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THE
BOOK OF JOB:

Essays, and a Metrical Paraphrase.

BY
ROSSITER W. RAYMOND, PH. D.

WITH AN INTRODUCTORY NOTE

By REV. T. J. CONANT, D. D.,

AND THE TEXT OF THE REVISED VERSION PREPARED BY DR. CONANT FOR THE
AMERICAN BIBLE UNION.

NEW YORK:
D. APPLETON AND COMPANY,
549 AND 551 BROADWAY.

1878.

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AUTHOR'S PREFACE.

THE members of the Adult Bible Class of Plymouth Church, Brooklyn, at whose request this book has been published, will need no explanations as to its origin and nature; but, for the information of others into whose hands it may fall, some prefatory remarks seem to be required.

During the year 1877 the class referred to was engaged in the critical study of the Book of Job. This portion of Scripture was selected, partly because it is one of those which have been most sadly abused both in translation and in exegesis; partly because its admitted character as a work of dramatic art takes it to a great extent out of the realm of theological controversy, and opens it to unprejudiced critical examination; and finally because the result of such an examination is to shed unexpected light upon the whole theory of Revelation as a history of divinely-guided religious culture.

The metrical paraphrase was prepared, week by week, as the class advanced in the study of the text,

and was presented as a convenient means of conveying a version more accurate in its fidelity to the thought of the original than that of King James's translators. As English poetry, it can lay claim to no other virtue than that of Saxon simplicity. Those scholars who are acquainted with the translations and commentaries of Ewald, Hirzel, Delitzsch, and Conant will find no startling novelty in the departures of this paraphrase from the accepted version. The original has been studied only through these and other authors, and no change has been adopted which is not justified with weighty arguments by one or more of them. Where equally good authorities disagree, the ground of choice among them has been furnished by the context rather than the word or phrase in dispute.

While the paraphrase is chiefly to be judged as an attempt to reproduce the thoughts and arguments of the original, it may possibly serve also to convey a juster conception of the poetry. Much of the current talk of the sublimity of Job is based on vague impressions, formed without analysis. For instance, a famous passage in the 39th chapter describes the neck of the war-horse as "clothed with thunder"—a phrase which is often quoted with admiration, but is merely a sonorous mistranslation. The notion of noise is inseparable from our word thunder, while the notion of thunderous noise has nothing to do with the mane of a charger.

It is the shaking of the mane which the original indicates—a shaking which inspires awe in the beholder. This instance is mentioned because it is familiar. Many others will be found by the reader, in which the obscurity of the common version entirely interrupts the thought.

It was originally intended to publish the paraphrase only, as an epitome and memento of the course of study pursued by the class. But a revision of it for this purpose soon developed the necessity of accompanying it with some of the lectures and running comments which had attended its first delivery. The execution of this plan has been much hindered by professional duties, which have left but scattered and scanty intervals for the work of winnowing, arranging, verifying, and writing out the memoranda remaining from the colloquial discourses and discussions of many Sunday afternoons. Space as well as time has been limited; and for this reason the critical notes accompanying the paraphrase have, of necessity, been much abridged. As a convenient method of effecting this abridgment, those notes have usually been omitted which justified the variations from the accepted version, where such variations consist in the adoption of Conant's version instead. The latter, prepared by the Rev. T. J. Conant, D. D., for the American Bible Union, and published by that society, is strictly a "revised" version; that is, it retains the

phraseology of our English Bible wherever a conscientious application of the rules adopted in translation does not require a change. In the quarto edition, with introduction and notes, published by the Bible Union, the changes in translation are amply discussed and vindicated; and to that volume, which is easily accessible in this country, the reader of this paraphrase, chiefly based on that version, is referred for the explanation of its peculiar renderings. But the German translations of Ewald, Delitzsch, and others, being not revisions, but free, original versions, give to many passages interpretations which seem preferable to their more conservative counterparts in the Revised Version. These authorities are not so likely to be within reach of American students, and hence, where one of them has been followed in any important deviation, the notes will be found to point out the difference.

By the courtesy of the American Bible Union, the text of its Revised Version is included in this volume; but from what has already been said, the reader will comprehend that, for a careful study of the paraphrase, the critical notes of the quarto edition already mentioned are necessary.

Special acknowledgment should also be made of the valuable advice and assistance received from Dr. Conant personally, and for the introductory notice which he has kindly furnished to the present volume.

As to the views expressed in the explanatory essays concerning the age, nature, structure, and teachings of the Book of Job, it may be said that, while they do not in all respects coincide with those of any previous writer on the subject, they have been conscientiously formed and expressed, without any desire for novelty as such; and they are suggested with all deference, from the standpoint of a Christian layman, in the hope that they may contribute somewhat to a better appreciation of one of the most remarkable books of Scripture.

R. W. R.

BROOKLYN, *June*, 1878.

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INTRODUCTORY NOTE.

I HAVE read with much interest the manuscript of the following work on the Book of Job. Without according with all the writer's views, as will appear from his own notes, I cordially commend his book, as a fresh and in many respects original discussion of the leading topics suggested by the study of this interesting portion of our canonical Scriptures, and noblest production of the Hebrew mind. Its popular form, its freedom from scholastic and theological technicalities, its novel and occasionally somewhat startling suggestions, always thoughtful and worthy to be weighed, will do much to awaken fresh interest in this ancient and too much neglected poem.

The book consists of critical essays, version, and notes, in the following divisions :

I. General outline of the poem.

II. Its author and age.

III. Analysis of it as a historical picture ; namely, of the age selected by its author for a historical background, as represented in allusions scattered through the book ; physical features of the country ; animals and plants ; inhabitants, their possessions, social institu-

tions, domestic servitude, diet, clothing, ornaments, occupations, and industries; other lands as known by travel; rock inscriptions; laws and public institutions; walled cities; science of nature, of mind; religious ideas.

IV. Plan and purpose of the poem. Jehovah, loving goodness and believing in it, and Satan, hating and sneering at it, now first brought out in contrast. Views of God, of life and providence, differing from the earlier divine teachings, but legitimately following them in the line of progressive inspiration and revelation of truth. Didactic element of the poem, according to the four leading views; underlying notions of providence and sin. The conception of Satan in the Book of Job; a single feature, but an eternal one, and the germ thought of the whole New Testament conception.

V. Its place in progressive revelation. Doctrine of calamity and doctrine of Satan. Views found in previous sacred writings criticised in this, a proof that they preceded it. Suggestion of suffering as a test of goodness; expanded and supplemented in later writers—as suffering for the truth, vicariously for others, the just for the unjust, educational, etc.; all expanded and illumined in the New Testament. A new theory of suffering revealed in Christ, and shared by His people as a precious experience.

Finally. Pain, a part of the plan of evolution in the natural and spiritual world; divinely perceived by Job, and declared in the New Testament. Function of pain shown by science; recognized by Paul, Rom. viii. 19-24.

The writer, a scientist by profession, and a devout believer in the divine authority of the Holy Scriptures,

has mastered the literature of the poem; and with loving appreciation he seeks to set forth its many claims on the student of the Scriptures, and on all who are interested in the struggle of ages with the vexing problems of human life and divine providence.

T. J. CONANT.

THE BOOK OF JOB.

I.

THE BOOK OF JOB.

A PERUSAL of this book as a whole leads to several conclusions concerning it, with the recognition of which it will be well to preface our deeper study of its contents.

In the first place, I need scarcely remark, the text as given in our English Bible is exceedingly obscure. Whole passages are almost unintelligible, and the connections and transitions of the argument or the poetry are often lost. The difficulties which arise from this cause will, I trust, be removed as we proceed, by suitable comments or by the substitution of a closer and clearer translation.

It is evident at once that the body of the book is a dramatic and didactic poem. Hence we should naturally not expect it to be an accurate transcript of actual conversations. This conclusion is confirmed by numerous evidences of an artificial structure, such as the regular recurrence of the speakers, each in his turn, the division of the speeches into strophes, the competitive odes or hymns of praise interjected into the dialogue, the numbers of Job's cattle and children before and after his affliction, and (according to some commentators) the names of his

younger daughters, *Jemima*, a dove ; *Kezia*, the fragrant cassia ; and *Keren-happuch*, a paint-pot for cosmetics. Even without these evidences, it would be difficult to believe that this series of sustained, often sublime, poetic discourses could have been uttered, in fact, as an impromptu colloquy among the persons and under the circumstances described. We have to deal, then, with Job and his friends as we would with characters in a drama, not personages in a history.

