# JOB.

## THE STRUCTURE OF THE BOOK AS A WHOLE.

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* Note that by this grand *Introversion* the ministry of Elihu, the Mediator, is placed in the middle, summing up the ministry of Job’s three friends, and introducing the ministry of Jehovah.

SEE NOTE ON DATE AND AUTHORSHIP OF THE BOOK OF JOB.
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A lengthened account of the discussion of these questions would be without profit.

But, if JOB was the son of ISSACHAR (Gen. 46. 13), then we have a clue that may help us to a decision of both.

It is better to keep within the Bible itself for the settlement of its problems; and to treat the whole Book as the context of all its parts.

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

The three friends of JOB were descendants of ESAU; they would therefore be contemporaries.

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

BILDAD the Shuhite. SHUAH was the sixth son of ABRAHAM by KETURAH (Gen. 25. 2); and is mentioned in connection with ESAU, EDOM, and TEMAN (Jer. 49. 8).

ZOPHAR the Naamathite. NAAMAH (now Nd'aneh, six miles south of Lod, in the lowlands of Judah).

If JOB was the son of ISSACHAR (Gen. 46. 13), he would have gone down to Egypt with his father.

ISSACHAR was forty at "the going down to Egypt". (See Ap. 50. III, p. 52.)

If JOB was the third son (Gen. 46. 13), he would have been about twenty at that time (1706 B.C).

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

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

When JOB died (1516 B.C.) MOSES was fifty-five, and had been in MIDIAN fifteen years (twenty-five years before the Exodus).

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

1 A man came to be in the land of °Uz, whose name was °Job; and this man came to be inoffensive and upright, and one that feared °God, and eschewed °evil.

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

3 His substance also was seven thousand sheep, °and three thousand camels, °and five hundred yoke of oxen, °and five hundred she asses, °and a very great household; °so that this man was the greatest of all the men of the east.

4 And his sons went and feasted °among them. °And it was so, when the days of °their feasting came round about, that Job sent and sanctified them, and rose up early in the morning, °and offered up burnt offerings according to the number of them all: °for Job said, °It may be that my sons have °sinned, °and °cursed °God in °their hearts.” °Thus did Job continually. 

5 Now there came to be a day when °the angels °came to take °their stations °before °the LORD, °and °Satan came also among them.

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Job. °In °Heb. °'îyyob = afflicted. °that = this. °was = came to be, as in °sense of °the °word. °Heb. °tam. °See °Gen. °20. °5. °°God. °Heb. °Elohim. °Ap. °4. °1. °\*evil. °Heb. °ra'a. °Ap. °44. °viii. °\*sinned. °Heb. °chata'. °Ap. °44. °i. °\*cursed. °One °of °the °eighteen °emendations °of °the °Sopherim °(Ap. °33), °by °which °the °primitive °Heb. °text, °kalal = °to °bless, °was °changed °to °barak = °to °bless, °as °in °v. °11 °and °2. °5. °9. °Translated °"cursed" °in °A.V., °and °"renounced" °in °R.V., °in °spite °of °barak °(blessed) °standing °in °the °printed °text. °See °notes °on °2 °Sam. °12. °14 °and °Ps. °10. °3.

1: 6--2: 10. °SATAN’S °ASSAULT.

1: 6.. °Presentation °of °the °Adversary.
1: 7.. °Jehovah’s °question.
1: 8.. °His °approbation °of °Job.
1: 9-11.. °Calumniation °of °the °Adversary.
1: 12.. °Limited °permission °given.
1: 13-19.. °Inflictions °(Job’s °possessions).
1: 20, 21.. °Job’s °patience.
1: 22.. °Job °not °sinning.
2: 1.. °Presentation °of °the °Adversary.
2: 1.. °Jehovah’s °question.
2: 3.. °His °approbation °of °Job.
2: 4, 5.. °Calumniation °of °the °Adversary.
2: 6.. °Limited °permission °given.
2: 7.. °Departure °of °the °Adversary.
2: 8-10.. °Job’s °patience.
2: 10.. °Job °not °sinning.


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

And the LORD said unto Satan, “Hast thou considered My servant Job, that there is none like him in the earth, a \textit{inoffensive} and an upright man, one that feareth God, and escheweth evil?”

Then Satan answered the LORD, and said, “Doth Job fear God for nought?

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

But put forth Thine hand now, and hurt all that he hath, and he will \textit{curse} Thee to Thy face.”

And the LORD said unto Satan, “Behold, all that he hath, save his life.” So Satan went forth from the presence of the LORD.

And there was a usual day when his sons and his daughters were eating and drinking \textit{fermented wine} in their eldest brother’s house:

And there came a messenger unto Job, \textit{and said}, “The oxen were plowing, and the asses feeding beside them:

And the people of Sheba fell upon them, and took them away; yea, they have slain the young men with the edge of the sword; and I only am escaped alone to tell thee.”

While he \textit{was} yet speaking, there came also another, and said, \textit{a terrible fire} is fallen from heaven, and hath burned up the sheep, and the servants, and consumed them; and I only am escaped alone to tell thee.”

While he \textit{was} yet speaking, there came also another, and said, “The Chaldeans made out three bands, and fell upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword; and I only am escaped alone to tell thee.”

While he \textit{was} yet speaking, there came also another, and said, “Thy sons and thy daughters were eating and drinking \textit{wine} in their eldest brother’s house:

And, behold, there came a great \textit{wind} from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee.”

Then Job arose, and rent his mantle, and \textit{shaved} his head, and fell down upon the ground, and worshipped, And said, “Naked came I out of my mother’s womb, and naked shall I return thither: the LORD gave, and the LORD hath taken away; blessed be the name of the LORD.”

In all these calamities Job \textit{sinned} not, nor charged God with injustice.

Again there \textit{came to be the usual day} when the angels came to present themselves before the LORD, and \textit{Satan} came also among them to present himself before the LORD.

And the LORD said unto \textit{Satan}, “Whence comest thou?” And \textit{Satan} answered the LORD, and said, “From going to and fro in the earth, and from walking up and down in it.”

And the LORD said unto \textit{Satan}, “Hast thou considered My servant Job, that \textit{there is} none like him in the earth, a \textit{inoffensive} and an upright man, one that feareth God, and escheweth evil?”

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

And the LORD said unto Satan, “Behold, he \textit{is} in his \textit{hand}; but \textit{save} his \textit{life}.”

So went \textit{Satan} forth from the presence of the LORD, and smote Job with sore boils from the sole of his foot unto his crown.
3: 1–26. **JOB’S LAMENTATION.**

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**3: 1–26. JOB’S LAMENTATION.**

1 **After this :** i.e. after this long restraint. **His day :** i.e. his birthday. Cp. v. 3. 
2 spake = answered, i.e. began, or lamented. Heb. idiom. See note on Deut. 1. 41. 
3 and = or. He knew not which it was. Cp. Judg. 11. 31. 
4 darkness = intense or thick darkness. Heb. ‘ophel. Not hashak (vv. 4, 5, 9) which is less intense. 
5 the shadow of death. Heb. zalma\(\text{v}\)eth = the darkness of death. 
6 darkness = intense or thick darkness. Heb. ‘ophel. Not hashak (vv. 4, 5, 9) which is less intense. 

**8 sat down = was sitting.**
9 Dost thou . . . ? Fig. Erotesis. Ap. 6. retain = remain firm in. 
10 What ? shall we . . . ? Fig. Erotesis. Ap. 6. 
11 the hand = from. Fig. Metonymy (of Cause), Ap. 6. 
13 this = these calamities. sin. Heb. chata’. Ap. 44. 1. 

**2: 11–13. THE THREE FRIENDS, THEIR ARRIVAL.**

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**2: 11–13. THE THREE FRIENDS, THEIR ARRIVAL.**

Eliphaz. From Teman, which is connected with Esau and Edom (Gen. 36. 4, 11. I Chron. 1. 35, 36, 53, &c). Temanites famed for wisdom. He argued from the standpoint of human experience. 
Bildad. Probably descended from Shuah, youngest son of Keturah by Abraham (Gen. 25. 2). Settled east of Palestine (Gen. 25. 6). He argued from human tradition. 
Zophar. Probably from Naamah, southern frontier of Judah. He argued from the ground of human merit. 

**3: 1–31: 4. JOB AND HIS FRIENDS.**

4: 1–5: 27. Eliphaz’s first address. 
8: 1–22. Bildad’s first address. 
11: 1–24. Zophar’s first address. 
15: 1–35. Eliphaz’s second address. 

See (A New Metrical Version) in the Printed Edition of The Companion Bible.
7 Lo, let that night be solitary, let no joyful voice come therein.
8 Let them curse it that curse the day, who are ready to raise up a dragon.
9 Let the stars of the twilight thereof be dark; let it look for light, but have none; neither let it see the dawning of the day:
10 Because it shut not up the doors of my mother's womb, nor hid sorrow from mine eyes.
11 Why did the knees [of the mother] come before me? or why the breasts that I should suck?
12 For now should I have lain still and been quiet, I should have slept: then had I been at rest, and that which I was afraid of is come unto me.
13 For my sighing cometh before any word; my voice crieth of my trouble.
14 Wherefore is light given to him that is in misery, and life unto the bitter soul?
15 Which look for death, but it cometh not; and dig for it more than for hid treasures;
16 Or as an hidden untimely birth I had not been; as infants which never saw the light.
17 There the lawless agitators cease from troubling; and there the worn out be at rest.
18 There the prisoners rest together; they hear not the voice of the taskmaster.
19 The small and great are there; and the servant is free from his masters.
20 Wherefore is light given to him that is in misery, and life unto the bitter soul;
21 Which look for death, but it cometh not; and dig for it more than for hid treasures;
22 Which rejoice exceedingly, and are glad, when they can find the grave?
23 Why is light given to a man whose way is hid, and whom God hath hedged in?
24 For my sighing cometh before my food, and my roarings are poured like the waters.
25 For the thing which I greatly feared is come upon me, and that which I was afraid of is come unto me.
26 I was not in safety, neither had I rest, neither was I quiet; yet trouble came.”

4 Then Eliphaz the Temanite replied and said,
2 “If we attempt a word with thee, wilt thou be grieved? but who can withhold himself from speaking?
3 Behold, thou hast instructed many, and thou hast strengthened the weak hands.
4 Thy sayings have upheld him that was stumbling, and thou hast strengthened the feeble knees.
5 But now it is come upon thee, and thou faintest; it toucheth thee, and thou art troubled.

7 Lo. Fig. Asterismos. Ap. 6.
8 their mourning = a dragon. Referring probably to what the constellation signified.
9 dark. Heb. hashak. See v. 4.
let it look. Fig. Prosopopoemia. Ap. 6.
11 Why . . . ? Fig. Erotesis. Ap. 6. from = in, or within.
give up the ghost = die. Heb. ga'al; to expire. Cp. 10. 18; 13. 19; 14. 10.
12 the knees [of the mother]. Fig. Ellipsis. Ap. 6.
prevent = come before, so as to meet.
14 desolate places = ruins: i.e. places (tombs or monuments) already going to ruins.
17 wicked = lawless agitators. Heb. rasha'. Ap. 44. x.
weary = worn out [of strength].
18 oppressor = taskmaster.
19 master = masters. Heb. Pl. for emphasis.
21 long = wait, or look for.
23 Why . . . ? Fig. Ellipsis. Ap. 6. A.V. supplies the sentence from v- 20; but it may be repeated from v. 22, "the grave", regarding vv. 21, 22 as a parenthesis.
4. 1—5. 27 [For Structure see next page].
1 answered and said = replied and said. The idiom (Ap. 6) requires that the first verb (where nothing has been as yet said) must be rendered according to the context: "spake", "prayed", "began", "concluded", &c. Here it = replied and said. See note on Deut. 1. 41.
2 assay = attempt, or try. to commute = a word.
who . . . ? Fig. Erotesis. Ap. 6. speaking. Heb. millah = words composing the matter of what is said.

