

## 29. JOB / Iyowb

(Version 4) - 1-24-17

### Chapter 1

1:1 A man existed in the land of 'Uwts.

His name was Iyowb.

And he was the man, he himself,  
that was blameless and upright.

And he revered The Elohim.

And he turned aside from what is bad.

'Uwts means counsel.  
Iyowb means hated or persecuted.

1:2 And to him were born  
seven sons and three daughters.

1:3 And his possessions were  
seven thousand sheep, and three thousand camels,  
and five hundred yoke of oxen,  
and five hundred female asses,  
and exceedingly many servants.  
And the man, this one himself,  
was greater than all the men of the East.

1:4 And his sons went.  
And they prepared a banquet  
in the house of each man on his day.  
And they sent.  
And they called their three sisters  
to eat and to drink with them.

1:5 And it was when the days of banqueting  
had gone around.  
And Iyowb sent.  
And he consecrated them.  
And he rose up early in the morning.  
And he caused olahs to ascend,  
the number of them all.  
because Iyowb said,  
Perhaps my children have offended  
and cursed The Elohim in their hearts."  
Iyowb did according to this all the days.

An olah is traditionally called a burnt offering" because it was totally consumed by fire, turned into smoke. It represented a total commitment to YAHWEH.  
Traditionally 'sinned' is used here. It's been replaced with 'offended' because every so-called 'sin' is actually an offense against YAHWEH. It is a failure to act according to His instructions to His people. It is open rebellion against His Word.

1:6 And there was a day.  
And the sons of the elohim came  
to station themselves beside YAHWEH.  
And The Adversary also came into the midst of them.

There are important things to note in this verse.  
"sons of the elohim" is a reference to beings we have little information about. It's generally understood to represent the divine beings that exist with YAHWEH in His Heaven. Some consider it to be a "the divine council". Others think they are "angels" (actually messengers) that conduct YAHWEH's business on His behalf. The very existence of these beings is shrouded in mystery and wonder.  
It was from among this group that the "sons of God" came to earth and intermingled with human beings prior to The Flood of Noah. This indicates they have the ability to act counter to YAHWEH's will.  
"Satan" is the traditional translation of the Hebrew which

actually says, **hasatan**. This should be translated as "The Adversary" in order to correctly present it.  
**satan** means an opponent, an adversary. It's misleading to refer to this being as "Satan", as if it's a name. His name is Lucifer, not "Satan".  
He is seen as the arch-enemy of YAHWEH. Because of this his **title** is "The Adversary".

1:7 And YAHWEH said to The Adversary,  
"From where do you come?"  
And The Adversary responded  
to YAHWEH *Himself* **nx**.  
And he said, "From roaming on the earth,  
even from walking myself upon it."

1:8 And YAHWEH said to The Adversary,  
"Have you set your heart upon My servant, Iyowb?  
Indeed, there is none compared to him on earth.  
*He is* a blameless man, and upright, revering The Elohim  
and turning aside from what is bad."

1:9 And The Adversary responded to  
YAHWEH *Himself* **nx**.  
And he said,  
"Is it for nothing Iyowb is revering The Elohim?  
1:10 Are not You *Yourself* **nx**  
a hedge on behalf of him,  
and on behalf of his household,  
and on behalf of all that is his from all around?  
The work of his hands You have blessed.  
And his livestock has increased in the land.

1:11 But stretch out Your hand now,  
and strike against all that is his.  
He will surely curse You to Your face!"

1:12 Then YAHWEH said to The Adversary,  
"Behold!  
All that is his is in your hand.  
Except toward him you are not to extend a hand."  
And The Adversary went out from the face of YAHWEH.

1:13 And there was a specific day.  
And his sons and his daughters were eating and drinking wine  
in the house of their brother, the firstborn.

1:14 And a messenger came to Iyowb.  
And he said, "The oxen were plowing  
and the male asses were feeding close beside them.  
1:15 And Sheba fell *upon them* and took them away!  
And the servants *themselves* **nx**  
they have caused to be killed by the edge of a sword!  
And I have escaped, only I myself alone,  
to declare it to you!"

1:16 This one was still speaking.  
And another came.  
And he said, "Fire of The Elohim has fallen from the skies!  
And it has burned among the sheep and among the servants.  
And it has consumed them.  
But I have escaped, only I myself alone,  
to declare it to you!"

1:17 This one was still speaking.  
And another came.  
And he said, "The Kasdim established three leaders.

And they spread out beside the camels.  
And they took them away.  
And the servants *themselves* **nx**  
they caused to be struck by the edge of a sword.  
But I have escaped, only I myself alone  
to declare it to you!"

1:18 This one was still speaking.  
And another came.  
And he said, "Your sons and your daughters  
were eating and drinking wine  
in the house of their brother, the firstborn,  
1:19 And behold!  
A great wind came from beyond the wilderness.  
And it struck against the four corners of the house.  
And it fell on the young men.  
And they are dead.  
But I have escaped, only I Myself alone,  
to declare it to you!"

1:20 Then Iyowb stood up.  
And he tore his robe *itself* **nx**.  
And he shaved *his head* *itself* **nx**.  
And he fell down to the ground.  
And he worshipped.

1:21 And he said,  
"Naked I came out from the womb of my mother.  
And naked I will return there.  
**YAHWEH** has given.  
And **YAHWEH** has taken away.  
May the name of **YAHWEH** be blessed."

1:22 In all this Iyowb did not offend.  
And he did not ascribe impropriety to The Elohim.

## Chapter 2

2:1 And there was a specific day.  
And the sons of the elohim came  
to station themselves themselves beside **YAHWEH**.

And The Adversary also came among them  
to station himself beside **YAHWEH**.

2:2 And **YAHWEH** said to The Adversary,  
"From where are you coming?"  
And The Adversary responded to **YAHWEH** *Himself* **nx**.  
And he said, "From roaming on the earth,  
even from walking myself upon it."

2:3 And **YAHWEH** said to The Adversary,  
"Have you placed your heart upon My servant Iyowb?  
Indeed, there is none compared to him on earth,  
a man blameless and upright,  
revering The Elohim and turning aside from what is bad?  
And he is still holding firmly onto his integrity.

But you caused Me to be stirred up against him  
for the sake of destroying him without cause."

2:4 And The Adversary responded  
to **YAHWEH** *Himself* **nx**.  
And he said, "Skin on behalf of skin!  
But all that a man has he will give on behalf of his life!

The meaning of "skin on behalf of skin" is not understood.  
It may refer to the lives already lost instead of Iyowb's life.

2:5 However, stretch out Your hand now  
and strike against his bone and his flesh.  
Surely he will curse You to Your face!"

2:6 And YAHWEH said to The Adversary,  
"Behold!  
He is in your hand.  
Except you are to preserve his life itself **תא**."

2:7 And The Adversary went out  
from the face itself **תא** of YAHWEH.  
And he struck Iyowb himself **תא** with severe boils  
from the sole of his foot to the crown of his head.

2:8 And he took for himself a potsherd  
for the sake of scraping himself with it.  
And he was sitting in the midst of the ashes.

2:9 And his wife said to him,  
"Will you still hold tightly to your integrity?  
Curse The Elohim and die!"

2:10 Then he said to her,  
"You are speaking like one of the stupid speaks.  
What?  
Will we accept the good itself **תא**  
from The Elohim Himself **תא**  
but not accept the bad itself **תא**?"

In all this Iyowb did not offend with his lips.

2:11 And three friends of Iyowb  
heard of all these bad things themselves **תא**  
which had happened.  
And each man came from his place,  
Eliphaz the Temanite,  
and Bildad the Shuhite,  
and Tzophar the Na'amathite.  
And they agreed to meet together  
for the sake of coming to mourn with him  
and to console him.

Eliphaz means god of gold.  
Bildad - meaning uncertain.  
Tzophar means departing.

2:12 And they lifted up their eyes themselves **תא**  
from a distance.  
And did not recognize him.  
And they lifted their voices and wept.  
And each one tore his robe.  
And they sprinkled dust on their heads toward the skies.

2:13 And they sat with him upon the ground  
seven days and seven nights.  
And no one spoke a word to him  
because they saw that the pain had been great.

### Chapter 3

3:1 After this Iyowb opened his mouth itself **תא**.  
And he cursed the day itself **תא** of his birth.

3:2 And Iyowb responded.

And he said,  
3:3 "May the day on which I was born perish,  
even the night it was said,  
'A male has been conceived.'  
3:4 May that day be darkness,  
And may a cloud of deep darkness settle over it.  
May The El not seek it.  
And may a light not shine upon it.  
3:5 May darkness redeem it.  
And may the shadow of death settle upon it *like* a cloud.  
May blackness terrify it.  
3:6 May that very night itself be seized with darkness.  
May it not be joined with the days of the year.  
May it not enter in with the number of months.

3:7 Behold!  
Let that night itself be barren.  
May no joyful shout come into it.  
3:8 May those cursing curse the day,  
those ready to stir up Leviathan.

3:9 May the stars of its twilight be dark.  
May it wait for light but have none.  
And may it not see the eyelids of the dawn  
3:10 because it did not shut the doors  
of the womb that was mine,  
and it did not hide trouble from my eyes.

3:11 Why did I not die from the womb,  
come forth from the belly and expire?  
3:12 Why were there knees to receive me?  
And why were there breasts for me to suck?

3:13 Indeed, now I would be have been lying down.  
I would be at rest.  
I would have slept.  
Then there would be rest for me  
3:14 with kings and counselors of the earth  
those having built desolations for themselves,  
3:15 or with leaders who had gold for themselves,  
those filling their houses with silver.  
3:16 Or, concealed like a miscarriage,  
I would not exist;  
like infants who have not seen light?

3:17 There the morally wrong cease raging.  
And there the weary of strength are at rest.  
3:18 The captives are at ease together.  
They can not hear the voice of the oppressor.

3:19 Small and great are the same there.  
And the slave is free from his master.

3:20 Why does He give light to one toiling,  
or life to the bitter of being,  
3:21 those waiting for death, but it is not theirs,  
so they dig for it more than for treasures;  
3:22 those being joyful,  
being glad to exceeding joy when they find the grave?

3:23 *Why does He give light*  
to a man whose way has been concealed,  
even which The El has caused to be hedged in behind him?

3:24 Indeed, my groaning comes before I eat.  
And my moanings pour out like water.

3:25 Indeed, I had great dread.  
And it has come to me.  
Even what I feared has come to me.  
3:26 I have not been at ease.  
And I have not been undisturbed.  
And I have not been at rest.  
And trouble has come!"

#### **Chapter 4**

4:1 Then Eliphaz the Temanite responded.  
And he said,  
4:2 "Has one tried a word to you?  
You are weary.  
But who is able to refrain from speaking?

4:3 Behold!  
You have corrected many.  
And you have strengthened the hands of the weak.  
4:4 Your words have caused one stumbling  
to be raised up.  
And you have strengthened the bending knees.

4:5 Indeed, now it has come to you.  
And you are weary.  
It strikes against you and you are dismayed.  
4:6 Is not your reverence your confidence,  
your hope even the integrity of ways?

4:7 Remember now,  
who of him that is innocent has perished?  
And where have the upright been destroyed?

4:8 According to what I have seen  
those plowing worthlessness and planting trouble  
will harvest it.  
4:9 Because of the breath of The El they will perish.  
Even by the breath of His nostrils they will be terminated.

4:10 *They are like* the roaring of the lion,  
even the voice of the fierce lion.  
But the teeth of the young lions have been broken.  
4:11 A lion will perish from lack of prey  
and the cubs of the lioness will scatter themselves.

4:12 But to me a word was secretly brought.  
And my ear received a little portion of it  
4:13 among the thoughts from visions of the night  
as deep sleep falls on men.

4:14 Terror happened to me, even trembling.  
And my bones were caused to shake greatly.

4:15 Then a wind passes over my face.  
The hair of my on my body bristles.

4:16 It stands still.  
But I can not discern its appearance.  
A form is in front of my eyes.  
Silence.

Then I heard a voice,  
4:17 'Can a mortal be more just than The El?  
Can a man be more pure than The One making Him?

4:18 Behold!  
He does not cause His servants to be trusted.  
Even against His messengers He places error.

4:19 How much less those dwelling in houses of clay  
whose foundation is in the dust.  
He crushes them before the face of a moth?  
4:20 From morning to evening they are beaten.  
Because of none considering it they perish forever.  
4:21 Are not the cords of their tents pulled up?  
They die, but not with wisdom!

## Chapter 5

5:1 "Call out now.  
Is there anyone answering you?  
And to whom among the kind will you turn?

5:2 Indeed, trouble will kill the foolish.  
And one being gullible will be put to death.

5:3 I myself have seen the foolish taking root.  
But suddenly his home is cursed.  
5:4 His children are far from deliverance,  
and they crush themselves at the gate.  
And no one is causing them to be delivered.  
5:5 One whose harvest the hungry consume,  
even out from the thorns it is taken away.  
And a snare robs their wealth.

5:6 Indeed, what is bad does not come forth from the dust,  
nor does trouble sprout from the soil.  
5:7 Indeed, a human being is born for trouble.  
And children, like lightning, are caused to fly upward.

5:8 However, I myself, I will inquire of The El.  
And to The Elohim I will establish my cause;  
5:9 The One doing the great and the unsearchable,  
extraordinary acts until there is no number;  
5:10 The One giving rain on the face of the ground,  
and sending the waters upon the face of the open space;  
5:11 The One placing the oppressed on high.  
Even those mourning will be lifted to safety;  
5:12 The One causing the the schemes of the shrewd  
to be broken and their hands to not work with ability;  
5:13 The One catching the wise in their craftiness,  
and the counsel of the devious to be hurried.  
5:14 By day they will encounter darkness.  
And at noon they will grope as at night.

