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AND THE
REVISED VERSION
OF THE
AMERICAN BIBLE UNION,
WITH
AN INTRODUCTION AND PHILOLOGICAL NOTES.

FOR THE AMERICAN BIBLE UNION,
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BOOK OF JOB.

PART FIRST.

THE COMMON ENGLISH VERSION, THE HEBREW TEXT

AND THE

REVISED VERSION,

WITH

CRITICAL AND PHILOLOGICAL NOTES.

INTRODUCTION.

§ 1.

UNITY AND INTEGRITY OF THE BOOK.

THE Book of Job has come down to us, from the remotest period to which its history can be traced, in the form which it now bears. There is no historical evidence of any change in its structure, from the date of its first composition. The objections, raised by modern criticism against the genuineness of certain portions, are partly based on subjective views of the plan and object of the book and of its several parts; and partly on actual peculiarities of style, and of the tone of thought and expression in certain portions.

Taking the book as it has come down to us, and making its contents our guide in tracing the writer's plan, we find it to be as follows.

1. An Introduction, written in prose and in the plain form of simple narration, acquaints us with the character of the chief speaker in the ensuing discussion, and with the cause of his misfortunes which furnish the occasion and subject of it.

2. Then follows an animated discussion, in a series of highly wrought poetic discourses, on the great mystery of God's providential government of the world. The wisdom, goodness, and justice of the Supreme Ruler admitted, does it follow that he dispenses good and evil in this life in exact accordance with merit; and that, consequently, the measure of evil endured, or of good enjoyed, is the exact index of moral character? A full discussion of the question shows, that the affirmative assertion contradicts all observation and experience; and the advocate of the opposing view is left in undisputed possession of the field.

3. One who has listened to the whole discussion now comes forward, and presents a view which had been overlooked by all; viz., that the object of divine chastisement is correction and reformation, not punishment merely, though the latter may, through the offender's own fault, become its only effect.

4. The final Arbiter now appears, in the person of the Supreme. He arraigns the leader and victor in the debate, for his presumptuous questioning of God's ways, and asserts his own rightful supremacy over the world which he has made.

5. A concluding chapter, written like the Introduction in the simple narrative form, records the vindication of the righteous sufferer, in the judgment pronounced by the Supreme Arbiter, and in the restoration and increase of his worldly prosperity.

Such is the plan and structure of the book, in the form which has come down to us, irrespective of any theory of interpretation. In this plan, there seems to be nothing wanting to its completeness as a whole, and nothing superfluous.

The topic of the third division is assigned to a youthful speaker. For this there is a very just ground. Another disputant of equal or greater age could have been introduced only as an umpire, an authority of final appeal; and this was reserved for the Supreme himself. It is the manifest design, in the discourses of Job and his three friends, to exhaust the resources of age, and of traditional wisdom, on the main theme the JUSTICE AND EQUITY OF GOD'S ADMINISTRATION. But there is yet another view to be taken; which, if not a solution of the problem, is too important in its bearings to be overlooked in the discussion. To whom else could this be so properly committed, as to one who could not be intended to represent the views of the writer, or to declare the final adjustment of the controversy?

The manner of this youthful speaker is suited to his age. This is proper in itself, and is what we might naturally expect from the writer's skillful discrimination of character in the previous speakers. Each of the three friends has his peculiar manner, and Job is strikingly distinguished from them all. A still more marked contrast might be expected, between the gravity and thoughtful earnestness of "men of age," and the easy fluency, the self-confidence, the pert vivacity of manner, natural to one who professes himself "young in years" and endowed with premature wisdom.

Objections to the Genuineness of Chs. xxxii.—xxxvii.

Many objections have been raised against the genuineness of these discourses of Elihu; but most of them, it must be conceded, are of little weight.* It is objected to them, e. g., that they are weak, prolix, unnatural and obscure both in matter and manner.† The alleged defect respects only the manner, however; for the thoughts are true and noble in themselves, and exhibit, so far as they go, a just and important view of the subject in debate.‡ They are sometimes expressed also with singular felicity and force; though always in the speaker's peculiar and appropriate manner. What is alleged as a defect does not detract, therefore, from the essential merit and value of these discourses of Elihu, while it harmonizes fully with his professed character.

Of still less weight are the following objections:—1. That Job's assertions are misunderstood or intentionally misrepresented (34 : 9 ; 35 : 3), which could not have been done by the writer of the book. 2. That no reply is made to these discourses by Job. 3. That

* Man sieht leicht, is justly said by Herbst (Einkl. ins A. T. 2ter Th. §81, S. 199), dass die meisten dieser gegen die Aechtheit vorgebrachten Gründe von geringem Gewichte sind.

† De Wette, in Ersch und Gruber's Encyclop. Art. Hiob, S. 294; Einkl. ins A. T. §287, 1.

‡ Such is the opinion of so competent a judge as Ewald: Es versteht sich auch leicht, dass die hier erklärten Gedanken an sich sehr rein und wahr sind; ja es ist hier manches vom spätern Dichter noch tiefer erfasst und schlagender dargestellt als in dem ältern Buche. (Zweite Ausg. S. 320.)

Elihu is not named as one of the speakers, in the Introduction, or in the Conclusion 4. That Job is here spoken of by name, which is not done in the previous discourses. The first objection is not sustained by the passages referred to; for what is there imputed to Job is a fair construction of some of his own assertions, e. g., 9 : 22. In regard to the second objection, it was suitable, in the relations of the parties to each other, that Job should make no reply; and that the discourses of the Almighty, placing the decision on other and far higher grounds, should make any reply unnecessary. The third objection, that he is not named in the Introduction, assumes that the writer gives us there the full programme of his book. But this is not the case. One speaker follows another without any premonition of the writer's plan, and as unexpectedly to the reader as the appearance of Elihu. Eliphaz, Zophar, and Bildad are not mentioned in the Introduction as parties to an anticipated debate, but as friends of Job visiting him in his affliction. Elihu, not being one of them, is not mentioned in connection with them. He takes up the question after the debate between the previous speakers is brought to a close; and the reader's interest is reawakened by the unexpected appearance of a new party, giving another and important turn to the discussion. It is objected, also, that Elihu is not noticed with the other three opponents of Job, in the concluding chapter. But his discourses (as here understood) give no occasion for such a notice. His views are just, so far as they go; and neither these, nor his treatment of Job, furnish any ground for including him in the condemnation of the three friends.* That the three who address Job himself do not speak *of* him by name, is no proof that a fourth may not have occasion to do it, who speaks to all, and must distinguish him from the rest.

It is further objected against these chapters, that they break the connection between the last words of Job, and the sudden interruption of his discourse by the voice of the Almighty in the storm.† There is properly no connection, however, to be broken; for the divine rebuke is not directed specially against what is here said, the least objectionable as a whole of all the language of Job. The alleged interruption is purely imaginary; and the supposition does great injustice to the beautiful and finished picture of a just and good man, of which vv. 38–40 are a noble and appropriate close. The tone of these discourses wins all the reader's sympathies for the noble sufferer; and true æsthetic feeling would seem to demand, that it should be allowed to fade on the ear, and the way be prepared for the divine manifestation in the grandeur and terrors of the storm, as is done in Elihu's closing description of the storm-cloud.

Of more weight are the two following objections.

1. The discourses of Elihu anticipate those of the Supreme, and weaken their effect; since the former propose a solution of the problem under debate, while the latter represent it as an incomprehensible mystery, and require unquestioning faith in the rectitude of the

* It is with good reason, however, that Ewald (*Jahrb. der Bibl. Wiss.* 1856. S. 173), urges this objection against Hengstenberg's view of the relation of these discourses to the plan and teachings of the book. See below, § 2. p. xxviii.

† Hirzel, 2^e Aufl. S. 198.

divine administration. "It is," says De Wette,* "as if one should first give a clear knowledge of a thing, and then require that we should not know, but only believe." It would be difficult to answer this objection, if what it assumes were true, viz., that Elihu's discourses contain a solution of the problem of the book. But this is far from the truth; and the contrary is, in effect, conceded by De Wette himself, in the same paragraph from which the above words are quoted.† "True, this solution is not wholly new, since Job's previous opponents had maintained a similar view, and is by no means deep and exhaustive; but yet it contains much that is true, and has the appearance of a solution; i. e. if one has no reference to the prologue." A view confessedly shallow and partial, and one which has merely the appearance of a solution, admissible as such only after setting aside the writer's own statement of the case, can not be supposed to have stood in *his* way, as an objection to the plan of his book.

2. These discourses are distinguished from all the rest of the book, by marked peculiarities of language; viz., first, in *words*; second, in *forms of words*; third, in *significations* of words; fourth, in *constructions and phrases*.‡

A strict examination shows, however, that these peculiarities are not so numerous as has been supposed. It is conceded, moreover, that the writer distinguishes each of the other speakers by his own favorite words and forms of expression,§ as well as modes of thought; and we may justly regard as such the little that is strictly characteristic of Elihu. This the writer himself gives us reason to expect; for he distinguishes Elihu from all the rest by the special mention of his tribe and family (32 : 2), and is careful, in other respects, to make him speak in keeping with the character given him.

Of the first class (peculiar words), אֵלִים is claimed as an example:¶ for which, it is alleged, אֵלִים or אֱלִים is used in the rest of the book. The allegation is unfounded, however; for אֵלִים is not used here as synonymous with אֱלִים, but as a particle of *assercration*, of which its

* Ersch und Gruber's Encyclop. Art. Hiob, S. 294. Es ist gerade so, als wenn man nach Darlegung einer klaren Erkenntniss von einer Sache hinterher forderte, man solle nicht erkennen, sondern bloss glauben.

† Zwar ist diese Lösung nicht ganz neu, da schon Hiob's erste Gegner Aehnliches behauptet haben, und keinesweges tief und erschöpfend; aber sie enthält doch viel Wahres, und hat den Schein einer Lösung (wenn man nämlich nicht auf den Prolog Rücksicht nimmt).

‡ The instances alleged (as collected by Stielckel, das Buch Hiob, S. 249, and some overlooked by him) are the following: 1st. אָבִי 32 : 8, elsewhere אֱלִים or אֵלִים 5 : 8, 11 : 5, 13 : 3, 17 : 10, etc.; מְנַחֵם (for מְלִים) 32 : 3, 5; חֵזָה (constantly used for חֲזִיר) 32 : 6, 10, 17, 36 : 2; קָרַיִן (for קָטָה) 33 : 6; חָה (for חָם) 33 : 9; שׂוֹעֵץ (for עֲשׂוֹר) 34 : 19; שׂוֹעֵץ (for חֲזִיל) 36 : 19; מְבַקֵּר (for מְבַקֵּר) 34 : 25; חֵיִן (for רִיב) 35 : 14; עֲשׂוֹר (for קָטָה) 36 : 2; מְבַקֵּר (for רִב) 36 : 31; מְנַחֵם 32 : 21, 22; אָבִי 34 : 36; תְּנַחֵם (for אֲרִיבָה) 33 : 10;—2nd. צָהָק (for הַצְרִיק) 32 : 2; חָה (for הַעֲתָה) 32 : 6, 10, 17, 36 : 3, 37 : 16; אָבִי 33 : 7; חֵזָה (for חֲזִיר) 33 : 18, 22 : 28; מְבַקֵּר (for בַּאֲב) 33 : 19; לָעַר (for נְעוּרָה) 33 : 25, 36 : 14; אֲרִיבָה (for אֲרִיב) 34 : 13, 37 : 12; עֲשׂוֹר (for עֲשׂוֹר) 34 : 32; קָטָה (for שְׂבָק) 34 : 26, 37; הַעֲתָה (for חָה) 35 : 9; חֲזִיל (for חֲזִיל) 35 : 14; מְבַקֵּר (later form for מְבַקֵּר) 36 : 19; חֵזָה 37 : 6; מְבַקֵּר (for מְבַקֵּר) 33 : 16;—3rd. חֲזִיל (to be timid) 32 : 6; חֲרָשׁוּ (to do wrong) 34 : 12; כָּהֵן (to wait) 36 : 2; מְבַקֵּר (teacher for Lord) 36 : 22;—4th. מְבַקֵּר 36 : 12, 33 : 18; אָרַח לְהַבְרָה עָם (for בְּהַר הַרְהָה שׁ) 34 : 8; שׂוֹעֵץ 36 : 13; מְבַקֵּר (constr. with עַל) 36 : 21; מְבַקֵּר (for מְבַקֵּר) 32 : 6.

§ Ewald, 2^e Ausg. S. 224: wie überhaupt der Dichter gewisse Lieblingswörter und Weisen jedem Redner gibt.

¶ Hirzel, (2^e Ausg. S. 202): אֵלִים, aber wahrlich! auch nur bei Elihu: sonst אֱלִים und אֵלִים, 5 : 8, 11 : 5, 13 : 3, 17 : 10, u. a. Ewald (2^e Ausg. S. 325): אֵלִים, aber, ist nicht Ijobisch.

adversative force is only an accessory and natural effect (Ges. Gr. § 159, c), as in Is. 49 : 4 (*but surely*), 53 : 4 ; Ps. 31 : 23, 66 : 19, 87 : 7, etc. On the contrary, the *assertative* force claimed for אָזַיִן, and formerly recognized by Gesenius, in his Thes. s. v. 2, b. is now properly rejected ; as by Gesenius himself, in later editions of his Heb. Lexicon, and by Maurer (hebr. u. chald. Hdwbch.), and Furst (do.). Another example adduced is אָנְשָׁה *answer* ; for which, as Hirzel claims, אָזַיִן *words*, or the like, is elsewhere used in this book.* But the latter word does not express the writer's thought in this passage. What is here objected to the three friends is their inability to furnish an *answer* to Job ; and אָנְשָׁה is the word required. Again it is alleged, that Elihu uses קָרַץ *to tear off, to rend off*, for אָזַיִן *to make* (33 : 6).† But this allegation is equally unfounded. Elihu expresses by קָרַץ the action of the potter, who takes from the mass of prepared clay so much as is required for the vessel he is about to make. In allusion to this, Elihu says, and with happy effect : *I too was nipped from the clay*. The term *made* is not, therefore, the expression of his thought. With as little ground it is asserted, that he uses הָהָה for אָזַיִן (33 : 9).‡ The idea of *purity* (in distinction from the *defilement* of guilt) is what Elihu expresses ; not that of *perfectness* (*integer*) which would be expressed by אָזַיִן. The difference, therefore, is in the conception of the thought itself, not in the choice of words. In 35 : 14, הָהָה is not simply = אָזַיִן. The *cause* or *suit*, as presented by the litigants before the judge, is properly expressed by the latter. On the contrary, the cause as a matter for decision on the part of the judge (for *judgment*, הָהָה) is intended here : “*the cause is before him, and wait thou for him.*” In 32 : 6, אָזַיִן is not a synonym of אָזַיִן, but expresses *timidity of spirit, fearfulness* (from its primary sense *to crawl, to creep*) : and is distinguished by the writer himself from אָזַיִן in the next member, as denoting the *ground* of the action expressed by the latter. It is not strictly true, that Elihu uses אָזַיִן simply for אָזַיִן, 33 : 18, 22, 28, 36 : 14. In all these passages, אָזַיִן corresponds to אָזַיִן in the parallel member, and is put for the *vital principle* (*vis vitalis, anima*), apart from the idea of *duration*. In the same sense it occurs also in 33 : 20, and 38 : 39 ; where, as the principle of animate life, physical sensations (*craving* for food, and *satiety*) are ascribed to it. In 36 : 19, אָזַיִן is not a later form for אָזַיִן, as is shown in the note on the passage. It is also shown that אָזַיִן in 36 : 2 (see note) has its proper signification *teacher*. The poetic use of אָזַיִן for אָזַיִן (as in Ps. 19 : 3) is not peculiar to Elihu, for it occurs also in ch. 15 : 17 (comp. אָזַיִן, 13 : 17) ; but its frequency here was doubtless intended as a personal characteristic. In 33 : 10, אָזַיִן is not necessarily synonymous with אָזַיִן, as alleged.§ Elihu would express, not active enmity, but the withdrawal of favor,—*he devises grounds of estrangement* (lit. of *refusal, of withholding*), as this word is used in Num. 14 : 34. So in 34 : 19, and 36 : 19, אָזַיִן and אָזַיִן must be allowed to be the appropriate words ; expressing the *distinction* which wealth confers in the sight of men, but to which God has no regard. A writer should not be presumed to have exhausted his vocabulary in a few hundred lines. In

* S. 202 : nur bei Elihu ; sonst אָזַיִן od. dergl., 8 : 10, 13 : 17, 23 : 5.

† Hirzel (S. 205) : קָרַץ nur bei Elihu = אָזַיִן.

‡ Hirzel (S. 206) : הָהָה nur bei Elihu = אָזַיִן 9 : 21.

§ Hirzel (S. 206) : אָזַיִן Feindschaft, Elihu eigen, vgl. 13 : 24, 19 : 11, 30 : 21.

36 : 31, לְנִצְקָיִיר is much stronger than לָרֵב (Ewald: gewalt'ger Menge), and hence is well suited to Elihu's manner. In the phrase עָצְלָה עָבְרָה, 33 : 18, 36 : 12, the words are to be taken in their usual sense and construction (note on 33 : 18). So they are construed by Dr. Rüdiger (Thes. fasc. poster. p. 1416) : perit armis, i. e. violenta morte, Job. xxxiii. : 18, xxxvi. : 12. The poetic form הָיָה (with the Aramæan ending הָיָה 37 : 6, where sixteen Codd. Kenn. have הוּיָה) occurs in Gen. 27 : 29.

It should also be taken into account,* that in that part of the book of which the genuineness is unquestioned, there is the like interchange of different forms of words, and of unusual with the more common words, significations, and phrases. E. g., עוֹלָהָה 5 : 16, and עוֹלָה 6 : 30; שָׁהַר (poet.) 7 : 21, 8 : 5, and הַרְשָׁ 5 : 8; כָּפָן 5 : 22, 30 : 3, and רָקַב 5 : 20; וְעַל פָּהּ † 5 : 16, and הָיָה יָד עַל פִּי 21 : 5; אֵינִי 13 : 24, and אֵינִי 19 : 11; הָפִיךְ (as in later usage, *interest*, *concern*) 21 : 21.

Objections to the Genuineness of other Parts of the Book.

The objections raised against some other portions of the book have been so fully and satisfactorily answered, that we may regard the question as already settled, and the genuineness of the contested passages as clearly established.

Chs. 1 and 2, and ch. 42 (the introductory and concluding chapters) have been objected to on the following grounds:—1. The use of prose in these chapters, while the body of the book is written in poetry. 2. The introduction of Satan (see § 3). 3. The use of the name JEHOVAH. ‡ 4. The alleged contrariety between 1 : 19, 8 : 4, and 19 : 17, § and also between 42 : 7, || and 38 : 2, 40 : 2, 42 : 3, and between what is said of Job's resignation in 1 : 21, fol., 2 : 10, and his own language in his subsequent discourses. ¶ The result of the critical investigation is stated by De Wette,** in the sixth and last edition of his *Introd. to the Old Testament*: "But all this is insufficient to establish the verdict of rejection;" and by Ewald: †† "all that has been objected is either mere misapprehension, or of no weight."

These chapters are essential to the completeness of the work. †† Without the Intro-

* As suggested by Stickel (S. 252), from whom the following examples are taken.

† Hirzel (S. 36) : gleichbedeutend mit הָיָה יָד עַל פִּי 21 : 5.

‡ By which the writer distinguishes himself, as a Hebrew, from those represented in the discussion.

§ But compare the note on this v., and on 3 : 10.

|| As *my servant Job*; viz., in the main point of controversy. That he was right in every point is not said or implied, but rather the contrary.

¶ The difference is satisfactorily explained on more than one possible supposition; and it vanishes altogether when the true theory of the book is understood (see § 2, pp. xxix, xxx.)

** Einleit. ins A. T. 6^{te} Ausg. (1845), § 289 : Aber Alles reicht nicht hin das Urtheil der Verwerfung zu begründen.

†† Das Buch Hiob, 2^{te} Ausg. (1854), S. 54 : alles, was man dagegen vorgebracht hat, [ist] entweder eitel Missverstand oder unbedeutend.

‡‡ Opus omni ex parte imperfectum habes, meros sermones, quorum causam rationem et finem ignoras, exordium et clausulam si demas. Rosenm., Schol. in Jobum, p. 40 (of the full work).

duction, we have a discussion of which the occasion is unexplained, though it is the basis of the controversy, containing frequent allusions to circumstances with which the reader is not made acquainted: a discussion between parties, of whose character and relations to each other he is ignorant, and is consequently unable to understand much that is said of a personal bearing. Without the Conclusion, we have no record of the fate of the sufferer, and no decision of the controversy between him and his opponents. "The parts of the Book of Job," says Jahn, "are so intimately connected, that they can not be separated without violence.* Its contents have all the unity that can be required; and only when all are taken together, do they constitute a fully rounded whole."†

By the use of prose in all the narrative parts (including 32 : 1-6, 38 : 1, etc.), the writer distinguishes himself from the speakers to whom he assigns the discussion of the subject. Moreover, the use of the poetic style in plain narration is contrary to the genius of Hebrew poetry, which is the language of emotion and of elevated discourse.

The difficulties found in ch. 27 : 13-23, are considered in the Philological and Explanatory Notes on the passage. The objections to ch. 28 assume, as the ground-thought of this chapter: We can not fathom the depths of the divine wisdom in the government of the world. This, it is averred, is not a sentiment to be expected from Job, and is better suited to the position taken by Elihu, his opponent. It is a misconception, however, of the meaning of the passage;‡ the true import of which is in perfect harmony with the character of Job, when that is rightly understood. "Only gross misunderstanding of the whole book," says Ewald,§ "could have led many moderns to suspect in chs. xxvii., xxviii, a want of connection or a foreign hand;" and in this judgment all critics of any note are now agreed.

Ewald's Objections to the Genuineness of Chs. xl. : 15—xli. : 26. ||

These may be briefly stated as follows:—

1. Job, in his discourses, had offended in two points: first, in demanding of God that he should appear in his majesty, in order that he might contend with him; second, in charging God with unrighteousness in his government of the world. The reply of the Almighty, when he at length appears, must be directed to these two points. Accordingly, in his first discourse (chs. 38 :—40 : 2), he declares WHO he is, and what presumption it is in man to contend with God; showing himself to be the ALMIGHTY and the ALLWISE, whose power Job can not even comprehend. To this end, he recounts the

* Introd. to O. T. Am. ed. § 195.

† Der Inhalt des Buches hat so viel Einheit, als man nur immer fordern kann; denn alles zusammen genommen macht erst ein zugerundetes Ganzes aus. Einleit. in d. göttlich. Bücher des A. B., 2^{ter} Bd. § 195.

‡ See §. 2, p. xvi, and p. xxx; and Expl. Notes, introductory remarks to chs. xxvii., xxviii.

§ Nur schwerer Missverstand des ganzen Buches konnte manche Neuere verleiten, bei Cap. 27 und 28 Unzusammenhang oder fremde Hand zu vermuthen. (Das Buch Hiob, 2^{te} Ausg. S. 54.)

|| Studien und Kritiken, 1829, S. 766 ff. Das Buch Hiob, 2^{te} Ausg. SS. 312-14. An expansion and defense of these views is given in the Tübing. Theol. Jahrb. 1843.

wonders of Nature : which, incomprehensible to man, are all in the hand of God. Briefly and humbly Job replies, that he no longer seeks to contend with the might of Jehovah (40 : 3-5). It now remains to be shown, in the second discourse (and this may be more brief and compressed, since nothing could be replied to the former), that Job should not have ventured to call in question, and to assail, the divine justice in the government of the world in general, and in his own case (40 : 6-14). To this also Job confesses himself unable to reply ; declares his full conviction of God's power and wisdom, and his deep repentance for his former rash assertions (42 : 1-6). Accordingly, the first of Jehovah's discourses must describe his power ; the second, the union of his power with justice.

To what purpose, then, is the description of the two monsters, at the end of Jehovah's second discourse ? At most, it can only exhibit his *power* ; and this it is not the object of the second discourse to show, but God's rectitude in dispensing the fates of men.

There is as little of external as of internal connection. These descriptions can be taken away, without leaving the slightest chasm ; and the work gains in beauty and strength by the separation. Jehovah's discourse, ending with 40 : 14, is complete in itself, its object being fully attained ; and Job's reply (42 : 2-6) is exactly suited to it.

2. These descriptions are distinguished, by marked peculiarities, from those of the original author in chs. 38 and 39. First, by the general style and manner, which is feeble, prolix, and minute ; second, by the use of peculiar words and forms ; third, by the design and object of the description. In chs. 38 and 39, the objects of Nature are described, not merely as wonders, but as evidences of a Power and Wisdom incomprehensible by man. Here, on the contrary, this design does not appear ; and these monsters are described merely as wonders, without any reference to the object of convincing Job.

The plan thus sketched, of a suitable reply for the Almighty, is certainly quite unlike the one conceived by the author of the book. Its minute and studied preciseness must be allowed to fall far below the majestic simplicity, the noble freedom, and comprehensive range of the sacred writer. The first discourse (38 :—40 : 2), has a far wider scope than is here given it ; viz., to furnish proofs of the Almighty's power, in order to humble the arrogance of Job. In the following section, there will be occasion to show (*Objections to Ewald's View, No. 2*), that the critic misconceives the character of Job himself, and of the feelings expressed by him toward the Supreme Ruler and Judge. His language contains no proud defiance of the Almighty's power. On the contrary, he humbly entreats that God will lay aside the terrors of his majesty, and allow his creature to reason with him of his ways. It was not a demonstration of the divine power that Job needed, for of this he had himself given a most striking expression ; nor would this either solve his difficulties or rebuke his distrust. Instead of it we find, in this grand Panorama of Nature, overwhelming proofs of the incomprehensible wisdom, power, and love of the divine Architect ; of his inscrutable designs in Nature and Providence ; of a minute and vigilant guardianship, showing that over all there presides a beneficent

and wisely directing Power. In this is furnished the proper and an effectual rebuke to Job's distrust of the divine administration, the real ground of all his rash assertions.

Nor does Ewald give the true import of what he regards as the second discourse (40 : 6-14). It rebukes, rather, the presumption of questioning the supremacy of the Universal Ruler, and his right to govern, as he shall see most fitting, the world which he has made. "Wilt thou even annul my right?" The arrogance of this presumption is exposed in a fine tone of lofty irony. Let him who questions my right justify his pretensions, by putting forth a power for the repression of wrong, such as God wields at his pleasure! Such is the import of this paragraph; and the challenge is properly followed by illustrations of the divine power and the impotence of man, drawn from beings, like himself, the handiwork of God. "Behold now the River-ox, which I HAVE MADE WITH THEE!" As to the minuteness and fullness of the description, it is justified by the writer's object, viz., a comparison of these monsters of Nature with man and with each other; and this accounts for the difference of manner to which Ewald objects.

To this assertion and illustration of God's Sovereignty and Power, Job's words in 42 : 1-6 are a suitable response:—

"I know that thou canst DO ALL THINGS,
And that from thee no purpose can be withheld."

But they are by no means a pertinent reply to the language of this paragraph, in the sense in which it is understood by Ewald, viz., as a declaration of "the union of power with justice." Of this there is here no acknowledgment or recognition.

The few verbal peculiarities are of little account. The single instance, in 40 : 25, of the frequent omission of the interrogative particle (occurring also in 2 : 9, 10 ; 39 : 2), has little weight in such a question.* The *Jordan* overflowing its banks (40 : 23 ; see note), is properly used for any swollen stream; but, in the nature of the case, such an image would not be likely to be repeated (Halm, *das Buch Hiob*, S. 15, 5). In regard to *Leviathan* (40 : 25), it is not a conceded point that this word is used in a mythological sense in 3 : 8, as claimed by Ewald; and were this admitted, still the same writer might employ the word elsewhere in its original sense and application.

Aside, then, from the phraseology which the nature of the subject itself suggests and requires, only עָבַד 41 : 15, and יָצַד 41 : 18, can be set down as strictly peculiar to the verbal usage of this passage. Hirzel † justly notes the inconsistency, of allowing no weight to the unusual forms and expressions common to this passage and the earlier parts of the book, but which Ewald accounts mere imitations. His objections have been answered by Umbreit (on the merely subjective, æsthetic side), *Studien und Kritiken*, 1831, SS. 833, ff.; Hirzel, SS. 259-60; Halm, SS. 13-15.

* Hirzel, (S. 260) : wie konnte eine sprachliche Einzelheit, und vollends eine so nichtssagende, ein kritisches Urtheil begründen?

† *Ibidem* : Welche Inconsequenz, dagegen kein Gewicht zu legen auf seltene Ausdrücke und Wortformen, welche diese Beschreibung mit den früheren Theilen des Buches gemein hat!

§ 2.

DESIGN AND TEACHINGS OF THE BOOK.

Ewald's View. *

The poem had its origin in the contemplation of the evils of human life, at a time of great political and social disorder; and was an attempt to reach a higher point of view than had thus far been attained. The earliest and simplest idea of suffering was that of punishment, inflicted by offended Deity for guilt. This was a natural view for the pious, childlike sense, which saw in guilt so direct and prolific a source of suffering, and which had not yet learned to discriminate between different classes of evil. So long, indeed, as the consciousness of human imperfection and the magnitude of guilt is not awakened with sufficient force and clearness, this view is not without its grounds and uses; each new suffering rouses man from worldly sloth and bondage, and each hard blow resembles a surge, by which the spirit, still struggling with the dark billows of ignorance, is driven onward toward a calmer and safer haven. This idea of suffering, as the consequence of guilt, penetrated all antiquity. Borne down by the irresistible pressure of the mysterious visitation, whether of violent disease or any other overwhelming calamity, the sufferer himself believed that, instead of the earlier mild, reviving breath of divine favor, he was now enduring the wrath of God; that he was experiencing in himself his vengeance, was the object of his implacable and irresistible enmity; while his associates and contemporaries, in like manner, regarded his afflictions as the divine punishment for sins of which he had been guilty.

While men continued to live in a simple and isolated state, this view was, for the most part, sufficient. But in the complex relations gradually arising in the progress of society, when the individual and family life became woven inextricably into the prevailing order or disorder of a great community, the equipoise between personal suffering and personal acts would cease, and the ancient view must suffer a dangerous shock from the frequent and powerful contradictions of experience. Meanwhile, it was tending by its own action to self-destruction. By awakening and sharpening the sense of desert, and projecting the image of personal human guilt in its actual character and true magnitude before the spirit of man, it taught him to discriminate between this and whatever did not properly belong to it. Having thus acquired insight and courage to balance his sufferings against his possible guilt, if by strictest scrutiny no proper correspondence appears between the two, he is thrown into a state of distressing perplexity and doubt of Providence, which

* The two theories considered in this section (of Ewald and Hengstenberg), comprise all that can now be deemed worthy of examination in the numerous expositions of the design and teachings of this book. The views of Ewald have been carefully collected from the last edition of his work, as they are scattered through the Introduction and Commentary; but for the language, and manner of statement, the writer of this is responsible. The writer's own view of the subject is sufficiently expressed in the discussion of these two theories, and is fully given in §§ 3 and 4 of the Introduction to Part Second of this work.

turn drives him to reliance on the divine rectitude and goodness as the last resort and only possible hope of deliverance. Thus, between the old faith, now perverted into a delusion and superstition, and the foe produced from its own bosom, arises a conflict growing continually more confused and more deadly, till it ends in the total overthrow of the old idea.

This conflict, out of whose successive stages are developed, by a divine necessity, the higher truths demanded by man's advanced needs, is depicted in the Book of Job in poetic form. The legend, handed down from remote antiquity, of an eminently pious man visited with unexampled calamities, furnished an appropriate groundwork for the illustration of these new ideas.

The superannuated view, still held by the majority of men, is represented by Job's three friends who visit him in his calamity; but are led, by the extraordinary character of his sufferings, to condemn him as a wicked man and a hypocrite. *The inseparable connection of sin and suffering and of virtue and prosperity, in this life*, is their fundamental principle. Job, the herald, though yet unconsciously, of the new view which is to supplant the former, confounds and finally silences them by the fact, patent to the observer of human life, that wicked men are seen on every hand in a state of high prosperity, increasing in wealth, power, and audacity, as if by the special favor of the Almighty; while the good are involved equally with the bad in the common evils which fall on society. Thus their assumptions are proved false, and the temporal condition is shown not to be the test of moral character.

But Job himself has not yet risen above the idea, that suffering is the expression of divine displeasure. As he knows himself to be without fault, and his survey of human society shows his own case multiplied in thousands of others, there arises, out of his deepest sentiments of right and justice and his view of the actual dealings of Providence, a terrific conflict in his breast. He searches for grounds in himself why he should be thus treated; and being unable to detect in his past life the slightest blemish, while his sufferings continually increase, he despairs of the divine goodness, abandons himself to reckless desperation, and almost plunges into the bottomless abyss of atheism. But out of this extremity of misery germinates, though mixed with the evil arising from human infirmity, an inestimable good. The fiery ordeal to which he is subjected, forcing him to sharpest self-examination and to a clearer view of the nature of guilt, has imparted a more living consciousness of his own unspotted virtue and of its infinite dignity and worth. Stripped of all earthly refuge, and apparently deserted by the Almighty, he clings with firmer grasp to this one inalienable possession, rises superior to bodily suffering and the scorn of men, and hurls with Titanic daring his challenge to the outward God, who so cruelly uses his power to wrong the innocent. Thus, through unmerited suffering, man first learns his inherent dignity and the invincible strength of conscious rectitude, and becomes truly a freeman and a conqueror. Thus, moreover, is revealed through his own spiritual consciousness the hidden God, whom he has vainly sought through external and temporary phenomena. But there is a yet nobler fruit of this suffering. From the higher stage of spiritual life to which he has been forced by the failure of every inferior foothold, he catches new glimpses of the relations of the moral world, and becomes the prophet of that transcendent

hope of humanity, the SOUL'S IMMORTALITY. True, it is known as yet rather as presage than assurance, rather as longing than fact; self-suggested, as a last necessity of man's nature in otherwise hopeless misery. But never again can mankind be deprived of this its noblest birthright. Seen afar off and by short glimpses at first, it will henceforth reveal itself more and more clearly as the only firm ground of confidence to the good, the great reconciling truth amid the antagonisms and contradictions of the earthly life.

With the inward recognition of such truths the crisis of the trial has passed, and Job approaches the threshold of a new period. A good man, in the consciousness of his own rectitude, thus strengthened by the severest tests into immovable certainty, and in the dawning hope of a life beyond the present, can not obstinately persist in the one-sided views of divine providence to which he has been driven in the heat of controversy. He pines in the midst of victory, and magnanimously admits the great principle of his opponents, that there is an eternal connection between sin and misery, though he solemnly repels their false application of it to himself. He humbly acknowledges that wisdom, in its purest and most exalted sense, is the special prerogative of the Creator, accessible to man only through oneness of heart and life with Him, and hence that the fear of God is the highest human wisdom. No longer attempting to penetrate by storm the councils of the Infinite, nor recklessly summoning the Almighty to combat, on the ground of outraged justice, he pathetically laments the unsolved problem of his fate, reiterates with calm earnestness the assertion of his innocence, and reverently appeals to God as He alone who can explain the mystery and vindicate the right. The consummation can now no longer be delayed. The Almighty reveals himself; at first, indeed, wrapt in storm, and rebuking with the majesty of offended Creator and Ruler his servant's unfounded distrust and bold arraignment of his government; but having thus brought him to a deep sense of his fault and folly in this respect, declares his innocence, and crowns him victor.

The lessons of the book, according to the foregoing exposition, are as follows:—

Physical evil, as something external, visible, and material, has no real, inherent connection with the inward state of man; since the most guilty at times enjoy the highest outward good, and the most innocent may temporarily endure the deepest misery. The divine object in the suffering inflicted on man can not, therefore, be the one recognized by the old belief, viz., punishment for sin. Its office is, by rousing the spirit out of its natural sluggishness, and forcing it into the higher consciousness, to raise man above the lower life, to purify and thus to make him happy. Arraying itself against him as a foe, Evil does but evoke his hidden power, the unused infinite treasure of his inner self, to the attempt to overcome it, and directs the invincible immortal spirit to its own high dignity and worth; the spirit, rising to the conflict, and gradually subduing in whole or in part the hostile influence, awakes to a knowledge of its godlike nature, and becomes for the first time truly a partaker of the divine life. This being so, evil must fall alike on the good and the bad; the most innocent can not avoid the fiery ordeal; while the wicked is summoned by it to free himself from his guilt. The cure for all evil lies in the removal of that inward cause, whether a guilty conscience or merely

error of opinion, whereby alone it becomes a real, that is, an inward evil. If merely an error of opinion, as in the case of Job, the mistake and the evil take flight together before the manifestation of the pure truth; and this remains with man the noblest and most precious trophy of the conflict.

Evil, then, has a necessary place in God's moral government; and where there is most and greatest evil to be endured, there is possible also the noblest victory and the highest happiness. Assurance in the eternity of the spirit and all other divine truths, increased knowledge of one's own nature, and patient fortitude strengthened by genuine faith, are the true weapons with which to conquer evil; while it is through the vague terror and perplexity caused by regarding suffering as mere punishment inflicted by an angry God, that Evil acquires its chief power to torture and to harm.

To the Book of Job belongs the honor of having prepared the way for these deeper views of the nature and use of evil, and of the immortality of the soul, and of having bequeathed them as fruitful germs to all future times.

Such is Ewald's view of the Book of Job; a view well worthy of the great mind from which it emanated. Grand and consistent in itself, it would furnish a noble basis for a philosophic poem on the nature and uses of evil. As an exposition of the actual composition before us, however, it is liable to the most serious objections. These may be briefly stated as follows:—

Objections to this View.

I. The statement of the origin and design of the book does not correspond with its contents, as we actually find them. Certain of the possible uses of evil to the transgressor of God's law are, indeed, incidentally touched in the discourses of the three friends, and are more fully presented in those of Elihu;* while from Job's experience may be learned some of the advantages of calamity to the good. But this is by no means the topic of the book. The prosperity and triumph of the godless might, with still greater propriety, be so considered, since it is much more largely discussed, and is one main ground of Job's perplexity in reference to God's providential government. It is also distinctly recognized in the discourses of the Almighty, as one of the great points of difficulty under consideration (ch. 40 : 7-14). The solution of a problem must cover all its conditions; and the theory which overlooks one half the question here at issue, however beautiful in itself, must be rejected as an explanation of the design and teachings of the book.

Even as a theory of the design of evil, it is insufficient, since it applies only to those cases where the continuance of life, and other favorable circumstances, allow the sufferer to reap the moral advantages of affliction. This division of the subject, of itself, opens a wide field of instruction and consolation well worthy of an inspired pen. But

* The discourses of Elihu are, however, rejected by Ewald, as not genuine.

life presents many kindred problems still more distressing and inscrutable, some of the leading classes of which are instanced with striking force in the Book of Job. The suddenly destroying scourge, whereby the innocent are swept away in a common fate with the bad (ch. 9 : 22, 23); the suffering caused by unjust rulers (v. 24); the hopeless misery and degradation of the weak, through the selfish cruelty of the rich and strong-handed (24 : 1-25); are evils whose nature precludes in most cases any moral improvement to the individual sufferer, and whose direct influence is in the highest degree disastrous to society. What place have such evils under the administration of an infinitely wise, holy, and good Sovereign? To this question the theory of Ewald gives no answer.

2. Its representation of the good man under affliction is radically defective. It is Prometheus, warring against the arbitrary rage of Jupiter; not the servant of Jehovah, perplexed, almost despairing of light or rescue on earth, yet still maintaining his trust in the eternal rectitude of the divine government. This distinction is a vital one. Worldly virtue is self-centred, its essence being pride or self-worship; godly virtue has its centre in the Supreme, and its essence is humility or the fear of God. It is the latter trait which the Searcher of hearts ascribes to Job; it is the former alone, which we recognize in Ewald's delineation. Conscious virtue in the godly man is conscious fidelity to God, as the immutably Just and Good; conscious virtue which finds in itself the highest good, while it despairs of and defies God, is the last climax of impious pride. It would be strange, indeed, if this radical vice, everywhere else so pointedly condemned in the Scriptures, were here held up as the noblest characteristic of the pious man. But the language of Job, rightly considered, justifies no such representation. True, his expressions argue a state not wholly right; a lack of that implicit trust in the wise management of the Supreme Ruler which is his just due. This blameworthy distrust is made the ground of the Almighty's rebuke, by which Job is humbled in dust and ashes. But his doubts have reference merely to the dispensations of Providence, not to the essential character of God. He still appears to him as his only hope; he believes that He will bring him out of this ordeal like tried gold (ch. 13 : 15, 16; 16 : 19; 23 : 10); nay, though he go down to the grave unrecognized, apparently crushed by the avenging wrath of the Supreme Judge, that his Redeemer will yet manifest himself for his deliverance, that in a new divine life he shall rejoice in the immediate presence of God (19 : 25-27). So high does his faith soar above the impenetrable darkness of his present lot! This obvious and pervading element in Job's language is entirely out of keeping with Ewald's ideal picture of the Greek demigod, opposing his proud consciousness of inherent merit, and his unconquerable will, to the unjust wrath of heaven. Still more clear does this become, in connection with Job's repeated admission of a nature and life justly chargeable with imperfection and impurity, in the sight of the Infinitely Holy (13 : 26; 14 : 3, 4, 16, 17); plainly showing, that it is not on the basis of his own immaculate worth that he claims and expects the return of the divine favor. The charges of his friends Job could repel, out of a conscience void of offense toward God and man; and could even claim a virtue far above the standard of his accusers, without any such presumptuous arrogance, not to say blasphemy, as this theory would necessarily attach to his language.

3. Its theory of revelation, viz., the gradual development of divine truth through the natural action of the human mind under the pressure of outward circumstances, is not sustained by the contents of this book. That the sufferings of the good in the present life furnish a strong presumptive argument in favor of a life to come, is very true. The great minds of classical antiquity drew from it a consoling presage for the future. If, they reasoned, there be a God who rules the affairs of men, and if he is infinitely just and powerful, there must be in reserve a state of compensation for the innocent sufferer. But Job's recognition of the doctrine of immortality bears no resemblance to this vague and uncertain deduction of human reason.

But I, I know my Redeemer lives,
And in after time will stand upon the earth;
And after this my skin is destroyed,
And without my flesh, SHALL I SEE GOD;
Whom I, for myself, shall see,
And my eyes behold, and not another,
When my reins are consumed within me.

This is no vain hope, or undefined longing. Christianity itself has furnished no more distinct expression, either of the certainty or of the essential nature of the life to be revealed in the sons of God. The Apostle John records his faith in language strikingly similar. "Beloved, it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him, for WE SHALL SEE HIM AS HE IS." It is not my opinion, however, that this divine truth was first revealed in the Book of Job,* or that it furnishes the key to the problem herein discussed. While the sunlike clearness with which it is expressed contradicts Ewald's theory of its gradual development, the brevity with which it is referred to, and the absence of all allusion to it in the decision of the controversy, are wholly inconsistent with his view of its relations to the subject of debate. That the righteous sufferer, after having attained through so fearful a struggle to the great reconciling truth of human destiny, should immediately drop it from his grasp; that its announcement should excite no surprise, call forth no rejoinder from his opponents; and that God himself, in his reply to the doubts of Job, should not once refer to it as the key to the mysteries of his Providence, is, to say the least, a view wholly wanting in probability.

* It might be urged that, on this supposition, Job's clear assertion of the doctrine does not conflict with the grounds of Ewald's theory of revelation, but only with his application of it to the present case; since the full conviction here expressed by Job, might be the last result of a long series of similar conflicts, by which the first faint ray of hope had been gradually brightened into the certainty of belief. But such a notion is without any historical basis in the Scriptures or elsewhere. The idea of immortality, as evolved by the leading minds of Greece and Rome, showed no such inherent germinating power. It died where it sprung, in the narrow circle of philosophic minds, never rooting itself in the life of society, nor gaining in clearness and certainty even among thoughtful and cultivated men.

*Hengstenberg's View.**

The characteristic feature of this theory is found in its representation of the doctrine of Providence. It claims that the divine government must be, and is, so administered in this life, as to furnish a clear and manifest expression of its fundamental principles; otherwise, men could have no data by which to judge of the character of God, or of his policy in a future state. Submission to the divine dealings, based on the doctrine of the incomprehensibility of Providence, is but a blind, semi-atheistic resignation to necessity; it is a device of Rationalism, which after willfully throwing away the key to the mystery, assumes that no solution is possible. Hope in a future state of retribution, as an explanation of the evils of the present state, is equally futile here; since all rational hope, for the future, rests on the proofs we see of the divine power and justice in the present. If God is holy and good, he must have the will to reveal this his nature in this life, in respect both to his friends and enemies; if he is omnipotent, nothing can prevent the execution of this will. If then, he does not so reveal himself by rewarding the good and punishing the wicked, we are "in a poor case with our hopes for the future." Passports to the happiness of eternity are worthless, if he who issues them does not show proof in this life of his competency and good will. Who can tell whether the God who now shuts himself up inactively in heaven, will ever become more powerful, or more disposed to do right? Even temporary injustice is subversive of the idea of a righteous God. A God who has aught to set right in his government, is no God.

On this basis, Hengstenberg has constructed his theory of the Book of Job. Its object, as he explains it, is to prove that one of the problems of Providence, which had much perplexed mankind, and had given rise to doubts of the equity of God's government, is in reality no problem, being a simple and direct expression of the divine attributes of justice and goodness. This problem is: *The affliction of the righteous*, under the government of a just God. The key by which he proposes to unlock it, is twofold: the universal corruption of human nature, from whose taint even the godly are not free, and the purifying influence of suffering. Divine justice demands suffering as punishment for the sins of the righteous; divine goodness administers it as a corrective. If the object is attained in the repentance and reformation of the sufferer, the trial ceases; if not, he is proved a reprobate, and the punishment in this life serves as the presage and commencement of that in the life to come.

His mode of stating the contents of the book is, briefly, as follows:—

In the account of Job, with which the composition opens, we have a portraiture of his pious and prosperous life, previous to the catastrophe. His anxious care for the

* Beiträge zur Einleit. ins A. T., 3^{ter} Bd., SS. 584–589; Kitto's Cyclopaedia. Art. JOB (written by Hengstenberg); Ueber das Buch Hiob, ein Vortrag *et.*, Berlin, 1856 (containing the latest and fullest expression of his views).

religious condition of his family, his strict judgment of sins commonly esteemed venial, evince the scrupulous and conscientious character of his piety. We must admit too the full force of the Holy Spirit's testimony: "This man was perfect and upright, and one who feared God and shunned evil." Such a man, it would seem, should be exempt from calamity, under the government of a righteous God. So Job himself thought. That it proved otherwise is to be explained on the ground, that God sees not as men see: that he discerns blemishes even in his Saints. When a good man has reached the advanced stage of piety attained by Job, sin easily assumes a new guise. A vain conceit of his own goodness may then step in, and change him from a poor sinner into a proud saint. This was Job's sin, the evil rooted in his inmost being. It is an obstinate disease, and requires sharp remedies. Lighter trials often but aggravate it; for self-righteousness finds new aliment in afflictions, which have proved unable to shake the soul's fidelity to God. Thus we see Job enduring his repeated heavy calamities, the loss of property and of children, with a firm steadfastness. "The Lord gave and the Lord hath taken away; blessed be the name of the Lord!" Even when smitten in his own person with deadly disease, he does not falter. "The good shall we receive at the hand of God, and shall we not receive the evil," is his remonstrance to his despairing wife. The probing was not yet sufficiently deep; it had not reached the seat of his secret hurt. Job did not yet see that his calamities were the righteous punishment for his sins, the chastisement needed for his salvation. The effectual test is at length applied. When his friends, by their silence, condemn him as a wicked man suffering the just desert of his deeds,* the vulnerable point, the Achilles-heel, is touched. Then Job opened his mouth, and cursed his day. Job was now taken on his weak side. He could bear suffering; but that this should be made an evidence of guilt, that he should be robbed of that last treasure, his personal righteousness, was too much. And since God is the author of the suffering, on the testimony of which he is condemned, he turns his displeasure directly on him. Such is the extravagance of his resentment against God, that he represents him as the implacable enemy and persecutor of all the righteous on earth, (?) the friend and patron of all the wicked, as omnipotent tyranny and injustice; and hence he falls into despair of any more favorable turn to his own case, and declares his conviction that the Almighty will never rest till he has utterly destroyed him. Byron himself does not equal the daring impiety of his language.

The three friends are right in attributing Job's sufferings to guilt; for their view of his case rests on a fundamental law of the divine government, the eternal connection of sin and misery. But, misled by their low views of the nature of sin, they charge him only with single outward crimes, of which they can not convict him. Under favor of this mistake, Job puts them to silence, and remains victor in the controversy. In a more quiet state of feeling, he now retracts his extravagant assertions, and admits that the divine judgments are in general the consequence of guilt. As, however, he

* This arbitrary construction of their silence is sufficiently refuted by the sacred writer's statement of the ground of it,—"*for they saw that the affliction was very great!*"

strenuously repels the application of this rule in his own case, his concessions contribute nothing toward solving the problem under consideration. How are his sufferings to be explained in connection with his invulnerable innocence? To a superficial view, no satisfactory solution can be given; and there seems to be nothing left but to fall back on that semi-atheistic idea, the incomprehensibility of divine Providence. A deeper insight reveals the way of escape. Job's portraiture of himself (ch. 29 : 7-25, 31 : 1-40) seems, at first view, to embrace his entire character; his moral standard, which takes note even of the inward thoughts, the first germs of evil in the secret desires of the heart, seems without a flaw. There is, nevertheless, one class of sins which he passes over in silence, obviously because his eyes have not yet been opened to see them; for it is God's method to reveal to us gradually the depths of our corruption, which seen all at once, would overwhelm us with despair.

Elihu now enters the lists, and presents the true solution. He is introduced as follows:—"So these three men ceased from answering Job, because he was righteous in his own eyes. Then was kindled the anger of Elihu; against Job was his anger kindled, because he accounted himself more just than God." Here we have the nature of Job's fault; he was righteous in his own eyes. From this follows necessarily the sad result, that, when probed by heavy sufferings, he who is in this state will declare himself more righteous than God. Self-righteousness claims to have fulfilled all obligations toward God. Since it can see, therefore, in the sufferings which God inflicts on the ground of sinfulness, and which can only be justified on that ground, mere arbitrary wrong, it represents God as unrighteous in his relations to men. Thus the natural relation of the creature to his creator is completely reversed, and access to the fountain of comfort, and a return to the way of salvation made impossible. This is a very dangerous side of Pelagianism. To convince Job of the destructive nature of his self-righteousness, a task on which the three friends had made shipwreck, is the mission of Elihu.* Like them, he sees in all suffering the punishment of sin. He differs from them in regarding suffering as also a corrective. There is, he would say, a suffering which has its source not merely in divine justice, but also in divine love; and from this suffering the righteous can not be exempted. Its object is to bring to light the sin still remaining in him, that he may be purified from it,

* In Elihu's reply, Hengstenberg finds two direct allusions to Job's peculiar sin, spiritual pride; viz.

Ch. 33 : 14. For once does God speak,
Yea twice,—when one heeds it not ;

* * *

17. That man may put away a deed,
And he may cover pride from man.

Ch. 36 : 9. Then he shows to them their deed,
And their transgressions, that they deal proudly.

On the former he makes the comment : " Let him that standeth take heed lest he fall. Particularly in Pride has the righteous still a dangerous enemy; and therefore it is, that God's compassionate love sends, first inward admonitions, and then trials, to save him from perishing through this inward evil." On the latter he says : " Here is still another *Nota Bene* for Job."—The words, " put away a deed," " their deed," " their transgressions," should have been a *Nota Bene* for the interpreter. See further, on p. xxvi, and Expl. Notes, ch. 33 : 17.

and made capable of higher holiness. Chastisement, as opposed to simple punishment, is the characteristic idea of Elihu. The issue of the trial is to decide the character of the sufferer, whether he has been afflicted as a righteous man for his good, or as a reprobate enduring here the beginning of his eternal punishment.

Ch. 36 : 11. If they hear and obey,
Their days they shall spend in prosperity,
And their years in pleasures.

12. But if they hear not, by the dart they perish,
And expire without knowledge.

"Here," says Hengstenberg, "is the beating heart of the book."

To this view of Elihu Job makes no reply; confessing by his silence that the true solution of his sufferings has been given, and that God is justified. The divine sanction is indeed still wanting. All necessary instruction has been communicated, as God has appointed it should be, through the agency of man. For this purpose were the Holy Scriptures written, and the teacher's office established in the church. This office is here exercised by Elihu, in whom is represented the authority of the church [!]. Had Job repudiated this authority, no immediate divine manifestation would have been vouchsafed him. This is now required, both to regenerate Job into a new spiritual life (of which instruction is the necessary preparation, not the efficient cause), and to accredit Elihu as a divine messenger. But what part in the controversy is left for the Almighty? He must not come as a dumb actor on the stage; yet, in the nature of the case, he can add nothing material to what he has already communicated through Elihu, and of course he can say nothing opposed to it. Avoiding, therefore, the main theme of Elihu's discourse, he merely amplifies one of his subordinate topics; viz., the greatness and glory of God in the creation. WHO AM I, AND WHO ART THOU? These two questions express the ruling thought in the discourses of the Almighty. Each proof of God's creative power opposes itself to the insolent accuser of his justice. He who would impugn his justice should first measure himself with his omnipotence. For the attributes of Deity are but radii from a common centre; and where one is, there must all be. This argument, however, is insufficient by itself for the permanent removal of doubt. Though suppressed for a time, it would be for ever reappearing, if, in addition to the truth that God *must* be right because he is God, he must be the Just because he is the Infinite, it were not also made plain to man *how* he is right, *how* he is just, in his providential dealings. By thus making one of Elihu's topics the starting point of his own discourses, the Almighty endorses him as his messenger. This is the seal of his mission. He is not, however, mentioned by name, nor is he in any way referred to again. His work is finished, and he disappears from the field. It is sufficient honor for God's messengers to be used in his service without the addition of any personal reward. When they have done all, they should account themselves unprofitable servants; a duty which is made the easier by their being treated altogether as such by God himself.

Job repents in dust and ashes. This repentance connects itself immediately with what he has said, but has reference also to his whole life. What he has said, takes its character

from what he was. The assertion of his complete righteousness is that which deeply pains him in his discourses; it was the fancied possession of this righteousness which had led him to false views of God, and had prepared for himself inexpressible sorrows. This righteousness was now become in his sight dust and ashes. The Lord now declares his anger against the three friends, and directs them to seek for the prayer and mediation of Job in their behalf, he having entered by repentance into a much more intimate relation to God than before. They had deserved this humiliation for valuing themselves, as in their blindness they had done, so many per cent. better than Job as they were happier; while Job was favored with an opportunity of exercising forgiving love toward those who had injured him, and thus of meeting the precise condition of his own restoration to divine favor. "If ye forgive men their trespasses, your heavenly father will also forgive yours."

Objections to this View.

The doctrine of Providence, as maintained in the above view, taken by itself requires but little comment. The theologian, who thus demands that the government of the Supreme Ruler shall be tried by the maxims of human wisdom, and decries all submission not founded on a satisfactory explanation of his ways, should not scoff at Rationalism. The tendencies of such a position are full of danger; and if legitimately carried out, could end in nothing less than total unbelief. For however satisfactorily many things in God's government may be explained, yet while He is infinite and man is finite, there must still be others, which, from their far-reaching relations, remain inexplicable, understood only by him who sees the end from the beginning. If then, we can trust God only so far as we can follow him with our limited understanding, the shipwreck of our faith is inevitable. What we need, in this imperfect probationary state, is not a perfect comprehension of the divine government, a thing in the nature of the case impossible; but some ground of trust and submission which can not be affected by the mysteries inseparable from such a state. This great want of man finds its supply in the knowledge of God himself; and the submission which grows out of such knowledge is not blind resignation to necessity, but is the highest exercise of reason. Hengstenberg, however, professes to find a full confirmation of his theory in the Book of Job. Let us see by what process this is effected.

1. By evading half the question at issue. The theme of the book, he claims, is the *suffering of the righteous*. But if this were satisfactorily explained, yet the complement of the actual problem, *the prosperity of the wicked*, remains as much a mystery as ever.*

* In answer to such objections to his doctrine of a *temporal retribution*, he says (Beiträge, 3^{ter} Bd. S. 589): "The punishment of the transgressor may consist in that very thing which the world calls his prosperity, or, at least, that may be its beginning; . . . and in like manner, the blessing may be concealed under the veil of apparent misfortune." As an illustration, we may take the case (referred to by Hengstenberg, p. 584) in the parable of the Rich Man and Lazarus. The prosperity of the former was his punishment, or, at least, the beginning of it; while the sufferings of the latter were a blessing in disguise, the punishment and at the same time the corrective of his

Nay, the proposed explanation involves it in still greater difficulty. If divine justice demands the punishment of the godly, much more does it require that of the ungodly; and if the righteous are corrected and reformed by affliction, why should not divine goodness use the same means of improvement with the wicked?

But this evasion becomes still more striking, when viewed in connection with the contents of the book. It is obvious, on the most cursory examination, that both topics are interwoven in the discussions which form the substance of the composition, as inseparable parts of a whole. When the three friends maintain the invariable connection of sin and punishment, and pronounce Job guilty because he suffers, he points them to the prosperous wicked, and asks:

“Wherefore do the wicked live,
Grow old, yea, become mighty in power?”

Indeed, this topic is treated in the Book of Job as the kernel of the mystery of Providence. Viewed apart from this, we might admit that the affliction of the righteous finds a partial explanation in the universal corruption of human nature; partial, because the unequal distribution of suffering would still be inexplicable, and must be referred to God's unerring wisdom, rectitude, and goodness. But even this clue is lost, and the problem assumes a wholly new form, when we add to it the prosperity of the wicked. The vital relation of this topic to the general subject explains the pertinacity of the three friends, in maintaining that the wicked are always punished in this life; and why it is that, when Job has put them to silence on this point, they have nothing to say in defense of the divine rectitude. It explains also why the Almighty, in his reply to Job, refers so particularly to this topic (ch. 40 : 7-14), though he makes no reference to what would seem to concern Job more directly, the afflictions of the righteous. Yet, Hengstenberg passes over this all-important division of the two-fold theme as of no account. The reason is not far to find; it could not be brought within the range of his predetermined solution. That he felt the awkwardness of the omission appears from his own language in an earlier exposition of his view, contained in Kitto's *Cyclopædia* (vol. II., p. 116, 2 col.). “All agree,” he there says, “that the object of the book is the solution of the question, how the afflictions of the righteous and the prosperity of the wicked can be consistent with God's justice. But it should be observed that the direct problem exclusively refers to the first point, the second being only incidentally discussed on occasion of the leading theme. If this is overlooked, the author would appear to have solved only one half of his problem.” In other words, the problem, as it actually lies in the book, can not be explained on

sins. And this Hengstenberg calls retributive justice in this life! “To maintain,” says he, “that punishment is delayed, is as if we should deny that the fish is caught, though he has already swallowed the hook, till we see him on the gridiron or under the knife.”

This is no solution of the mystery of Providence. It only removes the question one step further; and we must still confide all, as we are bound to do, to the divine wisdom and rectitude. Job asks, with the thoughtful of every age: Why is evil permitted to triumph over good? The answer of God is: Leave that to me! And this is the problem, and this the doctrine of the book.

the interpreter's theory; he therefore drops one half of it, with the assertion that it is merely incidental!

2. The problem thus narrowed finds, in his opinion, a complete solution in the discourses of Elihu. He supposes him to furnish, in his view of the design and uses of suffering, the true key to the afflictions *of the righteous*; and that he even designates Job's peculiar sin, viz., a self-righteous estimate of his own piety. But of this there is no proof in these discourses. The significant allusion which Hengstenberg finds (ch. 33 : 17, 36 : 9), to *spiritual pride*, the specific sin with which he charges Job, is purely imaginary. Pride, in the Old Testament, stands as the distinctive characteristic of ungodliness, in opposition to humility the distinctive trait of true piety; nor is there anything in the connection to show that it is used otherwise here. "To deal proudly" is to manifest, in daring acts of rebellion against God, this inward spirit of resistance to his will; a very different thing from a vain conceit of perfect conformity to that will, as it is here arbitrarily explained by Hengstenberg. (See also Expl. Notes, 33 : 17.) What Elihu attempts is this: to show, in the punishment of the sinner, the expression of divine goodness not less than of justice; since it is not intended primarily for his destruction, but as a means of rescuing him from merited ruin. The three friends had, as it seemed to him, overlooked this view of the subject; and thus had lost the efficient motive to repentance and reformation. In his view, it solves the whole seeming mystery of Providence, by revealing God as not less gracious and beneficent in the infliction of suffering, than in the bestowment of prosperity.

3. In the discourses of the Almighty, a new difficulty meets the interpreter; which, however, he overleaps with his accustomed boldness and facility. By every rule of propriety in composition, the arbitration of the controversy should be reserved for the final and most exalted speaker. When, especially, the Supreme Ruler himself, whose administration of human affairs has been the theme of the preceding debate, enters with all the majesty of deity at its close, what less than the final decision can be assigned as the motive? And for what reason is this natural order to be here reversed? The answer is found in the whole tenor of what the Almighty says, as well stated by Hengstenberg himself. "In these two questions: *Who am I? and who art thou?* is expressed the ruling thought of the Almighty's discourses." The littleness and the ignorance of man, in contrast with the eternity, the omnipresence, the infinite knowledge and incomprehensible wisdom of the Most High, is their theme, and is the sole ground on which trust and submission are required by the Divine Speaker. But, manifestly, here is a standpoint irreconcilably opposed to that attributed to Elihu. In the one, man summons the Supreme Ruler to the bar of human judgment, and demands an account of his administration; in the other, God sits as Creator and Sovereign, and prescribes implicit trust to his shortsighted dependent creature. One of these two views must necessarily be set aside; and since that of the Almighty does not harmonize with the interpreter's theory, it is rejected without ceremony, as unsatisfactory and inadequate to meet the case. The main object of the divine appearance, so he avers, is to accredit Elihu as an inspired messenger, and thus to enforce his teachings on the heart of Job. Thus far, Job's piety has had no higher source than the traditions of the fathers and the authority of the church; now, through this divine manifestation, he

is first to come into an immediate personal relation to God. All necessary instruction has been already given through Elihu, who here represents the authority of the Church. *The hearing of the ear* has been attained; what is now wanting is the *sight of the eye*. "The main point is, therefore," says Hengstenberg, "that God shall appear, not what he says." He must, indeed, say something, as a matter of State ceremony. What it is, is of little consequence, provided it be not the true solution: since that would trench upon the office of Elihu. Accordingly, he utters a prolix discourse, in which he makes not the slightest allusion to that solution or its propounder.

But how then was Job to know, that he was to repent and submit on the ground of Elihu's instructions, and not on those of the Almighty? And how is the reader to be assured which was intended by the author to be understood as the true ground? To meet this difficulty, Hengstenberg shows a link between the discourses of the two, by which, in his view, the Almighty designs to recognize the special mission of Elihu. Elihu had appealed to the wonders of nature as revealing the perfections of God, among them his necessary justice, as a reason for trust and submission on the part of man. This thought, according to Hengstenberg, is adopted by the Almighty as the starting point of his own discourses: and though an insufficient and inapposite ground of submission, forms a common element, and establishes a special connection between the two. And this constitutes Elihu's sole credentials, as divinely commissioned to teach something entirely different! With such perverse ingenuity, not to say such arbitrary dogmatism, is this divine composition tortured into the Procrustean measure of a preconceived theory.*

Even that "common element" is not peculiar to Elihu in distinction from the former speakers. The three friends appeal to the greatness of God, manifested in the creation, as a just ground of submission to his dealings. Job surpasses them all in his grand pictures of the incomprehensible power thus displayed. In place of these fragmentary views, the Divine Arbitrator unveils the whole panorama of creation; revealing a vast harmonious plan, in which infinite power, wisdom, and benevolence shine with irresistible lustre. Who can calculate its duration or extent; who penetrate to its secret seeds of being; who comprehend the laws by which it is controlled; and who can question or doubt its Author and Upholder? Nor was this a mere external view, such as could be grasped by unaided human reason. The Infinite was himself the teacher. "In thy light," says the Psalmist, "shall we see light." Now it is, under the influence of these divine truths, clothed with supernatural power by the consciousness of a present God, that light at length dawns on the long-tried sufferer. He renounces the vain struggle after

* According to Havernick (Einleit. ins A. T. 3ter Th. § 290, SS. 310-13), the true solution is given, first on the subjective side by Elihu, and then on the objective side by the Divine Being. This theory not only overlooks the difference in the whole tenor of the discourses of Elihu and those of the Divine Being, but also confounds the distinction, so clearly marked by the sacred writer, between the discussion of the problem by the human speakers, and the final arbitrament in the person of the Supreme.

Still more objectionable is Stiekel's theory of a *judicial process* (Das Buch Hiob, SS. 230, 242), in which the groundlessness of Job's complaint (die rechtliche Unhaltbarkeit der Anklage, S. 242) is fully shown by Elihu, leaving nothing for the Divine Speaker but to rebuke the presumption of the complainant. The device of a *judicial process* is too gross in itself, and is without any foundation in the structure of the book.

knowledge too high for man, and finds in God himself the all-sufficing explanation of his ways.

I have heard of thee by the hearing of the ear,
But now my eye seeth thee.
Therefore I abhor it and repent,
In dust and ashes!

Such submission rests on higher knowledge, and profounder insight, than can be gained by special items of information respecting the divine administration. Faith has a wider range, a nobler flight. Though evil may triumph on the earth, though the wicked are permitted to oppress the good, and God himself may seem to frown on his faithful servants; the soul that knows God believes that it is neither from oversight, weakness, or injustice in the Supreme Ruler, but that he is guiding all things on the eternal principles of justice, truth, and love, to a glorious issue. Here alone is peace for the human spirit. The apparent discrepancy between those eternal principles and the ways of Providence, is a problem which man can never fully solve, till he shall be able to comprehend at one glance the complex relations and whole extent of an infinite plan; in a word, till he shall himself be infinite.

4. The testimony of God himself to the character of Job (ch. 1) obliges the interpreter to admit, that he was eminently virtuous and pious; yet, in spite of this, he is obliged by his theory to make him out one of the worst of men. The case, as he represents it, might be stated thus: The piety and the sufferings of Job being given, required to find some flaw in the former which shall prove the latter to be penal. The process by which the desired result is reached, is sufficiently curious. So sincere, so spiritual and comprehensive is Job's piety, embracing his entire life, and reaching even to the inward thoughts, the first germs of desire in the heart, that it seems impossible to convict him of any fault. Each succeeding trial but serves as a fresh witness of his humility and constancy; till at length "there seems," as Hengstenberg somewhat naively expresses it, "to be nothing left but to fall back on the incomprehensibility of Providence." At length, however, the probe is applied effectually, in the condemnatory silence of his friends; and the secret evil, bursting forth with a violence proportioned to its long repression, reveals itself as PELAGIANISM or SELF-RIGHTEOUSNESS, a disease exceedingly dangerous and very difficult to manage. The type with which Job is afflicted is peculiarly malignant. The symptoms, as described by Hengstenberg, are indeed appalling. Despair, rage, blasphemy, suddenly take the place of lamblike patience and sublime trust. "Since God" (says II., Vortrag, SS. 19. 22), "is the author of the calamity, on the testimony of which he is condemned by his friends, he turns his resentment directly upon him. So far does the heat of passion transport him, that he denounces God as the ferocious enemy of all the righteous on earth, the friend and patron of all the evil, as omnipotent tyranny and injustice; and hence he falls into absolute despair of his own case, and declares his conviction that God will not rest till he has utterly destroyed him. Byron calls God 'the almighty tyrant, into whose face he would boldly look, and tell him his evil is not good;' but his language falls behind that of Job."

But in thus proving Job guilty of a sin sufficiently heinous to account for his sufferings, the interpreter has lost the prime condition of his theory of the book. The case now stands thus: The criminality and the punishment of Job being given, required to prove that he was a righteous man. The spiritual disease with which he is thus consumed, though Hengstenberg can give it (under the mild name of self-righteousness) a place within the Church, is in fact an aggravated form of idolatry; that sin of sins, including all others, which is everywhere in the Scriptures synonymous with exclusion from the ranks of the godly. His piety is proved to be just what the Adversary had asserted, the mere external, mercenary fidelity of one who makes profit the price of allegiance; who, professing to worship God, worships in reality nothing but his own fancied merit. His life is not a life of true godliness marred by single sins, but one of seeming piety from a root of sin; a life, therefore, which with all its outward virtues must have been, always and alike, worthless and abominable in the sight of God.

But the language of Job, from which the charge is professedly drawn, is itself a refutation of it. That it admits of being distorted into such a meaning, is not denied; as any composition may be made, by an arbitrary and inapposite method of interpretation, to speak the reverse of its natural meaning. In interpreting poetry, the language of imagination and passion, especially as here presented in its loftiest tragic form, we must not rigidly apply the standard of abstract theological statement. Human emotion has its rights, its own peculiar language, not less than the prosaic understanding. How many expressions in the Psalms, genuine cries of the pious heart, would be excised from the inspired word, were they tried by such a standard! To judge such language aright, not merely logic and theology are required, but ability to enter into the depths of the heart, to apprehend how the living spirit expresses itself under the conflicting play of inward and outward forces to which it is subjected. This is especially necessary in an interpreter of the Scriptures: for the Holy Spirit uses Life much more than Philosophy, as the medium of his communications; and to one who can not or will not follow his lead in this respect, much of the inspired word must lose its true significance, if it does not become utterly unintelligible, and contradictory with itself.

To apply this to the case before us. The mystery of God's providence in the government of the world is to be exhibited, in order that the true grounds of peace, of trustful submission under its apparent disorder, may be brought home to the human spirit. With master-skill the sacred writer first projects before us the mystery, not as it might appear to a distant unconcerned spectator, but as it lowers and thunders in terrible reality around an actual sufferer; and to give the utmost force and distinctness to the problem, he is a man preëminent for virtue and piety, of whom the Searcher of hearts declares that he has not his like in all the earth, and that *he is tried without cause* (ch. 1 : 8 ; 2 : 3). Smitten and scathed by the tempest, cast down from his high estate, robbed of his possessions by the hand of violence, bereaved of children, deserted by kindred and acquaintance, tortured by a loathsome disease, the majestic victim stands alone; and as the representative of suffering and maligned virtue, asks of God and man: 'Can this be right? Is this consistent with the eternal principles of rectitude and goodness?' Extending his gaze over society at large, he

beholds everywhere the same confusion ; virtue undistinguished by those marks of the divine favor, which would secure its predominant influence among men ; vice crowned with power and honor, trampling on the upright and helpless, and demanding in the insolence of successful crime :

What is the Almighty, that we should serve him,
And what are we profited, if we pray unto him ?

This spectacle is depicted with a vividness, an earnestness, springing from the intensest conception of its momentous bearings. The mighty soul travails, in unutterable pangs, with the fearful problem of humanity and providence. He lifts his tearful eyes to heaven, and appeals to the Supreme Ruler, in words now of pathetic entreaty, now of bold remonstrance ; he adjures him to reveal in himself the cause, if any there be hidden from his own scrutiny, which may justify this pitiless tempest of divine wrath ; or if not, that he will lay aside the terrors of omnipotence, and allow his creature to reason with him of his ways ; he implores, he demands, he would scale the very heavens, and press to the hidden throne of the Eternal, in his passionate longing for a solution of this awful mystery of life. But is the whole story now told ? Far from it. Through all this wild storm of human anguish, there is heard an undertone of trust in God, and in the ultimate issues of his government, breaking at intervals into a sublime burst of triumphant confidence in the justice and truth of the Creator and Judge of all. These doubts do not respect the foundations of the divine government. There, all is eternally secure. The pious sufferer believes, that even now God is his Witness and Attestor (16 : 19) ; that he watches with paternal interest his progress through this fiery ordeal (23 : 10) ; that beyond the gates of death and the grave there awaits him a redemption, a life with God (19 : 25-27) ; that, notwithstanding the permitted reign of evil on the earth, the first law of human well-being, the only true wisdom for man, is obedience to the divine will (27 : 7, 8 ; 28 : 28). The conflict in his breast respects merely God's present dealings ; the seeming discrepancy between these and the eternal principles of right, between what he believes of God and what he sees of Providence.

Yet, in all this, the critic can see nothing but the expression of human egotism, the writhings of wounded self-love, the insane ravings of despair and impotent resentment ! Doubtless the sacred writer intended to portray a character marred by human imperfection. Job himself is represented as admitting repeatedly his inherited impurity and sins of life (13 : 26 ; 14 : 3, 4). A being in perfect harmony with God, incapable of these doubts and of the interior conflicts resulting from them, would have been wholly out of place as the hero in this drama of human life. How short-sighted, imperfect, sinful man is to feel and to act, in view of what is incomprehensible in God's government of the world ; what is the ground of consolation to the devout soul under the overspreading and protracted reign of evil ; this is the lesson of the book. It is given, as it must be to answer the beneficent end intended, through the experience of one whose infirmities made him a true representative of his race ; while his sincere piety fitted him to apprehend the consolation, and to become the medium of transmitting the knowledge of it to his fellow men.

BOOK OF JOB.

PART FIRST.

THE COMMON ENGLISH VERSION, THE HEBREW TEXT,

AND THE

REVISED VERSION,

WITH

CRITICAL AND PHILOLOGICAL NOTES

Entered, according to Act of Congress, in the year 1855, by
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THE BOOK OF JOB.

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
CHAP. I.	CHAP. I.	CHAP. I.
<p>THERE was a man in the land of Uz, whose name <i>was</i> Job; and that man was perfect and upright, and one that feared God, and eschewed evil.</p> <p>2 And there were born unto him seven sons and three daughters.</p> <p>3 His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she asses, and a very great household; so that this man was the greatest of all the men of the east.</p> <p>4 And his sons went and feasted <i>in their</i> houses, every</p>	<p>אִישׁ הָיָה הַאֲדוּמָאִי אֲנִיב שְׁמֵוֹ יוֹב וְהָיָה 8 הָאִישׁ הַזֶּה הָיָה תָם וְיָשָׁר וְיָרָא אֱלֹהִים וְהָיָה בְּפָנָיו וְהָיָה לֵו שֹׂדְדָה בְּעֵינָיו וְשָׁלַח 2 בָּקִיָּה : וְהָיָה לְהִתְחַיֵּי שְׂשֻׁלֵת אֶלְפִירָאִין 3 וְשִׁלְשֵׁת אֶלְפִירָאִין וְשִׁלְשֵׁת בָּקָר וְשִׁלְשֵׁת 3 אֲמִירָאִין וְשִׁלְשֵׁת מִצְרָאִין וְשִׁלְשֵׁת אֲמִירָאִין 4 וְהָיָה אִישׁ יוֹב וְהָיָה הָאִישׁ הַזֶּה הָיָה הַגָּדֹל מִכָּל־הָאֲדוּמָאִין : וְהָיָה קִנְיֹו וְעִשְׂוֹ מִשְׂשֻׁלָּה 4 בֵּית אִישׁ יוֹב וְהָיָה וְהָיָה לְשִׁלְשֵׁת</p>	<p>1 THERE was a man in the land of Uz, whose name was Job. This man was perfect 2 and upright, and one who 2 feared God and shunned evil. 3 There were born to him seven 3 sons and three daughters. His 3 substance was seven thousand 3 sheep and goats, and three 3 thousand camels, and five 4 hundred yoke of oxen, and 4 five hundred she-asses, and 4 very many servants. And 4 this man was great, above all 4 the sons of the East. 4 Now his sons went and 4 held a feast, at the house of</p>

V. 1. יוֹב; Sept. *ζώϊα τῆ Αἰθιοπίας*.—אֲנִיב; *Hirzel*: Relativ-satz; also nicht: Hiob (war) sein Name, sondern: Namens Hiob. The *relative sign* is unnecessary, § 123, 3, b.

V. 2. יָשָׁר וְיָרָא, integer et rectus; a generic expression of character. *Pagnino*, correctly, perfectus et rectus; *Jun. & Tremel.* integer et rectus; so *Heiligstedt*. The substitution of specific traits (*Umbreit* fromm, *Vaih.* tadellos u. redlich) is not warranted by the principles of translation.

V. 3. *Substance*: *Ewald*, correctly, Besitz. *De Wette*, Vieh; *Vaih.* Viehstand. The orig. word, it is true, ordinarily denotes that kind of property (cattle, domestic beasts); the Nomades, from their mode of life, having no other. But the term itself is general, being restricted in its application only by the nature of the case, as the corresponding term would be in English.—מִצְרָאִין; abstract for concrete (§ 83, R. 1. *Ew.* § 346); the Germ. *Dienerschaft*. "Household" (*Tyndale &c.*; *Stuart* on Proverbs p. 86) is not definite enough, the Orig. denoting only those employed in service. Sept. literally, *ἐπιχοίται*, as also the Chald. מְבִלְתָּא (not *agricultura*, but *servitus, ministerium*, as in the Vet. Itala, *et ministerium copiosum nimis*). It means the whole body of servants; as

expressed by Jerome: *ac familia multa nimis*. *Castalio*, happily: *Copiosissimumque servitium*. There is no good ground for the translation, *very much husbandry*.

V. 4. *Went &c.* i.e. leaving their own dwellings, to assemble in the one where the feast for the day was held. It is not necessary, therefore, to regard the word as redundant (a familiar pleonasm of the colloquial style) as suggested by Gesenius (*Lex.* מָלַךְ, 1). The translation, "were accustomed to hold" (*Ros. Umbr. Laur. Brid. &c.*), is not justified by the Hebr. idiom appealed to (§ 131, 3, Rem. 3; *Lex.* מָלַךְ, 5), which expresses *continuance, or constant increase*, not the mere repetition of the act.—That an *habitual* or *customary* act is here expressed by the Perfect, appears from the circumstances narrated, not from its alternation with the Imperfect (*Ewald* § 612), of which it stands entirely independent, a new connexion commencing here.—*At the house &c.* בֵּיתָא accus. of place, and יוֹב of time, § 118, 1, b, & 2, a.—*Of each*: § 124, 2, Rem. 1. This is a more simple and natural construction, with the words used here, than that suggested by *Ewald* Gr. § 553, im Hause der Reihe eines jeden; though his principle is sustained by other examples.

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
one his day; and sent and called for their three sisters to eat and to drink with them.	<p>ה אהיה ימים נאכל ולשקיהם נשקיהם: ונהיה כי הקריבו יהי המשקה והשקיהם אהיה ונשקיהם והשקיהם בלילה והשקיהם עליו ודבר דבר כי אשר אהיה אהיה השקיה בלילה ונשקיהם אלהיהם בלילהם בזה השקיה אהיה בלילהם:</p>	each, on his day; and they sent, and invited their three sisters, to eat and to drink with them. And when they had let the feast-days go round, Job sent and purified them. And he rose early in the morning, and offered burnt-offerings, according to the number of them all: for Job said, it may be that my sons have sinned, and have forsaken God in their hearts. Thus did Job continually.

V. 5. 'when—round': when the feast-days had gone round

V. 5. 'forsaken': renounced—or, cursed

V. 5. *Had let, &c.* So Gesenius, Thes. (1840) and Lex. Man. ed. Hoffmann (1847) and Dr. Robinson's translation. So the Syriac version: *and when* [ܐܘܢ ܕܡܢ ܕܢܫܘܒܐ ܕܝܘܡܝܢܐ] *they had let the days of feasting follow* (one upon another), i. e. each in its turn. The *intrans.* use of *Hiph.* here: *when the days of feasting had gone round* (Simonis Lex. ed. Winer 1828, *in orbem ivit, rediit*; Gesenius, Lex. 1833, *in orbem iterant dies conviviorum*; De Wette, wenn die Tage des Gastmahls umgegangen waren) may be regarded as abandoned, though Ewald retains it in the second edition of his translation, 1854: wann die Tage des Mahles abgelaufen waren.—*Sent*: not for them, which is not intimated. He sent one to them, to attend to the rites of purification, and see that all were duly observed.—*Purified*: ceremonially (Ex. 19 : 14. Gen. 35 : 2) as a preparation for the sacrifice on the following morning (1 Sam. 16 : 5).—*And he rose*: the Perfect (not the consecutive Imperf.) is used, as in v. 4, commencing a new and independent proposition. Meaning: and on the following morning, he rose &c.

V. 5. *הקריבו*. § 120, 3; *Ew.* § 522, 3.—*נשקיהם* § 130, 4, b; *Ew.* § 264, 1, b.—*Forsaken*. So the best modern translations; e. g. *De Wette*, and *Ewald*: Gott Lebewohl gesagt; *Umbreit*, and *Hirzel*: Gott den Abschied gegeben haben; and many others.

The original word (*to bless*) became a form of salutation at meeting and parting; as is evident from comparing vv. 7 and 10 of Gen. ch. xlvii. Such forms of parting salutation, from the nature of the case, readily take in any language the secondary senses: 1st, *to leave, to depart from*, and hence *to forsake, to abandon*; 2d, *to dismiss, to send away*, and hence *to reject* with aversion or disdain, and *to renounce*. These secondary senses belong as naturally to Hebrew usage, as to that of other languages in which such a usage is of common occurrence.* They perfectly suit the connexion in those

passages of the O. T., which prove (in the opinion of some) that this verb *to bless* had also the opposite meaning, *to curse, to blaspheme*. (These passages are: 1 K. 21 : 10; Ps. 10 : 3, Eng. Ver. correctly, *blesseth*; Job 1 : 5 and 11, 2 : 5 and 9). But this cannot be regarded as an established use of the Hebr. verb. It was long ago questioned by *Schultens* (on this verse), and is denied by some of the ablest philologists of our time. There is but one passage in the O. T. which can be regarded as at all favoring it, viz. 1 K. 21 : 10, translated in the Com. Ver.: "thou didst blaspheme God and the king." But here, the second of the above senses is all that is required by the connexion and the occasion. Naboth was to be accused of treason against the reigning king, an act by which the authority of God was also disowned; for to renounce the

Euripid. Frag. xlvii. τὸν νόμον χαιρεῖν ἑὸν letting the law farewell = bidding good bye to law. Aesch. Agam. 572, πολλὰ χαιρεῖν ξυμφορᾶς παρασιῶ. I bid misfortunes heartily farewell! *Plato, Phaedrus lviii. πολλὰ ἐπὶ τὸν χαιρεῖν τῷ ἀληθεῖ Saying a full farewell to truth. Euripid. Herc. Fur. 576, χαιροῦντων πόρον labors farewell!* *Horat. Epist. II. 1, 180, valeat res ludicra; farewell to the stage!* *Terent. Andr. iv. 2, 14. valeant, qui inter nos discidium volunt; farewell they, who wish us put asunder!* *Cic. Deor. Nat. 1, 44, si maxime talis est Deus, ut nulla gratia, nulla hominum caritate teneatur, valeat!* So also in English, *to bid farewell* often means, to part from, to dismiss, and to renounce. E. g.

- But farewell compliment! *Shakesp. R. and J. II. 2.*
- Farewell sour annoy! *3 K. Henry VI. v. 7.*
- Farewell, fainthearted and degenerate king,
- In whose cold blood no spark of honor bides.

3 K. Henry VI. I. 1.

Among the above quotations from Gr. and Lat. writers, are the strongest examples of the alleged use of the term in the sense *to curse*, as a "formula renuntiandi et male precandi", (*Rhunken*, Dictata in Terentium, Andr. IV. 2, 14), "renuntiationis et imprecationis verbum" (*Donatus. ibid.*). But it will be seen that, like the corresponding Eng. term, it expressed nothing more than entire abandonment and renunciation; uttered in some instances, as the connexion shows, with feelings of strong aversion and resentment, or of contempt.

* E. g. the familiar use of *χαιρεῖν* and *valere*, of which the following are better examples than those commonly quoted in the commentaries. *Xen. Cyrop. vii. 5, 42 (17), χαιρεῖν ταύτην τὴν εὐδαιμονίαν χελεύω. I bid this happiness farewell.*

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
6 Now there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them.	וַיְהִי הַיּוֹם וַיָּבֹאוּ בְנֵי הָאֱלֹהִים לְהִתְנַחֵם	6 Now it was the day, when 6
7 And the LORD said unto Satan, Whence comest thou? Then Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it.	עַל־הָאֲדָמָה וַיָּבֹאוּ נִפְתָּרִים בְּהוֹשֵׁם וַיָּבֹאוּ	7 present themselves before Jeho- 7
8 And the LORD said unto Satan, Hast thou considered my servant Job, that <i>there is</i> none	הַמִּשְׁפָּחָה אֲלֵי־שָׂשׂוֹן בְּעֵצוֹ וּבְגָזוֹ שִׂשְׁשׁוֹן	vahn; and Satan also came 7
	אֶת־הַיְהוָה וַיֹּאמֶר וּבְאֵפֶיךָ בָּשָׂוִים בָּאֲזָנוֹךָ וַתִּשְׁתַּחֲוֶה־לֶּהָ	said to Satan: From whence 7
	הָאֵל וַיֹּאמֶר הַיְהוָה אֲלֵי־שָׂשׂוֹן הֲתִשָּׂא לְפָנָי	8 said to Satan: From whence 8
	עַל־עַמְּבֹקֵי אֲרָצוֹת כִּי אֵין קִשְׁתֶּךָ בְּאָזְנוֹךָ אֵי־שׁ	answered and said: From 8
		roaming over the earth, and 8
		from walking about upon it. 8
		And Jehovah said to Satan: 8
		Hast thou observed my serv- 8
		ant Job, that there is none

V. 6. 'it was the day, when': it happened at that time, that 'Satan': the Adversary V. 8. 'that': for

king, i. e. to deny allegiance to him, was rebellion against God, whose authority was, in civil matters, represented by the earthly ruler, however wicked and even impious he might be (Rom. 13 : 1, 2, 4).* "To curse," says Hengstenberg, on 1 K. 21 : 10, (Beiträge, 2^{ter} Band, S. 131; p. 172 of Ryland's translation), "is a signification forced upon אָרַב, by those who had taken only a superficial view of this passage, without at all perceiving its reference to the Pentateuch. If it loses its support here, no one will then think of applying it to Job 1 : 5, 2 : 5, and Ps. 10 : 3, where it is not at all suitable."

On the other side, however, there is a very old exegetical tradition in the version of the Seventy, and in the Syriac version; but apparently proceeding from the above use of the word, and only a somewhat stronger expression of it: viz. Sept. (Ed. Rom.) ἐν τῇ διαβολῇ αἰτιῶν κατὰ ἐντροπίου πρὸς θεόν. (Complut.,—followed in the Antw. and Paris. Polygl.,—ἐμάρτον, καὶ εὐλόγησαν θεὸν ἐπὶ καρδίᾳ αἰτιῶν the literal rendering of the Hebr. and, in any case, of very high antiquity). Hence the *Itala* has: *maledixerint Domino* (retained by Jerome in his revision of it, but altered in the Vulg. to *benedixerint*). The Syriac also has: *ܐܘܪܒܘܢ ܕܥܘܠܡܘܗܘܢ ܕܥܘܠܡܘܗܘܢ* and have reproached God in their hearts. To this is to be added the usage of the cognate dialects (adduced by Gesenius, Thes. I. p. 241, 5), though it is doubtful whether that is stronger than the above uses of אָרַב.

While, therefore, there seems to be no sufficient ground for supposing that this verb, in the usage of the O. T.; ever had

the meaning to curse, it would be improper not to recognize it in a marginal translation, as one sanctioned by the authority of distinguished names.

The rendering of the *Itala* was revived by Pagnino (1528) in his new translation on the basis of the Vulgate, and reappeared in the Geneva version, and then in K. James' revision of the English Scriptures.

V. 6. אָרַב. The article denotes a particular, definite time, viz. the usual or set time for this presentation. "On that day", or "at that time" (Gesenius, Lex. אָרַב, 3, a, γ) would mean a time already mentioned, or in some way implied, which is not the case.—*Jehovah*. The common and long-established form of this divine name is retained: 1st, because other forms of it are mere conjectures, more or less probable; 2d, because, practically, they are mere curiosities of the learned, and unsuited to a work designed for general use. A translation of the Bible for common use, which should admit such literary novelties as *Ilob* (Job), *Yahve* (Jehovah), *Yehosua* (Joshua), would soon become itself a curiosity of literature. Gesenius, who adopts the pointing אָרַב (Yahve), admits that those who hold the true pronunciation to be *Jehovah*, are not without some apparent grounds for their opinion (Lex. sub v. 2d. paragr. *extr.*)—אָרַב; with the article, the adversary, applied to a particular one by way of eminence, and hence used as a proper name, SATAN (§ 109, 2).

V. 7. אָרַב has here the sense given it in the Thes. (Rödiger's continuation, p. 1378, b), *obire terram*; *marine, lustrandi causa*. So in Chald. (*Buxtoff*, Lex.) *spatiari, deambulare, vagari, peragare*. This verb is so used in 2 Sam. 24 : 2, 8, "go through all the tribes of Israel",—in order to number the people.—Comp. 1 Pet. 5 : 8.

V. 8. *Observed*, gives the original fully, which means, to direct attention to, *animum advertere*.—*That*:—not for, as some translate. The enquiry is: whether Satan had observed the piety and blameless life of Job; and he need not be informed of that, which he was presumed by the question to have observed himself.

* The case is not, therefore, fairly met by Keil (Kommentar über die Bücher der Könige, S. 298), in his objections to Hengstenberg's view of this transaction. The charge against Naboth was brought by the local authorities, for a pretended violation of the Mosaic law. Neither the King nor the Queen was known as a party to the accusation, though secretly instigated by the latter. Jezebel, by her secret instructions, had furnished all that was necessary for consummating the judicial murder, under cover and with the sanction of law.—*Lee's* attempt (Hebr. Lex. and Job, *in loc.*), to show that the verb means only to bless, requires no refutation.

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?	9 כֹּהם הָיָהר וְהָיָה אִישׁ יָשָׁר מְדַבֵּר וְעָשָׂה	like to him on the earth, a perfect and upright man, one that feareth God and shun- neth evil? And Satan answered
9 Then Satan answered the LORD, and said, Doth Job fear God for nought?	10 הֲשִׂיחַנו אֲפִיזוֹתָיִם וְיִאָמַר תַּהֲרִים יְהוָה אֵינִים	9 ed Jehovah, and said: For naught, doth Job fear God?
10 Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his substance is increased in the land.	11 וְהָאָדָם קָל־אֲשֶׁר־לֵוּ כַסְפֵּיָם כְּצִמְצִיַם זָרְעוֹ	10 Hast not thou hedged him about, and his house, and all that he hath, on every side?
11 But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face.	12 וְהָיָה כָל־אֲשֶׁר־לֵוּ אֲשֶׁר־לֵוּ אֲשֶׁר־לֵוּ אֲשֶׁר־לֵוּ	11 The work of his hands thou hast blessed, and his substance is spread abroad in the earth. But, put forth now
12 And the LORD said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the LORD.	13 וְהָיָה כָּל־אֲשֶׁר־לֵוּ אֲשֶׁר־לֵוּ אֲשֶׁר־לֵוּ אֲשֶׁר־לֵוּ	12 thy hand and touch all that he hath,—if he will not renounce thee, to thy face! And
13 And there was a day when his sons and his daughters were eating and drinking wine in their eldest brother's house:	14 אֵינִים וְיִאָמַר תַּהֲרִים יְהוָה אֵינִים	13 Jehovah said to Satan: Lo, all that he hath is in thy power; only, against himself do not put forth thy hand. And Sa-
14 And there came a messenger unto Job, and said, The oxen were ploughing, and the asses feeding beside them:	15 וְהָיָה כָּל־אֲשֶׁר־לֵוּ אֲשֶׁר־לֵוּ אֲשֶׁר־לֵוּ אֲשֶׁר־לֵוּ	14 tan went out from the presence of Jehovah.
15 And the Sabeans fell upon them, and took them away; yea, they have slain the servants with	16 וְהָיָה כָּל־אֲשֶׁר־לֵוּ אֲשֶׁר־לֵוּ אֲשֶׁר־לֵוּ אֲשֶׁר־לֵוּ	15 Now it was the day, that his sons and his daughters were eating, and drinking wine, in the house of their brother, the first-born. And
	17 וְהָיָה כָּל־אֲשֶׁר־לֵוּ אֲשֶׁר־לֵוּ אֲשֶׁר־לֵוּ אֲשֶׁר־לֵוּ	14 there came a messenger to Job, and said: The cattle were ploughing, and the she-asses were grazing beside them; and Sabæans fell upon and
	18 וְהָיָה כָּל־אֲשֶׁר־לֵוּ אֲשֶׁר־לֵוּ אֲשֶׁר־לֵוּ אֲשֶׁר־לֵוּ	15 took them; and the servants they have smitten with the
	19 וְהָיָה כָּל־אֲשֶׁר־לֵוּ אֲשֶׁר־לֵוּ אֲשֶׁר־לֵוּ אֲשֶׁר־לֵוּ	15 took them; and the servants they have smitten with the
	20 וְהָיָה כָּל־אֲשֶׁר־לֵוּ אֲשֶׁר־לֵוּ אֲשֶׁר־לֵוּ אֲשֶׁר־לֵוּ	15 took them; and the servants they have smitten with the
	21 וְהָיָה כָּל־אֲשֶׁר־לֵוּ אֲשֶׁר־לֵוּ אֲשֶׁר־לֵוּ אֲשֶׁר־לֵוּ	15 took them; and the servants they have smitten with the
	22 וְהָיָה כָּל־אֲשֶׁר־לֵוּ אֲשֶׁר־לֵוּ אֲשֶׁר־לֵוּ אֲשֶׁר־לֵוּ	15 took them; and the servants they have smitten with the
	23 וְהָיָה כָּל־אֲשֶׁר־לֵוּ אֲשֶׁר־לֵוּ אֲשֶׁר־לֵוּ אֲשֶׁר־לֵוּ	15 took them; and the servants they have smitten with the
	24 וְהָיָה כָּל־אֲשֶׁר־לֵוּ אֲשֶׁר־לֵוּ אֲשֶׁר־לֵוּ אֲשֶׁר־לֵוּ	15 took them; and the servants they have smitten with the
	25 וְהָיָה כָּל־אֲשֶׁר־לֵוּ אֲשֶׁר־לֵוּ אֲשֶׁר־לֵוּ אֲשֶׁר־לֵוּ	15 took them; and the servants they have smitten with the
	26 וְהָיָה כָּל־אֲשֶׁר־לֵוּ אֲשֶׁר־לֵוּ אֲשֶׁר־לֵוּ אֲשֶׁר־לֵוּ	15 took them; and the servants they have smitten with the
	27 וְהָיָה כָּל־אֲשֶׁר־לֵוּ אֲשֶׁר־לֵוּ אֲשֶׁר־לֵוּ אֲשֶׁר־לֵוּ	15 took them; and the servants they have smitten with the
	28 וְהָיָה כָּל־אֲשֶׁר־לֵוּ אֲשֶׁר־לֵוּ אֲשֶׁר־לֵוּ אֲשֶׁר־לֵוּ	15 took them; and the servants they have smitten with the

V. 10. 'earth': land V. 11. 'touch': smite 'if he will not': verily he will 'renounce': curse
 V. 12. 'Satan': the Adversary V. 13. 'it was the day, that': it happened at that time, that

V. 10. *In the earth*: this is better than *in the land*, as it is the Adversary's object to express, in the strongest terms, the extent of Job's possessions.

V. 11. *Touch*: or, as it may be translated, *smite*, as below in v. 19. But the former sense is more appropriate here, as indicating how easily all this worldly prosperity would vanish, at the *touch* of the Almighty.—*If he will not* (אִם־יֹאמַר): a form of asseveration, founded on an *aposiopesis* as natural in English as in Hebrew. It is retained, therefore, as representing the spirit and manner of the original, better than the plain affirmative form given in the margin. So Stichel (*das Buch Hiob*, 1842): Ob er nicht in dein Angesicht sich von dir lossagt! Schlottmann (*das Buch Hiob*, 1851): Ob er nicht in's Angesicht dir den Abschied giebt.

V. 13. *The day*: viz. when it fell to the first-born to provide the entertainment at his house, as specified in the following words.

V. 15. *Sabæans*. For the fem. construction, see § 105, 4, a, extr. and Ew. § 336, 2, a.—*With the edge*. Gesenius, *Thes.* p. 730: etiam de instrumento, quo aliquid fit; . . . הִכָּה לְפָנָיו percussit ore gladii. Ewald, on the contrary: Nach des Schwertes Schärfe,—schonungslos nach Kriegsrecht mordend. So Heiligstedt: Secundum aciem gladii, i. e. jure et more belli, crudelissime. The objection made to Gesenius' view is obviated, however, by the near relation between the ideas of *agency* and *instrumentality*; and any other explanation of his examples is unnatural and forced.

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
now, and touch his bone and his flesh, and he will curse thee to thy face.	וְיַגֵּדְךָ אֶת־עַצְמוֹ וְיַגֵּדְךָ אֶת־בְּשָׂרְךָ וְיָבִיטְךָ אֶת־עֵינָיו אֶת־פְּנֵי־יְהוָה וְיָבִיטְךָ אֶת־פְּנֵי־יְהוָה	forth now thy hand and touch his bone and his flesh; if he will not renounce thee, to thy face! And Jehovah said
6 And the LORD said unto	6	6

V. 5. 'touch': smite 'if he will not': verily he will 'renounce': curse

(or, a skin for a skin); and all that a man hath will he give for his life. The improper use of *yea* (*yea, all that &c.*) in the Common English Version, embarrasses the sense, by anticipating the reader's judgment of the relation of the two clauses. Geneva version, correctly: *and all that a man hath &c.*

The true import and application of these words will be best shown, by a review of the different interpretations which have been given. By Munster (1535) they were explained to this effect: "The inferior members one exposes in defense of the nobler, e. g. the arm in defense of the head. [After the Chald. paraphrase, *member for member*]. Or, things of minor value are readily contemned for the sake of the more important; and there is nothing which a man does not disregard, in order to save his life." A very just thought in itself, and very appropriate in the connexion; but how it comes from the words *skin for skin*, is not made to appear.—Vatable (1557): "That is, another's skin for one's own; and whatever a man has he is accustomed to give, to redeem his life. One willingly redeems, with another's skin (i. e. life and goods), his own life." But another's 'skiu' is not, ordinarily, of the things "that a man hath"; and the phrase, so explained, is no illustration of the *general* truth expressed in the following words. Schultens' explanation (viz. that for the sake of life, one would willingly be *flayed over and over*,—i. e. be stripped gain and again of his possessions) requires the sense 'skin upon skin', i. e. one upon another = one after another. But this is not an authorized use of the preposition; which, moreover, has the same relation and meaning here as at the end of the verse.

The explanations of this phrase may be reduced to two classes, viz.

1. *Skin* (of another) *for skin* (of one's self); just as by *life for life*, in Ex. 21 : 23, is meant *life* (of one) *for life* (of another). In this sense of the phrase, *skin* is taken by some,

a) For the *body*, as in Job 18 : 13. (So Rosenmüller, Hufnagel)

b) By others, for the *body*, or *person*, in the sense of *life* (Gesenius in his earlier lexicons, Dereser (Brentanische Schrift, ed. Schulz), Böckel, Gaab, Melzheimer, Allioli, Hupfeld).

Meaning of the verse. The bodies (or lives) of others, one will part with for his own; and all that a man hath will he give for his life.

2. *Skin for skin*, i. e. like for like. In this sense, it is understood and applied,

a) As a proverbial phrase, importing that men willingly

part with anything for a full equivalent; and (on this principle) all that a man hath he will give for his life. It was so explained by Phil. Codureus (Annotationes in Jobum etc. 1651): "Hoc vero adagium ex permutatione rerum, emptioibus et venditionibus petitum est, in quibus pellis pro pelle ex adverso ponitur, et pretium merci exaequatur, et suo res quaeque pretio vaenit, et detrimentum pellis pelle aestimatur. Sed vita est cuique pretiosissima, praque illa vilescunt omnia." A similar application was made by Hirzel (1839), to this effect: "A man's life is to his external possessions, as one skin is to another; i. e. it is worth as much as all of them together. As is said in the proverb: Like for like; so is it with man: All for life!" Compare Gesen. Thesaur. II. p. 1006, as quoted above. So also Heiligstedt (Comment. in Jobum 1847): "ipsa verba *dare cutem pro cute* sunt locutio proverbialis, quae, quum cutis cuti similis sit, significat *dare pro pari*. . . . Significat igitur Satanas non mirum esse, quod Jobus eladem suam aequo animo ferat, quum quam integram retinuerat vitam tanti aestimat, quanti euncta quibus sit privatus." Vahlinger (1842); "A proverbial saying, to the effect: A man freely parts with an external good, if he may thereby keep possession of another. So Job can well bear the loss of children and property, since the dearest earthly good, life and health, are left him."

b) As meaning merely: *One thing for another; an exchange* to wit, or an acceptance of the one for the other. Its import here: There has been nothing, in Job's case, but a barter of *external* things for that which outweighs them all, viz. *life* itself. The trial is therefore imperfect; this last and most cherished object must be touched, before the trial will be complete. So Ewald.

c) As a mercantile proverb: *One thing for another*, i. e. all things are merchandize and subject to barter. Meaning of the verse: Any *external* good is bartered for another; but life (the *internal* treasure) is of such matchless worth, that one will take nothing in exchange for it, and rather than lose it will part with all else. So Umbreit, who takes the conjunction adversatively, and translates: *Skin for skin; but all that a man hath he gives for his life*. A needless departure from the simple and natural construction of the words.

Olshausen (Hirzel's Iliob, 2^e Auflage, 1852), professes himself satisfied with no explanation given; and thinks that interpreters have all erred, in connecting this clause with the next following one. The key to the true meaning he finds in v. 5. "The most natural sense of the proverb is: So long as thou leavest *his person* untouched, so long he will not assail *thee in person*." [*Skin for skin* = as you treat me I will

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
Satan, Behold, he <i>is</i> in thine hand; but save his life.	אֵת אֲשֶׁר נִתְּנָה לְיָדְךָ וּבִצְלוֹ מִשְׁפָּן מַחַת 7	to Satan: Lo, he is in thy hand; only, spare his life.
7 So went Satan forth from the presence of the LORD, and smote Job with sore boils from the sole of his foot unto his crown.	כִּי יָצָא וַיֵּצֵא וַיֵּצֵא מִפְּנֵי יְהוָה וַיִּסָּע 8	And Satan went out from the presence of Jehovah, and
8 And he took him a potsherd to scrape himself withal; and he sat down among the ashes.	וַיִּסָּע מִפְּנֵי יְהוָה וַיִּסָּע 9	smote Job with grievous ulcers, from the sole of his foot to his crown. And he
9 Then said his wife unto him, Dost thou still retain thine integrity? curse God, and die.	וַיִּסָּע מִפְּנֵי יְהוָה וַיִּסָּע 10	took a potsherd to scrape himself therewith, as he sat among the ashes. Then said
10 But he said unto her, Thou	וַיִּסָּע מִפְּנֵי יְהוָה וַיִּסָּע 11	his wife to him: Dost thou still hold fast thy integrity? Bless God, and die! But Job 10
	וַיִּסָּע מִפְּנֵי יְהוָה וַיִּסָּע 12	
	וַיִּסָּע מִפְּנֵי יְהוָה וַיִּסָּע 13	
	וַיִּסָּע מִפְּנֵי יְהוָה וַיִּסָּע 14	
	וַיִּסָּע מִפְּנֵי יְהוָה וַיִּסָּע 15	
	וַיִּסָּע מִפְּנֵי יְהוָה וַיִּסָּע 16	
	וַיִּסָּע מִפְּנֵי יְהוָה וַיִּסָּע 17	
	וַיִּסָּע מִפְּנֵי יְהוָה וַיִּסָּע 18	
	וַיִּסָּע מִפְּנֵי יְהוָה וַיִּסָּע 19	
	וַיִּסָּע מִפְּנֵי יְהוָה וַיִּסָּע 20	

V. 6. 'Satan': the Adversary

V. 9. 'bless': renounce; or, curse

V. 7. *שָׂרָף*, from a root which in several of the cognate languages (Rödiger, Thes. p. 1389) means *to be hot, inflamed*, with derivatives meaning *heat, inflammation*, is strictly the inflamed and swollen part breaking out in pustules. The latter indication is specially mentioned in Ex. 9 : 9 and 10; but elsewhere, the whole (the inflamed swelling and eruption) is expressed by *שָׂרָף*, as in v. 11, and Deut. 28 : 35 &c.; hence, a burning sore or boil. The addition of *רַע* shows that it was of the most malignant kind, said in Deut. 28 : 35 to be incurable. The sing. has here the effect of a collective; and may be represented either by a collective singular (Ewald: mit bösem Geschwür), or in the plural as by Heiligstedt: ulceribus malis. The disease is fully described by Wiener. *Rwbch. I. S. 116.*

V. 8. *As he sat* &c. So Ewald: sitzend mitten in der Asche. Umbreit translates this clause: und setzte sich in die Asche hinein; but improperly, for it expresses what was already existing, prior to the act stated in the preceding clause,—as the same form is used 2 Sam. 4 : 7. Ewald, Gr. § 607, a.

V. 9. *Bless* &c. So Gesenius, Lex.: "*Bless God, and die*; i. e. bless and praise God as thou wilt, yet thou must now die; thy piety towards God is vain. . . . Comp. Gr. § 130, 2, b." The import of this taunting reproach, I take to be: *Bless God* (if you will) *and die!* for that is all it will profit you.—*The good* &c. The emphasis given by the particle *וְ* to the following word (Gesenius, Gr. § 155, 2, a; Thes. and Lex. 3,

bonum accepimus a Deo etc.) together with the sign of the definite accus. and the art., is expressed in the translation by the emphatic position of the corresponding word. For the same purpose, the exclamation, "What!" is added in the Common Version; but not in harmony with the style of the Original. The first division of the verse is translated by Gesenius, Ewald, and some others, affirmatively, and the second division interrogatively. Thes. I. p. 294, bonum accepimus a Deo, nonne etiam malum suscipimus?* Ewald: auch das Gute nehmen wir ja von Gott an, und das Böse sollten wir nicht annehmen? But the Hebrew has the same form in both divisions; and the interrogative tone in both is a far more spirited expression of the thought. So Rosenmüller, Umbreit, and others. The same form (the double interrogative) is necessary, if the particle *וְ* is understood as by Hupfeld (ubi supra).

* In this construction and translation, it is assumed that the verb *קָבַל* has a modified sense in the second clause: the good we have received from God, shall we not also take (accept) the evil? Such a modification is admissible, as one of the delicacies (not to say, necessities) of expression, founded in the laws of thought, and common in all languages. But the principles of translation require, that the reader of the version should be allowed to judge of this for himself; which the verbal translation enables him to do, by preserving the ambiguity of the original. I understand the word (without any modification in the second clause, as Ewald &c.), as explained in the notes for the English reader.

treat you]. But the connection of the two clauses is not left to the interpreter's choice. It is made in the structure of the Hebrew sentence, which is violently dis severed in the above view.—Meier (die poet. Bücher des A. T. 1854), also flatters himself that he is the first who has hit the mark, in the explanation of what he calls "this never understood proverb." "The skin of a beast, or the beast itself, one willingly gives to escape with a whole skin himself" (which is not unlikely); "but all that a man has he freely gives for his life,—as e. g.

children and other treasures which Job had lost:" a palpable *non sequitur*.—Stuhlmann's suggestion: Every man stoutly defends his own life, (*Jeder wehrt sich kräftig seiner Haut*), is grounded on the idiomatic use of the German word, and without reference to the form of the Hebrew phrase.

The second of the above explanations, (No. 2, a) satisfies every law of interpretation applicable in the case. It is the natural import of the words, taken in their usual sense and construction. It requires no harsh ellipsis, or strange and

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
<p>speakest as one of the foolish women speaketh. What! shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips.</p>	<p>תְּדַבְּרִי כְּאֶחַת מִן הַאִשָּׁמוֹת וְאֵתְּרִבְתִּי לֹא יִשְׂרָאֵל וְנִשְׂרָאֵל לֹא יִשְׂרָאֵל אֵיבֹה מִן הַטֹּב</p>	<p>said to her: Thou speakest as one of the foolish women speaks. The good shall we receive from God, and shall we not receive the evil? In all this, Job sinned not with his lips.</p>
<p>11 Now when Job's three friends heard of all this evil that was come upon him, they came every one from his own place; Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: for they had made an appointment together to come to mourn with him, and to comfort him.</p>	<p>11 וּשְׁלֹשֵׁי טָלְפָּטַי הָיוּ הַיָּאֵר הַתְּמָנִי וְהַשֻּׁחִי וְהַנְּאֻמָּתִי וְהַנְּזָפָרִי אֵלֶיךָ הִשְׁמָעוּ וְהִנֵּה אֵלֶיךָ הִשְׁמָעוּ וְהִנֵּה אֵלֶיךָ הִשְׁמָעוּ וְהִנֵּה אֵלֶיךָ הִשְׁמָעוּ וְהִנֵּה</p>	<p>Now three friends of Job 11 heard of all this evil that had come upon him. And they came, each from his place, Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite; for they had concerted together, to go and mourn with him, and comfort him. They raised 12</p>
<p>12 And when they lifted up their eyes afar off, and knew him not, they lifted up their voice, and wept; and they rent every one his mantle, and sprinkled dust upon their heads toward heaven.</p>	<p>12 וַתִּשְׁמְעוּ וַתִּשְׁמְעוּ וַתִּשְׁמְעוּ וַתִּשְׁמְעוּ וַתִּשְׁמְעוּ וַתִּשְׁמְעוּ וַתִּשְׁמְעוּ וַתִּשְׁמְעוּ וַתִּשְׁמְעוּ וַתִּשְׁמְעוּ וַתִּשְׁמְעוּ וַתִּשְׁמְעוּ</p>	<p>12 their eyes afar off, and knew him not; and they wept aloud, and rent each one his garment, and strowed dust upon their heads toward heaven. And 13</p>
<p>13 So they sat down with him upon the ground seven days and seven nights, and none spake a word unto him: for they saw that his grief was very great.</p>	<p>13 וַיֵּשְׁבוּ אִתּוֹ לְאֵימֹן שִׁבְעַת יָמִים וְשִׁבְעַת לַיְלֹת וְלֹא דִבְּרוּ אִתּוֹ כִּי רָאוּ כִּי רָאוּ כִּי רָאוּ כִּי רָאוּ</p>	<p>13 they sat down with him upon the earth, seven days and seven nights; and none spoke a word to him, for they saw that the affliction was very great.</p>
CHAP. III.	CHAP. III.	CHAP. III.
<p>AFTER this opened Job his mouth, and cursed his day.</p>	<p>אֶתְּחַלֵּן וְאֶתְּחַלֵּן וְאֶתְּחַלֵּן וְאֶתְּחַלֵּן וְאֶתְּחַלֵּן וְאֶתְּחַלֵּן וְאֶתְּחַלֵּן וְאֶתְּחַלֵּן</p>	<p>AFTERWARD, Job opened 1 his mouth, and cursed his day.</p>
<p>2 And Job spake, and said,</p>	<p>וַיֹּאמֶר יוֹב וַיֹּאמֶר וַיֹּאמֶר יוֹב וַיֹּאמֶר וַיֹּאמֶר יוֹב וַיֹּאמֶר וַיֹּאמֶר יוֹב וַיֹּאמֶר</p>	<p>And Job answered, and said: 2</p>

V. 10. The good we receive from God, and shall we not receive the evil?

V. 11. 'place': home 'for—together': and met together as they had appointed

V. 11. *For they had concerted* &c. וַיִּשְׁמְעוּ, as often used, e. g. Gen. 26:12 (Thes. 3, extr.).—Ewald: und verabredeten sich zusammen, hinzugehen &c. So De Wette; so also Gesenius (formerly, Thes. II. p. 605), *et convenerunt inter se de tempore et loco ad eundem* etc.; later, as in the margin.

V. 2. וַיֹּאמֶר, *to answer*; often used with a reference, more or less direct, to the special circumstances which are the immediate occasion of speaking. So Ewald: *versetzen*, überhaupt auf bestimmte Veranlassung reden,—*ἀποκριθεὶς* Mat. 11:25.

The delicate allusion, conveyed in this fine Heb. idiom, is preserved in Ewald's translation; and though peculiar to the Heb. form of conception, is readily understood in another language from the connection. As a peculiarity of mental habit (not of verbal usage), it can be expressed by the corresponding word in any language; and a translation which neglects it, is not just to the original. In most of the cases quoted in support of the signification, *to speak up, to begin speaking*, (Gesenius, Lex. 2, and others), the reference to something prior, as the occasion of speaking, is clear; and in

unauthorized use of a word, as *skin* for *life*. The thought, thus simply and naturally expressed, is suited to the connection; being a pointed and terse expression of the selfish principle (as alleged) of Job's submissive and apparently pious resignation. This obviates Hupfeld's objection (*ubi supra*), viz. that so general a sentiment here is otiosa ac

frigida; for nothing could be more to the point or more effective. To his question, "Why should 'skin' be put for an example," it is readily answered: that as one of the most common articles of household use and barter, it would naturally be employed in such a proverbial phrase.

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
3 Let the day perish wherein I was born, and the night <i>in which</i> it was said, There is a man child conceived.	<p>נִאֲמַר יוֹם אֲנִלְדָּה בּוֹ וְהַלַּיְלָה אֲצִיר הַחַדָּה גְּבַר:</p>	3 Perish the day, wherein I was born; and the night, which said: A manchild is conceived!
4 Let that day be darkness; let not God regard it from above, neither let the light shine upon it.	<p>תִּקוּם הַחֹשֶׁךְ וְהָיָה הַיּוֹם אֶל-יְהוָה יִשְׁתַּחֲוֶה אֱלֹהִים מִמַּגְלֵל וְאֶל-הַשֶּׁמֶשׁ אֲלִיּוֹת יִקְרָח:</p>	4 That day, let it be darkness: let not God from above seek for it, nor light shine forth upon it.
5 Let darkness and the shadow of death stain it; let a cloud dwell upon it; let the blackness of the day terrify it.	<p>וְהַחֹשֶׁךְ וְהַצֵּלְשָׁדָי הַשָּׁמַיְמָה יִלְבְּשׁוּהָ וְהַחֹשֶׁךְ יִפְתֹּחַ וְיִתְרַחַח וְהַחֹשֶׁךְ יִפְתֹּחַ וְיִתְרַחַח וְהַחֹשֶׁךְ יִפְתֹּחַ וְיִתְרַחַח</p>	5 Let darkness and death-shadow reclaim it; let clouds rest upon it; let darkenings of the day affright it.
6 <i>As for</i> that night, let darkness seize upon it; let it not be joined unto the days of the year, let it not come into the number of the months.	<p>הַלַּיְלָה הַהוּא וְהַחֹשֶׁךְ אֲצִל אֶל-יְהוָה בְּרַחֲמֵי שָׁמַיָּה בְּרַחֲמֵי יוֹהֵיִם אֶל-יְהוָה:</p>	6 That night, thick darkness seize upon it! let it not rejoice among the days of the year, nor come into the number of the months.