4: 1—5: 27. ELIPHAZ. FIRST ADDRESS.

4: 2. Apology.
4: 3—5. Trouble. (Particular.)
4: 6. Righteousness. (Particular.)
4: 8—11. Appeal to experience.
4: 12—5: 1. Righteousness. (General.)
5: 2. General Proposition. Proof. “I have seen.”
5: 3—5. Appeal to experience.
5: 6—26. Trouble. (General.)
5: 27—. Research.
5: 27—. Recommendation.

3 Behold. Fig. Asterismos. Ap. 6.
4 words = sayings. Heb. millah. See note on "speaking" (v. 2).
falling = stumbling.
6 Is not . . . ? Fig. Erotesis. Ap. 6. The A.V. of 1611 reads "confidence; the uprightness of thy ways and thy hope?" First altered in the Cambridge edition of 1638. Name of editor is unknown.
8 Is not this thy fear, thy confidence, thy hope, and the uprightness of thy ways?
9 Remember, I pray thee, who ever perished, being innocent? or where were the righteous cut off? Even as I have seen, they that plow iniquity, and sow wickedness, reap the same.
10 By the blast of God they perish, and by the breath of His nostrils are they consumed.

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10 The roaring of the lion, and the voice of the fierce lion, and the teeth of the young lions, are broken.

11 The old lion perisheth for lack of prey, and the stout lion's whelps are scattered abroad.

12 Now a thing was secretly brought to me, and mine ear received a whispering thereof.

13 In thoughts from the visions of the night, when deep sleep falleth on man, then a voice, an image before mine eyes, a movement of air, caused by something unseen.

14 Fear came upon me, and trembling, which made the multitude of bones to shake.

15 Then a movement of air, caused by something unseen passed before my face; the hair of my flesh stood up:

16 It stood still, but I could not discern the form thereof: an image was before mine eyes, there was silence, and I heard a voice, saying,

17 "Shall mortal man be more just than God? shall a man be more pure than his Maker?

18 Behold, He putteth no faith in His messengers; and His angels He will charge with folly:

19 How much less in them that dwell in houses of clay, whose foundation is in the dust, which are crushed sooner than the moth?

20 They are destroyed from morning to evening: they perish for ever without any regarding it.

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

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

2 For wrath killeth the foolish man, and envy slayeth the inoffensive one.

3 I have seen the foolish taking root: but at once I pointed out his habitation.

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

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

6 Although affliction cometh not forth of the dust, neither any to deliver out of it.

7 Yet man is born unto trouble, as the sparks fly upward.

8 I would seek unto God, and unto God would I commit my cause:

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

10 Who giveth rain upon the earth, and sendeth waters upon the out-places:

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

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

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

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

15 But He saveth the needy from the sword, of their mouth, and from the hand of the mighty.

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

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

18 For He maketh sore, and bindeth up: He woundeth, and His hands make whole.
19 He shall deliver thee in six troubles: yea, in seven there shall no evil touch thee.
20 In famishing He shall redeem thee from death: and in war from the power of the sword.
21 Thou shalt be hid from the scourge of the tongue: neither shalt thou be afraid of destruction when it cometh.
22 At destruction and pains of hunger thou shalt feel secure: neither shalt thou be afraid of the beasts of the earth.
23 For thy covenant shall be with the stones of the field: and the beasts of the field shall be at peace with thee.
24 And thou shalt know that thy tent shall be in peace; and thou shalt visit thy habitation, and shalt nothing miss.
25 Thou shalt know also that thy seed shall be many, and thine offspring as the grass of the earth.
26 Thou shalt come to thy grave in a full age, like as a stack of corn mounted up in his season.
27 Lo this, we have searched it, so it is; hear it, and know thou it for thyself.

6 But Job replied and said,
2 “Oh that the cause of my grief were throughly weighed, and my calamity laid in the balances together!
3 For now it would be heavier than the sand of the sea: therefore my words are swallowed up.
4 For the arrows of THE ALMIGHTY are within me, the poison whereof draineth up my spirit: the terrors of God do set themselves in array against me.
5 Doth the wild ass bray when he hath grass? or loweth the ox over his fodder?
6 Can that which is unsavoury be eaten without salt? or is there any taste in the white of an egg?
7 The things that my soul refused to touch are as my sorrowful bread.
8 Oh that I might have my request; and that God would grant me the thing that I long for!
9 Even that it would please God to crush me; that He would let loose His hand, and cut me off!
10 Then should I yet have comfort; yea, Let me even exult in my anguish (should He not spare) that I have not concealed the words of the Holy One.
11 What is my strength, that I should hope? and what is mine end, that I should prolong my life?
12 Is my strength the strength of stones? or is my flesh of brass?
13 Is not my help in me? and is stability driven quite from me?
14 To him that is afflicted pity should be shewed from his friend; but he forsaketh the fear of THE ALMIGHTY.
15 My brethren have dealt deceitfully as a brook, and as a torrent restrained in a narrow channel they pass away;
16 Which are blackish by reason of the ice, and wherein the snow is hid:

17 What time they wax warm, they vanish: when it is hot, they are consumed out of their place.
18 The paths of their way are turned aside; they go into a waste, and perish.
19 The caravans of Tema looked, the travellers of Sheba waited for them.
20 They were confounded because they had hoped; they came thither, and were ashamed.
21 For now ye are nothing; ye see my casting down, and are afraid.
22 Did I say, ‘Bring unto me?’ or, ‘Give a reward for me of your substance?’
23 Or, ‘Deliver me from the enemy's hand?’ or, ‘Redeem me from the hand of the adversary?’
24 Teach me, and I will hold my tongue: and cause me to understand wherein I have erred.
25 How forcible are right sayings! but what doth your arguing convince?
26 Do ye imagine to reprove words, and the speeches of one that is desperate, which are as wind?
27 Yea, ye overwhelm the fatherless, and ye dig a pit for your friend.
28 Now therefore be content, look upon me; for it is evident unto you if I lie.
29 Return, I pray you, let it not be iniquity; yea, return again, my righteousness is in it.
30 Is there iniquity in my tongue? cannot my taste discern perverse things?

7 Is there not a warfare to mortal man upon earth? are not his days also like the days of an hireling?
2 As a servant earnestly desireth the daytime, and as an hireling looketh for the reward of his work:
3 So am I made to possess months of vanity, and wearisome nights are appointed to me.
4 When I lie down, I say, ‘When shall I arise, and the night be gone?’ and I am full of tossings to and fro unto the dawning of the day.
5 My flesh is clothed with worms and clods of dust; my skin is broken, and become loathsome.
6 My days are swifter than a weaver's shuttle, and are spent without hope.
7 O remember that my life is wind: mine eye shall no more see good.
8 The eye of him that hath seen me shall see me no more: Thine eyes are upon me, and I am not.
9 As the cloud is consumed and vanisheth away: so he that goeth down to the grave shall come up no more.
10 He shall return no more to his house, neither shall his place recognize him any more.
11 Therefore I will not refrain my mouth; I will speak in the anguish of my spirit; I will complain in the bitterness of my soul.
12 ‘Am I a sea, or a sea-monster, that Thou settest a bound about me?
13 When I say, ‘My bed shall comfort me, my couch shall ease my complaining;’
14 Then Thou scarest me with dreams, and terrifiest me through visions:
15 So that my soul chooseth strangling, and death by mine own hands.
16 (I loathe life; I would not live alway:) let me alone; for my days are vanity.

8. 1-22. BILDAD'S FIRST ADDRESS.
17 What is man, that Thou shouldest magnify him? and that Thou shouldest set Thine heart upon him?
18 And that Thou shouldest visit him? iniquity? for now shall I sleep in the grave; and Thou shalt seek me in the morning, but I shall not be.”

8 Then answered Bildad the Shuhite, and said, ‘How long wilt thou speak these things? and how long shall the sayings of thy mouth be like a strong wind?”
3.  Doth GOD pervert judgment? or doth THE ALMIGHTY pervert justice?
4.  If thy sons have sinned against Him, and He have cast them away by their own act of rebellion;
5.  If thou wouldest seek unto GOD betimes, and make thy supplication to THE ALMIGHTY;
6.  If thou wert pure and upright; surely now He would hear thy prayer, and make thy righteous home prosperous.
7.  Though thy beginning was small, yet thy latter end should greatly increase.
8.  For inquired, I pray thee, of the former age, and prepare thyself to the search of their fathers:
9.  (For we are but of yesterday, and know nothing, because our days upon earth are a shadow:)
10.  "Shall not they teach thee, and tell thee, and utter words out of their heart such as these?"
11.  "Can the rush grow up without mire? can the flag grow up without water?  
12.  Whilst it is yet in its greenness, and not cut down, it withereth before any other herb.
13.  "So are the latter end of all that forget GOD; and the hypocrite's hope shall perish:
14.  Whose confidence shall be cut off, and whose trust shall be a spider's web.
15.  He shall lean upon his house, but it shall not stand: he shall hold it fast, but it shall not endure.
16.  He [like a tree] is green before the sun, and his branch shooteth forth in his garden.
17.  His roots are wrapped about a spring, and overtops the house of stones.
18.  If he destroy the tree from his place, then it shall deny him, saying, I have not seen thee.
19.  Behold, this ends the joy of his way, and out of the earth shall others grow.
20.  "Behold, GOD will not cast away a perfect man, neither will He take by the hand the evil doers:
21.  Till He fill thy mouth with laughing, and thy lips with shouting with joy.
22.  They that hate thee shall be clothed with shame; and the tent of the lawless shall come to nought."

9.  Then Job responded and said,
2.  "I know it is so of a truth: but how should mortal man be just with GOD?
3.  If he desire to contend with Him, he cannot answer Him one of a thousand.
4.  He is wise in heart, and mighty in strength: who hath hardened himself against Him, and hath prospered?
5.  Which removeth the mountains, and they know not: Which overturneth them in His anger.
6.  Which shaketh the earth out of her place, and the pillars thereof tremble.

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11 Lo, He goeth by me, and I see Him not: He passeth on also, but I perceive Him not.
12 Behold, He taketh away, who can hinder Him? who will say unto Him, ‘What doest Thou?’
13 If God will not avert His anger, the proud confederates do stoop under Him.
14 How much less shall I answer Him, and choose out my words to reason with Him?
15 Whom, though I were righteous, yet would I not dare to answer, but I would make supplication to my judge.
16 If I had called, and He had answered me; yet would I not believe that He had hearkened unto my voice.
17 For He breaketh me with a tempest, and multiplieth my wounds without cause.
18 He will not suffer me to take my breath, but filleth me with bitterness.
19 If I speak of strength, lo, He is strong: and if of judgment, who shall set me a time to plead?
20 If I justify myself, mine own mouth shall condemn me: if I say, ‘I am perfect,’ it shall also prove me perverse.
21 Though I were perfect, yet would I not know myself: I would despise my life.
22 This is one thing, therefore I said it, ‘He destroyeth the perfect and a lawless one.’
23 If the scourge slay suddenly, He will laugh at the trial of the innocent.
24 The earth is given into the hand of a lawless one: He covereth the faces of the judges thereof [so that they cannot discern between right and wrong]; if not, where, and who is He?
25 Now my days are swifter than a runner: they flee away, they see no good.
26 They are passed away as the swift ships: as the eagle that hasteth to the prey.
27 If I say, ‘I will forget my complaining, I will leave off my heaviness, and comfort myself?’
28 I am afraid of all my sorrows, I know that Thou wilt not hold me innocent.
29 If I be wicked, why then labour I in vain?
30 If I wash myself with snow water, and make my hands clean with soap;
31 Yet shalt Thou plunge me in the ditch, and mine own clothes shall abhor me.
32 For He is not a man, as I am, that I should answer Him, and we should come together in judgment.
33 Oh that there were any mediator betwixt us, that might lay His hand upon us both.
34 Let Him take His rod away from me, and let not the fear that He causes scare me:

**JOB’S EXPOSTULATION.**

1 soul. Fig. Anthropopathia. Ap. 6.
2 Petition. Fig. Elihu. Ap. 17.
3 Expostulation. God’s power. Fig. Elihu. Ap. 9.
6 Petition.

