JOB.

THE STRUCTURE OF THE BOOK AS A WHOLE.

(Introduction.)

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

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* Note that by this grand Introduction the ministry of Elihu, the Mediator, is placed in the middle, summing up the ministry of Job’s three friends, and introducing the ministry of Jehovah.
NOTE ON THE DATE AND AUTHORSHIP OF THE BOOK OF JOB.

A lengthened account of the discussion of these questions would be without profit.

But, if Jon was the son of Issachar (Gen. 46. 13), then we have a clue that may help us to a decision of both. It is better to keep within the Bible itself for the settlement of its problems; and to treat the whole Book as the context of all its parts.

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

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

Eliphez, of Teman, in Idumea, was a son of Esau, and had a son called Teman, from whom his country took its name (Gen. 36. 10, 11). It was noted for its “wise men” (Jer. 49. 7); and is mentioned with Edom (Amos 1. 11, 12). Compare Jer. 25. 23, where both are connected with Buz, the brother of Uz (Gen. 22. 21).

Bildad the Shuhite. Shuah was the sixth son of Abraham by Ketura (Gen. 25. 2); and is mentioned in connection with Esau, Edom, and Teman (Jer. 49. 8).

Zophar the Naamathite. Naaman (now Nā‘āneh, six miles south of Lod, in the lowlands of Judah).

If Jon was the son of Issachar (Gen. 46. 13), he would have gone down to Egypt with his father. Issachar was forty at “the going down to Egypt”. (See Ap. 50. III, p. 62.)

If Jon was the third son (Gen. 46. 15), he would have been about twenty at that time (1706 B.C.).

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

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

When Jon died (1516 B.C.) Moses was fifty-five, and had been in Midian fifteen years (twenty-five years before the Exodus).

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

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THE BOOK OF JOB.

1. There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed evil.

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

3. His substance also was seven thousand sheep, and three thousand asses, and a very great household; so that this was an omen of the east.

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

5. And it was so, when the days of their feasting were gone about, that Job sent and called for their three sisters to eat and to drink with them.

6. Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them.

7. (Extended Alternation.)

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

And the LORD said unto Satan, "Whence comest thou?"

And Satan answered the LORD, and said, "From going to and fro in the earth, and from walking up and down in it."

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

But put forth Thine hand now, and touch all that he hath, and He will curse Thee to Thy face."

And the LORD said unto Satan, "Hast not I made an hedge about him, and about his house, and about all that he hath on every side? Thou hast blessed the work of his hands, and his substance is increased in the land.

And wherefore hast Thou put forth Thine hand now, and touched all that he hath? only upon himself put not forth thine hand."

So Satan went forth from the presence of the LORD.

And there was a day when his sons and his daughters were eating and drinking wine in their eldest brother's house:

And there came a messenger unto Job, and said, "The oxen were plowing, and the asses feeding beside them:

And the Sabeans fell upon them, and took them away; yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee."

While he was yet speaking, there came also another, and said, "The fire of God is fallen from heaven, and hath burned up the sheep, and the servants, and consumed them; and I only am escaped alone to tell thee."

While he was yet speaking, there came also another, and said, "The Chaldeans made an hedge about him, and fell upon the camels, and carried them away, yea, and slain the servants with the edge of the sword; and I only am escaped alone to tell thee."

While he was yet speaking, there came also another, and said, "The wind of God was a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee."

Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped,

And said, "Naked came I out of my mother's womb, and naked shall I return thither: and the LORD gave, and the LORD hath taken away; blessed be the name of the LORD."

In all this Job sinned not, nor charged God foolishly.

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

The fire of God = A fire of Elohim. Fig. Enallage (Ap. 6) = a great (or terrible) fire. Elohim used as an adj. Cp. Song 8. 6. Ps. 80. 10.

Behold. Fig. Asterismos. Ap. 6.


But = However. Put forth Thine hand. See note on 1. 11. touch = touch bone to his curse. See note on 1. 5.


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

And the LORD said unto Satan, "Hast thou considered My servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? and still he holdeth fast his integrity, although thou movest Me against him, to destroy him without cause."

And Satan answered the LORD, and said, "Skin for skin, yea, all that a man hath will he give for his life.

But put forth Thine hand now, and touch his bone and his flesh, and he will curse Thee to Thy face."

And the LORD said unto Satan, "Behold, he is in thine hand; but "save his life."

So Satan forth from the presence of the LORD, and smote Job with sore boils from the sole of his foot unto his crown.
8 And he took him a potsherd to scrape himself withal; and he sat down among the ashes.

9 Then said his wife unto him, "Dost thou still retain thine integrity?" & curse God, and die."

10 But he said unto her, "Thou speakest as one of the foolish women speaketh.  "What? shall we receive good at the hand of God, and shall we not receive evil?"

In all this did not Job sin with his lips.

11 Now when Job's three friends heard all this evil that was come upon him, they came every one from his own place; & Eliphaz the Temanite, and & Bildad the Shuhite, and & Zophar the Naamathite:

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

And when they lifted up their eyes afar off, and knew him not, they lifted up their voice, and rent every one his mantle, and wept;

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

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

for they saw that his grief was very great.

3 After this opened Job his mouth, and cursed his day.

2 And Job spake, and said, "Let the day perish wherein I was born, and the night in which it was said, 'There is a man child conceived.'

4 Let that day be darkness; let not 0Lord regard it from above, neither let the light shine upon it.

5 Let darkness and the shadow of death stain it; let a cloud dwell upon it; let the blackness of the day terrify it.

6 As for that night, let darkness seize upon it; let it not be joined unto the days of the year, let it not come into the number of the months.


M | 10. Reasons.
L | 11. 12. Infancy lamented.
M | 13–18. Reasons.
L | 20–23. Manhood lamented.

1 After this: i.e. after this long restraint, cursed. Here we have the Heb. בֹּלָל, which was in the primitive text. See note on 1.5. his day: i.e. his birthday. Cp. v. 3.

2 spake = answered, i.e. began, or lamented. Heb. idiom. See note on Deut. 1.41. and = or. He knew not which it was.

3 and darkness = intense or thick darkness. Heb. 'ophel.

5 Let darkness stain it and the shade of death.

6 Let densest clouds upon it settle down.

And let not light shed on it one clear ray.
10 Because it shut not up the doors of my mother's womb, nor hid sorrow from mine eyes.

11 Why did I not die from the womb? why did I not give up the ghost when I came out of the belly?

12 Why did the knees [prepare] me? or why the breasts that I should suck?

13 For now should I have lain still and been quiet, I should have slept: then had I been at rest, and neither let it see the dawning of the day:

14 With kings and counsellors of the earth, which built desolate places for themselves;

15 Or with princes that had gold, who filled their houses with silver:

16 Or as an hidden untimely birth I had not been, as yetxts which never saw light.

17 There the wicked cease from troubling; and there the weary be at rest.

18 There the prisoners rest together; they hear no more the harsh taskmasters' voice.

19 The small and great are there; and the servant is free from his master.

20 Why is light given to him that is in misery, and life unto the bitter in soul;

21 Which long for death, but it cometh not; and dig for it more than for hid treasures;

22 Which rejoice exceedingly, and are glad, when they can find the grave?

23 Why is light given to a man whose way is hid, and whom hath hedged in?

24 For my sighing cometh in, in place of food, and all my roaring is poured out like the waters.

25 For the thing which I greatly feared is come upon me, and that which I was afraid of is come unto me.

26 I was not in safety, neither had I rest, neither was I quiet; yet trouble came.

Then Eliphaz the Temanite answered and said,

2 “If we assay to commune with thee, wilt thou be grieved?

but who can withhold himself from speaking?

18 Together with them captives find repos,

And hear no more the harsh taskmasters' voice.

19 The small and great alike are gathered there;

The servant from his masters is set free.

20 Wherefore unto the toilworn gives He light?

21 Or life prolongs to the embittered soul?

22 (To those who look for death that cometh not

Be glad indeed, if they could find the grave).

23 (For Structure see next page).

7 Lo! let that night be cheerless evermore;

And let no joyful sound be heard therein.

8 Let those engaged in banning days curse this;

Those ready e'en to reuse Leviathan.

9 Let all the twilight stars thereof be dark:

Let it look forth for light, but look in vain;

Nor ever see the eyelids of the dawn.

10 Because it shut not up my mother's womb,

And from mine eyes hid all this misery.

11 Why should I not have died within the womb?

Or, when brought forth, why not have then expired?

12 Wherefore were [nursing] knees prepared for me?

Or why were breasts [prepared] that I should suck?

13 For then, in silence had I been laid down;

I should have sunk to sleep and been at rest

With monarchs and with counsellors of Earth;

(To the men who build their mouldering monuments),

15 With princes who [in life] possessed much gold,

(AAnd who, with silver, had their houses filled).

16 Would I had been but an untimely birth,

Like stillborn babes which never see the light.

17 For there the wicked cause no more annoy.

And there the wearied ones [at last] find rest:
### JOB

<table>
<thead>
<tr>
<th>4. 3.</th>
<th>4. 20.</th>
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<tbody>
<tr>
<td><strong>3</strong> Behold, thou hast instructed many, and thou hast strengthened the weak hands. Thy words have upheld him that was falling, and thou hast strengthened the feeble knees. But now it is come upon thee, and thou faintest; it toucheth thee, and thou art troubled.</td>
<td><strong>4</strong> 1—5. 27 (J^1, p. 689). ELIPHAZ. FIRST ADDRESS. (Introversion and Altercations.) N</td>
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<tr>
<td><strong>19</strong> 8 Even as I have seen, they that plow the dust, which are crushed before the moth? They are destroyed from morning to evening: they perish for ever without any regarding it.</td>
<td><strong>12</strong> Now, unto me a thing was brought by stealth; Mine ear did catch a whispering thereof. <strong>13</strong> When thoughts arise, in visions of the night, When falls on mortals vision-seeing sleep. <strong>14</strong> Great fear did come on me, and trembling [dread]; It made my very bones to stand in awe! <strong>15</strong> And o'er my face there then did pass a breath, Which made my very hair to stand still, but I could not discern the form thereof; an image there was before mine eyes, Silence, and I heard a voice, saying, Shall mortal man be more just than He that made him? ... Shall? ... Fig. #Erotesis. Ap. 6. a little = a whispering. men. Heb. pl. of #shak. Ap. 14. III. all = the multitude of. a spirit. Heb. #ruach. Ap. 9. nostrils. Fig. #Anthropopathia. Ap. 6. a breath = spirit. Heb. #ruach. Ap. 9. nostrils. Fig. #Anthropopathia. Ap. 6. <strong>12</strong> a little = a whispering. <strong>13</strong> men. Heb. pl. of #shak. Ap. 14. III. <strong>14</strong> all = the multitude of. <strong>15</strong> a spirit. Heb. #ruach. Ap. 9: i.e. a movement of air, caused by something unseen. <strong>17</strong> Shall? ... Fig. #Erotesis. Ap. 6. mortal man. Heb. #shak. Ap. 14. III. man = strong man. Heb. #geber. Ap. 14. IV. put no trust = putteth no faith in. Heb. #aman. Ap. 69. IIII. Cp. 15. 16, 31. servants = messengers (Ps. 104. 4). charged = will charge. houses of clay. Cp. 2 Cor. 5. 1. before = sooner than.</td>
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<tr>
<td><strong>20</strong> Aye have I seen that they who evil plough And mischief sowed, do ever reap the same. Their words, smitten by the blast of #ktos, Are consumed, cut off, and their angry blast is consumed. Hushed is the lion's roar! the young lion's growl! And broken are the strong young lion's teeth! The fierce lion perisheth for lack of prey; The lion's whelps are scattered far and wide.</td>
<td><strong>17</strong> &quot;Can mortal man more righteous be than #ktos? Or roystful man before his maker pure? In his own servants he will put no trust, His angels he will charge with ignorance. How much more those who dwell in houses made Of clay; with their foundation laid in dust: [So frail], they will be crushed before a moth; Tween morn and eve destroyed will they be: Will perish utterly—with none to save.</td>
</tr>
</tbody>
</table>
4. 21.

21 Doth not their excellency which is in them go away? They die, even without wisdom."

5 Call now, if there be any that will answer thee; and o to which of the saints wilt thou turn?

2 For wrath killeth the foolish man, and envieth slayeth the silly one.

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

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

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

6 Although affliction cometh not forth of the ground; yet the simple one is born unto trouble, as the sparks fly upward.

7 Yet a man is born unto trouble, as the sparks from fire. 'Thence rises it, as rise the sparks from fire.'

8 If a man would seek unto GOD, and unto God would I commit my cause:

9 Which doeth great things and unsearchable; marvellous things without number:

10 Who giveth rain upon the earth, and sendeth waters upon the fields:

11 To set up on high those that be low; that those which mourn may be exalted to safety.

12 He disappointeth the devices of the crafty, so that their hands cannot perform their enterprise.

13 He taketh the wise in their own craftiness: and the counsel of the froward is carried headlong.

14 They meet with darkness in the daytime, and grope in the noonday as in the night.

15 But He saveth the poor from the sword, from their mouth, and from the band of the mighty.

16 So the poor hath hope, and the iniquity stoppeth her mouth.

17 Behold, happy is the man whom God correcteth: therefore despise not thou the chastening of God:

18 For 0 makes sore, and bindeth up: He woundeth, and His hands make whole.

21 Is not their life within them soon removed? They die before to wisdom they attain."

5 Call now! exists there one to answer thee? To whom among the holy wilt thou turn?

2 The foolish man is killed by his own wrath; and jealousy will slay the simple one.

3 I, when I saw the foolish striking root, have withfoth shown what would take place [and said]:

4 "A far from safety will his children be, And crushed to death when passing in the gate, With no one near at hand to rescue them.

5 His harvest will a hungry one eat up, And snatch it even from [protecting] thorns. His children's wealth a robber waits to seize."

6 Be sure that evil comes not from the dust; Neither trouble springeth not from out the ground.

7 Ah no! Man's trouble from his birth begins, Thence rises it, as rise the sparks from fire.

8 But I—tis unto GOD that I would seek; Yea, before God would I set forth my cause.

9 Who doeth great things and unsearchable, And wondrous things till they are numberless:

10 Who giveth rain upon the earth, And sendeth waters upon the open fields:

11 Who setteth up the lowly ones on high, And mourning ones He doth in safety set:

12 Thus for the poor there comes a ground to which they go away? they are crushed in the gate, neither is there any to deliver them.

13 To set up on high those that be low; that those which mourn may be exalted to safety.

14 They meet with darkness in the daytime, and grope in the noonday as in the night.

15 But He saveth the poor from the sword, from their mouth, and from the band of the mighty.

16 So the poor hath hope, and the iniquity stoppeth her mouth.

17 "Behold, happy is the man whom God correcteth: therefore despise not thou the chastening of God:

18 For 0 makes sore, and bindeth up: He woundeth, and His hands make whole.

5. 18.

