

# **THE BOOK OF JOB**

*The name of this book of the Hebrew Scripture, as found in the English language is an acceptance of the Hellenized version **Ιωβ** and its Latinized monosyllabic word **Job**. The true Hebrew word **bwiya** when pronounced would be much closer to the German name for the book: **Hiob**, which would be pronounced with a sound like "hee -- ob (as in the English word "mob"). Based on Arabic the name possibly means "he who turned to God" or "returning." If the name is based on Hebrew it might mean "to be hostile," "to treat as an enemy," or "the object of persecution." The Ugaritic meaning would be "where is father" signifying one who is alienated if not a hater of God.*

*The question of Job is the enigma of unrequited pain and the riddle of existence. We have often simply thought of it as an answer to the question: "Why do the righteous suffer?" which has troubled humanity across the centuries. In many ways the Book of Job is an attempt by ancient writers to give some answer to this question in the form of dialogue poetry or drama. However, we need to probe the depths of faith through this ancient writing in spite of our suffering. It truly becomes a wrestling with the question about the managing of faith. Can faith be helpful in times of despair?*

*The book speaks of a good man whose troubles overwhelm him. He loses all his possessions, his health, even his wife seeks to have him turn from his faithfulness. His friends try to console him and make some sense out of his tragedy. These people engage in lengthy discussions. A fourth friend who has been a silent bystander interjects his solution late in the book. All the "help" that has been offered is rejected by Job. In the end God speaks, declaring Job to be in the right and all Job's property is restored.*

*Scholars debate whether this is : 1. Simply an educational dialogue poem; 2. A narrative about a real person and his actual experiences or a fictional narrative; 3. A form of a religious tract, or 4. A drama suitable to be presented to an audience.*

*While the book is not easy reading, the result of reading and studying this book of Hebrew Scripture is most helpful in giving some direction to our dealing with the question, "Why do the righteous suffer?" Though the book does not give easy answers it helps the reader attain an answer that is appropriate to the situation, assuming, of course, that the reader is thinking beyond the literal words of the text. This book plumbs the depths of human despair, anguish and moral outrage. It also gives a view of the awesome nature of God. It is of value to the reader of this book to attempt to look at it from some viewpoint other than the traditional ones. The book can be looked upon as Job's being on trial and the speeches accuse him of sin and his self defense is in his response.*

*As one views ancient Hebrew thought the Book of Job is revolutionary since the writer(s) apparently, for the first time challenge the thought of God's evenhanded justice that had been an understanding of religious thinking then, and to a large extent even today. Job is the bitter challenge of a person whose faith will not be denied and whose case will not be dismissed! The Book of Job becomes an appeal to yield by faith to the grace of God.*

*The Book of Job is considered to be a part of the Hebrew "Wisdom Literature." The book is being more highly thought of now than it was a generation or two ago. We must look beyond Job for answers to age old questions, looking to the fullness of God's love as evidenced in Christ as well as*

*our own experience. The reader of Job will readily recognize increasing tension building in this book in each of its succeeding stages.*

*Scholars are not all in agreement whether the book, originally, was written by one person or whether several extant writings were combined into one by a later redactor or the major writer. Additional pre-occupation of some scholars is concerned with possible sources of material for this book which might have come from neighboring nations. Many studies of the wisdom poetry of those nations that neighbored Israel have been made in an effort to determine if there was influence on the part of the religious writings of people of other nationalities and religions.*

*Where should this book be placed in the Hebrew Canon? The Hebrew texts place it within the group of "Writings," following the Psalms. This seems to be the oldest tradition, as evidenced in Codex Alexandrinus. Cyril of Jerusalem and many others placed it prior to Psalms, as evidenced in our Bibles today.*

*While the Hebrew text leaves much to be desired, its earliest translation, the Septuagint (LXX) is a much briefer text with 400 omitted lines and thus is no great help in seeking to reconstruct questionable Hebrew passages. The Targum of Job found among the Dead Sea Scrolls has been a supporter of the traditional Hebrew text as well as a reassurance of the value of that text. A Coptic version supplies another early text. In an attempt to supply the missing lines in the Septuagint the 2nd century editor of the Septuagint, Theodotion prepared a Greek supplement to provide the missing lines. Origen (ca. 185 - ca. 254) marked these additions with asterisks. The question of text has haunted scholars. Which is the older text? The Septuagint text or the Hebrew text? Are the additional 400 lines additions to the text or were they omissions because of corrupt text on the part of the translators of the Septuagint.*

*Another question that remains is: Did the Book of Job suffer loss, possibly of manuscript pages, over the years? At least one of the speeches of a comforter (Zophar's third discourse 27:13-23) is very brief. The response one would assume would be made by Job is missing. How does Elihu fit into the scheme of the book?*

*The prologue and epilogue are mainly prose, providing an introduction to the main body of the book as well as an appropriate conclusion. The main section includes comments by Job's three companions along with his response. Additional comments are made by the fourth companion, Elihu. Then comes the message of God which is not comprised of answers to Job's questions but rather questions on the part of God which seek answers from Job.*

*As one examines this book, not in the traditional "Why do bad things happen to good people" it becomes an even richer source of guidance and strength! In chapters 1 and 2 Job seems to be almost a mythological hero but when he begins to speak he becomes a person much like us with our frailties and questions.*

# THE BOOK OF JOB

<THE PROLOGUE 1:1 - 2:13>

<CHAPTER 1>

<JOB AND HIS FAMILY: 1:1-5>

<sup>1</sup> There was a man named Job who lived in the land of Uz. <sup>1</sup> This man had integrity and honesty;<sup>2</sup> who revered God (*or, was devout*) and shunned evil. <sup>2</sup> Seven sons and three daughters were born to him. <sup>3</sup> He owned seven thousand sheep, <sup>3</sup> three thousand camels, five hundred yoke of oxen and five hundred female donkeys <sup>4</sup> along with many servants,<sup>5</sup> so that this was the wealthiest of all the people of the east.<sup>6</sup>

<sup>4</sup> His sons customarily would host feasts in one another's houses on their designated days and would invite their three sisters to eat and drink with them. <sup>5</sup> When each cycle <sup>7</sup> of feasts was completed Job would send word to them and sanctify (*or, purify*) them. He would rise up early <sup>8</sup> in the morning and offer burnt offerings for each of them for Job said,

"It may be that my children have sinned,  
and cursed<sup>9</sup> God in their hearts."<sup>10</sup>

This is what Job did regularly.<sup>11</sup>

<THE ATTACK ON JOB'S CHARACTER>

<*The first meeting with the adversary. 1:6-12*>

<sup>6</sup> One day when the heavenly beings <sup>12</sup> presented themselves before the Lord, the adversary (*or, accuser*)<sup>13</sup> also came among them. <sup>7</sup> The Lord said to the adversary, "Where have you been?"

<sup>7</sup> The adversary replied, "On patrol. Roaming the entire earth."<sup>14</sup>

<sup>8</sup> The Lord said to the adversary,

"Have you noticed <sup>15</sup>my servant Job?

There is no one on

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1 The exact location of Uz is uncertain. Three suggestions are presented by scholars: 1. East of the Sea of Galilee, 2. Edom, south of the Dead Sea, 3. Western Arabia.

2 Literally: "complete and straight."

3 The Hebrew word *wxnqm* literally means "grazing animals."

4 The fact that they were "female donkeys" implies their value for milk and breeding purposes.

5 The Hebrew word *hdb* literally means "slaves," both male and female. It can mean "those who till or cultivate" since this was the usual occupation of slaves.

6 *~dq* The location is not identified but has traditionally been assumed to be the eastern fringe of Israel though there is no valid reason behind the claim.

7 Literally: "days."

8 An early Hebrew idiom for a conscientious activity.

9 In the MT the word "bless" is used. This would be a euphemism since the scribes would avoid such a horrid expression as "cursing God" to be used. This is also the case in verse 11 and in 2:9.

10 The main body of Job is poetry but several brief poetic sections are found in the prologue.

11 In Hebrew this would imply "a lifelong habit."

12 Hebrew: "sons of God."

13 Hebrew: "the satan." In Arabic the word means "to be remote" or "one who escapes from God." In Hebrew the root word means "to bear a grudge against some one" or "to harbor animosity." Another possible Hebrew meaning is "slanderer" which would describe the concept normally understood by the word. "The satan" as used in Job can not be clearly identified with the understanding of Satan in the New Testament. The same is true for all references to "the satan" in the first two chapters of Job.

14 This answer is a play on the Hebrew word *jwv*

15 Literally: "set your heart to."

earth like him.

He has integrity and honesty,  
he reveres God and shuns evil."

Then the adversary answered the Lord,

"Does Job revere God for no reason?  
Haven't you protected him on all sides --  
along with his household and all that he has?  
Haven't you blessed his labors  
and haven't you made his possessions  
(*or, livestock*) multiply throughout the land?"<sup>16</sup>

<sup>11</sup> But: lay your hand on him  
and touch<sup>17</sup> his possessions  
and he will curse<sup>18</sup> you to your face."<sup>19</sup>

<sup>12</sup> The Lord said:

"All right. Everything he possesses is in your power,  
but do not harm him personally."

So the adversary departed from the Lord's presence.

*<JOB LOSES PROPERTY AND CHILDREN>*

*<The first test of Job. 1:13-19>*

<sup>13</sup> On a day when his sons and daughters were eating and drinking in the house of their oldest brother <sup>14</sup> a messenger came to Job and said,

"The oxen were plowing  
and the female donkeys were grazing beside them,  
<sup>15</sup> when the Sabeans<sup>20</sup> made a raid against them  
and carried them off,  
killing the servants with swords,<sup>21</sup>  
and I am the only one who escaped to tell you."

<sup>16</sup> Just as he was speaking another servant came, saying,

"Lightning<sup>22</sup> fell from heaven  
and burned the sheep,  
as well as the servants with total destruction,  
and I am the only one who escaped to tell you."

<sup>17</sup> While he was speaking another servant came saying,

"The Chaldeans<sup>23</sup> formed a three pronged attack<sup>24</sup>  
and made a raid on the camels and took them,

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<sup>16</sup> In the LXX these comments have God as the subject in each verse.

<sup>17</sup> This action is much more than our normal understanding of what the word implies. Perhaps "strike down" would better express the thought.

<sup>18</sup> The Hebrew word is "bless." Cf. verse 5, footnote 9.

<sup>19</sup> More correctly translating the concept one might say: "he will certainly curse you (or blaspheme you) to your face." Some commentators would consider this to be like a wager between the adversary and God.

<sup>20</sup> Possibly from south west Arabia though there are other possibilities.

<sup>21</sup> Hebrew: "the mouth of the sword" or the cutting edge.

<sup>22</sup> Literally: "the fire of God."

<sup>23</sup> From southern Babylon. They and the Sabeans were apparently predatory raiders at this time.

<sup>24</sup> Literally: "put three heads."

killing the herders with swords,  
and I am the only one who escaped to tell you."  
18 While this one was still speaking another came and said,  
"Your sons and daughters were eating  
and drinking wine in the house of their oldest brother.  
19 Suddenly a powerful wind came across the desert  
and demolished the entire house,  
collapsing it on the young people  
and they died;  
and I am the only one who escaped to tell you."

<JOB GIVES PRAISE TO GOD 1:20-22>

20 Then Job rose; tore his robe and shaved his head, prostrating himself<sup>25</sup> on the ground and worshipped. 21 He said,  
"Naked I came from my mother's womb,  
and naked I will depart."<sup>26</sup>  
The Lord gave, and the Lord has taken away;  
blessed by the name of the Lord."  
22 Even with all these events Job did not sin or accuse<sup>27</sup> God of wrong doing.

<CHAPTER 2>

<THE SECOND MEETING OF GOD AND THE ADVERSARY>

<The attack on Job's health 2:1-6>

1 On another day when the heavenly beings<sup>28</sup> came to present themselves before the Lord, the adversary<sup>29</sup> also came among them [to present himself before the Lord.]<sup>30</sup> 2 The Lord said to the adversary, "Where have you been?"  
The adversary answered, "On patrol. Roaming the entire earth."<sup>31</sup>  
3 The Lord said to the adversary,  
"Have you noticed<sup>32</sup> my servant Job?  
There is no one on earth like him.  
He has integrity and honesty,  
he reveres God and shuns evil.  
He still holds fast to his integrity,  
although you incited (*or, persuaded*) me against him,  
to destroy<sup>33</sup> him for no good reason."  
4 Then the adversary answered the Lord;

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25 Literally: "threw himself."

26 Literally: "I will return there." *lmv* "there" is possibly a euphemism for Sheol, the place of the dead.

27 Literally: "reproach."

28 Literally: "sons of God."

29 Cf. 1:6 footnote 13.

30 Not in LXX.

31 Cf. 1:7, footnote 14.

32 Literally: "set your heart to."

33 Literally: "to swallow."

"Skin for skin!<sup>34</sup>  
All that persons have they will give for their lives,  
5 but stretch out your hand  
and touch (*or, harm*)<sup>35</sup> his bones and his flesh  
and he will curse<sup>36</sup> you to your face."

6 The Lord said to the adversary,  
"Very well. He is in your power,<sup>37</sup>  
only spare his life."

<The second test of Job 2:7-10>

7 The adversary went out from the presence of the Lord and afflicted Job with severe inflammation<sup>38</sup> 8 Job took a piece of broken pottery (*or, a potsherd*) with which to scrape (*or, scratch*) himself and he sat among the ashes (*or, on an ash heap*).<sup>39</sup>

9 Then his wife said to him,  
"Do you still hold fast to your integrity?  
Curse<sup>40</sup> God and die."

10 But Job said to her,  
"You are talking foolishness!  
When we receive (*or, accept*) good from the hand of God,  
should we then not also receive (*or, accept*) evil?"

In all this Job did not sin with his lips.

<JOB'S THREE FRIENDS ARRIVE 2:11-13>

11 When Job's three friends heard about the calamity that had occurred they came to him, each from his own home: Eliphaz the Temanite;<sup>41</sup> Bildad the Shuhite;<sup>42</sup> and Zophar the Naamathite.<sup>43</sup> These agreed to come together at an appointed time to console and comfort Job. 12 When they saw him at a distance they did not recognize him and they wept loudly (*or, keened*). They tore their robes and threw dust into the air over their heads.<sup>44</sup> 13 Then they sat on the ground with him for seven days and seven nights and no one spoke a word to him for they saw that he was enduring terrible suffering.

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34 Perhaps a popular expression familiar to the bartering traders of the time.

35 Cf. 1:11 footnote 17.

36 Cf. 1:5. footnote 9.

37 Literally: "he is in your hand."

38 Literally: "an evil inflammation. [r l̄yxb̄ The possibilities suggested by scholars include elephantiasis, biskra button, erythema, smallpox, leprosy, malignant ulcers, boils, etc. Scholars are not in agreement on what Job's illness was.

39 LXX "a dung hill outside the city."

40 Cf. 1:5 footnote 9. An alternate translation could be: "Curse God before you die." John Chrysostom (d. 407) maintained Job would have found some relief if he had been a widower.

41 The location was probably in northern Edom. The name means "God is fine gold."

42 Perhaps an Aramean nomad. Some scholars feel Shuah was a town on the Euphrates river or further north near Dedan and Sheba. The name means "beloved of the Lord."

43 A village in Judah. Some scholars feel the village in Judah is not the place referred to in this verse but rather it is a location between Beirut and Damascus. The location is not definite. The name perhaps means "chirper."

44 The Hebrew is very awkward. This was part of a ritual for mourning for the dead.

### CHAPTER 3

#### <JOB SPEAKS, POURING OUT HIS FEELINGS>

<Job regrets that he was born. 3:1-26>

1 After Job finally began to speak he cursed the day of his birth, 2 and Job said:

<Job's three wishes>

<1. Job curses his birth. 3:1-10>

- 3 "Perish the day on which I was born,  
and the night when it was announced,  
a male child is conceived (*or, the child is a boy*)!<sup>45</sup>
- 4 Let that day turn into darkness!  
May God above ignore it;  
nor let light shine on it.
- 5 May it be a day of thick darkness.<sup>46</sup>  
Let clouds obscure it;  
let that day be terrified by darkness.<sup>47</sup>
- 6 May that night be obscured (*or, deleted*);  
let it not be counted<sup>48</sup> among the days of the year;  
let it not be included in the count of the days of the months.
- 7 Let that night be barren;  
let no one make a joyful shout.<sup>49</sup>
- 8 Let those who deliver curses curse<sup>50</sup> the day;<sup>51</sup>  
those who are skilled to control<sup>52</sup> Leviathan.<sup>53</sup>
- 9 Let the morning remain dark;  
let there be no hope for the dawn,<sup>54</sup>
- 10 because it did not cause my mother to be barren,  
thus shielding me from experiencing grief and woe!"<sup>55</sup>

<2. Job wishes he had died at birth. 3:11-19>

- 11 "Why did I not die at birth,<sup>56</sup>  
or expire upon coming forth from the womb?
- 12 Why was there a lap to receive me<sup>57</sup>

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45 The LXX has "behold, a man" instead of line b of verse 3.

46 Literally: "Let gloom and thick darkness claim it."

47 Possibly by an eclipse. Hebrew uncertain. Literally: "let the bitterness of the day terrify it."

48 MT: "rejoice" but with a slight change of vowel points: "be counted."

49 Literally: "Let no joyful cry be heard in it."

50 Two different Hebrew words for "curse" are used in this sentence.

51 So when emended. MT: "sea."

52 Literally: "rouse up." A possible meaning could be "disable."

53 Leviathan, in this usage has become a personification of cosmic antagonism to God. Leviathan was a legendary monster thought to be able to summon the eclipses of the sun. The name means "coiled." The reference is to those who purport to have power to do magic and have control over Leviathan.

54 Hebrew: "the eyelids of the morning."

55 A more literal translation would be: "because it did not shut the doors of my mother's womb nor hide my troubles from my sight."

56 LXX "Why did I not die in the womb."

57 Literally: "Why were there knees before me?" Whose knees? Mother? Midwife? A relative who cared for the new born?

or why was I permitted to nurse?  
 13 If I had died all would have become quiet:  
     I would have slept and would be at rest  
 14 with kings and counselors of the earth  
     who rebuilt ruins for themselves,<sup>58</sup>  
 15 or with princes who possessed gold,  
     who filled their houses with silver.<sup>59</sup>  
 16 Or, why was I not a stillborn child.  
     like a baby that never saw the light?<sup>60</sup>  
 17 There the wicked cease their evil activities  
     and there the weary are at rest.  
 18 There the prisoners are together in peace;  
     they do not hear their taskmaster's voice.  
 19 Those who are important as well as the unimportant are there;  
     and the slave is no longer subject to his master."

<3. *Job wishes that he might die now. 3:20-26*>

20 "Why is<sup>61</sup> light given to the ones who are in misery,  
     and life to those whose life has become unbearable,<sup>62</sup>  
 21 who long for death, but it does not come,  
     and desire<sup>63</sup> it more than hidden treasure;  
 22 who rejoice exceedingly,  
     and are glad when they reach the grave?  
 23 Why is the light (*of life*) given to someone who has lost his way,  
     whom God has kept alive under these circumstances?"  
  
 24 "Sighing takes precedence over food<sup>64</sup>  
     and my groaning spills out like water.  
 25 For the things I fear actually happen to me,  
     and what I dread becomes a reality.  
 26 I have no peace nor quiet,  
     I can not rest; but trouble comes!"

<CHAPTER 4>

<THE FIRST CYCLE OF DISCUSSION 4:1 - 14:23>

<The first discourse of Eliphaz 4: - 5:29>

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58 Scholars are not in agreement about the meaning. Is the thought: "The palaces they built are now in ruins" or "they restored ruined palaces."

59 Some scholars interpret this to mean silver in their palaces, others silver in their tombs.

60 Some scholars move this verse between verses 11 and 12, assuming it is more fitting there. However there is no manuscript evidence for this.

61 MT: "Why does he (i.e. God) give..." LXX, Syriac and other early translations have "is given."

62 MT: "bitter in soul."

63 Literally: "search for."

64 MT: "comes before my bread." Attempts have been made to emend the text but no decisive conclusions have been suggested.



1 Then Eliphaz the Temanite responded;

*<The dogma of divine justice 4:2 - 11>*

*<1. Confidence in integrity 4:2-6>*

2 "If one ventures to speak, will you be offended (*or, bored*)?<sup>65</sup>

Yet who can refrain from speaking

*<or, who can remain silent>?*

3 Be attentive! You have taught many people,

and you have provided strength for the hands of the weak.

4 Your words have kept them from stumbling

and you have braced up those who are feeble.<sup>66</sup>

5 But now that it<sup>67</sup> has come to you, you are discouraged (*or, impatient*);

it strikes you, and you are unnerved (*or, dismayed*).

6 Does not your confidence rest in your reverence<sup>68</sup> of God;

and is not your hope in the integrity of your ways?"

*<The lament of trouble 4:7-11>*

7.. "Think about those who were innocent. Did they perish?

Or since when do the upright meet disaster?<sup>69</sup>

8 I have seen those who cultivate evil (*or, iniquity*),

and sow trouble. They reap what they have sown.

9 They perish by the breath of God,

and are consumed by the blast of his anger.

10 The roar of the lion, the voice of the fierce lion,

the teeth of the young lions are broken.<sup>70</sup>

11 The strong lion perishes for lack of prey

and the whelps of the lioness are scattered.

*(or, Those who are evil may parade their way of life,*

*but the time will come when their power is gone.*

*Then those who are strong will die,*

*and their descendants will be scattered.)"*

*<The mystery of suffering 4:12-21>*

*<1. Vision in the night 4:12-16>*

12 "Once a message was brought to me secretly,<sup>71</sup>

my ear caught the quiet message.

13 As I was dreaming during the night,

when deep sleep<sup>72</sup> falls on people,

14 dread and trembling came upon me,

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65 Literally: "would you be weary." It is to be noted that there are evidences of double entendre in Eliphaz' message.

66 Literally: "with feeble knees."

67 A feminine word form.

68 The Hebrew word for "reverence" implies faith and piety.

69 Cf. Psalm 37:25.

70 Hebrew uncertain.

71 Literally "was stolen to me."

72 The Hebrew word is the same as is used about Adam : Genesis 2:21; Abraham: Genesis 15:12; Saul: I Samuel 26:15.

causing me to shake with fear.  
 15 I felt a breeze blowing <sup>73</sup> against my face;  
 the hair of my flesh bristled up.  
 16 It halted,  
 but I could not discern it's nature.  
 A form loomed before my eyes; <sup>74</sup>  
 there was silence. Then I heard an audible voice."

<The human situation 4:17-21>

17 'Can mortals be more righteous than God?  
 Can a person be more pure than his maker?  
 18 If God does not place his trust in his servants,  
 and even finds fault <sup>75</sup> with his angels,  
 18 how much more will he find fault with those who dwell in houses of clay,  
 whose foundation is the dust,  
 who can be crushed as easily as <sup>76</sup> a moth?  
 20 Between daybreak and evening they are shattered  
 (*or, people might die between daybreak and sunset*),  
 they perish forever, unnoticed. <sup>77</sup>  
 21 If their tent stake <sup>78</sup> is pulled out <sup>79</sup> within them,  
 they die devoid of wisdom.' <sup>80</sup>

<CHAPTER 5>

<Eliphaz continues>

<1. Eliphaz says Job alone is at fault 5:1-7>

1 "Call out! Will anyone answer you?  
 To which of the holy ones will you turn?  
 2 Resentment (*or, impatience*) kills the fool,  
 and indignation (*or, envy*) kills the simpleton.  
 3 I have observed foolish persons reject wisdom, <sup>81</sup>  
 but their dwelling is consumed. <sup>82</sup>  
 4 Their children are always in danger;  
 they do not receive justice. <sup>83</sup>

73 The Hebrew word describes the movement of a whirlwind.

74 The Hebrew word *hnwmt* = "form or figure" whose appearance is not recognizable, a theophany. It was against Hebrew understanding to make a form of a divine being.

75 The word *jjt* = "folly" and is only used in these verses in the Old Testament.

76 Literally: "before the."

77 LXX: "without a savior."

78 Hebrew of the verse is unclear. Literally: *`rty* = "tent cord." Emended to *`dty* = "tent stake or tent peg."

79 The Hebrew word can mean "lute string or bow string." It can also mean "what remains" or "advantage, abundance or wealth."

80 Some scholars end this quotation after verse 17.

81 Literally: "taking root."

82 Hebrew obscure. So: LXX. The dwelling could perhaps appropriately be translated "encampment."

83 Literally: "They are crushed at the gate." Justice was meted out at the town gate. It is possible that the word "gate" could be translated "tempest" but this is not commonly accepted by scholars.

with no one to rescue (*or, defend*) them.  
 5 The hungry devour their harvest  
     and even take that which grew among the thorns;  
     and the thirsty will envy their wealth,<sup>84</sup>  
 6 for misery does not grow out of the earth  
     nor does trouble sprout from the ground;  
 7 but human beings are born <sup>85</sup> to trouble  
     as surely as the sparks <sup>86</sup> fly upward.