35 Fain would I speak, and not fear Him; but it is not so with me.

10 My soul is weary of my life; I will give vent to my complaining about myself; I will speak in the bitterness of my soul.
2 I will say unto God, ‘Do not condemn me; shew me wherefore Thou contendest with me.
3 Is it good unto Thee that Thou shouldest oppress, that Thou shouldest despise the work of Thine hands, and shine upon the counsel of the lawless?
4 ‘Hast Thou eyes of flesh? or seest Thou as mortal man seeth?
5 Are Thy days as the days of a mortal man? are Thy years as a man’s days, Which art made for a day, and wast numbered for years.
6 That thou inquirst after mine iniquity, and searchest after my sin?
7 Thou knowest that I am not wicked; and there is none that can deliver out of Thine hand.
8 Thine hands have made me and fashioned me together round about; yet Thou dost destroy me.
9 Remember, I beseech Thee, that Thou hast made me as the clay; and wilt Thou bring me into dust again?
10 Hast Thou not poured me out as milk, and curdled me like cheese?
11 Thou hast clothed me with skin and flesh, and hast knit me together with bones and sinews.
12 Thou hast granted me life and favour, and hast given me up the ghost; and wilt Thou open mine eyes again, and give me sight of mine uprightness.
13 And these things hast Thou hid in Thine heart: I know that this is with Thee.
14 If I sin, then Thou markest me, and Thou wilt not acquit me from mine iniquity.
15 If I be wicked, woe unto me; and if I be righteous, yet will I not lift up my head.
16 For it increaseth. Thou hast put me in great fear, and made me ashamed.
17 Thou renewest Thy witnesses against me, and increasest Thine indignation upon me; successions, yea hostile successions are against me.
18 Wherefore then hast Thou brought me forth out of the womb? Oh that I had died, and no eye had seen me!
19 I should have been as though I had not been; I should have been carried from the womb to the grave.
20 Are not my days few? cease then, and let me alone, that I may take comfort a little,
21 Before I go whence I shall not return, even to the land of deep darkness and the shadow of death;
22 A land of darkness, as darkness itself; and of the shadow of death, without any order, and where the light is as darkness.’”

11 Then spake Zophar the Naamathite, and said,
2 “Should not the multitude of words be answered? and should a man full of talk be justified?
3 Should thy babblings make men hold their peace? and when thou mockest, shall none make thee ashamed?
4 For thou hast said, ‘My doctrine is pure, and I am clean in Thine eyes.’
5 But oh that GOD would speak, and open [His] lips against thee;
6 And that He would shew thee the secrets of wisdom, that they are manifold to that which is! Know therefore that GOD exacteth of thee less than thine iniquity deserves.
7 Canst thou by searching find out GOD? canst thou find out THE ALMIGHTY unto perfection?
8 It is as high as heaven; what canst thou do?

10.7. JOB.

11.16.

7 wicked. Heb. rasha’. Ap. 44. x
11 fenced me = knit me together.
17 changes and war = successions, yea hostile successions. Fig. Hendiadys (Ap. 6) = one thing: i.e. a constant succession.
18 Wherefore . . . ? Fig. Erotesis. Ap. 6. Oh . . . ! Fig. Ecphrasis.
21 of darkness and the shadow = deep darkness. Fig. Hendiadys. Not two things, but one. darkness. Heb. hashak. See note on 3. 6.

11:1-20. ZOPHAR’S FIRST ADDRESS.

1 answered = spake. See note on 4. 1. Zophar. See note on 2. 11.
3 lies = babblings. no man = none.
5 lips. Fig. Anthropopathiea. Ap. 6. 6 double : i.e. manifold.
that which is. Cp. note on Prov. 2. 7. exacteth. Theology. Zophar's mistake. God is no exactor.
7 Canst . . . ? Fig. Erotesis. Ap. 6.

10 cut off = pass by. who . . . ? Fig. Erotesis. Ap. 6.
11 wickedness = iniquity. Heb. ‘avert. See Ap. 44. iii.
will He not then, &c. = although He seemeth not to perceive it.
13 If thou prepare. This was Zophar's false theology.

Sheol; what canst thou know?
9 The measure thereof is longer than the earth, and broader than the sea.
10 If He pass by, and shut up, or gather together, then who can hinder Him?
11 For He knoweth vain men: He seeth iniquity also; although He seemeth not to perceive it?
12 For a man senseless, would become sensible, if, God did always punish immediately, though man be born like a wild ass's colt.
13 If thou prepare thine heart, and stretch out thine hands toward Him;
14 If iniquity be in thine hand, put it far away, and let not iniquity dwell in thy tents.
15 For then shalt thou lift up thy face without spot; yea, thou shalt be stedfast, and shalt not fear:
16 For now thou shalt forget thy misery, and remember it as waters that pass away:

17 And the things done in thy lifetime shall be clearer than the noonday; thou shalt shoot upward like the rays of the rising sun, thou shalt be as the morning.
18 And thou shalt be secure, because there is hope; yea, thou shalt look about thee, and thou shalt take thy rest in safety.
19 Also thou shalt lie down, and none shall make thee afraid; yea, many shall seek thy favour unto thee.
20 But the eyes of the lawless shall fail, and they shall not escape, and their hope shall be as the giving up of the breath.”

12 And Job replied and said,
2 No doubt but ye are the people, and wisdom shall die with you.
3 But I have understanding as well as you; I am not inferior to you: yea, who knoweth not such things as these?
4 I am as one mocked of his neighbour, who calleth upon God, and He answereth him: the just upright man is laughed to scorn.
5 He that is ready to slip with his feet is as a lamp des普及 in the thought of him that is at ease.
6 The tabernacles of robbers prosper, and they that provoke God are secure; into whose hand God bringeth abundantly.
7 But ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall teach thee:
8 Or speak to the earth, and it shall teach thee: and the fishes of the sea shall declare unto thee.
9 Who knoweth not in all these that the hand of the LORD hath wrought this?
10 In whose hand is the life of every living thing, and the spirit of all flesh of man.
11 Doth not the ear try words? and the mouth taste his meat?
12 With the aged is wisdom; and in length of days understanding.
13 With Him is wisdom and strength, he hath counsel and understanding.
14 Behold, He breaketh down, and it cannot be built again: He shutteth up a man, and there can be no opening.
15 Behold, He withholdeth the waters, and they dry up: also He sendeth them out, and they overturn the earth.
16 With Him is strength and stability: the deceived and the deceiver are His.
17 He leadeth counsellors away spoiled, and maketh the judges fools.
18 He looseth the bond of kings, and girdeth their loins with a girdle.
19 He leadeth princes away spoiled, and overthroweth the mighty.

17 age. Put by Fig. Metonymy (of Adjunct), Ap. 6, for the things done in it. See below. Heb. hedel, like Greek aion.
18 shine forth = soar or shoot upward like the rays of the rising sun.
19 make suit, &c. Heb. intreat thy face: i.e. seek thy favour.
20 wicked = lawless. Heb. rasha’. Ap. 44. x.

12: 1–14: 22. JOB’S REPLY TO ZOPHAR’S FIRST ADDRESS.
12:5-12. Job’s appeal to his friends.

1 answer. See note on 4. 1.
2 No doubt, &c. Fig. Eiron. Ap. 6.
3 who knoweth not. . . ? 7 Fig. Erot. Ap. 6.
5 GOD Heb. El. Ap. 4. IV.
6 they shall, &c. Fig. Prosp. Ap. 6.
7 the hand. Fig. Anthropos. Ap. 6.
8 the LORD. Heb. Jehovah. Ap. 4. II.
11 ancient = aged. Heb. word found only here and 15. 10; 29. 8; and 32. 6.
12 Him: i.e. Jehovah (v. 9).
13 Behold. Fig. Aster. Ap. 6.
15 wisdom = stability. See note on Prov. 2. 7.
16 the speech = the lip. Put by Fig. Metonymy (of Causa), Ap. 6, for what is spoken by it.
17 trusty = faithful. Heb. ’aman. See Ap. 69. III.
18 weakeneth = looseneth.
19 strength = girdle. Occurs only here and Ps. 109. 19 and Isa. 33. 10.
20 discovereth = uncovereth.
21 increase = maketh them great. Occurs only here and 36. 24.
22 heart. Put by Fig. Metonymy (of Causa), Ap. 6, for the courage given by it.
24 He removeth away the speech of the faithful, and taketh away the understanding of the aged.
25 He poureth contempt upon princes, and looseneth the girdle of the mighty.
26 He uncovereth deep things out of darkness, and bringeth out to light the shadow of death.
27 He maketh the nations great, and destroyeth them: He enlargeth the nations, and straiteneth them again.
28 He taketh away the courage of the chief of the people of the earth, and causeth them to wander in a wilderness where there is no way.
29 They grope in the dark without light, and He maketh them to stagger like a drunken man.
13 Lo, mine eye hath seen all these things, mine ear hath heard and understood it.

2 What ye know, the same do I know also: I am not inferior unto you. Surely I would speak to THE ALMIGHTY, and I desire to reason with GOD.

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

5 O that ye would altogether hold your peace! and it should be your wisdom. Hear now my reasoning, and hearken to the pleadings of my lips.

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

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

9 Is it good that He should search you out? or as one man mocketh another, do ye so mock Him?

10 He will surely reprove you, if ye do secretly accept persons.

11 Shall not His excellency make you afraid? and His dread fall upon you?

12 Your memorable sayings are similitudes of ashes [light], your defences like to clay defences [weak].

13 Hold your peace, let me alone, that I may speak, and let come on me what will.

14 Wherefore do I rush into danger, and put my life in mine hands?

15 Though He slay me, yet will I wait for Him: but I will maintain mine own ways before Him.

16 He also shall be my salvation: for an hypocrite shall not come before Him.

17 Listen attentively to my speech, and my opinion with your ears.

18 Behold now, I have set in order my cause; I know that I shall be justified.

19 Who is he that will plead with me? for now, if I hold my tongue, I shall expire.

20 Only do not two things unto me: then will I not hide myself from Thee. Withdraw Thine hand far from me: and let not Thy dread make me afraid.

22 Then call Thou, and I will answer: or let me speak, and answer Thou me.

23 How many are mine iniquities and sins? make me to know my transgression and my sin.

24 Wherefore hidest Thou Thy face, and holdest me for Thine enemy?

25 Wilt Thou break a leaf driven to and fro? and wilt Thou pursue the dry stubble?

26 For Thou writest bitter things against me, and
8 Though the root thereof wax old in the earth, and the stock thereof die in the ground;
9 Yet through the scent of water it will bud, and bring forth boughs like a new plant.
10 But a man dieth, and will decompose: yea, man dies, and where is he?
11 As the waters fail from the sea, and the flood decayeth and drieth up:
12 So man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep.
13 O that Thou wouldest hide me in Sheol, that Thou wouldest keep me secret, until Thy wrath be past, that Thou wouldest appoint me a set time, and remember me!
14 If a man die, shall he live again? all the days of my service will I wait, till my change for the better come.
15 Thou shalt call, and I will answer Thee: Thou wilt have a longing to the work of Thine hands.
16 For now Thou numberest my steps: 3dost Thou not watch over my sin?
17 My transgression is sealed up in a bag, and Thou sewest up mine iniquity.
18 And surely the mountain falling cometh to nought, and the rock is removed out of his place.
19 The waters wear the stones: Thou washest away the things which grow out of the dust of the earth; and Thou destroyest the hope of a mortal man.
20 Thou prevailest for ever against him, and he passeth: Thou changest his countenance, and sendest him away.
21 His sons come to honour, and he knoweth it not; and they are brought low, but he perceiveth it not of them.
22 But his flesh upon him shall have pain, and he shall mourn over himself."