But Job is referred to, elsewhere in the Bible, as a real, historic person ;¹ and Ewald holds that the names of Job and his friends are not fictitious but legendary. Moreover, the disease of Job agrees in symptoms (burning of the skin, ulcers, drying, cracking, and thickening of the skin, wasting of the body through years, offensive and contagious breath, suffocation day and night) with a variety of *elephantiasis* ; and it is not improbable that this was a part of the true history of a real man, Job.

We may conclude, then, that the author of this drama selected as a basis the story of the affliction and restoration of a historical personage. This variety of literary composition has been common in all ages. All historical plays are instances of it. The Book of Ecclesiastes is even bolder in its adoption of a celebrated name. In that case, the author himself speaks as King Solomon.

We see at a glance, also, that the didactic purpose of this drama is apparently twofold. The prologue states

¹ See Ezek. xiv. 14, 20 ; James v. 11. The note of the Seventy also (about 280 B. C.), attempting to identify Job with the Jobab of Gen. xxxvi. 32, is of some value as evidence at least of a strong tradition. There are also legends about Job in the Koran ; but these may be merely distorted inferences or fanciful additions to the book. One of them tells how, after his afflictions were happily ended, he "gently chastised" his erring wife !

one problem—namely, the possibility of disinterested goodness among men. The dialogue discusses another—namely, the rule and the meaning of God's providential dealings with men. Prologue and epilogue, being written in prose, and disconnected from the rest of the book, have been suspected of a different authorship. But this hypothesis is not necessary to account for their difference in form, spirit, and contents, as we shall see. It is indeed remarkable that Satan is presented in the prologue as the active tormentor of Job, and yet neither his agency nor his existence is so much as hinted at by Job, or his friends, or Jehovah; and still more remarkable that the meaning of Job's affliction—namely, as a test of his goodness—should not be once alluded to after the prologue. But I think a true conception of the plan and object of the drama not only explains but requires these peculiarities, as well as the omission of the name Jehovah from all parts of the book, except the prologue, the epilogue, and the speech of Jehovah itself.¹

Another and most important peculiarity is the omission of all those allusions to the laws, customs, and history of the Israelites with which other Hebrew books are filled. We are ready to exclaim that the author could not have heard of the wilderness, the Red Sea, the Egyptian captivity, since he was able to discuss the subject of God's providence without referring to them. Concerning tabernacle and temple he is equally silent, though he makes his hero cry out in vain for the presence of God—a presence which in this special sense a Hebrew would have sought where the Shechinah dwelt. On the other hand, the book abounds in allusions and descriptions

¹ See a single exception, chap. xii. 9. Another reading gives "God" here.

showing familiarity with Egypt and Arabia. The hippopotamus, the ostrich, the crocodile, the swift river-canoes of the Nile, the operations of mining, the characteristics of climate and industry, the aspect of the heavens in various latitudes—these and many other signs show that the author had traveled or dwelt in those countries.

We are thus led to consider the question, Who wrote the book? or, if that be insoluble, the perhaps more important question, At what period was it probably written?

II.

AUTHORSHIP AND AGE OF THE BOOK.

UNDER this head we are met at once by the uniform Jewish tradition that Moses wrote "Job;" and, since it contains no allusion to the exodus, that he wrote it before the exodus. The argument in favor of this view is succinctly and forcibly stated by Conant in his "Introduction to the Revised Version of Job." But there are two considerations which counterbalance all that can be said on that side. The first is that the composition of such a work presupposes an audience for it, and therefore a sort of current in the thought of the age running toward such subjects. The tone of this book is not that of the Egyptian captivity, but rather of a period subsequent to David. The second, and to my mind conclusive, consideration is that the doctrines of the book are clearly post-Mosaic. If we are to believe that Moses wrote it, then we must believe that he held these views as an esoteric philosophy, and omitted from the religion which he gave to his peo-

ple the truths which had been revealed to him in the desert. The book itself must have been suppressed until long after his day. The ignorant Israelites could not have been trained under the discipline of the Law, if they had had at the same time the fiery, cynical, half-skeptical, and enigmatical commentary which the Book of Job furnishes. There is nothing abnormal or contrary to the conception of an inspired revelation in the development of truth by wider views and deeper analysis through successive sacred writers. But it is repulsive to conceive of an inspired teacher as first gaining the wider view, and then deliberately hiding it, to utter the truth in cruder and more partial forms.

Again, the proximity of Moses in time and place to the scene of this story, though urged in support of his authorship, is rather an argument to the contrary. For if, as we have seen, the book is poetry, based on a few historical facts, it is far more likely to have been written when the facts themselves had become a legend rather than a familiar history. Moses makes no mention of Job in his history of the patriarchal ages.

Some of these considerations are equally conclusive against any Hebrew authorship of this book before the exodus. We are therefore driven to suppose either that it was written by a foreigner, and subsequently translated into Hebrew, or that it was written by a Hebrew of a later period, who intentionally avoided all Jewish peculiarities, ignoring Abraham, Isaac, and Jacob, and the history of the children of Israel.

The first of these suppositions would be a very convenient solution of several difficulties. But it is exposed to three serious objections. The style of the book is pronounced by all the best critics to be in form and spirit that of an original creation; there is no scrap of tradition

to countenance the notion of its foreign origin ; and its conception of God and His relations to the world is so deeply and characteristically Hebrew, that it is difficult to conceive of its birth in any other literature. On this point, further remarks will be made, in a subsequent chapter.

We are thus shut up to the conclusion that the Book of Job was written by a Hebrew, who, having placed the scene and characters of his drama before the dawn of the Jewish national history, avoided, in obedience to the rules of his art, the anachronism of introducing allusions to that history. The deeper motive of thus rendering more freely and widely applicable to human life the discussion of the great problem of Providence, may be supposed to have actuated him in this choice of characters. The opinions and practices of his own age could be criticised with greater force through the fictitious speeches of personages long passed away. A close study of the book leads us to suspect that this is really what it does ; and there is nothing in the literary device thus supposed to be employed which is either uncommon among profane, or unworthy of sacred, writers.

It is not practicable to fix closely the date of the composition. Without citing in detail the arguments advanced at different periods by scholars, we may say that, on the whole, it appears probable that it was before the captivity, and after the reign of David. Several lines of inquiry converge toward the period favored by Ewald, the early part of the seventh century B. C., or a somewhat earlier date, perhaps 750 B. C. These investigations consist chiefly of a minute study of the passages in the Book of Job which seem to be quoted or adapted from other Scriptural books, and *vice versa*. It is, of course, not always easy to decide which is the original, and which the secondary, use of the figure or expression common to two

books,¹ nor can it be safely assumed as certain that the similarity indicates any connection. This kind of reasoning is acknowledged to require much critical insight as well as learning, and to acquire force only when many corroborative instances have been accumulated.

There is in the present case another criterion—namely, the analysis of the doctrines of the book, and the determination of their place in the series of progressive revelation. This inquiry will occupy another chapter, and will be found to furnish a strong corroboration of the view above indicated as to the age of the drama.

The person of the author is absolutely unknown. The various conjectures which have been put forth (apart from that which names Moses, on the authority of tradition) are entirely without basis.