5:15 But He causes the destitute to be delivered  
from the sword, from their mouth,  
and from the hand of the strong.  
5:16 Then there is hope for the destitute.  
And morally wrong have shut their mouths.

5:17 Behold!  
Happy is the mortal whom The El rebukes.  
And you are not to despise the discipline of The Almighty.  
5:18 Indeed, He causes pain, but He binds up.  
He wounds, but His hands heal.

5:19 In six distresses  
He will cause you to be delivered.  
Even in seven He will not strike against you  
with what is bad.

5:20 In famine you will be redeemed from death,  
and in battle from the hand of the sword.  
5:21 At the scourge of a tongue you will be hidden.  
And you will not be frightened because destruction comes.


5:22 At destruction and at starvation you will laugh.  
And you will not be afraid because of the animals of the land.

5:23 Indeed, your covenant is with the stones of the field.  
And the animals of the field will be at peace with you.

5:24 And you will know that your tent is safe.  
And you will have charge of your dwelling place.  
And you will not offend.

5:25 And you will know that your seed are many,  
and your offspring *are* like the grass of the ground.

5:26 You will go to the grave at maturity,  
like the stacking of sheaves in its season.

5:27 Behold!  
This we have searched out!  
It is according to this!  
Listen attentively!  
And you yourself  know it for yourself!"

## Chapter 6

6:1 And Iyowb responded.

And he said,

6:2 "Oh that my grief would be weighed, weighed;  
even my calamity on the scales.

They would lift up together

6:3 because it would be heavier than the sand of the sea.

For this reason my words have been rash.

6:4 Indeed, the arrows of The Almighty are against me,  
whose poison my life is drinking.

The terrors of The El are arrayed against me.

6:5 Does the wild ass bray over the grass.  
Or does the ox bellow over its fodder?

6:6 Is tasteless food to be eaten without salt?  
Is there any taste in the white of an egg?

6:7 My life has refused to touch *these*.

They are as loathsome food.

6:8 Oh that my request might come,  
and what I long for The El will grant,

6:9 even that The El might chose to crush me,  
cause His hand to be loosed and finish me!

6:10 Then I would again have comfort.

And I would stand firm in pain without pity.

Indeed, I have not concealed the sayings  
of The Set Apart One.

6:11 What strength do I have that I should hope?  
And what is my end

that I should cause my life to be prolonged?

6:12 Is my strength the strength of stones?

Is my flesh of copper?

6:13 Is my help not in me?

And has wisdom been driven away from me?

6:14 To one afflicted his companion *is to have* kindness.

But reverence of The Almighty he abandons.

6:15 My kindred are as treacherous as a stream,  
as a channel in which streams pass over,

6:16 being darkened because of ice.

Over them the snow hides itself.

6:17 In a time of warming they vanish.



In its heat they are extinguished from their place.  
6:18 The paths of their way turn aside.  
They ascend into chaos and they perish.

6:19 The caravans of Tema looked expectantly,  
The travellers of Sheba hoped for them.  
6:20 They were ashamed because they had trusted.  
They came to them.  
But they were humiliated.

6:21 Indeed, now you have been *like them!*  
You see terror and you are afraid.

6:22 Have I said, 'Come to me'?  
or, 'Offer a bribe for me from your wealth'?  
6:23 or, 'Rescue me from the hand of the enemy?'  
or, 'Redeem me from the hand of the ruthless?'

6:24 Teach me!  
Then I myself will be silent.  
And cause me to understand how I have gone astray.

6:25 How irritable are words of the upright!  
But what does your argument correct?  
6:26 Is it to argue about words?  
Will you consider even as wind the sayings of one despairing?

6:27 Indeed, you cast lots over the fatherless  
and bargain over your friend!

6:28 But now, agree to face toward me.  
Even to your faces, if I were to lie....

6:29 Turn back now!  
There is to be no moral wrong!  
Even turn back again!  
My justice is in it.

6:30 Is there moral wrong on my tongue?  
Can my palate not discern mischief?

## **Chapter 7**

7:1 "Is there not an assembly of mortals on earth?  
Even like the days of a hired man are his days.  
7:2 Like a slave desires shade  
and like a hired man hoping for his wages,  
7:3 according to this I have inherited months of futility.  
And nights of trouble have been appointed to me.  
7:4 When I lie down then I say,  
'When will I get up and the night be gone?'  
And I have had my fill of tossing till dawn.

7:5 My body has been clothed  
with maggots and clods of dirt.  
My skin is crusted and it is loathsome.

7:6 My days are swifter than a weaver's shuttle.  
And they end with no hope.

7:7 Remember that my life is a breath!  
My eye will not turn back for the sake of seeing good.

7:8 The eye of one seeing me will not see me.  
Your eyes are on me.  
But I will not exist.

7:9 A cloud passes and goes away away.  
Likewise, one going down to She'ol will not come up.  
7:10 He will not return any longer to his house.  
And his place will not know him any longer.

7:11 I myself also, I will not restrain my mouth.  
I will speak in the distress of my breath.  
I will complain in the bitterness of my life.

7:12 Am I myself the sea or a sea monster  
that You set a guard over me?

7:13 When I have said,  
'My bed comforts me.  
My couch lifts my complaint.'

7:14 And You frighten me with dreams  
and because of visions I am terrified.

7:15 And my life chooses strangling,  
death more than my life itself.

7:16 I have been rejected.  
I will not live to eternity.  
Cease from me.  
Indeed, my days are futile.

7:17 What is a mortal that You should magnify him,  
or that You should set Your heart toward him,

7:18 or hold him accountable at dawn,  
testing him at each moment?

7:19 According to when?  
Will You not gaze away from me,  
nor cease from me until I swallow my saliva?

7:20 I have offended.  
What do I do to You, The One watching a human being?  
Why have You placed me as Your target  
and I have become as a burden to myself?

7:21 And why do You not pardon my rebellion  
and pass over my moral perversity *itself* **תנ**?  
Indeed, now I will lie down, *go* to dust.  
And You will diligently search for me.  
But I will not exist."

## Chapter 8

8:1 Then Bildad the Shuhite responded.  
And he said,  
8:2 "Until when will you say these things?  
Even a strong wind *is* the words of your mouth.

8:3 Does The El pervert judgment?  
Or does The Almighty pervert justice?

8:4 If your children have offended against Him  
then He will send them into the hand of their rebellion.

8:5 If you yourself **תנ** will diligently search for The El  
then El Shaddai will show Himself gracious.

8:6 If you yourself **תנ** are pure and upright  
*then* indeed now, He will arouse Himself concerning you.  
And He will restore the dwelling place of your justice.

8:7 And your beginning was small.

But your latter end will increase exceedingly.

8:8 Indeed, inquire now to the former generation.  
And prepare to examine their fathers.

8:9 Indeed, we *are* of a short time ago.

And we do not know.

Indeed, our days are a shadow upon earth.

8:10 Will they not teach you, speak to you,  
and from their heart cause answers to come forth?

8:11 Does papyrus rise up with no swamp,  
a bulrush grow up without water?

8:12 It still has green.

It is not cut down.

But it withers before any plant.

8:13 According to this are the paths  
of everyone forgetting The El.  
And the hope of the defiled will perish,

8:14 whose confidence is futile,  
and whose trust is a spider's web.

8:15 He will lean upon his house.

But it will not stand.

He will hold fast on it.

But it will not remain.

8:16 He is moist before the face of the sun.  
And his branches spread out over his garden.

8:17 His roots entwine over a heap.

They are seen between the stones.

8:18 If he is destroyed from his place,  
then it will deny him *saying*,

'I have not seen you.'

8:19 Behold!

This is the delight of his way.

And from the dust others will grow.

8:20 Behold!

The El does not reject the blameless!

And He will not cause strength

in the hand of those doing what is bad.

8:21 When He fills your mouth with laughter  
and your lips with shouts of joy

8:22 those hating you will be clothed with shame.

And the tent of the morally wrong will exist no more."

## **Chapter 9**

9:1 And Iyowb responded.

And he said,

9:2 "Truly I know this is so.

But how can a mortal be just with The Elohim?

9:3 If one were inclined to contend with Him

He would not respond to him one time of a thousand.

9:4 *He is* wise of heart and mighty of power.

Who has been harsh toward Him and prospered?

9:5 The One removing mountains,  
and they have not known,  
which He has overturned in His anger;

9:6 The One shaking the earth from her place.

Even its columns tremble themselves;

9:7 The One speaking to the sun,

and it does not rise.

And on His behalf He seals up the stars;  
9:8 The One stretching out the skies for His sake alone;  
even The One treading upon the waves of the sea;  
9:9 The One making Arcturus, Orion,  
and The Pleiades, and the chambers of the south;  
9:10 The One doing great things  
to beyond searching out,  
and extraordinary acts even beyond number.

9:11 Behold!  
He passes over above me.  
But I do not see.  
And He slips past.  
But I do not perceive Him.

9:12 Behold!  
He snatches away!  
Who can bring it back?  
Who can say to Him,  
'What are You doing?'

9:13 The El will not turn back His anger.  
The helpers of the proud crouch beneath Him.  
9:14 How much less can I respond to Him,  
choose my words with Him?

9:15 Indeed, if I were just I would not answer!  
To The One judging me I will request favor.

9:16 If I had called and He had answered me  
I would not believe that He  
was listening attentively to my voice,  
9:17 since He crushes me with a storm  
and has multiplied my wounds without cause.

9:18 He does not permit me to recover my breath.  
Indeed, He causes me to be filled with bitternesses.

9:19 If it is for the sake of strength, behold!  
He is The Mighty One.  
And if *it is* for the sake of judgment,  
who will cause a time to be appointed?

9:20 If I *were* just  
my own mouth would cause me to be condemned.  
*If* I myself *were* blameless  
*my mouth* would cause me to be *declared* perverse.

9:21 I am blameless!  
I do not know my own life!  
I despise my life!

9:22 It is all one *thing*!  
For this reason I have said,  
The blameless and the morally wrong  
He will bring to an end.'

9:23 If the scourge causes one to be killed suddenly  
He will laugh at the testing of the innocent.

9:24 The earth has been given  
into the hand of the morally wrong.  
He covers the faces of her judges.  
If it is not thus *then* who is it?

9:25 And my days are more swift than a runner.  
They have fled.

They have not seen good.

9:26 They have passed like ships of papyrus,  
like an eagle swooping upon its prey.

9:27 If I say, 'I will forget my complaint.

I will abandon my sad face and I will cheer up.

9:28 I have been afraid of all my pains.'

I know that You will not declare me innocent.

9:29 *If* I am morally wrong,  
why this wearying labor?

9:30 If I washed myself compared to snow  
and purified my hands with soap,

9:31 even then You will immerse me in a *filthy* ditch.  
Then my garments will detest me.

9:32 Indeed, He is not a man like me  
*so that* I can answer Him,  
*that* we can come together in judgment.

9:33 There is no mediator between us  
to place his hand upon us both.

9:34 Let Him cause His rod to turn aside from me.  
And let His terror not frighten me.

9:35 *Then* I will speak and not fear Him.  
Indeed, it is not like this with me.

## Chapter 10

10:1 "My existence is weary on account of my life.  
I will abandon my complaint concerning me.  
I will speak in the bitterness of my life.

10:2 I will say to The El,  
'Do not cause me to be declared wrong.  
Cause me to know for what reason  
You are contending with me.

10:3 Is it good to You that You oppress,  
that You reject the work of Your hands,  
but look favorably upon the counsel of the morally wrong?

10:4 Do You have eyes of flesh?  
If only you would see as a mortal sees!

10:5 Are the days of a mortal *like* Your days,  
or Your years like the days of a man

10:6 that You seek for my moral perversity  
and search out my offense?

10:7 According to Your knowledge I am not wrong.  
But there is no one to cause me  
to be delivered from Your hand.

10:8 Your hands have fashioned me  
and made me altogether all around.  
Yet You are devouring me.

10:9 Remember, please,  
that You have made me with clay.  
And to dust you will cause me to return.

10:10 Did You not cause me to be poured out like milk,  
and cause me to be congealed like cheese?

10:11 With skin and flesh you clothed me.  
And with bones and sinews You have woven me.

10:12 Life and kindness You have done with me.

And Your oversight has protected my breath.  
10:13 And these You have hidden in Your heart.  
I know that this is with You.

10:14 If I offend then You watch over me.  
And because of my moral perversity  
You will not declare me innocent.

10:15 If I am morally wrong, woe is to me!  
And *if* I am just I will not lift up my head filled with shame  
or look at my affliction!  
10:16 And if it is lifted up high You will hunt me like a lion.  
And You will turn Yourself back  
with an extraordinary act against me.  
10:17 You will renew Your testimonies against me.  
And You will increase Your indignation with me.  
Changes and a host are against me.

10:18 And why have You caused me  
to come forth from the womb?  
I will expire. Then no eye will see me!  
10:19 According to what I have not been,  
I *now* am, being carried from the womb to the grave.

10:20 Are not my days few?  
Stop!  
Put me away!  
Then I will be caused to cheer up a little  
10:21 before I go and do not return,  
to a land of darkness and the shadow of death,  
10:22 a land of obscurity  
comparable to the darkness of the shadow of death.  
And there is no order.  
And it is caused to shine like the darkness.”

