

Iyov

Introduction

The Book of Job raises a question. The question for the sages of Israel that the book of Job (a non-Jewish sage from Edom — see Job 1:1; Lam 4:21) grapples with is: in the face of the riddle of life's sufferings, what answer can chochmah (wisdom) bring to vindicate both G-d and suffering Man as nevertheless righteous and worthy? The divine answer comes in the form of a drama whose diction is a long dialogue poem sandwiching its dialogical wisdom between a prose prologue and a prose epilogue. If we were thinking of staging it, we might have Job himself be the narrator who goes in and out of the story. At the beginning of the drama, a demonic wager puts both G-d (G-d's worth in Himself) and Man (the worth of Man's love for G-d) to the test. See 1:8-11; 2:3-5. Is G-d really worth everything (do His people really believe so?), or is religion merely a convenient opiate of the people, as in Karl Marx's demonic challenge? Remember, now, Job is a type of Moshiach, as we will show. Since Job's life, as seen in these Scriptures, is exposed to Satanic attack, this very attack also points forward prophetically to the attacks of Satan against Moshiach Adoneinu, both at the beginning of his ministry, at the turning point after he shares with his Shluchim his coming histalkus, and at Moshiach's Tish (see Mk 1:13; 8:27-33; Yn 13:2). We see that Job 1:21 offers the instinct of faith to answer life's biggest riddle:

why do we suffer? Or rather, how can G-d be good if He allows us to suffer? The answer of 1:21 must be elaborated as the protagonist (hero) is tested in depth, and the probe that follows necessitates a dramatic dialogical interrogation of both G-d and Man, utilizing wise men or sages. Chapter 3:1–31:40 offers the solution to the riddle given by Job's three friends: you are suffering for sin; therefore, repent and your sufferings will vanish! In chapter 32:1–37:24, Elihu presents his solution to Job's riddle: you are undergoing a divine discipline of love to deter you from further sin; therefore, stop claiming innocence like the wicked do before G-d, and stop calling G-d's justice into question. G-d's solution finally appears in chps 38–41. In brief, G-d replies that to encounter G-d, whether in abasement or abundance, is enough and is worth everything. Then, in the epilogue, G-d "restores what has been taken" (Yoel 2:25; Job 42:10f) and "all things work together (co-operate) for good for those who love G-d and are called according to his purpose" (Ro 8:28). Have you ever had a Job experience? Our Moshiach did. Shliach Sha'ul did. Shliach Sha'ul seems to be talking about all true witnessing Kedoshim in 2C 4. Can you give your edus (testimony) of faith in the form of a before-and-after Job experience so that G-d gets the glory and is presented as worth it all in the end? We will overcome the devil by the word of our testimony (Rv 12:11). There was once a minister who had a "Job" experience. He was called on the carpet by his overseers, who accused him of heresy. Then his family deserted

him and he lost his home. Then his friends came around and lectured him on not being a good family man. Then all the religious people avoided him. He even lost his ministry appointment and was left all alone. In all this he had done nothing wrong, but he held on to his integrity and cried out to G-d for vindication. This minister waited for G-d to vindicate his innocence and to stop the mouths of his detractors. Satan was behind the whole plot, because it was the ministry of the man of G-d that was being unjustly discredited. After a long period of being put to the test, the L-rd restored everything that He had allowed to be taken from the man of G-d. In fact, the man of G-d received back from the L-rd his ministry appointment, etc. He even received back more than he lost! Then he learned by experience what he had believed already by faith: that G-d is worth everything and is worth losing everything for. Have you ever had a Job experience of dying to self for Moshiach and coming back to life with “all these things added unto you as well”? Could you tell your story and let it minister in kiruv outreach for the Moshiach, using the theme of Job to show how G-d proved Himself real to you at the end of your struggle of faith? What is a theodicy? See chapter 36:2. What is the two-tier structure of reality presented in Job? How is it like the structure of reality presented in Revelation and the rest of Scripture? What is a theophany? See 38:1—42:6. Do you see how religious functionaries who earn outlandish salaries might bring HaSatan’s accusation against themselves (1:9)? Look

at chapter 5. Eliphaz infers that Job is a fool (5:2) whom G-d is correcting (5:17). He tries to comfort Job but wounds him with false accusations. Job is pictured more and more as a kicked-down sage, who is a type of Moshiach, and Job's wisdom is that which comes from suffering in the flesh (1K 4:1). Like our Moshiach, Job prays for his enemies in 42:8. Shliach Sha'ul says, "All men forsook me." Job's question in 9:2 is answered in Hab 2:4. Look at Job 9:33 and 16:18-21. Is not our Moshiach our defender, our paraclete [a friend of the accused person called to speak in his favor] against Satan's accusations? See Job 31:35; 1Y 2:1; Job 33:23-26. Job 14:14 is answered by Job 19:25-26. Remember the Go'el from the book of Ruth? This word is found in Job 19:25. Job 38:33 is a good point for Besuras Hageulah rejecters or for proud scientists who accept the g-dless cosmogony of evolution instead of the book of Genesis properly interpreted in the light of other Scripture. The whole section starting from chapter 38 reveals the weakness, ignorance, unworthiness and stupidity of puny man so prone to arrogance. To sum up, in the book of Job the hero is presented as the ideal man of wisdom literature, a sage, prosperous, blessed of G-d and honored of men, one who is upright in character and on no account can be tempted to curse G-d, so great is his wise fear of the Almighty. A crisis occurs in Job's life that leads him to seek G-d in a deeper way. So extreme is Job's situation that nothing less than a personal encounter with G-d will suffice. Job's despair brings him to the point of discovering that philosophy and religion

are amal m'nachamim “miserable comforters” (16:2). He needs to know G-d personally, nothing less will satisfy the gnawing yearning within his soul. This is the promise of Jer.31:31 New Covenant, knowing HASHEM. However, to seek an encounter with a Holy G-d requires an answer to the question raised by Bildad who asks Job, “How can a man be yitz'dak (righteous, justified) before G-d?” This question is answered in Chabakuk and Romans, and Galatians and has to do with our Melitz Yosher also mentioned in Job. He is our intercessor in Heaven, Moshiach Tzidkeinu (MJ 4:14-16) without whom no man can stand vindicated and redeemed as righteous before a righteous G-d. While Job stands rejected and forsaken with mockers around him (17:2), he reminds the reader of the picture we have of the suffering Servant of the L-rd in Isaiah 53 or the mocked Dovidic King in Psalm 22 (compare Job 27:4 to Isa 53:9). In the midst of the satanic accusations Job “holds fast to his integrity” (27:6) and waits on the L-rd to confirm his innocence and accept him and his cause as just (Job 42:7-8). So the mocked sage who becomes a fool that the world curses and makes sport of is depicted here. This points the reader to Moshiach Tzidkeinu (Jer 23:6) whom we embrace by faith and who enfolds us in his righteousness. This is HASHEM’s imputation of the righteousness of G-d, the righteousness through which we are made righteous. For in the Besuras HaGeulah is the righteousness of G-d revealed, as it is written, the tzaddik (righteous one) shall live by his emunah (Hab 2:4; Gn 15:6). HASHEM’s “My

Righteous Servant” (Isa 53:11) makes others to be declared righteous in right standing with HASHEM. The person of faith can be justified in the sight of HASHEM only through trust in the righteousness of Moshiach and not through his own righteousness. Ask the Ruach Hakodesh to help you see the perfect and yashar ish, Moshiach Tzidkeinu and Moshieinu. Though we were created for mitzvos (Ep 2:10), it is Moshiach Tzidkeinu (our Righteousness, Jer 23:6) and not mitzvos which is our justification, and this is not our own doing but an act of HASHEM whereby we are mercifully accounted free from the penalty of averos, even free of guilt, and graciously bestowed the status divine acquittal restores.

¹ There was an ish in Eretz Utz, shmo Iyov; and that ish was blameless and yashar, and yire Elohim, and shunned evil.

² And there were born unto him seven banim and shalosh banot.

³ His possessions also were seven thousand tzon and three thousand gemalim, and five hundred yoke of oxen, and five hundred she-donkeys, and very many avadim; so that this ish was the greatest of kol bnei kedem.

⁴ And his banim went and held a mishteh in their bais, every one in his turn in his bais; and sent and called for their three achayot to eat and to drink with them.

⁵ And it was so, when the yamim of their mishteh were gone, that Iyov sent and set them apart as kodesh, and rose up early in the boker, and offered olot (*burnt offerings*) according to the

mispar (*number*) of them all: for Iyov said, It may be that my banim have sinned, and cursed Elohim in their hearts. Thus did Iyov kol hayamim.

⁶ Now there was a yom when the Bnei HaElohim came to present themselves before HASHEM, and HaSatan came also among them.

⁷ And HASHEM said unto HaSatan, From where comest thou? Then HaSatan answered HASHEM, and said, From roaming to and fro in ha'aretz, and from walking up and down in it.

⁸ And HASHEM said unto HaSatan, Hast thou considered in thy heart avdi Iyov, that there is none like him in ha'aretz, a perfect and a yashar ish, yire Elohim, and shunneth evil?

⁹ Then HaSatan answered HASHEM, and said, Is Iyov a yire Elohim (*G-d fearer*) for nothing?

¹⁰ Hast not Thou made a hedge* about him, and about his bais, and about all that he hath on every side? Thou hast blessed the ma'aseh (*work*) of his hands, and his possessions are increased in ha'aretz.

¹¹ But put forth Thine yad now, and strike all that he hath, and he will curse Thee to Thy face.

¹² And HASHEM said unto HaSatan, Hinei, all that he hath is in thy yad; only upon himself put not forth thine yad.

So HaSatan went out from the presence of HASHEM.

¹³ And there was a yom when his banim and his banot were eating and drinking yayin in the bais achihem habechor (*the house of their firstborn brother*):

* **1:10** of protection

¹⁴ And there came a malach (*messenger*) unto Iyov, and said, The oxen were plowing, and the donkeys feeding beside them:

¹⁵ And the Sabeans attacked, and took them away; yea, they have slain the na'arim with the edge of the cherev; and I only am escaped alone to tell thee.

¹⁶ While he was yet speaking, there came also another, and said, The eish Elohim is fallen from Shomayim, and hath burned up the tzon, and the na'arim, and consumed them; and I only am escaped alone to tell thee.

¹⁷ While he was yet speaking, there came also another, and said, The Kasdim (*Chaldeans*) formed shloshah rashim, and fell upon the gemalim and have carried them away, yea and slain the na'arim with the edge of the cherev; and I only am escaped alone to tell thee.

¹⁸ While he was yet speaking, there came also another, and said, Thy banim and thy banot were eating and drinking yayin in the bais achihem habechor;

¹⁹ And, hinei, there came a ruach gedolah from the midbar, and struck the arbah pinot (*four corners*) of the bais, and it fell upon the na'arim, and they are dead; and I only am escaped alone to tell thee.

²⁰ Then Iyov arose, and made the keria'ah on his mantle, and shaved his head, and fell down upon the ground, and worshiped,

²¹ And said, Arom came I out of beten immi, and arom shall I return there; HASHEM gave, and HASHEM hath taken away; yehi Shem HASHEM

mevorach.

²² In all this Iyov sinned not, nor natan tiflah l'Elohim (*charged G-d with folly*).

2

¹ Again there was a day when the Bnei HaElohim came to present themselves before HASHEM, and HaSatan came also among them to present himself before HASHEM.

² And HASHEM said unto HaSatan, From where comest thou? And HaSatan answered HASHEM, and said, From going to and fro through ha'aretz, and from walking up and down in it.

³ And HASHEM said unto HaSatan, Hast thou considered in your meditation Avdi (*My Servant*) Iyov, that there is none like him in ha'aretz, ish tam and yashar, yire Elohim, and shunning rah? And still he holdeth fast his integrity, although thou inciteth Me against him, to ruin him for no reason.

⁴ And HaSatan answered HASHEM, and said, Skin for skin, yea, all that an ish hath will he give for his nefesh.

⁵ But stretch forth Thine yad now, and touch his etzem and his basar, and he will curse Thee to Thy face.

⁶ And HASHEM said unto HaSatan, Hinei, he is in thine yad; but spare his nefesh.

⁷ So went HaSatan out from the presence of HASHEM, and afflicted Iyov with shekhin rah (*foul boils*) from the sole of his regel unto the top of his head.

⁸ And he took him a cheres (*potsherd, piece of broken pottery*) to scrape himself withal; and he sat down among the ashes.

⁹ Then said his isha unto him, Dost thou still retain thine integrity? Curse Elohim, and die.

¹⁰ But he said unto her, Thou speakest as one of the nevalot (*foolish women*) speaketh. What? Shall we receive hatov from Elohim, and shall we not accept harah? In all this did not Iyov sin in what he said.

¹¹ Now when the three friends of Iyov heard of all this ra'ah that had come upon him, they came every one from his own place; Eliphaz the Temani, and Bildad the Shuchi, and Tzophar the Na'amati; for they had made an appointment together to come to sympathize with him and to comfort him.

¹² And when they lifted up their eyes afar off, and recognized him not, they lifted up their voice, and wept; and they made the keri'ah every one on his mantle, and sprinkled dust upon their heads toward Shomayim.

¹³ So they sat [*shiva*] with him upon the ground shivat yamim and shivat lailah, and none spoke a word unto him; for they saw that his suffering was very great.

¹⁴ After this opened Iyov his mouth, and cursed his yom.

3

¹ And Iyov spoke, and said,

² Let the yom perish
wherein I was born,

and halailah in which it was said,
There is a ge'ever born.

³ Let that yom be choshech;
let not Elohim regard it from above,
neither let the light shine upon it.

⁴ Let choshech and the tzalmavet (*shadow of death*) claim it;
let an anan dwell upon it;
let the blackness of the yom terrify it.

⁵ As for that lailah,
let darkness seize upon it; let it not be joined unto
the yamim of the shanah,
let it not come into the number of the months.

⁶ Hinei, let that lailah be barren;
let no joyful shout come therein.

⁷ Let them curse it that curse the yom,
who are ready to rouse Leviathan.

⁸ Let the kokhavim of the dawn thereof be dark;
let it look for ohr, but have none;
neither let it see the dawning of the shachar,

⁹ Because it shut not up the dalatot of my mother's
womb,
nor hid amal (*tzoros*) from mine eyes.

¹⁰ Why did I not come to mot at birth?
Why did I not perish when I came out of the beten
(*belly, womb*)?

¹¹ Madua (*why*) were there birkayim to receive
me?
Or why the shadayim that from them I should
nurse?