V. 4. 'seek': care

V. 6. 'rejoice among': be joined with (V. R.)

all of them, there is ground for the writer's choice of this form of conception. See, e.g. Gen. 31 : 36; where Jacob's words are his *answer* to Laban's injurious and unfounded suspicions. In Deut. 21 : 7, the meaning is not: "they shall speak and say"; for it is their *answer* to the imputation of bloodguiltiness, which in this verse they solemnly deny, and thus *answer* for themselves and for the community in which they live. Deut. 26 : 5, should be translated: *And thou shalt answer and say*; for it is the response of the one who brings the offering, to the priest's presentation of it described in the preceding verse. In Deut. 27 : 14, there is a similar reference to the imposing arrangements detailed in vv. 11-13; and in Is. 14 : 10, to the coming of the fallen oppressor just before described.

This is all so happily stated in Lücke's view (on John 2 : 18) of the use of the verb *to answer* in the N. T., that I subjoin it here. "But ἀποκρίνομαι is never used in the N. T., except where the words are occasioned by, or dependent on, something that precedes. Hence arises this more general idea: viz. of words occasioned by something said with or without a question, or by an act or an event of any kind. In Mat. 11 : 25, fol., it is his sad experiences of the unbelief of the people (vv. 11 fol. and 20 fol.), that give occasion to the Redeemer, not for complaint, but for thanks to God, that his teachings were hidden from the wise and prudent of this world. . . . The declaration of Jesus in 5 : 17, [*but Jesus answered them: my Father worketh hitherto &c.*],* has its particular occasion assigned in v. 16. In the passage before us [Joh. 2 : 18], this is the connection: The violent act of Jesus (vv. 15, 16) could

* On this verse, in its place, he says: "ἀπεκρίνατο (Comp. 2 : 18) shows, that the remark was occasioned by the persuasion."

not be suffered to pass unnoticed, by the Jews (the officer of the temple, the chief of the people); and by this occasion they were moved (ἀπεκρίθησαν) to ask him"; &c.

Fritzsche also, on Mat. 11 : 25, claims this as the true meaning of the word, though he is less happy in his illustration of it. But he adds very justly: "Nam ne Hebraeos quidem adducor, ut credam, adeo inertes fuisse, ut sine ulla ratione et consilio ita loquerentur [vid. Gesenii Lex. maj. s. v. הִקְרָח]."

V. 3. אֲנִלְדָּה, § 127, 4, c, Ew. § 136, b. Omission of the relative, § 123, 3, b, Ew. § 322, a.—Which said. So most modern scholars, as Gesenius, Ewald, De Wette, Umbreit, Hirzel &c. Schultens: Malui, Nox quæ dixit, quam vulgatus illud, qua dictum est, vel dixit aliquis; quod prius illud sit figuratius, et grandiori stylo congruentius. . . . Inducitur Nox illa quasi conscia mysterii, et exultans ob spem profus virilis!

V. 4. *Seek for*: so (in the literal sense) Ewald, Umbreit, Hirzel. Let it pass away, as a thing lost and unsought.

V. 5. *Reclaim*: the sig. *stain, pollute* (Com. Ver.) belongs to another form of the word.—הִקְרָח, fem. used collectively, § 107, 3, d.—*Darkenings of the day*. So Gesenius, Thes. II. p. 693; *obscurations diei*, scil. luminis diurni, solis defectiones, eclipses. So also Ewald: Trübnisse eines Tages; De Wette: Tagesverfinsterungen; Hirzel: Tagesverdüstörung; and others. In (from חֹשֶׁךְ, after the form חֹשֶׁרֶת), the *Chireg* is an attenuated *Pattach*, from the lessening of the tone in the *construct state*.

V. 6. *Rejoice*: so all the latest and best translations, according to the Masoretic text יְהַדָּח (§ 29, Note *extr.*, § 75, Rem. 3, d), from יְהַדָּח. Another form (יְהַדָּח, from יְהַדָּח) has the authority of *Symmachus*, μὴ δὲ ἀνταρθεῖν (Sept. uί, εἶν

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
7 Lo, let that night be solitary; let no joyful voice come therein.	הַחַיִּים הַלַּיְלָה הַחַיִּים וְהַיּוֹם הַשְּׂמֵחַ אֵלֶּיךָ יָבֹאוּ בַּיּוֹם הַזֶּה	7 Lo, let that night be barren, and no sound of joy enter therein.
8 Let them curse it that curse the day, who are ready to raise up their mourning.	וְהַמְּבַרְכִים אֶת־הַיּוֹם יִשְׁמְרוּ עֵצָה לְהַמְּוִיֵּן	8 Let them that curse days, curse it; they that are skilled to rouse up the leviathan.
9 Let the stars of the twilight thereof be dark; let it look for light, but have none; neither let it see the dawning of the day:	וְהַכּוֹכָבִים בְּעֶרְבֵי לַיְלָתָהּ יִשְׁמְרוּ עֵצָה לְהַמְּוִיֵּן וְהַיּוֹם הַזֶּה יִשְׁמְרוּ עֵצָה לְהַמְּוִיֵּן	9 Let the stars of its twilight be dark; let it wait for light, and there be none; neither let it behold the eyelids of the morning.
10 Because it shut not up the doors of my <i>mother's</i> womb, nor hid sorrow from mine eyes.	כִּי לֹא סָגַר בְּטֶנְתִּי וּמְסָרִי מִן־עֵינָי	10 Because it did not shut the doors of the womb that bore me, and hide sorrow from my eyes.
11 Why died I not from the womb? <i>why</i> did I not give up the ghost when I came out of the belly?	לָמָּה לֹא מָתִית מִבְּטֶנְתִּי כִּי־בִטַּח יָצֵאתִי מִבֶּטֶן	11 Wherefore did I not die from the womb— come forth from the womb, and expire?
12 Why did the knees prevent me? or why the breasts that I should suck?	מָה־עָשׂוּ רַגְלָיִים בְּרַגְלָי וּמָה־עָשׂוּ שְׁדָיִם בְּשִׁדְּיָי	12 Why were the knees ready for me, and why the breasts, that I might suck?
13 For now should I have lain still and been quiet, I should have slept: then had I been at rest,	כִּי־יָשָׁן וְשָׁמַר עֵצָה לְהַמְּוִיֵּן וְהַיּוֹם הַזֶּה יִשְׁמְרוּ עֵצָה לְהַמְּוִיֵּן	13 For now, I had lain down and should be at rest; I had slept, then would there be repose for me:
14 With kings and counsellors of the earth, which built desolate places for themselves;	עִם־מְלָכִים וְעִם־עֲשָׂרִים הַיְּבֵשִׁים הַבְּנִינִים לְעַמְּוִיֵּן	14 with kings and counselors of the earth, who have built themselves ruins:

V. 8. 'to rouse' &c.: to call forth the serpent

V. 8. *Leviathan* is retained, as we have no term equally comprehensive.

V. 9. *twilight*; whether evening or morning, is to be determined by the connection. Here it is the morning, as in Ps. 119 : 147.—*the break of day, the dawn*, here beautifully conceived as the opening eyelids of day. In propriety and dignity, this Hebrew image is incomparably superior to that of the Arabic poets quoted in illustration of it.—*to look upon, to behold*, with the implied pleasure enjoyed in the

sight; which is equally indicated in the English expression.

V. 10. *my womb*, for the womb that conceived and bore me. Juvenal has used the same liberty of expression, Sat. vi. l. 124: *Ostenditque tuum, generose Britannice, ventrem*. A phrase equivalent in meaning must be employed in English.

V. 14. *ruins*, in its usual sense, which is perfectly appropriate here; see Part II, explanatory notes.

eis), and of the Targum, *לֹא יִתְחַבֵּר עִם הַיּוֹם* let it not be joined with (Syr. let it not be reckoned in the number of = numbered with). This was followed in the Vulgate, and by Pagnino (non sit una inter dies anni), and passed into the old Eng. versions. Wyckliff: *be it not counted in* (as revised, *reckoned among*): Coverdale and Tyndale: *reckoned among*; Cranmer:

let it not be joined unto the days of the year, which was followed in the Geneva, Bishops', and the com. version. But the Heb. form followed in the text has the highest authority in its favor, and accords best with the tone of the passage. Gesenius (Thes. I. p. 446): *ne gaudcat illa nox inter dies anni, ubi fingitur pulchra nox de se ipsa gaudere*.

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
15 Or with princes that had gold, who filled their houses with silver:	או עֲבָדָתָם זָהָב וְזָהָב מָלְאוּ בָתֵּיהֶם כֶּסֶף:	15 or with princes, who had gold, 15 who filled their houses with silver:
16 Or as a hidden untimely birth I had not been; as infants which never saw light.	אוּ כְּנֶסֶל טָמִין לֹא אָהֵמָה לְנִלְקָתָם לֹא-רָאוּ אֹר:	16 or like a hidden untimely- 16 birth, I should not be; as infants that never see light.
17 There the wicked cease from troubling; and there the weary be at rest.	שָׁם הַרְשִׁיעַם תְּהִלַּי לִטְוֵה וְשָׁם וְלִמְתָה וְעָרִיר בְּנֵי:	17 There, the wicked cease from 17 troubling, and there, the weary are at rest.
18 <i>There</i> the prisoners rest together; they hear not the voice of the oppressor.	בְּיַד אֲסִירִים שְׁלֵמֵנִי לֹא שָׁמְעוּ קוֹל נֹכְחִי:	18 The prisoners all are at ease; 18 they hear not the taskmaster's voice.
19 The small and great are there; and the servant is free from his master.	קָטָן וְגָדוֹל שָׁם הֵינָא וְעַבְדֵּי חֵפְזֵי בֹאֲדָנָיו:	19 Small and great, both are 19 there; and the servant is free from his master.
20 Wherefore is light given to him that is in misery, and life unto the bitter <i>in</i> soul;	לָמָּה נָתַן עֵינַי לְעֵבֶל אִוִּיר וְחַיִּים לְעָרִיר בְּחַיִּי:	20 Wherefore gives He light to 20 the wretched, and life to the sorrowful in heart;
21 Which long for death, but it <i>cometh</i> not; and dig for it more than for hid treasures;	הַתְּהַלְּקִים לְמָוֶת וְאֵינֶנּוּ וְנִחְדָּרָהּ כִּסְפֵי-מְצֻנִים:	21 who long for death, and it 21 comes not, and search for it more than for hidden treasure;
22 Which rejoice exceedingly, and are glad, when they can find the grave?	הַשִּׂמְחִים אֶל-רִגְלֵי לְבִישָׁם בִּי וְנִחְדָּאוּ-מִקְבְּרִי:	22 who are joyful, even to exult- 22 ing, are glad, when they find the grave:—
23 <i>Why is light given</i> to a man whose way is hid, and whom God hath hedged in?	לָמָּה אֲשִׁיר-עֵינִי וְנִסְתָּרָה וְנִסְתָּר אֱלֹהִים בְּעַדִּי:	23 to a man, whose way is hid- 23 den, and God hedgeth about him?
24 For my sighing cometh before I eat, and my roarings are poured out like the waters.	כִּי-לִפְנֵי אֲכֹלֵי אֲחֻזַּתִּי הִבָּא וְנִחְדָּמוּ מִיָּמַי:	24 For with my food, comes my 24 sighing; and my moans are poured forth as water.

V. 18. בְּיַד בְּעַדִּי בְּיַד בְּיַד

V. 19. 'both are there': are there the same

V. 24. For as food for me; or, For before my food

V. 18. וְיַד; additur nominibus (pronomibus) copiam vel totum quiddam designantibus, ut hæc in unum quasi complectatur (Ges. Thes. II. p. 589).

V. 19. הֵינָא (§ 121, 2) refers to each subject, individually; and the emphasis is expressed by the form, "both are there". Hirzel: הֵינָא, nachdruckvolle Wiederholung des Subjects: *der Kleine wie der Grosse, dort ist er.* Ewald's objection (Jahrb. d. bibl. Wissensch. III. S. 221): dieser Gedanke wäre dort in der Schilderung der Unterwelt sehr untreffend und fade, is without ground; for Job is describing that state as one, where all ranks and conditions meet, and on the same level. *Equality of condition*, in that state, is the ground-thought of the whole passage.

V. 20. וְיַד; gives He light &c., referring necessarily to the Divine Being, as the nature of the act shows.

V. 24. *With my food*; lit. *before*, i. e. in presence of it, and hence, in effect, along with it. Meaning: even at that season of enjoyment and thankfulness, when food is partaken, I have only pain and sorrow. Others: *before* in the sense of *corresponding to*, and hence *like as, for* (Ges. Man. Lex. וְיַד, D, 3, extr.); meaning: my sighs and tears are for meat and drink to me (comp. Ps. 42: 3, 80: 5). So Schultens (ad faciem, ad modum, ad instar), Winer (Lex.), De Wette. But the verb 'comes', as justly objected by Umbreit, is not appropriate. Others translate: *before my food*, i. e. before I partake of it. Meaning: my sighs intervene, and hinder my partaking of needful nourishment, and thus pain becomes my only food. But the first construction is clearly the correct one.

VV. 25, 26. So these verses are translated by the *Seventy*: *ἄβολος γὰρ ὅν ἐγρόρτισα ἦλθέ μοι, καὶ ὅν ἐδεδοίκαυ σὺν ἡμῶσιν*

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
25 For the thing which I greatly feared is come upon me, and that which I was afraid of is come unto me.	כִּי פָסַד פְּסַדְתִּי וּמֵאֲדָרַי בָּאֵשֶׁר אֲדָרַתִּי וּבֵאֵר לִי	25 For I feared evil, and it has overtaken me; and that which I dreaded, is come upon me.
26 I was not in safety, neither had I rest, neither was I quiet; yet trouble came.	לֹא שָׁלוֹמִי וְלֹא-שְׁקֵטִי וְלֹא-יָסְדִי וּבֵאֵר קָמוּ:	26 I was not at ease; nor was I secure; nor was I at rest; yet trouble came.
CHAP. IV.	CHAP. IV.	CHAP. IV.
THEN Eliphaz the Temanite answered and said,	וַיֹּאמֶר אֵלִיפָאז הַתֵּמַנִּי:	8 THEN answered Eliphaz the 1 Temanite, and said:
2 If we assay to commune with thee, wilt thou be grieved? but who can withhold himself from speaking?	הֲבֵנָה דַבַּר אֲלֶיךָ תִלְמָחַ וּבְדָבָר תִּשְׁמָרְנוּ כִּי יוֹדָעִי	2 Should one venture a word 2 to thee, wilt thou be offended? But who can forbear speaking!
3 Behold, thou hast instructed many, and thou hast strengthened the weak hands.	הִנֵּה וְכַרְמָךָ רַבִּים וְיָמֶיךָ רַבִּים הִסְבִּקוּ:	3 Lo, thou hast admonished 3 many, and hast strengthened the feeble hauds.
4 Thy words have upholden him that was falling, and thou hast strengthened the feeble knees.	קִישַׁל תְּחַזְקִינִי וְנִקְבָּה וּבְדַבְרֶיךָ תִּשְׁמָרְנוּ הַמֵּצֵינִי:	4 Thy words have confirmed the 4 faltering, and the sinking knees thou hast made strong.
5 But now it is come upon thee, and thou faintest; it toucheth thee, and thou art troubled.	כִּי זָמָּה וּתְבוֹא אֵלֶיךָ וּבֵאֵר הַבֵּט לְעֵינֶיךָ וּבְהִמָּקַל:	5 But now, it is come to thee 5 and thou faintest; it toucheth thee, and thou art confounded.
V. 26. בָּאֵר מֵעַל-דָּמָא הֵן בִּפְתָח וְהֵן בְּרֵגְלֵי		

V. 25. § For the evil which I fear overtakes me,
 { and that which I dread comes upon me.

V. 26. § I have no ease, nor quiet;
 { I have no rest, yet trouble comes.

V. 2. The interrogative particle is here prefixed to a hypothetical question: Num, si tentat (aliquis) verbum etc. Ewald: Wird's dich, wagt man ein Wort an dich, verdriesen?

V. 4. Ewald: Strauchelnde stützen deine Worte, sinkenden Knien gabst du Kraft.
 V. 5. Art confounded; Hirzel, well: da bist du ausser Fassung.

μοι. οὐτε εἰρήνευσα οὐτε ἠσέχησα οὐτε ἀπεπανάμην, ἤλθε δὲ μοι ὄργη. Correctly, as I believe; for the complaint naturally closes with the assertion, that these calamities were not provoked by a haughty and presumptuous confidence in worldly prosperity, while it lasted. On the contrary, he had "walked humbly with God"; knowing the sudden and terrible reverses to which such prosperity is exposed, and of which numerous examples are referred to in this book. This accords with many precepts of the Bible; as: Charge the rich, that they trust not in uncertain riches. It is one of the lessons, which men have themselves drawn from the course of Providence. E. g. Herodotus, vii. 10. Ὀργῆς τὰ ἐπιερίχοντα ζῶα ὡς πρῶτον ὁ θεὸς, οὐδὲ ἐξ γαριύλεσθαι. . . ὄργῆς δὲ ὡς ἐς οὐδ' ἅματα τὰ μέγιστα . . . ἀπὸσώζονται τὰ βέλεα; Φιλεῖ γὰρ ὁ θεὸς τὰ ἐπιερίχοντα πάντα καλοῦσιν.

The first of these two verses is well expressed by Lange (1831): Wovor ich bebte, das hat mich getroffen, Und was ich fürchtete, ist über mich gekommen. But the form of the verb is now understood by many as expressing here the present, the two verses being a continued description of his sufferings. This, though grammatically admissible, gives a feeble and languid sense.* The thought, as expressed in the text, is a noble and appropriate close.

* As v. 25 is expressed, e. g. by Heiligstedt: Non tranquillus sum, nec quiesco, nec respiro, Et quamquam omni tempore in hoc statu turbulento versor, tamen venit exatio, denno semper vexor et turbor. This is as favorable a statement as can be made of the case; and certainly is no commendation of it.

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
6 <i>Is not this thy fear, thy confidence, thy hope, and the uprightness of thy ways?</i>	<p>הֲלֹא הִרְאִיתִי כְּסִלְכֶךָ אֲסִפְתָּהּ וְלֹא יִדְרָבְדֶּךָ:</p>	6 Is not thy fear thy confidence? thy hope, it is the uprightness of thy ways.
7 Remember, I pray thee, who <i>ever</i> perished, being innocent? or where were the righteous cut off?	<p>זְכַרְתָּא מִי הָיָה נָקִי אֲבָד וְאֵיפֹה זְשִׁירִים נִקְטְרוּ:</p>	7 Remember now, who that was guiltless has perished? and where were the righteous cut off?
8 Even as I have seen, they that plough iniquity, and sow wickedness, reap the same.	<p>כַּאֲשֶׁר רָאִיתִי תֹדֵעִי אֵינִי וְזֹדֵעִי עֲבָל הַקְּסָמָה:</p>	8 As I have seen: they that plough iniquity, and that sow mischief, reap the same.
9 By the blast of God they perish, and by the breath of his nostrils are they consumed.	<p>מִנְשָׁמַת אֱלֹהִים יִאֲבֹדוּ וּבְנֵחֹת אָפִסוּ וְנִקְלוּ:</p>	9 By the breath of God they perish; and by the blast of his anger are they consumed.
10 The roaring of the lion, and the voice of the fierce lion, and the teeth of the young lions, are broken.	<p>שִׁמְעָה אֲרִיָּה וְקוֹל שִׁמְעָל וּשְׁנֵי קִיטְרִים נִקְטְרוּ:</p>	10 The lion's cry, and the voice of the roaring lion, and the teeth of the young lions, are broken.
11 The old lion perisheth for lack of prey, and the stout lion's whelps are scattered abroad.	<p>לְגֹשׁ אֲבֵר מִבְּלִי-מִקְרָה וּבְנֵי לִבָּיִה נִתְפָּצְרוּ:</p>	11 The strong lion perishes for lack of prey, and the lioness' whelps are scattered.
12 Now a thing was secretly brought to me, and mine ear received a little thereof.	<p>וְאֵלַי דָּבָר נִדְבָּר וַחֲמָה אָזְנוֹ שָׁמַעַן מִמֶּנּוּ.</p>	12 Now a word was stealthily brought to me, and my ear caught the whisper thereof.
13 In thoughts from the visions of the night, when deep sleep falleth on men,	<p>בְּשִׁמְעִים מִחֲזוֹנוֹת לַלַּיְלָה מִנְדָּל לְחֻלְמֵיהֶם עַל-אֲנָשִׁים:</p>	13 In thoughts from visions of the night, when deep sleep falls upon men;
14 Fear came upon me, and trembling, which made all my bones to shake.	<p>פֶּהַר תִּרְאָתִי וַחֲרָבָה וְלֵב מִשְׁלֹתַי תִּפְתָּר:</p>	14 fear came upon me, and trembling, which made all my bones to shake.
15 Then a spirit passed before my face; the hair of my flesh stood up:	<p>וַיָּבִיט עַל-יָפְתִי בַחֲמָה וְשֵׁשֶׁת עֲשָׂרָה שָׁקָמוּ:</p>	15 Then a spirit passed before me: the hair of my flesh rose up.

V. 14. בְּנֵי לִבָּיִה

V. 6. 'fear': piety

V. 6. 2d memb. י, Gesenius Man. Lex. I, k, bb, β; Thes. I. p. 396: *spes tua, hæc est integritas vita tua.* So, in effect, Ewald and Hirzel.

V. 8. *Mischief*: so Ewald and De Wette, *Unheil*, what is harmful, injurious, to others; wickedness in this more special sense.

V. 9. *Blast of his anger*; Hirzel and Umbreit: *Zornhauch*; Ewald: seines Zornes Sturm; comp. in 20: 3, תִּרְוַח אָפִסוּ.

V. 10. The *zeugma* of the original is retained.—שִׁמְעָל, a poetic designation of the lion, from its peculiar roar, as shown by

Rödiger, Thes. III. p. 1388. But the use of these different names is not a mere poetical variation. What seems to me their relation to each other, in this passage, is expressed in the translation.

V. 12. *Was stealthily brought*: the proper force of the *Pual*. The word is well adapted to the circumstances of solitude, darkness, confused and indistinct perception, which attended the communication.—שִׁשְׁרִי: *susurrus* (ein leises Flüstern), Rödiger, Thes. p. 1441, where the philological grounds are fully exhibited. So Ewald: leisen Laut. De Wette: ein Flüstern.

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
16 It stood still, but I could not discern the form thereof: an image <i>was</i> before mine eyes, <i>there was</i> silence, and I heard a voice, <i>saying</i> ,	<p>בְּנִצְנִי וְלֹא־צִוֵּינִי כְּרֹאֵתִי הִינִיחָה לְעֵינַי כְּעָנָן וְהִשְׁמָתִי אֶשְׁמֵי אֲרָצָה:</p>	16 It stood still, but I could not 16 discern its form; an image was before my eyes; there was silence; and I heard a voice:—
17 Shall mortal man be more just than God? shall a man be more pure than his Maker?	<p>אֲנִישׁ מִמְּאֲלֵה רִמְמָה אֲדַבְּרֵם כְּעֵשֶׂת הַיְהוָה:</p>	17 Shall man be more just than 17 God? Shall a man be more pure than his Maker?
18 Behold, he put no trust in his servants; and his angels he charged with folly:	<p>בְּנֹהַבְּרָתוֹ לֹא בִטְחָן וּבְמַלְאָכָיו הִשְׁמָתִי חֲסִידָה:</p>	18 Lo, he trusteth not in his 18 servants, and to his angels he imputeth folly.
19 How much less <i>in</i> them that dwell in houses of clay, whose foundation <i>is</i> in the dust, <i>which</i> are crushed before the moth?	<p>אֲנִי מְעַט מִיְהוָה יִשְׁתַּחֲוֶה אֲנִי מִבְּרֵיתוֹ וְיִסְתָּם וְיִבְרָאֵם לְפָנֵי מוֹתָם:</p>	19 Much more, they who dwell 19 in houses of clay, whose foundation is in the dust, who are crushed like the moth.
20 They are destroyed from morning to evening; they perish for ever without any regarding it.	<p>בְּבֹקֶר לְבֹקֶר הִתְהַלְּכוּ בְּעֶרְבַי לְעֶרְבַי יִשְׁתַּחֲוֶה:</p>	20 From morning to evening 20 they are destroyed, so that, unheeded, they perish forever.
	V. 20. עֲבַר ה' רַפְתָּ	

V. 16. 'there—voice': and I heard a low voice V. 17. 'more just than': just before | 'more pure than': pure before
V. 19. 'crushed like', consumed as by V. 20. 'So that unheeded': because none heedeth

V. 16. *הִינִיחָה*, is well expressed by *image*, in its frequent sense of *semblance, appearance*.

V. 17. *בְּן* of *comparison*. So it was understood by Jerome: Numquid homo, Dei comparatione, iustificabitur; aut Factore suo purior erit vir. So Pagnino: Numquid homo Deo iustior erit, num Factore suo mundior erit vir? The sentiment is: Whoever censures the course of Providence, by complaining of his own lot (as Job had done), claims to be more just than God, the equity of whose government he thus arraigns. This obviates the objection of *Codurcus*: Nemo enim tam delirus tam vesanus fuit, qui hominem plus quam Deum justum esse vel suspicatus sit. He translates: *a Deo iustificabitur*; and this use of *בְּן* is now generally adopted here. E. g. Gesenius, *Thes.* II. p. 803: saepe etiam de *auctore iudicii* vel *astimationis*. Job 4: 17: num justus est homo coram Deo . . . proprie ex sententia Jovae. *Comp.* *Man. Lex.* 2, c: "Shall man be accounted just of God" &c. So De Wette and Ewald: Ist der Mensch vor Gott gerecht? Winer (*Lex.*) Umbreit, Heiligstedt; and so, in effect, Hirzel.

Either translation is grammatically correct; but the former, I think, is the most pertinent here. What Eliphaz condemns in Job, is his arrogance in arraigning the Divine government; the more presumptuous in man, as even angels, God's ministering spirits, are in his sight chargeable with folly, i. e. with imperfect knowledge and wisdom. I therefore place the former in the text, and the latter in the margin.

V. 19 *Are crushed like the moth*. So Gesenius, *Thes.* I.

p. 337: *quos conterunt*, i. e. qui conteruntur, consumuntur, velut tinea; vel see. plurimos, *sicut a tinea*, quod vercor ut probari possit. So Ewald: die zerstörbar trotz der Motte sind; eben so leicht wie sogar die Motte zerstörbar.—But in a later work (*Lex. Man.* 1833, and more fully in the still later American edition) Gesenius follows the Vulgate, *velut a tinea*; "they are crushed (lit. they crush them) as by the moth, in the manner of the moth".—Umbreit: "the comparison fully expressed would be . . . crush them as the moth consumes a garment". This is obviously unsuited to the verb *אָסַף*, the proper force of which is, *to crush, to break in pieces*, not to consume in the manner of the moth. Crushed as the moth is crushed, is the idea; destroyed as easily, and as suddenly, as this tiny insect.

V. 20. *From morning to evening*: i. e. within so short a time, so that they have no assurance of life for a single day. So Ewald: im Verlaufe eines einzigen Tages.—*בְּבֹקֶר וְבְעֶרְבַי*: Gesenius, *Thes.* I. p. 209 (*Man. lex.* *בְּבֹקֶר*, 4, c, β): *so that, no one heeding or attending*. Thus translated, the passage means: So sudden is their fate, that they pass away unobserved; no one marks their fall. *בְּבֹקֶר* is evidently an elliptical form of *בְּבֹקֶר וְבְעֶרְבַי* in I: 8, 2: 3 (Gesenius, *Man. Lex.* *בְּבֹקֶר*, 4, c). But *בְּן* (in *בְּבֹקֶר*) may denote the *ground or reason*, the remote cause (*lex.* *בְּן*, 2, f, and *בְּבֹקֶר*, 4, c, α), viz. that none of them heeds these lessons of Providence, so as to turn from his wickedness and escape the like penalty. So Jerome: quia nullus intelligit, in eternum peribunt.

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
<p>21 Doth not their excellency <i>which is</i> in them go away? they die, even without wisdom.</p>	<p>הֲלֹא־יִסָּח וְהָרָס בָּם לִבְיָהוּ וְלֹא בְהַחֲכָמָה:</p>	<p>21 Is not their excellency taken away with them? they die, and without wisdom.</p>
CHAP. V.	CHAP. V.	CHAP. V.
<p>CALL now, if there be any that will answer thee; and to which of the saints wilt thou turn?</p>	<p>הֲכָאֵ-נָא הַבַּיִת עֲנֵנִי וְאֶל־יָדַי תִּקְרָא יְהוָה:</p>	<p>8 CALL now; is there any that will answer thee? and unto whom, of the holy, wilt thou turn?</p>
<p>2 For wrath killeth the foolish man, and envy slayeth the silly one.</p>	<p>כִּי לְאַוִּיל תִּקְרָא־מָוֶת וְלִבְּטוּל תִּקְרָא־חַמָּה:</p>	<p>2 For grief slayeth the foolish, and envy killeth the simple.</p>
<p>3 I have seen the foolish taking root: but suddenly I cursed his habitation.</p>	<p>אֶנֶךְ רָאִיתִי אִוִּיל כֹּשֵׁרִישׁ וְאֶת־בָּתוּבוֹ תִּקְרָא־חַמָּה:</p>	<p>3 I have myself seen the wicked taking root; but soon, I cursed his habitation.</p>

V. 21. Is not their excellency in them taken away? *Others:* Is not their cord in them torn away?

V. 21. **יָרָה**. The signification *cord* is adopted here by many, but in different senses; by Gesenius e. g. in the sense of *tent-cord*. Man. Lex. **יָרָה**: "their cord in them is torn away, = their tent is thrown down, i. e. they die; comp. the figure of a tent in v. 19, and also Is. 38 : 12". In the Thes. is added: **בָּם** in iis, nostr. an ihnen, i. e. iis affixa. A better construction of the latter is suggested by Hirzel, who connects **בָּם** with **יָרָה**: wird ausgerissen an ihnen (an ihrem Körper, als dem Gezelte), d. i. von ihnen abgerissen. So it had been explained by J. D. Michaelis: Der Strick ihres Gezeltes wird abgerissen.—Ewald takes the signification *cord* in another sense, viz. as the mysterious *life-cord*, the thread of life; when this is snapped, they pass away forever. He finds a parallel expression in Eccl. 12 : 6, "when the silver cord is broken", which he explains (in loc.) as a carrying out of the image found here. Eichhorn had so expressed it: Ihr innerer Lebensfaden würde abgerissen. But this is altogether remote from Oriental imagery, and the verb does not express the idea of *sundering*.—Umbreit's reference of it to the *bow-string*, the sundering of which renders the weapon useless, is quite below the tone of the passage. The *broken bow* (Ps. 46 : 9; Hos. 1 : 5, &c.), is a fine emblem of broken power; but the breaking of the string is never mentioned, I believe, as so serious a matter.

Against all these views it may be objected, that they do not justify the *emphatic* form of this clause: "Is not" &c. An older interpretation adopts here another signification of the word, which is still preferred by many, viz. *excellence, pre-eminence* over others, in any respect, as wealth, power, honor &c. Mercier: quidquid in se eximium habebant. Castell: omnis eorum præstantia, gloria, amplitudo, et auctoritas, quicquid in illis erat eximium. So Rosenm., De Wette (das Herrlichste), and more recently Schlottmann (ihr Bestes). The suggestion made by some (among others by Lee, Heb. Lex. **יָרָה**

Niph.), that with this rendering of the noun the verb must be pointed **יָרָס**, is groundless. The change of pointing, which is without authority, is unnecessary; *Niph.* being here (as often when Kal is intransitive) passive of *Hiph.* The verb means in *Hiph.* to cause to remove or depart, to bear away, to pluck up, *Niph.* to be made to remove &c. Gussett, Lex. *Niph.* **יָרָס** *auferri, transferri*. So Is. 38 : 12 might be rendered: *my habitation is removed* &c.

Their excellency in them might be regarded as an emphatic pleonasm, of which an example occurs in ch. 6 : 13. But **בָּם** may also be connected with **יָרָס**, in a frequent sense of **בָּ** (Thes. 18, Man. Lex. 1, 2), as by Köster: Nonne abripitur magnificentia eorum cum ipsis; Böckel: Wird ihre Grösse doch mit ihnen ausgetilgt; and by Schlottmann: Ja ihr Bestes wird enttrafft mit ihnen.—Tyndale: *Is not their dignity taken away with them.*

On this interesting and difficult verse, the ancient versions throw no light. Thus the Sept.: *ἀνεξίτησε γὰρ αὐτοῖς καὶ ἐξήραρθεν* (Alex. *ἐτελεύτησαν*). So in the *Itala*: *afflavit enim eos, et aruerunt*. This, whatever may have been its origin (Schleus. Thes. art. *ἐμψόσω*, Böckel, Spec. animadv. in Gr. Jobi interp.), is no expression of the Heb. Text. The verbal form of the Heb. is more nearly followed in the Complutensian text of the Sept. viz. *συνεξίτησε τὸ ἐπιόλημα αὐτῶν ἐν αὐτοῖς*, which is found in 248, and (excepting *αὐτῶν*) in 161 of Holmes and Parsons.

Ch. V. v. 1. **יְהוָה** is applied to good men, Deut. 33 : 3; Ps. 16 : 3, &c.; and also to angels, Deut. 33 : 2, and is so understood here by Gesenius and others. The translation, *holy* (or *holy ones, holy men*), by Tyndale, Coverdale, Crammer, and the Bishops, is therefore preferable to *saints* (Wycliffe, Genevan, and com. ver.), as it enables the reader to judge of the application for himself. The term *saints*, moreover, has become too equivocal in such a connection.

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
4 His children are far from safety, and they are crushed in the gate, neither <i>is there</i> any to deliver <i>them</i> .	וְהַבָּנִים קָרָבוּ מִלְּמִנְיָהּ וְהַבָּנִים שָׁרְפוּ וְאֵין מוֹשִׁיעַלֵם	4 His children are far from safety; they are oppressed in the gate, and there is no deliverer.
5 Whose harvest the hungry eateth up, and taketh it even out of the thorns, and the robber swalloweth up their substance.	אֲשֶׁר קָשְׁיוּ וְיָגַב יֵאָכְלֵם וְאֶל-תְּבֵנֵיהֶם וְהַקָּדֵחַ וְאֲשֶׁר עָרְפוּ מִיָּגְמָם	5 Whose harvest the hungry shall devour, [thorns: and take it, even out from the and the snare is gaping for their substance.
6 Although affliction cometh not forth of the dust, neither doth trouble spring out of the ground;	כִּי לֹא-יֵצֵא מִן-הָעָפָר וְהַצָּרָה לֹא-תִצְמַח מִן-הָאָרֶץ	6 For evil goes not forth from the dust, nor does trouble sprout up from the ground;
7 Yet man is born unto trouble, as the sparks fly upward.	כִּי אָדָם לְעָנָל יוֹלֵךְ וְכַדָּב יִפְּצֵה וְהַפְּרִיחַ יִפְּרֹחַ	7 for man is born to trouble, even as sparks fly upward.
8 I would seek unto God, and unto God would I commit my cause:	אֲבִלֶם אֲנִי אֶדְרֹשׁ אֱלֹהִים וְאֶל-אֱלֹהִים אֶשְׂבֹּעַ וְיִשְׁמְרוּ	8 But I, to God would I seek; and unto God commit my cause.
9 Which doeth great things and unsearchable; marvellous things without number:	עֲשֵׂת גְּדֹלוֹת וְאֵין מִסְפָּר נִסְתָּרוֹת אֲדֹמָיו מִסָּפֵר	9 Who doeth great things, and unsearchable; things wonderful, without number.
10 Who giveth rain upon the earth, and sendeth waters upon the fields:	מֵיכֵן יִשְׁפֹּר עַל-הָאָרֶץ וְשֶׁלֶת מַיִם עַל-הַשָּׂדֶה הַחַיָּתוֹת	10 Who giveth rain on the face of the earth, and sendeth water on the face of the fields.
11 To set up on high those that be low; that those which mourn may be exalted to safety.	לְעָנִים יִשְׁפָּרֵם לְקָדָם וְלַחֲרָבִים יִשְׁבֹּעַ מִיָּגֵם	11 He sets the humble on high, and the mourning are raised to prosperity.

V. 7. דגש אחרי שירוק

V. 5. 'the snare is gaping': the thirsty long

V. 7. 'sparks': birds of prey

V. 5. *Even out from the thorns*: comp. Gesenius, Man. Lex. § 4, b. So Ewald: und sie sogar aus Dornen nimmt. The ancient versions are all at fault here. Pagnino, correctly: et de spinis tollet eam,—according to the Masoretic text, of the correctness of which there can be no doubt.—*Snare* (צַמְרִים): see Gesenius, Thes. III. p. 1173. Ewald, after most of the ancient versions (Aq. Sym. Syr. Vulg.), prefers still the meaning *thirsty*,—but in violation of the laws of the language. So also De Wette. The literal image, *snare*, is appropriate here, and need not be exchanged for the tropical sense, *destruction*.

V. 7. Second member: *Fac adaequationis*, connecting things similar, which are to be compared together.—בְּקָדָמָה עִירָה, § 142, 4, Rem. 1.—*Sparks*: lit. *sons of flame*. Many (as Gesenius, De Wette, and others), taking the secondary sense *lightning*, translate: *sons of lightning*, i. e. birds of prey (from the swiftness of their flight). So the ancient versions. But the primary meaning *flame* suggests a still more obvious sense of the phrase, and a more appropriate image. Pagnino: scintillae elevabunt volatum. This rendering was first introduced into the Eng. Scriptures in Cranmer's version: lyke as the sparkes flye up out of the hote coles. The Genevan, more happily:

as the sparks lie upward; Bishops': like as the sparks lie up. So Ewald translates: So wie die Feuerfunken fliegen hoch; and also Hirzel: So wie die Funken in die Höhe fliegen. The latter says, justly: Die von den alten Vers. ausgehende Erklärung: blitzschnell fliegende Raubvögel, welcher die meisten neueren Ausleger folgen, ist sprachlich durchaus nicht begründet, sondern ruht auf der leeren Vermuthung, dass, weil vom Fliegen die Rede ist, die fliegenden Subjecte den Vögeln angehören werden.

V. 10. הַחַיָּתוֹת, prop. what is *on the outside*: hence the tracts outside of the city walls, viz. *the open fields*, left free for tillage or pasturage; which are thus distinguished from הָאָרֶץ, viz. the whole earth without limitation. Another distinction has been suggested (Gesenius, Lex. 1, b), viz. "*the (tilled) land, and the deserts*". But to this there are two objections: 1. there is nothing to indicate such a limitation of הָאָרֶץ (*tilled land*); 2. the distinctive meaning of הַחַיָּתוֹת is obscured. This limitation of הָאָרֶץ is also inadmissible in Prov. 8: 26, where first *the whole earth*, then *the fields*, then *the first clod* of earth, are mentioned in a descending climax.

V. 11. לְעָנִים; § 132, Rem. I, 1, Ew. § 237; Heiligstedt: (est) ponendo, i. e. ponit.

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
12 He disappointeth the devices of the crafty, so that their hands cannot perform <i>their</i> enterprise.	בַּפֶּה נִשְׁבְּחוּת צְרוּפִים וְלֹא-תַעֲשֶׂנָה לְיָדָם הַשֵּׁקֶה:	12 He breaks up the devices of 12 the crafty, that their hands shall not do the thing purposed.
13 He taketh the wise in their own craftiness: and the counsel of the froward is carried headlong.	לֶכֶךְ הַחֲכָיִים בְּחֵמָתָם וַיִּשָּׂא וַיִּקְהַלֵּם וַיִּזְחַקָה:	13 He ensnares the wise in their 13 craftiness, and the counsel of the cunning is made hasty:
14 They meet with darkness in the daytime, and grope in the noonday as in the night.	יִקְוֹם וַיִּפְגַּע-הַחֹשֶׁךְ וַיִּבְלֹלָה הַיּוֹמָיו כַּחֲהָרָיִם:	14 by day, they meet darkness, 14 and grope at noonday, as in the night.
15 But he saveth the poor from the sword, from their mouth, and from the hand of the mighty.	וַיִּשָּׁט בְּקֶרֶב דַּיְוָתָם וַיִּצִיל דָּוָה אֲדָוָיו:	15 So he rescues the victim from 15 their mouth, and the needy from the hand of the strong.
16 So the poor hath hope, and iniquity stoppeth her mouth.	וַיִּהְיֶה לְבַל הַחַמָּה וְלִפְלִיאָה הַתְּפִיחָה פִּיהָ:	16 Thus there is hope to the 16 weak, and iniquity sluts her mouth.
17 Behold, happy <i>is</i> the man whom God correcteth: therefore despise not thou the chastening of the Almighty:	הִנֵּה אֲשֶׁר אֵלֹהִים מְעַנֶּה וְיִצְרָח וּבְיַסְרֵי שָׁמַי אֵלֵי-הַמָּוֶה:	17 Lo, happy is the man whom 17 God correcteth; therefore, spurn not thou the chastening of the Almighty.
18 For he maketh sore, and bindeth up: he woundeth, and his hands make whole.	כִּי הוּא בִּדְאֵיב וַיִּהַבֵּשׂ וַיִּצְוֶה וַיִּרְפֵּא-הִיָּה:	18 For he woundeth, and bindeth 18 up, he smiteth, and his hands make whole.
19 He shall deliver thee in six troubles: yea, in seven there shall no evil touch thee.	בְּשֵׁשׁ צָרוֹת יִבְרָאֶךָ וּבְשִׁבְעִים לֹא-יִגַּע בְּךָ רָע:	19 In six troubles, he will deliver 19 thee; yea in seven, there shall no evil befall thee.
20 In famine he shall redeem thee from death: and in war from the power of the sword.	בְּרָעָב חַיֵּת יִצְלִיָּה וּבְמִלְחָמָה יִצְרֵהּ מִיַּד הַחֶבֶד:	20 In famine, he will free thee 20 from death, and in war, from the power of the sword.
21 Thou shalt be hid from the scourge of the tongue: neither shalt thou be afraid of destruction when it cometh.	בְּשֹׁט לְשׁוֹן תִּחְבֶּה וְלֹא-תִירָא לְשֹׁטֵי כַּף הַמָּוֶה:	21 From the scourge of the tongue 21 thou shalt be hidden, and shalt not be afraid of destruction when it cometh.

V. 16. וַיִּצִילָהּ בַּיָּדָה וַיִּבְרָא. V. 18. וַיִּצְוֶה וַיִּרְפֵּא. V. 21. וַיִּבְרָא יְהוָה.

V. 15. (V.R.) § So he rescues, from the sword, from their mouth,—
 ¶ and from the hand of the strong,—the needy.

V. 15. *He rescues the victim*: according to the punctuation of בַּיָּדָה (בְּהַרְבֵּ), suggested by J. D. Michaelis, viz. *one destroyed*, made the victim of rapacity and violence. This form (in the plur. fem.) is found in Ezek. 29: 12, and the *Perf.* of the same conj. occurs in 26: 2. There is, therefore, no ground for the objection (Heiligstedt) that it is "vox rarissima". Ewald: so reisst Vertilgte er aus ihrem Munde. Vogel has justly said: membrorum parallelismus puncta, vocabulo בַּיָּדָה a Masoretis subscripta, nullo modo ferre potest; and Ewald:

für das hier ganz störende בְּהַרְבֵּ (ist) gewiss בְּהַרְבֵּ zu lesen.
 V. 21. וַיִּבְרָא; בְּ expresses the relation in the most general manner, viz. that the hiding, or being hidden, stands in connection with the evil to be feared and shunned. Heiligstedt: *in flagello linguæ*, . . . tutus eris, sc. ab illo flagello, te non flagellabit. It is therefore equivalent to the form: from the scourge of the tongue &c. The sense is the same, if וַיִּבְרָא is taken for the *Inf.*, as e.g. by Ewald: wenn peitscht die Zunge.

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
22 At destruction and famine thou shalt laugh: neither shalt thou be afraid of the beasts of the earth.	לִשְׂמֵךְ וּלְדָמָה הַשָּׂדֵה וּבְמִתְרָה לְאֲרָיִם אֲלֵי־הָאָרֶץ:	22 At destruction and at famine 22 thou shalt laugh; and of the beasts of the earth thou needst not be afraid.
23 For thou shalt be in league with the stones of the field: and the beasts of the field shall be at peace with thee.	כִּי עִי־אֲדַבֵּר הַשָּׂדֵה בְּדוֹבָהּ וּבְמִתְרָה הַשָּׂדֵה יִשְׁלָמֶנָּה:	23 For with the stones of the field 23 shalt thou be in league, and the beasts of the field shall be at peace with thee.
24 And thou shalt know that thy tabernacle shall be in peace; and thou shalt visit thy habitation, and shalt not sin.	וּבְדַעַת קִי־שָׁלֹם אֶחְמָה וּבְשִׁמְרַת לְוָי וְלֹא אֶחְטֵא:	24 So shalt thou know, that thy 24 tent is in peace, and shalt visit thy pastures, and miss nothing.
25 Thou shalt know also that thy seed shall be great, and thine offspring as the grass of the earth.	וּבְדַעַת קִי־תֵבֶה וְרַבָּה וְאֶצְעָאֵיהֶּי קַשְׁטֵם הָאָרֶץ:	25 And thou shalt know, that 25 numerous is thy seed, and thy offspring as the green herb of the earth.
26 Thou shalt come to thy grave in a full age, like as a shock of corn cometh in in his season.	הַיָּוֵא בְּגֵלָה אֲלֵי־חֶבֶר כַּשְׂלֵי־תֵבֶה אֶקְרֹשׁ בְּעִתּוֹ:	26 Thou shalt come to the grave 26 in hoary age, as the sheaf is gathered in, in its season.
27 Lo this, we have searched it, so it is; hear it, and know thou it for thy good.	הַנְּהַרְזָאֵה מִבְּרִיתֵיךָ בְּרִיָּה שִׁמְרָהּ וְאַתָּה יִשְׁמָרְךָ:	27 Lo this, we have searched 27 it out; so it is: hear it, and know thou, for thyself.
CHAP. VI.	CHAP. VI.	CHAP. VI.
But Job answered and said,	וּבָקֵן אֲלֵי־בִּי וְאָסַר:	8 THEN answered Job, and 1 said:
2 O that my grief were thoroughly weighed, and my calamity laid in the balances together!	לֵבִי שִׁשְׁקָל וְשִׁשְׁקָל וְכָל־אִסְרֵי מִשְׁכָּלֵי מִשְׁכָּלֵי:	2 O that my grief could be fully 2 weighed, and all my calamity be laid in the balances.
	V. 26. בְּנֵא תֵבֶה V. 2. וְהִתְרִי ק'	

V. 2. § O that my grief could but be weighed,
and with it, my calamity be laid in the balances.

V. 22. אֵל הַיָּרֵא § 152, Ew. § 310, a. Heiligstedt: non est, quod timeas; Hirzel: du darfst dich nicht fürchten.—*Beasts of the earth.* Wild beasts are meant; but the reason for thus designating them, is just as intelligible in English as in Hebrew, and should not be lost to the Eng. reader (see Explanatory Notes). This is true also of the synonym, *beasts of the field* (v. 23). But of the use of the latter, the reader of the translation should be allowed to judge for himself, in such passages e. g. as Ex. 23 : 11; Joel 1 : 20, 2 : 22; Dan. 4 : 25; Hos. 4 : 3.

V. 24. *And miss nothing.* So Gesenius, Thes. I. 464: *et nihil desideras, nihil deest, omnes pecudes adsunt*; and Ewald: nichts vermissen. Umbreit: הִתְנָה steht hier in der Grundbedeutung, fehlen, verfehlen; denn sündigen passt gar nicht in den Zusammenhang.

V. 26. *In hoary age*; Ewald: im Silberhaar.

V. 27. וְאֵתָה, absolutely, *as for this*, § 145, 2.—אֵתָה, emphatic.—לְךָ, *for thyself*, as the one whom it concerns; dative of the one affected or interested.

Ch. VI. v. 2. שִׁשְׁקָל וְשִׁשְׁקָל; § 131, 3, a, and *Rev.* 2. The emphasis may be expressed by *fully weighed*, or *exactly weighed*, i. e. to its full, or exact amount; or it may be simply in the idea of weighing,—as much as to say, would it were possible that grief could be weighed, so that the extent of mine might be fully known.—וְהִתְרִי, is used here as in 3 : 18, to express, emphatically, the sum total of a thing, copiam vel totum quiddam (Thes. and Lex. c). So H. A. Schultens (German by Weidenbach): Dass man ganz in die Schaal

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
3 For now it would be heavier than the sand of the sea: therefore my words are swallowed up.	כִּי כִשְׁמַת בַּחֹל וּבַיָּם וּבַדָּבָר עַל־כֵּן הִדְבַר לְעֵינַי:	3 For now, it would be heavier than the sands of the sea; for this cause, my words have been rash.
4 For the arrows of the Almighty <i>are</i> within me, the poison whereof drinketh up my spirit: the terrors of God do set themselves in array against me.	כִּי הַחֵץ שֶׁבִי עֲקָרִי אֲשֶׁר הִדְבַקָם שִׁתָּה רוּחִי בַּיַּחֲדָה אֲלֵימֹת הַבְּדָדוּתִי:	4 For the arrows of the Almighty are within me, whose poison drinketh up my spirit: the terrors of God array themselves against me.
5 Doth the wild ass bray when he hath grass? or loweth the ox over his fodder?	הֲיִנְחָק חֲרָא אֶל־דְּרִישָׁא אִם וּנְחָת־שִׂוֵר עַל־קִלְקִלָּיו:	5 Does the wild-ass bray, by the fresh grass; or lows the ox, at his fodder?
6 Can that which is unsavoury be eaten without salt? or is there any taste in the white of an egg?	הֲבִאֲכַל הַחֶמֶץ בְּלִי־מַלַּח אִם־יִשְׁעֵם־שֶׁעַם בְּקִיר הַקִּלְקִיָּת:	6 Can that which is tasteless be eaten without salt, or is there any relish in the white of an egg?
7 The things that my soul refused to touch <i>are</i> as my sorrowful meat.	בְּאֵנָה לִנְיֵשׁ נִשְׁטִי הִיָּה בְדָבָר לִמְחִי:	7 My soul refuses to touch! they are as food which I loathe.

V. 6, 2d memb.: Or is there flavor in the tasteless herb?

V. 4. רוח, should be translated *spirit* (not *life*, Gesenius, Lex. 2), the vital energies, both in a physical and moral sense. Comp. such expressions as "his spirit revived" Gen. 45 : 27, "there was no spirit in them" Josh. 5 : 1, "his spirit came again" Judges 15 : 19.

V. 6. חֶמֶץ, *without taste, insipid*. It is not, therefore, well expressed by *unsavory*, which is ambiguous, and more commonly means, of a bad, or offensive taste.—רייר הַקִּלְקִיָּת, *white of an egg*. So Ewald: oder ist Geschmack im Eiweiss? So also De Wette, Umbreit, Vaibinger, and others.

This version rests on the authority of the *Targum* and the *Rabbins*, according to which the Heb. חֶמֶץ is equivalent to the Chald. חֶמְצִין from the same root. Of this Gesenius says, Thes. I. p. 480 (1835): Ex recentioribus assensi sunt permulti; neque deest etymon vitello satis aptum, quum חֶמְצִין vel pinguedinem ovi, vel robur vitale significare possit. Acquiesci igitur potest in hac sententia, &c.

Another signification of the word has been derived from the Syriac version, as understood by the Arabic interpreter; viz. the herb *purslain*, proverbially insipid. To this Gesenius subsequently gave the preference; see Hebr. Lex., by Dr.

Robinson, fifth edition. It is not certain, however, that the true senso of the Syriac has been given by the Arabic translator.

The older tradition cannot properly be set aside, for a signification not yet fully established. Ewald: Ueber רייר הַקִּלְקִיָּת ist noch das Sicherste diess, dass es die flüssige Masse, den Schleim (Speichel) der festern kernigen Masse, (חלב) ist fest, gesund, vgl. حَلَب (das Mark gewisser Dinge), des Eies, also das an sich ziemlich geschmacklose und Vielen eckelhafte Eiweiss bedente, wie das Targum es versteht.—The reading of the Sept. ἐν ἰσχυροῦ κερῶς (which of course was meant for paraphrase), accords with the true application of this language (see Explanatory Notes). Surely nothing is more incongruous, than the comparison of such afflictions to tasteless food. Job's sufferings are as great an offense to him, as an egg without salt,—or as purslain broth!

V. 7. *As food which I loathe*: lit. as my loathsome food (§ 106, 1, Rem. 1), i. e. as food which is loathsome to me. The construction (1st memb.): *what my soul refuses to touch*, is abandoned by the latest and best authorities, there being nothing to justify the assumption of such an ellipsis of אֲשֶׁר.

legte mein schreckliches Elend. But Gesenius takes it here in the signification *simul, eodem tempore*, and translates the verse (Thes. II. p. 588): utinam ponderetur impatientia [mea], meaque calamitas simul in trutina ponatur. So Ewald: Würde doch *gewogen* nur mein Unmuth, und hüb man mit der Wage zugleich mein Leiden. The thought, in itself, is

just;* but there is this objection to it: that it is not an appropriate answer to Eliphaz, whose admonitions were not based on the *disproportion* of the sufferer's grief to its cause.

* Vaibinger is mistaken, however, in saying that the error of Eliphaz was just at this point, viz. the exact estimate of Job's suffering.

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
8 Oh that I might have my request; and that God would grant <i>me</i> the thing that I long for!	וַיִּתְּנֵנִי הַשְׁמַיִם וַיִּשְׁמַע אֱלֹהִים	8 O that my request might come; that God would grant my longing;
9 Even that it would please God to destroy me; that he would let loose his hand, and cut me off!	וַיִּצְלַח אֱלֹהִים וַיַּחַדְּדֵנִי וַיִּשְׁלַח יָדוֹ וַיַּחַדְּדֵנִי	9 and that it would please God to destroy me; that he would let loose his hand, and cut me off.
10 Then should I yet have comfort; yea, I would harden myself in sorrow: let him not spare; for I have not concealed the words of the Holy One.	וְהִתְחַלֵּט לִי וְיִשְׂמַח וְאֶסְתַּחֲוֶה בְּחַיִּי לֹא יִסְתַּחֲוֶה וְיִרְצֵא לֹא יִסְתַּחֲוֶה אֶתְּךָ קְדוֹשׁ	10 For it should still be my solace, yea I would exult, in pain that spares not, that I have not denied the words of the Holy One.
11 What <i>is</i> my strength, that I should hope? and what <i>is</i> mine end, that I should prolong my life?	מַה צְבָרִי כִּי אֶחְוֶה וְיִתְחַלֵּט לִי כִּי אֶחְוֶה	11 What is my strength, that I should hope, and what is my end, that I should be yet patient?
12 <i>Is</i> my strength the strength of stones? or <i>is</i> my flesh of brass?	אִם צְבָרִי אֲבָנִים כֶּהָ אִם בָּשָׂרִי אֲבָרָה כְּנָחָשׁ	12 Is my strength the strength of stones, or is my flesh of brass?
13 <i>Is</i> not my help in me? and is wisdom driven quite from me?	הֲלֹא עִזְרִי עִמִּי מֵעַד וְיִשְׁתַּחֲוֶה חֵכְמָה מֵעַד	13 Is not my help within me gone? and recovery driven away from me?
14 To him that is afflicted pity <i>should be shewed</i> from his friend; but he forsaketh the fear of the Almighty.	לֵב טוֹב מִחַיִּי חֵדָּה וְנִדְחָה יִשְׁתַּחֲוֶה מִיִּי	14 Kindness, from his friend, is due to the despairing, ready to forsake the fear of the Almighty.

V. 11. בְּלִיט כֹּחִי

V. 10. So that I might yet have consolation, and exult, &c.

‘That I have not’: for I have not

V. 11. ‘hope’: wait

V. 13. ‘Recovery’: deliverance; or, succor

V. 14. § To the despairing, kindness is due from his friend; else he will forsake &c.

V. 8. The *optative* form, § 136, I, Ex. § 319, I.—וַיִּתְּנֵנִי. Hupfeld's emendation (Specimen &c.) is founded on too exclusive a view of the laws of usage in language; for a special application of a word, however frequent, cannot be regarded as excluding its use in the more general sense.

summum ejus est solatium et presidium adversus mala et amicorum criminationes, quod us-que obtendit, unum quidem sibi relictum hoc loco voce עִזְרִי innuens.—וְיִתְחַלֵּט; the relative clause, with אֱלֹהִים implied (§ 123, 3, a). The construction: *in pain which he (God) spares not*, i. e. which he inflicts unsparingly, takes the verb in an unauthorized sense.

V. 9. § 142, 3, a.—Cut me off: i. e. make an end of me; for it is not probable that the figure, fully expressed in Is. 38: 12, is intended here.

V. 11. גְּזַשׁ, Gesenius, Lex. 3, 2d ¶, a. *Fulgate*: patienter agam; Ewald: dass ich mich dulde; De Wette: dass ich Langmuth haben soll; Heiligstedt: non recte alii, *ut diutius vivam*, quod esset אֶתְּךָ קְדוֹשׁ.

V. 10. וַיִּתְחַלֵּט, and *let it be* = it shall be; the *Jussive* with *Var. conscc.* expressing a consequence or result. Hupfeld: tum hoc foret solatium meum. It would also be grammatically correct, to regard the *Jussive* as expressing the *object* or *end*; so Ewald: damit doch &c.; Heiligstedt: ut esset. But this sense is less pertinent than that given by Gesenius and Hupfeld.—*I would exult*; this expression of *will* or *purpose*, corresponds to the use of the *cohortative* in this clause, in distinction from the *Jussive* in the preceding one.—*That I have not denied* &c. (Gesenius). is the true sense of the third member, as well stated by Hupfeld: *Hæc enim integritatis et fidei illibatæ conscientia, per totam disputationem,*

V. 13. וְיִשְׁתַּחֲוֶה; *recovery*, or *restoration*, is nearer the signification of the root (prop. the act of setting upright), than *deliverance*, or *succor* (Gesenius). Ewald: festes Heil; De Wette & Hirzel: Rettung; Heiligstedt: salus; all too general.

V. 14. מִיִּי; § in the sense of *pertaining* or *belonging to* (§ 115, 2). De Wette: dem Verzagten gebührt von seinem Freunde Liebe; Hirzel: *dem Zerfließenden*, d. h. dem Verzweifelden, *ist*, gebührt, *Liebe*.—Second member: change of construction from the participial form to that of the finite verb (§ 134, *Rem.* 2); lit. *and who will forsake*, i. e. is about

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
15 My brethren have dealt deceitfully as a brook, <i>and</i> as the stream of brooks they pass away;	אָחֵי בְנֵי אִמִּי כְּמַדְבַּחַל כַּאֲשֶׁר יִקְדָּח וְהָלִים בְּעֵבְרֵי:	15 My brethren are deceitful, like the brook, as the channel of brooks that pass away:
16 Which are blackish by reason of the ice, <i>and</i> wherein the snow is hid:	בְּקִדְרֵם מִי־קָבַח לְעֵינֵי הַקֶּלֶם הַלְּבָנִי:	16 that become turbid, from ice; the snow hides itself in them.
17 What time they wax warm, they vanish: when it is hot, they are consumed out of their place.	בְּעֵת זֶרְבֵי וְנִצְּתוּ לְעֵינֵי הַקֶּלֶם הַמְּקוֹמָם:	17 At the time they are poured off, they fail; when it is hot, they are consumed from their place.
18 The paths of their way are turned aside; they go to nothing, and perish.	וְלִפְתֵי אֲדָתָם הִרְבָּם הַשָּׁלִי בְּתוֹמֵי וַיִּאֲבָדוּ:	18 The caravans, along their way, turn aside; they go up into the wastes, and perish.
19 The troops of Tema looked, the companies of Sheba waited for them.	הַבִּיטוּ אֲדָתֵת תֵּמָא הַלְּוִיָּוֹת לְטֵבָא קְהִילָתוֹ:	19 The caravans of Tema looked; the companies of Sheba hoped for them:
20 They were confounded because they had hoped; they came thither, and were ashamed.	כִּשְׁנֵי קִרְבָּתָהּ בָּאוּ לְעִירָהּ וַיִּבְחָדוּ:	20 they were ashamed that they had trusted; they came thither, and were confounded.
21 For now ye are nothing; ye see <i>my</i> casting down, and are afraid.	קִרְבָּתָהּ הִיוּקָם לֵא הִרְאֵי מִלְּבַת וַיִּחָאֵפוּ:	21 For now, ye are become nothing; ye see a terror, and are dismayed.

V. 19. וְלִפְתֵי אֲדָתָם הִרְבָּם V. 21. הִרְאֵי מִלְּבַת וַיִּחָאֵפוּ

V. 15, 2d memb.: as the valley-brook, they pass away

V. 18. 'along' &c.: turn aside, on their way

V. 15. *That pass away*: this act is not predicated of his friends (as construed by some), but of the *streams* to which they are compared.—*Swelling or swollen streams* (Ewald), is not the *tertium comparationis* required here.

V. 16. וְעֵינֵי הַקֶּלֶם הַלְּבָנִי referring to the *descent* of the melting snow and ice, down upon and into the valley-streams.

V. 17. זֶרְבֵי. Gesenius' definition is the only one sustained by satisfactory evidence. *Vulgate*: tempore, quo fuerint dissipati.—וְנִצְּתוּ, *Suff.* used impersonally; Ewald: wenn es heiss ist; Heiligstedt: ubi incaluit.

V. 18. The Masoretic pointing is followed in the text. *Their way*, viz. of these streams (not merely the way to them, as Schlottmann). *Caravans of their way* are those which take the course of these streams, or the route crossed by them (use of *constr. st. comp.* § 116). The change of punctuation proposed by some (Gesenius, Thes. I. p. 149, Ewald, Hirzel, and others), gives also a good sense, viz. *turn aside, on their way* (or, *as to their way*); i. e. leaving their direct route, in search of water, so that הִרְבָּם is not wholly *otiant*. But the *Masorites* saw a more significant connection; viz. that caravans were accustomed to direct their own course by that of the streams.

to forsake. Hirzel: Das Particip wird im 2. Gl. durch das Verb. finit. fortgesetzt, . . . Die gewöhnliche Erklärung des 2. Gl.: *sonst verlässt er die Furcht des Allmächtigen*, hat gegen sich, dass וְ nirgends *sonst* bedeutet. In a connection like this, such a use of וְ is impossible; though after a *negation* (as in Ps. 51: 18, 55: 13), its effect may be so expressed,—strictly, *for* (were it so), *for* (in that case). There is in these passages, as Gussset suggests (Lex. p. 407), a natural con-

nection of antecedent and consequent. Gesenius allows it also here (Thes. I. p. 397), assuming that the affirmative assertion, *misero decet ab amico benevolentia* is equivalent to the *double negation*: non decet amicum, benevolentiam negare misero; nam hoc facto desereret timorem Dei. It would be far more easy and natural to assume the ellipsis suggested by Gussset (*et nisi soletur derelinqueret timorem Dei*) though this is contrary to the laws of elliptical expression, as exhibited by Herrmann, *de Ellipsi*. The construction: *Even should he forsake* = even when he forsakes (Schlottmann,—nearly as proposed by Berg), though grammatically the easiest, gives a sense which is not to the point. So extreme a case is not intended.

* Ewald admits that, with the present reading, this is the only possible construction (dem der verzweifelt und . . . verlässt) and can be avoided only by *rewriting the text*, the reasons for which (Jahrb. der Bibl. Wissensch. III. S. 120-1) are quite insufficient to justify a less presumptuous act.

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
22 Did I say, Bring unto me? or, Give a reward for me of your substance?	הֲקָדַמְתִּי אֶתְּתִי לְךָ וְלִקְחָתָם שְׂמֵרִי קִשְׁרִי:	22 Have I said: Give to me; or, Bestow of your wealth for my sake:
24 Or, Deliver me from the enemy's hand? or, Redeem me from the hand of the mighty?	וְיִלְבָּטֵנִי יְדֵי־אֹיֵב וְיִקְדֵם אֶרְשָׁיִם הַחֲזָוִי:	23 or, Deliver me from an enemy's hand, and from the hand of the violent set me free?
24 Teach me, and I will hold my tongue: and cause me to understand wherein I have erred.	הִוִּינִי יָדְעָנִי אֲהַרְוֶה וְיִפְתְּחֵנִי לְיָדְעֵי קִרְבִּי לִי:	24 Teach ye me,—and I will keep silence; and make me know wherein I have erred.
25 How forcible are right words! but what doth your arguing reprove?	כִּתְּוִתְּוִתֵי אֶתְּוִתְּוִתֵי וְיִפְתְּחֵנִי מִתְּוִתֵי קִבְּסֵי:	25 How forcible are right words! but what does your upbraiding prove?
26 Do ye imagine to reprove words, and the speeches of one that is desperate, which are as wind?	הֲתִלְוִתְּוִתֵי קִלְבִּים הַתְּחַשְׁבוֹ וְהַדְּבָרִים אֲחַקֵּי נֹאֲשָׁ:	26 Do ye intend to censure words, when the words of the despairing are as wind?
27 Yea, ye overwhelm the fatherless, and ye dig a pit for your friend.	אַם עַל־יְתֻמוֹת הַקְּלוֹלֹ וְחִדְרֵי עַל־רֵעֵי:	27 Ye would even cast lots for the orphan, and dig a pit for your friend.
28 Now therefore be content, look upon me; for it is evident unto you if I lie.	וְעַתָּה הִיאֵלֶי הִיאֵלֶי קִשְׁרִי וְעַל־פְּתֻחַת אֲפִי־אֲשַׁמְנֵם:	28 And now, consent to look upon me; for I will not speak falsely to your face.
29 Return, I pray you, let it not be iniquity; yea, return again, my righteousness is in it.	שׁוּבוּ נָא אֶל־תְּהִי עֲוֹנָה וְשׁוּבוּ עִדָּה אֲדִירְבָּתֵי:	29 Return I pray; let there be no wrong: yea return; I yet have a righteous cause.
20 Is there iniquity in my tongue? cannot my taste discern perverse things?	הֲשִׁיחַתְּוִתֵי עֲוֹנָה אֲבִיחַלֵּה לֹא־יִדְבַר הַקְּלוֹתֵי:	30 Is there wrong in my tongue? cannot my taste discern what is perverse?
CHAP. VII.	CHAP. VII.	CHAP. VII.
Is there not an appointed time to man upon earth? are not his days also like the days of an hireling?	הֲלֹא־זָמַן לְאָדָם עַל־אֲדָמָה וְהַיָּמִים כַּיָּמֵי שָׂכָרִי הַיָּמִי:	31 Has not man a term of warfare on the earth, and are not his days as the days of a hireling?

V. 28, 2d memb.: For it is manifest to you, if I lie Ch. vii. V. 1: 'warfare': service

V. 28. *Consent to look*: § 142. 3, b.—אם. § 155, 2, f, extr., Lex. C, c. So Ewald (in his notes): Ihnen nicht . . . frech ins Angesicht lügen werde; Hirzel: Euch ins Angesicht lügen werd' ich doch wahrlich nicht; Heiligstedt: et in os vestrum profecto non mentiar. On the contrary, Gesenius (Lex. קנה. G. I, a): *it is before your eyes (manifest) whether I lie.* But this connects less happily with the preceding member; and though it was clear to Job himself, he could not assert that it was so evident to them.

V. 29. The *Chethibh* (שכרי) gives no consistent sense; and this (as Schlottmann justly says) is one of the few cases in which the *Qeri*, as a correction of an error in transcribing, is

entitled to the preference.—*I still have a righteous cause.* Lit. *still, my right is in it,—my right is there* (Ewald: noch hab' ich Recht darin), viz. in the matter under discussion. This must be expressed by an equivalent Eng. phrase. Heiligstedt: adhuc justitia mea in eo (ca re) est; adhuc causa mea justa est!

Ch. VII. v. 1. The evident meaning of the Heb. is: that man's life upon earth (his whole earthly life) is like a term of service; but the form of expression is not more definite than in the translation.

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
2 As a servant earnestly desireth the shadow, and as an hireling looketh for <i>the reward</i> of his work:	בְּקֶדֶר וּשְׂאֵה־צֶלֶל וּבְקִשְׁוֹר רִמְיָהּ שִׁלְוֹנוֹ:	2 As the servant pants for the 2 shadow, and as the hireling longs for his wages;
3 So am I made to possess months of vanity, and wearisome nights are appointed to me.	כִּן הַנִּתְלַחֵר לִי וְרַחֲמֵי־שָׁוְאָה וְלַיְלֹת שְׂמֵל כְּמוֹתֵי:	3 So I am allotted months of 3 wretchedness, and wearisome nights are ap- pointed me.
4 When I lie down, I say, When shall I arise, and the night be gone? and I am full of tossings to and fro unto the dawning of the day.	אִם־שָׁכַבְתִּי וְאָפַרְתִּי כִּי־י אֲקוּם וְיִסְדַּרְכֶּנָּה וּשְׂרַצְצֵיהִי וְזָרְעִיהִי וְשִׁרְיֹשֶׁיהִי:	4 When I lie down, I say: 4 when shall I arise, and the night be gone! and I am wearied with toss- ings, till the morning.
5 My flesh is clothed with worms and clods of dust; my skin is broken, and become loathsome.	לֶבַשׁ בְּשָׂרִי רֶמֶס וְנִשְׁיֵי צִמְרֵר כִּוְרִי רִגְעַת וּרְפָאִים:	5 My flesh is clothed with rotten- 5 ness, and clods of earth; my skin closes up, and breaks out afresh.
6 My days are swifter than a weaver's shuttle, and are spent without hope.	יָרִי תַלְמִי כְּמוֹתֵי־אֵלֶּיךָ וְיִקְלְמוּ בְּאֵפֶס תְּקֻמָּתִי:	6 My days are swifter than a 6 weaver's shuttle, and consume away, without hope.
7 O remember that my life is wind: mine eye shall no more see good.	זָכֹר כִּי־חַיִּיתִי הַיָּגֵר לֹא־תִשָּׁבוּב עֵינַי לְרֵאיוֹת טוֹב:	7 Remember, that my life is 7 a breath; my eye shall not again see good.
8 The eye of him that hath seen me shall see me no more: thine eyes <i>are</i> upon me, and I <i>am</i> not.	לֹא־תִשְׁתַּחֲזֵר עֵינֵי רֵאִי כִּי־יִבְקֶה אֵלַי וְאִי־אֵנִי:	8 The eye of him that seeth me, 8 shall behold me no more; thine eyes will seek me, but I shall not be.
9 As the cloud is consumed and vanisheth away: so he that goeth down to the grave shall come up no more.	כָּלֵה אֲנִי וְיִלָּה כִּן יוֹרֵד שְׂאֵזֶל לֹא תִשָּׁלַח:	9 The cloud consumes away, 9 and is gone; so he that goes down to the under-world, shall not come up.
10 He shall return no more to his house neither shall his place know him any more.	לֹא־תִשָּׁבוּב עֵינֵי לְבֵיתִי וְלֹא וְשִׂמְתֵי עֵינֵי דִקְוֹתַי:	10 He shall not return again to 10 his house, and his place shall know him no more.

V. 5. וגיש קרוב זעירא

V. 4. 'and the night be gone': for long is the night

V. 5. 'rotteness': worms

V. 4. *And the night be gone.* So Rosenmüller: quando recesserit nox. De Wette: und [wann] weichet die Nacht; Vaihinger: wann weicht die Nacht; (taking בְּקֶדֶר as a verbal noun from נָדַד, *departure, flight*). So Gesenius, formerly (Lex. Man. 1833): et (quando) erit fuga noctis? poet. pro: quando fugiet, desinet nox? So Lange (prefaced by Gesenius, 1831): Wann steh' ich wieder auf, Und [wann] entflieht die Nacht? But most philologists now prefer a modification of the construction proposed by Lud. de Dieu from the Arabic בְּקֶדֶר *Piel* of בָּקַד, Arab. *to be extended, or protracted*; comp. 1 K. 17: 21). Thus Gesenius (Thes. II. p. 766, after the Arab. version of *Saadias*: extensa (s. longa) fit nox; Ewald: und es dehnt sich lang der Abend (J. D. Michaelis: die Nacht dehnt sich lang); Heiligstedt: et longe extenditur (in longum extrahitur, diu durat) vespera.

But the former construction, received by the earlier Christian Hebraists from their Jewish teachers, is grammatically correct, and has the authority of the accentuation in its favor. Mercier: *recessus vesperi*; quando tandem nox recesserit? Drusius: *recessus vesperæ*; defecta oratio, quæ plena erit si subaudiatur, *quando erit?* aut aliquid tale; ut dicat, *quando tandem nox recedet?*—*Evening*, poetically used for night.

V. 5. *Rottteness*: the prop. etymol. meaning of the word, and given in the best modern versions. Ewald: meinen Leib deckt Moder und Erdkrusten; Hürzel: *Moder*, d. h. hier *modernde Geschwüre*; Heiligstedt: induit caro mea putredinem.—בְּקֶדֶר; Gesenius (Lex. art. גִּיש), *dust*; better here as in Lev. 14: 42, 45.

V. 8. בָּרִי, (directed) *at, or towards, me*; i. e. in search of me. Heiligstedt: *Oculi in me erunt, dirigentur, conjiciuntur*; Ewald: deine Augen suchen mich.

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
11 Therefore I will not refrain my mouth; I will speak in the anguish of my spirit; I will complain in the bitterness of my soul.	בְּ-אִי-אֲנִי לֹא אֶחְשָׁק-דַּבָּרִי אֶשְׁכַּחַהּ בְּעַר רִיחִי אֶשְׁתַּחֲבֹה בְּעַר נַפְשִׁי	11 As for me, I will not restrain 11 my mouth; I will speak, in the anguish of my spirit; I will complain in the bitter- ness of my soul.
12 <i>Am</i> I a sea, or a whale, that thou settest a watch over me?	הֲבֵן-אֲנִי אִי-תַיִן דִּיר-תְּשִׂיב עָלַי נִשְׁמָרִי	12 Am I a sea, or a monster of 12 the deep, that thou shouldst set a watch over me?
13 When I say, My bed shall comfort me, my couch shall ease my complaint;	כִּי-אֶמְרֶה תַּחְתֵּי תַּחְמִדֵנִי וְשֵׁא נִשְׂמָתִי מִשְׁכָּבִי	13 When I say: My bed shall 13 comfort me, my couch shall lighten my complaint;
14 Then thou searest me with dreams, and terrifiest me through visions:	וְחִלְמוֹת תִּבְלִינֵנִי וְרֵאוֹת-לַיִל תַּבְּהִינֵנִי	14 then thou searest me with 14 dreams, and terrifiest me by visions.
15 So that my soul chooseth strangling, and death rather than my life.	וְהַדְּבָר בְּחַיָּה נַפְשִׁי לִבְרִית מוֹתוֹתַי	15 So that my soul chooseth 15 strangling,— death, rather than my bones!
16 I loathe it; I would not live alway: let me alone; for my days are vanity.	בְּאֶחְזֶה לֹא-יִלְלֵם אַחֲזִי בְּגַל לִפְנֵי דִיר-הַשָּׁל הַזֶּה	16 I waste away; I shall not al- 15 ways live; cease from me; for my days are a vapor.
17 What is man, that thou shouldst magnify him? and that thou shouldst set thine heart upon him?	כִּי-הֲאִישׁ כִּי תִמְגַּלֵּנִי וְדִיר-תְּשִׂיב עָלַי לִבְךָ	17 What is man, that thou 17 shouldst magnify him, and set thy thoughts upon him;
18 And that thou shouldst visit him every morning, and try him every moment?	וְהִתְקַדַּמְתָּ לְבִקְרָתוֹ לְתִנְיָלוֹת הַבִּקְרָתִי	18 that thou shouldst visit him 18 every morning, [him? shouldst, every moment, try
19 How long wilt thou not depart from me, nor let me alone till I swallow down my spittle?	בְּכַף לֹא-תִשָּׁעַה מִפָּנָי לֹא תִרְפָּאֵנִי שִׁיר-הַלְעִי הַזֶּה	19 How long wilt thou not look 19 away from me, nor let me alone, till I can swallow my spittle?
20 I have sinned; what shall I do unto thee, O thou preserver of men? why hast thou set me as a mark against thee, so that I am a burden to myself?	הֲלִיָּאָהִי יָדָה אֶעֱשֶׂה לְךָ נֹעַר הַאֲלֹהִים לְמִתָּה שִׁדְדָתִי לְמוֹעֵד לְךָ וְאֶחְמָה עָלַי לְנִשְׂאָה	20 If I sin, what do I unto thee, 20 thou observer of men? Wherefore hast thou made me thy mark, that I should become a burden to myself?
	V. 14. בְּנִ"א בְּחַיָּה נַפְשִׁי בְּנִ"א בְּחַיָּה נַפְשִׁי 1b. בְּנִ"א וְמוֹתוֹתַי V. 20. רַפָּא וְלִפְנֵי	

V. 16. I loathe it; I would not live always | 'vapor': breath V. 20. { If I sin in what I do unto thee, thou observer of wherefore dost thou make me thy mark, [men, so that I am become a burden to myself?

V. 13. נִשְׂאָה בְּ ; נִשְׂאָה בְּ ; *partitive*, Ges. Lex. A, 2, b, and 4, b; comp. especially, Num. 11 : 17; Neh. 4 : 11.
V. 14. Hirzel: So dass lieber meine Seele Erstickung wählte, Tod als (diese) meine Gebeine; Ewald: lieber Tod als diese Knochen. This is pertinent; and no other construction of בְּךָ is allowable. The sense proposed by Gesenius (Thes. II, p. 1058: *mortem malo quam dolores meos*), has less of point, and there is no authority for the change of reading suggested.

V. 16. *I shall not live*,—is the meaning of this form of the verb, and the sense required by the connection.
V. 20. *If I sin, what do I &c.* (§ 155, 4, a). So Hirzel; a construction far more pertinent than Ewald's: *If I have sinned in what I do unto thee, why hast thou made me &c.*, — a challenge without any pretence of justification.

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
<p>21 And why dost thou not pardon my transgression, and take away mine iniquity? for now shall I sleep in the dust; and thou shalt seek me in the morning, but I shall not be.</p>	<p>וְכֵן לָאֵלֹהִים פָּשְׁעִי וְתִסְכְּרֵנִי אֶדְיָוִי כִּי־נִקְמָה לִלְבָב אֲשַׁקֵּב וְתִסְכְּרֵנִי וְאֶחְיֶי</p>	<p>21 And why wilt thou not pardon my transgression, and remit my iniquity? For soon, I shall lie down in the dust; and thou wilt seek me,—but I shall not be.</p>
<p>CHAP. VIII.</p>	<p>CHAP. VIII.</p>	<p>CHAP. VIII.</p>
<p>THEN answered Bildad the Shuhite, and said,</p>	<p>וַיִּשָׁבַב בִּלְדָד הַשׁוּחִיטִי וַיֹּאמֶר:</p>	<p>THEN answered Bildad, the Shuhite, and said:</p>
<p>2 How long wilt thou speak these things? and how long shall the words of thy mouth be like a strong wind?</p>	<p>כַּי־אֵן תְּסַלֵּל־לִּי וְכַי־אֵן תִּשְׁפֹּט אֶת־יְהוָה:</p>	<p>2 How long wilt thou speak these things, and the words of thy mouth be a strong wind?</p>
<p>3 Doth God pervert judgment? or doth the Almighty pervert justice?</p>	<p>הֲאֵל וְשֹׁפֵט יִשְׁתַּבֵּשׂ וְאֵל־יְהוָה יִשְׁתַּבֵּשׂ־דִּין:</p>	<p>3 Will God pervert right, or will the Almighty pervert justice?</p>
<p>4 If thy children have sinned against him, and he have east them away for their transgression;</p>	<p>אִם־בְּעִוְוַת בְּנֵיהֶם וְיִשְׁלַח־הֶם בְּעִוְוַת־עֲוֹנָם:</p>	<p>4 Though thy sons have sinned against him, and he hath given them into the power of their transgression:</p>
<p>5 If thou wouldst seek unto God betimes, and make thy supplication to the Almighty;</p>	<p>אִם־תִּשְׁתַּחֲוֶה אֵלֶיךָ וְאֶל־יְהוָה תִּתְפַּלֵּל:</p>	<p>5 if thou thyself wouldst seek God, and make supplication to the Almighty;</p>
<p>6 If thou wert pure and upright, surely now he would awake for thee, and make the habitation of thy righteousness prosperous.</p>	<p>אִם־יִהְיֶה נְקִי וְיָשָׁר כִּי־יִצְטַח יִצְטַח לְפָנָי וְיַשְׁכֵּם נֶחֱדָתֶיךָ:</p>	<p>6 if thou wert pure and upright; surely even now, he would awake for thee, and make thy righteous dwelling secure.</p>
<p>7 Though thy beginning was small, yet thy latter end should greatly increase.</p>	<p>וְהָיָה בְּאֲחֵתֶיךָ כַּצִּיָּב וְאֶחְדָּתֶיךָ תִּשְׁמַע בְּרָד:</p>	<p>7 Then, though thy beginning be small, thy end shall be exceeding great.</p>
<p>8 For inquire, I pray thee, of the former age, and prepare thyself to the search of their fathers:</p>	<p>כִּי־שִׁאַל־נָא לְיָמֵי רִאשִׁית וְיִבְיֹנֶה לְתַקְרָר אֲבוֹתָם:</p>	<p>8 For inquire, I pray, of the former generation, and note what their fathers have searched out.</p>
<p>V. 8. בִּנְיָ לִבְרַח</p>	<p>בִּיּוֹד לִבְרַח</p>	

V. 4. When thy sons sinned against him, | he gave

V. 6. 'awake for': watch over

Ch. VIII. v. 4. אֵם concessive (§ 155, 2, g, Lex. C, 2), as in 9: 15 and 30. If taken as simply conditional here (which is not at all in the spirit of Bildad), it must still be regarded as affecting both clauses of the verse,—viz: *if thy sons have sinned against him, and he hath* (accordingly) *given* &c.

V. 6. עִצָּה: not then, in that case, (Hirzel, Ewald, &c.) which is far below the emphasis here. Meaning: *surely, now* (even in this extremity of wretchedness), *he would awake for*

thee (arouse himself for thy deliverance).—Dwelling: the other meaning, *pastures*, is not appropriate here. The place where the righteous man dwells, may properly be called a righteous dwelling; but there is no such ground for the phrase *righteous pastures*. Moreover, the *restoration of his pastures* (Hirzel), was not the most pressing want of a man who had no hope of life. *Make thy dwelling secure*, comprehends all. The *Suff.* belongs to the *complex idea*, § 121, 6.

V. 7. הָיָה; Perf. as in 7: 20.

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
9 (For we are but of yesterday, and know nothing, because our days upon earth are a shadow:)	בִּיהַרְתִּיל אֲחֵתִי וְלֹא בִגְט כִּי אֵל דַּרְיוֹ גִּלְרֵאֲדָרְיוֹ:	9 For we are of yesterday, and 9 know nothing; for our days upon earth are a shadow.
10 Shall not they teach thee, and tell thee, and utter words out of their heart?	הֲלֹא־יְבֹמֹ יוֹדִיעַ נִאֲדָרְיוֹ לָךְ וְשֹׁלֵטִים יוֹצֵאִי מִלִּבָּם:	10 Will not they instruct thee, 10 and tell thee, and utter words from their heart:—
11 Can the rush grow up without mire? can the flag grow without water?	הֲתִקְאֶה־הַיֹּזֵא בְלֹא בִמְיָה וְשֹׁאֲרֵאֲחֵהוּ בְלֹא־מַיִם:	11 Does the paper-rush shoot 11 up, except in the marsh? will the marsh-grass grow without water?
12 Whilst it is yet in his greenness, and not cut down, it withereth before any other herb.	לִפְנֵי בָאֵבוֹ לֹא יִבְרָשׁ וְלִפְנֵי כָל־דָּרְעֵי־הַיֵּבֶשֶׁת:	12 While yet in its greenness, 12 and they cut it not, it drieth up, sooner than any herb.
13 So are the paths of all that forget God; and the hypocrite's hope shall perish:	כִּי־נִשְׁכַּח־וּ כָל־דַּרְכֵי־הַאֲדָמָה וְהַתְּקֵי הַתְּקֵה הַמֵּאֲבִיר:	13 So are the ways of all who 13 forget God; the hope of the impure shall perish.
14 Whose hope shall be cut off, and whose trust shall be a spider's web.	אֲשִׁירֹתָאֵי־כִסְלָי וְכִיתִי לְפָלִישׁ מִמִּצְדָּתָיו:	14 For his confidence shall be 14 cut off; and his trust, it is a spider's- web.
15 He shall lean upon his house, but it shall not stand: he shall hold it fast, but it shall not endure.	רִשְׁעוֹ עַל־בֵּיתוֹ וְלֹא יִבְרָשׁ וְיִתְקַדֵּם בּוֹ וְלֹא יִהְיֶה:	15 He shall lean upon his house, 15 but it shall not abide; he shall lay hold on it, but it shall not stand.
16 He is green before the sun, and his branch shooteth forth in his garden.	רֵעֵב הוּא לְפָנֵי־הַשֶּׁמֶשׁ וְעֵצֵי־גִּבְעוֹתָיו יוֹצֵאִים מִגַּרְתּוֹ:	16 He, in the face of the sun, is 16 green, and his sprouts shoot forth over his garden.
17 His roots are wrapped about the heap, and seeth the place of stones.	עַל־הַגִּבְעוֹת יִשְׁרָעוּ וְסָבְבוּ בֵּית אֲבָנִים יִשְׁתַּחֲוֶה:	17 Over a stone-heap are his 17 roots entwined; he seeth the habitation of stones.
18 If he destroy him from his place, then it shall deny him, saying, I have not seen thee.	אֲסִירֹתֶיךָ־לִמְעַלְמֵי־קִי וְקָחֶשׁ בּוֹ לֹא יֵאָמְרֵיךָ:	18 When he shall be destroyed 18 from his place, it shall deny him: I have not seen thee.

V. 11. בנ"א ישנה. V. 12. בנ"א רגוש.
V. 16. בנ"א רטוב. V. 18. בנ"א מנקהו.

V. 10. רִאֲדָרְיוֹ, the *asyndote* construction; comp. § 155, a.
V. 12. *They cut it not*, (lit. *it is not cut*, being not yet ready to be gathered). So Ewald paraphrases: noch nicht abzuschneiden.—Second member, ך before the *apodosis*, § 155, a, 3d ¶.
V. 14. יִבְרָשׁ; the root בָּרַשׁ, in the form בָּרַשׁ, *intrans.*
V. 17. So Gesenius (Thes. and Lex.), De Wette, Heiligstedt, Vaihinger and most of the earlier translators. It is the only version that suits the simple and natural expression of the original; and the explanation long ago given by Olympiodorus is doubtless the true one; viz. that the wicked is here likened

to a plant springing up in a stony soil, and perishing for lack of depth of earth.—Second member; Umbreit: am Gemäuer rankt er hin; Ewald: fest am Hügel schlingen sich die Wurzeln; Steine trennt er von einander. Of these and similar recent versions, Heiligstedt justly says: duræ et nimis artificiosæ sunt. An interpretation which assumes here a *climbing plant*, already *overtopping the house*, takes much for granted. The construction put upon בֵּית אֲבָנִים, though grammatical, is not its strict, idiomatic use, and the *material* is wholly without significance in the connection.
V. 18. The *impersonal* for the *passive* (§ 137, 3, Note *).

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
19 Behold, this <i>is</i> the joy of his way, and out of the earth shall others grow.	הַיְהוָה מַעֲשֵׂה הַרְבֵּה וּמִדְּבַר אֶתֶר הַצִּמְחָה:	19 Lo, that is the joy of his 19 way, and from the dust shall others sprout up.
20 Behold, God will not cast away a perfect <i>man</i> , neither will he help the evil doers :	הֵן-אֵל לֹא וַיִּמְאַסֵּתָם וְלֹא יִתְּזֵק בְּיַד רְשָׁעִים:	20 Lo, God will not spurn the 20 upright, nor take hold of the hand of the wicked.
21 Till he fill thy mouth with laughing, and thy lips with rejoicing.	עַד-יִמְלֵאךָ שִׂמְחָה בְּפִיךָ וּשְׂשׂוֹנֵיךָ תִּרְוָעָה:	21 While he fills thy mouth with 21 laughter, and thy lips with rejoicing,
22 They that hate thee shall be clothed with shame ; and the dwelling place of the wicked shall come to nought.	שִׂנְאֵיךָ יִלְבָּשׁוּ-בִשְׂמָה וְאֶהְלֵךְ רְשָׁעִים אֵינִי:	22 they that hate thee shall be 22 clothed with shame : but the habitation of the wicked, — it comes to naught.
CHAP. IX.	CHAP. IX.	CHAP. IX.
THEN Job answered and said,	וַיַּעַן יוֹב וַיֹּאמֶר:	8 THEN answered Job, and 1 said :
2 I know <i>it is</i> so of a truth : but how should man be just with God ?	אֲדָעִים וַיִּדְעֵתִי כִי-אֵין וַיַּחֲזִיקֵנִי אֱלֹהִים מִיָּדָאֵל:	2 Of a truth, I know that it is so ; 2 for how can man be just with God ?
3 If he will contend with him, he cannot answer him one of a thousand.	אִם-יִתְּחַנֵּן לְרִיב עִמִּי לֹא יִשְׁתָּוֶה אִתִּי מִיָּד-אֶלֶף:	3 If he should desire to contend 3 with him, he could not answer him, for one of a thousand.
4 <i>He is</i> wise in heart, and mighty in strength : who hath hardened <i>himself</i> against him, and hath prospered ?	הַכֵּם לֵבָב וַאֲמִין כֹּחַ סִירָה-הַמַּסָּה אֵלָיו וַיִּשְׁלָם:	4 Wise in heart, and strong in 4 power! who withstands him and is secure ?
5 Which removeth the mountains, and they know not : which overturneth them in his anger ;	הַמַּעֲרִיק הַהָרִים וְלֹא יָדְעוּ אֲשֶׁר הִפְקֵם בְּאַפִּי:	5 He that removeth mountains, 5 ere they are aware ; who overturneth them in his anger.
6 Which shaketh the earth out of her place, and the pillars thereof tremble ;	הַמַּעֲרִיז אֶרֶץ מִמְקוֹמָהּ וְעַמֻּדֶיהָ יִתְפַּלְּטוּן:	6 He that makes the earth to 6 tremble from its place ; and the pillars thereof are shaken.
7 Which commandeth the sun, and it riseth not ; and scaleth up the stars ;	הַמִּצְוֶה לְהָקֵם וְלֹא יִזְרָח וּמִצְוֶה כּוֹכָבִים בְּתִתְהַלֵּךְ:	7 He that bids the sun, and it 7 shineth not, and scaleth up the stars ;
V. 20. 'בנ"א בצירי. V. 21. 'ח' במקום א' 'בנ"א יתחום. V. 7.		

V. 3. { If He were pleased to contend with him,
he could not answer Him

V. 7. 'shineth': riseth

V. 20. *Take hold of the hand*: as in Is. 42 : 6 ; Ps. 73 : 23.

V. 21. יָדָאֵל, (Lex. C, 1), as in 1 : 18.

Ch. IX. v. 3. יִתְּחַנֵּן, expresses *active volition*, as in 13 : 3.

V. 5. לֹא יָדְעוּ: Gesenius (Thes. II. p. 570), *non animadverti dicuntur ea, quæ tam inopinato et subito fiunt, ut jam facta sint, antequam animum ad ea advertas.* (Man. Lex. B,

1, a). Tyndale: *or ever they be aware*; so Coverdale, Cranmer, Bishops. This fine expression of the Hebrew conception, was first lost to the English reader in the Genevan version.

V. 7. יִזְרָח: in its strict etym. signification (*spargere radios*), as in 2 K. 3 : 22. So Hirzel: *und sie strahlt nicht* (mehr); זָרַח steht nicht bloss vom *Aufgange der Sonne*, sondern auch vom Erglänzen des Lichtes überhaupt.

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.				
8 Which alone spreadeth out the heavens, and treadeth upon the waves of the sea;	נִפְתָּח אֶת־שָׁמַיִם לְבַדּוֹ וְיָרַבְּתָה עַל־בְּהַמּוֹתֵי־הַיָּם׃	8 He spread out the heavens, 8 alone, and treads upon the heights of the sea.				
9 Which maketh Arcturus, Orion, and Pleiades, and the chambers of the south;	עָשָׂה עֵשׂ קַסִּיל וְהַיִּזְחַח וּמְחַבְרֵי הַמִּזְרָח׃	9 He made the Bear, Orion, and 9 the Pleiads, and the secret chambers of the South.				
10 Which doeth great things past finding out; yea, and wonders without number.	עָשָׂה גְדוּלוֹת עֲדָרָאִין תִּמְרָה וְנִסְפְּלוֹת עֲדָרָאִין מִסְפָּר׃	10 He doeth great things, beyond 10 searching out, and wonders, without number.				
11 Lo, he goeth by me, and I see him not: he passeth on also, but I perceive him not.	הֵן הִנְיָרָה עָלַי וְלֹא אֶרְאֶה וְהִתְלַח עָלַי וְלֹא אֶדְבֹּר לוֹ׃	11 Lo, he goes by me, but I 11 see him not; he passes along, but I do not perceive him.				
12 Behold, he taketh away, who can hinder him? who will say unto him, What doest thou?	הֵן הִתְחַפֵּז עִי הַיְשִׁיבֵנִי מִי־יֹאמַר אֵלָיו בְּהִתְחַפְּזוֹתָ׃	12 Lo, he seizes the prey; who 12 shall hinder him? who will say to him: What doest thou?				
13 If God will not withdraw his anger, the proud helpers do stoop under him.	אֵלּוֹת לֹא־יִשְׁרִיב אֲנִי מִתְחַפְּזֵי שְׂחָתוֹ יִנְוֵי קָהֵב׃	13 God will not turn away his 13 anger; proud helpers bow beneath it.				
14 How much less shall I answer him, and choose out my words to reason with him?	אֵיךְ מִי־אֶנְשֵׁי אֲנִי אֶתְחַקֵּה וְדַבְרֵי עֵמּוֹ׃	14 Should I then answer him?— 14 choose out my words against him?				
15 Whom, though I were righteous, yet would I not answer, but I would make supplication to my judge.	אֲשֶׁר אִם־אֲדַבְּרָתִי לֹא אֲעֻנֶה לְמִשְׁפָּטָי אֶתְחַנֵּן׃	15 Whom, though I be righteous, 15 I would not answer; I would make supplication to my judge.				
16 If I had called, and he had answered me; yet would I not believe that he had hearkened unto my voice.	אִם־הִקְרָאתִי וַיַּעֲנֵנִי לֹא אֲאִמִּין כִּי־שָׁמְעוּן קוֹלִי׃	16 If I called, and he answered 16 me, I would not believe that he listened to my voice.				
17 For he breaketh me with a tempest, and multiplieth my wounds without cause.	אֲשֶׁר־רִבְּבָה־עִמָּדִי וַיִּשְׁפֹּטֵנִי וַיִּתְרַבֶּה מַצָּעֵי הַחַיִּים׃	17 For he dashes me in pieces 17 with a tempest, and multiplies my wounds without cause.				
	<table border="0"> <tr> <td>V. 8. בנ"א וירך</td> <td>V. 9. בנ"א תיבין</td> </tr> <tr> <td>V. 13. התחיו ק</td> <td>V. 14. בנ"א בדגש</td> </tr> </table>	V. 8. בנ"א וירך	V. 9. בנ"א תיבין	V. 13. התחיו ק	V. 14. בנ"א בדגש	
V. 8. בנ"א וירך	V. 9. בנ"א תיבין					
V. 13. התחיו ק	V. 14. בנ"א בדגש					

V. 8. 'spread out': bows V. 11. 'goes by': assails V. 17. 'For': He that | 'dashes me in pieces': assails me

V. 11. *Goes by me* (עָלַי as in Lex. 3); so Ewald: Da zieht mir vorbei; Heiligstedt: En praeterit me; Vaihinger: Er fährt an mir vorbei; Schlottmann: Er fährt vorüber an mir; so Hirzel, and others. Gesenius (Lex. עָבַר, 5, b), *he rushes upon (or assails) me*; but the other sense better suits the connection.

V. 13. קָהֵב, in its etym. signification. Heiligstedt: *Sub co incurvant se, ei succumbunt adjuutores ferociae, adjuutores feroces i. e. ii, qui suo robore et potentia freti et inflati alios, qui Deo repugnant, adjuvare conantur.* Its special application to Egypt (adopted by many here), is not suited to this connection. Hirzel's objection to the former, that there is nothing to show *what* helpers are meant, is obviated by the questions

in the previous verse. Any such are meant, as presumptuously interpose between him and the object of his displeasure.

V. 14. Umbreit: Und ich sollte Red' ihm stehen? Ewald: Wie nun sollt' ich ihm erwidern?—עָנֵם: prop. the constr. *pragn.*—(to contend) *with* = against.

V. 15. אֲנִי־שֹׂפֵטִי אֵם; not *my assailant* (Gesenius, Lex.), *is qui mecum litigat* (Heiligstedt), which has very little point; but, *him that judgeth me.* So De Wette, Hirzel, Vaihinger and others. Umbreit has well expressed the meaning: I would not contend with God as an adversary; but would recognize him as my judge and humbly entreat him to declare my innocence.

V. 17. אֲשֶׁר in the sense of *for* = *propter* (§ 155, c, c: Lex

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
18 He will not suffer me to take my breath, but filleth me with bitterness.	לֹא-יִשְׁמַחַנִּי הַשָּׁמַיִם רִחְמֵי כִּי יִשְׂבְּעֵנִי כַסְפֵּי-רִיבִים:	18 He will not suffer me to re- 18 cover my breath; but fills me with bitter plagues.
19 If I speak of strength, lo, he is strong: and if of judgment, who shall set me a time to plead?	אֲבִילְנֶנּוּ אֶצִּיּוֹן הַקֹּהֵל וְאִם-לִצְדִיקָאֵם כִּי וְיִשְׁמַחַנִּי:	19 If it be of might, lo he is the 19 Strong! and if of right, who will ap- point me a time?
20 If I justify myself, mine own mouth shall condemn me: If I say, I am perfect, it shall also prove me perverse.	אִם-אֶצְדֵּק אֶפְי כִּי בְרִישׁוֹתַי הֵם אֵינִי וּבִנְיָאֵתַי:	20 Though I were righteous, my 20 own mouth would con- demn me; if I were perfect, he would show me perverse.
21 Though I were perfect, yet would I not know my soul: I would despise my life.	כִּם אֵינִי לֹא-אֶדְעֶנּוּ וְנַפְשִׁי אֶתְאָסֵם חַיִּי:	21 Though perfect, I should take 21 no thought for myself, nor should I value my life.
22 This is one thing, therefore I said it, He destroyeth the perfect and the wicked.	אֶחָד-הִיא עֲלֵיכֶם אֶתְהַי הֵם וְרָשָׁע הִיא בְּהַלְחָה:	22 It is all the same; therefore I 22 say,— he consumes the righteous and the wicked.
23 If the scourge slay suddenly, he will laugh at the trial of the innocent.	אֲבִישׁוּט וְקִרְיַת כְּהָאֵם לְמִשְׁחָה וְהֵתֵם רִלְקָה:	23 When the scourge shall sud- 23 denly destroy, he mocks at the distress of the innocent.
24 The earth is given into the hand of the wicked: he covereth the faces of the judges thereof; if not, where, and who is he?	אֶרֶץ וְהִקְיָה בְיַד-רָשָׁע כַּסְיֵי-שֹׁפְטֵי-הָאֵתְהָ וְכִי אִם-לֹא אֵפוּ כִי-הִיא:	24 The earth is given into the 24 hand of the wicked; the face of its judges he veils; if not, who then is it?

V. 18. בְּנִי בְּמִדְרוֹתַי. V. 22. עֲשֵׂה בְּקִיּוֹן. V. 23. בְּנִי נִקְרִים.

V. 19. { If it be of the might of the strong:—Lo, here am I;
{ and if of right:—Who will appoint me a time?

B, 3, *extr.*). If taken as a relative, referring to the subject of the last clause, (Hirzel: geht auf das Subject in אֶצִּיּוֹן), the general sense is the same.—לִי; clearly the same as the Aram. לִי and לִי, *terere, conterere*. The comparison with אֶצִּיּוֹן (Umbreit, Ewald), has far less probability.

V. 18. כִּי, after a negative, *but* on the contrary (= sondern); § 155, e, d, Lex. B, 3, a.

V. 19. The general sense of vv. 19–21 is well expressed by Schmurrer (Diss. philol.-erit. p. 243); sensus hujus loci hic est: quocunque modo rem aggrediar, sive vi sive jure, vincere Deum in mea causa frustra conabor.—לִי, in the sense of *belonging* or *pertaining to*; if it depends on might &c. The remainder of the verse I take in the simple and natural construction given in the text. So, in the main point, it is expressed by Schlottmann: Kommt es auf Kraft an: sieh da den Gewaltigen! oder auf Recht: wer will ihn vorladen! The separation, as he remarks, of כִּי from אֶצִּיּוֹן is not contrary to the accents; for these also connect the latter with הִיא. The construction adopted by most of the recent translators (which regards the

last clause of each member as language ascribed to God), is given with much spirit by Ewald:

Gilt's des Starken Kraft?—"sieh da!"
oder gilt es Recht?—"wer wird mich fordern?"

V. 21. *Though* &c. Of the other possible combinations of these words, the one now adopted by many after Schmurrer's suggestion (Diss. philol.-erit. p. 245), seems the only admissible one in the connection, viz. (v. 21) Insons ego sum—non curo me—odi vitam meam. (v. 22) Perinde est, hinc dico: insontes una cum improbis (Deus) absumit. But though grammatically correct, it does not connect well with the preceding course of thought, nor make a happy transition to the following one. As expressed in the text, it forms a proper close of the thought.

V. 22. אֶחָד-הִיא, *it is one and the same thing*. There is no need of supposing an *ellipsis* (of כִּי e. g., *there is one measure for all*), as suggested by Hirzel, after the explanation of the *Targum*.

V. 24. אֶצִּיּוֹן, is connected by Gesenius (Lex. b), with the preceding negative; but by the accents, more properly, with

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
25 Now my days are swifter than a post: they flee away, they see no good.	וְהָיָה כְּמַדְרֵיץ לִפְנֵיהֶם לֹא-רָצוּ טוֹבוֹת:	25 My days are swifter than a 25 runner; they are fled, and have seen no good.
26 They are passed away as the swilt ships: as the eagle that hasteth to the prey.	הִקְדָּמָה שֶׁבְּאֵמוֹת אֲבָתָה לְנֶשֶׁר הַיָּשׁוּר עַל-אֲבָלָה:	26 They have passed by, like the 26 reed-skiffs; as the eagle darts upon the prey.
27 If I say, I will forget my complaint, I will leave off my heaviness, and comfort myself;	אִם-אֶזְכְּרָה אֶשְׁכַּחְתִּי שִׁוְרֵי אֶשְׁכַּחַם דָּמָה וְאֶבְלִינָה:	27 If I say: I will forget my 27 complaining, I will change my aspect, and be joyous:
28 I am afraid of all my sorrows, I know that thou wilt not hold me innocent.	וְהִירָדָה כְּלִי-שֹׁמֵרָי לִדְעֵתִי כִּי-לֹא הִנְקִינִי:	28 then I shudder at all my woes; 28 I know thou wilt not declare me innocent.
29 If I be wicked, why then labour I in vain?	אֲנִי אֲרָשֵׁעַ לָמָּה-יִצְוֶה תְּבַל אֲיָנִי:	29 I, I am accounted guilty; 29 why then should I weary myself in vain!
30 If I wash myself with snow water, and make my hands never so clean;	אֲבִיחַחֵנִי בְּסִנְיָהּ וְהִזְבִּיתִי בְּמָיִם כִּסְיִי:	30 Though I wash myself in 30 snow-water, and clease my hands with lye;
31 Yet shalt thou plunge me in the ditch, and mine own clothes shall abhor me.	אֲנִי בְּבִצְתֵי תִסְבְּלֵנִי וְהַשְׂמֹנִי שֶׁלִּי-יִבְדֹּעַ:	31 then, thou wilt plunge me 31 into the pit, and my clothes would abhor me.
32 For he is not a man, as I am, that I should answer him, and we should come together in judgment.	כִּי-לֹא-אִישׁ כְּמִנִּי אֲנִי נִכְוֵה יוֹדֵעַ בְּשִׁפְטֵי:	32 For he is not man, like me, 32 that I should answer him; that we should enter into judgment together.
33 Neither is there any daysman betwixt us, that might lay his hand upon us both.	לֹא וְשִׁפְטָנִי בֵּינָיִם יָשִׁית יָדוֹ עַל-שְׁנֵינוּ:	33 There is no arbiter between 33 us, that might lay his hand upon us both.
34 Let him take his rod away from me, and let not his fear terrify me:	וְסֵבֶר מִיָּדוֹ שִׁבְעֵנִי וְאֶפְרָתוֹ אֲלִי-תִשְׁכַּחֵנִי:	34 Let him turn away his rod 34 from me, that the dread of him may not overawe me:
35 Then would I speak, and not fear him; but it is not so with me.	אֶדְבַר וְלֹא אִירָאֶנּוּ כִּי-לֹא-בִקְנִי אֲנִי-נִדְרִי:	35 I will speak, and will not be 35 afraid of him; for not so am I, in myself.
	<p>V. 30. בְּסִנְיָהּ בְּנֹאֵ בְּנֹאֵ V. 31. בְּנֹאֵ שְׂמֹנִי בְּנֹאֵ רִבְרִי</p>	

V. 26. like robber-ships (V. R.) V. 27. 'be joyous': look cheerful V. 30. 'snow-water': snow (V. R.)

the following interrogative,—*now who = who then*. So Ewald: Wenn nicht,—nun wer ist's denn? Heiligstedt: interrogationem vividiorum reddit; *כִּי אֲנִי כִּי quis quæso? quisnam?* This the *accentuation* requires here (though not, indeed, where the same form occurs in Gen. 24: 25); and Olshausen is, therefore, mistaken in saying, that it is *durch die Accentsetzung* in A. T. durchweg widerlegt.

V. 29. אֲנִי אֲרָשֵׁעַ, euphatic; I am singled out to be treated as the guilty one.—*Am accounted guilty*: such is the force of the *Imperf.* here, expressing a continued state or condition; lit. *I shall be guilty*, i. e. shall be held to be so. Vaihinger: Ich, ich soll schuldig sein. Schlottmann, in the same sense: Ich bin einmal verdammt! So Hirzel: Ich bin nun einmal dazu verurtheilt.

V. 35, 2d member. This is well expressed and explained by Hirzel: *Denn nicht also* (d. h. wie einem der sich vor ihm fürchten müsste im Bewusstsein seiner Schuld), *bin ich bei mir* (d. h. sieht es bei mir, in meinem Inneren, aus).

KING JAMES' VERSION. CHAP. X.	HEBREW TEXT. CHAP. X.	REVISED VERSION. CHAP. X.
My soul is weary of my life; I will leave my complaint upon myself; I will speak in the bitterness of my soul.	<p>נַפְשִׁי בַחַיִּי אֶתְּנֶה עָלַי שִׁירָה אֶתְּנַחֵם בַּמַּר וּבַקְּשָׁרִי</p>	<p>8 My soul is weary of my 1 life; I will give free course to my complaint; I will speak in the bitterness of my soul.</p>
2 I will say unto God, Do not condemn me; shew me wherefore thou contendest with me.	<p>אֶמַּר אֱלֹהִים אֲלֵי-תַשְׁרִיטֵנִי הֲיֹדֵעֲנִי עַל-מַחְלֹתֵי-בְרָאִתִּי</p>	<p>2 I will say unto God, do not 2 hold me guilty; show me, wherefore thou con- tendest with me.</p>
3 <i>Is it</i> good unto thee that thou shouldst oppress, that thou shouldst despise the work of thine hands, and shine upon the counsel of the wicked?	<p>הַטֵּיב לְךָ יְיָ-תִּשְׁמַח כִּי תִקַּח בְּכַף וּלְעֵצָתָהּ תִּשְׁקֶה הַחֲכָמִים</p>	<p>3 Does it seem good to thee, 3 that thou shouldst op- press, shouldst contemn the work of thy hands, and shine upon the counsel of the wicked?</p>
4 Hast thou eyes of flesh? or seest thou as man seeth?	<p>הֲיֵשׁ לְךָ עֵינַיִם אֲסִי-תִּרְאֶה אֲנִשׁ הַבָּרָאָה</p>	<p>4 Hast thou eyes of flesh, 4 or seest thou as man seeth?</p>
5 <i>Are</i> thy days as the days of man? <i>are</i> thy years as man's days,	<p>הַיָּמִים אֲנִשׁ הַיָּמִים אֲבֵ-יָמֶיךָ כַּיָּמֵי אָדָם</p>	<p>5 Are thy days as man's days, 5 or are thy years as the days of a man?</p>
6 That thou inquirest after mine iniquity, and searchest after my sin?	<p>כִּי-תִשְׁאֵל אַחֲרֵי וְלִמְעֻלָּתִי תִדְרֹשׁ</p>	<p>6 That thou shouldst seek after 6 my iniquity, and shouldst search for my sin;</p>
7 Thou knowest that I am not wicked; and <i>there is</i> none that can deliver out of thine hand.	<p>עַל-יָדֶךָ כִּי-לֹא אֲרָמִים וְאֵין מַדְרֵג מִיְּמֵיךָ</p>	<p>7 though thou knowest I am 7 not wicked, and none can deliver from thy hand.</p>
8 Thine hands have made me and fashioned me together round about; yet thou dost destroy me.	<p>יָדֶיךָ גִּבְּבוּנִי וַתְּשִׂינִי נֶחֱד סָבִיב וַתְּהַלֵּךְ עָלַי</p>	<p>8 Thy hands have fashioned 8 me, and made me, in every part; and yet thou dost destroy me!</p>
9 Remember, I beseech thee, that thou hast made me as the clay; and wilt thou bring me into dust again?	<p>זָכְרָה נָא כִּי-בָרַאתָ אֶשְׂתִּי וְאֶל-פִּצְוֵי תִשְׂבֵּר</p>	<p>9 Remember now, that thou 9 hast formed me, as with clay; and wilt thou bring me to dust again?</p>

V. 3. Is it a pleasure to thee; or, Is it seemly for thee

'shine upon': favor

Ch. X. v. 1. Lit. *I will let loose within me my complaint*, i. e. will not restrain it within myself, but give it utterance; כַּל, as in 30 : 16, comp. Lex. 3, e. Heiligstedt, not so well: עלִי *super me*, i. e. ita, ut querela mea me superet. Hirzel, better: *ich will sie bei mir loslassen, sich frei ergiessen lassen.*

V. 7. על, Gesenius, Lex. A, 1, b, δ.

V. 8. יָחַד סָבִיב: *all around*, on every side, = in every

part.—וַתְּבַלְעֵנִי; the *Vav. cons.* denoting here succession of time. Hirzel: *und nun, nachdem du mich mit solchem Fleisse gebildet hast, willst du mich verderben!* Heiligstedt: *et nunc, postquam tanta diligentia et cura me formasti, me des!* The effect of the *Vav* is adversative.

V. 9. כִּי: פַּחְמֵר, § 118, Rem. c; *art.* designating the common and well known material for moulding. Schlottmann: *Ge-denke, dass wie aus Thon du mich gemacht.*

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
10 Hast thou not poured me out as milk, and curdled me like cheese?	הֲלֹא הִקְלַבְתָּ מִחֵלֶבֶת מִחֵיָּבֵל וְהִקְלַבְתָּ מִחֵיָּבֵל מִחֵיָּבֵל	7 Didst thou not make me flow 10 as milk, and thicken like the curd;—
11 Thou hast clothed me with skin and flesh, and hast fenced me with bones and sinews.	עָרִי רִפְשֵׁת מִבָּשָׂר וּמִצְּמָרִים הִקְדַּמְתָּ	11 clothe me with skin and 11 flesh, with bones and sinews inter- weave me?
12 Thou hast granted me life and favour, and thy visitation hath preserved my spirit.	חַיִּים וְחֶסֶד נָתַתָּ לְעַבְדִּי וְרוּחְךָ שָׁמְרָה רֹחַי	12 Life and favor thou hast 12 granted me, and thy providence has pre- served my spirit.
13 And these things hast thou hid in thine heart: I know that this is with thee.	וְהֵאֵלָה חֲשַׁבְתָּ בְּלִבְךָ לֵבְיָדְךָ כִּי־זֶה עִמָּךְ	13 Yet these things thou didst 13 hide in thy heart; I know that this was in thy mind.
14 If I sin, then thou markest me, and thou wilt not acquit me from mine iniquity.	אִם־חָטָאתִי וְלֹא־תִשְׁכַּחַנִּי אִם־יָשָׁרָה לִּי לֹא־תִפְדֶּנִּי	14 If I sin, thou observest me, 14 and wilt not absolve me from my guilt.
15 If I be wicked, woe unto me; and if I be righteous, yet will I not lift up my head. I am full of confusion; therefore see thou mine affliction;	אִם־רָשָׁעָה לִּי אֲוִיָּה וְאִם־צַדִּיקָה לִּי לֹא־אֶרְוֶה שָׁבַע לְעֵינַי וְרָצָה עָנְיִי	15 If I am wicked, woe unto me! 15 and if righteous, I may not lift my head,— filled with shame, and the sight of my misery!
16 For it increaseth. Thou huntest me as a fierce lion: and again thou shewest thyself marvellous upon me.	וְהִנָּחָה כִּשְׂחַל חַיִּוֹתָי וְהִשָּׁבַח מִתְהַלָּל בִּי	16 If it lift itself up, thou dost 16 hunt me, like the lion, and show again thy wondrous power upon me.
17 Thou renewest thy witnesses against me, and increasest thine indignation upon me; changes and war are against me.	תִּבְרַחַשׁ עֲדָוָה וְנִגְרָה וְתִבְרַחַשׁ מִתְהַלָּל עָנְיִי וְתִבְרַחַשׁ מִתְהַלָּל עָנְיִי	17 Thou renewest thy witnesses 17 against me, and increasest thy displeasure towards me,— with host succeeding host against me.