## Chapter 11

11:1 Then Tzophar the Na'amathite responded.  
And he said,  
11:2 “Should a multitude of words not be answered?  
And should a man of lips be justified?  
11:3 Should your braggings cause men to be silent?  
And you mock, causing disgrace.  
11:4 And you have said,  
'My instruction is pure.  
And I have been clean in Your eyes.'

11:5 However, if only The EI would speak  
and open His lips against you,  
11:6 and cause you to be told  
the hidden things of wisdom,  
that there are two sides to sound wisdom.  
And know that The EI does not call to mind  
for you some of your moral perversity.

11:7 Can you find The EI with a search?  
Or can you discover the boundary of The Almighty?

11:8 The heights of the skies.  
What can you do?  
Deeper than she'ol.  
What can you know?  
11:9 Its measure is longer than the earth  
and broader than the sea.

11:10 If He passes by and causes it to be closed  
or assembles it, then who can turn it back?

11:11 Indeed, He knows men of falsehood!  
And He sees worthlessness.  
But He does not give consideration to it?

11:12 And a man of emptiness will have his heart stirred.  
And a wild ass's colt will be born a human being!

These are two events that Tzophar suggests will never happen.  
This is placed in contrast to one turning back an act of The El.

11:13 If you yourself **nx**, will cause your heart to be prepared,  
and you will spread out your hands to Him...

11:14 If worthlessness is in your hand cause it to be far away.  
And do not cause moral perversity to dwell in your tents.

11:15 Indeed, then you will lift up your face without blemish!  
And you will be caused to be firm.  
And you will not be afraid.

11:16 Indeed, you yourself **nx** will forget trouble.  
You will remember it like waters that have crossed over.

11:17 And your lifespan will rise brighter than noon.  
You will shine forth.

You will be like the dawn.  
11:18 And you will trust because there is hope.  
And you will dig for the sake of a refuge.  
You will lie down.

11:19 And you will rest.  
And nothing will cause you to be afraid.  
And many will seek your face.

11:20 But the eyes of the morally wrong  
will be consumed.  
And a refuge will perish from them.  
And their hope will be the expiring of life!"

## Chapter 12

12:1 And Iyowb responded.  
And he said,

12:2 "Truly you yourselves **nx** are the people.  
And with you wisdom will die!

12:3 But I also have a heart.  
Compared to you I am not more inferior.  
And who himself **nx** is not like these?

12:4 I have become a laughing stock to my friends,  
one calling to The El.  
Yet He has answered him!  
A laughing stock, the just, the blameless!

12:5 Toward calamity there is contempt for those at ease,  
kicking for the sake of slipping feet,

12:6 for the sake of ravaging the tents  
of those who are at ease,  
but security for the sake of those  
provoking The El against him  
for whom The El has caused *things* to come into his hand.

12:7 However, please inquire of the animals.  
Even they will teach you;  
and the birds of the skies, even they will declare it to you.

12:8 Or speak to the ground and it will teach you.  
Even the fish of the sea will declare it to you.

12:9 Who among all these does not know  
that the hand of YAHWEH has done this,  
12:10 He in whose hand is the life of everything living,  
even the breath of all the flesh of man?

12:11 Does the ear not test words,  
and the palate taste food for itself?

12:12 With the aged is wisdom  
and with length of days *is* understanding.

12:13 With Him are wisdom and power.  
His are counsel and discretion.

12:14 Behold!  
He tears down, and it can not be built.  
He shuts up concerning a man,  
and it can not be opened.

12:15 Behold!  
He restrains the waters and they dry up.  
Then He sends them out and they overturn the ground.

12:16 With Him are strength and sound wisdom.  
Those being deceived and those deceiving are His.

12:17 He causes counselors to be stripped  
and judges to be foolish.

12:18 He has loosened the bonds of kings.  
And He has bound a belt on their loins.

12:19 He is The One causing priests to go away stripped.  
Even the mighty He overthrows.

12:20 He is The One causing the lip to turn aside  
of those being trusted,  
and taking away the discernment of the elders,  
12:21 pouring contempt on nobles,  
and causing the belt of the strong to drop.

12:22 He is The One revealing deep matters out of darkness,  
even causing the shadow of death to come forth to the light.

12:23 He is The One making nations great.  
And He destroys them.

He is The One spreading out as nations.  
And He guides.

12:24 He is The one causing to turn aside  
the heart of the leaders of the people of the earth.  
And He causes them to wander  
in a formless waste with no path.  
12:25 They grope in the darkness.  
And there is no light.  
And He causes them to stagger like a drunkard.

### **Chapter 13**

13:1 Behold!  
My eye has seen it all.  
My ear has heard.  
And it has understood it.



13:2 According to your knowledge  
I have also known, even I myself.  
I am not more inferior compared to you.

13:3 However, I myself, I would speak to The Almighty  
and cause to be made right the desire of The El.

13:4 However, you yourselves **nx** smear with falsehood.  
Those healing with worthlessness *are* all of you!

13:5 What I wouldn't give to cause you to be silent!  
Then it would be to you as wisdom!

13:6 Please listen attentively to my argument.  
And cause attention to be paid to the contentions of my lips.

13:7 Will you speak moral perversity for The El,  
even speak deceit for Him?

13:8 Will you show partiality to Him?  
Or will you contend for The El?

13:9 Will it be good when He examines you yourselves **nx**?  
Or will you cause Him to be deceived  
like you cause a mortal to be deceived?

13:10 He will rebuke, rebuke you yourselves **nx**,  
if you secretly show partiality!

13:11 Will not His exaltedness  
make you yourselves **nx** afraid,  
and the dread of Him fall upon you?

13:12 Your memorable sayings are proverbs of ashes!  
Your backs are backs of clay!

13:13 Hold your peace from me!  
Then I myself will speak!  
Then whatever *happens* will pass over upon me.

13:14 Why do I lift my flesh with my teeth  
and put my life in my hands?

13:15 Behold!  
He *may* kill me.  
I will hope!  
However, I will cause my ways to be decided before His face.

13:16 Also, He is my deliverance.  
Indeed, one defiled can not come before His face.

13:17 Listen attentively!  
Listen attentively to my words,  
even with your ears to my declaration!

13:18 Behold now!  
I have set the case in order.  
I know that I myself will be justified.

13:19 Who is he that will contend with me?  
Indeed, now I will be silent and die.

13:20 Only two things You are not to do with me.  
Then I will not be hidden from Your face:  
13:21 - cause Your hand to be far from me.

- and do not let the dread of You make me afraid.

13:22 Then call, and I will answer.  
Or I will speak.  
And You will reply to me.

13:23 According to what  
are my moral perversities and offenses?  
Cause me to know my rebellion and my offenses.

13:24 Why do You hide Your face  
and regard me as Your adversary?

13:25 Will You cause a leaf being driven away to tremble?  
Or will You pursue dry stubble *itself* **תא**?

13:26 Indeed, You write bitter things against me.  
And You cause me to inherit  
the moral perversities of my youth.  
13:27 And You place my feet in the stocks.  
And You watch over to all my paths.  
You set a limit upon the heels of my feet.

13:28 And he, like that which is rotten,  
wastes away like a garment eaten by a moth.

#### Chapter 14

14:1 A human being, having been born of a woman,  
is of few days.

And he is filled with agitation.

14:2 Like a flower he has come forth.

Then he withers.

And he flees like a shadow.

And he does not remain.

14:3 Even upon this one You open Your eyes.  
And me myself **תא** You bring into judgment with You!

14:4 Who can give *what is* pure from *what is* defiled?  
No one!

14:5 Since his days have been decided  
the number of his months is with You Yourself **תא**.  
You have appointed his set time, and he can not pass over.

14:6 Turn Your gaze from upon him and let him rest  
until like a hired man he takes pleasure with his day.

14:7 Indeed, there is hope for a tree.  
If it is cut down, then it will sprout again,  
and its twig will not cease.

14:8 *Even* if its root is caused to grow old in the ground  
and its stump dies in the ground,

14:9 from the scent of water it will be caused to bud.  
And it will make foliage like a plant.

14:10 But a man dies.

Then he lies prostrate.

And a human being breathes out, but where is he?

14:11 Waters disappear from the sea.

And a river dries up and is withered.

14:12 But a man will lie down and not get up.

Until the skies are no more

they will not be caused to awaken.  
And they will not be aroused from their sleep.

14:13 If only You would cause me to be hidden in She'ol,  
cause me to be covered until Your anger is turned back!  
Set for me a time!  
Then remember me!

14:14 If a man dies will he live again?  
All the days of my appointed time I will wait  
until my change comes.

14:15 You will call, and I will answer You.

You have longed earnestly for the work of Your hands.

14:16 Indeed now, You count my steps.  
Do You not keep watch over my offense?

14:17 My rebellion has been in a bag.  
And You have covered over my moral perversity.

14:18 However, a falling mountain fades away,  
and a rock is moved from its place.

14:19 Water pulverizes stones.  
Its gushing scrapes away the dust of the ground.

But the hope of a mortal You have caused to perish.

14:20 You overpower him to forever.  
Then he goes, changing his appearance.  
And You send him away.

14:21 His sons are honored.  
But he does not know it.  
And they are brought low.  
But he does not perceive it for them.

14:22 Truly He *knows* only the pain of his flesh upon him.  
And he mourns concerning his life.”

## Chapter 15

15:1 Then Eliphaz the Temanite responded.  
And he said,

15:2 “Will a wise man answer with vain knowledge  
or fill his belly with the east wind?

15:3 Will he reason with useless talk  
or with speeches that do not cause one to profit by it?

15:4 Indeed, you yourself ~~annul~~ annul reverence!  
And you diminish contemplation before the face of The El!

15:5 Indeed, your moral perversity teaches your mouth.  
And you choose the tongue of the shrewd.

15:6 Your own mouth condemns you, and not I myself.  
And your own lips answer against you.

15:7 Were you the first human being to be born?  
Were you made even before the face of the hills?  
Or were you made before the mountains?

15:8 Have you listened attentively  
to the secret counsel of The El?  
Or will you reduce wisdom to yourself?

15:9 What do you know, but we do not know,  
or understand, but it is not within us.

15:10 Both the grey haired and the aged are among us,  
much older than your father.

15:11 Are the comforts of The El too little for you,  
or a word that is gentle with you?

15:12 What will you take to your heart?  
And why do your eyes flash?

15:13 Indeed, you cause your own breath  
to turn back against The El!  
And you have caused words go out of your mouth.

15:14 What is a mortal that he can be innocent,  
or one born of a woman that he can be just?

15:15 Behold!  
He does not trust in His set apart ones!  
Even The Heavens are not pure in His eyes,  
15:16 how much less one being detestable  
and morally corrupt, drinking moral perversity like water!

15:17 I will explain it to you!  
Listen attentively to me!  
Even this I have seen and declare,  
15:18 that which the wise cause to be declared  
and have they not concealed from their fathers.  
15:19 To them alone the land has been given.  
And no stranger has passed over into their midst.

15:20 All the days of the morally wrong  
he has been grieving himself.  
And the number of years has been concealed for the ruthless.  
15:21 A dreadful sound is in his ears.  
In peace one ravaging will come to him.  
15:22 He does not believe he will return from darkness.  
And he is kept under guard for the sword.  
15:23 He is wandering about for food.  
While he knows that being prepared for him,  
near at hand, is a day of darkness.  
15:24 He is made to fear distress and trouble.  
They overwhelm him like a king ready to attack  
15:25 because he has stretched out his hand  
against The El.

And The Almighty causes Himself to be strengthened.  
15:26 He runs against Him with the neck.  
with the thick bosses of his shields.

15:27 Indeed, he has covered his face with his fat.  
And he makes bulges of fat upon his loins.

15:28 But he dwells in ruined cities,  
in houses with no inhabitants in them  
which have been prepared as heaps.  
15:29 He will not be rich.  
And his wealth will not stand.  
And his possessions will not spread out on the earth.  
15:30 He will not turn aside from darkness.  
A flame will dry up his branches.  
And he will turn aside at the breath of His mouth.  
15:31 He will not trust.  
By worthlessness he will be deceived.  
Indeed, worthlessness will be his compensation.

15:32 Before his time it will be accomplished.  
And his branch will not be green.  
15:33 He will be violent against his grape vine.

And it will cast off its unripe grape  
like the blossom of an olive tree.

15:34 Indeed, the assembly of the defiled  
will be barren.

And fire will consume the tents of bribery.

15:35 They will conceive trouble  
and bring forth worthlessness.

Even their womb will be caused to prepare deception.”

## **Chapter 16**

16:1 Then Iyowb responded.

And he said,

16:2 “I have listened attentively to many things like these.  
Your comforting is wearisome, all of you!

16:3 Is there a limit to words of wind?

And what causes you to be grievous when you answer?

16:4 Also, I might even speak like you  
if only it was your life instead of my life.

I might be caused to join together against you with words  
and shake my head at you.

16:5 I might strengthen you with my mouth.  
And the moving of my lips might bring relief.

16:6 If I speak my suffering is not relieved.  
And if I refrain will it go away from me?

16:7 However, now He has caused me to be weary.  
You have caused all of my assembly to be devastated.

16:8 And You have seized me.  
And it exists as a witness.  
And my leanness rises up in me.  
In my face it bears witness.

16:9 With His anger He has torn in pieces.  
Even He hates me.  
My opponent has gnashed at me with His teeth.  
He sharpens His eyes toward me.

16:10 They have jeered at me.  
With contempt they have struck my cheeks.  
They united themselves fully against me.