¹² For atah (*now*) I would be lying still and quiet,
have slept and been at rest,

¹³ With melachim and yo'atzim of ha'arets,

which build ruins for themselves;

¹⁴ Or with sarim (*princes*) that had zahav,
who filled their batim (*houses*) with kesef;

¹⁵ Or as a hidden stillborn — I had not been!
— as olelim which never saw ohr.

¹⁶ There the resha'im cease from troubling;
and there the weary are at rest.

¹⁷ There the asirim (*prisoners, captives*) rest together;

they hear not the voice of the oppressor.

¹⁸ The katon and gadol are there;
and the eved is free from his adon.

¹⁹ Why is ohr given to him that is in misery,
and chayyim unto the bitter in nefesh;

²⁰ Which long for mavet, but it cometh not;
and dig for it more than for hidden treasures;

²¹ Which rejoice exceedingly, and are glad,
when they can find the kever?

²² Why is ohr given to a gevev whose derech is
hidden,
and whom Elohim hath hedged in?

²³ For my sighing cometh instead of lechem,
and my groanings are poured out like the mayim.

²⁴ For the pachad (*terror*) which I greatly feared is
come upon me,

and that which I dreaded is come unto me.

²⁵ I was not in safety, neither had I rest,
neither was I quiet;
and rogez (*tzoros, turmoil*) came.

4

¹ Then Eliphaz the Temani answered and said,

² If we attempt a davar with thee, wilt thou be offended?

But who can withhold himself from speaking?

³ Hinei, thou hast instructed rabbim (*many*), and thou hast strengthened the weak hands.

⁴ Thy words have upheld him that was falling, and thou hast strengthened the feeble birkayim (*knees*).

⁵ But atah (*now*) it is come upon thee, and thou art impatient;

it toucheth thee, and thou art troubled.

⁶ Is not this thy fear, thy confidence, thy tikveh, and the blamelessness of thy ways?

⁷ Consider now, who ever perished, being naki (*innocent*)?

Or where were the yesharim (*upright ones*) cut off?

⁸ Even as I have seen, they that plow iniquity, and sow amal (*trouble*), reap the same.

⁹ By the neshamah (*breath*) of Eloah they perish, and by the ruach of His nostrils are they consumed.

¹⁰ The roaring of the aryeh, and the voice of the fierce lion,

and the teeth of the young lions, are broken.

¹¹ The old lion perisheth for lack of teref (*prey*), and the stout lion's cubs are scattered.

¹² Now a davar was secretly brought to me, and mine ear received a whisper thereof.

¹³ In thoughts from the chezyonot lailah, when tardemah (*deep sleep*) falleth on anashim,

¹⁴ Pachad came upon me, and trembling, which made all my atzmot to shake.

- 15 Then a ruach passed before my face;
the hair of my basar stood up;
16 It stood still, but I could not discern the appearance thereof;
a temunah (*form*) was before mine eyes,
there was silence, and I heard a voice, saying,
17 Shall enosh (*mortal man*) be seen as righteous
by Eloah?
Shall a man be tahor before his Maker?*
- 18 Behold, He puts no trust in His avadim,
and His malachim (*angels*) He charged with toholah (*error*).
19 How much more them that dwell in batim
(*houses*) of clay,
whose yesod (*foundation, origin*) is in the dust,
which are crushed like the moth?
20 They are destroyed from boker to erev;
they perish forever without any regarding it.
21 Is not the cord of their tent which is in them
pulled up?
They die, even without chochmah (*wisdom*).

5

- 1 Call now, if there be any that will answer thee,
and to which of the Kedoshim (*holy ones*) wilt thou
turn?
2 For ka'as (*anger*) killeth the foolish man,
and kinah (*envy*) slayeth the simple one.
3 I have seen the fool taking shores (root),
but suddenly I cursed his habitation.
4 His banim are far from yesha (*safety, salvation*),
and they are crushed in the sha'ar (*gate, before the public*),

* 4:17 See Gn 15:6

neither is there any to deliver them.

⁵ Whose katzir (*harvest*) the hungry eateth up,
and taketh it even from among of the tzinnim
(*thorns*),

and the intriguer pants after their wealth.

⁶ Although affliction springeth not forth of the
aphar (*dust*),
neither doth amal (*trouble, tzoros*) sprout out of
the adamah;

⁷ Yet adam is born unto amal (*trouble, tzoros*),
even as sparks fly upward.

⁸ I would seek El (*G-d*),
and before Elohim would I lay my cause;

⁹ Who doeth gedolot unsearchable,
marvellous things without mispar;

¹⁰ Who giveth matar upon eretz,
and sendeth mayim upon the fields;

¹¹ To set up on high those that be the shefalim (*the
lowly ones*);

that those which mourn may be exalted to safety,

¹² Thwarting the machshevot of the arumim
(*crafty ones*),

so that their hands cannot accomplish tushiyyah
(*success*).

¹³ He taketh the chachamim in their own arum
(*craftiness*),

and the etzah of the wily is swiftly swept away.

¹⁴ They meet with choshech in the daytime,
and grope in the noonday as in the lailah,

¹⁵ But He saveth the needy from the cherev of their
mouth,

and from the yad chazak.

¹⁶ So the poor hath tikveh,

and olatah (*perversity, wickedness*) stoppeth her mouth.

¹⁷ Hinei, ashrei is the enosh whom Eloah correcteth;

therefore despise not thou the musar (*chastening*) of Shaddai;

¹⁸ For He woundeth, and bindeth up;
He injureth, and His yadayim (*hands*) heal.

¹⁹ He shall deliver thee in shesh tzoros;
yea, in shivah there shall no rah touch thee.

²⁰ In ra'av (*famine*) He shall redeem thee from mavet;

and in milchamah from the power of the cherev.

²¹ Thou shalt be hid from the scourge of the leshon, neither shalt thou be afraid of destruction when it cometh.

²² At destruction and famine thou shalt laugh;
neither shalt thou be afraid of the chayyat ha'aretz.

²³ For thou shalt be in league with the avanim of the sadeh,
and the chayyat sadeh shall be hashelemah (*at peace*) with thee.

²⁴ And thou shalt know that shalom shall be thy ohel;
and thou shalt visit thy habitation, and find nothing wanting.

²⁵ Thou shalt know also that thy zera shall be rav,
and thine offspring as the esev ha'aretz.

²⁶ Thou shalt come to thy kever in a ripe age,
like a shock of grain cometh in its season.

²⁷ Hinei zot, this we have searched out, so it is;
hear it, and apply thou it for thy good.

6

¹ But Iyov answered and said,

² Oh that my ka'as (*vexation*) were thoroughly weighed,

and my calamity laid in the scales together!

³ For now it would be heavier than the chol of the seas;

therefore my words are impetuous.

⁴ For the khitzim (*arrows*) of Shaddai are in me, the poison whereof drinketh my ruach;

the terrors of Eloah do set themselves in array against me.

⁵ Doth the pereh (*wild donkey*) bray when he hath desheh?

Or loweth the ox over his fodder?

⁶ Can that which is tasteless be eaten without melach?

Or is there any taste in the white of an egg?

⁷ The things that my nefesh refused to touch are like my loathsome lechem.

⁸ Who will grant that I might have my she'elah (*request*);

oh that Eloah would grant me my tikveh!

⁹ Even that it would please Eloah to crush me; that He would let loose His yad, and cut me off!

¹⁰ Then should I yet have nechamah (*consolation*); yea, I would exult in chilah (*pain*);

let him not spare;

for I have not concealed

the imrei Kadosh (*words of the Holy One*).

¹¹ What is my koach, that I should wait?

And what is mine end, that I should make patient
my nefesh?

¹² Is my koach the koach of avanim?

Or is my basar bronze?

¹³ Is it that my help is not within me?

And is tushiyyah (*success*) driven from me?

¹⁴ To him that is afflicted, chesed should be shown
from his friend;

otherwise, he forsaketh the fear of Shaddai.

¹⁵ Achai (*my brethren*) have dealt deceitfully as a
wadi,

and as the torrents of wadis they vanish away;

¹⁶ Which are blackish muddy by reason of the
kerakh (*ice*),

and wherein the sheleg (*snow*) is melted.

¹⁷ What season they become warm, they vanish;
when it is hot, they disappear from their makom.

¹⁸ The paths of their derech wind about;

they go up to tohu,* and perish.

¹⁹ The caravans of Tema looked for them;
the halichot (*traveling companies*) of Sheva hoped
for them.

²⁰ They were disappointed because of their bita-
chon;

they come there and are confounded.

²¹ For now ye are become such;
ye see my chatat (*casting down*), and are afraid.

²² Did I say, Bring unto me?

Or, Give a present for me of your ko'ach (*power*,
wealth)?

²³ Or, Deliver me from the yad tzar (*hand of the*
enemy, oppressor)?

* **6:18** Gn 1:2

Or, Redeem me with a ransom from the yad of the tyrants?

²⁴ Teach me, and I will hold my tongue,
and cause me to have binah wherein I have erred.

²⁵ How forcible are the imrei yosher (*words of rectitude*)!

But what doth your hokhiach (*reproof*) reprove?

²⁶ Do ye think to reprove words?

The words of one in despair, which are as ruach?

²⁷ Yea, ye cast lots for the yatom,
and over your friend ye barter.

²⁸ Now therefore be pleased to look upon me;
for it is evident unto you if in me there is kazav
(*falsity*).

²⁹ Turn, now, let there be no iniquity;
yea, turn again; at issue is my tzedek (*righteousness*).

³⁰ Is there iniquity on my leshon?

Cannot my palate discern havvot (*perverse things*)?

7

¹ Is there not a tzava (*forced hard service in the army*) to enosh (*man*) upon earth?

Are not his days also like the yamim of a sachir
(*hired laborer*)?

² As an eved earnestly longeth for tzel (*shade*),
and as a sachir waiteth for the wage of his work,

³ So am I made to possess months of shav (*vanity, futility*),
and lailot amal (*nights of weariness*) are appointed to me.

4 When I lie down, I say, Mosai (*how long*) till I arise?

But the erev drags on, and I am full of tossings to and fro unto dawn.

5 My basar is clothed with worm and clod of aphar; my ohr (*skin*) is broken, and become loathsome.

6 My yamim are swifter than a weaver's shuttle, and are spent without tikveh.

7 O remember that my life is ruach (*wind*); mine eye shall no more see tov.

8 The ayin (*eye*) of him that hath seen me shall see me no longer;

thine eyes are upon me, and I am no more.

9 Like the anan that fades and vanisheth away, so he that goeth down to Sheol shall come up no more.

10 He shall return no more to his bais, neither shall his makom know him any more.

11 Therefore I will not curb my mouth;
I will speak in the anguish of my ruach;
I will complain in the mar (*bitterness*) of my nefesh.

12 Am I a yam, or a tannin (*monster of the yam [sea]*),
that Thou settest a mishmar (*guard watch*) over me?

13 When I say, My bed shall give me nachamah (*comfort*),
my couch shall ease my complaint,

14 Then Thou frightenest me with chalomot (*dreams*),
and terrifiest me through chezyonot (*visions*),

¹⁵ So that my nefesh chooseth machanak (*strangling*)

and mavet (*death*) rather than this skeleton.

¹⁶ I loathe it; I would not live l'olam,
let me alone; for my yamim are hevel (*vanity, meaningless*).

¹⁷ What is enosh (*man*), that Thou shouldest make
much of him?

And that Thou shouldest set Thine lev upon him?

¹⁸ And that Thou shouldest visit him every boker,
and try him every moment?

¹⁹ How long dost Thou not look away from me?
Nor let me alone till I swallow down my rok (*spittle*)?

²⁰ Chatati (*I have sinned*);
what shall I do unto Thee, O Thou Notzer HaAdam
(*Observer of men*)?

Why hast Thou set me as a mifgah (*mark, target, something to be hit*) to Thee,

so that I am a massa (*burden*) to Thee?

²¹ And why dost Thou not pardon my peysha
(*transgression*),

and take away my avon (*iniquity*)?

For now shall I sleep in the aphar;

and Thou shalt search for me, but I shall be no
more.

8

¹ Then answered Bildad the Shuchi, and said,

² How long wilt thou speak these things?

And how long shall the words of thy mouth be like
a raging ruach (*wind*)?

³ Doth El pervert mishpat (*justice*)?

Or doth Shaddai pervert tzedek?

⁴ If thy banim have sinned against Him,
and He have cast them away for their peyscha
(*transgression*);

⁵ If thou wouldest seek El (*G-d*) earnestly,
and make thy techinnah (*supplication*) to Shaddai;

⁶ If thou wert pure and yashar;
surely now He would rouse Himself for thee,
and restore the habitation of thy tzedek.

⁷ Though thy reshit (*beginning*) was small,
yet thy acharit (*end*) shall be exceedingly great.

⁸ For inquire, now, of the dor rishon (*former age*),
and consider the research of their avot;

⁹ — For we are but of temol (*yesterday, etmol*) and
know nothing,
because yameinu (*our days*) upon earth are a tzel
(*shadow*) —

¹⁰ Shall not they teach thee, and tell thee,
and bring forth words out of their lev?

¹¹ Can the papyrus grow up without marsh?
Can the reed grow without mayim?

¹² Whilst it is yet in its greenness, and not cut
down,
it withereth before kol khatzir (*all grass*).

¹³ So are the paths of all that forget El (*G-d*),
and the tikvat chanef (*hope of the hypocrite, the
irreligious, the secretly wicked profane per-
son*) shall perish,

¹⁴ Whose hope shall be cut off,
and whose reliance shall be a bais akavish (*spi-
der's web*).

¹⁵ He shall lean upon his bais,

but it shall not stand,
he shall cling to it,
but it shall not hold.

¹⁶ He is like a green plant before the shemesh,
and its branch shooteth forth in its gan (*garden*).

¹⁷ Its shorashim (*roots*) are wrapped about the
rock heap,

and it looks on the bais avanim (*place of stones*).

¹⁸ But when cast away from its makom,
then its place shall deny it, saying, Loh re'iticha (*I
never saw thee*).

¹⁹ Behold, thus was the joy of its derech,
and others spring forth from the apha (*dust*).

²⁰ Surely El (*G-d*) will not cast away a blameless
man,

neither will He help the resha'im (*evil-doers*);

²¹ Till He fill thy mouth with sechok (*laughter*),
and thy lips with teruah (*shouts of joy*).

²² They that hate thee shall be clothed with bushah
(*shame*),

and the ohel resha'im shall be no more.

9

¹ Then Iyov answered and said,

² I know it is indeed thus,
but how should yitzdak Enosh im El (*Man be in the
right, justified, before G-d*)?

³ If he will contend with Him,
once of a thousand can Man not answer G-d back.