15 Then replied Eliphaz the Temanite, and said,
2 "Should a wise man utter empty knowledge, and fill his belly with the east wind?
3 Should he reason with unprofitable talk? or with speeches wherewith he can do no good?
4 Yea, thou castest off reverence, and restrainest prayer before GOD.
5 For thy mouth uttereth thine iniquity, and thou choosest the tongue of the crafty.
6 Thine own mouth condemneth thee, and not I: yea, thine own lips testify against thee.
7 Art thou the first man that was born? or wast thou brought forth before the hills?
8 Hast thou overheard the secret of GOD? and dost thou restrain wisdom to thyself?
9 What knowest thou, that we know not? what understandest thou, which is not in us?
10 With us are both the grayheaded and very aged men, much elder than thy father.
11 Are the consolations of GOD small with thee? is there any concealed thing with thee?
12 Why doth thine heart carry thee away? and what do thy eyes wink at,
13 That thou turnest thy spirit against GOD, and lettest such words go out of thy mouth?
JOB.

14 What is a mortal man, that he should be pure? and he which is born of a woman, that he should be righteous?
15 Behold, He putteth no faith in His angels; yea, the heavens are not clean in His eyes.
16 How much more abominable and filthy is man, which drinketh iniquity like water?
17 I will shew thee, hear me; and that which I have seen I will declare;
18 Which wise men have told from their fathers, and have not hid it:
19 Unto whom alone the earth was given, and no stranger passed among them.
20 The lawless one he travaileth with pain all his days, and the number of years is hidden to the oppressor.
21 A dreadful sound is in his ears: in prosperity the destroyer shall come upon him.
22 He believeth not that he shall return out of darkness, and he is destined to the power of the sword.
23 He wandereth abroad for bread, saying, ‘Where is it?’ he knoweth that the day of darkness is ready at his hand.
24 Trouble and anguish shall make him afraid; they shall prevail against him, as a king ready to the battle.
25 For he stretcheth out his hand against God, and strengtheneth himself against THE ALMIGHTY.
26 He runneth upon Him, even on his neck, upon the thick bosses of his bucklers:
27 Because he covereth his face with his fatness, and maketh lumps of fat on his flanks.
28 And he dwelleth in desolate cities, and in houses which no man inhabiteth, which are ready to become heaps.
29 He shall not be rich, neither shall his substance continue, neither shall he prolong the perfection thereof.
30 He shall not depart out of darkness; the flame shall dry up his branches, and by the breath of His mouth shall he go away.
31 Let not him that is deceived trust in vanity: for vanity shall be his recompence.
32 It shall be accomplished before his time, and his branch shall not be green.
33 He shall shake off his unripe grape as the vine, and shall cast off his flower as the olive.
34 For the assembly of hypocrites shall be desolate, and fire shall consume the tents of bribery.
35 They conceive mischief, and bring forth vanity, and their emotional thoughts prepareth deceit.

16 Then Job replied and said,

3 “Shall empty words have an end? or what emboldeneth thee that thou answerest?
4 I also could speak as ye do: if you were in my stead, I could heap up words against you, and shake mine head at you.
5 But I would strengthen you with my mouth, and the moving of my lips should asswage your grief.
6 Though I speak, my grief is not asswaged: and though I forbear, what am I eased?
7 But now He hath made me weary: Thou hast made desolate all my company.
8 And Thou hast filled me with wrinkles, which is become a witness against me: and my leanness rising up in me beareth witness to my face.
9 He teareth me in His wrath, Who hateth me: He gnasheth upon me with His teeth; mine enemy sharpeneth His eyes upon me.
10 They have gaped upon me with their mouth; they have smitten me upon the cheek reproachfully; they have gathered themselves together against me.
GOD hath delivered me to an evil one, and turned me over into the hands of the lawless ones. I was at ease, but He hath broken me asunder: He hath also taken me by my neck, and shaken me to pieces, and set me up for His mark. His archers compass me round about, He cleaveth my reins asunder, and doth not spare; He poureth out my gall upon the ground. He breaketh me with breach upon breach, He runneth upon me like a mighty man. I have sewed sackcloth upon my skin, and defiled my horn in the dust. My face is foul with weeping, and my eyelids are constantly dwell on the tears of my soul. In mine adversary] and mine enemies, when] I was as a tabret] and as a drum.] My spirit has become extinct, my days are consumed, the graves are ready for me.  Are there not mockers with me? and doth not mine eye constantly dwell on their provocation? Lay down now, Appoint it so, I pray, put me, &c. = be thou my bond. Cp. Isa. 38. 14 ("undertake"). Who is he ... Fig. Erotesis. Ap. 6. The answer is given in v. 4 by Fig. Ellipsis (Ap. 6), "not they"]. Strike hands. The idiom for making a compact. Cp. Prov. 6. 1; 11. 15; 17. 18; 22. 26, &c. He that, &c. Supply Ellipsis, as in translation below; and treat v. 5 as a quotation. Children = sons. Fail = look in vain. Aforetime = in former times. Cp. Ruth 4. 7. Tabret = a drum. Heb. topheth. To the sound and warning of which people gave heed. See note on 1 Sam. 10. 5. After this verse imagine a pause.


Wherefore are we counted as beasts, and reputed stupid in thine eyes?  
He teareth himself in his anger: shall the earth be forsaken for thee? and shall the rock be removed out of his place?  
Yea, the light of the lawless shall be put out, and the spark of his fire shall not shine.  
The light shall be dark in his tent, and his lamp shall be put out over him.  
His firm step shall be straitened, and his own counsel shall cast him down.  
For he is cast into a net by his own feet, and he walketh habitually upon a snare.  
A snare shall take him by the heel, and a noose shall prevail against him.  
The snare is hidden for him in the ground, and a trap for him in the way.  
Terrors shall make him afraid on every side, and shall follow at his feet.  
His strength shall be weakened by hunger, and destruction shall be ready at his side.  
It shall devour the strength of his whole body: even the cruellest death shall devour his body.  
His confidence shall be rooted out of his tent, and it shall bring him to the king of terrors.  
Every one of the terrors shall dwell in his tent, because it is not, indeed, his: brimstone shall be scattered upon his habitation.  
His roots shall be dried up beneath, and above shall his branch be cut off.  
His remembrance shall perish from the earth, and he shall have no name in the street.  
He shall be driven from light into darkness, and chased out of the world.  
He shall neither have son nor grandson among his people, nor any remaining in his dwellings.  
They that come after him shall be astonied at his fall, as they that went before were affrighted.  
Surely such are the dwellings of the wicked, and this is the place of him that knoweth not God.”

Then Job replied and said,  
“How long will ye vex me, and break me in pieces with words?  
These ten times have ye reproached me: ye are not ashamed that ye are insolent to me.  
And be it indeed that I have erred, mine error is mine own affair.  
If indeed ye will magnify yourselves against me, and plead against me my reproach:  
Know now that GOD hath overthrown me, and hath compassed me with His net.  
Behold, I cry out of wrong, but I am not heard: I cry aloud, but there is no judgment.  
He hath fenced up my way that I cannot pass, and He hath set darkness in my paths.  
He hath stripped me of my glory, and taken the crown from my head.  
He hath crushed me on every side, and I am gone: and mine hope hath He uprooted like a tree.  
He hath also kindled His wrath against me, and He counteth me unto Him as one of His enemies.
12 His troops come together, and raise up their way against me, and encamp round about my tent.
13 He hath put my brethren far from me, and mine acquaintance are verily estranged from me.
14 My kinsfolk have failed, and my familiar friends have forgotten me.
15 They that dwell in mine house, and my maids, count me for a stranger: I am an alien in their sight.
16 I called my servant, and he gave me no answer; I intreated him with my mouth.
17 My "breath is offensive" to my wife, "though I intreated for the sons' sake of mine own body.
18 Yea, the very boys despised me; I would fain rise, and they spake against me.
19 All my intimate friends abhorred me: and they whom I loved are turned against me.
20 My bone cleaveth to my skin and to my flesh, and I am escaped with the skin of my teeth.
21 "Have pity upon me, have pity upon me, O ye my friends; for the hand of GOD hath stricken me.
22 Why do ye persecute me as GOD, and are not satisfied with my flesh?
23 "Oh that my words were now written! oh that they were printed in a book!
24 That they were engraven with an iron pen and lead in the rock for ever!
25 For I "know that my Redeemer liveth, and that He shall stand at the latter day upon the dust of the earth:
26 And though after my skin worms destroy this body, yet in my flesh shall I see GOD:
27 Whom I shall see for myself, and mine eyes shall behold, and not a stranger; though my reins be consumed within me.
28 Ye shall then say, ‘Why persecute we him, Why see a root of blame in him?’
29 Be ye afraid of the sword: for wrath bringeth the punishments of the sword, that ye may know that judgment will be executed.’

Then spake again Zophar the Naamathite, and said,
2 "Therefore do my thoughts cause me to answer, and for this I make haste.
3 I have heard the correction for my reproach, and the spirit from my understanding causeth me to answer.
4 ‘Knowest thou not this from of old, since man was placed upon earth,
5 That the triumphing of the lawless is short, and the joy of the hypocrite but for a moment?
6 Though his excellency mount up to the heavens, and his head reach unto the clouds;
13 Though he spare it, and forsake it not; but keep it still within his palate:

14 Yet his food in his bowels is turned, it is the gall of asps within him.

15 He hath swallowed down riches, and he shall vomit them up again: GOD shall cast them out of his belly.

16 He shall suck the poison of asps: the viper’s tongue shall slay him.

17 He shall not see the divisions of water for irrigation, the rivers, the summer streams of honey and butter.

18 That which he laboured for shall be restored, and shall not swallow it down: according to his substance shall the restitution be, and he shall not rejoice therein.

19 Because he hath oppressed and hath forsaken the impoverished; because he hath violently taken away an house which he builded not;

20 Surely he shall not experience quietness in his belly, he shall not save of that which he desired.

21 There shall none of his food be left; therefore shall no man look for his goods.

22 In the fulness of his sufficiency he shall be in straits: all power of trouble shall come upon him.

23 When he is about to fill his belly, God shall cast the fury of His wrath upon him, and shall rain it upon him while he is eating.

24 He shall flee from the iron weapon, and the bow of steel shall strike him through.

25 It is drawn, and cometh out of the body; yea, the glittering sword cometh out of his gall: terrors are upon him.

26 All darkness shall be hid in his secret places: a fire not produced by man shall consume him; it shall go ill with him that is left in his tent.

27 The heaven shall reveal his iniquity; and the earth shall rise up against him.

28 The increase of his house shall depart, and his goods shall melt away in the day of His wrath.

29 This is the portion of a lawless man from God, and the heritage appointed unto him by GOD.”

21 But Job replied and said,

2 “Hear diligently my speech, and let this be your consolations.

3 Suffer me that I may speak; and after that I have spoken, mock thou on.

4 As for me, is my complaint to man? and if it were so, why should not my spirit be troubled?

5 Mark me, and be astonished, and lay your hand upon your mouth.

6 Even when I remember I am afraid, and trembling taketh hold on my flesh.

7 Wherefore do the lawless live, become old, yea, are mighty in power?

8 Their seed is established in their sight with them, and their offspring before their eyes.

9 Their houses are in peace from fear, neither is the rod of GOD upon them.

10 Each bull gendereth, and faileth not; each cow calveth, and casteth not her calf.

11 They spend their days in wealth, and in a moment get dashed to Sheol.
14 Therefore they say unto GOD, ‘Depart from us; for we desire not the knowledge of Thy ways.
15 "What is THE ALMIGHTY, that we should serve Him? and what profit should we have, if we pray unto Him?’
16 Lo, their good is not in their hand: the counsel of the lawless is far from me.
17 "How oft is the lamp of the lawless put out! and how oft cometh their destruction upon them! How oft He distributeth sorrows in His anger.
18 How oft they are as crushed straw before the wind, and as chaff that the storm carrieth away.
19 How oft GOD layeth up his iniquity for his sons: He rewardeth him, and he shall know it.
20 His eyes shall see his destruction, and he shall drink of the wrath of THE ALMIGHTY.
21 For what pleasure hath he in his house after him, when the number of his months is cut off in the midst?
22 Shall any teach GOD knowledge? seeing He judgeth those that are high.
23 One dieth in his full strength, being wholly at ease and quiet.
24 His skin bottles are full of milk, and his bones are moistened with marrow.
25 And another dieth in the bitterness of his soul, and never eateth with pleasure.
26 They shall lie down alike in the dust, and the worms shall cover them.
27 Behold, I know your thoughts, and the devices which ye wrongfully imagine against me.
28 For ye say, "Where is the house of the noble? and where are the dwelling places of the lawless?"
29 "Have ye not asked them that go by the way? and do ye not know their tokens,
30 They say that the lawless is reserved to the day of destruction? they shall be brought forth to the day of wrath.
31 "Who shall declare his way to his face? and who shall repay him what he hath done?
32 Yet shall he be brought to the grave, and shall remain in the sepulchral mound.
33 The soft clods of the valley shall be sweet unto him, and every man shall draw after him, as there are innumerable before him.
34 How then comfort ye me in vain, seeing in your answers there remaineth perverseness?"