16:11 The El has surrendered me  
to the morally perverse.  
And He casts me into the hands of the morally wrong.

16:12 I was at ease.  
Then He broke me.  
And He grabbed me by my neck.  
And he shattered me.  
And He has stood me up as His target.

16:13 His archers surround me.  
He splits my kidneys in two.  
Even He has no pity.

He pours out my bile on the ground.

16:14 He breaks through me  
with a breach upon the face of a breach.  
He runs against me like a mighty man.

16:15 I have sown sackcloth over my skin.  
And I thrust my horn into the dust.

16:16 My face is reddened from weeping,  
and upon my eyelids is the shadow of death  
16:17 though no violence was in my hand  
and my prayer was pure.

16:18 Earth, do not cover my blood!  
And let there be no resting place for my outcry!

16:19 Even now, behold!  
My witness *is* in The Heavens,  
and my advocate is in the heights!

16:20 Those causing scorn to me are my friends.  
Toward The El my eyes drip tears  
16:21 even as a man pleads with The El,  
even like the child of a human being *does* with his neighbor.

16:22 Indeed, a number of years will arrive.  
Then I will go the way of no return.

### **Chapter 17**

17:1 "My breath has been destroyed.  
My days have been extinguished.  
Graves are mine.

17:2 If not, mockers are with me.  
And concerning their rebellions my eye will rest!

17:3 Establish, please, my pledge with You.  
Who is he that will strike hands with me?

17:4 Indeed, You have hidden their heart from understanding.  
For this reason You will not exalt them.

17:5 For the sake of flattery  
one causes friendship to be declared.  
But the eyes of his children will fail.

17:6 And He has caused me to be established  
as a byword of people.  
And I am as an object of spitting before their faces.  
17:7 And my eye is dim because of provocation.  
And my members are like shadows, all of them.

17:8 The upright are astonished concerning this.  
And the innocent stirs himself up against a defiled one.

17:9 But the just will hold firmly to his way.  
And the one with clean hands  
will be caused to be strong again.

17:10 Then surely You will turn back all of them.  
And they will come now.  
But I will not find a wise one among them.

17:11 My days have passed over.  
My plans have been torn away, the desires of my heart.

17:12 They place night as day  
*saying* 'light is near.' in the presence of darkness!

17:13 If I hope, She'ol *is* my house.  
I will spread out my bed in darkness.

17:14 I have said to the pit,  
'You are my father.'

to the maggot,  
'You yourself **are** my mother and my sister.'

17:15 But where, then, is my hope?  
And my hope, who can observe it?  
17:16 To the bars of She'ol they will go down.  
Oh that altogether we would rest upon the dust?"

### Chapter 18

18:1 Then Bildad the Shuhite responded.  
And he said,

18:2 "Until when will you put an end to words?  
Consider!  
And afterwards we will speak.

18:3 Why are we being regarded  
as stupid animals in your eyes?

18:4 You who are tearing yourself to pieces in anger,  
will the earth be abandoned for your sake?  
O will a rock move from its place?

18:5 Truly, the light of the morally wrong will be extinguished  
and the flame of his fire will not shine.

18:6 The light will be dark in his tent.  
And his lamp beside him will be extinguished.

18:7 The steps of his strength will be restricted.  
And his own counsel will cause him to be thrown down.

18:8 Indeed, he will be sent into a net by his own feet,  
and he will walk over a snare.

18:9 A net will take hold on *his* heel.  
A snare will prevail over him.

18:10 His cord will be buried in the ground.  
And his trap *will be* beside the path.

18:11 All around him will be alarms of terrors,  
even scattered at his feet.

18:12 His strength will be famished.  
And calamity is being prepared at his side.

18:13 It will consume parts of his skin.  
The firstborn of death will consume his parts.

18:14 He will be torn away from his tent, his security.  
And they will cause him to march before the king of terrors.

18:15 Nothing of his will dwell in his tent.  
Brimstone will be scattered on his dwelling place.

18:16 His roots will wither from below  
and his branch will perish from above.

18:17 The memory of him will perish from the earth.  
And he will have no name in the street.

18:18 They will drive him out from the light into the darkness.  
And he will be caused to wander away from the world.

18:19 There will be no offspring  
or descendant among his people,  
nor any survivor in his dwellings.

18:20 Those coming after him  
will be astonished concerning his day.  
And those having gone before  
will be seized with horror.

18:21 Truly, *like* these are the dwellings of the morally bad.  
And this is the position of one who does not know The El.”

### Chapter 19

19:1 Then Iyowb responded.

And he said,

19:2 “Until when will you afflict my life  
and crush me with words?

19:3 These ten times you have caused me to be disgraced.

You are not ashamed to treat me badly.

19:4 Even if I have indeed gone astray,  
my straying is to remain with me myself **nx**.

19:5 If you indeed will magnify yourselves against me  
and decide my reproach against me,

19:6 know then that The El has overthrown me!

And His net is over me, surrounding me.

19:7 Behold!

I cry, ‘Violence!’

But I am not heard.

I cry aloud.

But there is no judgment.

19:8 He has walled up my way.

And I can not pass not over.

And upon my paths He has placed darkness.

19:9 He has stripped my honor from upon me.

And He has removed the crown from my head.

19:10 He tears me down on every side.

And I go on,

but He pulls up the pegs of my hope like a tree.

19:11 And He causes His anger to be kindled against me.

And He regards me as one of His opponents.

19:12 His bands come together.

And they mound up their way against me.

And they encamp all around beside my tent.

19:13 He has caused my kindred to be far away from me.

And my friends have been truly estranged from me.

19:14 Those of my close kindred have failed.

And my friends have forgotten me.

19:15 The guests in my house, even my female servants,  
regard me as a stranger.

I have become a foreigner in their eyes.

19:16 I have called to my servant.

But he does not respond.

I myself have to request favor from him with my mouth.

19:17 My breath is a stranger to my wife

and my request for favor to the children of my own body.

19:18 Even young children have rejected me.

At my rising up they speak against me.

19:19 All my intimate friends have loathed me.

Even those whom I have loved have turned against me.

19:20 My my skin and my flesh cling to my bones.

And I have caused myself to escape by the skin of my teeth.

19:21 Show favor to me!

Show favor to me, you yourselves **nx**, my friends!

Indeed, the hand of The El has struck against me!



19:22 Why do you persecute me like The El,  
and are not satisfied with my flesh?

19:23 Who will grant it now and inscribe my words?  
Who will grant it and inscribe it on a scroll,  
or engrave it  
19:24 with a pen of iron and lead, forever hewn in rock?

19:25 But I myself know The One redeeming me is alive!  
And at the last He will stand upon the the dust!  
19:26 Even after my skin, this, has been destroyed,  
then, apart from my flesh, I will see The El!

19:27 When I myself, I, will look at Him!,  
even my eyes will see Him and not a stranger!

My kidneys have failed within me.

19:28 If you say, 'Why are we persecuting him?'  
then the root of the matter has been found in me.

19:29 Be afraid for yourselves before the face of the sword!  
Indeed, the wrath of the morally perverse *is* the sword  
in order that you will know judgment."

## **Chapter 20**

20:1 Then Tzophar the Na'amathite responded.  
And he said,

20:2 "For this reason my thoughts cause me to reply,  
even on account of my anxiety within me.

20:3 To the instruction, to the humiliation,  
I have listened attentively.  
And with the breath I will respond from my understanding.

20:4 This very thing you have known from forever,  
from *when* a human being was placed on the earth,  
20:5 that the joyful shout of the morally wrong is short,  
and the glee of the defiled is for a moment.

20:6 Although his loftiness ascends to the skies  
and his head touches the clouds,  
20:7 like his own excrement, he will perish forever.  
Those having seen him will say, 'Where is he?'  
20:8 He will fly away like a dream.  
And he will not be found.  
And he will be caused to wander like a vision of the night.  
20:9 The eye that has looked intently at him  
will not be caused to do so any longer.  
And is his place will not see him any longer.

20:10 His children will seek the favor of the weak  
and his hands will cause his strength to be turned back.  
20:11 His bones have been filled with his youth.  
But it will lie down with him upon the dust.

20:12 Though what is bad is sweet in his mouth  
he will be caused to hide it under his tongue.  
20:13 He will commiserate over it,  
but he will not abandon it.  
And he will restrain it within his mouth.

20:14 His food will be turned in his intestines.  
The bitterness of an adder *will be* in his midst.  
20:15 He has swallowed down riches,

but he will vomit them up.  
The El will cause it to be driven out of his stomach.

20:16 He will suck the poison of adders.  
The tongue of the poisonous serpent will kill him.

20:17 He not look at water courses,  
rivers flowing with honey and butter.

20:18 He will be causing to return  
that for which he has labored.  
And he will not swallow it like the wealth from his trade.  
And he will not be joyful.

20:19 Indeed, he has oppressed.  
He has abandoned the weak.  
He has stolen a house,  
but he did not build it.

20:20 Indeed, he will not know quietness in his belly.  
Among what he has been desiring nothing will escape.

20:21 There will be nothing left for him to eat.  
For this reason he will not celebrate what is good.

20:22 With the fulness of his abundance distress will be his.  
The hand of everyone toiling will come *against him*.

20:23 It will be at the filling of his belly  
that He will send against him His burning wrath.  
And it will be caused to rain down upon him as he is eating.

20:24 He will flee from a weapon of iron.  
A bow copper will pierce him through.

20:25 One has been drawn out.  
And it will come out of his back,  
even gleaming, out of his gall.  
Terrors will come upon him.

20:26 All the darkness has been concealing *it*  
as his hiding places.  
He will be consumed by a fire not fanned.  
It will be bad for what remains in his tent.

20:27 The skies will reveal his moral perversity.  
And the ground will raise itself up against him.

20:28 The increase of his house  
will be carried away *like* rushing water  
in the day of His anger.

20:29 This is the portion  
of a morally wrong human being from The Elohim,  
even the inheritance appointed by The El."

## **Chapter 21**

21:1 Then Iyowb responded.  
And he said,

21:2 "Listen attentively!  
Listen attentively to my words  
Then this will be your consolations.

21:3 Bear with me and I will speak!  
And after my speaking you can mock.

21:4 Is my complaint against a human being?  
And if *it is* why should I not be impatient?

21:5 Face toward me and be appalled!

Then place your hand over your mouth!

21:6 Even if I take note of it then I am frightened.  
And my flesh is seized with trembling.

21:7 Why do the morally wrong live,  
become old, even mighty in power?

21:8 Their seed is established with them before their faces,  
and their offspring before their eyes.

21:9 Their houses are safe from dread.  
And no rod of The El is upon them.

21:10 His bull breeds and does not fail,  
His cow brings forth and does not miscarry.

21:11 They send forth their little ones like a flock,  
and their children leap for joy.

21:12 They sing with a tambourine and lyre.  
And they rejoice to the sound of the flute.

21:13 They exhaust their days with goodness.  
And in a moment they descend to She'ol.

21:14 And they say to The El,  
'Turn aside from us!'

and, 'We have no desire to know Your ways!

21:15 Who is The Almighty that we should serve Him?  
And what benefit *is it* if we meet with Him?'

21:16 Behold!

Is their good not in their own hand?

The counsel of the morally wrong has been far from me.

21:17 According to what  
is the lamp of the morally wrong extinguished,  
or does their calamity come upon them,  
or the cords He apportions in His anger?

21:18 They are like straw before the face of the wind  
and like chaff swept away with a stormy wind.

21:19 The El stores away his worthlessness for his children.  
He will repay it to him.

Then he will know *it*.

21:20 His own eyes will see his own condemnation.  
And from the wrath of The Almighty he will drink.

21:21 Indeed, what *is* his pleasure in his house after him?  
Even the number of his months has been cut off.

21:22 Can anyone teach knowledge to The El,  
Even He Who is judging those being exalted?

21:23 This one dies with the integrity of his bones,  
completely at ease and prosperous.

21:24 His pails are filled with milk  
and the marrow of his bones is moist.

21:25 But this one dies in the bitterness of his life.  
And he does not eat according to what is good.

21:26 Together they will lie down in the dust  
and the maggots will cover them.

21:27 Behold!

I know your thoughts and the intentions of wrong against me.

21:28 Indeed, you say,

'Where is the house of the noble?'

And where is the tent, the dwelling place,  
of the morally wrong?’

21:29 Have you not asked those passing over the road?  
And do you not scrutinize their signs?

21:30 Indeed, for the sake of the day of destruction  
the bad one is reserved!  
For the sake of the day of wrath they have been brought forth.

21:31 Who will cause his way to be declared to his face?  
And for what he has done, who will repay it to him?

21:32 Even he himself will be brought to the grave.  
And a vigil will be kept over his tomb.  
21:33 The clods of the wadi will be sweet to him.  
And after him every human being will be drawn.  
Even innumerable are those *who have gone* before him.

21:34 But *oh* how you comfort me with emptiness!  
And your replies remain treacherous acts!”

## Chapter 22

22:1 Then Eliphaz the Temanite responded.

And he said,

22:2 “Can a man be useful to the El?

Surely he is useful to Him by causing insight.

22:3 Is it a delight to The Almighty that you are just,  
or is it unjust gain when you have caused your ways  
to be blameless?

22:4 Is it because of your reverence of Him  
that He rebukes you, enters into judgment with you?

22:5 Is not your badness abundant?  
And is there not an end to your moral perversities?

22:6 Indeed, you take pledges from your kindred  
for nothing.  
And the garments of the naked you cause to be stripped off.

22:7 You do not cause the faint to drink water,  
and from the hungry you have withheld food.