As to the genuineness and unity of the book, as we possess it, there are some differences of opinion. The prologue, the speech of Elihu, a part of the address of Jehovah (xl. 15 to xli. 26), and the epilogue are pronounced, some by one eminent scholar and some by another, to be additions by a later hand. All are defended, however, with equal ability, by scholars of equal candor. The conclusion to which I have been led by repeated

¹ As a specimen of this argument, I quote (condensing and translating) the following from Ewald's "Buch Ijob" (2. Aullage, 1854, p. 64): "Of the Psalms of the third period, some refer very distinctly to this book; as also Zech. i. 10, 11, iii. 1, 2, and vi. 5, pre-suppose as long known the descriptions in the first chapters of Job. The term *warfare* in Is. xl. 2 is from Job vii. 1, or of the same period. Ezek. xiv. 14, 20 mentions Job, because the book had made that hero again famous. In Jeremiah, and still more in Lamentations, are many echoes. Compare Jer. xx. 14-18, xv. 18, xvii. 1, xlix. 19, with Job iii. 3-26, vi. 15 *et seq.*, xix. 24, ix. 19, and Lam. i. 12, 13, ii. 4, iii. 4, 7, 9, 12, etc., with numerous similar passages in Job. On the other hand, the phrase in Job ix. 8 is probably from the earlier and simpler Amos iv. 13," etc.

study of the debate is that the speech of Elihu is quite probably an interpolation, but that the rest are genuine.¹ This question, however, will not affect the view to be taken of the object and teachings of the book. The conclusions to which we shall be led are substantially the same, whether the speech of Elihu was originally an integral part of the composition, or was, as some suggest, subsequently added by the author himself, or was, as others assert, inserted by a later hand. In any case, whatever Elihu says that the other characters have not said before him bears the relation of an afterthought to the debate. The theory that Elihu is neither answered by Job nor reprovèd by the Almighty, because he had put forward the true solution of the problem under discussion, and had done it in a proper spirit, will not bear examination.²

¹ For able defences, see Conant's "Introduction," already cited, and Smith's "Dictionary of the Bible," art. "Job." As to the speech of Elihu, the argument of Ewald is partly reproduced by Mr. J. A. Froude ("Short Studies on Great Subjects—The Book of Job"). It is not, however, the philological argument (which Conant forcibly answers), but the literary one, and particularly (1) the silence of the book as to Elihu; (2) the reply of the Almighty to Job, ignoring Elihu; (3) the different style and the weakness, when candidly considered, of Elihu's speech as a whole; and (4) the completeness and greater strength of the poem without it, which seem to me to incline the balance against it.

² Not only such passages as xxxiv. 5-9, 36, 37, xxxv. 15, 16, and xxxvi. 5-21, but the whole spirit of the speech, shows that Elihu regards Job in the same light as do the three friends, that of an unrepentant sinner and hypocrite; and it would be difficult to point out what they have said of God that is "not right," which Elihu does not say or imply. He does indeed suggest the merciful purpose of affliction to lead man to repentance; but the greater difficulty, which Job has so eloquently stated, concerning the prosperity of the wicked, he does not meet at all, except by an impotent denial that they are prospered—a return to the ground on which the three friends had been ignominiously defeated by

III.

THE BOOK OF JOB AS A HISTORICAL PICTURE.

A HISTORICAL picture may be a picture painted in the period, and perhaps by an eye-witness of the scene, which it commemorates ; or it may be merely the attempt of a skillful and scholarly artist to depict a period and a scene with which his learning and his fancy, not his personal experience, have made him acquainted. In like manner, history itself may be either contemporaneous, such as is furnished by the newspapers, or retrospective and secondary, based on contemporaneous documents. The Book of Job, considered as a historical picture, belongs to the second class. It was not written in the age which it describes. It is a picture of that age drawn by a scholar and artist who never saw it, and centuries after it had passed away. Its hints of manners, laws, and beliefs are not the unconscious self-betrays of nature ; they are the skillful touches of art. While this fact diminishes, on the one hand, the historical authority of the book, it enhances, on the other hand, its literary excellence. In a few instances, possibly, the author has been betrayed into anachronisms. The allusions to the captivities of nations,

an appeal to facts too notorious to be contradicted. To call this arrogant but insufficient reply so complete that, in the conception of the author, Job could not refute it, and the Almighty must needs approve it by silence, is to underrate the poet's grasp of his subject, and destroy the real teaching of the book, which is, plainly enough, that the problem of Providence is, by reason of the greatness of God and the littleness of man, in its nature insoluble, and that the current theories on the subject were then, as they are now, inadequate. See, for further discussion of this, the following chapters.

for instance, seem to be more appropriate to the age of the writer than that of his subject ; and the speculative tone of the discussions concerning Providence is in a certain sense not like the patriarchal period. But the latter is an allowable poetic license. On the other hand, there are ample proofs of the skill and consistency with which he has adhered to the type he had chosen. Writing in an age of commerce, and making frequent allusion to the sea, he does not once mention ships, because ships were not in keeping with the patriarchal times of which he was writing. Holding himself a clear belief in the existence of Satan and his personal hostility to good men, he does not put into the mouth of any of his characters a hint of this doctrine, presumably of later origin than their time. Not unacquainted, if we suppose him to have read the Scriptures of his own people, with the idea of suicide as an escape from suffering or dishonor, he nevertheless represents his hero as enduring the utmost pangs without a thought of it, and finally rewards him with that prolonged life, far beyond the longest lives of the times of Ezekiel or Jeremiah, which constituted in the estimate of the patriarchs the seal of the favor of God. Above all, he rigidly excludes from this drama all references to the national history of the Jews. Adam is mentioned by name,¹ and the flood is probably alluded to in a single passage ;² but here the historical references stop, except so far as the names of men and places remind us of patriarchal worthies. From such evidences as these, we are justified in concluding that this unknown author undertook to give to his discussion of a great religious question the setting of a period not his own, and to keep his poetic genius, therefore, within the self-prescribed limits of his

¹ xxxi. 33

² xxii. 16.

torical accuracy. It is worth our while to spend a few moments in reconstructing, from the rich material before us, the conception which existed in the poet's mind while he wrote.

Idumæa on the south, Judæa on the west, Bashan on the north, and Arabia on the east, inclose the scene of this history—a land of fertile fields, alternating with wide stock-ranges and pastures, and bounded by mountains and deserts. The climate is that of a dry inland plateau ;¹ the sun blazes hot by day,² but the nights are cool,³ and through the clear atmosphere the moon and stars shine with peculiar brightness.⁴ Ice and snow lie on the mountains in the winter, and, thawing in the spring, fill the ravines with turbid torrents,⁵ which flow out into the desert and lose themselves, or in the heat of summer dry up and disappear. The rainy season proper, which occurs in the autumn, is followed by a few irregular spring showers, called the latter rains,⁶ on which the fate of the growing crops chiefly depends. But in the dry season also storms are not unknown. Thunder and lightning,⁷ great cloudbursts with deluges of sudden rain, and whirlwinds,⁸ form suddenly in the sky, or come sweeping on the stormy east wind ;⁹ and sometimes the simoom from the south invades the pastures and overwhelms the flocks.¹⁰ The scarred mountain-sides bear witness in their rocky cañons of the force of carving torrents,¹¹ which have scattered the *débris* far over the plain.

Water is the source and sign of all prosperity in such a land ;¹² without its supply, either by rain or in streams, the dreaded drouth¹³ destroys all. Only the mountain

¹ vi. 15, etc. ² xxx. 28. ³ xxiv. 7. ⁴ xxv. 5 ; xxxi. 26. ⁵ vi. 15. ⁶ xxix. 23. ⁷ xxii. 16 ; xxvi. 14 ; xxx. 22 ; xxxviii. 1, 25 ; xxxviii. 35-38. ⁸ xxvii. 20. ⁹ xv. 2 ; xxvii. 21 ; xxviii. 24. ¹⁰ i. 16. ¹¹ xiv. 19. ¹² v. 10. ¹³ xv. 30.

pastures, haunted by the wild goats and asses, are comparatively exempt from such visitations. The failure of the harvest or the destruction of the herds, whether by such climatic vicissitudes or by the ruthless hand of war, brings famine,¹ and upon famine follows pestilence.² Sometimes ice, snow, and hail afflict the valleys,³ causing distress and loss. Either through legends or by personal observation, the terrors of volcanoes⁴ and earthquakes⁵ are not unknown. The regular floods of the Nile,⁶ like the inhabitants of its waters, or the unknown stars which shine in southern zones, or the great, mysterious, stormy Mediterranean and Indian seas,⁷ are known only by hearsay to the dwellers in this inland realm.