5. 1 to which . . . ? Fig. Eroteto. Ap. 6. In the Vulgate versions this is changed to a command: and it is quoted in support of "the invocation of saints."


3 suddenly = at once.

cursed = noted, stigmatized, or pointed out. Heb. nōkāb: i.e. "declared [the fate of] his habitation." Supply Fig. Elliptic (Ap. 6) by adding "saying," and mark vv. 4, 5 as being what he said. See translation, below.

4 children = sons.

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

O q | t. Trouble. Inevitable.

r s | t. Trust in God.

9-16. Reason. (God's goodness.)

r s | t. Trust in God.

9-16. Reason. (God's goodness.)


18 b. bound unto trouble, &c. Fig. Pāromia. Ap. 6.

sparks. Heb. sons of flame.

8 I would seek. The pronoun "I" is emphatic, and stands in contrast with "thou" in v. 1.


9 marvellous. Some codices, with Sept., Syr., and Vulg., read "and marvellous".

10 fields = out-places.

11 enterprise = something stable. See note on "sound wisdom", Prov. 2. 7.

12 froward = perverse. Heb. pethal, to twist.

13 He taketh, &c. This is quoted in 1 Cor. 3. 19 direct.

14 meet = meet repeatedly. 18 poor = needy.

from. Some codices, with Aram., Syr., and Vulg., read "of."


17 Behold. Fig. Asteraimos. Ap. 6. Cp Ps. 94. 12.

18 bindeth up ... His hands. Fig. Anthropopathia. Ap. 6.

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

9 Who doeth great things and unsearchable, and wondrous things till they are numberless:

10 Who giveth rain upon the earth, and sendeth waters upon the open fields:

11 Who setteth up the lowly ones on high, and mourning ones He doth in safety set:

12 And so frustrates the schemes of subtil men, that nothing stable can they bring to pass.

13 Who takes the wise in their own subtilty, so that their shiftion plans are all forestalled.

14 [Such men] do meet with darkness in the day, and at the noonday grope, as in the night.

15 But from the sword's devouring mouth He saves a needy one, and plucks him from their hand.

16 Thus for the poor there comes a ground to which they go away? they are crushed in the gate, neither is there any to deliver them.

17 Lo! happy is the man whom GOD correcteth: Or spurn not the Almighty's discipline.

18 For He it is Who wounds, yet bindeth up: He smiteth; yet His own hands that heal.
19. He shall deliver thee in six troubles: yea, in seven there shall no evil touch thee.
20. In famine He shall redeem thee from death: and in war from the power of the sword.
21. Thou shalt be hid from the scourge of the tongue: neither shalt thou be afraid of destruction when it cometh.
22. At destruction and famine thou shalt laugh: neither shalt thou be afraid of the beasts of the earth.
23. For thou shalt be in league with the stones of the field: and the beasts of the field shall be at peace with thee.
24. And thou shalt know that thy tabernacle shall be in peace; and thou shalt visit thy habitation, and shalt not sin.
25. Thou shalt know also that thy seed shall be great, and thine offspring like the herb of the field.
26. Thou shalt come to thy grave in peace, being well satisfied, and thou shalt rest in thine own land.

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

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

1. answered = spake, but Heb. idiom = replied. See note on 4.1 and Deut. 1. 41.
2. Oh. Fig. 83. Job's excessive grief.
8. Doth . . . boweth . . . ? Fig. 84. Job's excessive grief.
6. Can . . . ? Fig. 85. Job's excessive grief.
1. white of an egg. "Egg" occurs only here. "White" (Heb. rīr) is found elsewhere only in 1 Sam. 21. 13, where it is rendered "spittle".
8. meat = bread. Fig. 86. Job's excessive grief.
9. destroy = crush.

8. Oh that I might have my request; and that Jehovah would grant me the thing that I long for!
9. Even that it would please Jehovah to destroy me; that He would let loose His hand, and cut me off.

5. 19.

19. He shall deliver thee in six troubles: yea, in seven there shall no evil touch thee.
20. In famine He shall redeem thee from death: and in battle from the power of the sword.
21. In slander thou shalt be in safety hid: and when destruction cometh thou shalt not fear:
22. At death and devastation thou wilt laugh: and of the beasts thou shalt not be afraid.
23. For with the field stones thou wilt be in league: and even wild beasts shall be at peace with thee.
24. Yea, thou shalt know that peace is in thy tent: and thou, in ripe old age unto thy grave

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10 Then should I yet have comfort; yea, I would harden myself in sorrow: let Him not spare; for I have not concealed the words of the Holy One.

11 What is my strength, that I should hope? and what is mine end, that I should prolong my life?

12 Is my strength the strength of stones? or is my flesh of brass?

13 My brethren have dealt deceitfully as a brook, and as the stream of brooks they pass away;

14 To him that is afflicted pity should be shewed from his friend; but he forsaketh the fear of the Almighty.

15 My brethren have dealt deceitfully as a brook, and as the stream of brooks they pass away;

16 Which are blackish by reason of the ice, and wherein the snow is hid:

17 What time they wax warm, they vanish: when it is hot, they are consumed out of their place.

18 They feel ashamed that they had trusted them. They were confounded because they had trusted them.

19 The caravans of Tema look about; the companies of Sheba waited for them.

20 They were confounded because they had hoped; they came thither, and were ashamed.

21 For now ye are nothing; ye see my casting down, and are afraid.

22 Did I say, Bring unto me? or, Give a reward for me of your substance?

23 Or, Deliver me from the enemy's hand? or, Redeem me from the hand of the mighty?

24 Teach me, and I will hold my peace: and cause me to understand wherein I have erred.

25 How forcible are words of uprightness! and what doth your arguing convince?

26 Do ye imagine to reprove words, and the speeches of one that is desperate, which are as wind?

27 Yea, ye overwhelm the fatherless, and ye dig a pit for your friend.

28 Now therefore be content, look upon me; for it is evident unto you if I lie.

29 Return, I pray you, let it not be iniquity; yea, return again, my righteousness is in it.

30 Is there iniquity in my tongue? is not my taste discern perverse things?

7 Is there not an appointed time to man upon earth? are not his days also like the days of an hireling?

2 As a servant earnestly desireth the shadow, and as an hireling looketh for the reward of his work:
3 So am I made to possess months of vanity, and wearisome nights are appointed to me. 
4 When I lie down, I say, 'When shall I arise and the night be gone?' and I am full of tossings to and fro unto the dawning of the day. 
5 My flesh is clothed with worms and clods of dust; my skin is broken, and become loathsome. 
6 My days are swifter than a weaver's shuttle, and are spent without hope. 
7 O remember that my life is 6 wind; mine eye shall not see any more good. 
8 The eye of him that hath seen me shall see me no more: Thine eyes are upon me, and I am not. 
9 As the cloud is consumed and vanisheth away: so he that goeth down to the grave shall come up no more.
10 Shall I come up when the clouds are past, or when the dawning of the morning is nigh? 
11 Therefore 3 will not refrain my mouth; I will speak in the anguish of my spirit; I will complain in the bitterness of my soul. 
12 Am 3 a sea, or a whale, that Thou satest watch over me? 
13 When I say, 'My bed shall comfort me, my couch shall ease my complaint;' 
14 Then Thou scarest me with dreams, and terrifiest me through visions: 
15 So that my soul chooseth strangling, and death rather than my life. 
16 What is man, that Thou shouldest magnify him? and that Thou shouldest set Thine heart upon him? 
17 And that Thou shouldest visit him every morning, and try him every moment? 
18 How long wilt Thou not depart from me, nor let me alone till I swallow down my spittle? 
19 I have sinned; what shall I do unto Thee, O Thou Preserver of men? why hast Thou set me as a mark against Thee, so that I am a burden to myself? 

12 So am I made to possess months of vanity, and wearisome nights are appointed to me. 
13 When I lie down, I say, 'When shall I arise and the night be gone?' and I am full of tossings to and fro unto the dawning of the day. 
14 My flesh is clothed with worms and clods of dust; my skin is broken, and become loathsome. 
15 My days are swifter than a weaver's shuttle, and are spent without hope. 
16 O remember that my life is 6 wind; mine eye shall not see any more good. 
17 The eye of him that hath seen me shall see me no more: Thine eyes are upon me, and I am not. 
18 As the cloud is consumed and vanisheth away: so he that goeth down to the grave shall come up no more.
19 Shall I come up when the clouds are past, or when the dawning of the morning is nigh? 
20 Therefore 3 will not refrain my mouth; I will speak in the anguish of my spirit; I will complain in the bitterness of my soul. 
21 Am 3 a sea, or a whale, that Thou satest watch over me? 
22 When I say, 'My bed shall comfort me, my couch shall ease my complaint;' 
23 Then Thou scarest me with dreams, and terrifiest me through visions: 
24 So that my soul chooseth strangling, and death rather than my life. 
25 What is man, that Thou shouldest magnify him? and that Thou shouldest set Thine heart upon him? 
26 And that Thou shouldest visit him every morning, and try him every moment? 
27 How long wilt Thou not depart from me, nor let me alone till I swallow down my spittle? 
28 I have sinned; what shall I do unto Thee, O Thou Preserver of men? why hast Thou set me as a mark against Thee, so that I am a burden to myself?
8. 3. **JOB.** 8. 22.

3. o Doth o GOD pervert judgment? Or o doth THE ALMIGHTY pervert justice?

4. If thy children have sinned against Him, and He have cast them away for their transgression; if thou wouldst seek unto God betimes, and make thy supplication to THE ALMIGHTY;

6. If thou wert pure and upright; surely now He would awake for thee, and make the right ways of thy righteousness no prosperous.

7. Though thy beginning was small, yet thy latter end should greatly increase.

W. X. 8. For enquire, I pray thee, of the former age, and prepare thyself to the search of their fathers:

9. For we are but of yesterday, and know nothing, because our days upon earth are as a shadow:

10. Shall not the teach thee, and tell thee, and utter words out of their heart?

11. Can the rush grow up without mire? can the flag thrive where no water is?

12. Whilst it is yet in his greenness, and not cut down, it withereth before any other herb.

13. So are the paths of all that forget God; and the hypocrite's hope shall perish:

14. Whose hope shall be cut off, and whose trust shall be a spider's web.

15. He shall lean upon his house, but it shall not stand: he shall hold it fast, but it shall not endure.

16. For is green before the sun, and his branch shoteth forth in his garden.

17. His roots are wrapped about the heap, and seeth the place of stones.

18. If he destroy him from his place, then shall he deny him, saying, I have not seen thee.

19. Behold, this is the joy of his way, and out of the earth shall others grow.

20. Behold, GOD will not cast away a perfect man, neither will He "help the evil doers:

21. Till He fill thy mouth with laughing, and thy lips with rejoicing.

22. They that hate thee shall be clothed with shame; and the dwelling place of the wicked shall come to nought.'

W. X. (p. 675)

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

4. It may be that thy sons against Him have sinned; And He, through rebellion, cut them off.

5. If thou wouldst now seek unto GOD thyself, And supplication unto Shaddai make;

6. If thou thyself wert only right and pure; Then surely He would hear thine earnest prayer, And prosperous make thy righteous dwelling place.

7. However small thy first estate might seem, Thy latter end should be exceeding great.

8. Enquire, I pray thee, of the former age;

9. And of their fathers set thyself to learn;

10. Shall not speak to thee, and wise things tell To thee from their experience: [such as these]?

11. The reed: can it grow high without the mire? Can the rush grow up without mire?

12. While yet is green, and while it stands uncut, Sooner than any grass it withers up.

13. So is the end of all who GOD forget;

14. His confidence shall worthless prove to him;

15. And that on which he trusts, a spider's house.

16. He leans upon it, and it giveth way,

17. Beside the fountain are its roots entwined,

18. If one uproot it from its place, at once

19. Behold [thus ends] the joy of its brief life,

20. But upright men GOD never cast away;

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

22. [While] they who hate thee shall be clothed with shame,

Y.
9. 1. **JOB.**

9 Then Job answered and said, 2 "I know it is so of a truth: but what should man be just with GOD? 3 If He will contend with me, He cannot answer me a thousand. 4 He is wise in heart, and mighty in strength: who hath hardened himself against Him, and hath prospered?" 5 Which removeth the mountains, and know not: Which overturneth them in His anger. 6 Which shakest the earth out of her place, and the pillars thereof tremble. 7 Which commandeth the sun, and it riseth not; and sealeth up the stars. 8 Which alone spreadeth out the heavens, and treadeth upon the waves of the sea. 9 Which maketh Arcturus, Orion, and Pleiades, and the chambers of the south. 10 Which doeth great things past finding out; yea, and wonders without number.  

9. 20. **JOB'S REPLY TO BILDAD'S FIRST ADDRESS.**

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

9. 1—4. Job unable to answer.  


A2 13—18. Job unable to answer.  


A1 32—35. Job unable to answer.  

1 answered = responded. See note on 4.  

2 how...? Fig. Erotësis. Ap. 6. This is the one great question of the book.  

3 will = desire to.  


5 they know. Fig. Prosopopeia. Ap. 6.  

8 waves of the sea. The celebrated Mugah Codex (the earliest quoted in the Masoreth itself), Ap. 30, reads "cloud"; i. e. thick cloud.  

9 Arcturus. Heb. 'olah. A name still connected with "the Great Bear" (the more ancient name being "the greater sheepfold": Arab. al ma'nah, the assembled (as in a fold). See 38. 31, 32, and Ap. 12, p. 18.  


Pleiades. Heb. kimah = the congregation of the judge See 38. 31, 32. Amos 5. 8, and Ap. 12, p. 17. A constellation in the neck of Taurus. Chambers of the south: i. e. the [hidden] recesses, or the invisible spaces; on the latitude of Job's residence.  

11 Lo.  

12 Behold. Fig. Astereosmos. Ap. 6.  


withdraw = avert.  

helpers = confederates.  

15 not answer = not [dare to] answer.  


condemn me: if I say, 'I am perfect,' it shall also prove me perverse.

He sweepeth by, but is invisible.  

12 Lo. He doth seize; who then can hold Him back? Or, who shall say to Him "What doest Thou?"  

13 Should at, at length, His anger not avert,  

Helpers of pride must stoop beneath His hand.  

14 How then can [address or] answer Him?  

Or choose my words [for argument] with Him?  

15 I could not be induced to make reply,  

Though just: but I would supplicate my Judge.  

16 If I had called, and He had answered me,  

Yet could I not feel sure that He had heard—  

17 He Who o'erwhelms me with [destructive] storm,  

And multiplies my wounds without a cause.  

18 Who hardly suffers me to take my breath,  

But fills me with excess of bitterness.  

