beyond; rather, your waves shall be broken up within you!’
“Was it in your time that I instructed the morning light and that the morning star saw its post, to take hold of earth’s wings, to shake the impious off it? Was it you that took clay soil and formed a living creature, and, able to talk, set him on earth? Again, did you remove the light from the impious and crush the arm of the proud?
“And did you go to the source of the sea and walk in the tracks of the deep? Again, have you been advised of the breadth of what is under heaven? Do tell me how much it is.
“As well, in what kind of land does the light dwell, and of what kind is the place of darkness? Might you perhaps lead me to their borders? And perhaps too you know their paths? Thereby I know that you were born then, and the number of your years is great!
“And have you gone to the storehouses of the snow, and have you seen the storehouses of the hail? But it is at your disposal for a time of enemies, for a day of war and battle. And from where does the hoarfrost come, or from where is the south wind dispersed to what is under heaven?
“And who prepared a course for the driving rain and a way for the tumults?
[26 to bring rain on land, where there is no man, aHeb = his guidance]
wilderness, where there is no human in it,
who feed the untrodden and uninhabited
and cause it to grow an effusion of greenery."

Who is the rain’s father?
And who is it that has given birth to the
dew’s nuggets?
And from whose womb does the ice come forth?
And who has given birth to freezing rain
in heaven
that descends like flowing water?
And who froze the face of the deep?

And did you understand the bond of Pleiades,
and did you open the barrier of Orion?
truly, will you open Mazuworth in its season,
and the Evening Star with its luminous tail—
will you lead them.
And do you know heaven’s changes
or the corresponding events under heaven?

And will you summon a cloud by voice,
and will it obey you with a violent burst of water?
And will you send out thunderbolts—and will they go?
And will they say to you, ‘What is it?’
And who gave to women skill in weaving
or knowledge of embroidery?
And who is he that numbers the clouds in wisdom
and inclined sky to earth?
And dust has been poured out like soil,
but I have cemented it, like a block to a stone.

And did you protect the birth pangs of the deer?
And did you check off their months full of pregnancy,
and did you relieve their birth pangs?
And did you rear their young without fear?
will you send away their birth pangs?
Their young will break forth;
they will be multiplied with offspring;
they will go forth and never return to them.

if you knew the birthing season of the wild goats of the rock.
And did you protect the birth pangs of the deer?

And did you endow the horse with power
and clothed its neck with terror?
And did you endow it with full armor
and the majesty of its breast with courage?
It hardened its young so as not to be her own;
in vain it labored without fear,
because God caused wisdom to be silent to her
and did not give her a portion in understanding.
At the right time it will lift up on high;
it will laugh to scorn the horse and its rider.

Was it you that endowed the horse with power
and clothed its neck with terror?
And did you endow it with full armor
and the majesty of its breast with courage?
Meeting up with an arrow, it laughs in scorn
and will never turn back from a blade.
Upon it exult the bow and dagger,
and in rage it will stamp out the ground
and will not steady itself until the trumpet sounds.
But when the trumpet sounds, it says, ‘Good!’
and from afar it scents battle with leap and cry.

And is it by your understanding that the hawk stops still,
having spread its wings, motionless,
eying what lies to the south?

And is it at your decree that the eagle rises up
and the vulture lodges, sitting on its brood?

From there it searches for food,
and its young are drenched in blood,
and, wherever there are carcasses, at once they are found."

40 [and the Lord God answered Iob and said:
*Will he turn away judgment with the Sufficient One?
While reproving God will he answer it?
Now Iob continued and said to the Lord,
Why do I yet contend—being rebuked even while confuting the Lord,
hearing such things—when I am nothing?
And I, what answer shall I give to these things?
I will lay my hand on my mouth.
I have spoken once, but I will not add to a second time."

Now yet again the Lord continued and said to Iob from the mass of cloud,
"No, but gird up your loins like a man,
and I will question you, but as for you, just answer me!
Do not shrug off my judgment.
And do you think I have dealt with you in any other way than that you might appear to be right?
Do you have an arm like the Lord, or do you thunder with a voice like his?
Go ahead take on loftiness and power,
and put on glory and honor.
And send forth messengers in wrath
and humble any insolent person.
Yes, extinguish the proud,
and at once make putrid the impious.
And hide them outside together in the earth,
and fill their faces with dishonor;
then I will acknowledge that your right hand can save.

But look now, you are familiar with ‘monsters’;
they eat grass like cows.
Look now, its strength is in its loins,
and its power in its belly’s navel.
It stood up its tail like a cypress,
and its sinews have been interwoven.
Its flanks are flanks of copper,
and its spine is cast iron.
This is the chief of what the Lord created,
made to be mocked at by his angels.

And when it went up on a steep mountain,
it brought gladness to the quadrupeds in Tartarus.
Under trees of every kind it lies down,
by the papyrus and reed and sedge.
And tall trees find themselves in its shade,
with limbs, as do the chaste-tree’s branches.
If there is a flood, it will never notice.
*Will he catch it in his eye;
while bent back, will he pierce its nose?