22 Then Eliphaz the Temanite spake and said,

15 What...? Fig. Erotesis. Ap. 6.
17 How oft...? Fig. Erotesis. Ap. 6. These words must be repeated to supply the Ellipsis at the beginning of vv. 18 and 19, as in middle of v. 17.
God. Supply "How oft He", &c, instead of "God".
18 They: i.e. [How oft] they.
stubble = crushed straw. Heb. teben (not kash = straw.
19 GOD = [How oft] Eloah. his: i.e. the lawless man's children.
iniquity. Heb. 'avert. Ap. 44. iii. Put by Fig. Metonymy (of Cause), for punishment brought on by it.
children = sons.
21 Where...? Fig. Erotesis. Ap. 6.
22 Have ye not...? Fig. Erotesis. Ap. 6.
23 that. Supply Ellipsis (Ap. 6) before "That" = "[They say] that". See translation below.
24 Who...? Fig. Erotesis. Ap. 6.
tomb = tumulus, or sepulchral mound.
26 cloths. Heb. degeb = soft, or moist cloths. Occurs only here and 38. 38.

21: 1-30. ELIPHAZ. THIRD ADDRESS.

1-4. Argument. (General.) Concerning God.
5-9. Accusation. (Particular.)
10, 11. Punishment. (Particular.)
12. Argument. (General.) Concerning God.
13, 14. Accusation. (Particular.)

1 Eliphaz. See note on 2. 11. answered = spake. See note on 4. 1.
2 Can...? Fig. Erotesis. Ap. 6.
GOD. Heb. El.
as = nay. The Heb. accent (Tbir) on ki, "as", is disjunctive, and means "nay". See note on Isa. 28. 28.
3 Is...? Fig. Erotesis. Ap. 6.
infinite = without end.
6 stripped the naked. Fig. Oxyymoron. Ap. 6.
the naked = the poorly clad, or threadbare.

4 Will He reprove thee for fear of thee? will He enter with thee into judgment?
5 Is not thy wickedness great? and thine iniquities without end?
6 For thou hast taken a pledge from thy brother for nought, and stripped the threadbare of their clothing.
7 Thou hast not given water to the weary to drink, and thou hast withholden bread from the hungry.
8 But as for the mighty man, he had the earth; and the honourable man dwelt in it.
9 Thou has sent widows away empty, and the arms of the fatherless have been broken.
10 Therefore snare are round about thee, and sudden fear troubleth thee;
11 Or darkness, that thou canst not see; and abundance of waters cover thee.
"Is not God in the height of heaven? and behold the height of the stars, how high they are!

And yet may be thou saiest, "How doth GOD know? can He judge through the dark cloud?

Thick clouds are a covering to Him, that He seeth not; and He walketh habitually in the vault of heaven.'

Hast thou marked the old way which lawless men have trodden?

Which were cut down out of time, whose foundation was overflown with a flood:

Which said unto GOD, 'Depart from us:' and what can THE ALMIGHTY do for them?

Yet he filled their houses with good things: but the counsel of the wicked is far from me.

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

And say, Surely our substance is not cut down, but the remnant of them the fire consumeth.

Receive, I pray thee, the law from THE ALMIGHTY, and lay up His words in thine heart.

If thou return and submit thyself to THE ALMIGHTY, thou shalt be built up, thou shalt put away iniquity far from thy tent.

Then shalt thou lay up gold as dust, and the gold of Ophir as the stones of the brooks.

Yeaa, THE ALMIGHTY shall be thy defence, and thou shalt have plenty of silver.

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

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

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

When men are cast down, then thou shalt say, 'There is lifting up; and He shall save the humble person.

He shall deliver the island of the innocent: and thou are delivered by the pureness of thine hands."

Then Job replied a third time and said,

"Even to day is my complaining bitter: His hand is heavier than my groaning.

Oh that I knew where I might find Him! that I might come even to His seat!

I would order my cause before Him, and fill my mouth with arguments.

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

Will He plead against me with His great power? No; but He would put strength in me.
23. 13.

13 But He is in one mind, and who can turn Him? and what He desireth, even that He doeth.

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

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

16 For GOD maketh my heart unnerved, and THE ALMIGHTY troubleth me:

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

24 Why, seeing events are not hidden from THE ALMIGHTY, do they that know Him not understand His judgments?

2 The lawless men remove the landmarks; they violently take away flocks, and feed thereof.

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

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

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

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

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

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

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

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

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

12 Men groan from out of the city [and houses], and the soul of the wounded crieth out: yet GOD layeth not folly to them.

13 These are of those that rebel against the light; they know not the ways thereof, nor abide in the paths thereof.

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

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

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

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

18 He is swift as the waters; their portion is cursed in the earth: and he returneth not the way of the vineyards.

19 Drought and heat consume the snow waters: and he returneth not the way of the vineyards.

20 The womb shall forget him; the worm shall feed upon his flesh, and there shall be nothing left to his bones.

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

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

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

24 They are exalted for a little while, but are gone and brought low; they are taken out of the way as all other, and cut off as the tops of the ears of corn.

25 And if it be not so now, who will make me a liar, and make my speech nothing worth?”

25 Then concluded Bildad the Shuhite, and said,

2 “Dominion and fear are with Him, He maketh peace in His high places.

3 Is there any number of His armies? and upon whom doth not His light arise?

4 How then can mortal man be justified with GOD? or how can he be pure that is born of a woman?

5 Behold even to the moon, and it shineth not; yea, the stars are not pure in His sight.

6 How much less 4 mortal man, that is a maggot? and the son of 5 man, which is a maggot?

26 But Job replied to Bildad and said,

2 “How hast thou helped him that is without power? how savest thou the arm that hath no strength?

3 How hast thou counselled him that hath no wisdom? and how hast thou plentifully declared the thing that is?

4 To whom hast thou uttered words? and whose spirit came from thee?

5 The place where the Rephaim stay which is beneath the waters, and the things that are therein.

6 Sheol is naked before Him, and destruction hath no covering.

7 He stretcheth out the 5 north over the empty place, and hangeth the earth not on any thing.

8 He bindeth up the waters in His thick clouds; and the cloud is rent under them.

9 He holdeth back the face of His throne, and spreadeth His cloud upon it.

10 He hath compassed the waters with bounds, until the day and night come to an end.

11 The pillars of heaven tremble and are astonished at His reproof.

12 He divideth the sea with His power, and by His understanding He smiteth through the proud.

13 By His spirit He hath beautified the heavens; His hand doth stay the fleeing serpent.

14 Lo, these are parts of His ways: ‘tis but a whisper heard of Him? but the thunder of His power who can understand?”

27 Moreover Job continued his parable, and said,

2 “As GOD liveth, Who hath taken away my judgment; and the ALMIGHTY, Who hath vexed me;

3 All the while my breath is in me, and the breath of GOD is in my nostrils;
8 For "what is the hope of the hypocrite, though he hath gained, when God demandeth his soul?"
9 "Will God hear his cry when trouble cometh upon him?"
10 "Will he delight himself in THE ALMIGHTY?" 
11 "I will teach you by the hand of GOD: that which is with THE ALMIGHTY will I not conceal.
12 Behold, all ye yourselves have seen it; why then are ye thus altogether vain?
13 This is the portion of a lawless man with GOD, and the heritage of oppressors, which they shall receive of THE ALMIGHTY.
14 If his sons be multiplied, it is for the sword: and his offspring shall not be satisfied with bread.
15 Those that remain of him shall be buried through pestilence: and his widows shall not weep.
16 Though he heap up silver as the dust, and prepare raiment as the clay;
17 He may prepare it, but the just shall put it on, and the innocent shall divide the silver.
18 He buildeth his house as a moth, and as a booth that the vineyard watcher maketh.
19 The rich man shall lie down, but his wealth which is out at interest shall not be collected: he openeth his eyes, and the wealth is gone.
20 Terrors take hold on him by the hand of GOD: he is gathered in, or collected.
21 The east wind carrieth him away, and he departeth: and as a storm hurleth him out of his place.
22 For he who was wont in times past to flee from the rich man will now come down on him: he would hastily flee out of his hand.
23 Men shall clap their hands at him, and shall hiss him out of his place.
24 Surely there doth exist a mine for the silver, and a place for gold where they fine it.
25 Iron is taken out of the dust, and brass is molten out of the stone.
26 The miner setteth an end to darkness, and searcheth out all perfection: the stones of darkness, and the shadow of death.
27 The flood breaketh out out of the inhabitant; even the waters forgotten of the foot: they are dried up, they are gone away from mortal men.
28 As for the earth, out of it cometh bread: and under it is turned up as it were fire.
29 The stones of it are the place of sapphires: and it hath dust of gold.
30 There is a path which no fowl knoweth, and which the vulture's eye hath not seen:
31 The sons of pride have not trodden it, nor the fierce lion passed by it.
32 He putteth forth his hand upon the flint; he overturneth the mountains by the roots.
33 He cutteth out rivers among the rocks; and his eye seeth every precious thing.
34 He bindeth the floods from overflowing; and the thing that is hid bringeth he forth to light.
35 But where shall wisdom be found? and where is the place of understanding?
36 Mortal man knoweth not the price thereof; neither is it found in the land of the living.
37 The depth saith, 'It is not in me:' and the sea saith, 'It is not with me.'
38 It cannot be gotten for gold, neither shall silver be collected for the sword: and his soul is multiplied, his offspring shall not be satisfied with bread.
39 Those that remain of him shall be buried through pestilence, and his widows shall not weep.
40 Will GOD hear his cry when trouble cometh upon him?
41 Will he delight himself in THE ALMIGHTY? 
42 Behold, all ye yourselves have seen it; why then are ye thus altogether vain?
18 No mention shall be made of coral, or of pearls: for the price of wisdom is above rubies.
19 The tophaz of Ethiopia shall not equal it, neither shall it be valued with pure gold.
20 Whence then cometh wisdom? and where is the place of understanding?
21 Seeing it is hid from the eyes of all living, and kept close from the fowls of the air.
22 "Destruction and death say, 'We have heard the fame thereof with our ears.'
23 God understandeth the way thereof, and He knoweth the place thereof.
24 For He looketh to the ends of the earth, and seeth under the whole heaven;
25 To make the weight for the winds; and He weigheth the waters by measure.
26 When He made a decree for the rain, and a way for the lightning of the thunder:
27 Then did He see it, and declare it; He prepared it, yea, and searched it out.
28 And unto man He said, Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding.'