19 If I appeal to strength; Lo! He is strong.  

And if to justice; who could summon Him?  

20 Should I attempt to justify myself,  

My mouth would instantly the act condemn:  

And, if I say that I am free from blame,  

Then it would only my perverseness prove.
21. Though 3 are perfect, yet would I not know my soul: I would despise my life.
22. This is one thing, therefore I said it, 'Let destroying the perfect and the wicked.
23. If the scourge slay suddenly, He will laugh at the trial of the innocent.
24. The earth is given into the hand of the wicked: He covereth the faces of the judges thereof; if not, where, and who is he that destroyeth the perfect and the wicked.

25. Now my days are swifter than a rapid stream:
26. They flee away, they see no good.
27. They are passed away as the swift ships:
28. As the rush, as the swift ships of Egypt, as the boats of Joppa.

29. If I wash myself with snow water, and make my hands never so clean;
30. If I wash myself with snow water, and make my hands never so clean;
31. Yet shalt Thou plunge me in the ditch, and make me an abhorrence to my clothes.

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

10. My soul is weary of my life; I will leave my complaint upon myself; I will speak in the bitterness of my soul.
1. I will say unto God, Do not condemn me; shew me wherefore Thou contendest with me.

3. Is it good unto Thee that Thou shouldest oppress, that Thou shouldest despise the work of Thine hands, and shine upon the counsel of the wicked?

21. Though I could say, 'My heart and life are pure,'
22. I should despise [and loathe] myself.
23. If pestilent scavengers slay suddenly, He mocketh at the trouble of the good!
24. The earth is given over to a lawless one; the faces of its judges He doth veil:
25. If not; then who is he that doth all this?

26. They fled apace; as if no good they saw.
27. If I say, 'I will forget my soul:
28. If I say, 'I will forget my soul:
29. Who is he that doth all this?
30. Then would I speak, and boldly plead my cause:
31. But now, alas, it is not so with me.

32. For He is not a man as I am, that I should answer Him, and we should come together in judgment.
33. Neither is there any Daysman betwixt us, that might lay His hand upon us both.
34. Let Him take His rod away from me, and let not tis fear terrify me:
35. Then would I speak, and not fear Him; but it is not so with me.
14. iniquity. Heb. 'ōdāh. Ap. 44. iv. 15. confusion. Heb. kalōn = shame. First occurrence. 17. changes and war = successions, yea hostile successions. Fig. Hendiadys (Ap. 6)—one thing: i.e. a constant succession.

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

D w 14. If I sin, then Thou markest me, and Thou wilt not acquit me from mine iniquity. 15. If I be wicked, woe unto me; and if I be righteous, yet will I not lift up my head. I am full of confusion; therefore see Thou mine order, and wilt not acquit me from mine order; and increasest Thine indignation upon me.

v 16. For it increaseth. Thou huntest me as a fierce lion: and again Thou shewest thyself a wondrous power. 17. Thou renewest Thy witnesses against me; and wouldst not have acquitted me from guilt, if I had sinned, then Thou wouldst it have marked, and wouldst not have acquitted me from guilt. 18. Thou hast clothed me with skin and flesh, and I should have been as though I had not been; I should have been carried from the womb to the grave. 

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

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

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

11. Then answered Zophar the Naamathite, and said, 2. Should not the multitude of words be answered? and should a man full of talk be justified? 3. Should thy lies make men hold their peace? and when thou mockest, shall no man make thee ashamed?

17. Against me wouldst Thou bring new witnesses, Thine indignation toward me would increase, Troop after troop against me they would come.

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

x 19. Wherefore then hast Thou brought me forth out of the womb? Oh that I had given up the ghost, and no eye looked on me! I should have been as though I had not been; I should have been carried from the womb to the grave.
For thou hast said, 'My doctrine is pure, and I am clean in Thine eyes.'

But oh that 8@8@ would speak, and open His 9lips against thee;
And that He would shew thee the secrets of wisdom, that they are 8double to 9that which is. Know therefore that 8@8@ exactly of thee less than thine 9iniquity deserves.

6 Canst thou by searching find out 8@8@? canst thou find out 9@9 THE ALMIGHTY unto perfection?
7 9It is as high as heaven; 8what canst thou do? deeper than 9hell; 8what canst thou know?
8 The measure thereof is longer than the earth, and broader than the sea.
9 If He cut off, and shut up, or gather together, then 8who can hinder Him?
For thy knowest vain men: He seeth 9wickedness also; 8will He not then consider it?

For vain man would be wise, though man be born like a wild ass's colt.

For then shalt thou lift up thy face without spot; yea, thou shalt be stedfast, and shalt not fear:
And thou shalt be as the morning, thou shalt shine forth, thou shalt be as the noon;
And thou shalt be secure, because there is hope; yea, thou shalt dig about thee, and thou shalt take thy rest in safety.

Also thou shalt lie down, and none shall make thee afraid; yea, many shall make suit unto thee.

But the eyes of the 9wicked shall fail, and they shall not escape, and their hope shall be as the giving up of the 9ghost.

And stretched forth thy hands to Him in prayer:

4 Thou mayest say indeed [to one of them],
"Pure is my doctrine: I have shown myself
5 Pure in His eyes." Would but Eloah speak, And ope' His lips with thee, and show thee some
6 wisdom's secrets: how they far surpass All that is seen. Know, then, that 9God exacts Not more than thine iniquity deserves.

7 Eloah's wisdom deep canst thou search out! Or, Shaddai's perfect way canst thou attain?
It is as high as heaven: What canst thou do? Deeper than Sheol's depths: What canst thou know?

9 Its measurement is longer than the earth; [Its breadth is] broader than the ocean wide.
10 If He pass by, and make arrest, or should To judgment call; who then shall Him resist?
11 For well He knows the vanity of men: And marks their sin, though seeming not to heed.
12 But man, vain man, doth understanding lack: Yes, man is born like a wild ass's colt.

[But as for thee]: Hadst thou prepared thy heart,
3 But I have understanding as well as you; I am not inferior to your yea, who knoweth not such things as these?
4 I am as one mocked of his neighbour, who calleth upon "GOD", and He answereth him: the just upright is laughed to scorn.

5 He that is ready to slip with his feet is as a lamp despised in the thought of him that is at ease.
6 The tabernacles of robbers prosper, and they that provoke "GOD" are secure; into whose hand "GOD" bringeth abundantly.
7 But ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall teach thee.
8 Or speak to the earth, and it shall teach thee: and the fishes of the sea shall declare unto thee.
9 Who knoweth not in all these that the hand of "GOD" hath wrought this?
10 In Whose hand I am, for what is spoken by it. Trusty = faithful. Heb. 'adam. See Ap. 69. III. Rendered by "trust" three times in Job (4.18; 15.13, 31).
11 Doth not the ear try words? and the mouth taste his meat?
12 With "Him" is wisdom and strength; and in length of days understanding.

13 With "Him" is wisdom and strength, He hath counsel and understanding.
14 Behold, He breaketh down, and it cannot be built again: He shutteth up a man, and there can be no opening.
15 Behold, He withholdeth the waters, and they dry up: also He sendeth them out, and they overturn the earth.
16 With "Him" is strength and wisdom: the deceived and the deceiver are His.
17 He leadeth counsellors away spoiled, and maketh the judges fools.
18 He looseth the bond of kings, and girdeth their loins with a girdle.
19 He leadeth princes away spoiled, and overthroweth the mighty.
20 He removeth away the speech of the trusty, and taketh away the understanding of the aged.
21 He poureth contempt upon princes, and weakeneth the strength of the mighty.
22 He discovereth deep things out of darkness, and bringeth out to light the shadow of death.
23 He increaseth the nations, and destroyeth them: He enlargeth the nations, and straiteneth them again.
24 He taketh away the heart of the chief of the people of the earth, and causeth them to wander in a wilderness where there is no way.
25 They grope in darkness, as in densest night: He maketh them to stagger like a drunken man.

26 Lo! He casts down, and no one can raise up.
27 He shutteth up, and no man openeth.
28 He withholdeth the waters, and they dry up: also He sendeth them out, and they overturn the earth.
29 To "Him" [belong] both strength and wisdom's might.
30 To Him [are known] deceivers and deceived;
31 His Who leadeth counsellors, from whom He sends them forth; they devastate the earth.
32 To "Him" [belong] both strength and wisdom's might.
33 He that calleth upon "GOD" is secure; into whose hand "GOD" bringeth abundantly.
34 But 'tis prepared for them of tottering feet.
35 'tis of confed'rate bonds of kings, And girds their loins with cords [as prisoners led];
36 He leadeth priests [of their pretensions] stripped, And overthrows the long-established [thrones].
37 He leadeth priests [of their pretensions] stripped, And overthrows the long-established [thrones].
38 The trusted [speaker] He deprives of speech; And takes away discernment from the old.
39 He that calleth upon "GOD" is secure; into whose hand "GOD" bringeth abundantly.
40 But 'tis prepared for them of tottering feet.
41 Of such things as these? The birds of heaven shall learning to thee bring.
42 The birds of heaven shall learning to thee bring.
43 That 'tis Jehovah's hand that doeth this? Security is theirs who GOD provoke:
44 He breaketh down, and it cannot be built again: He shutteth up a man, and there can be no opening.
45 He withholdeth the waters, and they dry up: also He sendeth them out, and they overturn the earth.
46 With "Him" is strength and wisdom: the deceived and the deceiver are His.
47 He leadeth counsellors away spoiled, and maketh the judges fools.
48 He looseth the bond of kings, and girdeth their loins with a girdle.
49 He leadeth princes away spoiled, and overthroweth the mighty.
of Lo, mine eye hath seen all this, mine ear hath heard and understood it.

2. What ye know, the same do I know also: I am not inferior unto you.

3. Surely would speak to THE ALMIGHTY, and I desire to reason with GOD.

4. But ye are fakers of lies, ye are all physicians of no value.

5. O that ye would altogether hold your peace! and it should be your wisdom.

6. Hear now my reasoning, and hearken to the pleadings of my lips.

7. Will ye speak wickedly for GOD? and talk deceitfully for Him?

8. Will ye accept His person? will ye contend for GOD?

9. Is it good that He should search you out for GOD? and His dread fall upon you?

10. If you in partiality, if you do secretly take my flesh in my teeth, and put my mocketh another.

11. Shall not His excellency make you 'fools? and will not dread of Him upon you fall?

12. Is it for GOD ye utter what is wrong? And will not dread of Him before Him stand?

13. Then call Thou, and I will answer Thee; for an hypocrite shall not come before Him.

14. By diligent speech, and my declaration with my ears.

15. Behold, I have ordered my cause; I know that I shall be justified.

16. Who is that will plead with me? for now, if I hold my tongue, I shall give up the ghost.

20. Only do not two things unto me: then will I not hide myself from Thee.
13. 26. 26 For Thou writest bitter things against me, and makest me to possess the iniquities of my youth.

27 Thou puttest my feet also in the stocks, and lookest narrowly unto all my paths; Thou settest a print upon the heels of my feet.

28 And as a rotten thing, consumeth, as a garment that is moth eaten.

14 Man that is born of a woman is of few days, and full of trouble.

2 He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not.

3 And dost Thou open Thine eyes upon such an one, and bringest me into judgment with Thee?

4 Who can bring a clean thing out of an unclean? not one.

5 Seeing his days are determined, the number of his months are with Thee, Thou hast appointed his bounds that he cannot pass;

6 Turn from him, that he may rest, till he shall accomplish, as an hireling, his day.

7 For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease.

8 Though the root thereof wax old in the earth, and the stock thereof die in the ground; yet through the scent of water it will bud, and bring forth boughs like a plant.

9 But man dieth, and wasteth away; yea, he giveth up the ghost, and is no more, they shall not awake, the days of his appointed time will I wait, until Thy wrath be past, that Thou wouldest Thine hands.

10 But man dieth, and wasteth away; yea, he giveth up the ghost, and is no more, they shall not awake, the days of his appointed time will I wait, until Thy wrath be past, that Thou wouldest Thine hands.

11 As waters fail, and vanish from the sea, and the flood decayeth and drieth up:

12 So man lieth down, and riseth not: till my days of service are remembered, and I desire a longing.

13 Man and (2) his brevity of life, and (3) his fulness of sorrow.

14 Oh that a clean thing could come forth from out of an unclean? not one.

15 Though in the dust of earth its stump should die; but now—Thou numberest my ev'ry step: to each new growth. But there is no hope of man's living again like a tree. If he is to "live again" he must be raised from the dead.

16 As waters fail, and vanish from the sea, and the flood decayeth and drieth up:

17 Then shalt Thou call, and I will answer Thee; Though wilt have a desire to the work of Thine hands.

18 For now Thou numberest my steps: dost Thou not watch over my "sin?"
15 Then answered Eliphaz the Temanite, and said,
2 Should a wise man utter vain knowledge, and fill his belly with the east wind?
3 Should he reason with unprofitable talk, or with speeches wherewith he can do no good?

4 Yeah, thou castest off fear, and restrainedst prayer before God.
5 For thy mouth uttereth thine iniquity, and thou choosest the tongue of the cuntry.

6 Thine own mouth condemneth thee, and not thy speeches. Yea, thine own lips testify against thee.

7 Art thou the first man that was born? or wast thou made before the hills?
8 Hast thou heard the secret of God, and dost thou restrain wisdom to thyself?
9 What knowest thou, that thou knowest not what understandest thou, which is not in us?
10 With us are both the gray-headed and very aged men, much elder than thy father.

11 Are the consolations of God small with thee? is there any secret thing with thee?
12 Why doth thine heart carry thee away? and what doth thine eyes wink at?
<table>
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<tr>
<th>Original Text</th>
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<tbody>
<tr>
<td>15. 14.</td>
<td>15. 34.</td>
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<tr>
<td>15. 16. Behold, He putteth no trust in His saints; yea, the heavens are not clean in His sight.</td>
<td>16. How much more abominable and filthy is a man, who drinketh iniquity like water?</td>
</tr>
<tr>
<td>15. 17. Give heed to me; and that which I have seen I will declare;</td>
<td>17. I will shew thee, hear me; and that which I have seen I will declare;</td>
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<td>15. 18. Which wise men plainly have made known to us, and have not hid it:</td>
<td>18. Which wise men have told from their tradition.</td>
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<td>15. 19. Lo! in His holy ones He puts no faith;</td>
<td>19. The very heav Thiên is not pure.)</td>
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<td>15. 20. The wicked travailleth with pain all his days, and the number of years is hidden to the oppressor.</td>
<td>20. He wandereth abroad for bread, saying, 'Where is it?' he knoweth that the day of darkness is ready at his hand.</td>
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<td>15. 21. A dreadful sound is in his ears: in prosperity the destroyer shall come upon him.</td>
<td>21. Trouble and anguish shall make him afraid; they shall prevail against him, as a king ready to the battle.</td>
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</table>
| 15. 22. He believeth not that he shall return out of darkness, and he is waited for of the sword. | 22. For he stretcheth out his hand against GOD, and strengtheneth himself against THE ALMIGHTY.