Of animals, there are a few species employed by man, and many others running wild. Thousands of sheep (guarded by dogs), goats, camels, oxen, and asses constitute the chief wealth of the richest proprietors;⁸ the horse is apparently not well known, except as a terrible animal, rushing with the chariot into battle,⁹ or as used in hunting by some of the desert tribes.¹⁰ The onager or wild ass,¹¹ the deer, and the chamois¹² roam the hills; the lion and the jackal haunt the jungle or hunt on the sandy plain.¹³ The wild ox¹⁴ (perhaps the buffalo, or perhaps a more imposing and untamable animal) is occasionally seen; and still stranger beasts, such as the unwieldy hippopotamus,¹⁵ the fierce crocodile,¹⁶ and the swift ostrich,¹⁷ are known through travelers. Perhaps the last even inhabits some portions of the land of Uz.¹⁸

¹ v. 20. ² v. 20; xxvii. 15. ³ xxxviii. 22, 29. ⁴ xviii. 15. ⁵ ix. 5; xxvi. 11. ⁶ vii. 12. ⁷ ix. 9; xxvi. 16. ⁸ i. 3, 17; vi. 5; xxiv. 2, 3. ⁹ xxxix. 19, etc. ¹⁰ xxxix. 18. ¹¹ vi. 5; xi. 12; xxiv. 5; xxxix. 5. ¹² xxxix. 1. ¹³ iv. 10; xvi. 10; xxxi. 29; xxxviii. 39. ¹⁴ xxxix. 9. ¹⁵ xl. 15. ¹⁶ vii. 12; xli. 1. ¹⁷ xxxix. 13, 18. ¹⁸ xxx. 29.

The hawk ¹ and the vulture ² find their food in the decaying carcasses of the lion's prey, or the bodies of animals dead from age or accident; while the eagle sits in his mountain eyrie, and watches for his chance to swoop and slay.³ Other birds too are known, and some, perhaps rare, imported ones of curious plumage or melodious song, are kept to please the ladies.⁴ Harmless grubs,⁵ worms,⁶ and spiders⁷ delve and spin in the field; the asp and the adder are apparently the only poisonous reptiles⁸ commonly found. Fishes are not an article of food; perhaps they are not known at all, except vaguely, as inhabitants of the distant sea.⁹ Bees furnish honey;¹⁰ moths flutter and die, or lay their eggs in store-closets among the garments, as they have done and will do, to the annoyance of the housekeeper, forever.

In the plain the palm ¹¹ and the olive,¹² and on the mountain the cedar,¹³ stand as emblems of strength, glory, and fruitfulness. The bramble ¹⁴ of the wilderness, transplanted and cultivated, furnishes a thorny hedge¹⁵ to protect the field and garden. The papyrus,¹⁶ both graceful and useful, waves by the river side, or is manufactured into cords, or even woven into boats. Grass grows wild;¹⁷ willows,¹⁸ marsh-grass,¹⁹ and lotus²⁰ fringe the streams; the salt-plant and the broom²¹ dot the desert, as do the sage and grease-wood in the great interior basin of North America; the cultivated fields bear wheat and barley,²² and in the vineyards hang clusters from the vine.²³ Flowers of some kind there must be, since all things that grow bloom; but they seem to attract little love or notice.

¹ xxxix. 26. ² xxxviii. 41. ³ xxxix. 27. ⁴ xli. 5. ⁵ xxv. 6. ⁶ xxi. 26, etc. ⁷ viii. 14. ⁸ xx. 16. ⁹ xii. 8. ¹⁰ xx. 17; iv. 19; xiii. 28; xxvii. 18. ¹¹ xv. 32. ¹² xv. 33. ¹³ xl. 16. ¹⁴ xxx. 7. ¹⁵ v. 5; xix. 8. ¹⁶ viii. 11; ix. 26; xl. 21; xli. 2. ¹⁷ xxxviii. 27; xl. 15. ¹⁸ xl. 22. ¹⁹ viii. 11. ²⁰ xl. 22. ²¹ xxx. 4. ²² xxxi. 40. ²³ xv. 33.

Even the poet only sees in them a type of frailty and swift destruction.¹

Amid such natural surroundings lives a race of men, in whom the old patriarchal simplicity has not yet been superseded by the multitude of new ideas and occupations which have been added to it. They still count their wealth in flocks and herds, or in hoarded treasure of precious metals or rich clothing.² They still practise polygamy,³ and maintain the authority of the father and head of the family over all his descendants and dependents.⁴ Old age is held in reverence among them,⁵ and the first-born son leads his brethren.⁶ Themselves a race of conquerors, they have banished or enslaved the aborigines,⁷ who are so degraded as not to be useful even as laborers, but lurk in caves, feed on roots and herbs, or hang about the settlements to steal. Slaves there are besides,⁸ both captives of war⁹ and helpless victims seized in childhood for the debts of their parents.¹⁰ Their lot is hard or easy, according to the temper of their masters. If they are wronged, they have no redress. Only the fear of God's wrath restrains the absolute power of the slaveholder¹¹—in too many cases an impotent consideration. Woman takes no part in public or social doings, and is regarded as an inferior creature.¹² The poor who are not slaves labor for hire.¹³ In the cities there are houses¹⁴ and palaces;¹⁵ in the country people dwell chiefly in tents.¹⁶ Hospitality is shown to strangers;¹⁷ kinsmen maintain intimate relations;¹⁸ friends make long journeys to visit one another.¹⁹ Feast-days are kept;²⁰ great joy

¹ xiv. 2. ² xxvii. 16, 17. ³ xxvii. 15. ⁴ i. 4, etc. ⁵ xv. 10; xxix. 8. ⁶ i. 19. ⁷ xxiv. 5; xxx. 1-8. ⁸ i. 3, 15, 17; iii. 19; xix. 16. ⁹ iii. 18. ¹⁰ vi. 27; xxiv. 9. ¹¹ xxxi. 13. ¹² ii. 9, 10; xv. 14, etc. ¹³ vii. 1; xiv. 6. ¹⁴ xx. 19; xxviii. 4. ¹⁵ xxi. 28. ¹⁶ iv. 19, etc. ¹⁷ xix. 15. ¹⁸ xix. 14. ¹⁹ ii. 11. ²⁰ i. 4.

attends the birth of children, especially of sons ;¹ grief is manifested by shaving the head, tearing the garments,² and putting sackcloth on the body,³ and sympathy by sitting long in silence, weeping aloud, and strewing dust on the head.⁴ Wine,⁵ milk,⁶ bread,⁷ and eggs⁸ are part of the usual diet. Salt is used in cooking or added at the table.⁹ Fires are kept in the tents,¹⁰ and lamps or lanterns hang over them.¹¹ The ashes, perhaps after being leached for lye, are thrown in heaps, together with broken crockery and other refuse.¹² The men wear an inner¹³ and an outer garment, the latter of which is girdled up, to shorten it, for work or war.¹⁴ Crowns¹⁵ and rings¹⁶ are worn for ornament or honor. The dead are buried in tombs,¹⁷ and the custom of building pyramids¹⁸ as sepulchres is (unless we consider this allusion an anachronism), if not practised, at least known. All expressions of feeling are frank and strong. Children dance ;¹⁹ reverence is indicated by standing and silence²⁰ in the presence of its object ; contempt by spitting before his face.²¹

The occupations of the inhabitants of Uz comprise many industries. There are, first, the various operations of cattle-raising²² and agriculture. The land is ploughed²³ with the aid of oxen, harnessed with cords ;²⁴ the seed is sown,²⁵ and after the latter rains, when the grain is ripe, it is harvested in sheaves.²⁶ These are loaded by the slaves²⁷ upon wagons, and hauled to the threshing-floor,²⁸ where they are threshed by dragging over them a heavy, rough barrow or threshing-sledge.²⁹ Outcasts glean the har-