V. 10. וְהִקְלַבְתָּ מִחֵיָּבֵל: בִּנְאֻם וְהִקְלַבְתָּ מִחֵיָּבֵל
V. 13. 'hide': lay up

V. 12. וְרוּחְךָ שָׁמְרָה רֹחַי: as the *zeugma* cannot be retained here, the sense must be expressed by a verb suited to both objects.

V. 13. עִמָּךְ: Lex. 2. c.

V. 15. last clause. In this difficult combination, רָצָה may be regarded as *Inf. constr.* (comp. § 75, *Remarks*, 17), construed as a second limitation of the *Adj.* (§ 112, 2).—*and with seeing**. If we regard it as the *constr.* of רָצָה (as suggested by Schultens, *satiatus et videns*, i. e. *experiens*, and approved by Gesenius, Heiligstedt, Schlottmann and others), the general sense is the same. *Therefore behold thou* (Rosenmüller, Böttcher) though grammatically easiest, interrupts the course of thought.

* This, I find, has already been proposed by Böttcher, *Proben alttestamentlicher Schrifterklärung*, S. 22. I think him mistaken, however, in confining רָצָה to its active sense: *Satt der Schmach* (von Fremden und Bekannten). It was the sense of *shame*, and of personal *dishonor*, caused by the sight of his miseries viewed as evidences of God's displeasure, that would not allow him to lift up the head. It does not appear, that the reproaches of his friends had any such effect upon him.

V. 16. וְהִנָּחָה: there can hardly be a doubt of its reference (as construed in all recent versions), to רָאָה, as proudly raised in conscious innocence. Junius & Tremellius: *Quum attollit sese*, nimirum caput meum; and so Cocceius: *et erigeretur*, scil. caput meum. The older view (Mercier and others), referring it to עָנְיִי, *effertur*, or *effert sese*, does not suit the connection.—Second member; הִשָּׁבַח, § 142, 3, b. Hirzel: und auf's Neue deine Wunderkraft an mir beweisen; Schlottmann: zeigt wieder deine Wundermacht an mir.—The *shortened* form of the *Impf.* (vv. 16, 17), in a *conditional* clause, as in § 128, 2, c.

V. 17. תִּבְרַחַשׁ: Strictly, over against me, confronting me Ewald: *führtrest neue Zeugen wider mich*; Schlottmann: *du erneuerst gegen mich deine Zeugen*; Heiligstedt: *coram me*, i. e. *mili ex adverso* = *adversus*, *contra me*.—Third member; *lit. with changes and a host* (the *adverb. accus.*); by *Hendiadys*, with alternating hosts = with host succeeding host. The *Hendiadys* can seldom be expressed in English, and an equivalent phrase must be used.

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
18 Wherefore then hast thou brought me forth out of the womb? Oh that I had given up the ghost, and no eye had seen me!	וְלָמָּה מִרֶחֶם הַיְצִיאָתָנִי לְעֵינַי וְעַתָּה לֹא־רָאוּתָנִי:	18 Why then didst thou bring me forth from the womb? I should have died, and no eye would have seen me.
19 I should have been as though I had not been; I should have been carried from the womb to the grave.	כִּי־אִשְׁרֵי לֹא־הָיִיתִי אֲדָמָה לִבְטֶן לִבְרֵךְ אֲבִיבָל:	19 I should be, as if I had not been;— should have been borne from the womb to the grave.
20 Are not my days few? cease <i>then</i> , and let me alone, that I may take comfort a little,	הֲלֹא־יָמַי כְּעָנָף וְהֲלֹא־יָמַי כְּעָרִבָה וְעַתָּה לֹא־יִשְׁמַחַנִי:	20 Are not my days few? Let him forbear! let him withdraw from me, that I may rejoice a little while:
21 Before I go <i>whence</i> I shall not return, <i>even</i> to the land of darkness and the shadow of death;	בְּיָמַי אֵלֶּה וְלֹא אֲשׁוּב אֶל־אֲרָצוֹן תְּשֻׁבָה וּשְׁלֵמָה:	21 before I shall go, and not return; to the land of darkness and of death-shade;
32 A land of darkness, as darkness <i>itself</i> ; and of the shadow of death, without any order, and <i>where</i> the light is as darkness.	אֲרָצוֹן עֲלֵמָה וְכִי־אֲשָׁל עֲלֵמָה וְלֹא־סִדְרִים וְהַלְּאוֹשׁ כִּי־אֲשָׁל:	22 a land of gloom like the thick darkness, of death-shade, without order; and the light is as thick darkness.
CHAP. XI.	CHAP. XI.	CHAP. XI.
THEN answered Zophar the Naamathite, and said,	וַיַּעַן זָפָר הַנַּמְאֲתִי וַיֹּאמֶר:	8 THEN answered Zophar, the Naamathite, and said:
2 Should not the multitude of words be answered? and should a man full of talk be justified?	וְהֲלֹא יִשְׁמַע הַרְבֵּה לֹא־יִשְׁמַע וְאִישׁ־אִישׁ שִׁפְטָתָם יִדְבַּק:	2 Shall the multitude of words not be answered? or shall a man of talk be accounted right?
3 Should thy lies make men hold their peace? and when thou mockest, shall no man make thee ashamed?	בְּדוּקָה בְּיָמֶיךָ יִתְקַדְּשׁוּ וְלֹא־יִשְׁמַע וְעַתָּה כִּי־תִצְחַק:	3 shall thy boastings put men to silence, that thou mayest mock, and none make thee ashamed;
4 For thou hast said, My doctrine is pure, and I am clean in thine eyes.	וְתֹאמַר נְהַי לִמְדִי וְלֹא־יִתְקַדְּשׁוּ בְּעֵינֶיךָ:	4 and say: My doctrine is pure, and I am clean in thy sight?
5 But Oh that God would speak, and open his lips against thee;	וְאֵלֶיךָ יִרְוַעוּ אֲלֵמֵת הַבָּר וְהִפְתָּה שִׁפְטָתִי עָלֶיךָ:	5 But, would that God would speak, and open his lips against thee;—
6 And that he would shew thee the secrets of wisdom, that <i>they are</i> double to that which is!	וְיִגְדֶלְךָ וְיַגִּיד לְךָ אֶת־סֵדְרֵי כִּי־רַב־מִגְלָם לְהַיִּשְׁתָּחָה:	6 and would show thee the secrets of wisdom, how manifold is understanding;

V. 18. וְהִתְרַל ק' בנ"א העצאתני. V. 20. וְהִתְרַל ק' ib. בנ"א מכלים V. 3. בנ"א מ' רפה ישיה ק'

V. 20. Forbear then (V. R.) withdraw from me (V. R.) V. 6. how far they exceed comprehension

V. 20. *Let him forbear*: according to the *Chethibh*. This delicate turn is sacrificed, in the *Qeri*, to preserve a tame uniformity.—*וְיָשִׁיב מִיָּמַי*; *let him put (away) from me*,—the verb used absolutely; comp. 4 : 20, 7 : 19. Ewald: eigentlich: *seine Aufmerksamkeit von jem. abwenden*.—*וְהִתְרַל*; the *fem.* as *neut.* and *impers.*

Ch. XI. v. 5. *כִּי יִתְקַדְּשׁוּ* the *optative* form, § 136, 1, b.
V. 6. *How manifold is understanding*. This is the proper sense of these words, taken in their simplest construction; lit. *quod (sunt) complicationes intelligentiæ* (ל', § 115, 2), *that understanding is manifold*. The first and second members thus correspond, and express the sentiment: wisdom and

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
Know therefore that God exacteth of thee <i>less</i> than thine iniquity <i>deserveth</i> .	וְלֹמַד כִּי-יִשְׁמַח לָךְ אֱלֹהִים בְּעִוְיֹתָיִךְ:	then shalt thou know, that God remembers not all thy guilt against thee.
7 Canst thou by searching find out God? canst thou find out the Almighty unto perfection?	הֲתִקְרַר אֱלֹהִים הַתְּבַא אִם שְׂדֵה-מַבְּרָאִית שִׁמְרֵי הַתְּבַא:	7 Canst thou find out the deep things of God, or find out the Almighty, to perfection?
8 <i>It is</i> as high as heaven; what canst thou do? deeper than hell; what canst thou know?	גָּבְהֵי שָׁמַיִם מִהַרְמְזֵקֶל גְּמָתָהּ לְשֵׁאֵל מִיַּד-הַתְּהֵמָה:	8 It is high as heaven; what canst thou do? deeper than the under-world; what canst thou know?
9 The measure thereof <i>is</i> longer than the earth, and broader than the sea.	אָרְצָהּ מֵאֲרָצֵין כִּתְּמָה לְמִדְּתָהּ מִיַּמִּינָם:	9 Longer than the earth, in its measure, and broader than the sea!
10 If he cut off, and shut up, or gather together, then who can hinder him?	אִם-יִקְרַחֶהָ וְיִסְגֹּרֶהָ וְיִקְרַחֶהָ יִמֵּי וְשִׁבְעָתָהּ:	10 If he pass by, and shall apprehend, and call an assembly, who will answer him?
11 For he knoweth vain men: he seeth wickedness also; will he not then consider <i>it</i> ?	כִּי-יִדְעֵהוּ יָתֵב בְּחִי-צִיּוֹן וְכִי-יִרְאֶה וְלֹא יִחְבֹּטֶנָּה:	11 For he, he knows evil men; and sees iniquity, when he seems not to regard it.
12 For vain man would be wise, though man be born <i>like</i> a wild ass's colt.	וְאִישׁ יִבְזֵב וְלֹבֵב וְעֵזֶר שִׁפְרָא אֶתֶם יִנְגֵּד:	12 But vain man is void of understanding; a foal of the wild-ass, is man from his birth.

V. 7. or reach the perfection of the Almighty

V. 12. 'vain': empty.

understanding have depths and intricacies, which, if fully declared, would show how little we comprehend of God and of his government.—Another construction (of which the sense is given in the margin), makes *לְהִישָׁרָהּ בְּכַלְהֵם* *prædicate*, the subject being a pronoun referring to the preceding words. So Heiligstedt: *quomodo ea sint duplum intelligentiã*; Hirzel: *wie (nämlich) das Doppelte an Einsicht sie seien*, d. h. wie sie deine Einsicht um das Doppelte übersteigen. But *הִישָׁרָהּ* properly stands in the same relation as *הַבְּרָרָה*, viz. wisdom and understanding *in the abstract*; not *thy* understanding (*Heil.* & *Hirz.*), nor *God's* understanding (Gesenius: *nam complicationes sunt sapientie ejus*, i. e. *Dei sapientia est complicata*, cet.). Still less happily, Ewald: *wie sie nämlich doppelt*, noch einmal so stark sei *an bester Einsicht*; and Schlottmann: denn da ist doppelte Einsicht (wörtl. Doppeltes an Einsicht); d. h. die göttliche Weisheit ist immer zwiefach so gross, als auch der weiseste Mensch es ahndet.—Third member; *יָרַב*, § 130, 1, a.—*Remembers not &c.*: lit. *forgets for thee* (a part) *of thy guilt*.

V. 7, 2d member: the *parallelism*, both of the thought and expression, favors the division made by the *accentuation*; viz. or, to perfection, find out the Almighty,—i. e. to a perfect comprehension of him.

V. 8, 1st clause; prop. an exclamation: *Heights of heaven!* i. e. such is that which thou wouldst search out. So Hirzel: *גְּמָתָהּ גְּבַהֵי שָׁמַיִם* ist *cas. absol.*, und als Ausruf zu fassen. The

sense is the same, however, if taken as the *abstract* used for the *adjective* (§ 106, *Rem.* 1, 2d ¶), as by Schlottmann: *Heights of heaven* (is it).—The *fem. adj.*, in this and the following verse is most naturally construed as *neuter*, referring to the thing sought, or to be searched out: *deep* (is it).

V. 10. *Pass by*; so Vaihinger: wenn er vorüberfähret; and Schlottmann: fährt er vorüber.—*יִסְגֹּרֶהָ*, to shut up (in prison), or deliver over (to an officer), means here to apprehend, to put under arrest for trial.—*Will answer him* (*Lex.* *שִׁבַּח*, *Hiph.* 4, b), is the sense required here, as in 13: 22.

V. 11. *יִרְבֵּנֶנּוּ*; in its proper sense, to show himself attentive, to seem to take note of. Its subject is most naturally that of the preceding verb. So Hirzel and Heiligstedt (but in another sense, viz. without attentively regarding it): *neq̄ animum ad id attendit*; und er (Gott) merkt nicht darauf, d. h. braucht nicht erst darauf aufmerksam zu sein, hat nicht nöthig, die Menschen lange zu beobachten, um zu wissen, ob sie etwa im Geheimen sündigen. As either makes a good sense, it is unnecessary to assume here an expression of the indeterminate 3d pers. (*when no one perceives it*: or, *when no one is aware*, viz. of his seeing it); or to regard this as a relative-clause, as Schlottmann: und den Unverständigen.

V. 12. *יִבְזֵב*. Its position, and the accentuation, require that it should be taken with *אִישׁ*, as a part of the subject; so Olshansen (Hirzel's *Iliob*, 2^o Aufl.).—*יִלְבֵּב*: is without heart (understanding). This signification (objected to by Hirzel), is

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
13 If thou prepare thine heart, and stretch out thine hands toward him;	<p>אם-אָתָּה תְּכַנְּנֶה לְבָבְךָ וְתִשְׂרֹץ אֲזָנֶיךָ כְּפָרָה:</p>	13 And thou, if thou direct 13 thy heart, and spread forth thy hands, unto him;—
14 If iniquity <i>be</i> in thine hand, put it far away, and let not wickedness dwell in thy tabernacles.	<p>אם-אָנֹכִי אֶעֱשֶׂה עֲוֹנוֹתַי וְאֶל-בְּתוּמֹתַי בָּאֵתְרֵיךָ יִשְׁבְּנוּ:</p>	14 if iniquity is in thy hand, put 14 it far away, and let not wrong abide in thy dwellings;—
15 For then shalt thou lift up thy face without spot; yea, thou shalt be steadfast, and shalt not fear:	<p>כִּי-יִרְאֶה וְיִשְׂמַח פְּנֵיךָ כִּי-אֵין וְתִהְיֶה לְבָבְךָ וְלֹא יִירָא:</p>	15 surely, then shalt thou lift 15 thy face without spot, and be steadfast, and shalt not fear.
16 Because thou shalt forget thy misery, and remember it as waters that pass away;	<p>כִּי-אָתָּה תִשְׁכַּח אֲהָבֵךְ כְּמַיִם שֶׁעָבְרוּ:</p>	16 For thou shalt forget sorrow; 16 as waters passed away, shalt thou remember it.
17 And <i>thine</i> age shall be clearer than the noonday; thou shalt shine forth, thou shalt be as the morning.	<p>וְיִשְׁתַּבַּח עֲשָׂרֵי יְמֵיךָ כְּאֶשְׁתֵּי בֹקֶר הַבֹּקֶר:</p>	17 And brighter than noon-day, 17 shall life arise; the darkness shall become as the morning.
18 And thou shalt be secure, because there is hope; yea, thou shalt dig about thee, and thou shalt take thy rest in safety.	<p>וְהָיִיתָ בְּיָמֶיךָ כַּסֵּפֶה וְהָיִיתָ לְבַשׁתְּךָ הַיָּשׁוּב:</p>	18 Then wilt thou trust, because 18 there is hope; yea, thou wilt search, and lie down without fear.
19 Also thou shalt lie down, and none shall make thee afraid; yea, many shall make suit unto thee.	<p>וְהָיִיתָ לְרֵגֶל וְאֵין יִירָאוּ וְרַבִּימַי יִשְׁתַּחֲוּוּ לְפָנֶיךָ:</p>	19 Thou shalt repose, and none 19 make thee afraid; yea, many shall make their court to thee.

V. 15. בנ"א מרצק בלל דגש

V. 13. prepare thy heart; or, firmly set thy heart

V. 17. should darkness come, it shall be as the dawn

V. 14. (V. R.) dwelling

established by the Arabic usage aduiced by Gesenius (Thes. & Lex.), and is required by the connection.

Another view is taken of this verse. E. g. Hirzel: *der Hohlkopf selbst wird (oder würde) dann verständig, der wilde Esel muss (oder müsste) zum Menschen werden*; Ewald: so wird leicht ein leerer Mann gelehrt, ein wilder Esel neu als Mensch geboren! Heiligstedt: *vir cavus (stupidus) cordatus (prudens) fit, et asellus silvester homo nascitur*, (homo fit, humanus fit). But this is a forced construction of the 2d member; and this verse cannot be taken (as by Heiligstedt) for the *apodosis* to the conditional clause in v. 10, which is obviously the last clause of that verse.

V. 13. אָזְלוֹ, in the 2d member, belongs in effect to both (Heiligstedt, Schlottmann). Hirzel, on the contrary, takes אָזְלוֹ *absolutely*, as in Ps. 78 : 8. But in favor of the former, is the customary use of the full phrase (Lex. שֵׁן, *Hiph.* 3, a & b), as well as the parallel expressions in 5 : 8, 8 : 5.

V. 14. *Dwellings*: or *dwelling*, as in many MSS. and in ancient VSS.

V. 17. *The darkness*: according to the punctuation of the Heb. word in three of De Rossi's MSS. (so the Syr. & Chald.; an ancient Schol. עֵרִיבָה, *הושן*; Vulg. *ad vesperam*) which is preferred by many to the common Masoretic pointing. E. g. Gesenius, Thes. II. p. 1002: *conciunior etiam erit sententia,*

si cum tribus codd. Rossianis legas nom. אֶתְרֵיךָ caligo; caligo, ut mane erit. Ewald: die Dunkelheit wird gleich dem Morgen sein. This I regard (with Olshausen) as most naturally referring to Job's present afflictions: (*das jetzige Dunkel wird (hell) wie der Morgen werden.*—As a verb (the Masor. pointing), it might be the 2d person: *though thou art (or, shouldst be) covered with darkness*; so Gesenius, Lex., Rosenmüller. But it is better to take it (with Heiligstedt) for the 3d fem. used as a neuter: *si tenebrescet (si tenebræ oborientur), erit id ut mane (lengthened Imperf. in a conditional clause, § 128, 1, d).*

V. 18. תְּחַפְּזֶנּוּ, from תְּחַפֵּז to dig, and then to explore, to make search. So Junius & Tremellius (literally correct, though explained differently): *si perscrutatus fueris, secure cubabis*. Ewald: תְּחַפְּזֶנּוּ kann hier nicht von תְּחַפֵּז = תְּחַפֵּז erröthen (6 : 20) kommen, da diess keinen zum Zusammenhange passenden Sinn gibt; sondern es ist von תְּחַפֵּז in der gerade diesem Buche häufigen Bedeutung *erspähnen*, 3 : 21, 39 : 21, 29. Schlottmann: und spähest umher—legst sicher dich nieder. So Vaihinger and others.—Gesenius, on the contrary (from תְּחַפֵּז to be red, to blush, to be ashamed): *and (though now) thou art ashamed, (then) shalt thou lie down in quiet*. But against this conditional sense, is the affirmative use of the corresponding form in the parallel member,—there being no occasion for a different construction of it in the two members

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
<p>20 But the eyes of the wicked shall fail, and they shall not escape, and their hope <i>shall be as</i> the giving up of the ghost.</p>	<p>וְעֵינֵי רְשָׁעִים תִּשְׁלֹמֶנָה וְיִנְיָם אֶבֶר מִנְהֵם וְתִקְוָתָם כַּפְתֵּר-נַפְשׁוֹ׃</p>	<p>= But the eyes of the wicked shall waste away; refuge vanishes from them; and their hope, it is the breathing out of life.</p>
<p>CHAP. XII.</p>	<p>CHAP. XII.</p>	<p>CHAP. XII.</p>
<p>AND Job answered and said,</p>	<p>וַיַּעַן אֱיֹב וַיֹּאמֶר׃</p>	<p>8 THEN Job answered and said:</p>
<p>2 No doubt but ye <i>are</i> the people, and wisdom shall die with you.</p>	<p>אֲדַעֵם כִּי אַחֲסֵדָעִם וְיִשְׁלָמֶם הַחַיִּית הַחַיִּית׃</p>	<p>2 Of a truth, ye are the people; and with you, wisdom will die!</p>
<p>3 But I have understanding as well as you; I <i>am</i> not inferior to you: yea, who knoweth not such things as these?</p>	<p>גַּדְלִי לָלֵב וְכַוְנָה לֹא-נִפְלֵא אֲצִיר מֵהֵם וְאִת־בְּרִיאֹתַי כַּמִּתְאֲלָתָה׃</p>	<p>3 I also have understanding, as well as you; I am not inferior to you: and who has not such things as these?</p>
<p>4 I am <i>as</i> one mocked of his neighbour, who calleth upon God, and he answereth him: the just upright <i>man</i> is laughed to scorn.</p>	<p>טָהֹר לְבַלְמוֹ וְאַתְהָה קָרָא לְאֱלֹהִים וַיַּשְׁמָתָה טָהוֹר צַדִּיק וְהָרִים הָרָעִים׃</p>	<p>4 I am become one, that is a mockery to his friend; who has called upon God, and he answered him; a mockery is the just and the upright!</p>
<p>5 He that is ready to slip with <i>his</i> feet is <i>as</i> a lamp despised in the thought of him that is at ease.</p>	<p>לְפִיר בִּזּוּ לַעֲשֵׂי-טוֹת לְנֶאֱמָנָה לְבִטּוֹן לְנֶאֱמָתָה הַגָּלִי׃</p>	<p>5 There is scorn for misfortune, in the thought of the secure, ready for those who waver in their steps.</p>

V. 5. בִּזּוּק בְּשׂוֹרֵק ב.

Schlottmann: und ruhest, ohu' alle Störung. *Repose* answers to the figurative form of the original, which is too literally expressed by Lange: wirst liegen hingestreckt, und niemand schreckt dich auf.—הָלַח פְּנִיָה; *to smooth the face, to stroke the face*; then (like *mulcere*) *to soothe, to caress, to flatter, to make court to*. Here it is used in this general sense, as in Ps. 45 : 12 (com. version too specific: shall entreat thy favor). Und schmeicheln werden Viele dir (Ewald), und Viele suchen deine Gunst (Schlottmann), are too specific; the expression is general, and comprehends both.

V. 20. נִפְתֵּר נַפְשׁוֹ; Schlottmann: des Lebens Aushauch. Hirzel: Höchst bedeutsam für Hiob ist Zophar's letztes Wort; der Frevler Hoffnung ist—der Seele Aushauch!

Ch. XII. v. 3. אֵת כִּי (with whom? apud quem? in whose possession?). The expression is more contemptuous, in form, than "who knows not"; implying, who has them not at his command, for use as occasion may require.—*Who has called*: the *Part.* used with reference to past time, § 134, I.

V. 4. So Ewald: Gelächter seinem Freunde muss ich sein; einer der rief zu Gott und fand Erhörung: Gelächter der Ge-

rechte, Fromme!—אַתְהָה; Ewald and others: *muss ich sein*. The *Imperf.* here expresses, rather, what *has come to be*, as the result of antecedent circumstances.

V. 5. *There is scorn* &c. Gesenius, Thes. II. p. 759: *infortunio* (לְפִיר a לְ et פִיר) *contentio iuxta cogitationes securi, ea (contentio) parata est his quorum pedes nutant*. So Ewald: Dem Unglück Achtung nach des Sichern Sinne! Sie wartet auf die, deren Fuss ist wankend; Hirzel: *Dem Unglück . . . eig. (gebührt) Verachtung nach den Gedanken des Glücklichen*; and most of the later translations.—*In the thought*: after the pointing עֲשֵׂי-טוֹת, in the most accurate MSS. and many EDS.—בִּזּוּק; "*Part. Niph.* geht auf בִּזּוּק" (Hirzel).—*Lit. for the wavering of foot* (§ 112, 2), for those of wavering feet, whose steps are no longer firm and secure.

Of the construction in which לְפִיר is taken as a noun (*lamp, torch*), the only form deserving of attention is: *A torch despised, in the thought of the secure, is he that is ready to waver in his steps*. So Rosenmüller; and also De Wette, formerly. But a torch, in itself, is not a thing despised; and (as Hirzel suggests) the epithet requires some ground for its application. A consumed, or expiring, torch would be pertinent; but a torch despised, is like any thing else that is despised. Moreover, in this construction, בִּזּוּק is superfluous; and the form

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
6 The tabernacles of robbers prosper, and they that provoke God are secure; into whose hand God bringeth <i>abundantly</i> .	וְשִׁלְתוּ אֶת־לִיבֵי וְבִטְחוּת לְפָנַי אֵל לְאִשְׁרֵי חַיֵּי אֱלֹהִים בְּיָדוֹ:	6 Peaceful are the tents of the 6 spoilers, and secure are they that pro- voke God,— he into whose hand God bring- eth.
7 But ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee:	וְאֵיִלִּם שְׂאֵלֵנָּה בְּחַיֵּוֹת וְחַמָּה וְעֻפֵּי שָׁמַיִם וְנִשְׂרָףֶיהָ:	7 But ask now the beasts, and 7 they will teach thee; and the birds of heaven, and they will show thee.
8 Or speak to the earth, and it shall teach thee; and the fishes of the sea shall declare unto thee.	אִו שִׁיחַ לְאֶרֶץ וְחַמָּה וַיִּסְפְּרוּ לָךְ דַּגֵּי הַבַּיִת:	8 Or speak to the earth, and it 8 will teach thee; and the fishes of the sea will tell it thee.
9 Who knoweth not in all these that the hand of the LORD hath wrought this?	מִי לֹא־יָדַע בְּכֹל־אֵלֶּה כִּי יַד־יְהוָה עָשְׂתָה זֹאת:	9 Who knows not, by all these, 9 that the hand of Jehovah does this;
10 In whose hand is the soul of every living thing, and the breath of all mankind.	אִשְׁרֵי בְּיָדוֹ נַפְשׁ כָּל־חַי וְרוּחַ כָּל־בְּשָׂר־אָדָם:	10 in whose hand is the breath 10 of all living, and the spirit of all the flesh of man?
V. 6. לְשׂוֹרְדִים.		

V. 6. he who brings God in his hand
 V. 9. 'by': among
 V. 8. 'speak to': the plant of
 Ib. 'Jehovah': God (V. R.) 'does': has made

מִי־יָדַע is without example (Hirzel). De Wette, who followed this construction in the earlier editions of his translation, abandoned it in the third, and adopted the former one: Dem Unglücke Verachtung nach des Sicheren Gedanken, bereit für die mit dem Fusse Wankenden.

V. 6. בְּיָדוֹ . . . לְאִשְׁרֵי, *to him into whose hand*, I take to be the construction of the third member; the relative אִשְׁרֵי including the antecedent (*he who*), and giving a relative sense to the following personal pronoun (§ 123, 1, and 2). The form אִשְׁרֵי merely repeats the subject for this additional comment; it is, therefore, in effect the same as, *into whose hand &c.*, the import of which is expressed in the translation.—But the construction followed in the margin is the one now generally adopted; e. g. by J. D. Michaelis: . . . die Gott erzürnen, und ihren Gott in der Faust mitbringen; Gesenius, in *Thes.* and *Lex.*; Ewald: der welcher bringet Gott in seiner Hand; De Wette: die Gott führen in ihrer Faust; Hirzel: derjenige, welcher Gott führt in seiner Hand, d. h. welchem seine Hand sein Gott ist; and others. So general a concurrence in this view, is itself a strong argument for its correctness. Yet I venture to suggest, that the thought is thus expressed very coarsely, as to form, when it might be done in the Hebrew with great felicity. *Brings* is also quite superfluous, even with Olshausen's modification, viz. that the *weapon* in his hand is meant. I prefer the construction followed by Le'Clerc in his translation: *Tranquilla sunt tentoria prædonibus, et*

securæ [sedes] iis qui Deum provocant, eique cui Deus [optata] in manum tradit.

V. 7. חַמָּה, with a *plur. subj.* § 146, 3.
 V. 9. בְּכֹל־; כִּי = Germ. *an*, as in Gen. 15 : 8, כִּי בְּמַה אֲדַע, *by what shall I know, that*. So Heiligstedt; Hirzel: an diesen allen; Schlottmann: an dem allen. On the contrary. De Wette, Ewald, and others: *among all these*. But this is not so well; for it is not what *beasts, birds* and *fishes* know, but what they teach,—what lessons of instruction they furnish to those who attentively observe them.—Second member; *does this*: margin: *has made this*,—viz. this universe of animate and inanimate beings, as the expression is understood by many. But the connection demands, as it seems to me, another application of the words; see Explanatory Notes.—*Jehovah*: Schlottmann: Dies ist in den Reden Hiob's und der Freunde die einzige Stelle wo der Name יהוה vorkommt . . . Hiefür finden wir einen hinlänglichen Erklärungsgrund in dem feierlichen Ernst, mit welchem Hiob erklären will, dass er von der Herrlichkeit des in der Natur sich offenbarenden Gottes eben so tief, ja noch tiefer durchdrungen sei als die Freunde.

V. 10. רוּחַ und נַפְשׁ unterscheiden sich wie *πνεῦμα* und *ψυχή*; wenn dieser Unterschied auch nicht überall streng beobachtet wird, so steht doch hier sicher das רוּחַ nicht absichtslos gerade neben dem כָּל־בְּשָׂר־אָדָם (Schlottmann).

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
11 Doth not the ear try words? and the mouth taste his meat?	הלא־אָזן קִלְוֹן תִּבְחַן וְאִמָּה אֶפְסֵל וְהַטַּעֲמֵלִי׃	11 Does not the ear try words, 11 even as the palate tastes food for itself?
12 With the ancient <i>is</i> wis- dom; and in length of days un- derstanding.	בְּלִישׁוּרֵי־חַכְמָה וְאֶחָד רַבִּים הַיָּבִינָה׃	12 Among the aged, <i>is</i> wisdom? 12 and <i>is</i> length of days under- standing?
13 With him <i>is</i> wisdom and strength, he hath counsel and un- derstanding.	גִּבּוֹר הַחֲכָמָה וְגִבּוֹרֶתָּהּ לֹא יֵאָמֵר וְהַיָּבִינָה׃	13 With Him are wisdom and 13 might; to him belong counsel and un- derstanding.
14 Behold, he breaketh down, and it cannot be built again: he shutteth up a man, and there can be no opening.	קָם גְּבוּרִים וְלֹא הִצִּילָהּ וְהִסָּר מִל־אִישׁ וְלֹא יִפְתָּח׃	14 Lo, he casts down, and it shall 14 not be built up; he shuts up a man, and he shall not be set free.
15 Behold, he withholdeth the waters, and they dry up: also he sendeth them out, and they over- turn the earth.	קָם וַיִּצְטַר בְּקִרְבּוֹ וַיִּבְשֵׁי וַיִּשְׁלַח־ם וַתִּפְּסֹד־אֲרָצוֹתָּהּ׃	15 Lo, he withholdeth the waters, 15 and they dry away; and he sends them forth, and they lay waste the earth.
16 With him <i>is</i> strength and wisdom: the deceived and the deceiver <i>are</i> his.	גִּבּוֹר כֹּחַ וְחָכְמָה לֹא יִטְעוּ וְהַטְּעוּתָּהּ׃	16 With him are strength and 16 counsel; the erring, and he that causes to err, are his.
17 He leadeth counsellors away spoiled, and maketh the judges fools.	מִיְלִידָהּ הִקְצִיעַ שִׂיִּלְלִים וְהַשְּׁפִיעַ הִתְעַלְלִים׃	17 He leads counselors captive, 17 and judges he makes fools.
18 He looseth the bond of kings, and girdeth their loins with a girdle.	מִיִּסְרֵי קִלְבָּיִם פָּתַח וְהָאֶסֶר אֲזוּרֵי בְּחֻמְתֵיהֶם׃	18 The girdle of kings he looses, 18 and binds a cord upon their loins.

V. 18. 'girdle': bond; or, authority

V. 11. וְאִמָּה; *Vav adaequationis*, as understood by some. But the two members are rather to be regarded as two distinct illustrations of the same thing.

V. 12. The connection seems to me to require the interrogative tone in these words (§ 153. 1). Job certainly does not make his appeal to the wisdom of the aged, and of former generations, in support of his positions; and their maxims, quoted by his friends, he treats with contempt (13 : 12). Such an appeal, on his part, would be inconsistent with the plan of the book; which makes his friends the representatives of the old and prevailing ideas.

V. 14. *Shuts, or closes, against*; or perhaps (Gesenius, Lex. סָכַר, b.) *shuts over*, referring to the subterranean prison; comp. Lam. 3 : 53.

V. 17. *Part. followed by the Imperf.* (134, Rem. 2), prop. one who leads, as in the following verses; but the *finite* form (§ 134, 2, a), is required in English.—שִׂיִּלְלִים; distributive dictum (Rödiger, Thes. fasc. posterior, p. 1421). Prop. *stripped*, i. e. "naked and barefoot" (Is. 20 : 4), as was customary with captives.

V. 18. *Girdle &c.* So the *Vulgate*: Balteum regum solvit, et praeingit fine renes eorum. Heiligstedt: מִיִּסְרֵי בִּזְרָא est status constr. nominis מִיִּסְרֵי (= מִיִּסְרֵי). In hac status constructi forma vocalis *o* in breviorē *ū* transiit (§ 27, Rem. 1). In every other passage of the O. T. it is used in the sense of *bond*, or *band*, viz. of the *yoke* as a symbol of subjection. In this sense, *bond of kings* must mean, that with which they bind the yoke upon others. Heiligstedt, on the contrary: Sensus; Deus alios reges vinculis adstrictos in libertatem restituit, alios in vineula conjicit. So also Ewald and Hirzel. But this is contrary to the construction of the sentence; for the same subject is represented by the antecedent, "*kings*", and by its pronoun "*their*". Schlottmann, more correctly: das Band der Könige ist dasjenige, womit sie die Untergebenen gefesselt halten. Die Lösung des Bandes bedeutet die Hinwegnahme der Herrschaft.—But the *Vulgate* is undoubtedly right in taking it as a *girdle* for the loins; for otherwise, there would be no point in the antithesis: *he binds a cord upon their loins*, —i. e. the girdle of state shall give place to the cord of servitude.—Hirzel: אֲזוּרֵי ist wahrscheinlich nur wegen des Wortspieles mit מִיִּסְרֵי statt des gew. מִיִּסְרֵי gewählt worden.

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
19 He leadeth princes away spoiled, and overthroweth the mighty.	בְּזִלְזָה קָהְנִים שׁוֹלֵל וְאִתְּהֵנָם רִפְּסָה:	19 Priests he leads captive; and the long established he overthroweth.
20 He removeth away the speech of the trusty, and taketh away the understanding of the aged.	מִסָּרִיר טָפְסָה לְאִתְּהֵנָם וּשְׂמֵם זִמְנֵיָם רָקַח:	20 The trusted he deprives of speech, and takes away the wisdom of the aged.
21 He poureth contempt upon princes, and weakeneth the strength of the mighty.	שׁוֹפָה בָּיִן עַל־נְדִיבִים וּבְזִיזִים אֲשִׁיקָם רָפָה:	21 He pours contempt upon nobles, and looses the girdle of the strong.
22 He discovereth deep things out of darkness, and bringeth out to light the shadow of death.	מַגְלֶה הַבְּטָחוֹת מִיַּד־הַחֹשֶׁךְ וַיִּצָּא לְאִוֵּר צִלְמֹתָיו:	22 Deep things he reveals, out of the darkness, and the shadow of death he brings forth to light.
23 He increaseth the nations, and destroyeth them: he enlargeth the nations, and straiteneth them <i>again</i> .	מִשְׁתַּיֵּא לְעַמִּים וַיִּחַדְּקֵם שִׁעֲרָם לְעִיּוֹם וַיִּנְקֵם:	23 He gives the nations growth, and he destroys them; he extends the bounds of nations, and he leads them away.
24 He taketh away the heart of the chief of the people of the earth, and causeth them to wander in a wilderness <i>where there is no way</i> .	מִסָּרִיר לֵב רֹאשֵׁי עַמֵּי־הָאָרֶץ וַיִּזְחַם כְּתָחִי לֹא־דָרֶךְ:	24 The leaders of the people of the land he deprives of understanding, and makes them wander in a pathless waste.
25 They grope in the dark without light, and he maketh them to stagger like a drunken man.	וּבְשִׁשְׁתֵּי־חֻמְרֵךְ וְלֹא־אִוֵּר וַיִּזְחַם כַּשֹּׁמֵר:	25 They grope in darkness, and there is no light; he makes them reel like the drunken man.
CHAP. XIII.	CHAP. XIII.	CHAP. XIII.
Lo, mine eye hath seen all <i>this</i> , mine ear hath heard and understood it.	הִנֵּנִי לֵב רֹאשֵׁי עַמֵּי־הָאָרֶץ וַיִּזְחַם כְּתָחִי לֹא־דָרֶךְ:	8 Lo, my eye has seen it all; my ear has heard, and perceived it.
2 What ye know, <i>the same</i> do I know also: I <i>am</i> not inferior unto you.	בְּנִדְחָהּם דַּבַּרְתִּי וְגַם־אֲנִי לֹא־נִפְלֵא אֲנִי מֵהֵם:	2 What ye know, I know also; I am not inferior to you.
3 Surely I would speak to the Almighty, and I desire to reason with God.	אֵיךְ אֲנִי אֶל־שֵׁנִי אֲדַבֵּר וְהִוָּתֵם אֶל־אֵל אֲחַדְתֵּי:	3 But I, to the Almighty will I speak; unto God I desire to make my plea.
4 But ye <i>are</i> forgers of lies, ye <i>are</i> all physicians of no value.	וְאֵיךְ אַתֶּם טֹפְלֵי־שֹׁמֵר רִפְּעֵי אֵלֶּל הַבָּהֶם:	4 But ye,—forgers of lies, botchers of vanities,—are ye all.
V. 20. בְּנִי אֵל בְּשׂוּא V. 22. בְּנִי אֵל רַפָּה		

V. 19. אִתְּהֵנָם, prop. the *perpetually enduring*, the *unceasing*; referring to the ancient order of the *Priesthood* just spoken of, the most firmly established and most permanent in the state. Schlottmann: *Feststehende*, eig. *Eingewurzelte*; so werden hier die Priester genannt, deren Ansehen und Herrschaft seit langer Zeit gegründet ist. Das טָפְסָה steht im Gegensatz gerade gegen die Bezeichnung אִתְּהֵנָם.

V. 20. בְּכִסִּיר. construed as in Gesenius' *Lex. High.* I, a. V. 23. לְ as in Gen. 9: 27.

Ch. XIII. v. 4. *Botchers of vanities*; so Ewald: *Flicker von Nicht'gem seid ihr alle; cui interpretationi membrorum parallelismus et sententiarum nexus (cf. vs. 7 seqq.), favent (Heiligstedt).*

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
5 O that ye would altogether hold your peace; and it should be your wisdom.	<p>יִרְדְּמוּ כְּתִישׁ כְּתִישֵׁינִי וְתִשְׁרֵי לִפְּי לִקְדָּשָׁי</p>	<p>5 Would that ye would be altogether silent; for it would be your wisdom.</p>
6 Hear now my reasoning, and hearken to the pleadings of my lips.	<p>שְׁמִיעֵנִי נָא הוֹפְהֵקִי וְהִלֵּיתִי שִׁפְטֵי הַמְּשִׁיבִים</p>	<p>6 Hear now my defense; and listen to the pleadings of my lips.</p>
7 Will ye speak wickedly for God? and talk deceitfully for him?	<p>הֲלֹאֵל תְּדַבֵּר עֲלַי וְלִי תִדְבַר הַרְשָׁעָה</p>	<p>7 Will ye, for God, speak that which is wrong, and for him will ye utter deceit?</p>
8 Will ye accept his person? will ye contend for God?	<p>הֲסִגְוִי הַשָּׂאֵן אִם-לֹאֵל תִּדְרֹשֶׁנִּי</p>	<p>8 Will ye regard his person, or will ye contend for God?</p>
9 Is it good that he should search you out? or as one man mocketh another, do ye so mock him?	<p>טוֹבִים יִיחַדְקֵךְ אֲהַבֵּם אִם-יִחַדְקֵךְ לְמֵאִישׁ הַתְּהַלְּמוֹ בְּךָ</p>	<p>9 Is it well, that he should search you out? or, as a man is deceived, can ye deceive him?</p>
10 He will surely reprove you, if ye do secretly accept persons.	<p>הוֹכֵם יוֹדֵם אֲהַבֵּם אִם-לִפְטֹתֵי פְנֵים הַשָּׂאֵנִי</p>	<p>10 He will surely rebuke you, if ye secretly have regard for persons.</p>
11 Shall not his excellency make you afraid? and his dread fall upon you.	<p>הֲלֹא גִבּוֹר הַתְּהַלְּמוֹ אֲהַבֵּם וְיִפְתָּהוּ הַיָּדָל עֲלֵיכֶם</p>	<p>11 Shall not his majesty make you afraid, and the dread of him fall upon you?</p>
12 Your remembrances are like unto ashes, your bodies to bodies of clay.	<p>וְזִכְרוֹתֵיכֶם כִּשְׁלֵי-אֵפֶס לְגִבְיֵי-הַלֵּב וְגִבְיֵיכֶם</p>	<p>12 Your wise sayings,—they are maxims of ashes; your towers of defense are towers of clay.</p>
13 Hold your peace, let me alone, that I may speak, and let come on me what will.	<p>הַתְּקַיֵּם יִשְׁתַּחֲוֶה-אֵלַי וְתִשְׁבֵּר עָלַי מָה</p>	<p>13 Keep silence before me, that I now may speak; and let come upon me what will.</p>
14 Wherefore do I take my flesh in my teeth, and put my life in mine hand?	<p>עַל-מָה אֲשֶׁאֵר בְּשִׁנִּי וְנַפְשִׁי אֲשִׁים בְּיָדִי</p>	<p>14 Why do I take my flesh in my teeth, and put my life in my hand?</p>

V. 6. בנ"א הב' בדגש ו
V. 9. דגש אחר ת"ג ונ"א ל' רפה

V. 9. 'deceived': mocked | 'deceive': mock

V. 14. Why should I take

V. 12. *Wise sayings*: etym. *things to be remembered, memorable sayings* of the wise. Gesenius (Thes.): *sententia memorialis* (Denkspruch), ἀπομνημονεύματα.—*Towers* &c. Gesenius: *arcus luteæ arcus vestræ*; Schlottmann: Eure Denksprüche sind Aschensprüche! Lehmurgen eure Burgen.

V. 13. *Keep silence before me* (Schlottmann: schweiget vor mir), expresses the sense, whether כִּן is construed as by Gesenius (Lex. הִרְשָׁתִּי, *Hiph.* b), "to be silent from any one, i. e. not to interrupt him"; or, as by Schlottmann, als כִּן des Ausgehens, denoting the source or cause.—וְאֵתְּרֵהָ אֵלַי, the *lengthened Imperf.* expressing the object or end (§ 128, 1, c). As the whole point of the thought lies in the emphasis on the *first person*, it is necessary to mark this in the version.—מָה = *quicquid, anything whatever*.

V. 14. *Take my flesh in my teeth*. Rödiger (Thes. fasc. posterior. p. 1453): *carnem meam dentibus fero*, i. e. vitam meam summo periculo expono, Job xiii. 14 (quæ enim dentibus tenemus, facile elabuntur). So Gesenius (Man. Lex.): "I take my flesh in my teeth, i. e. expose my life to danger; since what is thus carried in the mouth is apt to be dropped". Not very, one would think; especially if, as is clearly the case, the image is derived from a wild beast, which has robbed the fold, and is bearing off the prey in its teeth, from the pursuing shepherd. The idea of a *man*, bearing his flesh (life) in his teeth, is simply grotesque. This is not the *habit* of men; and such an image would not, therefore, suggest itself.—See Expl. Notes.

Others take the first member in the sense of the Latin *rem*

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
15 Though he slay me, yet will I trust in him: but I will maintain mine own ways before him.	<p>הֲיִרְצֶה אֱלֹהִים אֶת־דַּרְכֵי אֲדֹנָי אֲרִיבִים׃</p>	15 Behold, he will slay me; I may not hope: yet, in his presence, I will defend my ways.
16 He also shall be my salvation: for a hypocrite shall not come before him.	<p>גַּם־הוּא־יִלְוֶנִי לְיִשׁוּעָה כִּי־לֹא לְקָדְשֵׁי הַקֶּדֶשׁ יָבֹאוּ׃</p>	16 And he too will be my deliverance; for the impure shall not come before him.
	V. 15. לֹא קָ׃	

V. 15. (V. R.) Though he slay me, I will trust in him

V. 16. And this too

1b. that the impure

mordicus tenere, to hold fast with the teeth, not to give up. So Heiligstedt: *Ducta est hæc imago a bestia rapace, quæ prædam, ne sibi cripiatur, dentibus aufert et in tuto collocat.* Schlottmann: *Wozu trüg' ich mein Fleisch zwischen den Zähnen fort, d. h. warum sollte ich mit ängstlicher Anstrengung mein Leben zu retten suchen, indem ich das gegen Gott nicht ausspräche, was auszusprechen mein innerstes Bewusstsein mich drängt.* Das Bild ist von dem Wilde hergenommen, das seine Beute vor dem verfolgenden Jäger zwischen den Zähnen davonträgt; vgl. Jerem. 38 : 2, auch den lat. Ausdruck: *mordicus tenere*. So Hirzel: "Shall I be anxious for life? Shall I keep silence, lest my words should cost me my life?" But the thought is not so well suited to the connection; nor is this the use of the phrase in the second member, as Schlottmann concedes: Sonst kommt der Ausdruck überall in der Bedeutung vor: sein Loben auf's Spiel setzen, Richt. 12 : 3; 1 Sam. 19 : 5; 28 : 21; Ps. 119 : 109. Hirzel and Heiligstedt evade this by separating the two members, in construction, reading the first interrogatively, and the second affirmatively: *Wherefore should I take my flesh in my teeth! I will even put my life in my hand!* But there is no necessity for thus disjoining the two clauses, both of which naturally depend on the interrogative phrase.

The meaning of the phrase: *To put the life in the hand* (to peril life, to put it in jeopardy), is so obvious in itself, and so clearly established by usage (Judges 12 : 3; 1 Sam. 19 : 5, 28 : 21), that the explanation proposed by Eichhorn, Umbreit and others, is not to be thought of, viz: *to seek anxiously to save one's own life*,—carrying it in the hand, as one does that which he would carefully preserve! So easy is it, to overlook the true origin and import of the simplest phraseology. He who "takes his life in his hand", takes it (by implication) from a place of security, and bears it where it is exposed to every hazard.

An unusual construction was given to *עַל קָה* by Schultens, viz: *super quocumque tandem eventu*; i. e. *nulla ratione habita gravissimorum periculorum.* But this form is everywhere else interrogative, and there is no occasion to depart from the settled usage here. Gesenius, formerly (Lex. Man. 1833): *quovis pretio, pr. ob quidquid est*; omitted in the Thes. (1840), and later eds. of the Lexicon.

V. 15. *I may not hope*: according to the reading of the Hebrew text, which is followed in all the recent versions. The sense and connection are well expressed by Rosenmüller: *En, occidet me, non sperabo*; i. e. *etsi occideret me, nihilque mihi supersit spei, etiamsi actum sit de me, . . . attamen etc.* So Ewald: *Doch wird er tödten mich! ich hoffe nicht; nur meine Wege u. s. w.; and others.*

On the contrary, the Vulgate has: *Etiamsi occiderit me, in ipso sperabo*; *verumtamen vias meas in conspectu ejus arguam.* This was followed by Cranmer: *Lo, though he slaye me, yet will I put my trust in hym.* But I wyl reprove myne owne wayes in hys syght. The Genevan adopted this: *Lo, though he slay me, [yet] will I trust in him, and I will reprove my wayes in his sight*; as also the Bishops': *Loe, though he slay me, yet will I trust in him; but I will reprove mine own waies in his sight*; and the common version, with the correction of an error in the second member: *but I will maintain mine own ways before him.*

I will trust in him (the *Qeri* of the Masoretic text), is a very ancient reading, found in the Syriac, Chaldee, Vulgate, Arabic of Saadias, and several MSS.; though in many MSS. the *Qeri* is wanting. It is, however, justly regarded as an error, which arose from confounding *לֹא אֶתְקַל* with the frequent and familiar phrase of the same sound *לִי אֶתְקַל*; and from the date of Pagnino's version (*ecce occidet me, non sperabo*), it has been generally rejected in translations made directly from the Hebrew. The sentiment is just in itself; nor is it, as asserted by Umbreit, Hirzel and others, contrary to the spirit of the book. But it is not suited to the connection here, which is happily given by Rosenmüller: *quod igitur in hac vita sperem, nihil amplius superest; at vitæ integritatem meæ ne sic quidem vereor supremo ipsi probare judicii.* As an ancient reading of the Text, it is placed in the margin, that the reader of the version may judge for himself.

V. 16. Margin; so the *Septuagint*: *Καὶ τοῦτό μοι ἀποβήσεται εἰς σωτηρίαν* which is followed by many, taking *הוּא* as *neuter*. To this it is well objected by Schlottmann: *Aber von einem Umstande würde im Hebräischen schwerlich gesagt werden, dass er jemandem zur Hülfe sei; daher es sowohl natürlicher, als für den Sinn nachdrücklicher ist, הוּא* masculinisch zu nehmen.

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
17 Hear diligently my speech, and my declaration with your ears.	שָׁמְעֵנִי שְׁמוּעָה בְּקִלְיָי וְאֶתְהַלֵּל בְּאָזְנוֹתֵיכֶם:	17 Hear attentively my speech, 17 and that which I declare in your ears.
18 Behold now, I have ordered my cause; I know that I shall be justified.	הִשְׁתַּדַּגְתִּי עֲדָתִי בְּשֹׁפֵט וְלִדְעִתִּי כִּי־אֲנִי אֲצַדִּיק:	18 Behold now, I have made 18 ready my cause; I know that I am innocent.
19 Who is he that will plead with me? for now, if I hold my tongue, I shall give up the ghost.	כִּי־הִיא וְקִרְבִּי עֲדָתִי כִּי־תִשָּׁקֵט אֶת־פִּי וְאָנֹכִי:	19 Who is he that can contend 19 with me? For then would I be silent, and die.
20 Only do not two things unto me: then will I not hide myself from thee.	אַחַד־בְּעִמּוֹס אֶל־תִּשָּׂא עֲדָתִי אִי־בִשְׂדֵךְ לֹא אֶסְתַּר:	20 Only, two things do not thou 20 unto me; then will I not hide myself from thee.
21 Withdraw thine hand far from me: and let not thy dread make me afraid.	בַּיָּד בְּעֵלֵי תִרְדָּמָה וְאִי־תִרְדָּמָה אֶל־תִּבְהַתֵּר:	21 Thy hand remove thou from 21 upon me, and let not thy terror make me afraid:
22 Then call thou, and I will answer: or let me speak, and answer thou me.	וְקָרָא וְאֲנִי אֲעֹנֶה אִי אֲדַבֵּר וְתִשְׁוֹבֵנִי:	22 then call thou, and I will 22 answer; or I will speak, and answer thou me.
23 How many are mine iniquities and sins? make me to know my transgression and my sin.	כַּמָּה לִּי עֲוֹנוֹת וְחַטָּאוֹת כַּשֶּׁמֶי וְחַטָּאוֹתֵי הַדְּמָעוֹת:	23 How many are my iniqui- 23 ties and sins? My transgression and my sin make known to me.
24 Wherefore hidest thou thy face, and holdest me for thine enemy?	לְמַה־תִּכְתֹּם הַפָּנִים וְתִתְּשָׁבֵנִי לְאֹיֵב לִּי:	24 Wherefore dost thou hide thy 24 face, and regard me as thine enemy?
25 Wilt thou break a leaf driven to and fro? and wilt thou pursue the dry stubble?	הֲקֵלֶתָּ נֶחֱם מִשְׁלֹחַן וְאֶת־קֶשֶׁת רַבָּשׁ תִּרְדָּף:	25 A driven leaf wilt thou put in 25 fear, and pursue the dry chaff?
26 For thou writest bitter things against me, and makest me to possess the iniquities of my youth.	כִּי־תִכְתֹּבֵם עָלַי בְּיָדוֹת וְהִשְׁתַּדַּגְתִּי עֲוֹנוֹתֵי יוּעָתִי:	26 For thou writest bitter things 26 against me, and makest me inherit the sins of my youth:
27 Thou puttest my feet also in the stocks, and lookest narrowly unto all my paths; thou settest a print upon the heels of my feet.	וְתָשִׁים בַּסֵּדֶר בְּגִלְיָי וְתִשְׁוֹרֵר כָּל־דְּרֹתַי עַל־שִׁדְרֹתַי וְתָשִׁים תְּהַתְּמָה:	27 and puttest my feet in the 27 stocks, and watchest all my paths; thou settest a bound to the soles of my feet.

V. 23. בנ"א הודיעני ובמדורקים הסר.
V. 27. בנ"א והשמר. Ib. איהותה.

V. 17. *Hear attentively*; with unremitting attention (§ 131, 3, b).
V. 26. *Inherit* (not *possess*, Gesenius' Lex. *Hiphil*. 1); for the sins of youth are here represented not merely as the *possession* of age, but as an *inheritance* bequeathed to it from that season of indiscretion and folly.
V. 27. *Settest a bound &c.* Such is the proper meaning of this phrase, with all the different explanations given to the verb תִּתְּשָׁבֵנִי. E. g. Gesenius, *Thes. and Lex.*: *around the roots* (soles) *of my feet hast thou digged*, i. e. hast made a trench so that

I can go no further, thou hast stopped my way; comp. 19 : 8; Lam. 3 : 7. Usually, *around the roots of my feet hast thou drawn lines*, i. e. made marks how far I may go". Heiligstedt: *circa plantas pedum meorum tibi* (i. e. ad efficiendum quod cupis, se. ut me coaretas) *incidis* se. terminos; i. e. *plantis pedum meorum certos terminos, extra quos progredi mihi non licet, constituis*. Hirzel: *Gräbst dich ein um die Wurzeln meiner Füße her*; legst dich gleichsam als eine Kreislinie um meine Fusssohlen her . . . stärkerer Ausdruck für . . . *engst meine Schritte ein*. Schlottmann: *Meinen Fusssohlen schreibst du Gesetze vor*. Mit Recht hält Ewald diese schon

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
28 And he, as a rotten thing, consumeth, as a garment that is moth eaten.	וְהוּא כְרֻמָּב רִבְלָה כְּבִגְדֵי אֲבָלוֹ קָטַט׃	28 And he, as rottenness, shall waste away; as a garment, which the moth consumes.
CHAP. XIV.	CHAP. XIV.	CHAP. XIV.
MAN that is born of a woman is of few days, and full of trouble.	אָדָם וְיָלִיד אִמָּה קָצֵר יָדָיו וְשָׂוֵי יָמָיו׃	1 MAN, of woman born, is of few days and full of trouble.
2 He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not.	כְּצִיפֵיץ יֵצֵא וְנִגְזַל וְנִדְמָה לְצֶלֶל וְלֹא יִשְׁתָּדָר׃	2 Like a flower he goes forth, and is cut off; he fleeth as the shadow, and abideth not.
3 And dost thou open thine eyes upon such an one, and bringest me into judgment with thee?	אֲפִי-עֵינַי אֲפָתָה עֲלֵי־יָדְךָ וְאֵתִי הִבִּיאָה בְּשִׁפְטֵי דִינְךָ׃	3 And on such an one openest thou thine eyes, and me dost thou bring into judgment with thee?
4 Who can bring a clean thing out of an unclean? not one.	כִּי-יִרְוֶהוּ טָהוֹר מִטָּמֵא לֹא אֶחָד׃	4 Who can show a clean thing, out of the unclean? There is not one!
	V. 3. בְּנִי עֵינֶיךָ׃	

V. 2. and withereth

V. 4. O that a clean thing could come out of the unclean!

Ib. Not one.

von Aben Ezra (הרשב"א) vorgetragene Erklärung des *וְהוּא כְרֻמָּב רִבְלָה* für die wahrscheinlichste. But in his *second edition* (1854), Ewald takes another view, viz. *der Sohlen meiner Füße dich versicherst*; d. h. ja sogar *meiner Fuussohlen*, wo sie seien und wo sie gezwungen ohne alle Bewegung bleiben sollen. *dich versicherst*; so wie allerdings ein strenger Wächter wissen muss, wie weit er auch ihnen Freiheit verstaten wolle.—Dies [sich versichern] bedeutet nämlich am wahrscheinlichsten das *הִתְחַקֵּה*, nach § 121a von *חָק* gebildet, wie *على تحقيق* mit sich einer Sache *vergewissern*, wie ähnlich *على تحكّم* sich willkürlich über etwas zum Richter machen, willkürlich darüber verfügen. But it is an unsafe principle, in the lexicography of any language, to admit a particular usage, often the effect of peculiar historical and local influences, as evidence of a general one; and the more so, the more distinctive it is, and remote from the primary meaning. In this case, it is unnecessary to go beyond Hebrew usage, where the meaning and uses of this root are fully established, and give a pertinent sense.

V 28. *וְהוּא*. The simple conjunction makes the connection with the best effect. It is marked too prominently by Ewald and Hirzel: Da er doch; Heiligstedt: *Et quanquam ille*.—*And he*; Schlottmann, less happily: *Da ich doch*: *הוּא* steht, wie *οὗτος, δευτερος* von der eigenen Person. The spirit of this fine expression is thus wholly lost; see Expl. Notes.—*Which the moth consumes*; Heiligstedt: *quam tinca corrodit*, enuntiatio relativa.

Ch. XIV. v. 1. *Homo, muliere natus, est brevis diebus, . . . et satius exactione* (Heiligstedt).

V. 2. *As the shadow* (definite), viz. that which marks the passing and declining day. As a shadow would not, therefore, be appropriate. As a flower, on the contrary; viz. as any flower.—*Withereth* (Margin), is preferred by many (Ewald: *verwelkt*); but is not well sustained.

V. 3. *אֲפִי-עֵינַי אֲפָתָה*; an equivalent emphasis is expressed by, *on such an one*.—*Openest thou &c.*,—i. e. so much as open the eyes upon him, so much as look upon him. Others (with the contrary emphasis): to set, or fix, the eyes upon; to observe closely, to watch. In either case, the translation should be literal. Ewald, on the contrary: Und auf den hast du geschärft dein Auge.—*וְאֵתִי*: placed, for emphasis, before the verb (§ 121, 4, *Rem*; comp. § 145, 1, c); *and me*,—such an one as I am.

V. 4. *כִּי יִרְוֶהוּ טָהוֹר*. This form occurs about twenty times in the writings of the O. T.; and in every instance, except this and Ch. 31: 31, its idiomatic use as the *Optative form* (§ 136, 1, Ew. § 319, c), is perfectly clear. The presumption is, therefore, that it is so used in these two passages. Accordingly, many translate here (in the form of a wish): *Could but a clean thing come out of the unclean!* i. e. would that this were possible! So Umbreit: Dass doch ein Reiner von dem Unreinen käme!—"O käme doch einmal ein Reiner von dem Unreinen!" d. i. wie ist dieses möglich, dass von dem unreinen Menschen ein reiner erzeugt werde? Und, auf Hiob angewandt: wie kann Gott mit ihm, an dem die Schwäche seiner Abstammung

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
5 Seeing his days <i>are</i> determined, the number of his months <i>are</i> with thee, thou hast appointed his bounds that he cannot pass;	אִם־הִחְזַקְתָּ יָמָיו וְיָמָיו כִּסְפֵי־חֲקֻלָּיו אֶתְּךָ חָקְךָ שָׂטִיף וְלֹא יִגְשַׁרְךָ	5 If his days are determined, if the number of his months is before thee; if thou hast set his bounds, that he cannot pass;
6 Turn from him, that he may rest, till he shall accomplish, as an hireling, his day.	שָׁמַח בְּמַשְׁלָו וְנִחַחֵל כִּדְרֵי־אֹרְחָה דְּשֹׂכְרֵי יוֹמָיו	6 look away from him, that he may rest, so that he may enjoy, as a hireling, his day.
7 For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease.	כִּי גֵשֶׁם לְעֵץ הַחַיָּה אִם־נִכְרְתָה וְעֵדָה בְּהַלְיָה וְיִנְתָּחֵן לֹא תִהְרַחֵל	7 For there is hope for the tree, if it be cut down, that it will flourish again, and that its sprout will not fail.
8 Though the root thereof wax old in the earth, and the stock thereof die in the ground;	אִם־יִשְׁכַּחן בְּאֶרֶץ שָׂדֵהָ וְיִשָּׁקֵף רֵגְלָהּ אֶת־הָאָרֶץ	8 Though its root become old in the earth, and its trunk die in the ground;
	V. 5. ק' חקיו	

V. 6. Until he shall have paid, as a hireling, his day.

haftet, so streng verfahren! Ewald: Käm' doch nur ein Reiner vom Unreinen! Hirzel: eig. O brächte man einen Reinen vom Unreinen! d. i. O käme doch ein Solcher! Vailinger: O käme doch einmal ein Reiner vom Befleckten! Schlottmann: O dass ein Reiner käme vom Unreinen!*

But such an idiomatic use of a phrase, however frequent, does not exclude the use of its elements in their proper sense and application. If a man had occasion to say: *who will give me food!* the Heb. phrase could as properly be used interrogatively, as it is optatively. Here, the optative sense is not well suited to the connection. The *desire* would in itself be nothing to the purpose; and it is understood, by those who adopt that construction, merely as implying what is directly asserted in the other. I prefer, therefore, the construction given by Gesenius, Thes. II. p. 927: *יִהְיֶה כִּי יִרְוֶה* bifariam accipitur; *a) quis mihi dabit, s. monstrabit hoc illudve? ubi est? i. e. nemo dabit s. monstrabit. . . . Job. XIV. 4: cedò purum, qui ab impuro genitus sit.* So in the Man. Lex.—*Clean and unclean* are preferable to *pure and impure*, as preserving the primary idea, which was never lost sight of in the secondary one.

Second member; *לֹא אֶתְּךָ* may be the accusative after *יִרְוֶה* (Hirzel: auch *אֶתְּךָ* ist Accusativ; *nicht Einen*, nämlich wird man bringen); or it may be taken as an affirmation by itself: *Not one!* = (there is) not one.—To the second member, Ewald gives a peculiar turn (in his second edition †):

Käm' doch nur ein Reiner vom Unreinen,
wär' es auch nur einer!

* Give = furnish, supply, is improperly taken by Sticker (1842), in the sense to produce, to bring out: Wer brächte einen Reinen vom Schuldigen? In the same sense, Köster (1831): Wie kann ein Reiner kommen vom Unreinen?

† First ed. Aber ach, nicht einer!

Das לֹא v. 4 b muss nach § 346 b einerlei sein mit לֹא: und enthält dies Glied eigentlich einen mehr abgebrochenen wie senfzenden Wunsch, so erklärt sich auch seine auffallende Kürze. —But these particles, though originally the same (§ 155, 2, f, note), are not interchangeable in usage. And, moreover, why should he desire *one* such specimen? Plainly, the desire is nothing to the purpose, except as implying, that not one such is to be found; and precisely this is asserted in the proper and usual construction of the words.

V. 5. *אֶתְּךָ*; Lex. *אָתְּךָ* (II). I, a; comp. *כָּמֹכָה*, 10: 13.—The force of *אָתְּךָ* is of course implied in the two following members, and cannot be omitted in English without ambiguity.

V. 6. *יִרְוֶה* may mean *to satisfy*, as a debt (Lex. 3), to pay off what is due. This sense is pertinent here; but its common signification, *to delight in, to enjoy*, is generally adopted. Gesenius (Lex. I): “*until he shall delight, as a hireling, in his day*, sc. as past, in the rest and quiet of evening.” But the idea is not: turn from him *now* that he may *by and by* enjoy himself; but that he may, in the mean time, enjoy so much as is consistent with his lot. See the versions in the following note.

V. 7. *Rest &c.*; comp. Expl. Notes.—*כִּי*, as a conj. *even* to such an extent = so that. So it is understood by Gesenius here (Lex. C, 3). So Ewald: damit er raste, seines Tages doch wie ein Löhnling froh werd'! Schlottmann: Um wie ein Miethling seines Tages sich zu freuen. Heiligstedt: *כִּי*, h. l. *usque eo ut = ut saltem* significans, indicat quietis modum, qui homini saltem concedendus est.

V. 8. *אָתְּךָ*, with *Imperf.*, Lex. C, 2.

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
9 Yet through the scent of water it will bud, and bring forth boughs like a plant.	<p>מַתִּים מַיִם וְנִצַּחַם וְצִיָּה קָצִיר כְּמִוֶּצֵיט:</p>	9 through the scent of water it will bud, and put forth boughs like a sapling.
10 But man dieth, and wasteth away: yea, man giveth up the ghost, and where is he?	<p>וְגַבַר גִּמֹת וַחֲלָשׁ וְנִגַּף אָרָם וְאַיִן?</p>	10 But man dies, and wastes away; yea, man expires, and where is he!
11 As the waters fail from the sea, and the flood decayeth and drieth up:	<p>אֲזִילֵי־אֲרָם מִיַּבְיָחָם וְנָחַר מִתַּרְבַּב וְנִבְשָׁה:</p>	11 Waters fail from the pool, and the stream decays and dries up:
12 So man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep.	<p>וְאִישׁ שָׁלַב וְלֹא־יִקְוֶה שֶׁדִּבְלֻתָּהּ לֹא יִקְרָא וְלֹא יִשְׁרָו מִשְׁנָתָם:</p>	12 so man lies down, and will not arise; till the heavens are no more, they will not awake, nor be roused from their sleep.
13 O that thou wouldst hide me in the grave, that thou wouldst keep me secret, until thy wrath be past, that thou wouldst appoint me a set time, and remember me!	<p>כִּי יִחַף בְּקִבְרוֹת הַבְּשָׁמַיִם וּמְסֻתֵיהֶם שֶׁדִּבְיָב אֲפֶה תִּשְׂיָה לִי תֵק וְתִזְכְּרֵנִי:</p>	13 O that thou wouldst hide me in the under-world,— wouldst conceal me till thy wrath is past,— wouldst appoint me a time and remember me.
14 If a man die, shall he live again? all the days of my appointed time will I wait, till my change come.	<p>אִם־יָמוּת אִישׁ יִחַף בְּהַקְוָה כָּל־יְמֵי מִלְחָמָה אֲחַל שֶׁדִּבְיָב תִּלְוֶנָה:</p>	14 If a man die, will he live again? All the days of my warfare would I wait, until my change come.
15 Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands.	<p>וְתִקְרָא וְאֲנִי אֶעֱנֶה לְמַעַן־שָׁאֵה תְרִיבָה הַבְּקָסָה:</p>	15 Thou wilt call, and I will answer thee; thou wilt yearn towards the work of thy hands.

V. 10. and is at an end

V. 14. 'warfare': appointed time

V. 15. 'wilt': wouldst | 'will': would

V. 9. *Sapling*: Sept. *νόστρον*.—*Scent* &c. Sept. literally, *ἀπὸ ὀσμῆς ὕδατος ἀνθίσσει*.

V. 10. *וְחָלָשׁ*, with *Imperf. A.*, expressing helplessness and decay; he has no inward power of recovery, and utterly perishes.—*Is at an end* (Margin); Gesenius: *debilis, caducus, confectus est, propr. prostratus est*; Ewald: *und ist vernichtet*; Schlottmann: *der Mann stirbt, und liegt da*.

V. 14. The import of the question must be determined by the connection and train of thought; see Expl. Notes. Many understand it as denying, or at least questioning, the possibility of any existence after death. The perplexity, which such a supposition necessarily involves, cannot be better expressed than in Heiligstedt's interpretation of the passage. *Sensus versus 14*: *ut vero Deus me mortuum ab inferis excitare possit, me reviviscere necesse est. Quid? Num homo mortuus ad vitam redire potest? (Valde quidem dubito hoc fieri posse; tamen) si hoc fieret, conditionem meam molestissimam et in terra et in orco patienter perferrem, donec ab inferis excitares. . . . Postquam optavit, ut ab inferis excitaretur,*

rationem, qua id futurum sit, describit. Vocares, ex orco me revocares, et ego tibi responderem, te vocante venire. Truly, a man must be much at leisure, to carry out such a speculation so minutely, without any belief in its reality!

Warfare. The figurative form of the original should be retained here, as in other passages, e. g. Is. 40: 2.—*Appointed time* (Margin), by which some translate the word, expresses only what is necessarily implied in *warfare*, viz. that is for a limited term.

My change: the word may be taken in its proper sense, viz. a change from that state of being to a happier one. But many regard it as a continuation of the figure of *military service*, expressing the alternation of soldiers on duty. Schlottmann: *das הַלְיָפָה* entspricht treffend dem Bilde des *צָבָא*. Gesenius (Lex.): "until I am relieved by others; the miserable state of the shades in *Sheol* being compared to the hard service of soldiers on guard." The translation, in either case should be the same.

V. 15. *תִּקְרָא*; the translation, *call now* (in the forensic

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
16 For now thou numberest my steps: dost thou not watch over my sin?	<p>לֹא תִשְׁמֵר עַל-חַטֹּאתַי כִּי-צִנֵּיתָ אֶת-מִשְׁבְּעֵי</p>	16 For now, thou numberest my 16 steps: dost thou not watch for my sin?
17 My transgression is sealed up in a bag, and thou sewest up mine iniquity.	<p>הִתְּקַם בְּשָׂבִיבִי וְעָרַמְתָּ אֶת-אִיְנוּנִי</p>	17 My transgression is sealed up 17 in a bag; and thou sewest up my iniquity.
18 And surely the mountain falling cometh to nought, and the rock is removed out of his place.	<p>וְאֵיזֶם הַר-נִפְּלֵה וְיָבֵל וְאֵיזֶם הַר-יִקָּח מִמְּקוֹמוֹ</p>	18 But the mountain falling 18 crumbles, and the rock is removed out of its place.

V. 16. But now,

V. 17. And thou devisest additions to

V. 18. falling lies prostrate

sense), and *I will answer thee* (Le Clerc, Schultens, Rosenmüller, and De Wette formerly), is decidedly erroneous, and was abandoned by De Wette in his third edition: Du riefest, und ich antwortete dir. *Thou wilt call, or thou wouldst call*, is the common rendering, and the only admissible one. Sept. *εἶτα καλέσεις, ἐγὼ δὲ σοὶ ἀποκρίσομαι*.

V. 16. כִּי-צִנֵּיתָ; Rosenmüller, correctly: *Nunc enim*, ut meae sunt in hac vita, ut nunc affligor. In this and the following verse, the grounds are assigned for the desire expressed in vv. 14, 15. The *adversative* sense of כִּי, allowing it to be admissible in such a connection as this, is not so pertinent here. E. g. Schlottmann: *Jetzt aber*: כִּי bezieht sich auf die im Vorhergehenden liegende Negation, und geht nach derselben, wie gewöhnlich, in die adversative Bedeutung über. The negation, understood by this writer, is the denial (or doubt) of a future return to life (ein gegen die keimende Hoffnung alsbald erhobener schneidender Zweifel). But such a negation would not give to "for" an adversative effect; for the severity described in these verses is not the opposite of the thing denied (or doubted), and is not implied, therefore, in the denial of it. The same objection lies against Gesenius' expression of the relation indicated by this particle here (Lex. כִּי, 3, b, extr.): "*O that thou wouldst hide me in Sheol . . . until thy wrath be past* (and afterwards recall me to life, though I know this cannot be!). *But no!* instead of this, *thou numberest my steps*; so far from dealing kindly with me, thou even liest in wait as it were against me." But, on the other hand, this unsparing strictness and severity is a good reason for desiring the concealment and repose of the grave, until His wrath shall be turned away.

Second member; לֹא תִשְׁמֵר, with the interrogative tone as in 2: 10 (§ 153, 1). So Rosenmüller: *Nonne custodem agis super peccatis meis?* Hirzel: *und hältst du nicht Wache über meine Sünde*, dass dir ja keiner meiner Fehlritte unbemerkt entgehe?—*Thou dost not give heed to my sin* (in the sense, thou dost not carefully observe it, so as to inflict a punishment proportioned to it), proposed by Ewald, and followed by Heiligstedt and Schlottmann, is an arbitrary application of the

phrase, unsustained by usage as Ewald concedes (diese Bedeutung des לֹא תִשְׁמֵר ungewöhnlich ist); and in the *corrigenda* to his second edition, he substitutes what he regards as the reading of the Sept. (כִּי-צִנֵּיתָ),—where it is more probable, however, that the sense of the common reading is expressed in paraphrase.

V. 17. second member. Ewald: *Zugenähet hast du meine Strafe*; das כִּי-צִנֵּיתָ bedeutet eigentlich *kleben, haften, aneinanderfügen*, daher auch, wie das verwandte כִּי-צִנֵּיתָ, *nahen* (mit כִּי über etwas, oder etwas *zunähen*). Others: "*thou devisest* (falsehoods) *upon my iniquity*," i. e. *makest my sins more numerous by false accusations in addition*" (Gesenius, Lex.); *et concinnas* (excogitas, fingis culpam) *super culpam meam*, i. e. *culpam meam falsis criminationibus auges* (Heiligstedt); and so Hirzel, Vaihinger and Schlottmann (and to the same effect, Rosenmüller). For this use of the *verb*, see 13: 4; but the sense of the *phrase*, as given by Ewald, is doubtless correct, and accords with the parallelism.—There is no occasion for departing from the literal signification of the words כִּי-צִנֵּיתָ and כִּי-צִנֵּיתָ, which is the appropriate one here.

V. 18. וְאֵיזֶם; the signification *and surely* (Gesenius, Thes. *profecto, revera*), is rejected in Gesenius' later eds. of his lexicon, and in others, e. g. in Maurer's and in Furst's hebr. u. chald. Handwörterbuch. The *adversative* signification is the only one now recognized.—וְאֵיזֶם; Hirzel: eig. *abwelken*, von Pflanzen gesagt; dann aber auch von anderen Körpern, welche sich *auflösen, schwinden, zunichte werden*: hier so viel als *gänzlich zusammenstürzen*, und so *verschwinden*. Heiligstedt: *marcessit, prorsus corrui, dissolvitur et evanescit*. Ewald: *sinkt morschend hin*. This expresses the proper import of the *verb*, when applied to a mountain. It is lost in Gesenius' translation: *mons, qui cecidit, jacet iners*.

* This has no parallel in the language of Job elsewhere. His complaint is, that he is treated as a wicked man; the ground of which he does not comprehend, nor can he reconcile it with God's impartial justice.

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
19 The waters wear the stones: thou wastest away the things which grow out of the dust of the earth; and thou destroyest the hope of man.	אֲבָקִים וְיִתְחַלְּקוּ מַיִם הַשִּׁיחַהּ כְּסִיחֵיהֶּהּ אֶפְרַח־אֲדָמָה וְהַתְּהַת אֶת־הַאֲמוּנָה׃	19 Water wears out the stones; 19 its floods sweep away the dust of the earth: so thou destroyest the hope of man.
20 Thou prevailest for ever against him, and he passeth: thou changest his countenance, and sendest him away.	הַתְּהַלְּמָה לְעַד וְיָנֹחַ כִּי־עָנָה וְהִשְׁתַּחֲמָה׃	20 Thou assailest him continual- 20 ly, and he goeth hence; thou changest his countenance, and sendest him away.
21 His sons come to honour, and he knoweth it not; and they are brought low, but he perceiveth it not of them.	וּבָנָיו יָבִיאוּ יָקָר׃ וְלֹא יָדָע וְיִשְׁפָּלוּ וְלֹא־יִדְבַק לִבּוֹ׃	21 His sons come to honor, and 21 he knows it not; and they are brought low, but he heeds them not.
22 But his flesh upon him shall have pain, and his soul within him shall mourn.	אֶךָ בְּשָׂרוֹ עָלָיו יִכְאֹב׃ וְנַפְשׁוֹ עָלָיו תִּשְׁאֵל׃	22 Only, his flesh for itself shall 22 have pain, and his soul for itself shall mourn.
CHAP. XV.	CHAP. XV.	CHAP. XV.
THEN answered Eliphaz the Temanite, and said,	וּבֹאן אֶלְיָסָה הַתֵּמַנִּי וַיֹּאמֶר׃	8 THEN answered Eliphaz the 1 Temanite and said:
2 Should a wise man utter vain knowledge, and fill his belly with the east wind?	הַהִקְדָּם בְּעֵנִית בְּשִׂמְרָתִים וַיִּפְאֵס קַרְיָם בְּרֵדָה׃	2 Shall a wise man answer 2 with windy knowledge, and fill his breast with the East-wind;

V. 22. 'itself': himself

Ib. 2d memb. 'itself': himself

V. 20. תִּקַּח, von gewaltsamen Angriffen, Überfallen, auch 15 : 24; hier, von den Angriffen Gottes auf Gesundheit und Leben des Menschen (Hirzel).

V. 21. לִבּוֹ is to be referred to בְּנֵי־יָקָר. Hirzel: לִבּוֹ ist auf בְּנֵי־יָקָר zu beziehen; er hat keine Einsicht, Kenntniss von ihnen. There is no occasion to abandon the simple and natural construction, and to regard the suffix as neuter. Heiligstedt: suffixum in לִבּוֹ (pro לְהֵם) neutrius sensum habet; ea (non animadvertit), sc. id. quod liberi sui contenti sunt.

V. 22. נָל, expressing the cause or ground, Lex. 2, d. Suff. pron. as a reflexive, § 124, I. b. Such, I think, is the only consistent construction of this clause, as demanded by the connection and the arrangement of the words. So Heiligstedt: Non nisi de se caro (corpus) ejus dolet, (non nisi in se ipso dolores sentit corpus ejus), Et anima ejus de se luget (suam ipsius sortem luget). Ewald's translation: Nur sein eigener Leib schmerzt ihm, seine Seele trauert ihm, rests on a construction of נָלְיָו וַיִּכְאֹב, and נָלְיָו הִשְׁאֵל, which is not justified. Nor is the thought in itself a just one. There is no ground for saying, that his body pains him &c.; but there is a foundation for the fine poetical conception of the original (see Expl. Notes). There is, perhaps, less objection to the false emphasis (the Italics are not meant, but the form "his own body" &c.), though it is certainly not the form in which the thought is expressed in the original. Equally wrong is Schlottmann: Ueber ihn selbst nur fühlt Schmerz sein Fleisch,

über ihn selbst trauert seine Seele. In no consistent sense, even in poetical conception, could his flesh be said to feel pain for him; though he might properly be said to grieve for the body mouldering to dust.—Umbreit translates: Nur über sich empfindet Schmerz sein Leib, nur über sich fühlt Trauer seine Seele. This admits of a correct interpretation, though a false one is given it; viz. that in the gloomy realm of the dead, he is occupied solely with his own miserable condition, נָלְיָו and נָלְיָו being, together, a periphrasis for the whole man. So easily are the finest points obscured and lost, in a process of false generalization. The Sept. long since gave the sense correctly: ἀλλ' ἢ αὐτὸ σάρκες αὐτοῦ ἰληγῶσιν, ἢ δὲ ψυχή αὐτοῦ ἐπύρηνται.

Ch. XV. v. 2. הַקְרִיָּה רֵיחַ; knowledge of wind (genitive of quality) = windy knowledge (Ewald: wind'ges Wissen), i. e. empty and sounding as the wind, a vain and ostentatious pretension of knowledge. "Vain knowledge" (Gesenius, Lex. רֵיחַ, I, bb) may serve as an explanation, in part at least, but not as a translation; the original image is required, as an introduction to the next member.—הַקְרִיָּה is not simply synonymous with רֵיחַ (Gesenius, Lex. הַקְרִיָּה, 2, cstr.), "of anything vain and empty". There is reference here to its vehemence and violence, and in Hos. 12 : 2 (Heb. text), to its injurious and fatal effects. Heiligstedt, correctly: euris, quod voci רֵיחַ in primo membro parallelo, ut Hos. 12 : 2, respondet, non solum inanitatis, sed etiam vehementiæ imago est.

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
3 Should he reason with unprofitable talk? or with speeches wherewith he can do no good?	הִיבִיחַ בְּדָבָר לֹא יִשְׁמָע וּבְדִבְרֵים לֹא יִשְׁגִּיל בָּם :	3 reproving, with speech that helps not, with words wherein is no profit?
4 Yea, thou castest off fear, and restrainest prayer before God.	אֲדַאֲתָהּ הִפַּי הַיָּסֵר וְהִמַּנְתָּ בַּיְהוָה לְפָנָיו :	4 Yea, thou thyself dost cast off fear, and withholdest prayer before God.
5 For thy mouth uttereth thine iniquity, and thou chooseth the tongue of the crafty.	שִׁינְיָאֵלֶיךָ שִׁנְיָתָה וְהִבְחַרְתָּ לְשׁוֹן שִׁדְיָיִם :	5 For thy mouth teaches thine iniquity, although thou chooseth the tongue of the crafty.
6 Thine own mouth condemneth thee, and not I: yea, thine own lips testify against thee.	בְּפִי־יָדָעְתָּ יָדָעַי וּבְשִׁפְתֵי־יָדָעְתָּ בְּשִׁפְתֵי־יָדָעְתָּ :	6 Thy mouth condemns thee, and not I; and thy lips testify against thee.
7 Art thou the first man that was born? or wast thou made before the hills?	הֲרִאֲשִׁיתוֹן אָדָם הַיָּלֵד וְלִפְנֵי הַהַרְלָה הַיִּלְלָה :	7 Art thou the first man born, and before the hills wast thou brought forth?
8 Hast thou heard the secret of God? and dost thou restrain wisdom to thyself?	הֲשָׁמַעְתָּ אֵלֶיךָ הַסֵּפֶת וְהִמַּנְתָּ אֱלֹהִים הַחֵכְמָה :	8 Hast thou listened, in the council of God; and reservest thou wisdom to thyself?
9 What knowest thou, that we know not? what understandest thou, which is not in us?	מַה יָדָעְתָּ וְלֹא יָדָעוּ מַה יִּשְׁמָעוּ וְלֹא יִשְׁמָעוּ :	9 What dost thou know, and we know it not, or understand, and we have not the same?

V. 3. בנא ברנש 7. בנא בתור 8. רפה 9. בנא הב רפה

V. 3. 'reproving': arguing
V. 4. 'cast off': abolish

Bb. whereby he is not profited?
Ib. 'withholdest': make light of | 'prayer': devotion

V. 3. So Gesenius, Thes. II. p. 592: *arguendo verbis que nil prosunt*: and Lex. Man. (ed. Hoffmann). הִיבִיחַ: *verba quibus nihil proficiunt*.—הִיבִיחַ the *Inf. abs.* construed as *adverb. accus.* § 131, 2, and לֹא יִשְׁמָע . . . לֹא as *relative clauses*: so Gesenius, Heiligstedt, Hirzel &c.—וְהִיבִיחַ, the indeterminate 3d person (§ 137, 2); Gesenius, Lex. Man. 1831, and (ed. Hoffmann) 1847. The verb may be transitive or intransitive; and this peculiarity is retained in the version. Less happily (Gesenius' Lex. Am. ed.): *words, by which he is not profited*. The verbal idea, in each member, is expressed absolutely: that does not help, or profit,—viz. any one, himself or others. Sept. λέγειν ἐν λόγοις οἷς οὐ δεῖ, καὶ ἐν λόγοις οἷς οὐδὲν ὄφελος. Arnheim and Ewald, in the same sense, but with a less simple and natural construction: Zücht'gen mit Worten—dient nicht; and Reden—damit nützt man nicht! "Mit Worten", viz. with *words alone*, without corresponding acts. Hirzel's objection (womit sollte er es anders thun?) is, therefore, unfounded.

V. 4. *To break fear* is to break through its restraints (as *to break a law*, and *to break a covenant*, is to break through the restraints, and the obligations, which they impose); hence equivalent to the Eng. phrase, *to cast off fear*.—*Thou*

emphatic; even thou thyself art not restrained by the fear of God. The common rendering (Margiu), is less consistent with this form; and, as a *constructive* view of Job's language, is less probable here.—Second member; Ewald: und schmälerst die Andacht vor Gott.

V. 7. Lit. *art thou born the first man*: expressing, not a transient act, but a permanent relation, which explains the apparently anomalous use of the *Imperfect* (comp. § 127, 4. c).—Here the adjective is not the *subordinate* (§ 112, 1), but the *principal* idea, and therefore stands first; comp. § 112, 1, *Rem.* 1. There is, therefore, no occasion for the construction: Wörtl. bist als der erste der als Mensch geboren (Schlottmann).—The coincidence in form with Prov. 8: 25, in the most natural expression of so common an idea, is no evidence that the same subject is intended in both.

V. 8. Gesenius, Thes. II. p. 602: num auscultasti in consessu Dei?—Second member; the sense is given correctly by Schlottmann: und ziehst alle Weisheit an dich? Ewald (from Arabic usage): und saugst zu dir ein Weisheit,—a later development of the verbal idea, not so pertinent here.

V. 9. *Perf.* and *Imperf.*, § 126, 3, 2d ¶.

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
10 With us <i>are</i> both the gray-headed and very aged men, much elder than thy father.	אִישׁוֹתָיִם וְאִישׁוֹתָיִם בָּנֵי לְבָבִיר בְּאִזְבִּיר רָמִים:	The aged also, and the hoary-headed, is with us, older than thy father.
11 <i>Are</i> the consolations of God small with thee? is there any secret thing with thee?	הֲקָטַן רַחֲמֵי הַיְהוָה עִמָּךְ וְהִסְתֵּר לְפָנֶיךָ אֲסוּדָה:	11 Are the consolations of God too little for thee; and the word that gently deals with thee?
12 Why doth thine heart carry thee away? and what do thy eyes wink at,	מִדִּיּוֹמָתְךָ לָמָד וּמִיִּתְרוֹתֶיךָ אִיזָנָה:	12 Why does thy heart carry thee away; and why twinkle thine eyes;
13 That thou turnest thy spirit against God, and lettest such words go out of thy mouth?	כִּי־תִקְדָּם אֱלֹהִים רִיבָה וּמִיִּצְאָה יִפְתָּךְ בְּלִפְתֵּי:	13 that against God, thou dost turn thy spirit, and utter words from thy mouth.
14 What <i>is</i> man, that he should be clean? and <i>he which is</i> born of a woman, that he should be righteous?	מִי הוּא אִישׁ כִּי־יִטְהַר וּמִי הוּא אִישׁ כִּי־יִצְדֵק:	14 What is man, that he should be pure, one born of woman, that he should be righteous?
15 Behold, he putteth no trust in his saints; yea, the heavens are not clean in his sight.	מִי הוּא אִישׁ כִּי־יִבְטַח בְּקִדְשָׁיו לֹא בְּאֲדָמָה: וְשָׁמַיִם לֹא־יִטְהַר בְּעֵינָיו:	15 Lo He trusteth not in his holy ones, and the heavens are not clean in his eyes.
16 How much more abominable and filthy <i>is</i> man, which drinketh iniquity like water?	מִי הוּא אִישׁ כִּי־יִשְׁתַּחֲמַד וְיִשְׁתַּחֲמַד בְּמַיִם מִיִּתְרוֹתָיִם:	16 Much more, the abominable man, that drinks in iniquity like water.

V. 12. 'thy spirit': thine anger,

V. 14. and that he should be righteous, that is born of woman?

V. 10. אִישׁוֹתָיִם . . . בְּבִיר (§ 112, 2), in form and signification like *grandævus*. Some suppose, with little probability, that "with us" means, in the little circle of Job's opponents in this controversy, and that Eliphaz himself, the oldest of them, is intended. The translation should be so expressed, as not to exclude this supposition.

V. 11. מִיִּצְאָה מִפִּיךָ *less than thou*, i. e. less than thy need, or desire; so רַב מִיִּצְאָה, J K. 19 : 7, *greater than thou*, i. e. greater than thy strength, too great for thee. Comp. Lex. בָּן, 5, b. *Little in thy account*, i. e. contemned, despised by thee, is not the meaning of the Heb. phrase.—Second member. Lit. *that (is) gently with thee*, i. e. treats thee with gentleness; the frequent adverbial predicate (expressing *manner of being*) after a subst. verb expressed or implied.

V. 12. Gesenius, Thes. II. p. 739 (and Lex. Am. ed. לָבַב, I, b. *extr.*) *quo te rapit cor tuum?* But this is not a recognized sense of בָּה, and is not suited to the next member. It is a form of reproachful expostulation (§ 153, 2, Note †).—וּמִיִּצְאָה; the significations, *to roll the eye* (Ewald); *trotzig, schrecklich sein, von den Augen* (Maurer, Hdwbch), are without any reliable basis. The translation, *quid inuunt oculi tui* (Gesenius, Thes. III. p. 1280), is feeble.

V. 13. In the rendering of the Vulgate, *hujusmodi sermones* (followed in all the old English versions), the idea *such, of such a nature*, is a sheer addition to the text, not implied in the words nor necessary to the full expression of their

meaning, and therefore unjustifiable. *To cherish evil thoughts of God*, is the sense of the first member; *to utter them in words*, is that of the second. Umbreit: Wir müssen אל-אל aus dem vorhergehenden Versgiede wieder hinzudenken. So Heiligstedt: *Et adversum eum educas ex ore tuo* (ore tuo proferis) *verba*.

V. 14. Literally: What is man, that he should be pure, and, that he should be righteous, one born of woman?

That is: what is one born of woman, the interrogative being mentally repeated in the second member. This construction is required by the connection of thought, and is favored by the accentuation. Ewald, on the contrary: Was ist der Mensch, dass rein er wäre, und dass gerecht des Weibes Sohn! (so Umbreit, Vaibinger, Schlottmann &c.); which makes this connection: What is man, that the son of a woman should be righteous?

V. 15. *Holy ones*. Angels are undoubtedly intended here, as in ch. 4: 18; compare the references in the note on ch. 5: 1. The word *saints* (in all the old English versions), would not now express the sense.

V. 16. So all the later versions in accordance with the obvious connection of thought, and the structure of the Heb. sentence. The sense was correctly given by Tyndale (followed by Cranmer and the Bishops), though the grammatical structure was lost in a single point: *How moch more then an*

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
17 I will shew thee, hear me; and that <i>which</i> I have seen I will declare;	אֶמְרָה לְשִׁמְעֶיךָ וְהִתְקַדְּמִי וְאֶפְתָּח:	17 I will show thee; listen thou to me; and that which I have seen I will declare;
18 Which wise men have told from their fathers, and have not hid it:	אֲשֶׁר-הִשְׁמָעוּ בְנֵיהֶם וְלֹא סִתְּמוּ מֵאֲבוֹתָם:	18 what the wise make known, and have not hidden,—from their fathers.
19 Unto whom alone the earth was given, and no stranger passed among them.	לְכֹהֵן גְּדוּלָהּ הָיְתָה הָאֲרֶץ וְלֹא-אֲחֵרִי עָבַר בְּתוֹכָהּ:	19 To whom alone the land was given, and no stranger passed among them.
20 The wicked man travaileth with pain all <i>his</i> days, and the number of years is hidden to the oppressor.	כָּל-יְמֵי רָשָׁע טוֹב כְּהַחֲלָל וְהַיָּמִים הַנִּשְׁמָרִים לְמֹדֵר:	20 All the days of the wicked man, he is in pain, and the number of years that are laid up for the oppressor.
21 A dreadful sound <i>is</i> in his ears: in prosperity the destroyer shall come upon him.	קוֹל-הַחֲדָדִים בְּאָזְנוֹ בְּשָׁלוֹם שִׁוְרֵהוּ יִבְרָח:	21 Sounds of fear are in his ears; in peace, the destroyer comes upon him:
22 He believeth not that he shall return out of darkness, and he is waited for of the sword.	לֹא-יִבְרָחַן מִיָּד הַחֲדָדִים וְיִחַרְטוּ מִיַּד הַחֶרֶב:	22 he trusts not that he shall escape out of darkness; and he is destined for the sword.
23 He wandereth abroad for bread, <i>saying</i> , Where <i>is it?</i> he knoweth that the day of darkness is ready at his hand.	יִדְרֹךְ מִיָּד לֶחֶם אֵכָה וְיֹאמַר קִדְּמוֹן הַיּוֹם הַהוּא:	23 He wanders about for bread: 23 Where is it? he knows that a day of darkness is ready, at his hand.
24 Trouble and anguish shall make him afraid; they shall prevail against him, as a king ready to the battle.	הַצָּרָה וְהַצָּרִיחַ יִפְחָדוּהוּ כְּמֶלֶךְ מֵעֵד לְמִדְּוָהוּ:	24 Trouble and distress make him afraid—overpower him, as a king ready for the battle.
25 For he stretcheth out his hand against God, and strengtheneth himself against the Almighty.	קִיְיָמָה אֶל-אֵל הַיָּדָא וְעַל-יְהוָה יִתְבָּהַר:	25 Because he stretched out his hand against God, and proudly set himself against the Almighty;

abominable and vyle man, whiche drincketh wickedness like water. The Geneva, following the Vulgate, strangely misrepresents the meaning and application of the verse; and was followed and amended for the worse in the common version: *Howe much more [is] man abominable and filthy (common version, how much more abominable and filthy is man). Bad as the heavens are, man is still worse!*

V. 18. Heiligstedt, correctly: *עָבַר בְּתוֹכָהּ מֵאֲחֵרִי* conjugendum est, quia *וְלֹא סִתְּמוּ* est enuntiatio interjecta, quæ ad *וְהִתְקַדְּמִי* pertinet.

V. 20. The rendering of the Targum is here followed in the old Eng. versions, and by some modern scholars (e. g. Eichhorn, Rosenmüller, Umbreit), viz. *the number of years is hidden from the oppressor.* But this is no less true of the righteous than of the wicked; and what is evidently the leading thought of the verse, is thus wholly lost in the second member.

The two clauses, "all the days of the wicked man", "and

the number of years that are laid up for the oppressor", correspond to each other (as designations of time), and the third clause, "he is in pain", is common to both. Ewald:

So lang Frevler lebt, wird er gequält.
wieviel Jahre dem Tyrann gependet.

Das zweite Glied ist nur weitere Beschreibung der Zeit: so lange er auch leben mag, und sicher ist ihm immer nur eine gewisse, oft kurze Frist aufgespart, wird er immer gequält. So Heiligstedt: *Omnes dies improbi, quoad vivit improbus, hic torquetur . . . Et per numerum annorum qui repositus (destinatus) est violento, per tot annos, quot destinati sunt violento (sc. improbus cruciatur).*—*וְהַיָּמִים הַנִּשְׁמָרִים* est enuntiatio relativa (Heiligstedt); § 148, 1.

V. 21. *קוֹל-הַחֲדָדִים* expresses the plural of the compound idea *sound of fear* (108. 3, c), the two words being treated as a compound noun.

V. 22. *יִחַרְטוּ* for *יִחַרְטוּ* § 75, Rem. 5.

V. 23. Ewald: Schweift umher nach Brode—wo?—Schlottmann: Er irrt umher nach Speise: wo?

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
26 He runneth upon him, <i>even</i> on <i>his</i> neck, upon the thick bosses of his bucklers:	<p>רָנַן אֵלָיו בְּמַגָּד בְּמַגָּד אֵבֶר בְּמַגָּד</p>	26 ran upon him, with stifened 26 neck, with the thick bosses of his bucklers.
27 Because he covereth his face with his fatness, and maketh collups of fat on <i>his</i> flanks.	<p>כִּי־כִסָּה פָנָיו בְּחֵלֶב וַיַּשֵּׂם שִׁמְחָה עַל־חַמְצֵלָה</p>	27 Because he covered his face 27 with his fatness,
28 And he dwelleth in desolate cities, <i>and</i> in houses which no man inhabiteth, which are ready to become heaps.	<p>וַיֵּשְׁבוּ בְּעָרִים וְנִקְוֹת בְּתֵּימָם לֹא־יֹשְׁבוּ לָמַד אֲשֶׁר הִתְחַנְּנוּ לְגִבָּתִים</p>	28 and abode in desolated cities, 28 whose houses none inhabit, which are destined for stone-heaps.
29 He shall not be rich, neither shall his substance continue, neither shall he prolong the perfection thereof upon the earth.	<p>לֹא־יִגְדַל וְלֹא־יִקְדַּם חַיִּל וְלֹא־יִשָּׁחַח לְעֵדֵן מַלְאִים</p>	29 He shall not be rich, nor shall 29 his wealth endure; nor shall their possessions spread abroad in the earth.
30 He shall not depart out of darkness; the flame shall dry up his branches, and by the breath of his mouth shall he go away.	<p>לֹא־יִסָּד וְיִמְצֵא־חַשְׁמַל וְיִבְרַח מִבְּרֵחַ שִׁמְחָתוֹ וְיָסִיחַ בְּרֵיחַ פִּיָּו</p>	<p>30 He shall not escape out of 30 darkness; a flame shall dry up his branches; and by the breath of His mouth shall he pass away.</p>
31 Let not him that is deceived trust in vanity: for vanity shall be his recompense.	<p>אַל־תִּצְטַח בְּטֹב וְהָעֵוָה כִּי־יִשָּׂא קִרְבָּנָה הַיִּזְבָּחִי</p>	31 Let him not trust in evil; 31 he is deceived, for evil shall be his reward.

V. 31. א' חסר

V. 28. houses where none dwell Ib. 'are': were

V. 29. his wealth shall not mount up, nor shall their possessions bend down to earth. Ib. 'possessions': fold (V. R.)

V. 31. 'evil': vanity | 'he is deceived': the deceived one Ib. 2d memb. 'evil': vanity

V. 27. חֵלֶב, § 53, 2, Note *.

V. 28. The sense is the same, whether חֵלֶב is taken actively as the indeterminate 3d person (they inhabit not = none inhabit), or intransitively and passively, as by Gesenius (Lex. 4) and others.—כִּי־, used with reference to the fem. substantive (§ 121, Rem. I); and with the relative sense (§ 123, 3, b). But the general sense is the same, if כִּי־ is taken, as is commonly done, for the pleonastic dative (§ 154, 3, e); or, with more probability, as the designation of place. So Hirzel: כִּי־ steht nicht pleonastisch, sondern ist Ortsbezeichnung; vgl. חֵלֶב Ps. 9 : 5.—הִתְחַנְּנוּ, passive, § 54, 3, d.

Another relation of vv. 25 fol. has been recognized by some, as Rosenmüller, De Wette formerly. Ewald in his first edition, and others; viz. v. 25 *Because he stretched out* &c., v. 27 *because he covered* &c., v. 28 fol. *therefore shall he inhabit* &c. This construction, unnatural in every view, is abandoned by De Wette (3d ed.) and by Ewald (2d ed.). But the connection of חֵלֶב with חֵלֶב is equally against De Wette's construction of the former in his 3d edition; viz. *darum bewohnt er verwüstete Städte*; which, moreover, is not a common mode of punishing the oppressor, as this language implies.

There is less objection to Ewald's view (2d ed.), of the rela-

tion of vv. 27, 28, as the protasis: *though he may have covered* &c. (*for has he = for if he have*: hence, *though he has*): and of vv. 28 fol. as the apodosis: *yet is he not made rich*. But this change in the use of כִּי is unnecessary; and the terms of v. 28 plainly show that the *crime* is made the prominent thing, and not the advantage obtained or sought from the act.

V. 29. חֵלֶב; Gesenius, Thes. II., p. 877: Intrans. *expandit*, i. e. *diffudit se* (grex alicujus in terra); De Wette, und nicht breitet sich aus im Lande sein Besitz. The objection to this use of the phrase is not valid; the inherent intransitive sense of the verbal stem being apparent in its derivatives, and this use of חֵב, especially in poetry, is clearly established (Lex. B. I, catr.).

On the contrary, Schlottmann (after Ewald's suggestion, but with a happier conception of the figure): *nicht steigt seine Habe, nicht senkt sich auf die Erde sein Besitz*; an image of a tree, with its towering trunk, and branches bending to the earth with fruit.—חֵלֶב. The etymology suggested by Schul- tens is now generally admitted. Ewald: חֵלֶב scheint das *Erworbene* zu bedeuten, חֵלֶב = חֵלֶב *erreichen*. So Heiligstedt and others.

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
32 It shall be accomplished before his time, and his branch shall not be green.	בְּלֹא־זְמַנּוֹ הַזֶּה יִמָּלֵא וְיִבְרָח לֹא יִהְיֶה יָרוֹחַ	32 Before his time, it is fulfilled; 32 and his Palm is no longer green.
33 He shall shake off his unripe grape as the vine, and shall cast off his flower as the olive.	וְיִקְרַח כַּגֶּפֶן בְּזֶמְרָתָהּ וְיִבְרָח לֹא יִהְיֶה יָרוֹחַ	33 He shall shake off, like the 33 vine, his unripe grapes, and, like the olive, cast away his blossoms.
34 For the congregation of hypocrites shall be desolate, and fire shall consume the tabernacles of bribery.	כִּי־יִשְׁתַּבֵּחַ הָעָם וְיִלְעָד וְאֵשׁ אֶחְלָה אֶת־הַמִּשְׁכָּנוֹת	34 For the household of the im- 34 pure is desolate, and a fire devours the tents of bribery.
35 They conceive mischief, and bring forth vanity, and their belly prepareth deceit.	הֵמָּה יִלְעָד וְיִלְדוּ אֵשׁ וְבִטְנֵיהֶם יִמְדָּדוּ	35 They conceive mischief, and 35 bring forth vanity; and their womb matures falsehood.
CHAP. XVI.	CHAP. XVI.	CHAP. XVI.
THEN Job answered and said,	וַיֹּאמֶר יוֹב וַיֹּאמְרוּ	8 THEN answered Job, and 1 said:
2 I have heard many such things: miserable comforters are ye all.	שִׁמְעוּ מִרְבֵּי מִשְׁפָּחַת רַחֲמֵי וְיִתְנֶה עִצְלֵי כֹלֵם	2 I have heard many such 2 things; miserable comforters are ye all.
3 Shall vain words have an end? or what emboldeneth thee that thou answerest.	הֲכֵן לְדַבְּרוֹתֶיךָ אִי יִתְבַּרְבְּרוּ לְךָ מִשְׁפָּחַת	3 Is there any end to words of 3 wind? or what emboldens thee, that thou shouldst answer?
4 I also could speak as ye do: if your soul were in my soul's stead, I could heap up words against you, and shake mine head at you.	גַּם אֲנִי־יִדְבַר כַּכֶּם וְאֶבְרָחָה לִּי נֶשֶׁת נֶשֶׁתְכֶם מִתַּחַת נֶשֶׁתִּי אֶתְבַּרְבֶּה אֶלְכֶם בְּדִבְרַיִם וְאֶתְרַעַת אֶלְכֶם בְּקִי רֹאשִׁי	4 I also could speak as ye do; 4 were your soul in place of mine, I could frame words against you, and could shake my head at you.

V. 34. is famished

V. 3. what provokes

V. 4. would speak | would frame | would shake

V. 32. Comp. *הָיָה כֵּלָם* Ecl. 7 : 17.—*הַזֶּה יִמָּלֵא* it is made (or makes itself) full, complete, either referring to *הַתְּבַרְבְּרוֹתָי* as understood by Hufnagel, Hirzel and others (or to time, Gesenius, Lex. Niph.); or the fem. is used as neuter: impletur, actum est de eo, immatura morte absunitur (Heiligstedt); ist es aus mit ihm (De Wette). But *הַזֶּה יִמָּלֵא* can hardly be taken as = *actum est de eo*. Ewald, more happily: es erfüllt sich, geht vorbei, zu Ende. The form of the original should be preserved, as it gives a clear and consistent sense, and enables the reader to judge of the connection. *Before his time*, i. e. prematurely, it is fulfilled (viz. the recompense for his wickedness; or, in the neuter sense, it is finished, actum est), in overwhelming misfortune and untimely death.

And his Palm. Ewald: seine Palme grünnet nicht (2d ed. grünnet nie). There is no ground for the general signification *a branch, a bough**; while there is here a special reason for the use of the *Palm*, or *Palm-branch* (see Expl. Notes).

V. 34. *Desolate*: So Schlottmann (*wüst*) correctly, from the etym. meaning *hard* (of the soil), hence *unproductive, barren, waste*.

V. 35. *הָיָה לְךָ יָרוֹחַ*, Inf. abs. (131, 4, b, a) an emphatic expression of the thought.—*הַזֶּה יִמָּלֵא* prepares, in the sense, brings to maturity. Ewald: und ihr Bauch macht—Täuschung reif!

Ch. XVI., v. 3. *הָיָה*, implying a negative answer (§ 153, 2, 2d ¶), the question being equivalent to a negative assertion. We cannot translate: *shall vain words have an end*, in the sense, *shall not vain words have an end*; for the interrogative *הָיָה* is not so used (see remarks on Ch. 20 : 4).—*וְאִי* in a disjunctive question, § 153, 2, 3d ¶.

V. 4. *לִּי נֶשֶׁת*, § 155, f, and note.—*Could frame words*. So Gesenius, Lex. Hiph: *neciterem contra vos nexus verbis* i. e. verba

הָיָה enim non quemvis ramum indicat, ut temere statuunt, sed palmæ tantum, qua primum arborum nobilium exemplum cernitur.

* Hupfeld (Spec. Quæst. in Jobeidos locos vexatos):

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
5 <i>But</i> I would strengthen you with my mouth, and the moving of my lips should assuage <i>your grief</i> .	אֲחַזְקֶנּוּךָ בְּפִי־אִי וְיָרִי שִׂפְתָי בְּחַסְדִּי	ה I would strengthen you with 5 my mouth, and the comfort of my lips should uphold!
6 Though I speak, my grief is not assuaged: and <i>though</i> I forbear, what am I eased?	אִם־אֲדַבֵּר לֹא־תִחַסַּף כְּאַבִּי וְאִתְּקַלֶּה מִי־דַעַי בְּהִלָּה	6 If I speak, my grief is not 6 assuaged; and if I forbear, does it at all depart from me?
7 But now he hath made me weary: thou hast made desolate all my company.	אֶהְיֶה מְעֵיָהּ כִּלְאֵנִי וְשָׁמִיָּהּ כָּל־עַמִּיתִי	7 But now, He hath wearied 7 me out: thou hast made all my house- hold desolate;
8 And thou hast filled me with wrinkles, <i>which</i> is a witness <i>against me</i> : and my leanness rising up in me beareth witness to my face.	וְהִתְקַשְׁתִּי לְפָנֶי הָאֵל וְנִקְמָה בִּי לְפָנָיו וְדַעַי בְּעֵינָיו	8 and me hast thou seized—it is 8 become a witness; and my leanness rises up against me, it bears witness, to my face.
9 He teareth <i>me</i> in his wrath, who hateth me: he gnasheth upon me with his teeth; mine enemy sharpeneth his eyes upon me.	אֵפוֹ שָׁלַח וְנִשְׁחַקֵּנִי וְהִתְקַח עָלַי בְּשִׁנָּיו וְעֵינָיו הִתְקַדְּשׁוּ לִי	9 His anger rends, and it pur- 9 sues me; he gnashes on me with his teeth; my enemy sharpeneth his eyes at me.
10 They have gaped upon me with their mouth; they have smitten me upon the cheek reproachfully; they have gathered themselves together against me.	כָּפְאוּ עָלַי בְּפִיהֶם וּבְחִרְפָּה הִכּוּ לְחֵמִי וַיִּבְרְאוּ עָלַי וַיִּתְּצֵנִי	10 They gape upon me with their 10 mouth; with scorn, they smite me on the cheek; together they combine against me.
בַּחֲזוֹן בְּחַזוֹן בַּחֲזוֹן		

V. 5. and the moving

V. 6. my pain

sc. inania, mendacia contra vos serere possem. Comp. § 138, Rev. 3, Note. Ewald: *mit Worten klügeln*, nach dem Arab. wo *הָבַר* *wissen* bedeutet; aber der hebr. Sprachgebrauch genügt (Witzel); a remark equally applicable to many similar cases.—The *lengthened Imperf.*, in the first person, is sometimes *continuative* merely (here following an implied or expressed condition), and hence is used with *Var. consec.* (§ 49, 2, b, *extr.*). Its use to express *purpose*, *I would*, or *I will*, *speak* (*כִּי* alone seems to me decisive against this) is not so appropriate here. See Expl. Notes.

Your soul is not to be taken as a periphrasis of the personal pronoun (a doubtful usage, Gesenius' Lex. *נַפְשִׁי* 5, *med.*). *Soul*, the seat of intelligence, mental activity, and emotion, stands as the representative of these faculties in man, and is specially appropriate here, where there is immediate reference to what is thought, felt, and suffered. The force of the expression is lost, therefore, by substituting *ye* and *me*.

V. 6. *Assuaged*. The literal form, *is not restrained*, in English would mean, is not repressed in utterance; and the true meaning must be given by an equivalent phrase.—Second member: lit. *as to what*, in what respect, *does it depart*, =

does it at all depart.—Lengthened *Imperf.* in a *conditional* clause, § 128, 1, *d.*

V. 7. *נִקְמָה בִּי*; *נִקְמָה* as in 15 : 34. The reading of the Syriae (*נִקְמָה*), followed by Umbreit and some others, arose probably from *נָקַד* in the following verse. Of the correctness of the Masoretic pointing (*נִקְמָה בִּי לְפָנָיו*) there can be no doubt.

V. 8. *וְנִקְמָה בִּי*, as in 22 : 16. So Sept. *ἐπέλαβον μοι*. Sym. *κατέδρασε με*. The signification *to wrinkle*, a secondary usage of the Syriac (*corrugare*, a constringendo et contrahendo), passed from the Vulgate (*rugæ meæ testimonium dicunt contra me*; Tyndale: *whereof my wrinkles bear witness*), and Pagnino (et rugare fecisti me; in testem fuit), into Luther's and the old English versions. Luther: *Er hat mich runzlicht gemacht, und zeuget wider mich*; Cranmer and the Bishops': *And that thou haste filled me with wrinkles, my fleshe is recorde*; Genevan: *And hast made me full of wrinkles, which is a witness thereof*. But it has no claim to be regarded as a Hebrew usage, and is rejected in all recent versions.

V. 10. *וַיִּתְּצֵנִי*, *combine* &c. So Gesenius, Thes. & Lex. pr. *compleverunt se vicissim*, i. e. *mutuum sibi auxilium præ-*

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
11 God hath delivered me to the ungodly, and turned me over into the hands of the wicked.	וְשִׁוִּיתֵנִי אֶל אֱלֹהֵי הַמָּוֶל וְשִׁלְּחֵנִי בְּיַד הַרְשָׁעִים הַרְשָׁעִים	11 God delivers me up to the 11 unrighteous, and casts me into the hands of the wicked.
12 I was at ease, but he hath broken me asunder: he hath also taken <i>me</i> by my neck, and shaken me to pieces, and set me up for his mark.	שָׁמַח בְּשָׁלוֹם קִלְיָי וְהִדְרָסוּנִי וְשָׁמַח בְּשָׁלוֹם קִלְיָי וְשָׁמַח בְּשָׁלוֹם קִלְיָי וְשָׁמַח בְּשָׁלוֹם קִלְיָי וְשָׁמַח בְּשָׁלוֹם קִלְיָי	12 I was at rest,—and he 12 shattered me; he laid hold of my neck, and dashed me in pieces, and set me up for his mark.
13 His archers compass me round about, he cleaveth my reins asunder, and doth not spare; he poureth out my gall upon the ground.	וְשִׁבְיָי קָלְבִי וְהִקְלִי וְשִׁבְיָי קָלְבִי וְהִקְלִי וְשִׁבְיָי קָלְבִי וְשִׁבְיָי קָלְבִי וְהִקְלִי וְשִׁבְיָי קָלְבִי	13 His strong ones beset me 13 round; he cleaves my reins, and does not spare; and pours out my gall upon the earth.
14 He breaketh me with breach upon breach; he runneth upon me like a giant.	וְהִדְרָסוּנִי בְּרֵעַ וּבְרֵעַ וְהִדְרָסוּנִי בְּרֵעַ וּבְרֵעַ	14 He breaks me, with breach 14 upon breach; he runs upon me like a warrior.

V. 13. His arrows; *others*, His archers.

stiterunt, altero alterius lacunas qs. explente; sq. בְּלַ conjunctis viribus impetum fecerunt in aliquem, Job. XVI. 10. So Arabic. conj. VI. invicem juverunt, concordarunt ac unanimis fuere.

The ancient versions are mere conjectures drawn from the context: Syr. and Targ. *are filled with rage against me*; Vulg. *satiati sunt pennis meis*.—The rendering of Pagnino: *simul adversum me congregati sunt* (Mercier: *contra me congregantur*), passed into the old English versions. Crammer: *they gather themselves together against me*; so the Genevan, and the com. version (*have gathered*). But the sense, simply *to collect, to assemble*, does not lie in any form of this word. *Have made themselves full* scil. in number (Ludov. de Dieu: *implerunt se, id est pleno numero congregarunt se*), more nearly corresponds to its use in other forms; but is without direct support, and is not suited to the connection. Gesenius' definition is drawn naturally from the primary signification and the form of the word; and is sustained by the use of the corresponding form in the Arabic. Vaihinger: *Zusammen gegen mich sind sie verbündet*. Less happily, Schlottmann: *allmiteinander kommen sie zu Hauf*; and Heiligstedt: *Una contra me se complent, pleno numero conveniunt, i. e. cuncti contra me congregantur; . . . ad הַתְּהַיֵּלָה cf. בְּלֵאָה Jes. 31 : 4*. Hirzel's suggestion: *sich in volle Rüstung werfen, sich vollständig bewaffnen*, is without a shadow of probability. In the passage appealed to (2 Sam. 23 : 7), the verb has for its complement בְּרֵעַ; no proof, certainly, of an *ellipsis* of this word.