22:8 But the man of strength, the earth is his.  
And those showing favor dwell in it.

22:9 Widows you have sent away empty,  
and the arms of the fatherless have been crushed.

22:10 For this reason snares are all around you  
and sudden dread frightens you,

22:11 or darkness.

You can not see.

Then an abundance of water covers you.

22:12 Is not The El in the height of the sky?  
And look at the top of the stars.  
Indeed they are lofty!

22:13 But you have said,  
‘What has The El known?

Can He judge through the thick cloud?

22:14 Clouds are His cover and He can not see.

And He walks Himself about the circuit of the skies.’

22:15 Have you watched over the paths of eternity

which persons of worthlessness have trodden,  
22:16 *those* who were cut down but it was not time?  
A flood was poured out on their foundations,  
22:17 those saying to The El, 'Turn aside from us!  
And what did The Almighty do to them?  
22:18 And He had filled their houses with the good!

"But the counsel of the morally wrong has been far from me."

This is a very sarcastic repetition of Iyowb's own words. See 21.16.

22:19 The just will see it.  
And they will be glad.  
And the innocent will mock at them *saying*,  
22:20 'Of a certainty, our enemies have been cut off.  
And fire has consumed their remains.'

22:21 Be of use now to Him!  
Then be at peace!  
By these a blessing will come to you.

22:22 Accept instruction now from His mouth!  
And place His words in your heart!

22:23 If you will return to The Almighty you will be built up.  
You will cause moral perversity to be far from your tents.

22:24 And set your gold in the dust,  
even among the stones of the wadis of Ophir!  
22:25 Then The Almighty will be your gold and your silver,  
your abundance.

22:26 Indeed, then concerning The Almighty  
you will delight yourself!

And you will lift up your face toward The El.  
22:27 You will make earnest request to Him.  
And He will listen attentively to you.  
And you will complete your vows.

22:28 And you will determine a thing.  
And it will be established for you.  
And a light will shine upon your ways.

22:29 Indeed, they have been humbled.  
But you will say, 'A lifting up!'  
But the humble of eyes  
He will cause to be delivered.

22:30 He will rescue those not innocent.  
And He will cause you to be rescued  
on account of the purity of your hands."

### Chapter 23

23:1 And Iyowb responded.

And he said,

23:2 "Even today my complaint is bitter.  
My hand is heavy on account of my groaning.

23:3 If only I knew and I could find find Him  
I would go to His place!

23:4 I would arrange my case in order before His face  
and fill my mouth with arguments.

23:5 I would know the words of His response to me.  
And I would understand what He would say to me.

23:6 Would He contend with me in great power?  
Surely He would not place it against me.

23:7 There the upright might reason with Him.  
And I would be delivered forever from my Judge.

23:8 Behold!  
I go forward, but He is not;  
and backward, but I do not perceive Him;  
23:9 to the left hand according to His doing,  
but I do not perceive *Him*.  
He covers *Himself* with the right hand  
and I do not see.

23:10 Indeed, He has known the way with me.  
He has tested me.  
I will come forth like gold.

23:11 My foot has held fast onto His path.  
I have protected His way.  
And I will not be caused to turn aside.  
23:12 I have not strayed from the directive of His lips.  
And I have not departed from His decree.  
I have stored away the words of His mouth  
more than what is appointed to me.

23:13 But He is as One.  
And who can cause Him to turn back?  
And His life has desired.  
And He has done it.

23:14 Indeed, He will complete my appointed allotment.  
And there are many such as this with Him.

23:15 For this reason I tremble inwardly before His face.  
I consider myself.  
Then I am in dread of Him.

23:16 And The El has caused me to be faint hearted.  
And The Almighty has caused me to be terrified  
23:17 because I was not destroyed  
before the face of the darkness.  
Even from my face He has covered the thick darkness.

## **Chapter 24**

24:1 Why are times not hidden from The Almighty  
but those knowing Him have not seen His days?

24:2 They cause landmarks to be removed.  
They steal a flock and feed *on it*.  
24:3 The ass of the fatherless they drive away.  
They take the widow's ox as a pledge.  
24:4 They turn aside the destitute from the way.  
Together they have concealed the afflicted of the earth.

24:5 Behold! Like wild asses in the wilderness  
they go forth with their work, diligently seeking for prey.  
The desert *gives* to him food for the young.  
24:6 They reap his fodder in a field.  
And they glean the vineyard of the morally wrong.  
24:7 They spend the night naked, without a garment.  
And *there is* no covering in the cold.  
24:8 They are wet from the storms of the mountains.  
And because of *being* without shelter  
they have hugged a rock.

24:9 They steal the fatherless from the breast.  
And they take a pledge from the afflicted.  
24:10 Naked they will go, without a garment.

And hungry, they will pick up a sheaf.  
24:11 Within their walls they will cause oil to be pressed out.  
They have treaded the winepresses, but they are thirsty.

24:12 From the city people groan,  
and the lives of the wounded cry out for help.  
But The El does not place blame.  
24:13 They have been like those rebelling at the light.  
They have not known His ways.  
And they have not remained in His pathways.

24:14 At daylight one murdering rises.  
He kills the afflicted and the destitute.  
And at night he is like a thief.  
24:15 Even *like* the eye of one committing adultery  
he watches for dusk saying, 'No eye will see me.'  
And he puts a cover on the face.  
24:16 He has dug into houses in the darkness.  
By day they shut themselves up.  
They have not known the light.  
24:17 Indeed, to all of them  
dawn is the same to them as the shadow of death.  
Indeed, he will be caused to know the terrors  
of the shadow of death.

24:18 He is swift upon the face of the waters.  
Their portion is cursed on the earth.  
He will not turn to the way of vineyards.

24:19 Drought and heat will steal snow waters.  
She'ol *will steal* those who have offended.  
24:20 The womb will forget him.  
The maggot will feed sweetly on him.  
He will be remembered no more.  
Moral evil will be broken like a tree.

24:21 He is a companion to the barren  
who do not give birth.  
And the widow he does not treat well.

24:22 But He will draw away the mighty with His might.  
He will rise up.  
And one will not be certain about life.  
24:23 He will give to him for security.  
And he will be supported.  
And His eyes will be upon their ways.

24:24 They are exalted for a little while.  
But they will not be.  
And they will be brought low.  
Like everything *e/se* they will be gathered up.  
Even like a head of grain they will be cut down.

24:25 But if it is not so  
then who will cause me to be declared a liar  
or establish my words as nothing?"

## **Chapter 25**

25:1 Then Bildad the Shuhite responded.  
And he said,  
25:2 "Dominion and dread are with Him.  
He is making shalom in His high places.

25:3 Is there a number to His troops?  
And over whom does His light not rise?

25:4 And how can a mortal be justified with The El?  
Or how can one be innocent having been born of a woman?

25:5 Behold as far as the moon!  
Even it is not bright.

Even the stars are not pure in His eyes.

25:6 How much less *is* a mortal,  
a maggot, even a son of a human being, a maggot?"

### Chapter 26

26:1 Then Iyowb responded.

And he said,

26:2 "How have you given help to those with no power,  
caused to be delivered an arm not strong?

26:3 How have you given counsel to one with no wisdom,  
or caused an abundance to know sound wisdom?

26:4 To whom *himself* ~~nx~~ have you declared matters?  
And whose breath came forth from you?

26:5 The dead ones writhe from beneath the waters,  
even those dwelling in them.

26:6 She'ol is naked in front of Him.  
Even Abbadon has no covering.

26:7 He is The One stretching out the north over emptiness,  
hanging the earth upon nothing.  
How?

26:8 He is The One confining the waters in His thick clouds,  
but the cloud is not torn under them.

26:9 He is The One holding the face of the place of honor,  
spreading out His cloud over it.

26:10 By decree He drew a circle  
on the surface of the waters  
at the extremities between light and darkness.

26:11 The columns of the skies tremble.  
And they are astonished by His rebuke.

26:12 With His force He has divided the sea.  
And with His understanding He has pierced Rahab.

26:13 On account of His breath the skies are bright.  
His hand has pierced the fleeing serpent.

26:14 Behold!  
These are the fringes of His ways!  
And how faint a whisper we hear of Him!  
And who can understand the thunder of His power?"

### Chapter 27

27:1 And Iyowb again took up his discourse.

And he said,

27:2 "By the life of The El Who has turned aside my judgment,  
even The Almighty Who has caused my life to be bitter,

27:3 as long as my breath is in me,  
even the breath of The El *is* in my nostrils,

27:4 my lips will not speak moral evil,  
nor will my tongue ponder treachery!



27:5 It will be my defilement  
if I cause you yourselves **תנן** to be justified!  
Until I die I will not cause my integrity to turn aside from me!  
27:6 To my justness I will hold fast, and I will not let it go!  
My heart will not rebuke me as long as I live!

27:7 May my adversary be like the morally wrong,  
and the one rising up against me like the morally evil.

27:8 Indeed, what is the hope of a defiled one  
when he is cut off,  
when The El takes away his life?  
27:9 Will The El listen attentively to his cry  
when distress comes upon him?  
27:10 Will he delight himself upon The Almighty?  
Will he call upon The El at all times?

27:11 I will cause you yourselves **תנן**  
to be taught by the hand of The El.  
What is with The Almighty I will not hide.

27:12 Behold!  
All of you yourselves **תנן** have seen *this*.  
But why this emptiness?  
You are altogether empty?

27:13 This is the portion  
of a morally wrong human being with The El  
and the inheritance of the ruthless  
*which* they will receive from The Almighty:  
27:14 If his children increase, it will be for the sword.  
And his offspring will not be satisfied with food.

27:15 Those who survive him  
will be buried on account of death.  
And his widows will not weep.

27:16 If he heaps up silver like dust,  
and prepares clothing like the mire,  
27:17 he will prepare it, but the just will put it on.  
And the innocent will divide the silver.

27:18 He has built his house like a moth,  
like a booth one watching has made.  
27:19 He will lie down rich, but he will not be gathered.  
He has opened his eyes, but it is no more!

27:20 Terrors will overtake him like a flood.  
At night a stormy wind has swept him away.  
27:21 An east wind will lift him up and he will go.  
And it will sweep him away from his place  
27:22 And it will be cast against him.  
And it will not show pity.  
He will flee swiftly from its power.  
27:23 It will clap its hands concerning him.  
And it will whistle at him *in scorn* from his own place.

## Chapter 28

28:1 Indeed, there is a source for silver  
and a place to purify gold.  
28:2 Iron is taken from the dirt  
and copper is smelted from stones.

28:3 He has established an end for the darkness,  
and to every extremity He is searching

the stones of the darkness and the shadow of death.

28:4 He has burst open a wadi where no one is dwelling.  
They have been forgotten by feet.  
They have been hung low, away from mortals.  
They swing to and fro.

28:5 The ground, from it goes forth food,  
But underneath it is overturned like the fire.

28:6 Its stones are the place of sapphires.  
And the dust is gold to Him.

28:7 The path is not known by a bird of prey,  
nor has the hawk's eye seen it.  
28:8 The sons of pride have not walked upon it,  
nor has the lion passed over it.

28:9 He extends His hand onto the flint.  
He overturns the mountains at the roots.  
28:10 He splits open channels in the rocks.  
And His eye has seen every precious thing.  
28:11 He binds overflowing rivers.  
And the hidden things He brings forth to the light.

28:12 And wisdom, from where is it discovered?  
And where is this place of understanding?

28:13 A mortal does not know its value.  
And it is not found in the land of the living.  
28:14 The deep has said, 'It is not in me.'  
And the sea has said, 'It is not with me.'

28:15 Gold is not given in place of it.  
And silver is not weighed out as its price.  
28:16 It is not valued by the gold of Ophir,  
by precious shoham, nor sapphire.

28:17 Gold and crystal are not valued with it,  
nor is it exchanged for a vessel of fine gold.

28:18 No mention is made of coral or crystal.  
And the price of wisdom is above rubies.  
28:19 The topaz of Kush is not to be compared with it,  
nor is it valued by pure gold.

28:20 And wisdom, from where does it come?  
And where is this place of understanding?  
28:21 And it has been hidden from the eyes of all the living.  
And from the birds of the skies it has been concealed.

28:22 Abbadon and Death have said,  
'With our ears we have heard a report of it.'

28:23 The Elohim has understood its way.  
And He has known its place *itself* **nx**.

28:24 Indeed, He watches the extremities of the earth!  
He looks beneath all the skies  
28:25 for the sake of making a weight for the wind.  
And the waters He has balanced with a measure.

28:26 At its making *there was* a decree for the rain  
and a path for the lightning of the thunders,

28:27 Then He saw *wisdom*.

And He declared it.  
He caused it to be established.  
And He also searched it out.

28:28 Then He said to the human being,  
'Behold!  
The reverence of **YAHWEH**, that is wisdom!  
And to turn aside from what is bad *is* understanding!' "

### Chapter 29

29:1 And Iyowb again took up his discourse.  
And he said,  
29:2 "What I wouldn't give if I could be as in former months,  
as in the days The El protected me  
29:3 by His causing His light to shine upon my head,  
when His light was shining in the darkness,  
29:4 according to how I was in the prime of my life,  
when the private personal counsel of The El  
was within my tent,  
29:5 when The Almighty was still with me,  
when my children were around me;  
29:6 when my steps were bathed with butter  
and the rock poured out streams of oil for me.