<2 *Eliphaz advises Job to take his case to God 5:8-16*>

8 "As for me, <sup>87</sup> I would appeal to God;  
     I would state my case before God!  
 9 He performs great things that are beyond our comprehension,  
     marvelous things without limit. <sup>88</sup>  
 10 He provides rain for the earth  
     and waters the fields;  
 11 lifts up the humble,  
     and those who mourn are raised to safety.  
 12 He frustrates <sup>89</sup> the plots of the crafty, <sup>90</sup>  
     so that their activities can not achieve success.  
 13 He traps the wise in their own craftiness;  
     and schemes of the cunning are brought to a quick end.  
 14 In the day time they encounter darkness  
     and grope at noonday as if it were night.  
 15 But the needy <sup>91</sup> he saves from their grasp;  
     from the clutches of the oppressors. <sup>92</sup>  
 16 So there is hope for the wretched  
     and injustice is silenced.

<3 *Eliphaz assures Job that God will restore him 5:17-27*>

17 Happy indeed are those whom God corrects;  
     therefore do not refuse the discipline of the Almighty. <sup>93</sup>

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841 Hebrew obscure. The reference is no doubt to pilferers who raid the crops and are filled with envy.

85 The Hebrew word *cdwy* is translated "on himself" by the LXX translators. There is an interesting play on words in Hebrew

with the words "ground" and "man" (translated "human beings") in verses 6 & 7.

86 The Hebrew word for "sparks" is "sons of Rechaph" which is also the name of a Canaanite god. Some scholars emend the Hebrew to read "eagles."

87 Implying "If I were you...."

88 Verses 9 - 16 are perhaps a kind of creedal hymn.

89 The Hebrew word is "to cause to break or to crumble."

90 This is the Hebrew word used to describe the serpent in Genesis 3:1.

91 Literally: "fatherless." "needy" is an emendation.

92 Hebrew uncertain.

93 The Hebrew word *gdv* is unclear in Job. To what extent did the concept of God as "the Almighty" have developed?

- 18 For he injures, but he binds up;  
 he wounds, but his hands can heal.
- 19 He will deliver you from six troubles;  
 in seven no evil will touch you.
- 20 He will keep you alive <sup>94</sup> in times of famine,  
 and in times of war he will protect you. <sup>95</sup>
- 21 You will be hidden from the scourge of slander;  
 and will not fear the approach of violence.
- 22 You will laugh at destruction and famine,  
 and will not be afraid of the wild animals of the field.
- 23 For you will be able to cultivate your soil  
 and the wild animals of the field will be you allies.
- 24 You will know that your tent is secure,  
 and you will inspect your possessions and miss nothing.
- 25 You will also realize that you will have many descendants  
 and that your progeny will be like the grass of the earth.
- 26 You will come to the grave in ripe old age, <sup>96</sup>  
 just as a ripe shock of grain comes to the threshing floor  
 in it's season.
- 27 Now then: we have definitely investigated this! It is true! <sup>97</sup>  
 Listen and accept it for yourself."

<CHAPTER 6>

<JOB REPLIES: MY COMPLAINT IS JUST 6:1 -7:21>

<The soliloquy 6:1 - 20>

1 Then Job replied:

<1 Job is weighed down by grief 6:2-7>

- 2 "O that my anguish were weighed,  
 and my entire calamity laid in the balances!
- 3 It would be heavier than the sand of the sea;  
 that is why my words have been impetuous. <sup>98</sup>
- 4 The arrows of the Almighty are in me;  
 my spirit absorbs their poison; <sup>99</sup>  
 God's terrors are arrayed against me!
- 5 Does the wild donkey bray when it has grass?  
 Does the ox bellow when it has fodder?
- 6 Can what is tasteless be eaten without salt?  
 Is there any flavor in the slime <sup>100</sup> of puslane?

94 Literally: "redeem you from death."

95 Literally: "from the power of the sword."

96 Hebrew uncertain.

97 LXX adds: "we have heard it."

98 Hebrew unclear.

99 Literally: "whose poison my spirit drains."

100 Literally: "spittle." Hebrew uncertain. Some scholars translate "the white of an egg" others "mallow juice" or some other

7 It is nauseating to me to touch them <sup>101</sup>  
like food that makes me ill. <sup>102</sup>

<2 *Job is without hope and strength 6:8-13*>

8 "O that my request might be granted  
and that God would fulfill my desire!  
9 If only it would please God to crush me,  
and he would let loose his hand and cut me off! <sup>103</sup>  
10 Then this would be a comfort to me:  
I would even exult during unrelenting pain,  
for I had not denied the words of the Holy One. <sup>104</sup>  
11 What strength do I have, that I am able to endure?  
How long should I be patient, until my end?  
12 Do I have the strength of a stone?  
Is my flesh bronze?  
13 I truly am unable to help myself,  
and any resource has left me.

<3 *Job complains that his friends deceive him 6:14 - 28*>

14 "He who withholds <sup>105</sup> kindness from a friend,  
forsakes the reverence of the Almighty.  
(*or, With troubles like mine, friends are needed!*  
*If I have forsaken God or not.*) <sup>106</sup>  
15 My companions are as undependable as a torrent bed (*or, wadi*), <sup>107</sup>  
like a stream that overflows,  
16 when dark with thawing ice,  
and turbid with melting snow. <sup>108</sup>  
17 In the dry seasons they disappear; <sup>109</sup>  
when it is hot they vanish from their channels.  
18 Caravans abandon their routes;  
they go into the desert and perish.  
19 The caravans of Tema look to them.  
The travelers of Sheba <sup>110</sup> hope for them  
20 they are disappointed <sup>111</sup> because they had been confident, <sup>112</sup>

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flavorless thing.

101 LXX: "to rest, so my soul refuses to be quiet."

102 Hebrew obscure. An emendation, not commonly accepted is "my bowels rumble with an echoing sound."

103 Literally: "sever my thread of life."

104 Hebrew uncertain.

105 So: Syriac, Vulgate and Targums. Hebrew obscure.

106 Literally: "To the man in despair kindness (is due) from his friend and [the man in despair] forsakes the fear of the Almighty." Scholars are divided about how this verse which is possibly transmitted in a corrupt form should be translated.

107 The Hebrew word *lxn* is a dry stream bed that becomes a torrent after a rain, an arroyo.

108 Possibly "where the snow piles up." Hebrew uncertain.

109 Literally: "they are made silent."

110 Tema is in southwestern Arabia. Sheba was also in southwestern Arabia but there apparently also was a colony located in the horn of Africa.

111 Literally: "ashamed."

112 Perhaps lured by a mirage.

when they arrive they are distressed.<sup>113</sup>  
 <4 Job asks that he be shown his errors 6:21 - 23>  
 21 "You have become a confusion to me;<sup>114</sup>  
     you see my misfortunate and are afraid.<sup>115</sup>  
 22 Have I ever said, 'Give me a gift?'<sup>116</sup>  
     or, 'Pay bribes out of your own wealth on my behalf?'  
 23 'Save me from the clutches of my adversary.'  
     or, 'Ransom me from the hand of those who are ruthless.'

<4 Job insists that he is innocent 6:24 - 30>

24 "Teach me, and I will be quiet;  
     make me understand how I have gone wrong.  
 25 How convincing honest words are;<sup>117</sup>  
     but your arguments are unconvincing.  
 26 Do you think you can correct what I say  
     if you think everything I say is foolish?  
 27 Would you cast lots for an orphan (*slave*)?  
     Or, would you haggle over the price of a friend?<sup>118</sup>

28 "But now, be so kind as to look at me;<sup>119</sup>  
     for I will not lie to you!  
 29 I ask you to relent.<sup>120</sup> Let there be no injustice!  
     Relent for I am still in the right!<sup>121</sup>  
 30 Do I say anything that is wrong?  
     Don't you think I can distinguish right from wrong?

<CHAPTER 7>

<5 Job complains to God about his oppressive existence 7:1-8>

1 "Humans certainly have lives of drudgery on the earth  
     their days are like the days of difficult manual labor.<sup>122</sup>  
 2 Like a slave longing for cool shade;  
     like day laborers who await their wages.  
 3 I am allotted (*or, have been assigned*) months of futility  
     and nights of misery are my lot.  
 4 When I lie down the night seems to be endless,  
     but the night drags on<sup>123</sup>

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113 Literally: "confused."

114 Hebrew uncertain. Literally: "you are...no.!"

115 A play on the words for "misfortune" and "afraid" since only one vowel is different in the two words.

116 Literally: "it is because I say give to me?"

117 Hebrew uncertain.

118 Possibly these lines are a question. Grammatically they can also be a statement.

119 Literally: "look me in the face."

120 The Hebrew word *bwv* literally: "return" with the sense of starting over.

121 I. e. "my case has not been tried."

122 The Hebrew word can mean "compulsory labor, obligatory military service, a mercenary."

123 Hebrew uncertain.

and I am filled with restlessness until dawn.  
 5 My flesh is clothed with maggots<sup>124</sup> and dirt.  
     My skin hardens and then cracks and festers.<sup>125</sup>  
 6 My days are swifter than a weaver's shuttle,  
     and come to their end without hope.<sup>126</sup>

7 "Remember that my life is only (*or, like*) a breath;  
     I will never see happiness again.<sup>127</sup>  
 [8 The eye of the one who has seen me will not see me again;  
     while you are watching me I will die." ]<sup>128</sup>

<6 Job complains there is no rest>

9 "As the clouds break up and disappear,  
     so also those who go down to Sheol do not return,  
 10 they no longer return to their houses,  
     neither will they be noticed in their places any more.

11 "I, on my part, will not refrain from speaking;  
     I will declare the anguish of my mind,<sup>129</sup>  
     I will complain about the bitterness of my soul.  
 12 Am I the sea, or a sea monster<sup>130</sup>  
     that you keep me under guard?  
 13 When I say, 'My bed will comfort me,  
     my couch will provide comfort for me,'  
 14 you startle me with dreams  
     and terrify me with nightmares,  
 15 so that I would rather be strangled  
     and prefer death to living.<sup>131</sup>  
 16 I loathe<sup>132</sup> my life;<sup>133</sup> I do not want to continue living!  
     Let me alone. I have only a short time to live!"

<7 Job asks God why he watches him so closely 7:17 - 21>

17 "What is there about human beings that you make so much of them,  
     that you direct your attention upon them,<sup>134</sup>  
 18 and pursue them every morning,

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124 The Hebrew word is used here and in Exodus 16:26. In Isaiah 4:11 the word describes worms destroying food.

125 Job is not only depressed but is unable to escape physical pain.

126 So: LXX, Syriac & Targums. A possible emendation is: "when the thread runs out."

127 Much of Job's torment comes from the fact that he does not know what to ask.

128 This verse is lacking in LXX.

129 Literally: "spirit."

130 Sea may be a reference to the Canaanite sea god. Sea monster *lynb* in Canaanite mythology was a poisonous snake living in a subterranean abyss.

131 So: emended. Literally: "death rather than my life (or pains)."

132 Hebrew: "spurn, reject."

133 Omitted in Hebrew.

134 Cf. Psalm 8:4. Scholars do not agree about which was written first.

and inspect them at every moment?  
 19 Won't you look away from me for an instant?  
 Let me alone long enough that I can swallow my saliva.<sup>135</sup>  
 20 If I have sinned, what have I done to you,  
 you watcher (*or, jailor*) of humanity?  
 Why have you made me your target?  
 why should I become a burden to you?<sup>136</sup>  
 21 Why do you not pardon my sin  
 and forgive my guilt?  
 For soon I will lie in the earth;  
 Then you will look for<sup>137</sup> me, but I will no longer exist."

<CHAPTER 8>

<BILDAD'S FIRST SPEECH 8:1 - 22>

1 Then Bildad the Shuhite commented:<sup>138</sup>

<Job should beg God for help 8:2-7>

2 "How long will such talk continue?  
 Your rambling is like a mighty wind!  
 3 Does God prevent<sup>139</sup> justice?  
 Or does the Almighty distort what is right?  
 4 Your children have sinned against God,  
 therefore God punished<sup>140</sup> them as they deserved.  
 5 If you seek<sup>141</sup> God,  
 the Almighty hears your pleading.<sup>142</sup>  
 6 If you are innocent and upright<sup>143</sup>  
 God will certainly protect<sup>144</sup> you,  
 and reward you by restoring<sup>145</sup> your household.  
 7 Though your beginning<sup>146</sup> was small,  
 your old age<sup>147</sup> will be very great.

<2 God is just 8:1 - 19><sup>148</sup>

135 Possibly an Arabic proverbial expression.

136 LXX: επι σοι.

137 Hebrew uncertain. MT: "dawn."

138 Literally: answered and said."

139 The Hebrew word is translated "falsify" in Amos 8:5.

140 Literally: "sent them away into the hand of transgression."

141 Literally: "implore grace."

142 Literally: "implore favor." I have attempted to show the chiasmus which is clear in Hebrew: 1 "seek God." 2 "Almighty ... pleading."

143 Some scholars feel this is a scribal addition since it interrupts the Hebrew poetry.

144 Literally: "rouse himself" as if from sleep.

145 This Hebrew word: ~lv has the concept of restoring to original wholeness.

146 Hebrew: tyrya LXX: τα μεν πρωτα σου.

147 Hebrew: tyrya LXX: τα δε εσχατα σου.

148 Bildad is preparing to quote some well known adages and in these verses is preparing Job for that part of his message.



8 "I beg you to inquire into the past,<sup>149</sup>  
and study what the fathers have learned:<sup>150</sup>  
9 for our lives are brief and our knowledge limited;  
for our days on earth are mere shadows.  
10 The fathers will surely teach you, and tell you ;  
speaking out of the depths of their understanding.

11<sup>151</sup> "'Can papyrus grow without a marsh?  
can reeds flourish without water?  
12 Yet while still in bloom and uncut,  
they wither faster than any other plant.<sup>152</sup>  
13 Such is the fate of those who forget God;  
hope will perish for those who are godless.<sup>153</sup>  
14 Their confidence is fragile<sup>154</sup>  
and their trust is like a spider's web.<sup>155</sup>  
15 The wicked lean against their house,<sup>156</sup> but it does not stand  
(*or, He relies on his wealth to protect him but it cannot*).  
16 The wicked<sup>157</sup> thrive like weeds before the sun,  
and their shoots pop up everywhere in his garden.  
17 Their roots entwine the stone-heap;  
they cling to the rocks.<sup>158</sup>  
18 If they are uprooted<sup>159</sup> from their place  
they will disappear without a trace.  
19 That is the joyous lot of the wicked!<sup>160</sup>  
others who are wicked will take their places.'

<3 *God is on the side of the blameless 8:20 - 22*>

20 "God surely will not abandon a blameless person,  
nor will God be supportive of evildoers.  
21 He will surely cause you to laugh again  
and to shout with joy.  
22 Your enemies will be disgraced  
and the abode of the wicked will vanish."

#### <CHAPTER 9>

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149 Literally: "the first generation."

150 Literally: "and search their fathers."

151 This verse begins what is no doubt a recitation of adages prevalent in Bildad's time. The quotes are verses 11 - 19.

152 The assumption is that this results when the water supply dries up.

153 Hebrew: @nx Literally: "a profane person, a renegade" with the implication of being secretly wicked.

154 Hebrew uncertain.

155 Literally: "home."

156 The image of the spider's web continues here.

157 Hebrew: "he thrives."

158 Hebrew uncertain. LXX: "live among the rocks." Hebrew: "see."

159 Hebrew: "swallow."

160 This line must surely be read as irony. Hebrew unclear. LXX: "catastrophe." Possible emdation: "the decay."

<JOB REPLIES TO BILDAD 9:1 - 10:22>

1 Then Job answered, saying:

<1 Job can see no way to win his case with God 9:1 - 4>

2 "I know for a fact how it is:

How can a person <sup>161</sup> win a legal case against God?

3 If one insisted on a trial with him,

one could not answer a single charge in a thousand

(*or, If God is pleased to argue with him,*

*a person cannot answer one question in a thousand).*

4 He is wise in heart and powerful:

--who has challenged him and succeeded? <sup>162</sup>

<2 God is beyond our comprehension 9:5 - 13>

5 "God is able to move mountains without their knowledge

(*or, without warning).*

he destroys <sup>163</sup> them in his anger;

6 and causes earthquakes

until it's pillars tremble.

7 He commands the sun not to rise;

he does not allow the stars to shine.

8 He alone stretched (*or, spread out*) the heavens,

and trampled on the waves of the sea

(*or, trampled on the back of the sea dragon*). <sup>164</sup>

9 He made the Bear <sup>165</sup> and Orion,

the Pleiades and the constellations of the south.

10 He performs great things beyond our comprehension,

and marvelous things beyond reckoning.

11 "He passes by me and I do not see him;

he moves by and I am not aware of him.

12 He snatches <sup>166</sup> but who can stop him?

Who will ask him, 'What are you doing?'

13 God will not restrain his anger;

the helpers of Rahab <sup>167</sup> sink down under him.

<3 It is futile for Job to attempt to prove his innocence 9:14 - 24>

14 "How then can I answer him

or select words as an argument against him?

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161 Literally: "man." Xwna

162 NIV: "and come out unscathed."

163 Literally: "to knock upside-down."

164 Cf. 7:12. Footnote 47, page 18.

165 Hebrew uncertain.

166 Hebrew unclear. @tx = "to pray upon" which is used only here in the OT.

167 Cf. 3:8; 7:12; 26:12. Some scholars feel this is representative of chaos. In Canaanite religion this was a primeval monster.

15 Even though I am innocent, <sup>168</sup> I cannot answer him. <sup>169</sup>  
     I must appeal for mercy <sup>170</sup> (*or, for my right*) to my judge.  
 16 If I summoned him and he would respond;  
     I would not believe that he was listening to my plea.  
 17 For he crushes (*or, bruises*) <sup>171</sup> me with a storm <sup>172</sup>  
     and multiplies my wounds for no cause.  
 18 He will not let me catch my breath,  
     but fills me with bitterness.  
 19 If it is a contest of strength: he is the one!  
     If it is a matter of justice: who can take him <sup>173</sup> to court  
     (*or, who can demand an accounting*)?  
 20 Though I am innocent, my own words  
     would sound as if I were guilty;  
     though I am blameless, he would prove me perverse. <sup>174</sup>  
 21 I am innocent: I do not understand myself. <sup>175</sup>  
     I despise my life (*or, I am sick of living*).  
 22 It is all one: therefore I say,  
     'He exterminates both the innocent and the wicked.'  
 23 When disaster <sup>176</sup> brings sudden death,  
     he mocks the innocent in their calamity (*or, plight*). <sup>177</sup>  
 24 The earth is handed over to the wicked;  
     he covers the eyes of the judges ---  
     [if it is not he, then who is it?]" <sup>178</sup>

<4 Job realizes there is no mediator between himself and God 9:25 - 35>

25 "My days race by faster than a sprinter;  
     they quickly pass without seeing happiness.  
 26 They go by like a reed boat, <sup>179</sup>  
     like an eagle swooping on its prey.  
 27 If I say, 'I will lay aside my sad countenance (*or, sorrows*)  
     and be cheerful,'  
 28 I dread all that I must suffer,  
     for I know you will not acquit me.  
 29 I will be condemned;

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168 qdca = literally: "I am righteous" or "I am right."

169 The language is that of a court of law. Some scholars emend to "I get no answer."

170 The word is identical with the word in 8:5. Cf. foot note 59 on page 14.

171 @w/x is also used in Genesis 3:15, translated "crush or bruise."

172 Targums and Syriac use different vowel points, reading: "He crushes me with a hair" i.e. "for a trifle" which would agree with 17b.

173 So: LXX. Hebrew: "me."

174 Literally: "twisted, bent."

175 Literally: "my spirit." vpr

176 Such as a plague or disease.

177 Hebrew uncertain.

178 Omitted by LXX.

179 Paintings show that there was a sort of speed boat made of reeds in ancient times.

why then should I waste the effort?  
 30 If I wash myself with snow water (*or, soap*)  
 and cleanse my hands with lye (*or, washing soda*),  
 31 even then you would dip me into a muck pit (*or, slime pit*)  
 until my own clothing would make me loathsome.  
  
 32 "For he is not a man as I am, that I can answer him;  
 that we should confront each other in court.  
 33 There is no arbiter between us,  
*or: Would*<sup>180</sup> *that there were an arbiter*)  
 who might impose his authority on us both,  
 34 and withdraw his rod from me,  
 and not let the dread of his presence terrify me.  
 35 Then I would speak out without fear of him,  
 for I know myself not to be like that."<sup>181</sup>

<CHAPTER 10>

<5 Job declares that God does not treat people fairly 10:1 - 8>

1 "I am disgusted with my life;  
 I will speak openly of my complaint;  
 I will give vent to the bitterness of my soul!  
 2 I will say to God: 'Do not condemn me,  
 but tell me: What is the accusation you have against me?'<sup>182</sup>  
 3 Do you enjoy oppressing people,  
 thereby rejecting (*or, spurning*) the work of your hands  
 and favoring<sup>183</sup> the schemes of the wicked?  
 4 Do you have eyes of flesh?  
 Do you see things from the human perspective?  
 5 Are your days like the days of a weak mortal,<sup>184</sup>  
 or are your years like human<sup>185</sup> years?  
 6 You investigate my iniquity  
 and search for my sin,  
 7 even though you know I am not guilty,  
 and there is no one to save me from your hand."<sup>186</sup>

<6 Job accuses God of watching him, to destroy him 10:8-17>

8 ""You formed and shaped me;

180 Reading Al instead of {al

181 Along with human inadequacy Job is fearful of God's apparent continual hostility.

182 Job's question rises from genuine puzzlement and hurt, not arrogance and defiance. Interestingly, Job never asks to be healed of his ailment.

183 Literally: "Do you derive radiance" i. e. enjoy.

184 Xwna = "weakling."

185 rbg = "strong man, hero."

186 Literally: "there is no one to deliver."

- now <sup>187</sup> suddenly you go about destroying me. <sup>188</sup>
- 9 Keep in mind that you made (*or, kneaded*) me like (*or, from*) <sup>189</sup> clay;  
will you then again turn me into dust?
- 10 Didn't you pour <sup>190</sup> me out like milk  
and curdle me like cheese? <sup>191</sup>
- 11 You formed my body with skin and flesh,  
having intertwined my body with bones and sinews.
- 12 You have bestowed life and constant love upon me;  
because of your vigilant care you have spared my life.
- 13 Yet you kept these things secret.  
I know that this was your intention. <sup>192</sup>
- 14 You were watching me to see if I would sin  
and would not absolve me of my iniquity (*or, refuse to forgive me*).
- 15 If I am guilty, woe is me!  
Even if I am righteous (*or, innocent*), I cannot lift up my head. <sup>193</sup>  
I am filled with humiliation;  
and I am drenched with shame. <sup>194</sup>
- 16 If I displayed any pride, <sup>195</sup> you would hunt me like a lion,  
and you even perform miracles to torment me. <sup>196</sup>
- 17 You constantly have witnesses against me, <sup>197</sup>  
and increase your harassment toward me;  
you continually plan new attacks against me. <sup>198</sup>

<7 Job asks God to leave him alone for he is near death 10:18 - 22>

- 18 "Why did you allow me to be born?  
Would that I had died before any eye had seen me  
(*or, Would that I had been a still birth*),
- 19 and I was as if I had never lived.  
If only I had been carried from the womb to the grave  
without ever having breathed.
- 20 Isn't my life virtually over? <sup>199</sup>  
Let me alone, that I might find a bit of comfort (*a bit of*

*enjoyment*), <sup>200</sup>

187 MT: "together."

188 So: LXX, Syriac. Literally: "made me together round about and you destroy me."

189 LXX: "from." MT. "like."

190 This Hebrew word is used to describe the smelting process.

191 A poetic description of prenatal formation.

192 In verses 8 - 13 Job makes frantic outcries but in this exquisite poem on creation he makes clear that he is confident that God's intentions are good.

193 Some scholars emend the text to read: "I am drunk with affliction."

194 In Hebrew all the verbs in this verse are imperatives.

195 Hebrew uncertain. Hebrew: haggw "he lifts himself up." Syriac: hagaw "I lift myself up."

196 A possible Aramaic reading would be: "you make sport of me."

197 \$yd[[ = "with a judicial mind." A possible emendation: ld[ "to advance in an aggressive mood."

198 Hebrew uncertain. MT: "changes and a host are with me." The translation above is based on the LXX.

199 Hebrew: "are not my days few." LXX & Syriac: "the days of my life are few."

200 Hebrew unclear. Hebrew: "and brighten up."

- 21 before I go, never to return:  
to the land of gloom and deep darkness.
- 22 the land of gloom and chaos,  
where darkness is the only light.<sup>201</sup>  
*to the land of gloom and darkness.*
- 22 *The land of gloom and chaos,*<sup>202</sup>  
where darkness is the only light."<sup>203</sup>

<CHAPTER 11>

<ZOPHAR'S FIRST SPEECH 11:1 - 20>

- 1 Then Zophar the Naamathite replied, saying:<sup>204</sup>

<1 Zophar says God has not punished Job to the extent Job deserves 11:1 - 6>

- 2 "Should this abundance of words go unanswered  
and a loquacious person's talk<sup>205</sup> be vindicated?<sup>206</sup>
- 3 Should your prattle<sup>207</sup> silence people,<sup>208</sup>  
and when you mock, will no one rebuke you?
- 4 You claim, 'My doctrine is correct,'  
and 'I am innocent<sup>209</sup> in the sight of God.'
- 5 If only God would speak,  
and answer you himself.
- 6 He would expound to you the secrets of wisdom!<sup>210</sup>  
His many-sided wisdom is incomprehensible.<sup>211</sup>  
[Therefore know that God has pursued<sup>212</sup> you  
less than your guilt deserves.]"