V. 13. *Beset me round*, expresses the combination בְּלַ רַבִּי.—*Strong ones* (רַבִּי as in 35 : 9; Lex. 2, a); comp. "host succeeding host", in 10 : 17. Gesenius, Thes. III. p. 1254: *quidni retineas cingunt me multi ejus i. e. agmina ejus, vel fortes, potentes ejus i. q. בְּרַבִּי? cui magis etiam convenit verbum סָבַב*. The translation, *his arrows* (or *darts*), has the concurrent testimony of the ancient versions, Sept., (and Itala), Syr., Targ., Vulg. It is still retained by some leading philologists; e. g. Ewald: *erklären die alten Uebersetzer ganz richtig als Geschoss*; Hirzel: *רַבִּי, Geworfenes, Pfeil, nach Analogie von הַרְבֵּעַ Erbeutetes, Beute; Stammw. הרבב (Perf. הרב), I Mos. 49 : 23, welches s. v. a. הרבה, vgl. I Mos. 21 : 20*. So Heiligstedt and others. But the philological grounds for it are not fully conclusive, and it is rejected by Gesenius.

The Rabbinic interpretation, *his archers*, was adopted by early Christian Hebraists (Pagnino: *circumierunt adversum me jaculatores ejus*; on the contrary, Seb. Munster, *Dictionarium Hebraicum, anno 1523*, "*רַבִּי jacula Job 16*"); and also in some of the early Eng. versions.* E. g. Crammer: *His archers compassed me rounde aboute*; so the Genevan, Bishops', and common version. It has no philological support, and is now generally rejected. Maurer (Hdwbeh.) appeals to this passage, and to Jer. 50 : 29, Prov. 26 : 10, as instances of this usage; but they furnish no proof of it.

* But in Tyndale's (the oldest from the Heb.): *he hath compassed me rounde aboute with his darts*.

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
15 I have sewed sackcloth upon my skin, and defiled my horn in the dust.	שָׁק הִסְפַּחְתִּי עָלַי וְגִלְתִּי וְעִלְלֹתַי בַּזָּפֶר קִרְוִי:	15 I have sewed sack-cloth upon 15 my skin, and have thrust my horn into the dust.
16 My face is foul with weeping, and on my eyelids is the shadow of death;	פָּנַי הִסְפַּחְתִּיהָ מִדִּמְעָתִי וְשֵׁל עַל עֵינָי אֲלֻמְנָת:	16 My face is inflamed with weep- 16 ing, and a death-shade is on my eyelids;
17 Not for any injustice in mine hands: also my prayer is pure.	עַל לֹא־חַטָּאת בְּיָדַי וּפְתֻלֹתַי זָכוֹת:	17 although no violence is in my 17 hands, and my prayer is pure.
18 O earth, cover not thou my blood, and let my cry have no place.	אֲדֹנָי אֱלֹהֵימִי הִנֵּה וְאֶל־תִּתֵּן לִי קִוְיָם לְיִשְׁעֵי:	18 Earth, cover not thou my 18 blood! and let my cry have no resting- place!
19 Also now, behold, my witness is in heaven, and my record is on high.	בְּיָמֵי זִמְתָּהּ קִוְיָם בְּשָׁמַיִם וְשֵׁאִתִּי בְּקִוְיָתָם:	19 Even now, behold my wit- 19 ness is in heaven, and my attestor is on high.
20 My friends scorn me: but mine eye poureth out tears unto God.	קְלִיפֵי הַבָּשָׂר אֶל־אֱלֹהִים הִלְקָה עֵינַי:	20 My mockers, are my friends: 20 unto God my eye poureth tears;
21 O that one might plead for a man with God, as a man pleadeth for his neighbour!	יִיחַד לְגִבּוֹר עִבְדֵי־אֱלֹהִים וּבְרֵאֲשֵׁם לְחֵבֵר:	21 that he would do justice to a 21 man with God, as a son of man to his fellow.

V. 16. הַיְיָשֵׁן לִי קִוְיָם בְּשָׁמַיִם פֶּתַח
V. 19. עֵינַי אֶל־אֱלֹהִים פֶּתַח

V. 15. *And have thrust* (וְעִלְלֹתַי). So Gesenius, *Theol. II.* p. 1033: *immisit in pulverem cornu meum*, and in the *Man. Lex. Am.* edition; but formerly (*Lexicon manualis*, 1833): *male habui caput meum pulvere* i. e. *foedavi, totum conspersi pulvere.**

V. 17. עָלַי, as in 10 : 7; comp. *Lex. B.* 1.

V. 18. *Hirzel*: וְקִוְיָם, Ort wo mein Schreien stehen bleibt, wo es in seiner weiteren Verbreitung gehemmt wird, also verhallt.

V. 19. *My attestor*: וְשֵׁאִתִּי, an eye-witness; one who can attest, from personal knowledge. Ewald, happily: *mein Mitwisser*. The sense was correctly given by Tyndale (followed by Cranmer): *and he that knoweth me is above in the height*; Bishops': *and he that knoweth me is in the height*; Genevan (followed in the com. version): *my record*.

V. 20. קְלִיפֵי הַבָּשָׂר *my mockers*, the prædicate placed first for emphasis (§ 145).

V. 21. So Gesenius, *Theol. II.* p. 592: *ut jus dicat viro in lite quam habet cum Deo*, i. e. *jus ejus tueatur*. The form: *to a man with God*, shows clearly what is meant; viz. that *man*, in a cause between him and God, may receive justice, —that the infinite disparity between the parties should not prejudice his cause. It is as a *man* he here speaks of him-

self; and the ground-thought here is the same as in ch. 9 : 32. (See *Expl. Notes*). This, the main point, is lost in Ewald's version and explanation: *Zu Gott mein Auge thränct, dass er dem Mann vor Gott Recht gebe*: erklärend, dass der für schuldig gehaltene schwache, nun verblichene Mensch, Hiob, dennoch vor Gott gerecht sei. This, moreover, claims too much; for Job does not assert that a man can be *just with God* (just in the sight of the infinitely Wise and Holy), but the contrary; see ch. 9 : 2. The point on which he desires that justice may be done, between him and God, is his complaint of the severity of God's chastisements; comp. chs. 8 : 20; 9 : 22-24; 10 : 2, 3.

The general idea is more nearly expressed by Schlottmann: *Dass er entscheide zwischen dem Mann und Gott*. But here again, the principal point in the original, viz. that justice be done to *man, the weaker party*, is not expressed. His explanation of the form of the original is nearer the mark: wörtlich, dass er für den Mann die Entscheidung treffe mit Gott, d. h. in seinem Verhältnisse zu Gott.

Heiligstedt: וְיִיחַד pendet ab hemistisch. posteriore v. 20; obscuro Deum, *ut jus dicat*. So Gesenius, Umbreit, Ewald, Hirzel, Schlottmann, Vaihinger, and others. There is nothing in the form or the connection to indicate an *Oplative* (O that one might contend for a man with God), which is entirely out of place here, and with the second member (as a son of man for his fellow), makes no sense at all.—Second member: *Vav of comparison*, as in 5 : 7 (*Lex. I.* dd).

After what has been said, it is unnecessary to add any refu-

* Still quoted as his view in Olshausen's 2d ed. of *Hirzel* (and in a recent American work on Job, 1854), and retained in Hoffmann's ed. of the *Lexicon*.

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
22 When a few years are come, then I shall go the way <i>whence</i> I shall not return.	<p>וְעוֹד אֶעֱלֶה בְּעֵינַי וְאֶרְאֶה אֶת־עַמִּי אֲשֶׁר־אֵין אִתִּי</p>	22 For a few years will pass, and I shall go the way that I return not.
CHAP. XVII.	CHAP. XVII.	CHAP. XVII.
My breath is corrupt, my days are extinct, the graves <i>are ready</i> for me.	<p>רוּחִי מִתְּפַח וְיָמַי נִכְחָדִים וְקִבְרוֹתַי מִתְּפַחִים</p>	8 My breath is consumed, my days are extinct;
2 <i>Are there</i> not mockers with me? and doth not mine eye continue in their provocation?	<p>אֵין־עִמָּי מְשַׁחֲרֵי־נַפְשׁוֹת וְעֵינַי מְדַבְּרֵי־עֲוֹנוֹתַי</p>	2 Of a truth, mockeries beset me; and my eye must dwell on their provocation.
3 Lay down now, put me in a surety with thee: who <i>is</i> he that will strike hands with me?	<p>שָׁכַחְתִּי וְאַתָּה תִּשָּׂאֵנִי וְאַתָּה תִּשָּׂאֵנִי וְאַתָּה תִּשָּׂאֵנִי</p>	3 Give a pledge, I pray thee; be thou my surety with thee: who is there, that will give his hand for mine?

V. 1. My spirit

V. 2. } Do not mockeries beset me?
 } and does not my eye dwell

Ib. the grave is

V. 3. that will strike hands with me

tation of the assumption, by Ewald, of an *entire change in the construction* of הַיְהוּדִים in the second member (und richte gegen seinen Freund den Menschen); or of the construction which assumes, that the הַיְהוּדִים of the first member is implied in the same sense before אֲנִי in the second, while the הַיְהוּדִים expressed in the second corresponds, in construction and sense, to אֲנִי in the first! It was not the writer's object to amuse himself, or puzzle his reader, with mere riddles in construction.

Ch. XVII. v. 1. *My breath &c.* So Gesenius, *Lex.* (בְּנִפְחִי. *Pu.*): *halitus meus destructus est*, i. e. vis vitalis exhausta (but later, in the Am. edition: "my spirit is destroyed, i. e. my vital powers are spent"). Ewald: vernichtet ist mein Geist. The signification *breath* is preferable here. So Hirzel: *רוּחִי* der *Athem*, s. v. a. die Lebenskraft; and Schlottmann: mein Odem ist zerstört.—*The graves*: § 108. 4. *Rem.* 2. The use of the plural is not an idiom of the language, but a peculiarity of the writer's conception. As such it should be retained, the expression being as admissible in English as in Hebrew. Heiligstedt: *similiter apud Græcos τὰ αἰετὰ de unius sepulchro dicitur*; cf. Herod. 5, 63. Soph. Aj. 1090.—*Lit. the graves are mine*: i. e. nothing else remains to me. The literal form would not, in English idiom, convey the true sense.

This verse is now commonly, but improperly I think, connected with the preceding paragraph. The thought is there fully closed with v. 22; and this addition drags feebly and heavily. The new connection, in ch. 17, properly begins with this allusion to his hopeless condition (see Expl. Notes), as aggravating the unkindness of which he complains, and against which he pleads for the divine interposition.

V. 2. אֵין עִמָּי (§ 155, 2. f. 2nd ¶. *Lex.* אֵין, D. 2), a strong asseveration, as in ch. 1: 11, 2: 5, 31: 36. Cocceius: *Asseverat autem, ludibrio se esse amicis.* The same sense is given by the interrogative form in the margin, which some adopt

here (Seb. Schmidt, Rosenmüller, De Wette in his earlier eds.); but the combination אֵין עִמָּי is found in the interrogative sense, only as the second member of the disjunctive question (Is. 10: 9, 40: 28), where אֵין, as usual, is followed by עִמָּי. The sense of this verse is well expressed by Schlottmann: *Wahrlich, Spöttereien umgeben mich; auf ihrem Holm muss mein Auge weilen.*

The whole connection is so clear, in this simple and natural construction of the words, that it is hardly necessary to take notice of others which have been proposed. E. g. Pareau: אֵין עִמָּי, *if not* (= if it were not so), *mockings would still longer await me, &c.* Ewald (in the same sense of אֵין עִמָּי, but taken as the expression of a wish, *Lehrb.* § 319b): *trieb man nur Spöttereien nicht mit mir; i. e. if only these were spared me, I would cheerfully submit to my hard fate.* Umbreit: (אֵין עִמָּי taken as strictly conditional, the first member forming a conditional protasis, followed by the apodosis in the second): *Musst' ich nur nicht Spöttereien dulden, bei ihrem Haderen würd' ich ruhig bleiben.* De Wette (3d ed.) and Hirzel: *If falsehood is not with me* (= since there is no deception in me), *my eye can (calmly) dwell on their opposition*; i. e. I can still endure their assaults on my innocence.

Literally: *mockeries* (there is no occasion for substituting the concrete, *mockers*, which enfeebles the expression), *are with me*: i. e. they are continually present, besetting me without intermission (*umgeben mich*, Schlottmann).—אֲנִי מְדַבְּרֵי מְשַׁחֲרֵי־נַפְשׁוֹת: *comp.* 1 K. 18: 27.—*My eye must dwell on* (prop. dwells on continually), i. e. cannot avoid the sight (§ 127. 4. b. and 3, d).—*Their*, referring (as is not unfrequent with the pronoun), to a subject necessarily implied in the thought.

V. 3. אֲנִי מְשַׁחֲרֵי־נַפְשׁוֹת, absolutely, *Lex.* 3. h. Heiligstedt: אֲנִי *ponere* sc. *pignus* (ein Pfand *einsetzen*), cf. . . . Gr. *τιθίσθαι*, Lat. *ponere*.—*Be thou my surety with thee.* The true import of this is well expressed by Le Clerc: *sponsor esto meus tecum*;

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
4 For thou hast hid their heart from understanding; therefore shalt thou not exalt <i>them</i> .	קִירְלָפְסָם צָפַנְתָּ מִיָּשָׁר עֲלֵיָם לֹא הִרְבִּיתָ:	4 For their heart thou hast kept back from wisdom; therefore, thou wilt not exalt them.
5 He that speaketh flattery to his friends, even the eyes of his children shall fail.	גְּהִלָּק וְגִיד הַחַיִּים וְהַיָּד הַטֹּבָה תִּשְׁתָּקֵם:	5 Whoso betrays friends for a prey, even the eyes of his children shall fail.
6 He hath made me also a by-word of the people; and aforetime I was as a tabret.	וְהִשְׁתִּי לְקִשְׁלֵי עַמִּים וְהָיִיתִי לְקִשְׁרָה אֲהָרָה:	6 And me has He set for the peoples' by-word; I am become one to be spit upon in the face.
7 Mine eye also is dim by reason of sorrow, and all my members <i>are</i> as a shadow.	וּבְמַטְהַם עֵינַי עֲרִירָה וְכָל־אֲגָדִי כַּצֶּלֶל:	7 My eye is bedimmed with grief, and my members, all of them, are as the shadow.
8 Upright <i>men</i> shall be astonished at this, and the innocent shall stir up himself against the hypocrite.	תִּשְׁתָּמוּ הַיֹּשְׁרִים עַל־זֹאת וְיִקְרָא הַטָּהוֹר עַל־הַיָּסוּד:	8 The upright will be astonished at this, and the innocent will be roused against the impure.
9 The righteous also shall hold on his way, and he that hath clean hands shall be stronger and stronger.	וְיִתְקַן דְּרֹגְתוֹ הַיָּשָׁר וְהַיָּד הַטְּהוֹרָה תִּגְדַּל:	9 But the righteous will hold on his way, and he that is of clean hands will increase in strength.

v. 4. בְּמַטְהַם עֵינַי עֲרִירָה v. 5. וְהַיָּד הַטֹּבָה תִּשְׁתָּקֵם

... nec mirum videri debet, in oratione figurata, Deum orari ut sit ipse, apud se, sponsor innocentie hominis.

Who will give his hand for mine? The elliptical phrase in Prov. 11: 15 (*to strike* viz. the hand, to give a pledge) is here used in the reflexive or passive form: *who will pledge himself* (by giving the hand) *for my hand*, i. e. as though it were mine (comp. Thes. and Lex. §, 13). Niphal verbi תָּקַע significationem reflexivam habet: *dextra data sponsorshipem pro aliquo interponendam in se recipere* (Heiligstedt).

But another construction is commonly given to the phrase, viz. *who is he that will strike with my hand?* i. e. that will strike hands, or pledge himself, *for me* (Gesenius, Thes. and Lex. תָּקַע); or, *who is he that will strike into my hand*, i. e. as a pledge that he will be surety for me (Hirzel, Schlottmann), or that he will assert my innocence (Ewald). In this construction, however, the reflexive or passive form is not required. *Striking hands* was the confirmation of a contract or a promise of any kind. The debtor, e. g. confirmed the promise to pay by giving his hand; the surety bound himself for the fulfillment of the promise, by giving also his hand to the creditor. It has been said, that the surety gave his hand both to the creditor and the debtor;* but of the latter there is no proof, as indeed there was no ground or occasion for the act.

V. 4. *Exalt them*: the accus. of the *living object* omitted (§ 121, 6, Rem. 2), being necessarily implied in the connection

* Ewald, Alterth. des Jüd. Volkes, S. 165: Der Bürge gab sowohl dem Schuldner als dem Gläubiger in gerichtlicher Zusammenkunft die Hand.

of thought. There is, therefore, no necessity for Schlottmann's suggestion: das תִּירָבִים ist ohne Zweifel eine zusammengezogene Form für תִּירָבִים. Das Dagesch ist nach der langen Sylbe ausgefallen.—Ewald: *Darum ist keine Besserung*; תִּירָבִים von Hithpael nach § 161 gebildet, und nach der Bedeutung des Bildes Hos. 11: 7 (2d ed. 1854). He adds: man könnte auch meinen, das Wort laute nach § 62a so für תִּירָבִים, *drum wirst du sie nicht siegen lassen*: allein so bestimmt sieht Hiob in diesem Zusammenhange keineswegs die Niederlage seiner Freunde durch Gott voraus. This admits all that is required. The objection is founded on a *theory*, of the manner in which Job desired to be justified, before his fellow men. But to this there is no reference here; and the expression is explained by ch. 13: 7-11. Sept. δὲ τούτο οὐ μὴ ὑπέσθης αὐτοῖς. So also Symmachus and Theodotion. Vulgate: propterea non exultabuntur.

V. 5. *For a prey*: §, Lex. 13. So Ewald, *zum Loose*; Heiligstedt, *ad predam*; Schlottmann, *zum Pfunde*. The assumption of the concrete sense (*spoil for spoilers*, Gesenius Lex. תָּקַע, 2), is unnecessary.—*Whoso*: omission of the relative and its pronominal antecedent, § 123, 3, c.

V. 6. Rödiger (Thes. fasc. poster. p. 1497): *talis fio, cui in faciem inspuit*; i. e. pro sputalicio habeor, *κατάπτωτος*, omnium mortalium vilissimus et contentissimus sum. Geneva version (misled by a false etymology): *I am as a tabret before them*; Bishops': *whereas afore I was their joy* (margin: or, *tabret*). The common version, combining the two, has: *and aforetime, I was as a tabret*.

V. 7. *As the shadow*: article, § 109, Rem. 1, a.

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
10 But as for you all, do ye return, and come now: for I cannot find <i>one wise man</i> among you.	וְאֵלֶּם הֵנָּה הַחַיִּים רֹבְצִים לֹא אֶחָד אֶחְזַק אֶתְּמוּלָּהּ:	10 But as for them all,—come on again I pray; for I find not a wise man among you.
11 My days are past, my purposes are broken off, <i>even</i> the thoughts of my heart.	בְּיָמַי אֶבְרַח וְיָמַי אֶפְרָח בְּמַחְשַׁבְתִּי אֶפְרָח:	11 My days are passed; my plans are broken off, the treasures of my heart!
12 They change the night into day: the light <i>is</i> short because of darkness.	גְּלוּלָהּ לְיָמֵינוּ הַיָּמִים אֶת־לַיְלָה לְיָמֵינוּ הַיָּמִים:	12 Night is joined to day; Light is just before darkness.
13 If I wait, the grave <i>is</i> mine house: I have made my bed in the darkness.	אֲבִי אֶחְזַק אֶת־בֵּיתִי בְּחֹשֶׁךְ הַיָּמִים אֶשְׁכֵּן:	13 Lo, I wait my abode in the under-world, in the darkness I have spread my couch;
כִּי אִם חָשַׁבְתִּי וְאֵלֶּם יִשְׁכְּבוּ וְאֵלֶּם יִשְׁכְּבוּ		

V. 10. But as for you all (V. R.)

V. 12. Night they make day.

V. 13. } If I wait my abode in the under-world,
 } in the darkness spread my couch;

V. 10. In אֵלֶּם אֵלֶּם est paranomasia, propter quam אֵלֶּם אֵלֶּם in אֵלֶּם mutatum est (Heiligstedt).—אֵלֶּם, with suff. 3d pers., though the subject of the verb is 2d pers., as in 1 K. 22: 28; Mic. 1: 2; comp. § 121, Rem. 4, extr. It is to be preferred, therefore, to the reading אֵלֶּם in two MSS. of Kennicott, three of De Rossi, Syr. Vulg. (not Chald. as sometimes stated, which has אֵלֶּם אֵלֶּם).—אֵלֶּם אֵלֶּם, § 142, 3, a.

V. 11, 2d member: Sept. ἐξέφυγε δὲ τὰ ἄφθνα τῆς καρδίας μου. Mit Unrecht hat Ewald die Erklärung des Perissolides מִיָּמַי = מִיָּמַי (LXX: ἄφθνα) erneuert (Schlottmann). Ew.: des Herzens Bande. מִיָּמַי willkürlich identificierend mit מִיָּמַי, und dieses wieder mit מִיָּמַי oder מִיָּמַי (Hirzel).

V. 12. Night is joined to day; i. e. follows close upon it. Lit. they put night to day, the impers. plur. for the passive, 137, 3, note. So Gesenius construes the plural here (Gr. as above), though with a different sense of the phrase, viz. night is made day (Thes. and Lex. §. A. 2).

The verb may have for its subject a pronoun, referring to his opponents (or, as construed by some, to מִיָּמַי*); or it may be taken impersonally, ponunt = ponitur. With the first construction: they make night day, viz. in their vain promises of a brighter future (comp. 5: 17-23; 8: 20-22; 11: 13-19). So J. D. Michaelis, Dathe, Umbreit, Ewald (dennoch Nacht zu Tag sie machen), Hirzel, Heiligstedt, Schlottmann. With the last construction: night is made day; i. e. pain banishes sleep, so that night is no longer a season of repose from the cares of the day. The phrase has also been taken as in Is. 5: 20. But neither of these senses harmonizes well with the connection, or with any construction which the next member will bear.

Second member: Gesenius, Lex. מִיָּמַי, c. a. the light is not

far from darkness: i. e. will soon be merged in it. Thes. III. p. 1235: מִיָּמַי, construitur h. l. sq. מִיָּמַי, ut arab. قَرِبَ مِنَ, et lat. prope abesse a re. This is the proper construction of the words; and מִיָּמַי indicates a receding, or retreating, of light before the darkness, which follows close upon it. So Schlottmann paraphrases (מִיָּמַי implied before אֵלֶּם): dies Licht, dem das Dunkel schon naht.

Of the other constructions, which have been given to this unusual combination, none are now deserving of notice but the two following. Light is near, in the presence of darkness: i. e. they represent light as near, where there is nothing but darkness (Umbreit, Vaihinger, Hahn). Lux propior est facie tenebrarum, tenebris apertissimis; i. e. dieunt (amici) felicitatem, quæ a me prorsus est remota, mihi esse propiorem calamitate apertissima, in qua nunc versor. . . . מִיָּמַי מִיָּמַי facies tenebrarum, i. e. tenebræ, quæ quasi faciem suam monstrant, h. e. quæ apertissimæ sunt, in omnium oculos incurrunt (Heiligstedt). So Ewald: Licht ist näher als das klare Dunkel! Hirzel: מִיָּמַי מִיָּמַי ist die gleichsam ihr Gesicht zeigende, d. h. offen und deutlich vor eines Jeden Auge daliegende Finsterniss, die den Hiob umgiebt. But this construction of מִיָּמַי is unnatural in itself (as justly objected by Schlottmann), and is contrary to the settled and uniform usage of the language.

The tone of this fine passage is greatly lowered, when it is so expressed (by Ewald, e. g. and others), as to make it merely the proof of the assertion in v. 10, "I find not a wise man among you." Moreover, this charge itself, so understood, amounts to very little; and such a limitation of it is unwarranted by anything in the connection. It refers, evidently, to the main points in dispute between them and him. I regard the verse as a continued description of his own state, without any reference to the erroneous views of his friends, and therefore place the other view in the margin. See Expl. Notes on vv. 12, 13.

V. 13. אֵלֶּם. Gesenius' Lex. A. If taken as a conditional

* Mercier: noctem in diem ponunt, sc. hæc meæ cogitationes noctem mihi in diem convertunt, efficiunt, ut noctes dicam insonnes, ac mihi sit nox loco diei.

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
14 I have said to corruption, Thou <i>art</i> my father: to the worm, <i>Thou art</i> my mother, and my sister.	לְפָנַי הָרָאִי אָבִי אֶתֶּה אָמִי אֶחְמָלִי לְרַמָּה:	14 I have called to corruption, 14 My father art thou, to the worm, My mother and my sister!
15 And where <i>is</i> now my hope? as for my hope, who shall see it?	וְאַיֵּה אִפְי הַקְּוֵהִי וְהַקְּוֵהִי עַד וְשִׁוּקָהָ:	15 And where then is my hope? 15 yea my hope, who shall see it!
16 They shall go down to the bars of the pit, when <i>our</i> rest together <i>is</i> in the dust.	בְּקִי שָׁאֵל תְּהִלָּה אִם־יִשְׁתָּר עַל־קֶדֶר קָחָה:	16 It will go down to the bars of 16 the under-world, so soon as there is rest in the dust.
CHAP. XVIII.	CHAP. XVIII.	CHAP. XVIII.
THEN answered Bildad the Shuhite, and said,	וַיַּזְכֵּר בִּלְדָד הַשׁוּחִי וַיֹּאמֶר:	8 THEN answered Bildad the 1 Shuhite, and said:
2 How long <i>will it be ere ye</i> make an end of words? mark, and afterwards we will speak.	כַּדְּאֵתָהּ הַשְׂרִיצִינִי הַמְצֵא לְדַלְתִּי מִלְּבָבִי וְאַחֲרָיִךְ יִבְרַר:	2 How long will ye hunt for 2 words? understand; and afterward let us speak.
	V. 16. בַּאֲמָר שִׁאֵל 1b. פָּתַח בְּאֵתָהּ	

V. 14. } say to the grave, My father art thou,
 } to the worm, My mother and my sister;
 V. 2. } will ye set snares for words. *Others:*
 } How long, ere ye make an end of words

particle (Margin), the only apodosis is found in v. 15. Compare Maurer, on Hos. 12 : 12, p. 85. But the false assurances of his friends, supposed to be referred to, excluded this supposition.*

Whether we take שָׁאֵל as the direct object (with which בְּרִיחַ stands in apposition), or as the accus. of place, the general sense is the same as that given in the translation, which is the best expression of it in English.

V. 14. *Corruption.* So Ewald: ruf dem Moder zu: mein Vater du! Schlottmann: שָׁחַת ist hier wohl mit den alten Versionen und Nachmanides nicht von שָׁחַת, sondern von שָׁחַת als Wurzel abzuleiten. Dafür spricht das folgende Bild des אָמִי, welches ein Mascul. zu fordern scheint; so entsprechen sich שָׁחַת und רַמָּה der Bedeutung und der Form nach, eben so wie אָבִי und אֶמִי. The last suggestion makes the distinction of gender of some account. The propriety of the image demands it; and there is no solid objection to the derivation of the word from שָׁחַת.

V. 16. הַקְּוֵהִי; Heiligstedt: de forma femin. singul. imperf., cf. Jud. 5 : 26; Jes. 28 : 3. Ew. § 191. But here, (comp. Ges. Gr. § 47. Rem. 3), the plur. form may have reference to the

collective sense implied in הַקְּוֵהִי; a usage familiar to the Hebrew, but not allowable in English.

Second member; lit. *when at the same time.* Schlottmann well: Wenn erst im Staub ich Ruhe finde; wörtl. wenn zugleich auf oder im Staub Ruhe ist.

Ch. XVIII. v. 2. קָנַיִי; the etymology suggested by Schultens (in loc.) is now very generally approved, both for its inherent probability, and its appropriateness here. Heiligstedt: קָנַיִי derivandum est a קָנַיִן = قَنَّصٌ renari (Schultens, J. D. Michael. Ew. Hirz. al.), unde قَنَّصٌ = مَقْنَصٌ laqueus. קָנַיִי קָנַיִי לְבָבִי laqueos ponere verbis, i. e. venari, aucupari verba. Ewald: das nur hier vorkommende קָנַיִי ist zwar seiner näheren Bedeutung nach etwas dunkler; scheint aber von قَنَّص (Wäquid. Aeg. p. 9, 6, und sonst) abgeleitet am sichersten *Fangwerkzeuge* zu bedeuten; wie venari, aucupari verba. The sense is well expressed by Hirzel: *wie lange wollt ihr nach Worten jagen?* d. h. nur darauf ausgehen, irgend etwas zu sagen, wenn es auch noch so gehaltlos wäre? Daher *Fulg.* dem Sinne nach nicht unrichtig: *ad quem finem verba jactabitis.*

With this etymology of קָנַיִי, there is no reasonable doubt that the phrase means, *to hunt for words*; and its import is expressed by this corresponding phrase in English. The charge is: that all their skill and craft are expended in hunting for words merely. The grounds for the older view (קָנַיִי Aram. form for קָנַיִי) are fully given by Gesenius, Thes. III.

* Fürst (Hdwbeh., אָבִי, I. a), makes an easy solution of the case: oder, es steht אָבִי in dem den Zustand beschreibenden Satze so, (?) dass gar kein Nachsatz folgt (Hiob, 17 : 13), wo es ganz unübersetzt bleibt. But there was something in the speaker's or writer's mind, which suggested the word to him, whether we choose to express it or no.

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
3 Wherefore are we counted as beasts, <i>and</i> reputed vile in your sight?	<p>מַה נִּחְשָׁבִים כְּחַיָּוִת וְנִחְשָׁבִים כְּרִמְיָהוּ בְעֵינֶיךָ</p>	3 Wherefore are we accounted as the brute,— are impure in your eyes?
4 He teareth himself in his anger: shall the earth be forsaken for thee? and shall the rock be removed out of his place?	<p>מִתְרַדֵּם בְּאַפּוֹ הַאֲרֶזֶת תִּשָּׁחַק אֵלָיו וְהַבְּרֵכִית אֵת דְּמֹתֶיהָ</p>	4 One that teareth himself in his rage! for thee, shall the earth be forsaken, and the rock remove out of its place?
5 Yea, the light of the wicked shall be put out, and the spark of his fire shall not shine.	<p>כִּי אִם רִשְׁעִים הִנֵּה וְלֹא-אִשָּׁה יִשְׁרָב אִשּׁוֹ</p>	5 Yea, the light of the wicked shall go out, and the flame of his fire shall not shine.
6 The light shall be dark in his tabernacle, and his candle shall be put out with him.	<p>אִם תִּשְׁקַח מִתְּנֹתָיו לְמִנְתּוֹ יִכָּשֵׁף הַדְּבָרִים</p>	6 The light darkens in his tent, and his lamp above him goes out.
7 The steps of his strength shall be straitened, and his own counsel shall cast him down.	<p>וְרַגְלָיו יִצְטָרֵק אִתּוֹ וְעִצְמוֹתָיו יִפְּצְלוּ</p>	7 His strong steps become straitened, and his own counsel casts him down.
8 For he is cast into a net by his own feet, and he walketh upon a snare.	<p>כִּי-יִשְׁלַח בְּרַגְלָיו בְּסִנְאוֹ וְעַל-אֲרָצוֹתָיו יִתְחַלֵּץ</p>	8 For he is driven into a net by his own feet, and he walks upon snares.
9 The gin shall take <i>him</i> by the heel, <i>and</i> the robber shall prevail against him.	<p>יִאָּחַז בְּקַעֲטָתוֹ כַּחַס וְהַגֹּבֵה יִשְׁרָב אִתּוֹ</p>	9 The trap will seize by the heel, the snare will take fast hold of him.
10 The snare <i>is</i> laid for him in the ground, and a trap for him in the way.	<p>סִנְאוֹ בְּאֶרֶץ הַסִּבְלִים וּבְיַחְזָקוֹתָיו יִלָּקְחוּ</p>	10 Hidden is its cord in the earth, and its noose upon the pathway.
11 Terrors shall make him afraid on every side, and shall drive him to his feet.	<p>מִכָּל-צִדֵּי מַחֲסוֹתָיו יִפְּצְלוּ וְהַמִּשְׁפָּחָה לְתַהוֹמוֹתָיו</p>	11 On every side, terrors affright him, and pursue him, at his footsteps.
12 His strength shall be hungerbitten, and destruction shall be ready at his side.	<p>וְהַחֲזָקָה אֵתוֹ וְהַאֲבִיד מְרִוּץ לְצַדָּתוֹ</p>	12 His strength becomes famished; and destruction is ready, at his side.
13 It shall devour the strength of his skin: <i>even</i> the firstborn of death shall devour his strength.	<p>וְאֵשֶׁל מְרִוּץ יִכְרֹם וְאֵשֶׁל מְרִוּץ בְּשֵׁרֵי מְרִוּתוֹ</p>	13 It devours the parts of his skin; his limbs the first-born of death devours.

p. 1223, art. קָנַן. The objections to this view are well stated by Hirzel, viz. 1) das Auffällende des Plur. an sich, anstatt des Sing. קָנַן, welcher auch oben 16 : 3, in ganz gleicher Verbindung vorkam; 2) das Ungewöhnliche dieser Pluralform, da der Sprachgebrauch anstatt קָנַנִּים andere Formen eingeführt hat, z. B. 26 : 14; die Unmöglichkeit, dass קָנַנִּים wann? heisse, wie man es nm dieser Erkl. des קָנַנִּים willen zu übersetzen genöthigt ist; vgl. 8 : 2; 10 : 2.

Maurer (Hdwch.) takes the phrase in another sense; viz. wie lange werdet ihr euch einander in euren eiteln Reden zu fangen trachten? But the phrase cannot mean this. It might

mean the same as *θηροῦσάι τε* (Luke 11 : 54), which is not appropriate here; but it is not equivalent to *ἀγορεύειν τὴν λόγον* (Mark. 12 : 13), or to *παρδιεύειν τὴν λόγον* (Matt. 22 : 15).

V. 3. Ewald: es liegt gar keine Ursache vor, dem נִחְשָׁבִים die blosse vermuthete Bedeutung "wir sind verstopft, d. i. vernagelt, dumm" zu geben, welche hier sogar viel zu schwach und unpassend wäre.

V. 13, second member. *His limbs*: lit. *his parts*, i. e. portions or members of his body; the same signification as in the preceding member, but with a different application.

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
14 His confidence shall be rooted out of his tabernacle, and it shall bring him to the king of terrors.	וְהָקָה מִבְּטָחוֹ מִבְּטָחוֹ וְהִנְיָחֵהוּ לְמֶלֶךְ פְּתוֹרוֹתַי	14 He shall be torn from the 14 security of his tent, and be led away to the king of terrors.
15 It shall dwell in his tabernacle, because <i>it is</i> none of his: brimstone shall be scattered upon his habitation.	וְהִשְׁכַּח בְּבֵיתוֹ מִבְּטָחוֹ וְהִשְׁכַּח עַל-בֵּיתוֹ תַּבְּרִיתַי	15 There shall dwell in his tent 15 they that are not his; brimstone shall be showered upon his habitation.
16 His roots shall be dried up beneath, and above shall his branch be cut off.	וְיָבְשָׁה שְׁרָשְׁתּוֹ וְרִבְשׁוֹ וְיִבְשַׁע וְגַם קַצְוֹתָיו	16 Beneath, his roots shall dry 16 up; and above, his branch shall be cut off.
17 His remembrance shall perish from the earth, and he shall have no name in the street.	וְזָכְרוֹ אֶבֶד מִיַּד-אֲדָמָה וְלֹא-שֵׁם לוֹ עַל-פְּנֵי-הָאָרֶץ	17 His memory perishes from 17 earth; and he has no name on the face of the fields.
18 He shall be driven from light into darkness, and chased out of the world.	וְהִדְרִסָּהוּ מֵאֵר עַל-הַחֹשֶׁךְ וְיִדְרֹסֵהוּ מִיְּשֻׁבֵי-הָעוֹלָם	18 He shall be thrust forth from 18 light into darkness, and shall be driven from the habitable world.
19 He shall neither have son nor nephew among his people, nor any remaining in his dwellings.	לֹא יֵהְיֶה לוֹ בֵּן וְלֹא-אֶחָיו וְאֵין שְׂרִיד בְּמִדְבָּרָיו	19 He has no offspring and no 19 progeny among his people, and no survivor in his dwellings.
20 They that come after <i>him</i> shall be astonished at his day, as they that went before were affrighted.	עַל-יְוָמוֹ יִתְמוֹנוּ אֲחֵרִים וְעַל-יְוָמוֹתָם אֲחֵרֵי-הַיָּמִים	20 They that come after are 20 astonished at his day; and they that were before are terror-stricken.
21 Surely such <i>are</i> the dwellings of the wicked, and this <i>is</i> the place of <i>him</i> that knoweth not God.	אֵין-אֵלֶּה מִשְׁכְּנֵי עָלִים וְזֶה מְקוֹם לֹא-יָדָע אֱלֹהִים	21 Such only are the habita- 21 tions of the wicked, and such the place of him that knows not God.
CHAP. XIX. THEN Job answered and said,	CHAP. XIX. וַתֵּן אֲזַיִם וַתֹּאמֶר:	CHAP. XIX. THEN answered Job, and 1 said:

V. 14. בֵּן אֵין וְהִנְיָחֵהוּ V. 15. בֵּן אֵין בְּבֵיתוֹ
V. 18. בֵּן אֵין דִּרְבַּת V. 20. בֵּן אֵין אֲחֵרֵי-הַיָּמִים

V. 16. His branch shall wither

V. 14. Lit. *from his tent, his security*; i. e. his place of security, where he accounted himself safe. This construction is altogether preferable to that of Gesenius (Lex. מִבְּטָחוֹ, 2): *his security shall be torn from his tent*, i. e. he himself in his too great security. Heiligstedt: מִבְּטָחוֹ est appositio vocis מִבְּטָחוֹ; Hirzel: מבטחו, Appos. zu באהלו, aus seinem Zelte, auf welches er als eine sichere Stätte dauernden Glückes baute; vgl. 8: 14; Schlottmann: *Man reisst ihm aus dem Schutz seines Gezelts*; wörtl. aus dem Zelt, seinem Schutz, seiner Zuflucht.—Second member: הִנְיָחֵהוּ, fem. as a neut. impers.

V. 15. Heiligstedt, correctly: Femin. 3. pers. sing. מִבְּטָחוֹ notat neutrum. . . . מִבְּטָחוֹ ex iis quæ ei non sunt, i. e. quæ ei non sunt, i. e. homines alieni. On the contrary, Gesenius (Lex. בְּטָחוֹ, 4, c, β); (*terror shall dwell in his tent, so that (it shall be) no longer his*; offenbar sehr gezwungen, as justly said by Schlottmann.

V. 21, second member; יָדָע, § 116, 3.—יָדָע *knows* (not regards, or cares for); the Hebrew form of conception, and the moral truth implied in it, should be preserved in the translation.

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
2 How long will ye vex my soul, and break me in pieces with words?	<p>כַּד־אֵיךָ הִלַּחֲתוּ נַפְשִׁי וְהִתְקַדְּמִי בְּדַבָּרִים :</p>	2 How long will ye vex my 2 soul, and break me in pieces with words?
3 These ten times have ye reproached me: ye are not ashamed that ye make yourselves strange to me.	<p>עַתָּה עָשִׂיתָ עִשְׂרִים סְבָלֹתַי לֹא־תִבְשֹׁשׁ הַתְּהַדְּרֹתַי :</p>	3 These ten times do ye re- 3 proach me; without shame, ye stun me.
4 And be it indeed that I have erred, mine error remaineth with myself.	<p>וְאִם־אֶחָדָה שָׁגַגְתִּי אִשְׁרֵי הַלֵּלִי בְּשִׁבוּעָתִי :</p>	4 And even if, in truth, I have 4 erred, my error abides with myself.
5 If indeed ye will magnify yourselves against me, and plead against me my reproach:	<p>אִם־יִמְצֵא אֱלֹהֵי הַתְּהַדְּרֹתַי וְהוֹדִיאוּ אֵלַי הַתְּקַדְּרֹתַי :</p>	5 If, indeed, against me ye will 5 make your boast, then prove against me my re- proach.
6 Know now that God hath overthrown me, and hath compassed me with his net.	<p>יָדַעְתָּ אֲבֹהַּ כִּי־אֶלֹהִים עָנִיתִי וְרִבְעִיתִיו עִלְיָ הַתְּקֵרֹתַי :</p>	6 Know now, that God has 6 wrested my cause; and his net he has cast around me.
7 Behold, I cry out of wrong, but I am not heard: I cry aloud, but there is no judgment.	<p>הִנֵּה אֶזְעָקָה הַדָּמָם וְלֹא אֶשְׁמָע אֶשְׁרֹף וְאֵין מִשְׁפָּט :</p>	7 Lo, I cry out for wrong, and 7 am not answered; I call aloud, and there is no justice.
8 He hath fenced up my way that I cannot pass, and he hath set darkness in my paths.	<p>אֶרְבֵּי אֲבָר וְלֹא אֶעֱבֹר וְעִלְי־תְהוֹמֹתַי הַחֹשֶׁךְ הַדָּמָם :</p>	8 My way he has hedged up, 8 that I cannot pass, and has put darkness over my paths.
9 He hath stripped me of my glory, and taken the crown from my head.	<p>רִבְדִּיתִי מִכְּבוֹדִי הַפְּשִׁיט וְלָטַת הַקִּרְוָה מֵרֹאשִׁי :</p>	9 He has stripped me of my 9 glory, and taken the crown from my head.
10 He hath destroyed me on every side, and I am gone: and mine hope hath he removed like a tree.	<p>וְהִתְחַזַּק רַבִּים וְאֵלָהַי וְנִסַּע כְּעֵצִי הַתְּהַדְּרֹתַי :</p>	7 He breaks me down on every 10 side, and I perish; my hope he uproots like the tree.

V. 2. בנ"א היגדן V. 7. בסגול בנ"א

V. 3. ye contend with me

V. 5. § If, indeed, ye will act proudly toward me, and upbraid my with my shame;

V. 6. know then, that

Ch. XIX. v. 3. הָיָה (which some explain by reference to § 122, 2, Rem.; Lex. 3), is better taken in its strict pronominal use.—Second member. הִתְקַדְּמִי (§ 142, 3, b); Gesenius, Thes. I. p. 376: *Hiph. obtudit, stuporem incussit* (betäuben, übertäuben). Job, XIX, 3: . . . *sine pudore obtunditis me sermonibus impudentibus et contumeliosis, schaamlos übertäubet ihr mich.* (Later, as in the Man. Lex. Am. ed. "Better perhaps i. q. Arab. *خكر* to injure, to litigate pertinaciously; whence in Job, l. c. *shameless ye injure me*").

V. 5, second member; Gesenius, Thes. II. p. 592: *probate mihi opprobrium meum*. probate me jure meritoque opprobrio affici. Schlottmann: Wollt ihr wirklich euch über mich erheben, so thut meine Schande mir dar!

Some have taken this verse as a hypothetical protasis, the

apodosis following in the next verse. So Heiligstedt: *Si re vera adversus me fastuose agere vultis, et exprobrare mihi (vultis) ignominiam meam* (ignominiam, quam patior); *scitote, quaeso, Deum me incurvasse* (jus meum pervertisse, injuria me affecisse) &c. But the former construction is the preferable one.—Ewald (אֵינְךָ interrogative): Oder—wollt ihr denn wirklich höhnen mich, und mir vorwerfen—meine Schmach?

V. 6. יָדַעְתָּ, as in Sam. 3: 36. As we have no single word to express its force with a pronoun, a corresponding phrase must be used. This sense of the word is necessary here; for the translation, *know now that God has overthrown* (or, *has humbled*) *me*, only affirms what they had themselves alleged in proof of his guilt. Schlottmann: dass Gott mein Recht gebeugt.

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
11 He hath also kindled his wrath against me, and he counteth me unto him as <i>one of</i> his enemies.	וַתִּקַּח אַתָּה וַתִּשְׂקַח לִי בְּאֵינֹי:	11 He makes his anger burn 11 against me; as his enemies, does he regard me.
12 His troops come together, and raise up their way against me, and encamp round about my tabernacle.	בָּתָּר וְהָבֵאוּ גְדֹלָיו וַיִּסְבּוּ אֵתֵי בְרָכָם וַיִּחַנּוּ סָבִיב לְאֹהֲלֵי:	12 Together come all his bands; 12 they cast up their way to me, and encamp around my tent.
13 He hath put my brethren far from me, and mine acquaintance are verily estranged from me.	אֶתִּי בָּשָׁלַל הִתְרַחֵק וְרֵדְלֵי אֶחָדֵיהֶם בָּשָׁשׁוּ:	13 My brethren he has removed 13 far from me; and they that know me are wholly estranged from me.
14 My kinsfolk have failed, and my familiar friends have forgotten me.	הִתְלַוִּי קְרוֹבֵי וַיִּשְׁכַּחֵנִי שְׂכֵמֹתַי:	14 My kinsmen stand aloof; 14 and my acquaintances have forgotten me.
15 They that dwell in mine house, and my maids, count me for a stranger: I am an alien in their sight.	גָּבַר בֵּיתִי וַאֲפֻחָתַי לִנְגַד שִׁדְדֵי וְעַבְדֵי הַבַּיִתַּי בְּקִרְוֵיהֶם:	15 Sojourners in my house, even 15 my maid-servants, count me a stranger; I am become an alien in their eyes.
16 I called my servant, and he gave <i>me</i> no answer; I entreated him with my mouth.	לְעַבְדִּי הִרְאֵתִי וְלֹא אָנְשָׁה בְּסוֹפְרֵי אֶתְהַנְּנֵנִי:	16 I call to my servant, and he 16 answers not; with my mouth, I entreat him.
17 My breath is strange to my wife, though I entreated for the children's <i>sake</i> of mine own body.	רוּחִי זָרָה לְאִשְׁתִּי וְהִתְנַחֵם לְבָבִי בְּבָטְנִי:	17 My breath is strange to my 17 wife; I am offensive to the sons of the same womb.
18 Yea, young children despised me; I arose, and they spake against me.	גַּם-גְּדֹלָיִם בָּזְאוּ בִּי אֶקְוֶה וַיִּבְדְּלוּ-בִּי:	18 Yea, children spurn at me; 18 if I would rise up, they speak against me.
19 All my inward friends abhorred me: and they whom I loved are turned against me.	הַקְּרִיבִים כָּל־עַמִּיתֵי סוֹדִי וְהַיְדֻלְתָּם נִתְּקוּ-בִּי:	19 All my familiar friends abhor 19 me; and they whom I love are turned against me.

V. 15. בנ"א וואסוהרהי

V. 17. is loathsome

V. 11. Lit. *he accounts me to him* (in the same relation to him), as he accounts his enemies. The meaning is not, *he accounts me an enemy to him*; but, he esteems (and of course treats) me, as he does his enemies.

V. 12. וַיִּהְיֶה; Gesenius, Thes. and Lex. f.

V. 17, first member. Ewald: mein Athem ist zuwider meinem Weibe; Heiligstedt: *Halitus meus* (foetens) *alienus* (molestus) *est uxori meae*; Schlottmann: mein Odem ist zuwider meinem Weibe. On the contrary, Gesenius (Lex. זָרָה (II), 3) *my spirit* (as agitated, querulous) *is loathsome to my wife*; which is not favored by the connection.

Second member. Ewald: übel riech' ich meines Leibes Söhnen; Heiligstedt: *et fæteo* (foetor meus fastidio est) *liberis ventris mei* (liberis a me oriundis, nepotibus meis). וַיִּתְנַחֵם *est* 1. pers. sing. perf. Kal verbi הִתְנַחֵם h. l. = ar. حَنَّ *fætorem*

emittere; ךְ est Vav consecut., propter quod ultima syllaba accentum habet, cf. Ewald § 234.—Gesenius (Lex. תָּקַח, 2): *and my prayers* (are loathsome) *to &c.* To this Heiligstedt justly objects: Sed Kal verbi הִתְנַחֵם non significat *supplicare*, quam significationem hoc verbum tantummodo in Hitpael habet; nec הִתְנַחֵם (quod non pluralis nominis תָּקַח, sed infinit. in Kal est, cf. Ew. § 238, 3) idem est, atque תָּקַח, cf. Ps. 77: 11.

Sons of my womb, i. e. of the womb that bore me; comp. on 3: 10. The sense is best given by the equivalent phrase in the text.

V. 18, second member: אֶקְוֶה (conditional clause, § 128, 1, d), the lengthened imperf. expressing purpose, or effort. Ewald: will ich anstehen. Hitzel: Bedingungssatz (vgl. zu 11: 17), *will ich aufstehen*; ergänze: und bin zu schwach dazu.

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
20 My bone cleaveth to my skin and to my flesh, and I am escaped with the skin of my teeth.	בְּקִנְיִי וּבְבָשָׁרִי נִשְׁמַטְי וְאֶת־עַלְתִּי עִלְתִּי נִשְׁמַטְי	20 My bone cleaves to my skin and to my flesh; so that I am escaped with the skin of my teeth.
21 Have pity upon me, have pity upon me, O ye my friends; for the hand of God hath touched me.	הֲלֵי הֲלֵי אַחַב הָיִי כִּי וַיִּרְאֲלֵנוּ אֱלֹהִים וַיִּגְשָׁה בְּיָדִי	21 Have pity on me, have pity on me, ye my friends: for the hand of God hath touched me.
22 Why do ye persecute me as God, and are not satisfied with my flesh?	לָמָּה תִּדְרֹשׁוּן כַּאֲשֶׁר יְהוָה וְלָמָּה תִּשְׂבָּעוּן בְּבָשָׁרִי	22 Why do ye pursue me as God, and are not satiated with my flesh!
23 O that my words were now written! O that they were printed in a book!	כִּי־יִכְתְּבוּן אֲשֶׁר וַיְהִי בְּיָדֵינוּ כִּי־יִדְבְּרוּן בְּסֵפֶר וְהָיוּ	23 Oh that my words were written! oh that they were inscribed in the book!
24 That they were graven with an iron pen and lead in the rock for ever!	בְּעֵט־בַּיִטֵּן וּבְגֵבֶה לְעַד בְּקִנְיִי בְּהַרְבֵּינִי	24 that with an iron stile, and lead, they were graven in the rock forever!
25 For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth:	וַאֲנִי יוֹדֵעַ כִּי־חַי הַיֹּדֵעַ וְאֵתֵּן עַל־יָדָיו הַיָּמִים	25 But I, I know my redeemer lives, and in after time will stand upon the earth;
26 And though after my skin worms destroy this body, yet in my flesh shall I see God:	וְאַחַר כִּי־יִשְׁחָדוּן וְאֶתֵּן עַל־בָּשָׂרִי אֱלֹהִים	26 and after this my skin is destroyed, and without my flesh, shall I see God.

V. 25. my deliverer; or, my avenger Ib. will stand up on the earth; or, on the dust
V. 26. and from my flesh

V. 23. Ewald: *Ins Buch*—O dass sie würden eingezeichnet. He means, not merely that his words might be written, which is expressed in the preceding member; but written where all might read them, as indicated by the article. Schlottens (in loc.): intelligit *Librum Publicum*, in quo acta illustriora enotabantur, a *ספרים* scribis civitatum, in earundem tabellariis reponenda. Comp. the same use of *כְּתָב* in Ezek. 13: 9. Such registries belong to the earliest ages of the Semitic race (see e. g. Gen. 36: 9-43); and remarkable incidents of individual history were occasionally inserted, as in Gen. 5: 24 and 29; 10: 8-12.

V. 24. Heiligstedt: *וְיִשְׁחָדוּן* non pendet a *בְּעֵט*, ita ut verendum sit: *stilo ferreo et plumbo*; sed tantummodo a *כָּ*: *st lo ferreo et plumbo*, i. e. litteris stilo ferreo incisus, in quos plumbum liquatum infundatur, ut iis major firmitas addatur. So Hirzel: nicht von *כָּ* abhängig, sondern allein an *כָּ* anzuschliessen. Ewald: Mit Eisengriffel und mit Blei. Schlottmann: Mit eisernem Griffel und Blei.

V. 25. Gesenius (Thes. and Lex. *אֲנִי* II. I): *ego scio*, quod *redemptor meus vivit*. Deus ipse me ex his calamitatibus vindicabit.—Hirzel: *אֲנִי*, *ich meinerseits*; Gegensatz gegen die

ihn verkennende Mitwelt. He adds with just emphasis: *יָדֵעַ* drückt die feste Ueberzeugung aus, welche sich durch keine Gegenreden irre machen lässt.

Second member: *אַחֵרִיךְ*, as an adjective, *one belonging to after times*; *posterior*, or *postremus*. So Gesenius (Thes. I. p. 73): *et postremus in pulvere stabit* (vindex meus); i. e. postremo, tandem in terra comparabit Deus vindex. Ewald's supposition, that *אַחֵרִיךְ* (*Nachmann*) is a designation of the *avenger of blood*, has no philological support. Nor is there any ground for such an allusion here, as justly said by Olshausen (Hirzel's *Hiob*, 2^{te} Aufl. S. 124): *Der Bluträcher gehört in keiner Weise hieher, sondern allein der Befreier*; wie Gott Israels Befreier aus der Knechtschaft ist, Jes. 49: 7, vgl. 2 Mos. 6: 6, Jes. 43: 1, n. s. w.; und der Psalmist ihn *וְיִצְחָק בְּיָרֵי יְהוָה* nennt, Ps. 19: 15.—*Upon the earth*: *בְּעָר*, as in ch. 41: 25, stands for *the earth* (Gesenius, Thes. I. a, and Lex.), including the idea of *vileness*, associated with dust.

V. 26, first member. Gesenius, in his Lehrgebäude (1817), p. 798, gives this as the preferable construction of this member: *nachdem diese meine Haut* (das ist mein Fleisch) *zerstört sein wird*; the *plur. impers.* with the effect of the

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
27 Whom I shall see for myself, and mine eyes shall behold, and not another; <i>though</i> my reins be consumed within me.	<p>אֲשֶׁר אֶחְזֶה יָיָי וְאֶחְזֶה יָיָי וְלֹא אֲחִי אֲחִי כִּלְיִי בְּקִלְיִי בְּהִקְרִי</p>	27 Whom I, for myself, shall see, and my eyes behold, and not another, when my reins are consumed within me.

V. 27. My reins consume within me!

passive. So in the Thes. (1829) art. אֶחְזֶה, 3: *postquam destruxerunt hanc cutem meam*, i. e. quando destructum erit corpus meum.*

The construction: *post cutem meam*, (quam) *destruxerint* = *postquam cutem meam destruxerunt* (comp. Thes. אֶחְזֶה, 3, *Piel*), gives the same sense. To Tympe's objection (nam אֶחְזֶה non potest coherere cum עֵינַי, femininum cum masculino; annot. in Nold. 80), it is well answered, that the *fem.* is here used as *neuter*, and (by its position) with *emphatic* reference to עֵינַי, from which it is separated for the sake of this effect. So Ewald (*nach meiner Haut, die man abgeschlagen, dieser*); Heiligstedt; Schlottmann (*und nachdem diese meine Haut zerschlagen ist. . . .* Es steht nichts im Wege, es neutr. und δεικτικῶς zu fassen und so auf עֵינַי zurück zu beziehen, wodurch die Rede eine besondere Lebendigkeit erhält). †—אֶחְזֶה (= אֶחְזֶה אֶחְזֶה), as in ch. 42 : 7.—אֶחְזֶה; comp. Is. 10 : 34, *to cut down, hence to destroy.* The arbitrary insertion of the word "worms," as the subject of this verb (Pagnino: *vermes contriverunt hanc carnem*), and of "body" as the complement of the pronoun, passed from the *Genevan* into the common version.

Second member. The *negative* sense of בֵּן (11 : 15; 21 : 9) is the proper one here, in connection with the first member. Ewald: *und ohne mein Fleisch* (über בֵּן s. § 217 b), ohne dass ich dies noch hätte. So Heiligstedt: *sine carne mea*; Schlottmann: *werd' auch ohne mein Fleisch ich Gott schauen.*

On the contrary, אֶחְזֶה is by some understood to mean, *from my flesh*. Thus Rosenmüller: *tamen e carne mea* (i. e. corpore meo reintegrato) *videbo Deum*. But this, though grammatically admissible, does not connect well with the preceding member. Hat man einmal bei dem ersten Gliede die Vor-

stellung von dem gänzlich zerschlagenen Leibe, so wird man auch durch den nächsten einfachen Eindruck des zweiten Gliedes gleichsam genöthigt, das אֶחְזֶה in einem ähnlichen Sinne zu fassen (Schlottmann).

V. 27; Schlottmann: *Ja ich werde ihn selber schauen*, wörtl. welcher ich selbst mir schauen werde; אֶחְזֶה nimmt man am besten nominativisch und anknüpfend, wie 34 : 19. But there is no reason for departing from the simple relative construction (whom I shall see); Hirzel, better: אֶחְזֶה bezieht sich auf אֶחְזֶה.—Second member; *and not another.* Verwerflich ist die Auffassung: "meine Augen sehen ihn nicht als Fremden, d. h. nicht als Feind"; denn זר kann nicht ohne Weiteres, sondern nur in bestimmter Beziehung Feind bedeuten, insofern nämlich der Fremde, der Ausländer zugleich als Feind gedacht wird. זר ist daher, wo es Feind bedeutet, überall der nationale Feind (Schlottmann).—Third member: a designation of time (my reins are then consumed), with the relative adverb of time implied. Gesenius (Lex. בְּקִלְיִי, 2, and בְּקִלְיִי, Kal, 3), and others, regard it as an exclamation of earnest and impassioned longing for this sight (as expressed in the margin). But the former sense is far more pertinent, and the omission of the relative (whether pronominal or adverbial), is of common occurrence.—בְּקִלְיִי = בְּקִלְיִי; comp. I K. 22 : 35.

In support of the view, which is here given in its essential features, four reasons have been stated by Cocceius, with much point and force:

1. Interpretationis simplicitas;
2. Argumenti et scopi concinnitas;
3. Rei veritas;
4. Verborum, non minuenda interpretatione, majestas.

That the language here refers to an existence beyond the grave, is asserted by the latest and best interpreters. Ewald, in many respects the ablest of the recent translators and interpreters of the book, regards this as undeniable; and the view which restricts the language to an *earthly hope*, as opposed to the proper force of the words, to the connection of thought, and to the spirit and tenor of the whole book. (Pg. 202, 2d ed. 1854). The same view, essentially, is taken by Schlottmann, who has also written with ability on this book (1851); and by Vaihinger (1842), whose work, though less valuable for philology, is a good exhibition of the general argument of the book, in a popular form.—For a discussion of these points, the reader is referred to the Introduction.

* But in the Man. Lex. (1833), and Thes. II. p. 912 (1840), he adopts the construction of the pronoun proposed (after the Chald.) by Stickel, de Goele Com. phil-hist-erit. 1832, p. 105: *et postquam cutem meam decusserint, hoc sc. futurum est* (nempe illud, quod in membro proxime antecedenti dictum erat, posthac Deum super terram apparitum esse). But the construction given in the text is grammatically correct, and is otherwise altogether preferable. The one here proposed, it has been justly said, is höchst schwerfällig und prosaisch (Schlottmann).

† The latest construction, and the worst, is that recently proposed by Fürst, (Hdwbch., art. אֶחְזֶה, 2, a): *und nach diesem, d. h. und dann—meine Haut haben sie abgeschunden—und aus meinem Leibe, d. h. sinnlich, werde ich Gott (als אֶחְזֶה) schauen.*

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
28 But ye should say, Why persecute we him, seeing the root of the matter is found in me?	כִּי הֲאִפְּרֹה בַחֲזָקָה הַיָּדָיִם וְתִקַּשׁ הָלֵב וְנִפְצַא־בִּי :	28 If ye say: How will we pursue him! and the root of the matter is found in me,
29 Be ye afraid of the sword; for wrath <i>bringeth</i> the punishments of the sword, that ye may know <i>there is</i> a judgment.	פֶּחַד לֶבָב וּפְצוּל־חַרְבִּים כִּי־בַחֲמָה שֹׁנֵאת חַרְבִּים לִפְנֵי הַדָּמִיץ שִׁדְדֵינִי :	29 be ye afraid of the sword; 29 for wrath is a crime for the sword, that ye may know there is a judgment.
CHAP. XX.	CHAP. XX.	CHAP. XX.
Then answered Zophar the Naamathite, and said,	וַיִּשָׁבֵר עֲזֹפָרַיִם הַנַּמְאֲתִי וַיֹּאמֶר :	8 Then answered Zophar the 1 Naamathite and said:
2 Therefore do my thoughts cause me to answer, and for <i>this</i> I make haste.	לֵבִי שִׁבְעָר וְיִשְׁבַּעֵנִי אֲבַבְבֹּר תִּישָׁר בִּי :	2 For this, do my thoughts give 2 answer to me, and because of my eager haste within me.
3 I have heard the check of my reproach, and the spirit of my understanding causeth me to answer.	בִּזְכֹּר קִלְפִּי אֲשַׁבֵּט וְרוּחַ מִבִּינְיָהּ הִעֲנֵנִי :	3 My shameful chastisement 3 must I hear; and the spirit, from my un- derstanding, will answer for me.
	V. 29. ק שדן	

V. 2. and therefore is my

A brief refutation of the objections to this view, is given in the Expl. Notes.

The early Christian Fathers differed in their interpretation of the passage. But their views are of little account on either side, being based on the defective translations of the Septuagint, Itala, and Vulgate.

V. 28. כִּי. Gesenius, Lex. 4. So all the recent translations; e. g. Ewald: Denkt ihr, wie wollen wir ihn verfolgen! Schlottmann: Wenn ihr sprecht: wie wollen wir ihn verfolgen?—*בה*, as an exclamation, Lex. B, 2.—Second member: if taken as the assertion of his friends, it is a transition from the *oratio directa* to the *indirecta*; and there is no ground for the reading *בִּי* in some MSS. and VSS.

V. 29. *פֶּחַד לֶבָב*; Gesenius, Thes. II. p. 1000: Sq. genit. . . . *poena, qua puniendum est, ut crimina gladio puniendi*.—Der Plural erklärt sich daraus, dass *פֶּחַד לֶבָב* collectivisch von den einzelnen Aeusserungen des Zornes gesagt ist (Schlottmann).—*וְיִשְׁבַעֵנִי*; Rödiger, Thes. fasc. poster. p. 1367: comp. ex *שָׁבַע* = *אָשַׁר* quod, et *הִיךְ* vel *הִיךְ* *judicium*. So Gesenius, Thes. III. p. 1345, Hirzel, Schlottmann, Lee and others. The assumption of a Chald. plur. form (*וְיִשְׁבַעֵנִי* = *וְיִשְׁבַעֵנִי*) may be regarded as abandoned (Ewald, 2d ed.; Heiligstedt).

Ch. XX. v. 2. *וְיִשְׁבַעֵנִי*, in its usual construction with the following word. So Gesenius, Thes. and Lex., *הִישָׁב*, 2, a:

propter impetum sive fervorem meum in me, i. e. quo agor. There is no necessity for departing from this construction, as suggested by Ewald: vv. 2-3 wird man schwerlich je verstehen, wenn man nicht fest hält, dass *וְיִשְׁבַעֵנִי* in jeder Beziehung dem *לִבִּי* entspricht, und nur deshalb ohne Ergänzung steht, weil diese aus dem *בִּי* in *לִבִּי* deutlich ist. Vgl. das zweite *קַעֲלֵ* Jes. 59: 18. So also Heiligstedt: *propterea, voci לִבִּי in hemistichio priore respondens*; and Schlottmann: *Und darob stürmet es in mir*. Zu *וְיִשְׁבַעֵנִי* ergänzt man am leichtesten *בִּי* aus dem vorhergehenden *לִבִּי* (vgl. *קַעֲלֵ* Jes. 59: 18). Wörtl.: deshalb ist mein Stürmen in mir.—For the connection of thought, see Expl. Notes on v. 2.

To the connection between vv. 2 and 3, on which Ewald lays so much stress, it is well objected by Schlottmann, that too partial an application is thus given to this verse. All that is sought in this connection, is gained by the easier and more natural construction above given.

V. 3. Dathe: *castigationem ignominiosam audio*; Heiligstedt: *castigationem ignominia meae (castigationem ignominia me afficientem) audio*; Hirzel: *mich beschimpfende Rüge muss ich hören*; Schlottmann: *schmähliche Rüge must' ich hören*. *Must I hear*: the *Impf.* as in 17: 2, 2d member.—*Answer for me*: the *suff. pron.* as a *dative*. Compare Zech. 7: 5, *הֲצַדִּיקֵי הָיָה עָמְרָם* *did ye fast for me?* Job 31: 18, *הֲגָדַלְתִּי* *he grew up to me* (§ 12I, 4).

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
4 Knowest thou <i>not</i> this of old, since man was placed upon earth,	הַנֹּחַת הַבְּרֵאשִׁית בְּיַד-יְהוָה כִּי שָׂם אֱלֹהִים אֶת-אָדָם עַל-אֶרֶץ:	4 Dost thou know this to 4 have been from of old, since man was placed upon the earth;
5 That the triumphing of the wicked <i>is</i> short, and the joy of the hypocrite <i>but</i> for a moment?	כִּי רִנְתָּה הַשְּׂשִׁים בְּקִרְבֹּת וְשִׂמְחָתָה קִנְיָה גְדוּרֵי-חַיִּט:	5 that the triumphing of the 5 wicked is short, and the joy of the impure for a moment?
6 Though his excellency mount up to the heavens, and his head reach unto the clouds;	אֲבִם-הַגְּבוּלָה לְשָׁמַיִם שִׂוְיָ וְרֹאשׁוֹ לְעָב וּבִנְיָ:	6 Though his height mount up 6 to the heavens, and his head reach to the clouds:
7 Yet he shall perish for ever like his own dung: they which have seen him shall say, Where <i>is</i> he?	בְּגִלְגָּל לְעִנְיָה יֵאבֵד וְרֹאשׁוֹ הַאֲבִקָּה אֵינִי:	7 according to his greatness, so 7 shall he perish forever; they that saw him shall say: Where is he?
8 He shall fly away as a dream, and shall not be found: Yea, he shall be chased away as a vision of the night.	בְּחִלּוֹם הַלַּיְלָה וְלֹא יִדְרָאָהּ וְיִדְרֵהּ בְּחִזְיוֹן לַלַּיְלָה:	8 As a dream shall he fly, and 8 not be found; and be chased away, as a vision of the night.
9 The eye also <i>which</i> saw him shall <i>see</i> him no more; neither shall his place any more behold him.	עֵינֹה שָׁרְתָהּ וְלֹא תִּרְוֶהָ וְלֹא-עֲדָר הַשְּׂוֹמְרִים יִרְוֶהוּ:	9 The eye that saw him shall 9 see him no more, and his place shall no more behold him.
10 His children shall seek to please the poor, and his hands shall restore their goods.	בְּנָיו יִרְצִוּ וְיִרְצִוּ בְּלִים וְיִדְרִי הַשְּׂבָבָה אוֹתָם:	10 His sons the weak shall op- 10 press; and his hands shall make restituti- on of his wealth.

V. 4. פרה באהבה

V. 4. The question implies, that the contrary would be inferred from Job's language. There is, therefore, no necessity for translating, *nonne hoc scis?* (הַ = הֲלֵא, Gesenius, Thes. and Lex.).—Die Verbindung v. 4a ist so kurz zusammengezogen wie die lat. *hoccine scis aeternum esse?* (Ewald). So Schlottmann: Das *עַד* ist aber nicht mit *יִרְוֶהָ*, sondern mit *זֹאת* zu verbinden: weisst du, dass dies von jeher so war?

V. 6. The word *שִׂוְיָ* (occurring only here) etymologically means, a *lifting up*, or a *rising up* (comp. *שִׂוְיָ*, Ps. 89 : 10). *Allitude, height* (Chald. *זִרְקָה*, Syr. *سَمْت*), corresponds best with the next member. Maurer (Hdwbeh.): *Höhe*.—Aq. Sym. Theod. *ἔπαυα αὐτοῦ*.

V. 7. *According to his greatness*. Dathe (following the etym. suggested by A. Schultens): *בְּגִלְגָּל*, vulgo *ut stercus*, sive *ut gluma*, ex syr. et arab. significatione. Sed obstat affixum, quod h. l. non ex pleonasmō explicari potest. Igitur melius hand dubie comparatur eum Arabico *جَلَال*, *splendor, honor*. Sic quoque *οὐ ὁ* videntur intellexisse: *ὅταν γὰρ δοξῆν ἴδῃ κατασφραγίσθαι*.—Ewald: *Nach seiner Grösse* geht er unter, so dass sein Untergang desto grösser ist je grösser er selbst. Diess scheint *בְּגִלְגָּל* zu bedeuten, vielleicht *בְּגִלְגָּל* zu lesen; die Masora mit Vulg. Targ. *wie sein Koth*, ein wohl zu unedles,

hier auch, da von Wegräumen oder Zertreten nicht die Rede ist, nicht recht passendes Bild, vielmehr scheint v. 18b verglichen werden zu müssen.—So Hirzel; and Heiligstedt: *בְּגִלְגָּל* (quod fortasse *בְּגִלְגָּל* legendum est), *secundum magnitudinem suam*, cf. arab. *جَلَال* *majestas, splendor*, et Chald. *גְּבִלְגָּל* *gravitas, magnitudo*, cf. Esr. 5 : 8 ; 6 : 4. Alii interpretes (Rosenmüller, Gesenius, Umbreit, De Wette, Stickel), *secundum Vulg. et Chald. בְּגִלְגָּל* reddunt: *ut stercus suum in perpetuum perit*, coll. 1 Reg. 14 : 10. Cui interpretationi id obstat, quod ista imago indecora est ideoque a libri Jobi auctore aliena esse videtur; deinde quod stercus vel lutum non *interire* sed *conculcari* (2 Sam. 22 : 43; Jes. 10 : 6; 41 : 25), aut *everri* (Jes. 14 : 23; 1 Reg. 14 : 10) dicitur.

V. 10; *יִרְצִוּ* ist . . . nach § 121 a von *רָצָה* = *רָצִין*, da die Redensart deutlich mit der v. 19 a wiederkehrenden zusammenhängt (Ewald). Comp. *הִרְצִה*, 39 : 23. Sept. *τοὺς υἱοὺς αὐτοῦ ἐδέσασσαν ἱτιοῦντες*. So it is understood by Hirzel and Heiligstedt. The signification, *seek to please*, with *בְּנָיו* for the subject, gives a feeble sense. E. g. Dathe: *liberi ejus gratiam tenuium implorabunt*; Gesenius, Lex.: "*his sons shall seek the favor of the poor* = shall conciliate the poor, viz. by the restoration of extorted wealth."

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
11 His bones are full of the sin of his youth, which shall lie down with him in the dust.	אֲשֶׁר־הָיָה בְּיָמָיו בְּלִמְדָתוֹ	11 His bones are full of his youth; 11 but it shall lie down with him in the dust.
12 Though wickedness be sweet in his mouth, though he hide it under his tongue;	וְכַסְפּוֹ מִלִּשְׁתּוֹ מִתְּהַלְּלֵהוּ	12 Though evil be sweet in his 12 mouth, though he hide it under his tongue;
13 Though he spare it, and forsake it not; but keep it still within his mouth:	וְהִקְדִּיל עֲלֶיהָ וְלֹא יַחְסְרֶנָּה	13 though he be sparing of it, and 13 will not let it go, and hold it in his palate;
14 Yet his meat in his bowels is turned, it is the gall of asps within him.	לֶחְמוֹ הִתְּוֵהוּ בְּכִסְיוֹ	14 his food is turned in his 14 bowels, the gall of asps within him!
15 He hath swallowed down riches, and he shall vomit them up again: God shall east them out of his belly.	הִקְדִּיל בְּלִבּוֹ וְיִקְרָאנָה	15 He swallows down riches, but 15 shall disgorge them; God will dispossess them from his belly.
16 He shall suck the poison of asps: the viper's tongue shall slay him.	וְהִשָּׁקַח מִלִּשְׁתּוֹ	16 He shall suck in the poison 16 of asps; the tongue of the adder will slay him.
17 He shall not see the rivers, the floods, the brooks of honey and butter.	אֶל־מַיִם בְּשִׂמְלֹתָיו	17 He shall not look on the 17 water-courses, the flowing streams of honey and milk.
18 That which he laboured for shall he restore, and shall not swallow it down: according to his substance shall the restitution be, and he shall not rejoice therein.	מִמֶּנּוּ יִקְחֶנּוּ וְלֹא יִשְׂבֹּג	18 The fruit of toil he restores, 18 and shall not devour, as his borrowed possession, and shall not rejoice in it.
19 Because he hath oppressed and hath forsaken the poor; because he hath violently taken away a house which he builded not;	כִּי־רָדַף עֲנִי וְהִלְכֵם	19 Because he oppressed, aban- 19 doned the weak, the houses he has plundered he shall not build up.

V. 11. על־ימיו ק' V. 15. בנ"א וירשני

V. 11. but they shall

V. 11. *Are full of his youth.* So the Sept.: *δοτᾶ αὐτοῦ ἐπιλήσθησαν νεότητος αὐτοῦ.* To the same effect the Chald., *are full of his strength*; and the Syr., *are full of his marrow.*—Some understand by it *secret sins**, appealing to Ps. 90 : 8. But it is well objected (by Heiligstedt and others) that *קָלִים*, in itself, means merely what is *secret* or *hidden*; and that only the connection (in Ps. 90 : 8), requires it to be understood of *sins* that are concealed. Comp. Ps. 19 : 13.—*הַשִּׁבְבִּים* (*fem. sing.* with the *plur.* of an *inanimate* object for its subject, § 146, 3), may have for its subject either *הַמְצִיבוֹתָיו*, or *בְּלִמְדָתוֹ*.

V. 17; das אל drückt hier nur die Theilnahme des Redenden

* Vulgate: *ossa ejus implebuntur vitii adolescentiæ ejus*; which was adopted in the *Genevan*, and thence in the common version. Tyndale: *From his youth, his bones are full of vice*; Cranmer, *full of pleasures*; Bishops, *full of sinnes*.

an dem verneinenden Satze, den er ausspricht, aus (Schlottmann).

V. 18. The *Part.* makes a closer connection with the preceding, than can be happily expressed in English = *one who restores.*—*רִגְגֵנוּ*, the product of labor; here, not his own labor, but that of others.

Second member, Schlottmann's explanation of *קָחִיל הַמְצִיבוֹתָיו*, gives the only pertinent sense; viz. sein Gut der Wiedererstattung = ein von ihm geborgtes, und daher auch wieder zu erstattendes Gut. Heiligstedt: *ut opes retributionis ejus*; i. e. ut opes, quas mutuatus est, et ad asseni reddere debet. Such a possession, is the fruit of unrequited labor; and is held in subjection to the rightful claim of another,—which is the point of comparison.

V. 19, second member; *בָּרוּחַ* and its *suff.*, the *sing.*, used

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
20 Surely he shall not feel quietness in his belly, he shall not save of that which he desired.	כִּי לֹא-רָחַט שְׁלֵמוֹ בְּבִטְנוֹ שֶׁחֲמִידוֹ לֹא יִחַלְטֵם :	= Because he knew no rest in 20 his bosom, of all his delights he shall save nothing.
21 There shall none of his meat be left; therefore shall no man look for his goods.	אִי-יִשְׁקַד לְאֲכָלוֹ עַל-כֵּן לֹא-יִתְקַדַּח טוֹבָיו :	21 His greedy appetite nothing 21 escaped; therefore his prosperity shall not endure.
22 In the fulness of his sufficiency he shall be in straits: every hand of the wicked shall come upon him.	בְּמִלְאֵיתִי סָבַקוּ יַדָּי לִי כָּל-יַד עָקֹל הַבְּלָעִים :	22 In the fullness of his superflui- 22 ty, he shall be straitened; every hand of the wretched shall come upon him.
23 When he is about to fill his belly, God shall cast the fury of his wrath upon him, and shall rain it upon him while he is eating.	יְהִי לִי לְמִלְאָה בִּטְנוֹ וַיִּשְׁלַח-יְהוָה מַחְרוֹ אֵשׁ וַיַּזְקֵךְ לְעֵרְבֹי בְּלֶחְמֵהֶם :	23 His belly shall be filled! 23 God shall cast on him the fury of his wrath, and shall rain his food upon him!
24 He shall flee from the iron weapon, and the bow of steel shall strike him through.	וְרָחַח מִבַּיַּת הַבַּיִת מִהַקְּלֵפֵי הַקֶּשֶׁת נִהְיֶה :	24 If he flee from the iron 24 weapon, the bow of brass shall strike him through.
25 It is drawn, and cometh out of the body; yea, the glittering sword cometh out of his gall: terrors are upon him.	שְׁלֵסָה וַיִּצָּא מִגֵּחַ וַיִּדְרַח מִצְדָּתָהּ לְהִתְקַדֵּם עָלָיו אֲשֵׁרִים :	= He plucks it out; it comes 25 forth from his body, the gleaming weapon, from his gall! terrors come upon him!
26 All darkness shall be hid in his secret places: a fire not blown shall consume him; it shall go ill with him that is left in his tabernacle.	כָּל-חֹשֶׁךְ יִסְתָּר בְּסִדְרֵי לְבָבָיו הַמִּדְבָּחֵי אֵשׁ לֹא-נִפְחָה הָרֵעַ שְׂתִירֵי בְּאֶהְלֵיוֹ :	26 All darkness is hoarded up 26 for his treasures; a fire not blown shall consume them; it shall devour the remnant in his tent.
	V. 22. יתור ו' בתור ו' חבואו חבואו V. 25. ארבים ארבים V. 26. בלעיל	

collectively.—Heiligstedt: *Alii interpretes hemistisch. posterius explicant: domos rapuit, quas non edificaverat; sed si hic esset sensus, haud dubie imperfectum רָחַטוּ positus non esset; to which Schlottmann also objects the consecutio temporum (הָרַע . . . יִתְקַדַּח . . . יִחַלְטֵם; רָחַטוּ . . . יִחַלְטֵם).*—Lit. *he has plundered houses, and shall not build them up; but this construction would not readily suggest the true sense to the English reader.*

V. 21 Heiligstedt. *nihil reliquum fuit vorationi ejus (nihil effugit ejus voracitatem, i. e. omnia devoravit), propterea non firma est (non durat) bonum (felicitas) ejus.*

V. 22; כִּלְאֵיִי (Ketib, in quo *vater lectionis est*, cf. Dan. 2: 9; Jud. 8: 1; Keri legit כִּלְאֵיִי, cf. Lev. 12: 4; 8: 33). est infinitivus verbi כִּלְאֵי; cf. Ew. gr. ampl. § 238, e, Ges. § 74, adnot. 2 (Heiligstedt).

V. 23; יְהִי, the *Jussive* used impersonally. Not merely, *will be filled*; the *jussive* form expresses here the *feeling* of the speaker, in connection with what he asserts.—כִּלְאֵיִי, § 132, Rem. 1; lit. *there shall be a filling of his belly.*

Third member, רָחַח: this common Heb. idiom (רָחַח *instrumenti*, where the simple accus. might also be used, § 138, Rem. 3, note; ch. 16: 4), is best expressed here by the direct object of the verb.—יִתְקַדַּח; comp. the statement, § 103, 2, a, 21 paragraph of the note. As the *sing.* is used collectively throughout this passage, the *pron.* should here be translated by the *sing.*, in conformity with our idiom and the sense of the original. A literal conformity would only perplex the reader, and enfeeble the expression.

V. 25, second member; according to the accentuation in the edition of *Joseph Athias*.

V. 26, second member: הַמִּדְבָּחֵי est imperf. Kal, pro הַמִּדְבָּחֵי; cf. Ew. gr. ampl. § 253, a (Heiligstedt); Gesenius (Mau. Lex. *Piel*): = הַמִּדְבָּחֵי, vowel lengthened in the open Syl. made by omission of the doubling point; Hirzel: = הַמִּדְבָּחֵי, with the impure *o* in place of the pure *u*, where the Syl. ceases to be sharpened. In either case, the translation is the same.—The noun אֵשׁ is here treated as *fem.*; but only the nearest prædicate conforms to it in gender (§ 147, Rem. 1).

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
27 The heaven shall reveal his iniquity; and the earth shall rise up against him.	וְגַלְיָ שָׁמַיִם יְגִידוּ וְאֶרֶץ תִּשְׁתָּקֵף עָלָיו	27 Heaven shall reveal his ini- quity, and earth stand up against him.
28 The increase of his house shall depart, and his goods shall flow away in the day of his wrath.	הַגֵּל וְהַיֵּל בֵּיתוֹ לְגִדְיָתוֹ בְּיוֹם אַפְּוֹ	28 The increase of his house shall depart, shall flow away, in the day of His wrath.
29 This is the portion of a wicked man from God, and the heritage appointed unto him by God.	זֶה הוּא תְּלֻמַּת אֲדָמָה וְנַחֲלָתָהּ אֲחֵרָה מֵאֵלֹהִים	29 This is the portion of a wicked man from God, and his appointed lot from the Mighty One.
CHAP. XXI.	CHAP. XXI.	CHAP. XXI.
But Job answered and said,	וַיֹּאמֶר אִיּוֹב וַיֹּאמְרוּ	28 THEN answered Job and said:
2 Hear diligently my speech, and let this be your consolations.	שְׁמַע נִשְׁמָע בְּדַבְרֵי וְתִקְוּ אֲזָאוֹת תְּקוּמַתֵּיכֶם	2 Hear ye attentively my speech; and let your consolations be this.
3 Suffer me that I may speak; and after that I have spoken, mock on.	שָׁמְעֵי וְאַחֲרָי אֲדַבֵּר וְאַחֲרָי תִּשְׁמְעוּ	3 Suffer me, that I may speak; and after I have spoken, mock on.
4 As for me, is my complaint to man? and if it were so, why should not my spirit be troubled?	הֲאִיּוֹב לְאָדָם שִׁמְעֵי וְאִם כֵּן לָמָּה לֹא תִּשְׁמַע הַיָּם	4 As for me, is my complaint to man? Or wherefore should I not be impatient?
5 Mark me, and be astonished, and lay your hand upon your mouth.	פְּתֹחַ אָזְנוֹךָ וְהִשְׁמֵעֵנִי וְשִׁמְעֵי יָדְךָ עַל־פִּי	5 Look upon me, and be aston- ished, and lay the hand upon the mouth!
6 Even when I remember I am afraid, and trembling taketh hold on my flesh.	וְאַחֲרָי אֲזָכֹר וְאֲנִי וְאֲנִי מִדְּרֹס פִּלְשֵׁתִי	6 For when I remember, I am dismayed; and trembling seizes my flesh.
7 Wherefore do the wicked live, become old, yea, are mighty in power?	בְּהֵימֹן הַשָּׁמַיִם הֵימֹן לְתִלְתֵּי גִבּוֹרֵי חַיִּל	7 Wherefore do the wicked live, grow old, yea become mighty in power?
8 Their seed is established in their sight with them, and their offspring before their eyes.	וְדָרְסָם וְנִסְיוֹן לְעֵינֵיהֶם וְאֶחָדָם לְעֵינֵיהֶם	8 Their seed with them is estab- lished in their sight, and their offspring before their eyes.
9 Their houses are safe from fear, neither is the rod of God upon them.	בְּתוֹתָם שָׁלוֹם כִּפְתוֹר וְלֹא שִׁבְטֵי אֱלֹהִים עֲלֵיהֶם	9 Their houses are in peace, without fear; and no scourge of God is upon them.
	ו' א תחומותיהם	

V. 4. is my complaint of man.

V. 28; נִגְרָה, *Niph. Part.* of נָגַר. So Ewald, Hirzel, Heiligstedt, Schlottmann. Less happily Gesenius (*Man. Lex.*), *Niph. Part.* of נָגַר. Prop. *diffluentia* (*fem.* as a *neut. subst.*), in apposition with נִגְרָה; or, as Heiligstedt: *Est* (*sc. proventus domus*) *res diffluens*, aquæ effusæ instar diffluit. Hirzel: *er* (*seines Hauses Ertrag*) *ist Zerfliessendes* (*zerrinnt*) *am Tage* &c. V. 29. *Lot of command* = commanded, or appointed, lot; hence, with *suff.*, his appointed lot.

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
10 Their bull gendereth, and faileth not: their cow calveth, and easteth not her calf.	<p>שׁוֹרָו יִזְכֹּר וְלֹא יִנְקֹל הַפֶּלֶאֱת כָּרְחִיו וְלֹא תִשְׁקָל:</p>	10 His cattle breed, and fail not; 10 his kine bring forth, and mis- carry not.
11 They send forth their little ones like a flock, and their children dance.	<p>וְשִׁלְחֵהֶם כַּצֹּאֵן מְגֵלֵיהֶם וְיִלְדֵיהֶם יִרְמְדוּ:</p>	11 They send out their little 11 ones like the flock, and their children dance.
12 They take the timbrel and harp, and rejoice at the sound of the organ.	<p>וְשִׂאוּ קָלָה וְזִמְרָה וְיִשְׂמְחוּ לְקוֹל עֲנָבִים:</p>	12 They shout, with tabret and 12 harp, and rejoice, to the sound of the pipe.
13 They spend their days in wealth, and in a moment go down to the grave.	<p>וְשָׂלוֹם בְּיָמֵם וְיִשְׂמְחוּ וּבְרֵגֶלֶת שָׁמַיִל יִרְחֲמוּ:</p>	13 In prosperity they spend their 13 days, and in a moment go down to the under-world.
14 Therefore they say unto God, Depart from us; for we desire not the knowledge of thy ways.	<p>וְהִיאָרְנוּ לְאֵל סִיר כְּרָמֵנוּ וְנִקְרָה אֶת־דַּרְכֵיךָ לֹא חָקֵנוּ:</p>	14 And they say unto God: De- 14 part from us; for we desire not the know- ledge of thy ways.
15 What is the Almighty, that we should serve him? and what profit should we have, if we pray unto him?	<p>מִהֲשִׁמְרֵי קִירֵי־נִשְׁבָּלֵנוּ וּמִהֲחֹלְמֵי־שֵׁיִל קִיר נִשְׁמָעֵנוּ:</p>	15 What is the Almighty, that 15 we should serve him? and what are we profited, if we pray unto him?
16 Lo, their good is not in their hand: the counsel of the wicked is far from me.	<p>כִּי לֹא בְיָמֵם טוֹבָם צַדִּיק אֶת־דַּרְכֵי־הַצְּדִיקִים רְחֵמֵי:</p>	16 Lo, their good is not in 16 their hand! Far from me is the counsel of the wicked.
17 How oft is the candle of the wicked put out? and how oft cometh their destruction upon them? God distributeth sorrows in his anger.	<p>כַּמֶּה וְכַמֶּה יִדְרֹךְ־הַנֵּר וְכַמֶּה יִקְרָא עֲלֵיהֶם אֲדָרָם וְכַמֶּה יִשְׁלַח בְּאַפּוֹ:</p>	17 How oft, does the lamp of 17 the wicked go out, and their destruction come upon them, or He, in his anger, distribute sorrows?
18 They are as stubble before the wind, and as chaff that the storm carrieth away.	<p>כַּחֲסֵב קָמְדוּ לְפָנֵי רֵיחַ וּכַחֲסֵב יִנְבְּחֵהוּ סִפְחָת:</p>	18 or they are as stubble before 18 the wind, and as chaff, which the whirl- wind snatches away?
19 God layeth up his iniquity for his children: he rewardeth him, and he shall know it.	<p>אֱלֹהִים יִצְבֹּר־לְבָנָיו אֲיָתוֹ וְשִׁלְּם אֲלֵיהֶם יִשְׁבֹּעַ:</p>	19 Will God treasure up his ini- 19 quity for his sons? on him let him requite it, that he may know!

V. 13. ויכלו ק' נ'א יכלו Ib. פתח בס' פ
 V. 15. בנ'א בדגש V. 17. ה'אס' ה' קמין בלא אס'
 V. 18. בנ'א ובחזק

Ch. XXI. v. 10. Sept. ἡ βοῦς αὐτῶν οὐκ ἀποτόμασε (Aq. οὐκ ἐξέβαλε Sym. οὐκ ἐξέρωσε); Vulg. *bos eorum concepit, et non abortivit.* So Gesenius, formerly (Thes. I. art. גָּבַל, *Hiph.*): *bos* i. e. *vacca ejus concepit nec respuit* sc. tauri semen; i. e. abortum non patitur. Later, however (Man. Lex. 1833, art. גָּבַל; and Thes. II., 1840, art. קָבַר, *Piel*) he expressed some preference for the view of Saadias and Kimchi: Malim tamen fere *taurus ejus inil* vaccam, *neque abjicit* sc. semen, i. e. non frustraneus est coitus, concipiunt vaccae; ita ut in priore hemistichio de coitu prospero et fecundante, in posteriore de partu felici agatur. With this Rödiger agrees (Thes. fasc.

poster. p. 1382): at Job XXI, 10 [נִזְכֹּר] est taurus de mea quidem sententia. The reasons for both views are fully given by Gesenius, Thes. II. p. 984, art. קָבַר, *Piel*.
 V. 16. *Is far from me.* The *optative* use of the *Perf.* (Heiligstedt: *remotum sit*, i. e. procul absit, *a me*; and so others), is not sustained. The fact is simply affirmed by the speaker.
 V. 17. *How oft?* is the question of one who doubts whether such a thing occurs = very seldom (Gesenius, Lex. קָה, D, 2).
 V. 18; וינבחהו, in a relative clause.

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
20 His eyes shall see his destruction, and he shall drink of the wrath of the Almighty.	וְרָאָה עֵינָיו חֲרָבָתוֹ וּשְׁתָּהוּ שִׂמְרֵי הַיְשָׁרִים׃	20 Let his eyes see his destruction, and let him drink of the wrath of the Almighty.
21 For what pleasure <i>hath</i> he in his house after him, when the number of his months is cut off in the midst?	כִּי מַה־הַחֲמָצָה בְּבֵיתוֹ אַחֲרָיו וּמִסְפַּר הַחֳדָשִׁים הַקָּצוּי׃	21 For what is his concern in his house after him, when the number of his months is cut off?
22 Shall <i>any</i> teach God knowledge? seeing he judgeth those that are high.	הֲלֹאֵל הַלְמוּדֵדָעַת וְהוּא הַקִּים הַשָּׁמַיִם׃	22 Shall one teach God knowledge, when it is he that judgeth the high?
23 One dieth in his full strength, being wholly at ease and quiet.	זֶה הַיּוֹם בְּעָצְמוֹ הַחַי כִּלְכֵּל שְׁלֵמָה וְשָׁלוֹם׃	23 One dies in his full prosperity; he is wholly at ease, and secure.
24 His breasts are full of milk, and his bones are moistened with marrow.	שְׂמֵרָיו מְלֵאֵי חֲלֵב וְהָעֵצִים מְרִיבֵי הַשֶּׁמֶן׃	24 His sides are full of fat, and the marrow of his bones is moistened.
25 And another dieth in the bitterness of his soul, and never eateth with pleasure.	זֶה הַיּוֹם בְּגִשְׁשׁ מְרִיבָה וְלֹא יֵאָכֵל בְּשִׂמְחָה׃	25 And another dies in bitterness of soul, and has not tasted good.
26 They shall lie down alike in the dust, and the worms shall cover them.	בְּחֶרֶב עַל־עַצְמוֹ וּשְׁמֵנו וְהָיָה הַבְּהֵמָה עֲלֵיהֶם׃	26 Together they lie down in the dust, and the worm covers them.
27 Behold, I know your thoughts, and the devices <i>which</i> ye wrongfully imagine against me.	הֵן יָדַעְתִּי מַחְשְׁבוֹתֵיכֶם וּמַחְשְׁבוֹת עַל־יְמִינֵי׃	27 Lo, I know your devices, and the plots with which ye would oppress me.
28 For ye say, Where <i>is</i> the house of the prince? and where <i>are</i> the dwelling places of the wicked?	כִּי הַאֲפִילוֹ אֵינָהּ בְּיַד־מַלְכִים וְאֵינָהּ אֶחָד מִמְשָׁכְנֵי הַשָּׁמַיִם׃	28 For ye say: Where is the house of the Noble; and where the tent, in which the wicked have dwelt?
V. 20. וַיִּנְוּ ק'		

V. 22. that judgeth on high

V. 24. His folds are full of milk (V. R.)

V. 26. and rottenness covers them

V. 21; וְרָאָה עֵינָיו, *absceindi*, i. e. h. l. *exigi, finire*, cf. וְרָאָה עֵינָיו et וְרָאָה עֵינָיו *et absceindi* (Heiligstedt).

V. 22; הַקִּים is properly understood of *persons*, the lofty, those eminent in power &c. Gesenius, *exelsa cali*.

V. 23; בְּעָצְמוֹ הַחַי, *in ipsa*, i. e. in media, *incolumitate ejus* (Schlottmann).

V. 24, 1st member. Sept. τὰ δὲ ἔγχεα αὐτοῦ πλήρη στέατος (with the pointing חֲלֵב); Vulg. *viscera ejus plena sunt adipce*; Syr. *his sides are full of fat*, a signification of וְרָאָה supported by some collateral evidence (Gesenius, Thes. II. p. 1015).—Lee, Heb. Lex. (from Arab. عَطَنٌ *to moisten and prepare skins*, عَطَيْتُهُ *a skin moistened and prepared*), a skin, put for a *skin-bottle*. Fürst, Concord. (וְרָאָה = וְרָאָה *to bind together*), muscle, *sinew*; Hahn: *scine Sehnen sind voll Saft*. Mere conjecture.

The case is fully discussed by Schultens (in loc.) and by Bochart Hieroz. I. pp. 505-7, Leipz. ed., and the essential

points are collected by Gesenius, Thes. II. p. 1015, art. וְרָאָה. The oldest interpretation, that of the Sept., Vulg., and Syr. (essentially the same), is still entitled to the preference. Bochart's suggestion is of weight: that וְרָאָה עֵינָיו and וְרָאָה עֵינָיו, and חֲלֵב and מְרִיבָה, must correspond in the parallelism, as members and substances of the human body. Nor is this answered by the explanation of Cocceius (Lex. art. עֵינָיו): *Jobus per abundantiam lactis significat omnem rerum necessarium copiam; per irrigationem medullæ sanitatem corporis*. This is well in itself; but it does not make a parallelism, as claimed by J. H. Michaelis, in loc.

The groundless conjecture of the Chald. Targ. אֶתְרֵי אֵינָיו מְלֵאֵי חֲלֵב, was adopted by Pagnino (*Ubera ejus plena sunt lacte*), and in the Genevan version (*his breasts are full of milk*); and thence passed into the Bishops', and the common version.

V. 27; וְהָיָה הַבְּהֵמָה, in a relative clause, with the *adverb. accus.* אֶתְרֵי implied.

V. 28; מַלְכִים, a title of honor, given to men of wealth, and of high rank; hence more comprehensive than *prince*. Ge-

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
29 Have ye not asked them that go by the way? and do ye not know their tokens.	הֲלֹא שְׁאַלְתֶּם עוֹבְרֵי הַדֶּרֶךְ וְאֵתָּם לֹא הִנֵּבְרוּ:	29 Have ye not asked the way- 29 farers? and do ye not know their tokens?
30 That the wicked is reserved to the day of destruction? they shall be brought forth to the day of wrath.	כִּי לַיּוֹם אֵיךְ וְהַשֹּׁהַד הֵן לְיוֹם הַבְּרָחָה יִבְרָאוּ:	b That the wicked is kept unto 30 the day of destruction; they are brought on to the day of wrath.
31 Who shall declare his way to his face? and who shall repay him <i>what</i> he hath done?	מִי יִבְרָא וְיִגִּיד עַל-פָּנָיו בְּרָחוּ וְהוֹאֵר-אֶת־פָּנָיו כִּי וְשָׁלַט-לֹא:	31 Who, to his face, will declare 31 his way? and what he has done, who will requite him?
32 Yet shall he be brought to the grave, and shall remain in the tomb.	וְהוּא לְקַבְרוֹת יוֹבֵל וְעַל-קִרְיַת רִשְׁקוֹד:	32 And he, to the graves is he 32 borne away, and watch is held over the tomb.
33 The clods of the valley shall be sweet unto him, and every man shall draw after him, as <i>there are</i> innumerable before him.	מִתְקוֹיָיו הַגִּבֹּר נֶחֱל וְאִתְּרָיו כָּל-אֲדָמָה רִשְׁקוֹד וְלִפְנָיו אֵין מִסְפָּר:	33 Sweet to him are the clods 33 of the valley; and all men will draw after him,
34 How then comfort ye me in vain, seeing in your answers there remaineth falsehood?	וְאֵיךְ תַּנְחֵמוּנֵי הַבָּל וְהַשְׂוֹאֵבֵי הַיָּדָם נִשְׁאֲרֵי-מַעֲלָל:	34 How then comfort ye me in 34 vain, when in your answers there remains only deception!

V. 30. { That the wicked is kept in the day of destruction;
they are brought on in the day of wrath.

senius (Lex. 4), says it is used "also in a bad sense, a tyrant. Job 21 : 28; Is. 13 : 2." So Ewald: wo ist doch des Tyrannen Haus? But the "bad sense" lies in the connection, and not in the word itself. Schlottmann, more correctly: wo ist das Haus des Vornehmen?

V. 29. *Do ye not know?* The second member assumes an affirmative answer to the first, and that the knowledge thus obtained is unheeded.—Ewald: und ihre Zeichen kennt ihr nicht? Heiligstedt: *et signa eorum ignoratis?*

V. 30. No other construction can be given to this verse, consistently with the proper force and connection of the words. E. g. Heiligstedt: *Die calamitatis* (tempore, quo calamitas ingruit) *parcitur malo*, (calamitas malum non attingit). *Die irarum* (iræ divinæ) *ducuntur* (abducuntur, sc. mali); i. e. tempore, quo a Deo calamitates ad homines puniendos imittuntur, mali e mortis periculo salvi abducuntur. But לְרִשְׁקוֹד is properly (as understood by Gesenius, Thes. and Lex.), the passive form of the phrase וְשָׁלַט לְעֵת צָר, in ch. 38 : 23. Nor does וְיִבְרָאוּ mean *ducuntur*, in the sense intended by the explanatory *abducuntur*. Is. 55 : 12, to which

Schlottmann appeals for this sense, is not in point; for it is there said: *ye shall be led on* (conducted, escorted), *in pace*.—Ewald has revived the relative construction of this clause (*in die, quo iræ inducuntur*): den Tag da Zornes-Fluthen heranzufahren. But this is inconsistent with the radical idea and the constant use of the verb.

V. 32. וְעַל-קִרְיַת רִשְׁקוֹד, *impers.* Not, *he shall watch over his tomb* (viz. in his monumental statue, or figured sarcophagus bearing his image on its cover), which would be a grotesque conceit. The meaning of the clause is given by Rödiger (Thes. fasc. poster. p. 1473): *et super tumulo (ejus) vigilant* (וְעַל-קִרְיַת רִשְׁקוֹד, *impers.*): i. e. adeo tumuli ejus viri curam habent, monumentum sepulchrale vel mausoleum extruentes, vel quocunque modo defuncti memoriam colentes. Difficilius videatur sumere, ipsum defunctum super tumulo suo excubias agentem, ad arcendam ignominiam, vel in monumento suam ipsius memoriam conservantem; quam sententiam sequuntur Ewald, Hirzel, Heiligstedt.

V. 34. Lit. *and as to your answers, there is left deception*; i. e. nothing but deception remains.

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
CHAP. XXII.	CHAP. XXII.	CHAP. XXII.
THEN Eliphaz the Temanite answered and said,	וַיֹּאמֶר אֱלִיפָז הַתֵּמַנִּי וַיֹּאמֶר:	THEN answered Eliphaz the 1 Temanite, and said:
2 Can a man be profitable unto God, as he that is wise may be profitable unto himself?	הֲיִצְלַח הַסֹּדֵף לַאֱלֹהִים כִּי יִרְדֹּף אֶת־לִבּוֹ בַּחֲקִילוֹ:	2 Can a man profit God? 2 for it is himself the wise man profits.
3 Is it any pleasure to the Almighty, that thou art righteous? or is it gain to him, that thou makest thy ways perfect?	הֲתִשְׂמֵחַ אֱלֹהִים בְּיִשְׁרָיִךָ וְאֵם־תִּשְׂמֵחַ בְּיִשְׁרָפֶיךָ:	3 Is it a pleasure to the Almight- 3 ty, that thou shouldst be righteous, or a gain, that thou shouldst make thy ways perfect?
4 Will he reprove thee for fear of thee? will he enter with thee into judgment?	הֲיִסְרַחֲמֶךָ לְפָנֶיךָ וְיָבִיא לְפָנֶיךָ בַּמִּשְׁפָּט:	4 Will he, for thy fear, rebuke 4 thee, enter into judgment with thee?
5 Is not thy wickedness great? and thine iniquities infinite?	הֲלֹא רַב־הָעֲוֹנוֹת רַבָּה וְאֵין־סֵוֶן לְעֲוֹנוֹתֶיךָ:	5 Is not thy wickedness great? 5 and there is no end to thy iniquities.
6 Forthou hast taken a pledge from thy brother for nought, and stripped the naked of their clothing.	כִּי־תִקַּח בְּיָדְךָ אֶת־הַחַיִּט וּבְקִרְבֵי אֲבוֹתָיִם תִּסְטֹו:	6 For thou hast taken a pledge 6 of thy brother for naught, and stripped off the garments of the naked.
7 Thou hast not given water to the weary to drink, and thou hast withholden bread from the hungry.	לֹא־גַוַּם עָמָה תִּשְׁקֶה וּמִלֶּחֶם הַרְעִיב־לֶחֶם:	7 The fainting thou gavest no 7 water to drink, and from the hungry thou hast withholden bread.
8 But as for the mighty man, he had the earth; and the honourable man dwelt in it.	וְאִישׁ־גִּבּוֹר לֵי הָאָרֶץ וְהַיָּדוּשׁ אֲדוּמִים בְּתֵבֵי בָהּ:	8 But the man of might, his 8 was the land; and the honored one, he dwelt therein.
9 Thou hast sent widows away empty, and the arms of the fatherless have been broken.	אֶלְמָנֹתַי שִׁמְתָהּ רֵיקָם וְזְרָעוֹת הָאֲבוֹתָיִם וַדָּמָה:	9 Widows thou hast sent empty 9 away, and the arms of the orphans were broken.

V. 6. הגש אתה שירק. V. 8. הש' בצירי.

V. 2. { Can a man profit God, when he wisely seeks his own profit? V. 4. for thy piety; others: Will he, for fear of thee, confute thee?

Ch. XXII. v. 1. The form of this verse, and its meaning, are well expressed by Heiligstedt: *Num Deo prodest vir (homo)? Immo vero sibi ipsi prodest intelligens (pius)!* Sensus: homo pius pietate sua non Deo, sed sibi tantum, utilitatem affert.

The second member, with כִּי, is confirmatory of the negative assertion implied in the preceding question (Lex. כִּי, 3, b); so Ewald, Hirzel (כִּי schliesst sich, wie 5 : 2, an die in der Frage enthaltene Verneinung an: *nein! sondern*), and Schlottmann. Gesenius, less happily (Lex. כִּי, 4): num homo prodest Deo, quum (s. ubi) prudenter sibi consulit?—עֲלִיזָה, referring to a collective noun; § 103, 2, a, note, 2d ¶.

V. 4. *For thy fear*, i. e. thy fear of God. The word has been twice used, in this sense, by Eliphaz (5 : 6; 18 : 4), and the contrast in the next verse favors it. So Ewald: Wird er

ob deiner Gottesfurcht dich strafen, wird mit dir gehen ins Gericht? As the words are construed by others, there is less pertinency and propriety in the thought. E. g. Gesenius (Lex. רַבָּה, *Hiph.* 3): *Will he, for fear of thee, confute thee?* Heiligstedt: *Num ex timore tui (te timens) puniet te, Veniet tecum in judicium*, sc. ad te accusandum et condemnandum. Sensus: Deus non propterea improbum punit, quod ejus violentiam timet, ideoque eum facultate nocendi privare vult; nam non est, quod Deus omnipotens improbum infirmum et cadueum timeat.—*Will he confute thee*, i. e. disprove thy charge, as one one who dreads thy censure.

VV. 6, 7; *Imperf.* of customary or repeated action, as in 1 : 15, last clause.

V. 9, רֵיקָם, the sing. individualizes the thought,—*each one empty* (comp. § 146, 4).—רֵיקָה, § 143, 1, 1, b.

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
10 Therefore snares <i>are</i> round about thee, and sudden fear troubleth thee;	עַל־בֶּן קָבִיבוֹתֶיךָ פְּתִים וְרִבְהֶלֶךָ פֶּתַר פְּתָאִים:	7 Therefore snares are round 10 about thee, and fear suddenly confounds thee;
11 Or darkness, <i>that</i> thou canst not see; and abundance of waters cover thee.	אוֹר־חֹשֶׁךְ לֹא תִרְאֶה וְשִׁפְטֵי־מַיִם תִּכְסֶּה:	11 or darkness, that thou canst 11 not see; and the flood of waters covers thee.
12 <i>Is</i> not God in the height of heaven? and behold the height of the stars, how high they are!	הֲלֹא־אֱלֹהִים נֹבֵה שָׁמַיִם וְרָאָה רֹאשׁ כִּוְכָבִים בִּירְקֵמִי:	12 Is not God in the height of 12 heaven? and behold the summit of the stars, how high!
13 And thou sayest, How doth God know? can he judge through the dark cloud?	וְאָמַרְתָּ בְּתִרְגֵּב אֶל הַלְקֵי עָרְפֶּל וְשִׁפּוֹת:	13 And thou sayest: How does 13 God know? can he judge through the thick cloud?
14 Thick clouds <i>are</i> a covering to him, that he seeth not; and he walketh in the circuit of heaven.	עָבִים סִתְּרוּ־לֵו וְלֹא יִרְאֶה וְתֹהֵג שָׁמַיִם וְתַחֲלָה:	14 Clouds are a covering to him, 14 and he sees not; and he walks upon the vault of heaven.
15 Hast thou marked the old way which wicked men have trodden?	הֲלֹמַח עֵינֶיךָ הַשְּׂגִיז אֲשֶׁר עָבְדוּ בְּסִרְיָתָם:	15 Wilt thou keep the old way, 15 which wicked men have trodden?
16 Which were cut down out of time, whose foundation was overflown with a flood:	* אֲשֶׁר־קָדְמוּ וְלֹא־נִחַ לָהֶם יוֹצֵק וְסִיבָם:	16 Who were seized before the 16 time; their foundation was poured away in a flood.
17 Which said unto God, Depart from us: and what can the Almighty do for them?	הֲאָמַרְתִּים לְאֵל כִּי־יִרְחָק וּבְהִרְחָקְכֶם שִׁבְרִי לָמוֹ:	17 Such as say unto God: De- 17 part from us; and, What can the Almighty do to them?
18 Yet he filled their houses with good <i>things</i> : but the counsel of the wicked is far from me.	וְהוּא מָלֵא בְּהַיְתָם טוֹב וּבְנִצָּחַת רְשָׁעִים רְחֵקָה מֵעֵי:	18 When he their houses had 18 filled with good: but far from me is the counsel of the wicked!
19 The righteous see <i>it</i> , and are glad: and the innocent laugh them to scorn.	תִּרְאֵי צְדִיקִים וְרִשְׁעֵיהֶם וְלִצְנֵי־לָמוֹ:	19 The righteous look on, and 19 rejoice; and the innocent mock at them:
<p style="text-align: center;">בְּנֹ"א הַב' בְּדָגֵשׁ V. 13. עַבְרִי בְּדָגֵשׁ V. 18. חֲצִי הַסֵּפֶר בְּפִסְקִים V. 15.</p>		

V. 15. Dost thou mark the old way,

V. 11, by some is construed thus: *or seest thou not the darkness, and the flood of waters that covers thee?* That is: or art thou heedless of the threatening danger, and of the destruction to which thy sins are hurrying thee? But it is obvious how inapt the words are for the expression of this sense; and how much more readily (when so construed), they suggest another which is quite out of place.
V. 12; כִּי רָמֵי, wörtl. *dass sie hoch sind*, was hier ungefähr denselben Werth hat mit: *wie hoch sie sind!*

V. 16; וְלֹא נִחַ, lit. *and (it was) not time*. Sept. *οἱ οὐρελή-σθησαν ἄωρον*.—Second member; Sept. to the same effect: *ποταμὸς ἐπιψέων οἱ θεμέλιοι αὐτῶν*. So Ewald: zum Strome flüssig ward ihr fester Grund! Heiligstedt: *Flumen effusum est fundamentum eorum*; in flumen abiit dilabendo fundamentum eorum, i. e. sedes eorum firmæ prorsus labefactæ (fluminis instar) dilapsæ sunt; Olshausen: *deren Grundfeste ward ein hingegossener Strom*, d. i. in einen solchen verwandelt.

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
20 Whereas our substance is not cut down, but the remnant of them the fire consumeth.	אֲבִילָא נִקְחָר הַרְחִינִי וְהַהֲלִים אֶתְהִלֵּם אֲשֵׁנִי	= truly, our adversary is cut off; 20 and what is left to them a fire consumes.
21 Acquaint now thyself with him, and be at peace: thereby good shall come unto thee.	הַכְּסוּרָא עִמּוֹ יִשְׁלָם לְהֵלֵם הַבּוֹאֶתֶק טוֹבָה:	21 Now acquaint thyself with 21 him, and be at peace; thereby shall good come upon thee.
22 Receive, I pray thee, the law from his mouth, and lay up his words in thine heart.	קַח־נָא מִפִּי הַיָּהּ וְשִׂים אֲזַנְךָ בְּלִבְךָ:	22 Take now the law from his 22 mouth, and lay up his words in thy heart.
23 If thou return to the Almighty, thou shalt be built up, thou shalt put away iniquity far from thy tabernacles.	אֲבִי־הַשָּׁמַיִם שׁוּבֵי הַמִּטָּה תִּרְחִיב לְבִיבָה בְּאַהֲלֶיךָ:	23 If thou return to the Almighty, 23 thou shalt be built up, if thou remove wickedness far from thy dwellings.
24 Then shalt thou lay up gold as dust, and the gold of Ophir as the stones of the brooks.	וְשִׂיהֵי־עֲלֵי־עָפָר בָּצֵר וּבְצֵר נְהַלִּים אֹפִיר:	24 And cast to the dust the pre- 24 cious ore, and the gold of Ophir to the stones of the brooks;
25 Yea, the Almighty shall be thy defence, and thou shalt have plenty of silver.	וְהַיָּהּ שִׁמְךָ בְּמִצְדָּךְ וּבַסֶּבֶק הַקּוֹצֵמוֹת לָךְ:	כה for the Almighty will be thy 25 precious ores, and silver, sought with toil, for thee.
26 For then shalt thou have thy delight in the Almighty, and shalt lift up thy face unto God.	כִּי־אֵין עֲלֵי־שִׁבְרֵי הַהֲעֵנֶה וְהִשָּׂא אֶל־אֱלֹהִים פָּנֶיךָ:	26 For then shalt thou have de- 26 light in the Almighty, and shalt lift up thy face unto God.
27 Thou shalt make thy prayer unto him, and he shall hear thee, and thou shalt pay thy vows.	הִשְׁתַּחֲוֶה אֵלָיו וְהִשְׁמָעָה וְהִקְדַּח הַשְּׂבָעִים:	27 Thou wilt pray to him, and he 27 will hear thee; and thou wilt perform thy vows.
28 Thou shalt also decree a thing, and it shall be established unto thee: and the light shall shine upon thy ways.	וְהִתְקַדַּרְתָּ אֵיךְ וְנִקְמָם לָךְ וְעֲלֵי־רַגְלֶיךָ נֹגַה אֹרֶךְ:	28 For thou wilt purpose a thing, 28 and it shall stand; and light will shine upon thy ways.
29 When men are cast down, then thou shalt say, <i>There is</i> lifting up; and he shall save the humble person.	כִּי־הִשְׁפִּילוּ וְהִתְאָבַר גֹּיִה וְשִׂים עֵינֶיךָ יוֹשְׁעִים:	29 When they are cast down, thou 29 shalt say: <i>There is</i> lifting up! and the meek-eyed he will save.

V. 29. ב"א וישרע. ב

V. 29. When they are depressed

V. 21; הַבּוֹאֶתֶק est 3 pers. femin. sing. imperf. Kal verbi בוא cum terminatione femin. הָהּ et suffixo תָּ; cf. Prov. 1:20; 8:3; Ezek. 23:20; Ew. § 191, adnot. ** (Heiligstedt).

V. 25, הַיּוֹצֵמוֹת. There can be no doubt of the correctness of Gesenius' latest explanation of this word (Thes. II. p. 610; Lex, last Am. ed.): labores; Job XXII, 25, כֶּסֶף הַיּוֹצֵמוֹת argentum laborum i. e. gravi labore partum, dein quæ labore partæ sunt, opes. (Formerly: argentum thesaurorum, h. e. maxima argenti vis, to which Hirzel justly objected).

V. 28; לָךְ, the dative of the one concerned, or interested. in

the act (the so-called *plconastic dative*, § 154, 3, e), which can seldom be given in English, and is not needed for the expression of the sense.

V. 29; הִשְׁתַּחֲוֶה, either intransitive, as in Is. 57:9, or the *impers.* 3d pers. (§ 137, 3, note), for the *Passive*, in the same general sense. So Gesenius (Lex. שִׁפְלַל, *Hiph.* 1): *Intrans. deprimi* (pr. deprimere, sc. se), Job 22:29. So under the art. גִּיָּה: "when men humble themselves, thou dost command exaltation; i. e. the humble and meek thou dost exalt." This construction is preferable to any other that has been proposed.