⁴ G-d is chochom in lev, and mighty in ko'ach;
who hath hardened himself to defy Him and re-
mained unhurt?

- 5 Which removeth the harim (*mountains*), and they know not;
which overturneth them in His anger;
6 Which shaketh eretz out of its place,
and the ammudim thereof tremble;
7 Which commandeth the cheres (*sun*), and it riseth not;
and sealeth up the kokhavim;
8 Which spreadeth out Shomayim by Himself alone,
and treadeth upon the waves of the yam;
9 Which maketh the Bear,
Orion, and the Pleiades,
and the chambers of the constellations on the south side of the heavens;
10 Which doeth gedolot past finding out;
yea, and nifla'ot (*wonders*) without number.
11 Hen (*lo*), He passeth by me, and I see Him not;
He goeth on also, but I perceive Him not.
12 Hinei, He taketh away, who can stop Him?
Who will say unto Him, Mah ta'aseh (*what are You doing*)?
13 If Eloah restraineth not His anger,
the helpers of Rahab must bow themselves under Him.
14 How much less shall I dispute with Him,
and choose my devarim with Him?
15 Whom, though I were tzaddik (*righteous, innocent, in the right*), yet would I not answer,
but I would make techinnah (*supplication, plea for mercy*) for my mishpat (*right*).
16 If I had summoned, and He had responded to me,

yet would I not believe that He had paid heed unto
my kol (*voice*);

17 For He breaketh me in a sa'arah (*tempest, storm*),

and multiplieth my wounds without cause.

18 He will not allow me to take my ruach (*breath*),
but filleth me with bitterness.

19 If I speak of ko'ach, hinei, He is mighty,
and if of mishpat, who can give Him a court summons?

20 If etzdak (*I am justified, in the right*), mine own
mouth would condemn me;
if I say, I am blameless, He would prove me perverse.

21 Though I were blameless,
yet would I not know my nefesh;
I would despise my life.

22 This is one thing; therefore I said it,
He destroyeth the tam (*blameless*) and the rasha
(*wicked*).

23 If the shot (*scourge*) slay suddenly,
He laugheth at the melting away [in anguish]
of the nekiyim (*innocent ones, the guiltless ones*).

24 Eretz is given into the yad of the resha;
He blindfoldeth the faces of the shofetim (*judges*)
thereof;

if not, then, who doeth it?

25 Now my yamim are swifter than a runner;
they flee away, they see no tovah.

26 They slip by like oniyyot (*boats*) of reed;
as the nesher that swoopeth down on the prey.

27 If I say, I will forget my si'akh (*complaint*),

I will leave off my heaviness, and comfort myself,

²⁸ I am afraid of all my sorrows;

I have da'as that Thou wilt not hold me innocent.

²⁹ If I be wicked,

why then labor I in hevel (*vain*)?

³⁰ If I wash myself with sheleg (*snow*),

and make my hands clean with lye,

³¹ Yet shalt Thou plunge me in the shachat (*slime pit*),

and mine own clothes shall abhor me.

³² For He is not an ish, as I am, that I should answer Him,

and we should come together in mishpat (*in the court*).

³³ Neither is there any mochiach (*arbitrator*) between us,

that might lay his yad upon us both.

³⁴ Let Him take His shevet (*rod*) away from me,

and let not His fear terrify me.

³⁵ Then would I speak, and not fear Him;

but it is not ken (*so*) with me.

10

¹ My nefesh is sick of my life;

I will give free rein to my si'akh (*complaint*);

I will speak in the mar (*bitterness*) of my nefesh.

² I will say unto Eloah, Do not condemn me;

show me what charge Thou dost contend with me.

³ Is it hatov (*pleasing*) unto Thee that Thou shouldst oppress,

that Thou shouldst reject the work of Thine hands,

and shine [favor] upon the etzah (*scheme*) of the resha'im?

- ⁴ Hast Thou eyes of basar?
Or seest Thou as enosh seeth?
- ⁵ Are Thy yamim like the yamim of enosh?
Are Thy years like the days of ge'ever (*man*),
- ⁶ That Thou seekest after mine avon,
and searchest after my chattat?
- ⁷ Though Thou has da'as that I am not a resha,
and there is none that can deliver out of Thine yad,
- ⁸ Thine yadayim have formed me and altogether
round about have fashioned me;
yet Thou hast now swallowed me.
- ⁹ Remember, now, that Thou hast molded me like
the chomer (*clay*),
and wilt Thou turn me into aphar again?
- ¹⁰ Hast Thou not poured me out like cholov,
and curdled me like gvinah (*cheese*)?
- ¹¹ Thou hast clothed me with ohr and basar,
and hast knitted me together with atzmot and
sinews.
- ¹² Thou hast granted me chayyim and chesed,
and Thy visitation hath been shomer over my
ruach.
- ¹³ And these things hast Thou hid in Thine lev;
I have da'as that this was in Thy mind.
- ¹⁴ If I sin, then Thou art shomer over me,
and Thou wilt not let my avon go unpunished.
- ¹⁵ If I am guilty, woe unto me;
even if I be tzaddik (*innocent*), yet will I not lift up
my head,
being full of kalon (*shame*) and conscious of my
oni (*misery*),
- ¹⁶ For if my head is held high, Thou stalkest me like
a fierce lion,

and ever Thou displayest Thy awesome power
against me.

17 Thou bringest Thy fresh edim (*witnesses*)
against me,
and increasest Thine hot indignation toward me;
in waves Thy tzava troop against me.

18 Why then hast Thou brought me forth out of the
rechem (*womb*)?

Oh that I had expired, and no eye had seen me!

19 I should have been as though I had never been;
I should have been carried from the beten straight
to the kever.

20 Are not my yamim few?

Then cease, and let me alone, that I may take a
little cheer

21 Before I go from where I shall not return,
even to the Eretz Choshech V'Tzalmavet,

22 An eretz of darkness, like darkness itself;
and of tzalmavet, no sedarim (*order*),
where the light is like darkness.

11

1 Then answered Tzophar the Na'amati, and said,

2 Should not the multitude of devarim be answered?

And should an ish full of talk yitzdak (*be justified*)?

3 Should thy vain talk silence men,
so that thou mockest, v'ei machlim (*without anyone putting thee to shame*)?

4 For thou hast said, My lekach (*doctrine, teaching, belief*) is pure,
and I am clean in Thine eyes.

⁵ But oh that Eloah would speak,
and open His lips against thee,

⁶ And that He would show thee the secrets of
chochmah,
that tushiyyah (*true wisdom*) has two sides!
Have da'as therefore that Eloah forgetteth
much of thy avon.

⁷ Canst thou search out the cheker Eloah (*depths of
G-d*)?

Canst thou probe to the tachlis Shaddai (*the end,
completeness of Almighty*)?

⁸ It is like the heights of Shomayim; what canst
thou do?

Deeper than Sheol; of what canst thou have da'as?

⁹ The measure thereof is longer than ha'aretz,
and broader than the yam (*sea*).

¹⁰ When Eloah passes by and arrests and convenes
for judgment,

who then can constrain Him?

¹¹ For He has da'as of deceitful men;

He seeth wickedness also; will He not then take
note of it?

¹² But before a witless ish can become wise,
a colt of a pereh (*wild donkey*) would be born an
adam!

¹³ If thou direct thine lev,
and stretch out thine hands to Him,

¹⁴ If iniquity be in thine yad, put it far away,
and let not wickedness dwell in thy ohalim.

¹⁵ For then shalt thou lift up thy face without mum;
yea, thou shalt be firm, and shalt not fear,

¹⁶ Because thou shalt forget thy amal (*grief*),
and remember it as waters that flow by,

17 And thine cheled (*duration of life*) shall be brighter than the tzohorayim (*noonday*); thou shalt shine forth; thou shalt be as the boker.

18 And thou shalt be secure, because now there is tikveh;
yea, thou shalt search, and thou shalt take thy rest in safety.

19 Also thou shalt lie down, and none shall make thee afraid;
yea, rabbim (*many*) shall court thy favor.

20 But the eyes of the resha'im faileth, and they shall not escape, and their tikveh shall be as the last gasp of the nefesh.

12

1 And Iyov answered and said,

2 Doubtless then ye are the people, and chochmah shall die with you!

3 But I have levav (*understanding*) as well as you; I am not inferior to you; yea, who knoweth not such things as these?

4 I am as a laughingstock to his neighbor:
The man who calleth upon Eloah [they say of me], and He answereth him!
[To them I am] a laughingstock, the tzaddik, the tamim (*blameless one*)!

5 Those at ease have buz (*contempt*) for a downfall which awaits the one whose regel is slipping.

6 The ohalim of shodedim (*robbers*) remain in peace;
they that defy El are secure,

who Eloah brought forth by His yad.

⁷ But ask now the behemot, and they shall teach thee,
and the oph haShomayim (*birds of the air*), and they shall tell thee;

⁸ Or speak to ha'aretz, and it shall teach thee;
and the dagim of the yam shall declare unto thee.

⁹ Of all of these,
who lacketh da'as that the yad HASHEM hath wrought this?

¹⁰ In whose yad is the nefesh of every living thing,
and the ruach of kol basar ish.

¹¹ Doth not the ozen (*ear*) test words?
And the mouth tastes its ochel?

¹² With the ancient ones is chochmah;
and in orech yamim (*length of days*) is binah (*understanding*).

¹³ With Him is chochmah and gevurah;
He hath etzah and understanding.

¹⁴ See, what He tears down cannot be reconstructed;
He shutteth up an ish, and there can be no prison release.

¹⁵ See, He withholdeth the waters, and they dry up;
also He sendeth them out, and they overturn eretz.

¹⁶ With Him is oz (*strength*) and tushiyah (*true wisdom*);
the deceived and the deceiver are His.

¹⁷ He leadeth yoatzim (*counsellors*) away stripped,
and maketh the shofetim (*judges*) fools.

¹⁸ He looseth the shackle of melachim (*kings*),
and girdeth their loins with loincloth.

19 He leadeth kohanim away stripped,
and overthroweth the mighty.

20 He removeth the speech of the ne'emanim
(*trusted ones*),
and taketh away the understanding of the
zekanim.

21 He poureth buz (*contempt*) upon nobles,
and loosens the belt of the mighty.

22 He uncovers the depths of choshech,
and bringeth tzalmavet to light.

23 He giveth prosperity to the Goyim, and then
destroyeth them;
He enlargeth them, and then carrieth the Goyim
away.

24 He taketh away the lev (*understanding*) of the
Rashei Am HaAretz,
and sendeth them to tohu lo derech (*trackless
wilderness*).

25 They grope in the choshech without ohr,
and He maketh them to stagger like a shikkor
(*drunken man*).

13

1 See, mine eye hath seen all this,
mine ozen hath heard and understood it.

2 What ye know, of the same I have da'as also;
I am not inferior unto you.

3 Surely I would speak to Shaddai,
and I desire to reason with El (*G-d*).

4 But ye are forgers of sheker,
ye are all rofim (*physicians*) of no value.

5 O that ye would altogether hold your peace!
And it should be your chochmah.

⁶ Hear now my tokhachat (*protest, public argumentation*),
and pay heed to the pleadings of my lips.

⁷ Will ye talk wickedly on behalf of El (*G-d*)
and speak deceitfully for Him?

⁸ Will ye be partial to Him?

Will ye play the part of the defense attorney for El?

⁹ Is it hatov that He should search you out?

Or do you play the jester with Him, as one plays
the jester with enosh?

¹⁰ He will surely reprove you,
if ye do act with partiality beseter (*secretly*).

¹¹ Shall not His majesty make you afraid?

And the pachad of Him fall upon you?

¹² Your zichron meshalim (*memorable sayings*)
are like unto ashes,
your defenses are strongholds of chomer (*clay*).

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

¹⁴ Why do I take my basar in my teeth,
and take my nefesh in mine yad?

¹⁵ Though He slay me, yet will I wait for and trust
in Him;

but I will maintain my derech before Him.*

¹⁶ He also shall be my Yeshu'ah (*salvation*);
for a chanef (*irreligious man, hypocrite*) shall not
come before Him.

¹⁷ Hear diligently my confession,
and my declaration with your oznayim.

* **13:15** Isa 53:8,10

18 Hinei now, I have prepared my mishpat (*cause, case*);

I know that I shall be acquitted.

19 Who is he that can contend against me?

For atah (*now*), if I hold my tongue, I shall expire.

20 Only do not shtayim (*two things*) unto me;
then will I not hide myself from Thee.

21 Withdraw Thine hand far from me,
and let not Thy eimah (*dread, terror*) make me
afraid.

22 Then kerah (*summon*), and I will answer;
or let me speak, and answer me.

23 How many are mine avonot and chatta'ot?
Make me to know my peysa and my chattat.

24 Lammah (*why*) hidest Thou Thy face,
and holdest me for Thine enemy?

25 Wilt Thou frighten away a leaf driven to and
fro?

And wilt Thou pursue the dry kash (*straw, chaff*)?

26 For Thou writest down merorot (*bitter things*)
against me,
and makest me to inherit the avonot of my neurim
(*youth*).

27 Thou puttest my feet also in the stocks,
and observest kol orkhot (*paths, ways*) of me;
Thou settest a mark upon the soles of my raglayim,

28 Around one who wastes away as a rotten thing,
as a beged (*garment*) that is moth eaten.

14

1 Adam that is born of isha
is of few yamim and full of rogez (*unrest*).

² He cometh forth like a tzitz (*flower*), and is cut down;

he fleeth also as a tzel, and continueth not.

³ And doth Thou open Thine eyes upon such a one, and bringest me into mishpat with Thee?

⁴ Who can bring a tavor (*clean thing*) out of a tameh (*an unclean*)?*

Loh echad (*No one*).

⁵ Seeing his yamim are determined, the number of his chodashim (*months*) are with Thee,

Thou hast appointed his limits that he cannot exceed.

⁶ Turn from him, that he may rest, till he shall accomplish, as a sachir (*a hired man*), his day.

⁷ For there is tikveh of an etz, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease.

⁸ Though the shorash (*root*) thereof grow old in ha'aretz,

and the stump thereof die in the aphar (*dust*),

⁹ Yet through the scent of mayim it will bud, and bring forth branches like a young plant.

¹⁰ But gever dieth, and wasteth away; yea, adam breathes his last, and where is he?

¹¹ As the mayim flow away from the yam, and the nahar (*stream*) becomes parched and drieth up,

¹² So ish lieth down, and riseth not, till Shomayim be no more, they shall not awake, nor be raised out of their sleep.