<2 God's wisdom is beyond Job's understanding 11:7 - 12>

- 7 "Can you comprehend<sup>213</sup> the mysteries of God?  
Can you fathom the limits of the Almighty?
- 8 It is higher than heaven:<sup>214</sup> --- what can you do?

201 Each word for darkness in these two verses is a different Hebrew word. At this point Job's questions is: why would God create, only to destroy: Job is so baffled that he returns to the thought with which he began speaking in 3:1 ff.

202 Hebrew: "gloom as darkness, deep darkness."

203 Each of the words for "darkness" is a different Hebrew word. At this point Job's question is: Why would God create, only to destroy? Job is so baffled that he returns to the thought with which he began speaking in 3:1 ff.

204 Eliphaz had emphasized the purity of God. Bildad the justice. Zophar emphasizes the wisdom of God.

205 Literally: "a man of lips."

206 The Hebrew concept is to be right, justified, acquitted of doing something wrong.

207 This Hebrew word is translated "boast" by some translators. "Chatter" might be a suitable translation. Cf. its use in Isaiah 16:6 and Jeremiah 48:30.

208 Literally: "males."

209 Literally: "clean" implying moral purity.

210 Hebrew: τωμ|ϛ ποσσιβλψ τρανσλατεδ √σεχρετ ποτενχψ ορ ποτεντ μψστεριεσ. ΛΞΞ δυναμιν.

211 Hebrew uncertain. ~γ|ρκ εμενδεδ το ~γα|ρκ "they are like incomprehensible marvels."

212 Reading \$ltvy ινστεαδ οφ #l tvy This line is not in LXX.

213 ραχ σιγνιφιεσ τηε οβφεχτ οφ σεαρχηινγ — ηερε τηε εσσενχε ανδ νατυρε οφ Γοδ.

214 Hebrew: "the heights of heaven."

Deeper than Sheol: <sup>215</sup> --- what can you know?  
 9 Its scope is more vast than the earth,  
 and broader than the sea.  
 10 If God were to pass by and arrest you,  
 calling you to judgment: who could refuse (*or, oppose*) God?  
 11 For God detects deceitful persons.  
 When he sees evil won't he recognize it (*or, will he remain aloof*)?  
 12 But: a stupid man will get understanding  
 when a wild donkey's colt will be born tame (*or, born a man*)."<sup>216</sup>

<3 Zophar assures Job that God will reward him if Job renounces his evil 11:13 - 20>

13 "If you have a change of heart,  
 you will reach out <sup>217</sup> to God.  
 14 If your actions are evil, renounce them  
 and do not let wickedness establish its home in you.  
 15 Surely then you will be able to again face the world;  
 you will feel secure <sup>218</sup> and will not be afraid.  
 16 You will forget your sufferings;  
 you will remember them like floodwaters that have ebbed.  
 17 Your life will be more radiant than noonday; <sup>219</sup>  
 its darkness will become like the morning.  
 (*or, You will shine like the morning.*)  
 18 You will have confidence because there is hope;  
 You will be protected (*or, you will look around*) <sup>220</sup>  
 and granted a safe rest.  
 [19 You will lie down, undisturbed.] <sup>221</sup>  
 Many will court your favor. <sup>222</sup>  
 20 Blindness will befall the wicked  
 for them there will be no escape  
 and their only hope is death." <sup>223</sup>

<CHAPTER 12>

<Job speaks 12:1 - 14:22>

1 Then Job replied, saying:

<1 Job claims he is just as wise as the friends 12:1 - 6>

---

215 The Hebrew concept was "the abode of the dead" sometimes translated "the grave."

216 Hebrew uncertain. No doubt a proverbial saying.

217 Literally: "spread out your hands" which was the attitude for prayer.

218 Hebrew unclear. The Hebrew word for "secure" is a word used in casting molten metal into a mold, thus "solid or secure."

219 Hebrew uncertain.

220 Hebrew uncertain.

221 Not found in LXX.

222 Literally: "many will soften your face."

223 Literally: "breathing out their soul."

2 "Without a doubt you are the <sup>224</sup> people!  
     [and you will lie down unafraid.] <sup>225</sup>  
     Wisdom certainly will die with you!

3 But: I also have a mind, just as you.  
     I am not inferior to you. <sup>226</sup>  
     Who does not know the things you have said  
     (*or, What gifts do you have that I don't possess?*)?

4 [I have become a laughingstock to my friends;  
     I, who called upon God and he answered me! <sup>227</sup>  
     As a righteous and blameless man I have become a laughingstock.

5 Those who are not afflicted with difficulties are complacent toward  
 disaster,  
     but it happens to (*or, awaits*) those whose feet slip.] <sup>228</sup>

6 The homes of the lawless are untroubled,  
     and those who provoke God are secure,  
     [Their strength is in the god they trust."] <sup>229</sup>

<2 *God has given wisdom to his creation 12:7 - 12*>

7 "But: ask the animals, they will teach you;  
     the birds of the air will tell you;  
 8 or the plants <sup>230</sup> will teach you,  
     and the fish <sup>231</sup> of the sea will inform you.

9 All of these are aware  
     that the hand of the Lord has done this!

10 The life of every living thing rests on God's power,  
     along with life <sup>232</sup> for all of humanity. <sup>233</sup>

11 Does not the ear test arguments,  
     just as the palate distinguishes food?

12 "Wisdom is with the aged,  
     and understanding is based on the length of life." <sup>234</sup>

<3 *God is the divine destroyer 12:13 - 25*>

13 "With God are wisdom and courage;

---

224 "the" is omitted in the Hebrew text.

225 Omitted by LXX and many Hebrew manuscripts.

226 Is this a rebuttal to the slur in 11:12?

227 Hebrew uncertain. Omitted by LXX. Many scholars emend these lines though such emendations are always somewhat conjectural.

228 Some scholars feel these verses are a later interpolation. Others feel they are simply an "aside" in the conversation.

229 Hebrew uncertain. Not in LXX. The reference of "the god they trust" is perhaps to their fists. A possible emendation to this line would read: "Those whom God's hands have produced."

230 Hebrew unclear. Possible translations are: "plants," "creeping things" or "speak to the earth."

231 Plural in Hebrew.

232 The Hebrew word used here is also used in Genesis 2:7.

233 Literally: "the flesh of men."

234 Verse 12 is no doubt a common adage of that day. Verses 11 & 12 are considered by some scholars as an aside to the argument that is being presented by Job.



he is able to advise and to be understanding.<sup>235</sup>  
 14 Whatever God tears down, no one can rebuild.  
     Whoever he imprisons cannot be freed (*or, released*).  
 15 When he withholds rain, there is drought;  
     when he releases it, the water overwhelms<sup>236</sup> the land.  
 16 Strength and resourcefulness are with him;  
     the deceived and the deceiver are within his power.<sup>237</sup>  
 17 He causes counselors to lose their positions,<sup>238</sup>  
     and causes judges to go mad.<sup>239</sup>  
 18 He dethrones the kings,  
     and reduces them to slavery.<sup>240</sup>  
 19 He also causes priests to become enslaved,<sup>241</sup>  
     and overthrows the mighty.<sup>242</sup>  
 20 He silences those who are trusted advisors,  
     and takes away the wisdom<sup>243</sup> of the elders.  
 21 He heaps scorn on prisoners,  
     and removes the power of the mighty.  
 22 He reveals the obscure mysteries of darkness,  
     and brings deep obscurities to light.  
 23 He exalts nations and then destroys them;  
     he enlarges<sup>244</sup> nations and then defeats them.  
 24 He deranges the leaders [of the people]<sup>245</sup> of the earth,  
     and makes them wander in a trackless waste.  
 25 They grope in the darkness without light;  
     and he makes them stagger like drunkards."<sup>246</sup>

<CHAPTER 13>

<4 Job's argument with God 13:1 - 5>

1 "Take note! My eyes have seen all this,  
     I have heard and understood it.  
 2 What you know, I also know;  
     I am not inferior to you.  
 3 But I would like to speak to the Almighty,

---

235 Verses 2 - 13 have many difficulties for translators. The text is such that many scholars suggest emendations. This translation is close to the MT.

236 This Hebrew word can be translated "overturn, upset or knock down."

237 Literally: "are his."

238 Literally: "to go about naked." Cf. Micah 1:8 where the other use of the word is to be barefoot.

239 Literally: "he makes fools."

240 Literally: "binds loincloths on them."

241 Literally: "leads priests away stripped."

242 Hebrew: "perpetual unceasing."

243 Literally: "taste."

244 Hebrew: "spread out."

245 Omitted by LXX.

246 Verses 17 - 25 are a remarkable recounting of the breakdown of society.

and insist on arguing my case <sup>247</sup> with God  
 (or, my argument is with God, not with you).  
 4 As for you, you cover up (*the truth*) with lies  
 (or, you smear me with lies);  
 you are all worthless physicians (or, quacks). <sup>248</sup>  
 5 If only you would keep quiet.  
 That would be wisdom on your part!"

<5 Job questions the friends' worth as witnesses against him 13:6 - 12>

6 Now hear my argument (or, reasoning),  
 and listen to me state my case. <sup>249</sup>  
 7 Will you prevaricate on God's behalf?  
 Will you speak deceitfully for him?  
 8 Will you show partiality <sup>250</sup> toward him;  
 will you plead God's cause (or plead on God's behalf)?  
 9 Would it go well with you if he took you to court; <sup>251</sup>  
 or could you deceive him, as one would deceive a person?  
 10 He would surely rebuke you  
 if you have secretly shown partiality. <sup>252</sup>  
 11 Won't his majesty terrify you?  
 Wouldn't the awe (or, dread) of him overwhelm you?  
 12 Your briefs (or, maxims) are empty proverbs; <sup>253</sup>  
 your defenses are not substantial." <sup>254</sup>

<6 Job will argue his case face to face with God 13:13 - 16>

13 "Be silent and I will speak,  
 ---come what may.---  
 14 Why should I <sup>255</sup> take this risk?  
 and put my life on the line? <sup>256</sup>  
 15 Possibly he will slay me. <sup>257</sup> I have no hope. <sup>258</sup>  
 Yet I will defend my ways in his presence. <sup>259</sup>

---

247 The Hebrew word can be translated "convince, correct, rebuke or argue."

248 Hebrew: "patchers." LXX: "healers."

249 In Hebrew there is an interesting interplay in verses 3 and 6 that is unable to be translated. Such nuances make this an absolutely brilliant chapter.

250 Literally: "will you lift up your face."

251 Zophar used the same word declaring he had searched out the truth. 5:27. The word translated "took you to court" is a translation of "if he examined you carefully."

252 A similar Hebrew interplay is found in verses 3, 6 & 10 with a Hebrew word here translated "rebuke" but in verse 3 "case" and "argument or reasoning" in verse 6.

253 Literally: "are proverbs of ashes."

254 Literally: "weak as clay."

255 So: Hebrew. LXX: "I will take."

256 Literally: "put my life in my palm."

257 So: ketiv. Qere: "Though he slay me, yet will I trust him."

258 LXX, Syriac, Targums & Vulgate: "I have hope through him."

259 Hebrew unclear. So: ketiv. Qere: "I will trust him to his face." "in his presence" literally is: "to his face." The ketiv and qere sound almost alike when read aloud. Such forcing of the issue is virtually what Job's wife argued in 2:9. Job has hope

16 This <sup>260</sup> will be my reassurance (*or, salvation*),  
that a godless person dare not come before God's presence." <sup>261</sup>

<7 Job calls on God to appear in court with him 13:17: - 19>

17 Keep on listening carefully to my words  
(*or, Hear my words again and again*),  
and be attentive to my declaration.  
18 Take note: I have prepared my case;  
I know that I will be vindicated.  
18 Who is there that will challenge me,  
for then I would be silent and die."

<Job's despondent prayer 13:20 - 28>

20 Just do not do two things to me,  
so that I do not need to hide myself from your presence  
(*or, that I am bold enough to present my cause before you*).  
21 Withdraw your hand <sup>262</sup> from me,  
and do not let the dread of you frighten me  
(*or, do not let me be so in awe of you that I can not state my case.*)  
22 Then call (*or, arraign me*) and I will answer;  
or let me speak and you will answer me.  
23 How many are my iniquities and sins?  
Advise me about (*or, point out*) my transgressions  
(*or, rebellion*) and my sin."

<9 Job complains against God again 13:24 - 28>

24 Why do you hid your face (*or, avoid me*)  
and treat me like your enemy? <sup>263</sup>  
25 Would you harass a windblown leaf  
and persecute dry chaff?  
26 For you make bitter <sup>264</sup> charges against me,  
and make me receive <sup>265</sup> the consequences  
of the iniquities of my youth. <sup>266</sup>  
27 You put my feet in stocks,  
and watch every step I take. <sup>267</sup>

---

since he expects to be vindicated.

260 So: LXX.

261 Literally: "ever comes to his face."

262 Literally: "palm."

263 Probably a cognate of the word Job. Job: *bwya* Enemy: *bywa* The thought is: "Why do you treat me like an enemy, my name is Job.

264 This Hebrew word could be translated "poisonous."

265 Literally: "inherit." Emended: "reap."

266 This Hebrew word *~ymwl* suggests: "shy young adolescence" rather than a different Hebrew word for "exuberant lustful vigorous mature youth."

267 Probable text. LXX: "and with all my behavior."

You set a limit to my movements." <sup>268</sup>

[28 "People <sup>269</sup> waste away like a rotten thing,  
like a garment that is moth-eaten." ] <sup>270</sup>

<CHAPTER 14>

<10 Job describes the brevity of life 14:1 - 6>

<Despair 14:1 - 6> <sup>271</sup>

1 "Any person who is born of a woman  
is short lived <sup>272</sup> and filled with trouble,  
2 developing like a flower and withering,  
and vanishing like a shadow that does not endure. <sup>273</sup>  
3 Do look carefully at such persons,  
and take note of them (*or, me*) <sup>274</sup> that you might judge them (*or,*

*me*)?

[4 Who can produce something clean out of something unclean?  
No one!] <sup>275</sup>  
5 Since their days are determined,  
the number of their months of life is determined by you.  
If you have set their limits, they cannot be exceeded.  
6 Look away from them and desist; <sup>276</sup>  
that they may have some enjoyment  
as day laborers do at the close of day." <sup>277</sup>

<11 Job complains that God destroys his hope to live 14:7 - 22>

<Hope 7 - 9>

7 "For there is hope for a tree,  
if it is felled, it can sprout again,  
and its shoots will continue sprouting.  
8 In spite of the fact that its roots in the earth have grown old,

---

268 Literally: "You set a boundary to the roots of my feet."

269 Hebrew: "he."

270 While in the MT its location and subject matter are questioned by scholars. Some possible considerations are: 1 It belongs in this location. 2 Possibly an aside comment by Job. 3 It is a verse that is misplaced. 4 It is a scribal addition to the text. MFT moves the verse to follow 14:3. NEB and AT place it following 14:2. If it is properly located as verse 28 it is an aside by Job following is speaking with friends. Manuscript evidence does not suggest its being relocated in chapter 14 or elsewhere.

271 In this chapter Job wavers between despair and hope. In the "despair" passages he uses general nouns and pronouns. In the "hope" passages he uses the personal pronoun "me."

272 Literally: "short of days."

273 Cf. note 69, page 30.

274 So: Hebrew. *ytaw* LXX, Syriac & Vulgate read *wtaw* "him." Cf. note 69, page 25.

275 Hebrew uncertain. The brevity of this line which is too brief to fit the Hebrew poetic fashion has been the basis, for some, for deletion of the verse. Other scholars suggest numerous emendations none of which have major acceptance.

276 1 Hebrew manuscripts says, "leave him alone." Most manuscripts add, "so that he may rest."

277 Some translate: "until he finishes his day of hard labor." Another possible place for the insertion of 13:28.



- 19 The waters wear away the stones,  
the torrents will erode the soil,  
so that you destroy the hope of frail mortals.] <sup>289</sup>
- 20 You overpower them and they perish;  
you change their appearance <sup>290</sup> and send them away.
- 21 Their children attain honor and their parents do not know it;  
they sink into obscurity and the parents are not aware.
- 22 They only feel the pain of their own bodies,  
and they mourn only for themselves." <sup>291</sup>

<CHAPTER 15>

<THE SECOND CYCLE OF DISCUSSION 15:1 - 21:34>

<Eliphaz' Second Speech 15:1 - 35>

1 Then Eliphaz the Temanite spoke, saying:

<1 *Eliphaz rebukes Job for his claims of innocence 15:1 - 16>*

- 2 "Should a wise person answer with bombast (*or, airy opinions*),  
and fill himself with puffs of wind? <sup>292</sup>
- 3 Should he argue with meaningless words,  
or arguments that have no value?
- 4 You are even doing away with <sup>293</sup> reverence of God,  
and hindering meditation before God. <sup>294</sup>
- 5 Your iniquity dictates (*or, is evident in*) what you say.  
and you deceive people by using shrewd language.
- 6 Your own mouth condemns you, not I!  
What you say testifies against you. <sup>295</sup>
- 7 "Were you the firstborn of the human race?  
Were you created before the hills?
- 8 Have you been privy to the council of God?  
Do you have a monopoly on wisdom?
- 9 What do you know that we do not know?  
What intelligence do you have that is greater than ours?
- 10 We have learned from both the gray-haired and the aged among us,  
some of whom are older than your father. <sup>296</sup>

289 Not in LXX or Sahidic Coptic. Marked with asterisks in the Vulgate and Syro-hexaplaric version.

290 Literally: "change their face."

291 Hebrew uncertain.

292 Literally: "and fill his belly with the east." The east is the scorching wind that blows across the desert.

293 Literally: "you break fear" or violate, make ineffectual.

294 In this Eliphaz is accusing Job of stupidity and being dangerous.

295 In verses 5 & 6 all the speech organs are mentioned. The intent is to suggest some deep hidden iniquity in Job. To give evidence to the "speech organs" it might be translated:

5 Your mouth evidences your iniquity, your tongue utters deception;

6 your mouth (not mine) condemns you; your lips testify against you.

296 Cf. Job 12:12.

11 Are God's consolations not sufficient for you;  
     or his gently calm words that are spoken to you?  
 12 Where do you get such notions,  
     and why do you betray your anger,<sup>297</sup>  
 13 so that you vent your anger against God,  
     and speak angry words?

14 "Can any mortal be cleared of guilt,  
     or any human being be righteous?  
 15 God does not place all his trust in his angels.<sup>298</sup>  
     Even the heavens are not guiltless in his sight.  
 16 God trusts those who are loathsome and corrupt even less;  
     someone whose evil actions<sup>299</sup> are as easily accomplished  
     as taking a drink of water."

<2 *The fate of the wicked 15:17 - 35*>

17 "I will show you. Just listen to me.  
     I will declare what I have seen,  
 18 (and what wise men have taught their ancestors  
     and what had been revealed  
 19 to them when the land was given,  
     and there was no one<sup>300</sup> to hinder them in their faith.)  
 20 Wicked persons<sup>301</sup> writhe in agony as long as they live,  
     through all those years that are reserved for oppressors,  
 21 for terrifying sounds<sup>302</sup> are heard by them.  
     In peaceful<sup>303</sup> times robbers will attack them.  
 22 They have no hope to escape from the darkness,  
     and the sword will provide their destiny.  
 23 Their corpses will be tossed out as food for the vultures.<sup>304</sup>  
     They know that the day of darkness is near at hand.  
 24 Distress and anguish terrify;  
     prevailing like a king prepared for battle,<sup>305</sup>  
 25 all because they have challenged<sup>306</sup> God  
     and defied the Almighty.

---

297 Literally: "why do your eyes flash." Hebrew uncertain.

298 Literally: "holy ones."

299 Literally: ~lw[ "injustice."

300 I.e. foreigners. Eliphaz feels he speaks the pure truth, undefiled by outside influences.

301 Literally: "man" in the singular form. Since the verses that follow refer to those who are wicked plural pronouns are used in the remaining verses. No one person, after all, is described as "wicked" in this passage.

302 Literally: "voice of fears."

303 Hebrew: ~wlv

304 So: LXX. Hebrew uncertain in this verse. A possible translation by repointing the consonants: "They wander about looking for food."

305 Hebrew uncertain.

306 Literally: "stretched out his hand."

- 26 Being insolently defiant <sup>307</sup> against God  
they are like a king prepared to charge in battle. <sup>308</sup>
- 27 Their jowls have become fat  
and they have also become fat in their thighs. <sup>309</sup>
- 28 They will live in desolate cities,  
in houses in which no person should inhabit,  
which are destined to be razed. <sup>310</sup>
- 29 They will never become rich, and their wealth will not endure,  
nor will they have lasting homes. <sup>311</sup>
- 30 They will not escape from the darkness of death  
and will become like shoots of a young tree that are seared  
and like the blossoms blown away by the wind.
- 31 Do not let them be trusted for they are being misled by deception;  
for falsehood is their reward. <sup>312</sup>
- 32 They are like a prematurely withering branch  
which will never again be green. <sup>313</sup>
- 33 Like a vine that has its unripe grapes shaken off  
or the blooms of the olive tree being shed. <sup>314</sup>
- 34 For those who are godless are desolate  
and they have obtained their home through bribery  
but it will be consumed by fire.
- 35 They conceive mischief and bring forth evil,  
being pregnant with deceit (*or, their womb has produced deceit.*)"

<CHAPTER 16>

- 1 Then Job replied, saying:

<1 Job accuses Eliphaz of substituting words for comfort 16:2 - 5>

- 2 "I have often heard such things;  
you are all miserable comforters. <sup>315</sup>
- 3 Is there no limit to windy words?  
Or what afflicts (*or, agitates*) you that you keep on talking?
- 4 I could also speak like you,  
if you were in my place! <sup>316</sup>
- I could barrage you with words,  
and mockingly shake my head at you.

307 Hebrew: "with neck."

308 Hebrew uncertain. Literally: "with a thickly bossed, massive shield."

309 Without a doubt a description of self-indulgence.

310 Such places were believed to be under a curse. Cf. Joshua 6:26 & Isaiah 13:20.

311 Hebrew obscure. LXX: "even their shadows will vanish." Translation based on Vulgate.

312 Literally: "my mouth."

313 Hebrew uncertain. The Hebrew word for "wither" sounds exactly like "be paid in full" so some translators fit that concept into their translation.

314 Some olive trees bear fruit every other year and shed their blossoms in the "unfruitful" years.

315 Literally: "comforters of trouble."

316 Literally: "your soul were in place of my soul."



5 I would strengthen you with words of advice  
and the solace of my speaking would provide relief for your pain."

<2 a Job accuses God of treating him with violence 16:6 - 17>

6 "Nothing I say relieves my pain  
and if I remain silent it does not go away.  
7 God has certainly exhausted me;  
but you have made me feel isolated from my community.  
8 You have shriveled me  
by your accusations against me;  
and my gauntness testifies against me;  
I am constantly aware of those accusations.<sup>317</sup>  
9 God has assailed<sup>318</sup> in his wrath and hated<sup>319</sup> me;  
he gnashed his teeth against me;  
my foe glares at me<sup>320</sup> angrily (*or, with hatred*).  
10 People gaped at me, open mouthed,  
and struck my cheeks scornfully,  
as they united against me.  
11 God has handed me over to the ungodly,<sup>321</sup>  
and hurled me into the clutches of the wicked.<sup>322</sup>  
12 I had been at peace but he broke me into pieces;  
he seized me by the scruff of my neck and shattered me .  
He used me as his target;  
13 his arrows have rained on me from all sides,  
and have pierced my kidneys<sup>323</sup> and shown no mercy,  
he has spilled my bile on the ground.  
14 He bursts in on me again and again;  
he rushes at me like a warrior."<sup>324</sup>

<2 b Job continues his complaint with self defense 16:15 - 17>

15 "I wear sackcloth permanently,<sup>325</sup>  
and have laid my glory into the dust.<sup>326</sup>  
and I am totally defeated.<sup>327</sup>  
16 My face is flushed<sup>328</sup> with weeping

---

317 Hebrew unclear in verses 7 & 8.

318 Literally: "torn me."

319 Literally: "borne a grudge against me."

320 Literally: "sharpens his eyes.."

321 The root word for "ungodly" is "a child."

322 Hebrew:  $\text{לַיְמִי} = \text{אֲנִי יִרְשָׁנוּ בְּיָדָם בְּשׂוֹן הַיָּדָיִם, אֲשֶׁר שָׂאָה בְּעֵינָי וְשָׂאָה בְּעֵינָי}$

323 Kidneys were thought to be the seat of emotions at that time.

324 The Hebrew text of verses 9 - 14 are graphic. Job's description of his situation can be described as savage attacks and appalling cruelty which is difficult to convey through a translation.