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
<p>30 He shall deliver the island of the innocent: and it is delivered by the pureness of thine hands.</p>	<p>וְיַצִּיל אֶת־אֲיִתְּךָ וְיִצִּילְךָ בְּבָרָתְךָ:</p>	<p>ב He will deliver one that is 30 not guiltless; and he shall be saved by the pureness of thy hands.</p>
<p>CHAP. XXIII.</p>	<p>CHAP. XXIII.</p>	<p>CHAP. XXIII.</p>
<p>THEN Job answered and said, 2 Even to day is my complaint bitter: my stroke is heavier than my groaning.</p>	<p>וַיֵּבֶן אֱיֹהִב וַיֹּאמֶר: גַּם־הַיּוֹם קָרָה שִׁמְרִי לִי כִבְרָה עַל־אֲנָתְהוּ:</p>	<p>א THEN answered Job, and 1 said: 2 Even to-day, my complaint is 2 frowardness! The hand upon me is heavier than my groaning.</p>
<p>3 Oh that I knew where I might find him! that I might come even to his seat! 4 I would order my cause before him, and fill my mouth with arguments.</p>	<p>כִּי־יָדַעְתִּי וְאֵי־צִדְקָתוֹ אֲבִיא עֲרֻרְהוֹנָתוֹ: אֲעֲרֹכֶנּוּ לְפָנָיו כִּשְׁמֵט לְפִי אֲמַלֵּא הַיִּזְקוֹת:</p>	<p>ב O that I knew how I might 3 find him, might come even to his seat! 4 I would array my cause be- 4 fore him, and fill my mouth with argu- ments.</p>
<p>5 I would know the words which he would answer me, and understand what he would say unto me. 6 Will he plead against me with his great power? No; but he would put strength in me.</p>	<p>הֲיָדָעַתְּ מַלְאִים לְשׁוֹנֵי וְאֲבִינֶת פִּיהוֹ־אֲמַר לִי: הֲיִתְרַבֵּ־לָּם קִרְיֹב עֲשָׂרִי לֹא אֲדַהֲרֶנּוּא נְשִׂים בָּר:</p>	<p>ה I would know the words he 5 would answer me, and mark what he would say to me. 6 Would he, with great power, 6 contend with me? no! he surely would give heed to me.</p>

V. 2. is bitter

But the sense of the verb: *when men humble themselves* (ubi submisce agunt homines) is not the appropriate one. An opportunity for the exercise of clemency towards the meek and submissive, was not what Eliphaz would be likely to promise Job, from his view of the character of the latter, and of his treatment of others.

An ingenious construction of the sentence is thus happily expressed by Rödiger (Thes. fasc. poster. p. 1466; given in Dr. Robinson's last Am. ed. of the Man. Lex. art. תַּבַּל): *Ac simili ratione expedis locum Job XXII, 29: "Quum depri-munt (te homines superbi et violenti), et dicis: O insolentiam! (i. e. quum conquerendum tibi est de eorum insolentia); tum (Deus) jurabit (te) demisso vultu incedentem. Vulgo exponunt: quum humiliatæ fuerint, sc. viæ tuæ (ex comm. 28), dices: elatio! &c.; sed ex comm. 28, vias obscuratas potius expectaveris quam humiliatas.*

The extreme brevity of the expression, and the possible reference of the leading verb to more than one word for its subject, makes the construction doubtful. Fürst (Hdwbch., גָּרָה, 2): *denn wenn sie erniedrigt haben, so verheissest du Erhebung.* The connection of thought favors the one first suggested.

V. 30; אֶת־נִקְיִי, *not guiltless*, as expressed in the Chald., and

correctly explained by Raschi, and adopted by Mercier and other early Christian Hebraists. The absurd rendering *island* (Pagnino: liberabit habitatores insulæ innocens), was adopted in the Geneva, and thence in the Bishops' and the common version.

Ch. XXIII. V. 1, מְרִירָה; *frowardness*, the sense authorized by usage, is more pertinent here than *bitterness*, which is founded only on analogy.

Second member: *my hand* (objective use of the suff. pron.) = *the hand upon me.* This is the more easy, as the *hand*, the instrument of the infliction, is almost synonymous with the infliction itself; e. g. ch. 13 : 21, *thy hand remove thou from upon me*; Ps. 32 : 24, *day and night thy hand was heavy upon me.* Heiligstedt: Suffixum in יָרִי passive accipiendum est (cf. vs. 14; 20 : 29; Gen. 16 : 5; 27 : 13; Jer. 51 : 35); *manus mea*, i. e. *manus quam sentio*, manus Dei quæ me ferit, i. e. calamitas quam Dens mihi infligit; cf. 13 : 21; 19 : 21; Ps. 32 : 4.—For the secondary sense, *blow, stroke* (Gesenius, Lex. 4), there is no ground here, or in 20 : 22.—*Heavier than*; Lex. קָל, 2, c.

V. 3, first member; § 142, 3, a, Rem.

V. 6; נְשִׂים, elliptically (as in 4 : 20), Lex. 4, c.—This con-

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
7 There the righteous might dispute with him; so should I be delivered for ever from my judge.	שֵׁם הַיָּשָׁר נִסְחָה עִמִּי וְאֶפְסָלְתָה לְעַלְמָה מִשְׁפָּטָי;	7 There, the upright might reason with him; and I should be delivered forever from my judge.
8 Behold, I go forward, but he is not there; and backward, but I cannot perceive him:	בֵּן מִדְּבַר אֶחָדָה וְאֵינֶנִּי וְאַחֲרָי וְלֹא-אֶחָדָה לִּי:	8 Lo, I go toward the east, but he is not there, and toward the west, but I perceive him not;
9 On the left hand, where he doth work, but I cannot behold him: he hideth himself on the right hand, that I cannot see him:	מִיָּמִינַי אֶחָדָה וְלֹא-אֶחָדָה וּמִיָּמִינָה לְיָמֵי וְלֹא אֶחָדָה:	9 toward the north where he worketh, but I behold him not, he covers himself in the south, and I see him not.
10 But he knoweth the way that I take: when he hath tried me, I shall come forth as gold.	כִּי-יָדַע הַדָּבָר מַה אֶעֱשֶׂה כִּשְׁמֵרֵי מִתְהַב אֶצְמָא:	10 But he knows the way that I take; when he tries me, I shall come forth as the gold.
11 My foot hath held his steps, his way have I kept, and not declined.	בְּאַשְׁרֵי אֶחָדָה הִלְכִי דְרָגָה לְשִׁמְרָתִי וְלֹא-אֶצְאֵה:	11 My foot has held fast to his step; his way have I kept, and not turned aside.
12 Neither have I gone back from the commandment of his lips; I have esteemed the words of his mouth more than my necessary food.	מִצִּוְתָהּ לֹא אָפַשְׁתִּי כִּי-חֲמִדָּה אֶחָדָה אֶחְמַד:	12 The commandment of his lips, I put it not away; above my own law, I prized the words of his mouth.
13 But he is in one mind, and who can turn him? and what his soul desireth, even that he doeth.	וְהוּא בְּאֶחָדָה דָּבָר וְשִׁיבִינִי וְנִשְׁאָר אֶחָדָה וְנִשְׁאָר:	13 But he is the same, and who can turn him? and what his soul desires he will do.
14 For he performeth the thing that is appointed for me: and many such things are with him.	כִּי וּשְׁלֵמִים הָעֵשֶׂה וְנִשְׁאָר רַבִּים עִמּוֹ:	14 Truly, the purpose concerning me he will accomplish; and many such things are with him.

V. 9. מלשיל

V. 10. the way within me.

fidence Job might well express; and there is no necessity for adopting the construction:

Shall he, with great power, contend with me?
no! let him only give heed to me!

V. 9, first member; lit. *toward the north, in his working*, the sense of which is expressed by the form in the text.—וְאֵינֶנִּי (*jussive form*) § 128, 2, Rem.

The Genevan version had rendered correctly these common Hebrew designations of the *cardinal points*, by the corresponding terms in English (as is done in all recent translations), thus:

- 8. Behold [if] I go to the East, he is not there: if to the West, yet I cannot perceive him:
- 9. [If] to the North where he worketh, yet I cannot see

him: he will hide himself in the South, and I cannot behold him.

The common version, unfortunately, preferred the rendering of the Bishops' Bible, borrowed from Cranmer, and thus obscured the majesty of this passage to the English reader.

V. 10. Lit. *the way* (that is) *with me*; i. e. my accustomed way (Ewald: *den mir gewohnten Weg*), the way which I habitually pursue.—כִּי, Lex. 3, c.—Second member; Perf. as in 7: 20 (§ 155, 4, a).

V. 12, first member, § 144, 2; וְ with the apodosis, after an absolute clause, § 155, 1, a, 3d ¶.

V. 13. Hirzel: *aber er* (bleibt) *auf Einem*, ist Eines und unveränderlichen Sinnes . . . *und wer will ihn anderen Sinnes machen?*

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
15 Therefore am I troubled at his presence: when I consider, I am afraid of him.	<p>על־פֶּן תִּפְתָּח אֶפְתָּח אֶת־בִּיטוֹן וְאֶת־קֶרֶן תִּפְתָּח:</p>	15 Therefore do I tremble before 15 him, I consider, and am afraid of him.
16 For God maketh my heart soft, and the Almighty troubleth me:	<p>וְאֵל הִקְהָה לִּי לֵב וְיִשְׁתִּי הַמְּהִילֵנִי:</p>	16 And God makes my heart soft, 16 and the Almighty confounds me.
17 Because I was not cut off before the darkness, neither hath he covered the darkness from my face.	<p>כִּי־לֹא נִקְרַעַתִּי מִחֹשֶׁךְ וְלֹא־כִסְתָּהּ מִפְּנֵי־פָנָי:</p>	17 For I should not be dumb be- 17 cause of darkness, because thick darkness covers me.
CHAP. XXIV.	CHAP. XXIV.	CHAP. XXIV.
WHY, seeing times are not hidden from the Almighty, do they that know him not see his days?	<p>מָה־זֶּה יִשְׁתִּי לֹא־נִתְּצַנְתִּי מִיָּדָיִם וְלֹא־רָאוּ יְדֵי־יָדָעִים:</p>	8 WHY, if times are not hid- 1 den from the Almighty, do they that know him not see his days?
2 Some remove the landmarks; they violently take away flocks, and feed <i>thereof</i> .	<p>גְּבוּלֹת וְיִשְׁרֹפוּ בְּקֶרֶן אֶלְוֵלֵי וְתִרְצְוּ:</p>	2 Landmarks they remove; 2 flocks they seize upon, and feed.
	V. 1. ק' ירדעו	

V. 1. { Why are times not treasured up by the Almighty,
{ and why do they that know him not see his days?

V. 17; תִּפְתָּח in its original signification, as understood by Ewald, Hirzel (תִּפְתָּח hier in seiner urspr. Bedeutung: zum Schweigen gebracht werden, verstummen), Schlottmann, and others.—Perf. as in § 126, 5, a.

Second member. I take פָּנָי in the sense of *person, self* (Lex. 1, k), and כִּן before the whole clause. Wir nehmen an, dass כִּן vor dem ganzen Satze steht, eben so wie אַתָּה, 19 : 26 (Schlottmann). But if כִּן is taken with פָּנָי alone (*on account of my person, which darkness covers*), the sense is the same, and the form in the text is the proper expression of it.

Some construe the verse thus: *quia non sum excisus ante tenebras (afflictionum) et a conspectu meo (non) texit caliginem, i. e. me non immunem præstitit a calamitatibus.* But the above construction (so, essentially, Ewald, Hirzel, Heiligstedt, Schlottmann), is far preferable.

Ch. XXIV. v. 1. *Why, if &c.* So the verse is construed by Gesenius.—Perf. in a conditional clause, as in 7 : 20 (§ 155, 4, a); *are times not hidden* = if times are not hidden.

Another construction of the first member, proposed by A. Schultens (*Quare ab Omnipotente non sunt recondita in thesaurum tempora; et noscentes Deum non vident dies Ejus?*), is followed by Umbreit, Ewald, Heiligstedt, Schlottmann, and others. But this question is not pertinent here. The point of inquiry is not, why are such times of retribution not ap-

pointed by God; but why, if they are appointed by him (as alleged), do not good men witness them? That they do not, is the burden of the following verses.

Times—days. These terms are often used in the Old Testament (see references in Expl. Notes), with the same specific sense as in this passage. The law of translation is, that they shall be rendered by their literal equivalents: since 1st, the usago of the book is supposed to be known to its readers, and that determines, to the attentive reader, the sense in which such words are employed; 2d, the peculiarity of the usage lies in the thought, and can be expressed, therefore, by the corresponding word in any language; 3d, the substitution of explanatory forms is not translation, but paraphrase, which enfeebles the expression and is never to be resorted to without necessity.—In this passage, moreover, the reader of the version should judge for himself, whether the word *times* is here used in its ordinary or its special sense. The translator may be of one opinion, and the reader of another. The former should not preclude the judgment of the latter, by giving him an interpretation instead of a translation. A version which adheres rigidly to this law, may not be as clear as a paraphrase; but it is more just to the original, as well as to the reader. The translator should be satisfied, when he has made the version as clear as the original (happy, if he can do this!); he has no right to go any further.

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
3 They drive away the ass of the fatherless, they take the widow's ox for a pledge.	הֲנִיחַ הַיָּתוּם אֶת־אֲשֵׁרוֹ וְלָקְחָהּ עֵד אֶת־אֲוֶנָּהּ׃	3 The orphans' ass they drive away ; they take the widow's ox for a pledge.
4 They turn the needy out of the way : the poor of the earth hide themselves together.	וַיִּטְּאוּ אֶת־הַצָּרִים מִן־הַדֶּרֶךְ׃ וְהַפְּתוּרִים אֶת־עַצְמָם׃	4 They turn aside the needy from the way ; all the oppressed of the land are made to hide themselves.
5 Behold, as wild asses in the desert, go they forth to their work ; rising betimes for a prey : the wilderness yieldeth food for them and for their children.	הֵן כְּחֻמְסִים בַּמִּדְבָּר׃ וַיֵּצְאוּ בַּצֹּהֲלִים לְרֶגֶם׃ וְהַמִּדְבָּר לֵאמֹר לֶחֶם לְבָנֵיהֶם׃	5 Lo, as wild-asses in the wilderness, they go forth to their toil, searching for the prey ; the desert to him is bread for the children.
6 They reap every one his corn in the field : and they gather the vintage of the wicked.	בַּשָּׂדֶה יִקְצֹרֻם וְקִצְרוּ׃ וְהָאֵשֶׁת רְגָעָה וְלִקְטוּ׃	6 In the field, they reap his fodder, and glean the vineyard of the wicked.
7 They cause the naked to lodge without clothing, that they have no covering in the cold.	עֲרֹמִים יָלְכוּ בַּלַּיְלָה׃ וְאֵין לָהֶם מְגִינָה׃	7 Naked they pass the night, without clothing, and with no shelter in the cold.
8 They are wet with the showers of the mountains, and embrace the rock for want of a shelter.	וְהִטְּבוּ הַרִים מַטְּרוֹ׃ וַיִּשְׁתְּבְּעוּ אֶת־הַסֶּלֶה׃	8 They are wet with the mountain storm, and cling to the rock for want of refuge.
9 They pluck the fatherless from the breast, and take a pledge of the poor.	וַיִּקְצֹץ מִן־הַחֶם׃ וַיִּשְׁלַחַן מִן־הַפְּתוּרִים׃	9 The orphan is torn from the breast, and on the sufferer is imposed a pledge.

V. 4. עניו ק' V. 6. וקצרו ק'

V. 4. all the poor (V. R.)

V. 3. יָתוּם, like the English *orphan*, a child that has lost father or mother, or both. There is no necessity for assuming, however, that the parties here named are related as mother and child. The orphan, in general, is doubtless intended.

V. 4. first member. In the construction adopted by some (e. g. Heiligstedt: *declinant* (detrudunt) *pauperes de via*; *pauperes in loca deserta et invia detrudunt*), the common Heb. idiom in the use of הִטְּבוּ (see references in Expl. Notes), is strangely overlooked. The theory on which the words, so construed, are explained (Hii אֶת־הַיָּתוּם et אֶת־הַפְּתוּרִים hand dubie sunt aboriginum subactorum posterii, qui in deserta terrae loca pulsati in summa miseria et inopia vivebant; Heiligstedt), will be noticed in the remarks on ch. 39 : 1-8. But this passage seems rather to be a general description of oppressions practiced by the rich on the defenseless poor. All parts of the O. T. abound with expressions, testifying that God cares for the poor and needy, and will avenge their wrongs,—“ though he bear long with them.” Whose posterity, then, are meant in all these passages ?

Second member: וְהָרָה, as in 3 : 18; Gesenius, Lex. 2, f.

Sie alle; so viel ihrer sind (Hirzel). *The poor of the land*, according to the *Qeri.—Kethibh*: *the oppressed*, in the same general sense, and designating the same class; viz. those whose poverty exposes them to oppression.

V. 5. Schlottmann: wörtl. als Waldesel, mit der so häufigen Vermischung des Bildes und der Sache.

V. 9. הִטְּבוּ construed with עָל, implying something laid, or bound, upon the victim of oppression. Maurer, Hdwbeh, art. הִטְּבוּ: einmal mit עָל der Pers. Hiob 24 : 9 (angemessen der eig. Bedeutung des Umbindens; weder heisst עָל עָל überpfänden, noch ist עָל für עָל gesetzt). Ewald: und legt auf Leidende diess Pfand. Less happily. Gesenius (Thes. and Lex. עָל, 1, α, β; הִטְּבוּ, Piel, 2), supposes an ellipsis of אֶת־הַיָּתוּם (*what is upon the poor = his covering*); appealing to Lam. 2 : 14, and 4 : 22, for הִטְּבוּ of such an ellipsis. So Heiligstedt: *et que super pauperem sunt* (i. e. vestes pauperis) *pro pignore auferunt*; and others. But the act of uncovering, expressed by הִטְּבוּ in those passages, is done over the thing uncovered, and there is no ellipsis.—Hirzel: *they take a pledge above* (i. e. beyond the ability of) *the sufferer*.

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
10 They cause <i>him</i> to go naked without clothing, and they take away the sheaf <i>from</i> the hungry;	שָׂרוּם הָלְכוּ בְּלִבְשׁוֹ וְהָרְגִיבִים נָטְאוּ נַפְשָׁם:	10 Naked they go about, without clothing; and hungry they bear the sheaves:
11 Which make oil within their walls, and tread their wine-presses, and suffer thirst.	בְּרֵן שְׂוֹתֵתָם וּבְצִהֵירוֹ וּקְבִיבִים שָׂרוּבוּ וַיִּצְדָּקוּ:	11 prepare oil between their walls; tread the winepresses,—and thirst.
12 Men groan from out of the city, and the soul of the wounded crieth out: yet God layeth not folly to them.	לְצַעַר מְתָרִים וּנְאֻקָּה וּנְקַשְׁת־הַלְלִים הַשִּׁנְיָה וְאַצְלוֹת לֹא-רָטִימִים תַּפְקֹלָה:	12 For anguish do the dying groan, and the soul of the wounded cries out; and God heeds not the prayer.
13 They are of those that rebel against the light; they know not the ways thereof, nor abide in the paths thereof.	הַמָּהוּ הַיָּהּ בְּמִדְרֵי-אֹר לֹא-הִבִּינֵהוּ דְרָגְבוֹ וְלֹא יִשְׁבּוּ בְּנִתְיַבְהֵירוֹ:	13 There are they who rebel against light; they know not its ways, and they abide not in its paths.
14 The murderer rising with the light killeth the poor and needy, and in the night is as a thief.	לְאֹר וְרָקִים רוּצֵחַ וּמַדְלִיגֵי וַאֲדֹגִיו אִבְבְּלֹלֶת יְהִי בַּבֵּיָהּ:	14 At the dawn, the murderer rises up; he slays the poor and needy: and by night, he will be as the thief.
15 The eye also of the adulterer waiteth for the twilight, saying, No eye shall see me: and disguiseth <i>his</i> face.	וַעֲיֵן נֹאֵם וַיִּמְרָחַת עֵינָהּ לְאֹמֵר לֹא-הִשְׁתַּחֲרַנִּי עֵינִי וְסָתַר פָּנָיו בְּרָשִׁים:	15 And the eye of the adulterer watches for the twilight, saying: No eye shall see me! and puts a veil over the face.

V. 12. Do men groan (V. R.) Others: From the city do the dying groan. 1b. the wrong (V. R.)

V. 12. The pointing מְתָרִים is sustained by the Syr. *men groan*, the Chald. *sons of men groan*, and is found in MS. 193 of De Rossi, and some early EDS. It is favored by the parallelism (הַלְלִים), and is followed by most modern translators and critics. Comp. Gesenius, Lex. צִיר (II.).

For *anguish*: Gesenius, Lex. צִיר (II.). This signification of the word is certainly best suited to the passage. Gesenius, Thes. II., p. 1020: eodem apte referas Iob. XXIV, 12, si modo cum Syro legas pro מְתָרִים *præ angore agone mortis gemunt moribundi*; et nescio an id præstet interpretationi supra propositæ, quam vocales et accentus jubent; and p. 830: haud male quidem Syr. h. l. מְתָרִים *morientes* pronunciat, parall. הַלְלִים.—*From the city*, is the rendering of the ancient versions (where the above signification, though not unknown, is less common and familiar), and in most of the modern ones.

Third member. *The prayer*, after the pointing הַפְקֹלָה, which has the authority of the Syr. *and God accepts not their prayer*, MS. 245 of Kennicott, and 780 of De Rossi. This reading is followed in some of the best modern versions; * e. g. Dathe: sed Deus non respicit preces

eorum; Hufnagel: aber Gott merkt nicht dies Flehen; Umbreit: doch Gott beachtet nicht das Flehen.—רָטִימִים, ellipt. as in Ps. 50 : 23 (Gesenius, Lex. 3, 1).

V. 13. *There are they who rebel*, is the best English expression of the emphatic form of the original. Lit. *among rebels against light*; i. e. who are to be classed as such, a strongly emphatic form.

V. 14; לְאֹר, lit. *at the light* (§ 154, 3, e, 2d ¶), viz., at the appearance of light, the early dawn.

Third member: יְהִי, *will be*, which best expresses the subjective view indicated by the *jussive* form (§ 128, 2, Rem.).—*As the thief*; i. e. more furis noctu facinora sua perpetrat (Heiligstedt). *Kaph veritatis*, which some assume here, is unnecessary and out of place. Comp. § 154, 3, f.

esse vocem תַּפְקֹלָה in תַּפְקֹלָה, ut sensus sit: Deus non curat precationem; Schnurrer, Diss. p. 264. His own objection to this (that the ellipsis of עַל-לִבָּא is unauthorized), is not valid. The meaning *judicium*, which he suggests, has the support of the Sept. αὐτὸς δὲ διὰ τὴν τοῦτων ἐπισκοπὴν οὐ πεποιταί but is confined to other modifications of the stem (פָּלַל, *Piel* and its deriv.).

* Convenit quidem inter recentiores interpretes, mutandum

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
16 In the dark they dig through houses, <i>which</i> they had marked for themselves in the daytime: they know not the light.	<p>הָתָר בַּחֹשֶׁךְ קָתְוּם יוֹמָם הִקְבִּי לָמוֹ לֹא-יָדְעוּ אֵיךְ:</p>	16 They break through houses in 16 the darkness: by day they shut themselves up; they know not the light.
17 For the morning <i>is</i> to them even as the shadow of death: if <i>one</i> know <i>them</i> , <i>they are</i> in the terrors of the shadow of death.	<p>כִּי וַהֲלֹא יִפְקֹר לָמוֹ צִלְמוֹתָ כִּי וְאִיִּר בַּלְחֹת צִלְמוֹתָ:</p>	17 For morning is death-shade to 17 them all: when one can discern, it is the terrors of death-shade!
18 He <i>is</i> swift as the waters; their portion is cursed in the earth: he beholdeth not the way of the vineyards.	<p>קַל-הָיָא עַל-מַרְיָמוֹ הַחֶלֶל הַלְחַתָּם בָּאָרֶץ לֹא-יִשְׁכַּח תְּרוֹת קַרְיָיִם:</p>	18 Light is he on the face of 18 the waters: accursed is the portion of such in the earth; he turns not into the way to fruitful fields.
19 Drought and heat consume the snow waters: <i>so doth</i> the grave <i>those which</i> have sinned.	<p>צָרָה וְכֹחַם הַיָּבֵשׁ מִיַּד-שֶׁלֶג שָׂאִיל הַקָּבָר:</p>	19 Drought and heat bear off the 19 snow-water,— the under-world them that sin.
20 The womb shall forget him; the worm shall feed sweetly on him; he shall be no more remembered; and wickedness shall be broken as a tree.	<p>וַיִּשְׁכַּחְתָּהוּ חֶלֶם וְיִשְׂמֵנוּ רֶמֶס עֹד לֹא-יִזְכָּר וַתִּשְׁבֵּר כַּעֲזָן עֲקֵלָתָהּ:</p>	20 The womb will forget him, 20 when the worm feeds sweetly on him; [ed, he will no more be remembered and iniquity will be broken, as the tree.

V. 17. for the terrors of death-shade they know

V. 16; הָתָר, Ausdruck des unbestimmten Subjects: *man bricht ein* (Hirzel).

V. 17; וַהֲלֹא connects most naturally with לָמוֹ. Gesenius, (Lex. c), *the morning is to them all the shadow of death*. Others (as Lex. d), *to them alike*, i. e. to one equally with another, to all alike.

Second member: וְיִפְקֹר, the indeterminate 3d pers. (§ 137, 3. a); בַּלְחֹת צִלְמוֹתָ with the *impers. subst. verb* implied: *the terrors of death-shade* (is it).

Such, essentially, is the construction followed in the Geneva version (*if one know them*, [they are] *in the terrors of the shadow of death*), and adopted thence in the Bishops', and in the common version. The sentence was so construed by Castellio (nam eis et matutinum pro tetra nocte, et agnoscit pro tetra noctis horroribus est), and in the version of Junius and Tremellius (quum quis cognoscit, terrores sunt lethalis umbræ), and by other early Christian Hebraists.

The common construction is: *For the terrors of death-shade they know*; that is, they are familiar with the horrors of darkness, and fear them not. So the Sept., *ὅτι ἐπιγνώσεται τὰραζος οὐαὺς θανάτου*. But with this construction of the second member, the subject and predicate in the other should rather be reversed, as remarked by Seb. Schmidt; nos invertimus: *Nam pariter umbra mortis est illis mane*, h. e. *amant, eligunt umbram mortis, noctis densissimam, ut alii amant matutinum tempus; . . . ratio hæc est, quia agnoscunt, approbant, terrores noctis, qui ipsis in facinoribus patrandis auxilio sunt*. So Ols-

hausen (Hirzel, 2^{te} Aufl.); Ich erkläre den Vers anders: *denn ihnen allzumal ist Morgen die Finsterniss; denn er ist* (d. h. sie sind) *vertraut mit den Schrecknissen der Finsterniss*. But, in either case, the sense of the second member, as thus construed, is less spirited and pertinent, and the parallelism is less happy than with the construction first given.

V. 18. *Paranomasia* (קַל-הָיָא—הַחֶלֶל) like all merely verbal peculiarities, can seldom be imitated successfully in another language. Such attempts as: *Im Flug ist er hin über des Wassers Fläche; verflucht wird ihr Erbtheil im Lande* (Hirzel), only sacrifice sense to form.—There is no indication of the *optative* use of the verb; nor is such a use required by the connection.

V. 19. The simple construction of this verse (§ 155, 4, b; Ewald, § 323, b) suggested by Gersonides, is now generally adopted by Heb. scholars. Rosenmüller: *sic infernum* (mors) *rapit cito eos qui peccant*; Ewald: *die Hölle, die so sündigte*; Hirzel: *הַקָּבָר, Relativsatz, diejenigen, welche gesündigt haben; . . . den Sündern ergeht es wie dem Schneewasser; plötzlich und spurlos, wie dieses die Hitze, rafft jene der Scheol hinweg*; Heiligstedt: *sic oreus rapit eos, qui peccant*; Schlottmann: *so die Hölle den Sünder*.—עַצֵּם expresses, in Hebrew, the emphasis which is naturally felt in connection with the following word, as one of stronger import than that which precedes it. The expression of it, by any form in English, would only mar the sense.

V. 20. מִקְהָקוֹ; the *Perf.* indicates *state or condition* (§ 155,

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
21 He evil entreateth the barren <i>that</i> beareth not: and doeth not good to the widow.	רעה אקרה לא הדר ואלקנה לא רמיב:	21 He despoils the barren, that 21 beareth not; and shows no kindness to the widow.
22 He draweth also the mighty with his power: he riseth up, and no <i>man</i> is sure of life.	ויקח אפיקים בקחו לקים ולא יאמרו בטחיו:	22 And he removes the strong by 22 his might; he rises up, and no one is sure of life:
23 <i>Though</i> it be given him to be in safety, whereon he resteth; yet his eyes <i>are</i> upon their ways.	ותורלו לקטח ורשעו ויניחו על-הרכבהם:	23 he grants to them safety, and 23 they are at rest; and his eyes are upon their ways.
24 They are exalted for a little while, but are gone and brought low; they are taken out of the way as all <i>others</i> , and cut off as the tops of the ears of corn.	רמו קצט וואינטי והקטו בקל ותקצו וקראש טבלח ומלו:	24 They rise high; a little while, 24 and they are gone! they are brought low; like all are they gathered, and are cut off like the top- most ears of corn.
25 And if <i>it be</i> not so now, who will make me a liar, and make my speech nothing worth?	ואם-לא אבו מי בקובני וישם לאל קלמי:	כה And if it be not so, who 25 then will prove me false, and make my words of no effect?
CHAP. XXV.	CHAP. XXV.	CHAP. XXV.
THEN answered Bildad the Shuhite, and said,	ויבן בלדד השחי ויאמר:	8 THEN answered Bildad the 1 Shuhite, and said:
2 Dominion and fear <i>are</i> with him, he maketh peace in his high places.	הקטל ופחד עמו עשה שלום בקרומו:	2 Dominion and fear are with 2 him; he maketh peace in his high places!
3 Is there any number of his armies? and upon whom doth not his light arise?	הקט גקטר לקדונו ועל-מי לא יקום אורו:	3 Is there any number to his 3 armies? and on whom does not his light arise?
	בנ"א ריבז V. 24.	

V. 24. like all, they gather themselves up to die

4, a). Gesenius, Thes. II., p. 831, art. קרה, 1: *obliviscitur ejus (impii) uterus matris* (mater quæ eum peperit) . . . si cum sugit vermis, ubi vermium esca factus erit.

V. 21, רעה. The different characters, described in this chapter, are all of *one class* (the wicked man), though holding different relations to others, and practicing different forms of evil. The participial form is properly used, therefore, in designating one of this class, the common subject in the several divisions of the chapter. That it has no reference to the subject of וקרה in the preceding verse, is evident from the connection.—*Despoils*; lit. *feeds upon the barren*, i. e. upon her substance. Comp. *ye devour widows' houses*, Mat. 23 : 14.

V. 22, ויקח. It will be seen, by the construction given in the translation, that there is no necessity for assuming an unlooked for reference (of which there is no indication), to the Divine Being as the subject of this verb; a reference which

gives an unnatural turn to some of the following clauses, and enfeebles the whole.

V. 23; לקטח expresses adverbially (*manner of being*), the state or condition which he grants them, or permits them to be in.—לי (collect. sing.), is better rendered by the plural here, on account of the following plur. suff. pronoun.

V. 24; ויקטו is used *absolutely*, like its synonym in Num. 20 : 26 (comp. v. 24). Others (Gesenius, Lex. Niph.) as in the Margin; meaning not merely *they die*, but they die in the course of nature; and not in the agonies of tormenting disease, but calmly composing themselves for the final rest. Comp. Gen. 49 : 33.

V. 25. אבו, comp. on 9 : 24.

Ch. XXV. v. 3. *Is there any number to his armies*; that is, are they not without number,—without limit of number. Second member: *And above whom*, i. e. with superior lustre

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
4 How then can man be justified with God? or how can he be clean <i>that is</i> born of a woman?	וְהוֹדוּתָתָא אֱנוֹשׁ כְּזָבֹל וְהוֹדוּתָתָא רִלְמָה אִשָּׁה:	4 How then shall man be just with God, and how shall he be pure that is born of woman?
5 Behold even to the moon, and it shineth not; yea, the stars are not pure in his sight.	הֲלוֹ עֲדָרְהֶם וְלֹא נִשְׁתַּלֵּם וְדִקְדֻשָּׁתָם לֹא-זָכוּ בְּעֵינָיו:	ה Lo, even the moon, it shines not, and the stars are not pure in his eyes.
6 How much less man, <i>that is</i> a worm; and the son of man, <i>which is</i> a worm?	אִם קְרֹאֲנוֹשׁ הָיָה וּבְזָאֲנִים הִילָקָה:	6 How much less man, a grub! and the son of man, a worm!
CHAP. XXVI.	CHAP. XXVI.	CHAP. XXVI.
BUT Job answered and said.	וַיַּעַן אֱיֹבָב וַיֹּאמֶר:	8 THEN answered Job, and 1 said:
2 How hast thou helped <i>him that is</i> without power? <i>how</i> savest thou the arm <i>that hath</i> no strength?	כִּי-הִדְרִיבְתָה לְלֵאזָנִים אֲשֶׁר-לֹא-יָכוּל לִאֲזֹנָם:	2 How hast thou helped the 2 powerless, succeeded the feeble arm!
3 How hast thou counselled <i>him that hath</i> no wisdom? and <i>how</i> hast thou plentifully declared the thing as it is?	כִּי-הִדְרִיבְתָה לְלֵאזָנִים וְהִישָׁרְתָה לְקֶבֶץ הַחֲכָמָה:	3 How hast thou counseled the 3 unwise; and understanding thou hast taught abundantly!
4 To whom hast thou uttered words? and whose spirit came from thee?	אֵי-יָדָע הִשְׁמַעַתָּה בְּלִבִּי וּמִי-בָרַח הָיָה הָאֵחָד מִפִּי:	4 By whom hast thou uttered 4 words, and whose breath has come forth from thee?
5 Dead <i>things</i> are formed from under the waters, and the inhabitants thereof.	הֲרֹאִים וְהוֹלְלִים בְּתַהֲתֵי מַיִם וְשֹׁמְרֵיהֶם:	ה The shades tremble, 5 beneath the waters and their inhabitants!
V. 6. בַּהֲמָה בִּפְתָחָהּ		

V. 4. To whom

Ib. and whose spirit

(Heiligstedt: *et super quem non surgit lux ejus?* i. e. quem non luce sua vincit?), is not to the purpose. The point is not, that he outshines them all, but that he shines in all of them. Still more wide of the mark is the suggestion of Hirzel and some others, that the light of the sun is meant.

V. 4. *Just with God* (i. e. in the view of God; he being judge), is equally intelligible in Hebrew, Greek (*δίκαιος παρά τῷ θεῷ*), and English; and the *form* of conception should, therefore, be retained. *Before God*, answers to another Hebrew form of the thought.

V. 5; *unto* = *even* (Lex. c, *extr.*), like *ל* in Eccl. 9 : 4 (Lex. *ל*, 6, b), and *אֵל* in ch. 5 : 5 (Lex. *ל*, 4, b).—*Yea* before the prædicate, after an absolute subject, giving emphasis to the assertion (Lex. *י*, I, k, bb, α). Lit. *lo, even to the moon, and it shines not*; i. e. an object of such purity and splendor as the moon itself, even that has no brightness in his sight. Hirzel, erroneously: *siehe bis zum Monde*.—Ewald: אֲשֶׁר-לֹא-יָכוּל ist unstreitig so viel als רִלְמָה, wie einige Handschriften und alte Uebersetzungen erklären, mag diess die ursprüngliche Lesart sein, oder mag אֲשֶׁר als = הלל gelten.

V. 6; *רָמָה* is prop. the small worm, or grub, that is bred in

putrescent substances. It is necessary, here, to distinguish it from the more general name for the worm in the next member.—*Grub*, as this word is used by Shakespeare *R. and J.*, V, 3, line 128: *To grubs and cycless skulls*.—The primary sig. *putridity, rottenness*, is understood here by Ewald (*Moder*), Heiligstedt (*quanto minus homo, putredo*), and some others; but its ordinary signification is far more pertinent here.

Ch. XXVI. v. 2; *לֹא* prefixed to a noun, giving it the opposite meaning (Lex. 6); *בְּיָד* and *בְּזָו*, the abstract for the concrete (*strength for strong*), § 83, 2, *Rem.* 1. So Heiligstedt: *לֹא-בִּיחַ non-vis*, i. e. imbecillitas; *לֹא-רִבּוּז non-robur*, i. e. infirmitas; *לֹא-חָכְמָה non-sapientia*, i. e. insipientia, imprudentia. So also Hirzel: *לֹא-בִּיחַ die Nicht-Kraft*, d. i. die Ohnmacht, &c. This is far preferable to Gesenius' construction (Lex. *לֹא*, C, 2), "for *לֹא-יָכוּל*, *to him who hath no power*, &c.

V. 4; *אֵחָד*, *with*, i. e. by the help of (Lex. *אֵחָד*, II., 2). This is required by the next member. The construction: *whom hast thou made to know words*, gives a sense every way inappropriate.

V. 5. *Shades* (Gesenius, *Thes.* III., p. 1302; and all the

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
6 Hell <i>is</i> naked before him, and destruction hath no covering.	<p>שָׁרָב וּשְׂפָאִיל נִגְדָה וְאַרְצוֹ שָׁמַיָּה לְאַבְדָּוָה :</p>	6 Naked is the under-world before him, and destruction has no covering.
7 He stretcheth out the north over the empty place, <i>and</i> hangeth the earth upon nothing.	<p>לָמָּה מִצָּפוֹן עֲלֵיתָהּ הַלְמָה אֶרֶץ עַל־בְּלִיָּעוֹתָהּ :</p>	7 He stretched out the north over empty space; he hanged the earth upon nothing.
8 He bindeth up the waters in his thiek clouds; and the cloud is not rent under them.	<p>אֶת־הַמַּיִם בָּרִבְבוֹתָיו וְלֹא־תִקְרַע עֲנַן תְּהַחֲסֶה :</p>	8 He binds up the waters in his thick clouds, and the cloud is not rent under them.
9 He holdeth back the face of his throne, <i>and</i> spreadeth his cloud upon it.	<p>בָּרָחֵהוּ פְּנֵי־כִסְאוֹ פָּרְשֵׂהוּ עָלָיו עָנָנוֹ :</p>	9 He shuts up the face of the throne; he spreads upon it his cloud.
10 He hath compassed the waters with bounds, until the day and night come to an end.	<p>תָּקַף הַיָּם עַל־פְּנֵי־מַיִם בְּדֵר־הַתְּהוֹמֹת אֵיזֵר עַד־הַחֹשֶׁךְ :</p>	10 A circling bound he drew on the face of the waters, unto the limit of light with darkness.
11 The pillars of heaven tremble, and are astonished at his reproof.	<p>עָמְדוֹת שָׁמַיִם רָדְדוּ וְנִתְחַדְדוּ מִקִּיפּוֹתָיו :</p>	11 The pillars of heaven tremble, and are astonished, at his rebuke.
V. 9. ה' בנתקום א'		

V. 10. exactly dividing light and darkness.

leading Hebraists of the age); not the *dead*, for the term means that part of man which *survives* death. As the Hebrew Scriptures have a distinct name for this separate existence, the English version of them should no longer be without one. It occurs in Is. 14 : 9, 26 : 14, 19, Prov. 2 : 18, 9 : 18, 21 : 16, Ps. 88 : 10, and is everywhere translated the *dead*; concealing from the English reader the evidence it furnishes, that the Hebrews had the conception of a form of existence after death. *The Shades*, in common Eng. usage, corresponds to the Hebrew conception.

Second member. By some, *תְּהַחֲסֶה* is taken adverbially; e. g. Rosenmüller: *the waters beneath* (tremble) *and their inhabitants*; De Wette (1st and 2d eds.), and Umbreit: *the Shades tremble beneath*. But the Masoretic accentuation (*beneath the waters*), is followed in the later translations and commentaries, and by De Wette in his 3d ed.

V. 6. *Destruction*, is subject to the same metonymy (Expl. Notes), as the original word; and there is no occasion for substituting a feeble periphrasis (*place of destruction*, Lex. 2).

V. 7, first member; Rüdiger (Thes. fase. poster. p. 1494): *extendit Deus septentrionem super vasto spatio* (altera pars comm. suspendit terram super nihilo, i. e. super vacuo).

V. 9, *בָּרָחֵהוּ* (Gesenius, Thes. and Lex. *Piel*) *he shuts up*, as in all the recent versions; e. g. Dathe: *claudit aditum solii sui*; Umbreit, and De Wette (3d ed.): *Er verschliesst den Anblick seines Throns*; Ewald: *der einfasste des Thrones Aussenseite*; Hirzel; *אֵיזֵר* eig. *halten*; im späteren Sprachge-

brauche, *zuhalten, verschliessen*, hier in *Piel* (= *Kal*) s. v. a. *verhüllen*; Schlottmann: *Er hüllt seinen Thron rings ein*.

V. 10, second member; Gesenius, (Lex. *תְּהַחֲסֶה*, 2): "*unto the end of the light with the darkness*, i. e. where the light terminates in darkness."—Another construction (the sense of which is given in the margin), takes *עַד תְּהַחֲסֶה* adverbially, and connects *אֵיזֵר* with *תָּקַף* (or with *הָג*). Heiligstedt: *terminum circumavit super aquas* (finibus certis et accuratis maria circumdedit) *usque ad perfectionem* (accuratissime) *lucem cum tenebris* (juxta tenebras) se. *circinavit*; i. e. *inccm et tenebrarum terminos accuratissime constituit*. So Ewald:

Runde Grenzen zog auf Meeres Fläche, schärfste, Lichts wie der Finsterniss.

De Wette (3d ed.): *Eine Grenze zirkelte er ab auf Wasserfläche, aufs genaueste, Licht neben Finsterniss*. Hirzel: *bis zur Vollkommenheit*, d. h. auf's vollkommenste, haarscharf; *אֵיזֵר* schliesst sich als acccus. an *הָג* an: *er rundete das Licht ab*, d. h. er gränzte, zirkelte es in der Runde herum ab. Schlottmann: wörtl. eine Gränze zirkelt er ab über der Wasserfläche, das Licht ganz genau neben dem Dunkel . . . *אֵיזֵר* ist Object zu *הָג*.—The former is the simplest construction of the words.

V. 12. The derivative conjugations show clearly in what sense *רָגַע* is used here.—Second member. *He smites down pride*, i. e. he represses the insolence of pride, in whatever form it appears; as he does the raging of the sea, which is only one example of this power.

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
12 He divideth the sea with his power, and by his understanding he smiteth through the proud.	בְּכֹחוֹ הָיָא הַיָּם וּבְחָכְמָתוֹ הָשִׁיב חָמָד:	12 By his power he quells the sea; 12 and by his wisdom he smites down pride.
13 By his Spirit he hath garnished the heavens; his hand hath formed the crooked serpent.	בְּרוּחֵי שְׁמַיִם שִׁמְשָׁמָה הַלְלָתָה לְיָדוֹ הִשָּׂא כְּסָם:	13 By his spirit are the heavens 13 adorned; his hand formed the fleeing serpent.
14 Lo, these <i>are</i> parts of his ways: but how little a portion is heard of him? but the thunder of his power who can understand?	הֲרֵאָאֵה חֲסִיּוֹת דְּדַלְיָה וּשְׁמַיִם לִשְׁמֵינֵינוּ הֲבָרַר וּשְׁמַיִם לִשְׁמֵינֵינוּ הֲבָרַר וּשְׁמַיִם לִשְׁמֵינֵינוּ הֲבָרַר:	14 Lo, these are the borders of 14 his ways; and what a whisper of a word is that we hear! But the thunder of his power who can comprehend?
CHAP. XXVII.	CHAP. XXVII.	CHAP. XXVII.
MOREOVER, Job continued his parable, and said,	וְנִכְסֵי אִיּוֹב שָׂאָה חֲשָׁלוֹ וְנִאֲמָר:	8 AND again Job took up his 1 discourse, and said:
2 As God liveth, <i>who</i> hath taken away my judgment; and the Almighty, <i>who</i> hath vexed my soul;	חַי־אֱלֹהִים הַקָּדוֹשׁ הַשֶּׁמַיִם וְהַיָּמִינִים הַקָּדוֹשׁ:	2 As God liveth, who has taken 2 away my right, and the Almighty, who has afflicted my soul;
3 All the while my breath <i>is</i> in me, and the spirit of God <i>is</i> in my nostrils;	כָּל־יְמֵי־חַיִּי הָיָה רוּחַ־יְהוָה בְּאַפִּי:	3 so long as my breath is in me, 3 and the spirit of God is in my nostrils;
V. 13. יבְּחָכְמָתוֹ ק' Ib. בַּחֲוִי בְּצִדְדֵי	V. 14. דְּרַבְּבוֹ ק' Ib. גְּבוּרָתוֹ ק'	

V. 13; הַשֶּׁמַיִם, the *subst.* for the *adj.* as predicate of the sentence (§ 106. 1, Rem. 1, 2d ¶).

Second member: Rosenmüller: *formavit manus ejus serpentem fugacem, s. mobilem*; De Wette: *es schuf seine Hand die flüchtige Schlange.*

V. 14. Heiligstedt: הַרְבֵּי הַשֶּׁמַיִם *susurrus verbi*, i. e. verbum lene, vox lenis. Opp. רַעֲמֵי הַשֶּׁמַיִם in hemistisch. posteriore.— *בו* in a relative clause. Umbreit: von dem wir hören; Hirzel: ein Relativsatz; *בו* geht auf הַרְבֵּי הַשֶּׁמַיִם mit *בְּ* auf etwas hören. So Ewald: הַרְבֵּי הַשֶּׁמַיִם ist in *st. c.* zu הַרְבֵּי הַשֶּׁמַיִם; und welches leise Wort ist das, was wir vernehmen! . . . הַרְבֵּי הַשֶּׁמַיִם hier mit *בְּ* verbunden, wie die Wörter des *Aufmerkens*, Verstehens.

Ch. XXVII. v. 1. וַיִּקְרָא—וַיִּשָּׂא (the complementary Inf. without *ל*, § 142, 1), in the sense of *again took up*; i. e. resumed his discourse, after an interval, and upon a new topic. *Continued*, does not express the idea with precision.—*בְּיָמָיו*, any set discourse on a particular theme; the name having been first suggested by the *form* which such discourses originally took. *Parable* is too specific.

V. 2. וְהַקָּדוֹשׁ וְהַקָּדוֹשׁ *sunt enuntiationes relativæ* (Heiligstedt).

V. 3; *כִּי*, after a formula of swearing (strictly, before a dependent clause; see Note), as in 1 Sam. 20 : 3 &c. (Gesenius

Lex. B, 1, a).—On the contrary, Ewald, Hirzel, and Heiligstedt understand this verse as giving the *reason* (כִּי = *for*), why Job *tam nervose et audacter loquatur* (!). And what is the reason for this bold determination to speak nothing but the truth? *Nam adhuc halitus meus* (tota vis vitalis mea) *in me est; et spiritus Dei in naso meo est* (spiritus vitalis, quem Deus mihi dedit, adhuc in me est, cf. Gen. 2 : 7, Ps. 104 : 29, 12 : 7); i. e. . . . adhuc integras animi vires habeo, ita ut adhuc nervose et confidenter loqui possim. For the weak and almost ludicrous turn thus given to the verse,* the only apology is, that *כִּי-לֵעֹד* cannot stand in regimen. On the contrary, Schlottmann says correctly: *כִּי* kann als Subst. sehr wohl mit *בְּ* verbunden werden; wörtl. *das ganze Nochsein meines Odems in mir.*

* On the contrary, there is weight in the *thought*, as understood by A. Schultens (*in loc.*), though the words of the text do not express it: *Illustris et animosissima Parenthesis*, qua se sanissime ratiocinari, quin Spiritu Dei agitari, inculcat Noster; jurijurando suo pondus adstituens mentis sedata, et quid juraret probe persentientis. The assertion (*ibidem*): *scabri quid habet כִּי cum אֵם ita constructum*, is not substantiated. For *כִּי* introduces the dependent clause, to which *אֵם* gives a negative effect; and its use with a subordinate clause, between the two parts of the formula of an oath, gives a peculiar neatness and emphasis to the period.

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
4 My lips shall not speak wickedness, nor my tongue utter deceit.	אִם-הִתְבַּרְנָה שִׁפְתַי צוֹלָה וְלִשׁוֹנִי אִם-הִתְנַהֵף רִמְיָהּ:	4 my lips shall not speak wickedness, and my tongue shall not utter deceit.
5 God forbid that I should justify you: till I die I will not remove mine integrity from me.	הֲלִילֶיךָ לִי אִם-אֶצְדִּיק אֶתְּכֶם עַד-אֲמָוֶתֶנּוּ לֹא-אֶסְרֶה הַדָּעִתִּי מִמִּצְדִּי:	7 Far be it from me, that I should justify you; till I die, I will not put away my integrity from me.
6 My righteousness I hold fast, and will not let it go: my heart shall not reproach me so long as I live.	בְּצִדְקָתִי הִחַזְקָתִי וְלֹא אֶרְפָּהּ לֹא-תִתְנַחֵם לִבִּי מִיָּמַי:	6 My righteousness I hold fast, and will not let it go; my heart reproaches none of my days.
7 Let mine enemy be as the wicked, and he that riseth up against me as the unrighteous.	וְיָדִי כְרִשְׁתֵּי צָרִי וְיִתְנַחֲמֵנִי כְעָמִיל:	7 Let my enemy be as the wicked, and he that rises up against me, as the unrighteous.
8 For what is the hope of the hypocrite, though he hath gained, when God taketh away his soul?	כִּי מִיִּתְרַחֲמֵנִי הִנֵּה כִּי הִרְבָּעַת כִּי יִשָּׁל אֱלֹהִים נַפְשִׁי:	8 For what is the hope of the impure, though he despoil, when God shall take away his soul?
9 Will God hear his cry when trouble cometh upon him?	הֲשִׁמְעֵנִי וְשָׁמַעַתְּ אֵל בְּיָרֵבָהּ אֲעִלֵי צָרָה:	9 Will God hear his cry, when distress shall come upon him?
10 Will he delight himself in the Almighty? will he always call upon God?	אִם-עֲלֵז-יִשְׂבַּר רַחֲמָנָה וְהִבָּט אֱלֹהִים בְּכָל-יְמֵי:	7 Will he delight himself in the Almighty? will he call on God, at all times?
11 I will teach you by the hand of God: that which is with the Almighty will I not conceal.	אֲנִי אֶתְּנֶה בְּיַד-אֱלֹהִים אֲשֶׁר עִבְדִּיתָ לֹא אֶסְתַּר:	11 I will teach you, concerning God's hand; what is with the Almighty I will not conceal.

V. 4; *עס*, § 155, 2, f, 24 ¶; Gesenius Lex. C, 1, c.
 V. 5. Lit. *be it profane to me, if &c.* Heiligstedt, correctly: *Abstine a me, ut vos justos esse judicem: vos vere locutos esse fatear.*
 V. 6. So Ewald: fest halte ich an meinem Recht und lass es nicht; Schlottmann: An meinem Recht halt' ich und lass' es nicht.
 Second member. Such is the simplest construction of the words. So Gesenius, (Lex. הִתְנַהֵף, 3): *non probris afficit cor meum* (conscientia mea) *ullum diem, quem vixerim; i. e. poenitet me nullius diei; Hitzel: בָּן in partitiver Bedeutung: von meinen Tagen einen; Schlottmann: mein Herz schmählt keinen meiner Tage; wörtl. mein Herz schmählt nicht von meinen Tagen einen, d. h. ich brauche mir wegen keiner meiner Tage Vorwürfe zu machen.—But בָּן may be taken, here, in its temporal use (Lex. 4), as in 38 : 12. So Ewald: nicht tadelt sich mein Herz so lang ich lebe.*
 V. 7. So all the best versions and commentaries. A very feeble turn is given to this verse by Umbreit (müsst' ja mein Feind ein Frevler sein, und ein Bösewicht mein Widersacher!);

followed by Hahn (1850): Nein, es wird zum Bösewicht mein Feind, und mein Widerpart zum Frevler!
 V. 8. Gesenius (Thes. I., p. 228, art. בָּצַע): *quam spes est impio ubi rapuit, si Deus extrahit vel postulat animam ejus.* (Ita certe Chald. Syr. Hieron. Schultens in Com. Rosenm. Alii, ut ipse Schultens in Origg. p. 221 coll. Pi. no. I. si Deus resecat vitæ filium).
 In the construction proposed by Schultens, there is a mingling of two incongruous metaphors, in the two successive clauses, with the same subject in both. E. g. as given by Ewald: Denn was ist Frevlers Hoffnung, wann abschneidet, wann ziehet seine Seele Gott heraus; and by Heiligstedt: *quando (Deus) abscondit* (sc. animam, vitæ filium ejus), *quando extrahit Deus animam ejus* (sc. e corpore, quod est animæ quasi vas aut vagina), i. e. *quando Deus ei vitam anfert.* There is, moreover, no support for this sense of בָּצַע in Kal; while its established use, in such passages as Ezek. 22 : 27, Prov. 1 : 19 &c., is the most pertinent sense here. It is much more probable, that there is a play on the kindred senses of בָּצַע and רָשָׁל.
 V. 11; *בָּן* as in Ps. 25 : 8, 32 : 8 (Lex. 8).—*What is with the Almighty: not merely in his designs and purposes* (Schlott-

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
12 Behold, all ye yourselves have seen <i>it</i> ; why then are ye thus altogether vain?	הִרְאִיתֶם כָּלֶיכֶם חֲזוֹנֵיכֶם וְלָמָּה תִּדְבְּרוּן הַבַּל חֲזוֹנֵיכֶם:	12 Lo, all ye yourselves have 12 seen it; and why then speak ye what is utterly vain?
13 This <i>is</i> the portion of a wicked man with God, and the heritage of oppressors, <i>which</i> they shall receive of the Almighty.	זֶה הִוא חֵלֶק אֲדָמָה רָשָׁע עִבְדֵי אֱלֹהִים וְיָחֵד לָהֶם מִיְּדֵי אֱלֹהִים הַגָּבִיר:	13 This is the portion of a 13 wicked man with God, and the heritage of oppressors, which they receive from the Almighty.
14 If his children be multiplied, <i>it is</i> for the sword: and his offspring shall not be satisfied with bread.	אִם יִרְבּוּ בָנָיו לְיוֹמָתוֹ וְיִשְׂאָלֵמוּ לֹא יִשְׂבְּעוּ מִלֶּחֶם:	14 If his children multiply, it is 14 for the sword; and his offspring shall not be satisfied with bread.
15 Those that remain of him shall be buried in death: and his widows shall not weep.	אֲדָמָתוֹ בְּמַוְתוֹ יִקָּבֵר וְאַלְמָנָתָיו לֹא תִבְכּוּהוּ:	15 In the pestilence, shall they 15 be buried, and his widows shall not be- wail!
16 Though he heap up silver as the dust, and prepare raiment as the clay;	אֲבִירֵיכֶם כַּעֲשֵׂה חֶסֶת וְיִפְאַרְרֶם כַּעֲשֵׂה בְּלִיָּט:	16 If he heap up silver, as the 16 dust, and prepare raiment, as the clay;
17 He may prepare <i>it</i> , but the just shall put <i>it</i> on, and the innocent shall divide the silver.	רָשָׁע יִפְאַרְרֶם וְצַדִּיק יִלְבָּשׁ וְיִחַסֵּם יְהִי חֵלֶק הַבָּרִיָּה:	17 he may prepare, but the just 17 shall put it on, and the silver shall the inno- cent divide.
18 He buildeth his house as a moth, and as a booth <i>that</i> the keeper maketh.	בָּנָה כְּחַסֵּם בֵּיתוֹ וְכַעֲשֵׂה מִוֶּשֶׁת לְשָׂרֵי:	18 He builds, like the moth, his 18 house; and as a booth, which the watchman makes.
19 The rich man shall lie down, but he shall not be gathered: he openeth his eyes, and he <i>is</i> not.	יָשָׁן הַגֵּבִיר וְלֹא יִקָּבֵר עֵינָיו יִפְתָּח וְיִחַסֵּם:	19 The rich man shall lie down, 19 and shall not be gathered; he opens his eyes, and he is gone!
20 Terrors take hold on him as waters, a tempest stealeth him away in the night.	מַיִם יִשְׁבְּעוּהוּ כְּמַיִם בְּלַיְלָה לַיְלָה יִנָּחֵם מִסִּיָּח:	20 Terrors, like the waters, shall 20 overtake him; by night, the whirlwind snatch- es him away.

V. 14. בנ"א בשוא V. 15. ואלמנתיו בנ"א

V. 14. If his children grow up

mann: was der Allmächtige im Sinn hat), but also in his ways and his dealings with men. All this is equally well and clearly expressed by the Heb. **נָזַר**, the Gr. *παρά*, and Eng. *with*.

V. 12; **נָזַר**, with emphatic effect (Lex. 3, c), and *wherefore this* (that) *ye say*.—**הַבַּל**; i. e. nothing but vanity, what is altogether vain and valueless.

V. 13. *Heritage*, is the proper word here; see Expl. Note.

V. 15; **בַּמִּוְתָהּ** in the pestilence (Lex. 3). So this word is evidently used in Jer. 15 : 2, 18 : 21, where it is distinguished

from death by the *sword* and by *janine*. This simple and natural explanation of the phrase has been overlooked by Ewald and others, who understand by it (disregarding the art.): *in death shall be buried* (or, *by death shall be buried*), having no burial apart from death; a thought as unlikely to suggest the phrase, as to be suggested by it.

V. 19. *Shall not be gathered*; the absolute use of the verb, as in Num. 20 : 26 (comp. v. 24). See Expl. Notes.

V. 20. *Snatches him away*. So the sense of **נָחַם** (with reference to the sudden and unlooked for violence of the tempest), is best expressed in English.

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
21 The east wind carrieth him away, and he departeth: and as a storm hurleth him out of his place.	וַיִּצְאֵהוּ קָדְמוֹ וְהָלַךְ וַיִּשְׁלַחֵהוּ כַּחֲסִיפֵי אֵוֶן	21 The East-wind carries him 21 away, and he is gone; yea, it hurls him out of his place.
22 For God shall cast upon him, and not spare: he would fain flee out of his hand.	וְהִשָּׁלַךְ אֱלֹהֵי יְקָוָה בְּהַחֲזֹק אֶת־יָדָיו בְּקִוְיָוֹתָא	22 For He shall cast at him, and 22 will not spare; he would fain flee out of his hand.
23 Men shall clap their hands at him, and shall hiss him out of his place.	וְהִשָּׁלַךְ אֱלֹהֵי יְקָוָה בְּהַחֲזֹק וְהִשָּׁלַךְ אֱלֹהֵי יְקָוָה בְּהַחֲזֹק	23 They clap their hands at him, 23 and hiss him out of his place.
V. 21. בֹּנָא בְּקִיבָן		

V. 22. *Shall cast*, expresses the subjective feeling of the speaker, as indicated by the *jussive* form.

A very serious difficulty is found by commentators, in vv. 13-23, where they suppose Job to concede all that has been affirmed by his opponents. The sense in which I understand these verses, is given in the Expl. Notes, introductory remarks to chs. 27 and 28.

Kennicott, after the fashion of the "slashing criticism" of his time, assumes that the text is defective at several points, and should be so emended as to make these verses the words of Zophar; a suggestion unsupported by any authority of MSS. or VSS., and rejected by all sober criticism. His view is most briefly stated in his *Dissertatio Generalis*, p. 115 (Vet. Test. Hebr. Tom. II.): *Hæc tamen verba (bonâ Lectorum cum veniâ) minime Jobi fuisse arbitrò, sed ZOPHARIS. Locutus est ter Eliphaz, cui Jobus ter respondit. Locutus est ter Bildad; cui Jobus ter respondit. Sed locutus est Zophar bis tantum; nisi tertiâ vice loquatur, atque hisce verbis. Confusionem hac ratione solvo. In cap. 25 tertio loquitur Bildad. In cap. 26 ad 27, 12, tertio respondet Jobus: ideoque series tertiæ hujus responsionis interturbatur verbis in 27, 1—וַיִּשְׁלַחֵהוּ כַּחֲסִיפֵי אֵוֶן וַיִּצְאֵהוּ קָדְמוֹ, que videntur efficere titulum capitis 28. Finito Jobi ad Bildad responso in 27, 12, Zophar, tertio ferociens, exorditur eo ipso axiomatico quo priùs desiderat, in cap. 20, 29. Cessante Zophare fin. cap. 27, suscipit Jobus suam de sapientiâ parabolam; quam sequitur justissima famæ suæ defensio, usque ad fin. cap. 31, ubi ultima 3 commata videntur sedem mutâsse.*

To this and other attempted solutions of the difficulty, De Wette has made the following reply; which I translate from Ersch and Gruber's *Encyclop. Art. Hiob.*

"The passage, ch. 23: 11-23 (or 13-23), cannot well be attributed to Zophar. In vv. 11, 12, the discourse is directed, not to Job but to more than one . . . Zophar cannot be supposed to appear the third time; for in that case Job would make him no answer, and would in a manner yield to him the field. The poet, as it seems, has purposely allowed him, the weakest of Job's opponents, to fail of a third speech, as if incapable of bringing forward anything more.

"Others seek to remove the difficulty, which lies in this passage. Some suppose Job means to qualify his former assertion, that the wicked are prospered in this world, by admitting that they are often punished. But this vv. 13 and following by no means say; on the contrary, they speak quite generally. Rosenmüller solves the difficulty thus: 'Job's opponents had maintained, that the wicked suffer punishment during their life-time; while Job only asserts here that the wicked would be punished after death.' But Job's opponents had also maintained, that the wicked would be punished in their children (ch. 5: 4; 15: 30; 31: 18, 19), and Job had rejected this as unsatisfactory (ch. 21: 19); and how can he here himself assert this with such emphasis, as if he thereby corrected the view of his opposers? and moreover, he here also maintains, that the wicked man himself is punished with sudden destruction (ch. 27: 20 foll.).—Umbreit, *Uebers. u. Ausleg. des Buchs Hiob*, S. 212 [2d ed. p. 260] says: 'Hitherto, Job has only set forth in full the most favorable side in the experience of the wicked, in opposition to his friends' repeated representations of their wretchedness, as a proof that guilt is the cause of his own present calamities. But now, having put them to silence, he grants their favorite doctrine, in order to bring them to a right position for judging of his sufferings. But they gain nothing thereby, is his meaning; for his own innocence stands just as firm, as the assertion of the evil consequences of impiety. Hence, inasmuch as the virtuous also suffer, there must be some mysterious grounds of human misery, other than wrong-doing. It is in this way, Umbreit supposes, 'the whole dispute is brought to a decision; and this must have been part of the skillful writer's plan. Without this apparent contradiction in the discourses of Job, the dispute would have gone on forever.' In ch. 28, this scholar finds the solution of the whole problem respecting Job anticipated. Inasmuch as the virtuous sometimes suffer, it is necessary that man should recognize a higher wisdom in the direction of earthly affairs; which, however, he is unable to penetrate.*—But this explanation of ch. 27: 7 foll., is exceedingly arbitrary. The supposed solution of the whole problem here, does not comport with the challenge uttered by

* For the design and import of ch. 28, see Expl. Notes.

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
CHAP. XXVIII.	CHAP. XXVIII.	CHAP. XXVIII.
SURELY there is a vein for the silver, and a place for gold <i>where</i> they fine <i>it</i> .	כִּי גַם לִכְסֵף בַּיָּמָא וּמְקוֹם לְזָהָב יִחַדָּהּ	8 For there is a vein for the 1 silver, and a place for the gold, which they refine.
2 Iron is taken out of the earth, and brass <i>is</i> molten <i>out of</i> the stone.	בְּרִזְלֵי בַּעֲשֵׂר אֶרֶץ וּבְאֵשׁן רָמִים יִתְחַמֵּם	2 Iron is taken out of the dust, 2 and stone is fused into copper.
3 He setteth an end to darkness, and searcheth out all perfection: the stones of darkness, and the shadow of death.	שָׁן יָשָׁם לְחֹשֶׁךְ וּלְקֵלֵי אֲדַמְיָה יִחַד חֹמֶר אֶתֵּן אֶפְסֵל וְאֶלְמִדָּה	3 He puts an end to the dark- 3 ness; and he searches out, to the very end, stones of thick darkness and of death-shade.
	V. 3. חֹמֶר חֹמֶר	

V. 2. and stone pours out copper

V. 3. and perfectly he searches out

Job ch. 31 : 35 foll.; and it injures the impression to be made by the words of the Divine Being. How can God say, that Job *darkens counsel by words without understanding*, when he has already fallen upon the right view?—According to Kern (Bengel's Archiv. 1V. 2. S. 362 ff.), the poet aims here to prepare for the higher view; and he therefore *softens* the ruggedness of the opposing view, put into the mouth of Job. But this softening is nothing else than a weakening and crippling. This scholar's explanation of the passage is, moreover, the old and long rejected one, that Job here limits his former assertion of the prosperity of the wicked, and now grants that they suffer punishment (S. 357).

"The least, therefore, that we can admit respecting this discourse of Job, is, that it disturbs the plan of the whole; and if it proceeded from the poet himself, he is chargeable with a great fault in the structure of the work."

The harsh judgment, expressed in the last paragraph, is somewhat softened in the author's Einleit. ins A. T. 6^{te} Aufl. (1845). S. 430: "the poet is chargeable at least with want of clearness, if not of consistency." But Job cannot be understood to assert, in his earlier discourses, that the wicked are *never*, or that they are not often, overtaken by calamities. Numerous instances of life-long impunity in wrong, and of suffering innocence, were sufficient to overthrow the position taken against him; and he asserts no more. To say that Job, in those discourses, neglects to limit and qualify his general statements, is only saying that he does not speak on both sides at once; that he asserts merely so much as proves the point in hand. This is all the "want of clearness or of consistency," with which the writer is chargeable.

The criticism that would cut the knot, by conjectural emendation of the text, has now no favor. Nor is such a resort at all necessary. The charge of inconsistency is refuted, even on the explanation of Hirzel; viz. that Job here asserts "the General Law, according to which the lot of the wicked man is decided" (Schlottmann: *auch von ihm anerkannte göttliche Norm der Weltordnung*); though his application of it

seems to me too narrow a view of its import. Far more to the point is Ewald's view (2^{te} Aufl. S. 245):

"Although the wicked often appears externally prosperous, and the good innocently suffers, yet, in the eternal order of development, innocence cannot remain unrewarded nor wrong unpunished; and thus those doubts, not yet resolved indeed, but lessened and made more harmless, retire into the background. Job now at length gains the victor's full triumph, in the contest with his friends; and it is done, by giving clear expression to what he had ever felt in his inmost soul, and by freely declaring the purest, highest truths he held. For he yields nothing of his fundamental position; since, in reference to the subject of the whole controversy, he returns to precisely what he first asserted, and opposes the firmness of a rock to every assault on his innocence."

Such is the result to which the interpreter must come, who looks to the spirit and aim of Job's discourses. The ablest translators and interpreters are now united, in vindicating the genuineness of the passage, and the consistency of the sacred writer in the sentiments he ascribes to Job.

Ch. XXVIII. v. 1. *For*: so כִּי is rendered here in the best versions. Ewald: denn es hat das Silber eine Quelle; Schlottmann: denn das Silber hat seinen Fundort; Heiligstedt: *nam est argento exitus, fons, locus ubi erui potest.*—Second member; Gesenius (Thes. I. p. 428): *et fodina est auro, quod purgant.* Ewald, in the same sense: einen Ort des lauterbaren Goldes. Heiligstedt: *aurum, quod liquatur.* est aurum quod, utpote effossum ideoque alienis metallis mixtum, liquari debet; opp. aurum fluviale et arena aurosa.

V. 2, 2d member; Maurer, correctly: mit dopp. Accus. *den Stein zu Erz giessen.* Heiligstedt: *tertia pers. singul. impersonaliter posita est, germ. man schmilzt.* In the same sense and construction, Gesenius (Thes. and Lex.): *et lapis funditur, ut fiat aes; i. e. lapidem aereum liquefaciant, ut vertatur in aes fusum.*

V. 3. לְקֵלֵי אֲדַמְיָה, *to the whole end or termination*, i. e. completely to the end; to the very end.

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
4 The flood breaketh out from the inhabitants; <i>even the waters</i> forgotten of the foot: they are dried up, they are gone away from men.	פָּרֵץ נִחַל בְּעַמֵּי-אֵרֶץ חֹנְשֵׁי-קִרְיָתָם כִּי-יִרְגְּלוּ הָלְכוּ בְּאֵנָשׁ גָּפוּר:	4 He drives a shaft away from 4 man's abode; forgotten of the foot, they swing suspended, far from men!
5 <i>As for</i> the earth, out of it cometh bread: and under it is turned up as it were fire.	אֶרֶץ כִּנְפֶהה נִצְאָה לֶחֶם וְתַח־הָיָה נִחַפָה כִּי-יִדְאָשׁ:	7 The earth, out of it goes forth 5 bread; and under it, is destroyed as with fire.
6 The stones of it <i>are</i> the place of sapphires: and it hath dust of gold.	מְקוֹם-סַפִּיר אֲדָמָה וְעִפְרוֹתָ זָהָב לָהּ:	6 A place of sapphires, are its 6 stones; and it has clods of gold.
7 <i>There is</i> a path which no fowl knoweth, and which the vulture's eye hath not seen:	גִּיבִים לֹא-יִדְעוּהָ עֵיט וְלֹא שִׁטְפוּהָ עֵינֵי אִשָּׁה:	7 The path, no bird of prey has 7 known it, nor the falcon's eye glanced on it;
8 The lion's whelps have not trodden it, nor the fierce lion passed by it.	לֹא-יִדְרֹסוּהָ בְּנֵי-לֵוִי לֹא-יִפְתָּה עֲלָיו שִׁחַל:	8 nor proud beasts trodden it, 8 nor roaring lion passed over it.
9 He putteth forth his hand upon the rock; he overturneth the mountains by the roots.	בְּחִלְשֵׁי-יָדָה שֵׁקֶל הָרָה חִפָּה מִשְׁקֵלֵת הַקְּרִיִּים:	9 Against the flinty rock he puts 9 forth his hand; he overturns mountains, from the base.
10 He cutteth out rivers among the rocks; and his eye seeth every precious thing.	בְּעִינָיו נִאֲרָה בְּקֶסֶת וּבְלִי-קֶסֶת הִצְתִּיהָ עֵינָיו:	7 In the rocks he cleaves out 10 rivers; and his eye sees every precious thing.
11 He bindeth the floods from overflowing; and <i>the thing that is</i> hid bringeth he forth to light.	גִּבְעוֹתֵי יַם-סוּף וְתַח־עֲלֵיהֶם נִצְאָה אֹר:	11 He binds up streams, that they 11 drip not; and the hidden he brings out to light.
12 But where shall wisdom be found? and where <i>is</i> the place of understanding?	וּבַתְּהִלָּה מֵאַתָּה הַחֵסֶד וְאֵי אֵת דַּקִּים בִּינָה:	12 But wisdom, whence shall 12 it be found? and where is the place of un- derstanding?
13 Man knoweth not the price thereof; neither is it found in the land of the living.	לֹא-יִדְעֵה אִנְשׁ שְׂוֵהָה וְלֹא הִלְבָּשָׁה בְּאֶרֶץ חַיִּים:	13 Man knows not its price; 13 nor is it found in the land of the living.
14 The depth saith, <i>It is not</i> in me: and the sea saith, <i>It is not</i> with me.	הַקְּדִים אָמַר לֹא בִי-יָהִי וְהַיָּם אָמַר אֵינִי עִמָּהּ:	14 The deep saith: It is not in me; 14 and the sea saith: It is not with me.

V. 6. בנ"א ועפרות. ב

V. 4. Lit. *from with the dweller* (those dwelling on the earth); i. e. leaving him behind, and penetrating farther and farther from him into the bowels of the earth. Olshausen, correctly (Hirzel, 2^{te} Aufl.): *fern von einem Wohnenden*, d. i. von jeder menschlichen Wohnung. Der *Wanderer* gehört nicht hieher. Heiligstedt: *procul a commorante*, procul ab iis qui in superficie terræ commorantur.—Third member; הָלְכוּ—פָּרֵץ, § 142, Rem. 1.
V. 5, אֶרֶץ, § 145, 2.—Second member; נִחַפָה *impers.*—אִשָּׁה, § 118, 3, Rem. c.
V. 6. 2d member; לֹא, not to him, viz. man (et glebæ auri

sunt ei, sc. homini; homo glebas auri iuvenit et suas facit; Heiligstedt). Schlottmann, correctly: das לֹא gelit auf קָרָם zurück; es auf den Menschen zu beziehen, wäre völlig un-natürlich. Some refer to לֹא כַפִּיר (ii, qui lapidem lazuli esse putant, לֹא ad כַפִּיר referunt, et עִינָיוּתָהּ זָהָב de punctis auricis, quibus lapis lazuli notatus est, intelligunt; Heiligstedt). But this is well refuted by Schultens (*in loc.*): vix crediderim, illum *auratilem pulvisculum sapphiri* peculiari mentione dignum. Gemmarum miracula, et artificis Naturæ lusus hac in parte, si tangere voluisset Noster, et plura et illustriora dedisset.

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
15 It cannot be gotten for gold, neither shall silver be weighed <i>for</i> the price thereof.	לֹא יִתְּקֶנּוּ כֶסֶד הַתְּהוֹמִים וְלֹא זָהָב יִשְׁכָּל בְּכֶסֶד הַתְּהוֹמִים:	15 Choice gold shall not be given in exchange for it; nor shall silver be weighed for its price.
16 It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire.	לֹא תִשְׁכָּל בְּזָהָב אוֹפִיר בְּחַשְׁמֵם הַיָּדָה וּבְסַפִּיר:	16 It cannot be valued with gold of Ophir, with the precious onyx and sapphire.
17 The gold and the crystal cannot equal it: and the exchange of it <i>shall not be for</i> jewels of fine gold.	לֹא יִתְּקֶנּוּהָ זָהָב וְיָזְבִידִית וְהַתְּהוֹמִים כְּלִי-זָהָב:	17 Gold and glass shall not be compared with it, nor vessels of fine gold be an exchange for it.
18 No mention shall be made of coral, or of pearls: for the price of wisdom <i>is</i> above rubies.	רַחֲמִים וְנִבְרִיט לֹא יִתְּקֶר וְהַיָּדָה חֲסִידִים כְּסַפִּירִים:	18 Corals and crystal shall not be named; and the possession of wisdom is more than pearls.
19 The topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold.	לֹא יִתְּקֶר הַתּוֹפֵז הַסְּפִירִית בְּזָהָב טָהוֹר לֹא תִשְׁכָּל:	19 The topaz of Ethiopia shall not be compared with it; it shall not be weighed with pure gold.
20 Whence then cometh wisdom? and where <i>is</i> the place of understanding?	וְהַתְּהוֹמִים מֵאַיִן הַבִּיא וְאַיִן מָה הַמָּקוֹם הַיָּדָה:	20 But wisdom, whence comes it? and where is the place of understanding?
21 Seeing it is hid from the eyes of all living, and kept close from the fowls of the air.	וְהַתְּהוֹמִים מְסֻתָּה מֵעֵינֵי כָל-חַי וְנִסְתָּר מִתְּפִלֵּי הַשָּׁמַיִם וְהַתְּהוֹמִים:	21 since it is hidden from the eyes of all living, and covered from the fowls of heaven.
22 Destruction and death say, We have heard the fame thereof with our ears.	אֲבִדוֹת וְמוֹת אָמְרוּ שָׁמְעוּנוּ שִׁמְעָנוּ טְהוֹמִים:	22 Destruction and death say: with our ears have we heard the fame of it.
23 God understandeth the way thereof, and he knoweth the place thereof.	אֱלֹהִים יֵדְעֵם הַדֶּרֶךְ וְיָדַע מְקוֹם אֲחֻזַּת-טְהוֹמִים:	23 God understands the way to it, and he knows the place of it.
24 For he looketh to the ends of the earth, <i>and</i> seeth under the whole heaven;	כִּי-יִרְאֶה לְקַצְוֹת-הָאָרֶץ וְיִרְאֶה תַּחַת כָּל-שָׁמַיִם וְרָאָה:	24 For he, to the ends of the earth he looks; and he sees under the whole heaven:
25 To make the weight for the winds; and he weigheth the waters by measure.	לְעָשׂוֹת לְקִיּוֹם מִשְׁקָל וְלִמֵּד מִקְּוֵי הַמַּיִם:	25 to make the weight for the wind; and he meted out the waters by measure.
26 When he made a decree for the rain, and a way for the lightning of the thunder;	כַּשֵּׁשֶׁת לַחֲדָר הַקַּץ וְלַדֶּגֶל לְתַקְנֵי קוֹלֹת:	26 When he made a decree for the rain, and a track for the thunders' flash;
27 Then did he see it, and declare it; he prepared it, yea, and searched it out.	אָז רָאָה וְנִסְפָּרָה וְהִתְּקֵם וְנִסְפָּרָה:	27 then he saw, and he declared it; he established it, yea and searched it out.

V. 27. בִּנְיָן בְּחִיבִיק.

V. 17. Gold and crystal

V. 17; וְהַתְּהוֹמִים, prop. 3d *impers.* for *pass.*—*Suff.* for *dative* = קֶסֶד, § 121, 4.

V. 23; הַתְּהוֹמִים, comp. § 114, 2, and § 121, 5.
V. 27; הַתְּהוֹמִים, in the sense given in the Expl. Notes. Ge-

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
28 And unto man he said, Behold, the fear of the LORD, that is wisdom; and to depart from evil is understanding.	<p>וְנֹאמַר לְאָדָם הִנֵּן יְרֵאָתָא אֱלֹהִי תִירָא הַחֲכָמָה וְנִסְיֹה בְּנִתּוֹ בְּיָרְאָה:</p>	28 And to man he said: 28 Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding.
CHAP. XXIX.	CHAP. XXIX.	CHAP. XXIX.
MOREOVER, Job continued his parable, and said,	וַיִּקַּח אִיּוֹב סֵפֶלָה וַיִּקְשֹׁל וַיֹּאמֶר:	8 AND again Job took up his 1 discourse, and said:
2 O that I were as in months past, as in the days when God preserved me;	<p>אֵיךְ־הָיִיתִי כַּיָּמֵי־הַחֹדֶשׁ כַּיָּמֵי־אֱלֹהִים וַיִּשְׁמְרוּ:</p>	2 O that I were as in months 2 past, as in days when God preserved me:
3 When his candle shined upon my head, and when by his light I walked through darkness;	<p>כַּהֲנִיז אֵשֶׁר עָלַי רֹאשִׁי לְאִוְרוֹ אֶלֶף הַחֹשֶׁךְ:</p>	3 when his lamp shined over 3 my head; by his light I walked through darkness.
4 As I was in the days of my youth, when the secret of God was upon my tabernacle;	<p>כַּאֲשֶׁר הָיוּ־יָמַי בְּיָמַי הַרְעִי כַּסּוּד אֱלֹהִים עָלַי אֶתְהַלֵּי:</p>	4 As I was in my autumn days, 4 when the favour of God was over my dwelling;
5 When the Almighty was yet with me, when my children were about me;	<p>כַּמְּדַי אֲשֶׁר עִמָּדִי כַּבְּיָבִיטַי וְעָרְוִי:</p>	5 while yet the Almighty was 5 with me, my children were round about me;
6 When I washed my steps with butter, and the rock poured me out rivers of oil;	<p>כַּרְתִּיץ הַלֵּיזֵי בַחֲמֶה וְעֵיז רֵעִים לְעִוְרוֹ פִּלְגֵי־שֶׁמֶן:</p>	6 when my steps were bathed 6 in milk, and the rock poured out by me streams of oil.
7 When I went out to the gate through the city, when I prepared my seat in the street!	<p>כַּצֵּאתִי שֹׁמֵר עַל־יַמִּינִי בְּרֵחַב אֶבְנֵי הַיָּשָׁר:</p>	7 When I went forth to the 7 gate by the city, and placed my seat by the broad way;

V. 7. by the gate up to the city; others: to the gate, up to the city

senius (Thes. and Lex. בָּנִי, *Hipl.* I, a): *constituit aliquem, anstellen, bestellen, ausetzen . . .* (sapientiam hypostaticam; cf. Prov. 8 : 30). But there is no indication of such a personification of wisdom here. Schlottmann (*Einleitung*, S. 75): *Gott schaute die Weisheit und verkündete sie, stellte sie hin und durchschaute sie.* Nämlich, er schaute von Ewigkeit her die in dem Begriff der Weisheit zusammengefasste Fülle der ewigen Ideen; er stellte sie aber durch die Schöpfung in der Endlichkeit dar, und verkündete sie denen, welchen er, damit sie sie fassen könnten, den Hauch seines eigenen Geistes mittheilte.—The reading *הַבְּיָמָה*, found in a few MSS. and adopted by Ewald, has nothing in its favor. It is to be rejected, as well said by Schlottmann, nicht bloss weil sie die leichtere ist, sondern weil sie zugleich einen bedeutsamen und kräftigen Zug aus der Schilderung entfernt.

Ch. XXIX. V. 2. *בְּיָמֵי יְהִי*, expression of the *Optative*, § 136, 1.—*בְּ* followed by *accus. of time when*, § 118, 3, *Rem. b.*—*בְּיָמֵי*, use of the *constr. st.*, § 116, 3.

V. 3, 2d member; § 132, *Rem. 2.*

V. 4. *In my autumn days*; § 106, 1, and § 121, 6.—*הַחֹדֶשׁ*, “*autumn, the season when fruits are gathered*” (Gesenius, *Lex.*). The expression refers, not to his own person (“*days of my ripeness, . . . the flower of my age*”; Gesenius, *ibid.*); but to the outward prosperity which he then enjoyed,—the season of fruits and of the full enjoyment of them. Ewald, less correctly: *in my summer days* (in meines Sommers Tagen).

Second member; *בְּסוּד*, Gesenius, *Thes.* II, p. 602: *quum Dei amicitia super tentorio meo esset; quum favor ejus protegeret tentorium meum.*

V. 5. *בְּנַעְרֵי*; not, *my servants*. The word is used as in 24 : 5. So Gesenius, *Thes.* art. *נַעַר*, I, *extr.* (and *Lex.*, Robinson's edition; neglected in Hoffmann's): *sed Job 29 : 5, בְּנַעְרֵי pueri mei sunt filii mei pueri.*

V. 6; *בְּמַעְרָי*, *mecum, juxta me, juxta meam viam . . . i. e. quum, ubicunque ambulabam, magnam lactis et olei copiam invenirem* (Heiligstedt).

V. 7; *בְּעַלֵּי קָרְתָּ*, Gesenius (*Thes.* and *Lex.* עַל, 3, b, *extr.*): “*by the city, juxta urbem*”; according to the accentuation, and

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
8 The young men saw me, and hid themselves: and the aged arose, and stood up.	רְאֵינִי וְנָקְדוּם וְנִחְבְּאוּ אֲשֵׁרֵי-שָׂוִים קָמוּ וַעֲמָדוּ:	8 young men saw me, and hid themselves, and old men rose, and stood up.
9 The princes refrained talking, and laid their hand on their mouth.	אֲדָרִים אָצְרָה מִדְּבָרִים וְאֶפֶס וּבִשְׂמֹתִי לִשְׂפָתָם:	9 Princes refrained from words, and laid the hand upon their mouth.
10 The nobles held their peace, and their tongue cleaved to the roof of their mouth.	קוֹל־אֲדָרִים נִחְבְּאוּ וְלִשְׁוֹנָם לִחְבֹּם דְּבָרָה:	10 The voice of Nobles was hushed, and their tongue cleaved to their palate.
11 When the ear heard me, then it blessed me; and when the eye saw me, it gave witness to me:	כִּי אָזֹן שָׁמְעָה וְהִאֲשִׁיבָהּ וְעַיִן רָאָה וְהִשְׁתַּדְּוָהּ:	11 For the ear heard, and blessed me; and the eye saw, and witnessed for me.
12 Because I delivered the poor that cried, and the fatherless, and him that had none to help him.	כִּי-אֶפְלַט עַל מְשֻׁלָּה וְאֶתֵּן וְלֹא-יִשְׁתָּר לִי:	12 Because I delivered the poor that cried, and the orphan, and him that had no helper.
13 The blessing of him that was ready to perish came upon me: and I caused the widow's heart to sing for joy.	בְּרָכָה אֵיבֹד עָלַי הָבָא וְלֵב אַלְמָנָה אֶזְמַן:	13 The blessing of the perishing came upon me, and the heart of the widow I made to sing for joy.
14 I put on righteousness, and it clothed me: my judgment was as a robe and a diadem.	נָתַתּוּ לְבִשְׁתִּי וְהִלְבִּשָׁהּ מִשְׁפָּטִי אֶזְמַן כַּחֲמוֹתַי:	14 I put on righteousness; and it clothed itself with me: as a mantle and a turban, was my rectitude.
V. 13. בְּנֵי אֱדָוָה		

the Vulgate rendering, *quando procedebam ad portam civitatis*. To this Böttcher objects (Proben, S. 285), that it is *schr. müssig*; and Schlottmann (S. 388), that it is sachlich und sprachlich unwahrscheinlich . . . als nähere Bestimmung des *שִׁעָר*. But not if we understand *שִׁעָר* as in 5 : 4, 31 : 21, namely as the place of assembly, which was by the gate and outside of the wall. Rödiger (Thes. fasc. poster. p. 1459) : ad portas urbium, et quidem extra muros (v. Job, 29 : 7, Neh. 8 : 3) erat *forum* (בְּרֵהוֹב v. c. 2 Par. 32 : 6. *forum portæ urbis* . . .) . . . hinc בְּשִׁעָר in porta i. q. in foro, in judicio, Dent. 25 : 7, Job 5 : 4, 31 : 21, Prov. 22 : 22, Is. 29 : 21, Amos 5 : 10, 12, 15.

Böttcher (Proben, S. 285) : Wie *שִׁעָר* und *רֵהוֹב*, scheint auch *תְּהָרָה* (vgl. Prov. 9 : 3, 14) als öffentlicher Ort der Privatwohnung Hiobs entgegengesetzt; . . . *ging ich zum Thor hinaus, in die Stadt hinauf, stell' ich auf dem Freiplatz meinen Sitz, d. i. wo und wie ich öffentlich erscheinen mochte!*

Ewald, first edition p. 258* : *als ich zum Thore ging hinauf zur Stadt : als ich herausging aus meinem Hause zu n Thore d. h. Märkte hinauf zur Stadt steigend, da die Städte gewöhnlich alle höher lagen als das platte Land. So Hirzel : שִׁעָר, ausgehen (aus seinem Hause) nach dem Thore;*

* In his 2d ed. : *als ich noch ausging früh hinauf zur Stadt : following the reading of the Sept. (שִׁעָר), als viel leichter (!).*

תְּהָרָה, zur Stadt hinauf, die Städte waren gew. auf Anhöhen gelegen. Heiligstedt : *quam exirem ex domo mea ad portam* (forum), ascendens ad urbem; *quam ex domo mea exirem, et in forum urbis ascenderem.*—Some take *שִׁעָר* in the sense of *towering above*,—the gate over the city.

Of these renderings, the first one (by Gesenius and Rödiger) is the most probable. If Job had been a resident of the city (see Expl. Notes), the proper expression would have been (as in Gen. 34 : 20, 24), *בְּבֵיתִי שִׁעָר*. The meaning is: he went forth (viz. from his own home), to the place of assembly of the neighboring city. Compare the similar relation of Abraham's residence to the neighboring city, Gen. 23 : 10, 18.—*בְּרֵהוֹב* is explained by 2 Chron. 32 : 6; Neh. 8 : 16.

V. 10. Hirzel: über die Constr. *וְאֶפֶס וּבִשְׂמֹתִי* vgl. Ges. § 148, I, Ew. § 307 e.

V. 12, last clause, § 123, 3, Rem. 2.

V. 14 : *וְהִלְבִּשָׁהּ* (see Expl. Notes). Gesenius, Thes. H. p. 742 (and Lex.) : *justitiam indui, caque me induit*; h. e. extrinsecus justitia tanquam veste ornatus eram, caque intra me totum implebat. The latter is the principal thought; and this is the sense now recognized by most scholars. Hirzel·Unrichtig Umbreit und Ewald, *sie kleidete mich wohl, sie schmückte mich*; denn *לְבִשָׁתִּי* heisst ein Kleid anziehen, sich kleiden; nicht aber, einen kleiden, schmücken. So Heiligstedt and Hahn. The latter says well: *auswendig wie inwendig*

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
15 I was eyes to the blind, and feet <i>was</i> I to the lame.	עֵינַי כְּעֵינֵי הַיָּחִידִים לְעֵמֶר וּרְגָלַי כְּרַגְלֵם לְפֶסֶם אֲנִי׃	15 I was eyes to the blind, and feet was I to the lame.
16 I <i>was</i> a father to the poor: and the cause <i>which</i> I knew not I searched out.	אֲבִי אֲבוֹי כְּאֲבוֹי־עֲנִי וְרֵב לֹא־דַבַּרְתִּי אֶחְקַקְהֶם׃	16 I was a father to the needy; and the cause of him I knew not, I searched it out.
17 And I brake the jaws of the wicked, and plucked the spoil out of his teeth.	וְהִשְׁבַּרְתִּי חִמְלֵנוֹת עַל אֲשֵׁרְלֹו אֶשְׁלִיחַ מִפִּיה׃	17 And I broke the fangs of the wicked, and from his teeth I dashed the prey.
18 Then I said, I shall die in my nest, and I shall multiply <i>my</i> days as the sand.	וְאָמַרְתִּי עִסְתִּיכֶם אֶנְגַּע וְכִחֹל אֶרְבֶּה יָמַי׃	18 And I said: Surely I shall expire in my nest; and as the sand, shall I multiply days;
19 My root <i>was</i> spread out by the waters, and the dew lay all night upon my branch.	מְרִיטִי שָׂתִית אֶל־יְמֵם וְטַל יִלֵּן בַּהַעֲרִיקִי׃	19 my root is open to the waters, and the dew lies all night on my branch;
20 My glory <i>was</i> fresh in me, and my bow was renewed in my hand.	כְּבוֹדִי חֲדָשׁ עִשְׂתִּי וּבִשְׁלִי בִרְגִלִי תִחַלְתִּי׃	20 my glory is fresh upon me, and my bow is renewed in my hand.
21 Unto me <i>men</i> gave ear, and waited, and kept silence at my counsel.	לִי־שָׁמְעוּ וְנָתְנוּ אָזְנוֹתֵם לִקְוֵי עֲצָתִי׃	21 To me they gave ear, and waited; they were silent for my counsel.
22 After my words they spake not again; and my speech dropped upon them.	אַחֲרַי בְּדַבְרִי לֹא הִשְׁמַעוּ וְשִׁלְתִּי הַמָּטָה מֵעֲלֵהֶם׃	22 After my word, they spoke not again; and my speech distilled upon them.
23 And they waited for me as for the rain; and they opened their mouth wide <i>as</i> for the latter rain.	וְנָתְלוּ כְּעֵמֶר לִי אִפְתָּחַם כְּעֵמֶר לְבִלְקוֹשׁ׃	23 Yea, they waited for me as for the rain, and opened wide their mouth, as for the latter rain.
24 <i>If</i> I laughed on them, they believed <i>it</i> not; and the light of my countenance they cast not down.	אֶשְׂתַּח אֶלְעֵינֵם לֹא תִאֱמָרֶינּוּ וְאוֹר שִׁנִּי לֹא בִשְׁלִיחִי׃	24 I smiled upon them, they believed it not; nor let the light of my countenance fall.
25 I chose out their way, and sat chief, and dwelt as a king in the army, as one <i>that</i> comforteth the mourners.	אֶבְחַר וּבְרָכָם וְאֶשֶׁב לְאֵשׁ וְאֶשְׁבֹּן כְּמֶלֶךְ בַּחֲמָה כְּאֶשְׁכֵּר אֲבֵלִים וְנִחַם׃	25 Their way I chose, and sat as chief, and dwelt as king in the host, as one who comforts the mourning.

V. 15. בנ"א בפזח.

V. 16. and the cause which I knew not

will Hiob sagen, war ich Gerechtigkeit; G. war meine Aussen-seite und G. war mein Inneres; . . . mein ganzes Wesen war Gerechtigkeit.

V. 16, 2d member; the relative and its antecedent are both implied, § 123, 3, c. The construction: *the cause which I knew not, I searched it out*, also makes a good sense, but it is less to the purpose (Expl. Notes).

V. 18. *And as the sand.* Sept. ὄσπερ στίλεχος γοιρινος (Itala: sicut arbor palmae); Vulg. sicut palma. As the Talmud (and hence, the Rabbins) understand here the (bird) *phenix*, and the Codd. Babyl. read הַיָּחִיד in distinction from הַיָּחִיד *sand*,

it has been conjectured, that the Sept. translator knew the *word govinz* to be the proper translation of הַיָּחִיד, but not in *what sense* (!). The only ground for the foolish conceit of a *phenix*, is the use of the word *nest* in the other member. Against the usual meaning *sand*, Ewald makes the trivial objection: das Zahllose des Sandes wohl auf die Menge von Geschöpfen oder höchstens Kenntnissen (1 K. 5 : 9), aber zumal in so kurzer Schilderung schwerer auf Tage oder Zeit übergetragen wird. Gesenius, on the contrary (Lex. הַיָּחִיד): "But *sand* is the frequent emblem of numerous days; nor is there any reason to depart from the common signification."

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
CHAP. XXX.	CHAP. XXX.	CHAP. XXX.
<p>BUT now <i>they that are</i> younger than I have me in derision, whose fathers I would have disdained to have set with the dogs of my flock.</p>	<p>וְנִסְתָּהוּ אֶתֶּנִּי קִלְיָי אֲשֶׁר־יָרִים מִלְּפָנֶיךָ אֲשֶׁר־יִצְאָאֶתְךָ אֲבוֹתָם לְעִשֵׂת עַם־צִלְבוֹן צֹאֲנֵי:</p>	<p>⌘ BUT now, they mock at me, 1 they who are inferior to me in years; whose fathers I disdained, to set with the dogs of my flock.</p>
<p>2 Yea, whereto <i>might</i> the strength of their hands <i>profit</i> me, in whom old age was perished?</p>	<p>וּבְסִיחַ יְהִי־הֵם לְעָמִי לְעִלְיָמוֹ אֲבֵר קְלָתִי:</p>	<p>2 Even the strength of their 2 hands, what is it to me, they in whom old age is perishing?</p>
<p>3 For want and famine <i>they were</i> solitary; fleeing into the wilderness in former time desolate and waste.</p>	<p>בְּחָסֵד וּבְדָמָן לְעִלְיָד הִלְחָדוּם צָנָה לְאִשֵׁשׁ שׂוּאָה וּבְשִׂאָה:</p>	<p>3 with want and with hunger 3 famished! who feed on the desert, the darkness of utter deso- lation;</p>
<p>4 Who cut up mallows by the bushes, and juniper roots <i>for</i> their meat.</p>	<p>הִקְטִיפוּם מִלְּפָנֶיךָ עֲלוֹשִׁיִם וּבְאִשֵׁשׁ רִקְקִים לֶחֶמָם:</p>	<p>4 who pluck the salt-plant by 4 the bushes, and broom-roots are their food.</p>
<p>5 They were driven forth from among <i>men</i>, (they cried after them as <i>after</i> a thief:)</p>	<p>מִדִּרְגָי וּבְהִלָּשִׁי רָקַעְתִּי לְעִלְיָמוֹ מִנְּהָם:</p>	<p>⌘ From the midst are they driven 5 forth; they cry out against them, as against the thief;</p>
	<p>V. 2. בְּנֵי אֶרֶץ צִלְבוֹן</p>	

V. 3. who feed on the desert, of old an utter desolation

V. 25. So Ewald:

Gern nahm ich ihren Weg, und sass als Haupt,
und thronte wie ein König in der Schaar,
wie wer da tröstet Trauernde!

So also Hirzel, Schlottmann, Heiligstedt. The sense is well expressed by the latter: *eligbam viam corum* (viam ad eos ducentem), i. e. libenter in corum concionem ibam (cf. v. 7). *et sedebam caput* (princeps), in summo loco sedebam auctoritate principis fruens, *et habitabam* (inter eos versabar) *ut rex in turba sua . . . ut is qui lugentes consolatur, tanta laude ornatus, quantum is habet qui lugentes consolatur.*

Ch. XXX, vv. 1-8. The suggestion was long since made by Pineda,⁴ that a peculiar race of men is here described, distinguished by their mode of life (habitations and food), and by their barbarous, scarcely articulate speech. The *Horites* were suggested by J. D. Michaelis, a neighboring people of Mt. Seir, dwelling (as the name indicates) in caves. That they were the *Aborigines* of the country, was first intimated by Ewald, and was more fully shown by Hirzel. The former says of them (2^{te} Aufl. S. 273): "The men of whom Job here complains, were the original inhabitants of those countries, who

had long before been subjugated by the race to which Job's family belonged, and reduced at length to such degradation, that those who would not be enslaved fled to the wilds and natural coverts of the land, where they led a most miserable life; and who, whenever they ventured near in quest of relief, were driven forth from society with abhorrence, as weak and despicable beings. Such a relation seems to have existed between the Scirites and Idumæans, Gen. ch. 36; here, however, is the clearest expression of it found in the Old Testament." To which Heiligstedt adds: *tales aborigines regionum, in quibus Jobus vixisse dicitur, Horitæ esse videntur. Nam Horitæ antiquissimo tempore montana Seir rupium cavernis abundantia habitabant* (Gen. 14 : 6), *postea ab Edomitis pulsî* (Deut. 2 : 12, 22), *sed non prorsus exterminati sunt* (Gen. 36 : 20 sqq.).

That the same race is also meant in ch. 24 : 4-8, is assumed by Ewald, Hirzel, and others; but with less probability. The coincidences are not sufficient to establish an identity; and the connection there does not favor such a limitation.

V. 3. *The darkness &c.*: so Gesenius and others. Others, as in the margin; e. g. Hirzel: *eig. das Gestern der Oede und Verödung, d. i. eine seit Langem schon von Niemandem mehr bewohnte, längst öde gewordene Gegend.—Vastitas et vastatio, i. e. maxima vastitas* (Heiligstedt).

V. 4. עֲלוֹשִׁיִם שִׂיחַ; Gesenius, Thes. III, p. 1329: *carpunt sal-suginem ad frutices* (II, p. 1027, fruticibus inferior est. et sub iis crescit). On the contrary, Böttcher, Proben, S. 285: *auf*

* Comment. in Jobum (1612), cap. XXX, v. 8. Jam res ipsa postulat, ut investigemus an describat nunc Job peculiare aliquod genus hominum? Nam ita esse peculiare ipsa notat, habitationis, sermonis quoque barbari, in-tar rugitus, aut nullius sylvestrium asinorum, et quæ ab initio capitibus lucis-que Job dixit probare videntur.

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
6 To dwell in the cliffs of the valleys, <i>in</i> caves of the earth, and <i>in</i> the rocks.	בְּצִנּוֹן וְהַלְיָם לְשֹׁאֵן הַכִּי עָמַר וּבְקַדְיָם :	6 to dwell in gloomy gorges, 6 in holes of the earth and rocks.
7 Among the bushes they brayed; under the nettles they were gathered together.	בִּינוֹשְׁיָקִים וְנִמְקָה הַמַּת הַחֹזֵל וְנִסְתַּחַי :	7 They bray among the bushes; 7 stretch themselves beneath the brambles.
8 <i>They were</i> children of fools, yea, children of base men: they were viler than the earth.	בְּנֵי וְהָל וְאִסְרֵינִי בְּלִי-שָׁם נִפְאָה מִדַּרְתְּאֲרֵצוֹן :	8 Sons of the foolish, yea sons 8 of infamy! they are beaten out of the land.
9 And now am I their song, yea, I am their byword.	וְעַתָּה וְנִינְתָם הַחַיִּי וְאֶחָד לָתֵם לְבִלְגָה :	9 And now, I am become 9 their song; yea, I am become a bye-word for them.
10 They abhor me, they flee far from me, and spare not to spit in my face.	הַשֹּׂבֵינִי רַחֲמֵי מָוֶה וְשָׂקֵנִי לֹא-תִשְׁכַּח רָחֵם :	10 They abhor me; they stand 10 aloof from me; they forbear not to spit before my face.
11 Because he hath loosed my cord, and afflicted me, they have also let loose the bridle before me.	פִּירוֹתָיו פָּתַח וַיִּשְׁנֶה וְלִכְוֹ מִשְׁנֵי שִׁלְחָיו :	11 Because He has let loose his 11 rein and humbled me, they also cast off the bridle before me.
12 Upon <i>my</i> right <i>hand</i> rise the youth; they push away my feet, and they raise up against me the ways of their destruction.	עַל-יְמִינֵי עֲרִיסָה יִשְׁבְּעוּ בְּגִלֵי שִׁלְחָיו וַיִּקְלְעוּ לִי אֲרִיסוֹת אֲרִיבָם :	12 On the right hand rises up 12 a brood; my feet they thrust aside; they cast up against me their ways of destruction.
13 They mar my path, they set forward my calamity, they have no helper.	נָהַסוּ וְנִדְרָקוּ לְתוֹכִי יִשְׁעֵהוּ לֹא עֹזֵר לִי :	13 They break up my path; 13 they aid on my fall; there is no helper against them
	V. 6. בנ"א חורר V. 12. בנ"א בפחת	
	V. 11. חזרי ק' V. 13. לחזתי ק'	

V. 11. has relaxed my rein (V. R.)

V. 13. among them

Hecken, wo die Blätter der Melde wachsen. But such a use of שִׁרְיָה is inconsistent with the connection.—*לְתוֹכָם*; Gesenius (Thes. III, p. 1317): *ad calificandum*. But the roots of this shrub “yield the best charcoal”;* and it is well objected (by J. D. Michaelis, *in loc.*) that gathering them for fuel is no index of extreme poverty and privation. Winer (Rhwbeh., I, S. 431): die Wurzel ist ungemein bitter, und kann nur bei der grössten Dürftigkeit als Nahrung dienen (Hiob 30 : 4).

V. 6; לְבִיבָיו is most naturally construed as complement of הַחַיִּי. Others, (e. g. Hirzel): wörtl. *es ist zu wohnen*; nämlich ihnen . . . d. i. *sie müssen wohnen*, oder auch geradezu s. v. a. *sie wohnen*.

V. 8, בְּלִי-שָׁם; Gesenius, Lex.: *non-fama*, i. e. *infamia*, Job 30 : 8.

V. 10, בְּפָנַי; *before my face* gives the same sense (comp. Lex. בְּפָנַי, Note), and is the best expression of it in English.

* Robinson, *Researches in Palestine*, vol. I, pg. 299, Note.

Heiligstedt: *neque a facie mea* (conspectu meo, *cohibent sputum*: *neque in conspectu meo expuere videntur*.

V. 11; קִתְּיָהוּ (*Kethibh*) is doubtless the correct reading. *Because he (God) has let loose his rein and humbled me*: that is (§ 142, 3, a, *Rem.*) with unchecked violence has humbled me.

Second member; Gesenius, Lex. (art. הִתְּנָה): *frenum coram me abjiciunt*, h. e. *effrenata licentiâ utuntur*.

V. 13, 2d member. Lit. *there is no helper to them*: they are an evil without a helper, i. e. with which is connected no help for the sufferer. The ambiguity, in the form of expression, is corrected by the connection and circumstances. So Ewald: *Niemand hilft vor ihnen*. Das לְבִיבָיו kann sich in diesem Zusammenhange schwerlich auf etwas anderes als auf die Angreifer beziehen. Another, less satisfactory, construction: *illi, quibus nullus est adjutor* . . . i. e. *qui ab omnibus continentur*, et a quorum commercio omnes abstinent: Heiligstedt, Hirzel, Schlottmann (as in Arabic, *a man without a helper* = a man despised by all).—See Note on p. 144.

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
14 They came upon me as a wide breaking in of waters: in the desolation they rolled themselves upon me.	כַּפְּרֵץ רָחֵב יָבִיאוּ הַתְּהוֹמוֹת הַתְּצַלְלָלוּ:	14 As at a wide breach, they 14 come in; they roll on beneath the ruin.
15 Terrors are turned upon me: they pursue my soul as the wind: and my welfare passeth away as a cloud.	הַתְּהוֹמוֹת קָלוּ בְּלִמְתָּה תְּרַחֲמֵה רִיחַ נִדְבְּתָה וְיָלֵךְ צַדִּיקָה וְשִׂשְׁתָּה:	15 Terrors are turned against me; 15 they chase away, like the wind, my princely state, and my prosperity has passed like the cloud.
16 And now my soul is poured out upon me; the days of affliction have taken hold upon me.	וְנִשְׁפָּתָה אֲנִי הַיְּשִׁמְתָה נַפְשִׁי וְאֲחֻזֵּי רָצוֹן יִשְׁרָפוּ:	16 And now, my soul is pour- 16 ed out within me; the days of trouble have taken hold of me.
17 My bones are pierced in me in the night season: and my sinews take no rest.	לַיְלָה אֲנֻשְׁתִּי נִקְרַע בְּעַלְמִי וְנִקְרַמִּי לֹא וְשִׁדְדִי:	17 By night, my bones are pier- 17 ed and severed from me, and my gnawers take no rest.
18 By the great force of my disease is my garment changed: it bindeth me about as the collar of my coat.	בְּרַב־כֹּחַ הַחֲמָסִים לְבִישִׁי קָפַץ לְהַחֲזִיקִי בְּאַחֲרָי:	18 By sore violence, my covering 18 is disfigured; like my inner garment it girds me round.
19 He hath cast me into the mire, and I am become like dust and ashes.	הִקִּי לַחֲמֵר וְאֲחֻזֵּי שִׁשְׁתִּי חֲמֵר וְאַשָׁר:	19 He has cast me into the mire, 19 and I am become like the dust and ashes.
20 I cry unto thee, and thou dost not hear me: I stand up, and thou regardest me not.	אֲנִשְׁתִּי אֲלֵיךָ וְלֹא תִשְׁמָעִי אֲקֻמֵּה וְתִרְאֵהוּ אֵינִי:	20 I cry unto thee, and thou 20 answerest me not; I stand, and thou observest me.
21 Thou art become cruel to me: with thy strong hand thou opposeth thyself against me.	תִּהְיֶה לִּי לְעֹדֵד בְּיָדְךָ יִרְדֵּה הַיְּשִׁמְתָּה:	21 Thou art become cruel to me; 21 with thy strong hand thou liest in wait for me.

V. 18. חֲמָסֵי רַחֲבֵי

V. 14. they roll on with a crash

V. 17. My bones are bored out from me

V. 14. הַתְּהוֹמוֹת; Gesenius, Lex.: *beneath the ruin*. Others, as in the margin; e. g. Hirzel: *unter Krachen wälzen sie sich heran*; d. i. mit wildem Gelärme, dem Lärm der einbrechenden Festungsmauern ähnlich, stürzen sie über mich her. Der Gebrauch von הַתְּהוֹמוֹת ist ungewöhnlich; der Dichter mag sich das Krachen denken als *über* den andringenden Feinden schwebend.

V. 15. תְּרַחֲמֵה; comp. 14 : 19. and § 146, 3. Or the *fem. sing.* may be used impersonally for the Passive. Both are expressed by the same form in English.

V. 17. *By night*, is the true construction. Rosenmüller: *noctu ossa mea perforantur*, quasi acutissimis doloribus. Sept. *νυκτι δε*. Vulg. *nocte*.—נִקְרַע distributively, with reference to a *plur.* subject.—בְּעַלְמִי, *constr. præg.* as in v. 30.—The idea of an actual *severing* of the bones (Hirzel, and Heiligstedt: *in elephantiasi ossa carie inficiuntur, et membra a corpore secedunt*), is entirely foreign to the connection. That process goes on no less by day. But it is in the silence and solitude of night, that the *pains* of disease are most acute.

V. 18. See Expl. Notes. So Gesenius (Thes. and Lex. *לְבִישִׁי*): translate, *vestis dicitur de cute hominis Job 30 : 18*. On the contrary, Hirzel (and Heiligstedt, who translates his note), gives the sense thus: *morbo gravissimo . . . corpus meum ita corrugatum et mutatum est, ut etiam vestis mea aliam speciem induerit; nam laxa vestis superior in corpore attenuato tantopere se contraxit, ut in modum vestis interioris corpori arete inhaerere videatur*. That is; the loose outer garment becomes tighter and more like the closely fitting inner one, the more the body is contracted by disease. So also Ewald (except that he makes *קָפַץ* = *as the mouth*, viz. of the body-garment, its opening at the neck): *es umgürtet mich wie's Hemd am Halse*; i. e. the broad outer garment fits as closely to the shrunken *body*, as the shirt-collar to the *neck* (2^e Aufl. S. 276). This is the best that can be made out, unless (with Gesenius) we take לְבִישִׁי metaphorically for the *skin*, the natural covering of the body.

V. 20. The effect of לֹא cannot be repeated, in the 2d member, after a change of subject, and in a clause which is dependent on the action of that subject.

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
22 Thou liftest me up to the wind; thou causest me to ride upon it, and dissolvest my substance.	הִשָּׂאֵנִי אֶל-רוּחַ תַּרְשִׁיבָנִי וְהַמְגִינֵנִי הַשְּׂפָחָה׃	22 Thou dost lift me to the wind, 22 and let me be borne away, and be dissolved in the tem- pest's crash.
23 For I know that thou wilt bring me to death, and to the house appointed for all living.	כִּי יוֹדַעְתִּי כָּמָה הִשְׂיֵבָנִי וּבַיִת מוֹעֵד לְכָל-חַיִּי׃	23 For I know thou wilt bring 23 me to death, and to the house appointed for all the living.
24 Howbeit he will not stretch out his hand to the grave, though they cry in his destruction.	אָךְ לֹא-בִטֵּן יִשְׁלַח-יָדוֹ אֶם-יִשְׁפֹּדוּ לָהֶן שָׁמַיִם׃	24 Yea, there is no prayer, when 24 He stretches out the hand; nor when He destroys, can they cry for help.
25 Did not I weep for him that was in trouble? was not my soul grieved for the poor?	אִם-לֹא בָכִיתִי לְהַשְׁתֵּה-גּוֹם נַפְשִׁי לְאֶבְתָּוִן׃	כה Verily, I have wept for him 25 whose lot is hard, and my soul has sorrowed for the needy.
	V. 22. הַשְּׂפָחָה ק	

V. 25. Have I not wept

Ib. and my soul sorrowed

V. 22. *In the tempest's crash*: *Kethibh* with the pointing הַשְּׂפָחָה. Rödiger, *Thes.* fasc. poster. p. 1376 (and Robinson's ed. of Gesenius' *Lex.*): "Stuhlmann, Pareau (de immortal. p. 131) et Ewald, proponunt הַשְּׂפָחָה = הַשְּׂפָחָה. Ew. vertit: in *Sturmes Krachen, Sticckel*: in das Tosen. idque mihi quoque probatur." Gesenius (*Lex.*), Umbreit, and Winer (with the pointing הַשְּׂפָחָה), *thou terrifiest me*. Others (e. g. Gesenius, *Thes.* II, p. 638): "Keri הַשְּׂפָחָה הַמְגִינֵנִי *dissolvisti mihi salutem*." ("LXX. ἀταρῆσάς με ἀπὸ σωτηρίας" propr. *dissolvisti me quoad salutem*;" Rödiger, l. c.).

V. 23. בַּיִת מוֹעֵד; lit. *house of appointment* = *appointed house*. Others (*Lex.* בַּיִת, 2, a), *house (or place) of assembly*; Ewald: *Versammlungshaus*.

V. 24. בָּטֵן as understood by Gesenius (*Thes.* and *Lex.*): *vane nil valent preces, ubi Deus manum extendit . . . neque in exitu ejus* (i. e. ab eo sc. Deo immisso) *iis clamor* sc. quidquam prodest. The לֹא of the first member is implied in the second; and with אִם (answering to the conditional form of the first member, in some MSS. אִם), is = *neque*.—בִּשְׂפָחָה *in his destruction, namely that of which he is author* = *when he destroys*.

For the use of the fem. form לָהֶן, comp. Deut. 5: 24, 2 Sam. 4: 6 (§ 121. *Rem.* 1). Instead of לָהֶן is read לָהֶם in eleven Codd. of Kennicott, and in twenty-four of De Rossi; who remarks that it is also the reading of the *Hagiographa Neapolitana*, and of R. Immanuel in his MS. comment. in Job., and is so read, or explained, by Kimchi ad Rad. עֵינָה. It is, therefore, if not the true reading, a very early and approved explanation of it.

Doederlein (*Observationes in Job.*) takes both members *interrogatively*: *sed nonne precari licet . . . si manum emittit (affligit) Deus? Si exitum infert (בְּפִירָדוֹ) nonne gratiam ejus implorare fas est?*—לָהֶן mutare ausim in לָהֶן, praevante Mei-

bomio. . . Neque vana conjectura, sed parallelismo poetico ducti, emendamus. Non enim dubium, quin יִשְׁלַח יָדוֹ et פָּרַד, et יִשְׁלַח יָדוֹ sibi respondeant.

Dathe adopts this version; and gives the following explanation of it, which only proves that it is foreign to this connection: Nunquam, ne in gravissimis quidem afflictionibus, omnem spem alijciendam esse; Deum, pro misericordia sua, non posse non admittere preces miserorum.

Of the numerous other constructions put upon this difficult verse, the only one deserving of notice is that which regards בָּטֵן and בָּפִירָדוֹ as parallel in sense and form (both with בַּשֵּׁרֵעִיל). יִשְׁלַח יָדוֹ and לָהֶן שָׁמַיִם as parallel in sense, and both members as interrogative. E. g. Ewald, 2^{te} Anl. S. 277: In dem schweren v. 24, entsprechen sich deutlich יִשְׁלַח יָדוֹ *Sturz-Trümmer* und פָּרַד *Untergang*: לָהֶן *deshalb* Ru. I: 13. Der Satz ist allgemein, aber fragend: *nur streckt man nicht bei Sturze, wenn jemand stürzt, aus die Hand? wenn er (dieser jemand) in seiner äussersten Gefahr ist, ist nicht deswegen Geschrei um Hülfe?* Die Kraft der Verneinung bleibt beim zweiten Gliede, § 338, a. He translates:

Nur—streckt man beim Sturz die Hand nicht aus?
wenn in Trümmern—klagt man nicht deswegen?