* 14:4 cf. Ro 5:12

13 O that Thou wouldest hide me in Sheol,
that Thou wouldest conceal me until Thy wrath
has passed,
that Thou wouldest appoint me a chok (*set time*),
and remember me!

14 If a geveer die, shall he live again?
All the days of my tzava (*hard army service*) will I
wait,
till my chalifah (*changing, renewal*) come.

15 Thou shalt call, and I will answer Thee;
Thou wilt have a desire for the ma'aseh (*work*) of
Thine hands.

16 For now Thou countest my steps.
Dost Thou not watch over my chattat?

17 My peysha is sealed up in a bag,
and Thou would cover over mine avon.

18 And surely the har (*mountain*) falling crumbles,
and the tzur (*rock*) is moved out of its place.

19 The mayim wear away the avanim;
Thou wastest away the things which grow out of
the aphar aretz;
and Thou destroyest the tikvat enosh.

20 Thou prevailest lanetzach (*forever*) against him,
and he passeth away;
Thou changest his countenance, and sendest him
away.

21 His banim come to honor, and he knoweth it not;
and they are brought low, but he perceiveth it not
of them.

22 Only his basar shall have pain upon him,
and his nefesh within him shall mourn.

15

1 Then answered Eliphaz the Temani, and said,

² Should a chacham (*wise man*) utter vain knowledge,

and fill his inner being with the east wind?

³ Should he reason with unprofitable davar (*talk*)?
Or with speeches wherewith no good is done?

⁴ Yea, thou makest void yireh [*Elohim*],
and doth diminish si'akh (*meditation*) before El.

⁵ For thy mouth uttereth thine avon,
and thou choosest the leshon arumim (*tongue of the crafty*).

⁶ Thine own mouth condemneth thee, and loh Ani (*not I*);
yea, thine own lips testify against thee.

⁷ Art thou harishon adam (*the first man*) that was born?

Or wast thou made before the hills?

⁸ Hast thou attended to the sod Eloah (*counsel of G-d*)?

And dost thou limit chochmah to thyself?

⁹ Of what dost thou have da'as, that we know not?
What understandest thou, which is not in us?

¹⁰ Both the grayheaded and very aged men are among us,
much elder than avicha.

¹¹ Are the tanechumot El (*consolations of G-d*) not enough for thee?

Or the davar that deals gently with thee?

¹² Why doth thine lev carry thee away?

And why do thy eyes flash,

¹³ That thou ventest thy ruach against El (*G-d*),
and lettest such words pour out of thy mouth?

¹⁴ What is enosh, that he should be pure [in the sight of HASHEM]?

And he which is born of an isha, that yitzdak (*he should be in the right*)?

¹⁵ If He trusteth not His Kedoshim;
yea, Shomayim is not pure in His eyes.

¹⁶ How much more vile and corrupt is ish,
which drinketh iniquity like mayim?

¹⁷ I will show thee, shema to me;
and that which I have seen I will declare;

¹⁸ Things which chachamim declare
from their avot without concealment;

¹⁹ Unto whom alone ha'aretz was given,
and no zar passed among them.

²⁰ The reshah travailleth with pain all his yamim,
and numbered shanim are reserved for the oppressor.

²¹ A dreadful sound is in his oznayim;
during shalom the shoded (*destroyer*) shall come
upon him.

²² He believeth not in a return from choshech,
and he is marked for the cherev.

²³ He wandereth about after lechem, saying,
Where is it?
He has da'as the Yom Choshech is near at hand for
him.

²⁴ Distress and anguish shall make him afraid;
they shall seize him as a melech poised for battle.

²⁵ For he stretcheth out his yad against El (*G-d*),
and with insolence vaunts himself against Shad-
dai.

²⁶ He charges against Him, with a stiff neck,
with the thick bosses of his mogen (*shield*);

²⁷ Though he covereth his panim with his fatness,
and addeth fat on his flanks;

²⁸ And he dwelleth in desolate towns,
and in batim (*houses*) which no man inhabiteth,
which are ready to crumble to rubble.

²⁹ He shall not be osher, neither shall his substance
continue;
neither shall their possessions spread over
ha'aretz.

³⁰ He shall not escape from choshech;
the flame shall wither his branches,
and in the ruach of his mouth shall he perish.

³¹ Let not him that is deceived trust in shav (*van-
ity*);
for shav shall be his recompense.

³² His Yom is not yet;
then it is accomplished, and his branch shall not
flourish.

³³ He shall shake off his unripe grape like the
gefen,
and shall cast off his blossom like the zayit (*olive
tree*).

³⁴ For the Adat Chanef (*congregation of hypocrites*)
shall be barren,
and eish shall consume the ohalim of bribery.

³⁵ They conceive amal (*trouble*), and give birth to
evil,
and their belly worketh mirmar (*deceit*).

16

¹ Then Iyov answered and said,

² I have heard many such things;
menachamei amal (*miserable comforters*) are ye
all.

³ Shall divrei ruach (*vain words*) have an end?

Or what provoketh thee that thou answerest?

⁴ I also could speak as ye do;
if your nefesh were in place of my nefesh,
I could heap up words against you,
and shake mine head at you.

⁵ But I would strengthen you with my mouth,
and the moving of my shfatayim (*lips*) should
relieve your grief.

⁶ Though I speak, my grief is not relieved,
and though I forbear, mah (*what*) alleviation is it
for me?

⁷ But now He hath worn me out;
Thou hast made desolate kol adat (*whole house-*
hold) of me.

⁸ And Thou hast filled me with wrinkles,
which is an ed (*witness*) against me;
and my leanness rising up in me
beareth witness to my face.

⁹ He teareth me in his wrath, who warreth against
me;

He gnasheth upon me with His shinayim (*teeth*);
mine adversary sharpeneth His eyes against me.

¹⁰ They have struck at me with their mouth;
they have struck me upon the lekhi (*cheek*) re-
proachfully;*

they have conspired themselves together against
me.

¹¹ El hath delivered me to evil men,
and turned me over into the hands of the resha'im.

¹² I was at ease, but He hath shattered me;
He hath also taken me by my neck, and shaken me
to pieces,

* **16:10** Isa 50:6; Lam 3:30

and set me up for His mattarah (*object of attack, target*).

¹³ His archers surround me,
He pierces my klayot (*kidneys*),
and doth not show mercy; He poureth out my gall
upon the ground.

¹⁴ He bursteth upon me again and again;
He runneth upon me like a gibbor (*warrior*).

¹⁵ I have sewed sackcloth upon my skin,
and laid my keren (*horn, strength*) in the aphar
(*dust*).

¹⁶ My face is red with weeping,
and on my eyelids is the tzalmavet;

¹⁷ Not for any chamash in mine hands;
also my tefillah is pure.

¹⁸ O earth, cover not thou my dahm,
and let my outcry have no makom (*place of rest*).

¹⁹ Also now, hinei, my Ed is in Shomayim,
and my Sahed (*witness, one who vouches for me*) is
on high.[†]

²⁰ My friends scorn me;
but mine eye poureth out tears unto Eloah.

²¹ O that one might plead for a man with Eloah,
as a man pleadeth for his neighbor!

²² When a few shanot are come,
then I shall go the way whence I shall not return.

17

¹ My ruach is broken,
my yamim are extinct,
the kevarim are ready for me.

² Does not hatulim (*mockery*) surround me?

[†] 16:19 MJ 4:15

And doth not mine eye continue in their provocation?

³ Lay down an eravon (*pledge*) with Thee;
who is he that will put up security for me?

⁴ For Thou hast hid their lev from seichel;
therefore shalt Thou not exalt them.

⁵ He that informs on re'im for chelek,
even the eyes of his banim shall fail.

⁶ He hath made me also a mashal (*byword*) of the
peoples;

and I am one in whose face they spit.

⁷ Mine eye also is dim by reason of ka'as,
and all my members are like a tzel (*shadow*).

⁸ Yesharim shall be appalled at this
and the naki (*pure, innocent*) shall stir up himself
against the chanef (*profane, irreligious*).

⁹ The tzaddik also shall hold to his derech,
and he whose yadayim are tahor shall grow
stronger and stronger.

¹⁰ But as for all you, do ye return, and come back
now;

for I cannot find one chacham among you.

¹¹ My yamim are past,
my plans are broken,
even the morashot (*possessions, desires*) of my lev.

¹² They change the lailah into yom;
the ohr is near to choshech, say they.

¹³ If I wait, Sheol is mine bais;
I have made my bed in the choshech.

¹⁴ I have said to Shachat, thou art avi;
to the worm, thou art immi, and achoti.

¹⁵ And where is now my tikveh?
As for my tikveh, who regards it?

¹⁶ Will it go down to the gates of Sheol?
Shall we go down together into the dust?

18

¹ Then answered Bildad the Shuchi, and said,

² Ad anah (*Until when, how long*) will it be ere ye
make an end of words?

Gain binah, and afterwards we will speak.

³ Why are we counted as behemah (*cattle*),
and reputed stupid in your sight?

⁴ Thou art he who teareth his nefesh in his anger;
shall eretz (*earth*) be forsaken for thee?
And shall the tzur be removed out of its place?

⁵ Yea, the ohr of the resha'im shall be put out,
and the flame of his eish shall not burn.

⁶ The ohr shall be choshech in his ohel,
and his ner (*lamp*) above him is extinguished.

⁷ The steps of his vigor shall be shortened,
and his own etzah (*counsel, scheme*) shall cast him
down.

⁸ For he is cast into a reshet by his own raglayim,
and he walketh into a pitfall.

⁹ The pach (*trap*) shall take him by the akev (*heel*),
and the snare shall prevail against him.

¹⁰ The noose is laid for him ba'aretz (*on the
ground*),
and a trap for him in the path.

¹¹ Ballahot (*terrors, terrible thoughts*) shall make
him afraid on every side,
and shall dog him behind his feet.

¹² Calamity is ra'ev (*hungry*) for him,
and destruction shall be ready for his fall.

¹³ It shall devour the limbs of his ohr (*skin*);
even the bechor mavet (*plague*) shall devour his
members.

¹⁴ That in which he trusted is rooted out of his ohel,
and it shall march him to Melech Ballahot (*King of
Terrors*).

¹⁵ In his ohel nothing dwells;
gofrit (*brimstone*) is scattered upon his habitation.

¹⁶ His shorashim shall be dried up beneath,
and above his branch shall wither.

¹⁷ His memory shall perish from the earth,
and he shall have no shem in the land.

¹⁸ He shall be driven from ohr into choshech,
and chased out of the tevel.

¹⁹ He shall neither have offspring nor descendant
among his am (*people*),
nor is there a sarid in his dwellings.

²⁰ The acharonim shall be astonished at his yom,
as the kadmonim were affrighted.

²¹ Surely such are the mishkenot (*dwellings*) of the
resha'im,
and this is the place of him that has no da'as of El.

19

¹ Then Iyov answered and said,

² How long will ye torment my nefesh,
and crush me with words?

³ These ten times have ye reproached me;
ye have no bushah that ye cause me astonishment.

⁴ And be it indeed that I have erred,
mine meshugah (*error*) remaineth with myself.

⁵ If indeed ye will magnify yourselves above me,

and use against me my cherpah (*reproach, humiliation*),

⁶ Have da'as now that Eloah hath put me in the wrong,

and hath encompassed me with his matzud (*net*).

⁷ Behold, when I cry chamas, I am not heard;
I cry for help, but there is no mishpat.

⁸ He hath fenced around my way that I cannot pass,

and set choshech in my paths.

⁹ He hath stripped me of my kavod,
and taken the ateret from my rosh.

¹⁰ He breaks me down on every side till I am gone,
and mine tikveh hath He uprooted like an etz.

¹¹ He hath also kindled His wrath against me,
and He counteth me unto Him as His tzar (*enemy*).

¹² His forces come together,
and raise up their siege ramp against me,
and encamp around my ohel.

¹³ He hath put achai (*my brethren*) far from me,
and mine acquaintances are verily estranged
from me.

¹⁴ My kerov (*near and dear*) have failed,
and my familiar friends have forgotten me.

¹⁵ They that dwell in mine bais, and my maidser-
vants, count me for a zar;
I am a nokhri in their sight.

¹⁶ I summoned avdi, and he gave me no answer;
I entreated him with my mouth.

¹⁷ My ruach is repulsive to my isha,
loathsome to bnei beten of mine.

¹⁸ Even avilim (*little children*) treat me with con-
tempt;

I appear, and they ridicule me.

¹⁹ All my metei sod (*confidants*) detest me,
and they whom I loved are turned against me.

²⁰ My etzem cleaveth to my ohr (*skin*)
and to my basar,
and I am escaped only by the skin of my teeth.

²¹ Channuni, channuni,
O ye my friends;
for the yad Eloah hath touched me.

²² Why do ye persecute me like El,
not satisfied with my basar?

²³ Oh that my words were but written!
O that they were recorded in a sefer!

²⁴ That they were engraved with a pen of barzel
and with oferet (*lead*) in the tzur forever!

²⁵ For Ani yadati Goeli chai (*I know that my Redeemer liveth*),
and that he shall stand up at Acharon (*at the Last*)
upon aphar (*dust, the earth*);

²⁶ And though after my ohr (*skin*) has been thus
destroyed,

yet from my basar I shall see Eloah;

²⁷ Whom I shall see for myself,
and mine eyes shall behold and no other;
my heart faints within me.

²⁸ But ye think, How we will persecute him,
seeing the shores (root) of the matter is found in
me?

²⁹ Be ye afraid of the cherev;
for wrath bringeth the avonot (*punishments*) of
the cherev,
that ye may know there is a judgment.

20

¹ Then answered Tzophar the Na'amati, and said,

² Therefore do my thoughts cause me to answer, and ba'avur (*because of [this]*) I make haste.

³ I hear the musar that insults me, and the ruach of my understanding causeth me to answer.

⁴ Knowest thou not this of old, since adam was placed upon earth,

⁵ That the triumphing of the resha'im is short, and the simchat chanef (*joy of the hypocrite*) but for a moment?

⁶ Though his excellency mount up to Shomayim, and his rosh reach unto the clouds;

⁷ Yet he shall perish lanetzach (*forever*) like his own dung;

they which have seen him shall say, Where is he?

⁸ He shall fly away as a chalom, and shall not be found;

yea, he shall be chased away as a chezyon lailah.

⁹ The ayin also which saw him shall see him no more;

neither shall his makom any more behold him.

¹⁰ His banim shall seek the favor of the poor, and his hands shall restore their goods.

¹¹ His atzmot are full of youthful vigor, which shall lie down with him in the aphar.