325 Literally: "I have sewn sackcloth upon my skin."

326 Literally: "it made my horn enter into the dust."

327 Hebrew unclear.

328 Possibly with the sense of being inflamed or simply red with weeping.

and my eyes have dark circles around them  
17 although on my part there is no violence (*or, injustice*)  
and my prayer is sincere." <sup>329</sup>

<3 *Job hopes someone will testify on his behalf 16:18 - 17:2*>

<3a *Job's plea 16:18 -21*>

18 "O earth, do not hide my blood.  
Let there be no resting place for my complaint. <sup>330</sup>  
19 In fact, even now, my witness is in heaven,  
and the one who vouches <sup>331</sup> for me is on high.  
20 (My friends wrong me;  
my eyes pour out their tears <sup>332</sup> to God.) <sup>333</sup>  
21 O that there were someone who would arbitrate  
between an individual and God,  
as occurs <sup>334</sup> between a person and his neighbor."

<3b *Job's complaint 16:22 -7:2*>

22 " When a few years will have passed <sup>335</sup>  
I will go the way of no return.

<CHAPTER 17>

1 My spirit is crushed, my days are over,  
the grave <sup>336</sup> is awaiting me.  
2 Surely around me are those who taunt,  
and I watch their attacks very carefully." <sup>337</sup>

<4 *Job asks God to be his guarantor 17:3 - 5*>

3 "Reassure me with your pledge, <sup>338</sup> O God; <sup>339</sup>  
who will commit himself on my behalf? <sup>340</sup>  
4 Since you are unable to understand,  
therefore you will not let them be successful. <sup>341</sup>  
5 Those who denounce their friends to gain a reward  
for their children will suffer." <sup>342</sup>

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329 Following the observation of footnote 94 on page 28 it is worthy of note that verses 15 - 17 declare that Job did not fight back. Yet he does not budge from his position and continues to seek vindication.

330 I. e. let my complaint be heard so justice can prevail.

331 Without a doubt an Aramaic word: "witnesses."

332 Literally: "weep."

333 A momentary aside.

334 Hebrew: "and."

335 Possible emendations might be: "The number of my years has come to an end" or "The women of mourning have come."

336 Hebrew: a plural word "graves."

337 Hebrew obscure. Numerous emendations have been suggested, none of which has gained great acceptance.

338 Literally: "lay down, pledge me."

339 So: Syriac and Hebrew when the MT is repointed.

340 Literally: "who will strike a hand with me" which would be the ancient equivalent of the culmination of a transaction.

341 A slight emendation of the MT.

342 Hebrew unclear. Literally: "the eyes of their children will fail."

<5 *Job complains that people think he is godless 17:6 - 10*>

6 "He has made me a proverb among the people,  
and I am one at whom people spit.<sup>343</sup>  
7 I am almost blinded from grief,  
and my arms and legs<sup>344</sup> are as thin as shadows.  
8 Honest people are appalled at this  
and become upset, deeming me to be godless.  
9 Yet the righteous maintain their course  
and the respectable people become even more convinced.  
10 But if all you again gathered  
I would not find a sensible person among you."

<6 *Job's only hope is to die 17:11 - 16*>

11 "My days have passed, my plans are broken off,  
the desires of my heart are torn apart<sup>345</sup> (*or, my hope is gone*).  
[12 These friends make night into day;  
'The light,' they say, 'is near to darkness.']<sup>346</sup>  
13 If I look at Sheol as my home,  
if I lie down in darkness,  
14 if I say to the Pit, 'You are my father.'  
and to the maggots, 'My mother,' or 'My sister,'  
15 where then is my hope?  
Who will find my hope?  
16 Will hope descend to Sheol?  
will we go down<sup>347</sup> together into the dust?"<sup>348</sup>

#### <CHAPTER 18>

<*Bildad's second speech 18:1-21*>

1 Then Bildad the Shuhite responded, saying:

<1 *Bildad scolds Job for his talk 18:1 - 4*>

2 "How long will you try to silence us?<sup>349</sup>  
Think it over and then we will speak  
(*or, then we can participate in a discussion*).  
3 Why are we thought of like beasts?  
Why do you regard us as stupid?"<sup>350</sup>

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343 Literally: "I am spitting in their faces." NJV: "I am become like tophet of old."

344 gcyw = "members." With different vowel points it would mean "thoughts."

345 So: LXX & Syriac.

346 Hebrew obscure. This verse is omitted by LXX.

347 So: LXX.

348 Emended. Literally: Let my limbs sink down to Sheol, since there is rest in the dust for all."

349 Literally: "set a trap." LXX: "How long will it be until you stop using words?" Hebrew unclear. Does it mean how long will you keep on talking or how long will you try to silence us. Both are grammatical possible.

350 The Hebrew word is unusual and may have the root source meaning "unclear." The MT adds in some manuscripts:

4 You who are harming yourself <sup>351</sup> with anger, ----  
will the earth be abandoned on your account,  
or rocks dislodged from their locations to please you?  
(*or, Do you want the universe reconstructed to suit you?*)"

<2 How God punishes the wicked <sup>352</sup> 18:5 - 21>

5 "The light of the wicked is certainly extinguished  
and the flame <sup>353</sup> of their fire does not glow.  
6 In their tents the light is darkened,  
and their lamp is snuffed out.  
7 Their vigorous stride <sup>354</sup> is hobbled  
and their own schemes make them stumble, <sup>355</sup>  
8 for their own feet lead them into a net  
and they walk into a pitfall.  
9 A small trap <sup>356</sup> seizes them by the heel,  
a snare tightens around them.  
10 A noose for them lies hidden in the ground,  
a trap for them is in the pathway.  
11 Terrors surround them, causing fright,  
and pursue (*or, dog*) them at every step. <sup>357</sup>  
12 Their children are struck down by disaster, <sup>358</sup>  
and distress is standing ready at their side. <sup>359</sup>  
13 Deadly disease spreads over their bodies; <sup>360</sup>  
their disastrous dying <sup>361</sup> consumes their limbs.  
14 They are torn from the safety <sup>362</sup> of their tents,  
and are brought to the king of death (*or, terror*). <sup>363</sup>  
15 They reside in temporary tents,  
because their habitations are being disinfected. <sup>364</sup>  
16 In the ground their roots dry up,  
and above, their branches wither.  
17 They are forgotten by those who are still living on the earth,  
and their name is forgotten on their street.

---

"rending himself in his anger."

351 Literally: "O tearer of himself in anger."

352 Since the wicked are the subject plural pronouns have been selected since no one individual can be exclusively designated as 'the wicked'.

353 Literally: "spark."

354 With the concept of manly vigor.

355 MT: "throw him down." LXX: "make them stumble or, trips them up." This is a slight emendation of vowel points.

356 The Hebrew word describes a bird trap.

357 Some scholars read these words with variant vowel points, thus translating: "and they would urinate on their feet."

358 Hebrew unclear. Literally: "strength is hunger bitten."

359 The word translated "side" literally is "rib" or "to go limp." Is the inference to Job's wife? Cf. Genesis 2:22.

360 Literally: "eats parts of his skin," or "the limbs of his skin." LXX: "Let the branches of his feet be eaten."

361 MT: "the firstborn of death" i.e. plague or some similar epidemic.

362 A feminine form.

363 Possibly the nether world is implied.

364 Hebrew unclear. Literally: "brimstone is scattered on their habitation." Sulfur (brimstone) was used to fumigate.

<CHAPTER 19>  
<Job replies 19:1 - 29>

1 Then Job replied:

<1 Job accuses the friends of being arrogant 19:2 - 6>

- 2 "How long will you torment <sup>365</sup> me, <sup>366</sup>  
and crush me (*or break me to pieces*) with words?  
3 You have humiliated (*or, insulted*) me over and over. <sup>367</sup>  
Don't you have any shame for the way in which you abuse me?  
4 Even if it is true that I have done wrong,  
my error is my own affair. <sup>368</sup>  
5 You are certainly thinking of yourselves as superior to me  
and regard my humiliation as a proof that I am guilty.  
6 Be assured that God has wronged me  
by drawing his net around me."

<2 Job accuses God of treating him violently 19:7 - 12>

- 7 "Even if <sup>369</sup> I cry out: 'Violence!' I am not answered;  
I shout loudly, but I get no justice (*or, there is no redress*).  
8 He blocked my way, so I cannot get through,  
and he has left me to find my way in the dark.  
9 He has stripped me of my well-being  
and removed my good reputation. <sup>370</sup>  
10 He constantly batters <sup>371</sup> me and I perish. <sup>372</sup> I am gone.  
He has uprooted my hope as one uproots a tree.  
11 His wrath flares up against me,  
and he regards me as if I were his enemy.  
12 His troops <sup>373</sup> advance on me unitedly.  
They have cast up a siege works <sup>374</sup> against me  
(*or, build a road to attack me*),  
and encamp around my tent (*ready to attack*)". <sup>375</sup>

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365 LXX: "make me weary."

366 Literally: "my soul."

367 Literally: "ten times."

368 I. e. between myself and God.

369 !h = "if" but often is translated "behold."

370 ydwbk = ∇γλορψ, ωεαλτη, ηονορ.∇ Literally: "the crown from my head." i. e. my glory, wealth and honor which results in my good reputation, which I wear like a crown.

371 Literally: "demolishes."

372 Literally: "and I go."

373 Literally: "companies" as in an army.

374 Literally: "they heap up against me in their way." Some scholars feel this line is an explanation of 30:12b and omit it here though there is no manuscript evidence for this theory.

375 Surrender is only a question of time. The question is how long can Job hold out.

<3 Job accuses God of turning his family and servants against him 19:13 - 22>

- 13 "He has alienated my family from me,<sup>376</sup>  
and my acquaintances have totally disowned me.  
14 My relatives and my close friends (*or, those who know me*)  
have neglected me.  
15 The guests in my house have forgotten me;  
my servant girls<sup>377</sup> consider me to be a stranger;  
I have become an alien in their sight.  
16 I summon my servant,<sup>378</sup> but he does not answer;  
I must speak pleadingly to him.<sup>379</sup>  
17 My bad breath<sup>380</sup> is disgusting to my wife,  
I am loathsome to the men of the family.<sup>381</sup>  
18 Even urchins despise me;  
when I stand up they ridicule me.  
19 All my intimate friends are disgusted with me,  
and those whom I loved have deserted me.  
20 My bones stick to my skin and to my flesh  
and I have gotten along thus far in this situation by having lost  
everything.  
I have escaped with the skin of my teeth.<sup>382</sup>

- 21 "Have pity on me, have pity on me, for you are my friends,  
for the hand of God has struck me down!  
22 Why do you hound me as does God?  
Why are you maligning me (*or, not satisfied with my flesh*)?"

<4 Job is sure of having one in heaven who will defend him 19:23 - 27>

- 23 "O that my words were written down!  
Oh that they were a permanent record!<sup>383</sup>  
24 Oh that they were incised in rock forever,  
with an iron stylus and lead.<sup>384</sup>  
25 As for myself I know that my redeemer (*or, defender*) lives<sup>385</sup>

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376 LXX: "my brothers have gone too far."

377 The Hebrew word can mean "concubine."

378 Literally: "man servant."

379 The Hebrew of verses 14 - 16 does not follow the normal forms of Hebrew poetry found in Job.

380  $\chi\alpha\rho$  =  $\forall\omega\iota\nu\delta$ ,  $\beta\rho\epsilon\alpha\tau\eta$ ,  $\sigma\pi\rho\iota\tau$ .  $\forall$   $\Lambda\iota\tau\epsilon\rho\alpha\lambda\lambda\psi$ :  $\forall\mu\psi$   $\beta\rho\epsilon\alpha\tau\eta$   $\iota\sigma$   $\sigma\tau\rho\alpha\nu\gamma\epsilon$ .  $\forall$

381 Literally: "the sons of my own mother."

382 Hebrew uncertain. LXX: 20c "my teeth are falling out." Scholars offer numerous variants and meanings. The LXX offers a different text: 20a Under my skin my flesh is rotting  
20b my bones are held in [my] teeth,

A variant of 20a & b could be "my bones are rotten within my skin and flesh."

383 Literally: "inscribed" i.e. to engrave or carve on wood or copper. Cf. the copper scroll found at Qumran.

384 The words would be cut into the rock and then molten lead poured into the spaces of the inscription leaving the words a darker color.

385  $\iota\alpha\gamma$   $\chi\phi$ . 2 Σαμουελ 14:11; Ρυτη 4:3-4; Νυμβερος 5:8; Εξοδου 6:6; θερεμιαη 50:34 ανδ Πισαλι 103:4. Τηε Ηεβρεω ωορδ ισ σομετιμεσ τρανσλατεδ  $\forall$ Γοελ $\forall$  ωηο ισ τηε απενγερ οφ βλοοδ ορ τηε ονε ωηο προσιδεις ηελπ ανδ προτεχτιον.

and at last he will stand upon the earth (*or, dust*).<sup>386</sup>  
 26 and even after my skin has been destroyed,<sup>387</sup>  
 then without (*or, from*) my flesh I will see God  
 (*or, then in my flesh I will see God*),<sup>388</sup>  
 27 whom I will see on my side (*or, for myself*),  
 and my eyes will behold him as one whom I know.<sup>389</sup>  
 My heart<sup>390</sup> faints within me (*or, I am utterly exhausted*)."<sup>391</sup>

<5 Job warns his friends about the danger of being judged by God 19:28 - 29>

28 "If you say, 'How can we persecute (*or torment*) him?'  
 and, 'The root of the matter is found in him';<sup>392</sup>  
 29 be afraid of the sword,  
 for wrath brings the punishment of the sword,  
 that you might know there is one who judges (*or, a judgment*)."<sup>393</sup>

<CHAPTER 20>

<Zophar's second discourse 20:1 - 29>

1 Then Zophar the Naamathite said in reply:

<1 Zophar is anxious to speak to Job 20:2-3>

2 "Therefore<sup>394</sup> my thoughts<sup>395</sup> disturb me,<sup>396</sup>  
 because of the agitation within me.<sup>397</sup>  
 3 I hear reproof (*or, correction*)<sup>398</sup> that insults me,  
 and I am inspired to respond."

<2. Zophar describes the fate of the wicked 20:4 - 11>

4 "You surely must have known this from of old;  
 ever since people<sup>399</sup> were placed on the earth,

386 Some scholars translate: "he will stand on my grave." He will have the final word. The text of the LXX would translate as follows:

25a "For I know that he who is about to release me is (*or, as the*) eternal;  
 25b upon earth may he raise up my skin.  
 16a which exhausts (or goes through) this...."

The Vulgate instead of "may he raise" has "I will raise."

387 A possible meaning is "flayed."

388 Hebrew uncertain.

389 I. e. not as a stranger.

390 Literally: "kidneys."

391 Some scholars interpret this as being because of anticipation, others because of all the torment that has been endured. A third group find the reason for the exhaustion in the following verse.

392 Many Hebrew manuscripts: "me."

393 Hebrew uncertain.

394 This is an unusual beginning for Zophar's discourse, using the Hebrew word *!kl* γωνιγ της τηουγητ τηατ Ζοπηαρ ηασ βεεν σιλεντλψ ωαιτινγ σινχε 11:20 το χομπλετε ηις μεσσαγε.

395 The Hebrew word γρ[Χ] = ανξιουσ ρεφλεχτιονσ ωηιχη χαυσε ονε το ωαωερ ιν χονωιχτιονσ.

396 Literally: "push me."

397 Hebrew uncertain.

398 LXX: "and the spirit of my understanding."

399 Literally: "Adam."

5 that for the wicked (*or, godless*)<sup>400</sup> gladness (*or, joy*) is short-lived<sup>401</sup>  
 and the happiness of the godless is momentary.  
 6 Though they tower as high<sup>402</sup> as the heavens,  
 their head reaching the clouds,  
 7 they will vanish like their own dung;<sup>403</sup>  
 those who have seen them will say, 'Where have they gone'?  
 8 They will vanish like a dream and not be found;  
 they will disappear like a vision in the night.  
 9 The eye that customarily saw them will no longer see them,  
 nor will their place of residence be seen any longer.  
 10 Their children will seek to ingratiate themselves with the poor  
 (*or to conciliate the poor*);<sup>404</sup>  
 and their<sup>405</sup> hands will return their wealth  
 (*or, they will, of necessity, return (or, share) the wealth  
 they have gained*).  
 11 Their bones, once filled with youthful vigor,  
 will be buried<sup>406</sup> with them in death."

<3 Zophar compares evil to food eaten by the wicked 20:12 - 22>

12 "Though wickedness tastes sweet to their mouth,  
 though they conceal it under their tongue,  
 13 though they retain it and will not let it go,  
 and they hold it on their palate,  
 14 yet in their stomach their food is turned;  
 it is as bitter as the venom of asps within them.<sup>407</sup>  
 15 Being corrupt they gulp down wealth and disgorge it again;  
 yet God causes their bellies to again become empty.  
 16 The wicked suck the venom of asps;  
 and the fangs<sup>408</sup> will kill them.  
 17 Due to the brevity of their lives, the wicked will not see the rivers,<sup>409</sup>  
 nor streams that flow with honey and curds (*or, clotted cream*).  
 18 They will restore their wrongfully gained reward

---

400 A plural word. Cf. note 151, page 33.

401 Literally: "very near."

402 Literally: "goes up to."

403 Dung was used as fuel for the fire. The French common versions translates: "They will end up like their own excrement."

404 Literally: "seek the favor of the poor."

405 Emended to: ~hydy φρουμ wydy "his hand." Hebrew unclear.

406 Literally: "lie down."

407 A possible translation might be:

12 "In their mouths evil is sweet like candy  
 and they slip it beneath their tongues;  
 13 they hold it there for a long time they do not let it go,  
 prolonging the pleasure of its flavor,  
 14 but in their stomachs it is changed  
 and becomes dreadfully bitter within them."

408 Literally: "tongues."

409 Hebrew unclear. Some scholars feel the reference is thought to be rivers of oil. LXX: "rivers of cream."



and will not assimilate it,  
for the profit of their trading  
will not enable them to derive enjoyment.  
19 For they have crushed and abandoned the poor,  
they have taken the houses <sup>410</sup> which they did not build, by force  
(*or, have stolen their houses instead of building them*).

20 "Because their greed gave them no rest <sup>411</sup>  
they will not save anything in which they have delight  
(*or, which they have hoarded*).

21 Therefore their property will not endure  
and their happiness (*or, prosperity*) will not last. <sup>412</sup>

22 When they have all they want, they will be in trouble.  
At the height of their success (*or, wealth*) they will experience  
difficulty.  
Misfortune will batter (*or, crush*) them."

<4 Zophar describes disasters that happen to the wicked 20:23 - 19>

23 ["Let them eat all they want!"] <sup>413</sup>  
God will punish them with his fierce anger  
which will rain down upon them,  
raining upon them as their food. <sup>414</sup>

24 Let them try to flee from iron weapons;  
let them be shot through by bronze arrows;

25 Let these protrude through their bodies,  
and the shiny point puncture their gall bladders.  
Terrors grip them.

26 Death <sup>415</sup> awaits them as their destruction;  
a fire not fanned by anyone will devour them;  
[all that is left in their tents will be consumed.] <sup>416</sup>

27 The heavens will reveal their sinfulness  
and the earth will testify against them.

28 Their household and their possessions will disappear;  
swept away in the day of God's wrath.

29 This is God's reward for the wicked;  
the lot God has decreed for them. <sup>417</sup>

---

410 Hebrew singular.

411 Literally: "they knew no quietness in their belly."

412 The Hebrew word = "not survive."

413 Omitted by LXX.

414 So: emended. Hebrew uncertain. Hebrew: "in his flesh."

415 Literally: "utter darkness."

416 Omitted by LXX.

417 It should be noted that Zophar does not hint at repentance, making amends or regaining favor with God. For him the loss of one's possessions is a judgment.

<CHAPTER 21>

<Job replies 21:1 - 34>

1 Then Job answered, saying:

<1 Job asks his friends to listen to him 21:2 - 6>

- 2 "Listen carefully to what I have to say  
and let this be the consolation you give me.<sup>418</sup>
- 3 Bear with me while I speak  
and after I have spoken you may continue your ridicule.<sup>419</sup>
- 4 As for me, my complaint is not directed against people.  
Why shouldn't I be impatient?
- 5 Look at me. Be sensitive to my situation,<sup>420</sup>  
as you clap your hand over your mouth.
- 6 When I think about what has befallen me, I am terrified.  
My body is convulsed."

<2 Job claims the wicked ones are happy 21:7 - 16>

- 7 "Why do the wicked continue to survive,  
reaching old age and being increasingly powerful (*or, wealthy*)?<sup>421</sup>
- 8 Their progeny become well established in their midst  
during their lifetime.<sup>422</sup>  
and they are able to see their descendants.
- 9 Their homes are secure and without fear,  
and they do not experience divine punishment.
- 10 Their bulls breed without fail;  
their cows calve and never miscarry (*or, abort*).
- 11 They allow their little ones<sup>423</sup> to frisk like lambs  
and their children dance about.
- 12 They sing as they play (*or, to*) the tambourine and the lyre,  
and rejoice at the music of the flute.
- 13 They live out their lives in happiness (*or, prosperity*),  
and die peacefully without suffering.<sup>424</sup>
- 14 They say to God, 'Let us alone!  
We do not want to learn of your ways.
- 15 Why should we be concerned with serving the Almighty?

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418 Job's thought is: Let my speech be the sort of consolation you give me.

419 Hebrew obscure. LXX: using a plural form thus designating Job's acquaintances says: "do not mock me."

420 Literally: "look, be appalled, cry."

421 Cf. footnote 151, page 38.

422 Hebrew literally: "before their face with them."

423 Hebrew: ~ylyw[ = ∇μισχηεωουσ, τεασινγ, απτραχιτωε υρχηινσ.∇ Ποσσιβλψ τη εντεντ ισ τηατ τηψ ηαωε  
νυμερουσ χηιλδρεν, λικε τωιν λαμβσ.

424 Hebrew: y[ga = ωιτηουτ α δεβιλιτατινγ σιτυατιον αχχομπανψινγ ολδ αγε. ΛΞΞ: εν δε αναπαυσει.

What advantage do we get if we serve him?'

16 "The reason for this happiness is not their own doing!"  
(I am unable to grasp the thinking of the wicked!) <sup>425</sup>

<3 Job claims the wicked go unpunished 21:17 - 26>

17 "How often does the lamp of the wicked fail?  
Does the calamity they deserve befall them?  
Does God punish <sup>426</sup> in anger?  
18 If only they were like straw in the wind,  
and like chaff that is carried away by a gale.  
19 You say, 'God stores up the punishment they deserve for their sons.'  
Then let him punish the evildoers so they understand it. <sup>427</sup>  
20 They should see their own misfortune <sup>428</sup>  
and feel <sup>429</sup> the wrath of the Almighty.  
21 Once they die what do they care about their descendants,  
when their allotted time of life is past?  
  
22 "Is anyone able to teach God knowledge?  
He is the one who is even able to judge those who are exalted  
(or, he is able to judge from the heights). <sup>430</sup>  
23 One person dies in apparently good health (or, in prosperity),  
being totally at ease and untroubled,  
24 having a healthy appearance, <sup>431</sup>  
and his bones rich with marrow. <sup>432</sup>  
25 Another dies embittered of soul,  
never having enjoyed happiness.  
26 In the same manner they both are laid in the dust,  
and the maggots cover them."

<4 Job claims that the wicked live well and are buried with honor 21:27 - 34>

27 "O, I know what you are thinking  
and the tactics by which you plot against me;  
28 for you say, 'Where is the house of the tyrant?' <sup>433</sup>  
Where is the tent of the wicked ruler?  
29 You must have consulted the wayfarers

---

425 Hebrew unclear. So: LXX. This line is assumed to be a kind of aside that is muttered by Job to himself.

426 Hebrew: ~ylyx = πανγσ οφ χηιλδ βιρτη. Σχηολαρσ οφφερ σεπεραλ εμενδατιονσ. Αν αλτερνατε τρανσλατιον  
μυητ βε: ∇Δοεσ Γοδ βρινγ αβυτ τη βιρτη οφ ανγερ?∇

427 Hebrew literally: "He repay him and he knows it."

428 Literally: "destruction." This Hebrew word is only used here in the Old Testament.

429 Literally: "drink of."

430 Hebrew unclear. Literally: "exalted."

431 Hebrew unclear. Literally: "his body, full of fat." With different vowel points: "His pail (or body) is full of cream (or fat)."

432 Literally: "his marrow is moist."

433 The Hebrew word implies evil thus meaning "a great but evil lord, an evil nobleman, an evil prince."

and do you ever really regard their reports  
 30 that the wicked people are spared of disaster;  
 that they are rescued in the day of wrath?  
 31 No one accuses the wicked,  
 or gives <sup>434</sup> them what they deserve!  
 32 When they are carried to the grave,  
 their tomb is well guarded.  
 33 Even the dirt of the valley is comfortable <sup>435</sup> to them.  
 Everyone joins in the funeral procession  
 and they are escorted to the grave just as has been done in the  
 past. <sup>436</sup>  
 334 How do you think you can comfort me with nonsense? <sup>437</sup>  
 There is no truth in what you have said."