29 And Job continued his parable, and said,
2 "Oh that I were as in months past, as in the days when God preserved me;
3 When His lamp shined upon my head, and when by His light I walked through darkness;
4 As I was in the days of my autumn's prime, when the counsel of God was upon my tent;
5 When 'THE ALMIGHTY was yet with me, when my youths were about me;
6 When I washed my steps with butter, and the rock poured me out rivers of oil;
7 When I went out to the gate through the city, when I prepared my seat in the open place!
8 The young men saw me, and hid themselves: and the aged arose, and stood up.
9 The princes refrained talking, and laid their hand on their mouth [in token of silence and submission].
10 The nobles held their peace, and their tongue cleaved to the roof of their mouth.
11 When the ear heard me, then it blessed me; and when the eye saw me, it gave witness to me:
12 Because I delivered the wretched that cried, and the fatherless, and him that had none to help him.
13 The blessing of him that was ready to perish came upon me: and I caused the widow's heart to sing for joy.
14 I put on righteousness, and it clothed me: my judgment was as a robe and a diadem.
15 I was eyes to the blind, and feet was I to the lame.

28 the fear = the reverence. the LORD*. One of the 134 alterations of the Sopherim (Ap. 32), by which the name "Jehovah" in the primitive text, was changed to Adonai. that is wisdom. This was a libel on Job, for Job had this "fear" or reverence; yet he was suffering. That was the very point in question, and leads up to the answer. This was Zophar's philosophy. The fear of the LORD is not true wisdom; it is only "the beginning of wisdom" (Ps. 111. 10. Prov. 1. 7; 9. 10). True wisdom is to take the place of the sinner before God, and Job takes this place (42. 5, 6). This is "the end of the LORD" (Jas. 5. 11), and it is "the end" of this book. This wisdom "justifies God" (Ps. 51. 3, 4, 6. Matt. 11, 19. Luke 7. 35). True wisdom is "given", and we have to be "made" to know it (Prov. 30. 24. 2 Tim. 3. 15. Job 38. 36. C. 33, 27, 28; 34, 31; 35, 11; 39. 17. Zophar's was human wisdom founded on human merit. To depart from evil is what every prudent man would do from good policy.

29: 1--31: 40. JOB'S SELF-JUSTIFICATION.

1-6. Job's prosperity. (What he was.)
7-11. His honour. (What he had.)
12. Redress of wrong.
17. Redress of wrong.
18-20. Job's prosperity. (What he thought.)
21-25. His honour. (What he had.)

1. Moreover = And. continued his parable: i.e. again took up his impressive discourse. This is Job's last address, corresponding with his first. See the Structure on p. 669. 2 I. Note the frequency of "I" (self-occupation). In ch. 29, the "I" of prosperity; in ch. 30, the "I" of adversity; in ch. 31, the "I" of self-righteousness. Contrast the "I" of 42. 2-6, the "end". 3 candle = lamp. 4 youth = autumn's prime, or maturity. secret = counsel. tabernacle = tent. 5 THE ALMIGHTY. Heb. Shaddai. Ap. 4. VII children = youths. 6 rivers = divisions. Hence the little channels made in garden irrigation. See note on Ps. 1. 3, and Prov. 21. 1. 7 street = broad or open place.
8 laid their hand, &c. In token of silence and submission.
9 laid their hand, &c. In token of silence and submission.
12 poor = helpless. Heb. 'avah. See note on Prov. 6. 11. 16 poor = helpless. Heb. 'avil. See note on Prov. 6. 11. 17 wicked. Heb. 'awil. Ap. 44. vj. See note on 18. 21. 18 die in my nest. The Sept. reads "grow old as a palm trunk". as the sand. A note in Cod. (No. 1 in King's Lib., Brit. Mus.) states that the Western School points this to mean "as a phoenix". The Vulg. reads "as a palm".

16 I was a father to the helpless: and the cause which I knew not I searched out.
17 And I brake the jaws of the wicked, and plucked the spoil out of his teeth.
18 Then I said, 'I shall grow old as a palm trunk, and I shall multiply my days as a phoenix'.
19 My root was spread out by the waters, and the dew lay all night upon my branch.
20 My glory was fresh in me, and my bow was renewed in my hand.
21 Unto me men gave ear, and waited, and kept silence at my counsel.
22 After my words they spake not again; and my speech dropped upon them.
23 And they waited for me as for the early rain; and they opened their mouth wide as for the latter rain.
24 If I laughed on them, they believed it not; and the light of my countenance they cast not down.
25 I chose out their way, and sat chief, and dwelt as a king in the army, as one that comforteth the mourners.

30 But now they that are younger than I have me in derision, whose fathers I would have disdained to have set with the dogs of my flock.
2 Yea, whereto might the strength of their hands profit me, in whom old age was perished?
3 For want and famine they were solitary; fleeing into the wilderness in former time desolate and waste.
4 Who cut up mallows by the bushes, and juniper roots for their meat.
5 They were driven forth from among men, (they cried after them as after a thief;)
6 To dwell in the most dreadful ravines of the valleys, in caves of the earth, and in the rocks.
7 Among the bushes they brayed; under the nettles they were gathered together.
8 They were sons of fools, yea, sons of base men: they were scourged out of the land.
9 And now am I their song, yea, I am their byword.
10 Because He hath loosed my cord, and afflicted me, they have also let loose the bridle before me.
11 Upon my right hand rise the youth; they push away my feet, and they raise up against me the ways of their destruction.
12 They mar my path, they set forward my calamity, they derive no help or benefit from it.
13 They came upon me as a wide breaking in of waters: in the desolation they rolled themselves upon me.
14 Terrors are turned upon me: they pursue what is noble in me as the wind: and my welfare passeth away as a cloud.
15 And now my soul is poured out upon me; the days of affliction have taken hold upon me.
16 My bones are pierced in me in the night season: and my sinews take no rest.
17 By the great force of my disease is my garment changed: it bindeth me about as the collar of my coat.
18 He hath cast me into the mire, and I become like dust and ashes.
19 If I laughed on them, they believed it not; and the light of my countenance they cast not down.
20 I cry unto Thee, and Thou dost not answer me: I stand up, and Thou regardest me not.

23 as for the rain: i.e. the early rain, which is sometimes so late as to cause anxiety.

30: 1-31. SORROWFUL DESCRIPTION OF PRESENT MISERY.

1-14. From others. (vv. 1-8, their character. vv. 9-14, their conduct.)
15-18. In himself. (vv. 15, 16, mental. vv. 17, 18, bodily.)
19-24. From God. (vv. 19, 20, silence. vv. 21-24, action.)

21 Thou art become cruel to me: with Thy strong hand Thou opposeth Thyself against me.
22 Thou liftest me up to the wind; Thou causest me to ride upon it, and dissolvest my substance.
23 For I know that Thou wilt bring me to death, and to the house appointed for all living.
24 Howbeit He will not stretch out His hand to a prayer, though they cry in their calamity.
25 Did not I weep for him that was in trouble? was not my soul grieved for the helpless?
26 When I looked for good, then evil came upon me, and I waited for light, there came darkness.
27 My bowels boiled, and rested not: the days of affliction came on me.
28 I went mourning without the sun: I stood up, and I cried in the assembly.
29 I am a brother to dragons, and a companion to owls.
30. 30.

30 My skin is black upon me, and my bones are burned with heat.
31 My harp also is turned to mourning, and my lute into the voice of them that weep.

31  "I made a covenant with mine eyes; why then should I think upon a maid?  
2 For what portion of GOD is there from above? and what inheritance of THE ALMIGHTY from on high?  
3 Is not destruction to the wicked? and a strange punishment to the workers of iniquity?  
4 Doth not He see my ways, and count all my steps?  
5 If I have walked with vanity, or if my foot hath hasted to deceit;  
6 Let me be weighed in an even balance, that GOD may know mine integrity.  
7 If my step hath turned out of the way, and mine heart walked after mine eyes, and if any blot hath cleaved to mine hands;  
8 Then let me sow, and let another eat; yea, let my offspring be rooted out.  
9 If mine heart have been deceived by a woman, or if I have laid wait at my neighbour's door;  
10 Then let my wife grind unto another, and let others bow down upon her.

11 For this is an heinous crime; yea, it is an iniquity to be punished by the judges.
12 For it is a fire that consumeth to destruction, and would root out all mine increase.
13 If I did despise the cause of my manservant or of my maidservant, when they contended with me;
14 What then shall I do when GOD riseth up? and when He visiteth, what shall I answer Him?
15 Did not He That made me in the womb make him? and did not One fashion us in the womb?
16 If I have withheld the helpless from their desire, or have caused the eyes of the widow to fail;  
17 Or have eaten my morsel myself alone, and the fatherless hath not eaten thereof;  
18 (For from my youth he was brought up with me, as with a father, and I have guided her from my mother's womb;)  
19 If I have seen any perish for want of clothing, or any helpless without covering;  
20 If his loins have not blessed me, and if he were not warmed with the fleece of my sheep;  
21 If I have lifted up my hand against the fatherless, when I saw the ones on my side in the gate:  
22 Then let mine arm fall from my shoulder blade, and mine arm be broken from the socket.  
23 For destruction from GOD was a terror to me, and by reason of His majesty I could not escape.

31 organ = lute.

31: 1-40. SOLEMN ASSEVERATION OF HIS INNOCENCE.

1. Sin. (Unchastity.)  
2-4. Consequences.  
5. Sin. (Deceit.)  
6. Consequence. (Trial desired.)  
7. Sin. ( Dishonesty.)  
8. Consequence. (Imprecation.)  
9. Sin. ( Adultery.)  
10-12. Consequence. (Imprecation.)  
13. Sin. ( Injustice.)  
14. 15. Consequence. (Penalty.)  
16-21. Sin. (Inhumanity.)  
22. 23. Consequence. (Imprecation.)  
28. Consequence. (Penalty.)  
35-37. Consequence. (Trail desired.)  
38, 39. Sin. (Fraud.)  
40. Consequence.

1. 1. Note the "I" of self-justification; and see note on 29, 2.
4. Doth not He . . . ? Fig. Erotesis. Ap. 6.  
11. crime. Heb. zimmah. Ap. 44. xiii. iniquity. Heb. 'avah. iniquity to be punished by the judges = a judicial iniquity; or, an iniquity in the eye of the law.  
16. poor. Heb. dal = impoverished or reduced in means. See note on Prov. 6, 11.  
19. poor = helpless. Heb. 'ebyon. See note on Prov. 6. 11.  
20. loins have not blessed. Fig. Prosopoeopia. Ap. 6: i.e. the loins so covered.  
21. help. Put by Fig. Metonymy (of Adjunct), Ap. 6, for those who would he on his side.  
22. the bone. A.V. marg., "the channel bone". Obsolete Eng. = what is channelled or scooped out: i.e. the socket.  
23. highness = majesty. endure = escape. 26. the sun = the light.  
27. my mouth hath kissed my hand: i.e. the outward sign of homage [to, or in worship, of the sun]. 29. found. Fig. Prosopoeopia. Ap. 6.  
30. his. A special various reading called Sevir (Ap. 34) reads "their".


24. If I have made gold my hope, or have said to the fine gold, 'Thou art my confidence';  
25. If I rejoiced because my wealth was great, and because mine hand had gotten much;  
26. If I beheld the sun when it shined, or the moon walking in brightness;  
27. And my heart hath been secretly enticed, or my mouth hath kissed my hand [in worship of the sun]:  
28. This also were an iniquity to be punished by the judge: for I should have denied the GOD that is above.  
29. If I rejoiced at the destruction of him that hated me, or lifted up myself when evil found him:  
30. (Neither have I suffered my mouth to sin by wishing a curse to their soul.)
31 If the "men of my tent" said not, "Oh that we had of his flesh! we cannot be satisfied."
32 The stranger did not lodge in the street: but I opened my doors to the traveller.
33 If I covered my transgressions as Adam, by hiding mine iniquity in my bosom:
34 Did I fear a great multitude, or did the contempt of families terrify me, that I kept silence, and went not out of the door?
35 Oh that one would hear me! behold, my desire is, that THE ALMIGHTY would answer me, and that mine adversary had written a book.
36 Surely I would take it upon my shoulder, and bind it as a crown to me.
37 I would declare unto Him the number of my steps; as a prince would I go near unto Him.
38 If my land cry against me, or that the furrows likewise thereof complain;
39 If I have eaten the fruits thereof without money, or made the souls of the owners groan:
40 Let thistles grow instead of wheat, and cockle instead of barley." The words of Job are ended:

32 So these three men ceased to answer Job, because he was righteous in his own eyes.
2 Then was kindled the wrath of Elihu the son of Barachel the Buzite, of the kindred of Aram: against Job was his wrath kindled, because he justified himself rather than God.
3 Also against his three friends was his wrath kindled, because they had found no answer, and yet had condemned God.
4 Now Elihu had waited till Job had spoken, because they were elder than he.
5 When Elihu saw that there was no answer in the mouth of these three men, then his wrath was kindled.
6 And Elihu the son of Barachel the Buzite answered and said, "I am young, and ye are very old; wherefore I was afraid, and durst not shew you mine opinion.
7 I said, 'aged men' should speak, and multitude of years should teach wisdom.'
8 But there is a spirit in man: and the inspiration of THE ALMIGHTY giveth them understanding.
9 Great men are not always wise: neither do the aged understand judgment.
10 Therefore I said, 'Hearken to me; I also will shew mine opinion.'
11 Behold, I waited for your words; I gave ear to your reasons, whilst ye searched out what to say.
12 Yea, I attended unto you, and, behold, there was none of you that convicted Job, or that answered his arguments:
13 Lest ye should say, 'We have found out wisdom;' GOD thrusteth him down, not man.