¹² Though wickedness be sweet in his mouth, though he hide it under his leshon;

¹³ Though he savor it, and forsake it not, but keep it still betoch (*within*) his mouth;

14 Yet his lechem in his stomach is turned sour;
it is the venom of vipers within him.

15 He hath swallowed down riches, and he shall
vomit them up again;

El shall drive them out of his beten.

16 He shall suck the venom of asps;
the viper's leshon shall slay him.

17 He shall not see the rivers,
the floods, the brooks of devash and khemah (*butter, curds*).

18 That which he labored for shall he give back,
and shall not swallow it down;
he shall not rejoice according to his chayil temurah (*business profit*).

19 Because he hath oppressed and hath forsaken
the destitute;
because he hath violently seized a bais which he
built not;

20 Surely he knew no quiet in his beten;
he shall not save anything which he desired.

21 There shall none of his ochel be left;
therefore his posterity will not endure.

22 In the fulness of his sufficiency he shall be in
distress;

kol yad of misery shall come upon him.

23 When he is about to fill his beten,
He shall cast the charon af (*fury of His wrath*) upon
him,

and shall rain it upon him while he is eating.

24 He shall flee from the weapon of barzel (*iron*),
and the keshet of bronze shall strike him through.

25 It is drawn, and cometh out of their body;
yea, the glittering point cometh out of his gall;

emim (*terrors [of death]*) are upon them.

²⁶ Kol choshech is reserved for his treasures;
an eish not fanned shall consume him;
it shall go ill with him that is left in his ohel.

²⁷ Shomayim shall reveal his iniquity;
and eretz shall rise up against him.

²⁸ The increase of his bais shall depart,
and his goods shall flow away in [G-d's] Yom Af.

²⁹ This is the chelek of an adam rasha from Elohim,
and the nachalah decreed unto him by El (*G-d*).

21

¹ But Iyov answered and said,

² Hear diligently my speech,
and let this be your tanechumot (*consolations*).

³ Bear with me that I may speak;
and achar (*after*) that I have spoken, mock on.

⁴ As for me, is my complaint to adam (*mortals*)?
Or why should my ruach not become impatient?

⁵ Look at me, and be astonished,
and lay your yad upon your peh (*mouth*).

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

⁷ Madu'a (*why*) do the resha'im live,
become old, yea, are mighty in power?

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

⁹ Their batim (*houses*) are shalom from pachad;
neither is the shevet Eloah upon them.

¹⁰ Their shor (*bull*) breeds, and faileth not;
their cow calveth, and doth not miscarry her calf.

11 They send forth their little ones like a tzon,
and their yeladim jump about.

12 They sing to the tambourine and kinnor,
and rejoice at the sound of the flute.

13 They spend their yamim in tov,
and in a moment go down to Sheol.

14 Therefore they say unto El, Depart from us;
for we desire not the da'as of Thy ways.

15 What is Shaddai, that we should serve Him?
And what profit should we have, if we importune
Him?

16 Lo, their tov is not in their yad;
the etzah (*counsel, scheme*) of the resha'im is far
from me.

17 How oft is the ner (*light*) of the resha'im put out!
And how oft cometh their destruction upon them
and He distributeth pains in His anger.

18 They are as straw before the ruach,
and as chaff that the storm carrieth away.

19 Eloah layeth up his iniquity for his banim;
He payeth him back, and he shall know it.

20 His eyes shall see his destruction,
and he shall drink of the wrath of Shaddai.

21 For what pleasure hath he in his bais after him,
when the mispar (*number*) of his months is cut off?

22 Shall any teach El da'as,
seeing He judgeth those that are on high?

23 Zeh (*this one*) dieth in his full prosperity,
being wholly at ease and secure.

24 His troughs are full of cholov,
and his atzmot are moistened with marrow.

25 And another dieth in the marah (*bitterness*) of his nefesh, and never eateth with pleasure.

26 They shall lie down alike in the apha, and the worms shall cover them.

27 Behold, I know your machshevot, and the stratagems which ye wrongfully imagine against me.

28 For ye say, Where is the ba'is of the tyrant? And where are the ohel mishkenot of the re-sha'im?

29 Have ye not asked them that travel the derech? And do ye not accept their testimony,

30 That the rah is spared in the yom eid (*day of calamity*)?

They shall be rescued in the yom avarot (*day of wrath*).

31 Who shall declare his derech to his face? And who shall repay him what he hath done?

32 Yet shall he be brought to the grave, and shall remain in the gadish (*gravemound*).

33 The clods of the valley shall be sweet unto him, and kol adam shall draw after him, as there are innumerable before him.

34 How then comfort ye me with hevel (*empty nothings*), seeing in your answers there is nothing left but falsehood?

22

1 Then Eliphaz of Teman answered and said,

2 Can a ge'ever be profitable unto El,

as he that has seichel may be profitable unto himself?

³ Is it any pleasure to Shaddai, that thou art tzad-dik?

Or is it gain to Him, that thou makest thy ways blameless?

⁴ Is it for thy yireh [Elohim] that He reproves thee? Will He enter with thee into mishpat?

⁵ Is not thy rah great?

And thine avonot infinite?

⁶ For thou hast exacted a pledge from thy brother for naught, and stripped the arummim (*naked ones*) of their clothing.

⁷ Thou hast not given mayim to the weary to drink, and thou hast withheld lechem from the hungry.

⁸ But as for the ish zeroa (*mighty man*), his is ha'aretz;

and the honorable man dwelt therein.

⁹ Thou hast sent almanot away empty, and the arms of the yetomim have been broken.

¹⁰ Therefore pachim (*snares*) are around thee, and sudden pachad troubleth thee;

¹¹ Or choshech, that thou canst not see; and overflow of mayim cover thee.

¹² Is not Eloah in the height of Shomayim? And hinei the rosh kokhavim, how high they are!

¹³ And thou sayest, How doth El know? Can He judge through the thick cloud?

¹⁴ Thick clouds veil Him, that He seeth not; and He walketh in the vault of Shomayim.

¹⁵ Wilt thou note the orach olam which wicked men have trodden?

¹⁶ Who were cut down before their time,

whose yesod was overflown with a flood;

17 Who said unto El, Depart from us;
and what can Shaddai do to them?

18 Yet He filled their batim (*houses*) with tov;
but the etza (*counsel*) of the resha'im is far from
me.

19 The tzaddikim see it, and are glad,
and the naki (*innocent*) laugh them to scorn.

20 Verily our foe is destroyed,
and the abundance of them the eish consumeth.

21 Acquaint now thyself with Him, and so hast
thou shalom;
thereby tovah shall come unto thee.

22 Receive, now, torah from His mouth,
and lay up His words in thine lev.

23 If thou return to Shaddai,
thou shalt be restored;
if thou shalt put away iniquity far from thy
ohalim;

24 Then shalt thou lay up gold as aphar,
and that of Ophir as the tzur of the brooks.

25 Yea, Shaddai shall be thy gold,
and thy precious kesef.

26 For then shalt thou have thy delight in Shaddai,
and shalt lift up thy face unto Eloah.

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

28 Thou shalt also decide a matter, and it shall be
established unto thee,
and the ohr shall shine upon thy ways.

29 When they are cast down, thou shalt say: Arise,

and He shall save the one with low eynayim.*

³⁰ He shall deliver even the guilty;
and he is delivered by the bar (*cleanness*) of thine
hands.

23

¹ Then Iyov answered and said,

² Even hayom (*today*) is my complaint bitter;
my stroke is heavier than my groaning.

³ Oh that I knew where I might find Him!
That I might come even to His techunah (*abode*)!

⁴ I would order my mishpat (*cause*) before Him,
and fill my mouth with arguments.

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

⁶ Will He contend against me with His great
koach?

No, but He would pay heed to me.

⁷ There the yashar might dispute with Him;
so should I be delivered forever from my Shofet
(*Judge*).

⁸ Hen (*behold*), I go forward, but He is not there;
and backward, but I cannot perceive him;

⁹ On the left hand, where He doth work, but I
cannot behold Him;
He hideth himself yamin (*on the right hand*), that I
cannot see Him.

¹⁰ But He knoweth the derech that I take;

* **22:29** i.e., humility

when He hath tried me, I shall come forth as zahav.

¹¹ My regel hath held to His steps,
over His way have I been shomer, and not turned
aside.

¹² Neither have I gone back from the mitzvah of
His lips;

I have treasured the words of His mouth more
than my appointed portion.

¹³ But He stands alone, and who can turn Him?
And what His nefesh desireth, even that He doeth.

¹⁴ For He accomplisheth the thing that is ap-
pointed for me;

and rabbot (*many*) such things are with Him.

¹⁵ Al-ken (*therefore*) am I troubled at His presence;
when I consider, I am afraid of Him.

¹⁶ For El maketh my lev dejected,
and Shaddai troubleth me,

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

24

¹ Why are times [for judgment]
from Shaddai not kept,
and why do those who have da'as of him not see
his yamim (*days [of assize]*)?

² Some move the boundary stones;
they steal edar, and pasture them.

³ They drive away the chamor of the yetomim,
they take the ox of the almanah for a pledge.

⁴ They thrust the needy out of the derech;

the poor of the eretz needs hide themselves together.

⁵ Look, as wild donkeys in the midbar go they forth to their work;

foraging for teref (*nourishment*);
the wilderness yieldeth lechem for them and for their na'arim.

⁶ They reap every one his fodder in the sadeh, and they glean the kerem of the resha'im.

⁷ They spend the night arom (*naked*) without levush (*clothing*),

they have no covering in the cold.

⁸ They are wet with the rain of the harim, and embrace the tzur for want of a shelter.

⁹ They pluck the yatom from the breast, and seize the oni for debt.

¹⁰ They cause him to go arom without levush, and they take away the omer (*sheaf*) from the hungry;

¹¹ Which crush olives within their walls, and tread their winepresses, yet suffer thirst.

¹² Men groan from out of the Ir, and the nefesh of the chalalim (*wounded ones*) crieth out,

yet Eloah chargeth not tiflah (*folly*) to them.

¹³ They are of those that are moredei ohr (*rebelling ones against the light*);

they know not the ways thereof, nor abide in the paths thereof.

¹⁴ The rotzeach rising with the daylight killeth the oni and needy, and in the lailah is like a ganav.

15 The eye also of the no'ef is shomer, watching for
the dusk's twilight,
saying, No eye shall see me,
and puts something to hide his face.

16 In the choshech they dig through batim
(*houses*);
in the daytime they shut themselves in;
they have no da'as of the ohr.

17 For the boker is to them even as the tzalmavet;
they are friends with the terrors of tzalmavet.

18 Swiftly vanishing is he on the surface of the
mayim;
their chelek is cursed in ha'aretz;
he turneth no more in the derech of the kramim
(*vineyards*).

19 Drought and heat consume the snow waters;
so doth Sheol those which have sinned.

20 The rechem (*womb*) shall forget him;
the worm shall feast on him;
he shall be no more remembered;
and wickedness shall be broken like an etz.

21 He plundereth the barren that beareth not;
and doeth not good to the almanah.

22 He drags away also the mighty with his ko'ach;
he riseth up, and no man is sure of life.

23 Though it be given him to be in safety, and he be
sustained,
yet His eynayim are upon their ways.

24 They are exalted me'at (*for a little while*),
then they are no more and are withered and
snatched away like all others,

and cut off like the tops of the ears of grain.

²⁵ And if it be not so, who will charge me with lying,
and make my milah (*word*) worth nothing?*

25

¹ Then answered Bildad the Shuchi, and said,

² Dominion and pachad are with Him,
oseh shalom bimromav.

³ Is there any number of His armies?
And upon whom doth not His ohr arise?

⁴ Mah yitzdak Enosh im El (*how then can man be justified, set right, with G-d?*)

Or how can he be clean that is born of isha?

⁵ If even the yarei'ach shineth not,
yea, the kokhavim are not pure in His sight,

⁶ How much less enosh, that is a maggot?
And the ben adam, which is a tola'at (*worm*)?

26

¹ But Iyov answered and said,

² How hast thou helped him that is without ko'ach?
How savest thou the zero'a that hath no oz
(*strength*)?

³ How hast thou counseled him that hath no
chochmah?

* **24:25** T.N. Notice the question answered by Romans, Galatians, and Gn 15:6 as well as Hab 2:4 is stated in Job 25:4 below; see Ep 2:8-9 and Ro 3:24,26,28; 4:2; 5:1,9; Ga 2:16,17; 3:11,24; 5:4; Ti 3:7; this the most important question raised in the Bible: it is for eternity.

And how hast thou plentifully declared the
tushiyyah (*efficient wisdom*)?

⁴To whom hast thou uttered words?

And whose neshamah came from thee?

⁵Dead things tremble from under the mayim,
and the inhabitants thereof.

⁶Sheol is naked before Him,
and Avaddon hath no cover.

⁷He stretcheth out the Tzafon over the tohu,
and hangeth eretz upon nothing.

⁸He bindeth up the mayim in His thick clouds;
and the anan doeth not burst under them.

⁹He covers the face of [His] kisse,
and spreadeth His anan upon it.

¹⁰He hath circled the horizon on the face of the
mayim

for a boundary between ohr and choshech.

¹¹The ammudim of Shomayim tremble
and are aghast at His rebuke.

¹²He divideth the yam with His ko'ach,
and by His understanding He struck down Rahav.

¹³By His Ruach He hath made fair Shomayim;
His yad hath pierced the fleeing nachash.

¹⁴Lo, these are but the ketzot of His ways,
but how faint the davar we hear of Him.
And the thunder of His gevurah who can under-
stand?

27

¹Moreover Iyov continued his mashal, and said:

²As El liveth, Who hath taken away my mishpat,
and Shaddai, Who hath saddened my nefesh;

³All the while my neshamah is in me,

and the ruach of Eloah is in my nostrils,

⁴ My lips shall not speak falsehood,
nor my leshon utter deceit.

⁵ Far be it from me I should justify you;
till I die I will not remove
mine tom (*integrity*) from me.

⁶ My tzedakah I hold fast, and will not let it go;
my lev shall not reproach for any of my days.

⁷ Let mine enemy be as the rasha (*evildoer*),
and he that riseth up against me as unrighteous.

⁸ For what is the tikveh of the chanef, when He
cutteth off,
when Eloah taketh away, his nefesh?

⁹ Will El hear his cry
when tzarah cometh upon him?

¹⁰ Will he delight himself in Shaddai?
Will he always call upon Eloah?

¹¹ I will teach you concerning the yad El;
that which is with Shaddai will I not conceal.

¹² Hen (*behold*), all ye yourselves have seen it;
why then are ye thus altogether vain?

¹³ This is the chelek (*lot*) of the adam rasha with El
and the nachalah of oppressors,
which they shall receive from Shaddai.