**THE ALMIGHTY.** Heb. 'El Shaddai. Ap. 4. VII.**

| 15. 23. He runneth upon Him, even on his neck, upon the thick bosses of his buckler; | 23. Where is bread? Where is meat? He drinks, like water [his] iniquity. |
| 15. 24. He shall not be rich, neither shall his sub- | 24. Therefore he dwelleth in a ruined place; In houses where none other deigns to live; In places destined to be ruined heaps. |
| 15. 25. He shall not depart out of darkness; the ground shall his shadow stretch along upon the earth. | 25. Because he stretched out his hand against GOD And haughtily El Shaddai did defy, In God's hot anger he will pass away. |
| 15. 26. He shall shake off his unripe grape as the vine, and shall cast off his flower like a wild olive. | 26. They overpow'r him like a warrior's charge. |
| 15. 27. And he dwelleth in desolate cities, and in houses which no man inhabiteth, which are ready to become heaps. | 27. If it were not for His anger against him, with the bosses of his shield; Because his face he clothed with his own fat, And gathered rolls of fat upon his loins. |
| 15. 28. And gathered rolls of fat upon his loins. | 28. Therefore he dwelleth in a ruined place; In houses where none other deigns to live; In places destined to be ruined heaps. |
| 15. 29. Let not him that is deceived trust in vanity; For vanity shall be his recompence. | 29. He shall shake off his unripe grape as the vine, and shall cast off his flower like a wild olive. |
| 15. 30. He shall not depart out of darkness; the ground shall his shadow stretch along upon the earth. | 30. He shall not depart out of darkness; the flame shall wither up; And his tender branch the flame shall wither up; And gathered rolls of fat upon his loins. |
| 15. 31. Let not him that is deceived trust in vanity; For vanity shall be his recompence. | 31. Let not him that is deceived trust in vanity; For vanity shall be his recompence. |
| 15. 32. He shall not depart out of darkness; the ground shall his shadow stretch along upon the earth. | 32. It shall be accomplished before his time, and his branch shall not be green. |
| 15. 33. As shaketh off the vine its unripe fruit, so that his palm will not always be green. | 33. As shaketh off the vine its unripe fruit, or as the olive casts away its flower, So will the household of the vile be naught; And fire consume the tents of the corrupt tabernacles of bribery. |
| 15. 34. For the congregation of hypocrites shall be desolate, and fire shall consume the tabernacles of bribery. | 34. For the congregation of hypocrites shall be desolate, and fire shall consume the tabernacles of bribery. |
15. 35. **JOB.**

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

16 Then Job answered and said, 2 "I have heard many such things: miserable comforters are ye all. 3 Shall vain words have an end? or what emboldeneth thee that thou answerest? 4 And also could speak as ye do: if your soul were in my soul's stead, I could heap up words against you, and shame mine head at you. 5 But I would strengthen you with my mouth, and the moving of my lips should asswage your grief. 6 Though I speak, my grief is not asswaged: and though I forbear, what am I eased?

7 But now He hath made me weary: Thou hast made me desolate: all my company hast made desolate all my company. 8 They have gaped upon me with their mouth, they have smitten me upon the cheek reproachfully; they have gathered themselves together against me. 9 His archers compass me round about, He smiteth me in the dust. 10 They have gaped upon me with their mouth; they have smitten me upon the cheek reproachfully; they have gathered themselves together against me.

11 God hath delivered me to the ungodly, and turned me over into the hands of the wicked. 12 I was at ease, but He hath broken me asunder: He hath also taken His mark. 13 His archers compass me round about, He cleaveth my reins asunder, and doth not spare; He poureth out my gall upon the ground. 14 He breaketh me with breach upon breach, and turned me over into the hands of the wicked. 15 He hath gravely cast me down with my belly prepared for the dunghill.
16. 20.  

20 My "friends scorn me: but mine eye poureth out fears unto "God.  
21 O that one might plead for a "man with God, as a "man pleadeth for his neighbour!  
22 When a few years are come, then I shall go the way whence I shall not return.  
17 My breath is corrupt, my days are extinct, the graves are ready for me.  
2 Are there not mockers with me? and doth not mine eye continue in their provocation?  
3 Lay down now, put me in a surety with Thee: who is he that will strike hands with me?  
4 For Thou hast hid their heart from understanding: therefore shalt Thou not exalt thyself.  
5 "He that speaketh flattery to his friends, even the eyes of his "children shall fall."  
6 He hath made me also a byword of the people; and aforesight I was as a tabret.  
7 Mine eye also is dim by reason of sorrow, and all my members are as a shadow.  
8 Upright men shall be astonied at this, and the innocent shall stir up himself against the hypocrite.  
9 The righteous also shall hold on his way, and he that hath clean hands shall be stronger and stronger.  
10 But as for you all, do ye return, and come now: for I cannot find one wise man among you.  
11 My days are past, my purposes are broken off, even the thoughts of my heart.  
12 They change the night into day: the light is short because of "darkness.  
13 If I wait, the grave is mine house: I have made my bed in the darkness.  
14 I have said to corruption, 'Thou art my father: to the worm, 'Thou art my mother, and my sister.'  
15 And where is now my hope? as for my hope, who shall see it?  
16 They shall go down to the bars of the "pit, when our rest together is in the dust."  

18 Then "answered Bildad the Shuhite, and said,  
2 "How long will ye make an end of words? mark, and afterwards we will speak.  

18. 2.  

20 friends=neighbours.  
21 man=strong man.  
22 the way, &c. Fig. Euphemism (Ap. 6), for death.  
17. 1 breath=spirit.  

The Companion Bible  
http://worldeventsandthebible.com  
E. W. Bullinger
Wherefore are we accounted as beasts, and reputed vile in thine sight?
4 Lo! in his anger 'tis himself he rends;
For thee, shall Earth be rended desolate;
Or shall the rock be moved out of its place?
5 Yes! True! the sinner's light shall be put out;
And from his fire shall no bright flame ascend.
6 Daylight shall darkness in his tent become;
The lamp which hangs above him shall go out.
7 His once firm step shall [halt, and] weakened be,
And his own counsel cast his headlong down.
8 By his own feet he's urged into a net,
For in his chosen way there lies a snare.
9 The [hidden] snare shall seize him by the heel;
The noose shall [catch him and shall] hold him fast.
10 The snare lies hidden for him in the ground;
The trap in ambush waits beside his path.
11 Terrors shall startle him on every side;
[At every step] they make his feet to start.

Surely such are the dwellings of the wicked, and this is the place of him that knoweth not God.
JOB'S REPLY TO BILDAD'S SECOND ADDRESS.

19. 1-29 (K5, p. 669).

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

2. Job answered and said,

3. "How long will ye vex my soul,

4. And break me in pieces with words?

5. These ten times have ye reproached me:

6. Ye are not ashamed that ye make yourselves strange to me.

7. And be it indeed that I have erred, mine error remaineth with myself.

8. If indeed ye will magnify yourselves against me, and plead against me my reproach.

9. Behold, I cry out ['Wrong!'] but am not heard:

10. My sense of sin abideth with myself.

11. From me my glory He hath stripped off,

12. My bone cleaveth to my skin and to my flesh, and I am escaped with my life.

13. And on my way He maketh darkness rest,

14. On all sides I am crush'd, where'er I go:

15. Against me He hath made His anger burn,

16. My path He hedgeth up; I cannot pass;

17. My cause; and He maketh His net to close me round.

18. My brethren hath He put far off from me,

19. My near-of-kin have ceased [and failed] me,

20. The dwellers in my house, the very maids,

21. My servant, and he gave me no answer;

22. Intreated him with my mouth.

23. So would my fondling to my sons appear.

24. And those I loved turn right away from me.

25. Yea—e'en the very boys despise me now;

26. I am become an alien in their eyes.

27. I called my servant,—but he answered not,

28. And mine acquaintance from me are estranged.

29. My friends; for [the hand of] *Eloah* hath touched me.

30. Have pity, &c. See rendering below.


32. 20 My bone cleaveth to my skin and to my flesh,

33. And I am escaped with the skin of my teeth.

34. 21 Have pity upon me, have pity upon me,

35. O gr my friends; for [the hand of] *Eloah* hath touched me.

36. 22 Why do ye persecute me as *GOD*, and are not satisfied with my flesh?
19. 23. 

23 Oh that my words were now written! 
Oh that they were printed in a book! 
24 That they were graven with an iron pen 
And lead in the rock forever!
25 For 3 "know that my Redeemer liveth, 
And that He shall stand at the latter day upon the earth:
26 And though after my skin worms destroy this body, 
yet in my flesh shall I see (of Cause), Ap. 6, to include all the effects of knowing.

26 My bones are full of sin: yea, he shall be full of sin.
27 Whom I, even I, shall see upon my side.
28 Mine eyes shall see him—stranger, now, no more:
[For this] my inmost soul with longing waits.

Be ye afraid of the sword: for wrath bringeth the punishments of the sword, that ye may know there is a judgment.

28 But ye should say, Why persecute we him, seeing the root of the matter is found in him?
29 Punishments=sins; "sins" put by Fig. Metonymy (of Cause), Ap. 6, for the punishments called for by them.

29 There is a judgment that judgment will be executed.

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

6 Though his excellency mount up to the heavens, and his head reach unto the clouds;
7 Yet he shall perish for ever like his own dung: 
They which have seen him shall say, Where is he?
8 He shall fly away as a dream, and shall not be found: 
yea, he shall be chased away as a vision of the night.
9 The eye also which saw him shall see him no more; 
Neither shall his place any more behold him.
10 His children shall seek to please the poor, 
And his hands shall restore their goods.

20. 1-29 (J6, p. 669). ZOPHAR'S SECOND ADDRESS. (Introversion.)

J6 R | 1-2. His theme stated.
R | 29. The theme restated.

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

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

23 Correction meant for my reproof, I hear, 
But zeal, with knowledge, gives me a reply.
4 Know'st thou [not] this?—a truth of olden time, 
Since Adam first was placed upon the earth:
5 That brief the triumph of the wicked is, 
And momentary is the sinner's joy?
6 His joy may mount up to the [very] skies, 
His head reach up unto the [highest] clouds:
7 Like his own stubble he is swept away; 
And they who see shall say, "Where has he gone?
8 He fleeth as a dream, and is not found:
His eye which saw him sees him not again; 

The eye which saw him sees him not again;
13 His bones are filled with sins in secret done, 
And with him in the dust they shall lie down.
12 Though wickedness, while in his mouth, be sweet, 
Though underneath his tongue he keep it hid,
20. 13. **JOB.**

13 Though he spare it, and forsake it not; but keep it still within his mouth:  
14 Yet his meat in his bowels is turned, it is the gall of asps within him.  
15 He swallowed wealth down riches, and he shall vomit them up again:  
16 He shall suffer the poison of asps: the viper's tongue shall slay him.  
17 He shall not see the rivers, the floods, the brooks of honey and butter.  
18 That which he laboured for shall be restored, and shall not swallow it down: according to his substance shall the restitution be, and he shall not rejoice therein.  
19 Because he hath oppressed and hath forsaken the poor; because he hath violently taken away an house which he builded not;  
20 Surely he shall not feel quietness in his belly, he shall not save of that which he desired.  
21 There shall none of his meat be left; therefore shall no man look for his goods.  
22 In the fulness of his sufficiency he shall be in straits: a fire shall come upon him.  
23 When it is at its height, his straits begin; and so let this your consolation be.

21. 1-34 (K\(^2\), p. 673). **JOB’S REPLY TO ZOPHAR’S SECOND ADDRESS. (Repeated Alternation.)**

K\(^4\) T\(^1\) | 1-6. Appeal to his friends.
---|---
U1 | 7-26. Contrasted cases. The wicked (vv. 7-21), The good (vv. 22-33).
T\(^2\) | 27-29. Appeal to his friends.
T\(^3\) | 34. Appeal to his friends.

1 answered = replied. See note on 4. 1.
2 Hear diligently. See note on 13. 19.
3 mock on = mock (theon), as if pointing to him.
5 why ..? Fig. Erotesis. Ap. 6.
6 my spirit = myself. Heb. Ṥāmakh (Ap. 9). Put by Fig. Synecdoche (of the Part), Ap. 6, for the whole person, for emphasis.

from "God, and the heritage appointed unto him by ʾGOD."

21 But Job answered and said, 2 "O 3 Hear diligently my speech, and let this be your consolations. 3 Suffer me that I may speak; and after that I have spoken, 4 mock on.
4 As for me, is my complaint to ʾman? and if it were so, 5 why should not my spirit be troubled?"
5 Mark me, and be astonished, and lay your hand upon your mouth.
6 Even when I remember I am afraid, and trembling take hold on my flesh.

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

17 How oft is the candle of the wicked put out! and how oft cometh their destruction upon them! God distributeth sorrows in His anger.
18 They are as stubble before the wind, and as chaff that the storm carrieth away.
19 Layeth up his iniquity for his children: He rewardeth him, and he shall know it.
20 His eyes shall see his destruction, and he shall drink of the wrath of the Almighty.
21 For what pleasure hath he in his house after him, when the number of his months is cut off in the midst?

22 Shall any teach God knowledge? seeing his soul bottles.

23 One dieth in his full strength, being wholly at ease and quiet.
24 His breasts are full of milk, and his bones are moistened with marrow.
25 And another dieth in the bitterness of his soul, and never eateth with pleasure.
26 They shall lie down alike in the dust, and the worms shall cover them.

5 Turn now, and look on me, and stand amazed, And lay ye now your hand upon your mouth.
6 For, when I think of it, I am dismayed, And trembling take hold upon my flesh.
7 Why [suffers God] ungodly men to live, And to grow old; yea, to wax strong in power?
8 With them their seed is established; yea, with them Their offspring [live and grow] before their eyes.
9 Their houses are in peace; they know no fear; No scourge descends upon them from God's hand.
10 Their bull gendereth, and doth not fail; Their cow doth calveth, and casteth not her calf.
11 Their little children skip about like lambs; Their elder children mingle in the dance.
12 With timbrel and with harp they lift their voice; And merry make with cheerful sound of pipe.
13 They in prosperity complete their days, And in a moment to the grave go down.
14 Yet, unto God they say: Depart from us; No knowledge of Thy ways do we desire.
15 [Pray] Who is Shaddai that we should serve Him? And what profit if to Him we pray?"
22 Then Eliphaz the Temanite answered and said, 
2 "Can a man be profitable unto God, as he that is wise may be profitable unto himself? 
3 Is it any pleasure to God, that thou art righteous? or is it gain to Him, that thou makest thy ways perfect? 
4 Will He reprove thee of fear of thee? or will He enter with thee into judgment? 
5 Is not thy wickedness great? and thine iniquities infinite? 
6 For thou hast taken a pledge from thy brother for nought, and stripped the naked of their clothing. 
7 Thou hast not given water to the weary to drink, and thou hast withholden bread from the hungry. 
8 But as for the mighty man, he had the earth; and the honourable man dwelt in it.