14 Now he hath not directed his words against me: neither will I answer him with your speeches."
15 (They were amazed, they answered no more: they left off speaking.)

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16 When I had waited, (for they spake not, but stood still, and answered no more;)  
17 I said, ‘I will answer also my part, I also will shew mine opinion.  
18 For I am full of the matter of what is said, the 8 spirit within me constraineth me.  
19 Behold, my belly is as fermented wine which hath no vent; it is ready to burst like new skin bottles.  
20 I will speak, that I may be refreshed: I will open my lips and answer.  
21 Let me not, I pray you, accept any man's person, neither let me give flattering titles unto man.  
22 For I know not to give flattering titles; in so doing my Maker would soon take me away.’

33 Wherefore, Job, I pray thee, hear my speeches, and hearken to all my words.  
2 Behold, now I have opened my mouth, my tongue hath spoken in my mouth.  
3 My words shall be of the uprightness of my heart: and my lips shall utter knowledge clearly.  
4 The Spirit of GOD hath made me, and the breath of THE ALMIGHTY hath given me life.  
5 If thou canst answer me, set thy words in order before me, stand up.  
6 Behold, I am according to thy wish in GOD’S stead: I also am formed out of the clay.  
7 Behold, my terror shall not make thee afraid, neither shall my hand be heavy upon thee.  
8 Surely thou hast spoken in mine hearing, and I have heard the voice of thy words, saying,  
9 ‘I am clean without transgression, I am innocent; neither is there iniquity in me.  
10 Behold, He seeketh occasions against me, that He may count me for His enemy,  
11 He putteth my feet in the stocks, He marketh all my paths.’  
12 Behold, in this thou art not just: I will answer thee, that GOD is greater than mortal man.  
13 Why dost thou strive against Him? for He giveth not account of any of His matters.  
14 For GOD speaketh once, yea twice, yet man perceiveth it not.  
15 In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed;  
16 Then He openeth the ears of men, and sealeth their instruction,  
17 That He may withdraw man from his purpose, and hide pride from man.  
18 He keepeth back his soul from the grave, and his life from perishing by the sword.

33: 1-33. ELIHU’S WORDS TO JOB.  
1, 2. Call for attention.  
3, 4. His fitness.  
5. Call for answer.  
6, 7. His fitness.  
13. Job’s error. Charge against GOD.  
14-30. Answer. GOD’s goodness (in Revelation).  
31-. Call for silence.  
32. ‘I will speak.’  
33. Call for answer.  
33. His fitness. ‘I will teach.’

3 My words. In this chapter are to be found most of the fundamental doctrines of the N.T.  
5 breath. Heb. n’shamah. See Ap. 16.  
7 thy wish. Cp. 13. 3, 18-24; 16. 21; 23. 3-9; 30. 20 ; 31. 35.  
8 thy words. Cp. 9. 17; 10. 7; 11. 4; 16. 17; 23. 10, 11; 27. 5; 29. 14.  
10 He counteth. Some codices, with one early printed edition, Sept., Syr., and Vulg., read "that He may count’.  
12 greater than man. This is the theme of Elihu’s addresses.  
13-33. GOD’S GOODNESS: IN REVELATION.  
14, 15. Means. (Dreams and visions.)  
16-18. Ends. (Negative.)  
19-22. Means. (Afflictions.)  
23-28. Ends. (Positive.)  
29. Means. (All these means.)  
30. Ends. (Neg. 50-. Pos. -30.) sum.  
19 pit. Heb. shachath= the grave, as dugout of the earth.  
20 Yea. This “Yea” was not in the A.V. of 1611, nor in editions of 1646 and 1648.  
21 ground. Heb. shachath, as in v. 18.  
22 If there be. This is another way by which GOD speaks.  
24 a Hansom = an Atonement.  
25 рай = the matter of what is said.  
26 wine. Heb. yayin. Ap. 27. i. bottles = skin bottles; which, if fermentation is not completed, sometimes burst.  
27 soon. See note on Prov. 5. 14.  

19 He is chastened also with pain upon his bed, and the multitude of his bones with strong pain:  
20 So that his life abhorreth bread, and his 18 soul dainty meat.  
21 His flesh is consumed away, that it cannot be seen; and his bones that were not seen stick out.  
22 Yea, his 18 soul draweth near unto the grave, and his life to the destroyers.  
23 If there be a messenger with Him, an interpreter, one among a thousand, to shew unto man GOD’S righteousness:  
24 Then He is gracious unto him, and saith, ‘Deliver him from going down to the grave: I have found an Atonement.”

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25 His flesh shall be fresher than a child's: he shall return to the
days of his youth:
26 He shall pray unto GOD, and He will be favourable unto
him: and he shall see His face with shouts of joy: for He will
render unto man His righteousness.
27 He looketh upon men, and if any say, 'I have sinned, and
perverted that which was right, and it profited me not;
28 He will deliver his soul from going into the grave, and
his life shall see the light.
29 Lo, all these things worketh GOD oftentimes with man,
30 To bring back his soul from the grave, to be enlightened
with the light of the living.
31 Mark well, O Job, hearken unto me: hold thy peace, and I
will speak.
32 If thou hast any thing to say, answer me: speak, for I
desire to justify thee.
33 If not, hearken thou unto me: hold thy peace, and I shall
teach thee wisdom."

34 Furthermore Elihu addressed and said,
2 "Hear my speech, O ye wise men; and give ear unto me, ye
that have knowledge.
3 For the ear trieth words, as the palate tasteth meat.
4 Let us choose to us judgment: let us know among ourselves
what is good.
5 For Job hath said, 'I am righteous: and GOD hath taken
away my judgment.
6 Should I lie against my right? my wound is incurable
without transgression.'
7 What strong man is like Job, who drinketh up scorning like
water?
8 Which goeth in company with the workers of iniquity, and
walketh with wicked men.
9 For he hath said, 'It profiteth a strong man nothing that he
should delight himself with God.'
10 Therefore hearken unto me, ye men of understanding: far
be it from GOD, that He should do wickedness; and from
THE ALMIGHTY, that He should commit iniquity.
11 For the work of a man shall He render unto him, and
cause every man to find according to his ways.
12 Yea, surely GOD will not do wickedly; neither will
THE ALMIGHTY pervert judgment.
13 Who hath given Him a charge over the earth? or who hath
disposed the whole world?
14 If He set His heart upon him, if He gather unto Himself
his spirit and his breath;

26 joy = shouts of joy.
27 I have sinned. This is true wisdom. See note on 28. This is "the
end of the Lord" (Jas. 5. 11), to which all was leading, and which is
reached at length in 42. 2-5.
sinned. Heb. chata. Ap. 44. i.
33 hearken = hearken thou.
34:1 answered = addressed. See note on 4. 1.

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2 words = speech.
3 mouth = palate.
5 I am righteous. Cp. 9. 21-24 ; 10. 15 ; 27. 6 ; 13. 15, 18, 23 ; 16. 17 ;
19. 7 ; 23. 7, 10-12 ; 27. 5, &c.
8 iniquity. Heb. ‘aven. Ap. 44. iii.
wicked. Heb. rasha’. Ap. 44. x.
14 man = him.
and = even; or. Fig. Hendiadys (Ap. 6), one thing meant by the two
words.
15 perish = expire.
18 wicked = Belial.
princes = nobles.

15 All flesh shall expire together, and man shall turn
again unto dust.
16 If now thou hast understanding, hear this: hearken to
the voice of my words.
17 Shall even he that hateth right govern? and wilt thou
condemn Him that is most just?
18 Is it fit to say to a king, ‘Thou art wicked?’ and to
nobles, ‘Ye are ungodly?’
29 **How much less to Him** That accepteth not the persons of nobles, nor regardeth the rich more than the poor? for they all are the work of His hands.

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

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

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

23 For He will not lay upon man more than right; that he should enter into judgment with GOD.

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

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

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

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

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

29 When He giveth quietness, who then can make trouble? and when He hideth His face, who then can behold Him? whether it be done against a nation, or against a man only:

30 That the hypocrite reign not, lest the people be ensnared.

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

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

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

34 Let men of understanding tell me, and let a wise man hearken unto me.

35 Job hath spoken without knowledge, and his words were without wisdom.

36 My desire is that Job may be tried unto the end because of his answers for wicked men.

37 For he addeth rebellion unto his sin, he clappeth his hands among us, and multiplieth his words against GOD.”

35 Elihu spake moreover, and said,

2 “Thinkest thou this to be right, that thou saidst, ‘My righteousness is more than GOD’S’?

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

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

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

6 If thou sinnest, what doest thou against Him? or if thy transgressions be multiplied, what doest thou unto Him?

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

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

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

10 But none saith, ‘Where is GOD my Maker, Who giveth songs in the night;

11 Who teacheth us more than the beasts of the earth, and maketh us wiser than the fowls of heaven?’

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

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

14 Although thou sayest thou shalt not see Him, yet judgment is before Him; therefore stay thyself upon Him.

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

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

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Elihu also proceeded, and said,

2 “Suffer me a little, and I will shew thee that I have yet to speak on GOD’S behalf.

3 I will fetch my knowledge from afar, and will ascribe righteousness to my Maker.

4 For truly my words shall not be false: He That is perfect in knowledge is with thee.

5 Behold, GOD is mighty, and despiseth not any: He is mighty in strength and wisdom.

6 He preserveth not the life of the lawless: but giveth right to the wretched.

7 He withdraweth not His eyes from the righteous: but with kings are they on the throne; yea, He doth establish them for ever, and they are exalted.

8 And if they be bound in fetters, and be holden in cords of affliction;

9 Then He sheweth them their work, and their transgressions that they have exceeded.

10 He openeth also their ear to discipline, and commandeth that they return from iniquity.

11 If they obey and serve Him, they shall spend their days in prosperity, and their years in pleasures.

12 But if they obey not, they shall perish by the sword, and they shall die without knowledge.

13 But the hypocrites in heart heap up wrath: they cry not when He bindeth them.

14 Their souls die in youth, and their life is among the Sodomites.

15 He delivereth the wretched in his affliction, and openeth their ears in oppression.

16 Even so would He have removed thee out of the strait into a broad place, where there is no straitness; and that which should be set on thy table should be full of fatness.