<CHAPTER 22>  
 <THE THIRD CYCLE OF DISCUSSION 22:1 - 27:23>

<Eliphaz third speech 22:1 - 20>

1 Then Eliphaz the Temanite answered, saying:

<Eliphaz accuses Job of committing crimes against the poor 22:2 - 11>

2 "Can a person <sup>438</sup> be of use (or, benefit) to God?  
 Surely the wisest is a benefit to him. <sup>439</sup>  
 3 Is it an asset (or, benefit) <sup>440</sup> to the Almighty that you are righteous?  
 Or: does God profit if your conduct is blameless? <sup>441</sup>  
 4 Is it because of your piety that he reprimands you,  
 and tries you?  
 5 Is it not because you are very wicked?  
 There is no limit to your iniquities.  
 6 You have demanded payments from your brothers  
 for no reason (or, unjustifiably)  
 and even taken away their clothing in payment.  
 7 You have refused to give water to those who were weary with thirst  
 and you have denied bread to the hungry.  
 8 The powerful <sup>442</sup> control (and own) the land,  
 and the privileged dwell on it. <sup>443</sup>

434 Hebrew: "pay back."

435 I. e. "soft or pleasant."

436 The reference seems to be that it has also been done by countless throngs in the past.

437 Hebrew: lbh = πανιψ, εμπιψ. Χφ., Εχχλεσιαστεσ 1:2 φφ.

438 This Hebrew word rbq describes a vigorous specimen of manhood.

439 Scholars are not agreed on who is referred to with "to him." Is it himself or is it God? If to God it is surely said in a sarcastic manner.

440 Hebrew = concern, interest, advantage.

441 Literally: "perfect your ways."

442 Literally: "man of arm."

443 Some scholars have removed this verse as being out of continuity and because it is in the third person in Hebrew.

9 You have refused to give aid to poor widows  
and have mistreated those who are orphans.  
10 Because of this pitfalls <sup>444</sup> are all around you,  
and terror unexpectedly overwhelms you; <sup>445</sup>  
11 Your <sup>446</sup> light is darkened so that you cannot see,  
and a flood of water covers you." <sup>447</sup>

<Eliphaz accuses Job of thinking God does not see his sinful deeds 22:12 - 14>

12 "Is not God in the heavens?  
Behold the highest stars, how lofty they are! <sup>448</sup>  
13 Yet you say, 'What does God know?  
Can he govern (*or, judge*) though he is hidden in dark clouds? <sup>449</sup>  
14 Thick clouds screen him, <sup>450</sup> so that he cannot see,  
as he moves about the expanse <sup>451</sup> of heaven'."

<3 Eliphaz accuses Job of following the ways of evil man 22:15 - 20>

15 "Will you persist in the old way  
which wicked people have always followed?  
16 They died prematurely,  
swept away like a building in a flood.  
17 They said to God, 'Leave us alone.'  
and 'What can the Almighty do to us?' <sup>452</sup>  
18 But he enabled them to become prosperous ----  
(The counsel of the wicked is beyond me.) <sup>453</sup>  
19 The righteous see the misfortune of the wicked and are glad. <sup>454</sup>  
The innocent deride them,  
20 saying, 'Surely our adversaries are destroyed;  
their remnant has been consumed'."

<4 Eliphaz urges Job to give up evil, return to God, and be rewarded 22:21 - 30>

21 "Agree with (*or, come to terms with*) <sup>455</sup> God and be at peace.  
As a result <sup>456</sup> good will come to you.

---

444 Literally: "traps."

445 Literally: "suddenly you are full of fear."

446 So: LXX. Hebrew: "of darkness that you cannot see."

447 Darkness and flood are common Hebrew images for the threats of death.

448 Highest literally is "top most." Some scholars make a slight emendation: "looking down on the highest stars, even though they are lofty."

449 The same Hebrew word is used that is used in Exodus 20:21.

450 Apparently to Eliphaz the thought of God being 'tall' is one of God's attributes.

451 This Hebrew word is often translated "vault" or "arc."

452 So: LXX. Hebrew: "them."

453 So: Hebrew. LXX: "him." Cf. footnote 61, page 41. Verses 22:17 - 18 are almost identical to 21:14 - 16. Some scholars omit these verses assuming that scribes mistakenly repeated them from 21:14 - 16.

454 Literally: "they see and are glad."

455 Literally: "be reconciled with."

456 Literally: "by them."

- 22 Accept the teaching <sup>457</sup> God gives you  
and carefully remember God's words.
- 23 If you return to the Almighty and humble yourself <sup>458</sup>  
if you do not let unrighteousness establish its home in you,
- 24 [if you do not cherish wealth <sup>459</sup>  
nor the gold of Ophir <sup>460</sup> among the pebbles in the stream-bed.
- 25 Let the Almighty be your gold,  
and your precious <sup>461</sup> silver.] <sup>462</sup>
- 26 Then you will take pleasure in the Almighty  
and face God with a clear conscience.
- 27 When you pray he will listen to you;  
and you will keep your vows.
- 28 You will decide on a matter and you will succeed; <sup>463</sup>  
your path will be bright. <sup>464</sup>
- 29 God humiliates those who are proud, <sup>465</sup>  
but he restores the humble (*or, lowly*).
- 30 He will even rescue those who are guilty! <sup>466</sup>  
You will be delivered through the purity of your hands."

<CHAPTER 23>

<Job replies 23:1 - 24:25>

- 1 Then Job responded:

<1 God would listen to Job if Job knew where to find him 23:1 - 7>

- 2 Today my complaint is again bitter (*or, rebellious, resentful*). <sup>467</sup>  
My <sup>468</sup> hand is heavy (*or, My strength is gone*) in spite of my  
groaning.
- 3 Oh, if only I knew where I might find him,  
that I might even come to his dwelling. <sup>469</sup>
- 4 I would state my case before him

457 Hebrew: hrwt ὄφτεν ρεφερρεδ το ασ ∇τηε λαω∇ βυτ αλσο χαλλεδ ∇ινστρυχτιον.∇

458 So: LXX. Hebrew: "you will be built up."

459 So: Syriac. Literally: "lay gold in the dust."

460 Ophir is the legendary source of gold. The location is unknown. There is a play on words in Hebrew: Dust rp[ Oπηιp rypwa

461 The Hebrew word is uncertain and may mean "pile."

462 Not in LXX.

463 Literally: "arise or stand."

464 Eliphaz has spoken the truth about God. He encourages Job with evangelistic appeal but his exhortation is completely irrelevant to Job's case.

465 So: emended. Hebrew: "when they abased you said proud."

466 Hebrew: "Him that is not innocent." LXX, Syriac & Vulgate: "innocent."

467 Syriac: "bitter." Hebrew, Vulgate and Targums: "rebellious." The Hebrew word γrm τσ νοτ δεριωεδ φρομ τηε ροοτ ωορδ rrm ωηιχη μεανσ ∇βιττερ∇ βυτ φρομ τηε ωορδ hrn which means "rebellious. A possible translation might be "Today I am in a rebellious mood" or "Even my complaint is rebellious." This is the first time we receive the hint that these conversations have lasted over several days.

468 Hebrew: ydy "My." LXX and Syriac: wdy "His." Job has tried to restrain himself and remain silent but his complaint is unable to be restrained.

469 Hebrew unclear. The meaning of the word is uncertain. It possibly means "arrangement" or "structure."

and speak out in my own defense.  
 5 I would learn what answers he would have for me  
 and then I would understand his replies to me.  
 6 Would he contend with me in an overbearing manner?  
 No! He would be convinced by (or, listen to)<sup>470</sup> me.  
 7 There an honest person could reason with him,  
 and I would be totally acquitted<sup>471</sup> by my judge."

<2 Job has searched everywhere for God 23:8 - 12>

8 "Behold, I go forward but he is not there  
 and backward, yet I cannot perceive him;  
 9 I seek him on the left hand<sup>472</sup> but I cannot see him (or, he is concealed).  
 I turn to the right hand but I cannot find him.<sup>473</sup>  
 10 Yet he knows every step I take;<sup>474</sup>  
 When he has assayed (or, tested) me, I will come forth as pure as  
 gold.  
 11 I have followed in his tracks,<sup>475</sup>  
 I have kept his way and not departed from it.  
 12 I have not deviated from his command;<sup>476</sup>  
 I have treasured the words he speaks within<sup>477</sup> me."

<3 Job believes God has a plan for him 23:13 - 17>

13 "But he is unique (or, he stands alone)<sup>478</sup> and who can dissuade him?  
 He does whatever he desires.  
 14 He will complete what he has designated (or, appointed) for me;  
 that is just one of many things on his mind.  
 15 Therefore I am terrified at his presence;<sup>480</sup>  
 When I ponder (or, reflect) on it I am in dread of him.  
 16 God has made me faint-hearted;  
 the Almighty has terrified me;

470 Hebrew: yb rfy

471 Hebrew: γτρΧμ = √φρομ μψ φυδγε.√ ΛΞΞ: το χρινα μου √μψ φυδγιμεντ οφ αχθουιτταλ.√

472 So: Hebrew: wtX[b = √ον τηε λεφτ ηανδ ωηερε ηε ωορκσ.√ Σψριαχ: wytXqb "I seek him."

473 The four directions of the compass are referred to in verses 8 & 9. Forward = east. Backward = west. Left hand = north.  
 right hand = south. In 9 a "I seek him" should perhaps be emended to read: "he is concealed." These  
 verses could properly be translated:

8 If I go to the east, he is not there,

and to the west I can not find him.

9 To the north he is concealed. I cannot behold him;

he hides (or, covers) himself in the south but I cannot see him.

474 This verse could possibly be translated quite literally: "He (God) knows (his) way with me."

475 Hebrew: rΧα = √στεπσ√ ορ √τραακσ.√ Α χογνατε ωορδ, γρΧα = "happiness."

476 Hebrew: "what of his lips."

477 Hebrew: "from." LXX & Vulgate: "in."

478 Literally: "but he is in one." LXX: ει δε και αυτος εκρινεν ουτως.

479 A possible corruption of the Hebrew word rxb = √ηε ηασ χηοσεν.√

480 Literally: "in his face."

17 yet I am not destroyed by the darkness,  
for he has concealed the thick darkness from my face."<sup>481</sup>

<CHAPTER 24><sup>482</sup>

<4 Job complains that evil persons exploit the poor 24:1 - 12>

- 1 "Why are the times for judgment not designated (*or, stored up*)<sup>483</sup>  
since those who know him are unable  
to see him<sup>484</sup> pronounce judgment?  
(*or, Why is it that although times are not hidden from the Almighty  
those who know him never contemplate his days (of  
judgment?)*)
- 2 Wicked people<sup>485</sup> remove the property lines.<sup>486</sup>  
The y rustle flocks and pasture them together with their own.<sup>487</sup>
- 3 They steal the donkeys that belong to orphans;  
they take the widow's ox because of a debt  
(*or, as a guarantee of payment*).
- 4 They force the needy off the road;  
all the destitute of the earth are driven into hiding  
(*or, the poor are deprived of all rights*).
- 5 Therefore the poor must be like wild donkeys in the wilderness,<sup>488</sup>  
going about their task of securing food in the wasteland,  
as food<sup>489</sup> for their children.<sup>490</sup>
- 6 They harvest their<sup>491</sup> fodder in the field<sup>492</sup>  
and they glean the vineyards of the wicked.  
(*or, They must harvest in the fields of the wicked  
and glean in their vineyards.*)
- 7 Since they have no clothing, they spend the night naked,

---

481 Hebrew difficult. Possibly the text has become corrupted. A possible translation might be: "If only I could vanish in the darkness and the darkness would cover me."

482 Scholars are divided in their interpretation and understanding of this difficult chapter. Problems are based on form, content and relevance of the material to the rest of the poem. At a number of points the text is obscure. Some scholars shift verses to obtain a satisfactory flow of the message. Scholars are also divided in their agreement that Job alone is the speaker or that portions of the chapter are a speech by Zophar who does not make a third speech, or considering a portion of the chapter to be an addition to the very brief speech by Bildad, found in chapter 25.

483 The Hebrew word  $\text{!m } \text{!rcn } \text{chan be tran sla ted as } \text{vto be hid den } \text{froom } \text{v or } \text{vto sto re up. } \text{v } \text{LXX read s: } \text{v hid den } \text{froom } \text{the } \text{Al mi gy ty. } \text{v}$

484 Hebrew uncertain. Literally: "his days."

485 Hebrew: "they."

486 Literally: "boundary stones."

487 LXX: "they kidnap the flock and the shepherd."

488 The Hebrew word  $\text{rdm } \text{is } \text{the } \text{usual } \text{word } \text{for } \text{a } \text{desert } \text{with } \text{mini mal } \text{we ge ty tyon.}$

489 Hebrew: "food to him."

490 Edouard Dhorme translates 5b, c as "when they have gone about their tasks, in the evening they scavenge for food" implying that there is not sufficient pay to survive.

491 Hebrew: "his."

492 I. e. an untilled field.



because they have nothing to cover themselves from the cold.<sup>493</sup>  
 8 They are drenched by mountain rainstorms  
 and huddle<sup>494</sup> against the rock for lack of shelter.

9 "The wicked are the ones who make slaves of fatherless infants<sup>495</sup>  
 and take the infant of the poor as payment for a debt.<sup>496</sup>  
 10 But the poor must go about naked, lacking clothing;  
 though they are famished they toil, carrying sheaves.  
 11 The poor harvest and press<sup>497</sup> the olives, making oil,  
 they tread (*or, trample*) the wine press for the wicked  
 but they themselves suffer from thirst  
 (*or, but no one is allowed to drink any*).

12 In the city the dying groan  
 and the voice of the wounded<sup>498</sup> cries for help;  
 yet God ignores their prayer."<sup>499</sup>

<5 *Job describes the crimes evil persons carry out under cover of darkness 24:13 - 17*>

13 "There are those who avoid the light,  
 who are unfamiliar with its ways  
 and refuse to walk the roads in daylight.  
 14 The murderer rises at dusk<sup>500</sup>  
 to kill the poor and needy;  
 and during the night he is a thief.  
 15 The adulterer also waits until twilight<sup>501</sup>  
 saying, 'No eye will see me';  
 and keeps his face concealed.  
 16 At night the thieves break<sup>502</sup> into a house;  
 but by day they hide themselves,<sup>503</sup>  
 avoiding the light.  
 17 For to them deep darkness is regarded as if it were morning.  
 for they are accustomed to the terrors of the night."<sup>504</sup>

<6 *The fate of the wicked and God's judgment is described 24:18 - 25*><sup>505</sup>

493 I. e. no blanket or outer garment to keep them warm.

494 Literally: "embrace."

495 Literally: "snatch the fatherless child from the breast."

496 Some scholars emend: "to get a suckling or nursing infant." Literally: "take as a pledge upon the poor, the infant."

497 LXX, Syriac & Vulgate used the root word for "noonday." Hebrew unclear.

498 LXX: "little children."

499 So: Syriac and several Hebrew manuscripts. MT: hlpt "but God does not" implying he charges no one with madness, folly, unreasonableness, obscenity or infamy.

500 So: emended. Hebrew: "at the light." The word is used describing dim light -- evening or morning.

501 Cf. Proverbs 7:9.

502 Literally: "dig, pierce or bore." Making a hole in a back wall where it will not be seen was a common practice among thieves.

503 Some scholars emend this line to read, "they place their seal or mark on houses suitable for robbing."

504 Literally: "they know the terrors of deep darkness."

505 Some scholars feel verses 18 - 25 are the words of Zophar, placing them after 27:12. Others assign these words to Bildad.

- 18 "May they be carried away swiftly by floods.  
 May their property be cursed.  
 May no one tread the grapes in the vineyard of the wicked.<sup>506</sup>
- 19 May drought and heat snatch away the winter moisture,  
 as Sheol does to those who have sinned.<sup>507</sup>
- 20 May his mother forget him;  
 may he be tasty to the worms;  
 may he no longer be remembered;<sup>508</sup>  
 for wrongdoers will be destroyed like a tree that is cut off.
- 21 May he consort with a barren woman who bears no children  
 and leave his widow deprived of good.<sup>509</sup>
- 22 "Yet God cuts short<sup>510</sup> the life of the mighty by his power;  
 May they rise up when they despair of life,  
 23 for God permits them to feel secure and supported;  
 but keeps a watchful eye on their ways.
- 24 Thus the wicked ones prosper for a short time and then it ends;  
 they wither and fade like a flower;<sup>511</sup>  
 cut off like heads of grain.<sup>512</sup>
- 25 "That is the way it is! Who can prove me to be a liar,  
 and show that there is nothing to what I say?"

<CHAPTER 25>

<Bildad's third speech 25:1 - 6>

- 1 Then Bildad the Shuhite declared:<sup>513</sup>

<Humanity's lowly place in God's great design 25:2 - 6>

- 2 "Sovereignty and awe belong<sup>514</sup> to God:  
 establishing peace in his heavenly kingdom.<sup>515</sup>
- 3 Can his armies be counted?  
 There is no place where his light does not shine.<sup>516</sup>
- 4 How then can a mortal be righteous before God?

---

A third possibility is that Job is quoting his friends. There is no common agreement about these verses. The Hebrew text is very uncertain and some translated words are based on other versions, targums or conjecture.

506 Literally: "he does not face the direction of the vineyard." Emendations are used in the translation of this line.

507 Literally: "Sheol those sinning." Sheol is generally thought of as the abode of the dead or as the grave.

508 Literally: "the worm sucks on him and he is not remembered."

509 Some scholars feel verses 18 - 21 and 24 are later additions to the text.

510 Literally: "draws the mighty one."

511 Hebrew uncertain. Literally: "all." LXX: "mallow or saltwort."

512 Cf. footnote 145 above.

513 Many scholars feel Job interrupts Bildad's speech at the end of this chapter and that Bildad resumes speaking in 26:5-14 though this is not noted in the manuscripts.

514 Literally: "are with."

515 Literally: "making peace in his heights."

516 LXX: ενεδρα παρ αυτο reading the Hebrew whrwa ας ιν τηε MT ας wgbra Λιτεραλλψ: √αγαλινστ ωηομ δοεσ ηις αμβυση στανδ. √ ορ √χαν ανψονε εσχαπε ηις αμβυση? √

How can one who is born of a woman be guiltless (*or, pure*)?  
5 If God, in his sight, does not consider the moon to be bright,  
nor the stars clean,  
6 how much less a mortal, who is but a maggot,  
and a human being who is merely a worm?" <sup>517</sup>

18 They are thrust <sup>518</sup> from light into darkness  
and banished <sup>519</sup> from the world.  
19 They have no offspring or descendants <sup>520</sup> among God's people  
and no survivors where they once lived.  
20 Succeeding generations will be appalled at what happened  
and the preceding generation will be filled with horror, <sup>521</sup>  
21 for that is the way it is in the haunts of the ungodly, <sup>522</sup>  
for this is the place of those who do not know God."

<CHAPTER 26>

<Job interrupts and ridicules Bildad's speech 26:1-4> <sup>523</sup>

1 Then Job responded:  
2 "What a big help you are to someone who is weak and oppressed!  
You have saved a person who is powerless! <sup>524</sup>  
3 You offer profound advice without having wisdom,  
and have given sound counseling to the foolish. <sup>525</sup>  
4 With whose assistance have you spoken these words,  
and whose spirit has come forth from you? "

<Bildad continues his speech 26:5-15> <sup>526</sup>

<People are unable to grasp God's power 26:5-14>

5 "The dead ancestors <sup>527</sup> are in dire anguish;  
the waters and their inhabitants [are in dread]. <sup>528</sup>

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517153 Human being: Literally: "Son of Adam" The Hebrew word for worm would imply an earthworm.

518 Literally: "driven."

519 Literally: "chased."

520 The two Hebrew words "offspring" *!yn* and "descendants" *dkn* are *περψ* *σιμιλαρ* *ωιτη* *αλλιτεραπιπε* *σουνδσ*.

521 MT: "Those from the east" and "those from the west" which meant succeeding and preceding generations.

522 The Hebrew word is for one who deviates from the right cause. *lw[*

523 In chapter 26 Job is named the speaker but 26:5-14 is often assigned to Bildad though not all scholars accept this insisting that Job is the speaker in the entire chapter.

524 The word "you" is plural in Hebrew, no doubt referring to the three friends. Powerless, literally is "the arm that has no strength." Verses 2-4 are no doubt spoken with a kind of irony.

525 Reading *bdl* instead of *δβλ* which literally means "ruffian."

526 Cf. Footnote 1 above.

527 Literally *Rephaim* *μψαπ* or "giants." MFT translates "primeval giants."

528 The words in brackets seem to be missing from the meter and syntax.

- 6 The abode of the dead <sup>529</sup> is not hidden from God,  
and the place of destruction <sup>530</sup> (*or, perdition*) is uncovered.
- 7 He stretches out the northern sky <sup>531</sup> over the empty space  
and suspends the earth on nothing.
- 8 He contains <sup>532</sup> the waters in heavy rain clouds,  
yet no clouds burst under the weight.
- 9 He hides his throne from view (*or, He hides the full moon from view*)  
spreading his clouds over it. <sup>533</sup>
- 10 He has prescribed a limit to the surface of the oceans and seas, <sup>534</sup>  
and marked out distant horizons of light and darkness.
- 11 The pillars of heaven tremble,  
and are aghast at his rebukes. <sup>535</sup>
- 12 "It is by his power that he calmed the sea, <sup>536</sup>  
by his skill he struck down Rahab. <sup>537</sup>
- 13 By his breath the heavens were calmed: <sup>538</sup>  
his hand pierced the escaping monster. <sup>539</sup>
- 14 "Take note: these are but hints of his action;  
the mere whisper from him that we perceive.  
(Who can understand the thunder of his might?)" <sup>540</sup>

<CHAPTER 27> <sup>541</sup>

<I Job replies, affirming a clear conscience 27:1-23> <sup>542</sup>

- 1 Job again resumes his speaking <sup>543</sup> saying:
- 2 "As God lives, who has taken away my rights <sup>544</sup>  
and the Almighty; who makes my life bitter,
- 3 as long as there is still life in me,  
and God's spirit <sup>545</sup> grants me breath.

529 Literally: "Sheol."

530 Literally: "Abaddon."

531 Zaphon  $\zeta\alpha\phi\omega\kappa$  is used for heaven in Isaiah 14:13 and Psalm 48:3. Some scholars equate Zaphon with the mythological mountains from which the god Baal ruled.

532 Literally: "binds up."

533 Hebrew uncertain in verse 9.

534 Reading  $\nu\chi \theta\epsilon\zeta$  Literally: "scribed a circle."

535 Literally: "threats."

536 Perhaps a reference to the legend of the sea fighting against God, found in Mesopotamian and Ugaritic stories.

537 Cf. Footnote 84, Job 9:13.

538 Literally: "sparkling, bright, pretty."

539 Cf. Isaiah 27:1. Hebrew uncertain in verses 12 & 13.

540 No doubt an aside by the speaker.

541 Scholars are divided as to whether chapter 27 is entirely the speech of Job or the speech of Job in verses 1-12 and Zophar's speech in 27:13-28. There is no agreement by scholars. AT places 27:1-6 after 26:4.

542 Possibly 27:1-12, with Zophar speaking in verses 13-23 as suggested by some scholars.

543 The Hebrew words are unusual: "again took up his discourse or theme" might be a suitable translation. The Hebrew word for "discourse" literally is: "proverb, parable, saying."

544 Literally: "removed my right."

545 Hebrew:  $\eta\omega\lambda\alpha \zeta\omega\rho$  "spirit of God."

4 I will not tell <sup>546</sup> lies  
nor will I <sup>547</sup> speak (*or, mutter*) falsely.  
5 Far be it from me to declare that you are correct!  
Until I die I will maintain my integrity. <sup>548</sup>  
6 I persist in my claim of righteousness and will not relinquish it.  
I have a clear conscience." <sup>549</sup>

<2 Job asks God to punish those who have opposed him 27:7-10>

7 "May my enemies be like the wicked, <sup>550</sup>  
and let anyone who assails me be like the unrighteous.  
8 What hope is there for the godless <sup>551</sup> when God casts them off,  
when God takes away their lives?  
9 Will God be attentive to their cry?  
when calamity comes upon them?  
10 Will they trust themselves to <sup>552</sup> the Almighty?  
Will they constantly call upon God?"

<3 Job wishes he could instruct his opponents 27:11-12>

11 "I will teach you concerning the way God deals:  
I will not conceal the nature of the Almighty.  
12 After all, you have seen it yourselves;  
why then have you become so captivated by idle nonsense?"

<4 How God punishes the wicked 27:13-23>

<A continuation of Job's speech or Zophar speaks>

13 "This is how God deals with the wicked,  
and the heritage (*or, lot*) which ruthless oppressors  
receive from the Almighty:  
14 they may have children, but these are destined for the sword; <sup>553</sup>  
and their descendants will not have sufficient food.  
15 Those who survive will die of the plague and be left unburied.  
Their widows will not weep for them.  
16 Were they to heap up silver like dust  
and have piles of clothing; <sup>554</sup>  
17 they might pile it up, but the righteous will wear it,  
and their silver will be divided among the innocent.