27 Behold, [my friends], I know your thoughts, which ye Against me do so wisely may be profitable unto himself. 
28 Ye say, "Where is the dwelling of the Prince? 
And where the tent wherein the wicked dwell?" 
29 Have ye not asked of travellers? Do not Ignore what they have noted down. [They say]— 
30 "The wicked, in the day of wrath, is spared; Yea, in the day of wrath he doth escape."
31 Who, to his face, will dare denounce his way? Who shall requite him that which he hath done? 
32 He too will be escorted to the tomb; And o'er his monument one keept watch. 
33 The valley's clods do gently cover him: Behind, [the mourners] come in lengthened train; Before, they all in countless numbers walk.

22 1-30 (J7, p. 699). ELIPHAZ. THIRD ADDRESS. (Alternations.) 

22. 1-30. Argument. (General.) Concerning God. 
W X | Y | Z
1 Eliphaz. See note on 2. 11. 
3 Is it . . . ? Fig. Erotêsis. Ap. 6. 
4 Will He . . . ? Fig. Erotêsis. Ap. 6. 
6 stripped the naked. Fig. Oxymoron. Ap. 6. 
7 naked = the poorly clad, or threadbare. 

9 Thou hast sent widows away empty, and the arms of the fatherless have been broken. 
10 Therefore snares are round about thee, and sudden fear troubleth thee; 
11 Or darkness, that thou canst not see; and abundance of waters cover thee.

27 Behold. Fig. Asterismos. Ap. 6. 
prince = noble. 
29 Have ye not . . . ? Fig. Erotêsis. Ap. 6. 
30 That. Supply Ellipsis (Ap. 6) before "That" = "They say that". See translation below. 
34 falsehood = perverseness. Heb. 'malî. Ap. 44. xi.

22. 1-30. Argument. (General.) Concerning God. 
W X | Y | Z
1 Eliphaz. See note on 2. 11. 
3 Is it . . . ? Fig. Erotêsis. Ap. 6. 
4 Will He . . . ? Fig. Erotêsis. Ap. 6. 
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7 naked = the poorly clad, or threadbare. 

9 Thou hast sent widows away empty, and the arms of the fatherless have been broken. 
10 Therefore snares are round about thee, and sudden fear troubleth thee; 
11 Or darkness, that thou canst not see; and abundance of waters cover thee.
22. 12.  

JOB. 23. 2.

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

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

15 Hast thou marked the old way which wicked men have trodden? Which were cut down out of time, whose foundation was overflown with a flood:

16 Which said unto GOD, Depart from us, and what can THE ALMIGHTY do for them? Yet filled their houses with good things: but the counsel of the wicked is far from me.

19 The righteous see it, and are glad: and the innocent laugh them to scorn.


21 Acquaint now thyself with Him, and be at peace; then shalt thou pray to Him, and He will hear, and unto Him thou wilt perform thy vows.

22 Receive, I pray thee, the law from His mouth, and lay up His words within thy heart.

23 If thou return to THE ALMIGHTY, thou shalt be built up, thou shalt put away iniquity far from thy tabernacles.

24 Then shalt thou lay up gold as dust, and the gold of Ophir as the pebble-stones.

25 For then shalt thou have thy delight in THE ALMIGHTY, and shalt lift up thy face unto Him.

27 Thou shalt make thy prayer unto Him, and He shall hear thee, and thou shalt pay thy vows.

28 Thou shalt also decree a thing, and it shall be established unto thee: and the light shall shine upon thy ways.

So too shalt THou, through innocence of hands,

23 Then Job answered and said, 

24 Even to day is my complaint bitter: my stroke is heavier than my groaning.

22 Receive, I pray, instruction from His mouth, and lay up [all] His words within thy heart.

23 To Shaddai come thou back: submit thyself: [And], from thy tent put far away thy sin: Then shalt thou lay up treasure as the dust, and [gold] of Ophir as the pebble-stones.

25 For then in Shaddai thou shalt take delight, and to Eloah thou wilt lift thy face.

26 Then shalt thou pray to Him, and He will hear, and unto Him thou wilt perform thy vows.

27 The thing thou purposet shall come to pass: And over all thy ways the light shall shine.

28 So too shalt thou, through innocence of hands.

JOBS REPLY TO ELIPHAZ'S THIRD ADDRESS.

23. 1—24. 25 (K' A j, p. 695).
23. 3. JOB

1656 3 "Oh that I knew where I might find Him! that I might come even to His seat! I would order my cause before Him, and fill my mouth with arguments.

5 I would know the words which He would answer me, and understand what He would say unto me.

7 Will He plead against me with His great power? No; but My judge.

9 Behold, I go forward, but He is not there; and backward, but I cannot perceive Him:

On the left hand, where He doth work, but I cannot behold Him: He hideth Himself on the right hand, that I cannot see Him:

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

11 My foot hath held His steps, His way have I kept, and not declined.

12 Neither have I gone back from the commandment of His lips; I have esteemed the words of His mouth more than 'my necessary food.'

13 But and who can turn Him? and what His soul desireth, even that He doeth.

14 For He performeth the thing that is appointed for me: and many such things are with Him.

15 Therefore am I troubled at His presence: when I consider, I am afraid of Him.

16 For 'GOD maketh my heart 'soft, and 'THE ALMIGHTY troubleth me: -

17 'Because I was not cut off before the darkness, neither hath He covered the darkness from my face.

24 Why, seeing 'times are not hidden from 'THE ALMIGHTY, do they that know Him not 'see' His 'days?'

2 Some remove the 'landmarks; they violently take away flocks, and feed thereof:

3 They drive away the ass of the fatherless, they 'take the widow's ox for a pledge.

12 From His commands I have not turned back; His words I prized more than my daily food.

13 But He is [God] alone: Who turneth Him?

14 What He desireth, even that He performeth:

15 What is decreed for me He will perform:

And many such [decrees] He hath in store.

16 [Shut] from His presence out, I am in fear; I think of Him and I am sore afraid.

17 For GOD [it is] Who maketh faint my heart: Yea, Shaddai is the One Who troubleth me.

18 Not from the darkness am I thus dismayed; Nor yet because thick darkness veils my face.

24 Since, then, events from Shaddai are not hid,

2 [The lawless men, their neighbours'] landmarks move; They seize on flocks, and feed them [as their own].

3 [Some] from the fatherless drive off their ass, And take the widow's ox from her in pledge;
1656

4. They turn the needy out of the way: the poor of the earth hide themselves together.

5. Behold, as wild asses in the desert, go they forth to their work; rising betimes for a prey: the wilderness yieldeth food for them and for their children.

6. They reap every one his corn in the field: and they gather the vintage of the wicked.

7. They cause the naked to lodge without clothing, that they have no covering in the cold.

8. They are wet with the showers of the mountains, and embrace the rock for want of a shelter.

9. They pluck the fatherless from the breast, and take a pledge of the poor.

10. They cause him to go naked without clothing, and they take away the sheaf from the hungry;

11. Which make oil within their walls, and tread their winepresses, and suffer thirst.

12. Men groan out of the city, and the soul of the wounded crieth out: yet the Lord layeth not folly to them.

13. Woe are of those that rebel against the light:

14. The murderer rising with the light killeth the poor and needy, and in the night is as a thief.

15. The eye also of the adulterer waiteth for the twilight, saying, 'No eye shall see me': and their consciences disguiseth his face.

16. In the dark they dig through houses, which they had marked for themselves in the daytime: they know not the light.

17. For the morning is to them even as the shadow of death: if one know them, they are in the terrors of the shadow of death.

18. swift as the waters: their portion is cursed in the earth: he beholdeth not the way of the vineyards.

19. Drought and heat consume the snow waters: so doth the grave those which have sinned.

20. The womb shall forget him; the worm shall feed on him and find him sweet:

21. He evil entreateth the barren bearing not: and doeth not good to the widow.

22. He draweth also the mighty with his power: he riseth up, and no man is sure of life.

23. Though it be given him to be in safety, whereon he resteth; yet His eyes are upon their ways.
24. 24. JOB.

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

25 Then answered Bildad the Shuhite, and said,

2 "Dominion and fear are with Him, He maketh peace in His high places.
3 Who is there among His angels? and upon whom doth not His light arise?

4 How then can man be justified with God? or how can he be clean that is born of a woman?
5 He bringeth joy to the poor, and giveth food when he lacketh.
6 He killeth the mighty to vindicate the cause of the poor, and rebukeeth the cause of the needy.
7 He killeth the wise of the city, andareth them in their, sight.
8 He bringeth a Crooked way to them that were sure, and maketh their paths crooked.
9 1?2 He describeth things to come.
10 He maketh His story to His servants, and His speech to His servants.

K^ D

26 But Job answered and said,

2 "How hast thou helped him that is without power? or how savest thou that arm that hath no strength?
3 How hast thou counselled him who is without wisdom? and how hast thou plentifully declared the thing as it is?
4 To whom hast thou uttered words? and whose spirit came from thee?
5 Dead things are formed from under the waters, and the inhabitants thereof.
6 Hell is naked before Him, and destruction hath no covering.
7 He stretcheth out the north over the empty place, and hangeth the earth upon nothing.
8 He bindeth up the waters in His thick clouds; and the cloud is not rent under them.
9 He holdeth back the face of His throne, and spreadeth His cloud upon it.
10 He hath compassed the waters with bounds, until the day and night come to an end.
11 The pillars of heaven tremble and are astonished at His reproof.
12 He divideth the sea with His power, and by His understanding He smiteth through the proud.

25. 1-8 (J^, p. 669). BILDAD'S THIRD ADDRESS. (Division.)

J^ C^1 (p. 697)

25 Then answered Bildad the Shuhite, and said,

2 "Dominion and fear are with Him, He maketh peace in His high places.
3 Who is there among His angels? and upon whom doth not His light arise?

C^1 4 How then can man be justified with God? or how can he be clean that is born of a woman?
5 He bringeth joy to the poor, and giveth food when he lacketh.
6 He killeth the mighty to vindicate the cause of the poor, and rebukeeth the cause of the needy.
7 He killeth the wise of the city, andareth them in their, sight.
8 He killeth the mighty to vindicate the cause of the poor, and rebukeeth the cause of the needy.
9 He describeth things to come.
10 He maketh His story to His servants, and His speech to His servants.

K^ D

26. 1-27. 10 (K^, p. 669). JOB'S REPLY TO BILDAD'S THIRD ADDRESS. (Alternation.)

K^ D

26 But Job answered and said,

2 "How hast thou helped him that is without power? or how savest thou that arm that hath no strength?
3 How hast thou counselled him who is without wisdom? and how hast thou plentifully declared the thing as it is?
4 To whom hast thou uttered words? and whose spirit came from thee?
5 Dead things are formed from under the waters, and the inhabitants thereof.
6 Hell is naked before Him, and destruction hath no covering.
7 He stretcheth out the north over the empty place, and hangeth the earth upon nothing.
8 He bindeth up the waters in His thick clouds; and the cloud is not rent under them.
9 He holdeth back the face of His throne, and spreadeth His cloud upon it.
10 He hath compassed the waters with bounds, until the day and night come to an end.
11 The pillars of heaven tremble and are astonished at His reproof.
12 He divideth the sea with His power, and by His understanding He smiteth through the proud.

26. 1-27. 10 (K^, p. 669). JOB'S REPLY TO BILDAD'S THIRD ADDRESS. (Alternation.)

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26. 1-27. 10 (K^, p. 669). JOB'S REPLY TO BILDAD'S THIRD ADDRESS. (Alternation.)
13 By His spirit He hath garnished the heavens; His hand hath formed the crooked serpent.
14 Lo, these are parts of His ways: "but how little a portion is heard of Him? but the thunder of His power who can understand?"

27 Moreover Job continued his parable, and said,
2 "As God liveth, Who hath taken away my judgment; and I, the Almighty, Who hath vexed my soul;
3 All the while my breath is in me, and the spirit of God in my nostrils;
4 My lips shall not speak wickedness, nor my tongue utter deceit.
5 God forbid that I should justify you: till I die I will not remove mine integrity from me.
6 My righteousness I hold fast, and will not let it go: my heart shall not reproach me all my days,
7 Wherefore my heart shall not reproach me, and my tongue shall never utter what is false.
8 What hope is left the godless man, what gain, if sons do multiply for the sword?
9 Will God hear his cry when trouble cometh upon him?
10 Will He delight himself in God, and the heritage of oppressors, when God demandeth his soul?

11 I will teach you by the hand of God: that which is with the Almighty will I not conceal.
12 Behold, all ye yourselves have seen it; why then are ye thus altogether vain?
13 This is the portion of a wicked man with God, and the heritage of oppressors, which they shall receive of the Almighty.
14 If his children be multiplied, it is for the sword: and his offspring shall not be satisfied with bread.
15 Those that remain of him shall be buried in death: and his widows shall not weep.

14 crooked = doth stay. See note on v. 5.
15 serpent = nāḥash, the shining one. Hence a serpent; hence, the constellation so called.
16 but how little a portion = tis but a whisper.
17 2 GOD. Heb. El. Ap. 4. IV.
22 Ap. 6. V.
24 God forbid = Far be it from me. Fig. Déisis. Ap. 6.
25 die = expire.
26 8 what =...? Fig. Erotêsis. Ap. 6.
27 taketh away his soul. By a different division of the letters it means "when he lifteth up his soul to God," or "when God demandeth his soul." His soul = himself; or, his life. Heb. nepēsh. Ap. 13.
28 9 Will =...? Fig. Erotêsis. Ap. 6.
29 always = continually.

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

11 I will teach you. This is Zophar's third and last address, (1) It is required by the Structure on p. 669 to complete the symmetry of the book. (2) The sentiments of 27. 11—28. 28 demand it, for they are the very opposite of Job's and the same as Zophar's in 27. 11—28. 28. (3) Zophar thus takes up the words with which he had concluded his second address (20. 29). It marks off and thereby closes this section of the book and forms the conclusion of the book (Ap. 6).

13 This is the portion, &c. Zophar assigns a third address to Zophar as a Behold. Fig. Asterismos, thus takes up the words with which he had concluded his second address (20. 29).

14 children = sons. 15 buried in death = buried through pestilence. His widows. The widow of each one of them.
28. Surely there is a vein for the silver,
and a place for gold where they fine it.