¹ iii. 6. ² i. 20. ³ xvi. 15. ⁴ ii. 12, 13. ⁵ i. 13, 18. ⁶ xx. 17 ; xxix. 6. ⁷ xxii. 7. ⁸ vi. 6. ⁹ vi. 6. ¹⁰ xviii. 5. ¹¹ xviii. 6. ¹² ii. 8 ; ix. 30. ¹³ xxx. 18. ¹⁴ xxxviii. 3. ¹⁵ xxxi. 36. ¹⁶ xlii. 11. ¹⁷ xxi. 32. ¹⁸ iii. 14. ¹⁹ xxi. 11. ²⁰ xxix. 8, 9. ²¹ xxx. 10. ²² xxi. 10, etc. ²³ xxxix. 10. ²⁴ xxxix. 10. ²⁵ xxxi. 8. ²⁶ v. 26. ²⁷ xxiv. 10. ²⁸ xiii. 25 ; xxxix. 12. ²⁹ xli. 30.

vested fields,¹ or the vineyards, which, until the time of vintage, are closely watched by sentinels, who build booths upon the spot.² The grapes are trodden in the wine-press by the feet of slaves.³ Oil is pressed from the olive by slave-labor also.⁴ Next above this may be ranked the menial labor of the women, who grind the grain for household use between two stones.⁵ Then there are the different varieties of hunting, such as trapping⁶ and snaring,⁷ or the chase proper,⁸ and the barter that springs from these occupations.⁹ This is facilitated by the traveling caravans,¹⁰ which bring treasures of manufactures or precious stones and metals. Perhaps there are no mines in Uz; but travelers¹¹ are able to tell how gold is washed from the streams of Ophir,¹² and how this metal, as well as silver,¹³ copper,¹⁴ and iron¹⁵ (wrought or bar, not cast-iron) are won with daring and persevering toil from the heart of the rocks. Brass too is made and formed into pipes,¹⁶ and skillful workmen shape vessels not only of pottery,¹⁷ but also of glass and gold, or jewelry set with sapphire, onyx, rock-crystal, corals and pearls from the sea, or the famous topaz of Ethiopia.¹⁸ Some of these gems are cut as seals.¹⁹ They are bought with gold and silver weighed in the balances²⁰—a rude form of money. Humbler metallurgists, yet more useful in their art, make kettles²¹ which will stand fire. Weavers²² prepare woolen goods from the fleece,²³ and sacks of skin or cloth are sewn and patched to hold water, goods, or valuable documents.²⁴ For books are not unknown,²⁵ though

¹ xxiv. 6. ² xxvii. 18. ³ xxiv. 11. ⁴ xxiv. 11. ⁵ xxxi. 10; xli. 24. ⁶ xviii. 9. ⁷ v. 5, etc. ⁸ xli. 2, etc. ⁹ ii. 4. ¹⁰ vi. 18. ¹¹ xxi. 29. ¹² xxii. 24; xxviii. 9, 10, 15, 19. ¹³ xxii. 25; xxviii. 1-12. ¹⁴ xxviii. 1. ¹⁵ xxviii. 2; xli. 18, 27. ¹⁶ vi. 12; xli. 18, 27. ¹⁷ ii. 8, 9; x. 8; xli. 30. ¹⁸ xxviii. 6, 16-20. ¹⁹ xxxviii. 14. ²⁰ vi. 2; xxviii. 19; xxxi. 6. ²¹ xli. 20. ²² vii. 6. ²³ xxxi. 20. ²⁴ xiii. 1; xiv. 17. ²⁵ xix. 23.

the primitive records, carved in the rocks and filled with molten lead,¹ are considered more permanent. The art of printing, which makes books permanent by making them numerous, and by fusing the substance of their contents into the consciousness of whole generations, has not yet been dreamed of. Musicians there are, too, who perform upon tabret, harp, and pipe,² or sound the trumpet in battle.³ Surgery and physic are but little practised. The blind, the lame, and the diseased⁴ are considered as smitten by fate, and objects for charity rather than cure. Wounds are bound up;⁵ but dislocations and fractures are apparently deemed beyond help.⁶

Turning to the laws, institutions, and customs, we see that society is divided into ranks, partly if not wholly hereditary. Kings, who lead their subjects to battle, princes, nobles, counselors, judges, prove the existence of some settled government.⁷ Courts are called by notice given;⁸ criminals are arrested; complaints are heard; lawsuits are conducted concerning disputed inheritances;⁹ the magistrate, sitting in the gate, makes summary judgments;¹⁰ witnesses testify;¹¹ sureties are offered for accused parties;¹² accusers present their charges in writing;¹³ the prison¹⁴ and the stocks¹⁵ await the condemned, or capital punishment is inflicted with the sword.¹⁶ In civil suits restitution is enforced;¹⁷ and, where the law does not inflict due penalty upon those who technically escape its hand, the citizens in the market-place display their contempt for the offenders.¹⁸ The commonest of these legal but odious acts is extortion on the part of creditors, in the exaction of pledges for loans.¹⁹ The op-

¹ xix. 24. ² xxi. 12; xxx. 31. ³ xxxix. 24. ⁴ xxix. 15. ⁵ v. 18. ⁶ xxxi. 22. ⁷ iii. 14, 15; ix. 15; xii. 18, 19, 21; xv. 24. ⁸ xi. 10. ⁹ v. 5. ¹⁰ v. 4; xxix. 16, 17. ¹¹ xvi. 19. ¹² xvii. 3. ¹³ xxxi. 35. ¹⁴ xii. 14. ¹⁵ xiii. 27. ¹⁶ xix. 29. ¹⁷ xx. 10. ¹⁸ xxx. 28; xxxi. 34. ¹⁹ xxii. 6; xxiv. 3.

pression of widows and orphans is particularly condemned; ¹ and in like manner, either by the hand of justice or the voice of public opinion, murder, ² adultery, ³ theft, ⁴ cheating, ⁵ wrong to slaves, ⁶ laborers, and tenants, ⁷ inhospitality, ⁸ and licentiousness, ⁹ are branded as sins. Yet the tone of society seems to be demoralized. The judges are bribed by the rich to wrong the poor; ¹⁰ the sins denounced in public are practised secretly; slaves are cruelly wronged; the victims of power are oppressed; men admire and are fain to imitate the successful tyrant. ¹¹ Violence is not restrained; every man is obliged to watch his own fields and dwelling against lurking robbers, ¹² or call on his friends to help him repel their assaults, ¹³ unless, like Job, he is suddenly overwhelmed by them. ¹⁴ The aborigines emerge from their hiding-places to rejoice in the misfortunes of their conquerors; ¹⁵ and, when a powerful villain is overthrown, all his former victims are as fierce for vengeance as they had been tame under injury. ¹⁶ Self-defense being thus to a great extent in the hands of the individual, it is but natural that charity should be an individual matter also. ¹⁷ The society which has not thoroughly organized justice is not likely to have organized beneficence.

The presence of walled cities ¹⁸ is proof that enemies from surrounding lands make occasional incursions into Uz. Not only the Sabaean robber tribes, ¹⁹ but the disciplined armies of Chaldea, ²⁰ have made the inhabitants familiar with warfare. They have seen sieges laid, ²¹ breaches stormed, ²² and cities reduced to heaps of ruins. ²³

¹ xxiv. 21; xxxi. 16. ² xxiv. 14. ³ xxiv. 15; xxxi. 9. ⁴ xxiv. 14. ⁵ xxxi. 7. ⁶ xxxi. 13. ⁷ xxxi. 39. ⁸ xxxi. 16, 21. ⁹ xxxi. 1. ¹⁰ xxxi. 21. ¹¹ xxi. 33. ¹² xi. 18. ¹³ vi. 23. ¹⁴ i. 15, 17. ¹⁵ xxx. 9-11. ¹⁶ xx. 22. ¹⁷ xxix. 12, etc. ¹⁸ v. 4; xvi. 14; xix. 12. ¹⁹ i. 15. ²⁰ i. 17. ²¹ xix. 12. ²² xvi. 14. ²³ xv. 28.