¹⁴ If his banim be multiplied, it is for the cherev,
and his offspring shall not have lechem enough.

¹⁵ Those that survive him shall be buried in mavet,
and his almanot shall not weep.

¹⁶ Though he heap up kesef as the aphar,
and pile up raiment as the clay,

¹⁷ He may prepare it, but the tzaddik shall put it
on,

and the innocent shall divide the kesef.

¹⁸ He buildeth his bais as a moth,
and as a sukkah that the watchman maketh.

¹⁹ The oisher (*rich man*) shall lie down, but he shall
do so no more;

he openeth his eyes, and he is not.

²⁰ Terrors take hold on him as a flood,
a tempest stealeth him away in the lailah.

²¹ The east wind carrieth him away,
and he departeth as a storm hurleth him forth
from his makom.

²² For it will hurl against him, without sparing;
he desperately flees from its yad.

²³ Men shall clap their hands at him,
and shall hiss him away from his makom.

28

¹ Surely there is a mine for the kesef,
and a makom for zahav where they refine it.

² Barzel (*iron*) is taken out of aphar,
and nechoshet is smelted out of the even (*stone, ore*).

³ He setteth a ketz to choshech,
and searcheth out all extremities,
the even (*ore*) of darkness and tzalmavet.

⁴ He cuts out a shaft down far from the inhabitant;
forgotten of the regel,
they dangle, suspended, away from enosh.

⁵ As for eretz, out of it cometh lechem,
and under it is transformed as by eish.

⁶ The stones of it are the makom of the sapphire,
and it hath ore of zahav.

⁷ There is a hidden path of which no bird of prey
has da'as,

and which the falcon's eye hath not seen.

⁸ The proud beasts have not trodden it,
nor the shachal (*lion's cub*) passed over it.

⁹ He [the miner] putteth forth his yad upon the
rock;

he upturneth the mountains by the shoresh.

¹⁰ He cutteth out channels through the tzurot
(*rocks*),

and his eye seeth every precious thing.

¹¹ He dams up the streams from flowing,
and the thing that is hidden bringeth he forth to
ohr.

¹² But where shall chochmah be found?
And where is the makom binah?

¹³ Enosh knoweth not the price thereof;
neither is it found in the Eretz HaChayyim.

¹⁴ The tehom (*abyss*) saith, It is not in me;
and the yam saith, It is not with me.

¹⁵ It cannot be gotten in exchange for fine gold,
neither shall kesef be weighed for the price
thereof.

¹⁶ It cannot be valued with the fine gold of Ophir,
with the precious onyx, or the sapphire.

¹⁷ The zahav and the crystal cannot equal it,
and the exchange of it shall not be for the jewel of
gold.

¹⁸ Nor shall mention be made of coral or crystal,
for the price of chochmah is above pearls.

¹⁹ The chrysolite of Ethiopia shall not equal it,
neither shall it be valued with tahor gold.

²⁰ From where then cometh chochmah?
And where is the makom binah?

²¹ Seeing it is hidden from the eyes of kol chai,
and concealed from the oph HaShomayim.

22 Abaddon and Mavet say,
We have heard a rumor thereof with our ears.
23 Elohim understandeth the way to it,
and He knoweth the makom thereof.
24 For He looketh to the ketzot ha'aretz,
and seeth all under Shomayim.
25 The weight He appointed for the ruach,
and He weigheth the mayim by measure.
26 When He made a decree for the matar,
and a derech for the lightning of the thunder,
27 Az (*then*) did He see it, and declare it;
He prepared it, yea, and searched it out.
28 And unto adam He said,
See, the Yirat Adonoi, that is chochmah,
and to depart from rah is binah.

29

1 Moreover Iyov continued his mashal,
and said,
2 Oh that I were as in months past,
as in the days when Eloah was shomer over me;
3 When His ner (*lamp*) shined upon my rosh,
and when by His ohr I walked through choshech;
4 As I was in the days of my prime,
when the Sod Eloah (*friendship, counsel of G-d*)
was over my ohel;
5 When Shaddai was yet with me,
when my children were around me;
6 When I washed my steps with khemah,
and the tzur poured me out streams of shemen;
7 When I went out to the sha'ar through the city,
when I took my moshav in the rekhov!
8 The ne'arim saw me, and stepped aside,

and the aged arose, and stood up.

⁹ The sarim (*nobles*) refrained from talking,
and laid their hand on their mouth.

¹⁰ The nobles held their peace,
and their leshon cleaved to the roof of their
mouth.

¹¹ When the ozen heard me, then it commended
me;
and when the ayin saw me, it did bear witness of
me,

¹² Because I delivered the oni that cried out,
and the yatom that had no ozer (*helper*) for him.

¹³ The birkat oved (*blessing of the oppressed*) came
upon me,

and I caused the lev almanah to sing for joy.

¹⁴ I put on tzedek, and it clothed me;
my mishpat was as a robe and a tzanif (*turban*).

¹⁵ I was eyes to the ivver,
and feet was I to the pisei'ach.

¹⁶ I was an av to the evyonim (*needy*);
and the cause which I knew not
I investigated.

¹⁷ And I broke the fangs of the wicked,
and plucked the prey out of his shinayim.

¹⁸ Then I said, I shall die in my ken (*nest, house*),
and I shall multiply my yamim like the chol (*sand*).

¹⁹ My shoresh was spread out to the mayim,
and the tal lay all night upon my branch.

²⁰ My kavod was fresh with me,
and my keshet was ever new in my yad.

²¹ Unto me men gave ear, and waited,
and kept silence at my etzah (*counsel*).

²² Acharei (*after*) my words they spoke not again;

and my speech fell upon them.

²³ And they waited for me as for the matar;
and they opened their mouth wide as for the
malkosh (*spring, late rain*).

²⁴ I smiled on them when they did not believe;
and the ohr of my countenance they did not cast
down.

²⁵ I chose out their derech,
and sat as Rosh,
and dwelt as a melech with his army,
as one that comforteth the avelim (*mourners*).

30

¹ But now they that are younger than I have me in
derision,
whose avot I would have disdained to have set
with the dogs of my tzon.

² Yea, what use was the koach of their hands to me,
since their vigor hath perished?

³ For choser (*want, lack*) and hunger
they gnawed the parched ground desolate and
waste.

⁴ They cut up mallow plants by the bushes,
and juniper roots for their lechem.

⁵ They were banished from among men,
(they shouted after them as after a ganav);

⁶ To dwell in the clefts of the wadis,
in holes of aphar, and in the rocks.

⁷ Among the bushes they brayed;
tachat (*under*) the underbrush they were huddled
together.

⁸ They were bnei naval, yea, sons of base men;
they were driven forth out of ha'aretz.

9 And atah (*now*) am I their mocking song,
yea, I am their byword.

10 They abhor me, they flee far from me,
and spare not rok (*spit*) in my face.*

11 Because He hath loosed my bowstring, and
afflicted me,
they have also let loose the resen (*bridle*) before
me.

12 Upon my yamin (*right hand*) rise up the rabble;
they push away my feet,
and they raise up against me the ways of their
destruction.

13 They break up my road,
they set forward my overthrow, they have no ozer
(*helper*).

14 They approach me as through a wide breach;
in the shoah (*desolation, Holocaust*), they rolled
themselves upon me.

15 Ballahot (*terrors*) are turned upon me;
they pursue my dignity like the ruach,
and my safety passeth away like a cloud.

16 And now my nefesh ebbs away from me;
the yemei oni have taken hold upon me.

17 My atzmot are pierced in me in the night,
and my gnawing pains take no rest.

18 By great koach is my garment disfigured;
it bindeth me about like the collar of my kuttonet
(*chiton, robe*).

19 He hath cast me into the chomer,
and I am become like aphar and ashes.

20 I cry unto Thee, and Thou dost answer me lo
(*not*);

* 30:10 Mt 26:67

I stand up, and Thou regardest me not.

²¹ Thou art become cruel to me;
with Thy strong yad Thou opposest Thyself
against me.

²² Thou liftest me up to the ruach;
Thou causest me to drive along, and vanish in the
roaring of the storm.

²³ For I know that Thou wilt bring me down to
mavet,
to the bais mo'ed l'khol chai.

²⁴ Yet will not one stretch out his yad in a heap of
ruin,
or cry out for help in his disaster.

²⁵ Did not I weep for him that was in trouble?
Was not my nefesh grieved for the evyon (*needy*)?

²⁶ When I looked for tov,
then rah came unto me;
and when I waited for ohr,
there came ofel (*darkness*).

²⁷ My bowels boiled, and rested not;
yemei oni met me.

²⁸ I went mourning without the sun;
I stood up, and I cried out in the kahal.

²⁹ I am an ach to jackals,
and a re'a to owls.

³⁰ My ohr (*skin*) grows black upon me,
and my atzmot are burned with fever.

³¹ My kinnor (*harp*) also is turned to evel (*mourn-
ing*),
and my flute into the voice of them that weep.

31

¹ I made a brit (*covenant*) with mine eyes;
how then look I upon a betulah?

² For what chelek of Eloah is there from above?
And what nachalah of Shaddai from on high?

³ Is not destruction to the wicked?
And a disaster to the poalei aven (*workers of wrong*)?

⁴ Doth not He see my derech,
and count all my steps?

⁵ If I have walked with shav (*vanity, falsehood*),
or if my regel hath hasted to mirmah (*deceit*),

⁶ Let me be weighed in scales of tzedek
that Eloah may know mine tom (*integrity*).

⁷ If my step hath turned out of the derech,
and mine lev walked after mine eyes,
and if any mum hath cleaved to mine hands,

⁸ Then let me sow, and let acher (*another*) eat;
yea, let my harvest be uprooted.

⁹ If mine lev have been deceived by an isha,
or if I have lurked at petach (*doorway*) of my re'a;

¹⁰ Then let my isha grind for another,
and let another kneel over her.

¹¹ For this is a heinous crime;
yea, it is an avon to be brought before judges.

¹² For it is an eish that consumeth to Abaddon,
and would root out all mine increase.

¹³ If I did despise the mishpat (*cause*) of my eved
or of my amah,
when they contended with me,

¹⁴ What then shall I do when El riseth up?
And when He visiteth, what shall I answer Him?

¹⁵ Did not He that made me in the beten make
them?
And did not Echad fashion us in the rechem?

16 If I have withheld the poor from their chefetz
(*desire*),
or have caused the eyes of the almanah to grow
weary,

17 Or have eaten my morsel myself alone,
and the yatom hath not eaten thereof;

18 (For from my youth he was brought up with me,
as with an av,
and I have guided her from beten immi;)

19 If I have seen any oved (*one perishing*) for want
of clothing,
or any evyon (*needy*) without covering,

20 If his heart did not bless me for warming him
with the giz (*fleece*) of my sheep,

21 If I have lifted up my yad against the yatom,
when I saw my influence in the sha'ar (*gate*,
court);

22 Then let mine arm fall from my shoulder,
and mine zero'a be broken from its socket.

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

24 If I have made zahav my hope,
or have said to the fine gold, Thou art my security,

25 If I rejoice because my wealth was rav (*great*),
and because mine yad had gotten much,

26 If I beheld the ohr when it shined,
or the yarei'ach moving in splendor,

27 And my lev hath been secretly enticed,
or my mouth hath kissed my yad [in heathen
worship];

28 This also were an avon to be punished by the
judge;

for then I would have been unfaithful, denying El
that is on high.

²⁹ If I rejoice at the misfortune of him that hated
me,

or gloated when rah found him,

³⁰ Neither have I allowed my mouth to sin
by invoking a curse to his nefesh.

³¹ Have the men of my ohel not said,
Where can we find one who has not been sated
with his basar (*meat*)?

³² The stranger did not spend the night in the
street,

but I opened my delet to the ger.

³³ If I concealed my peyshah like Adam,
by hiding mine avon in my heart,

³⁴ Did I fear a great multitude,
or did the contempt of mishpekhah terrify me,
that I kept silence, and went not out of doors?

³⁵ Oh that one would hear me!
See, my tav [signature], that Shaddai would an-
swer me,

and that mine adversary had written a sefer [of
indictment];

³⁶ Surely I would carry it upon my shoulder,
and bind it to me like atarot (*crowns*).

³⁷ I would declare unto Him the number of my
steps;

like a nagid (*prince*) would I go near unto Him.

³⁸ If my adamah cry against me,
or if the furrows had wept together,

³⁹ If I have eaten the yield thereof without kesef
(*payment*),

or have broken the nefesh of the tenants thereof,
⁴⁰ Let thistles grow instead of chittim (*wheat*), and
weed instead of barley.

The divrei Iyov are ended.

32

¹ So these shloshet ha'anashim ceased to answer Iyov, because he was tzaddik in his eyes.

² Then was kindled the wrath of Elihu ben Barakhel the Buzi, of the mishpochah Ram; against Iyov was his wrath kindled, because Iyov justified his nefesh rather than Elohim.

³ Also against his three friends was his wrath kindled, because they had found no ma'aneh (*refutation, answer*), and yet had condemned Iyov.

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

⁵ When Elihu saw that there was no ma'aneh in the mouth of these shloshet ha'anashim, then his wrath was kindled.

⁶ And Elihu ben Barakhel the Buzi answered and said,

I am young,

and ye are very old;

wherefore I was afraid, and dared not tell you
of what I have da'as.

⁷ I said, Yamim should speak,
and multitude of shanim should teach chochmah.

⁸ But there is a ruach in enosh,
and the neshamat Shaddai giveth them binah.

⁹ Great men are not always wise,
neither do the zekenim understand mishpat.

¹⁰ Therefore I said, Pay heed to me;

I also will tell of what I have da'as.

¹¹ Hen (*behold*), I waited for your devarim;
I gave ear to your reasons,
whilst ye searched out what to say.

¹² Yea, I attended unto you,
and, hinei, there was none of you that proved Iyov
wrong,
or that answered his words.

¹³ Yet do not say, We have found chochmah;
El may vanquish him, lo ish (*not man*).

¹⁴ Now he hath not directed his millin (*words*)
against me;

neither will I answer him with your speeches.

¹⁵ They were amazed;
they answered no od (*more*); they left off speaking.

¹⁶ When I had waited, (for they spoke not,
but stood still, and answered no od [more]);

¹⁷ I said, I will answer also my chelek (*portion*);
I also will show of mine da'as.

¹⁸ For I am full of millim (*words*),
the ruach within me compelleth me.

¹⁹ Hinei, my beten is like yayin which hath no vent;
it is ready to burst like ovot chadashim (*new wine-*
skins).

²⁰ I will speak that I may be relieved;
I will open my sfatayim and answer.