---

546 Literally: "my lips will."

547 Literally: "my tongue."

548 Hebrew:  $\psi\tau\mu\tau$

549 Hebrew uncertain.

550 Cf. note 151, Job 18:5.

551 Hebrew:  $\cong v\zeta$

552 Literally: "delight in."

553 Literally: "the sword is for them."

554 Literally: "pile up like clay or dust."

18 They build their houses as flimsily as if they were cobwebs,<sup>555</sup>  
 like temporary shelters made by watchmen in the vineyard.  
 19 They go to bed wealthy, for the last time;<sup>556</sup>  
 they wake up and their riches are gone.<sup>557</sup>  
 20 Like a flood, terrors will overwhelm them;  
 a whirlwind snatches them away in the night.  
 21 The east wind (*or, sirocco*) lifts them up and they are gone;  
 it sweeps them away from their place.  
 22 It<sup>558</sup> hurls itself at them without pity,  
 they try to escape it's force by fleeing.  
 23 It grasps them,  
 and howls at them from it's place."

<CHAPTER 28><sup>559</sup>

<A poem about wisdom 28:1-28>

<1 The places where precious metals are mined 28:1-6>

1 "Surely there is a mine for silver,  
 and a place where gold is refined,  
 2 where iron is dug out of the ground  
 and copper is smelted from the ore.<sup>560</sup>  
 3 Miners<sup>561</sup> labor, carrying light into the darkness  
 and probe for ore<sup>562</sup> in gloom and deep darkness  
 as far as they possibly can.  
 4 They open shafts in the valley, in places of extreme isolation,  
 in locations where travelers are not aware of their existence.  
 They labor suspended on ropes in remote areas,  
 in tunnels or high above the bottom of a gorge.<sup>563</sup>  
 5 Crops grow<sup>564</sup> from the earth,  
 though underneath is a fiery upheaval.<sup>565</sup>  
 6 Its stones are a source of lapis lazuli;  
 it also has gold in its dust."<sup>566</sup>

555 So: LXX & Syriac. Hebrew: "he builds his house like a moth." Hebrew uncertain.

556 So: LXX & Syriac. Hebrew: "they will not be gathered." Hebrew uncertain.

557 Literally: "it is not." Hebrew unclear.

558 Hebrew: "he" i.e. God. The same holds true for verses 22 and 23.

559 This chapter is significantly different though it contains some of the imagery of earlier speeches. Many scholars feel this poem interprets Job's soliloquy and its contents are neither that of Job or his friends but an editorial addition though there are close affinities especially with the later chapters: i.e. 38-41. Job is implied to be the speaker though no speaker is identified. If the speaker is not Job who is it? Some scholars feel this chapter was inserted later and therefore some would place this chapter after 42:6. The chapter serves as an interlude between chapters 4-27 and chapters 29-42:6. Attempts have been made to tie these thoughts of this chapter to Bildad or Zophar but this is not generally accepted.

560 Literally: "its stones."

561 Hebrew: "he puts."

562 Literally: "stone."

563 Hebrew uncertain.

564 Literally: "bread" though food is not doubt meant.

565 Hebrew uncertain.

566 Possibly a reference to the yellow from pyrites in the lapis lazuli.

<2 *Birds and wild animals do not know the way 28:7-8*>

- 7 "No bird of prey knows the path of the mines;  
not even the falcon's <sup>567</sup> eye has seen it.  
8 The proud wild animals <sup>568</sup> have not reached it;  
the lion <sup>569</sup> has not passed over it."

<3 *How people mine the earth 28:9-11*>

- 9 "They dig <sup>570</sup> into the flinty rock,  
and completely overturn the mountains.  
10 They carve out tunnels through the rock,  
and their eyes spot all that is precious.  
11 They dam up the water <sup>571</sup> so they can explore the stream beds,  
and reveal that which has been hidden."

<4 *The source of wisdom is not known 28:12-14*>

- 12 "But where can wisdom be discovered?  
What is the source of understanding?  
13 No one knows how to become wise <sup>572</sup>  
(*or, No one knows it's true value* <sup>573</sup>);  
and no one can find it in this world.  
14 The ocean depth says, 'It is not here.'  
The sea says, "I do not have it.' "

<5 *Wisdom is more valuable than precious stones 28:15-19*>

- 15 It cannot be purchased for solid gold,  
and silver cannot be weighed out in payment.  
16 It cannot be valued in the gold of Ophir, <sup>574</sup>  
or the precious onyx <sup>575</sup> or lapis lazuli.  
17 It is worth more than gold and crystal;  
nor can it be exchanged for items of fine gold. <sup>576</sup>  
18 Far beyond the value of coral or crystal;  
for the price of wisdom is greater than that of pearls.  
19 The finest chrysolite from Ethiopia cannot match its value,  
nor can its worth be compared with pure gold."

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567 LXX: "vultures."

568 Literally: "sons of pride."

569 A few translators emend the Hebrew word to read "serpent."

570 The Hebrew word gives the thought of "attack."

571 Literally: "bind from trickling."

572 So: LXX: "the way to it."

573 Hebrew: "it's price."

574 Cf. footnote 96. 22:24.

575 The exact nature of the stone is not able to be identified from the Hebrew word. Possibly carnelian.

576 Literally: "vessel of fine gold."

<6 *The source of wisdom is not known* 28:20-22>

20 "Where does wisdom come from?  
What is the source of understanding?  
21 No living being can see its source.  
It is concealed from the birds of the air.  
22 Even destruction<sup>577</sup> and death say,  
'We have only heard a rumor about it.'"

<7 *God alone knows the way of wisdom* 28:23-28>

23 "God understands the way to it  
and knows its source.  
24 (God sees the ends of the earth,  
and surveys everything beneath the heavens.)<sup>578</sup>  
25 It was God who designated power for the wind  
and determined the size of the seas;  
26 who decreed where rain would fall  
and the movement of thunderstorms.  
27 He saw all things, appraising wisdom;  
establishing it and giving approval,<sup>579</sup>  
28<sup>580</sup> declaring to humanity,  
'Behold, the reverence of the Lord is wisdom;  
and to shun evil is understanding.'"

<CHAPTER 29>

<*Job's final statement of his case* 29:1-31:40>

1 Job again took up his theme and said:

<1 *Job recalls his prosperous and honored life* 28:1-10>

2 "Oh, if only I would be as<sup>581</sup> I had been months ago,  
in the days when God watched over me;  
3 when the light of God shone upon me,  
and I walked through darkness by that light;  
4 when I was in the days of my prime,  
when there was a close friendship with God in my home;<sup>582</sup>  
5 when the Almighty was still with me,  
when my children surrounded me;  
6 when my steps were bathed in milk (*or, cream, butter*),

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577 Literally: "Abaddon." Cf. footnote 8. 26:6.

578 The Hebrew words for "sees" and "surveys" are different. This seems to be another apparent aside by Job. Cf. 21:16b, footnote 61. 21:16 and footnote 89: 22:18b.

579 The Hebrew of verse 27 is unclear.

580 Some scholars feel the poem about wisdom ended with verse 27. In part this is due to the insertion of the word "Lord"  $\psi\nu\delta\alpha$  in verse 28. It is not found elsewhere in Job.

581 Literally: "as in months of old."

582  $\delta\omega\delta$  = "secret, confidential, intimate friendship." LXX & Syriac read  $\$wsb$  instead of  $dwsb$  thus reading "when God protected my tent."



and the rock poured out a stream of oil for me. <sup>583</sup>

7 "When I went through the gate of the city, <sup>584</sup>  
to take my seat in the square,  
8 young men saw me and stepped aside,  
and the elders stood to show deference;  
9 the princes held back their words,  
and clapped their hands over their mouths;  
10 the voice of the nobles was hushed,  
and their tongues stuck to their palates."

<2 Job recalls his fair treatment of the oppressed 29:11-17> <sup>585</sup>

11 "Those ears that heard, acclaimed me as blessed. <sup>586</sup>  
and the eyes that saw commended me,  
12 because I saved (*or, delivered*) the poor who cried out  
and the fatherless who had no one to assist them.  
13 I received the blessing of those who were wretched <sup>587</sup>  
and I gladdened the heart of the widow.  
14 I clothed myself in righteousness and it covered me.  
Justice was my robe and turban.  
15 I was eyes to the blind,  
and feet to the lame.  
16 I was father to the needy  
and I looked after the needs of strangers.  
17 I destroyed the power of those who were cruel  
and rescued their victims." <sup>588</sup>

<3 Job recalls how people respected him 29:18-25>

18 "I assumed, <sup>589</sup> 'I will die at home in the company of my family, <sup>590</sup>  
though I will live a long life.' <sup>591</sup>  
19 I was like a tree with roots spread out to the water,  
with dew on my branches all night. <sup>592</sup>  
20 My vigor was refreshed within me:

---

583 No doubt hyperbole to express abundance. A possible translation would be: "My cows and goats gave much milk and my olive trees yielded well, even in rocky soil."

584 This was the equivalent of a community center where public business was transacted.

585 Some scholars place verses 11-20 after verse 25 though there is no supporting manuscript evidence.

586 The Hebrew word  $\rho\Xi\alpha$  = "to pronounce happy" and is a cognate of the word  $\psi\rho\Xi\alpha$  used in the Beatitudes & Psalm 1:1 etc.

587 Literally: "about to perish."

588 Literally: "I broke the fangs (or, jaw) of the righteous and made him drop his prey from his teeth."

589 Literally: "Then I thought."

590 The Hebrew is peculiar.  $[\psi\nu\alpha \psi\nu\theta\rho\nu]$  Literally: "I will die in the company of my nest (or nestlings)." Possible emendations have been suggested but none is generally accepted. LXX: "my eye will grow old."

591 Literally: "like the sand." LXX:  $\phi\omicron\nu\nu\iota\zeta$  "phoenix" or "palm tree." Some scholars feel it is a reference to the mythical bird that is burned to ashes and regenerated as a symbol of immortality. Cf. William F. Albright.

592 I. e. like a tree with plenty of moisture for growth and longevity.

my strength never failed.' <sup>593</sup>

- 21 "They listened to me expectantly  
and waited to hear my counsel.  
22 After I spoke they had nothing to say,  
and what I said was beneficial. <sup>594</sup>  
23 They waited for me just as one waits for rain;  
and were anxious to hear my instruction. <sup>595</sup>  
24 I smiled at those who had no confidence;  
though they did not expect to see evidence of my favor. <sup>596</sup>  
25 I chose their course and presided over them,  
dwelling like a king among his troops,  
like one who consoles those who are in despair."

<CHAPTER 30>

<Job continues his final speech 30:1-31>

<4 Job considers the fathers of those who ridicule him as worthless 30:1-8>

- 1 "But now <sup>597</sup> those who are younger <sup>598</sup> than I  
make fun <sup>599</sup> of me;  
people whose fathers I would have mistrusted <sup>600</sup>  
to work with my sheep dogs.  
2 What could I gain from their strength, <sup>601</sup>  
since they have lost all their vigor? <sup>602</sup>  
3 Through want and difficult hunger  
they groped for food in desolate places. <sup>603</sup>  
4 They pick saltwort <sup>604</sup> and the leaves of bushes,

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593 Literally: "my bow ever new in my hand."

594 Literally: "and my word dropped upon them: i.e. like the gentle rain."

595 Literally: "and they opened their mouths as for the spring rain."

596 Hebrew uncertain.

597 This expression  $\eta\tau[\omega$  is also used in verses 1, 9 & 16 in this chapter.

598 Literally: "those smaller than I in days."

599 The Hebrew concept is one of mockery.

600 Literally: "whom I would have refused."

601 Literally: "the strength of their hands."

602 Hebrew uncertain.

603 So: as recommended by the Hebrew Old Testament Project. MT seems to add: "yesterday waste and derelict land."

604 Literally: "plant of the salt marshes."

and to warm (*or, feed*) themselves, the roots of the broom tree.<sup>605</sup>  
 5 They are driven from<sup>606</sup> society.  
 They are shouted at like thieves.  
 6 They must live in the gullies or the wadis,  
 in holes in the ground and among the rocks,  
 7 braying like animals among the bushes;  
 huddled together under the nettles.  
 8 A worthless,<sup>607</sup> disreputable brood,  
 they have become outcasts in society."

<5 *Job describes the attacks of those who mock him 30:9-15*>

9 "But now they sing mockingly about me.  
 To them I have become a source of ridicule.  
 10 They loathe me:<sup>608</sup> they keep their distance from me;  
 they do not hesitate to spit in my face.<sup>609</sup>  
 11 Because God has made me weak and helpless,<sup>610</sup>  
 they have thrown off all restraint in my presence  
 (*or, God has destroyed me so they don't care what they do*).<sup>611</sup>  
 12 Gangs of them rise up to attack me;  
 they put me to flight.<sup>612</sup>  
 They develop plans to betray me.<sup>613</sup>  
 13 They cut off my escape;  
 they promote my downfall,<sup>614</sup>  
 and no one restrains them.  
 14 They come as through a wide breach  
 crashing over me like a wave.<sup>615</sup>  
 15 Terrors tumble upon me;  
 my dignity<sup>616</sup> is swept away like a puff of wind  
 and my confidence disappears like a cloud."

<6 *Job accuses God of attacking him 30:16-26*>

16 "But now my life is failing within me;  
 days of misery have me in their grip.

---

605 The food to those who are absolutely destitute. This vegetation has a sour or bitter taste when cooked, thus being virtually uneatable. Some scholars feel that the reference translated "to warm" is "to warm their insides" by eating the roots of the broom tree. The broom tree is known for its roots making very good charcoal, hence the translation. Hebrew unclear.

606 Hebrew uncertain. Literally: "in the midst of."

607 The Hebrew concept is: 'one who lacks moral judgment. Literally: "sons of a senseless person, sons of a nameless person."

608 I. e. my appearance.

609 Literally: "and from my face they do not spare spit."

610 Literally: "loosened my (*or, his*) bow string." Hebrew unclear.

611 So: CEV.

612 Literally: "let loose my feet."

613 Hebrew uncertain.

614 The Hebrew in verse 13 is uncertain. Literally: "from my ruin they profit, although it does them no good."

615 Hebrew uncertain.

616 ψτ[ων can be related to the root word αων = nobility, dignity. Hebrew uncertain.

- 17 At night my bones are racked with pain,<sup>617</sup>  
and my gnawing pain never ceases.
- 18 The changing of my garments is a great effort;  
the neck of my tunic fits my waist.<sup>618</sup>
- 19 God has regarded me like clay (*or, mire*)  
and I have become like dust and ashes.
- 20 "I cry out to you and you never answer me.  
I wait and you have no concern for me."<sup>619</sup>
- 21 You have become cruel toward me  
and have pursued (*or, persecuted*) me with your power.<sup>620</sup>
- 22 You let the wind blow me away  
and you make me ride away on it.  
You toss me about in the roaring storm.<sup>621</sup>
- 23 I know that you will bring me to my death;  
and to the abode appointed for everyone.
- 24 "Yet, does not anyone stretch out a hand to one who is needy:  
to those who cry out for help in a time of disaster?"<sup>622</sup>
- 25 Didn't I weep for those who were unfortunate?  
Was I not grieved on behalf of the destitute?"<sup>623</sup>
- 26 But when I sought happiness, evil came;  
and when I hoped for good fortune, darkness came."

<7 *Job cries for help, but no one comes 30:27-31*>

- 27 "I am in turmoil<sup>624</sup> with no respite;  
I am confronted with affliction (*or, misery*),
- 28 I go about in gloom, without comfort;  
I stand in the assembly (*or, council*) and cry for help.
- 29 I have become a brother to jackals,  
and a companion to owls (*or, ostriches*).
- 30 My skin has blackened and peels off me;  
and my bones burn with fever.
- 31 The music I hear is a dirge;  
my voice accompanies those who weep."

---

617 Literally: "at night my bones drop from off me."

618 Hebrew uncertain. So: LXX. A graphic description of weight loss. NEB: "my garments are all bespattered with phlegm, which chokes me like a collar of a shirt."

619 Hebrew unclear.

620 Literally: "powerful hand."

621 The Hebrew text seems to divide this verse into three lines.

622 The Hebrew in this verse is uncertain.

623 Hebrew uncertain.

624 Literally: "my bowels are made to boil."

<CHAPTER 31> <sup>625</sup>

<Job concludes his final speech 31:1-40>

<8 Job has sworn an oath and challenges God 31:1-6>

- 1 "I have made a covenant (*or, solemn agreement*)  
never to ogle a young woman (*or, virgin*) <sup>626</sup> lustfully.  
2 What portion would the God above decree as my lot;  
as my heritage from the Almighty on high?  
3 Calamity surely befalls the unrighteous  
and disaster for the workers of iniquity.  
4 God surely sees my actions  
and recalls all my steps (*or, ways*)! <sup>627</sup>
- 5 "If I have walked with those who are false,  
and my feet have hurried to deceit ---  
6 (Let me be weighed in an exact balance scale, <sup>628</sup>  
and let God ascertain my integrity (*or, innocence*)."<sup>629</sup>

<9 Job swears he has avoided adultery 31:7-12>

- 7 "If I have strayed from the way,  
and my heart has followed my eyes,  
and if any spot (*or, sin*) has stained my hands;  
8 may I sow and another eat;  
and may what grows in my fields be rooted out.  
9 If my heart has been enticed by a woman  
and I have lain in wait at my neighbor's door;  
10 may my wife grind for another, <sup>630</sup>  
and another kneel over her (*or, cohabit with her*),  
11 for that would have been debauchery.  
It would have been a criminal offense;  
12 a fire would consume--down to Abaddon. <sup>631</sup>  
and it would consume the roots of all my harvest."

<10 Job swears that he never wronged the unfortunate 31:13-23>

- 13 "If I have rejected the welfare of my manservant or maidservant,  
when they filed a complaint against me;

---

625 Cf. Norman C. Habel: *The Book of Job. A Commentary* to discover a possible structure for this chapter. Many scholars shift the location of verses to establish a structure that seems to be more suitable. Other scholars feel it is simply a series of rambling thoughts that are being poured out by Job.

626 Some translators revise the word for "girl or virgin" ἡλψυ to read ἡλβν = impiety, or ἡληβ = calamity for no apparent reason.

627/105 In Hebrew verses 3 & 4 are questions but translate well as imperatives. These become the basis for all further comments by Job.

628 Literally: "the scales of justice."

629 An aside on the part of Job.

630 I. e. to be enslaved. Some scholars feel "to grind" is sexual, based on a rabbinical interpretation.

631 Cf. Job 26:6;28:22. Psalm 88:11, also Proverbs 6:27-29 where adultery is compared with fire.

14 what then should I do when I face God;<sup>632</sup>  
and he inquires of me, asking me to be accountable to him?  
15 Didn't he who made me in the womb also make them?  
Didn't the same one form us both?

16 "Did I withhold the needs of the poor;  
or let a widow die for want of assistance;  
17 or did I eat my food<sup>633</sup> alone;  
and not also permit the fatherless to share in eating it?  
18 (From his youth I reared him as would a father  
and guided him from the time of his birth.)<sup>634</sup>  
19 If I have seen anyone in poverty and permitted that person  
to perish for lack of clothing,  
(*or, a poor person without anything to wear*);  
20 did not that person bless me,  
as he warmed himself with the fleece from my sheep?<sup>635</sup>  
21 If ever I treated an orphan unfairly,  
knowing full well that I would get away with it,<sup>636</sup>  
22 then let my shoulder blade be torn from my shoulder,  
and let my arm be broken at the elbow,<sup>637</sup>  
23 because I was in fear of a calamity being sent from God,  
and I could not have faced his majesty."

<11 Job denies avarice and greed 31:24-28>

24 "If I have placed reliance on gold,  
or regarded fine gold as my security  
(*or, the basis of my confidence*);  
25 if I have gloated because my wealth was great,  
or because I had attained much;  
26 if I had even worshipped the sun<sup>638</sup>  
or the moon in all its splendor,  
27 and if my heart had secretly succumbed,  
and my mouth had kissed my hand [*in homage*];<sup>639</sup>  
28 this also would be a criminal offense,  
for I would have denied the God above."

<12 Job denies revenge, inhospitality and hypocrisy 31:29-34>

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632 Literally: "God rises up."

633 Literally: "my peace."

634 So: emended. Hebrew: "for from my youth he grew up to me as a father and from my mother's womb I guided him."  
Another of Job's asides.

635 Hebrew uncertain.

636 Hebrew uncertain.

637 Literally: "break off from its shaft."

638 Literally: "the light."

639 The reference is the worshipper kissing his hand and holding it up to the sun or moon to receive, thus wafting a kiss to a god (*i.e. the sun or moon*) as a sign of homage.

29 "If I have rejoiced at the misfortunes <sup>640</sup> of my enemy,  
     or exulted when evil befell them --  
 30 (I have not let my mouth sin  
     by praying that someone die.)  
 31 Have not the people of my household said,  
     'Oh, we all have been filled with the food that was supplied.'<sup>641</sup>  
 32 (The sojourner did not need to spend the night in the street  
     *(or, in the open)*;  
     for I opened my doors to the wayfarers.)<sup>642</sup>  
 33 If I have concealed my transgressions from others,<sup>643</sup>  
     by hiding my wrongdoing *(or, guilt)* in my bosom,<sup>644</sup>  
 34 because I respected what people would say,  
     and avoided the scorn of others for this terrified me,  
     therefore my private life was quiet."

<13 Job's final challenge and final oath 31:35-40>

35 ("Oh, that I had someone to give me a hearing!  
     This is my testimony!<sup>645</sup> Let the Almighty answer me!)<sup>646</sup>  
     Oh, that I had my indictment in writing from my adversary!  
 36 I would gladly display *(or, flaunt)* such an indictment!  
     I would wrap it around my head like a wreath *(or, crown)*.  
 37 I would give God an account<sup>647</sup> of all my actions!  
     I would approach him like a prince *(or, with dignity)*.  
  
 38 "If I have taken any property,  
     and accusations have been raised against me,<sup>648</sup>  
 39 if I have eaten produce without making payment,  
     and caused the death of its rightful owner;  
 40 let nettles *(or, thorns)* grow instead of wheat,  
     and stinkweed instead of barley."

The words of Job are ended.

<CHAPTER 32>

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640 The Hebrew word is used only here and in Proverbs 24:22. In German this emotion is called "schadenfreude." Malignant joy approximates the German expression.

641 Literally: "who can find out what has not been satisfied with his meat." Hebrew uncertain. A few scholars read into the thought of food a reference to a homosexual relationship though the reasoning is hardly clear.

642 Apparently another aside.

643 So emended. Hebrew: "like man," or, "like Adam."

644 Literally: "by stuffing my sins inside my garment." Clothing had no pockets so items were carried in the upper part of the garment which was secured by a belt or cord. The word only appears here in the Hebrew text.

645 Literally: "this is my tau." *(or, this is my X)*.

646 An aside.

647 Hebrew: *wndyga* "I would reveal to him" (line a). *wndrqa* "I would present myself (to God)" (line b) These become parallel designations of God, not indictments.

648 Literally: "if my land has cried out against me and its furrows have wept together."

<Elihu's speeches 32:1 - 37:24>

<Prose introduction 32:1 - 6a>

1 These three friends of Job ceased to answer <sup>649</sup> Job, because he was righteous in his own eyes. <sup>650</sup> 2 Then Elihu (the son of Barakel the Buzite of the family of Ram) <sup>651</sup> became angry. He was angry at Job because he thought that he, himself was right, rather than God. 3 He was also angry at Job's three friends because they had found no solutions for Job (*or, a way to refute Job*) and yet they had declared Job to be in the wrong (*or, had condemned him*). <sup>652</sup> 4 Now Elihu had bided his time before he spoke to Job because the other persons who spoke were older than he. 5 However when Elihu saw that there was no answer in the mouths of these three men, he became angry.

6 So Elihu the son of Barakel the Buzite spoke out, saying:

<Elihu's first speech. 32:6b - 33:33.>

<1 Elihu maintains his right to speak 43:6b - 10> <sup>653</sup>

I am young <sup>654</sup> in years,  
while you are aged;  
therefore I was shy and restrained  
to share my knowledge with you.  
7 I thought, 'Let the older ones speak,  
let those of advanced years teach wisdom.'  
8 But: truly intelligence is based on the spirit within persons,  
receiving the inspiration of the Almighty that gives discernment.  
9 It is not simply because of age <sup>655</sup> that people are wise,  
nor is it only the aged who understand what is right.  
10 Therefore I say, 'Listen to me;  
let me also declare my knowledge.' "

<2 Elihu accuses the friends of failing to answer Job 32:11 - 14>

11 "You see, I anticipated your words  
and I listened intently for your wise insights,  
while you probed <sup>656</sup> what to say.  
12 I gave you my attention,  
but there was no one who could answer Job  
or provide answers that would solve his problems  
(*or, disprove his statements*).  
13 Now then: do not say, 'We have found wisdom.'

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649 Literally: "rested from answering."

650 LXX & Syriac read the Hebrew as: ~hyny[b "in their eyes." MT is wyny[b "in his own eyes."

651 Elihu means: "my God is he." Barakel means: "God is blessed." Buzite signifies a member of the clan of Buz who was the brother of Uz. Cf. Genesis 22:21. Ram means: "lofty" or "exalted."

652 Hebrew unclear. The Hebrew Old Testament Project suggests: "Although the friends found no answer to give Job, they still found him unfaithful to God." Tradition says the text has been revised from its original wording lest it imply that God was wrong.

653 The verses 6 - 33 are a kind of apologia (6 - 14) and a soliloquy (15 - 22). The speech really begins with chapter 33.