17 But thou hast fulfilled the judgment of the lawless: judgment and justice take hold on thee.

18 Because there is wrath, beware lest He take thee away with His stroke: then a great ransom cannot deliver thee.

19 Will He esteem thy riches? no, not gold, nor all the forces of strength.

20 Desire not the night, when people are cut off in their place.

21 Take heed, regard not iniquity: for this hast thou chosen rather than affliction.

22 Behold, GOD exalteth by His power: who teacheth like Him?

23 Who hath enjoined Him His way? or who can say, ‘Thou hast wrought iniquity?’

24 Remember that thou magnify His work, which men behold.

25 Every man may see it; all mankind have gazed it afar off.

26 Behold, GOD is great, and we know Him not, neither can the number of His years be searched out.

27 For He maketh small the drops of water: they pour down rain according to the vapour thereof:

28 Which the clouds do drop and distil upon man abundantly.

29 Also can any understand the floatings of the clouds, or the noise of His booth?

30 Behold, He spreadeth His light upon it, and covereth the clouds of the sea.

31 For by them judgeth He the peoples; He giveth meat in abundance.

32 With clouds He covereth the light; and commandeth it not to shine by the cloud that cometh betwixt.

33 The noise thereof announceth concerning it, the cattle also concerning the vapour.
37.  At this also my heart trembleth, and is moved out of his place.
2 For the voice of his excellency doeth that which goeth out of his mouth.
3 He directeth it under the whole heaven, and his lightning unto the ends of the earth.
4 After it a voice roareth: He thundereth marvellously with the voice of His excellency, and will not stay them when his voice is heard.
5 God thundereth marvellously. He saith to the snow, 'Be thou as a molten looking glass.'

38.  Then the Lord replied to Job out of the whirlwind, and said,
2 "Who is this that darkeneth counsel by words without knowledge?
3 Gird up now thy loins like a man; for I will demand of thee, and cause thee to know.
4 Where wast thou when I laid the foundations of the earth? declare, if thou knowest.
5 Who hath laid the measures thereof, if thou knowest?
6 Whereupon are the sockets thereof sunk? or who laid the corner stone thereof?
7 When the morning stars sang together, and all the angels shouted for joy?
8 Or who shut up the sea with doors, when it brake forth, as if it had issued out of the womb?
9 When I made the cloud the garment thereof, and thick darkness a swaddlingband for it,
10 And assigned for it My decreed place, and set bars and doors,
11 And said, ‘Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed?’
12 Hast thou commanded the morning since thy days; and caused the dayspring to know his place;
13 That it might take hold of the ends of the earth, that the lawless might be shaken out of it?
14 It is turned as clay to the seal; and they stand as a garment.
15 And from the lawless their light is withholden, and the high arm shall be broken.
16 Hast thou entered into the springs of the sea? or hast thou walked in the secret of the depth?
17 Have the gates of death been opened unto thee? or hast thou seen the gates of the shadow of death?
18 Hast thou perceived the breadth of the earth? declare if thou knowest it all.
19 Where is the way to the place where light dwelleth? and as for darkness, where is the place thereof,
20 That thou shouldest take it to the bound thereof, and that thou shouldest know the paths to the house thereof?
21 Knowest thou it, because thou wast then born? or because the number of thy days is great?
22 Hast thou entered into the treasures of the snow? or hast thou seen the treasures of the hail,
23 Which I have reserved against the time of trouble, against the day of battle and war?
24 By what way is the light divided up into parts, which scattereth the east wind upon the earth?
25 Who hath divided a watercourse for the overflowing of waters, or a way for the lightning of thunder;
26 To cause it to rain on the earth, where no man is; on the wilderness, wherein there is no man;
27 To satisfy the desolate and waste ground; and to cause the bud of the tender herb to spring forth?
28 Hast the rain a father? or who hath begotten the drops of night mist?
29 Out of whose womb came the ice? and the hoary frost of heaven, who hath gendered it?
30 The waters are hid as with a stone, and the face of the deep is frozen.

31 Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion?
32 Canst thou bring forth Mazzaroth [the twelve signs of the Zodiac marking the path of the sun in the heavens] in his season? or canst thou guide Arcturus [the great bear] with his sons?
33 Knowest thou the statutes of heaven? canst thou set his dominion thereof in the earth?
34 Canst thou lift up thy voice to the clouds, that abundance of waters may cover thee?
35 Canst thou send lightnings, that they may go, and say unto thee, ‘Here we are?’
36 Who hath put wisdom in the inward parts? or who hath given understanding to the heart?
37 Who can number the clouds in wisdom? or who can stay the bottles of heaven,
38 When the dust groweth into hardness, and the clouds cleave fast together?
39 Wilt thou hunt the prey for the lion? or fill the appetite of the young lions,
40 When they couch in their dens, and abide in the covert to lie in wait?
41 Who provideth for the raven his food? when his young ones cry unto GOD, they wander for lack of meat.

39 "Knowest thou the time when the wild goats of the rock bring forth? or canst thou mark when the hinds do calve?
2 Canst thou number the months that they fulfil? or knowest thou the time when they bring forth?
3 They bow themselves, they bring forth their young ones, they cast out their sorrows.
4 Their young ones are in good liking, they grow up in the open field; they go forth, and return not unto them.
5 Who hath sent out the wild ass free? or who hath loosed the bands of the wild ass?
6 Whose house I have made the wilderness, and the barren land his dwellings.
7 He scorneth the multitude of the city, neither regardeth he the crying of the driver.
8 The range of the mountains is his pasture, and he searcheth after every green thing.
9 Will the unicorn be willing to serve thee, or abide by thy labour?
10 Canst thou bind the wild bull with his band in the furrow? or will he harrow the valleys after thee?
11 Wilt thou confide in him, because his strength is great? or wilt thou leave thy labour to him?
12 Wilt thou believe him, that he will bring home thy seed, and gather it into thy barn?
13 Gavest thou the goodly wings unto the peacocks? or wings and feathers unto the ostrich?
14 Which leaveth her eggs in the earth, and warmeth them in dust,
15 And forgetteth that the foot may crush them, or that the wild beast may break them.
16 She is hardened against her young ones, as though they were not hers: her labour is in vain without fear;
17 Because GOD hath deprived her of wisdom, neither hath He imparted to her understanding.
18 What time she lifteth up herself on high, she scorneth the horse and his rider.
19 Hast thou given the horse strength? hast thou clothed his neck with rustling mane?
20 Canst thou make him leap as a locust? the glory of his snorting is terrible.
21 He paweth in the valley, and rejoiceth in his strength: he goeth on to meet the armed men.
22 He mocketh at fear, and is not affrighted; neither turneth he back from the sword.

23 The quiver rattleth against him, the glittering spear and the shield.
24 He swalloweth the ground with fierceness and rage: neither believeth he that it is the sound of the trumpet.
25 He saith among the trumpets, ‘Ha, ha,’ and he smelleth the battle afar off, the thunder of the captains, and the shouting.
26 Doth the hawk fly by thy wisdom, and stretch his wings toward the south?
27 Doth the eagle mount up at thy command, and make his nest on high?
28 He dwelleth and abideth on the rock, upon the crag of the rock, and the strong place.
29 From thence he seeketh the prey, and her eyes behold afar off.
30 His young ones also suck up blood: and ‘what where the slain are, there is he.’

40 Moreover the LORD answered Job, and said,
2 "Shall he that contendeth with THE ALMIGHTY instruct Him? he that reproveth God, let him answer it."
3 Then Job answered the LORD, and said,
4 "Behold, I am vile; ‘what shall I answer Thee? I will lay mine hand upon my mouth."
5 "Once have I spoken; but I will not answer: yea, twice; ... I will proceed no further."
Then answered the LORD unto Job out of the whirlwind, and said, “Gird up thy loins now like a man: I will demand of thee, and declare thou unto Me.

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

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

Deck thyself now with majesty and excellency; and array thyself with glory and beauty.

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

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

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

Then will I also confess unto thee that thine own right hand can save thee.

Behold now behemoth, which I made with thee; he eateth grass as an ox.

Lo now, his strength is in his loins, and his force is in the muscles of his belly.

He moveth his tail like a cedar: the sinews of his stones are wrapped together.

His bones are as strong pieces of brass; his bones are like bars of iron.

He is the chief of the ways of GOD: He That made him can make His sword to approach unto him.

Surely the mountains bring him forth food, where all the beasts of the field play.

He lieth under the shady trees, in the covert of the reed, and fens.

The shady trees cover him with their shadow; the willows of the brook compass him about.

Behold, he drinketh up a river, and hasteth not: he taketh it with his eyes: his nose pierceth through snares.

Canst thou draw out leviathan with an hook? or his head with fish spears?

Lay thine hand upon him, remember the battle, do no more.

Behold, the hope of him is in vain: shall not one be cast down even at the sight of him?

None is so fierce that dare stir him up: who then is able to stand before Me?

Who hath anticipated Me, that I should repay him? whatsoever is under the whole heaven, that is Mine.

I will not conceal his parts, nor his power, nor his comely proportion.

Who can uncover the face of his garment? or who can come to him within his double row of teeth?

Who can open the doors of his face? his teeth are terrible round about.

His scales are his pride, shut up together as with a close seal.

One is so near to another, that no air can come between them.

They are joined one to another, they stick together, that they cannot be sundered.

Canst thou fill his skin with barbed iron? or his head with fish spears?

Lay thine hand upon him, remember the battle, do no more.

Behold, the hope of him is in vain: shall not one be cast down even at the sight of him?

None is so fierce that dare stir him up: who then is able to stand before Me?

Who hath anticipated Me, that I should repay him? whatsoever is under the whole heaven, that is Mine.

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One is so near to another, that no air can come between them.

They are joined one to another, they stick together, that they cannot be sundered.
18 By his sneezings a light doth shine, and his eyes are like the eyelids of the morning.
19 Out of his mouth go burning lamps, and sparks of fire leap out.
20 Out of his nostrils goeth smoke, as out of a seething pot or caldron.
21 His breath kindleth coals, and a flame goeth out of his mouth.
22 In his neck remaineth strength, and sorrow is turned into joy before him.
23 The flakes of his flesh are joined together: they are firm in themselves; they cannot be moved.
24 His heart is as firm as a stone; yea, as hard as a piece of the nether millstone.
25 When he raiseth up himself, the mighty are afraid: by reason of terrors they are beside themselves.
26 The sword of him that layeth at him cannot hold: the spear, the missile, nor the coat of mail.
27 He esteemeth iron as straw, and brass as rotten wood.
28 The arrow cannot make him flee: slingstones are turned with him into stubble.
29 Clubs are counted as stubble: he laugheth at the shaking of a spear.
30 Sharp stones are under him: he spreadeth sharp pointed things upon the mire.
31 He maketh the deep to boil like a pot: he maketh the sea like a pot of ointment.
32 He maketh a path to shine after him; one would think the deep to be hoary.
33 Upon earth there is not his like, who is made without fear.
34 He beholdeth all high things: he is a king over all the proud beasts.

42 Then Job answered the LORD, and said,
2 "I know that Thou canst do every thing, and that no thought can be withholden from Thee.
3 Thou askedst, who is this that hideth counsel without knowledge?" therefore have I uttered that I understood not; things too wonderful for me, which I knew not.
4 Hear, now I beseech Thee, and I will speak: "I will demand of thee Thou saidst: 'Let him answer Me'.
5 I have heard of Thee by the hearing of the ear: but now mine eye seeth Thee.
6 Wherefore "I abhor myself, and repent in dust and ashes."
7 And it was so, that after the LORD had spoken these words unto Job, the LORD said to Eliphaz the Temanite, "My wrath is kindled against thee, and against thy two friends: for ye have not spoken of Me the thing that is right, as my servant Job hath.
8 Therefore take unto you now seven bullocks and seven rams, and go to My servant Job, and offer up for yourselves a burnt offering; and My servant Job shall pray for you: for "him will I accept: lest I deal with you after your folly, in that ye have not spoken of Me the thing which is right, like My servant Job."
9 So Eliphaz the Temanite and Bildad the Shuhite and Zophar the Naamathite went, and did according as the LORD commanded them: the LORD also accepted Job.
And the LORD turned the captivity of Job, when he prayed for his friends: also the LORD gave Job twice as much as he had before.

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

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

He had also seven sons and three daughters.

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

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

After this lived Job an hundred and forty years, and saw his sons, and his sons' sons, even four generations.

So Job died, being old and satisfied with days.