²¹ Let me not, now, show any man partiality,
neither let me flatter adam.

²² For I am not skilled in flattery;
in so doing Oseini (*my Maker*) would soon take me
away.

33

¹ Wherefore, Iyov, now, hear my speeches,
and pay heed to all my words.

² Hinei, now I have opened my mouth,
my leshon hath spoken in my mouth.

³ My words shall be of my yosher lev (*the uprightness of my heart*),
and my lips shall utter da'as that is pure.

⁴ The Ruach El [Ruach Hakodesh] hath made me,
and the Neshamah of Shaddai hath given me life.

⁵ Im (*If*) thou canst, answer me;
set thy words in order in my presence; take thy
stand.

⁶ See, I am like thee, of El,
from chomer (*clay*) was I taken also.

⁷ Hinei, my terror shall not make thee afraid,
neither shall my pressure be heavy upon thee.

⁸ Surely thou hast spoken in my ozen,
and I have heard the voice of thy words, saying,

⁹ I am pure without peysha;

I am clean; neither is there avon in me.*

¹⁰ Yet He findeth tenuot (*occasions*) against me,
He counteth me for his oyev,

¹¹ He putteth my raglayim in the stocks,
He watcheth all my orkhot.

¹² But in this thou art not right;
I will answer thee, that Eloah is greater than
enosh.

¹³ Why dost thou contend against Him?
For He giveth not account of any of His matters.

* 33:9 Yn 8:46

- 14 For El speaketh once,
yea twice, yet man perceiveth it not.
- 15 In a chalom, in a chezyon lailah,
when deep sleep falleth upon anashim,
in slumberings upon the mishkav (*bed*),
- 16 Then He openeth the ozen anashim,
and sealeth their admonition
- 17 That He may turn them aside from their deeds,
and hide pride from gever (*man*).
- 18 He keepeth back his nefesh from the shachat,
and his life from the overthrow of the sword.
- 19 He is chastened also with pain upon his
mishkav,
and the continual strife in his atzmot;
- 20 So that his life abhorreth lechem,
and his nefesh dainty food.
- 21 His basar is consumed away, that it cannot be
seen;
and his atzmot that were not seen stick out.
- 22 Yea, his nefesh draweth near unto the shachat,
and his life to the ones bringing death.
- 23 If there be a malach (*messenger; i.e., Malach
HaBrit, HaAdon*)[†]
as melitz (*mediator*) for him, one of a thousand,
who declares a person yashar (*upright*),[‡]
- 24 Then he is gracious unto him, and saith,
Deliver him from going down to the shachat (*pit*);
I have found a kofer (*ransom*).[§]
- 25 His basar shall be restored like a na'ar;
he shall return to the yamim of his youthful vigor;
- 26 He shall pray unto Eloah, and be accepted by
Him,

† 33:23 See Mal 3:1 ‡ 33:23 Isa 53:11 § 33:24 Mk 10:45

and he shall see His face with teruah (*shouts of joy*);

thus He recompenseth unto enosh his tzedek.

²⁷ He looketh upon anashim, and if any say,
I have sinned, and perverted that which was
yashar,

and it was not recompensed to me,

²⁸ He will redeem his nefesh from going into the
shachat,

and his life shall see the ohr.

²⁹ Lo, all these things worketh El,

twice, shalosh with gever (*man*),

³⁰ To bring back his nefesh from the shachat (*pit*),
to be enlightened with the Ohr HaChayyim (*light of the living*).

³¹ Mark well, O Iyov, pay heed unto me;

hold thy peace, and I will speak.

³² If thou hast anything to say, answer me;

dabbir (*speak*), for I desire to justify thee.

³³ If not, pay heed unto me;

hold thy peace, and I shall teach thee chochmah.

34

¹ Furthermore Elihu answered and said,

² Hear my words, O ye chachamim;

and give ear unto me, ye that have da'as.

³ For the ozen trieth words,

as the mouth tasteth food.

⁴ Let us choose for ourselves what is mishpat
(*right*);

let us know among ourselves what is tov.

⁵ For Iyov hath said, I am innocent;

and El hath taken away my mishpat (*right*).

⁶ I declare the mishpat (*case*) against me a lie;
though without peysha, my arrow wound is incur-
able.

⁷ What ge'ever is like Iyov,
who drinketh up the scorn [of his friends] like
mayim?

⁸ Who goeth in chaverah with the po'alei aven
(*workers of iniquity, evildoers*),
and walketh with anshei resha.

⁹ For he hath said,
It profiteth a ge'ever nothing that he should please
Elohim.

¹⁰ Therefore pay heed unto me ye anashei levav
(*men of understanding*);

far be it from El, that He should do evil,
and from Shaddai, that He should do wrong.

¹¹ For the po'al adam (*work of a man*) shall He
repay unto him,
and make every man to find according to the
man's ways.

¹² Yea, surely El will not do wickedly,
neither will Shaddai pervert mishpat (*justice*).

¹³ Who hath given Him right to rule the earth?
Or who hath appointed Him over the tevel?

¹⁴ If He should so determine,
if He gather unto Himself His Ruach and His Ne-
shamah,

¹⁵ All basar would perish together,
and adam would return unto aphar.

¹⁶ If now thou hast binah, hear this:
pay heed to the kol (*voice*) of my words.

17 Shall even one that hateth mishpat (*right*) govern?

And wilt thou condemn Him that is Tzaddik and Kabir (*the Mighty One*)?

18 Is it fit to say to a melech, Thou art beli'ya'al?
And to nobles, Ye are rasha.

19 Who shows no partiality to sarim (*princes*),
nor regardeth the rich more than the poor?
For they all are the ma'aseh (*work*) of His hands.

20 In a moment shall they die,
and at chatzot lailah the people shall be shaken,
and pass away,
and the mighty shall be taken away without human hand.

21 For His eyes are upon the darkhei ish
and He seeth all his goings.

22 There is no choshech, nor tzalmavet,
where the po'alei aven (*evildoers*) may hide themselves.

23 For He does not need to consider an ish further
for anyone to go before El in mishpat (*judgment*).

24 He shall break in pieces kabirim (*mighty men*)
without investigation,
and sets acherim (*others*) in their place.

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

26 He striketh them as resha'im
in the open sight of others;

27 Because they turned back from following Him,
and would not regard any of His drakhim;

28 So that they caused the cry of the poor to come
unto Him,

and He heareth the cry of the aniyim.

²⁹ When He giveth quietness, who then can condemn?

When He hideth His panim, who then can behold Him?

Whether it be a nation, or an individual only?

³⁰ That the chanef (*hypocrite*) reign not,
nor those who ensnare the people.

³¹ For has anyone said unto El,
I have borne chastisement, I will not offend any more;

³² Teach Thou me what I see not;
im (*if*) I have done iniquity, I will do no more?

³³ Will He then recompense to suit you, just because you disavow it?

Thou must choose, not I;
therefore speak that of which thou hast da'as.

³⁴ Let anshei levav (*men of understanding*) say to me,
and let a gever chacham who pays heed unto me say,

³⁵ Iyov hath spoken without da'as,
and his words were without seichel.

³⁶ Iyov ought to be tried unto the limit,
because his answers are those of anshei aven.

³⁷ For he addeth peysha unto his chattat,
he clappeth his hands (*shaking fist at G-d*) among us,
and multiplieth his words against El.

35

¹ Elihu spoke moreover, and said:

² Thinkest thou this to be mishpat (*right, just*), that thou saidst:

Tzidki meEl (*I am cleared, in the right, justified before G-d*)?

³ Ki (*yet*) thou saidst, What advantage will it be unto thee?

and, What profit shall I have, more than if I had sinned?*

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

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

⁶ If thou sinnest, what doest thou against Him?
Or if thy peysa'im be multiplied, what doest thou unto Him?

⁷ If thou be tzaddik (*righteous*), what givest thou Him?

Or what receiveth He of thine yad?

⁸ Thy resha (*wickedness*) may hurt an ish as thou art;

and thy tzedek may profit the ben adam.

⁹ They cry out under a load of oppression;
they plead for relief from the zero'a of the rabbim.

¹⁰ But none saith, Where is Eloah Osai (*G-d my Maker*),

Who giveth zemirot balailah (*songs in the night*);

¹¹ Who teacheth us more than the behamot eretz,
and maketh us wiser than the oph HaShomayim?

¹² There they cry out, but none giveth answer,
because of the ga'on (*pride, arrogance*) of ra'im (*wicked men*).

¹³ Surely El will not hear shav (*vanity*),
neither will Shaddai regard it.

¹⁴ Although thou sayest thou cannot see Him,

* 35:3 see 9:22

yet Din (*the court case*) is before Him;
therefore trust thou, waiting for Him,
¹⁵ though ye say His anger does not pakad (*visit, punish*) anything
and that He does not regard wickedness much;
¹⁶ Therefore doth Iyov open his mouth hevel (*in vain*);
he multiplieth words without da'as.

36

- ¹ Elihu also proceeded, and said,

² Bear with me a little,
and I will show thee that I have yet to speak on
behalf of Eloah.
³ I will get my da'as from afar,
and will ascribe tzedek to my Maker.
⁴ For truly my words shall not be sheker;
one that is tamim (*complete*) in da'as is among
thee.
⁵ See, El is kabir (*mighty*), and despiseth not any;
He is kabir in ko'ach lev (*strength of understanding*).
⁶ He preserveth not the life of the rasha,
but giveth mishpat to the anyim.
⁷ He withdraweth not His eyes from the tzaddik,
but with melachim are they on the kisse;
yea, He doth establish them lanetzach (*forever*),
and they are exalted.
⁸ And if they be bound in chains,
and be held fast in chevlei oni (*cords of affliction*),
⁹ Then He showeth them their work,

and their peysha'im that they have done arrogantly.

¹⁰ He openeth also their ozen to musar (*discipline*), and commandeth that they make teshuvah and turn from evil.

¹¹ If they obey and serve Him, they shall spend their yamim in tov (*prosperity*), and their shanim in contentment.

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

¹³ But the chanefei lev (*irreligious in heart, hypocrites*) incur wrath; they do not cry for help when He bindeth them.

¹⁴ They die in youth, their nefesh among the kedeshim (*cult male prostitutes, youthful lusts*).

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

¹⁶ Even so would He have removed thee out of the tzar (*distress*) into a rachav (*broad place*), free from restriction, to the comfort of thy shulchan, full of choice food.

¹⁷ But thou hast been fixated on the din of the rasha; din and mishpat take hold on thee.

¹⁸ Because there is chemah, beware lest He take thee away with His stroke; then a rav kopher (*great ransom*) cannot deliver thee.

¹⁹ Will He esteem thy riches? No, not zahav, nor all the forces of ko'ach.

²⁰ Desire not halailah (*the night*), when people are cut off in their place.

²¹ Take heed, regard not iniquity;
for this hast thou chosen rather than oni.

²² See, El exalted by His ko'ach.
Who is a moreh (*teacher*) like Him?

²³ Who hath enjoined Him His derech?
Or who can say, Thou hast done wrong?

²⁴ Remember that thou must extol His work,
of which anashim have sung praises.

²⁵ Kol adam has seen it;
enosh beholds it afar off.

²⁶ See, El is great, and we know Him not,
neither can the mispar of His shanim be searched
out.

²⁷ For He draws up the drops of mayim;
He distills His mist as matar;

²⁸ Which the clouds do drop
and distill upon adam abundantly.

²⁹ Also can any understand the spreadings of the
clouds,

or the thunderings of His sukkah?

³⁰ See, He spreadeth His ohr upon it,
and covereth the depths of the yam.

³¹ For by them governeth He the amim (*nations*);
He giveth okhel in abundance.

³² His hands He covers with the ohr (*lightning*),
and commandeth it to strike the mark.

³³ His noise announceth Him,
the cattle even that He is approaching.

37

¹ At this also my lev trembleth,
and is moved out of its place.

² Hear attentively the rogez of His voice,

and the sound that goeth out of His mouth.

³ He directeth it under kol HaShomayim,
and His ohr (*lightning*) unto the ends of ha'aretz.

⁴ After it His kol (*voice*) roareth;
He thundereth with the kol of His majesty;
one cannot hold them back when His kol is heard.

⁵ El thundereth marvellously with His kol;
gedolot doeth He, beyond our understanding.

⁶ For He saith to the snow,
Fall thou to the eretz; likewise to the geshem
matar,
the heavy downpour of rain.

⁷ He sealet up kol adam;
that all men may know His work.

⁸ Then the chayyah (*beasts*) go into their lair,
and remain in their places.

⁹ Out of its cheder (*chamber*) cometh the whirl-
wind;
and cold out of the driving winds.

¹⁰ By the neshamah of El frost is given,
and the broad mayim are frozen.

¹¹ Also by watering He loadeth the thick cloud;
He scattereth the anan of His ohr (*lightning*),

¹² And it is turned round about by His guidance;
that they may do whatsoever He commandeth
them
upon the face of the tevel (*habitable world*).

¹³ He causeth it to happen, whether for correction,
or for His land, or for chesed.

¹⁴ Pay heed unto this, O Iyov;
stand still, and consider the nifle'ot El (*wondrous
works of G-d*).

¹⁵ Dost thou know how Eloah controls them,

and caused the ohr (*lightning*) of His cloud to flash?

¹⁶ Dost thou know the spreading out of the clouds, the wondrous works of Him which is tamim in da'as?

¹⁷ You whose garments are hot, when the eretz is still because of the south wind,

¹⁸ Hast thou with Him spread out the shekhakim (*clouds*),

hard as a molten mirror?

¹⁹ Teach us what we shall say unto Him, for we cannot order our case by reason of choshech.

²⁰ Should it be told Him that I wish to speak? Or should an ish say that he would be swallowed up?

²¹ And now men cannot look at the bright ohr which is in the clouds, when the ruach passeth, and cleareth them.

²² Splendor of zahav cometh out of the north; with Elo'ah is awesome hod (*majesty*).

²³ Touching Shaddai, we cannot reach Him;

He is exalted in ko'ach, and in mishpat, and rov tzedakah; He does not oppress.

²⁴ Anashim do therefore fear Him; He regardeth not any that are wise of heart.

38

¹ Then HASHEM answered Iyov out of the whirlwind, and said,

² Who is this that darkeneth etzah (*counsel*)
with words without da'as?

³ Gird up now thy loins like a gever;
for I will ask of thee, and thou wilt answer Me.

⁴ Where wast thou when I laid the foundations of
eretz?

Tell, if thou hast binah.

⁵ Who hath drafted the dimensions thereof, if thou
hast da'as?

Or who hath stretched a measuring line across it?