2 Iron is taken out of the earth, and brass is molten out of the stone.
3 The crocodile setteth an end to darkness, and searcheth out all perfection: the stones of darkness, and the shadow of death.
4 The flood breaketh out from the inhabitant; even the waters forgotten of the foot: they are dried up, they are gone away from men.
5 As for the earth, out of it cometh bread: and under it is turned up as it were fire.
6 The stones of it are the place of sapphires; and it hath dust of gold.

9 He putteth forth his hand upon the rock; he overturneth the mountains by the roots.

16 Though silver, like the dust, he heareth up,
And garments, made in number like the sand,
17 Though he prepare, the just will put them on;
His silver will the innocent divide.

18 Though he heap up silver as the dust, and prepare raiment as the clay:
19 He may prepare it, but the just shall put it on, and the innocent shall divide the silver.
20 He buildeth his house as a moth, and as a booth that the keeper maketh.
21 The rich man shall lie down, but he shall not be gathered: he openeth his eyes, and he is not.
22 Terrors take hold on him as waters, a tempest stealeth him away in the night.
23 He goeth forth from his place, as a storm hurleth him out of his house.
24 As for his house, men gather it; he saith of it, It is not.

27. 16.

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

18. 20.

18. 20.

18 Though he heap up silver as the dust, and prepare raiment as the clay; he may prepare it, but the just shall put it on, and the innocent shall divide the silver.
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23 For God shall cast upon him, and not spare: he would fain flee out of his hand.
24 Men shall clap their hands at him, and shall hiss him out of his place.
28. 18. ***JOB.***

20 Whence...where? Fig. Erodéias. Ap. 6.
Behold. Fig. Asterienous. Ap. 6.
the fear = the reverence.

29. 1—31. 40 (G1, p. 669). JOB'S SELF-JUSTIFICATION. (Division.)

29. 1—25 (H1, above). SADENED RETROSPECT OF PAST PROSPERITY. (Introversion.)

1 Moreover Job continued his parable, and said.

2 "Oh that I were as in months past, as in the days when God preserved me; and when His candle shined upon my head, and when by His light I walked through darkness;

3 As I was in the days of my youth, when the secret of God was upon my tabernacle;

4 When the Almighty was yet with me, when my children were about me; and when I washed my steps with butter, and the rock poured me out rivers of oil;

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

The worth of rubies far excels.

19 Corals and pearls can not with it be named; The topaz gem of Cush vies not therewith; And purest gold with it can not be weighed.

20 Whence...where? [Whence, then, doth it come?] And understanding, where is found its place?

21 So hidden from the eyes of all who live; And all from the birds of heaven so close concealed.

22 Death and Destruction [both alike] declare: — "The rumour of it, it hath reached our ears."

23 Eloah, though, hath understood the way; And He discerns the [secret] place thereof.

24 For He can look to Earth's remotest bounds, And all beneath the heavens He beholds.

25 So that He gives the air its density; And waters meteth out by measurement.

26 When for the rain He issued a decree, A way appointed for the thunder-flash;

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20 When with abundant milk my feet

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28. 18. ***JOB.***

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Behold. Fig. Asterienous. Ap. 6.
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24 For He can look to Earth's remotest bounds, And all beneath the heavens He beholds.

25 So that He gives the air its density; And waters meteth out by measurement.

26 When for the rain He issued a decree, A way appointed for the thunder-flash;
The young men saw me, and hid themselves; and the aged arose, and stood up.

8 The princes refrained talking, and laid their hand on their mouth.

9 The nobles held their peace, and their tongue cleaved to the roof of their mouth.

10 When the ear heard me, then it blessed me; and when the eye saw me, it gave witness to me:

11 Because I delivered the poor that cried, and the fatherless, and him that had none to help him.

12 And the young men saw me, and hid themselves; and the aged arose, and stood up.

13 The blessing of him that was ready to perish came upon me: I caused the widow's heart to sing for joy.

14 I put on righteousness, and it clothed me:

15 I was eyes to the blind, and feet was I to the lame.

16 I was a father to the poor, and him that had none to help.

17 And I brake the jaws of the wicked, and plucked the spoil out of his teeth.

18 Then I said, 'I shall die in my nest, and shall multiply my days as the sand.'

19 My root was spread out by the waters, and the dew lay all night upon my branch.

20 My glory was fresh in me, and my bow was renewed in my hand.

21 Unto me men gave ear, and waited, and gave ear.

22 After my words they spake not again; and my speech dropped upon them.

23 And they waited for me as for the rain; and they opened their mouth wide as for the latter rain.

24 If I laughed on them, they believed it not; and the light of my countenance they cast not down.

25 I chose out their way, and sat chief, and dwelt as a king in the army, as one that comforteth the mourners.

26 But now they that are younger than I have me in derision, whose fathers I would have disdained to have set with the dogs of my flock.

27 Yea, whereto might the strength of their hands profit me, in whom old age was perished?

28 For want and famine they were solitary; fleeing into the wilderness in former time desolate and waste.

29 Who cut up mallows by the bushes, and juniper roots for their meat.

30 They were driven forth from among men, (they cried after them as after a thief;)

8 The young men saw me, and withdrew themselves; and the aged arose, and stood up.

9 The nobles held their peace, and their tongue cleaved to the roof of their mouth.

10 When the ear heard me, then it blessed me; and when the eye saw me, it gave witness to me:

11 Because I delivered the poor that cried, and the fatherless, and him that had none to help him.

12 And the young men saw me, and hid themselves; and the aged arose, and stood up.

13 The blessing of him that was ready to perish came upon me: I caused the widow's heart to sing for joy.

14 I put on righteousness, and it clothed me:

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3 For want and famine they were solitary; fleeing into the wilderness in former time desolate and waste.

4 Who cut up mallows by the bushes, and juniper roots for their meat.

5 They were driven forth from among men, (they cried after them as after a thief;)
6 To dwell in the cliffs of the valleys, in caves of the earth, and in the rocks.
7 Among the bushes they brayed; under the nettles they were gathered together.
8 They were children of fools, yea, children of base men: they were viler than the earth.
9 And now am I their song, yea, I am their byword.
10 They abhor me, they flee far from me, and spare not to spit in my face.
11 By night my bones are pierced in me in the night season: and my sinews take no rest.
12 By the great force of my disease is my garment changed: it bindeth me about as the collar of my coat.

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

19 He hath cast me into the mire, and I am become like dust and ashes.
20 I cry unto Thee, and Thou dost not hear me: I stand up, and Thou regardest me not.
21 Thou art become cruel to me: with Thy strong hand Thou opposest thyself against me.
22 Thou likestest me up to the wind; Thou

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15 All now is overthrown: and, like the wind, Terrors my dignity have scattered far; And gone, like clouds, is my prosperity.
16 And now my soul within me is poured out; The days of my affliction hold me fast.
17 By night my bones are pierced [with pains] without; My throbbing nerves [within me] never rest.

18 By great exertion is my garment changed; It girds me as my tunic girds my neck.
19 Into the mire His hand hath cast me down; To dust and ashes I may be compared.
20 I cry aloud to Thee, Thou answrest not; I stand [in prayer], but Thou dost not regard.
21 Thou art become relentless [to my prayer]; And dost assail me with Thy mighty hand.
22 Thou usest to uplift me on the wind; [Yea] Thou didst cause me [thereupon] to ride:
[But now] my substance Thou dost bring to naught.
23 I know that Thou wilt turn me o'er to death,— E'en to the place ordained for all who live.
24 Ah! prayer [for these] is vain. He will not help, Though in trouble they may cry [to Him].

25 Did not I weep for him whose lot was hard? Was I not for the helpless sorely grieved?
26 Yet, when I looked for good, then evil came unto me: and when I waited for light, there came darkness.
27 My bowels boiled, and rested not: the days of affliction prevented me.
28 I went mourning without the sun: I stood up, and I cried in the congregation.
29 I am a brother to dragons, and a companion to owls.

M (p. 701)

M (p. 701)
30. 30.  

30 My skin is blackened upon me, and my bones are consumed with heat. 
31 Therefore my harp is turned to mourning, and my organ into the voice of them that weep.

31 I made a covenant with mine eyes; why then should I think upon a maid? 
2 For what portion of is there from above? and what inheritance of the Almighty from on high? 
3 Is not destruction to the wicked? and a strange punishment to the workers of iniquity? 
4 Doth not see my ways, and count all my steps? 
5 If I have walked with vanity, or if my foot hath hasted to deceit; 
6 Let me be weighed in an even balance, that may know mine integrity. 
7 If my step hath turned out of the way, and mine heart hath walked after mine eyes, and if all blot cleave to mine hands; 
8 Then let me sow, and let another reap; and let my plantings all be rooted up. 
9 If I made a covenant with mine eyes; why then should I think upon a maid? 
10 Then let me grind unto another, and let others bow down upon her. 
11 For this is an heinous crime; yea, it is an iniquity to be punished by the judges. 
12 For it is a fire that consumeth to destruction, and would root out all mine increase. 
13 If I did despise the cause of my manservant or of my maidservant, when they contended with me; 
14 What then shall I do when GOD riseth up? and when He visiteth, what shall I answer Him? 
15 Did not He That made me in the womb make him? and did not One fashion us in the womb? 
16 If I have withheld the poor from their de-

31 organ = lute.

31. 1-40 (H3, p. 700). SOLEMN ASSEVERATION OF HIS INNOCENCE. (Repeated Alternation.) 
1 I. Note the “I” of self-justification; and see note on 22. 2. 
3 Is not . . . ? Fig. Erotæis. Ap. 6. 
4 Doth not He . . . ? Fig. Erotæis. Ap. 6. 
7 crime. Heb. 'avenah. Ap. 44. XIII. 
8 iniquity to be punished by the judges = a judicial iniquity; or, an iniquity in the eye of the law. 
10 poor. Heb. dal = impoverished or reduced in means. See note on Prov. 6. 11.
19 If I have seen any perish for want of clothing, or any poor without covering;
Or any needy without covering; because I saw the warmth of my lambs' fleece.
20 If his loins have not blessed me, and if he was not warmed with the fleece of my sheep;
21 If I have lifted up my hand against the fatherless, when I saw my help in the gate:

22 Then let mine arm fall from my shoulder blade, and mine arm be broken from the bone.

23 For destruction from GOD was a terror to me, and by reason of His majesty I could not endure.

If I have made gold my hope, or have said to the fine gold, 'Thou art my confidence;' if I rejoiced because my wealth was great, and because mine hand had gotten much; No GOD'S destruction ever was my dread, or the moon walking in brightness; And my heart hath been secretly enticed, or my mouth hath kissed my hand:

This also were an iniquity to be punished by the judge: for I should have denied the GOD That is above.

If I rejoiced at the destruction of him that hated me, or lifted myself up when evil found him:
Neither have I suffered my mouth to sin by wishing a curse to his soul.
If the men of my tabernacle said not, 'Oh that we had of his flesh! we cannot be satisfied.'
The stranger did not lodge in the street: but I opened my doors to the traveller.
If I covered my iniquity in my bosom:
Did I fear a great multitude, or did the contempt of families terrify me, that I kept silence, and went not out of the door?

35 Oh that one would hear me! behold, my desire is, that THE ALMIGHTY would answer me, and that mine adversary had written a book.
36 Surely I would take it upon my shoulder, and bind it as a crown to me.
I would declare unto Him the number of my steps; as a prince would I go near unto Him.
38 If my land cry against me, or that the furrows likewise thereof complain;
If I have eaten the fruits thereof without money, or have caused the owners thereof to lose their life:

39 If all my land against me had cried out, And [if] its furrows all together wept;
If without having paid, I ate its fruits, And made the souls of those who owned it groan:

E. W. Bullinger
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32 So these three men ceased to answer Job, because he was righteous in his own eyes.

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

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

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

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

6 And Elihu the son of Barachel the Buzite answered and said, "I am young, and ye are very old; wherefore was I afraid, and durst not shew you mine opinion.

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

8 But there is a spirit in man: and the inspiration of the Almighty giveth them understanding.

9 Great men are not always wise: neither do the aged understand judgment.

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

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

12 Yea, I attended unto you, and, behold, there was none of you that answered my words, or that answered my words:

13 Lest ye should say, 'We have found out wisdom: God hath thrust him down, not man.'

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

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


40 Let thistles grow. This is not an imprecation, but an argument in favour of his integrity: i.e. Had he been as his friends alleged, would he not have had bad instead of bountiful harvests? See translation below.

ended: so far as his friends were concerned. He had words for God (ch. 42. 1-4).

1. Introduction. 2. Elias = God is Jehovah; or, My God is He. Not named before. His addresses occupy six chapters. His two counts of indictment (vv. 2, 3) are based upon what precedes, and lead up to "the end of the Lord" in what follows from v. 32.

32. 1-37. Elihu's ministry. (Repeated Alteration.)

P 1 y 32. 6-37. Elihu. Introduction.

Q1 | 33. 1-32. His first address to Job.

Q2 | 34. 1. Elihu. Continuation.

Q3 | 34. 2-37. His words to Job's friends.

Q2 | 35. 1. Elihu. Continuation.

Q3 | 35. 2-16. His second address to Job.

Q1 | 36. 1. Elihu. Conclusion.

Q1 | 36. 7-37. 24. His words on God's behalf.

32. 6-22. Elihu. Introduction. (Alternation.)

P1 | 4. 6, 22. Elihu. Introduction.

x | 6. 7. Reason for not speaking before.

y | 8, 9. Personal. Qualification.

z | 10-12. Reason for speaking now.

7 Days... years. Put by Fig. Metonymy (of Adjunct), Ap. 6, for men of years: aged men.


9 The greatest men are not at all times wise; Nor do the aged [always] rightly judge.

10 Therefore I said, "O hearken unto me; I too will show my knowledge, even I."

11 Lo! I have listened unto your discourse; To all your reasons I have given ear, Waiting till ye have searched out what to say.

12 But, though to you I carefully gave heed, There was not one of you that convicted Job; Not one who really answered what he said. I pray you, say not "We have wisdom found; 'tis God alone Who thrusts him down, not man."

13 Since not 'gainst me hath he arrayed his words, I will not with your words reply to him.

15 All broken down, they answer him no more: They have not any more a word to say.
33 Wherefore, Job, I pray thee, hear my speeches, and hearken to all my words.  
Then shall I open my lips, and answer; 
My words shall be of the uprightness of my heart: and my lips shall utter knowledge clearly, 
The Spirit of God hath made me, and his breath hath given me life.  
If thou canst answer me, set thy words in order before me, stand up.  
Behold, I am clean without iniquity, and I have heard the voice of thy words, saying,  
Am I a greater than Job, who riseth against God,  
Yet he teacheth me (and) setteth me in his ways.  
18 And still I waited, though they could not speak,  But silent stood and offered no reply, 
17 I will reply — even I — on mine own part;  
I too will show my knowledge, even I. 
18 For I am filled full with wisdom's words; 
The spirit in my breast constraineth me.  
19 I will speak, that I may be refreshed: I will open my lips and answer. 
20 Let me not, I pray you, accept any man's person, neither let me give flattering titles unto man. 
21 For I know not to give flattering titles; in so doing my Maker would soon take me away.
13 Why dost thou strive against Him? for He giveth not account of any of His matters.