654 Hebrew: ry[c = "little, insignificant, puny" hence "young."

655 So: LXX, Vulgate. Hebrew: "many."

656 Literally: "dug words."



God may vanquish <sup>657</sup> him, but no human being can do it!  
14 He has not addressed his words against me,  
and I will not repeat what you have said." <sup>658</sup>

<3 *Elihu says he must speak or he will burst 32:15 - 22*> <sup>659</sup>

15 "They are speakers. They no longer answer.  
They do not have a word to say.  
16 Am I to wait because they are silent;  
because they stand there, with nothing to say?  
17 I will give my answer now; <sup>660</sup>  
I also will declare my knowledge,  
18 for I am full of things to talk about.  
The spirit within me <sup>661</sup> compels me!  
19 My heart is like wine that is un-vented<sup>662</sup>  
like a new wineskin, <sup>663</sup> it is ready to burst.  
20 I must speak so that I might obtain relief;  
I must speak, making a reply!  
21 I will not take sides,  
or flatter anyone,  
22 for I do not know how to flatter.  
If I did, my maker would soon put an end to me (*or, punish me*)."

<CHAPTER 33>

<4 *Elihu challenges Job to argue with him 33:1 - 7*>

1 "So now, Job, listen to my speech  
and be attentive to all I have to say.  
2 See, I open my mouth;  
the words are formed on my tongue  
(*or, See I am ready to speak  
and will talk to you*). <sup>664</sup>  
3 My words confirm that I know what I am talking about  
and what I say is said honestly.  
4 The spirit of God has made me,  
and the breath of the Almighty <sup>665</sup> gives me life.  
5 Answer me, if you are able!  
Marshal your arguments against me! State your position!

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657 Hebrew: "repulse."

658 Possibly: "I will not string words together the way you did." Hebrew uncertain.

659 A soliloquy on the part of Elihu. Elihu's self importance and wordiness grow with each new utterance so that he becomes quite pompous.

660 An alternate reading of Hebrew is: "I will have a furrow to plow."

661 Literally: "in my belly."

662 I. e. un-vented.

663 LXX "like a blacksmith's bellows."

664 Literally: "my tongue under my palate is forming words."

665 The Hebrew word translated "God" in line a is *la*. The word *ydv* is used in line b, translated Almighty. This is the usual word used in referring to God by Job. Other Hebrew words for "God" are rarely used in Job.

6 See, we are both the same in God's sight.  
We were both formed (*or, nipped*)<sup>666</sup> from the same clay.  
7 Do not let yourself be overwhelmed because of me.  
My presence<sup>667</sup> will not overpower<sup>668</sup> you."

<5 *Elihu restates Job's argument of his innocence 33:8 - 11*>

8 "You have, of course, spoken in my hearing,  
and I have heard what you have said.  
9 You said, 'I am guiltless, without transgression;  
I am innocent<sup>669</sup> and there is no iniquity in me.  
10 Yet God looks for opportunities to be (*or, pretexts*) against me.  
He considers me to be his enemy.  
11 He puts my feet in stocks  
and watches every move I make.' "

<6 *Elihu refutes Job's claim 33:12 - 14*>

12 "Now then: in this you are wrong. I will answer you;  
for God is greater than any mortal.  
13 Why do you complain about (*or, accuse*) him,  
saying, 'He will not reply to my<sup>670</sup> words.'  
14 For God speaks once,  
or twice<sup>671</sup> (*or, again and again*) but people do not pay attention to

him."

<7 *Elihu says God warns people in their dreams to stop sinning 33:15 - 18*>

15 "In dreams and visions at night;  
when people are in deep sleep,  
slumbering in their beds,  
16 God provides a revelation,  
clearly warning<sup>672</sup> a person of wrong,  
17 so that he may turn a person away from evil action  
and cut off<sup>673</sup> the person's pride  
18 sparing him from the Pit,  
sparing his life from perishing by the sword<sup>674</sup> (*or, from death*)."

<8 *Elihu says God sends sickness as a warning 33:19 - 22*>

19 "Man is also reproved by means of illness;

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666 The Hebrew word is one used by a potter who will pinch off a piece of clay from the lump to form a pot. Literally: "pinched off, broken off, nipped off."

667 The Hebrew word is used only here in the O. T. LXX: "hand."

668 Literally: "weigh heavily."

669 This Hebrew word is only used here in the O. T.

670 So: LXX, reading *wyrbd* Hebrew: "his" reading *yrbd*

671 Literally: "once .... twice"

672 MT: "terrify." With different vowel points, recommended by the Hebrew Old Testament Project: "warns."

673 Emended: *xrky* "suppress." MT: "hide" *m~ky* Hebrew obscure.

674 Hebrew uncertain. With different vowel points it reads: "from crossing the river."

with continual pain in the body,<sup>675</sup>  
 20 so that he detests food;  
     even favorite food<sup>676</sup> becomes revolting  
 21 His flesh wastes away until it is no longer seen  
     and his bones which were invisible stick out.  
 22 His soul draws close to the Pit  
     and his life is near the end."<sup>677</sup>

<9 Elishu says God sends an angel to save people 33:23 - 30>

23 "If there should be an angel to aid,  
     a mediator,<sup>678</sup> one among thousands,  
     to declare to a person what is right,<sup>679</sup>  
 24 and is gracious to him, saying,  
     'Redeem<sup>680</sup> him from descending into the Pit  
     for I have found a ransom (*or, a way to free him*).  
 25 May his flesh become healthier<sup>681</sup> than it was in his youth;  
     let him return to the days of his youthful vigor.'  
 26 When he prays to God and is accepted by him,  
     he comes into God's presence with joy.<sup>682</sup>  
 God repays him for his righteousness<sup>683</sup>  
 27 and he declares to others:  
 'I sinned and perverted<sup>684</sup> what was right,  
     but it was not paid back (*or, requited*) to me  
     (*or, was not punished according to what I deserved*).  
 28 He has redeemed my soul from going down into the Pit  
     (*or, from going down into the grave*),  
     and I will continue living.<sup>685</sup>  
 29 You say, 'God does all these things,  
     twice, three times, for a person,'  
 30 to bring back a person's soul from the Pit,  
     that he may see the light of life  
     (*or, giving him the joy of living*)."<sup>686</sup>

675 Literally: "strife in his body." Some scholars feel it means "shaking of his bones" thus implying palsy.

676 Literally: "food of desire."

677 Hebrew uncertain. Literally: "is near those who bring death."

678 Hebrew: #ylm is usually understood to be "interpreter." LXX παρακλητοζ reading the Hebrew as wrVy "paraclete."

679 Literally: "to declare for man his uprightness." With other vowel points it could be read "upright." MT: wrVy = "duty."

680 yh[dp used only here. Some manuscripts have yh[rp = "let him come, let him loose." A possible emendation would be whdp = "ransom him."

681 Hebrew Vpjd used only here. It might rightfully be emended to pjry

682 Literally: "that he may see his face with joy."

683 Literally: "He will return to man his righteousness."

684 Literally: "twisted (as one might alter an account)."

685 Hebrew unclear.

686 So: Syriac. Hebrew literally: "that he may be enlightened with the light of life." Another possibility based on Syriac would be "turn him back from the grave."

<10 Elihu asks Job to be silent and learn 33:31 - 33>

- 31 "Pay attention, Job, listen to me!  
Be silent, and let me speak.  
32 If you have anything to say, answer me;  
speak, for I am eager to justify (*or, vindicate*) you.  
33 If not, listen to me;  
be silent and I will teach you wisdom."

<CHAPTER 34>

<Elihu's second speech 34:1 -37>

- 1 Then Elihu continued, saying:

<1 Elihu criticizes his friends 34:2 - 4>

- 2 "You wise men, listen to my words;  
be attentive to me, you who are intelligent;  
3 [for the ear tests arguments,  
even as the palate savors food.<sup>687</sup>  
4 Let us decide what is right;  
together let us determine what is good." ]<sup>688</sup>

<2 Elihu criticizes Job's claim to be innocent 34:5 - 9>

- 5 "Job has said, 'I am innocent,  
but God has deprived me of justice.  
6 In spite of my being right I am considered<sup>689</sup> to be a liar.  
My arrow wound<sup>690</sup> is incurable, though I am innocent.'<sup>691</sup>  
7 Is there anyone like Job,  
who gulps down irreverent talk (*or, mockery*) like water,  
8 who is a friend of evildoers  
and is a fellow traveler with the wicked.  
9 He says, 'There is no advantage  
to taking delight in God'.'<sup>692</sup>

<3 Elihu testifies to God's justice 34:10 - 15>

- 10 "Therefore, listen to me, you who have intelligence!  
Far be it that God would deal wickedly  
and that the Almighty would do wrong.  
11 He repays a person based on his deeds  
and sees to it that a person gets what his conduct deserves.  
12 God surely will not act wickedly

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687 Cf. Job 12:11.

688 Verses 3 & 4 are absent from early Hebrew manuscripts and from the LXX.

689 MT: "I lie against my right." LXX εφευτατο "he is a liar."

690 Literally: "my arrow."

691 Literally: "without transgression."

692 Literally: "to be willing and to have pleasure in the company of God."

- and the Almighty will not be unjust.<sup>693</sup>
- 13 Did someone give power to God to be in charge of the earth?  
Who put God in control?
- 14 If he were to withhold<sup>694</sup> his spirit<sup>695</sup> for himself,  
and withdraw his life giving spirit:<sup>696</sup>
- 15 all flesh (*or, all living things*) would perish at once  
and humanity would return to dust."

<4 *Elihu defends God's rule 34:16 - 20*>

- 16 If you<sup>697</sup> have intelligence, listen to this.  
Be attentive to what I say.
- 17 Would one who hates justice govern?  
Would you condemn someone who is righteous and mighty?
- 18 Would you say to a king,<sup>698</sup> 'You scoundrel'  
and to nobles, 'Wicked men'?
- 19 God shows no favor toward the nobility,  
nor does he favor the rich more than the poor,  
for all these are his creation.
- 20 They die suddenly:  
at midnight the people are shaken and pass away,<sup>699</sup>  
and the mighty vanish though no human hand touches them.<sup>700</sup>
- 21 For his eyes watch the ways of mortals  
and he sees their every step.
- 22 There is no gloom or deep darkness so dense  
that evildoers may hide themselves.
- 23 For he has not appointed a time<sup>701</sup> for any person  
to appear before God in judgment.
- 24 He shatters the mighty without an inquiry (*or, investigation*)<sup>702</sup>  
and sets others in their place.
- 25 He knows their works,  
he overthrows them by night and they are crushed.
- 26 He punishes them because of their wickedness  
in full sight of others
- 27 because they had become disloyal to him  
and have no respect for any of his ways;

693 Cf. note 19, page 68 for identical usage of the words for God and Almighty in this verse and in verse 10.

694 Literally: "take back."

695 Literally: "his heart his spirit."

696 Literally: "breath."

697 Singular in Hebrew.

698 MT: "it is fit to say to a king." LXX: "he who says to a king."

699 Scholars offer several emendations, one of which is "he smites the rich and they pass away." None of the emendations that have been suggested has been popularly accepted.

700 Hebrew uncertain.

701 MT: dw[ ~gVgy "yet." Emended: d[wj ~yVy Assuming the j was dropped through halpography.

702 Literally: "unsearchable."

28 [so that they forced the cry of the poor to come to him  
and he heard the cry for help from the afflicted.  
29 When he is silent, who will criticize (*or, condemn*)?  
When he hides his face, who will perceive <sup>703</sup> him,  
be it a nation or an individual.  
30 The godless person should not reign,  
so that he should not ensnare the people." <sup>704</sup>

<5 *Elihu calls on Job to repent 34:31 - 37*>

31 "For has anyone said to God,  
'I have endured punishment. I will not offend any more.  
32 Point out the faults I am unable to see!  
If I have done wrong (*or, iniquity*) I will do so no more' ?  
33 Will God then reward you on your terms,  
because you have rejected his will (*or, plan*)?  
It is your decision, not mine!  
Therefore declare what you know.] <sup>705</sup>  
34 Those who have intelligence will say to me;  
and the wise ones who hear me will say:  
35 'Job speaks unintelligent,  
his words don't make sense'.  
36 Would that Job would be tried to the limit,  
because his answers (*or, his testimony*) are like those of wicked  
men.  
37 He adds rebellion to his sin;  
he increases his transgression <sup>706</sup>  
and multiplies his statements against God."

<CHAPTER 35>

<*Elihu's third speech 35:1 - 16*>

1 Elihu continued, saying:

<1 *Elihu challenges Job's claim to innocence 35:1 - 4*>

2 "Does it seem proper for you to think you are just?  
Do you consider it just to say before God that you are righteous,  
3 or to ask God, 'What have I gained from being innocent?  
How am I ahead because I did not sin?' <sup>707</sup>  
4 I will answer you

703 Literally: "he watches." wntwVy Emended: wnrsyy "who can blame him."

704 Reading wxy ""he watches" instead of dxy A possible translation: "He watches over nations and individuals alike, so that he prevents a godless person from being kind and ensnaring the people. The Targum reads: \$glm instead of \$lmn "He watches over nations and individuals alike and when he allows a godless person to be king, he may do so on account of the sins of the people." The Greek translation of the Targum: απο δυσκολας λαου.

705 Hebrew obscure. These verses are not found in the LXX.

706 Hebrew uncertain.

707 The Hebrew in this verse is cryptic.

along with your friends." <sup>708</sup>

<2 *Elihu claims that it is not God but Job's fellow men who are affected by his sin 35:5 - 13*>

- 5 "Look at the heavens and behold:  
carefully observe the clouds high above you. <sup>709</sup>
- 6 If you have sinned, how does that affect God  
and if your offenses are many <sup>710</sup> how does that affect him? <sup>711</sup>
- 7 If you are righteous, how does that affect him;  
or what does he receive from your hand? <sup>712</sup>
- 8 Your wickedness makes other people suffer  
and your righteousness affects mortals." <sup>713</sup>
- 9 "People cry out under excessive oppression.  
They shout for help from the powerful;  
10 but none says, 'Where is God, my creator  
who grants songs of hope in times of trouble,  
11 who teaches us more than the beasts of the earth,  
and makes us wiser than the birds of the air.' <sup>714</sup>
- 12 Though they cry out, he does not answer  
because of the arrogance of evil doers.  
13 God surely does not listen to vain pleas, <sup>715</sup>  
nor does the Almighty regard them."

<3 *Elihu ridicules Job for being ignorant 35:14 - 16*>

- 14 "Even though you say you do not see him,  
the case is before him. Wait patiently! <sup>716</sup>
- 15 Job assumes God's anger does not punish,  
and he does not really pay attention to transgression. <sup>717</sup>
- 16 Yet Job keeps on talking  
about things of which he knows nothing."

#### <CHAPTER 36>

<*Elihu's final speech 36:1 - 37:24*>

- 1 Elihu continued speaking.

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708 I. e. Bildad, Zophar and Eliphaz along with any who possibly might be listening in the background.

709 Cf. Job 9:8-10; 11:8f.; 22:12.

710 The Hebrew word implies "over and over."

711 Cf. Job 7:20. Note the sarcasm in Elihu's words.

712 Cf. Job 22:7.

713 Grammatical difficulties are evident in this verse.

714 Grammatically two interpretations are acceptable. 1. God uses the beasts (and birds) to teach us. 2. God gives us more understanding than the beasts (and birds).

715 Literally: "falsehood or an empty cry."

716 The callous thought of Elihu seems to be that God won't listen to vain pleas. How can Job expect to have a hearing before God!

717 Hebrew uncertain.

<1 *Elihu speaks the truth for God 36:1 - 4*>

- 2 "Be a bit more patient with me and I will make this clear to you,  
for I have something to say on God's behalf. <sup>718</sup>
- 3 I will cause my knowledge to be known widely  
(*or, I have gathered knowledge from afar*)  
and give proof to the righteousness of my Maker.
- 4 My words certainly are not false!  
I stand in your presence with absolute knowledge!"

<2 *God is just and so people suffer 36:5 - 15*>

- 5 "Take note! <sup>719</sup> God is mighty and does not deal contemptuously;  
he is mighty in strength and understanding. <sup>720</sup>
- 6 He does not let the wicked live,  
but treats the afflicted justly.
- 7 He protects those who are righteous <sup>721</sup>  
so they become like kings upon a throne. <sup>722</sup>  
He seats them forever, but if they become proud,
- 8 they are made to be captives  
enduring miserable affliction. <sup>723</sup>
- 9 He declares to them what they have done  
and that their transgressions include behaving arrogantly.
- 10 He makes them listen to instruction (*or, correction*),  
and commands that they turn away from evil.
- 11 If they listen and obey him,  
they will live out their days in prosperity, <sup>724</sup>
- 12 But if they do not listen and obey they will perish by the sword  
and die without knowledge (*or, die because of their ignorance*).
- 13 "The godless in heart cherish anger; <sup>725</sup>  
they do not cry for help when they are afflicted.
- 14 They die <sup>726</sup> when they are still young  
and their life ends in disgrace. <sup>727</sup>
- 15 He rescues the lowly from their affliction

---

718 Literally: "for there are still words for God."

719 The Hebrew word might possibly be "humble yourself."

720 The Hebrew is not only unclear but grammatically impossible, no doubt due to a scribal error. Translation is based on the Syriac *blxk rk* instead of the Hebrew: *bl xk ribk*

721 Literally: "not withdraw his eyes from the righteous." An emendation would read "he does not take away the right of the righteous" or "...his gaze from the righteous."

722 Grammatically the Hebrew reads: "when he raises kings to the throne."

723 The reference apparently is that God causes the afflicted to become like kings upon thrones, showing them honor, but this will endure only if they maintain their humble nature.

724 The Hebrew concept is that of happiness, success and well-being.

725 Literally: "put anger."

726 Literally: "their soul dies."

727 Hebrew difficult. Literally: "among the cult prostitutes."



and instructs them <sup>728</sup> through adversity."

<3 *Elihu warns Job that he is being punished as he deserves 36:16 - 21*>

- 16 "He also lures you from distress  
into a place of freedom where you are secure  
and what is set on your table is rich food. <sup>729</sup>
- 17 But now you are being judged because of wickedness.  
Judgment and justice seize <sup>730</sup> you  
(*or, But now you are getting the full punishment  
that other wicked persons get.*)
- 18 Be careful not to be misled and your anger turn into ridicule  
and do not let a large bribe corrupt you.
- 19 Will your cry help you evade distress?  
Your power cannot help you now! <sup>731</sup>
- 20 Do not long for night to come  
when people vanish suddenly. <sup>732</sup>
- 21 Beware! Do not turn to iniquity  
for then you will be tried because of your affliction  
(*or, Because of your iniquity you will be tried by suffering.*)"

<4 *Elihu asks Job to remember how great God is 36:22 - 25*>

- 22 "Take note. God's power is great;  
who is there who governs as he does? <sup>733</sup>
- 23 Who has told God what should be done,  
or who can say, 'You have done wrong'?
- 24 Remember to praise God for what he has done for us,  
about things for which people sing praises.
- 25 Everyone has beheld his work  
but has only seen it from a distance."

<5 *Elihu describes God's activity in the storm 36:26 - 37:13*>

- 26 "Behold, God is greater than we can comprehend. <sup>734</sup>  
The number of his years cannot be counted.
- 27 He draws up (*or, holds in check*) the drops of rain,  
and rain is distilled from the mist (*or, flood*).
- 28 The clouds pour down rain  
and drench people (*or, the ground*) abundantly. <sup>735</sup>
- 29 Can anyone understand the huge expanse of the clouds;

---

728 Literally: "opens their ears." There is an audible play on sounds in the root words of this verse.

729 Literally: "fatness." In Isaiah 30:15 the Hebrew word is often translated as "quiet rejoicing."

730 Literally: "have you filled up."

731 Hebrew uncertain. Emended it would read: "Will your wealth have influence on God when you are in trouble?"

732 The Vulgate apparently is based in a different text in verses 16 - 20.

733 Some scholars feel 36:1 -22 is a distinct speech by Elihu and 36:23 - 37:24 is a second speech.

734 Literally: "we do not know."

735 Many scholars move verse 31 to this point in the chapter.

the thundering from above?<sup>736</sup>  
 30 Behold, he spreads out his lightning about him  
 and fills the sea bed with darkness.<sup>737</sup>  
 31 Thus he feeds<sup>738</sup> the people;  
 he gives food in abundance.  
 32 He holds the lightning in his hands  
 and orders it to hit the mark (*or, target*).  
 33 Through thunder he announces the storm.  
 The cattle also announce the rising storm (*or, his coming*)."<sup>739</sup>

<CHAPTER 37>

1 "Because of this my heart trembles,  
 and pounds, beating wildly.  
 2 Listen,<sup>740</sup> listen to the thunder of his voice  
 and the rumbling of his utterances.  
 3 Beneath the entire sky he releases his lightning,<sup>741</sup>  
 even to the corners<sup>742</sup> of the earth,  
 4 after which a roaring<sup>743</sup> is heard  
 as he thunders with a majestic sound;  
 for he does not restrain the lightning flashes  
 when his voice is heard.<sup>744</sup>  
 5 God thunders marvelously with his voice:  
 he does great wonders that we cannot comprehend.  
 6 He commands the snow: 'Fall on the ground';  
 and to the downpour and rain,<sup>745</sup> 'Let it pour',  
 7 which serves him as a sign for everyone  
 that his works are known by all.<sup>746</sup>  
 8 [*When God causes storms*] the beasts enter their lairs<sup>747</sup>  
 and remain in their dens.  
 9 The whirlwind comes out of its chambers  
 and cold comes from the blowing winds.  
 10 By the breath of God ice is formed  
 and the expanse of water becomes solid.  
 11 He loads the dense cloud with moisture

---

736 Literally: "pavilion or hut of the watchman."

737 Hebrew unclear.

738 So: emended. Hebrew: "judges."

739 Hebrew unclear.

740 The Hebrew word is plural, implying that not only Job but his friends should also listen to Elihu's words.

741 Hebrew: "light."

742 Literally: "fringes" as on a carpet.

743 The Hebrew word can also be translated "groaning."

744 Hebrew uncertain.

745 So: Syriac. Hebrew: "shower of rain and shower of rain."

746 Hebrew unclear. The translation is based on Syriac and the Targums: ~yXna instead of the Hebrew: yXny which literally states: "that all man whom he has made may know it."

747 The Hebrew root word for "lair" is also the root word for "ambush."

and scatters the lightning clouds.<sup>748</sup>  
12 Under his guidance<sup>749</sup> the clouds swirl as they cross the sky  
to accomplish all that he commands of them  
over the entire habitable world:  
13 using the clouds as a punishment for people, to water the earth  
or to demonstrate his love. He carries out his will."<sup>750</sup>

<6 *Elihu challenges Job to reflect on God's greatness in nature 37:14 - 22*>

14 "Job: listen to this!  
Pause a moment to consider the marvelous works of God.  
15 Do you know how God gives his commands  
and causes the lightning to come from the clouds?  
16 Do you know how the clouds are able to float?  
These are the wondrous works of him who is perfect in

knowledge.

17 You who suffer because of sultry heat  
when the south wind oppresses the land:  
18 can you spread out the sky the way God does --  
hard as a mirror of cast metal?  
19 Inform us as to what can be said to state your case;  
we cannot present your case because of a lack of understanding.<sup>751</sup>  
20 I will not ask God for permission to speak.  
Why would anyone risk being destroyed by God?

21 "No one can look at the dazzling sun  
when it is bright in the sky;  
when the wind blows away the cloudy overcast.

22 Golden splendor appears from the north.<sup>752</sup>  
<sup>753</sup>

God is clothed with terrible majesty."<sup>754</sup>

<7 *Elihu reminds Job that God ignores those who think they are wise 37:23 - 24*>

23 "We cannot attain to being like the Almighty  
for he is great in power and justice  
and abundant in righteousness. He will not torment.  
24 Therefore people are in awe of (*or, in reverence of*) him.  
Surely all who are wise revere him  
(*or, He has no regard for any who claim to be wise*).

---

748 Hebrew unclear.

749 The Hebrew phrase can also be translated as "according to his plans or purposes."

750 This sentence is not found in LXX.

751 Hebrew unclear.

752 Literally: "out of the north comes gold." A possible reference to the afterglow of a rainstorm or the aurora borealis.

753

754 This line is not found in LXX.

<CHAPTER 38>

<The Lord addresses Job 38:1 - 41:34>

<The first part 38:1 - 40:2>

1 Then God answered Job out of the whirlwind.<sup>755</sup>

<1 God challenges Job to answer his questions 38:2 - 3>

2 "Who is this who obscures counsel<sup>756</sup>  
by speaking without knowledge?

3 Stand up<sup>757</sup> like a man!<sup>758</sup>  
I will question you and you will answer (*or, inform*) me."

<2 The earth and the sea 38:4 - 11>

4 "Where were you when I laid the earth's foundation?  
Speak if you have understanding.<sup>759</sup>

5 Who determined the size of the earth? Surely you!  
Or, who calculated the measurements?<sup>760</sup>

6 On what are the supporting pillars (*or, footers*) set,  
or who laid its cornerstone,  
7 when the morning stars sang together,  
and all the heavenly beings<sup>761</sup> shouted for joy?

8 "Who prevented the sea from covering the land<sup>762</sup>  
when it gushed out from the womb ----

9 when I wrapped the earth in a blanket of cloud  
and black clouds (*or, fog*)<sup>763</sup> were its swaddling band  
(*Or: I was the one who made the clouds  
and also made it dark.*)

10 and set limits for it,<sup>764</sup>  
and erected its barriers.