They are familiar with military service, with enlistment,¹ with marches, camps, and battle. Arrows,² sometimes tipped with poison that carries madness,³ shields,⁴ swords,⁵ spears,⁶ coats of mail,⁷ the terrible war-horse,⁸ doubtless harnessed to the scythed chariot—these are known to them from vivid experience. They have seen captives made slaves;⁹ and they have noted how famine and pestilence¹⁰ follow in the track of war.

Of scientific knowledge the dwellers in this land have comparatively little, and that little is mixed with superstitions. Eclipses they do not calculate, as the Chinese and the Chaldeans have done for five hundred years. On the contrary, they regard them with fear,¹¹ and associate with them, whether in full belief, or as a reminiscence of a former belief, the idea of a great monster, Rahab,¹² which devours sun and moon for a time, and thus causes the eclipse. This monster has been overcome and prisoned as a constellation in the sky by the power of God; yet it is still to some extent obedient to the skilled astrologer. The flying serpent is another monster, conquered by God and banished to the sky.¹³ They believe in starry influences;¹⁴ Orion they associate with winter, the Pleiads with the vernal equinox;¹⁵ these, as well as the Bear¹⁶ and the signs of the zodiac,¹⁷ are conducted through the heavens by the Divine hand. Time is reckoned by the moon¹⁸ and the seasons,¹⁹ and thus by years, as well as by the daily rising and setting of the sun. The earth is believed to be a flat disk, surrounded by the broad band of the sea. The dawn takes hold, as it were, of the edges of this disk, and day ir-

¹ vii. 1. ² xvi. 12; xx. 25; xxxix. 23. ³ vi. 4. ⁴ xiii. 12, xv. 26.
⁵ i. 15; xxxix. 22. ⁶ xxxix. 23. ⁷ xli. 26. ⁸ xxxix. 20, 25. ⁹ iii. 18.
¹⁰ xxvii. 14, 15. ¹¹ iii. 5. ¹² iii. 8; xxvi. 12. ¹³ xxvi. 13. ¹⁴ xxxviii. 31,
 33. ¹⁵ ix. 9; xxxviii. 31. ¹⁶ ix. 9. ¹⁷ xxxviii. 32. ¹⁸ iii. 6. ¹⁹ xxxviii. 32.

radiates the whole earth at once.¹ Beneath it are pillars, which stand upon nothing² in the dim shade of the under world.³ There are gathered the almost impersonal shadows of the dead ;⁴ thither go the clouds that disappear behind the horizon ;⁵ the gates to this mysterious realm open from tombs⁶ or from the bottom of the sea.⁷

The sky is a crystal arch,⁸ in which the stars are set,⁹ and under which the clouds are rolled as a curtain or floor.¹⁰ Through this arch, mysteriously opened and closed, the rain falls, from the store of waters above the firmament.¹¹ There are waters also below the earth, perhaps in the under world, which replenish the sea through springs ;¹² but God's power controls all these reservoirs, and keeps the sea from overflowing.¹³ What becomes of waters that evaporate no one knows ;¹⁴ and science and poetry are alike silent concerning the exhaustless source of the wind.¹⁵ Earthquakes, storms, floods, and all the striking phenomena of Nature, are ascribed to the direct personal action of God. Besides such legendary men or monsters as Orion, the dragon, and the flying serpent, other strange creatures are believed in, though never seen ; as for instance, the wonderful bird Phœnix, which rises to new life from the ashes of its nest.¹⁶

Turning finally to the mental philosophy and religious life, we find that the distinction between soul and body¹⁷, the existence of spirits¹⁸, the divine origin of dreams¹⁹, the truth of the one God, creator of all things and all men,²⁰ and the doctrine of a disembodied life beyond

¹ xxvi. 10 ; xxxviii. 13. ² ix. 6 ; xxvi. 7. ³ xvii. 16, etc. ⁴ xxvi. 5, 6, etc. ⁵ vii. 9. ⁶ xvii. 13, 16. ⁷ xxxviii. 16, 17. ⁸ xxii. 14, etc. ⁹ xxii. 12. ¹⁰ xxvi. 8. ¹¹ xxxviii. 8. ¹² xxxviii. 16. ¹³ xxxviii. 11. ¹⁴ xiv. 1. ¹⁵ xvi. 3 ; xxxviii. 24. ¹⁶ xxix. 18. ¹⁷ xv. 22 ; xix. 26. ¹⁸ iv. 16. ¹⁹ vii. 14, etc. ²⁰ xxxi. 15, etc.

death,¹ are so universally held that the declaration of them rouses neither contradiction nor surprise. Jehovah is worshiped by sacrifice in the patriarchal mode;² priests are known,³ but these are perhaps the priests of heathen deities. For the aborigines as well as the surrounding tribes are polytheists and idolaters,⁴ and even the ruling race is not above being suspected of secretly paying homage to the sun and moon,⁵ worshiped in after-times as Baal and Ashtaroth, and under a hundred names besides. These heathens are called habitually "the foolish,"⁶ and distinguished thus from the wicked who deliberately reject God.⁷ The righteous pray to Him⁸ for themselves and for others;⁹ but His serenity is not believed to be affected by their character or fate.¹⁰ He is generally thought to visit sin with temporal penalty, and righteousness with temporal rewards. The terrible glory of His immediate presence no man can bear;¹¹ yet this most intense personality is blended with an omnipresent activity in nature and history. The breath in man's nostrils,¹² and the pestilence or drought,¹³ life and death, alike and everywhere are the breath of God. Pantheism itself has never more completely identified the world with its Creator than does this early faith. Angels are recognized,¹⁴ but only as imperfect and colorless instruments of the divine purposes. A spiritual power of evil is not conceived—not even a Satan, like that of the prologue, rejoicing in mischief and sneering at good. Rewards and punishments beyond death do not enter into the popular creed. The orthodox believer, looking upon the vicissitudes of life, considers that the prosperity of the wicked

¹ xix. 26. ² i. 5. ³ xii. 19. ⁴ ii. 10; xxx. 8. ⁵ xxxi. 26, 27. ⁶ ii. 10; xxx. 8. ⁷ xxi. 14; xxii. 17. ⁸ viii. 5; xxi. 15; xxiv. 12; xxvii. 9, etc. ⁹ xxii. 30. ¹⁰ xxii. 2, 3. ¹¹ xiii. 21, etc. ¹² xxvii. 3. ¹³ iv. 9; xv. 30. ¹⁴ iv. 18, etc.

is either unreal and full of secret trouble,¹ or short-lived and certain to end in disaster,² or that at all events his punishment will be visited upon his children.³ As for those who are overwhelmed with disaster, and do not find relief, they are undoubtedly suffering the penalty of their sins, or at least of their parents' sins. Since all men are sinful, and sorrow often makes them specially conscious of this fact and willing to confess it, this logic has taken firm root in general experience, and the partial truth of it has been adopted as an axiom in morals, so that the wicked, who doubt it or disbelieve it, are deemed infidels and rebels against God. With such infidels (namely, evil-doing unbelievers) Job is confounded by his friends, in spite of his earnest protest⁴ to the contrary.

Such is the scene chosen by the poet for his dramatic presentation of one of the deepest problems which have ever agitated the human mind. Whatever we may think of the Book of Job in its moral aspects, or even in its character as a poem, we must admit that it is singularly full as a description of life and manners. Few, if any, ancient writings contain in so small a compass such wealth of illustration, such innumerable hints, such vistas and glimpses into the habits, institutions, and beliefs of a special age and country.

IV.

THE PLAN AND PURPOSE OF THE BOOK.