⁶ Whereupon are the foundations thereof set?

Or who laid the even-pinnah (*cornerstone*)
thereof,

⁷ When the kokhvei boker sang together,
and all the Bnei Elohim shouted for joy?

⁸ Or who shut up the yam behind doors?

Who brought it forth, issuing out of the rekhem
(*womb*),

⁹ When I made the anan the garment thereof,
and thick darkness its swaddling band,

¹⁰ And fixed bounds for it,
and set bars and dlatot (*doors*),

¹¹ And said, Hitherto shalt thou come, but no
further;

and poh (*here*) shall thy proud waves be stopped?

¹² Hast thou commanded the boker since thy
yamim began;

or caused the shachar (*dawn*) to know its place;

¹³ That it might seize the ends of ha'aretz,
that the resha'im be shaken out of it?

¹⁴ It is changed like chomer (*clay*) under the kho-
tam (*seal*);

and they stand out like a garment.

15 And from the resha'im their ohr is denied,
and the upraised zero'a shall be broken.

16 Hast thou entered into the springs of the yam?
Or hast thou walked in the recesses of the tehom?

17 Have the sha'arei mavet been disclosed unto
thee?

Or hast thou seen the sha'arei tzalmavet?

18 Hast thou perceived the expanse of eretz?

Tell Me if thou hast da'as of it all.

19 Where is the derech where ohr dwelleth?
And as for choshech, where is the place thereof,

20 That thou shouldest take it to its border,
and that thou shouldest have da'as of the paths to
its bais?

21 Knowest thou it, because thou wast then born?
Or because the mispar of thy yamim is so great?

22 Hast thou entered into the otzrot (*storehouses*)
of the snow?

Or hast thou seen the otzrot of barad (*hail*),

23 Which I have reserved for the time of tzar,
for the yom kerav (*battle*) and milchamah (*war*)?

24 Which is the derech where the ohr is dis-
tributed,

where is scattered the east wind upon eretz?

25 Who hath cut a channel for the overflowing of
waters,

or a derech for the lightning of thunder,

26 To cause it to rain on eretz, where lo ish is;
on midbar, wherein there is lo adam;

27 To saturate a desolate and waste ground;
and to cause the bud of the desheh to spring forth?

28 Hath the rain an av?

Or who hath begotten the drops of tal (*dew*)?

²⁹ Out of whose beten cometh the ice?
And the frost of Shomayim, who giveth birth to it?

³⁰ The mayim harden like even (*stone*),
and the face of tehom is frozen.

³¹ Canst thou bind the chains of the Pleiades,
or loose the bonds of Orion?

³² Canst thou bring forth Mazzarot in their times?
Or canst thou guide the Bear with its banim?

³³ Knowest thou the chukkot of Shomayim?
Canst thou set the rule over ha'aretz?

³⁴ Canst thou lift up thy kol (*voice*) to the clouds,
that abundance of mayim may cover thee?

³⁵ Canst thou send lightning bolts, that they may
go

and say unto thee, Hineinu (*here we are*)?

³⁶ Who hath put chochmah in the inward parts,
or who hath given binah to the mind?

³⁷ Who can number the clouds in chochmah,
or who can tip the waterskins of Shomayim,

³⁸ When the dust hardens into a clump,
and the clods cleave fast together?

³⁹ Wilt thou hunt the teref for the lioness,
or fill the appetite of her whelps,

⁴⁰ When they crouch in their me'onot (*dens*),
and abide in the lair to lie in ambush?

⁴¹ Who provideth for the raven his food?

When his young ones cry unto El,
they wander about for lack of okhel.

39

¹ Dost thou have da'as of the et (*time*) when the
mountain goats give birth,

or art thou shomer to watch when the doe bears
her fawn?

² Canst thou number the months that they fulfil,
or dost thou have da'as of the et (*time*) when they
give birth?

³ They crouch down, they bring forth their
yeledim,
their chavalim (*birth pains*) are cast off in rid-
dance.

⁴ Their banim gain strength, they grow up in the
bar (*open, wild*);
they go forth, and return not unto them.

⁵ Who hath sent out the pere (*wild donkey*) free,
or who hath untied the ropes of the arod (*wild
donkey, onager*),

⁶ Whose bais I have made the aravah,
and the barren land his mishkenot (*dwellings*)?

⁷ He laughs at the tumult of the kiryah (*city*),
neither regardeth he the shouts of the driver.

⁸ The range of the harim is his pasture,
and he searcheth after every green thing.

⁹ Will the wild ox be willing to be thy eved,
or stay the night by thy evus (*animal feeding
trough*)?

¹⁰ Canst thou bind the wild ox to the furrow with
a rope,
or will it behind thee till the amakim (*valleys*)?

¹¹ Wilt thou depend on him, because his ko'ach is
great,
or wilt thou hand over thy heavy work to him?

¹² Wilt thou believe him, that he will bring in thy
zera (*grain*),

and gather it into thy goren (*threshing floor*)?

¹³ Joyfully flapping are the wings of the ostrich,
but are her wings and feathers like the khasidah
(*stork*)?

¹⁴ For the ostrich layeth her betzim (*eggs*) la'aretz
(*on the ground*),

and warmeth them in the sand,

¹⁵ And forgetteth that the regel may crush them,
or that the wild beast may break them.

¹⁶ She treats harshly her banim, as though they
were not hers;
though her labor should be in vain, yet she is
without pachad (*fear; care*),

¹⁷ Because Elo'ah hath deprived her of chochmah,
neither hath he imparted to her binah.

¹⁸ Yet at the et (*time*) she flaps her wings [to run],
she laughs at the sus and his rider.

¹⁹ Hast thou given the sus gevurah?

Hast thou clothed his neck with a flowing mane?

²⁰ Canst thou make him leap like an arbeh (*locust*)?
The hod (*glory*) of his snorting strikes terror.

²¹ He paweth in the emek (*valley*), and rejoiceth in
his koach;

he chargeth into the fray.

²² He laugheth at pachad, and nothing fears;
neither turneth he back from the cherev.

²³ The quiver rattleth at his side,
the glittering spear and the kidon (*scimitar; curved
sword*).

²⁴ He eats up the eretz with fierceness and rogez
(*rage*);

neither standeth he still at the sound of the shofar.

²⁵ As often as the shofar, he snorts Aha!
and he smelleth the milchamah afar off,
the shout of the sarim, and the teru'ah (*battle cry*).

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

²⁷ Doth the nesher (*eagle*) mount up at thy command,
and make her ken (*nest*) on high?

²⁸ She dwelleth and abideth on the cliff,
upon the crag of the rock, its metzudah
(*stronghold*).

²⁹ From there she seeketh the okhel (*food, prey*),
and her eyes behold it from afar off.

³⁰ Her young ones feast on dahm;
and where the chalalim (*slain ones*) are, there it is.

40

¹ Moreover HASHEM answered Iyov, and said,

² Shall he that contendeth with Shaddai correct
him?
The mokhiach Eloah (*rebuker of G-d*), let him answer it.

³ Then Iyov answered HASHEM, and said,

⁴ See, I am vile; what shall I answer Thee?
I will lay mine yad upon my mouth.

⁵ Once have I spoken, but I will not answer;
yea, shtayim (*twice*), but I will proceed no further.

⁶ Then answered HASHEM unto Iyov out of the
whirlwind, and said,

⁷ Gird up thy loins now like a gever.

I will question thee, and thou shall answer Me.

⁸ Wilt thou also annul My mishpat (*justice*)?

Wilt thou condemn Me, that thou mayest be justified?

⁹ Hast thou a zero'a like El?

Or canst thou thunder with a kol (*voice*) like Him?

¹⁰ Adorn thyself now with majesty and excellency;
and array thyself with hod (*glory*) and hadar
(*splendor*).

¹¹ Unleash thy evrot af (*furious wrath*);

and behold every one that is proud, and bring him
low.

¹² Look on every one that is proud, and humble
him,

and tread down the resha'im in their place.

¹³ Bury them in the aphar together;

shroud their faces in the crypt.

¹⁴ Then odecha (*will I confess, admit unto thee*)

that thine own right hand can save thee.

¹⁵ Hinei now behemot (*hippopotamus*), which I
made along with thee;

he eateth grass like an ox.

¹⁶ Hinei now, his koach is in his loins,

and his force is in the sinews of his beten (*belly*).

¹⁷ He moveth his zanav (*tail*) like a cedar branch;

the sinews of his thighs are firmly interwoven.

¹⁸ His atzmot are like tubes of nechoshet;

his limbs are like rods of barzel (*iron*).

¹⁹ He is the reshit (*firstling*) of the ways of El;

He, his Maker, can approach it with His cherev.

²⁰ Surely the harim bring forth food for him,

where all the wild beasts play.

- 21 He lieth under the shade of lotus plants,
beseter (*in the covert*) of the reed and marsh.
- 22 The lotus plants cover him with their shadow;
the willows by the nakhal (*brook, stream*) surround him.
- 23 See, when the nahar (*river*) rages, he is not
alarmed;
he is confident, though Yarden breaketh forth
upon his mouth.
- 24 While he is looking can one capture him?
With mokeshim (*hooks*) can one pierce his nose?
- 25 Canst thou draw out Leviathan with a khakah
(*fishhook*)?
Or tie down his leshon with a cord?
- 26 Canst thou put a hook into his af (*nose*)?
Or bore his jaw through with a barb?
- 27 Will he make many tachanunim unto thee?
Will he speak soft words unto thee?
- 28 Will he make a brit (*covenant*) with thee?
Wilt thou take him for an eved olam?
- 29 Wilt thou play with him as with a pet bird?
Or wilt thou leash him for thy na'arot (*maidens*)?
- 30 Shall traders barter for him?
Shall they divide him among the Kena'ananim
(*Canaanites, merchants*)?
- 31 Canst thou fill his ohr (*skin*) with harpoons?
Or his head with fishing spears?
- 32 Lay thine hand upon him; remember the
milchamah.
Thou wilt not do it more.

41

- ¹ See, every tokhelet (*expectation*) is false;

shall not one be cast down even at the sight of him?

² None is so foolhardy that dare stir him up.

Mi (*who*) then is able to stand before Me?

³ Mi (*who*) hath given Me, that I must repay him?

Whatsoever is under the kol HaShomayim is Mine.

⁴ I will not keep silent about his members,
nor his gevurah, nor the grace of his form.

⁵ Mi (*who*) can remove his outer garment?

Or mi (*who*) can come near him with a double
bridle?

⁶ Mi (*who*) can open the doors of his face?

Terror is round about his teeth.

⁷ His scales are his ga'avah (*pride*),
shut up together as with a rigid chotam (*seal*).

⁸ One is so near to another,
that no ruach (*air*) can pass between them.

⁹ They are joined one to another;
they stick together, inseparably.

¹⁰ By his sneezings ohr flares out,
and his eyes are like the eyelids of the shachar.

¹¹ Out of his mouth goeth flame,
and sparks of eish leap out.

¹² Out of his nostrils goeth forth smoke,
like a seething pot or caldron.

¹³ His breath kindleth coals,
and a flame goeth out of his mouth.

¹⁴ In his neck resideth oz (*strength*),
and terror dances before him.

¹⁵ The flanks of his basar are joined together;
they are firm in themselves, immoveable.

¹⁶ His lev (*chest*) is as firm as an even (*stone*);

yea, as hard as the lower millstone.

¹⁷ When he raiseth up himself, the mighty are afraid;
shuddering they retreat.

¹⁸ The cherev of him that reacheth at him cannot hold
— the spear, the dart, nor the harpoon.

¹⁹ He esteemeth barzel (*iron*) like straw,
and nechoshet as rotten wood.

²⁰ The arrow cannot make him flee;
sling stones are turned with him into stubble.

²¹ Clubs are counted as straw;
he laugheth at the shaking of a spear.

²² Sharp shards are his under parts;
he leaveth a trail in the mud like a threshing
sledge.

²³ He maketh the deep to boil like a pot;
he stirreth the yam like a pot of ointment.

²⁴ He maketh a wake to shine after him;
one would think the deep to be white hair.

²⁵ Upon earth there is not his equal,
who is created without fear.

²⁶ He beholdeth all things lofty;
he is a melech over every proud beast.

42

¹ Then Iyov answered HASHEM, and said,

² I have da'as that Thou canst do all things,
and that no purpose of Thine can be thwarted.

³ Who is this that hideth etzah (*counsel*) without
da'as?

Therefore have I judged without understanding
things too wonderful for me,

which I knew not.

⁴ Shema, I beseech Thee, and I will speak;

I will ask of Thee, and declare Thou unto me.

⁵ I have heard of Thee by the hearing of the ozen, but now mine eye hath seen Thee.

⁶ Therefore I abhor myself,

and nichamti (*I am sorry, I make teshuvah*) in dust and ashes.

⁷ And it was so, that after HASHEM had spoken these words unto Iyov, HASHEM said to Eliphaz the Temani, My wrath is kindled against thee, and against thy two friends; for ye have not spoken in reference to Me the thing that is nekhonah (*correct*), like Avdi Iyov hath.

⁸ Therefore take unto you now seven bulls and seven rams, and go to Avdi Iyov, and offer up for yourselves olah (*burnt offering*); and Avdi Iyov shall pray for you; for him will I accept; lest I deal with you after your nevalah (*folly*), in that ye have not spoken in reference to Me the thing which is nekhonah (*correct*), like Avdi Iyov.

⁹ So Eliphaz the Temani and Bildad the Shuchi and Tzophar the Na'amati went, and did according as HASHEM commanded them. HASHEM also accepted Iyov.

¹⁰ And HASHEM restored the fortunes of Iyov, when he prayed for his friends; also HASHEM gave Iyov twice as much as he possessed before.

¹¹ Then came there unto him all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat lechem with him in his bais; and they expressed sympathy with

him, and comforted him over all the ra'ah that HASHEM had brought upon him; every ish also gave him a kesitah, and every ish a ring of zahav.

¹² So HASHEM blessed the acharit (*latter end*) of Iyov more than his reshit; for he had fourteen thousand tzon, and six thousand gemalim, and a thousand yoke of oxen, and a thousand she-donkeys.

¹³ He had also seven banim and shalosh banot.

¹⁴ And he called the shem of the first, Yemimah, and the shem of the second, Ketziah, and the shem of the third, Keren-Hapukh.

¹⁵ And in kol ha'aretz were no nashim found so fair as the banot Iyov; and their av gave them nachalah with their achim.

¹⁶ After this lived Iyov an hundred and forty shanah, and saw his banim, and his banei banim, even arba'ah dorot.

¹⁷ So Iyov died, being zaken and full of yamim.

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