29:7 At my going out to the gate beside the city  
in the open square I established my seat.  
29:8 The young men saw me. Then they hid.  
And the aged rose up. They stood.  
29:9 Leaders restrained their words.  
And they placed a hand to their mouth.  
29:10 The voice of rulers was hidden.  
And their tongue clung to the roof of their mouth.

29:11 Indeed, the ear listened attentively,  
and it blessed me.  
And the eye saw, and it gave witness of me,  
29:12 because I rescue the afflicted,  
those crying crying out for help, and the fatherless,  
but no one is being a help to him.

29:13 The blessing of one perishing came upon me.  
And the heart of a widow I caused to shout for for joy.

29:14 With justice I was clothed.  
And it clothed me like a robe.  
And my judgment was a turban.

29:15 I was eyes to the blind and feet to the lame, I myself.  
29:16 I was a father to the destitute.  
And the dispute I did not know I searched out.

29:17 And I shattered the jaws of the morally evil.  
And I plucked the prey from his teeth.

29:18 And I said, "I will expire in my nest.  
And like the sand, my days will be caused to increase,  
29:19 my root opening wide toward the waters,  
and the dew will lodge on my branches.

29:20 My honor *will be* fresh within me  
and my bow will be renewed in my hand.

29:21 To me they listened attentively.  
And they waited.  
And they kept silence for my counsel.  
29:22 After my words they did not change *them*.

And my words dropped upon them.  
29:23 And they waited for me like the rain.  
And they opened their mouth as toward the spring rain.

29:24 I laughed at them who were not reliable.  
And they did not cause the light of my face to fall.

29:25 I chose their way.  
And I sat as the head.  
And I dwelt like a king among the troops,  
like one who comforts mourners.

### Chapter 30

30:1 But now they have laughed at me, those younger *than I*,  
whose fathers I refused to put with the dogs of my flocks.

30:2 Also, the strength of their hands,  
of what use is it to me since their vigor has perished?

30:3 On account of need and wasting hunger  
they are fleeing to a desert,  
already a devastation and a ruin,  
30:4 stripping off the herbs of salt marshes on the shrubs  
and roots of juniper trees as their food.

30:5 From the midst they are driven out  
(They shouted at them as at a thief.)  
30:6 to dwell in dreadful wadis, caves of dirt and rocks.

30:7 Among the bushes they cry out.  
Beneath the nettles they gather together,  
30:8 sons of the foolish, even sons without a name.  
They have been driven out of the land.

30:9 But now I have become their song.  
And I am to them as a byword.  
30:10 They have loathed me.  
They have been far from me.  
And they have not refrained from spitting in my face.  
30:11 Because He has loosened His cord  
and He has afflicted me  
they have thrown off restraint from my face.

30:12 At my right hand a brood rises.  
They have pushed away my feet.  
And they have built up against me their destructive ways.  
30:13 They have broken up my path.  
By my destruction they are caused to benefit.  
No one is being of help against them.

30:14 Through a wide breach they come,  
rolling themselves *upon me* beneath the devastation.  
30:15 Terrors have been turned against me.  
They pursue my reputation like the wind.  
And like a cloud my deliverance has passed over.

30:16 And now my life within me pours itself out.  
Days of affliction seize me.

30:17 At night He gouges out my bones from within in me  
and my tendons do not relax.

30:18 With abundant force is my garment changed.  
It girds me like the collar of my tunic.

30:19 He has caused me to be thrown into the mire.

And I have compared myself to dust and ashes.

30:20 I cry out for help to You.  
But You do not answer me.  
I have taken a stand.  
And You have considered diligently concerning me.

30:21 You have become as one cruel to me.  
With the power of Your hand You harass me.

30:22 You lift me up to the wind.  
You cause me to ride it.  
And You dissolve my very substance.

30:23 Indeed, I have recognized  
that You will cause me to turn back to death,  
even to the house appointed for all the living.

30:24 However, does not one in a ruin stretch out his hand,  
or on account of a disaster cry out for help?

30:25 Did I not weep for him whose day was difficult?  
Was my life grieved for the sake of the destitute?

30:26 When I waited for good then bad came.  
And when I waited for light darkness came.

30:27 My intestines churned and they were not still.  
Days of affliction went before me.

30:28 I went about darkened, but not by the sun.  
I stood up in the assembly.  
I cried for help.

30:29 I have become a brother of jackals,  
and a companion to the daughters of ostriches.

30:30 My skin is blackened upon me  
and my bones are burned from heat.  
30:31 Even my harp is as mourning  
and my flute as the sound of weeping.

### **Chapter 31**

31:1 I have cut a covenant for the sake of my eyes.  
How then can I consider concerning a virgin?

31:2 And what is the portion of The El from above  
or the inheritance of The Almighty from the heights?

31:3 Is it not disaster to the morally evil  
and unexpected calamity to those doing worthlessness?

31:4 Does He not see my ways and number all my steps?

31:5 If I have walked with emptiness  
or if my foot has hurried to deceit  
31:6 may He weigh me in a just scale.  
And may The El know my integrity.

31:7 If my step turns aside from the way,  
or my heart has gone after my eyes,  
or if any defect has clung to my hands,  
31:8 may I sow but another eat.  
And may my produce be uprooted.

31:9 If my heart has been enticed concerning a woman  
or if I have laid in wait beside my neighbor's door  
31:10 may my wife grind for another  
and may others bend down over her.

31:11 Indeed, that is a bad plan  
and it is a moral perversity for the judges.  
31:12 Indeed, it is a fire consuming as far as Abaddon  
and it will uproot all my increase.

31:13 If I have rejected the judgment  
of my male servant or my female servant  
when they contended with me  
31:14 then what will I do when The EI rises up?  
And when He holds me accountable  
what will I cause to answer Him?

31:15 Did not The One making me in the womb make him?  
And did not The One Himself prepare us in the womb?

31:16 If I have restrained the weak from pleasure  
or caused the widow's eyes to fail,  
31:17 or I eat my morsel by myself  
and the fatherless have not eaten from it,  
31:18 though from my youth he grew up with me  
as with a father,  
or from my mother's womb I guided her;  
31:19 if I have seen one perishing from lack of clothing,  
or *there is* no covering for the destitute;  
31:20 if his loins have not blessed me,  
and he warms himself with the fleece of my sheep;  
31:21 if I have waved my hand against the fatherless  
because I saw my support in the gate,  
31:22 may my shoulder separate from its blade  
and my arm be broken from the shaft.

31:23 Indeed, a terror is my EI!  
Destruction *is* of The EI!  
And apart from His exaltedness I can not prevail.

31:24 If I have placed my confidence in gold  
or I have said to fine gold, "My refuge.",  
31:25 if I have rejoiced because my strength was great,  
or because my hand had found might;  
31:26 if I have seen the sun when it was caused to shine  
or the moon moving with brightness  
31:27 and my heart was enticed in secret,  
and my hand was kissed by mouth,  
31:28 that also is moral perversity, liable for judgment,  
because I have denied The EI above.

31:29 If I rejoice at the destruction of one hating me,  
or I cause myself to be lifted up because harm has found him,  
31:30 and I have not permitted my mouth to offend  
by requesting his life with an oath;

31:31 if the men of my tent have not said,  
'Who is there that has not been satisfied with his meat?'

31:32 A stranger did not have to spend the night in the street.  
I have opened my doors to the road.

31:33 If I have covered my rebellions like a human being  
for the sake of hiding my moral perversity in my chest  
31:34 because I dread a great crowd  
or the contempt of families terrifies me  
then I will be silent.  
And I will not go out the door.

31:35 Who will give to me a hearing?  
Behold, my signature!

May The Almighty answer me.  
And may a scroll be written by the man of my dispute!

31:36 Surely I will lift it up upon my shoulder!  
I will tie it to me as my crown!  
31:37 The number of my steps I will declare to Him.  
Like a prince I will draw near to Him.

31:38 If my soil cries out against me  
or its furrows weep together;  
31:39 if I have eaten its substance without silver  
or the life of its owners I have caused to breath out  
31:40 may thistles grow instead of wheat,  
and useless weed instead of barley!"

The words of Iyowb are ended.

### Chapter 32

32:1 Then these three men  
ceased to respond to Iyowb himself **תא**  
because he was just in his own eyes.

32:2 Then the anger of Elihu,  
son of Barak'el the Buzite of the family of Ram,  
against Iyowb his anger blazed up  
on account of his justifying he himself  
more than The Elohim.

Elihu means His El.  
Barak'el means blessed by El.  
Buz means disrespect.  
Ram means exalted.

32:3 And his anger flared up against *his* three friends  
for not having found a reply.  
And they had caused Iyowb himself **תא**  
to be declared wrong.

32:4 And Elihu had waited  
with *his* words for Iyowb himself **תא**  
because they were older in days than he.

32:5 And Elihu saw that there was no reply  
in the mouth of the three men.  
And his anger flared up.  
32:6 And Elihu, son of Barak'el the Buzite, responded.  
And he said,  
"I myself am young of days.  
And you yourselves **תא** are aged.  
For this reason I was timid.  
And I was frightened from revealing  
to you yourselves **תא** my discernment.  
32:7 I said to myself,  
'Days should speak,  
and many years should cause wisdom to be taught.'

32:8 However, there is breath in a mortal,  
even the breath of The Almighty,  
which causes his understanding.

32:9 Not many are wise,  
nor do the aged understand judgment.

32:10 For the sake of this I have said,  
'Listen attentively to me!  
I will reveal to you my discernment, even I myself!'

32:11 Behold!  
I have waited for your words!  
I have listened attentively to your words.  
I have extended my ear to your insights  
while you searched out what to say.  
32:12 And I paid attention to you.

But behold!  
You have not been convincing to lyowb.  
You are not answering his words.

32:13 Lest you say,  
'We have discovered wisdom.',  
The EI drives away, not a man.

32:14 But he has not set words in order toward me.  
And with your speeches I will not respond to him.  
32:15 They have broken down.  
They have not answered him.  
Words have departed from them.

32:16 But I have waited  
Indeed, they will not speak.  
Indeed, they have stood still.  
They have responded no more.

32:17 I will respond, even I Myself, with my portion!  
I will reveal my discernment, even I myself!

32:18 Indeed, I am filled with words!  
The breath has been constrained within my belly!

32:19 Behold!  
My belly is like wines not opened!  
It will burst like new wineskins.

32:20 I will speak!  
And I will get my relief!  
I will open wide my lips!  
And I will respond!

32:21 Now, I will not show partiality to anyone.  
And I will not flatter a human being.  
32:22 Indeed, I have not known titles of honor.  
In a little while The One making me would take me away!

### **Chapter 33**

33:1 "Therefore, lyowb, please listen attentively  
to my discourse and pay attention to all my words.

33:2 Behold now!  
I will open my mouth.  
My tongue in my mouth has spoken.

33:3 My words are of the uprightness of my heart.  
My lips will speak knowledge clearly.

33:4 The breath of The EI has made me.  
And the breath of The Almighty quickens me.

33:5 If you are able, respond to me!  
Set *things* in order before my face!  
Station yourself!

33:6 Behold!  
I myself am *acting* as your mouth to The EI!  
From the clay I have been formed,  
even I myself.



Elihu appears to suggest he is acting as The El Himself on Iyowb's behalf. What he says is to be taken as though it is The El speaking to Iyowb.

33:7 Behold!  
Fear of me should not frighten you.  
And my pressure upon you will not be heavy.

33:8 However, you have spoken within my hearing.  
And to the sound of words I listen attentively.

The context suggests this should be in the passive voice, "have listened". The Hebrew text is in the active voice. What follows is an apparent quotation, repeating what Iyowb has said.

33:9 'I myself am pure, without rebellion,  
I am innocent.  
And I have no moral perversity.

33:10 Behold!  
He finds pretexts against me!  
He regards me as an adversary to Him!  
33:11 He places my feet in the stocks!  
He watches over all my paths!'

33:12 Behold!  
In this you have not been just!  
I will answer you.  
Indeed, The El is greater than a mortal!

33:13 Why have you contended against Him?  
Indeed, He will not respond for all His words!

33:14 Indeed, at the first The El will speak,  
even at the second.  
One does not perceive it.

33:15 In a dream, a vision of the night  
as deep sleep falls upon men,  
as they are slumbering upon a bed,  
33:16 then He opens the ears of men.  
And with their instruction He seals it  
33:17 for the sake of turning man aside from his work.  
And He covers pride from man.

33:18 He restrains his life from a pit,  
and his life from passing over against a sword.  
33:19 And he causes him to be corrected  
by anguish on his bed,  
even the permanent strife of his bones.

33:20 And his life loathes bread,  
and his inner being desirable food.  
33:21 His flesh wastes away, out of sight.  
And his bones which were not seen stick out.  
33:22 And his life draws near to a pit,  
even his existence to those causing death.

33:23 If there is a messenger beside him,  
a messenger, one among a thousand,  
for the sake of declaring to him his uprightness,  
33:24 then He will show favor to him.  
And He will say,  
'Exempt him from going down to a pit!  
I have discovered a ransom.

33:25 His flesh will be fresher than a child's.  
He will return to the days of his youth.'

33:26 He will request favor of The El.  
And He will accept him.  
And he will see His face with a joyful shout.  
And He will restore to a mortal his justness.

33:27 He will gaze upon men.  
And he will say, 'I have offended.  
And I have twisted what is right.  
But it did not benefit me.'

33:28 He has ransomed my life from passing over into a pit.  
And my life will look on the light.'

33:29 Behold!  
The El does all these two times, three times with a man,  
33:30 for the sake of turning back his life from a pit,  
for the sake of being enlightened with the light of the living.