AGAINST this background appear the figures of the drama. The prologue is laid partly in heaven and partly on earth, and presents in the former part a strange vision

¹ xv. 20, 21, etc. ² xx. 5, etc. ³ iv. 9; xv. 30, etc. ⁴ xxi. 16.

of shadowy, undefined angels, and a pair of boldly contrasted characters, clearly drawn in one feature only : Jehovah, loving goodness and believing in it ; Satan, hating it and sneering at it. This, the deepest moral distinction that can be conceived, is here clearly made for the first time in Scripture. Righteousness and sin are declared from the beginning ; but a power loving and seeking evil, yet subordinated to the purposes of the power loving and seeking good, is not recognized by the patriarchs, or by Moses, or by any of the prophets before the eighth century B. C. Nor does this book apparently recognize, as many passages of earlier Scripture seem to do, the existence of other gods than the one Supreme God—national gods, real powers, but inferior to the Almighty. In the prologue He is spoken of as Jehovah ; in the dialogue, except where He appears in person, and in one (disputed) passage besides, He is everywhere called God ; but the recognition of His unity and sole supremacy is maintained throughout. I think this fact alone is almost sufficient to establish the Hebrew origin of the book. Certainly it is a formidable objection to the theory of a translation from some other literature ; for it is one of those deep and pervading peculiarities which a mere translator could not introduce, and which no other ancient literature with which we are acquainted could supply. Taken in connection with the blended intense personality and omnipresent direct activity attributed to the one God, it constitutes a critical proof of the strongest character that the Book of Job, though containing views of life and Providence not found in the earlier Scriptures, is the legitimate successor of those Scriptures, proceeding from the same national mind and spirit, under the stimulus of the same line of progressive inspiration and revelation of truth.

The earthly scenes of the prologue show us the pious and prosperous Job, and sketch with few but powerful touches his wealth, his family relations and life, his successive afflictions, and his noble patience. With this picture of him the revelation of his character brought out in the succeeding dialogue is, at first sight, scarcely in harmony. Instead of a dignified, pious, and uncomplaining sufferer, we have a wretched victim of pain and despair, crying out against his fate and its Author, reciting his symptoms, and begging his friends to pity him. But this apparent inconsistency is explained by a closer study. It must be remembered, in the first place, that the conventional heroism which endures bodily pain in silence is not that of the ancients. The warriors of Homer howl and weep when they are wounded, or even disappointed. In the second place, the great patience of Job was shown (according to the story in the prologue) through a long series of unexampled trials; and it is upon this story, based, as it probably is, on the actual experience of the historic Job, that his reputation for patience rests, rather than upon his speeches in the drama. In the third place, the dramatist has but one way of showing the emotions of his characters, namely, by their own words and acts. He cannot explain in running comments, as the author of a narrative might do, the workings of their minds; at least, he cannot do it without using devices which the author of *Job* does not employ, such, for instance, as the Greek chorus, or the prologue and interludes of the Elizabethan age. Hence the characters of a play necessarily tell more about themselves than do people in real life and ordinary conversation; and this is the case with Job, whose passionate addresses and soliloquies are descriptions of the struggles of his soul, in the climax of trouble, and shaken from its equipoise by bodily agony. Finally, how-

ever, if we look deeper than the mere ejaculations and complaints which modern taste would condemn, we find a sturdy heroism in the consistent attitude maintained by Job throughout the debate. He will not deny his integrity, though sorely pressed. He is like a martyr upon the rack, who writhes and groans without attempting to suppress these evidences of weakness, but refuses steadfastly, nevertheless, to confess to a falsehood.

The three friends are represented with some individual differences of character, particularly in the case of Eliphaz, who, as the eldest and wisest, takes the lead, and is rather echoed than assisted by the others. It is easy to see that the main purpose of the author is to make them the mouth-pieces of certain doctrines which Job confutes, and the types of a spirit which God condemns. The gradual passage, in their successive speeches, from well-meaning but meddling zeal to personal resentment, from empty cant to vulgar anger, is admirably shown, and remains today a scathing satire upon those who attempt to "improve" the providences of God for the benefit of suffering friends, and regard a refusal to accept their advice and consolation as sure evidence of an unregenerate spirit.

After Job has silenced the three friends (Zophar having failed to speak at all when his turn came), and perhaps after the speech of Elihu also, Jehovah is represented as closing the discussion by appearing in a majestic thunder-storm and addressing to Job a sublime statement of the Divine power and wisdom, as displayed in the creation and administration of the universe, and a stern rebuke, before which Job bows in humility and repentance. Then, in the epilogue, the three friends are visited with yet severer condemnation, and pardoned upon Job's intercession (a beautiful touch of poetic retribution), and Job is restored to double prosperity. The book begins

and ends with the simple narrative of fact or legend around which its mighty structure of mingled drama and dogma has been built.

Turning now to the didactic element in this composition, we find almost as many theories as commentators concerning the truths it was intended to teach. Of these I select four for special mention, as presenting the most important views which have been taken—namely, those of Hengstenberg, Ewald, Froude, and Conant.¹

All agree that the subject of debate between Job and his friends is the method and meaning of God's providential dealings with man, and that in this debate both parties lay themselves open to the Divine rebuke; but precisely what is thus reprovèd and forgiven, and what is the moral of the whole, are questions upon which expositors do not agree.

Hengstenberg may be taken as the representative of the theological interpreters. With many others, who follow his view more or less closely, he believes the book to be an inspired soul-history of Job, and typical of the soul-history of all afflicted believers whose goodness has become a snare to them, by leading them to self-righteousness. Job, he says, was righteous in his own eyes, and his anger, roused by the accusations of his friends, who falsely imputed to him specific crimes, fired him to blasphemous accusations of God besides. The friends were right in attributing his sufferings to his guilt, but wrong in their uncharitable and unfounded specifications of that guilt. It is Elihu who brings out the truth that

¹ For excellent statements and refutations of the first two, and an eloquent presentation of the last, see Conant's "Introduction," already cited. Froude's view, largely based on Ewald's commentary, but somewhat different in its standpoint, is found in his essay on the Book of Job, cited above.

Job's chastisements were needed for his salvation. This Job receives with the silence of conviction, and is afterward thoroughly humbled by the presentation of the Divine greatness and glory; whereupon he is forgiven, and, having entered by repentance into a much more intimate relation with God than before, is privileged to forgive and intercede for his friends.

This view is carried still further in the hands of homiletic commentators.¹ Job is pronounced to have been a "mere moralist" at the beginning, and the steps by which he passed through all the stages of an orthodox conviction and conversion are traced in the text, by the simple method of selecting and emphasizing suitable sentences, by interpreting poetry as if it were cool theological statement, and by ignoring the explicit contradictions which numerous passages, as well as the whole spirit of the book, oppose to such a forced construction. In a previous chapter I have pointed out how untenable is this theory as regards the speech of Elihu. It is disproved also by the prologue, which distinctly declares that the object of Job's affliction was to prove his goodness, in response to a challenge from Satan. The notion that the drama was intended to depict "the conversion of Job" does not arise from the sacred text, but has been injected into it by those who read with preconceived determination to find in every part of the Bible the doctrines which Christian philosophers of one or another school have excogitated and systematized. Equally audacious is the attempt to define the sin of the three friends as that of mistaken and uncharitable accusation

¹ Among whom, as one of the most recent, may be named an American author, Prof. Green, of Princeton. The learning and the fervent Christian spirit of his book on Job do not remove the objections here brought against the conception on which it is based.

only, in the face of the Divine declaration¹ that they had misrepresented, not Job merely, but God. And finally (not to mention a crowd of weighty objections), this theory asserts that the problem of Providence stated by Job is solved in the book ; and yet the solution which it claims to have found is not only insufficient to explain the suffering of the righteous, but does not touch at all the other half of the difficulty, namely, the prosperity of the wicked.

The view of Ewald is also deficient in this respect ; but it is far nobler and more consonant with the spirit and letter of the book. According to him, Job feels the current notions of the inseparable connection of sin and suffering, virtue and prosperity, inadequate to explain his own affliction, and, unable to find grounds in himself why he should be thus treated, falls into a terrible conflict with doubt and despair, from which he emerges victorious, under the inspiration of strength gathered from a spiritual recognition of God and a fore-glimpse of immortality, "the great reconciling truth amid the antagonisms and contradictions of the earthly life."²

I cannot here pursue into detail this ingenious and subtile theory. Its ingenuity and subtilty are indeed among the marks of its unsoundness. That this drama was intended to show the necessary place of evil in God's government, its true function in rousing the spirit from sluggishness into a higher consciousness, training man to fortitude and to faith in an immortal future, one can scarcely believe, even while reading Ewald's translation with Ewald's commentary. Without these the unbiased reader would not suspect it. As I have remarked above, the prosperity of the godless is a part of the problem. It

¹ Chap. xlii, 7. ² Conant's "Introduction," p. xvi.

is indeed discussed at greater length than the correlative question of the affliction of the righteous ; but Ewald's theory of a solution leaves it out.