14 For 'GOD speaketh once, yea twice, yet man perceiveth it not.

15 In a dream, in a vision of the night, when deep sleep falleth upon 12 men, in slumberings upon the bed;

16 Then He openeth the ears of 12 men, and sealeth their instruction,

17 That He may withdraw 12 man from his purpose, and hide pride 12 from man.

18 He keepeth back his soul from the 12 pit, and his life from perishing by the sword.

19 He is chastened also with pain upon his bed, and the multitude of his bones with strong pain:

20 So that his life abhorreth bread, and his 18 soul dainty meat.

21 His flesh is consumed away, that it cannot be seen; and his bones that were not seen stick out.

22 'Yea, his 18 soul draweth near unto the grave, and his life to the destroyers.

23 'If there be a messenger with Him, an interpreter, one among a thousand, to shew man His righteousness:

24 Then He is gracious unto him, and saith, 'Deliver him from going down to the 18 pit: I have found a Ransom.'

25 His flesh shall be fresher than a child's: oftentimes with his 18 flesh shall he be enlightened with the light of the living.

26 This, then, becomes the burden of his song:

27 'If there be anything to say, answer me: if thou hast anything to say, answer me:

28 He will deliver his 18 soul from going into the 18 pit, and his life shall see the light.

29 'Lo, all these things worketh 'GOD oftentimes with 17 man,

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

31 Mark well, O Job, hearken unto me: hold thy peace, and I shall teach thee wisdom.

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

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

24 Then He doth show him grace [Divine, and saith]:—

25 Young as a child's becomes his flesh again,

26 He, supplication to Elah makes,

27 This, then, becomes the burden of his song:—

28 His soul He hath redeemed from the pit:

29 Thus doth GOD speak, in all these sundry ways:

30 That from destruction He may save a soul,

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

32 If thou hast anything to say, answer me:

33 If not; do thou then hearken unto me: Hold thou thy peace, while wisdom I impart.
Furthermore Elihu answered and said,
2 "Hear my words, O ye wise; and give ear unto me, ye that have knowledge.
3 For the ear trieth words, as the mouth tasteth meat.
4 Let us choose to us judgment: let us know among ourselves what is good.
5 For Job hath said, "I am righteous: and God hath taken away my judgment.
6 Should I lie against my right, my wound is incurable without transgression.'"

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

Therefore hearken unto me, ye wise men of understanding:
10 Far be it from God, that He should do wickedness; and from The Almighty, that He should commit iniquity.

11 For the work of a man shall He render unto him, and cause every man to find according to his ways.
12 Yea, surely God will not do wickedly, neither will He pervert judgment.
13 Who hath given Him a charge over the earth? or who hath disposed the whole world?
14 If He set His heart upon a man, if He gather unto Himself his spirit and his breath; 
15 All flesh shall perish together, and man shall turn again unto dust.

If now thou hast understanding, hear this: hearken to the voice of my words.
16 Shall even he that hateth right govern? and wilt thou condemn Him that is most just?

ELIHU. ADDRESS TO JOB'S FRIENDS.
34. 1-37 Q2, p. 706.

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

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

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

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

10 To this, ye wise men, list to my reply:
Far be such evil from the mighty God, And far from Shaddai such iniquity.
11 For, sure, man's work He will repay to him, And will requite according to his ways.
12 Nay, surely God will not do wickedly, And Shaddai never will pervert the right.
13 Who e'er to Him did delegate the charge Of earth? or trusted Him with all the world?
14 Should He think only of Himself, [and all] His breath, the breath of life withdraw; [what then]?
15 All flesh together would [at once] expire, And man would straight to dust return again.

16 Now, if thou understand hast, hear this; Give heed unto the teaching of my words.
17 Can one who hateth justice rule [the world]?
Wilt thou condemn the Just, the Mighty One?
18 Shall one say to a King—"Thou worthless man"? Or, unto nobles, "Ye ungodly men"?
19 How much less to Him That accepteth not the persons of princes, nor regardeth the rich more than the poor? for they all are the work of His hands.

20 In a moment shall they die, and the people shall be troubled at midnight, and pass away: and the mighty shall be taken away without hand.

21 For His eyes are upon the ways of man, and He seeth all his goings.

22 There is no darkness, nor shadow of death, where the workers of iniquity may hide themselves.

23 For He will not lay upon man more than he is able to bear; and He knoweth their works, and will not lay upon man a burden greater than he is able to bear.

24 He shall break in pieces mighty men without number, and set others in their stead.

25 Therefore He knoweth their works, and He overturneth them in the night, so that they are destroyed.

26 He striketh them as wicked men in the open sight of others;

27 Because they turned back from Him, and would not consider any of His ways:

28 So that they cause the cry of the poor to come unto Him, and He heareth the cry of the afflicted.

29 When He giveth quietness, who then can make trouble? and when He hideth His face, who then can behold Him? whether it be a moment shall they die, and the mighty shall be taken away without hand.

30 Then said Elihu, and answered Job, and said:

31 Surely it is meet to be said unto GOD, I have borne chastisement, I will not offend any more:

32 That which I see not teach Thou me: if I have done iniquity, I will do no more.

33 Should it be according to thy mind? He will recompense it, whether thou refuse, or whether thou choose; and not I:

34 Therefore speak what thou knowest.

35 Elihu spake moreover, and said,

2 Thinkest thou this to be right, that thou saidst, My righteousness is more than GOD’S?"
35. 3. JOB.

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

4 I will answer thee, and thy companions with thee.

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

6 If thou sayest, "What sin of man hast thou done, and my righteousness may profit the son of man?"

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

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

V2 P

9 By reason of the multitude of oppressions they make the oppressed to cry; they cry out by reason of the arm of the mighty.

10 But none saith, "Where is God my Maker, Who giveth songs in the night; 11 Who teacheth us more than the beasts of earth, and maketh us wiser than the fowls of heaven?"

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

13 Surely GOD will not hear vanity, neither will THE ALMIGHTY regard it.

14 Although thou sayest thou shalt not see Him, yet judgment is before Him; therefore trust thou in Him.

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

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

36 Elihu also proceeded, and said,
8 And if they be bound in fetters, and be held in cords of affliction;
9 Then He sheweth them their work, and their transgressions that they have exceeded.
10 He openeth also their ear to discipline, and commandeth that they return from iniquity.
11 If they obey and serve Him, they shall spend their days in prosperity, and their years in pleasures.
12 But if they obey not, they shall perish by the sword, and they shall die without knowledge.
13 But the hypocrites in heart heap up wrath: they cry not when He bindeth them.
14 They die in youth, and their life is among the unclean.
15 He deliveth the poor in his affliction, and openeth their ears in oppression.
16 Even so would He have removed thee out of the strait into a broad place, where there is no straitness; and that which should be set on thy table should be full of fatness.
17 But thou hast fulfilled the judgment of the wicked: judgment and justice take hold on thee.
18 Because there is wrath, beware lest He take thee away with His stroke: then a great ransom cannot deliver thee.
19 Will He esteem thy riches? no, not gold, nor all the forces of strength.
20 Desire not the night, when people are cut off in their place.
21 Take heed, regard not to iniquity: for this hast thou chosen rather than affliction.
22 Behold, God exalteth by His power:
who teacheth like Him?
23 Who hath enjoined Him His way? or who can say, Thou hast wrought iniquity?
24 Remember that thou magnify His work, which men behold.

8 And, if he be in [iron] fetters bound,
9 Or, [if] they be held fast in sorrow's bonds,
10 [It is] that He may show to them their deeds
And their transgressions which have sprung from pride.
10 Thus openeth He their ear, and doth instruct
And warn them from iniquity to turn.
11 Then, if they hearken and obey [His voice],
They in prosperity shall spend their days,
[And end] their years in peace and pleasantness.
12 Should they not heed, they perish by the sword;
And die, not knowing [how it is, or why].
13 But hypocrites in heart will heap up wrath,
[Because] they cry not when He bindeth them.
14 [Wherefore] they die while they are yet in youth,
Their life is spent among polluted ones.
15 Yet He doth save the poor in all his woes,
And openeth their ear in their distress.
16 Thus, in like manner, He would thee allure,
And from the mouth of trouble dwell thee out
Into a pleasant place — no trouble there;
Thy table well prepared with richest food.
17 But [if] with sinners' pleadings thou be filled,
Judgment and justice will lay hold on thee.
18 For, there is wrath; [beware, then], of its stroke;
For, then, a ransom great will not suffice,
Nor treasure turn the threatened stroke aside,
Nor precious ore avail, nor all thy strength.
20 Oh, long not for the night [of death], in which

[Whole] nations get upheaved from out their place!
21 Take heed! regard not thou iniquity;
For this thou didst prefer to [all thy woes].
22 Lo, God will be exalted in His power:
Who is it that assigns to Him His way?
23 Who is it that assigns to Him His way?
Who can say, Thou hast wrought iniquity?
24 Remember that thou magnify His work, which men behold.

25 Every man may see it; man may hold it afar off.
26 Behold, God is great, and we know Him not, neither can the number of His years be searched out.
27 For He maketh small the drops of water:
They pour down rain according to the vapour thereof:
28 Which the clouds do drop and distil upon man abundantly.
29 Also can any understand the散布 of the clouds, or the noise of His tabernacle?
30 Behold, He spreadeth His light upon it,
And covereth the ‘bottom’ of the sea.
31 For by them judgeth He the people;
He giveth meat in abundance.
32 With clouds He covereth the light; and
Commandeth it not to shine by the cloud that cometh betwixt.
33 The noise thereof asweth concerning it,
The cattle also concerning the vapour.

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At this also my heart trembleth, and is moved out of its place.
2 Hear ye, O hear, the roaring of His voice, the loud reverberations from His mouth,
3 As under heaven’s expanse the sound goes forth.
4 And after it the thunder roars: He sendeth it forth in the thick clouds;
5 And if I speak, no man see Him and live.
6 Must He be told that which we should say unto Him;
7 How is it that thy garments are warm, when He quieteth the earth by the south wind?
8 For to the snow He saith—'Fall thou on Earth:—
9 Not in mercy cause He it to come.
10 And from Mezariim comes the
11 With rain He ladeneth the thick dark cloud,
12 It turneth round about as He doth guide,
13 Whether in chastisement, or for His land,
14 O Job! [I pray thee] hearken unto this:
15 Know’st thou how Eloah gives charge to them, And how He makes His light on them to shine?

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

23 THE ALMIGHTY, we cannot find Him out:
24 [He sends], and after it the thunder roars:
25 For none can know Him, be they e’er so wise.

16 Hast thou with Him spread out the 'sky, which is strong, and as a molten 'looking glass?
17 Teach us what we shall say unto Him; for we cannot order our speech by reason of darkness.
18 Shall it be told Him that I speak? if a man speak, surely he shall be swallowed up.
19 And now men see not the bright light which is in the clouds: but the wind passeth, and cleanseth them.
20 Fair weather cometh out of the north:

14 Hearken unto this, O Job: stand still, and consider the wondrous works of GOD.
15 Dost thou know when GOD disposed them, and caused the light of His cloud to shine?
16 Dost thou know the balancings of the thick-clouds, the wondrous works of Him Which is perfect in knowledge?
17 How thy garments are warm, when He quieteth the earth by the south wind?

16 GOD’s voice is wondrous when He thundereth.
Great things He doth: we comprehend them not.
6 To the snow He saith—'Fall thou on Earth:—

7 Which stop the work of man and make it cease, All men of His doing may take note;
8 And in their lairs must they [perforce] remain.
9 Out from the south proceedeth the hot blast; And from Mezariim comes the biting cold.
10 The wind of GOD produces the hoar-frost;
The waters wide are all congealed by it.
11 With rain He ladeneth the thick dark cloud,
And dissipates the filmy cumulus:
12 It turneth round about as He doth guide,
That His commandment it may execute
Upon the vast expanse of all the earth,
13 Whether in chastisement, or for His land,
Or else in mercy cause He it to come.

16 And dissipates the filmy cumulus:
17 Whether in chastisement, or for His land,
18 Or else in mercy cause He it to come.
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Then answered the Lord, and said,
2 "Who is this that darkeneth counsel by words without knowledge?
3 Gird up now thy loins like a man; for I will demand of thee, and thou shalt answer Me.
4 Where wast thou when I laid the foundations of the earth? declare, if thou hastunderstood.
5 Who hath laid the measures thereof? or who hath stretched the line upon it?
6 Whereupon are the foundations thereof fastened? or who laid the corner stone thereof?
7 When the morning stars sang together, and all the sons of God shouted for joy?
8 Or who shut up the sea with doors, when it brake forth, as if it had issued out of the womb?
9 When I made the cloud the garment thereof, and thick darkness a swaddlingband for it,
10 And brake up for My decreed place, and set bars, and doors, and said, Hitherto shalt thou come, but
11 And,搜索 the wicked their light is with­
holden, and the high arm shall be broken.
12 Hast thou commanded the morning since thy days; and caused the dawns to spring up his place;
13 That it might take hold of the ends of the earth, that the wicked might be shaken out of it?
14 It is turned as clay to the seal; and they stand as a garment.
15 And from the wicked their light is with­
holden, and the high arm shall be broken.
16 Hast thou entered into the springs of the sea? or hast thou walked in the search of the depth?

JEHOVAH'S TWO ADDRESSES TO JOB.
38. 1—42. 8 (D, p. 665). JOB AND JEHOVAH. (Alternation.)

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

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

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

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

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

38. 1—40. 2 (Y, above). JEHOVAH'S FIRST ADDRESS. (Repealed Alternation.)
38. 17. 17 Have the gates of death been opened unto thee? or hast thou seen the doors of the shadow of death? 18 Hast thou perceived the breadth of the earth? declare it if thou knowest it all.

E 19 Where is the way where light dwelleth? and as for darkness, where is the place thereof? 20 That thou shouldest take it to the bound thereof, and that thou shouldest know the paths to the house thereof? 21 Knowest thou it, because thou wast then born? or because the number of thy days is great?

D q\(^{1}\) 22 Hast thou entered into the treasures of the snow? or hast thou seen the treasures of the hail, 23 Which I have reserved against the time of trouble, against the day of battle and war?

r\(^{2}\) 24 By what way is the light parted, which scattereth the east wind upon the earth? 25 Who hath divided a watercourse for the overflowing of waters, or a way for the light of thunder:

26 To cause it to rain on the earth, where no man; or on the wilderness, wherein there is no man; 27 To satisfy the desolate and waste ground; and to cause the bud of the tender herb to spring forth?

q\(^{1}\) 28 Hast thou rain a father? or who hath begotten the drops of dew? 29 Out of whose womb came the ice? and the hoary frost, when the clouds are hard as ice?