So, essentially, Hirzel and Heiligstedt: *Tantummodo vero, nonne quis in ruina (si in perniciem ruerit), extendit manum suam opem petens? Si quis in calamitate sua est, nonne propterea est clamor, imploratio? Si quis in calamitatem inciderit, nonne is propterea auxilium cum clamore postulat?* The former gives the connection and meaning thus: "I must, indeed, submit to this thy will; but yet, when one is plunging in ruin, does he not stretch out the hand for rescue, does he not raise his voice for help?" Obviously less pertinent in the connection, and far lower in tone, than the version first given.

V. 25. אִם לֹא; comp. on 17: 2.

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
26 When I looked for good, then evil came <i>unto me</i> : and when I waited for light, there came darkness.	כִּי טִיב הוֹדֵיתִי וַיָּבֵא רָע וַאֲחַתְּלָמָה לָאֵתֶר וַיָּבֵא אֲפֵל:	26 When I looked for good, then 26 evil came; and I waited for light, but there came darkness.
27 My bowels boiled, and rested not: the days of affliction prevented me.	בִּטְנִי רִהֲקִי וּלְאִתְּמוֹ קִדְגִי וַיִּפְרֹצֵנִי:	27 My bowels are made to boil, 27 and have no rest; the days of trouble have over- taken me.
28 I went mourning without the sun: I stood up, and I cried in the congregation.	לָקַח הַחֲשֵׁמַי קֶלֶא הַמָּה מִדְּחֵי בַשְּׁחָל אֲשַׁנְּנִי:	28 I go blackened, but not with 28 sun-heat: I stand up in the congregation, I implore help.
29 I am a brother to dragons, and a companion to owls.	אֶחָ הַתַּנִּינִי לְבָנָה וְיָבֵט לְבָנָה תַּנְּנָה:	29 I am become a brother to 29 Jackals, and a companion to the Ostrich-brood.
30 My skin is black upon me, and my bones are burned with heat.	עֹרִי שֹׁמֵר כַּעֲפֹל וַיִּשְׁחַרְחֹשֶׁה מִיִּזְחֻקָּהּ:	30 My skin blackens and falls 30 from me, and my bones are dried up with heat:
31 My harp also is turned to mourning, and my organ into the voice of them that weep.	וַיִּתֵּן לְאֵבֶל כִּנֹּרִי וַיִּתְּנֵנִי לְקוֹל בָּכִים:	31 and my harp is turned to 31 mourning, and my pipe to sounds of the weeping.
CHAP. XXXI.	CHAP. XXXI.	CHAP. XXXI.
I MADE a covenant with mine eyes; why then should I think upon a maid?	בְּרִית כָּתַמְתִּי לְעֵינַי וַיִּהְיֶה אֲחִבּוֹנִי עַל-בְּתוּלָה:	8 I MADE a covenant for my 8 eyes; how then should I look upon a maid?
2 For what portion of God is there from above? and what inheritance of the Almighty from on high?	מַה הִיא חֵלֶק אֱלֹהִים מִמַּעַל וּמַה חֵלֶק הַשֵּׁמֶי מִקְרוֹבִים:	2 For what is the portion God 2 assigns from above, and the allotment of the Al- mighty, from on high?
3 Is not destruction to the wicked? and a strange punishment to the workers of iniquity?	הַלֹּא-אִירֵד לְעֵל וַיִּנְסֶה לְעֹשֵׂי אָוֶן:	3 Is not destruction for the 3 wicked, and calamity for the workers of iniquity?
4 Doth not he see my ways, and count all my steps?	הַלֹּא-רָאָה דְרָגוֹתַי וַיִּסְפּוֹר וְכָל-צִעְדֵי:	4 He, does he not see my ways, 4 and number all my steps?

V. 26. § For I looked for good, and there came evil;
¶ and I waited for light, but darkness came.

V. 27. Ewald, happily: Siedend ist mein Inneres ohne Ruh.
 V. 28. *I go &c.*, an emphatic expression of *state* or *condition*. Comp. *I go mourning*, Ps. 42: 10; and Gen. 15: 2.
 V. 30. *constr. prægn.*; lit. *my skin blackens from upon me* = *blackens* (and falls) *from me*.
 Ch. XXXI. v. 1. See Gesenius, Lex. קָרַח, 3, a; and Expl. Notes. The construction and meaning are well given by
 Ewald (2^{te} Aufl. S. 281): *einen Bund hatte ich* (als Herr über meine Sinne) *geschlossen für meine Augen*, dass sie meinem Geiste gehorchen, nicht ihm verleiten und unterjochen sollten. — אֲחִבּוֹנִי; prop. *to take note of, to observe*, in the sense of the English phrase *to look upon*. Ewald: *wie sollt' ich auf eine Jungfrau sehen*
 V. 2. *Portion of God* (genitivus auctoris), that which he appoints, or assigns.

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
5 If I have walketh with vanity, or if my foot hath hasted to deceit;	אם-הִלַּכְתִּי כִּשְׁוֹן וְנִסְתִּישׁ כִּלְיִמְדָה רַגְלִי:	5 If I have walked with falsehood, and my foot has hastened towards deceit;
6 Let me be weighed in an even balance, that God may know mine integrity.	וְשִׁקְלֵי הַקְּדוֹשִׁים-צַדִּיקָה וְנִבְטֵ אֱלֹהִים הַשְׂפָתִי:	6 he will weigh me in scales of justice, yea, God will know my innocence.
7 If my step hath turned out of the way, and mine heart walked after mine eyes, and if any blot hath cleaved to mine hands;	אִם הִטְיָה אַפְסָרִי מִנְּעַי הַיְחַדָּה וְאַחֲרַי גִּינֵי הַחַדָּה לִבִּי וְכִבְבִּי תָבַט קִיָּאִים:	7 If my step has turned aside from the way, and my heart has gone after my eyes, and a stain has cleaved to my hands;
8 <i>Then</i> let me sow, and let another eat; yea, let my offspring be rooted out.	אֲזַרְעָה וְאַחֲרַי יֹאכַל וְנִמְצְאָאִי יִשְׁרָשׁוּ:	8 Let me sow, and another eat, and let my products be rooted up!
9 If mine heart have been deceived by a woman, or <i>if</i> I have laid wait at my neighbour's door;	אִם-נִדְבַּחְתִּי לִבִּי כִּלְיֵי-אִשָּׁה וְנִלְוִיתִי בַּעַר אֶרְבָּבְתִּי:	9 If my heart has been enticed towards a woman, and I have lain in wait at my neighbor's door;
10 <i>Then</i> let my wife grind unto another, and let others bow down upon her.	הַשְׂתִּיחַ לְאַחֲרַי אִשְׁתִּי וְנִשְׁתַּחֲוּוּ וְרַגְלֶיהָ אֶחְסֶה:	10 let my wife grind for another, and let others lie with her.
11 For this <i>is</i> a heinous crime; yea, it <i>is</i> an iniquity to be punished by the judges.	כִּי-רָחֵא זִמָּה וְהִיא עֲוֹן פְּלִילִים:	11 For that is wickedness; yea, that is a crime for the judges.
12 For it <i>is</i> a fire that consumeth to destruction, and would root out all mine increase.	כִּי אֵשׁ הִיא כִּי-אֲבִדְנֹן הַאֲבָל וְכִדְלִיתִיבִיאֲתִי הַשְׂפָתִי:	12 For it is a fire; to destruction will it consume, and root out all my increase.
13 If I did despise the cause of my manservant or of my maid-servant, when they contended with me;	אִם-יִצְאָאִים כִּשְׂפָט עַבְדִּי וְאִתְּרִי בְּרָבָם עֲמִדִּי:	13 If I spurn my servant's and my handmaid's right, in their controversy with me;
14 What then shall I do when God riseth up? and when he visiteth, what shall I answer him?	וְנָתַ אֲעֻשֶׂה כִּי-יָקִים אֵל וְכִי-יִבְרַח בְּיַד אֲשֵׁרִיבִנִי:	14 then what shall I do, when God ariseth? and when he visiteth, what shall I answer him?
V. 11. הִיא ק' Ib. וְהִיא ק'		

V. 13. If I refuse.

V. 8. Genevan version, correctly: *yea, let my plants be rooted out.*

V. 9; נִבְטָה, *Niph.* as passive of *Piel* (§ 51, 2, *d*).

V. 10, 2d member; Schlottmann: und andere mögen bei ihr liegen. So Tyndale: *and let other lie with her*; Crammer and the Bishops: *and let other men lie with her.* The Genevan was followed in the common version.

V. 11, שָׁוִי, § 116, *Rem. b*; Ewald, § 287, *h* (6^{te} Ausg. 1855).* Hirzel: wahrscheinlicher [ist], dass dieser Puncta-

tion eine Vermischung der beiden hier vorkommenden Lesarten: שָׁוִי פְלִילִי *eine richterliche* (d. i. vor den Richter gehörende) *Frevelthat*, wie viele MSS. und die ältesten Ausgg. nach Analogie von v. 28 lesen, und שָׁוִי פְלִילִים *eine Frevelthat der Richter* (genit. passiv.), d. i. eine von den Richtern zu bestrafende Frevelthat, zum Grunde liege. Schlottmann: aus שָׁוִי ist nach den bekannten analogen Fällen שָׁוִי zu ergänzen; die seltene Construction ist hier wohl absichtlich deshalb gewählt, um das Missverständniß, als sei eine Schuld der Richter selbst gemeint, zu vermeiden.

V. 12. *All my increase*; שָׁ, Ewald, § 217, *f*, 1, *a*: *es soll verwüsten . . . in meinem ganzen Einkommen*; d. i. ganz durch dasselbe, seinen ganzen Umfang hindurch, entlang.

* The references to Ewald's Grammar, in the remainder of this volume, are to the *Sechste Ausgabe*, 1855.

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
15 Did not he that made me in the womb make him? and did not one fashion us in the womb?	הֲלֹא־בִרְחֹם עָשָׂה אֱלֹהִים וַיְבַרְאֵנוּ בְּרַחֲמָם אֶחָד:	15 Did not he, who made me in 15 the womb, make him? and has not One formed us in the womb?
16 If I have withheld the poor from <i>their</i> desire, or have caused the eyes of the widow to fail;	אִם־אֲדַבֵּר בְּתַשְׁבֵּן הַלְוִים וְעֵינֵי אַלְתָּנָה אֲבַלְתִּי:	16 If I keep back the weak from 16 their desire, and make the eyes of the widow consume away;
17 Or have I eaten my morsel myself alone, and the fatherless hath not eaten thereof;	וְאֶבֶל סָתַר לִפְתִּי וְלֹא־אֶבֶל רַחֵם בִּשְׂתֵּמִי:	17 and eat my morsel alone, 17 and the orphan hath not eaten of it;
18 (For from my youth he was brought up with me, as <i>with</i> a father, and I have guided her from my mother's womb;)	כִּי בְּרִשְׁוֹנִי הִנְחֵנִי הַאֵם וַיִּסְמְכֵנִי אִמִּי מִבֶּטֶן־חַיִּים:	18 (for from my youth, he grew 18 up to me as to a father. and I have been her guide, from my mother's womb):
19 If I have seen any perish for want of clothing, or any poor without covering;	אִם־אֶרְאֶה אֶחָד יֹאבֵד מִכֶּסֶד לְבָשִׁישׁ וְאֶחָד לִסְטִית לְאֲבָתָיו:	19 If I see one perishing for want 19 of clothes, and that the needy hath no covering;
20 If his loins have not blessed me, and <i>if</i> he were <i>not</i> warmed with the fleece of my sheep;	אִם־לֹא בִרְחֵם הַלְוִים וְעֵינֵי הַלְוִים לֹא־נִרְמְמוּ:	20 if his loins have not blessed me, 20 and he has not been warmed from the fleece of my lambs:
21 If I have lifted up my hand against the fatherless, when I saw my help in the gate:	אִם־הִרְעִיפִי־הֵי עַל־רַחֲמָם רַגְלִי כִּי־אֶרְאֶה מְשֻׁמֵּר עֲזָרָתִי:	21 If I have shaken my hand at 21 the orphan, because I saw my helper in the gate:
22 <i>Then</i> let mine arm fall from my shoulder blade, and mine arm be broken from the bone.	אֲפֹתִי מִשִּׁמְמַת הַקּוֹל וְאַזְרְעִלִי מִשִּׁמְמַת הַהֶסֶד:	22 let my shoulder fall from its 22 shoulder-blade, and my fore-arm be broken from its bone!
23 For destruction <i>from</i> God <i>was</i> a terror to me, and by reason of his highness I could not endure.	כִּי־יִשְׁמַד אֵלַי אֵל וּבְיַגְוֹתָיו לֹא אֶיבֵּל:	23 For to me, destruction from 23 God is a terror; and before his majesty I am powerless.
24 If I have made gold my hope, or have said to the fine gold, <i>Thou art</i> my confidence;	אִם־יִשְׁמַד אֵלַי אֵל וּלְפָנָם אֶמְתָּקֵר בְּיַגְוֹתָיו:	24 If I made gold my hope. 24 and said to the fine gold: My trust!

V. 20. בנ"א חס' בקיין V. 21. חלצתי ק'

V. 21. when I saw

V. 18. אֶתְלִי: § 121, 4; Ewald, § 315. b.
V. 22. מִבְּרִיחֵי; הַ הַ for the *pronom. suff.* (though without *Mappiq*; Gesenius, *Lex.*, שִׁמְמַת, 1), as in the Syriac and Vulgate, and as pointed in six of De Rossi's MSS.,* and the printed Masora; comp. Num. 15:28. For the meaning of the

word, see Gesenius, *Lex.*, 1.—In קִנְיָה also, the ה is to be regarded as *pronom. suff.**
V. 23. Schlottmann: eigentl. von seiner Hoheit aus vermag ich nichts, werde ich zu einem nichts Vermögenden gemacht.

* De Rossi, *Supplic. ad Var. S. T. Lect.*, p. 123: הַ cum mappiq, seu suffixo ab humero vel dorso suo cod. mei 31, 277, 368, 380, 680, 737, Biblia Pisaurensis 1517, Vulgatus, Syrus, Arabs, et Chaldaeus in cod. meo 31, et in Bibl. Ven. Rabbini. 1517. Ita referendum nomen ad communem formam שִׁמְמַת, non ad שִׁמְמַת, quae alibi non extat.

* De Rossi, *ibidem*: Iterum הַ cum mappiq, a canna sua legunt cod. mei 31, 193, 230, 368, 380, 552, 737, Erfurt. 1. et 3, Biblia Erixiensis 1494, Antiqua sine an. et loco, Pisaurensis 1517, Veneta 1706, Pisana 1781, Vulgatus, Syrus, Arabs, Chaldaeus in cod. meo 31, et in Bibliis Ven. Rabbini. 1517, et 1525.

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
25 If I rejoiced because my wealth <i>was</i> great, and because mine hand had gotten much;	אִם-אֶשְׂמַח בִּירוֹב הַיָּלִי וּבְיַד־יָדָי הַרְבֵּה נָצַחַת יָדָי:	25 If I rejoiced, because my 25 wealth was great, and because my hand hath gotten much:
26 If I beheld the sun when it shined, or the moon walking <i>in</i> brightness;	אִם-אֶרְאֶה אֹר אוֹר בַּיּוֹם וְיָרֵחַ בַּלַּיְלָה:	26 If I saw the sun, how it shined, 26 and the moon walking in majesty;
27 And my heart hath been secretly enticed, or my mouth hath kissed my hand:	וּבְסֵתֶר בִּסְתֵר לִבִּי וּבְשֵׁק יָדִי לִפְתִּי:	27 and my heart in secret was 27 beguiled, and my hand my mouth hath kissed:
28 This also <i>were</i> an iniquity <i>to be punished by</i> the judge: for I should have denied the God <i>that is</i> above.	גַּם-זֶה הוּא עֲוֹן פְּלִילִי כִּי-דִבַּרְתִּי שֵׁי לֹאֵל נִשְׁבַּעַל:	28 this too were a crime to be 28 judged; for I should have been false to God on high.
29 If I rejoiced at the destruction of him that hated me, or lifted up myself when evil found him:	אִם-אֶשְׂמַח בְּפִיֹד יְשׁוּאָה וְהִתְגַּבַּרְתִּי כִּי-רָצָא רָע:	29 If I rejoiced in my enemy's 29 calamity, and triumphed when evil be- fell him;
30 (Neither have I suffered my mouth to sin by wishing a curse to his soul.)	וְלֹא-נִתְתִּי לְחַטָּא חַקִּי לְשׂוֹאֵל בְּאֵלֶּה נִפְשׁוֹ:	30 (yea, I suffered not my mouth 30 to sin, to ask, with cursing, for his life):
31 If the men of my tabernacle said not, Oh that we had of his flesh! we cannot be satisfied.	אֲבֵלֹא אֶמְרוּ מִתֵּי אֹהֶלִי כִּי-רָבֹחַ לִבְשָׂרוֹ לֹא נִשְׂבָּעִים:	31 If the men of my tent have 31 not said, where is one, that with his meat has not been filled!
32 The stranger did not lodge in the street: <i>but</i> I opened my doors to the traveller.	בְּחַיִּץ לֹא-רָלַיִן בַּר דְּלָלִי לְלַחַת אֶפְתָּח:	32 (the stranger passed not the 32 night without; my doors I opened to the traveler):

V. 26. בנ"א הולך.
V. 29. בנ"א והתגברתי.

V. 26, אֶרְאֶה; *Imperf.*, here of repeated or customary action, § 127, 4, b.—אור, *the light* *וּבְיַד־יָדָי הַרְבֵּה נָצַחַת יָדָי*, for the Sun. As this metonymy is not common in English, the true sense would not be suggested by the word *light*.
Second member; יָדָי, Gesenius' Lex. 4, *extr.* Hirzel: יָדָי adverbiall, zur näheren Bestimmung des Verb. dienend; Schlottmann: wörtl. in Pracht und Herrlichkeit.
V. 27. *And my hand my mouth hath kissed*; i. e. has *gently touched* my mouth, in order to wave the homage of the lips towards the object of adoration. To have said: *my mouth hath kissed* (i. e. done homage to) *my hand*, would have been absurd. The English phrase: *to kiss the hand to one*, is not the Heb. form of conception. The verb נָשַׁק, in the sense *to touch lightly* (as in English *to kiss*), occurs in Ezek. 3 : 13 (*the wings, that kissed each other*).
V. 28. Hirzel: denn . . . ein Lügner war ich an dem Gott der Höhe, eig. ich log ihm etwas vor, log ihm an (diess bedeutet לִי פִתְחֵשׁ, vgl. 1 Kön. 1⁹ : 18, verschieden von פִּתְחֵשׁ בְּ אֵינֶן verläugnen, 8 : 18, Is. 59 : 13), indem ich öffentlich

mich als seinen Verehrer ausgab, insgeheim aber andern Göttern meine Huldigung brachte.
V. 31, כִּי רָבֹחַ; see note on 14 : 4. Lit. *who can give* (furnish, i. e. show) *one*, = where is one.
By some, the *Optative* use of the phrase is understood here; but in the same sense, as well explained by Heiligstedt: *utinam sit, qui carne* (epulis) *ejus non sit satiatius*, i. e. ubi est, qui epulis ejus non satiatius sit? i. e. nemo facile invenietur, qui non satiatius a foribus ejus prohibitus sit. E. g. Ewald: wär' einer doch von seinem Fleisch nicht satt. So Hirzel: O käme doch einer, der noch nie sich gesättigt hätte an unseres Herrn Tische, damit wir auch ihn sättigen könnten!
On the contrary, it is well said by Olshausen (Hirzel's Hiob, 2^{te} Aufl., S. 194): die Idee des Wunsches scheint in Stellen, wie diese hier und 14 : 4, etwas weniger hervorzutreten, als sonst bei der Formel כִּי רָבֹחַ der Fall ist. Man dürfte wohl übersetzen: *wo wäre jemand zu finden, der nicht von seinem Fleische gesättigt worden wäre?*

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
33 If I covered my transgressions as Adam, by hiding mine iniquity in my bosom :	אִם-כָּכֹהֵי כָאָדָם קָשְׁעִי לִטְעוֹן בְּחִבְיִי מִיָּמִי :	33 If I have covered like Adam 33 my transgression, to hide my iniquity in my bosom :
34 Did I fear a great multitude, or did the contempt of families terrify me, that I kept silence, and went not out of the door ?	כִּי אֶשְׁתַּחֲוֶה לְרָבָה וּבְיִרְאָתָם שָׁמַתִּי וְהִתְמַי לְאָזְנָם לֹא-אֵצֵא פִּמִּי :	34 then let me dread the great 34 assembly, and let the contempt of the tribes confound me ; and let me hold my peace, nor go forth at the door !
35 Oh that one would hear me ! behold, my desire is, that the Almighty would answer me, and that mine adversary had written a book.	כִּי יִשְׁמָע לִי שִׁטְטָה לִי יְהוָה הֵיטֵב שִׁמְעֵי בְּעָנְיִי וּכְסָף כֹּהֵב אֵינִי רִיבִי :	35 O that I had one who would 35 hear me ! behold my sign ; let the Al- mighty answer me, and my adversary write a charge.
36 Surely I would take it upon my shoulder, and bind it as a crown to me.	אִם-לֹא עַל-מִטְפְּשִׁי אֶשָּׂאנֶה אֶשְׂבָּנֶה עַצְמוֹתַי לִי :	36 Verily, on my shoulder would 36 I bear it ; I would bind it on, as a crown for me !
37 I would declare unto him the number of my steps ; as a prince would I go near unto him.	כִּסְפֵי מַעֲבָדִי אֶחְשָׁב כְּנֹר מִלְּפָנֵי אֲדֹרְמוֹנִי :	37 All my steps would I show 37 him, as to a prince would I go near him.

V. 33. like men V. 35. { O that I had one who would hear me,
(behold my sign ; let the Almighty answer me)
and the charge my adversary has written. V. 37. as a prince

V. 33, כָּאָדָם; *ut homo = ut homines* (after the manner of men), as understood by Aben Ezra, and many modern interpreters. But there is little force in this. On the contrary, there is pertinency and point in the reference to a striking and well known example of this offense, as a notable illustration of its guilt.

V. 31; כִּי with the *apodosis* (Gesenius, Lex. 5). Schultens pointed out the true relation of this verse, as the *apodosis* to the foregoing conditional clauses.—כִּי answering to the *conditional* כִּי in the preceding verses. The objection, that וְהִתְמַי and אֶשְׂבָּנֶה must then be taken *jussively* (Schlottmann), is nugatory; see § 128, 2, *Rom.* Schultens: *sane conterrear* &c.

V. 35. Hirzel: הֵיטֵב הֵן הֵיטֵב *hier meine Unterschrift!* nämlich zu allen den ausgesprochenen Bethenerungen; d. h. ich stehe zu allem Gesagten!

Third member. This clause is most naturally connected with the preceding one, by the *Par concess.* (separated from the verb by an intervening word, § 126, 6, c). So the connection is given by Dathe (and Rosenmüller), though י is improperly expressed by *aut* :

En imaginem meam! Omnipotens mihi respondeat,
Aut libellum scribat adversarius meus.

The former adds in a note: אֵינִי רִיבִי sine dubie *Deus* h. l.,

quem *ut adversarium* suum in jus vocat, et ab eo audire cupit, cujus ipsum possit accusare. Audacius quidem hoc dictum est; sed supra jam Cap. 9: 13, 23, [? 13: 15, 22] similia loca adfuerunt. Rosenmüller: Adversario autem suo intelligit Deum.

A less simple construction makes the intervening member parenthetical, and connects this clause with כִּי יִשְׁמָע לִי. So Ewald:

O hätt' ich einen der mir hörte zu!
da ist mein Krenz: erwidre mir der Mächt'ge!
und dass ich hätte meines Gegners Schrift.

So also Hirzel and Heiligstedt: *Et* (utinam haberem) *librum* (libellum accusatorium) quem *scripsit* *vir litis mee* (adversarius meus); sc. *ut scirem* ea quæ Deus mihi crimini dat. . . . Verba כִּסְפֵי מַעֲבָדִי—וּכְסָפֵי—כִּי יִשְׁמָע לִי conjugenda sunt. כִּסְפֵי est accusativus pendens ex כִּי יִשְׁמָע לִי, et כָּתֹב est enuntiatio relativa. Secundum versus membrum est enuntiatio interjecta.

V. 36. אִם לֹא; the literal form of this asseveration (note to ch. I: II), would not have a happy effect here.

V. 37. *As to a prince* (i. e. as I would to an earthly prince), is undoubtedly the true construction. *As a prince would I come near him*,—though a possible construction of the words, is not the most natural one. Ewald: Ich würde

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
38 If my land cry against me, or that the furrows likewise thereof complain;	אִם-גְּלוּ אֲדָמָתִי הַזֹּעֵק וְיִתְחַר הַלְּבָיִתָּהּ וְהַקְּדוּוֹן:	38 If my land cries out against me, and all its furrows weep;
39 If I have eaten the fruits thereof without money, or have caused the owners thereof to lose their life:	אִם-שָׂמַח אֲכַלְתִּי בְלִי-כֶסֶף וְנָשַׁט הַקְּלָיִתָּהּ הַקְּסָמָה:	39 if I have eaten its fruits without pay, and made its tenants sigh out their breath:
40 Let thistles grow instead of wheat, and cockle instead of barley. The words of Job are ended.	תִּתֵּן תְּלֵהָ וְנֹצַח חֵיִת וְהַחֲרִי־שָׂלְמָה בְּאֲשָׁמָה לְשׂוֹן הַבָּרִי אֲרֻב:	40 let thorns come forth, in place of wheat, and weeds, in place of barley. The words of Job are ended.
CHAP. XXXII.	CHAP. XXXII.	CHAP. XXXII.
So these three men ceased to answer Job, because he <i>was</i> righteous in his own eyes.	וַיִּשְׁתָּמוּ שְׁלֹשֶׁת הָאֲנָשִׁים הָאֵלֶּה מֵעֲנֹת אֶת-אֲרֻב בִּי הוּא צַדִּיק בְּעֵינָיו:	1 So these three men ceased from answering Job, because he was righteous in his own eyes.
2 Then was kindled the wrath of Elihu the son of Barachel the Buzite, of the kindred of Ram: against Job was his wrath kindled, because he justified himself rather than God.	וַיִּתְחַר אֵלָּה וְאֵלֶיָּהּ אֶת-בְּרַחֵל הַבּוּזִי מִבְּשֵׁשֶׁתתָּהּ הָיָה בְּאֵימֹת הַקֶּהֱ אֲשֶׁר עָלָה-בְּדַבָּר לְעַצְמוֹ בְּאֲלֹהִים:	2 Then was kindled the anger of Elihu son of Barachel the Buzite, of the family of Ram. Against Job was his anger kindled, because he accounted himself more just than God:
3 Also against his three friends was his wrath kindled, because they had found no answer, and yet had condemned Job.	וּבְקִלְעִיָּה וּרְפָיִה הַקָּהֱ אֲשֶׁר עַל אֲשֶׁר לֹא- בִדְבָרָיו מָצְאוּ וְלֹא-אָמְרוּ:	3 and against his three friends was his anger kindled; because they had found no answer, and yet had condemned Job.
4 Now Elihu had waited till Job had spoken, because they were elder than he.	וְאֵלֶיָּהּ הִתְחַן אֶת-אֵימֹת בְּדַבָּרָיו בִּי וְזָמַיִם- הָיָה מִמֶּנִּי לְדָבָר:	4 Job. But Elihu had delayed answering Job, because they were older than he. And
5 When Elihu saw that there was no answer in the mouth of these three men, then his wrath was kindled.	וַיַּרְא אֵלֶיָּהּ כִּי אֵין מַעֲנָה בְּפִי שְׁלֹשֶׁת הָאֲנָשִׁים וַתִּתְחַר אֲשֶׁר:	5 Elihu saw that there was no answer in the mouth of the three men, and his anger was kindled.

wie ein Fürst ihm freudlich nahen! . . . mit stolzem Schritte wie ein Fürst ihm nah, nicht wie ein gebeugter Unglücklicher! וְהִתְחַן וְהִתְחַן *lursum nahu kommen*, hier vom festen, nicht schwankenden Schritte.

V. 38; וְיִתְחַר (Gesenius, Lex. 2, f), as in 3: 18 and 24: 4.—*All its furrows weep!* A common and beautiful figure in Hebrew. (See Expl. Notes.) The verse is happily expressed by Ewald:

Wenn über mich mein Acker schreit,
und sämmtlich seine Furchen weinen.

So all the recent translations; e. g. Heiligstedt: *et una sulci ejus flet*; Schlottmann: und all seine Furchen weinen.

V. 39; בְּקִלְעִיָּה means, of course, the occupants (not the owners) of the soil; compare אֲרֻבָתִי in v. 38.

Ch. XXXII.* v. 2. *More just than God*; as explained in the Note on ch. 4: 17.

V. 4. *Delayed answering Job*, is the import of וְהִתְחַן אֵלֶיָּהּ אֶת-אֵימֹת בְּדַבָּרָיו (lit. *awaited Job with words*, i. e. was ready with an answer to him, and waited for the proper time to speak), and is as near the form of the Hebrew as English idiom will allow. *Had waited till Job had spoken* (common version) is not the proper import of the phrase; nor does the reason subjoined (*because they were older than he*), account for his waiting till Job had spoken, though it is a good reason why he should wait for them. Ewald: Elihu aber hatte schon auf Job mit Worten gewartet.

* The question of the genuineness of chs. 32-37, as it is closely connected with the consideration of the design and plan of the book, belongs properly to the Introduction.

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
6 And Elihu the son of Barachel the Buzite answered and said, <i>I am</i> young, and ye <i>are</i> very old; wherefore I was afraid, and durst not shew you mine opinion.	<p>6 וַתֵּעָנֶה אֱלִיָּהוּ בֶן־בַּרְכַּעַל הַבּוּזִי בְּאָמְרוֹ אָנֹכִי אֶעֱדָה וְאַתֶּם זָקֵנִים וְאַתֶּם הַיּוֹשְׁעִים עָלִיתֶם זָקְלָה וְאַתֶּם אֵלֵינוּ בְּפֶתַח דַּעַר אֲתֵתֵם׃</p>	6 Then answered Elihu, son of Barachel the Buzite, and said: Young am I in years, and ye are men of age: therefore I was afraid, and feared to show you my opinion.
7 I said, Days should speak, and multitude of years should teach wisdom.	<p>7 אָמַרְתִּי יָמִים יְדַבְּרוּ וְרַבּוֹת יָמִים יִלְמְדוּ חִכְמָה׃</p>	7 I said: Days should speak, and the multitude of years teach wisdom.
8 But <i>there is</i> a spirit in man: and the inspiration of the Almighty giveth them understanding.	<p>8 אֲמַן רוּחַ אֱלֹהִים בְּאָדָם וְנִשְׁפָּחַת שְׁפָתוֹ הַקֹּדֶשׁ׃</p>	8 But a spirit there is in man; and the breath of the Almighty gives them understanding.
9 Great men are not <i>always</i> wise: neither do the aged understand judgment.	<p>9 לֹא־רַבִּים הַחֲכָמִים וְזָקֵנִים רַבִּימֵי חִשְׁבֹּנִים׃</p>	9 Not the great are wise, nor do the old understand the right.
10 Therefore I said, Hearken to me; I also will shew mine opinion.	<p>10 לֵבְנוֹ אֲשַׁמְעָה שִׁדְּדָה לִי אֲתֵתֵם דַּעַר אֲתֵתֵם׃</p>	10 Therefore I said: Hearken to me; I will show, I also, my opinion.
11 Behold, I gave ear to your words; I gave ear to your reasons, whilst ye searched out what to say.	<p>11 הִנֵּן הִוִּילְתִּי לְדַבְרֵיכֶם אָזְנוֹ שִׁדְּדָה בְּיִצְחָכְכֶם שִׁדְּדָה מִמֶּנִּי מִלֵּבְנוֹ׃</p>	11 Behold, I have waited for your words; have given ear to your reasonings, whilst ye searched out words.
12 Yea, I attended unto you, and behold, <i>there was</i> none of you that convinced Job, or that answered his words:	<p>12 וְאַתֶּם כֹּסִים אֲדַבְּרָנוּ וְהִנֵּה אֵין לָאֵתִים מִיָּמַי כִּי־תָבֵן אֲפֻתָּי מִפִּי׃</p>	12 And unto you I gave heed; and lo, Job has none that confutes him, none of you that answers his words.
	<p>V. 6. בְּאָמְרוֹ בְּרַגְשׁ V. 7. בְּנִשְׁפָּחַת בְּנִשְׁפָּחַת V. 11. מִמֶּנִּי מִלֵּבְנוֹ מִמֶּנִּי מִלֵּבְנוֹ</p>	

V. 8. § But the spirit is it, in man, ¶ even the breath of the Almighty, that gives them understanding. V. 11. till ye should search out words.

V. 6. *I am young* &c. Geneva: *I am young in years, and ye are ancient*.—Second member, as happily expressed by Tyndale, Coverdale, and Cramer: *And ye be men of age*.

V. 8. הִיא merely repeats the subject, and makes an emphatic connection with the predicate, being in effect an emphatic copula: *a spirit, it (is) in man* (comp. § 121, 2) = a spirit there is in man.

By another construction, הִיא is made the predicate: *but the spirit (is) that in man*. It is then necessary to construe הַקֹּדֶשׁ as a relative clause: (which) *gives them understanding*. But the former is undoubtedly the true construction, being the simplest, and required by the parallelism.

V. 9. רַב is taken by some with reference to *age* merely, and as synonymous with *old*, as it is understood by them in Gen. 25: 23. But in both passages, it refers rather to the *superiority* founded on age. Hirzel: *die Grossen*, naml. an Jahren. πολυχρονοι LXX. Schlottman: = grandevi, Gen. 25: 23; doch weise das Wort hier wohl zugleich auf die höhere Würde und Macht der Greise hin.

V. 10. Hirzel: die Lesart einiger MSS. und LXX, Vulg. Syr. תִּיבִיבֵי, welche Houbig. und de Rossi um v. 11 ff. willen vorziehen, ist sicher eine Correctur, welche aber den Character des Redners gerade verwischt.

V. 11; וְיָד, as in 1: 18, 8: 21.—*Searched out words*: comp. 18: 2. (Margin): *till ye should search out words* (וְיָד as in 27: 5), gives the same general sense.—This, the natural construction and meaning of the phrase, gives the appropriate sense required by the connection. Hirzel on the contrary, and Heiligstedt: וְיָד *verba*, se. Jobi. *Donec exploraretis verba, sermones* (se. Jobi); i. e. attente expectabam, donec vos sapienter dictis sermones Jobi accurate examinaretis, et apte ad eos responderetis.

V. 12. *Job has none* &c., the proper construction of וְאֵין לָאֵתִים; for in this common and familiar formula. ל is natu-

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
13 Lest ye should say, We have found out wisdom: God thrusteth him down, not man.	פְּנֵי־הָאֱלֹהִים נִצָּנְנוּ הַחֲכָמָה אֶל הַדַּבָּרִים לֹא־אֵישׁ׃	13 That ye may not say: We 13 have found out wisdom; that God may thrust him down, not man.
14 Now he hath not directed his words against me: neither will I answer him with your speeches.	וְלֹא־צִוָּהוּ אֵלַי בְּדַבְרֵי אֲבִיבֵי־לִי לֹא אֲשִׁיבֵנּוּ׃	14 For he has not directed words 14 against me; nor with your words will I answer him.
15 They were amazed, they answered no more: they left off speaking.	וְהָיוּ לֹא־יָנֻחוּ הַחֲכָמָה בְּפִיָּהּ׃	15 They were confounded; they 15 answered no more: words were taken away from them.
16 When I had waited, (for they spake not, but stood still, and answered no more:)	וְהוֹחַלְתִּיחַו כִּי־לֹא נִבְרָרוּ כִּי לִשְׁמִיעַ לֹא־יָנֻחוּ קוֹל׃	16 And I waited, because they 16 spoke not; because they stood still, and answered no more.
17 I said, I will answer also my part, I also will shew mine opinion.	אֲנִינָה אֲחַזְּקֶנּוּ הַחֲכָמָה אֲחַזְּקֶנּוּ בְּדַבְרֵי אֲחִי־אֵישׁ׃	17 I, I also on my part will an- 17 swer; I will show, I also, my opinion.

V. 13. § Say not: We have found out wisdom;
 { God shall thrust him down, not man.

V. 15. words had departed from them.

rally taken with אָזַן. Comp. Deut. 28: 31, וְאָזַן לְךָ בְּזִמְרִית, and 22: 27. The construction and meaning of לְ הוֹחַלְתִּיחַו found in ch. 16: 21 (Ewald: keiner rechtet gegen Ijob), is not pertinent here.

V. 13. For the meaning, see Expl. Notes. On the contrary, Gesenius (Lex. פָּנָה, 2, a), *vetantis est et dehortantis* (ut לָא). Job 32: 13 . . . *ne dicatis, nolite dicere*. But the form would still imply an evil to be shunned, as in Is. 36: 18 (*carete*) *ne*, which is not apparent here.

There is, moreover, little force in the sentiment thus expressed, viz. say not: We have found wisdom (i. e. we are wiser now than when we thought to convince Job of his wickedness); let God subdue him, for it is not in the power of man.

We have found wisdom is explained still less happily by Hirzel, and after him by Heiligstedt, thus: "*Ne dicatis* (nolite dicere): *invenimus sapientiam, incidimus in sapientiam, quæ nobis superior est; Deus fuget* (vincat) *eum* (Deus eum vincere potest), *non vir* (sed nullus homo)"; i. e. nolite vos eo excusare, quod Jobum vobis esse sapientiozem, omnemque hominem ei cedere oportere, ac Deum solum eum vincere posse dicitis. This is presuming quite too much on the *youthfulness* of the speaker.

The second member, it has been said, cannot be taken as Elihu's own reflection, weil er ja derjenige ist, welcher mit Ijob es aufnehmen will, und ihn wirklich überwindet (Hirzel). But Elihu claims the victory for God, by whose wisdom he peaks (v. 8), and not for himself.

V. 15; הִתְנַחְחוּ, the *impers. 3d plur.* for the *passive* (§ 137 3, note). So Gesenius (Lex. *Hiphil*); Hirzel: die 3. Pers. des Plur. für das unbestimmte Subj.; Heiligstedt: *Abstulerunt ab iis verba, verba iis ablata sunt, i. e. nihil proferre possunt, prorsus obmutescunt. . . . Tertia pers. plur. impersonaliter posita est*. Ewald, on the contrary: gewandert sind von ihnen fort die Reden. Schlottmann: *Das Wort war ihnen entwichen*, wörtl. die Worte waren von ihnen fortgegangen, fortgewandert. הִתְנַחְחוּ eigentlich vom Abbrechen der Zelte daher von der Fortwanderung eines Nomadenzuges gebraucht, Gen. 12: 8; so schon Jarchi.

V. 16, second member. The *asyndot* construction, in the second clause, would require in English the repetition of the subject, which injures the expression of the sense, and even makes the clause ambiguous.

Schlottmann: das Imperfect וְנִבְרָרוּ ist hier ganz am Ort, da ja das Nichtreden während des Wartens fort dauert. Hiernach folgt das einfach erzählende Präteritum.

V. 17. The separation of הַחֲכָמָה from the verb, and its conjunction with אֲנִי, makes the *adverbial accusative* the most natural construction.

Of the tone of this verse, Schultens (*in loc.*) has justly said: *Jucunda et decora formula, Respondebo partem meam. . . . Modestum, ut et alterum illud, scire meum: quod est, quantum mihi quidem scire et percipere datum. Frustra sunt, qui hæc ad arrogantiam detorquent.*

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
18 For I am full of matter, the spirit within me constraineth me.	<p>יָדִי מְלֵאָה מִדְּבָרִים רוּחַ אֱלֹהֵי יְהוָה מְצַרֵּנִי</p>	18 For I am filled with words; 18 the spirit within me constrains me.
19 Behold, my belly is as wine which hath no vent; it is ready to burst like new bottles.	<p>הִנֵּה בִטְנִי כַּחַם לֹא רוּחָם כַּאֲשֶׁר־הֵן בֹּתְלוֹת וְרוּחָם</p>	19 Behold, my breast is as wine 19 that has no vent; like new bottles that are bursting.
20 I will speak, that I may be refreshed: I will open my lips and answer.	<p>אֲדַבֵּר וְיִרְחַמְנֵנִי אֲפָתֵחַ פִּי וְאֶעֱנֶה</p>	20 I will speak, and be relieved; 20 I will open my lips, and will answer.
21 Let me not, I pray you, accept any man's person, neither let me give flattering titles unto man.	<p>אַל־יֵאָמֶר אֲנִי אֲפָדֵה אִישׁ וְאֲלֹמֵהֶם לֹא אֲפָתֵחַ</p>	21 Let me not regard the person 21 of man; nor will I give flattery to a man.
22 For I know not to give flattering titles; in so doing my Maker would soon take me away.	<p>יָדִי לֹא יוֹדֵעַ אֲפָתֵחַ לְפָנָיו יִשְׁאַף עֲשָׂוִי</p>	22 For I know not how to flatter: 22 speedily would my Maker take me away!
CHAP. XXXIII.	CHAP. XXXIII.	CHAP. XXXIII.
WHEREFORE, Job, I pray thee, hear my speeches, and hearken to all my words.	<p>וְאֵלֶיךָ יִשְׁמָעֵנָה אֲנִי בְּיָדִי וְקִלְדְּבָרֵי הַאֲזִינָה</p>	8 BUT hear now, O Job, my 1 sayings, and give ear to all my words.
2 Behold, now I have opened my mouth, my tongue hath spoken in my mouth.	<p>הִנֵּה נִפְתַּח פִּי וּפִי דִבֶּר לְשׁוֹנֵי בִּהְיִי</p>	2 Lo now, I have opened my 2 mouth, my tongue has spoken in my palate.
3 My words shall be of the uprightness of my heart: and my lips shall utter knowledge clearly.	<p>יְשֻׁרֵי לִבִּי אֲדַבֵּר וְנִפְתָּה שִׁפְטֵי בְרָאָה בְּלִלְוִי</p>	3 My words, they are the inte- 3 grity of my heart, and my lips speak knowledge purely.
4 The Spirit of God hath made me, and the breath of the Almighty hath given me life.	<p>רוּחַ אֱלֹהִים עָשָׂהוּ וְרוּחַ אֱלֹהֵי הַקֹּדֶשׁ חַיָּהוּ</p>	4 The Spirit of God made me, 4 and the breath of the Al mighty gives me life.
5 If thou art able, answer me, set thy words in order before me, stand up.	<p>אִם־יָכוֹן עָשִׂיתָ עֲרַבָה לְפָנָי הִתְרַבָּה</p>	5 If thou art able, answer me; 5 array thyself against me, take thy stand.
<p>V. 18. א' בלא כצ ל V. 20. ה' בשיא בנ א</p>		

V. 18, second member. Schlottmann: es drängt mich der Geist in meinem Innern.

V. 19, second member. Gesenius (Lex. ארז. 1), and Hirzel construe יִרְחַמְנֵנִי as a relative clause, with a subject referring to אֱלֹהֵי. Correctly, without doubt; for the comparison is with new bottles, which are yet ready to burst notwithstanding their strength and elasticity. Less happily, Ewald, Heiligstedt, Schlottmann: it is bursting, like new bottles; by which the point of comparison it at least obscured.

V. 21. The subjective and the absolute negation are distinguished in the two members. Schlottmann: das אל is hier sehr bezeichnend. Es liegt darin nicht nur der Entschluss, sondern auch die sorgfältigste Wachsamkeit, jenen nicht durch äussere Eindrücke vereiteln zu lassen.

V. 22, first member, § 142, 3, c.

Ch. XXXIII. v. 3. The order of the words in Hebrew (which cannot be imitated in English), makes an emphasis which is best expressed by the emphatic repetition of the subject.

Second member, הִנֵּה: not that which I know (Gesenius, Lex. בָּרַר, 3); nor what I think (quod sentio), my views or opinions. It is implied, as Schlottmann well says, that from the moral rectitude of the heart proceeds a right understanding of the matter in discussion.

V. 5, קָרַבָה. Gesenius supposes an ellipsis of בְּיָדִים, as in 37:19. But the more appropriate sense here is the one found in ch. 6:4, as it is understood by Ewald, and by Heiligstedt. Strue (te) coram me (prepara te ad causam tuam contra me defendendam), siste te.—לְפָנָי, against me (Lex. 2. d).

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
6 Behold, I <i>am</i> according to thy wish in God's stead: I also am formed out of the clay.	הוֹרָאֲנִי כַּשְׂדֵּי לְאֵל לְהוֹדֵךְ כַּבְּשֵׁתִי בַּיָּמַי:	6 Lo, I am of God as thou art; 6 I too was taken from the clay.
7 Behold, my terror shall not make thee afraid, neither shall my hand be heavy upon thee.	הַיָּה אִי־חֹרֵי לֹא תִבְחָשֶׁהָ וְאִבְשֵׁי עֲלֵיךָ לֹא־תִשָּׁבֵר:	7 Lo, the dread of me will not 7 make thee afraid, nor my burden be heavy upon thee.
8 Surely thou hast spoken in mine hearing, and I have heard the voice of <i>thy</i> words, <i>saying</i> ,	אִךְ אֶעֱרָקֶה בְּהוֹרֵי וְהוֹלִי בְּפִיךָ אֶשְׁמָע:	8 But thou hast said in my 8 ears, and the sound of the words I heard:
9 I am clean without transgression, I <i>am</i> innocent; neither <i>is there</i> iniquity in me.	וְהוּ אֲנִי כָּל־יָשִׁיעַ מִמֶּה אֲנִי־וְלֹא עָנָו לִי:	9 I am pure, without trans- 9 gression; I am clean, and have no guilt.
10 Behold, he findeth occasions against me, he counteth me for his enemy.	בֵּן הַמִּצְוֹת עָלַי וְיִצְאָא וְהִשְׁבִּיעַ לִי־אֹתוֹב לִי:	10 Lo, he devises quarrels against 10 me, he regards me as his enemy.
11 He putteth my feet in the stocks, he marketh all my paths.	רַגְלִים בַּסֵּד הַמַּלְי וְשִׁמְרָה כָּל־דַּרְכֹתַי:	11 He puts my feet in the 11 stocks; he watches all my paths.
12 Behold, <i>in</i> this thou art not just: I will answer thee, that God is greater than man.	הוֹדֵאִה לֹא־יִצְדָקֶהָ אֲשֶׁרֶהָ בְּיִרְדָּמָה אֲלֵימָה בְּאֲנוּשָׁי:	12 Lo, in this thou art not just; 12 I will answer thee: for God is greater than man.
13 Why dost thou strive against him? for he giveth not account of any of his matters.	בְּדִישׁ אֲלֵיךָ רִיבֹתָ כִּי כִלְדִּיבְרָיו לֹא תִשָּׁמָה:	13 Wherefore dost thou contend 13 with him? for of none of his affairs will he give account.
14 For God speaketh once, yea twice, yet man perceiveth it not.	כִּי־יִבְרָאֶתָּה וְיִבְרָאֶתָּא וּבְשִׁלְתָּם לֹא וְשִׁמְרָהָ:	14 For once does God speak, 14 yea twice, when one heeds it not:
15 In a dream, in a vision of the night, when deep sleep fall-eth upon men, in slumberings upon the bed;	בְּחִלְמוֹת וּבְחִזְיוֹת לַלַּיְלָה בְּזַמְלֵי הַרְחֵמָה שְׁלֵי־אֲנָשִׁים בְּהִנְלִימֹת עָלֵיךָ בְּשִׁמְרָהָ:	15 in a dream, a vision of the 15 night, when deep sleep falls on men, in slumbers upon the bed.
16 Then he openeth the ears of men, and sealeth their instruction,	אֵזוּ וְנִפְתַּח אָזְנוֹ אֲנָשִׁים וּבְסִלְתָּם מִתְּחִילָה:	16 Then opens he the ear of 16 men, and seals up their instruction:
17 That he may withdraw man from his purpose, and hide pride from man.	לְהַסִּיר אֶת־הַמַּשְׁפָּה וּמִתַּחַת מִתְּכַסֵּה וְהַסִּתָּה:	17 that man may put away a deed, 17 and he may cover pride from man;

V. 9. וְזִכְרָא Ib. מַלְדֵּשׁ בְּאִהֲרָה

V. 13. for of none of his words; *Others*: for none of his words will He answer

V. 10. הַמִּצְוֹת *quarrels* or *feuds*, by metonymy, for grounds of quarrel; referring to such passages as 10 : 6, and 14 : 16. Ewald: da findet er doch Feinden wider mich.

V. 13. Lit. *for as to none* (§ 152, 2d ¶) *of his affairs* (or *words*), *will he make answer* (to one who arraigns him); i. e. will give account of them (Gesenius, Lex. תָּמָה, 3, d).

V. 16, second member. Heiligstedt: הַמַּשְׁפָּה *sigillum imprimere* in aliqua re, *obsignare* eam; hinc *firmiter claudere*, in-

cludere aliquid, cf. 37 : 7. . . . Tunc hominibus admonitiones ita imprimit, ut hæc pectori eorum intixæ hæreant.

V. 17. There is no necessity for correcting the Heb. text (הַמַּשְׁפָּה for הַמִּצְוֹת), by the Sept. and Vulg. The change of subject objected to, is one of frequent occurrence, and has here a good effect. Any *deed* is meant, which he may be meditating or may have become accustomed to, and against which he is thus divinely warned.—וְהַסִּתָּה, § 132, Rem. 2.

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
18 He keepeth back his soul from the pit, and his life from perishing by the sword.	וְהִשְׁמַר נַפְשׁוֹ מִבְּאֵר הַמָּוֶת וְחַיָּוֹ מִבְּיַד הַחֶרֶב	18 may keep back his soul from the pit, and his life from perishing by the dart.
19 He is chastened also with pain upon his bed, and the multitude of his bones with strong pain:	וְהִכָּתַם בְּמַצָּאִים עַל־מַצָּתָיו וְרַב־אֵיבָה אֶת־עַצְמוֹ	19 And he is chastened with pain upon his bed; and with a strife in his bones continually.
20 So that his life abhorreth bread, and his soul dainty meat.	וְהִקְשָׁה בְּחַיָּוֹ לֶחֶם וְנַפְשׁוֹ בְּמַצָּאֵי מַעֲדָה	20 And his spirit abhorreth bread, and his soul dainty food.
21 His flesh is consumed away, that it cannot be seen; and his bones that were not seen stick out.	וְנִשְׁחָתָה בָּשָׂרוֹ מִן־הַבָּיִת וְעַצְמוֹ מִן־תַּחַת הָאָרֶץ	21 His flesh wastes away from sight; and naked are his bones, that were not seen.
22 Yea, his soul draweth near unto the grave, and his life to the destroyers.	וְנַפְשׁוֹ קָרְבָה לְמַצְבֵּי הַמָּוֶת וְחַיָּוֹ לְמַחֲרָבִים	22 And his soul comes nigh to the pit, and his life to the destroyers.
23 If there be a messenger with him, an interpreter, one among a thousand, to shew unto man his uprightness:	אִם־יִהְיֶה עִמּוֹ מַלְאָךְ מֵאֶת־אֶלֶף מְשַׁלְּמֵי לְהַצִּיג לְאָדָם דְּרָגְתוֹ	23 If there be a messenger with him, an interpreter, one out of a thousand, to show unto man his right way:

V. 19. וְרַב־אֵיבָה ק' V. 21. וְנִשְׁחָתָה ק'
 H. וְרַב־אֵיבָה הַא' בְּמַצָּאֵי

V. 19. and the strife in his bones is continual V. 20. his life V. 23. to show unto man His rectitude.

V. 18. The word *בְּאֵר הַמָּוֶת* is used for the *grave*, with the same effect as *pit* in English (and *Grube* in Germ.). The figure, on which the Heb. usage is founded, should be retained.—*From perishing by the dart.* So Gesenius and others. Ewald, less happily: nicht zu fahren ins Geschoss; Heiligstedt: *ut transeat* (incidat) *in tela mortis.* *Transire in* is not = *incidere in.*

V. 19, second member, with *אֵיבָה* implied from the first (§ 154. 4). So Ewald, Hirzel, Heiligstedt, Schlottmann. Gesenius, as in the margin; which is not favored by the order of the words.

V. 20. *חַיָּוֹ*, *life*, the principle of animal life; by metonymy, in Hebrew, for the *sensuous nature* common to man with other animals (e. g. of *young lions*, as in 38 : 39), to which belong the physical appetites and other sensations, as hunger, thirst, satiety &c., and for which it stands as their representative. But this metonymy is not used in English, and would convey no sense to the reader. The word *spirit* (*רוּחַ*) is used in the same sense in Hebrew (Lex. 2), and expresses the true meaning here. The *suff.* in *חַיָּוֹ* is an emphatic phonism. Gesenius, *Lehrgebäude* S. 735: *sic recubescunt es. some Sebe, las Brod.* Others (Ewald, Hirzel &c.) construe the verb as *causative*, and the *suff.* as accus. of the person. The incongruity necessarily involved in this construction, is very clear in Heiligstedt's expression of it: *et fastidire facit cum vis vitalis (fames) ejus panem.*

V. 21, second member; *נִשְׁחָתָה* (*Kcthibh*), *Subst.* as predicate instead of the *Adj.* (§ 106, Rem. 2). Heiligstedt: *ut nuditas (nuda) sunt ossa ejus, quæ antea non videbantur.*—The *Qeri* gives a comparatively feeble construction and sense: *wasted are his bones; they are no more seen.* The text is doubtless the true reading. Vulgate: *et ossa, quæ tecta fuerant, nudabantur.*

V. 22. *קָרְבָה לְמַצְבֵּי הַמָּוֶת*. Schlottmann: *uns scheint es das Naturlichste, dabei an die letzten tödtenden Schmerzen zu denken die hier personificirt werden.* Der Ausdruck ist nicht kühner als der in *קָרְבָה*, 30 : 17. Die Rabbinen denken an Todesengel, wozu aber in den Worten kein Anlass gegeben ist. Und selbst wenn man an Engel denken wollte, brauchte man nicht an eine besondere Klasse derselben zu denken, denen gerade die Verhängung des Todes besonders übertragen worden wäre.—Others explain this term, by reference to 2 Sam. 24 : 16; 1 Chron. 21 : 15; Ps. 78 : 49, 50.

V. 23. *A messenger*, one who brings tidings, or information of any kind, as in 1 : 14; where the idea of *being sent*, or commissioned for the purpose, is merged in the general one of a bearer of tidings &c.—*Interpreter*: so *מַלְאָךְ* is used, absolutely, in Gen. 42 : 23, 2 Chron. 32 : 31.—What is meant by *מַלְאָךְ* and *מְשַׁלְּמֵי* is clearly shown by the office ascribed to him in the last clause, viz. *to show to man his right way.*

Gesenius' translation, *an interceding angel*, is not an authorized use of *מַלְאָךְ*. Nor is it pertinent in this context.

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
24 Then he is gracious unto him, and saith, Deliver him from going down to the pit: I have found a ransom.	וַיִּחַן וַיִּאָמֶר בְּדַעְתּוֹ כִּמְחַת שְׂחַת כִּי־אָחַז קָדָשׁ׃	24 then will He have mercy on 24 him, and say : deliver him from going down to the pit ; I have found a ransom.
25 His flesh shall be fresher than a child's: he shall return to the days of his youth:	רַפְּשׁוּת בְּשָׂרֹו כִּי־נֶפֶשׁ לְיָשׁוּב לְיָמָיו עַל־יָמָיו׃	25 His flesh becomes fresher than 25 in childhood ; he shall return to the days of his youth.
26 He shall pray unto God, and he will be favourable unto him: and he shall see his face with joy; for he will render unto man his righteousness.	וַיִּתְפַּל אֶל־אֱלֹהִים׃ וַיִּרְצֵהוּ וַיִּקְרָא אֵלָיו בְּחַרְוֵהוּ וַיִּשְׂמַח לְפָנָיו בְּיִשְׁרָתוֹ׃	26 He shall pray to God; and 26 He will accept him, and cause him to behold His face with joy, and will render back to man his righteousness.
27 He looketh upon men, and if any say, I have sinned, and perverted that which was right, and it profited me not;	וְיִשָּׂר׃ וְעַל־אֲנָשִׁים וַיִּאָמֶר הֲמַחֲתִי וְהִאָּמַר תִּגְזַלְתִּי וְלֹא־שָׂוֶה לִּי׃	27 He will chant it before men, 27 and say : I have sinned, and have per- verted right ; and it was not requited me.
28 He will deliver his soul from going into the pit, and his life shall see the light.	פָּדָה וְנַפְשִׁי מִיָּדַי מִבְּעֵת וְחַיִּי בְּאֵינִר חַרְוֵהוּ׃	28 He has redeemed my soul 28 from going into the pit, and my life, that it may be- hold the light.
29 Lo, all these things worketh God oftentimes with man,	הַיּוֹדְלֵי אֱלֹהִים וְשָׂעֲלֵי־אֵל בְּמִצְרִים שָׁלַשׁ כִּי־יִשְׁמְרֵם׃	29 Lo, all these things doth 29 God, twice, yea thrice, with man :

V. 28. נשתי ק' ויהיהו ק' Ib.

V. 27. and it availed me not

tion; for it is the evident aim of the speaker to illustrate the case before him, not another and a supposed one.

To the above view Schlottmann objects,* that it is impossible and contrary to the intent of the writer, that Elihu should claim for himself so responsible an office of mediation, and should assume (as in the next verse) to say, in reference to Job's case, "I have found a ransom." But Elihu does not assume for himself the mediation objected to. Nor does he utter this language as his own; it is ascribed to God, the subject of the verbs in the first and third members of the next verse. Equally groundless is his objection: "for God could not say to a man, 'Deliver him!'" Of course it is not said to man, or to any one; it is merely the expression of the divine will, in the spirited dramatic form of oriental conception.

Third member; *his right way*. So the early English

versions, Tyndale, Cranmer, Bishops: *and to shew him the ryghte waye*. The Genevan substituted: *to declare unto man his righteousness*; the ground of which appears in the Note annexed: "to declare . . . wherein man's righteousness standeth, which is through the justice of Jesus Christ, and faith therein."—In the marginal rendering, *his rectitude*, God is the subject (see Expl. Note).

V. 24, בָּכָר. The investigation of the proper import and use of this word, so important in its connection with the Old and New Testament economy, belongs properly to the consideration of the passages where it occurs in the Pentateuch. The ground idea is *covering over*, and thus hiding from view. Hence its figurative use to denote a *bribe* (1 Sam. 12 : 3, Amos 5 : 12), by which a fault or crime, or the right in a controversy, is *covered* from the eye of the judge.

V. 25, בְּיָמָיו; comp. בְּיָמָיו Ps. 4 : 8, *more than in the time (mehr als in der Zeit*; Gesenius, Lehrgeb. S. 748).

V. 26; וַיִּקְרָא, *Hiph.* rather than *Kal.* Lit. *and let see his face*; the *pronom. accus.* omitted, § 121, *Rem.* 2.

V. 27, וְיִשָּׂר; the *object (neut. pron.)* omitted, § 121, *Rem.* 2.—*It was not requited me.* Gesenius (Lex. וְיִשָּׂר II, 2): *Impers.*

* He translates as follows :
23. Ist dann für ihn der Engel der Fürsprecher,
der Eine von den Tausend,
dass er dem Menschen was recht ist verkünde.
24. Und erbarmt sich der und spricht :
"erlöse ihn, dass er nicht in die Grube fahre,
ich fand eine Sülane!"

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
30 To bring back his soul from the pit, to be enlightened with the light of the living.	לְהַחְיִים נַפְשׁוֹ מִבְּרִית־הַמֵּת לְאִיר בְּאִיר הַחַיִּים:	b to bring back his soul from 30 the pit, that he may be lightened with the light of life.
31 Mark well, O Job, hearken unto me: hold thy peace, and I will speak.	הִקְשִׁיב אָיִים שְׁמִיעֵנִי שְׁתִּכֵּן וְאִנִּי אֲדַבֵּר:	31 Attend, O Job; hearken 31 unto me:
32 If thou hast any thing to say, answer me: speak, for I desire to justify thee.	אִם-יִשְׁמַעְלֶיךָ מִשְׁפָּטִי וְאִנִּי כִּי-יִצְדַּקְתִּי צְדָקָה:	32 If there are words, answer me; 32 speak, for I desire to justify thee.
33 If not, hearken unto me: hold thy peace, and I shall teach thee wisdom.	אִם-יֹאמַר אַתָּה שְׁמִיעֵנִי שְׁתִּכֵּן וְאֲנִי אֶלְמַדְתִּיךָ חָכְמָה:	33 If not, do thou hearken unto 33 me; keep silence, and I will teach thee wisdom.
CHAP. XXXIV.	CHAP. XXXIV.	CHAP. XXXIV.
FURTHERMORE Elihu answered and said,	וַיָּבֵן אֱלִיהוּ וַיֹּאמֶר:	8 AND Elihu answered, and 1 said:
2 Hear my words, O ye wise men; and give ear unto me, ye that have knowledge.	שְׁמִיעֵי הַחֲכָמִים כֹּל וְיֹדְעִים תִּפְעוּנִי לִי:	2 Hear ye wise men my words; 2' and ye knowing ones give ear to me.
3 For the ear trieth words, as the mouth tasteth meat.	כִּי-אָזְנוֹ בֹלֵט הַבְּהֵן וְלִפֶּה וְקָצֵה לְאֵלֶּי:	3 For the ear trieth words, 3 even as the palate tastes to eat.
4 Let us choose to us judgment: let us know among ourselves what is good.	שִׁפְטֵנוּ וְנִבְחַר-לָנוּ קִדְשָׁה בִּנְיָנוּ בַחֲדָיִים:	4 Let us examine for ourselves 4 the right, let us know among us what is good.
5 For Job hath said, I am righteous: and God hath taken away my judgment.	כִּי-אָמַר אֱלֹהִים צְדָקָתִי וְאֵל הַסֵּד נִשְׁפָּטִי:	ה For Job has said: I am righte- 5 ous; and God has taken away my right:
6 Should I lie against my right? my wound is incurable without transgression.	עַל-יִשְׁפָּטֵי אֲבֵנִי אֵיֵשׁ הִנֵּי בְלִי-צָשָׁעִי:	6 against my right, shall I speak 6 false? my arrow is fatal, without transgression.

V. 4. Let us choose

V. 6. notwithstanding my right

לְ שִׁיחָה לִי, aequatum i. e. satisfactum est mihi, Job. 33: 27.—Rölliger, more fully (Thes. fasc. poster. p. 1375): peccavi quidem et improbus fui, לִי וְלֹא שִׁיחָה לִי, sed non par factum est mihi, non parem gratiam retulit mihi Deus. Vulg.: et ut eram dignus, non recepi.

V. 32. *If there are words*: as in English, if there is anything to be said.

Ch. XXXIV. v. 1. *Answered*: namely, to the assent given by the silence of Job; see note on ch. 3: 1.

V. 3; וְ of comparison, as in 5: 7 &c.

V. 6. For the sentiment, see ch. 27: 4, 5.—Others understand בָּל as in 10: 7. So Gesenius, Thes. (and Lex.) בָּל, 1, b, δ, non obstante jure meo; Ewald: trotz meines Rechtes

soll ich Lügner seyn. But the above reference, as well as the form of the thought itself, seem to me to favor the version in the text. Hirzel: Bei meinem Rechte soll ich lügen; d. h. entweder, obgleich ich Recht habe, soll ich doch, wenn ich dasselbe behaupte, ein Lügner sein (etwas aussprechend, was mir nach Gottes Urtheil gar nicht zukomme); oder, obgleich ich Recht habe, soll ich lügen, d. h. sagen, ich habe Unrecht, mich schuldig bekennen; בָּל, wie 10: 7, 16: 17. Schlottmann: Wider mein Recht soll ich lügen; d. h. ich soll mich für schuldig erklären, während ich mich unschuldig weiss. Andere erklären, trotz meines Rechtes soll ich ein Lügner sein; was dem Sinn nach auf dasselbe hinauskommt.

Second member. The literal meaning, *arrow*, is appropriate, and is far more forcible than the metonymy, *arrow-wound* (Gesenius, Lex. 2), for which there is no necessity.

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
7 What man <i>is</i> like Job, <i>who</i> drinketh up scorning like water;	<p>מִי־אֲנֹכִי כַּאֲשֶׁר וְשִׁתְּהוּ־לִּי מַיִם כַּסְּוִיָּה׃</p>	7 Who is a man like Job, 7 that drinks in scoffing, like water;
8 Which goeth in company with the workers of iniquity, and walketh with wicked men?	<p>וְאֵתָה לְחֻבְרָה עִם־פְּעֻלֵי־אָוֶן וְלִלְכָתָה עִם־אֲשֵׁר־רָשָׁעִים׃</p>	8 and walks in company with 8 evil-doers, and goes with wicked men?
9 For he hath said, It profiteth a man nothing that he should delight himself with God.	<p>כִּי־אָמַר לֹא־וַיִּשְׂמַח־בְּיְהוָה בְּרַעְיוֹתָיו עִם־אֱלֹהִים׃</p>	9 For he has said: a man is not 9 profited, when he takes delight with God.
10 Therefore hearken unto me, ye men of understanding: far be it from God, <i>that he should do</i> wickedness; and <i>from</i> the Almighty, <i>that he should commit</i> iniquity.	<p>לִבְנֵי־וְיָשָׁרִים לִי קִלְכָּה לְאֵלֹהִים וְיִשְׁתָּה כַּאֲשֶׁר׃</p>	7 Therefore, men of under- 10 standing, hearken to me: far from God be wickedness, and iniquity from the Al- mighty!
11 For the work of a man shall he render unto him, and cause every man to find according to <i>his</i> ways.	<p>כִּי כָּעֵל אֲדָם וְיִשְׁלַח־לּוֹ וּכְפָאָרָתוֹ אֵשׁ וְיִשְׂפָאֵנִי׃</p>	11 For man's work will he re- 11 quite to him, and let each one receive ac- cording to his way.
12 Yea, surely God will not do wickedly, neither will the Almighty pervert judgment.	<p>אִם־אֲפָאֵר אֵל לֹא־תִשְׁפָּטֵנִי וְיִשְׁפֹּטֵנִי לֹא־יִפְשָׁטַנִּי׃</p>	12 Yea, of a truth, God will not 12 do evil, nor will the Almighty pervert justice.
13 Who hath given him a charge over the earth? or who hath disposed the whole world?	<p>מִי־יָצַק־לְהוֹיָהוּ עֲלֵי־הָאֲדָמָה וּמִי־יָסַד חֲבֹל כָּל־בָּרָא׃</p>	13 Who has committed to him 13 the earth? and who founded the whole habitable world?
14 If he set his heart upon man, <i>if</i> he gather unto himself his spirit and his breath;	<p>אִם־יִרְצֶה אֱלֹהִים לְבָבוֹ רִיחֵהוּ וְיִשְׁדָּחֵהוּ אֱלֹהִים וְאֶרְצֵה׃</p>	14 Should He set his thoughts 14 upon him, withdraw to himself his spirit and his breath;

V. 14. upon himself

V. 8. לְלֶכְתָּה coordinate with לְחֻבְרָה; lit. *and in going* (keeping company, Gesenius, Lex. I. g) *with*. So Hirzel: לְלֶכְתָּה von לְחֻבְרָה abhängig. parallel mit לְחֻבְרָה; er wandelt in *Gemeinschaft*—und im *Umgange*.

V. 10. הִלְיָהוּ drückt dem durchgängigen Sprachgebrauche gemäss den Abscheu davor aus, so etwas von Gott auszusprechen oder auch nur zu denken. Der auch von Schultens gebilligten Erklärung Seb. Schmidt's: abominatio est Deo a malo *widerstreitet* der beständige Gebrauch des הִלְיָהוּ (Schlottmann).—Ewald, Gram. § 217, I. 1: *unmöglich ist's ihm zu thun*, Ijob 34: 10.

V. 13. Heiligsteht: *Quis terram ei mandavit* (terram curæ ejus commisit), *et quis posuit* (condidit)* *orbem terrarum*

* On the contrary, Hirzel: הָיָה, da הָיָה von der *Gründung* der Erde sonst nicht vorkommt, wird am passendsten mit הָיָה im 1st Gl. verbunden, so dass zu übersetzen: *und wer legte auf ihn die ganze Welt*, d. i. übertrug ihm ihre Regie-

totum? וְיִשְׁדָּחֵהוּ sq. על pers. *curæ alicujus committere*; cf. 36: 23.

V. 14. וְיִרְצֶה אֱלֹהִים לְבָבוֹ; undoubtedly, as the corresponding phrase is used in 7: 17, to make an object of close attention and scrutiny, to observe narrowly; here, for the purpose expressed in Expl. Notes.

By some the pronoun is taken reciprocally, as in the Margin: *should he set his heart upon himself?* Schlottmann: *Wenn er an sich nur dünkte, seinen Hauch und Odem an sich söge*. Diese schon im Targum sich findende und dann von Grotius aufgenommene Erklärung ist die einzig leichte und in dem Zusammenhange passende. Unter den übrigen Deutungen ist noch die leichteste die, welche sich schon beim Presbyter Philippus findet: wenu er auf den Menschen

runge? Vgl. הָיָה mit d. Accus. der Sache und על der Person 2 Mos. 5: 8. 14. But the objection against so natural and obvious an application of the verbal idea in הָיָה, is not valid; especially in a style of poetic composition, which has so many peculiarities of verbal usage as that of Elihu.

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
15 All flesh shall perish together, and man shall turn again unto dust.	הָיָה כָּל־בָּשָׂר יוֹדָה יַחְדָּם וְאָדָם יָשׁוּב עַל־אֲדָמָה	15 all flesh would expire together, and man return to dust.
16 If now <i>thou hast</i> understanding, hear this: hearken to the voice of my words.	אִם־עַתָּה־יָדָעָה שְׁמֵעֵה לְקוֹלִי וְהִשְׁמָעֵה לְקוֹלֵי מִשְׁפָּטַי	16 If now there is understanding, hear thou this; give ear to the voice of my words.
17 Shall even he that hateth right govern? and wilt thou condemn him that is most just?	הֲיָשָׁה שׂוֹנֵא יָדָיִם מִיָּשָׁר וְאִם־יִשְׁפֹּטֵם בְּיָדֵי הַיָּשָׁרִים	17 Can he indeed bear rule, that hateth right? or wilt thou condemn the Just, the Mighty?
18 <i>Is it fit</i> to say to a king, <i>Thou art</i> wicked? <i>and</i> to princes, <i>Ye are</i> godly?	הֲאָמַר לְמֶלֶךְ לְבַלְעָל וְלְפָרִיעִים אֵל־גִּדְּדִים	18 Shall one say to a king: O Worthless! O Wicked! unto princes;

achte, d. h. es streng mit ihm melanen wollte, so würde er dessen Geist und Odem an sich ziehen, d. h. ihn sterben lassen. Heilig-*tedt*: Deum non injustam esse etiam indetelligitur, quod is non suas tantum res curat, ita ut eo ad injuste agendum non impellatur. Non suas tantum res Deum curare id docet, quod omnia, quæ in mundo vivunt, ab eo conservantur; sin vero Deus seipsum tantum respiceret, ideoque omnem vitam, quæ in mundo esset, ad se reduceret, mox esset futurum ut omnia animantia perirent.

But the same general thought is expressed by the above more natural construction of the words. In the hypothetical form of v. 14, 1st member, there is implied what is directly asserted in Acts 17 : 30, viz. that God is not strict to "mark iniquities" (much less, to punish beyond desert); otherwise, none "could stand" (Ps. 130 : 3), and all must perish together. There is no incongruity between vv. 14, 15 (as thus translated and explained), and v. 11. The latter is to be understood, not absolutely, but in a relative sense. Elihu does not assume, that man is faultless in the sight of God.

Vv. 17 foll. The ground-thought of the argument in these verses, is happily given by Ewald (2^{te} Ausg. S. 331): Es soll also hier bewiesen werden, dass Gott eben als Gott, d. i. nach seinem inneren Wesen nicht ungerecht sein könne; und der weitere Beweis dafür geht eben von jenem zuletzt schon hingeworfenen Grundgedanken aus, um dann allmählig näher auf Ijob's Sache zurückzukehren. Aus dem Begriffe Gottes als höchsten letzten Herrschers folgt von selbst (vv. 17-20), dass er nicht ungerecht sein kann, weil die Herrschaft nur durch überall und stets gleiches Recht besteht, durch das Gegentheil sich auflöst.

Bear rule. Hirzel: "So, in the signification *to rule*, the verb *הָבַשׁ* is understood by almost all the older interpreters, Jewish and Christian; and among the moderns, by Schäfer, Rosenmüller, De Wette, Gesenius (Lex. *הָבַשׁ*). [Ewald]. In support of this, may be adduced: 1) the natural connection between the signification *to govern, to rule*, and the ground-idea of the word, *to bind*; 2) the analogy of the synonymous word *קָבַר*, which also has the signification *to rule* in 1 Sam.

9 : 17; 3) the LXX. in Is. 3 : 7, where they express *הָבַשׁ* by *ἀστυγός*.

"On the contrary, Schultens, Schnurrer, Eichhorn, Umbreit, Winer, translate: *Will he, who hates right, restrain (bind) wrath?* (*הָבַשׁ = num iram? not num etiam?*) Elihu's proof, that God is not unjust, would then be this, viz.: that he does not punish, even when he might with all justice do it; namely, in the case of such criminal language as that of Job. But aside from the fact, that the connection *הָבַשׁ אֵם* does not elsewhere occur, there is against this view: 1) the position of the words, namely the separation of *הָבַשׁ אֵם הַיָּשָׁרִים*, which belong together; 2) the parallel passage 40 : 8, 9, where as here, two successive questions are introduced, one by *הָבַשׁ* and the other by *וְאֵם*; 3) the old VSS., which all take *הָבַשׁ* as a conjunction."

V. 18. The objection to the Masoretic pointing (viz. that the construction would require *הָבַשׁ אֵם*), is not valid; the *Inf. conste.* being used as in § 132, *Rem.* 1, 2) and 3). So the Chald. *הָבַשׁ לְמֶלֶךְ*. Schlotmann: *Darf man zum Könige sagen: Bösewicht!* Jarchi: *הֲבִי הַמֶּלֶךְ וְרָאִי לֵאמֹר לְמֶלֶךְ* "ist es wohl anstehend und geziemend zu einem Könige zu sagen". Dabei ist es keineswegs nöthig, die Vocale zu ändern und *הָבַשׁ* zu lesen; vgl. Ps. 40 : 6, *אֵין עֲרֵךְ אֵלֶיךָ = non licet comparare tibi*.

There is, therefore, no such necessity as has been asserted,* for a different punctuation; e. g. the purely conjectural *הָבַשׁ אֵם*, or the reading (*הָבַשׁ אֵם*) of the Sept. *δοξῆς ὁ λέγων*

* J. D. Michaelis (*in loc.*): *Den, der zum Könige sagt. Der . . . sagt: ich bin in diesem Worte von den Puncten abgegangen, die in der That gar keinen Sinn geben.* Ewald: v. 18, zu lesen *הָבַשׁ אֵם*. Hirzel: Die gew. Lesart, wornach zu übersetzen: *darf man sprechen, . . . müsste wenigstens הָבַשׁ אֵם* punctirt werden anstatt *הָבַשׁ אֵם*, da nur der *Inf. abs.* so gesetzt sein kann; vgl. zu 40 : 2. Olshausen, on the contrary (*ibidem*): Die Texteslesart soll wahrscheinlich im Anschlusse an v. 18, als vorwurfsvolle Frage verstanden werden; *einem Könige sagen: Nichtswürdiger!* (darf man sich das herausnehmen?) In diesem Sinne ist der sog. *Inf. conste.* durchaus nicht am unrechten Orte.

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
19 <i>How much less to him that accepteth not the persons of princes, nor regardeth the rich more than the poor? for they all are the work of his hands.</i>	<p>אֲשֶׁר לֹא-לְנֹסָא וּפְנֵי שָׂרִים וְלֹא נִרְשָׁוּ לְפָנֵי רִבִּי כִּי-כָל-מַעֲשֵׂהוּ רַגְלֵי בָּלֵס:</p>	<p>19 to him who regards not the 19 persons of princes, nor knows the rich more than the poor? for they are all the work of his hands.</p>
20 <i>In a moment shall they die, and the people shall be troubled at midnight, and pass away: and the mighty shall be taken away without hand.</i>	<p>בְּרֵגַע וְהָיָה וְהָיָה לְקִלְתָּהּ וְהָיָה עַם וְהָיָה וְהָיָה אֲשֶׁר לֹא בְּיָד:</p>	<p>= In a moment they die; 20 at midnight, the people are smitten and pass away, and the mighty is removed without hand.</p>
21 <i>For his eyes are upon the ways of man, and he seeth all his goings.</i>	<p>כִּי-עֵינָיו עַל-הַדְּרֹמֹתֵי אִישׁ וְכָל-מַעֲשָׂהוּ יִרְאֶה:</p>	<p>21 For his eyes are on each one's 21 ways, and he sees all his steps.</p>
22 <i>There is no darkness, nor shadow of death, where the workers of iniquity may hide themselves.</i>	<p>אֵינֶנּוּ חֹשֶׁה וְאֵינֶנּוּ צֶלֶם מוֹת לְהַסְתֵּר שָׁם מַעֲשֵׂי אָוֶן:</p>	<p>22 There is no darkness, and no 22 death-shade, where the workers of iniquity can hide themselves.</p>
23 <i>For he will not lay upon man more than right; that he should enter into judgment with God.</i>	<p>כִּי לֹא עַל-אִישׁ יִשֶׁה רָעָה לְהֵלֵךְ אֶל-אֵל בְּהַשְׁפָּט:</p>	<p>23 For not again does He set his 23 thoughts upon one, that he may go to God in judgment;</p>

V. 20. the people quake; or, the people reel

παυλαί, Vulg. *qui dicit regi*, and a single MS. (prima manu) of De Rossi. To the latter, Schultens has well objected: at praedurum, etiamsi de mutata lectione, vel de אָוֶן quod in באַוֶּר a Piscat. intortum, sileatur, ut Deus inducatur *Reges* et *Principes* tali convicio feriens; quum contrarium potius series suggerat, *Regi*, ut *Uncto Dci*, et *Principibus*, non esse obtrectandum, aut convicium faciendum.

V. 19. אֲשֶׁר, *him who*, including the antecedent and relative (§ 123, 2); the former taking the grammatical relation of the two nouns which it follows in the same construction. The preposition would properly be repeated; but for this there is the less necessity, as the relation has just been twice expressed. Schlottmann: *Der die Person der Fürsten nicht ansieht*. Mit prachtvoller Ruhe knüpft das אֲשֶׁר einfach schildernd an die Hauptperson an, von welcher im Verhergehenden die Rede war.

The ellipsis of כִּי אֵצֶה, which some have assumed here,* is contrary to the nature of the ellipsis, as a law of thought and speech. (Hermann *de Ellipsi*, p. 697.)

V. 20. הָיָה, the Passive of *Piel* (the only example of the verb in this form), where the primary, physical signification

seems to be retained (§ 52, 2, *Rcm.*). The secondary senses, found in other forms of the verb, would also be pertinent here; viz. *to be agitated, to be made to quake*, with the midnight alarm of invasion; or, *to be made to totter, to reel*, as from the effect of a violent blow. But the use of the *Piel* passive is in favor of the primary sense.

Third member. Lit. *they remove the mighty*; 3d pers. plur. impersonally for the passive (§ 137, 3, note.) Hirzel: וְהָיָה אֲשֶׁר, ohne bestimmtes Subj.: *man entfernt ihn* = er wird entfernt.

V. 23. וְיִשֶׁה with לָב implied (Gesenius, *Lex.* 4, c), as in 4: 20, 23: 6, and in the sense of the corresponding phrase in 7: 17. Gesenius, *Thes.* III. p. 1325: *non diu attendit ad hominem*. Hirzel: Subj. zum Inf. לְהֵלֵךְ ist אִישׁ: *dass derselbige, der Mensch, gehe vor Gott ins Gericht*; לָב giebt den Zweck des וְיִשֶׁה an. Heiligstedt: *Nam non ad virum (hominem) attendit iterum, ut cat ad Deum in judicium: i. e. nam non necesse est Deum homines diu observare, ut eos reos et ad judicium vocandos esse cognoscat.*

God, from whose eye there is no concealment (vv. 21, 22), needs not to repeat the scrutiny, by which the guilty is detected and made to come before him in judgment. Ewald's remark on the next verse applies equally well here: bei ihm Untersuchung und Gericht zusammenfällt, ohne dass es bei ihm erst einer weitläufigen und zweifelhaften Vorfrage wegen Schuld oder Unschuld eines Verdächtigen bedürfte, wie bei menschlichen Richtern.

* Mercerus: Illic subaudiendum כִּי אֵצֶה כִּי, quanto minus talia dicenda sunt לָב, scilicet Domino Regi regum. Rosenmüller: Ad hunc versum ut subaudiatur כִּי אֵצֶה, quanto minus, poscit res ipsa et orationis series.

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
24 He shall break in pieces mighty men without number, and set others in their stead.	רָצַח כְּבִירִים לְאִתְּמָר וּבְגָזָר אֲחֵרִים מִתְּקָם:	24 he breaks the mighty, without inquisition, and set up others in their stead.
25 Therefore he knoweth their works, and he overturneth them in the night, so that they are destroyed.	לָמַן הָיָה עֲשָׂהוֹתָם וְהִפְסֵה לַלַּיְלָה וְיִבָּאֵם:	25 He therefore knows their works; and in a night he overturns, and they are destroyed.
26 He striketh them as wicked men in the open sight of others;	מִתְּחִילֵי עֲשָׂוִים כְּשָׂם בְּמַקְוִים רְאִיִּים:	26 As the wicked does he smite them, in the place where men look on.
27 Because they turned back from him, and would not consider any of his ways:	אָפְסוּ עַל-לִבָּן מִיָּהּ מִצִּדְּמֵינִי וְקִלְקִלְוּ לֵבָי לֹא הִשְׁקִיפוּ:	27 Because they turned from after him, and regarded none of his ways;

V. 25. Because he beholds

V. 27. Who therefore turned

V. 24. אִם as in 12 : 24 (Gesenius, Lex. 4). Ewald: *erschmettert die Gewaltigen ohne Frage.*

V. 25. Some regard לָמַן as = אֲשֶׁר-לָמַן (as in Is. 26 : 14; Gesenius Lex. a). E. g. Rosenmüller: *propterea quod cognoscit facta eorum*; Umbreit: לָמַן אֲשֶׁר-לָמַן *deshalb weil*, wie Is. 26 : 14; De Wette (2d ed.): *dicereil er ihre Handlungen kennet* (but 3d ed., *darum kennet er*). This verse would then assign the reason why no investigation is made; it is because he *beholds* their works, and needs no after inquiry.

Hirzel also recognizes this use of לָמַן: ebenso steht לָמַן auch Jes. 26 : 14, und auf dieselbe Weise ist אֲשֶׁר-לָמַן 1 Mos. 18 : 5, Richt. 6 : 22, zu erklären. But its ordinary illative use is also conceivable here; of which the best expression is given by Hirzel: "therefore (namely because, in order to punish the mighty, he needs no אֲשֶׁר-לָמַן, no הִנֵּה), *knows he their deeds*; i. e. he is therefore the All-seeing. Here also לָמַן is inferential. But what is here represented as a *consequence*, is properly the *ground*; that being conceived as the ground, which is properly the consequence, as in common life we often find such an interchange in these logical relations." So Schlottmann: *Also er kennt ihre Werke*. Zu dem לָמַן bemerkt Seb. Schmidt richtig: *Servit recapitulationibus antecedentium, quando haec in summam colliguntur et concluduntur*. Andere nehmen mit Jarchi לָמַן als Causalpartikel, angeblich = אֲשֶׁר-לָמַן, was aber hier wie an anderen ähnlichen Stellen ganz willkürlich ist, und wobei man unschöner Weise mit Jarchi das erste Versglied vom zweiten trennen muss, da letzteres ("er stürzt sie über Nacht" u. s. w.) nicht als weiterer Grund von V. 23 angeführt werden kann, sondern mit diesem vielmehr parallel ist.—Less happily, Ewald: *darum eben, weil er alles weiss, kennt er auch, was vorzüglich entscheidend ist, der Mächtigen Thaten*; and Heiligstedt: *propterea, propter hanc ipsam causam, quod omnia scit, novit opera eorum*.

V. 26. הַחַיִּים הַרְשָׁעִים; *in the place of the wicked*.—namely, as such; occupying (in his view), the place of wicked men = as being wicked.

Such is the simplest conception of this bold, but not unnatural, use of הִנֵּה.* This is also the best expression in English (see Expl. Notes), of Ewald's view: An Freyler statt (הִנֵּה) *statt ihrer*, als wären sie eben solche; vgl. v. 18).

Gesenius (Lex. 2, b, β): *pro pleniore הַחַיִּים הַרְשָׁעִים רְשָׁעִים, eo quod impii sunt*. But אֲשֶׁר-לָמַן in Deut. 21 : 14, does not mean *for the reason that = because*. The phrase is equivalent in sense (though different in form) to the English expression *after having humbled her* (following, and coming in place of it). In 2 K. 22 : 17, the connection is different, and the sense is: *in return* (i. e. *in requital*) *for*. Moreover, הִנֵּה with the Inf. (Is. 60 : 15), is rather: *in place of being = instead of being*.

Schlottmann: *Mit den Ruchlosen*, wörtl. unter den Ruchlosen; הִנֵּה wie Jes. 10 : 4. Andere nehmen es = loco: *far Gottlose* = quasi impius (Vulg.). Aber dies ist weniger leicht: und es giebt auch einen viel nachdrücklicheren Sinn, wenn gesagt wird, dass die mächtigen Freyler, von denen vorher die Rede war, unter der ganzen Masse der Ruchlosen mit vernichtet werden.—Mit Schnurrer nehmen mehrere auch הַחַיִּים als Plural von אֲשֶׁר-לָמַן † für die Frevel, was sowohl sprachlich nicht begründet, als auch unserm Gefühl nach matt ist.

V. 27. אָפְסוּ עַל-לִבָּן = אֲשֶׁר-לָמַן in Gen. 38 : 26, Jud. 6 : 22, as it is understood here by Gesenius, Thes. II, p. 682: eadem significatione reperitur אָפְסוּ עַל-לִבָּן Job. XXXIV. 27; LXX, 51; Syr. ܐܦܫܘ ܥܠ ܠܝܒܢ. So also Rosenmüller: *propterea quod*, Umbreit and Halm: *darum wie* ‡

* Heiligstedt (in another sense of the phrase): *sub operibus, i. e. in loco improborum* (in loco, quo improbi supplicia adici solent). Cf. v. 24; 40 : 12; Ex. 16 : 29; Jos. 5 : 8.

† Gesenius, Thes. and Lex. Art. אֲשֶׁר-לָמַן: "Plur. אֲשֶׁר-לָמַן *improbata, facta*, Job. 34 : 26." Aber אֲשֶׁר-לָמַן kommt überall in *personlicher* Bedeutung, als Plur. von אֲשֶׁר-לָמַן, nirgends als Plur. von אֲשֶׁר-לָמַן vor (Hirzel).

‡ In favor of this view is the near relation of אָפְסוּ and אֲשֶׁר-לָמַן. Schlottmann objects to it: dass dadurch der schöne Zusau-

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
28 So that they cause the cry of the poor to come unto him, and he heareth the cry of the afflicted.	לְהַקְרִיא גְלוּי צָעֲקוֹתֵיהֶם וְשָׁמְעָה אֲזָנוֹתָי הַצָּעִירִים:	28 to bring up to him the cry of the weak, and that he may hear the cry of the afflicted.
29 When he giveth quietness, who then can make trouble? and when he hideth his face, who then can behold him? whether it be done against a nation, or against a man only:	וְהוֹאֵה בְשָׁלוֹם וְיָקֵם בְּרָשָׁעִים וְיַסְתֵּר פָּנָיו וְיִשְׁכַּח אֲנִי וְשִׁלְטָנוֹ וְעַל-אֲרָבִים וְעַל-אָדָם:	29 For he gives rest, and who shall condemn! he hides the face, and who shall behold it! toward a nation, and toward a man, alike;
30 That the hypocrite reign not, lest the people be ensnared.	בְּרִשְׁוֹתָם יִשְׁלֹטוּ אֲדָמָה וּבְסִנְאוֹתָם יִשְׁלֹטוּ אָדָם:	30 from the ruling of corrupt men, from snares of the people.
31 Surely it is meet to be said unto God, I have borne chastisement, I will not offend any more:	כִּי אֵל-אֵל אֵל הוֹדֵיתִי וְלֹא אֶחְבֹּל:	31 Surely, to God it should be said: I have borne it; I will not be perverse.

V. 28. that they might bring

V. 29: shall disturb

But *לְהַקְרִיא* may be taken here in its usual signification, therefore, and *וְשָׁמְעָה* as the proper relative: *who therefore turn away* &c. . . . v. 28, *to bring* &c.: a frequent form of conception in Hebrew. This is best explained by Ewald: welche, wenn man ihr Geschick von diesem Ende aus [their humiliation and punishment] betrachtet, nur deswegen von Gott abgewichen und in Ungerechtigkeit gesunken scheinen, um desto gewisser die Klage der ungerecht gequälten vor Gottes Thron zu bringen (v. 27 f.). *Wurzel: לְהַקְרִיא* *dem* *darum*: *לְהַקְרִיא* geht auf das Folgende, wie 20: 2, und wird in *לְהַקְרִיא* v. 28 wieder aufgenommen: *darum, um gelangen zu machen.*

Second member; *לֹא-כָל* = *nulla*, § 152, 1, 2d ¶.

V. 29. *וְיַסְתֵּר*; the *causative* form of the signification found in 3: 13, 26, is the appropriate sense here, viz. *to give rest* or *peace, to make secure*, from outward evils. Some take it here in the intransitive sense (corresponding to the use of this verbal idea in Ps. 83: 2). E. g. Heiligstedt: *et is* (sc. Deus) *quiescent se tenet, omnem curam et opem denegat* (sc. principibus et populis, ita ut a Deo deserti intereant), *et quis eum condemnabit, injustitiae arguit?* But this overlooks the emphatic *הוֹדֵיתִי*; and, moreover, is not so pertinent in this connection, where God is represented as the active avenger of the wronged.

More appropriate is this sense of the word, as explained by Schlottmann: Das Stillesein Gottes (parallel mit dem Verbergen des Angesichts) ist, wie so oft in den Psalmen, seine scheinbare Unthätigkeit bei dem Unglück des Frommen und

menhang von vv. 27 und 28 zerrissen, und v. 28 auf unerträgliche Weise isolirt wurde. But this is not correct. The relation is well expressed by Halm: der Inf. mit *לְ* führt die untergeordnete nähere Erklärung des Hauptsatzes von v. 27 ein; *bringend vor ihn das Geschrei*, &c. He refers to Ewald § 280, d, where this use of the Inf. with *לְ* is happily stated.

dem Uebermuth des Frevlers. This is so far well; though it might be objected, that by usage this intransitive sense of *Hiph.* expresses only a state of rest and security from outward disturbing force,—not abstinence from the use of it towards others. But he fails altogether of showing a connection with v. 30, which he translates: *Dass nicht die gottlosen Leute herrschen*; and remarks on it: In inhaltsschwerer Kürze ist hier das Ziel des göttlichen Schweigens bezeichnet. Die gottlosen Gewalthaber werden am Ende um so tiefer gestürzt, je mehr sie eine Zeit lang Raum zu haben scheinen. This is sufficiently inconsequent, even under the favorable form given it in the version (*dass nicht* &c.); but it is quite impossible in the Hebrew form of the conception (*לְהַקְרִיא*), which requires before it the idea of *restraint, hindrance*, or the like, such as would be implied in the *transitive* sense of *וְיַסְתֵּר*.

It would require pages to present and examine the different views which have been given, of the construction and the connection of thought in these verses; and all would probably be less satisfactory than a simple reference to the direct and literal version of the words given in the text. It will be at once seen, that the thoughts thus expressed bear directly on the subject of discussion, and on the case of Job himself. If it is God's pleasure to give a nation or an individual rest and security, whose condemnation will then avail (in allusion, probably, to Job's repeated complaints that he was *condemned* by men, on the ground of God's treatment of him); and if he chooses to withhold his aid, who then shall move him from from his purpose? What will complaints then avail?

V. 30 connects well with both members of v. 29; since the expression "hides the face," in the second, implies a disregard both of the sufferer and his wrongs.

V. 31. Schlottmann: *וְלֹא אֶחְבֹּל* = *וְלֹא אֶחְבֹּל*, mit Verkürzung des

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
32 <i>That which</i> I see not, teach thou me: if I have done iniquity, I will do no more.	בְּלִמְדֵי אֲחֹזֶה אֶת־הַיָּדָיִם אֲבִי-יִשְׁפָּטֵנִי לֹא אֶסְדָּד:	32 Beyond what I see do thou 32 teach me; if I have done evil, I will do it no more.
33 <i>Should it be</i> according to thy mind? he will recompense it, whether thou refuse, or whether thou choose; and not I: therefore speak what thou knowest.	הֲבִינְיָהוּ וְשִׁלְמָה כִּי-יִצְאֶה כִּי-אֶתֶּה הַדְּבָר וְלֹא-אֲנִי וְיִדְהִי-יִגְדֶּנָּה דְבָרִי:	33 Shall he according to thy mind 33 requite it, that thou dost refuse,— that thou thyself wilt choose and not I? then what thou knowest speak.
34 Let men of understanding tell me, and let a wise man hear-ken unto me.	אֲנִי לָקֵחַ נְאֻמָּו לִי וְגִבּוֹר חָכִים שֹׁמְעֵי לִי:	34 Men of understanding will 34 say to me, even the wise man who listens to me
35 Job hath spoken without knowledge, and his words were without wisdom.	אֵינִי לֹא-יִדְבָּרֵנִי וְנִסְבֵּר לֹא יִדְבָּרֵנִי לֹא בְחָכְמָה:	35 Job speaks without know- 35 ledge, and his words are without wisdom.
36 My desire is that Job may be tried unto the end, because of his answers for wicked men.	אֲנִי וְדַבְּתֵן אֵינִי שְׂרִי-מַצֵּחַ עַל-אֲשֶׁר-עָשִׂיתָ בְּאֲנִשֵּׁי-אָדָם:	36 My desire is, that Job may be 36 tried to the end, for answers in the manner of evil men.

V. 32. בִּשְׂדֵה בְּשִׂיא

V. 36. I would that

Zere unter ה wegen des *Dagesch occultum* in א. In der Form liegt also gar keine Schwierigkeit. Der *Infjn. absol.* steht als Bezeichnung dessen was geschehen soll.

To the construction, *nam num quis Deo dicit* (num enim licet Deo dicere). "*pertuli* (pœnas lui), *non prave ago* (licet non prave agam)." it is well objected by Hirzel: Man übersche nicht, dass אֲנִי der Gegenwart. הִבְלֵי hingegen der Zukunft angehört; daher die Erklärung von Umbreit, Ewald, u. A. *ich büsse, und habe nichts verschuldet* (wobei zu אֲנִי-אֶרְגָּז ergänzt wird אֲנִי) unrichtig, weil es heissen müsste, וְלֹא הִבְלֵי-אֶרְגָּז (vgl. פְּעֻלָּה, v. 32).

His own expression of the interrogative form is more happy. *Denn hat er etwa zu Gott gesprochen: "ich trage und werde nicht abwerfen; (v. 32) was ich nicht sehe, das lehre du mich! wenn ich unrecht gethan, will ich's nicht wieder thun?"* (das gemeinsame zu אֲנִי-אֶרְגָּז und אֲהַבֵּל zu ergänzende Object ist לֵב *das Joch*, vgl. Klagl. 3: 27, אֲנִי-עַל, und Jes. 10: 27, אֲהַבֵּל עַל); d. h. haben die gottlosen Fürsten jemals in Demuth sich Gott unterworfen, Reue gezeigt, und Willen sich zu bessern? Niemals! But there is no proof of the assumed ellipsis; and the thought thus expressed is feeble, compared with the construction first given.

I have borne it (the *neut. pron.* implied as object of the verb, § 121, *Rem.* 2.), viz. whatever has been appointed me. This suggests itself, in the connection, independently of the use elsewhere of אֲנִי (or the like) with אֲנִי. Gesenius (*Lex.* אֲנִי, 4, d, and הִבְלֵי, 3): *I have borne* (chastisement); *I will* (no more) *do corruptly*.

V. 32. בְּלִמְדֵי, with the relative implied, § 116, 3.

V. 33, can be regarded only as Elihu's expostulation with Job, for his murmurs against the method which God had chosen in the correction of his faults. Hence, *that* (not *for*, or *because*), is the sense of כִּי most appropriate to the passage.

The abrupt and bold personation of the Deity, in the first person ("and not I"), is not unnatural in one who is speaking on behalf of God, and representing his just prerogatives and claims. Ewald: hier, bei der Auseinandersetzung dieser höchsten Thorheit, wird Elihu so von göttlicher Begeisterung ergriffen, dass er sogar *Ich* setzt für Gott (v. 33 b), als redete Gott selbst.

V. 36. *My desire is* (Margin, *I would that*) expresses the sense, whether we assume a nominal form אֲנִי (Gesenius, *Theo.* I. p. 8) occurring only here, or regard אֲנִי as an optative particle.*

Schlottmann: *O dass Ijob geprüft werde immerfort; wörtl. mein Wunsch ist, dass Ijob u. s. w.; אֲנִי von אֲנִי der Wunsch.* So schon der Targum (אֲנִי-אֶרְגָּז), Kimchi, Gersonides. The Vulg. *Pater mi* is with some justice objected to by Um-

* Ewald (*in loc.*): selten ist אֲנִי (v. 36), welches nur einen Wunsch sehr stark ausdrücken kann; and Gram. § 358, a, note: so findet sich 2 Kön. 5: 13 gewiss durch Einfluss einer Volksmundart אֲנִי (wie die Masora punctirt) für אֲנִי = אֲנִי (*Wenn etwas Grosses der Prophet dir befohlen hätte, würdest du es thun, um wievielmehr dies Kleine!*) und daher dient es für den Wunsch Ijob 34: 36, wie אֲנִי § 329, b.

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
<p>37 For he addeth rebellion unto his sin, he clappeth <i>his hands</i> among us, and multiplieth his words against God.</p>	<p>כִּי יִסְרוּ עַל-חַטָּאתָו בְּשֵׁט בְּיָמָיו וּסְדָקִים וְנִסְבֵּי אַצְתָּרוֹ לְאַלֵּל:</p>	<p>37 For he adds rebellion to his 3: sin ; in the midst of us he mocks, and multiplies his words against God.</p>
CHAP. XXXV.	CHAP. XXXV.	CHAP. XXXV.
<p>ELIHU spake moreover, and said,</p>	<p>וַבֵּקֵן אָלֵיָהוּ וַיֹּאמֶר:</p>	<p>8 AND Elihu answered, and 1 said :</p>
<p>2 Thinkest thou this to be right, <i>that</i> thou saidst, My righteousness <i>is</i> more than God's?</p>	<p>הֲלוֹאֵת הַיְשָׁרָה לְעֵינֶיךָ אֲנִי אֲשֶׁר בְּדָבָר בְּאַלֵּל:</p>	<p>2 This dost thou regard as 2 right,— my righteousness, thou saidst, is more than God's?</p>
<p>3 For thou saidst, What advantage will it be unto thee? <i>and</i>, What profit shall I have <i>if I be cleansed</i> from my sin?</p>	<p>כִּי-הֲאִמְרָה בְּחַיִּי-יִסְתַּדְּקֶנָּה כִּי אֲנִי אֲשֶׁל בְּחַטָּאתָי:</p>	<p>3 For thou sayest: What will 3 it profit thee ; what shall I gain more than by my sin?</p>
<p>4 I will answer thee, and thy companions with thee.</p>	<p>אֲנִי אֲעִיבֶנְךָ בְּיָמָי וְאֶת-חַבְרֵיךָ אֲעִיבֶנְךָ:</p>	<p>4 I will make answer to thee, 4 and to thy friends, with thee.</p>
<p>5 Look unto the heavens, and see ; and behold the clouds <i>which</i> are higher than thou.</p>	<p>סִבֵּט שָׁמַיִם וַיִּרְאֵה וַיִּשׂוּר שָׁמַיִם גְּבוּהֵי בְּקִנְיָהּ:</p>	<p>5 Look to the heavens, and see ; 5 and survey the skies, that are high above thee.</p>
<p>6 If thou sinnest, what dost thou against him? or <i>if</i> thy transgressions be multiplied, what dost thou unto him?</p>	<p>אִם-חַטָּאתָ בְּחַיִּי-עֲלֵיבֹו וּבְכִי לְשִׁלְיָהּ בְּחַיִּי-תִשְׁשֹׁחַלְיָו:</p>	<p>6 If thou hast sinned, what dost 6 thou against him? and are thy offenses many, what dost thou unto him?</p>
<p>7 If thou be righteous, what givest thou him? or what receiveth he of thine hand?</p>	<p>אִם-יָצַדְתָּ בְּחַיִּי-תִתְּנוֹלָו אִי בְּחַיִּי-יִקְחֶהּ בְּיָמָיו:</p>	<p>7 If thou art righteous, what 7 givest thou to him? or what will he take from thy hand?</p>
<p>8 Thy wickedness <i>may hurt</i> a man as thou <i>art</i> ; and thy righteousness <i>may profit</i> the son of man.</p>	<p>לְאִישׁ-יִפְסְדֶנּוּ הַיְשָׁרָה וּלְבֶן-אָדָם בְּיָצַדְתָּהּ:</p>	<p>8 For a man, like thyself, is thy 8 wrong, and for a son of man, thy righteousness.</p>
<p>9 By reason of the multitude of oppressions they make <i>the oppressed</i> to cry: they cry out by reason of the arm of the mighty.</p>	<p>בְּרִיב עֲטוּקִים בְּזַעֲרָה יִשְׁעוּ בְּזַעֲרֵי רַבִּים:</p>	<p>9 For the multitude of op- 9 pressions they cry out ; they cry for help, because of the arm of the mighty.</p>
<p>V. 1. בִּנְאֵל אֱלֹהִים:</p>		

breit as, in this connection, zu pathetisch; and by Hahn, als eine sehr übertriebene, durch den Zusammenhang gar nicht irgend gerechtfertigte Affeetation.

Ch. XXXV. v. 1. *Answered* &c.: marking another division of his reply.

V. 2, בְּאַלֵּל. The construction is correctly given by Ewald: du habest noch mehr Recht als Gott. Others: Sprechend, Ich bin gerecht vor Gott (Schlottmann); *dicis justitia mea est præ Deo, cogitans te Deo iudice innocentem esse* (Heiligstedt). But this sense of בְּ (denoting "the author or agent,

from or by whom any thing proceeds or is done"), is plainly inadmissible here; for the complaint here rebuked is, that his rectitude was not acknowledged on the part of God.

V. 3. בְּחַטָּאתָי, with the same construction of בְּ as in 33: 25. Heiligstedt: *Quid magis proficio quam peccato meo, i. e. quanto plus utilitatis capio, si probus fuerim, quam si peccaverim?* Ewald: was denn gewinn' ich mehr als wenn ich fehlte?

V. 9. Ewald: Vor einer Menge von Unrecht man klagt. Hirzel: עֲטוּקִים *Bedrückung*, als Abstr. mit der Pluralform, auch Amos 3: 9. Schlottmann: Ob der vielen Bedrückungen schreit man.—רַבִּים, as in Gesenius' Lex. 2. a.

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
10 But none saith, Where is God my maker, who giveth songs in the night;	וְלֹא-אָמַר אִתָּה אֱלֹהִים עֲשֵׂי נֶגֶן וְזִמְרָה בַּלַּיְלָה׃	7 But they say not: Where is 10 God my Maker, who giveth songs in the night!
11 Who teacheth us more than the beasts of the earth, and maketh us wiser than the fowls of heaven?	בְּאֵיזֶה דָּבָר תְּבַרְכֵנוּ אֲרִיץ וְהַדְּמוּם מִדְּפִינָם וְהַמְדַבְּרִים׃	11 who has taught us more than 11 the beasts of the earth, and made us wiser than the birds of heaven.
12 There they cry, but none giveth answer, because of the pride of evil men.	שָׁם הִצְעִקוּ וְלֹא הִשָּׁמָה לִפְנֵי וְעֵצוֹן רָעִים׃	12 There cry they and he answers 12 not, because of the pride of evil men.
13 Surely God will not hear vanity, neither will the Almighty regard it.	אֶרֶב-שָׁוְיָ לֹא-יִשְׁמָע אֵל וְיִשְׁלִי לֹא יִשְׁתַּדְּקָה׃	13 Surely, vanity will God not 13 hear, nor will the Almighty regard it.
14 Although thou sayest thou shalt not see him, yet judgment is before him; therefore trust thou in him.	אֵיךְ כִּי-תֹאמַר לֹא הִשְׁתַּדְּקָה כִּינִי לֹא-יִשְׁתַּדְּקָה לִּי׃	14 Much less when thou sayest: 14 Thou regardest him not! the cause is before him; and wait thou for him.
15 But now, because it is not so, he hath visited in his anger; yet he knoweth it not in great extremity:	וְשָׂמָה כִּי-אָנוּ עָקֵב אַחֲרָי וְלֹא-יִדְבַק בְּקֶשֶׁת בְּיָדֵי׃	15 But now, because his anger 15 visits not, nor does he strictly mark the offense;

V. 14. thou beholdest him not

V. 15. the folly; or, the pride

V. 11. Hirzel: *בְּאֵיזֶה דָּבָר תְּבַרְכֵנוּ* für *בְּאֵיזֶה דָּבָר תְּבַרְכֵנִי* 2 Sam. 22: 40, wofür Ps. 18: 40, *וְתִבְרַכְנִי*.

V. 12. Schlottmann, correctly: *Dort schrei'n sie und Er erhört nicht—wegen des Hochmuths der Bösen.* Das *שָׁם* weis't auf die Bedrängten, von welchen so eben V. 9 die Rede war, gleichsam mit dem Finger hin.

V. 13. Das suff. *הָהֵן* bezieht sich nicht auf die grammat. Form von *שָׁוְיָ*, sondern auf die damit bezeichnete Sache, auf das Schreien; ist also als Neutr. aufzufassen (Hirzel).

V. 14. Ewald: Wie sagst du nun: "du nimmst drauf keine Rücksicht; der Streit ist vor dir—doch du wartest drauf. Against this construction, is the change in the gender of the first, and in the person of the second suff., and in the pers. of the verb. He admits: Das Suffix der dritten Person in *לִי* V. 14 wechselt etwas zu schnell abspringend von der geraden Anführung mit dem der zweiten, und ist vielleicht in *לִי* zu verbessern, oder besser *וְהִשְׁתַּדְּקָה לִּי* (vgl. *Y*: 37: 7) zu lesen, da *הִילֵל* in dieser Bedeutung nicht weiter vorkommt.

Heiligstedt: *הִילֵל* h. l. *crspectare*. pro quo alias in Jobi libro *הִילֵל* (14: 14; 29: 21, 23; 30: 26), et *הִתְהַיֵּל* (32: 11), positum est. This is not more strange than other acknowledged peculiarities of these chapters.

Hirzel: *לֹא הִשְׁתַּדְּקָה לִּי* (indir. Rede wie V. 3), *dass du ihn (Gott) nicht schauen könntest*, d. h. nach Anm. zu 34: 29, dass er sich deiner nicht annähme, dir überall absichtlich sich entziehe; vgl. Hiob's Aeusserungen 19: 7, 23: 8 fol., 30: 20. So Heiligstedt: *Quanto minus (Deus querelas tuas audit) si dicis te eum non spectare (te favore ejus carere).* This is allowable;

but the indirect form is less spirited and less likely to be used here, than the direct quotation. The reference of the pronoun (*him*) is readily supplied by the connection.

V. 15. Schlottmann: wörtl. da es nichts ist, was sein Zorn heimsuchte. *אֵיזֶה שָׁוְיָ* ist abgekürzter Relativsatz. Dass *אֵיזֶה* jemals geradezu für *לֹא* stehe, wird durch keine der dafür angeführten Stellen (vgl. 2 Sam. 17: 6; Ps. 135: 17) bewiesen. Ewald: *אֵיזֶה* steht auffallend allein und vor dem Verbum, ist aber eben deshalb wohl so zu nehmen, dass es mit dem *יִשְׁמָע* zusammen unser *noch nicht* ausdrückt; eigentlich: *es ist nicht dass er untersucht hat*, da sonst auch wohl die einfachste Verneinung für diesen Begriff hinreicht.

Heiligstedt: *Et nunc, quia non est aliquid, quod punit ira ejus (i. e. quoniam Deus iratus Jobum querelas impias fundentem non statim punit), nec novit (curat) stultitiam (seelus, i. e. Jobi sermones scelestos) valde; Jobus vane aperit os suum.*

Second member; *פָּשַׁע* = *פְּשָׁעַת*, Gesenius Thes. and Lex. Ewald: zu *פָּשַׁע* vgl. *فس* und *فسفس*; wenn nicht nach LXX *Misselhat* zu lesen ist. Hirzel: das nur hier vorkommende *פָּשַׁע*, wofür LXX u. *Fulg.* *פְּשָׁעַת* übersetzt und vielleicht auch gelesen haben, wiewohl in den MSS. diese Lesart nicht vorkommt (adoptirt hat sie Houbigant), lässt verschiedene Erklärungen zu; am passendsten nach Cocceius, *Thorheit, Albernheit*, was s. v. a. *Frevel*, von *פְּשָׁעַת*, nach dem arab.

فشفش debilis mente fuit, فاش fatuus; vgl. auch *فسفس* und *فسفسلس fatuus*; oder nach Winer und früher Gesenius

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
<p>16 Therefore doth Job open his mouth in vain; he multiplieth words without knowledge.</p>	<p>וַאֲיוֹב מִלֵּל וּמִפִּיהוּ בְּכַל־יָצַעַת בְּלִין וּבְקָבָר:</p>	<p>16 therefore, Job fills his mouth 16 with vanity, he multiplies words without knowledge.</p>
<p>CHAP. XXXVI.</p>	<p>CHAP. XXXVI.</p>	<p>CHAP. XXXVI.</p>
<p>ELIHU also proceeded and said,</p>	<p>וַיִּקְרָא אֱלִיהוּא וַיֹּאמֶר:</p>	<p>8 AND Elihu added, and said: 1</p>
<p>2 Suffer me a little, and I will shew thee that <i>I have</i> yet to speak on God's behalf.</p>	<p>כִּי־רָלִי וְאָחִיבָה כִּי־יָגִיד לְאַלְמֹת בָּלִים:</p>	<p>2 Wait for me a little, that I 2 may show thee; for there are yet words for God.</p>
<p>3 I will fetch my knowledge from afar, and will ascribe righteousness to my Maker.</p>	<p>אָנֹכִי בָּרִי לְמַדְעָה וּלְתַשְׁבֵּחַ אֱמוּנָתְךָ:</p>	<p>3 I will bring my knowledge 3 from afar; and will render justice to my Maker.</p>
<p>4 For truly my words <i>shall</i> not <i>be</i> false: he that is perfect in knowledge <i>is</i> with thee.</p>	<p>כִּי־אֲנִי לֹא־שָׁקֵר בְּלִי תָּקִים הַתָּמִיד בְּעִדָּךְ:</p>	<p>4 For verily, my words are not 4 falsehood; one perfect in knowledge is before thee.</p>
<p>5 Behold, God <i>is</i> mighty, and despiseth not <i>any</i>: <i>he is</i> mighty in strength <i>and</i> wisdom.</p>	<p>הִנֵּה־נֹכַח סֹבִיר וְלֹא וַיִּצְאֵס לְפָנָיו כָּח לֵב:</p>	<p>5 Lo, God is mighty, but he 5 contemns not; mighty in strength of under- standing.</p>
<p>6 He preserveth not the life of the wicked: but giveth right to the poor.</p>	<p>לֹא־יִרְחֶמֶה רָשָׁע וַיִּשְׁפֹּט אֲנָשִׁים רַחֲמִים:</p>	<p>6 He will not prosper the wick- 6 ed; and the right of the suffering he will grant.</p>
<p>7 He withdraweth not his eyes from the righteous: but with kings <i>are they</i> on the throne; yea, he doth establish them for ever, and they are exalted.</p>	<p>לֹא־יִזְכֹּקֵם מִצְדִּיקִים אֲנָשִׁי וְאֶת־מַלְכִים לְבָסָא וַיִּשְׁיבֵם לְעֹלָמִת וַיִּנְקֹדְהוּ:</p>	<p>7 His eyes he withholds not 7 from the righteous; and with kings on the throne, he makes them sit forever, and they are exalted.</p>

Uebermuth, welches ebenfalls ein Wechselbegriff von *Frevel* ist, vom hebr. פָּדַשׁ. Die Rabbinen erklären es *Menge*, von פָּדַשׁ im Chald. *sich vermehren*; darnach De Wette, *er merket nicht auf* (der Sünden) *grosse Menge*—aber die Ellipse dieses Genit. ist zu hart; und Umbreit, *er trägt nicht Sorge für die grosse Menge* (den grossen Haufen)—in den Zusammenhang nicht passend, da das Thema der Rede die Nichtbeachtung und daher die Gefahrllosigkeit *des Frevels* ist.

This verse, as rendered in the common version, has no meaning; and yet the sense was given with exactness by the Genevan, though not in the happiest form of expression: "But now because his anger hath not visited, nor called to count [the evill] with great extremitie."

V. 16. יָ (with an inferential clause) = *then, so then*; Gesenius, Lex. 4.

Ch. XXXVI. v. 2. Ewald: Wart' mir ein wenig, dass ich dich belehre; denn noch hab' ich von Gott zu reden. Hirzel and Heiligstedt: *expecta mihi paulisper* (paululum temporis

ad meditandum mihi concede) *ut te doceam, nam adhuc Deo sunt verbo* (nam adhuc sunt, quæ ad Deum defendendum afferre possum). The meaning is rather: wait for me, while I utter what I have yet to say. Umbreit's explanation is more correct: erlaube mir nur noch einige Worte, um dich zu überzeugen.