And will you catch a dragon with a fish hook
and put a halter around its nose?
if you will fasten a ring in its nostril.
And will you pierce its lip with a ring?
And will it make a covenant with you,
and will you take it as your perpetual slave?
And will you play with it as with a bird,
or tie it up like a sparrow for a child?
And do nations feed on it,
and do the Phoenician races divvy it up?
A whole fleet, gathered, cannot carry the mere skin of its tail.
But you will lay a hand on it,
though you remember the battle that is waging in its body,
and let it happen no more!

Have you not seen it,
and have you not marveled at what is said?
Do you not fear because it has been prepared for me?
For who is it that withstands me?
Or who will withstand me and survive,
if all that is under heaven is mine?
*I will not be silent because of it,
and a word of power, it will show mercy to its equal.

Who will uncover the front of what it is wearing?
And who could enter the plate of its cuirass?
Who will open the gates of its face?
Fear is all around its teeth.
Its inwards are bronze shields,
and its ligament is like emery stone—
they cling, one to one.
and no puff of air will ever pass through it!
*a man will cleave to his brother,
they are bound and will never be drawn apart.

Light shines forth at its sneezing.

*a.e. the nether world
And its eyes have the look of the morning star.

From its mouth proceed flaming torches, and fiery braziers are being cast forth.

From its nostrils proceeds smoke of a furnace burning with the fire of coals.

Its soul is coals, and a flame proceeds from its mouth.

And in its neck lodges power; destruction runs before it.

And the flesh of its body cleaves together. It will flow down on it; it will not be shaken.

Its heart is solid like stone, and it stands like an unyielding anvil.

And when it turns, fear takes hold of the quadrupeds jumping upon the earth.

If spears meet it, they will do nothing, and iron is as chaff raised spear and breastplate.

and bronze as rotten wood.

A bronze bow will never wound it; it regards a catapult as grass mallets were reckoned as stubble.

and laughs to scorn the waving of a firebrand.

Its bed is sharp points, and all the sea's gold under it is like untold clay.

It makes the deep boil like a caldron and regards the sea as a pot of ointment and Tartarus of the deep as a captive.

and reckoned the deep for a promenade.

There is nothing on earth like it, and it is king over all that are in the nether world.

It will not be shaken.

And it is solid firebrand.

everything high it sees, and it is king over all that are in the waters.

42 Now Iob continued and said to the Lord,

I know that you can do anything, and nothing is impossible for you.

For who is it that hides counsel from you, and being sparing with words thinks to hide them from you as well? But who will tell me what I did not know, great and marvelous things that I did not understand?

Now hear me, Lord, that I too may speak; then I will question you, and you, teach me!

Whereas before I would hear an aural report of you, now, however, my eye has seen you; therefore I disparaged myself and wasted away, and I regard myself as dust and ashes.

7 Now it happened, after the Lord spoke all these words to Iob, that the Lord said to Eliphazb the Thaimanite, "You have sinned, and your two friends, for you have spoken nothing true in my presence, as has my attendant Iob.

Now then, take seven calves and seven rams, and go to my attendant Iob, and he will make offerings for you, and Iob, my attendant, will pray for you, [8because only his face will I accept] for, if not for him, I would have destroyed you; for what you spoke against my attendant Iob is not true." 9Then Eliphazb the Thaimanite went, and Baldad the Sauchite and Sophar the Minite, and they did as the Lord instructed them, and he absolved them of their sin on Iob's account.

10 And the Lord gave Iob increase, and when he also prayed for the friends, he forgave them their sin, and the Lord gave Iob twice as much as he had before so that he had double.

11 Now all his brothers and his sisters heard about all that had happened to him, and they came to him, and all, as many as had known him from the first. Now when they ate and drank with him, they comforted him and wondered at all that the Lord had brought upon him, and each gave him a lamb and a four-drachma weight of gold bullion. 12Yes, the Lord blessed the last years of Iob more than the ones before, and his livestock was: fourteen thousand sheep, six thousand camels, a thousand yoke of oxen, a thousand female donkeys at pasture. 13And there were born to him seven sons and three daughters, and he called the first Day and the second Cassia and the third Horn of Amaltheia. 14And there were not found women more excellent than Iob's daughters under heaven, and their father gave them an inheritance along with their brothers. 15No Iob lived after his calamity one hundred and seventy years, and all the years he lived were two hundred and thirty years. 16Now Iob saw his sons and the sons of his sons, a fourth generation, and Iob died, old and full of days. 17And it is written that he will rise again with those the Lord raises up. 18This man is interpreted from the Syriac book as living in the land of Ausitis, on the borders of Idumea and Arabia, and previously his name was Iobab; 19now he took an Arabian wife and fathered a son, whose name was Ennon, and he in turn had as father Zare, a son of the sons of Esau, and as mother Bosorra, so that he was the fifth from Abraham. 20And these are the kings who reigned in Edom, which country he too ruled: first Balak the son of Beor, and the name of his city was Dennaba, and after Balak, Iobab, who is called Iob, and after him Hasom, who was a leader from the Thaimanite country, and after him Hadad son of Barad, who cut down Madiam in the plain of Moab, and the name of his city was Getthaim. 21Now the friends who came to him were: Eliphaz, of the sons of Esau, king of the Thaimanites, Baldad, the tyrant of the Sauchites, Sophar, the king of the Minites.

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*i.e. the nether world  bEliphas = Zi*