33:31 Pay attention, lyowb!  
Listen attentively to me!  
Keep silent, and I will speak!

33:32 If there are words, respond to me.  
Speak, because I have desired to justify you!  
33:33 If not, you yourself **nx**, listen attentively to me!  
Be silent, and I will teach you wisdom."

#### **Chapter 34**

34:1 And Elihu responded.  
And he said,

34:2 "Listen attentively to my words, wise *ones*!  
And those having knowledge, give ear to me!  
34:3 Indeed, the ear tests discourses  
like the palate tastes food.

34:4 May we choose judgment for us.  
May we know among us what is good.

34:5 Indeed, lyowb has said,  
'I am just, but The El has turned aside my judgment.  
34:6 Would I lie concerning my judgment?  
My wound is incurable, without rebellion.'

34:7 What man is like lyowb?  
He drinks derision like water.  
34:8 And he travels in company  
with those doing worthlessness.  
And he walks with men of moral wrong.

34:9 Indeed, he has said,  
'It does not benefit a man  
on account of his delight with The Elohim.'

34:10 For this reason, men of heart,  
listen attentively to me!  
Far be The El is from moral wrong  
even the Almighty from moral evil.

34:11 Indeed, the work of a human being He will repay to him.  
And according to his paths he will cause him to find.

34:12 Indeed *it is* certain, The El does not do wrong.  
And The Almighty does not pervert judgment.

34:13 Who has given Him responsibility for the earth?  
And who has established the world, all of it?

34:14 If He places His heart toward it  
He can gather to Himself His wind and His breath.

34:15 All flesh will expire altogether.  
And a human being will return to dust.

34:16 And if *there is* understanding, listen attentively to this!  
Extend an ear to the sound of my words!

34:17 Also, one hating judgment, is he to govern?  
Or if a mighty one is just, will you condemn him?

34:18 Who will say to a king, 'Worthless one!',  
to nobles, 'Morally wrong one!'?

34:19 Who is not partial to leaders,  
and does not regard the rich more than the poor?  
Indeed, they are all the work of His hands.

34:20 In a moment they die.  
In the middle of the night the people are shaken.  
Then they pass away.  
Even the mighty are turned aside without a hand.

34:21 Indeed, His eyes are on the ways of a man.  
And He sees all his steps.

34:22 There is no darkness nor deep shadow  
for those doing worthlessness to be hidden there.

34:23 Indeed, He does not place upon a man  
an appointed time to come before The El  
on account of judgment.

34:24 He shatters the mighty with no examination.  
And He causes others to stand up in their places.  
34:25 According to this He causes their works to be known.  
And He will overturn *them* at night.  
And they themselves will be crushed.

34:26 Instead of the morally wrong,  
He will strike them in a place of seeing,  
34:27 those who concerning this  
have turned aside from following Him.  
And they have not regarded all His ways  
34:28 for the sake of causing the cry of the poor  
to come to Him.  
But to the cry of the afflicted He listens attentively.

34:29 And He causes quietness.  
But who can cause what is bad?  
And He causes His face to be hidden.  
Then who will see it?  
And concerning a nation,  
or concerning a human being alone,  
34:30 because of the reigning of a human being,  
because of the snares of the people,  
34:31 indeed, to The El he has said,  
'I have carried *it*.  
I will not act corruptly.

34:32 What I do not see You Yourself nn will teach me.  
If I have done moral wrong I will not do it again.'

34:33 From what is with you will He repay it?  
Indeed, you have refused?  
Indeed, you yourself **תא** choose, and not I myself.  
And what you have known, speak!

34:34 Men of heart will say to me,  
even a wise man who is listening attentively to me,  
34:35 'Iyowb does not speak with knowledge.  
And his words are with no wisdom.'

34:36 Oh that Iyowb would be tested until forever  
since his responses are like men of worthlessness!

34:37 Indeed, he causes rebellion to be added to his offense.  
He claps his hands among us.  
And he multiplies his words against The El."

### Chapter 35

35:1 And Elihu responded.  
And he said,  
35:2 "Is this what you have regarded as judgment?  
You have said,  
'My justness is more than *that of* The El'?"

35:3 Indeed, you say, 'What benefit is it to you?  
How am I caused to benefit more than from an offense?'

35:4 I myself will respond to you yourself **תא**  
and your friends with you.

35:5 Look to the skies and see!  
And observe the clouds.  
They are higher than you.

35:6 If you offend what do you do against Him?  
And *if* your rebellions are many  
what will you do to Him?

35:7 If you are just,  
what do you give Him?  
Or what does He receive from your hand?

35:8 Your wrong is for a man like you,  
and your justness for a son of a human being.

35:9 Because of an abundance of oppressions they cry out.  
They cry out for help because of the power of the mighty.

35:10 But no one says,  
'Where is The El, The One making me,  
Who is giving songs in the night;  
35:11 *The One* teaching us more  
than the animals of the earth,  
and to be more wise than the birds of the skies?'

35:12 There they cry out.  
But He does not answer  
because of the evil faces of the proud.

35:13 However, it is deceit  
*that* The El does not listen attentively  
and *that* The Almighty is not paying attention to it!

35:14 Furthermore, you say you do not observe Him.  
*But* the provision of justice is before His face.

And you are waiting for Him.

35:15 And now because it is not so He has visited His anger.  
But He has not acknowledged it as exceedingly great folly.

35:16 And lyowb opens his mouth in vain.  
As one without knowledge he assembles words.”

### Chapter 36

36:1 Then Elihu continued.  
And he said,

36:2 “Gather around toward me *for* a little  
and I will reveal to you that there is more  
to the words of The Elohim.

36:3 I will lift up my knowledge from afar.  
And to The One making me I will ascribe justness.

36:4 Indeed assuredly, my words are not false.  
One blameless of knowledge is with you.

36:5 Behold!  
The El is mighty but He despises no one;  
mighty, powerful of heart.

36:6 He will not keep alive the morally wrong.  
And He will grant judgment to the afflicted.  
36:7 He will not remove His eyes from the just,  
or *from kings themselves* ~~in~~ on a throne.  
And He causes them to sit forever.  
And they are exalted.

36:8 And if they are bound in shackles,  
caught in the cords of affliction,  
36:9 then He declares to them their actions  
and their rebellions.  
Indeed, they behaved themselves arrogantly.  
36:10 And He exposes their ear for discipline.  
And He says, 'Turn back from worthlessness!'

36:11 If they listen attentively and serve  
they will complete their days in goodness  
and their years in delights.  
36:12 But if they do not listen attentively  
they will perish by the sword.  
And they will expire without knowledge.

36:13 But the defiled of heart establish anger.  
They do not cry for help when He binds them.  
36:14 Their life dies in youth.  
And their life *is* among the defiled.

36:15 He rescues the afflicted in his affliction.  
And He exposes their ears in oppression.

36:16 And surely He would have caused you  
to be removed from the mouth of distress  
to a broad place where there is no restraint instead of it.  
And what descends to your table would be filled with fatness.

36:17 But you have been filled with the judgment  
of the morally wrong.  
Justice and judgment take hold.

36:18 Because of wrath *beware*,  
lest it persuade you with an abundance.  
Even a large ransom will not deliver you.

36:19 Will He value your riches?  
Not in distress, even all the forces of *your* strength.

36:20 Do not wait eagerly for the night,  
for the sake of going up instead of *other* people.

36:21 Be on guard!  
You are not to turn to worthlessness.  
Indeed, you have chosen this rather than affliction.

36:22 Behold!  
The El is exalted in His power.  
Who can compare to Him as a teacher?

36:23 Who has appointed His way?  
And who has said, 'You have done moral wrong.'?

36:24 Remember!  
Indeed, you are to magnify His work  
of which men have sung.  
36:25 Every human being has contemplated it.  
A mortal observes from a distance.

36:26 Behold!  
The El is exalted!  
And we do not know the number of His years.  
And *there* is no searching of *Him*!

36:27 Indeed, He draws up drops of water.  
He purifies the rain as His mist  
36:28 which the clouds drip down  
upon a human being abundantly.

36:29 Also, can one understand the spreadings of the clouds,  
the tumult of His temporary dwelling?

36:30 Behold!  
He has spread out His light upon it.  
And He has covered the depths of the sea.

36:31 Indeed, with these He judges peoples.  
He causes food to increase.

36:32 Within the hollow of the hands He conceals the light.  
And He gives direction concerning it  
by causing it to come between.

36:33 Its noise declares its anger above it to the livestock  
upon its ascending.

### **Chapter 37**

37:1 "Even at this my heart trembles  
and it leaps from its place.

37:2 Listen attentively!  
Listen attentively to the agitation of His voice  
and to the rumbling coming from His mouth.

37:3 Beneath all the skies He lets it loose,  
and His lightning to the extremities of the earth.

37:4 After it a sound roars.  
He causes it to thunder with the sound of His majesty.  
And He does not hold them back when His voice is heard.

37:5 The El thunders with His voice,  
doing great extraordinary things.

But no one knows.

37:6 Indeed, He says to the snow, 'Exist upon the earth!'  
Also to the gentle rain, and to the rain of His strength.

37:7 He impresses it upon the hand of every human being  
for the sake of all men knowing His work.

37:8 Even the animal goes into its lair.  
And they settle down in their dwelling places.

37:9 From its chamber comes the stormy wind,  
and cold from the north.

37:10 From the breath of The El frost is given.  
And the expanse of waters is hardened.

37:11 Also, He causes the thick cloud  
to be overburdened with moisture.  
He causes the cloud to scatter His light.

37:12 And He causes it to turn all around itself by His counsel,  
for the sake of them doing everything He directs them  
above the face of the habitable earth.

37:13 Whether as a rod, or for the sake of His land,  
or for the sake of kindness,  
He causes it to be discovered.

37:14 Listen attentively to this, lyowb!  
Stand still and consider the extraordinary acts of The El!

37:15 Do you know when The El placed them above us  
and caused the light of His cloud to shine?

37:16 Do you know about the balancings of the clouds,  
the wondrous works of perfect knowledge?

37:17 Why are your garments hot  
when the earth is caused to be quiet from the south?

37:18 Did you, with Him, hammer out the firmament,  
strong as cast glass?

This verse reflects the Hebrew view of the "arch of the sky"  
as a firm dome over the face of the earth. It's this concept  
that appears in Genesis in the story of the creation.

37:19 Cause us to know what we are to say to Him!  
We can not set *things* in order  
because of the face of darkness.

37:20 Will it be told to Him that I will speak?  
If a man were to speak surely he will be swallowed up!

37:21 And now they will not see the bright light.  
It is in the clouds.  
But the wind will pass over.  
And it will clear them.


37:22 From the golden north it will arrive.

With The El is awesome majesty!

37:23 The Almighty, we have not discovered Him.  
Magnificent of power and justice and abundant of justness!  
He will not oppress!

37:24 For this reason men revere Him.  
He will not regard any who are wise of heart!"

## Chapter 38

38:1 Then YAHWEH answered *lyowb himself*   
out of the whirlwind.

And He said,

38:2 "Who is this, the one causing counsel to be darkened  
by words without knowledge?

38:3 Now, gird your loins like a man!

And I will ask you.

And you are to cause Me to know.

38:4 Where were you at My laying  
of the foundations of the earth?

Declare if you have known understanding.

38:5 Who established its measurements?

Surely you know?

Or who stretched out the line upon it?

38:6 Upon what were its pedestals sunk?

Or who laid its cornerstone

38:7 as the morning stars sang for joy together

and all the sons of The Elohim shouted for joy?

38:8 And *who* covered the sea with doors as it burst forth?

From the womb it came out;

38:9 at My placing the cloud, its garment

even the thick cloud, its swaddling band.

38:10 And I *appointed* over it My decree.

And I placed *its* bars and doors.

38:11 And I said,

'As far as this you may come, but no farther.'

And, 'Here your majestic waves are restricted.'?

38:12 Have you ever in your days

given direction to the morning

or caused the dawn to know its place:

38:13 to take hold on the extremities of the earth

so that the morally wrong will to be be shaken out of it;

38:14 to turn itself over like the clay of a seal;

or to station themselves like a garment.

38:15 Even their light is to be withheld from the morally wrong.

And an arm lifted up is to be broken.

38:16 Have you gone to the springs of the sea?

Or have you walked yourself on a search of the depths?

38:17 Have the gates of death been revealed to you?

Or have you seen the gates of the deepest darkness?

38:18 Have you comprehended the expanse of the earth?

Declare *it* if you have known, all of it!

38:19 Where is this, the way to where light dwells?

And the darkness, where is this, its place?

38:20 Indeed, take it to its boundary!

Then, indeed, you will know the paths to its home!

38:21 Do you know?

Surely then you had been born

and the number of your days was many!

38:22 Have you entered into the storehouses of the snow?



Or have you seen the storehouses of hail  
38:23 which I have reserved for the time of trouble,  
for the day of war and battle?

38:24 Where is this, the way that light has been divided,  
or the east wind caused to scatter over the earth?

38:25 Who split a channel for the deluge,  
or paths for the sound of the lightning  
38:26 for the sake of causing the rain to fall  
on ground with no human being,  
a wilderness with no human being in it,  
38:27 for the sake of satisfying desolations and ruins  
and for the sake of causing the seeds of grass to sprout?

38:28 Is there a father for the rain?  
Or who has caused the drops of dew to be born?  
38:29 From whose belly does the ice come?  
And who gave birth to the frost of the skies?  
38:30 The waters are concealed as if by stone.  
And the face of the deep is frozen.