C 30 The waters are hid as a stone, and the face of the deep is frozen.

31 Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion? 32 Canst thou bring forth Mazzaroth in his season? or canst thou guide Arcturus with his sons?

33 Knowest thou the ordinances of heaven? canst thou set the dominion thereof in the earth?

34 Canst thou lift up thy voice to the clouds, that abundance of waters may cover thee? 35 Canst thou send lightnings, that they may go, and say unto thee, Here we are? 36 Who hath put wisdom in the inward parts? or who hath given understanding to the heart?

37 Who can number the clouds in wisdom? or who can stay the clouds of heaven? 38 When the dust groweth into hardness, and the clods cleave fast together?

39 Wilt thou hunt the prey for the lion? or fill the appetite of the young lions,


38. 29—39. 30 (B\(^{2}\), p. 718). THE ANIMATE CREATION. WISDOM MANIFESTED "IN THE INWARD PARTS". (Introversion and Alternation.) B\(^{2}\) F 38. 39—41. Sustenance. (The lion, vv. 28, 40. The raven, v. 41.)

39. 1 Young. (The wild goats, v. 1—4.)


39. 13—18. Young. (The ostrich.)


34 Canst thou lift up thy voice to the clouds, that abundance of waters may cover thee? 35 Canst thou send lightnings, that they may go, and say unto thee, "Here we are"?

36 Who hath put wisdom in the inward parts? or who hath given understanding to the heart?

37 Who can number the clouds in wisdom? or who can stay the clouds of heaven?

38 When the dust groweth into hardness, and the clods cleave fast together?

39 Wilt thou hunt the prey for the lion? or fill the appetite of the young lions,
39  "Knowest thou the time when the wild goats of the rock bring forth? or canst thou mark when the hind's calveth?  
2 Canst thou number the months that they fulfill? or canst thou know the time when they bring forth?  
3 They bow themselves, they bring forth their young ones, they cast out their sorrows.  
4 Their young ones are in good liking, they grow up with corn; they go forth, and return not unto them.

5 Who hath sent out the wild ass free? or who hath loosed the bands of the wild ass?  
6 Whose house I have made the wilderness, and the barren land his dwellings.  
7 He scorneth the multitude of the city, neither regardeth he the crying of the driver.  
8 Who is it that provideth the Raven meat; or that the wild beast may break them.  
9 Will the unicorn be willing to serve thee, or abide by thy crib?  
10 Canst thou bind the Winged Arrow when it is brushed with corn?  
11 Or gather corn to fill thy threshing-floor?  
12 Hast thou given the horse strength? hast thou clothed his neck with thunder?  
13 The Ostrich wing, admired tho' it be; Canst thou make him to stand as the goal of the plains?  
14 Which leaveth her eggs in the earth, and warmeth them in dust.  
15 And forgettest that the foot may crush them, or that the wild beast may break them.

16 She is hardened against her young ones, as though they were not hers: her labour is in vain without fear;  
17 Because she hath deprived her of wisdom, neither hath He imparted to her understanding.  
18 What time she lifteth up herself on high, she scorneth the horse and his rider.  
19 Hast thou given the horse strength? hast thou clothed his neck with "thunder?  
20 Canst thou make him "afraid as a "grasshopper? the glory of his "nostrils is terrible.  
21 He paweth in the valley, and rejoiceth in his strength: he goeth on to meet the armed men.  
22 He mocketh at fear, and is not affrighted; neither turneth he back from the sword.  
23 The quiver rattleth against him, the glittering spear and the shield.

40 What time within their dens they lay them down,  
Or in their jungle haunts they lie in wait?  
41 Who provideth for the raven his food? when his young ones cry unto "God, they wander for lack of meat.

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

39. 1 Knowest thou . . .? Note the Fig. Proverbs (Ap. 6), used by Jehovah throughout this chapter for emphasis.  
4 with corn = in the open field. Heb. bar. A Homonym with three meanings: (1) pure, clear, clean (11. 4. Song 6. 9, 10. Ps. 19. 8; 24. 4; 73. 1, &c.); hence corn winnowed and cleansed (Gen. 41. 25, 49. Ps. 65. 13. Prov. 11. 26. Joel 2. 24, &c.); (2) the ground, or open field (Job 39. 4); because bare and clean. Cp. Prov. 14. 1; (3) son: see note on Ps. 2. 12.  
5 ass. Probably = mule.  
10 the unicorn - the wild bull.  
13 Gavest thou. The Ellipsis (Ap. 6) is correctly supplied.  
16 She is hardened against her young ones, as though they were not hers: her labour is in vain without fear;  
17 Because 'God hath deprived her of wisdom, neither hath He imparted to her understanding.  
18 What time she lifteth up herself on high, she scorneth the horse and his rider.  
19 Hast thou given the horse strength? hast thou clothed his neck with "thunder?  
20 Canst thou make him "afraid as a "grasshopper? the glory of his "nostrils is terrible.  
21 He paweth in the valley, and rejoiceth in his strength: he goeth on to meet the armed men.  
22 He mocketh at fear, and is not affrighted; neither turneth he back from the sword.  
23 The quiver rattleth against him, the glistering spear and the shield.

5. 11 Wilt thou, for all his strength, confide in him?  
12 Hast thou given the horse strength? hast thou clothed his neck with "thunder?  
13 The Ostrich wing, admired tho' it be; Canst thou make him to stand as the goal of the plains?  
14 Nay ! she it is that leaves to earth her eggs, And in the dust she lettereth them be warmed;  
15 Unmindful that the passing foot might crush, Or that the roaming beast might trample them.  
16 She dealeth sternly with her young ones, as if Not hers: and fears not that her toil be vain.  
17 For God created her devoid of sense;  
18 Yet, when she lifteth up herself for flight, The horse and rider both alike she scarne.  
19 The War-horse: didst thou give to him his strength?  
20 Or clothe his arching neck with rustling mane?  
21 He paws the plain, rejoicing in his strength;  
22 He mocks at fear, and cannot be dismayed;  
23 Though 'gainst him rain the arrows of the foe, The glitter of the lance, and flash of spear.
24 He swalloweth the ground with fierceness and rage: neither believeth he that it is the sound of the trumpet.

25 He saith among the trumpets, 'Ha, ha,' and he smelleth the battle afar off, the thunder of the captains, and the shout of war.

26 Doth the hawk fly by thy wisdom, and stretch out her wings toward the south?

27 Doth the eagle mount up at thy command, and make her nest on high?

28 She dwelleth and abideth on the rock, upon the crag of the rock, and the strong place.

29 From thence she seeth the prey, and her eyes behold afar off.

30 Her young ones also suck up blood: and where the slain are, there is she.

31 She dwelleth and abideth on the rock, and the strong place, and makeeth her nest in the crag of the rock.

32 She swalloweth the ground with fierceness and rage: neither believeth she that it is the sound of the trumpet.

33 Waiteth she for the prey with her young ones:

34 She keeps the prey, and receiveth it not; she also bringeth forth it not out of her own field.

35 She looketh not upon the things of her own field; but let alone all the way that she goeth; and there is none to save her withal.

36 Many waters cover her: all her waves and billows are had in view.

37 There is no fear of her: for God hath made her forgetfulness.

38 Doth the hawk mount up by the Hand of God? or doth the sparrow fly upon His arm?

39 Upon the crag of the rock dwelleth the albatross; he made his nest and laid up his eggs there, with none to take them from him.

40 The rock he makes his horn; and there he dwells.

JEHOVAH'S SECOND ADDRESS.

Moreover the LORD answered Job, and said,

2 "Shall he that contendeth with the ALMIGHTY instruct Him? Per despiseth he that rebuketh him as God?

3 Then Job answered the LORD, and said,

4 "Behold, I am vile; what shall I answer Thee? I will lay mine hand upon my mouth.

5 "Once have I spoken; but I will not answer: yea, twice; but I will proceed no further.

6 Then answered the LORD unto Job out of the whirlwind, and said,

7 "Gird up thy loins now like a man: I will demand of thee, and declare unto thee.

8 Wilt thou also disannul My judgment? wilt thou condemn Me, that thou mayest be righteous?

9 Hast thou an arm like God? or canst thou thunder with a voice like Him?

10 Deck thyself now with majesty and power; and array thyself with glory and beauty.

11 Cast abroad the rage of thy wrath: and behold every one that is proud, and abase him.

12 Look on every one that is proud, and bring him low; and tread down the wicked in their place.

13 Hide them in the dust together; and bind their faces in secret.

14 Then will I also confess unto thee that thine own right hand can save thee.
40. 15. JOB.

15 Behold now behemoth, which I made with thee; he eateth grass as an ox.
16 Lo, his strength is in his loins, and his force is in the sinew of his belly.
17 He moveth his tail like a cedar: the sinews of his stones are wrapped together.
18 His bones are as strong pieces of brass; his bones are like bars of iron.
19 Or is he the chief of the ways of God? He that made him can make His sword to approach unto him.
20 Surely the mountains bring him forth food, where all the beasts of the field play.
21 He lieth under the shady trees, in the covert of the reed, and fens.
22 The shady trees cover him with their shadow; the willows of the brook compass him about.
23 Behold, he drinketh up a river, and wasteth not: he trusteth that he can draw up Jordan into his mouth.
24 Canst thou put an overseer on him? or canst thou pierce his nose with a thorn?

41. 17.

17 The mountains will bring produce forth for him, or his head with fish spears?
18 Shall any take him while he lies on watch?
19 A masterpiece of all gods is his trust, the doors which close his mouth: who opens them?
20 How hath he in the deep his couch, if the mountains be his abode?
21 How is he like a son of man, that he lieth under the shadow of the trees?
22 Behold, his massive strength is in his loins:
23 Certainly the hope of him is in vain: shall not one cast down even at the sight of him?
24 None is so fierce that dare stir him up:
25 Who then is able to stand before Me?
26 Who hath prevented Me, that I should repay him: whatsoever is under the whole heaven is Mine?
27 I will not conceal his parts, nor his power, nor his comely proportion.
28 Who can discover the face of his garment? or who can open the doors of his face?
29 Or can he discover his double bridle?
30 Who can open the doors of his face? his teeth are terrible round about.
31 His scales are his pride, shut up together as with a close seal.
32 One is so near to another, that no air can come between them.
33 They are joined one to another, they stick together, that they cannot be sundered.

JEHOVAH'S SECOND APPEAL TO JOB.

40. 15-41. 10 (K3, p. 716).

5 Wilt thou, as with some linnet, play with him? or wilt thou cage him for thy maidens' sport?
6 Will trading dealers haggle o'er his price? And retail him among the merchants?
7 Wilt thou with darts fill his skin? Or [pierce] his head with spears for catching fish?
8 Lay thou thy hand upon him, remember the battle, do no more.
9 Behold, the hope of him is in vain: shall not one be cast down even at the sight of him?
10 None is so fierce that dare stir him up: who then is able to stand before Me?
11 Who hath prevented Me, that I should repay him? whatsoever is under the whole heaven is Mine.
12 I will not conceal his parts, nor his power, nor his comely proportion.
13 Who can discover the face of his garment? or who can open the doors of his face?
14 His scales are his pride, shut up together as with a close seal.
15 One is so near to another, that no air can come between them.
16 They are joined one to another, they stick together, that they cannot be sundered.

JEHOVAH'S THIRD APPEAL TO JOB.

41. 12-36 (K3, p. 716).

12 Silence I shall not keep about his parts: his wondrous strength: his well-proportioned frame.
13 His coat of mail: who hath e'er stripped this off? His double row of teeth: who enters there?
14 The doors which close his mouth: who opens them? His teeth's surroundings are a scare to see.
15 The scales which form his armour are his pride: Each one shut up and closed as with a seal.
16 So near one to another do they lie
17 That air between them cannot find a way:
18 So close unto each other do they cleave, And cling so fast, that none can sunder them.
18 By his nostrils goeth smoke, as out of a seething pot or caldron.
21 His breath kindleth coals, and a flame goeth out of his mouth.
22 In his neck remaineth strength, and sorrow is turned into joy before him.
23 His开发s of flesh are joined together: they are firm in themselves; they cannot be moved.
24 His heart is as firm as a stone; yea, as hard as a piece of the nether millstone.
25 When he raiseth himself up, the mighty are afraid: by reason of his strength they purify themselves.
26 The sword of him that layeth at him cannot hold: the spear, the dart, nor the habergeon.
27 He esteemeth iron as straw, and brass as rotten wood.
28 The arrow cannot make him flee: slingstones are turned with him into stubble.
29 Darts are counted as stubble: he laugheth at the shaking of a spear.
30 Sharp stones are under him: he spreadeth sharp pointed things upon the mire.
31 He maketh the deep to boil like a pot: he maketh the sea like a pot of ointment.
32 He maketh a path to shine after him; one would think the deep to be hoary.
33 Upon earth there is not his like, who is made without fear.
34 He behemoth all high things: he is a king over all the children of pride.

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

for ye have not spoken of Me the thing that is right, as My servant Job hath.

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

for him will I accept; lest I deal with you after your folly, in that ye have not spoken of Me the thing that is right, like My servant Job."

9 So Eliphaz the Temanite and Bildad the Shuhite and Zophar the Naamathite went, and did according as the LORD commanded them:

10 And the LORD accepted Job.

11 Then came there unto him all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house: and they bemoaned him, and comforted him over all the evil that the LORD had brought upon him: every man also gave him a piece of money, and every one an earring of gold.

12 So the LORD blessed the latter end of Job more than his beginning; for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand assesses.

13 He had also seven sons and three daughters.

14 And he called the name of the first, Jemima; and the name of the second, Kezia; and the name of the third, Keren-happuch.

15 And in all the land were no women found so fair as the daughters of Job: and their father gave them inheritance among their brethren.

16 After this lived Job an hundred and forty years,

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

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

seven. See Ap. 10.


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

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

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

B 10 P 11 Q 12 R 13

10 And the LORD turned the captivity of Job, when he prayed for his friends: also the LORD gave Job twice as much, as he had before.

11 Then came there unto him all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house: and they bemoaned him, and comforted him over all the evil that the LORD had brought upon him: every man also gave him a piece of money, and every one an earring of gold.

12 So the LORD blessed the latter end of Job more than his beginning; for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand assesses.

13 He had also seven sons and three daughters.

14 And he called the name of the first, Jemima; and the name of the second, Kezia; and the name of the third, Keren-happuch.

15 And in all the land were no women found so fair as the daughters of Job: and their father gave them inheritance among their brethren.

16 After this lived Job an hundred and forty years,

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