V. 3. לְבָנִי, § 154, 2, Note.
Second member. Gesenius (Thes. and Lex. פָּדַק, 2): *Creatori meo tribuam jus*; i. e. *jus sum vindicabo* (Thes. פָּדַק, 1, f: *jus* (justificationem) *conciliabo Creatori meo*). Ewald: und meinem Schöpfer geben die Gebühr.

V. 5, second member. Gesenius, Lex. לֵב, 1, e: "כָּח לֵב *strength of understanding*, Job 36 : 5; spoken of the infinite wisdom of God." Ewald: mächtig an Kraft von Einsicht.

V. 7, second and third members. Schlottmann: Das אָנֹכִי אֲנִי ist mit grossem Nachdruck vorangestellt, und dann durch das וַיִּשְׁיבֵם wieder aufgenommen, wie wir sagen: "da lässt er sie sitzen." *Var consec.* is here analogous to that which follows an abs. subst. (§ 129, 3d ¶, b).

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
8 And if <i>they be</i> bound in fetters, <i>and be</i> holden in cords of affliction:	וְאִם־אֶסְרִימוּ בַמְּזוּזִים וְאִם־יִלְבְּדוּ בַמִּסְבָּלוֹת־עָוֹנוֹ:	8 And when, bound with chains, they are held in the bonds of affliction;
9 Then he sheweth them their work, and their transgressions that they have exceeded.	וַיִּפְתַּח לְפָנֵיהֶם אֲשֶׁר־עָשׂוּ וַיִּפְתַּח לְפָנֵיהֶם כִּי רַחֲבָיו:	9 then he shows to them their deed, and their transgressions, that they deal proudly;
10 He openeth also their ear to discipline, and commandeth that they return from iniquity.	וַיִּפְתַּח אָזְנוֹ לְמִצְוָה וַיִּצְוֶה שׁוּבוּ־מִיָּדָיְכֶם מֵאִשָּׁוֹן:	10 and opens their ears to the instruction, and commands that they turn from iniquity.
11 If they obey and serve <i>him</i> , they shall spend their days in prosperity, and their years in pleasures.	אִם־יִשְׁמָעוּ וְיִשְׁתַּבְּעוּ יִשְׂפַר יְמֵיהֶם וְיִשְׂמְחוּ אֲשֶׁר־עָשׂוּ בְּיָמֵיהֶם:	11 If they hear and obey, their days they shall spend in prosperity, and their years in pleasures.
12 But if they obey not, they shall perish by the sword, and they shall die without knowledge.	וְאִם־לֹא־יִשְׁמָעוּ בְּשִׁלְתִּי יִמָּוֶטוּ בַּחֶבֶד־וְיָמוּתוּ בְּלִי־דַעַת:	12 But if they hear not, by the dart they perish, and expire without knowledge.
13 But the hypocrites in heart heap up wrath: they cry not when he bindeth them.	וְהַיָּדָעִים־לֵב־עָשׂוּ־אָז לֹא־יִשְׁעִימוּ כִּי־אֶסְרֵם:	13 So the impure in heart lay up wrath; they cry not for help when he binds them.
14 They die in youth, and their life <i>is</i> among the unclean.	הָיָה בְּנֵיהֶם נַפְשָׁם וְחַיֵּיהֶם בְּתוֹכֵי־הַטְּמֵאִים:	14 Their breath shall expire in youth, and their life with the unclean.

V. 9. and he shows

V. 10. from iniquity;

V. 11. if they hear

V. 8. Ewald: Doch wenn mit Ketten sie gefesselt gefangen werden in des Leidens Banden.

V. 9. *Then he shows &c.*: *Vav*, with the *apodosis*. Ewald supposes the *apodosis* to begin with *וַיִּפְתַּח* in v. 11. To this it is well objected (Hirzel): dass er aber schon hier beginne, ergibt sich daraus, dass Elihu anzugeben hat, wie der v. 8 gesetzte unbegreifliche Fall zu erklären sei.

V. 12. *וַיִּפְתַּח לְפָנֵיהֶם אֲשֶׁר עָשׂוּ*; compare on 33: 18.

Second member. *וַיִּפְתַּח לְפָנֵיהֶם אֲשֶׁר עָשׂוּ* without *knowledge* (*in defectu &c.*). Gesenius, Lex. *בְּלִי*, 4. Amer. ed.—*By want of knowledge* (Hirzel), though etymologically admissible, is without other support from usage. The whole expression is parallel with 4: 21.

V. 13. Hirzel: *יָדָעִים*, eine sonst nicht vorkommende Verbindung, scheint nach Analogie von *שָׂרֵי צַדִּיקִים בְּנֵפֶשׁ* *Sorgen hegen im Busen* Ps. 13: 3, *שָׂרֵי תְּרִיקָה בְּקַרְבּוֹ* *Trug hegen in seinem Inneren* Spr. 26: 24, erklärt werden zu müssen; also: Zorn hegen, durch das Unglück aufgebracht werden wider Gott. Die am meisten verbreitete, von *Aben Ezra* herrührende Erklärung, sie häufen den Zorn (Gottes), wozu neuere Ausll. das *θυσανφιζειν ὀργίην* Röm. 2: 5, vergleichen, eine Parallele, welche doch nur zum deutschen, nicht aber

zum hebr. Ausdrücke passt, ist sprachlich durchaus nicht gerechtfertigt. The last objection is not well founded; for the phrase, in this special sense, requires the complement *בְּקַרְבָּנוּ* or *בְּקַרְבּוֹ*. Schlottmann further objects: die erste Erklärung passt viel besser in den Zusammenhang; but not if we understand by "wrath," that which may at any moment be visited upon them.

The literal translation is preferable, therefore, as it will bear either interpretation. So Gesenius (Lex. *יָדָעִים*, 3, k), *lay up wrath* (*reponere tanquam in thesauro*), though he gives the former interpretation the preference.

V. 14. *יָמֵיהֶם*: the *jussive* form referring to the subjective feeling of the speaker.

Second member. Ewald: *ihr Leben mitten unter den Unkleschen*; *תְּמֵאִים* sind *καθ'ἀγῶρα*, purgamenta, Auswürflinge; *בְּ* *unter*, wie einer von ihrer Zahl, 31: 36b.—*Among* (*בְּ*), i. e. with such; either as one of their number, or as sharing the same fate with them, or as reckoned with them in desert. The point of comparison is not indicated. Umbreit: Eigentlich, sie sterben unter Geschändeten (vgl. ch. 34: 36) d. i. früh und auf eine schreckliche Weise; so dass das zweite Hemistich eine Verstärkung des Sinnes des ersten enthält. So

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
15 He delivereth the poor in his affliction, and openeth their ears in oppression.	וְהַלְבִּין עָזְוֵי בְּאַזְנוֹתָיִם וְהִקְלִי בְּאַזְנוֹתָיִם אֶזְרוֹתָיִם	15 The sufferer he delivers in his affliction, and in the distress he opens their ear.
16 Even so would he have removed thee out of the strait into a broad place, where <i>there is</i> no straitness; and that which should be set on thy table <i>should be</i> full of fatness.	וְנָצַח הַסְּרִיקָהּ וְיִסְרִי-וּפָר רַחֵם לֹא-יִמְצָא הַתְּהִיחַ וְנִשְׂמַת שְׁלֵמָהּהָהָהּ כְּגֵלֵם הַדָּוָן	16 Thee too he lures from the jaws of the strait, to a broad place with no narrows beyond it; and thy table in peace, filled with fatness!

V. 16. and the provision of thy table, filled with fatness!

Ewald, Hirzel, Heiligstedt. But I think, with Schlottmann, that the *moral relation* is the point of comparison in this member; and that the example is chosen, to show the turpitude of all guilt in strongest contrast with the purity of the divine law.

V. 15. The leading sentiment of vv. 8 fol. is here repeated, in order to make the application to Job in the following verses. This verse is commonly regarded as the close of the preceding paragraph. But this would require a special use of *וְנָצַח* (viz. a meek and lowly sufferer, in distinction from such as continue proud and rebellious, v. 12), in which case the second member of the verse would not be pertinent; nor could the adversative particle, to indicate so marked a contrast, be dispensed with. The close connection of this with the following verse is also indicated by *וְנָצַח*.

V. 16. The verb *וְנָצַח* always has reference to the motive, in the mind of another, by which one seeks to influence him, and incite him to any act.* It cannot, therefore, be translated simply *remove* (Rosenmüller: ideo verbum hoc pro *removere* sumitur); and hence the *perfect* cannot be translated as a promise of the future (*ibidem*; § 125, 4) *he will lure*, or *he will move*. for it expresses what God is doing, or aims to do, by Job's present afflictions.

In the words *וְנָצַח* and *וְיִסְרִי-וּפָר* the original image, on which their tropical use was founded, seems to have been before the writer's mind, and should be retained, therefore, in the translation. The substitution of the metaphorical sense enfeebles the expression, and incongruously mingles imagery and metaphor.† J. H. Michaelis (Annot. uberior.): רָחֵם רָחֵם *latitudo*, εὐρυχωρία καὶ εὐπορία, *amplum quasi obambulandi spatium* tibi erit. et magna animi *πληροσφορία* . . . לֹא בְיִצְחָק *nece* nulla unquam *angustia*, στενοχωρία.

* As well said (in reference to this passage) by Gussert, Lex. Hebr. p. 1057: Deum intelligo aliquem edocere ex ore miserie instinctu quodam, aut sapientie lumine cum fortitudine conjuncto, quo in animum ejus indito sese expedire sciat.
† Gesenius vacillates between the significations *strait* and *enemy*, Thes. and Lex. סָרַח: "Job. 36: 16, et etiam te educet ex ore augustie;" פָּה, I: "poet. Job. 36: 16, כָּפֵי צָר, *ex ore s. rictu hostis*."

Second member, *וְהִקְלִי*, in place of it: i. e. coming in its place, or succeeding to it, and hence = *beyond it*. Schlottmann: *in die Weite, dahinter keine Enge ist*. Such seems to me to be the conception of the writer.—Gesenius (Lex. 2): "*a broad space, where*" [prop. *in whose place*] "*there is no straitness.*" Hirzel: *לֹא יִמְצָא הַתְּהִיחַ* Relativsatz, durch welchen der Begriff der Weite *verstärkt* wird; eig. *ein weiter Raum, an dessen Stelle* (d. i. wo) *keine Beengung ist*, wo man sich nach allen Seiten ganz frei bewegen kann. But though the emphatic tautology is admissible, there is an incongruity in the conception; and it may well be doubted whether a form would be chosen, which gives the fullest effect to it.—*In place of it* = coming after it, here implies a succession *in space*, as in Deut. 21: 14 (see above, on 34: 26) it does a succession *in time*.

Third member; *וְיִסְרִי-וּפָר*, adverb. accus. as in Eccl. 4: 6, *a handful in quietness*. So the Chald. *וְיִסְרִי-וּפָר מְלֵא דִּיהֶנָּה*, *and in quietness, he fills thy table with fatness*. Vulgate: *requies autem mensæ tuæ*.* Ewald also, *die Ruhe deines Tisches* (though with a different construction of the sentence). Castalio: ita ut mensam habeas et quietam et adipe scatentem. Rosenmüller: *mensamque habebis quietam et adipe plenam*.†

Gesenius (after the later Jewish interpretation‡): *the letting down of (upon) thy table* = what is let down upon it, what is placed thereon; the furnishing of the table, the food with which it is supplied.§

* In the same sense *וְנָצַח* is taken by Saadhas: *and to the rest of thy table* (Ewald und Dukes, Beiträge, S. 111).

† But in his notes: *וְיִסְרִי*, a verbo *יָרַח* *descendere*, . . . *demissionem, descensum* notat, et hoc speciatim loco, quicquid ciborum mensæ imponitur, in eam quasi e caelo divinitus demittitur.

‡ *What is let down* (or, *is placed*) upon the table; either its *furniture* (hence Buxtorf, Lex. r. יָרַח, *et depositum mensæ tuæ* Job 36: 16, id est *fercula*, quæ in mensam tuam deponuntur. and r. יָרַח, *et demissum, depositum*, i. e. *ferculum*: Pagnino, *et mappam vasaque mensæ tuæ replevit pinguedine*: or the *food placed on it* (Seb. Schmidt: nobis est id cibi, quod super mensam ponitur; q. d. Et quicquid cibi super mensam tuam tibi ponetur, erit pingue &c.

§ Thes. II. p. 862; *demissio* (das Ruhelassen, Niedersen-

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
17 But thou hast fulfilled the judgment of the wicked: judgment and justice take hold on thee.	וְיָרְדוּ־הַמִּשְׁפָּטִים וְהַדִּינָה עִלֵּי־הַרְשָׁעִים וְהַצְדִּיקִים יִשְׁפָּטוּ אִתָּם	17 But if thou art filled with the judgment of the wicked, judgment and justice will lay hold of thee.
18 Because <i>there is</i> wrath, beware lest he take thee away with his stroke: then a great ransom cannot deliver thee.	כִּי־גַזְזָה־לְךָ־אֵלֶּיךָ אֵת־הַחַיִּים וְלֹא־יִשְׁלַח עִלֵּי־כֶסֶף רִשְׁוֹן־לְךָ	18 For beware, lest anger stir thee up against chastisement, and a great ransom shall not deliver thee.

V. 17. § But if thou fill up the guilt of the wicked, guilt and punishment take hold on each other

V. 18. not let the great ransom lead thee astray

But this, it must be conceded, is rather a harsh application of the primary meaning *letting down*. Nor is the construction of the whole phrase, "*the provisions of thy table shall be full of fatness*," the natural and probable one. "*Filled with fatness*" is more properly predicated of the table itself, as being loaded with rich provisions. Moreover, the *secure and peaceful* enjoyment of such gifts is the nearest thought, in the case of one from whom they had been suddenly wrested by violence. I therefore give the preference to the older interpretation, as the version for the text; and place the other (adopted in most of the modern translations*), in the margin.

Vv. 15-17 must certainly be regarded as the application, to Job himself, of the general statements in vv. 8-12. In this view, nothing could be more pertinent in conception, or more simply and aptly expressed for the purpose. We must, therefore, reject the otherwise fanciful and overstrained construction of the sentence by Ewald:

Ja dich hat mehr als scharfe Noth verleitet
die Weite, unter welcher keine Enge,
die Ruhe deines Tisches, voll von Fett.

Die Anwendung vv. 16-25 geht von der Voraussetzung aus, dass Ijob durch zu grosses Glück und Ueberfluss an äussern Gütern zu Unbesonnenheiten verleitet sey.

V. 17. הָיָה is the appropriate word (referring to Job's condemnatory censure of the divine government), being intended to point the antithesis of the two members. If thou join the wicked in their false judgment (condemnation) of God's ways, thou thyself shalt not escape a judgment that is according to

ken, Niedersetzen); . . . coner. quod demittitur i. e. collocatur, ponitur. Job. 36: 16, cibi mensæ tuæ impositi, q. d. die Besetzung deiner Tafel.

* Umbreit: und was herniedersteigt auf deinen Tisch, wird voll des Fettes seyn. Hirzel: הַמִּשְׁפָּטִים . . . eig. demissio, hier metonymisch für id quod demittitur gesetzt; deines Tisches Besetzung. Heiligstedt: id quod mensæ tuæ imponitur, die Besetzung deines Tisches, i. e. cibi mensæ tuæ impositi. Schlottmann: auf deinen Tisch kommt fette Speise; wörtl. das was auf deinen Tisch herabkommt, ist fette Speise. Bahr: und der Aufsatz deines Tisches ist voll Fett.

truth.* By "judgment of the wicked" he means what he has already spoken of, in 34: 7-9.—*Prof.* הָיָה in a conditional clause (§ 155, 4. a).

Gesenius (Thes. and Lex. הָיָה, l. c), takes הָיָה here in the secondary sense of "*wrong, guilt, as being judged.*" But there is no necessity for assuming this metonymy; which, moreover, takes away the point of the verbal correspondence in the two members. If simply *wrong-doing* is meant, without any specific reference to the character and form of the offense, then there is no point in the choice of the word הָיָה.—*Judgment and justice*, namely the two in union; a judgment of which the element is justice.

Second member. Gesenius (הָיָה, l. c): *guilt and punishment take hold on each other* (culpa et poena se excipient) to which Rödliger justly objects, that the reciprocal sense is foreign to the word (Thes. fasc. poster. p. 1507): *ius et iudicium prehendunt* s. arripiunt, sc. te. Male Gesen. Hirzel. alii: *causa et iudicium sese excipient*, reciproca enim significatio aliena est.—The pronoun, as object of the verb, is implied in the connection (§ 121, 6, Rem. 2).

V. 18. first member. As thus translated, the words are taken in their usual sense and simplest grammatical construction, and the course of thought is unbroken.—By הָיָה is meant the *heat of passion*, which had been the motive to the

* Umbreit: Man übersehe das Wortspiel nicht, welches in der doppelten Setzung von הָיָה in verschiedener (?) Bedeutung liegt. Zuerst ist es das *Urtheil über Gott*, gleichsam die richterliche Entscheidung, wie sie der הָיָה im Unglück ausspricht, dann das *Urtheil von Gott*, nämlich über jenen Frevel, also synonym. von dem folgenden הָיָה (?). So scheint die vielfach missverstandene Stelle klar.

† This fully obviates, I think, the objection (Thes. l. p. 336), that הָיָה is never applied to the judgment (in the sense of *opinion*) of a *private man*; sed הָיָה nunquam dicitur de sententia vel arbitrio privati hominis. Another more serious objection is made (*ibidem*), namely to the unusual form of expression, "*filled with another's judgment*," for *fully imbued with his manner of judging*; et veretur ut recte dici possit: *impleri aliquo iudicio* . . . pro imbutum esse hæc vel illa sentiendi vel cogitandi ratione. But it must be admitted that, in itself, the conception is just and forcible; and it probably was suggested by the preceding clause.

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
19 Will he esteem thy riches? no, not gold, nor all the forces of strength.	הַמְּכַתֵּם לֹא כֶסֶף וְכָל כֹּחַ הַיָּדָיִם	19 Will he value thy riches with- out stint, and all the might of wealth?

v. 19. § Will he value thy riches?
 ¶ Not precious ore, nor all the might of wealth.

words so rashly uttered against God's chastisements. Here it stands absolutely, in the emphatic position at the beginning of the sentence (comp. the similar usage, § 145, 2), its place being mentally supplied with the verb, from which it is separated by the intervening adverbial form; hence the *gender* of the subject is neglected (comp. § 137, 1).—Hirzel: *הַמְּכַתֵּם* kann als *Neutr.* gesetzt sein. . . . Vgl. Spr. 2 : 10, wo das Subj. auf dieselbe Weise unbestimmt *gedacht* ist, obgleich ein bestimmtes Nomen, worauf sich das Verb. eigentlich beziehen sollte, vorangegangen ist.—*כֶּסֶף* (Gesenius, Lex. 2, a), as in Is. 36 : 18.—*כֹּחַ* (with accus. of the near and *בָּ* of the remote object), in the same sense as in I Sam. 26 : 19, where the phrase is well translated in the com. vers. "stirred them up against."—*וְכָל כֹּחַ* prop. *a smiting*: comp. *וְכָל כֹּחַ* to smite (e. g. the hands together) 27 : 23, and *כֹּחַ* to smite, in the sense of *chastise*, 34 : 26.*

Gesenius (Thes. II. p. 945): *Difficiliora sunt quæ paulo post sequuntur comm. 18, quæ vulgo interpretantur: si ira (Dei est, i. e. ubi irascitur Deus), cave ne edueat (i. e. expellat) te cum castigatione.* So Rosenmüller and others; but beside the objection here made, this construction of *הַמְּכַתֵּם* is obviously less happy than the one above given, and the thought is less appropriate in the connection.

It is claimed by Hirzel, that *וְכָל כֹּחַ הַיָּדָיִם* and *וְכָל כֶּסֶף* are parallel; and that consequently, *הַמְּכַתֵּם* (for *הַמְּכַתֵּם* *milk* = *abundance*) and *כֶּסֶף* correspond to each other in sense: *the abundance, let it not entice thee to scorn, nor let the great ransom lead thee astray.* But the evidence of such a parallelism is by no means decisive; and the alleged correspondence is dearly purchased by the assumption, that *הַמְּכַתֵּם* *milk* is put, absolutely, for *abundance*.† A land *flowing with milk*, is a land of plenty; and the man whose *steps are bathed in milk* (29 : 6), enjoys a superfluity. It is the concomitants, *flowing with* and *steps bathed in*, that make out the idea of abundance. *Let not milk* (or, *cream* if one pleases; Hirzel, *Sahne*) *entice thee to scorn*, would be a ludicrous conception, in whatever language uttered.—In defense of the construction, "entice thee to scorn," he adds that "*הַמְּכַתֵּם* is commonly so

* It is there followed by the simple accus., and can mean only to smite. It is well said by Schlottmann, on that passage: sollte es "verhöhnern" bedeuten (wie hier manche es nehmen), so würde es seinem ursprünglichen Sinne gemäss (= höhnend über jemanden in die Hände klatschen) mit *עַל* construiert sein; vgl. Kap. 27 : 23.

† Ewald, vacillating between this assumed sense of the *text* and his own conjectural reading (doch ist vielleicht richtiger *הַמְּכַתֵּם* *Unrecht*), renders it *Macht*!

construed with *בָּ*." True, but in a different sense; namely, *to stir up against, to incite against*, as the phrase is always used, viz. Job 2 : 3, I Sam. 26 : 19, 2 Sam. 24 : 1, Jer. 43 : 2.

Second member. *כֶּסֶף*, as in 20 : 17, is used with reference to the subjective view of the speaker, indicating his sense of the justice of the prohibition, and making the expression of it his own.—*Ransom*, as in Ps. 49 : 8.

Shall not deliver thee. Gesenius: "*a great ransom cannot turn thee away*, scil. from the divine punishment, so as to avoid it" (Thes. II. p. 877: *summum pretium te non declinabit a castigatione divina. Locutio petita est ab iis, qui periculum quoddam imminens evitaturi a via deflectunt*).—Ewald, Hirzel, and others: *and let not the great ransom turn thee aside*, viz. from the right way. That is: let not the great ransom, which thou art able to give, lead thee astray; be not tempted to rebellion against God, by falsely imagining that a great ransom will save thee from its consequences.† But in this form of expression (with this sense of *הַמְּכַתֵּם*), the ransom is said to corrupt, not him who offers it, but him who is offered and accepts it. Such must be its import, from the nature and design of a ransom; viz. to influence another to act in a certain way, by the offer of something valuable to him. So in the parallel expression, *let not the greatness of the bribe mislead thee*, it is not the one who offers the bribe that is warned against being corrupted by it; and to understand it so would be a perversion of language.—Altogether inept is the reference of *כֶּסֶף* to the calamities Job was suffering;‡ as being an expiation of his guilt.

V. 19. *וְכָל כֹּחַ*, according to the Masoretic vowels and accents; *בָּ* with a noun of quality, as a periphrasis for the adjective (Lex. B. 2, d; like *ἐν δόξῃ*, Phil. 4 : 19); *כֶּסֶף* in its primary sense§, I Sam. 2 : 32, comp. Prov. 24 : 10.

* Rosenmüller: *non te declinare faciet*, scil. a percussione sive exitio; unde nullo pretio te redimere possis.

† Hirzel: Demnach der Sinn des Verses: wähne nicht durch deinen Reichthum, durch ein grosses Lösegeld (z. B. richterliche Opfer), welches du Gott bieten wolltest, dich von dem dir (für dein *רָשָׁע* *הַיָּדָיִם*) drohenden Gerichte befreien, dein Leben etwa Gott abkaufen zu können!

‡ So Umbreit: "Des Lösegeldes Grösse" ist das schwere Unglück, welches Hiob als säumende Strafe geduldig ertragen muss.

§ Schlottmann, in the secondary sense, *nicht in der Noth* which would require the article, and is also less pertinent here. Ewald also takes it in the sense *ohne Noth* (ohne dass eine äussere Noth da ist, da der Feind, der dich bedrängt vielmehr Gott ist, gegen den man sich nicht rüsten kann; vgl. v. 16 a); founded on his false view of v. 16.

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
20 Desire not the night, when people are cut off in their place.	אַל־תִּשְׁאַף הַלַּיְלָה לְעֵלִית עַמִּים הַחֲהָמָה׃	20 Long not for that night, where the nations are gathered to the world below them.
21 Take heed, regard not iniquity: for this hast thou chosen rather than affliction.	הִשָּׁמֵר אֶל־תִּקַּח אֶל־עֵץ כִּי עַל־יָהּ בָּחַרְתָּ מִכְּאִי׃	21 Take heed, turn not to ini- quity; for this thou choosest rather than affliction.
22 Behold, God exalteth by his power: who teacheth like him?	הֲרָאָל בְּשֹׁמַיִם כֹּסֵהוּ כִּי קָבְחֵהוּ מִיָּהוּ׃	22 Lo, God shows himself great in his power; who is a teacher like to him?

Gesenius, Hirzel, and others (disregarding the Masoretic pointing), take בַּיָּהּ in connection with the second member, and with the same sense as in 22 : 24, viz. *precious ore*: "Not precious ore, nor all" &c. But the parallelism favors the Masoretic pointing, and the interrogative sense in both members is by far the more spirited expression of the thought.

Second member; כֹּה (Lex. 1, b), as in 6 : 22. The form of expression is specially appropriate here, as implying what wealth can do, and hence its worth in human estimation. There is no propriety in the use of כֹּה־בַיָּהּ with כֹּה in its *literal* sense, as it is taken by some.

V. 20. *Night* is here put for the realm of darkness, night *καὶ ἕξοχλῆρ*, as described in 10 : 21, 22.—Second member. Gesenius, Lex. (Amer. ed.) לַיְלָה, 2, a: "long not for that night, whither the nations are taken away" (Thes. II. p. 1023: *ne anheles illam noctem לְעֵלִית עַמִּים quorsum auferuntur populi!*).

Lit. *for the bearing away* &c., i. e. destined for this = the place whither they are to be borne. Hirzel: welche dazu bestimmt ist, dass die Völker an ihrer Stelle entrückt werden. Or, as construed by others with the same effect, לַעֲלוֹת = לַעֲלוֹת הִיא לַעֲלוֹת (Gerund for Imperf. § 132, Rem. 1). Heiligstedt: *ad ascendendum sunt gentes*, i. e. ascendunt gentes. *Ne inhies (avide appetas) noctem, qua ascendunt (tolluntur, auferuntur) gentes.**

The verb לַעֲלוֹת is used in the sense, *to come up, (to be brought up)*, to a common place of deposit, *to be laid up*; and hence, to be entered in a record, or an account, as in a common repository (Gesenius: *in tabulas referri*), 1 Chron. 27 : 24, 1 K. 9 : 21. In usage, therefore, the word means not merely *to be borne away* (for which there are other terms), but to be borne to a common gathering-place,—*to be laid up* or collected there. So it is used in 5 : 26. As this is the prominent thought, it should not be sacrificed to a mere verbal form.

To the world below them; הַחֲהָמָה as the accus. of direction. The Heb. conception of הַחֲהָמָה has no exact correspondent in

English; prop. *to their under-space*, viz. the space beneath them while here on earth.

Heiligstedt, *in their place* (accus. of place where) i. e. suddenly and without power to escape: *sub se, loco suo . . . i. e. ex loco suo se non moventes; i. e. qua gentes e vestigio et repente evanescent et intereunt*. But this, evidently, is not the writer's thought. He is not speaking of any sudden calamity, that sweeps whole races of men to the grave. This would be out of place here; for Job had desired no such thing. It was the repose of the grave for which he longed; for that night of death, where successive generations sink down to the world beneath them.—Still less justifiable is the assumption, that הַחֲהָמָה = הַחֲהָמָה; as though any writer could say *in or to* a place, when he means *from it*. Such an ellipsis is contrary to the laws of thought; and cannot, therefore, be a usage of speech founded on them.

V. 21, second member. Sentiment: instead of submissively accepting the chastisement, thou choosest rather the guilt of resisting and spurning it. Hirzel: *denn daran hast du mehr Lust als am Leiden*: denn du scheinst es vorgezogen zu haben, zu murren und zu lästern, als hingegen dich geduldig zu fügen. Schlottmann: כֹּה־בַיָּהּ ist nur hier mit לַעֲלוֹת nach Weise der Verba, welche ein Sehnen und Verlangen ausdrücken; es bezeichnet dabei die Richtung nach etwas hin.

V. 22. *Who is a teacher like to him?* That is: from whom else can we learn such lessons, as he has taught us by the exhibitions of his power? The signification *teacher* is therefore the appropriate one; and there is no ground for resorting to the Aramæan usage (Ewald: בִּירָה v. 22, *Herr*, verwandt mit

مَرَّ Mann ist schon ganz Aramäisch; LXX richtig δειράστας), which the Sept. seems to have followed.*—Schlottmann:

* Schlottmann: Ganz unberechtigt ist man daher, בִּירָה wie das Aramäische בִּירָה = Herr (LXX: δειράστας) oder בִּירָה = Schrecken, schrecklich, furchtbar, oder endlich mit Schultens (von der Wurzel בִּירָה) = stringens plagis zu nehmen. Ganz verfehlt ist es auch, wenn Hirzel den Begriff eines Höhern, eines Herrn, aus dem des Lehrers ableiten will, mit Berufung auf Buxt. Lex. 984: בִּירָה summus titulus est doctorum, penes quos summa judicandi et decidendi potestas, cui alii Rabbinii et Magistri subditi sunt, et quem in rebus dubiis appellat. Als ob deshalb auch bei den Rabbinen בִּירָה jemals geradezu = ein Höherer, ein Herr, gewesen wäre.

* According to Ewald, לַעֲלוֹת is *ebatic*: *Lechze nicht nach der Nacht*, dass die schwarze Nacht allgemeinen Elendes über die Erde komme (35 : 10 b), dass ganze Völker vergehen . . . da ja ganze Völker oft durch die Verblendung eines Mächtigen leiden 34 : 29 e. But this is foreign to the connection, and to the relations of the parties. Job's position was not such, that an act of his could involve a whole people in ruin.

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
23 Who hath enjoined him his way? or who can say, Thou hast wrought iniquity?	כִּי־יִצְטֵק עָלָיו דְרָגָלוֹ וּכְיִי־אֲצַיֵּר קַעֲלֹתָ עֲוֹנָה:	23 Who appoints to him his way? 23 and who says: 'Thou hast done wrong?
24 Remember that thou magnify his work, which men behold.	זָכֹר כְּרִמְתָּאָהּ קַעֲלֵהּ אֲשֶׁר שָׁרְתָהּ אֲנָשִׁים:	24 Remember, that thou magnify 24 his work, which men do sing.
25 Every man may see it; man may behold it afar off.	כָּל־אָדָם הוֹדִיבָהּ אֲנָשׁ רְבִיחַ מִקְרֹבָהּ:	כה All men gaze thereon; 25 man beholds from afar.
26 Behold, God is great, and we know him not, neither can the number of his years be searched out.	הֲרֹאֵל שֶׁנִּירָא וְלֹא נִרְעַה מִסְפַּר שָׁנָתוֹ וְלֹא־תִמְסַר:	26 Lo, God is great, and we 26 know him not; the number of his years, it is unsearchable.
27 For he draweth small the drops of water: they pour down rain according to the vapour thereof;	בִּי דִמְקַע וּפְצֵר־מִמֶּנּוּ רֹקֵץ מִבָּרָה לְאָדָם:	27 For he draws up the water- 27 drops; rain, of his vapor, they refine;

V. 24. which men survey

הַנְּעִיבִים wieder den Zustand, als einen nach aussen hin sich kundgebenden andeutend.

V. 23. The sentiment is: who can claim for himself the oversight of God's ways, as one who has appointed him his course of duty, and hence can pronounce his conduct good or evil?—Heiligstedt: *Quis mandavit ei viam ejus, viam quæ ei ingredienda sit?* i. e. quis ei præscripsit, quid ei agendum sit? Schlottmann: *Wer zeichnet seinen Weg ihm vor?* Die gewöhnliche Bedeutung des *עַל פְּקָדוֹ* passt auch hier besser, als die schon von der Vulgate angenommene: an jemandem etwas untersuchen (*quis poterit scrutari vias ejus*) . . . Das Präterit *פְּקָדוֹ* steht von der Gegenwart mit Einschluss der Vergangenheit.

V. 24, second member. Rödiger, *Thes. fasc. poster. p. 1398* (and Gesenius, *Lex. Amer. ed. שִׁיר, Pil.*): *quod homines canunt, i. e. celebrant. Male alii: quod homines contemplantur, a rad. שִׁיר H. 3, d. Schlottmann; Der Sinn: stimme auch du in das allen Menschen gemeinsam obliegende Lob Gottes ein.*

V. 25. Heiligstedt: *בִּי הִזְקָה* h. l. *videre, adspicere aliquid cum stupore, admiratione. . . Omnes homines cum admiratione adspiciunt id, sc. opus, facta Dei.*

V. 26, second member; lit. *as to the number of his years, there is no searching; Fav. consec.* after an abs. subst., the emphatic force of which is expressed by the form in the text.

V. 27. *For he draws up the water-drops; namely, the vapors which afterwards fall in drops of rain. Others suppose, that by water-drops are meant the minute watery vesicles that form vapor. So Ewald (below, note), and Schlottmann: indem nämlich im Nebel die kleinen Wassertheilchen aufwärts steigen. But this (as Hirzel says of another modern idea), ist zu physikalisch gelehrt.*

Second member. *They refine; Ewald, die Regen läuteren.* A new signification of the Heb. verb (*to pour out*), is quite unnecessary here. It elsewhere means only *to refine*; and in this sense is happily applied here to the solution of gross vapors into the crystal drops of rain.

The subject of the verb is properly a *pron.* referring to *מִימֵי מַיִם*, unless we regard it as the *indeterminate 3d pers.* In a merely poetical description of natural phenomena, it would be absurd to expect the strictness of a scientific formula. The idea is: the vapors are refined to rain.

In the difficult form *לְאָדָם* I take *לְ* in the sense of *pertaining to, belonging to*, namely as the source or origin (§ 115, 2, note). Gesenius, *Thes. I. p. 428: fundunt (guttæ) pluviam quæ orta est ex vapore ejus.*

Of the other explanations proposed, none are very satisfactory. Umbreit (*לְ* of *state or condition, in his vapor*), wenn Nebel ihn umhüllt. So Schlottmann: *zu Regen läutert sich's im Nebel.** But this is little to the point; and still less so is Rosenmüller's: *pluviam pro vapore ejus, i. e. pro vaporis s. nubis, ab eo (Deo) coalitæ et constipatæ copia* (Dathe: *imbrem effundunt pro copia vaporis sui*). Hirzel (after Ewald†)

* Schwierig ist das *לְ* in *לְאָדָם*. . . Uns scheint das einfachste, das *לְ* als Bezeichnung des Umstandes zu nehmen; *bei seinem Dunst oder Nebel, d. h. wenn Nebel vorhanden ist (ibidem).*

† In his first ed.: *die Regen läuteren, seinen Dunst; indem Wassertropfen, ans der trüben Erde aufgezogen, den reinen Regen hervorbringen, der zugleich zum Nebel oder zur nebelhaften Wolkenhülle Gottes dient. But in his second ed.: Die Regen läuteren als seinen Dunst (לְ = for, as); of which he gives the same explanation, —viz. that the mist turns to rain. in order to serve as mist.*

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
28 Which the clouds do drop and distil upon man abundantly.	אֲשֶׁר יִזְרְקוּן שָׁמַיִם לְרִגְמוֹתָם עַל אִישׁ וְעַל רַבִּים׃	28 with which the skies flow 28 down, they distill on man abundantly.
29 Also can any understand the spreadings of the clouds, or the noise of his tabernacle?	אֵי אִישׁ אֶבְרָר וְיִבְרָר הַקְּלָפִיטִים סָפְדָה׃	29 Yea, can one comprehend the 29 bursting of the cloud, the crash of his pavilion?
30 Behold, he spreadeth his light upon it, and covereth the bottom of the sea.	בְּלֹא אֵינֶנּוּ עֲלָיו אֹרֶךְ וְיִשְׁרָפֵי הַתֵּמִים כִּסְפָה׃	30 Lo, around him he spreads his 30 light, and covers over with ocean- depths.

V. 28. on multitudes of men.

V. 29. the outspreading of the cloud

V. 30. { Lo, he spreads thereon his light,
{ and covers the ocean-depths.

takes לְ as sign of the accus., and אֲשֶׁר in apposition with יִזְרְקוּן.* But such a use of it is inadmissible before the second of two nouns in immediate connection and the same grammatical relation. In the examples appealed to (Ps. 135: 11; 136: 19, 20) the separation of the second noun makes it proper to mark its relation to the government of the first.—Stückel: *for its vapor* (לְ for = in place of); "the suff. pron. referring to יִזְרְקוּן and indicating a connection of rain with vapor, if not its origin therefrom". So Hahn: *das לְ dient . . . zur Bezeichnung des in einen andern übergegangenen ursprünglichen Zustandes (für = statt): Nieder siekern Regen sie für seinen Dunst; statt des Dunstes, der Regen geworden ist.*

V. 29. אֵי אִישׁ, according to Ewald (*in loc.*, and Gram. § 354, e), wechselt mit כִּי אִישׁ (from the near relation of כִּי and אִישׁ). But אֵי is to be taken, rather, in its interrogative sense.†

The bursting of the cloud. Hirzel: *die Berstungen des Gewölkes*; es ist das Reissen des Gewölkes beim Blitze zu verstehen. This signification (nearest the primary, *to break to break in pieces*), is favored by the parallelism.‡—On the contrary, Gesenius and many others (from the secondary sense of the verb): *expansion, outspreading*, as in Ezek. 27: 7; which also gives a good sense.§ though at this stage of the description, and after the emphatic אֵי, it is certainly not as pertinent.

His pavilion; as the same image is used in Ps. 18: 12 (11).—The use of the *plur.*, in the two members, is a Heb. idiom

* So Heiligstedt: לְ in אֲשֶׁר־לְ est signum accusat., cf. 5: 2. et אֲשֶׁר־לְ est appositio (cf. 135: 11; 136: 19, 20), ad יִזְרְקוּן pertinens, quæ indicat unde pluvia mirabili modo orta sit.

† Hirzel: אֵי, stärker als אִישׁ, deutet an, dass das Folgende noch ein grösseres Wunder sei: und noch mehr: אֵי als Fragpartikel (das Subject zu אֵי אִישׁ ist unbestimmt): und ob einer gar sich verstehen mag auf u. s. w.

‡ Hahn: kann man rollens erst verstehen der Wolke Bersten, wie die Wolken sich theilen, vom Blitze gespalten, und das damit zusammenhängende Tosen des Donners?

§ Namely: *Quanto minus aliquis intelligit expansiones nubium: intelligit, quomodo nubes ad cælum tegendum expandantur* (Heiligstedt).

merely, not transferable to the English nor necessary to the expression of the sense.

V. 30. *Around him he spreads his light.* So Gesenius (Thes. II. p. 1132): *expandit . . . v. e. lucem* (sq. עֲלָיו, *circa se*) Job. 36: 30. Ewald: *wenn er um sich sein Licht ausbreitet.*

Second member. *And covers &c.*; כִּסְפָה construed "with accus. of the covering and עַל of the thing covered" (Gesenius, Lex. I, d; Thes. I, dd). So Ewald: *und drüber deckt des Meeres Gründe*; Hirzel: *und mit den Wurzeln des Meeres bedeckt er sich* (eig. er zieht sie über sich weg als Decke); Heiligstedt (and Schlottmann): *et radices (imo) maris tegit se, super se; i. e. et aquis ex imo maris petitis se tegit. . . . יִשְׁרָפֵי etiam cum כִּסְפָה in hemistich. poster. conjungendum est.**

According to this construction of the verse (the one now generally adopted), *ocean-depths* is of course a figurative expression, as well explained by Ewald: "the densest mass of waters as if drawn from the ocean-depths".‡ Hirzel, on the contrary, understands by it the *sea of clouds* above, and by יִשְׁרָפֵי its inmost depths, where God veils himself deep in the tempest clouds.‡ So also Schlottmann, who adds: "the roots of this sea are its inmost, most hidden part".§ But this is confounding all distinction in terms. By roots, in this metaphorical sense, is meant the base or lowest part, on which a thing rests, not the midmost part, the core or heart of it. The passage appealed to, moreover, gives no countenance to this use of *sea*. As understood by Ewald, the figure, based on the implied comparison, is noble and consistent.

* This, however, is not necessary to the sense. *Covers over*, namely himself and the light by which he is surrounded, is as probably the meaning.

† Die wie aus den Meeresgründen gezogene dichteste Wassermenge. Or still better, perhaps, as Cocceius: *tantum aquæ agglomerat, ut videatur mare a fundo exhaustum iri.*

‡ Die Wurzeln ist das Wolkenmeer, wie 9: 8 (?); die Wurzeln desselben sind seine Tiefen; gesagt werden soll, dass Jehova sich tief in die Wetterwolken einhülle.

§ Die Wurzeln dieses Meeres sind das Innerste, Verborgenste desselben.

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
31 For by them judgeth he the people; he giveth meat in abundance.	כִּי־בָם יִדְרֹן עַמִּים וְתִתֵּן־לָם־מַצֵּלָה	31 For therewith rules he nations, 31 gives food in abundance.
32 With clouds he covereth the light; and commandeth it not to shine by the cloud that cometh betwixt.	עַל־פַּקָּדֹם כִּסְהוֹ־אֹזֶר וְנָצַו עָלֶיהָ בְּמַצְעָרֶיהָ	32 The palms of the hands he 32 covers over with light, and gives it a command against the enemy.

V. 32. against the object

As to the general connection and import of the verse, Hirzel says: "Jehovah is always surrounded with light (Ps. 104: 2); but in the storm, clouds intervene, and veil it in darkness". But this is too general. Verses 29, 30, are parts of the same description; and the sacred writer's conception is rather (as more justly apprehended by Ewald*), of the gathering storm-cloud, and the sudden crash in its mysterious depths; of the light surrounding God, and flashing forth at intervals, through the dark mass of waters which he gathers about him.

The words admit of another grammatical construction, as given in the margin. Rosenmüller: כִּלְיִי plerique *super ipsam* scil. nubem (כִּי v. 29, quod nomen non tantum femininum est, ut Reg. 18: 44, sed etiam masculinum, vid. Jes. 19: 1. Cohel. 11: 3) vertunt.—So, in the second member, Gesenius (Thes. II. p. 699): כִּסְהוֹ, *tegit*; sq. acc. rei . . . Job. 36: 30. Dathe: *expandit circum se lucem, tegitque profundum maris*. The import of this is well expressed by Rosenmüller: significatur potestas in summa et ima. Qui in coelis, circa thronum suum lucem dispergit; idem et fundum maris caligine obvelat. Lucis et tenebrarum est dominus; utrumque ab eo proficiscitur. But this thought, so noble and just in itself, and so fitly expressing the power and grandeur of God, is out of place in this special description of the terrors of the tempest. The view above given (from Ewald), of the proper connection and bearing of the verse, fully justifies the preference of the other grammatical construction, in the translation.

V. 31. *Therewith* (referring to the lightning and the cloud), namely with the terrors and the blessings of the storm. With the one, he overawes and scatters his enemies (comp. Ps. 18: 13, 14); with the other, he fertilizes the earth and gives food to all.

V. 32. *The palms of the hands he covers over with light*; that is, he fills them with it. The lightning of course is meant, as the whole description shows, filling the hands and ready to be "shot forth" on the enemy (Ps. 18: 14).—The verb כִּסְהוֹ is construed, as above, with the accus. of the cover-

ing and עַל of the thing covered. So Gesenius, Thes. II. p. 699, כִּסְהוֹ, I, dd: cum acc. tegumenti et עַל rei tegendæ (etwas decken über etwas) . . . Job. 36: 32, *lucē tegit manus suas*; Ewald: *die Hände deckt er mit dem Lichte*. So Hirzel and Heiligstedt (*super manus suas tegit lucem*, manus suas luce tegit), and all the best modern versions; indeed, no other version would now be thought of.*

The strange rendering of the Common Version (*with clouds he covereth the light*) was founded on the assumption, that the word *hand* means also *a cloud*, from the resemblance of the two! On that principle, how many other words might mean a cloud, it would be difficult to say. But this sense of the word was gravely argued by early Christian Hebraists,† after their Jewish teachers, and was adopted by Pagnino in his version: *nubibus operuit lucem*.‡ In the English vernacular Bible it was first inserted by Cranmer: *with the cloudes he hydeth the light*; and thence passed through the Geneva and Bishops' into the Common Version.

The sense: *with the hands he covers the light* (Luther's, and other European vernacular versions, Castalio, Junius et Tremellius &c.), can be obtained from the Heb. by no construction of the words.

Second member, כִּמְצַדִּים; Gesenius: *an assailant, an enemy*. Ewald: כִּמְצַדִּים scheint so viel als *irarios, adversarius*. Hirzel: כִּמְצַדִּים kommt nur noch Jes. 59: 16 vor, in der Bedeutung *intercessor*, welche aber in den Zusammenhang unserer Stelle nicht passt; vielmehr muss er sich hier an כִּמְצַדִּים 7: 20 (?), also an die gewöhnliche Bedeutung von כִּמְצַדִּים anschliessen, so dass כִּמְצַדִּים eig. *derjenige, der einem Anderen feindlich begegnen lässt*, also selbst auch dem Anderen feind ist, daher die allein hieher passende Bedeutung *Feind*.

Rosenmüller: *et præcepit ei (fulmini) in occurrentem, i. e. quem locum tangere debeat; amandat Deus fulmen in eum, quem feriri vult, locum*. But the translation (literally exact) is evidence against the comment; as it is against Stickel's

* Aber noch viel wunderbarer . . . ist, wenn im Gewitter die Wolken sich . . . ausbreiten; in dessen geheimnisvoller Mitte eine dumpfe Stimme kracht, während Er sich zunächst in Licht, das bisweilen zuerkend ausfährt, dann aber weiter in die wie aus den Meeresgründen gezogene dichteste Wassermenge hüllt.

* Rosenmüller (in Compend.): *super manus suas tegit (Deus) lucem, i. e. manus velat, vestit, luce i. e. fulmine. Sistitur Deus utramque manum armatus fulminatore lumine*.

† Seb. Schmidt: vocem כִּמְצַדִּים multi interpretantur *nubes*, quod initio, ut Mercerus dicit, quum giguantur, sint palmis manuum humanarum similes; vel, ut alii volunt, quod expandantur in morem volarum.

‡ Vulgate: *in manibus abscondit lucem*.

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
33 The noise thereof sheweth concerning it, the cattle also concerning the vapour.	<p>וַיִּרְדּוּ עֲלָיו רָעַד מִקֹּלָהּ אֶת־עַלְיֹנֹתָּהּ:</p>	<p>33 His thunder tells of him; 33 to the herds, even of Him who is on high.</p>

V. 33. who ascends on high

expression of this gloss (adopted by Hahn) in his version: *und befehligt, auf wen es treffen soll.** With more reason, though not conclusively, Schlottmann† argues against the current view of scholars, and in favor of the usual sense *to meet with one* (ἀντιγύρειν) = *the object*.

The *suff.* in עֲלָיָהּ refers evidently to אֱלֹהֵי. Gesenius, Thes. I. p. 54, Not. 1: אֱלֹהֵי, plerumque masculinum, semel cum feminino constructur, Job. 36 : 32 ubi suffixum in עֲלָיָהּ refertur ad אֱלֹהֵי; neque opus est, ut cum compluribus codd. et edit. (v. De Rossi ad h. l.) legas עֲלָיָהּ. Vocabula enim *lucem ignemque* notantia c. feminino constructi amant, *Lehrgeb.* 546. Another example is quoted by Heiligstedt, in Jer. 13 : 16.

V. 33. וַיִּרְדּוּ is construed, in the first member, with עַל of the remote object, *to tell of*, as in I Sam. 27 : 11; and in the second member, with the accus. of the near and עַל of the remote object. The general statement of the first member, that the thunder speaks to all of God, is specially applied in the second to the herds of cattle, who hear and tremble at his voice. Comp. Ps. 29 : 9.—I regard עֲלֵיָהּ as poet. = עֲלָיוֹ; the same idea being implied in both, viz. of one who ascends or takes his position, above.

On this difficult verse, Gesenius says (Thes. II. p. 846; comp. Lex. וַיִּרְדּוּ, *Hiph.* 2, b): *nunciat de eo (Deo) tonitru ejus* (Kunde über ihn giebt sein Donner). *Difficilius dicta est, quo spectent reliqua commatis verba, בְּקוֹלָהּ אֶת־עַלְיֹנֹתָּהּ; sed non male cum Hirzelio veritas: gregi, etiam de surgente. . . . בְּקוֹלָהּ dici potest de eo cui nunciatur . . . ; עַלְיֹנֹתָּהּ et עֲלָיוֹ sibi respondere et ad Deum referenda esse videntur.*

Such is the exact and literal rendering of the verse.‡ according to the construction given it by the early Jewish scholars, who gave us the Masoretic punctuation. No one will willingly

leave this guide to that ancient interpretation, for a shoreless sea of futile conjecture. It is a noble and pertinent close of the paragraph; and there is nothing in the thought itself, therefore, that should tempt us to distrust the common reading of the Heb. consonant-text. The omission of עַל (according to the text of the *Peshito*, and of three MSS. of Kennicott and one of De Rossi with varr. in three others), does not essentially simplify the gram. structure,* while it introduces a thought aside from the connection and below its general tone.

Hirzel, without necessity, departs from the division of the verse made so justly, and with such happy effect, by the Masoretic accentuation.† He includes בְּקוֹלָהּ in the first member; thus wholly omitting one and that the principal assertion of the writer, and weakening the parallelism of the members. With this somewhat material abatement, his view of this difficult verse is instructive and interesting. It was the first correct conception of its grammatical structure.‡

In Ewald's construction of the verse, בְּקוֹלָהּ is a second *subject* of וַיִּרְדּוּ, and not its *object*: grammatically easier without

* For it makes a two-fold construction of the verb; first with עַל, and then with the simple accusative. Hirzel's remark is, therefore, not strictly just: Die Lesart אֶת־עַלְיֹנֹתָּהּ בְּקוֹלָהּ, nach *Pesch.* und mehreren MSS. bei *de Rossi* gäbe, mit Beseitigung dieser Schwierigkeit, den ebenso passenden Sinn: *die Heerden (verkünden) den Zorn des Heranziehenden.*

† Der Athnach ist von וַיִּרְדּוּ weg unter בְּקוֹלָהּ zu versetzen, wodurch der Rhythmus (?) dem des folgenden Verses entsprechend wird.

‡ *Es verkündigt ihm sein Rollen der Heerde, ihm, wenn er im Anzuge.* וַיִּרְדּוּ mit dem Accus. (בְּקוֹלָהּ): einem Kunde geben wie I7 : 5, vgl. 26 : 4, und mit עַל des Gegenstandes, von welchem man Kunde giebt, wie in עַל דָּבָר von etwas reden. עֲלָיו kann sich nur auf Gott beziehen; parallel damit ist sicher עַל עֲלֵיָהּ im 2. Gl., welches demnach ebenfalls persönlich zu fassen ist und auf Gott gehen muss; es ist Epexegeze zu dem allgemeinen עֲלָיו, auf welcher aber der ganze Nachdruck ruht, daher durch das steigernde אֶת angeknüpft: *ihm, und zwar den im Gewitter aufsteigenden, heranziehenden Gott.* Zu עֲלֵיָהּ vgl. Hab. 3 : 16. וַיִּרְדּוּ ist Subj. zu וַיִּרְדּוּ, eig. *sein Lärmen*, von רָעַד Nom. verb. von רָעַד *lärmen*, z. B. auch Mic. 4 : 9 vorkommend, sicher aber nicht von רָעַד *Freund*, Nom. verb. von רָעַד (Schärer, Eichhorn, Umbreit, u. A.), welches mit dem *Suff.* 3. Sing. masc. sehr häufig sich findet, stets aber רָעַדוֹ (in diesem Buche z. B. 6 : 14, 12 : 4, 16 : 21, 42 : 10) lautet.

* Olshausen: Statt בְּקוֹלָהּ ist vielleicht בְּפִיָּהּ zu lesen: *und er weist ihm die Stätte an, wo er treffen soll.* Admirably hit! And it shows how much more easily a man can explain a text of his own, rewritten to suit himself (the usual resort of this author in a difficulty), than that of the sacred writer.

† Diese konnte das Hiphil (gleichsam: sich selbst begegnen machen) leicht beibehalten. בְּקוֹלָהּ ist also ein jeder, der dem Lichte auf seinem Wege entgegenkommt (LXX.: ἀπαιτῶν).

‡ In the *above form* is meant; not as understood by Hirzel (see text), nor as explained by Gesenius in his subjoined comment: i. e. tonitru Deum annunciat adeo gregibus, simul atque hic in tempestate ascendit. To the emphasis *adeo gregibus* applies the objection justly made to Rosenmüller's and Ewald's construction (*pecus etiam: das Vieh sogar*): sed אֶת nunquam voci, ad quam pertinet, postponitur (Heiligstedt). This the nature and use of the word forbid.

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
CHAP. XXXVII.	CHAP. XXXVII.	CHAP. XXXVII.
AT this also my heart trembleth, and is moved out of his place.	אֶחָד לְזוֹתָתָה יִתְרַד לִי וְיִרְעַר מִמְקוֹמִי:	YEA, at this my heart 1 trembles, and starts up from its place.

V. 1. and flutters out of its place

Ch. XXXVII. v. 1. Schlottmann: אֶחָד etwas neues stärkeres hinzufügend; not necessarily in the thought itself, however; but, as in this case, in the impression which it makes on the speaker's mind, and which he would impart to others.—אֶחָד *dabei*; näml. wenn ich seine Donnerstimme vernehme (Hirzel).

Second member. *Starts up from its place*, i. e. from its

resting-place, where it quietly reposes till the moment of alarm. Ewald (comp. the use of the verb in *Piel*):

Ja über diess erschrickt mein Herz, und springt von seinem Orte auf.

Hirzel: eig. *es führt auf von seiner Stelle*, d. i. es erbebt. With some hesitation, this is preferred as the version for the text. Gesenius, as in the Margin; a beautiful image, probably derived from the timid bird, frightened out of its resting-place.

doubt,* but not for that reason more natural or probable, in such composition as this. He translates:

ihn meldet an sein Donnerruf, das Vieh sogar dass er im Zuge ist.†

Grammatically correct indeed; but with a great descent from the first to the second member.

The difficulties, in the construction and interpretation of this verse, are acknowledged by all scholars.‡ There are several points,§ which are not determined by the form of the words and their grammatical construction, and must be decided by the connection, and the propriety of the thought itself. Thus (in regard to the gram. structure), the *verb* may have for its *subject* either, 1st *God*; or 2d the *lightning* (or the storm-cloud, in its whole conception); or 3d רָעַד; or 4th may be taken impersonally (referring to *man*). The *pron.* in מִיִּי may refer, either 1st to *God*; or 2d to the *lightning* (or cloud charged with it); or 3d to the *rain*; or 4th to *man*; or 5th (by anticipation) to מִיִּי and מִיִּי. The word רָעַד may be, 1st the *subject* of the verb, or 2d its near *object*; מִיִּי also may be, 1st the *subject*, or 2d the near *object* of the verb. The noun מִיִּי may be taken, in connection with the first member, as the only direct *object* of the verb; or

2d, with the parallel member, as another coördinate *object*; or 3d (with a different pointing, מִיִּי) may be construed as a *Part*. Finally, אֶחָד may be taken (as assumed by some), 1st with the preceding, or 2d with the following subject.

Again, as to the meaning of words: רָעַד may mean 1st *his thunder* (from רָעַד); or 2d *his friend* (from רָעַד); or 3d *his thought, his will*. The word מִיִּי may mean, 1st *cattle*;* or 2d *property* in general; or 3d (on the here gratuitously assumed ground of the identity of the "ל" and "א" stems),† *jealousy, zeal*; or 4th (with a change of vowels, מִיִּי = מִיִּי) *exciting to jealousy or zeal*. The word אֶחָד may be taken, 1st as a *particle*, or 2d as a *noun*. By מִיִּי may be understood, 1st the *rising cloud*; or 2d (of Jehovah) *he who ascends, or marches on* (in the storm) or *takes his place on high* = *who is above*; or 3d *that which comes up* (viz. out of ground) = *the plant*; or 5th *the high, the lofty* = *the proud*;‡ or 6th (מִיִּי = מִיִּי, or with a change of vowels מִיִּי) *wickedness, and abstr. the wicked*.

The following are the most noteworthy combinations of these different senses and constructions. I. רָעַד = *thunder*; 1st (as nominative, the *pronouns* both referring to *God*; מִיִּי as a nearer and definite *object* of the verb; אֶחָד as a *particle*): *his thunder tells of him*,§ *to the herds* &c.; or 3d with מִיִּי as coördinate nominative (as above expressed, from Ewald); or 4th (the *pron.* in מִיִּי referring to the *storm* or *rain*, and מִיִּי

* But irreconcilable with the use of אֶחָד. Hirzel: Der auch von Ewald angenommenen Erklärung Rosenmüller's: *ihn kündigt an sein Rollen, die Heerde sogar, wenn er im Anzuge, . . . steht die Stellung von אֶחָד entgegen, welches so wenig als אֶחָד sich irgendwo dem Worte, das es hervorhebt, nachgesetzt findet, daher es statt אֶחָד מִיִּי durchaus מִיִּי אֶחָד heißen müsste.*

† Him his thunder-peal announces, the cattle even, that he is on the march!

The allusion is to the well known dread betrayed by brute animals, at the signs of an approaching tempest.

‡ Rosenmüller (full work): Obscurissimus locus, in quo explicando vix duos interpretes consentientes reperias.

§ I avail myself, in part, of Schlottmann's digest, who has collected and classified most of the principal points.

* Schlottmann: das phöniciſche מִיִּי (vgl. die Opfertafel von Marseille Z. 15; Movers' Phöniciſche Texte, II. S. 111).

† Nach der häufigen Verwechſelung der Verba "ל" und "א" von מִיִּי = מִיִּי abgeleitet. Vgl. Ezech. 8:3 סַבֵּל הַקְּנֵאָה הַמִּקְנָה וְנָדַד אֶל הַקְּנֵאָה הַמִּקְנָה וְנָדַד אֶל הַקְּנֵאָה הַמִּקְנָה; und auf der andern Seite, die eben angeführte phöniciſche Form מִיִּי (*ibid.*).

‡ Einige Rabbinen nehmen es ferner 4) wie es im Talmud vorkommt = der übermüthig ſich Erhebende, der übermüthige Feind (*ibid.*).

§ Gesenius' latest view (Thes. III. p. 1277; Lex. רָעַד, I.): *nunciat de eo (Deo) tonitru ejus.*

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
2 Hear attentively the noise of his voice, and the sound that goeth out of his mouth.	שָׁמְעוּ אָזְנוֹתַי בְּלִמְעוֹת קוֹלֵי וְהִנֵּיחַ נַחְשֵׁי בָאָא:	2 Harken attentively to the 2 roar of his voice, and the rumbling that goes forth from his mouth.
3 He directeth it under the whole heaven, and his lightning unto the ends of the earth.	תַּחַת כָּל־הַשָּׁמַיִם הִשְׁקֵהוּ וְאֵשׁוֹ עַל־מַגְרֵי הָאָרֶץ:	3 He directs it under the whole 3 heavens, and his light over the margins of the earth.
4 After it a voice roareth; he thundereth with the voice of his excellency: and he will not stay them when his voice is heard.	אֶתְהַדָּו וְהִשְׁאֲנֵהוּ בְרָעַם בְּקוֹל אֵשׁוֹ וְלֹא יִשְׁתָּמְעוּ כִּי־יִשְׁמַע קוֹלוֹ:	4 After it a sound roareth; 4 he thunders with his voice of majesty; nor lets them linger when his voice is heard.

V. 3. He sends it forth under

V. 2. שָׁמְעוּ, *Inf. abs.* used as in I3 : 17.

V. 3. *Directs it.* So Gesenius (*Piel* of וְיָשַׁע). Ewald, Hirzel &c. with many of the older interpreters, find here the *Kal* of שָׁמְעוּ in its Aramæan use, *to loose, to unbind*, hence *to let loose = to send forth*. But the evidence is in favor of the former view. It is a futile objection,* that the path of the lightning is irregular. The meaning is: he guides, or directs it wherever he wills, under the whole heaven.—הַתַּחַת and עַל doubtless correspond to each other, in their original opposite senses *under* and *over*.

V. 4. קוֹל, in the two members, is evidently used in the two senses of the word *vox*.

Third member. *Nor lets them linger &c.*; the weapons of his anger are prompt to execute his will, when his voice announces his presence. The change of number (*it to them*) is common, and indicates the store of such weapons at his command.

* Heiligstedt (after Hirzel): sed fulmina, quæ huc illuc volant, *recta via duci* non apte dicuntur.

Gesenius (*Thes.* II, p. 1060) : Job. 37 : 4 : *non pone relinquit ea (fulgura), ubi audita est vox ejus.**

Others, after the Vulg. (prop. to follow on the heels of one), *non investigabilur*. Sym. καὶ οὐκ ἄρ ἐξῆλθοσθίσειται ἀνοσθίρτος τοῦ ψόγου αὐτοῦ. This Ewald expresses as a question: *und sollte sie nicht finden, wenn erschreckt die Stimme?* But his grounds are not decisive against those for the other view; † and the inquiry, unnatural in itself in such a connection, is wholly aside from the parallelism. ‡

* (*ibid.*) *Pi. pone relinquit* q. d. a calce relinquit. (Arab. عَقِب pone relinquit, distulit, procrastinavit; II., III., pone et a calce venit, secutus est. IV., successit. Chald. קָבַב distulit, tardavit.

† קָבַב ist wie im Syrischen *verfolgen*, richtig Vulg. *investigare*, ein neues aram. Wort, wie auch שָׁמְעוּ v. 3 *lassen* vgl. מָנָה.

‡ Schlottmann: Aber auch diese Erklärung ist zu künstlich und der Gedanke hier fremdartig.

coördinate with רֵעַ)*; or 5th as accus., the *pron.* in קָבַב referring to בְּפָאָרֵי, or 7th (by anticipation) to the two nouns in the next member, in the sense of *cattle* and *plants*. †

II. רֵעַ = *friend*; 1st as accus. (קָבַב = *dative*, the *pron.* referring to אָרִי בְּקָבָה; and עוֹלָה as coörd. accus. in the sense of *cattle* and *plants*); ‡ or 2d (קָבַב in the third sense above,

אָרִי as *subst.* and עוֹלָה as *part.*)*; or 3d with the same use of קָבַב, and עוֹלָה = עוֹלָה. So Schlottmann: †

Er zeigt ihm seinen Freund—
Zorneseifer über die Frevel.

III. רֵעַ = *thought, will*; 1st (the *pron.* in קָבַב referring to *man*, and עַל implied before קָבַב); † or 2d (the *pron.* in עוֹלָה referring to the *lightning*): *he makes known to it his will*; or 3d (the *pron.* referring to בְּפָאָרֵי): *he makes known to him his will*.

Cocceius might well say of the verse: *mire explicatur!* It needs no argument to show the superiority of the Masoretic interpretation, in the true conception of it, to all the others.

* Mercerus: *Indicat de eo (pluvia) strepitus ejus* (sc. nubis, vel Dei); *pecus* (indicat) *etiam de ascendente*.

† So Gesenius formerly (earlier *Lex.* קָבַב), as quoted by Schlottmann from MS. notes of his lectures, and expressed by one of his pupils (Lange) in a version of Job, prefaced by Gesenius:

Er thut ihm seine Donnerstimme kund,
Dem Viehe und auch dem Gewächse.

‡ Umbreit: Er thut kund ihm seinen Freund,
das Vieh und das Gewächs.

* Hahn: Die Eiferung des Zornes den Kommenden.

† Sym. ἀπαγγέλει περὶ τοῦτου ἐταίρω αὐτοῦ ἕλθωσ περὶ ἀδίκίας.

‡ Cocceius: *indicat super illo cogitationem suam, pecude etiam de eo quod germinat.*

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
5 God thundereth marvellously with his voice; great things doeth he, which we cannot comprehend.	וַיִּרְעַם אֶל בְּקוֹלוֹ וַיִּזְלַחֲתָה עֲשָׂה גְדֹלוֹת וְלֹא נִבְרָא:	5 God thunders marvelously with his voice; great things does he, and we understand not.
6 For he saith to the snow, Be thou on the earth; likewise to the small rain, and to the great rain of his strength.	כִּי לַשֶּׁלֶג וְיֹאמַר הַטַּהֲרִי אֶרֶץ וְלַגֶּשֶׁם קָטָן וְלַגֶּשֶׁם רַב וְיֹאמַר מִשְׁפַּת יָדָיו:	6 For to the snow he says: Be thou on the earth; and to the pouring rain, even the pouring of his mighty rains.
7 He sealeth up the hand of every man; that all men may know his work.	בְּיַדְּכֶם יִסְתַּם כָּל־אֲדָמָה וְיִדְעוּ כָּל־אֲנָשִׁי מַעֲשָׂיו:	7 The hand of every man he seals up, that all the men he has made may know;
V. 6. קַרְנָן בְּנֹא לֹא מִקֵּד.		

V. 6. Fall thou on the earth

V. 6. *Be thou.* Sept. *γίρου ἐπὶ γῆς.* It may well be doubted, whether the Vulg. *ut descendat* was suggested by the special sense to fall of this Heb. verb (prop. to plunge headlong, in eager haste), and was not rather a free expression of the thought. At any rate, this sense of the Heb. verb does not well express the quiet, gentle falling of the snow, even in Gesenius' qualified form of it (*rush down*), *rue in terram*.* Schultens has justly compared it with the אֵרֶר אֵרֶר, † Genevan, correctly: *For he saith to the snow, Be thou upon the earth.* Bishops: *He commandeth the snowe, and it falleth upon the earth.*

Second member. The error of Nachmanides (on which that of the Common Version was founded), † that מִשְׁפַּת means a light rain, was noted by Schultens, and is now shown by every Heb. lexicon. Prop. a pouring heavy rain (Gen. 7: 12 &c.), it is related to מִשְׁפַּת the generic term for rain, as imber is to pluvia; and hence may stand as an emphatic qualification (§ 106, 1, and Rem. 1) either before or after it (comp. Zech. 10: 1). Ewald:

So spricht zum Schnee er: fall zur Erde!
und zu dem starken Regen,
dem starken Regengusse seiner Pracht.

It is mere trifling, to refer one of these clauses to the former rain, and the other to the latter rain. §

By the plur. of rain can by no means be understood the rain-drops.* Nor is the plural used intensively. It has reference to the heavy rains, repeated at brief intervals through the long rainy season; † and hence the epithet, *his rains of might* = *his mighty rains* (§ 121, 6).

V. 7. *Seals up:* viz. in the winter season, when the labors of the field are suspended, and the hands of the husbandman as it were sealed up.

Second member. *Men of his making* = *men made by him.* — *May know:* that is, may know it; may understand this, that they are his workmanship. † Heiligstedt: i. e. ut omnes homines se naturas a Deo creatas, ejusque voluntati et potestati obnoxias esse cognoscant. Or, as better explained by Seb. Schmidt: *Ut cognoscant omnes homines operis sui* (hoc est, quos ille fecit et creavit) sc. illum esse, qui omnia ista facit; in cujus manu sit nix, pluvia, labor agri, et omnes tempestates tempestatumque consequentia, atque ille dicat unicuique quando venire debeant. (*Ut cognoscant*, sc. quod dictum; illum esse, qui nivi pluvisque dicit, ut sint super terra.)

Gesenius, not so well (Lex. מִשְׁפַּת, 3, extr.) "*may know him*; i. e. that all men as his creatures may know him." The change (there quoted) proposed by Reiske and A. Schultens, in the division of words as made in the common text, is not necessary to make a pertinent and every way suitable sense. The thought is: that men who are themselves his work, may observe and know their subjection to his laws in nature and providence.

die zwei Hauptperioden des Regens (den Früh- und Spätregen) denken.

* Heiligstedt: מִשְׁפַּת *pluvia*, i. e. guttae pluviae.
† Comp. Robinson, *Researches in Palestine*, vol. II. sec. viii. p. 97.
‡ So it is translated and explained by Ewald: *zum Merkmal aller Leute seiner Schöpfung*; wie zum Andenken für die Menschen dass sie nur geschaffene, einem höhern Willen unterworfenen Wesen seien.

* Schlottmann: *Sei auf Erden.* LXX. ἐπὶ γῆς γίρου. Gewöhnlich erklärt man jetzt: *fall auf die Erde.* Vulg. *ut descendat in terram*, וְיֵרֵד wie das arab. سَقَطَ = fallen; aber die gewöhnliche Bedeutung des Verbi giebt einen viel nachdrücklicheren Sinn. Das blosses Wort Gottes lässt den in seinen Vorräthen aufbewahrten Schnee auf Erden sein.

† *Esto in terra . . . habet pondus;* idque ὑψος, quod in Mose admirabatur Longinus, וְיֵרֵד אֵרֶר sit lux.

‡ Following the Genevan: *likewise to the small raine, and to the great raine of his power.*

§ Schlottmann: Spielend ist es, wenn manche Ausleger an

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
8 Then the beasts go into dens, and remain in their places.	וּבְהֵימָּה בְּמַעְיָנֵיהֶם וּבְמַעְיָנֵיהֶם יִשְׁבּוּן	8 and beasts go into the lair, and in their dens abide.
9 Out of the south cometh the whirlwind: and cold out of the north.	מִן הַיָּם הַיָּבֵשׁ תֵּבֵא הַסּוּר וּמִן הַצָּפוֹן תֵּבֵא הַקֹּר	9 Out of the secret chamber comes the whirlwind, and cold out of the north.
	V. 8. וְיָבֵא בְּ	

V. 9. and from the north-winds cold

V. 8. The noun *הַיָּבֵשׁ*, and the *suff. pron.* referring to it, are used *collectively*, as appears from the plur. *dens*.

V. 9. *The secret chamber*: as more fully expressed in ch. 9:9, *the secret chambers of the south*, viz. the distant southern quarters of the heavens, known only from reports of travelers. As *הַיָּבֵשׁ* is properly an inner, private chamber, it may stand absolutely for what is there defined by the addition of *מִן הַצָּפוֹן*.

Ewald translates: *Out of the secret chamber comes a storm*;* understanding by *secret chamber* a repository or magazine, such as are spoken of in ch. 38:22, and Ps. 135:7 (where not this word, however, but *אֹצֵרוֹת* the proper word for *store-house* is used). This accords with his supposition, that all the examples in vv. 6-13 are taken from the winter season of rain and snow, and gives the apparent advantage of unity to the whole description. But *הַיָּבֵשׁ* does not mean a *store-house*.† In Prov. 24:4, to which some appeal in support of this sense, the writer means the *inner chambers* (viz. of the dwelling just before mentioned), devoted to retirement and luxury, and abundantly supplied with costliest furniture, clothing, jewelry &c. The use of *סִיָּפָה*, moreover, does not favor this view (comp. Is. 21:1); and it is improbable that the writer confines his description to the phenomena of the northern heavens.

Second member; *out of the north*. De *בְּנֵי הַצָּפוֹן* (it was said by Seb. Schmidt) major adhuc dissensus est, et his interminabilis; and the case is not much better now.‡

The simplest *etymological* solution is that proposed by Kimchi, and adopted by Gesenius, who adduces Arabic usage in its support.§ According to this view, the writer says:

Out of the secret chamber comes the whirlwind, and out of the north winds cold.

It is without historical support, however, in the ancient exegetical tradition; and the Arabic usage, applied to winds in general (as scattering dust; covering and obliterating with dust), adds little to the evidence of this special usage. It is, moreover, justly objected by Lee (Lex. *בְּנֵי הַצָּפוֹן*) that "*בְּנֵי הַצָּפוֹן* is opposed to *הַיָּבֵשׁ*, not to *סִיָּפָה*; which is sufficient to show that Gesenius and Eichhorn's view is groundless." There would, in any case, be an incongruity in saying, that cold comes *out of the north winds*; and more especially, as the *locality* whence it comes, which is the sense required by the corresponding member.*

In the oldest traditional exegesis (that of the Sept. ἀπό δὲ ἀρκτοῦρου ψῆλος), the word ἀρκτοῦρος,† in the sense of *fastigia*, most naturally means that part of the heavens which never appears depressed = the north;‡ thus designating the thing intended by the Heb. word, without expressing its etymological import. The same quarter of the heavens is indicated by the Vulg. *et ab Arcturo frigus*; and it is quite probable (as understood by some of the Jewish scholars, and early Christian Hebraists) that this Heb. word, in the sense of *dispersers, scatterers*, was applied to a constellation in that part of the heavens, as representing the quarter from which these forces come.

Hoc omnium optimum, quod in hoc consentiunt, notari plagam septentrionalem, juxta contextum ipsum et rem; certum namque est, nullum frigus esse intensius et intolerabilius.

Alb. Schultensius. Addere poterant etiam arab. دَارِيَاتٌ *dispergentes* Cor. 51, I et رَوَامِسُ رَامِسَاتٌ id. de ventis dici.

* This difficulty seems to have been formerly recognized by Gesenius. In his *Lexicon Manuale*, of 1833, he defines this word: *dispergentes*, poet. de ventis borealibus, . . . adeoque de septentrione. In the *Thes.*, at a later date, the last clause is omitted; as also in the American edition of his lexicon (where his latest views are given), though retained in Hoffmann's ed. of it.

† This must be regarded as the true reading. It has the unanimous testimony of MSS. in its favor, and its signification is not alien to the connection. It is unnecessary, therefore, to substitute a merely conjectural reading ("ἀρκτοῦρον . . . vel ἀρκτοῦρον, vel simile quid") as proposed by Bos. Prolegom. ch. iii.

‡ Virg. Georg. I, 242; and Probus (*in loc.*): ea pars semper supra vertitur.

* aus der geheimen Kammer kommt ein Sturm.

† Schlottmann: Schon Schultens verwirft mit Recht die von Neuren wieder aufgenommene Erklärung des *הַיָּבֵשׁ* = *Forrathskammer*, was das Wort so ohne weiteres unmöglich bedeuten kann. Ganz anders ist der Ausdruck in Ps. 135:7 . . . welche Stelle daher für die unsere nichts beweist.

‡ Umbreit: *בְּנֵי הַצָּפוֹן* erhellet schon aus dem Contexte in der Bedeutung von *Norden*. Aber die Herleitung des Wortes ist ungewiss. Rosenmüller: nomine *בְּנֵי הַצָּפוֹן* *aquilonem* indicari, arguit quidem illud, quod exinde *קֹר* *frigus* provenire dicitur; quid vero illud proprie designat, non liquet.

§ Thes. I. p. 430. Bene Kimchius: רוחות נשבים וזורים *conci flantes et dispergentes*; quem sequuntur Coceius et

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
10 By the breath of God frost is given: and the breadth of the waters is straitened.	<p>מְשַׁחֵת אֶל וּפְתֹחַתָּהּ וְהָיָה כְּמַיִם מְסֻבִּים</p>	7 By the breath of God there is ice, and the breadth of the waters is straitened.
11 Also by watering he wearith the thick cloud: he scattereth his bright cloud:	<p>אֶת־בְּרִי וּבְרִיתִים עָב וְלִפְיָן עָנָן אֲרִיזוֹ:</p>	11 Yea, with moisture he loads the thick cloud, he spreads his lightning-cloud abroad;
12 And it is turned round about by his counsels: that they may do whatsoever he commandeth them upon the face of the world in the earth.	<p>וְהוּא מְסַבֵּת וּמְהַבֵּת כְּתִיבֹולָתוֹ לְכָל־עָלְמָא כָּל אֲשֶׁר־רָצוֹן וְעַל־פְּנֵי תֵבֶל אֲרִצָּה:</p>	12 and it turns with his guidance every way, that they may do all he commands, over the face of the habitable earth;
	<p>V. 10. בנ"א בצירור V. 12. בתהבולתיו ק'</p>	

V. 12. according as they do

quam quod ab Aquilone venit.* In this judgment all will agree; and nothing more definite can now be affirmed with confidence.

V. 10. רִיחַן (Gesenius, Lex. 1, h). Ewald: *von Gottes Hauch gibt es Eis*. Heiligstedt: *ab halitu Dei datur (oritur, existit) glacies*; רִיחַן impersonalitur positum est, ut Germ. *es gibt*, item Prov. 13: 10.

In the second member, the subst. verb is necessarily implied with the subject of the clause, from the construction of the preceding one.† It is inadmissible to assume, with Hirzel,‡ that רִיחַן (used impersonally in the first member), is implied here in its personal use with *God* for the subject.

The breadth of the waters is straitened; the free and untrammelled stream becomes compressed, within an unyielding belt of ice.—רִחַב, § 106, 1, Rem. 1.

V. 11. Heiligstedt: רִי est nomen a רִיָּה derivandum, ut כִּי (Jes. 3: 23) a בְּרִיָּה, אֲרִיָּה a אֲרִי. Ewald: die breite, mit רִי Feuchtigkeit schwer beladene Wolke seines Lichtes, wodurch sein Blitz leuchtet, . . . über der Erde hin und herwendet.—וְהוּא מְסַבֵּת in the sense *to burden, to load heavily*; Heiligstedt: *onerare*, cf. בָּרָה *onus* Deut. 1: 12. Sym. ἀλλὰ καὶ καραπῶ ἰταρῖσιον ῥεγίλη.—*Casts down the thick cloud* (Gesenius, Lex.), is not suited to the connection with vv. 12, 13. § The

only signification of this root known to Hebrew usage (Deut. 1: 12) is the appropriate one here; *Hiph. to make heavy = to load heavily*.—בְּרִי is prop. *with moisture that drenches or fills to saturation* (root רִיָּה); which is implied in the phrase *loads with moisture*.—Second member; עָנָן אֲרִיזוֹ, § 121, 6.

V. 12. The general import is well expressed by the Vulgate: *que [nubes] lustrant per circuitum, quocumque eas voluntas gubernantis duxerit, ad omne quod præceperit illis, super faciem orbis terrarum*.*

Second member. The trimembral division of the verse is required by the relation of its parts to each other.—*That they may do* (לְכָל־עָלְמָא); the *suff.* referring either to the cloud (*collective sing.*),‡ which best suits the connection; or (as the *pron. 3d pers. plur.* is often used) indefinitely to men in general.§ (ch. 36: 31). With this latter use of the *suff.* Ewald,§ Hirzel,|| and Heiligstedt make the connection: *guided by him according as they (men) do all he commands*. But the connection is forced and unnatural, both in the thought itself and in the expression of it.¶

* Schlottmann contends, that הוּא refers, not to the cloud, but to *God*; to which Ewald rightly objects; aber dies ist gegen den Zusammenhang der Rede, und wäre an sich Gottes wenig würdig gesagt (*er, nämlich Gott, wendet sich mit seiner Leitung ringsum*); Jahrb. der Bib. Wissenschaft, IV, 67.

† Schlottmann: Das *suff. plur.* in לְכָל־עָלְמָא bezöge sich auf den in dem vorhergehenden Singular עָנָן liegenden Collectivbegriff.

‡ Heiligstedt: Suffixa 3 pers. plur. in לְכָל־עָלְמָא et רִצִּיִם non ad subjectum in antecedentibus nominatum, sed ad subjectum indefinitum, i. e. homines, referuntur; cf. Ps. 4: 8; 65: 10.

§ —von ihm geleitet wie die Menschen thun was alles er ihnen befiehlt—

|| Eig. *an seiner Leitung*, . . . und zwar geleitet לְכָל־עָלְמָא . . . nach ihrem Thun alles das, was er sie heisst; d. h. nach dem Masse, als man seine Gebote erfüllt.

¶ Schlottmann: Hierbei scheint uns jede der einzelnen

* Seb. Schmidt, *in loc.*

† Ewald: *des Wassers Weite kommt in Enge*; where, (wird) *in Enge* would give the literal form.

‡ Zum 2. Gl. muss aber das Verb. personell gefasst und auf Gott bezogen werden: *und die Breite des Wassers bringt er in eine Enge*, macht er eng, zieht zusammen.

§ Hirzel: Die Erklärung: *im Regen stürzt er herab die Wolke* (de Wette, Gesenius, u. A.), so dass vom Wolkenbruch die Rede sei, passt nicht zum Zusammenhange dieses Verses mit V. 12 u. 13. Dasselbe gilt von der Erklärung Rosenmüller's, Schärer's, Umbreit's, u. A., welche בְּרִי als Nom. verb. von בָּרָה (s. die WBB.) herleitend übersetzen: *und Heiterkeit vertreibt die Wolken*.

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
13 He causeth it to come, whether for correction, or for his land, or for mercy.	אֶבְלֹקֶנָּה אֶבְלֹקֶנָּה אֶבְלֹקֶנָּה רַחֲמָיִם:	13 whether as a scourge, for its 13 land, or as a kindness he allots it.
14 Harken unto this, O Job: stand still, and consider the wondrous works of God.	הֲאִינְיָה לְפָנָי אָזְנוֹ לְשׁוֹן יְהוָה וְהִבְהִיטָה וְנִסְלֹאֹתָ אֵלַי:	14 Give ear to this, O Job; 14 stand and consider the won- ders of God.
15 Dost thou know when God disposed them, and caused the light of his cloud to shine?	הֲיָדָעַתָּה כִּי־שִׂיחַ אֱלֹהִים עֲלֵיהֶם וְהוֹפִיעַ אֹרֶחַ עָנָנָיו:	15 Dost thou know, when God 15 sets his thoughts upon them, and the light of his cloud blazes forth?
	V. 14. בִּן א' רש"ה V. 15. בִּן א' יהפ"ע	

V. 13. for his earth

V. 15. when God gives them the charge

Third member; הַבֵּל אֶרְצָה = ἡ οἰκουμένη, and with the same happy combination of thought.

V. 13. So Schlottmann:

Ob zur Züchtigung für seine Erde
ob zum Wohlthun lenkt er sie.

The particles אֶבְלֹקֶנָּה—אֶבְלֹקֶנָּה in the first and second members, plainly correspond to each other (*sive—sive*). The second clause of the first member (אֶבְלֹקֶנָּה *temporal* = *when*)* connects with the second clause of the second member, and stands emphatically between the two alternatives, referring to both. This spirited arrangement was overlooked by Ewald, who adds unnecessarily, and without warrant, a *pronom.* reference to the preceding clause:

Zur Zucht entweder, wenn die ist für's Land,
oder zur Gnade lässt er kommen sie.

That אֶבְלֹקֶנָּה in the second clause of the first member must be either *conditional*, or more properly *temporal*, follows from the logical relation of the first and second members, in which *the good and the evil*, as alternatives, are set over against each other.† The form in the text fully expresses the thought in English, which will not bear the extreme brevity of the Hebrew.

For its land; referring to the cloud, as overspreading the land. So Ewald. Others, less happily: *for his earth*.—Second member; רַחֲמָיִם, as in 34: 11.

Wortverbindungen im höchsten Grade verrenkt und gezwungen; denn wo wäre eine Analogie für eine Verbindung wie אֶבְלֹקֶנָּה אֶבְלֹקֶנָּה, oder wie könnte in dem אֶבְלֹקֶנָּה אֶבְלֹקֶנָּה כל אשה רציה, der Sinn liegen, *je nachdem sie seine Gebote erfüllen oder nicht erfüllen*; endlich, wie matt wurde das אֶבְלֹקֶנָּה אֶבְלֹקֶנָּה auf das schwerfällige Einschleissel folgen.

* Schlottmann: Das erste und dritte אֶבְלֹקֶנָּה steht in der Bedeutung *sive—sive*; das mittlere ist einfaches Bedingungswort, wörtl. "wenn sie für seine Erde ist."

† Hürzel: Schon die Gesetze der Logik dulden es nicht, dass zwischen die Begriffe אֶבְלֹקֶנָּה וְהִבְהִיטָה, die sich zu einander verhalten wie Unglück und Glück, ein dritter hineintrete. Demnach kann אֶבְלֹקֶנָּה kein Glied der Disjunction, sondern muss Bedingungssatz sein.

The felicity and truthfulness of the description of physical phenomena, in this and the preceding chapter, have been remarked by one of the most distinguished observers of Nature.*

V. 15. אֶבְלֹקֶנָּה with אֶבְלֹקֶנָּה implied (Gesenius, Lex. 4, e), as in 24: 23. So Gesenius, Hürzel and others.

The phrase is taken in another sense by some (אֶבְלֹקֶנָּה אֶבְלֹקֶנָּה, *imponere alicui aliquid*, sc. praestandum; Gesenius, Lex. 3, e);‡ the verb used absolutely here. So Ewald: *Verstehest du, wie Gott ihnen gibt Aufträge?* Heiligstedt: *Scisne, quomodo imponat (mandata det) Deus iis*, sc. miraculis; i. e. nostine, quomodo Deus efficiat, ut hæc miracula oriantur. Schlottmann: *Weisst du, wie Gott dem allem Befehl giebt?* This abs. use of אֶבְלֹקֶנָּה is admissible indeed, though without other example; but its common use in Job is equally pertinent here.—The use of אֶבְלֹקֶנָּה in the sense, *to know of* = *to regard*, Ps. 31: 8 (the instances quoted below, though adduced by Gesenius as examples of this construction, do not require it),‡ is not at all probable in so frequent a combination as אֶבְלֹקֶנָּה אֶבְלֹקֶנָּה.—Schlottmann: אֶבְלֹקֶנָּה אֶבְלֹקֶנָּה steht neutrish, und geht der Sache nach auf אֶבְלֹקֶנָּה zurück.

Second member; *and* (as a consequence) *his light blazes forth*. The usual intransitive sense of the verb is the proper

* Aehnliche Ansichten des Kosmos kehren mehrmals wieder, am vollendetsten vielleicht in dem 37sten Kapitel des alten, wenn auch nicht vormosaïschen Buches Hiob. Die meteorologischen Prozesse, welche in der Wolkendecke vorgehen, die Formbildung und Auflösung der Däuste bei verschiedener Windrichtung, ihr Farbenspiel (?), die Erzeugung des Hagels (?) und des rollenden Donners werden mit individueller Anschaulichkeit beschrieben; auch viele Fragen vorgelegt, die unsre heutige Physik in wissenschaftlicheren Ausdrücken zu formuliren, aber nicht befriedigend zu lösen vermag. (Humboldt, *Cosmos*, Vol. II. Part. I. *Descriptions of Nature in Heb. literature.*)

‡ Vulgate: *Numquid scis, quando præcepit Deus pluuiis?*

‡ Heiligstedt: אֶבְלֹקֶנָּה אֶבְלֹקֶנָּה, *scire aliquid, von etwas wissen*; cf. Gen. 19: 33, 35; 1 Sam. 22: 15; Jer. 38: 24. Schlottmann: אֶבְלֹקֶנָּה אֶבְלֹקֶנָּה ist mit אֶבְלֹקֶנָּה construiert = *um etwas wissen*, Gen. 19: 33, 35.

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
16 Dost thou know the balancings of the clouds, the wondrous works of him which is perfect in knowledge?	הֲבָנַת עַל-מִשְׁלָשֵׁי-עָבָה וְהִפְלֵאתָ הַקִּיָּם הַקִּיָּם:	16 Understandest thou the balancing of the clouds; the wonders of the Perfect in knowledge?
17 How thy garments are warm, when he quieteth the earth by the south wind?	אֲשֶׁר-רָקְנָהּ הַקִּיָּם בְּהִשָּׁלֵם אֶרֶץ צָפוֹן:	17 What time thy garments are hot, when he lulls the earth with the south wind;
18 Hast thou with him spread out the sky, which is strong, and as a molten lookingglass?	מִתְרַבֵּץ אִמּוֹ לְשֵׁת־הַקִּיָּם וְהַקִּיָּם כְּרֵאֵי בִּזְזָף:	18 dost thou with him spread out the skies, firm as the molten mirror?
19 Teach us what we shall say unto him; for we cannot order our speech by reason of darkness.	הֲיִרְצֵנוּ בְּהִתְנַאֲפֵר לָךְ לֹא נִשְׁמָךְ בְּחֹשֶׁךְ-הַחֹשֶׁךְ:	19 Teach us what we shall say to him; for we cannot order it because of darkness.
20 Shall it be told him that I speak? if a man speak, surely he shall be swallowed up.	הֲיִדְבַר אֲדַבֵּר אִם-יִתְנַאֲפֵר אִישׁ כִּי יִדְבַּע:	20 Shall it be told him, that I would speak? or does one say a thing, that he may be swallowed up?
	בִּנְ"א בְּהִשָּׁקֵט. V. 17.	

one here; and it is unnecessary to assume a *causative* use, of which there is no example elsewhere.

V. 16. *The balancing of the clouds*: how they are poised on high, and with their vast weight and extent are yet kept in equilibrium.*

V. 17. In vv. 15, 16, it is asked, whether Job is privy to the divine purpose of bringing on the storm, and understands how it is effected. The same general thought is continued in these verses, by another question, viz: In the sultry summer heats, hast thou any part with him in the spreading out of the vaulted sky, which then overhangs the earth like a polished mirror? † (Comp. Deut. 28 : 23.)

I take אֲשֶׁר as it is often used (Lex. B, 5) = *ὅτε*. The use of it suggested by Gesenius for this passage (Lex. No. 7), "in what way, how," is at least a doubtful one, and makes a feeble sense. ‡—It may be construed as a *sign of relation* with

* Schlottmann: Das Gleichgewicht, in dem die Wolken schweben, ist etwas wunderbares. Mit Unrecht nimmt hier Ewald eine Verwechslung des ך mit ך an, die er doch selber in der Bemerkung zu 38 : 32 für sehr schwierig erklärt. Eine Zurückdeutung auf das מִשְׁלָשֵׁי עָבָה 36 : 29 findet allerdings statt, aber eben dabei liebt der Hebräer leichte sinnvolle Aenderungen des Wortes. . . . Hier bildet das מִשְׁלָשֵׁי zugleich ein Wortspiel mit dem folgenden מִשְׁלָשֵׁי, welche seltene Wortform deshalb statt מִשְׁלָשֵׁי gesetzt ist.

† Humboldt has remarked the propriety of this fine image: "the pure ether spread, during the scorching heat of the south wind, as a molten mirror over the parched desert." (Cosmos, Vol. II. Part. I., as quoted above.)

‡ Schlottmann: Verwerflich ist die Verbindung des אֲשֶׁר mit dem vorhergehenden הֲיִדְבַר; selbst der Sinn: *weisst du, wie deine Kleider heiss werden* u. s. w. wäre sehr matt. Die Worte können nicht einmal dies bedeuten, sondern nur:

the 2d pers. pron. (§ 123, 1, Rem. 1): *thou, whose garments are hot* &c. i. e. who art so easily overcome, by the gentlest of his forces (connected with v. 16). So Ewald construes the relative; but connects this with the following verse, as well as with the preceding one, in the sense: thou, who hast no part in the summer heats, except to endure them.—Prop. *at the lulling the earth*, with an implied reference to God as the efficient cause. Schlottmann, less happily: *when earth is lulled* (Hiph. intrans.).

V. 19. וְיִנְצָהּ, with its object implied from the preceding member (§ 121, Rem. 2); *we cannot put in order*, viz. what we should say. An ellipsis of הֲיִנְצָהּ, or הֲיִדְבַר, is unnecessary.

V. 20. אִם-הִיא = *utrum—an*. There is no other construction of the verse, that gives an appropriate sense, and accounts for the alternation of the tenses.* The verse expresses the folly and rashness of challenging a hearing before God, as Job had often done.—It is not necessary to assume that אִם is strictly = הֲיִדְבַר (Winer, Simonis Lex: raro, *locutus est*, i. q. הֲיִדְבַר); though the reference to the thing said is sometimes barely implied in the connection, or in the nature of the case. †

weisst du, dass deine Kleider heiss werden u. s. w. (vgl. Ex. 11 : 7).

* Wurzel: *oder hat je einer gewollt, dass ihm Verderben komme? eig. gesagt, dass er wolle verdrbt werden?* Ewald: *sprach einer je, er werde aufgerieben?* Schlottmann: *oder fordert jemand, dass man ihn verschlinge?* Probably not!

† Fürst, Hdwbch.: im späteren Hebräismus, selten im früheren, steht אֲשֶׁר zuweilen wie הֲיִדְבַר auch absolut, wo man das Gesagte nicht findet (Ex. 19 : 25; 2 Chr. 2 : 10; 32 : 24) . . . in allen Fällen aber lässt sich das Gesagte leicht aus dem Zusammenhange ergänzen, so dass אֲשֶׁר nur scheinbar absolut steht.

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
21 And now <i>men</i> see not the bright light which <i>is</i> in the clouds: but the wind passeth, and cleanseth them.	וַתִּקַּח וְכֹאֲרָאוּ אֹרֹחַ בְּקִיּוֹר הָיָא בְּשָׁמַיִם וְרִיחַ הַזְּקָה וְהִקְרַח:	21 For now, they look not on the light, when it is shining in the skies, and the wind has passed over, and cleared them.
22 Fair weather cometh out of the north: with God <i>is</i> terrible majesty.	וּמִצְפוֹן זָהָב יֵאָמֵר עִלְיָאֵלִים נִיבָא הוֹרֵ:	22 Out of the north comes gold; 22 with God there is terrible majesty.
23 <i>Touching</i> the Almighty, we cannot find him out: <i>he is</i> excellent in power and in judgment, and in plenty of justice: he will not afflict.	שִׁבְחִי לֹא-תִצְאָהּ שִׁבְחָא לָהּ וּמִשְׁפָּט וְרַב-זְקָתָהּ לֹא יִרְעָה:	23 The Almighty, we cannot find him out; great in power and rectitude, and in fullness of justice; he will not oppress.
24 Men do therefore fear him: he respecteth not any <i>that are</i> wise of heart.	לָבוֹן יִרְעָיֶהוּ אֲנָשִׁים לֹא יִרְאֶה כָּל-חֲכָמֵי-לֵב:	24 Therefore do men fear him; 24 he regards not any of the wise in heart.

E. g. in 2 Chron. 32 : 24; prop. and he said a thing to him, i. e. sent him a special message. So here: *does one say a thing*, viz. what is implied in the desire to speak expressed in the first member.

V. 21. *They look not on the light* (רָצָה = to look on, to gaze on, with purpose, or intently). Meaning: men cannot look on the clear sun-light in the cloudless sky; how then (v. 22) can they comprehend God, whom a more fearful majesty surrounds. (Comp. I Tim. 6 : 16.)*

VV. 22-24. Whatever earth has, in its farthest bounds, of wealth and splendor, can be traced out and brought within the survey and the knowledge of man; but the Almighty is incomprehensible in his majesty, and in his power and justice; he is therefore to be feared &c.†

Out of the north comes gold. This fact is asserted in other ancient writings, and indications of it are found in early legends. The ancient Colchis (of wider extent than the modern), was famed for it (Gen. 2 : 11. Strabo XI. 2, 19);

* Schlottmann: Den Sinn hat unter den Rabbinen schon Simeon ben Zemach Duran richtig aufgefasst: . . . Und nun, sagt er, wie könnten die Menschenkinder, die in der Finsterniss sitzen, dem gepriesenen Gott und seinem allerhöchsten Glanze gegenüber sich das Gericht anmassen, die nicht einmal das sinnliche Licht zu sehen vermögen, wenn es glänzend am Himmel steht, wie es der Fall ist, wenn der Wind darüber hinfuhr und den Himmel von den Wolken reinigte.

† So Ewald has justly given the connection: da man wohl alle entfernten glänzenden Kostbarkeiten der Erde schauen kann (v. 22 a, vgl. 28 : 10), aber noch weniger als das strahlende Sonnenlicht, auch wenn es in seinen leichten Höhen eben durch den die Wolken reinigenden Wind wolkenlos geworden und ganz hell zu schauen ist, vermag man den mit sinnlichem Auge zu erreichen, welchen der hehrste Glanz (ניבא nach § 298c vorgesetzt) deckt, der in gleichem Masse mächtig und gerecht ist (ch. 34); also ist er, wie auch die Erfahrung der Geschichte schon gelehrt hat, von den Menschen nicht zu verwerfen und zu verurtheilen, sondern zu fürchten.

and Herodotus speaks of gold, as found in great abundance in the north of Europe (III. 116).* Why these remote sources of it, in the comparatively inaccessible regions of the north, are mentioned here, has already been shown.

The proper and usual Heb. term for *gold* has been taken here, by metonymy, for what is purest and brightest.† Hence, in the Genevan version:‡ *The brightness commeth out of the North*; with the marginal comment: "In Hebræwe, *golde*; meaning, fair weather and clear as golde." On this hint, the Bishops advanced a step farther: *The faire weather commeth out of the North*; which was followed in the Common Version.

It cannot be denied, however, that this metonymy, though sanctioned by eminent names.§ is exceedingly harsh and improbable in such a connection as this. It is no more natural in Hebrew than in English, to say: *out of the north comes gold*, when one means *a golden brightness*, what is bright and clear, viz. fair weather (or the golden *sun-light*; or the *sun*). The case is quite different in the only other example of this metonymy (appealed to in justification of it here), viz. Zech. 4 : 12; *What are these two Olive branches, which are by the two golden pipes, which pour out of themselves the gold?* Here the whole connection is significant of the thing

* Der Norden, das Goldland vieler Völker des Alterthums (Herod. 3, 116. Plin. Hist. Nat. 6, 11, 33, 4) . . . wie denn Chavilah (I Mos. 2, 11) wahrscheinlich kein anderes als Colchis ist (Hirzel).

† Mercerus: Per aurum hic accipe lucem serenissimam et purissimam, ut aurum; sicut in Zach. cap. IV. v. 12, oleum splendissimum et purissimum appellatur aurum.

‡ In the earlier vernacular Bible (Tyndale, Coverdale, Crammer): *Golde is brought out of the Northe*.

§ Gesenius (Thes. and Lex.): *Metaph. de splendore colli aureo, fortasse de ipso sole; Job. XXXVII. 22. Winer (Simonis Lex.): Job. 37 : 22. וְהָבָה est splendor, qualis auri esse solet.*

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
CHAP. XXXVIII.	CHAP. XXXVIII.	CHAP. XXXVIII.
THEN the LORD answered Job out of the whirlwind, and said,	וּמִן־הַחֲבַל־הַסְּעָרָה אָתָּה אָמַרְתָּ אֵימֹתַי כִּי הִסְעָרָה וְיִאֲמַר 8	THEN Jehovah answered 1 Job out of the storm; and he said:
2 Who is this that darkeneth counsel by words without knowledge?	כִּי זֶה הוּא בְּתַשְׁבֵּה עֲצָתוֹ לְבִלְעִין בְּלִי־דַעַת 2	2 Who is this, that darkens 2 counsel, by words without knowledge?
	V. 1. וְיִאֲמַר בְּנֵי־בָרָא	

Ch. XXXVIII. v. 1. *Out of the storm.* The use of the art. implies no reference to a storm already spoken of (ch. 37), as supposed by some. So in Eng. we should say, *out of the storm,—not, out of a storm.*

V. 2. *Counsel; not my counsel,** for which there is no

* Ewald: *Wer ist der da verdunkelt Rath? . . .* Es wird

authority, either in the form of expression, or (by implication) in the connection. *Counsel* is meant, in the primary sense of the Heb. word (from the verbal root to *consult, to deliberate*

also zu verstehen gegeben, dass hier in der ganzen ijobischen Sache nicht Zufall, sondern wohldurchdachter klarer Rath Gottes walte, nämlich wie man aus C. 1–2 weiss.

intended. The *lamps* and the *Olive branches* point to the oil which the latter pour out to supply the former, through the golden pipes. When, in this connection, it is said of the Olive branches: * "*which pour out of themselves the gold,*" it is readily understood that the *liquid gold* from the Olive is meant, the golden stream of its rich and lustrous oil. Here, on the contrary, there is no indication of any metonymy; and one more harsh, or more incongruous, in its connection with the other terms, can hardly be imagined. † Since it is mere metonymy, and no one claims it as a *metaphorical sense* of the word, established in Heb. usage, it may fairly be required that the *metonymy* be retained in the translation, where it is just as proper and intelligible as in Hebrew. ‡

In all the best modern versions and interpretations, both the metaphorical sense and the metonymy are discarded. E. g. Ewald: *von Norden her kommt zwar das Gold.* De

* The reference required, in the nature of the case; for it is the Olive branches, which are seen pouring out the oil, and not the golden pipes, which are named only to show the close proximity of gold, empty the golden liquid out of themselves. De Wette, correctly: *Was sind die zween Oelzweige an den zwe goldenen Röhren, welche das Gold [des Oeles] von sich ausgiessen?* So Ewald (die Propheten): *Was sind die zwei Oelzweige, die neben den zwei goldenen Canälen, die das Gold von sich ergiessen?*

† Schlottmann: Sowohl das מַצְבֵּיךָ als das יִאֲמַרְתָּה זֶהּ wären in diesem Falle höchst incongruente Ausdrücke; und die nächste einzig natürliche Auffassung: *von Norden kommt das Gold,* wird sich jedem unbefangenen Leser aufdrängen.

‡ Umbreit is bold enough to venture it: *Vom Himmel kommt das Gold,*—meaning the golden sun-light.

Wette (3d ed.): *Vom Norden kommt Gold.** Hirzel: *Vom Norden her kommt das Gold.* Schlottmann: *Vom Norden kommt das Gold.*

Second member; וְיִאֲמַר is properly *prædicate.* Schlottmann: wörtl. *über Gott ist furchtbar der Glanz.*

V. 23. This, I think it will appear evident, is the true arrangement of the members. † If the verse is divided into two members only (the first ending with בְּתָה), then וְיִאֲמַרְתָּה וְיִאֲמַרְתָּה רַב רַב must be governed by יִשְׁפֹּט (judgment and justice he will not bend); ‡ in which case the emphatic רַב רַב is without any force whatever.—Margin: *He will not answer* (comp. 31 : 35) is preferred by some, after the reading of the Sept. Syr. Vulg. and some of the oldest MSS. of De Rossi§ which have the Kal form. But the common reading gives a more pertinent sense; and the omission of the accus. (objected by Hirzel)|| is not decisive against it. *He will not oppress* of course implies an object, where it is not expressed. The V. R. וְיִשְׁפֹּט has probably arisen from comparison with other passages. ¶

V. 24. *The wise in heart &c.* True wisdom (piety, or the fear of God) is not meant, as the connection shows; but pretensions to knowledge, on the part of those who affect to judge of him and his ways.

* Abandoning his former rendering (2d ed.): *und am Himmel Goldglanz hervorgeht.*

† As construed also by Hirzel: *Der Allmächtige, wir finden ihn nicht, den Erhabenen an Macht und an Recht und an Fülle der Gerechtigkeit; er erwiedert nicht.*

‡ Ewald: *und der Gebühr und alles Recht nicht beugt.*

§ Quidam יִשְׁפֹּט in Kal, inter quos mei 349, et 593 vetustissimi.

|| Die Verbindung: *Fülle der Gerechtigkeit beugt er nicht,* wäre hart; וְיִשְׁפֹּט aber absolut zu nehmen: *er unterdrückt nicht,* gegen den sonstigen Sprachgebrauch, da יִשְׁפֹּט überall, auch Klagl. 3 : 33, mit einem Object verbunden vorkommt.

¶ Heiligstedt: Sed hæc lectio tantummodo ex emendatione secundum alios locos, ut 33 : 13 35 : 12, fluxisse mihi videtur

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
3 Gird up now thy loins like a man; for I will demand of thee, and answer thou me.	אֲדַבְּרָא עִתָּהּ הַיּוֹם הַזֶּה וְאֶתְּפָאֵלְךָ הַיּוֹם הַזֶּה	3 Gird up now thy loins like a man; and I will demand of thee, and inform thou me.
4 Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding.	אַיִן הָיִיתָ כִּשְׂדֵי־אֲבָתַי כִּשְׂדֵי־אֲבָתַי בַּיּוֹם הַזֶּה	4 Where wast thou, when I founded the earth? declare, if thou hast understanding.
5 Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it?	כִּי־יָשָׁם מִצְעָרָהּ כִּי־מָדָן אִי־יָדָעָהּ מִלְּפָנֶיךָ הַיּוֹם	5 Who fixed its measures, that thou shouldst know? or who stretched the line upon it?
6 Whereupon are the foundations thereof fastened? or who laid the corner stone thereof?	עַל־מָה אֲדָגְרָהּ הַקְּנָפֶינָה אִי־יָרָדָהּ אֶבֶן־פִּנְיָהּ	6 Whereon were its foundations sunken? or who laid its corner-stone;
7 When the morning stars sang together, and all the sons of God shouted for joy?	בְּקוֹל־בָּסֵד שָׁרְדָהּ בָּקָם וְכָל־בְּנֵי־אֱלֹהִים	7 when the morning-stars sang together, and all the sons of God shouted for joy!
8 Or who shut up the sea with doors, when it brake forth, as if it had issued out of the womb?	וַיִּסְגֹּר הַיָּם בַּדְּלָתַיִם כִּשְׂמֵתוֹ מִבֶּטֶן הַבֶּטֶן	8 And he shut up the sea with doors, when it burst forth, came out from the womb.

V. 5. Who fixed its measures (for thou knowest)?

upon); viz. the exercise of sound wisdom, in determining the practical questions of life. The allusion here is to the general discussion of man's relations to the divine government on earth, in which Job had borne the prominent part. The restriction of the word to God's purpose or plan in the particular afflictions of Job (as by Umbreit, Ewald, Schlottmann),* unnecessarily narrows the ground of this majestic rebuke.

V. 4. second member. *יָרָדָהּ אֶבֶן־פִּנְיָהּ* is an emphatic form (as in I Chr. 12: 32, 2 Chr. 2: 12, Prov. 4: 1, Is. 29: 24); meaning, to have a true and perfect understanding of things, either in their nature and relations (physical or moral), or in respect to their origin and cause.†—This member refers to the subsequent questions, not to the preceding one.

V. 5. *That thou shouldst know.* Ewald: *dass du's wüsstest.* Others, less happily (as ironical): *for thou knowest!* The delicate implication, conveyed by the other construction,‡ is the true import of the clause; and Schlottmann objects without reason: (*denn du weisst es ja*), starke Ironie; während

die Erklärung, "*dass du es weisst,*" nur einen schwachen Sinn giebt.

V. 6. *Laid its corner-stone.* This is the proper sense of *יָרָדָהּ אֶבֶן* as a phrase (Gesenius, Lex. *יָרָדָהּ*, 2). Schlottmann refers to the idea of *depth*, into which the foundation-stone is cast, as accounting for the use of this verb here, and therefore favoring the literal meaning.* But there is no such reason for its use in Gen. 31: 51. It expresses merely the act of depositing the stone (taken up for the purpose) in its place. *To cast a corner-stone* is not the English phrase for it.—*אֶבֶן פִּנְיָהּ*, § 121, 6.

V. 7. Transition from the *infin.* construction to the finite verb (§ 132, *Rem.* 2).

V. 8. *וַיִּסְגֹּר* does not connect with *כִּי יָרָדָהּ* in v. 6 (as Hirzfeld and others), but takes its subject from *אֱלֹהִים* in the preceding clause.

Second member; *בַּדְּלָתַיִם* stands emphatically *before* the verb,

* So Gesenius (Thes. II. p. 611): sæpe de consilio divino, *יָרָדָהּ אֶבֶן*. . . . Etiam *κατ' ἐξοχῆς* *יָרָדָהּ אֶבֶן* Job. XXXVIII. 2.

† Schlottmann: wörtl. wenn du die Einsicht weisst; ein starker nachdrücklicher Ausdruck, vgl. Jes. 29: 21, etwa des Sinnes: die vollständige Einsicht haben.

‡ As well expressed by Ewald: War *er* vielleicht dabei thätig oder Gott, dass er nach eigener Erfahrung alles wüsste?

* Oder *wer waf hin ihren Eckstein!* Das hebr. *יָרָדָהּ* ist hier schwerlich wie das latein. *fundamentum jacere*, das griech. *ἀστυ βάλλειν*, so abgeschwächt, dass man es durch "den Grundstein legen" übersetzen dürfte; vgl. übrigens die Bemerkungen zu 26: 7.

† *וַיִּסְגֹּר* schliesst sich an *כִּי יָרָדָהּ* des 6. V. an: *wer legte—und umschloss!* Die Thore, mit denen das Meer umschlossen ward, sind die (*beiderseitigen*), daher der Dual *בַּדְּלָתַיִם*, von der Form *הָלָה*, nicht *הָלָה* Ufer, in welche es eingedämmt wurde.

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
9 When I made the cloud the garment thereof, and thiek darkness a swaddlingband for it,	בְּשׂוֹבְרִי עָנָן לְבָשָׁתוֹ וְהַרְבֵּל הַתְּהוֹמֹתָיו׃	9 When I made the cloud its garment, and the thiek cloud its swathing band;
10 And brake up for it my decreed <i>place</i> , and set bars and doors,	וְאֶשְׂבַר עָלָיו הָקָר וְאֶשְׂבַר בְּרִים וּדְלָתוֹת׃	10 and appointed it my bound, and set bars and doors;
11 And said, Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed?	וְאָמַר עַד־רִיבָה הַבּוֹא וְלֹא הַסְרִיבָה וּפֹא אִשֵׁית בְּנֶאֱזָן גְּלוּיָהּ׃	11 and said: Thus far shalt thou come, and no farther, and here shall thy proud waves be stayed!
12 Hast thou commanded the morning since thy days; and caused the dayspring to know his place;	הֲיִצְוִיתִי עֵצֶרֶת בֹּקֶר וְהַיָּסֵדִים יָצִיחַ דְּקוֹלָיו׃	12 Hast thou, since thy days, 12 commanded the morning, made the dayspring to know its place;
13 That it might take hold of the ends of the earth, that the wicked might be shaken out of it?	לְאַחֲזֵי בְּקַצְיֹת הָאָרֶץ וְהַצְּבִירִי רַשָׁעִים מִמֶּנֶּה׃	13 that it might take hold on the 13 margins of the earth, and the wicked be shaken out of it?
	V. 11. בנ"א הוסיף. Ib. בנ"א הבא. V. 12. ידעת הטהר ק' א' במקום ה' Ib. V. 13. ה' הלוייה.	

and for the same reason the *asyndote* constr. is used (§ 155, I, a).*

The birth of the infant ocean is merely a poetical conception of its origin; as are also, in the next verse, the appropriate appointments of this wonder of the new world. It is out of place, therefore, to inquire what is represented by רִיבָה; as e. g. the interior of the earth,† the primæval chaos &c.‡

V. 10. This use of שְׂבַר הָקָר originated (as best explained by Gesenius, after Cocceius),§ in the practice of *breaking off* what was apportioned as a daily allowance. It is an ingeni-

ous but fanciful supposition, that שְׂבַר is used with reference to the broken and precipitous ocean-barrier.* But there is an emphasis in the use of שְׂבַר, which is justly recognized by Schlottmann.†

V. 11. רִיבָה, impersonally for the passive. Rödiger (Thes. fasc. poster. p. 1400): Ellipt. ot impers. Job. 38 : 11 (mare alloquitur Deus) . . . hic ponant i. e. ponatur (sc. terminus, v. 10) *superbie fluctuum tuorum*.

V. 13. יצוהו is evidently to be referred to שְׂבַר as its subject.‡ Here, again, the *infin.* construction passes into that of the finite verb (§ 132, Rem. 2). The thought is the same as in Ch. 24 : 16, 17, but more boldly expressed.

* Or, as suggested by Hirzel: die Constr. ist dieselbe wie in V. 7, nur dass das ׀ fehlt vor רצא, welches aber wegen des vorangehenden מַרְחָם nicht stehen kann (Ew. § 333, a). With more reason, he adds: dem Sinne nach ist רצא מרחם nähere Bestimmung des allgemeinen בגיהו. Man übersetze: als es hervorbrach, aus dem Mutterschoosse herauskam.

† Heiligstedt (after Hirzel): uterus, i. e. viscera terræ, ex quibus mare prorupisse et terram inundasse poeta fingit.

‡ Hahn: als es aus dem Chaos gleichsam herausgeboren ward, indem sich das Wasser vom Lande schied und sammelte; vgl. Gen. I : 9, 10.

§ Thes. III. p. 1357: Sed Cocceius locutionem שְׂבַר הָקָר repetitam censet a fractione pensi panis quotidiani, quæ poet. translata sit ad spatium mari assignatum; הָקָר enim tum de penso dicitur, tum de spatio et termino, quod alieni rei attribuitur: atque hoc præfero.

* Hirzel (after Reimar, and Ewald): von steilen, schroffen Uferfelsen kann der Ausdruck שְׂבַר gebraucht werden, weil sie wie abgebrochen erscheinen; vgl. *égaré*.

† In dem שְׂבַר liegt aber etwas gewaltsameres. Dem jungen Meere werden, als einer übermüthigen Gewalt. (vgl. 7 : 12), sein Maass und seine Gränze, die es in das Unendliche zu erweitern strebte, durch einen Mächtigen, nämlich durch Gott selbst mit Gewalt abgebrochen, und so für immer in bestimmte Schranken eingeschlossen.

‡ Heiligstedt: Subjectum *infin.* לַאֲחֹזֵי עֵצֶרֶת הוא. Terra comparatur enim panno expanso, cujus lacinias aurora apprehendit et improbos, qui per noctem in eo considerant, excutit. Sensus: aurora orta, improbi lucem fugiunt et in latibula sua se abdunt; cf. 24 : 13 ff.

NOTE. Of the construction, given in the note on Ch. 30. 13, to the last clause of the verse, a decisive example occurs in Joel 2 : 3, last member: וְגַם־פְּלִטָה לֹא־יִהְיֶהָ לָּו. The example, marked for the purpose some years before, could not be recalled at the time of writing the note.