11 I said: "This is as far as you can come, and no farther,  
and here your powerful waves will be halted'."

<3 Dawn, darkness and Sheol 38:12 - 21>

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755 The whirlwind is a medium of theophanies in the Old Testament and is a specific kind of tempest. Cf. Exodus 19:19-20; Judges 5:4-5; Habakkuk 3:5-6; Psalm 18:8-16. In Hebrew: hr[~ The word used by Elihu in 37:9 is a different Hebrew word.

756 The Hebrew concept includes "plan," "purpose" and "design."

757 The NIV aptly translates: "Brace yourself" which conveys the thought well.

758 Job used this word of himself several times. The Hebrew word rby means "male."

759 Literally: "Tell if you know understanding." The Hebrew word lnyb is φρομ α ροοτ ωορδ τηατ μεανσ √το βυιλδ. √ Τηυσ √σπεακ ιφ ψου ηαωε βυιλτ ιτ √ ισ α ποσσιβλε τρανσλατιον.

760 Literally: "stretched the builder's line."

761 Literally: "sons of God."

762 Literally: "and he held back the sea with two doors."

763 This could be a reference to primal darkness.

764 Hebrew literally: "I broke my decree on it."

- 12 "During your life time <sup>765</sup> have you ever summoned morning to come  
and shown dawn its place,  
13 that it might rise on the distant reaches of the earth, <sup>766</sup>  
till the wicked seek to avoid the light  
(*or, till the dog star seeks to avoid the light*). <sup>767</sup>  
14 It is changed like the imprint on clay under a seal  
and it is dyed like a garment <sup>768</sup>  
(*or: Then the characteristics of the landscape appear  
and take their color like a dyed garment*).  
15 Their light is too bright for the wicked  
and their violence is restrained. <sup>769</sup>
- 16 "Have you entered into the sources of the sea  
or walked <sup>770</sup> in the recesses of the deep?  
17 Have the gates of death been disclosed to you,  
or have you seen the gates of deep darkness?  
18 Have you any understanding of the vast size of the earth?  
Tell me, if you know all this.
- 19 "Where is the path to the dwelling place of light,  
and where is the abode of darkness,  
20 that you may show them the way  
they are to go and the place to which they are to return.  
21 You surely know, for you were surely born then.  
You are very aged."

<4 The heavens 39:22 - 38>

- 22 "Have you entered the storehouses of the snow,  
or have you seen the vaults of the hail  
23 which I have reserved for the time of adversity  
for the day of battle and war?  
24 Which is the path to the place where the vapor (*or, fog*) is distributed,  
  
or where the east wind is scattered over the earth?  
  
25 "Who has cut a channel for the torrents of rain,  
and a path for the thunderbolt,  
26 to bring rain down on uninhabited land,

765 Literally: "from our dawn."

766 Literally: "take hold of the skirts of the earth."

767 Hebrew unclear. Literally: "are shaken out of it."

768 So emended. Hebrew: "they stand forth."

769 S. R. Driver feels the Hebrew which literally says: "and their uplifted arm is broken" is a reference to a constellation called "the Navigator's Line."

770 Literally: "in search of."

771 Hebrew uncertain. Possible emendations are:  $\delta\gamma\alpha = \sigma\alpha\pi\omicron\rho$   $\rho\omega\alpha = \lambda\iota\gamma\eta\tau$ . Τηρ Αρσμσιχ ωορδ  $\omega\rho\gamma\alpha$  = west wind.

on the wilderness where no one resides;  
 27 to saturate the desolate waste land,  
 and to make the ground sprout grass?  
  
 28 "Does the rain have a father,  
 or who has begotten the dew drops:?  
 29 From whose womb did the ice come forth,  
 and who has given birth to the hoarfrost from heaven?  
 30 The waters become hard like stone  
 and the surface of the deep is frozen.<sup>772</sup>  
  
 31 "Can you bind the chains (*or, harness, twinkling*)<sup>773</sup> of the Pleiades,  
 or undo the belt of Orion?  
 32 Can you lead forth the Mazzaroth<sup>774</sup> in their season,  
 or can you guide the Bear with its cubs?<sup>775</sup>  
 33 Do you know the laws that govern the heavens?  
 Can you impose those rules on the earth?  
  
 34 "Can you shout an order to the clouds  
 for flood waters to drench<sup>776</sup> you?  
 35 Can you order lightning  
 to do your bidding and say to you, 'Here we are'?  
 36 Who has put wisdom in the clouds<sup>777</sup>  
 or given understanding to the mists.<sup>778</sup>  
 37 Through wisdom who can count the number of the clouds?  
 Or: who can tilt the water skins (*or, water jars*) of heaven  
 (*or, who can cause the rain to fall*).  
 38 when the dust becomes fused into a mass  
 and the clods become a single clump."

<5 Wild life 38:39 - 39:12>

39 "Can you hunt prey for the lioness  
 or satisfy her cubs appetite by feeding them  
 40 when they crouch in their dens,  
 or lie in wait in their lairs?  
 41 Who provides food for the raven,  
 when its fledglings cry to God

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772 Literally: "is curdled" like milk.

773 The Hebrew word is used here and in I Samuel 15:32. This unusual word has a root word "to tie."

774 Perhaps a constellation: "Corona borealis" or possibly the signs of the Zodiac.

775 The constellations Ursa Major also called the Big Dipper and Ursa Minor or the Little Dipper.

776 LXX: "answer."

777 Hebrew uncertain. The Hebrew word *twxm* *is* *ovkvoov*.

778 Hebrew uncertain. A possible translation, through slight emendation would be "rooster." The translation in this verse can only be conjecture. Another possible emendation would be: "Who has put wisdom in the Ibis or given understanding to the cock?"

and wander <sup>779</sup> about without food."

<CHAPTER 39>

1 "Do you know the season when the mountain goats <sup>780</sup> (*or, ibex*) are born?

Do you know when the wild deer have fawns?  
2 Can you count the months of their gestation  
and do you know when they are due to deliver;  
3 when they crouch to give birth <sup>781</sup> to their offspring  
and are delivered of their young? <sup>782</sup>  
4 When their fawns are healthy growing up in the wild,  
they leave and do not return.

5 "Who set the wild donkey free?  
Who has loosed the bonds of the onager, <sup>783</sup>  
6 to whom I have given the wilderness as its home  
and the infertile land for its dwelling place?  
7 It stays away from the noise of the city;  
and it does not hear the shouts of the driver  
(*or, It does not listen to anyone who attempts to tame it*).  
8 It roams the mountains for its pasture  
and searches for anything that is green.

9 "Would the wild ox <sup>784</sup> be willing to work for you?  
Would it spend the night at your manger (*or, stable*)?  
10 Can you tame (*or, break*) it with a single rope fastened to a plow?  
Would you leave your heavy work for it to do?  
11 Would you trust it to return <sup>785</sup>  
and bring the grain to your threshing floor?" <sup>786</sup>

<6 The ostrich, horse and eagle 39:13 - 20>

13 <sup>787</sup> {"The wings of the ostrich <sup>788</sup> flop proudly;  
but are the wing feathers and plumage like those of the stork  
(*or, but the wing feathers and plumage are unlike those of a stork;*  
.... *the plumage of kindness*)? <sup>789</sup>  
14 She abandons her eggs on the ground

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779 This Hebrew word can also be translated "stagger about."

780 Literally: "goats of the rock."

781 S. R. Driver prefers "drop" as a result of a slight emendation.

782 Literally: "they send out their labor pains."

783 The word used is an Aramaic word and only found here in the OT. *Equus hemionus onager*.

784 ~γρ Περηαπσ αν Ασιατιχ βυφφαλο ωηιχη βεχαμε εξτινχτ ιν 1627. Τηε ωορδ αππαρεντλψ ισ Ακκαδιαν.

785 Hebrew unclear. There are two forms of the Hebrew text. One says "to come back" and the other "to bring something back."

786 Literally: "your grain and your threshing floor."

787 Verses 13 - 18 are not found in LXX.

788 The Hebrew word can also be translated as "shrill cry."

789 Hebrew obscure.

and lets them be warmed on the sand,  
 15 forgetting that they might be crushed under foot  
 and that a wild beast might trample on them.  
 16 She is indifferent toward her chicks, abandoning them;  
 though her labor seems in vain, she has no concern.<sup>790</sup>  
 17 (God denied her of having wisdom,  
 nor has she been given a share in understanding.)  
 18 When she begins to run,<sup>791</sup>  
 she laughs at the horse and his rider." }  
  
 19 "Does a horse have great strength because of you?  
 Did you decorate its neck and flowing mane?<sup>792</sup>  
 20 Did you make it leap (*or, quiver*) like a locust?  
 Its majestic neighing causes terror.  
 21 It paws<sup>793</sup> in the valley and prances with vigor,  
 charging into battle against the enemy's weapons.  
 22 It laughs at fear and is not deterred;  
 and is not turned back from battle.<sup>794</sup>  
 23 Around it the quiver rattles;  
 the flashing spear and the javelin.<sup>795</sup>  
 24 With fierceness and rage it paws the ground (*or, runs full speed*):  
 it cannot be held back at the sound of the trumpet.  
 25 When the trumpet sounds, it says, 'Aha!'  
 Even from afar it smells the the battle;  
 { and the thunderous shouting of the captains. }<sup>796</sup>  
  
 26 "Is it through your wisdom that the hawk<sup>797</sup> soars,  
 and spreads its wings toward the south?  
 27 Is it because of your command<sup>798</sup> that the eagle flies up  
 and makes its nest on high,  
 28 dwelling on the rock as its home:  
 in the safety of the rocky crag.<sup>799</sup>  
 29 From there it spies out its prey;  
 its eyes behold its prey from afar.  
 30 Its young gorge on blood;

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790 While the description does not correctly describe the ostrich with young the point of the verse is that if God determines to create a bird that is without wisdom -- so be it.

791 Hebrew obscure. Literally: "when on high she lifts up."

792 Hebrew obscure. Targums say: "...their necks with strength." Hebrew: תְּיַדּ פֶּרְהָאֵס הָאֵס רַדּ אֵס יִתְּס רֹוֹת: וְתוֹ תְּיִוְדֵר וְוֹר וְוֹרֵמְבִלְיִנְוֵנֵ, וְ hence: "mane." LXX: φοβη = μανε φοβος = fear.

793 Hebrew unclear. So: LXX, Syriac & Vulgate. Hebrew: "they dig."

794 Literally: "from the sword."

795 A reference to the weapons carried by the warrior which would post a distraction and discomfort for the horse.

796 Not in LXX.

797 No specific species of hawk is referred to. There were 18 different species of hawk in Palestine.

798 Literally "your mouth."

799 Literally: "tooth of the rock."



where the slain are, there is he."

<CHAPTER 40>

1 And the Lord replied, saying to Job:

<7 God challenges Job to answer 40:2>

2 "Will a faultfinder<sup>800</sup> argue (*or, contend*)<sup>801</sup> with the Almighty?  
Anyone who criticizes God<sup>802</sup> must respond!"

<Job will answer no more 40:3 - 5>

3 Then Job answered<sup>803</sup> the Lord:  
4 "Behold, I am of little importance (*or, insignificant*).<sup>804</sup>  
There is nothing I can say to you.<sup>805</sup>  
5 I have spoken once, and I will not answer (*or, repeat*);  
twice, but I will do so no further  
(*or, I have already said more than I should*)."

6 Then the Lord replied to Job out of the whirlwind, saying:

<1 God challenges Job to punish the wicked 40:7 - 14>

7 "Stand up like a man (*or, Defend yourself like a man*);  
I will question you, and you will inform me.  
8 Will you impugn my righteousness (*or, justice*)?<sup>806</sup>  
Will you condemn me so as to justify yourself  
(*or, that you might appear to be innocent*)?  
9 Have you the strength of God,  
and can your voice thunder like his?<sup>807</sup>  
  
10 "Deck yourself with honor (*or, glory*) and pride:  
clothe yourself with majesty and splendor.  
11 Spill your raging anger  
and look on all who are haughty, humiliating them.  
12 Look on all who are proud and humble them.  
Crush the wicked where they stand.<sup>808</sup>  
13 Bury them all in the earth;  
shroud their faces in obscurity.<sup>809</sup>

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800 Word only used here in the OT.

801 The Hebrew word בר ונדערסטוֹד אֵס byr means "to contend, correct, reprove, argue." The word is only used here in the OT. With a slight emendation it could mean: "yield, give up."

802 The word for God is hwla

803 The Hebrew word does not imply any impertinence.

804 γκλq = √I αμ λιγητ, ινσιγνιφιχαντ√ ποσσιβλψ ωιτη αν επιλ χοννοτατιον.

805 Literally: "I clap my hand over my mouth."

806 Literally: "Will you even reduce to naught my righteousness?"

807 To take over the management of the universe is implied.

808 Literally: "under them."

809 As in the realm of the dead.

14 Then I also will acknowledge (*or, praise*)<sup>810</sup>  
admitting that you have won the victory."<sup>811</sup>

<2 *God invites Job to think about the monster Behemoth*<sup>812</sup> 40:15 - 24>

15 "Behold Behemoth (*or, the hippopotamus*)  
[whom I made]<sup>813</sup> as I made you;  
he eats plants like and ox.<sup>814</sup>

16 Note the strength he has in his loins<sup>815</sup>  
and the might in his stomach muscles.

17 He makes his tail<sup>816</sup> as stiff as cedar;  
the muscles<sup>817</sup> of his thighs are strong.<sup>818</sup>

18 His bones (*or, vertebrae*) are like tubes of bronze,  
his limbs like bars of iron.

19 "He is a masterpiece of the work<sup>819</sup> of God;  
only the one who made him can draw his sword against him."<sup>820</sup>

20 For the mountains provide him with food  
while the wild beasts around him play.<sup>821</sup>

21 He lies under the thorny bushes (*or, lotus*)<sup>822</sup>  
and hides among the reeds in the swamp.

22 The lotus trees cover him as shade,  
the willows (*or, poplars*) of the brook shelter him.

23 Behold, when the river is turbulent (*or, overflows*),<sup>823</sup>  
he is not frightened;  
he remains indifferent to the swirling water  
of the Jordan rushing against his face.

24 No one can catch him with hooks  
nor pierce his nose with a harpoon."<sup>824</sup>

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810 \$dwx ισ υσεδ ιν Ηεβρεω.

811 A pivotal verse. The reality of God's goodness lies beyond justice.

812 The word is a transliteration of the Hebrew word *twmhb βεινγ τηε πλυραλ οφ τμηb* Literally it means quadruped. an animal of par excellence. There is no agreement whether this is a hippopotamus, a mythical creature or some special created being.

813 Omitted by LXX.

814 Cf. footnote 31, page 81

815 The proverbial seat of physical strength. Cf. Nahum 2:1; Psalm 69:23; Deuteronomy 33:11.

816 A few scholars think of this as the trunk of an elephant.

817 Literally: "sinews."

818 Literally: "knit together."

819 So: emended. Literally: "in his eyes of God."

820 Literally: "Let him who made him bring near his sword against him."

821 Hebrew unclear.

822 The Hebrew word does not refer to the Egyptian water lily. It refers to a thorny tree found along the Mediterranean in North Africa.

823 Literally: "oppresses."

824 Reading the Hebrew as: *~yXwmqb = τηορνσ ορ ηαρποονσ. Λιτεραλλψ: ~yXqwsb = snare (which does not make good sense.)*

<CHAPTER 41 [40:25 - 41:34]> <sup>825</sup>

<3 God challenges Job to capture Leviathan 41:1 - 11 [40:25 - 41:3]

- 1[25] "Can you catch Leviathan <sup>826</sup> with a fish hook, (*pulling it to shore*)?  
or tie its mouth shut with a rope?  
2[26] Can you thread a reed rope through its snout  
or pierce its jaw with a gaff? <sup>827</sup>  
3[27] Will it keep begging <sup>828</sup> to let it go?  
Will it speak to you tenderly?  
4[28] Will it make an agreement <sup>829</sup> with you  
to always be your servant?  
5[29] Will you play with it as with a bird <sup>830</sup>  
or will you put it on a leash so the servant girls can watch?  
6[30] Will traders argue over its value?  
Will merchants cut it up to sell in the market?  
7[31] Can you pierce its hide with many harpoons,  
or its head with fishing spears?  
8[32] Lay hands on it:  
What a struggle! You will not do it a second time!"

<Chapter 41 in Hebrew numbering>

- 9[1] "Behold, the hope <sup>831</sup> of a man is shattered, <sup>832</sup>  
the sight of it would discourage anyone.  
10[2] No one is so daringly cruel as to arouse the Leviathan.  
Who then is able to challenge me?  
11[3] Who is there who dare challenge me, that I should repay him?  
No one under the entire heaven." <sup>833</sup>

<4 God describes the terror of Leviathan 41:12 - 34 [41:4 - 26]

- 12[4] "I will not keep silence concerning its limbs <sup>834</sup>  
or its mighty strength, and its goodly frame? <sup>835</sup>  
13[5] Who can strip off its hide? <sup>836</sup>

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825 In the Hebrew Bible chapter 40 continues to verse 32 (or 41:8). Chapter 41 begins with 41:25 in the Hebrew Bible. This variation is noted with the numbering of the Hebrew Bible in [ ] Some translations follow the Hebrew numbering. Some scholars feel this chapter is a later addition.

826 A transliteration of the Hebrew word *ltywl* Περηαπσ χροχοδιλε ορ σεα μονστερ. Α σεα μονστερ ωασ ασοχοιατεδ ωιτη πριμεπαλ χηαοσ. Πσαλμ 74:14; 104:26; Ισαιαη 27:1; Ενοχη 60:7-9; ΙΙ Βαρυχη 29:4. Ιν ολδ Χαναανιτε μψητησ Λεβιατηαν ωασ α σεπεν ηεαδεδ σεα δραγον.

827 Literally: "thorn or ring."

828 Literally: "multiply the prayers."

829 Literally: "cut a covenant."

830 The custom was to tie a string on the bird's leg and let it fly off and then pull it back with the string.

831 Literally: "his hope."

832 Literally: "disappointed."

833 Hebrew uncertain. Targums and a few Hebrew manuscripts read *wmydqh* ινστεαδ οφ *ynmydqh* "who has ever affronted him?" LXX follows the MT "who ever preceded me with a gift" or "whoever came toward me with a gift."

834 Hebrew uncertain. A possible translation could be: "Would I keep silence concerning its boasting?"

835 Omitted by LXX. Literally: "and the word of might and grace of arrangement."

836 Literally: "uncover the face of his garment?"

Who can pierce his armor of scales?<sup>837</sup>

14[6] Who can pry open its jaws,  
       ringed with teeth it is terrifying.

15[7] Its back<sup>838</sup> is made of rows of (*or, ringed with*) scales  
       shut up and fastened together as hard as stone.

16[8] One is so close to another  
       that no wisp of air could come between them.

17[9] These scales are so bound together,  
       interlocked with one another so they cannot be separated.

18[10] Light flashes when it snorts (*or, sneezes*)  
       and its eyes are red like the rising sun.

19[11] Flames come out of its mouth  
       and sparks shoot outward.

20[12] Smoke comes forth from its nostrils  
       like a cauldron boiling on a fire.

21[13] Its breath can light charcoal  
       for flame comes forth from its mouth.

22[14] Its neck is very powerful,  
       and everyone is filled with terror.

23[15] There are no tender folds in its skin,  
       even tender spots are as hard as iron.

24[16] Its stony heart has no fear,  
       hard as the lower millstone.

25[17] When it raises itself up the mightiest are afraid.  
       As it thrashes about they panic.

26[18] Though the sword touches it, it does not wound;  
       nor the spear, the dart or the javelin.

27[19] For it iron is as flimsy as straw  
       and bronze as soft as rotten wood.

28[20] The arrow cannot make it flee;  
       for it sling-stones are as effective as chaff.

29[21] Clubs are as powerful as straw;  
       it laughs at the whirl of javelins.

30[22] The scales on its stomach are like potsherds.  
       They tear up the soft ground like a threshing sled.

31[23] It churns up the sea like a boiling pot;  
       it makes the sea bubbly like a pot of boiling oil.

32[24] Behind it a shining wake is left,  
       turning the sea into white foam.

33[25] There is nothing else like it on the earth,  
       a fearless creature!

34[26] It sees everything that is haughty,

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837 So: LXX. Hebrew: "bridle."

838 Emended to follow the LXX and Vulgate. Hebrew: "pride."

it is king over all the animals  
(*or, It looks at all the powerful beasts;  
it is the king over the proud animals.*)"

<CHAPTER 42>

<The Lord restores Job 42:1 - 17>

<sup>1</sup> Then Job replied to the Lord:

<Job's final response is repentance 42:2 - 6>

- <sup>2</sup> "I know that you can do everything;  
that none of your plans can be frustrated.  
<sup>3</sup> You asked, 'Who is this who obscures counsel without knowledge?' <sup>839</sup>  
I certainly have said things that were beyond my understanding;  
subjects too great for me to comprehend.  
<sup>4</sup> You said, 'Hear and I will speak:  
I will question you, and you will inform me.'  
<sup>5</sup> I had heard about you from others  
(*or, I only knew about you from what others said*),  
but now I have seen you with my own eyes.  
<sup>6</sup> Therefore I sink down (*or, retract <my comments>*) <sup>840</sup>  
and repent in dust and ashes." <sup>841 842</sup>

<The Lord instructs the friends to make a sacrifice,  
and Job prays for them 42:7 - 9>

<sup>7</sup> After the Lord had spoken these words to Job the Lord said to Eliphaz the Temanite: "I am incensed against you and your two friends because you have not spoken the truth about me, as has your servant Job. <sup>843</sup> <sup>8</sup> Now therefore take seven bulls and seven rams: go to my servant Job and sacrifice them as a burnt offering for yourselves. My servant Job will pray to me on your behalf and I will accept his prayer <sup>844</sup> not to deal with you according to your folly; for you have not spoken the truth about me. as has my servant Job."

<sup>9</sup> So Eliphaz the Temanite and Bildad the Shuhite and Zophar the Naamathite went and did what the Lord had told them and the Lord accepted <sup>845</sup> Job's prayer.

<The Lord gives Job twice as much  
as was taken from him 42:10 - 15>

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839 Cf. 38:2 with small verbal variations in the Hebrew text.

840 So: LXX. MT has: "I sink down myself." Sink down: ~αμα φρομ της ποοτ ωορδ smm "to flow," or "to melt." LXX, Targums & Syriac: "I melt into nothingness (or, sink into the abyss)"

841 Cf. II Samuel 13:19; Isaiah 58:5; Jeremiah 6:26.

842 Norman C. Habel in his commentary on the Book of Job suggests 4 positions taken by commentators concerning Job's final statement. 1. It represents a complete surrender of Job's will to the will of God. God's self disclosure causes Job to repent. 2. Job perceives in a new way and recognizes God's control over the universe and so is reconciled to God and reaffirms his faith. 3. Job's final confession is part of the irony of the book. 4. Job's final speech is his closing act of defiance. However the conflict is resolved between Job and God.

843 The reference concerns what is correct and consistent with the facts.

844 Literally: "I will lift up his face."

845 Literally: "the Lord lifted up the face of Job."

10 The Lord restored Job's fortune and when he interceded for his friends the Lord gave Job double the possessions he had before. 11 Then all his brothers and sisters and all who had previously known him came to him and ate bread with him in his house and consoled and comforted him for all the misfortune the Lord had brought upon him; and each gave him a piece of money <sup>846</sup> and a ring of gold. <sup>847</sup> 12 Therefore the Lord blessed the latter days of Job's life more than the first and he had fourteen thousand sheep, six thousand camels, a thousand yoke of oxen and a thousand female donkeys. 13 He also had seven <sup>848</sup> sons and three daughters. 14 He called the name of the first Jemimah (*meaning "dove"*), the name of the second Keziah (*meaning "cinnamon or cassia" <used in perfume>*) and the name of the third Kerenhappuch (*meaning "horn of plenty" or "a small box used for eye makeup"*) <sup>849</sup> 15 In all the land there were no women as beautiful as Job's daughters, and their father gave them an inheritance along with their brothers. <sup>850</sup>

<Job dies 42:16 0 17>

16 Thereafter Job lived a hundred and forty years, <sup>851</sup> and he saw his children, grandchildren and great grandchildren, -- four generations. 17 Job died as a man of great age.

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846 Hebrew: hmyfq = a piece of un-coined silver of an unknown amount. Cf. Genesis 33:19; Joshua 24:32. A few scholars translate the word to mean "sheep."

847 As an ornament for a woman's nose or a man's ear ring.

848 The Hebrew word ηη[βΧ ηασ βεεν ιντερπρετεδ βψ σομε σχηολαρσ ασ ∇ταιχε σεπεν∇ ορ α δυαλ οφ σεπεν ορ φουρτεεν.

849 A French translation uses: Turtledove, Cinnamon Bloom and Eye Shadow for the daughter's names. The Jerusalem Bible translation is similar.

850 A very unusual action for that time in history but Job wants justice to be done to all his children.

851 The LXX says: "Job lived after his affliction 170 years and all the years he lived were 240 years." This would make Job 70 years old at the time of his affliction.