38:31 Can you bind the bands of The Pleiades  
or loosen the cords of Orion?

38:32 Can you cause The Mazzeroth  
to go forth at its season?  
Or can you guide Arcturus with her sons?

The Mazzeroth is what we would call The Zodiac. In Hebrew culture it plays a very significant role, but it is totally contrary to our traditional use of it for 'The horoscope'. It tells a story by means of the descriptions of the various sections of it. It tells the story of the birth of a child to a virgin, The Lion of The Tribe of Judah.  
Arcturus is 'The Bear', Ursula major.

38:33 Do you know the rules of the skies?  
Or can you establish their dominion over the earth?

38:34 Can you cause the clouds  
to be lifted up with your voice?  
Does an abundance of waters cover you?  
38:35 Can you send out the lightnings?  
And will they go?  
And will they say to you, 'Here we are!'?

38:36 Who has set wisdom in the inward parts?  
Or who has given understanding to the heart?

38:37 Who can count the clouds with wisdom,  
And the bottles of the skies, who causes them to lie down  
38:38 when the dust hardens to a mass  
and the clods cling together?

38:39 Can you hunt prey for the lion  
or satisfy the life of the young lions  
38:40 as they crouch in dens,  
sit in the cover of their hiding place for an ambush?

38:41 Who prepares game for the raven  
when its young ones cry out for help to The El,  
as they wander about without food?

### Chapter 39

39:1 "Do you know the time mountain goats bear young?  
Do you watch over the deer giving birth,  
39:2 the number of months they complete?  
Or do you know the time of their bringing forth?"

39:3 They crouch.  
They bring forth their young.  
They send away their labor pains.  
39:4 Their young ones become strong.  
They grow up in the field.  
They go forth and do not return to them.

39:5 Who sent out free the wild ass?  
And the bonds of the wild ass, who opened *them*?

39:6 For whom have I placed the desert as his home  
and the barren waste as his dwellings?

39:7 He laughs at the noise of the city.  
He does not hear the shouts of the driver.

39:8 The range of the mountains is his pasture  
and he searches for everything green.

39:9 Will the wild ox be willing to serve you  
or spend the night beside your manger?

39:10 If you bind the wild ox in a furrow *with* its rope  
will he plow the valleys behind you?

39:11 Will you trust him because of his great strength?  
Or will you abandon your labor to him?

39:12 Will you trust him to return your seed  
and gather it to your threshing floor?

39:13 The wings of the ostrich flap wildly.  
*But are they like* the pinions and plumage of a stork?  
39:14 Indeed, she abandons her eggs on the ground.  
And she warms them in the dust.

39:15 But she forgets that a foot can crush them  
or an animal of the wild can trample them.

39:16 She treats her offspring harshly,  
as if not her own.

Her labor is for nothing, with no fear  
39:17 because The El has caused her to forget wisdom.  
And He has not apportioned to her understanding.

39:18 At a time when she lifts herself up  
she laughs at the horse and its rider.

39:19 Have you given the horse strength?  
Have you clothed his neck with a mane?

39:20 Can you make him leap like a locust?  
Majestic is his snorting, terrifying.

39:21 He paws in a valley.  
And he rejoices in strength.  
He goes forth to encounter weapons.

39:22 He laughs at terror.  
And he will not be frightened.  
And he will not turn back from the sword.

39:23 The quiver rattles beside him,  
a glittering spear and lance.

39:24 With fierceness and rage he swallows the ground.  
And he is not to be trusted when the shofar sounds.

39:25 As often as the shofar sounds he says, 'Aha!'  
And from afar he senses the battle,  
the thunder of the captains and the shout of alarm.

39:26 Is the hawk caused to fly by your wisdom,  
spreading out its wings toward the south?

39:27 or at your command will the eagle mount up  
and nest when he is lifted up?

39:28 He dwells on a cliff.  
And he lodges on a projection of the cliff, even a stronghold.

39:29 From there he searches out prey.  
His eyes look intently from afar.  
39:30 And his young suck up the blood.  
And according to where the slain are, there *is* he.”

#### Chapter 40

40:1 Then **YAHWEH** answered Iyowb himself **nx**.

And He and said,

40:2 “Will one being rebuked contend with The Almighty?

The one rebuking The EI will answer to Him.”

This is different than traditional translations. The context must serve as our guide here since the Hebrew text is somewhat unclear. The tense of the first verb appears to have been altered from the original. Iyowb is being rebuked. That's clear from the context. What's being asked here is whether such a person has a valid right to contend with The Almighty Himself under those circumstances. The text suggests it is not to be so, and the one being rebuked must answer for his arguing with The Almighty.

40:3 And Iyowb responded to **YAHWEH Himself** **nx**.

And he said,

40:4 “Behold!

I am insignificant!

How can I reply to You?

I have placed my hand to my mouth!

40:5 Once I have spoken.

But I can not respond.

Even twice, but I will not do it again!”

40:6 Then **YAHWEH** responded  
to Iyowb himself **nx** out of the whirlwind.

And He said,

40:7 “Now, gird your loins like a man!

I will ask you.

And you, cause Me to know!

40:8 Will you even annul My judgment?  
Will you cause Me to be declared wrong  
in order that you be *declared* just?

40:9 And is your arm like *that of* The EI?  
Or can you cause thunder with a voice like His?

40:10 Adorn yourself now with majesty and grandeur!  
And put on splendor and magnificence!

40:11 Scatter the wrath of your anger!  
And look at every proud one!  
Then cause him to be humiliated!  
40:12 Look at every proud one!  
Cause him to be subdued!  
Then cause the morally wrong to be trampled under them!  
40:13 Conceal them in the dust together!  
Wrap their faces tightly in a secret place!

40:14 Then even I Myself will confess to you  
that your own right hand can cause you to be delivered.

40:15 Behold now the behemoth which I made beside you!  
He eats grass like an ox.

40:16 Behold now!

His strength is in his loins.

And his power is in the navel of his belly.

40:17 He bends his tail like a cedar.

The sinews of his thighs are woven together.

40:18 His bones are *like* tubes of copper.  
His ribs *are* like bars of iron.

40:19 He is the foremost of the ways of The El.  
The One making him approaches with His sword.

40:20 Indeed, the mountains bear food for him.  
And all the animals of the field play there.

40:21 He lies down under the lotus plants,  
in a cover of reeds and marsh.

40:22 The lotus plants cover him with their shade.  
The willows of the wadi surround him.

40:23 Behold!

If a river overflows he is not startled.

He is confident when The Yarden  
bursts forth toward his mouth.

40:24 In his eyes he captures it.

His nose curses at snares.

**Chapter 41 (Chapter 40 continues here in the Hebrew text.)**

41:1(H 40.25) "Can you draw out Leviathan with a hook,  
or cause his his tongue to be held down with a rope?

41:2 (H 40.26) Will you place a rope on his nose  
or pierce his jaw with a thorn?

41:3 (H 40.27) Will he make numerous  
requests for favor to you or speak gently to you?

41:4 (H 40.28) Will he cut a covenant with you  
to take him as a servant to eternity?

41:5 (H 40.29) Will you play with him as with a bird  
or bind him for the sake of your young girls?

41:6 (H 40.30) Partners bargain concerning him.  
They divide him among the merchants.

41:7 (H 40.31) Will you pierce his skin with spears  
or his head with fishing spears?

41:8 (H 40.32) Place your hand on him!

Remember the battle!

You will not do it again!

**Chapter 41 begins here in the Hebrew text.**

41:9 (H 41.1) Behold!

His expectation will be false.

Will he *not* be overwhelmed even at the sight of him?

41:10 (H 41.2) No one is fierce when he is awake.

And he will not stand himself before his face.

41:11 (H 41.3) Who has confronted Me and is safe?

*Whatever is* beneath the skies, it is Mine!

41:12 (H 41.4) I will not be silent concerning his parts,  
nor the power of his speech, nor his comely proportion.

41:13 (H 41.5) Who has removed the surface of his clothing?

Who will come *to him* with a double bridle?

41:14 (H 41.6) Who will open the doors of his face?

All around *are* his frightening teeth.

41:15 (H 41.7) Majestic streams of shields

having been shut *form* a tight seal.

41:16 (H 41.8) One against another they draw near.  
Even a wind can not enter between them.  
41:17 (H 41.9) They are joined one to another.  
They hold themselves together.  
And they do not separate themselves.

41:18 (H 41.10) His snortings cause light to shine,  
and his eyes are like the eyelids of the morning.  
41:19 (H 41.11) Out of his mouth go torches.  
Sparks of fire escape.  
41:20 (H 41.12) Out of his nostrils smoke goes forth  
like a boiling pot having been fanned with bulrushes.  
41:21 (H 41.13) His essence *is* blazing coals.  
And flame goes forth from his mouth.

41:22 (H 41.14) Strength resides in his neck.  
And dismay leaps before his face.  
41:23 (H 41.15) The folds of his flesh cling together.  
They are firm upon him.  
It can not be moved.  
41:24 (H 41.16) His heart is has been hardened like stone,  
even as hard as the lower *millstone*.

41:25 (H 41.17) Because of his height the mighty turn aside.  
Because of his destructions they defile themselves.

There are difficulties with this verse. The term for height can mean exaltedness, lift up self, elevation, etc. Height seems likely since this is apparently a large creature (a dinosaur?). The last line uses *chata* 'It means to miss the mark; (generally) to sin (offend). This term conveys a very important concept in Hebrew culture related to defilement. A defiled one was not permitted in the presence of YAHWEH (or His Temple). Here it carries a sense of "soiling themselves", which means they are defiled by that soiling.

41:26 (H 41.18) One overtaking him with a sword  
will not stand firm.  
*Nor with* spear, dart, or lance.  
41:27 (H 41.19) He regards iron as straw,  
copper as rotten wood.  
41:28 (H 41.20) An arrow will not cause him to flee.  
Sling stones are as stubble, overturned by him.  
41:29 (H 41.21) Clubs are regarded as straw.  
And he laughs at the shaking of a spear.

41:30 (H 41.22) Under him are sharp points.  
He spreads out eagerly upon the mire.  
41:31 (H 41.23) He causes the deep to boil like a pot.  
He established the sea as a pot of ointment.

41:32 (H 41.24) He causes the path to shine behind him.  
He considers the deep for the sake of old age.

41:33 (H 41.25) Nothing above the dust is like him,  
the one having been made without dread.  
41:34 (H 41.26) Everything *itself* **nx** that is exalted  
He sees.  
He is king over all the children of pride."

## Chapter 42

42:1 Then lyowb *himself* **nx** responded to YAHWEH.  
And he said,  
42:2 "You know that You are able to do everything.  
And no thought can be withheld from You.  
42:3 Who is this, causing counsel to be concealed  
without knowledge?"

According to this I have expounded.

But I have not understood,  
being *that* extraordinary things *are* greater than me.  
And I have not known *them*.

42:4 Listen attentively, please!  
Then I will speak.  
I will ask You.  
Then You will cause it to be known to me.'

42:5 By the listening of the ear I have heard of You.  
But now my eye sees You.  
42:6 For this reason I despise myself!  
And I repent in dust and ashes!"

42:7 And it was after **YAHWEH**  
had spoken these words themselves **nx** to Iyowb.

And **YAHWEH** said to Eliphaz the Temanite,  
"My wrath has been kindled against you  
and against your two friends  
because you have not spoken concerning Me  
what is established like My servant Iyowb!

42:8 And now, take for yourself  
seven bulls and seven rams!  
And go to My servant Iyowb!  
And cause an olah to ascend on behalf of yourselves.  
And Iyowb, My servant,  
will cause himself to intercede concerning you.

Indeed, unless I accept his face  
I will deal with you disgracefully  
because you have not spoken concerning Me  
what is established like My servant Iyowb."

**olah** - an offering consumed entirely into smoke.  
Traditionally, a 'burnt offering'. It signifies total surrender on  
the part of the one presenting the offering.

42:9 And Eliphaz the Temanite,  
and Bildad the Shuhite,  
Tzophar the Na'amathite went.  
And they did according to what **YAHWEH** had directed.

And **YAHWEH** accepted the face itself **nx** of Iyowb.

42:10 And **YAHWEH** turned back  
the captivity itself **nx** of Iyowb  
when he interceded himself on behalf of his friends.

And **YAHWEH** added  
to everything itself **nx** that was Iyowb's double.

42:11 And all his brothers, and all his sisters,  
and all those who had been his friends came to him as before.  
And they and ate food with him in his house.  
And they shook their heads in sympathy for him.  
And they comforted he himself **nx** concerning all the harm  
which **YAHWEH** had caused concerning him.  
And each one gave to him a piece of silver,  
and each man one ring of gold.

42:12 And **YAHWEH** blessed the latter end itself **nx** of Iyowb  
more than his beginning.

And he had fourteen thousand sheep,  
and six thousand camels,  
and one thousand yoke of oxen,  
and one thousand female asses.

42:13 And there was to him seven sons and three daughters.

42:14 And he called the name of the first Ymiymah,  
and the name of the second Ketsi'ah,  
and the name of the third Keren-Happuk.

Ymiymah means warm, affectionate.  
Ketsi'ah means cassia, similar to cinnamon.  
Keren-Happuk means horn of colors.

42:15 And there was not found women  
in all the earth one as beautiful as the daughters of Iyowb.

And their father gave an inheritance to them  
among their brothers.

42:16 And Iyowb lived after this  
one hundred and forty years.

And he saw his children themselves **תנ**  
and his grandchildren themselves **תנ**, four generations.

42:17 And Iyowb died, old and satisfied of days.