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
14 It is turned as clay to the seal; and they stand as a garment.	הַהַמְשָׁה כְּחֶמְדָּה הַחַמְּסָה וְהַמְּשָׁלִים כְּשֵׁנֵי לְבָשִׁיט׃	14 It is changed like the signet-clay; and they stand forth as in gay apparel.
15 And from the wicked their light is withheld, and the high arm shall be broken.	וּמִן הַרְשָׁעִים יִשְׁמָדוּ אִתָּם וְיִשְׁבֹּטוּ אֶת הַזְּרֹעַ הַגְּבוּרָה׃	15 And from the wicked is their light withheld; and the uplifted arm is broken.
16 Hast thou entered into the springs of the sea? or hast thou walked in the search of the depth?	הֲבָאָה עִדְּנֵי הַיָּם וְהִלַּכְתָּ בְּחַסְיוֹת הַהַמְּלָקָה׃	16 Hast thou come to the 16 springs of the sea, and walked in the recesses of the deep?
17 Have the gates of death been opened unto thee? or hast thou seen the doors of the shadow of death?	הֲנִפְתְּלוּ לָךְ שַׁעַר מוֹתָהּ וְהִשְׁתָּה בְּדַלְתוֹת הַתְּלַמּוֹת׃	17 Have the gates of death been 17 opened to thee; and the gates of death-shade dost thou behold?
V. 15. הַחַמְּסָה ע		

V. 14. and they stand forth as a vestment.

V. 14. *It is changed like the signet-clay*: its dark and apparently formless surface is changed to a world of varied beauty and magnificence; just as the shapeless clay takes the beautiful device from the seal.*

Second member. *They stand forth*: namely the objects on the earth's surface, as clearly indicated by the connection.—*As in gay apparel*; לְבָשִׁיט the adverbial accusative.† So Gesenius (Thes. II. p. 742): spec. vestis magnifica, splendida, 2 K. 10: 22, Esth. 4: 2, 6: 9-11, 8: 15, Jes. 63: 1; Job, 38: 14, et (omnia) adstant ut veste splendida vestita,—de terra sole matutino collustrata.

Others: and they stand forth as a vestment; a beauteous vestment in which earth is robed. Heiligstedt (after Hirzel): et adstant omnia sicut vestimentum; i. e. omnes res et formae in terra (aurora illustrata) ut vestimentum, quo ea induta est, apparent.

To Schultens' construction‡ (making בְּהַמְּשָׁה and שֵׁנֵי the subject of הַמְּשָׁלִים) it is well objected, that the verb is not suited to the subject. The objects on the earth's surface, its hills and valleys, forests, streams &c., may be said to stand forth when revealed in the sunlight, taking each its place, as a gorgeous investiture of the earth. But in no proper sense can this verb be predicated of the morning light. Ewald (first ed.) sought to obviate this objection, by the explanation:

* Hirzel: Der Siegelthon (d. i. Thon, wie er zum Siegeln gebraucht wurde, γῆ σφραγίδος bei Herod. 2, 38), ist eine formlose Masse; er wandelt sich, wenn diese Masse ein bestimmtes Gepräge annimmt, d. h. wenn ihr das Siegel aufgedrückt wird.

† Schlottmann: Alles steht wie im Festgewand; wörtl. sie stehen da, nämlich die einzelnen Gegenstände der Erde, auf welche schon durch das erste Glied deutlich genug hingewiesen wird. So schon Aben Jechaja (הַלְלֵךְ הָאָרֶץ), und unter den Neueren Cocceius. Das לְבָשִׁיט ist mit Munster als Accus. adverb. zu nehmen; das Wort steht von prächtigem Gewande, wie 1 Kön. 22: 10, Esra 3: 10.

‡ Pg. 1082: Et illæ, Aurora, ac Lux matutina, sistunt se tanquam in vestimento.

tion: "the morning and the dayspring, taking their place like servants at the command, surround all as with a clear, bright vestment."* But this, obviously, is not the sense of the words;† and in his second edition (1854), he makes the subject of the verb refer to בְּנֵימֹת הַחַמְּסָה.‡

V. 15. Darkness, to them, is in place of light. Compare ch. 24: 13, 16.

V. 16. Hirzel: הַמְּשָׁה נִבְּרָה, wahrscheinlich, nach LXX. [αργύρῳ θαλάσσης] die Quellen des Meeres: am nächsten nämlich liegt die Ableitung von מְשָׁה = נִבְּרָה aram. hervorquellen. Vgl. מְשָׁה שֵׁנֵי = dem aram. סִנְגָה. Olshausen (after Hitzig§) rewrites the text to suit himself, and make it easier of explanation. Statt des ἀπαξ λεγ. נִבְּרָה wird mit Hitzig, Begriff der Kritik, S. 129, zu lesen sein נִבְּרָה; vgl. V. 37.

Second member. Heiligstedt: הִתְקַר id quod investigando cognoscitur, hinc intimum alic. rei, i. q. מְתַקַּר Ps. 95: 4; הִתְקַר הַיָּם penetrabilia maris.

* Der Morgen und das Frühroth auf den Befehl wie Diener sich stellend, wie mit lichtem hellem Gewande alles umgebend.

† Schlottmann: Das kann aber unmöglich in den Worten liegen: "sie selbst stehen da wie ein Gewand."

‡ But with a conjectural reading of the verb הַמְּשָׁה for הַמְּשָׁה, or at least הַמְּשָׁה = הַמְּשָׁה; by which nothing is gained, however, in clearness or consistency of expression. On this conjecture, he translates: diese [der Erde Zipfel] werden hell wie ein Gewand; and explains: ihre Flügel oder Zipfel hell leuchtend werden wie ein Gewand.

§ Begriff der Kritik, S. 129: Hiob 38: 16, nämlich, wird statt des ohne Etymologie im Semitischen dastehenden נִבְּרָה vermuthlich נִבְּרָה zu lesen sein. Die Vergleichung von V. 37 a. a. O. schützt diese Conjectur. Die נִבְּרָה V. 37 sind dann den נִבְּרָה vollkommen parallel.

A satisfactory Semitic etym. is not wanting, however, as is shown by Hirzel and others. As to the alleged parallel, there is none whatever in the thought. Clouds are very aptly called bottles of the heavens; but bottles of the sea, what and where are they?

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
18 Hast thou perceived the breadth of the earth? declare if thou knowest it all.	הֲבִיטָה עַד-רְחֵב־אֲרָצֶיךָ הֲיָדָע אִם-תִּדְעָה קְצֹתָ:	18 Hast thou surveyed even to 18 the breadths of earth? declare, if thou knowest it all.
19 Where <i>is</i> the way <i>where</i> light dwelleth? and <i>as for</i> darkness, where <i>is</i> the place thereof,	אֵי-גַם הַדֶּקֶה וְשִׁקְרָאוֹר וְחֹשֶׁךְ אֵי-גַם מְקוֹמוֹ:	19 What is the way to where 19 light dwells; and darkness, where is its abode?
20 That thou shouldest take it to the bound thereof, and that thou shouldest know the paths <i>to</i> the house thereof?	כִּי תִקְחֶנּוּ אֶל-יְבִיאוֹ וְכִי תֵדָעוּ הַדִּבְרוֹת בֵּיתוֹ:	20 That thou shouldest bring it 20 to its bounds, and that thou shouldest know the paths to its house!
21 Knowest thou <i>it</i> , because thou wast then born? or <i>because</i> the number of thy days <i>is</i> great?	הֲדַעָה כִּי-נָוֵן הַיָּלֵד וְהַמִּסְפָּר הַיָּמִים רַבִּים:	21 Thou knowest; for then wast 21 thou born, and the number of thy years is great!
22 Hast thou entered into the treasures of the snow? or hast thou seen the treasures of the hail,	הֲבָאתָ אֶל-אֲצֻדוֹת שֶׁלֶג וְאֶל-אֲצֻדוֹת בַּיָּד הַרְחֵא:	22 Hast thou come to the trea- 22 sures of snow, and the treasures of hail dost thou behold;
23 Which I have reserved against the time of trouble, against the day of battle and war?	אֲשֶׁר הִשְׁתַּכַּח לַיָּמַי אֶר לְיוֹם מִלְחָמָה:	23 which I have reserved for the 23 time of distress, for the day of conflict and war?
24 By what way is the light parted, <i>which</i> scattereth the east wind upon the earth?	אֵי-גַם הַדֶּקֶה הַתֹּלֵךְ אֶרֶץ וּרְפִין קָרַח אֶל-אֲרָצוֹ:	24 What is the way to where 21 light is dispensed, and the east-wind spreads over the earth?
25 Who hath divided a water-course for the overflowing of waters, or a way for the lightning of thunder;	כִּי-שָׁלַח לְשִׁטְפוֹת מַיִם וְיָרַק לְקוֹלֵי קִלְתָּי:	כה Who divided channels for the 25 rain, and a track for the thunders' flash;
26 To cause it to rain on the earth, <i>where</i> no man <i>is</i> ; <i>on</i> the wilderness, wherein <i>there is</i> no man;	כִּי-תַשְׁטִיף עַל-אֲרָץ לֹא-אִישׁ מִדְּבָר לֹא-אָדָם בַּיָּד:	26 to cause rain on a land with- 26 out men, a wilderness wherein is no man;

V. 19. בנ"א איזה. V. 22. באצרות. V. 24. בנ"א איזה.

V. 20. § For thou dost bring it to its bound,
and knowest the paths to its house.

V. 18. Hirzel: eig. *reicht dein Blick (deine Kenntniss) bis zu den Breiten der Erde?*

V. 19. Ewald: *Welches ist der Weg, da wohnt Licht!*—*יִשְׁקֶן-אוֹר*, relative clause (§ 123, 3, c).

V. 20. Ewald: *dass du's nähmst zu seiner Grenze, dass du könntest seines Hauses Bahnen!*

So Hirzel: *dass du sie hinbringen könntest an ihre Gränze* (d. h. ihnen zeigen könntest, wie weit sie gehen dürfen); *dass du wüsstest die Pfade zu ihrem Hause!*

Margin; so Gesenius and others. The second member is merely continuative of the first (Gesenius, Lex. בִּי, 2, β), and Eng. idiom does not require the repetition of the particle.

Second member: *its bounds*. Hirzel: *יְבִיאוֹ* ist die Gränz-
linie zwischen Licht und Finsterniss; vgl. 26 : 10.

V. 21. הַיָּלֵד, § 127, 4, c, note.—*רַבִּים*, § 148, 1.

V. 24. Here, the topic is the *diffusion* of light from the East (hence its connection with the wind from the same quarter)* not the place of its *abode*, as in v. 19. Others, less probably, understand here the lightning of the storm, and therefore close the paragraph with this verse.†

* Hirzel: d. h. auf welche Weise geht es zu, wie fängt es das Licht an. dass es sich über die ganze Erde vertheilt, und der Ostwind, dass er mit seinem Brausen die weitesten Strecken erfüllt?

† Schlottmann: Das Licht ist wie 26 : 32 der Blitz. So nur schliesst das zweite Versglied . . . sich passend an. Der Blitz und der Sturm werden neben dem Schnee und Hagel als Waffen Gottes gegen die Uebelthäter genannt.

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
27 To satisfy the desolate and waste <i>ground</i> ; and to cause the bud of the tender herb to spring forth?	לְהַשְׂבִּיעַ שָׂאָה וּבְשׂוּאָה וּלְהַצְמִיחַ כְּנֶזֶא רִשָּׁא:	27 to satisfy the wilds and wastes, 27 and cause the springing grass to grow?
28 Hath the rain a father? or who hath begotten the drops of dew?	הֲיֵשׁ לְדָגְמָא אָא אִו כְּיִיהוּלִיד אֶנְגְלִי-טָל:	28 Is there a father to the 28 rain? or who has begotten the drops of dew?
29 Out of whose womb came the ice? and the hoary frost of heaven, who hath gendered it?	כִּמְהֵן גַּי רִשָּׁא תְקַבֵּל וּבְקָר טִיבִים כִּי וְקָרִי:	29 Out of whose womb came 29 forth the ice? and the hoar-frost of heaven, who has begotten it?
30 The waters are hid as <i>with</i> a stone, and the face of the deep is frozen.	כִּמְהֵן כְּיָם וְהִתְבַּטְּא וּבְפָנֵי תְהוֹם וְהִתְלַבְּרוּ:	As in stone are the waters 30 hidden, and the face of the deep cleaves fast together.
31 Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion?	הֲתִקְשֹׁר מְשֻׁבְּרֵי כִפְתָּה אִי-מִיִּשְׁבְּרֵי כְסִיל הַפְּקָמָה:	31 Dost thou bind the soft in- 31 fluences of the Pleiads, or loose the bands of Orion?
V. 27. כְּנֶזֶא טוּבָה. Ib. כְּנֶזֶא טוּבָה.		

V. 27. כְּנֶזֶא in its primary sense, as a qualification of the following noun.* Gesenius, Hirzel, and others, less probably, in the secondary sense: *a place springing up with grass.*

V. 28. Hirzel: טִיבִים אָא wahrsch. *Tropfen*, nach *Targ.*, *Fulg.*, *Pesch.*, und der Verwandtschaft mit dem Stamme נָגַל. Nach Gesenius, *Behälter*, nach dem Arab.; aber schon die Verbindung mit הִילִיד *erzeugen* spricht für die erstere Erklärung, ebenso, dass das Aufliegen in einzelnen gesonderten *Tropfen* gerade eine Eigenthümlichkeit des Thauens ist.

V. 30. כִּמְהֵן, § 118, 3, *Rem. a.* The thought is conceived and expressed with equal felicity. The fluid, congealed as it were to stone, is hidden from the senses in the solid mass.

V. 31. מְשֻׁבְּרֵי, prop. *mollities* (R. עֲדָן, Neh. 9 : 25; comp. עֲדָן Is. 47 : 8, and מְשֻׁבְּרֵי *mollities*); hence *amēnitates*, *deliciae*. Here, where the *powers* attributed to the celestial signs are the subject, it is a natural metonymy for soft and gentle influences, such as were felt after the rising of this constellation in spring. †—*To bind* (opposed to *loose* in the next member), viz. to fasten or make them binding.

The traditionary association of changes in the seasons with the rising and setting of certain stars, or groups of them, originated of necessity in very remote antiquity. At that period the bright cluster of the Pleiads, appearing before the sun in the east, announced his approach to the vernal point, a joyful presage of the coming spring; ‡ while Orion, in

winter the most conspicuous object in the evening skies, was then invisible. His bands, for the time, were loosed.

There is, therefore, a perfect consistency in the form of expression, considered as the traditionary one, derived from the earliest observation of these two signs in their relation to the change from winter to spring. When, by the gradual change in the sun's position, this relation was obscured to the common eye, it was still marked by the learned observer, and thus the tradition was perpetuated.*

That this language refers to the great change in the seasons (from winter to spring) indicated by these signs, has long been held by interpreters. † Job is asked, in perfect harmony

nus) marks the close of spring or beginning of summer. Columella, de Re Rustica XI. 2: Nonis Maiis Vergiliæ exoriuntur mane; . . . VII Idus Maias æstatis initium. Varro, l. 28: Dies primus est veris in Aquario, æstatis in Tauro, autumni in Leone, hiemis in Scorpione. II. II. Caseum facere incipiunt a Vergiliis vernis exortis ad æstivas Vergilias. But some centuries earlier, its rising and setting were observed in nearer connection with the Equinox. Oecusum matutinum Vergiliarum Hesiodus . . . tradidit fieri, quum æquinoctium autumnum conficeretur; Thales [more than 600 B. C.] vigesimo quinto die ab æquinoctio, Anaximander vigesimo nono. Plin. Hist. Nat. XVIII. 57.—Orion everywhere appears as an autumn and winter sign.

* Compare the name *Vergiliæ*; a verni temporis significatione, quo oriuntur (Servius ad Georg. I, 138).—Die Römer nannten die Plejaden *Vergiliae*. "eo quod vere exoriuntur," wie der Scholiast des Germanicus p. 114 sagt. Der Ausdruck soll also so viel als Frühlingsgestirn bedeuten (Ideler, über die Sternnamen, S. 146).

† See above, note †. Grotius (*in locum*): Sensus est, potesne impedire flores vernos Vergiliarum? . . . Orionem, hybernum sidus labores impediens. Sensus est, poterisne tu rusticis facultatem dare laborandi, ubi labores Orion inhibet?

* Schlottmann: *und den Graswuchs sprossen zu lassen*. Ewald: *und den Keim zu locken grünen Sprosses*.

† Mercier: *pro verni temporis amēnitate*, quæ hiemis asperitatem temperat. Schultens: *apparet quoque, nil opportunitus, quam amēnitates*, ad verni temporis delicias referri.

‡ In the later classic writers, its rising (exortus matuti-

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
32 Canst thou bring forth Mazzaroth in his season? or canst thou guide Arcturus with his sons?	הַמַּזְלֹתָ מַזְלֹת בְּעִתָּו אֲזַיֵּשׁ עֲלֵי־בָנֶיהָ הַנְּהָמִים	32 Dost thou lead forth the Signs 32 in their season; and the Bear with her young, dost thou guide them?
33 Knowest thou the ordinances of heaven? canst thou set the dominion thereof in the earth?	הֲיִדְעָהּ חֻקֹת שָׁמַיִם אֲבַחֲשִׁים נְשֻׁטָנָהּ בָּאָרֶץ	33 Knowest thou the ordinances 33 of the heavens; or dost thou establish their dominion over earth?
	V. 32. הַמַּזְלֹתָ	

with the spirit of the passage and with the dignity of the Speaker, whether he can claim to be the author of this great and beneficent change in Nature, on which the well-being of all depends!

It will be seen by the foot-notes (e. g. Grotius, *in locum*), that *bind* has been taken in the sense *to hinder, to prevent*, with a corresponding application of *loose*. But Job is not asked, whether he can do what is not done; but whether that which is done is effected by his power. The interpretation given above is more pertinent, therefore, as well as more simple and natural.

But many regard בְּעִתָּוָה (by metathesis) as = בְּעִתְּהוֹה;* and this is now generally adopted. E. g. Ewald:

*Bindest du die Fesseln der Plejaden,
oder lösest du Orions Banden?†*

So Hirzel understands the words, *to fasten the bands of the Pleiads*, viz. to bind these several stars together in one group, as they always appear; meaning: art thou the cause, that this little assemblage of stars is always seen together,—dost thou connect them thus in one group? In the contrary sense, it is said (2d member): *or canst thou loose Orion's fetters*; i. e. canst thou remove from their place the stars that compose this figure, so that they shall no more form it, and thus the chained giant be freed from his bonds and disappear from the skies? So Umbreit, Heiligstedt, Schlottmann,‡ Hahn, and others.

So Patrick: "Canst thou forbid the sweet flowers to come forth, when the Seven Stars arise in the Spring; or open the earth for the husbandman's labor, when the winter season, at the rising of Orion, ties up their hands?"

* Gesenius (Thes. II. p. 995): Sed aliud nomen esse videtur בְּעִתְּהוֹה, Job. 38 : 31, idque vincula, fasciculos, significans, ex usu Talmudico (de fasciculis myrti Schabb. fol. 33, 2, de aliis vinculis nodisve Kelim c. 20. Sneca fol. 13, 2), pro בְּעִתָּוָה a rad. עָנָה. Inde Job. l. c. . . . num ligasti vincula Pleiadum? LXX. δεσμεῖς ἀλειούδος. Targ. לִיגַסְתָּ בְּרִיבָה. Kimchi et Jarchi: קָשַׁרְתָּ בְּרִיבָה. Masora quoque observat, ב' h. l. alio sensu poni atque I Sam. l. c.

† *Bindest du* die Banden des Siebengestirns, eines gedrängten, wie zusammengebundenen Haufens von Sternen, dass dies Gestirn gerade immer so erscheint? *Oder lösest du Orions Fesseln*, dass dieser an den Himmel gebundene Thor der Urwelt zu Zeiten, als würde er losgebunden, am Himmel näher kommt?

‡ Die einzelnen Sterne der Plejaden sind an einander und

But in this form, I am constrained to say, Die Frage scheint mir klein! In the midst of questions relating to God's grand and beneficent arrangements for his sentient creatures (as shown by the provision made for them in the structure of the universe, or in their own natural endowments), any question of mere power or skill, apart from a wise and benevolent purpose in the use of it, would be quite out of place; and the more so, if relating to matters of curious speculation merely, as whether one could group some little cluster of stars, or worse still, could do or undo some feat of profane Mythology. The sacred writer is intent on higher things than these.*

V. 32. The *circuit of the year* is meant; as marked (first member) by the succession of the celestial Signs (*led forth each in its season*), and (second member) by the varying position of the great northern constellation, in its annual circuit of the Pole. These would soon become a necessary measure of time; the latter marking also, as on a dial, the progress of the night.

To the arguments for this meaning of בְּעִתָּוָה (Gesenius, Thes. II. p. 869), Ewald can only object, that a *single* constellation is more appropriate here, as the others stand singly, and that the interchange of ל and ר in this book is hard;‡ preferring the signification *crown* (viz. the two constellations, the northern and the southern crown). But of this there is no historical evidence, nor have these any specific connection

alle zusammen an den Himmel gefesselt: Bezeichnung der festen, unverschiebbaren Ordnung des Sternenhimmels. Bei den *Fesseln des Orion* findet zugleich eine Anspielung auf die zu 9 : 9 erwähnte Sage statt.

* As little can we ascribe to him such elegant trifles as the following. Die asiatischen Dichter Sadi, Hafiz und andere betrachten die Plejaden immer als eine brillantene Rosette mit einem Solitär. . . . Herr Beigel, der mir diese Stellen nachgewiesen hat, setzt hinzu: "In diesem ächt orientalischen Geiste muss man, denke ich, die Worte C. 38 V. 30 des Hiob verstehen: . . . *kannst du die Lieblichkeiten* (die Brillanten-Rosette) *der Plejaden binden* (zusammenreihen)? d. i. wer kann sagen, dass er die Plejaden-Rosette an den Himmel gesetzt habe?" (Ideler, über die Sternnamen, S. 147).

† Indess ist der Uebergang des ל in ר bei dem Dichter dieses Buches schwer, und hier scheint nur ein einzelnes Sternbild passend neben den andern einzelnen zu stehen besser also wohl die Sterne der nördlichen und die der südlichen Krone, von עֲזָרָה *Krone*.

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
34 Canst thou lift up thy voice to the clouds, that abundance of waters may cover thee?	הֲתִקְרִים לְעָב קוֹלְךָ וַיִּשְׁפְּצוּ מַיִם הַבְּשָׁמַיִם:	34 Dost thou lift thy voice to the 31 clouds, and a flood of waters shall cover thee?
35 Canst thou send lightnings, that they may go, and say unto thee, Here we are?	הֲתִשְׁלַח בִּרְקָבִים וְיֵלְכוּ וְיֹאמְרוּ לְךָ הֵנָּה:	35 Dost thou send forth light- 35 nings, and they go; and say to thee: Here are we!
36 Who hath put wisdom in the inward parts? or who hath given understanding to the heart?	מִי יָשַׁת בְּסִתּוֹת הַחֲמָה אִי בִרְאֵתוֹ לְעֵצָתוֹ בִּדְחָה:	36 Who put wisdom in the reins, 36 or who gave to the spirit un- derstanding?
37 Who can number the clouds in wisdom? or who can stay the bottles of heaven,	מִי יִמְנַע מִשְׁפָּת הַבְּהֻמָּה וְיִמְנַע מִי שָׁמַיִם מִי בִשְׂדֵיבָה:	37 Who numbers the clouds by 37 wisdom, and who inclines the bottles of the heavens;
38 When the dust groweth into hardness, and the clods cleave fast together?	הֲתִמְצַח עָפָר לְמַצָּח וְהַדְּבָרִים יִרְבְּצוּ:	38 when dust is poured into a 38 molten mass, and clods cleave fast together.
39 Wilt thou hunt the prey for the lion? or fill the appetite of the young lions,	הֲתִרְדֹּף לְלֶבֶת טֶרֶף וְתִמְצַח בְּפִיָּתוֹם הַיְלָאִי:	39 Dost thou hunt the prey for 39 the lioness, and the craving of the young lions dost thou fill;
40 When they couch in their dens, and abide in the covert to lie in wait?	מִי יִרְדֹּף וְיִשְׁכַּח וְיִשְׁבֵּי בְּסִתּוֹת לְמִוְצְאֵיהֶם:	40 when they crouch down in the 40 dens, lie in ambush in the covert?
41 Who provideth for the raven his food? when his young ones cry unto God, they wander for lack of meat.	מִי יִרְבֵּץ לְעֵלֶב עֵינָיו כִּי יִקְרָא אֶל־אֱלֹהֵי הַשָּׁמַיִם וְיִדְּעוּ לְכֹל־אֲכָלָם:	41 Who provides for the raven 41 its prey, when its young ones cry unto God, wander without food!
CHAP. XXXIX.	CHAP. XXXIX.	CHAP. XXXIX.
Knowest thou the time when the wild goats of the rock bring forth? or canst thou mark when the hinds do calve?	הֲיָדָעָה עֵת לֵדַת וְהַעֲלִי-סֹלֶט חֲלָל אֶת־לֵילֵי הַשָּׁמַיִם:	8 Dost thou know the time 1 the wild rock-goats bear, observe when the hinds are in labor?
2 Canst thou number the months that they fulfil? or knowest thou the time when they bring forth?	הֲתִסְפֹּר וְרִקְתִּים הַחֲלָאָה וְיִדְּעָה עֵת לְדַהֲמָה:	2 Dost thou number the months 2 they fulfill, and know the time of their bringing forth?
V. 41. ילדיו ק' V. 1. בנ"א השומר. V. 2. בנ"א הספר. Ib. בנ"א מלרע.		

V. 36. or who gave understanding to the heart

with the great topic of the discourse; any other constellations might equally well have been named.

V. 34. In the second member, *ו* should be rendered *and* (denoting a consequence or result); the allusion being evidently to the same circumstances as are described in ch. 26 : 27-30.

V. 37. Who is able, by his wisdom, to determine their proper number!—*Inclines* them, so that their contents are poured out.

V. 39. A new chapter should have commenced here, as the subject of this and the two following verses belongs to ch. 39.

Second member, *הַיְלָאִי*. See the note on 33 : 20. It is the craving of the animal nature that is here meant. As we cannot preserve the *metonymy* in English, the *sense* should be expressed in the simplest and most natural form.

Ch. XXXIX. v. 2. *Dost thou number; not canst thou number*, which would be no difficult matter. The idea is: dost thou determine these times, in the established and unvarying order of Nature; and are these things under thy supervision and control?

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
3 They bow themselves, they bring forth their young ones, they cast out their sorrows.	הִקְדָּמְתָה וּלְבִיטְתָה הַפְּלִמְתָה הַבְּלִיָּתִים הַשְּׂבִלְתָה:	3 They bow themselves, they bring forth their young, they cast away their pains.
4 Their young ones are in good liking, they grow up with corn; they go forth, and return not unto them.	וּנְקֻלְתָּ אֲנִיחִים וְהָיָה בְּבָר לְעֵצָא וְלֹא-שָׁבוּ לָבוֹ:	4 Their young mature, grow up in the field, go forth, and return not to them.
5 Who hath sent out the wild ass free? or who hath loosed the bands of the wild ass?	כִּי-שִׁלַּח חֵרֵף הַחֲפִי וּקְסָרֹת אֶרְוֹד כִּי פָקַם:	5 Who sent out the wild-ass free, and who loosed the wanderer's bands;
6 Whose house I have made the wilderness, and the barren land his dwellings.	אֲשֶׁר-עָשִׂיתִי עֲדָבָה בְּיָמֵי וּשְׂבִיבֹתָיו קִבְלָתָה:	6 whose house I made the desert, and the barren waste his abodes?
7 He scorneth the multitude of the city, neither regardeth he the crying of the driver.	וְשִׂמָּה לְחִנּוּן חֲרָמָה הַשֹּׁאֵרִית לְעֵינָי לֹא הִשְׁמִיעַ:	7 He mocks at the clamor of the city; the driver's shouts he hears not.
8 The range of the mountains is his pasture, and he searcheth after every green thing.	הַיַּחַד חֲקִים בְּרֵחָה וְאֶחָד פְּלִדְרֹתִים וְקָדוּשׁ:	8 The range of the mountains is his pasture, and he searches after every green thing.
9 Will the unicorn be willing to serve thee, or abide by thy crib?	הַתְּאֵבָה תִּים שִׁבְבָה אֶב-אֶלֶיךָ עַל-אֲבִיבָה:	9 Will the wild-ox be willing to serve thee, or abide at thy crib?
	בִּנְאֻם הַשִּׁירָיִת V. 7. בִּנְאֻם נֹסֵף Ib.	

V. 3. They cast out

VV. 3, 4. Remote as they are from human aid, and abandoned as they seem, the care of the All-Seeing suffices for them.—*Cast away their pains*; viz. by the birth of their young, which brings them relief. This purpose of Nature is accomplished in them, no less surely than in animals housed and watched with tenderness and care. Less happily, others; *they cast forth their pains*, by metonymy for their young produced with pain.—*Return not*: i. e. are soon dismissed from them, and need no further care.

VV. 5-18. Here the same general truth is illustrated, by the difference of disposition in animals of the same outward structure and capacities, but differing widely in their internal dispositions and consequent habits. The wild-ass, for example, is outwardly as well adapted for man's use as the domestic animal. So is the wild-ox; and yet no power or art of man can make him serviceable. Whence and how is it then, that animals apparently the same and fitted for the same uses, are yet so unlike, that while one patiently submits to every task imposed by man, the other baffles all his attempts to subdue it to his service?

V. 5. חֲפִי is the usual name of the animal; חֲפִיָּד (an occasional name) is used as an expression of one of its prominent traits referred to in the following lines, and for the same reason its sense should be expressed in the version

V. 6. *His abodes*, plural, because he has many; choosing his temporary habitation wherever he wills. (See Expl. Notes.)

V. 8. רֵחָה, as a noun,* is best expressed by *range*, which is nearest the primary meaning of the root and best suits the connection.

VV. 9-12. It is evident, that the animal here spoken of belonged to a class employed in the labors of husbandry; that it was fitted for draught by its bodily structure and great strength, but, from its intractable disposition, could never be subdued to it by man. On the supposition that it belonged to any other class of animals, the questions would be irrelevant. (See above, on 5-18.) That this animal was of the bovine class, is to be inferred also from other connections in which the name occurs.

The term *wild-ox* is the appropriate one, whether with Gesenius and others† we understand by רֵחָה the *Oriental buffalo*

* Rüdiger, Thes. fasc. poster. p. 1499: Alii רֵחָה 3 pers. sing. fut. more chaldaeo pro רֵחָה scriptam habent; et hoc quidem bene conveniret verbo רֵחָה in altera commatis parte, quapropter alii scribi malunt רֵחָה.

† Gesenius, Thes. III. p. 1248. A more complete and very instructive view of the evidence is given by Dr. Robinson, in his additions to Taylor's ed. of Calmet's Dictionary, Art. *unicorn*. What is known of this latter animal may there be seen.

KING JAMES' VERSION.

HEBREW TEXT.

REVISED VERSION.

10 Canst thou bind the unicorn with his band in the furrow? or will he harrow the valleys after thee?

אִתְּךָ יִבְדֹּק הַיָּחִיד בְּחֶמְלָה אֲבָלָה
אִתְּךָ יִבְדֹּק הַיָּחִיד בְּחֶמְלָה אֲבָלָה

9 Wilt thou bind the wild-ox with his cord in the furrow, or will he harrow the valleys after thee?

11 Wilt thou trust him, because his strength is great? or wilt thou leave thy labour to him?

הֲיִתְּכֵם תִּתְּכֵם כִּי־גָדוֹל כֹּחֹו
וְתִשָּׁבֵם אֵלָיו וְיִשְׁמָעוּ

11 Wilt thou trust him because his strength is great, and commit to him thy labors?

(not our American buffalo, prop. the *bison*), now found in Palestine and adjacent countries in the domesticated state;* or, as I prefer, the primaeval wild-ox, the *Urus* of the ancients, now extinct in the natural state, and known only from descriptions of ancient writers and its fossil remains.† “The *Urus* and the *Bison*,” it is said on well ascertained grounds, “were spread anciently from the Rhine to China, and existed in Thrace and in Asia Minor.”‡

The natural and just inference from the passage is, that the animal spoken of was not only untamed, but in its nature untractable. This is strongly, if I should not rather say decisively, against the supposition, that the Oriental buffalo is meant; an animal easily and for many ages past extensively domesticated. The case is well stated by Dr. Mason, of the Assam Mission.§

“The buffalo has performed for man, from the earliest historic times,|| the precise things which the Scriptures tell us the Reem would not. ‘Will the unicorn be willing to serve thee, or abide by thy crib?’ The buffalo does both as readily as the ox, the horse, or the elephant. ‘Canst thou bind the unicorn with his band in the furrow, or will he harrow the valleys after thee?’ The buffalo may be seen yoked to the plough and harrow in India, as customarily as

the ox was in Judæa. In the Tenasserim provinces, nearly every acre of paddy land is exclusively ploughed and harrowed by buffaloes. ‘Wilt thou believe him, that he will bring home thy seed; or gather it into thy barn?’ The buffalo brings all the sheaves from the field on sleds to the threshing-floor, where he treads out the corn; after which the grain is put into carts, which the buffalo draws to the barn. The buffalo, though a fiercer animal usually to strangers than the common ox, is perfectly docile with its owner; readily obeying a woman or child that attends it. It will be easily seen, that though to render Reem by buffalo may pass in Germany, where the buffalo is known only by an occasional stuffed specimen in the museums, yet in the East, where from the Indus to the Irrawaddy, and from the Sheinam to the Hoangho, it may be seen ploughing and treading out the corn in every cultivated field, and where the missionary has often his baggage drawn by buffaloes, and may sometimes be seen riding in a cart or sled behind one, as I have frequently been; to translate Reem by buffalo, were to make the Scriptures ridiculous.”

That the יָחִיד was of the goat kind (as maintained by Bochart* and others), rests mainly on the use of this word by the Arabs. But it is a sufficient answer to this, that “the Arabs and other natives of the climates where the animals are found, do not consider them as antelopes, but as a species of buffaloes;”† and that they call animals of the deer kind *wild-oxen*, for the same reason.‡

Of this passage it is justly said by Schultens (p. 1114): tota series postulat animal Bovi aratori non nomine, sed corpore et universa specie, simillimum. The Oryx, from its extraordinary agility, vigor, and fierceness, is a formidable assailant, even to much more powerful animals. But it is in no respect fitted for draught; and neither the size of the animal, nor its physical force, justifies the application to it of the words, “because its strength is great.”

* Robinson's Researches in Palestine, vol. III. p. 306. “In Egypt, as likewise here and around the lake el-Huleh, they are mingled with the neat cattle, and are applied in general to the same uses. They doubtless existed anciently in Palestine; though probably in a wild state, or unsubmitted to labor, as at the present day in Abyssinia. . . . The actual existence of this animal in Palestine leaves little doubt that it is the Reem of the Hebrew Scriptures; for which both ancient and modern versions have substituted the apparently fabulous unicorn.”

† It is thus described in Cæs. B. G. VI. 28. Hi sunt magnitudine paulo infra elephantos; specie et colore et figura tauri. Magna vis eorum et magna velocitas; neque homini, neque feræ, quam conspexerint, parvum. . . . Sed advescere ad homines et mansueti fieri ne parvuli quidem excepti possunt. Amplitudo cornuum et figura et species multum a nostrorum bouum cornubus differt.

‡ C. Hamilton Smith, in Kitto's Cyclopædia, Art. *Reem*, p. 607.

§ Christian Review, No. LXXXIII. Jan. 1856. He adopts the opinion of Bochart, that the *Oryx* is meant.

|| “In the laws of Menu, the great Hindoo legislator. . . . a book supposed to have been written about the time of David, domestic buffaloes are frequently mentioned.” (*Ibid.* p. 37.)

* Hierozoicon, vol. II. pp. 359-366, ed. Rosenm.

† Chr. Rev. (as quoted above) p. 39.

‡ Schultens, p. 1111. Gesenius (Thes. III. p. 1249): Antiloparum enim species majores bobus feris bubalisque simillime sunt, quam ipsam ob causam gr. βοῦβαλος, βοῦβαλῖς vocantur; ut apud Arabes animalia cervini generis البقر الوحش, البقر الوحشى boves feræ appellantur. Facile igitur ve. יָחִיד, quod Hebraeis bubalum significabat, ab Arabibus de antilope majoris specie usurpari poterat.

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
12 Wilt thou believe him, that he will bring home thy seed, and gather <i>it into</i> thy barn?	הַתִּיבֵנוּ בֹן כִּי-תִשָּׂא וְרָגַע וְרָזַת גֶּאֱסָהּ׃	12 Wilt thou believe him, that he 12 will bring home thy seed, and gather into thy threshing-floor?
13 <i>Gavest thou</i> the goodly wings unto the peacocks? or wings and feathers unto the ostrich?	פְּנֵי-רִנְנִים נִגְלָה אֶס-אֲבֵלָה הַסִּירָה וְלִנְיָה׃	13 The wing of the ostrich 13 waves exulting; with pious pinion and plumage?
14 Which leaveth her eggs in the earth, and warmeth them in the dust,	כִּי-תִשְׁלַח לָאֲדָמָה וְעַל-צָפָר תִּשְׂמָם׃	14 Nay, she abandons her eggs to 14 the earth, and warms them in the dust:
15 And forgetteth that the foot may crush them, or that the wild beast may break them.	וְחַשְׁבַּח כִּי-תִגְלַג הַזֶּרְעָה וְחַמַּת תִּשְׁבֹּת הַדְּוִשָׁה׃	15 and forgets that the foot may 15 crush them, and the beast of the field trample them.
16 She is hardened against her young ones, as though <i>they were</i> not hers: her labour is in vain without fear;	הַקָּשִׁיחַ פָּנָה לְאֵלֶיהָ לֵלִיחַ וְיִמָּחַ בְּלִי-פֶה׃	16 She is hard towards her young, 16 as not her own; in vain her pains, without fear!
17 Because God hath deprived her of wisdom, neither hath he imparted to her understanding.	כִּי-הִשָּׁח אֲלֵיהָ חֵכְמָה וְלֹא-תָלַק לָהּ בִּימִינָה׃	17 For God has made her forget- 17 ful of wisdom, and given her no share in understanding.
18 What time she lifteth up herself on high, she scorneth the horse and his rider.	בְּמָה בְּקִנְיָהּ תִּזְרָא הַצֶּמֶד לִפְנֵי וְלִרְכָבָה׃	18 When she lashes herself on 18 high, she mocks at the horse and his rider.

V. 12. ק' ישיב

V. 13. with pinion and plumage of the pious bird?

V. 14. and lets them be warmed in the dust

V. 12. תִּיבֵנוּ, accus. of place whither; Gesenius (Lex. תִּיב, *extr.*) by an unnecessary metonymy, for *the grain of the threshing-floor*.

V. 13. Another striking instance of this truth is seen in the peculiar instincts and powers of one of the most remarkable of the feathered tribes.

Second member; אֶס sign of interrogation, followed by the *adverb. accus.*—*Pious*, i. e. tender and affectionate towards its young; *with pious pinion and plumage*, as is that of the stork (*pia avis*), to which הַסִּירָה (its usual name) alludes.*

V. 14; כִּי, Gesenius, Lex. 3, b.†—Second member: *warms them* (or *lets them be warmed*, lit. *lets warm them*) *in the dust*; viz. during the day-time, when she leaves them exposed.‡

* Ewald: der Straussin Flügel, welcher sich lustig bewegt, ob er wohl ist, ist er etwa (אֶס als Fragwort § 314c) ein frommer Pittig und Feder? wie der Storch, für seine Jungen so besorgt, schlechthin der Fromme הַסִּירָה heisst F 104, 17, worauf hier angespielt wird.

† Hürzel: כִּי schliesst sich, wie 5 : 2, 22 : 2, an die in der vorhergehenden Frage liegende Verneinung an: *nein! so ist es nicht, sondern vielmehr*.

‡ Schlottmann (from Lichtenstein's Travels in South-Africa): Am Tage verlassen sie öfter das Nest, und überlassen der Sonne das Geschäft des Brütens.

V. 16. הַקָּשִׁיחַ, *masc.* with reference to the animal as a species, without regard to the gender of the individual.* But as all the other forms are *fem.*, it is with some reason supposed, that this is rather the *Infin.*‡ (used as in § 131, 4), and should have its appropriate pointing.‡

Heiligstedt: *Duriter tractat pullos suos tanquam non suos. . . Pulli sui*, i. e. ova sua ex quibus pulli prodituri sunt. לֹא לְאֵלָה *tanquam eos qui non sibi sunt*; i. e. *tanquam non suos, tanquam alienos*. Compare Gesenius, Lex. לָ, 13.

Without fear, i. e. without a proper apprehension of real danger, and caution to provide against it; the want of which makes all her pains abortive.

V. 18. *On high*, i. e. to its full height.—*Lashes*, viz. by the beating of its powerful wings, which assist its flight, though

* Bochart, Hieroz. II, pp. 859-60: *Duriter tractat pullos suos, ac si non essent sui. . . Verbum הקָשִׁיחַ masculinum hic pro feminino . . . frequens hæc generis enallage, maxime circa animalia*. Hahn: die Masculinform erklärt sich daraus, dass der Strauss überhaupt als Gattung gemeint ist.

† Schulzens, p. 1125: הַקָּשִׁיחַ *infin.* cum *Chirek ad Characterist.*

‡ Ewald: weil durchaus das Fem. durchgeführt ist, liest man für הַקָּשִׁיחַ besser הַקָּשִׁיחַ nach § 280a.

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION
19 Hast thou given the horse strength? hast thou clothed his neck with thunder?	הֲתַתֵּן לְפָסִיס גְּבוּרָה הֲתַלְלֶשׁ עַל־צַוְנוֹ רָעָמָה׃	19 Dost thou give strength to the horse? dost thou clothe his neck with terror?
20 Canst thou make him afraid as a grasshopper? the glory of his nostrils is terrible.	הֲתַרְדֵּשְׁוֹנֵי כְּאַרְבֶּה הֲיָרֵם נִסְרוֹ אִצְחָה׃	20 Dost thou make him bound like the locust? his proud snorting is terrible'
21 He paweth in the valley, and rejoiceth in his strength: he goeth on to meet the armed men.	וְהִתְנַחַּם בַּגִּזְזִים וַיִּשְׂרַח בְּגָם וַיֵּצֵא לִקְבֹּאֵי־חַיָּטָא׃	21 They paw in the valley and exult in strength; he goes forth to meet the weapon.
22 He mocketh at fear, and is not affrighted; neither turneth he back from the sword.	וַיִּשְׂתַּק לְפַחַד וְלֹא יִחַף וְלֹא יָשׁוּב מִפְּנֵי־חַרְבָּם׃	22 He mocks at fear, and is not dismayed; and turns not back for the sword.
23 The quiver rattleth against him, the glittering spear and the shield.	אֶלְיוֹ תִרְנֶנֶה אִצְחָה לְחָבִב מִתֵּנֶה וּמִדָּוִד׃	23 The quiver rattles against him, the flaming spear and the dart.
24 He swalloweth the ground with fierceness and rage; neither believeth he that it is the sound of the trumpet.	כִּתְּשֵׁה אֶרֶץ וַיִּבְאֵר־אָזְנוֹ וְלֹא יֵאמְרוּ בִּי־קוֹל שֹׁפָר׃	24 With trembling and rage he swallows the ground; he believes not that it is the trumpet's voice!
25 He saith among the trumpets, Ha, ha! and he smelleth the battle afar off, the thunder of the captains, and the shouting.	בְּכָל שֹׁפָר יֵאמַר הֵאָהָה וְהַתְּהוֹמִים רָעָמָה כִּלְחָה בְּרֶגֶם שֹׁפָרִים וּמִדָּוִד׃	25 With every trumpet he says: Aha! and scents from afar the battle, the thunder of the captains and the shouting.
26 Doth the hawk fly by thy wisdom, and stretch her wings toward the south?	הֲמִי־יִנְחָהּ וַיִּבְרָאֶנּוּ הַדָּרִשׁ כִּנְחָף לְתוֹכָהּ׃	26 By thy understanding does the hawk mount upward, spread his wings toward the south?
27 Doth the eagle mount up at thy command, and make her nest on high?	אֲבִי־עֹלֵי־בָרָה וּבִקְרִיהָ יֵשֵׁב וְיָבֵי רָעָמָה מִתָּיִם׃	27 Or soars the eagle at thy command, and builds his nest on high?

V. 26. כ' בנפיו ק'

V. 27. Or soars the vulture

not sufficient to raise it from the ground.*—Ewald: כ' בנפיו nun, um die Zeit, Richt. 21: 22; relativ, nun da, λαμβάνει Num. 23: 23.

V. 19. *With terror* (from the signification of the verb, to tremble, to be agitated, as with fear; comp. Ezek. 27: 35); namely, the terrific shaking of the mane of the war-horse, when excited to phrenzy. The familiar metonymy (*terror*, put for the cause of it; comp. Gray: *the terrors of his beak*) is the more natural here, from the physical image on which the original expression is founded.

V. 23. *The quiver*, by metonymy for its contents.

V. 24. *With trembling and rage* aptly expresses his excitement, and restless impatience for the conflict.†

* Schlottmann: הַתְּנַחַּם hat Schultens zuerst richtig erklärt: stringit sese, et ad cursum incitat. Hirzel: er peitscht sich (mit seinen Flügeln) in die Höhe, d. h. von seinem Neste auf.

† Virg. Georg. iii. 83.

Tum, si qua sonum procul arma dedere,
Stare loco nescit, micat auribus et tremat artus.

Second member: *He believes not*,—scarcely trusts his ears; the natural import of the phrase. Comp. its use in chs. 9: 16, and 29: 24.

V. 25. Gesenius, Lex. הַי, 2, c, a. Lit. secundum copiam tuba, quoties tuba inflatur (Heiligstedt).

V. 26. Heiligstedt: הַיִּנְחָהּ, pr. vi librationis uti die Schwungkraft üben; hinc volando in altum eniti, in altum cum vi efferri, sich kräftig emporschwingen (a rad. אָבַב fortem, robustum esse).

V. 27. יֵשֵׁב, prop. the eagle. Some suppose the vulture (Margin) to be meant here, on the ground that the eagle does not prey upon decaying carcasses. But such are not necessarily meant in v. 30, 2d member, and the usual sense of the word may be retained. Comp. Matt. 24: 28.

Here, אָם marks the second member of a disjunctive question, commenced with הֲ in v. 26.—Second member. Hirzel: יָבֵי abhängig von אָם-עַל-שִׁירָה; und geschicht es auf deinen Befehl dass er sein Nest in die Höhe baut!

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
28 She dwelleth and abideth on the rock, upon the crag of the rock, and the strong place.	כֶּלֶב וְיָשֶׁבֶן וְזוּהֲלָנָה עַל-יִשְׁדֵּר־סֹלֶלֶת וְהַצֹּדָה:	28 The rock he inhabits; and 28 abides on the tooth of the rock and the stronghold.
29 From thence she seeketh the prey, and her eyes behold afar off.	בְּשֵׁם הַפֶּר אֲכָל לְמַדְחֹת עֵינֶיהָ וּבְרִישָׁה:	29 From thence he searches out 29 food; his eyes behold afar off.
30 Her young ones also suck up blood: and where the slain are, there is she.	וְאֶפְרָתָיו וְעֵלְשֹׁדָם וּבְאֶשְׁרֵי הַלְּלִים יָגֵם הַיָּא:	30 His young ones suck up blood; 30 and where the slain are, there is he.
CHAP. XL.	CHAP. XL.	CHAP. XL.
MOREOVER, the Lord answered Job, and said,	וַיָּגֵן יְהוָה אֶת-אַיִתּוֹ וַיֹּאמֶר:	8 AND Jehovah answered Job, 1 and said:
2 Shall he that contendeth with the Almighty instruct <i>him</i> ? he that reproveth God, let him answer it.	הַלֵּב עַם-יִשְׁבֵּי וְדָבַר בְּמִוְצֵית אֱלֹהִים בְּגַזְזָה:	2 Will the reprover contend 2 with the Almighty? he that censures God, let him answer it.
3 Then Job answered the LORD, and said,	וַיָּגֵן אֱלֹהִים אֶת-יְהוָה וַיֹּאמֶר:	3 And Job answered Jehovah, 3 and said:
4 Behold, I am vile; what shall I answer thee? I will lay mine hand upon my mouth.	הֵן בִּלְהִי נָח אֲשִׁיבָה וְדִי טָפְסִי לְמִוְצֵי:	4 Behold, I am vile; what shall 4 I answer thee? I lay my hand upon my mouth!
5 Once have I spoken; but I will not answer: yea, twice; but I will proceed no further.	אַתָּה דַּבַּרְתִּי וְלֹא אֲעֹנֶה וְשָׁתִים וְלֹא אֹסִיף:	5 I have spoken once, and will 5 not answer; and twice, but I will not again.
6 Then answered the LORD unto Job out of the whirlwind, and said,	וַיָּגֵן יְהוָה אֶת-אֵיּוֹב מִן הַסְּעִלָּה וַיֹּאמֶר:	6 Then Jehovah answered Job 6 out of the storm; and he said:
7 Gird up thy loins now like a man: I will demand of thee, and declare thou unto me.	אֲזַרְנָא לְגִבְרִי הַלְּעִירָה אֲשָׂאֲלֶה וְהוֹדִיעַנִי:	7 Gird up now thy loins like 7 a man; I will demand of thee, and inform thou me.
8 Wilt thou also disannul my judgment? wilt thou condemn me, that thou mayest be righteous?	הֲיֵאָחַז הַפֶּר בְּשִׁפְטָי בְּרִשְׁעֵי לִבִּי לְעֲשׂוֹת הַצֶּדֶק:	8 Wilt thou even annul my 8 right? wilt thou condemn me, that thou mayest be righteous?
	V. 28. וַיַּחֲלִיטֵנִי בְּנִי וַיַּחֲלִיטֵנִי ק' V. 30. וַיַּחֲלִיטֵנִי ק' V. 6. מִן הַסְּעִלָּה V. 7. בְּרִישָׁה	

V. 8. even do away my justice

V. 29, second member. *Afar off*. Here, the Hebrew form לִיָּן can be very nearly expressed in English. Hirzel: eig. nach dem, was בְּרִישָׁה d. h. fern ist = in weite Ferne hinein.—Ewald: weit hin blicken seine Augen.

Ch. XL. v. 2, as construed by Gesenius (Thes. and Lex. art. רִשׁוֹר), and after him in all the recent versions and commentaries (Rosenmüller, in Compend.) viz.; *an litigando litigabit cum omnipotente castigalor Dei*.—*Inf.* רִב (from רִיב)

emphatically used in place of the *finite verb*, § 131, 4, b, and *Rem. 1*.

V. 5. *And will not answer*, viz. to the refutation of my charges.

V. 6. *Out of the storm*. So Tyndale, Coverdale, Cranmer, Taverner. The Genevan made the unfortunate change to *whirlwind*, which was followed in the Bishops' and Common Version.

V. 8. *Annul my right* (Gesenius, Lex. מִשְׁפָּט, 2, b); abolish my right, as Supreme. Others, as in the Margin; e. g. Hirzel:

* The construction is lost in the form given it in the Am. ed. of the Lexicon; comp. Gr. § 131, 4, *Rem. 1*: "in connec-

tion with the subject-noun, the *inf.* for the *finite verb* is rare; e. g. Job 40 : 2, Ezek. 1 : 14."

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
9 Hast thou an arm like God? or canst thou thunder with a voice like him?	וְאַם-זְרוֹעַ קָאֵל לְךָ וְקוֹל כְּקוֹל הַרְעָמָה:	9 Or hast thou an arm like God; 9 and canst thou thunder with a voice like him?
10 Deck thyself now <i>with</i> ma- jesty and excellency; and array thyself with glory and beauty.	קְדַהֵר-גָּא וְצִיֵּן וְגִבּוֹרָה וְהוֹד וְהִדְבָּר הַלְּבוּשׁ:	10 Deck thyself now with grand- 10 eur and majesty, and array thyself in splendor and beauty.
11 Cast abroad the rage of thy wrath: and behold every one <i>that is</i> proud, and abase him.	הֲפִיץ עֲבָרֹת אִפְּךָ וְרָאָה כָּל-גְּאֹהַת וְהִשְׁפִּילֶהֶן:	11 Send out the floods of thy 11 wrath; and behold all that is high, and abase it.
12 Look on every one <i>that is</i> proud, <i>and</i> bring him low; and tread down the wicked in their place.	רָאָה כָּל-גְּאֹהַת הַקְּדוּשָׁה וְהִדְבָּר רָשָׁעִים טָהָרָם:	12 Behold all that is high, and 12 bring it low; and tread down the wicked in their place.
13 Hide them in the dust to- gether; <i>and</i> bind their faces in secret.	קִינָם בְּקֶדֶר גַּחֲמֵי סִתְּוָם בְּחֹשֶׁךְ שִׁטְמוֹתָם:	13 Hide them in the dust to- 13 gether; bind up their faces in darkness.
14 Then will I also confess unto thee that thine own right hand can save thee.	וְגִסַּרְצִי אִימָךְ כִּי-יָהִי-יְשׁוּעָה לְךָ וְיִצְלָה:	14 Then I too will praise thee, 14 that thy right hand can save thee!
15 Behold now behemoth, which I made with thee; he eateth grass as an ox.	הִנֵּה-בְהֵמָה בְּהֵמָה אֲשֶׁר-אֶתְּוַעֲמֵת עִמָּךְ הַצֹּמֵר בְּקֶדֶר יֹאכֵל:	15 Behold now the river-ox, 15 which I have made with thee; he eateth grass like the herd.

V. 11. 12. כִּי-יָהִי-יְשׁוּעָה לְךָ וְיִצְלָה

V. 12. the wicked to the ground

das Recht, welches ich übe in der Regierung der Welt, s. v. a. meine Gerechtigkeit in derselben. Heiligstedt: Num (non solum mecum litigas et contra me loqueris, sed) etiam franges (tolles) jus meum, justitiam qua utor in mundo gubernando; i. e. me in mundo gubernando juste agere negabis?

V. 9. אָנֹכִי answering to הָאֵל in the disjunctive question (Gesenius, Lex. B, I).*

V. 11. All that is high. The generic idea (including the specific) should be expressed, as there is no reason for the limitation.

V. 12. In their place, הַקְּדוּשָׁה accus. of place where, as in 34: 26.† Others take it as uetus. of place whither (as it is used in 36: 20), to the place under them = to the ground.‡

To this latter use of it Gesenius (Lex. הַקְּדוּשָׁה, I, b), gives another turn (with a verb of motion) viz. הַקְּדוּשָׁה = *zurück, deorsum*. But the possibility of such a use in any case (Am. 2: 13) is very questionable; and here it is quite unnecessary, where

* So Hirzel: אָנֹכִי fragend wie 39: 13; אָנֹכִי knüpft die Frage an die des vorhergehenden Verses an

† Hirzel: An ihrer Stelle, da wo sie stehen, vgl. 34: 26; es soll das augenblickliche Niedertreten ausgedrückt werden. Schlottmann: an ihrer Stelle.

‡ Ewald: stürze Freveler nieder an den Boden.

the verb of motion is already followed by its proper object (הַקְּדוּשָׁה), and הַקְּדוּשָׁה is added as an adverbial qualification.*

V. 13. הַקְּדוּשָׁה, prop. in the hidden place (Hahn: ins Verborgene). Gesenius, Thes. I. p. 552: Part. הַקְּדוּשָׁה absconditum, i. e. tenebrae. Ewald: an Dunkel. Hirzel: ihr Angesicht schliesse ein in Finsterniss! d. h. mache, dass sie dem Lichte der Welt entzogen werden, mache sie unschädlich! vernichte sie! Der Ausdruck ist hergenommen von einem, welcher auf Lebenszeit zum finsternen Kerker verdammt ist.

Their faces (from which the light is thus shut out) are aptly said to be bound up in darkness.

V. 14. So Ewald:
So will ich auch loben dich
dass dir die Rechte hilft!

Heiligstedt: Etiam ego (qui te nunc reprehendo) laudabo te, quod opitulatus tibi dextra tua; quod tua ipsius virtute, non adjutus ullius alterius auxilio, magnas res (sicut ego) efficere potes.

V. 15. River-ox: the appropriate name of the animal, and,

* It is, however, adopted here by Rödiger (Thes. fase. poster. p. 1496): Job. XL. 12, הַקְּדוּשָׁה רָשָׁעִים הַקְּדוּשָׁה *impios præcipite prosterne.*

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
16 Lo now, his strength <i>is</i> in his loins, and his foree <i>is</i> in the navel of his belly.	הַחֲזָקָה בְּתוֹ בְּקִרְבָּנוֹ וְאֵינֹו בְּשָׁרְתֹו בִּבְטֵנוֹ׃	16 Behold now his strength in 16 his loins, and his force in the sinews of his belly.
17 He moveth his tail like a cedar: the sinews of his stones are wrapped together.	וַיִּשְׁעֵן זַנְבּוֹ כְּצֵדָר וַיִּקְרַח פְּתָלָיו וַיִּשְׁתַּבְּטוּ׃	17 He bends his tail like a cedar; 17 the sinews of his thighs are knit together.
18 His bones <i>are as</i> strong pieces of brass; his bones <i>are</i> like bars of iron.	אֲפָצְיוֹ אֶצְבָּקִי נְחֹשֶׁת וְרַגְלָיו כְּמַעֲבָלִים בַּיָּזָן׃	18 His bones are pipes of brass; 18 his bones are as bars of iron.
	V. 17. פִּתְחוּ ק' פִּתְחוּ V. 18. בִּנְ"א נְחֹשֶׁת	

in the opinion of the best scholars, the literal meaning of the original word.

It is now generally agreed among scholars, that the animal here described is the one commonly known by its Greek name *hippopotamus*, or *river-horse*; and that, in all probability, the word בְּהֵמוֹת was the Hebrew expression of its Egyptian name,* meaning *water-ox* (as it is called in Italian *bomarino*).†

That the animal was what we call the *hippopotamus* admits of no reasonable doubt. It is described as amphibious (comp. vv. 15, and 20-22, with 23, 24), and is introduced in this last discourse (after the land animals and birds had been spoken of in the previous ones), in connection with the crocodile, the other aquatic monster of Egypt. All the points in the description harmonize with this view; while there is not one distinctive reference to the structure or habits of any other animal.

If, therefore, we should reject the probable Egyptian origin of the name, and regard the word as the intensive plural of the Heb. בְּהֵמָה (*bellua permagna*), still the evidence is decisive in favor of the *river-ox*, as the animal is properly called.—Other explanations of the plural-form have been suggested; viz. that the writer designates no one animal (leaving that to the reader's sagacity),‡ or that "he speaks of the beasts generally" (Lee, *Lex.* and *in loc.*). But the practice of the

* Prof. Lee's objections were answered by Gesenius in the American edition of his *Manual Lexicon*, 1844 (copied into Hoffmann's ed. 1849), as follows: "the objection urged (Lee's Heb. Lex. p. 74), that it is formed contrary to the laws of the language, is not valid. It is said indeed that *ehe* (ox) is of the fem. gender, and that the word for water is *mou* not *mout*. But *che* is of the com. gender, and is frequently used as masc., see Peyron, p. 46; and the *t* in *mout* may be an article post-positive, see Lepsius *Lettre à Rosellini*, p. 63."

† Bochart, *Hieroz.* (ed. Rosenm.) vol. III. pp. 705-736. Gesenius, *Thes.* I. p. 183; and *Lex.* (Am. ed.) art. בְּהֵמָה. Dr. Robinson, *Calmet's Dict. art. Behemoth.* Ersch und Gruber's *Encyclop.* Sect. II. 8^{ter} Th. Art. *Hippopotamus.* Winer, *Rwbch. Art. Nilpferd.*

‡ Reiske, *Conject. in Jobum*, p. 167: בְּהֵמוֹת non est nomen proprium unius animalis, sed omnium bestiarum et belluarum in genere. Animal, quod hic describitur, nominatum non est, . . . quia confidebat scriptor, lectores ex ipsa descriptione quid designet facile assecuturos esse.

Arabs, quoted in defense of the former supposition,* was not that of the sacred writers; and the traits here given are quite too distinctive to be predicated of "the beasts generally."

Second member; *catch grass like the herd.* This characteristic is the more noteworthy, both because he has ample means for preying upon other animals, and because he has never been classed (as is the elephant, e. g.) with beasts of burden.

V. 16. So all the best versions, without the copula.† Tyndale (and Coverdale): *Lo, howe stronge he is in hys loynes.*—The Genevan (and Bishops') inserted the copula: *his strength [is] in his loynes.*

V. 17. *Like a cedar*; viz. as a cedar is bent, which is not easily done.‡ The allusion is to the strength and stiffness of this, the smallest and weakest of all the members of his body.

Second member. *Of his thighs*; see the philological evidence in Gesenius' *Thes.* and *Lex.* There is no satisfactory ground for the common version, derived from the Vulgate. It was first adopted in the Genevan, and thence in the Bishops' and Common Version.

Are knit together, in a firm, compact net-work of muscular fibre; indicating the enormous strength of these members, with their numerous interwoven muscles.

V. 18. *Are pipes of brass* (the strongest material, in the strongest form). So Tyndale (*are lyke pypes of brasse*), and all the old English versions down to the Genevan, which has: *His bones are [like] staves of brasse.* The Bishops' weakened the expression still more, by substituting for the literal form: *His bones are strong as brasse*; and the Common Version by the still feebler form: *His bones are as strong pieces of brass.*

Second member. Gesenius (*Thes.* II. p. 852): *Creator ejus obtulit ei gladium ejus.*§ The tusk or corner-tooth is meant,

* Ejusdem, p. 162: Nam Arabum ille mos est, de re quadam longe lateque disserere, et eam tamen non nominare.

† Ewald: Sieh doch die Macht in seinen Hüften, die Kraft in seines Leibes Sehnen.

‡ Ewald: mit dem kurzen aber wie ein Cedernast steifen Schwanze.

§ Schlottmann: *der ihn schuf reichte ihm sein Schwert.*

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
19 He <i>is</i> the chief of the ways of God: he that made him can make his sword to approach <i>unto him</i> .	הוּא רֵאשִׁית דְּדַרְגָּתָא הַשָּׁמַיִם יִגְשׁ חֶרְבּוֹ:	19 He is the chief of the ways of 19 God; He who made him gives his sword.
20 Surely the mountains bring him forth food, where all the beasts of the field play.	כִּי-יִבֹל הַרְרִים וְשִׂאֲרֵי וְקָלִיעֵת שִׂשְׂמָה וְשִׂמְסִיפִים:	20 For mountains yield him pro- 20 duce, and all beasts of the field play there.
21 He lieth under the shady trees, in the covert of the reed, and fens.	תַּחַת-צִיָּאִים וְשִׁטְחַם בְּסֻרְתָּ קִנְיָה וְנִפְתָּ:	21 He lies down beneath the 21 lotuses; in the covert of reeds, and marshes.
22 The shady trees cover him <i>with</i> their shadow; the willows of the brook compass him about.	וּבְסֻרְתָּ צִיָּאִים עֲלָיו וּבְסֻרְתָּי שְׂרָרֵי-נַחַל:	22 Lotuses weave for him his 22 shade; willows of the brook surround him.
23 Behold, he drinketh up a river, <i>and</i> hasteth not: he trusteth that he can draw up Jordan into his mouth.	בֵּן הַשִּׁטְחַם אֶחָד לֹא יִרְדּוּ וּבְפִיָּהּ יִרְדּוּ אֵימִים בְּרַגְלֵי אֱלֹהֵיהֶם:	23 Lo the stream swells, he 23 startles not; is fearless, though Jordan rush forth to his mouth.
24 He taketh it with his eyes: <i>his</i> nose pierceth through snares.	בְּעֵינָיו יִקְחֶנּוּ בְּנִיחֵיהֶם יִקְבְּצֵם:	24 Before his eyes do they take 24 him, pierce through the nose with snares.

V. 24. כִּי־אֵל בְּמִקְשָׁיוֹם

of which he has two. It is more than two feet in length, and hard as flint, striking fire with steel.

V. 20. Ewald: *Denn Früchte tragen ihm die Berge.*—His home is in the depths of the waters; and yet mountains, the haunt of beasts of the field, yield him food. It is stated by Lichtenstein (Travels in South-Africa), that this animal is accustomed to ascend neighboring eminences in search of food, when the plains do not yield it. Of this habit the natives take advantage, and destroy him by placing sharp-pointed upright stakes in his path, which pierce him as he descends.

The verse expresses the fearless security, as well as the peaceful and inoffensive habits of the monster-beast, feeding on vegetables alone, and formidable only when irritated by provocation.

V. 21. *The lotus.* Not the *lotc-tree*, but the *lotus-plant*, the Egyptian water-lily, whose broad floating leaves form a dense net-work, the stalks and flowers projecting above. This characteristic is beautifully illustrated on ancient Egyptian monuments, where the animal is often represented among the tall reeds and lotuses.*

* As on one of the sculptures of Thebes, referred to by Gesenius (Thes. III. p. 1144, art. לִלְיָן, *extr.*): in monumento quodam Egyptiaco, hippopotami venationem representante, hanc bestiam in loti (?) aquatica silva latere video (v. Wilkinson, Customs and Manners, III. p. 71). The animal is lying among the tall reeds. The broad leaves and flowers of the lotus are also shown in the picture.

V. 22. *His shade:* that in which he lies.—*Weave* *ſc.*, strictly, *weave him his shade:* with two accus. viz. of the thing done, and of the one to or upon whom it is done. Comp. (§ 139, 2) the use of the double accus. to express: “*jemandem etwas anthun* (1 Sam. 24: 18).”—In the same sense, but with a different construction, Heiligstedt (after Hirzel): *terunt ei loti silvestres umbram ejus: loti silvestres eum præbent ei umbram, in qua cubat, i. e. loti silvestres eum umbra sua tegunt. . . . De suffixo יִקְבְּצֵם in dativum notante, vid. ad 31: 18.* So Ewald (1st ed.): *Lotos ihm machen seine schatt'ge Hütte; but in his 2d ed. (evading the difficulty): es machen Lotos seine schatt'ge Hütte.*

V. 23. *Though Jordan* *ſc.* The meaning is: the rash of a mighty, overflowing stream, breaking through all barriers, would be no object of terror to him. The Jordan was familiar to all the descendants of Abraham, and no other stream would as properly serve for illustration here. As a case supposed for illustration merely, it does not imply that the animal ever frequented this river.

V. 24. *Do they take him* *ſc.* “The words,” says Ewald, “admit no other sense”; and this is certainly their natural construction and meaning.

Before his eyes: referring, apparently, to the natural sluggishness and inoffensive disposition of the animal, which made it an easy prey, notwithstanding its prodigious powers of annoyance and defense. Its feeds on vegetables only, and has no natural and instinctive impulse to harm other animals, or to shun them. Such is the description of it here; and such

KING JAMES' VERSION. CHAP. XLI.	HEBREW TEXT.	REVISED VERSION. CHAP. XLI.
CANST thou draw out leviathan with a hook? or his tongue with a cord <i>which</i> thou lettest down?	<p>25 הַתְּצִיף לְוִיָּאֵן בְּחֹמֶה וְאֶת־לְשׁוֹנוֹ תִּשְׁקַדּוּ לְשׁוֹנוֹ</p>	<p>25 Wilt thou draw out the 1 crocodile with a hook, and press down his tongue with a cord?</p>
2 Canst thou put a hook into his nose? or bore his jaw through with a thorn?	<p>26 הַתְּעִים אֶת־נֹסְרוֹ בְּאֵזָא וְאֶת־חִמְצוֹת תִּשְׁבֹּר בְּחֹמֶה</p>	<p>26 Wilt thou put a rush-cord in 2 his nose, and bore through his jaw with a hook?</p>
3 Will he make many supplications unto thee? will he speak soft <i>words</i> unto thee?	<p>27 אֲבִי־יִשְׁתַּחֲוֶה אֵלֶיךָ קְטִינִימָה אֲבִי־יִדְבַר אֵלֶיךָ רַחֲוִי</p>	<p>27 Will he make many supplica- 3 tions to thee, or will he speak soft things to thee?</p>
4 Will he make a covenant with thee? wilt thou take him for a servant for ever?	<p>28 תִּתְּנֶנּוּ עִמִּי בְרִית עָשָׂה תִּתְּנֶנּוּ לְעַבְדִּי עַל־עַד</p>	<p>28 Will he make a covenant with 4 thee? wilt thou take him for a servant forever?</p>
5 Wilt thou play with him as with a bird? or wilt thou bind for thy maidens?	<p>29 הַתְּשַׁחֲקֶנּוּ עִמִּי כַּעֲוֵף וְאֶת־עַבְדִּי תִּבְדֹּב לְעַבְדוֹתֶיךָ</p>	<p>29 Wilt thou play with him as 5 with a bird, and bind him for thy maidens?</p>

it seems to be in retired and unfrequented regions, where it lives unmolested by man.

Many think that the words should be read, not affirmatively, but with the interrogative tone (*before his eyes do they take him!*), equivalent to a denial.* They appeal to the accounts given us of the extreme difficulty and danger attending the capture of this animal; and particularly the well-known description by Rüppell, of a perilous conflict of four hours with a full grown male, which (after being harpooned) received twenty-five musket-balls, fired into its head at a distance of five feet (only one penetrating the skin and bones), and was at last with much difficulty dispatched with five balls from a small cannon, fired at the distance of only a few feet. The irritability and savage ferocity, described in these accounts, are evidently not natural traits, but are the effect of being constantly hunted, harpooned, and beaten to death; an effect observable in other classes of animals.

But it may be said, on the other hand, that the affirmative assertion accords with facts. The monuments of ancient Egypt show,† that the chase and capture of this monster was one of the favorite amusements of sportsmen. In the representations given on these monuments, the animal is assailed

with spears, and at the same time is entangled with nooses, and is thus captured and destroyed.*

I must think, however, that all this is irrelevant, serving only to embarrass a plain case. The words seem rather to respect the natural disposition and powers of the two parties; without reference to advantages which the arts of civilization give to one over the other, or the effect on one of continual annoyance and persecution.

Second member. Gesenius: *with hooks pierce through the nose.* But any such instrument, by which the animal was captured and prevented from escaping, would fall under the general denomination *snares*. It is not probable, that מִלְּפָתִי is simply = הוֹרֵה.

V. 25. *Crocodile.* It is agreed, among all critics of any note, that this animal is meant here, in this specific application of the term לִיָּוִיָּהּ. The description, though highly poetical in spirit and form, is so minutely characteristic of the crocodile, as to leave no reasonable ground of doubt.

Second member. *Press down &c.*, as the tongue is compressed by the noose, drawn tightly round the under jaw.

V. 26. Heiligstedt: *Num ponis junceum (funem junceum, e junco plexum) in naso ejus.*

V. 27. *Soft things*; רַחֲוִי, fem. as neuter.

* Or (with the jussive sense of the verb) as tauntingly permissive; *let one take him!* Hirzel: V. 24 . . . ist sicher nicht aussagend (LXX. *Vulg., Umbr., Ev.*), sondern entweder fragend: *fängt man es wohl!—durchbohrt man!—oder ironisch auffordernd: es fange es einer!—man durchbohre es!* Denn alle Nachrichten schildern übereinstimmend die grosse Schwierigkeit, das Nilpferd zu fangen.

† Wilkinson's *Manners and Customs of the ancient Egyptians*, Vol. III. One of the scenes in the Mosaic of Palestrina represents the spearing of the river-ox from a pleasure-galley.

* A writer of some note (but more skilled in Natural History than in Heb. philology) objects, on this ground, to the supposition that the hippopotamus is meant here; "which", says he, "numerous pictorial sculptures, on the monuments of Egypt, represent as fearlessly speared by a single hunter, standing on his float of logs and reeds." (*Kitto's Cyclopedia*, Vol. I. p. 317.)

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
<p>6 Shall the companions make a banquet of him? shall they part him among the merchants? 7 Canst thou fill his skin with barbed irons? or his head with fish spears? 8 Lay thine hand upon him, remember the battle, do no more.</p>	<p>וַיִּחַדּוּ אֲנָשִׁים לְחַדְדוֹ וְיִחַדְדוּהוּ בֵּין הַתְּוֹנִים וְתִמְלֵא אֶת־בְּשָׂרוֹ חֲבָרֹת וְאֶת־רֹאשׁוֹ יַדְּבָרֵי דָּג שִׁיחַ אֶת־יָדְךָ עָלָיו כִּכְהֵן זָכֵר לְקַרְבָּה אֶל־הַמִּלְחָמָה</p>	<p>5 Will partners dig a pit for him, 6 divide him among the mer- chants? 31 Wilt thou fill his skin with 7 darts, and his head with fish-spears? 32 Lay thy hand upon him! 8 of battle thou shalt think no more.</p>
CHAP. XLI.		
<p>9 Behold, the hope of him is in vain: shall not one be cast down even at the sight of him? 10 None is so fierce that dare stir him up; who then is able to stand before me?</p>	<p>הֲלוֹ אֵינִי מְבֻזָּה הֲנִסּוּ אֶל־בְּרִי אֶת־עֵינָיו לֹא־אֶפְרָח כִּי יִעֲרָבֵנִי וְכִי הוּא לִפְנֵי הַתְּוֹנִים</p>	<p>8 Lo, his hope is belied; 9 is he cast down even at the sight of him? 2 None so fierce that he will 10 rouse him up! then who is he that will stand before me?</p>
<p>11 Who hath prevented me, that I should repay him? whatsoever is under the whole heaven is mine.</p>	<p>כִּי תִקְדַּמְתִּי מִיֵּשׁוּבֵי קִמְמַת בְּלִי־תַשְׁבָּחָה לִי־הוּא</p>	<p>3 Who has first given me, that 11 I should repay? under the whole heavens, it is mine!</p>
<p>12 I will not conceal his parts, nor his power, nor his comely proportion.</p>	<p>לֹא־אֶתְקַרֵּשׁ בְּקִרְיָו תְּדַבֵּר אֶבְיֹוֹתָו וְעֵתוֹ עֲרֹכָו</p>	<p>4 I will not pass his limbs in 12 silence, and bruited strength, and beau- ty of his equipment.</p>

V. 30. Will partners bargain for him

V. 30. *Partners*; so called, as associated in the same employment.—*Dig a pit for him.* So Gesenius.* Others: *will partners bargain for him?*† But this use of the phrase is still a doubtful one.‡—Sept. (as the Chald.) *ἐπιπροϊνται*, from misapprehension of another phrase, with which this was confounded. Comp. Keil, über die B. der Könige, S. 380.

Second member. *Merchants*; תְּוֹנִים became a general designation of one engaged in merchandise, as in Prov. 31 : 24. *Canaanites* would not, therefore, express the meaning.

V. 32. The second member is evidently to be construed as one sentence. So Ewald:

*Leg doch an die Hand,
und—denk' nicht ferner noch an Krieg!*

* Thes. II. p. 711: num insidias ei struunt socii, et distribuunt eum inter mercatores? i. e. num, si insidias ei struunt piscatores consociati, eum distribuunt mercatoribus? num in eo piscium instar capiendi fausto successu utentur piscatores?

† Ewald: werden Gesellen handeln über ihn? So Hirzel, Schlottmann and others, as in ch. 6 : 27. Fürst, Hdwbch.: um diess schliessen einen Kauf die Handelsgenossen.

‡ Gesenius (Thes. II. p. 711); Minus etiam placet aliorum: kaufen um ihn Handelsgenossen? nam vix dicas, quomodo קָרָה emit sq. קָל significare possit empturiviti aliquid, emptum petit, um etwas handeln.

Thou shalt etc., אַל expressing the subjective view of the speaker.

Ch. XLI. v. 1. *His hope*; the hope of one, who ventures on the unequal conflict. This abruptness is characteristic.

V. 2. כִּי = *so that*; hence the whole phrase is = *so fierce that.*

V. 3, explains what is meant by the conflict with God in the preceding verse; namely Job's repeated assertion, in opposition to him, of his own rightful claims.—הִקְדַּמְתִּי מִיֵּשׁוּבֵי; prop. *has been beforehand with me*, but in the special sense of bestowing a prior favor (Gesenius. Thes. and Lex.).—Tyndale: *Or who hath given me any thing afore hand, that I am bounde to reward him agayne?* So in all the early vernacular versions (including the Bishops') except the Genevan, which has: *Who hath prevented me that I should make an end?*

V. 4. הִקְרָה = *report, renown* (Gesenius, Lex. I, e), as a qualification of the following genitive (§ 106, I, Rem. I).^{*} Others, less well: *that which respects strength = the strength.*†

* Hirzel: *das, was man von seinen Kräften sagt: d. i. das Lob, der Ruhm seiner Kräfte.* Vgl. הִקְרָה I Kön. 10 : 6.

† Schlottmann: Das הִקְרָה ist hier . . . mit Cocceius nach seiner Grundbedeutung zu nehmen: das Wort von etwas, d. h.

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
13 Who can discover the face of his garment? or who can come to him with his double bridle?	<p>כִּי־גִלָּה פָּנָיו לְבוֹשׁוֹ בְּמַקְלָל הָיְתָה כִּי רָקִיבָה:</p>	7 Who has uncovered the face of 13 his garment? his double jaws, who enters in?
14 Who can open the doors of his face? his teeth are terrible round about.	<p>וּלְתַרְיָא גִּבְעוֹתָיו כִּי פָתַח כְּבִיבוֹת שִׁנָּיו אֵינָהוּ:</p>	6 The doors of his face who has 14 opened? the circuits of his teeth are terrible.
15 His scales are his pride, shut up together as with a close seal.	<p>וְאַחֲזֵה אֲפֻדָּתָהּ כְּסֻמָּה שְׁמֵרָה הַחֶמֶס אֶרֶץ:</p>	7 The strong shields are a pride; 15 shut with a close seal.
16 One is so near to another, that no air can come between them.	<p>אֶתֶּר בְּאֶתֶר וְהַשָּׁמַיִם אִרְוָה לֹא־יָבֹא בֵּינֵיהֶם:</p>	8 They join one upon another, 16 and no breath can come between them.
17 They are joined one to another, they stick together, that they cannot be sundered.	<p>אִישׁ־בְּאֶתֶרֶיהֶם וּרְבָבָיו אֵתֶלְבָּדוּ וְלֹא יִתְפָּרְדוּ:</p>	9 Each is attached to its fellow, 17 they hold fast together, and cannot be sundered.
18 By his sneezings a light doth shine, and his eyes are like the eyelids of the morning.	<p>בְּשִׁנְיָתָיו יִתְהַלֵּל אֹר וְעֵינָיו כְּמַעֲשֵׂי־מֶטֶר־בְּבֹקֶר:</p>	7 With his sneezings shines a 18 light; and his eyes are like the eyelids of the morning.
19 Out of his mouth go burning lamps, and sparks of fire leap out.	<p>וּמִפִּיָּהּ לִפְתִּיחֵיהֶם תִּתְהַלֵּב כִּי־יִקְרַב אֵשׁ וְהִתְפָּרֵט:</p>	11 From his mouth go flames 19 and sparks of fire escape.

V.6. All around his teeth is terror

V. 5. The meaning is: *who has uncovered* (i. e. turned back, removed) *the face of his garment*, viz. his surface-covering, that which is the face or external surface of his body* (his armor of scales).

Some understand by *face of his garment* the anterior part of it (Ewald: das Vordere seines Kleides), and translate: *who has opened* &c., i. e. who has separated his jaws. But this is unnatural; and the thought, moreover, is expressed in v. 6.

Second member: *his double jaws*. By a similar metonymy, *zatuó* is put for the corners of the mouth. Gesenius (Thes. III. p. 1293): *in dentium duplicem seriem quis ingreditur*, quis manum immittat. So Ewald (*sein doppeltes Gebiss—wer kommt hinein!*), and all the recent versions.

V. 10. *Sneezings*, is the literal meaning of the word, but with a special application here. The animal, as it lies basking in the sun, is accustomed to inflate itself, and then force the heated air and steam through the nostrils, as from a bellows.

Second member. Hirzel: In der ägypt. Hieroglyphenschrift, wird die Morgenröthe durch die Krokodilsaugen bezeichnet; den Grund davon, welcher auch die hier vorkommende Vergleichung erklärt, giebt Horapollo, Hierogl. l. 68, dahin an:

was von einer Sache zu sagen ist. Passend hat man das griech. τὸ κατὰ τὸ verglichen. Wir könnten es deutsch wiedergeben: "und wie's steht mit seiner Kraft u. s. w."

* Gesenius (Thes. II. p. 1110): Paulo impeditior visus est locus Job. 41: 5, . . . quis relegal superficiem vestis ejus (crocodili) i. e. ipsam vestem s. loriam, quae superficies vel superior pars ejus est reliqua tegens (cf. 22. no. l. b); sic פָּנָיו לְבוֹשׁוֹ de velo ipso, utpote tegumento Jes. 25: 7.

ἐπεδύπει πάντος σώματος ζῶον οἱ ὀφθαλμοὶ ἐκ τοῦ βροσθὸ ἀναγίνονται.

VV. 11-13, describe the animal as he emerges from the water violently emitting the long repressed and heated breath. The thick vapor, glistening in the sun (vv. 12, 13) seems like the smoke and flame from burning coals.* These strong expressions, it is justly said by Hirzel, are not so much the language of poetical exaggeration, as of actual impressions made upon an eye-witness, which he labors to communicate in fitting words.

* Rosenmüller, Altherthumskunde, IV, ii, S. 249: Bartram meldet, als er auf seiner Reise an dem Altamaha-Fluss hinauf im östlichen Florida einst einen Platz zu seiner Abendmahlzeit gesucht, sei er ein Krokodil gewahr worden, das in einem kleinen See von dem mit Rohr bewachsenen Ufer hervorarsuchte. "Es blies seinen ungeheuren Körper auf, und schwenkte seinen Schwanz hoch in die Luft. Ein dicker Rauch strömte aus seinen weit geöffneten Nasenlöchern, mit einem Geräusch, das beinahe die Erde erschütterte. Zu gleicher Zeit stieg an dem gegenüber liegenden Ufer ein mächtiger Nebenbuhler aus der Tiefe heraus. Beide Krokodile werfen sich sogleich auf einander. Die gleichsam kochende Wasseroberfläche bezeichnete ihre geschwinde Fahrt. . . . Anfangs ist seine Fahrt schnell wie der Blitz; aber sie wird allmählig langsamer, bis das Thier die Mitte des Flusses erreicht, wo es seinen Platz einnimmt. Darauf bläset es sich auf, indem es durch sein Maul Luft und Wasser einzieht, welches eine Minute lang ein helles Geräusel in seinem Schlunde verursacht. Aber gleich darauf spritzt es die Luft durch Maul und Nasenlöcher mit einem heftigen Geräusche aus, und giesst durch die Oeffnungen der Nase einen Dampf aus, der wie Rauch aussieht."

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
20 Out of his nostrils goeth smoke, as <i>out</i> of a seething pot or caldron.	מִן־חֻרְקוֹ בָּצָא עָשָׁן כַּדְרוֹ נִפְתָּח וְאֵשׁוֹ:	12 From his nostrils goes forth 20 smoke, like a kettle with kindled reeds.
21 His breath kindleth coals, and a flame goeth out of his mouth.	נִפְתָּח חֻרְקוֹ בְּחַיִּים וְלִפְתָּח כַּדְרוֹ בָּצָא:	13 His breath enkindles coals, 21 and flame goes forth from his mouth.
22 In his neck remaineth strength, and sorrow is turned into joy before him.	בְּצַוְרוֹ יִלְוֶן כֹּחַ וְלִפְנֵי הַחַיִּים תִּדְבַּח:	14 In his neck abideth strength, 22 and terror dances before him.
23 The flakes of his flesh are joined together: they are firm in themselves; they cannot be moved.	בְּפִלֵי בָשָׂרוֹ רִבְחוּ וְרֵצִיק לָלוּי בְּלִי־מִוָּט:	15 The flakes of his flesh cleave 23 fast; firm upon him, it is not shaken.
24 His heart is as firm as a stone; yea, as hard as a piece of the nether millstone.	לְבוֹ רֵצִיק כְּבִי־אֶבֶן וְרֵצִיק כְּפֶלֶחַ תַּחְתִּיתִי:	16 His heart is firm as stone; 24 yea, firm as the nether mill- stone.
25 When he raiseth up himself, the mighty are afraid: by reason of breakings they purify themselves.	בְּשֹׂאוֹ רָמַדוּ אַיִלִים לְפָדָרִים וְהִתְקַדְּמוּ:	17 At his rising up the mighty 25 are afraid; they lose themselves for terror.
26 The sword of him that layeth at him cannot hold: the spear, the dart, nor the habergeon.	מִשְׁוִיָּהוּ חֶבֶד בְּלֵד הִקְוִים תַּנְיָה מִקֶּסֶף וְהִרְדָּהוּ:	18 If one assail him with the 26 sword, it shall not hold; the spear, the dart, and the mail.
27 He esteemeth iron as straw, and brass as rotten wood.	וּבְחֶשֶׁב לְחֶבֶד בְּרֹזֶל לְגִזְן הַרְפֹּזוֹ וְהַוְשֵׁת:	19 Iron he accounts as straw; 27 brass as rotten wood.
28 The arrow cannot make him flee: sling-stones are turned with him into stubble.	לֹא־יִבְרִיחֵנִי בְּרִיחֵיָהּ לְקֶסֶף נִקְבְּרִילָיו אֲבַנֵי־קֶלֶשׁ:	20 The arrow cannot make him 28 flee; to him, sling-stones are turned to chaff.
29 Darts are counted as stubble: he laugheth at the shaking of a spear.	קֶסֶף נִחְשָׁבִי הַוְשֵׁת וְהִשְׂמַח לְקֶסֶף בְּרִדָּהוּ:	21 Clubs are accounted as 29 stubble; and he laughs at the shaking of the spear.
30 Sharp stones <i>are</i> under him: he spreadeth sharp pointed things upon the mire.	בְּחֻרְקוֹ תַּחְתֵּי הַקֶּסֶף וְרִפְדוֹ חֻרְקוֹ בְּלִי־מִיֶּרֶס:	22 Shard-points are under him; 30 he spreads a threshing-sledge over the mire.
31 He maketh the deep to boil like a pot: he maketh the sea like a pot of ointment.	וּרְתִיבֵהּ כַּפֵּי־בַיִלָּה וְיָם כַּשֵּׁם בְּמִרְקָחָהּ:	23 He causes the deep to boil like 31 the pot; he makes the sea like a pot of ointment.

V. 12, second member. Lit. as a kettle blown and reeds. The meaning is obvious (though the construction cannot be retained in English); viz. a kettle, heated with reeds blown to a flame. Ewald, happily: *als wär's ein Topf mit Binsen heiss geblasen.*

V. 17. Second member, שִׁבְרִים; Gesenius, Thes. III. p. 1358: *terror* (ab animo fracto, cf. הִתַּחַח), pl. שִׁבְרִים *terrores* Job. 41: 17. Cf. chald. הַבְּרִיאָה pro פָּחַר Exod. 15: 16, Jon.

Loss themselves. Gesenius, Lex. (American ed.), חָבַט, *Hithp.* i. q. *Kal* no. 1, to miss one's way, to lose oneself, spoken of a

person in astonishment and terror missing his way in precipitate flight, Job 41: 17."

V. 18. *Part.* in מִשְׁוִיָּהוּ used like the *cas. absol.* in Lat. (§ 145, 2, *Rem.*).

V. 22. *Shard-points*; the scales covering the belly are meant. They are not so hard and rough as those on the back; yet they leave traces in the mire (2d member), as though a threshing-sledge had been drawn over it.

V. 23. *Comp.* foot-note, on vv. 11-13.

KING JAMES' VERSION.	HEBRW TEXT.	REVISED VERSION.
32 He maketh a path to shine after him; <i>one</i> would think the deep <i>to be</i> hoary.	אָהָרִי רֵאִיר נְהִיב יִתְשֹׁב הַחֹמֹם לְשִׁיבָה:	24 Behind him he makes a glis- 32 tening path; one would think the deep hoar with age.
33 Upon earth there is not his like, who is made without fear.	אִי-זֶלְעָר מִשָּׁלָה הַיְשֵׁב לְבִלְיָהּ:	כה On earth there is none that 33 rules him; he is made without fear.
34 He beholdeth all high things: he <i>is</i> a king over all the children of pride.	אִי כָל-זָקֵה וְרָעָה אִוֵּא מֶלֶךְ עַל-בָּנֵי-שָׁמַיִן:	26 He looks on all that is high; 34 he, the king over all the sons of pride.
CHAP. XLII.	CHAP. XLII.	CHAP. XLII.
THEN Job answered the LORD, and said,	וַיַּעַן אֱלֹהִים אֶת-יְהוָה וַיֹּאמֶר:	א THEN Job answered Jeho- 1 vah, and said:
2 I know that thou canst do every <i>thing</i> , and <i>that</i> no thought can be withholden from thee.	וְיָדַעְתָּ כִּי-כָל הַיֹּכֵל וְלֹא-יִבָּצֵר מִדְּבַר מוֹפְתָה:	2 I know that thou canst do 2 all things; and from thee no purpose can be withheld.
3 Who <i>is</i> he that hideth counsel without knowledge? therefore have I uttered that I understood not; things too wonderful for me, which I knew not.	מִי זֶה וּמַעֲלִים עֵצָה בְּלִי-יָדָעַת לֵבִי הִפְתֵּרִי וְלֹא אָבִין נִפְלְאוֹת מִלְּפָנָי וְלֹא אֶרְבֵּ:	3 Who is this that obscures 3 counsel without know- ledge? I have therefore uttered what I understand not; things too hard for me, which I know not.
	V. 2. ידעתי ק' V. 3. בנא לא מקה	

V. 25. There is none like him

V. 24, second member. Gesenius (Thes. III. p. 1328): *habeat quis fluctum ita agitatum pro canitie.*

V. 25; עָפָר = *earth*, with the same implication as in ch. 19 : 25. Umbreit: auf dem Staube, d. i. auf dem irdischen Schauplatze der Vergänglichkeit.—מִשָּׁלָה, with the *objective suff.* Hirzel: auf Erden ist keine Beherrschung seiner; d. h. Niemand auf Erden kann es überwältigen. . . . מִשָּׁלָה Herrschaft, Zach. 9 : 10. Ewald: Nichts auf dem Staub kann ihn beherrschen.

Second member; strictly, *he who is made* (§ 109, 2d ¶, 2).—לְבִי, as in 38 : 41; לְ denoting state or condition. Ewald, less happily (לְ after a verb of *making* or *forming*): *er, der geschaffen ist zum Nichtverzagen.*

Without fear. It has been erroneously said, that the crocodile is "a very timorous animal." On land, indeed, where its motion is slow and difficult, it is distrustful of its powers; but in its proper element, where its strength and activity are fully developed, it is exceedingly daring and ferocious.*

* Auf dem Lande . . . ist es furchtsam, seinen Kräften gleichsam misstrauend. . . . Aber im Wasser wird es sogleich ein ganz anderes Thier; seine Energie ist ausserordentlich, sein Schwimmen reisend. In diesem Elemente entwickelt es das Feuer und die Kraft des Löwens. Geoffroy, Annales des Sc. nat. XIII. p. 153 (quoted, Ersch u. Gruber's Encyclop. Sect. I. 21^{ter} Th.).

The following remark of Boehart (Hieroz. III. p. 746) is applicable to all that is here said: *Itæ ad Johum provocaciones tantum eo pertinent, ut scias, non esse quod sibi quis facilem de eo animali spondeat victoriam, cum et mole sit vastum et robore tremendum.*

V. 26, second member; *he, the king* &c. So (according to the accentuation) Umbreit: *er, der König* u. s. w.; Ewald: *er König über alle stolzen Thiere!*

Ch. XLII. v. 3. *Who is this* &c.; quoting the words of the Almighty (38 : 2), as justly applicable to himself.

Second member. *Therefore* &c., as being one who only darkens counsel without knowledge.—Lit. *I have uttered, and understand not* (i. e. when I understand not) = *what I do not understand.** The Imperf. here (in distinction from the preceding Perf.) expresses what is permanent and abiding.

Another construction makes a single proposition of the two members; by which the parallelism of thought is destroyed and the expression enfeebled. E. g. Ewald:

Drum sprach ich aus—doch unverständlich für mich zu wunderbares—ohne Wissen!

* Gesenius (Thes. II. p. 846): Job. 42 : 3, . . . nbi sententia est, quasi dicas אָבִין לֹא אָבִין דִּירֵי אֲשֶׁר לֹא אָבִין *dixi de rebus, quas non perspereram.*

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
4 Hear, I beseech thee, and I will speak: I will demand of thee, and declare thou unto me.	שָׁמְעֵנִי נָא וְאֶמְצָא אָזְנוֹ וְאֶשְׁאַלְךָ וְהִדְרִיגְתִּי:	4 Hear now, and I will speak; I will demand of thee, and inform thou me.
5 I have heard of thee by the hearing of the ear; but now mine eye seeth thee:	לְעֵינַי אָנֹכִי שָׁמְעֵתִיךָ וְעַתָּה עֵינַי רָאִיךָ:	5 I have heard of thee by the hearing of the ear; but now my eye seeth thee.
6 Wherefore I abhor myself, and repent in dust and ashes.	עַל־כֵּן אָבִיט וְנִתְחַתֵּי עַל־עָפָר וְעַל־אֲשָׁפוּר:	6 Therefore do I abhor it, and repent in dust and ashes.
7 And it was so, that after the LORD had spoken these words unto Job, the LORD said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me <i>the thing that is right</i> , as my servant Job <i>hath</i> .	וַיְהִי אַחֲרֵי כֵן וַיְדַבֵּר יְהוָה אֶת־דְּבָרָיו אֶל־עֲלִיפָז הַתְּמַנִּי וְאֶל־אֵיזָבֶל וְאֶל־יְהוֹיָדָן וְאֶל־יְהוֹשֻׁפָט בְּנֵי הַחֵן וַיֹּאמֶר יְהוָה אֲשֶׁר בְּהָם וּבְחֵן לֹא דִבַּרְתֶּם אֵלַי נְכוֹנָה כַּשֶּׁבֶקְרִי אֲיוֹב: וְעַתָּה קְהִילְתֶּם שִׁבְעַת־פְּרִיִם וְשִׁבְעַת־אֵילִים וְלָקַחְתֶּם אֶת־עַבְדֵי וְאֶת־צֹאן וְהִקְדַּשְׁתֶּם עֹלֹת בְּזִבְחֵיכֶם וְאָנֹכִי עֲבָדְכֶם וְהִסְבַּלְתֶּם עָלַי וְאִם־ פָּנִי אֲשָׂא לְבַלְתִּי עֲשׂוּתָה עֲבָדְכֶם וְהִלַּחְתֶּם עָלַי לֹא דִבַּרְתֶּם אֵלַי נְכוֹנָה כַּשֶּׁבֶקְרִי אֲיוֹב:	7 Now after Jehovah had spoken these words to Job, Jehovah said to Eliphaz the Temanite: My anger is kindled against thee, and against thy two friends; because ye have not spoken of me what is right, as my servant Job. Now then,
8 Therefore take unto you now seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt offering; and my servant Job shall pray for you: for him will I accept: lest I deal with you <i>after your folly</i> , in that ye have not spoken of me <i>the thing which is right</i> , like my servant Job.		8 as my servant Job. Now then, take ye seven bullocks and seven rams, and go to my servant Job, and offer up a burnt-offering for you. And Job my servant will pray for you. But him will I accept, that I visit not the folly upon you; for ye have not spoken of me what is right, as my servant Job.

V. 6. פתח באזנה פה

Hirzel: also kund gethan hab' ich und verstand nicht, für mich zu Wunderbares, und hatte nicht Einsicht.

V. 4, second member, is also quoted from the words of the Almighty (38:3); and expresses, therefore, his own sense of the justice of the implied rebuke. As quoted for this purpose, the words are not irreverent. The sentiment is: Rather let me demand of thee, and be instructed! No questions are proposed; the expression of this sentiment being all that is intended by the repetition of the words.

V. 6. *I abhor it*; the *pronominal* object of the verb omitted, as the *neut. 3d pers.* often is when readily suggested by the connection (§ 121, 6, Rem. 2). So the verb is construed (indeed, no other construction is possible), in all the best modern versions.* Some render it *reject*; but the verb expresses more, the ground-idea being that of *loathing* and *abhorring*. Rosenmüller: *propterea aversor scil. הָרַשְׁתִּי עָלַי* *verba*

* Gesenius (Thes. II. p. 766): Absol. omisso accus. Job. VI. 14 [VII. 16]: רָשַׁתִּי עָלַי *reprobo ista* (comm. 15); XLII. 6. Umbreit (note): אֲשָׂא, *verwerfe ich*; nämlich, meine früheren Reden gegen Gott. Heiligstedt: *sperno* (retracto) sc. ea quæ antea contra te temere locutus sum. Schlottmann: *Darum verwerf ich's*. Too feebly, Ewald: *drum widerrufe ich und übe Reue*; and Hirzel: אֲשָׂא *ohne Obj. wie deprecari, widerrufen*.

mea priora, ut bene Aben-Esra; quicquid antea in te sum temere loquutus et imperite.

Contrary to the laws of the Heb. language, the LXX insert the pronoun of the first person: *διὸ ἐγκαθίστα ἐμαυτὸν*. Symmachus: *διὰ τοῦτο κατέγνων ἐμαυτοῦ*. This was followed in the Vulgate (idcirco ipse me reprehendo), and was thence adopted in the old Eng. vernacular versions. Tyndale (and Coverdale): *wherefore I geve mine owne selfe the blame*. So also Taverner, Cranmer, and the Bishops.—Genevan: *therefore I abhorre [my selfe] and repent in dust and ashes*.

On the contrary, Pagnino (correctly as to the general sense): *idcirco reprobabo quod male dixi*. Junius & Tremellius, with the true construction: *idcirco asperno illa atque penitet me in pulvere et cinere*.

V. 8. אִם פָּנִי אֲשָׂא, but (Gesenius, Lex. B, 3; not = פָּנִי, *ibid.* C, 2); referring to the implication in the preceding clause, viz. that *their prayer would not be accepted*.

Him will I accept; פָּנִי אֲשָׂא (in a good sense, Gesenius, Lex. 3, b, a), the opposite of *to turn away the face of one* (פָּנִי הִשְׁרִיב) i. e. to repulse him.

Visit not the folly upon you, is the nearest and best English expression of the original thought.*

* As well illustrated by Ewald: *doch will er auf Ijob's Fürbitte Rücksicht nehmen, an ihnen nicht zu üben Thorheit*, d. i.

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
<p>9 So Eliphaz the Temanite and Bildad the Shuhite and Zophar the Naamathite went, and did according as the LORD commanded them: the LORD also accepted Job.</p>	<p>9 וַיֵּלְכוּ אֵלֵיהֶם הַתְּרִיפִי וּבִלְדָד הַשׁוּחִי אֶפְרָיִם הַנַּעֲמָתִי וְזוֹפָר הַנְּאֻמָּתִי וַיַּעֲשׂוּ כַּאֲשֶׁר פָּקַד ה' אֱלֹהֵיהֶם וַיִּתְּנָה לָהֶם יְהוָה וַיִּשָּׂא יְהוָה אֶת־פִּגְמֵי אֱלֹהִים: וַיִּחַן יְהוָה אֶת־שִׁבְעֵי אֲזֹב בַּהַר־קָלְלוֹ בְּעַד הַעֲהִי</p>	<p>9 Then went Eliphaz the Temanite, and Bildad the Shuhite, Zophar the Naamathite, and did as Jehovah had spoken to them; and Jehovah accepted Job.</p>
<p>10 And the LORD turned the captivity of Job, when he prayed for his friends: also the LORD gave Job twice as much as he had before.</p>	<p>10 וַיִּסַּח יְהוָה אֶת־פְּלִאֲשֶׁר לְאֲזֹב לְאִשְׁתּוֹ: וַיִּבְרָא אֵלָיו פְּלִאֲשֵׁי וַיִּבְלֵ אֶת־יָדָיו וַיִּזְבֹּן לְרַגְלָיו לְרַגְלָיו לְקָצִים וַיִּזְאָקְלוּ עִמּוֹ לֶחֶם בְּבֵיתוֹ וַיִּגְדְּוּ לֹא וַיִּנְחֲמוּ אֵלָיו עַל פְּלִתְהִרְלָהּ אֲשֶׁר־הִקְרִיא יְהוָה עָלָיו וַיִּנְחֲמוּ־לּוֹ אִישׁ קִטְיָטָה אֶתֶּן וְאִישׁ נָגַם זָהָב אֶחָד:</p>	<p>10 And Jehovah turned the captivity of Job, when he prayed for his friends. And Jehovah increased all that Job had, twofold. And there came 11 to him all his brethren and all his sisters, and all who before had known him; and they ate bread with him in his house, and mourned with him, and comforted him for all the evil which Jehovah had brought upon him. And they gave him each a kesita, and each a ring of gold.</p>
<p>11 Then came there unto him all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house: and they bemoaned him, and comforted him over all the evil that the LORD had brought upon him: every man also gave him a piece of money, and every one an earring of gold.</p>	<p>V. 10. שְׁבוּתָהּ ק' בנ"א הל' בחטטה פחה אי ברגש Ib. V. 11. בנ"א הא' והח' בפחה</p>	

V. 10. *Turned the captivity of Job*; i. e. reversed it; brought him out from the bondage of affliction, to his former state of prosperity.

So Ewald translated in his first edition;* with the explanation: "The figure of *captivity* is suggested by 7 : 12, 12 : 14, 13 : 27; and is perfectly appropriate, since overpowering sufferings hold men as it were captive."[†]

It may also be said, that such a metaphorical use of the phrase would naturally arise, in times when captivity, one of the most dreaded evils, was not an uncommon calamity; and this is quite as probable an explanation.

Regarded merely as a proverbial phrase, employed in this sense, it is not well expressed by: *restored the prosperity of Job*.[‡] The idea of affliction, of extreme suffering, is expressed in the original, while in this version some misfortune is only implied. Moreover, the striking and suggestive image, on which this proverbial usage was founded, and all its associations with circumstances of the age, are lost to the reader of

the version. But this proverbial usage, though probable, is not certain; and it is sometimes a question, which the reader should be allowed to decide from the connection, whether the literal or the metaphorical sense is intended. The literal form should therefore be retained; especially as the metaphorical use is an obvious one, readily inferred from the circumstances of the age, and from the connection.

That the word שְׁבוּתָהּ properly means *captivity* (as held by Gesenius and most other Hebraists*) is very evident. For 1st, it is a regular and established formation from שָׁבָה;[†] 2d, it has this meaning, undeniably, in Num. 21 : 29; 3d, it is used (in the phrase הַשָּׂבִיב שְׁבוּתָהּ) where an actual return from literal captivity is intended; e. g. Jer. 29 : 14, 33 : 7; Ezek. 29 : 14, 39 : 25 (comp. vv. 23, 27 and 28); 4th, the metaphorical application of it is easy and natural (as shown by Ewald, above).

In later works,[‡] Ewald contends that שְׁבוּתָהּ (or שְׁבוּתָהּ) is the same as שִׁבְיָהּ (from שָׁבָה), a *turn* (in one's fate, or fortune in life).^{||} But he fails to establish this identity, or to justify

Strafe die solcher Thorheit entspräche, wie עֵינַי und viele Wörter der Sünde auch die damit von selbst folgende Strafe bezeichnen.

* *Wandte Ijob's Gefangenschaft.*

† The propriety of the figure he still admits (2^{te} Ausg. S. 309): Wenn שְׁבוּתָהּ in der Redensart v. 10 wirklich *Gefangenschaft* bedeutete, als habe Gott diese von Ijob gewandt, so könnte das Bild nach 7 : 12, 12 : 14, 13 : 27 gewählt und ziemlich passend scheinen, da übermächtige Leiden den Menschen wie gefangen halten

‡ Gesenius (Thes. III. p. 1352): metaph. *restituere aliquem pristinae felicitati et salutis.* Job. 42 : 10, . . . *et Jova in integrum restituit Jobum.*

* Lengerke (Ps. 14 : 7, 126 : 1, 4) adopts Ewald's view, but adds nothing to the evidence for it.

† Comp. e. g. Ewald, Gram. 6^{to} Ausg. § 166, b.

‡ To this Ewald can only object (Gram. S. 371, Anm. 2): nur einmal in dem ganz besondern (!) Liede, Num. 21 : 29.

§ Propheten, 2^{ter} B. S. 124. Gram. (6^{to} Ausg.) S. 371: dahin gehört auch das verkannte שְׁבוּתָהּ oder שְׁבוּתָהּ im *st. constr.*, welches nicht *Gefangenschaft*, sondern *Wendung* bedeutet . . . Das Wort für *Gefangenschaft* ist vielmehr שִׁבְיָהּ, oder mehr dichterisch und später שִׁבְיָהּ, womit nur einmal in dem ganz besondern Liede Num. 21 : 29 שְׁבוּתָהּ wechselt.

|| Jahrb. der B. W. V. S. 216: "Jemandes wendung (schick

KING JAMES' VERSION.	HEBREW TEXT.	REVISED VERSION.
<p>12 So the LORD blessed the latter end of Job more than his beginning: for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she asses.</p>	<p>12 וַיְהִי־לֵוּ אַחֲרָיָהּ בָרֶכֶת אֶת־אַחֲרֵי־הַיָּמִים כִּי־אָמַן נִקְרָאֲשָׁנָה וַיְהִי־לֵוּ אַחֲרָיָהּ עֶשְׂרִי אֲלָפִים צֹאן וְשֵׁשֶׁת אֲלָפִים וְנִזְלִים וְאַרְבַּע אֲלָפִים בָּקָר וְאַלְפֵי 13 אֲזֻזֹת: וַיְהִי־לֵוּ שְׁשֵׁנָה בָּנִים וְשְׁלֹשׁ 14 בָּנוֹת: וַיִּתְּנָה שְׁשֵׁנֶה־אֲחֵת לְהַיָּדָה וְשָׁם 15 הַשְּׁנַיִת קַזְיָה וְשָׁם הַשְּׁלִישִׁית קֶרֶן הַחֲפֻּחַ: 16 וְלֵא וְנִצָּא נָשִׁים וְנָשִׁים כַּנְּזִית אִיּוֹב בְּכָל־ הָאָרֶץ וְנִשְׂאוּ לָהֶם אַחֲרֵיהֶם וְהָלַךְ הַיָּדָה 17 אַחֲרֵיהֶם: וַיַּחַד אִיּוֹב אֶת־כָּרְוָחַת בְּאֵה וְאַרְבָּעִים שָׁנָה וַיִּמָּצְאוּ אֶת־בָּנָיו וְאֶת־בָּנוֹ 17 בָּנָיו אַרְבָּעָה קָרוֹב: וַנִּשֵּׂת אִיּוֹב זָקֵן וְשָׂבֵעַ וְרָדִים:</p>	<p>12 And Jehovah blessed the end of Job more than his beginning. And he had fourteen thousand sheep and goats, and six thousand camels, and a thousand yoke of oxen, and a thousand she-asses. And he had seven sons and three daughters. And he called the name of the first Jemima, and the name of the second Kezia, and the name of the third Keren-happuch. And there were found no women fair as the daughters of Job, in all the land; and their father gave them an inheritance among their brethren.</p>
<p>13 He had also seven sons, and three daughters.</p>	<p>13 אַחֲרָיָהּ בָרֶכֶת אֶת־אַחֲרֵי־הַיָּמִים כִּי־אָמַן נִקְרָאֲשָׁנָה וַיְהִי־לֵוּ אַחֲרָיָהּ עֶשְׂרִי אֲלָפִים צֹאן וְשֵׁשֶׁת אֲלָפִים וְנִזְלִים וְאַרְבַּע אֲלָפִים בָּקָר וְאַלְפֵי 13 אֲזֻזֹת: וַיְהִי־לֵוּ שְׁשֵׁנָה בָּנִים וְשְׁלֹשׁ 14 בָּנוֹת: וַיִּתְּנָה שְׁשֵׁנֶה־אֲחֵת לְהַיָּדָה וְשָׁם 15 הַשְּׁנַיִת קַזְיָה וְשָׁם הַשְּׁלִישִׁית קֶרֶן הַחֲפֻּחַ: 16 וְלֵא וְנִצָּא נָשִׁים וְנָשִׁים כַּנְּזִית אִיּוֹב בְּכָל־ הָאָרֶץ וְנִשְׂאוּ לָהֶם אַחֲרֵיהֶם וְהָלַךְ הַיָּדָה 17 אַחֲרֵיהֶם: וַיִּתְּנָה אִיּוֹב אֶת־כָּרְוָחַת בְּאֵה וְאַרְבָּעִים שָׁנָה וַיִּמָּצְאוּ אֶת־בָּנָיו וְאֶת־בָּנוֹ 17 בָּנָיו אַרְבָּעָה קָרוֹב: וַנִּשֵּׂת אִיּוֹב זָקֵן וְשָׂבֵעַ וְרָדִים:</p>	<p>13 And he had seven sons and three daughters. And he called the name of the first Jemima, and the name of the second Kezia, and the name of the third Keren-happuch. And there were found no women fair as the daughters of Job, in all the land; and their father gave them an inheritance among their brethren.</p>
<p>14 And he called the name of the first, Jemima; and the name of the second, Kezia; and the name of the third, Keren-happuch.</p>	<p>14 וַיִּתְּנָה שְׁשֵׁנֶה־אֲחֵת לְהַיָּדָה וְשָׁם 15 הַשְּׁנַיִת קַזְיָה וְשָׁם הַשְּׁלִישִׁית קֶרֶן הַחֲפֻּחַ: 16 וְלֵא וְנִצָּא נָשִׁים וְנָשִׁים כַּנְּזִית אִיּוֹב בְּכָל־ הָאָרֶץ וְנִשְׂאוּ לָהֶם אַחֲרֵיהֶם וְהָלַךְ הַיָּדָה 17 אַחֲרֵיהֶם: וַיִּתְּנָה אִיּוֹב אֶת־כָּרְוָחַת בְּאֵה וְאַרְבָּעִים שָׁנָה וַיִּמָּצְאוּ אֶת־בָּנָיו וְאֶת־בָּנוֹ 17 בָּנָיו אַרְבָּעָה קָרוֹב: וַנִּשֵּׂת אִיּוֹב זָקֵן וְשָׂבֵעַ וְרָדִים:</p>	<p>14 And he called the name of the first Jemima, and the name of the second Kezia, and the name of the third Keren-happuch. And there were found no women fair as the daughters of Job, in all the land; and their father gave them an inheritance among their brethren.</p>
<p>15 And in all the land were no women found so fair as the daughters of Job: and their father gave them inheritance among their brethren.</p>	<p>15 הַשְּׁנַיִת קַזְיָה וְשָׁם הַשְּׁלִישִׁית קֶרֶן הַחֲפֻּחַ: 16 וְלֵא וְנִצָּא נָשִׁים וְנָשִׁים כַּנְּזִית אִיּוֹב בְּכָל־ הָאָרֶץ וְנִשְׂאוּ לָהֶם אַחֲרֵיהֶם וְהָלַךְ הַיָּדָה 17 אַחֲרֵיהֶם: וַיִּתְּנָה אִיּוֹב אֶת־כָּרְוָחַת בְּאֵה וְאַרְבָּעִים שָׁנָה וַיִּמָּצְאוּ אֶת־בָּנָיו וְאֶת־בָּנוֹ 17 בָּנָיו אַרְבָּעָה קָרוֹב: וַנִּשֵּׂת אִיּוֹב זָקֵן וְשָׂבֵעַ וְרָדִים:</p>	<p>15 And there were found no women fair as the daughters of Job, in all the land; and their father gave them an inheritance among their brethren.</p>
<p>16 After this lived Job a hundred and forty years, and saw his sons, and his sons' sons, even four generations.</p>	<p>V. 16. וַיִּרְאֵהוּ ק' ו סבבים פסוקי איוב אלה ושבעים. וסבבים וגלתי להם עתה שלום יאמתי: והציו אשר קיבנו ולא עת. וסדרנו שבינה. וסבבים אהב ה' שגרו ציון:</p>	<p>And Job lived, after this, a hundred and forty years; and he saw his sons, and the sons of his sons, four generations. And Job died, old and full of days.</p>
<p>17 So Job died, being old and full of days.</p>	<p>17 בָּנָיו אַרְבָּעָה קָרוֹב: וַנִּשֵּׂת אִיּוֹב זָקֵן וְשָׂבֵעַ וְרָדִים:</p>	<p>And Job died, old and full of days.</p>

V. 14. Proper names in Hebrew are all significant; and the explanation belongs properly to a glossary, or a footnote, unless there is allusion in the connection to their meaning, when it may properly be inserted in brackets.

such a formation. Ps. 126 : 1 and 4 (to which he appeals Jahrb. der B. W. V. S. 217) is also against his view; for no satisfactory reason can be given, why two different words should be used in the same phrase, in vv. 1 and 4.

V. 11. The *kesita* (Gesenius, Thes. III. p. 1241), most probably was not a stamped coin, but a piece of gold or silver of a certain weight.* From a comparison of Gen. 23 : 16

sal) wenden," d. i. ihn in seine frühere lage wiederherstellen, kurz unser *wiederherstellen, restaurare* in dem guten sinne, welchen dies wort ansich hat.

* It can hardly be doubted that pieces of gold and silver were weighed and marked, for convenience of exchange; and this is favored by the use of *kesita* in Gen. 33 : 19. Tuch, Genesis, S. 399: Doch war שקל ein bestimmtes Gewicht, woneben קשיטה, wie man annimmt vier sekel, als ein solches unten C. 33 : 19 vorkommt, was vielleicht auf den Gebrauch abgewogener und bezeichneter Stücke deutet.

with 33 : 19 (Josh. 24 : 32), it is supposed by Gesenius and others to have been twice the value of the *shekel*; but this is by no means certain.

There is no more reason for rendering *kesita* by a *piece of money*, than for rendering *shekel* in the same way. It is a well established law of translation, that the original names of coins, and of weights by which their value is determined, should be retained.* It is the more important in this case, as showing that this transaction belongs to the patriarchal age, after which pieces of money of this denomination are never mentioned (Josh. 24 : 32 being only a repetition of the original statement of the purchase in Gen. 33 : 19). This would have been apparent to the reader of the English version, had the name been everywhere retained.

* Campbell, Diss. VIII.

NOTE. In the philological notes to chs. 36-41, it has been found necessary, in order to show that the translation gives the true connection of thought and reasoning, to anticipate some of the matter belonging properly to Part Second.