Again, the conception of Job, as led step by step through the outward and inward conflicts here depicted, to higher views, and finally to the discovery of immortality, is not sustained by a fair construction of the book. The famous passage beginning, "I know that my Redeemer liveth," which Ewald considers the climax of the drama, a sort of trumpet note of victory, is evidently not that, whatever else it may be. Its doctrine of a life beyond the grave and outside of the earthly body¹ is, as Conant well says, a "recognition," not a discovery. It does not produce surprise or attract attention from the other speakers. It is not alluded to by Jehovah. It is not even advanced by Job as a sufficient solution of his perplexities. Nor is it, in fact, a solution. The statement that there is a future life, in which the injustice of human fates in this life will be rectified, does not, taken by itself, explain why such injustice should be permitted here by an almighty and equitable God.

With this imperfect notice of the character and defects of Ewald's view, I pass to consider with equal brevity that of Mr. Froude. According to him, Job grandly protests against the "Calvinistic" view of his innate depravity which his friends put forward, and remains to the end a champion of his own innocence ; but step by step he is brought to realize that outward happiness is not the object of life nor the true reward of virtue. Mr. Froude uses this interpretation as a text for a vigorous attack

¹ Chap. xix. 26: "And without my flesh shall I see God." King James's version here, as all scholars now agree, gives a meaning exactly opposed to that of the original. See remarks in the notes, following the paraphrase.

upon Calvinism, and upon the sordid view of life and duty which perpetually links goodness with its reward. His theory has the merit of connecting logically the prologue with the drama. To be willing to "serve God for naught" (in the sneering words of Satan) is the lesson which Job is, on this view, represented as learning through his suffering; and, when he has conceived and accepted this, he is victorious over his own despair, as he had been victorious by the strength of his innocence over his slanderous critics. The following passage from Mr. Froude's essay is acute and just:

"It will have occurred to every one that the secret which has been revealed to the reader is not, after all, revealed to Job or his friends, and for this plain reason: the burden of the drama is, not that we do, but that we do not, and cannot, know the mystery of the government of the world; that it is not for man to seek it, or for God to reveal it. We, the readers, are, in this one instance, admitted behind the scenes—for once, in this single case—because it was necessary to meet the received theory by a positive fact which contradicted it. But the explanation of one case need not be the explanation of another; our business is to do what we know to be right, and ask no questions."

This is an admirable statement, so far as it goes, of the moral of the Book of Job. In many details of his exposition, however, Mr. Froude has too easily assumed as settled propositions which are, to say the least, still open to debate;¹ and the whole of his essay is too controversial and too modern (if I may so say) to be accepted as a simple, objective study of its nominal subject. Not

¹ See the articles on Job in Smith's "Dictionary of the Bible," and Alexander's "Kitto's Biblical Cyclopedia."

less really, though less violently and offensively, than the school of Hengstenberg, he forges the Book of Job into a weapon with which to do battle for opinions which have entered human consciousness in later times.

The view of Dr. Conant deserves to be fully studied in his "Introduction." The subject of the book, he says, is the mystery of God's providential government of men, and this subject is treated in two ways: first, by an exhibition of the difficulties which it presents to the finite mind; and secondly, by showing man's true position, in reference to the ways of the Eternal and Infinite. The first division shows a man, pronounced perfect and upright by God himself, suffering under sudden and terrible afflictions. His three friends represent the traditionary wisdom of their times, according to which the fate of Job is the true index of his moral character. Hence their addresses all pursue one object, to move him to confession, repentance, and the acknowledgment that he is justly afflicted. Job, on the other hand, conscious of rectitude, repels their inferences, and confutes by an appeal to notorious facts their philosophy of Providence. Elihu (whose speech Conant regards as genuine) presents another view of affliction, as the chastisement of a father seeking to win back an erring child: an aspect, as this commentator remarks, "true and valuable in itself, and necessary to a complete view of the subject, but as far as that of the three friends from solving the problem under discussion. Indeed, it seems to be treated" (judging from the silence with which it is passed over) "as something aside from the main issue, which respects simply the justice and equity of the Divine government."

In the second part (the speech of the Almighty), "from the perplexed labyrinth of human life, which Job has vainly sought to comprehend, he is taken into the

serene order and grandeur of the material universe. . . . Here, then, in the vast system of Nature and Providence, in its evidences of infinite power, wisdom, and goodness, of counsels unsearchable and ways past finding out, is furnished the answer to the rash questionings of Job. Shall he, whose life is a span, whose place in the universe is but a point, who cannot understand the laws of the material world, nor fathom the mysteries of the least of God's works, claim to comprehend and judge the eternal counsels of His moral government?"

The doctrine of the book is declared by Conant to be that the apparently arbitrary distribution of the good and evil of this life is not the result of chance or caprice; that the government of the world belongs to Him who created it; that to know this is enough for man; that more than this he cannot know, since God cannot impart to him what he cannot comprehend; and that man's true position is implicit trust in God and submission to His will.

This view seems to me most in harmony with the text and spirit of the book, and it has been adopted as the basis of the present interpretation. But Dr. Conant must not be held responsible for the form which his exposition may assume in other hands. Perhaps the amplifications which will be given to it may seem to its author unwarrantable changes.

To attempt, then, an independent, though not wholly an original statement of the plan and purpose of this book, let us first define more precisely the notions of Providence and of sin which underlie it. Neither all God's dealings with man, nor all man's shortcomings toward God, are here made subjects of dispute. The providences referred to are those events which cannot be traced to the actions of their objects as a proximate

cause : in a word, what we still hear of as “visitations” of Providence, whether in blessing or in trouble. On the other hand, the sins described, discussed, and imputed in the debate are outbreking, coarse, one might say vulgar, sins ; not the subtile errors of spiritual life, or the evil taints and tendencies of inherited character. When Mr. Froude talks of Job as uttering a noble protest against Calvinism, he does violence to the simple story. It would be more reasonable to say that Job, by his repeated admission of mortal imperfection, confesses Calvinism. But a fair construction leaves the Calvinistic formula out of the question. A man accused of being a blasphemer, liar, thief, adulterer, swindler, and tyrant, may be permitted to say, “Being mortal, I cannot claim perfect purity, but I am upright and innocent,” without committing himself to either side of the controversy concerning the philosophy of sin. Job’s friends do not fall back on any Calvinistic theories ; they do not mean that Job is a sinner in any sense in which they too would be counted sinners : when they charge him with anything, it is with crimes.

The subject of the book being “the mystery of God’s providential government of men,” it seems to have been the purpose of the author to state all the current notions on the subject, and (through the mouth of Job) demonstrate their inadequacy ; to give at the same time, as it were, in confidence to his reader, the explanation of Job’s special case ; but, finally, to indicate that the Divine purpose in each case is not revealed to man, and that the Divine government in matters of direct blessing and calamity is part and parcel of the administration of the universe, which the finite mind cannot hope to grasp ; but that the good man will receive in resignation the events of life, neither claiming prosperity as the payment

of his virtue nor suspecting God of injustice or anger when prosperity is withdrawn.

Thus we find in the prologue the statement that the real reason of Job's afflictions (never made known to him) was to test his disinterested goodness, and that Satan was the agent, under the permission of the Almighty.

Then we have the theory of the three friends, that Job's calamities were the consequence and measure of his crimes. To this Elihu perhaps adds (or expresses more distinctly) the idea that these calamities are mercifully intended to work repentance and restoration.

Job's theory is that he has committed no sin worthy of such punishment ; that the world is full of similar apparent contradictions ; that God is, in his case, fully aware of his innocence, and would acquit him if He would only consider the matter judicially—*will* acquit him, indeed, some day, though, alas ! too late perhaps for earthly vindication ; but that, for the present, God is inexplicably angry with him.

Jehovah is represented as severely condemning the friends for their fundamental misrepresentation of Him, and presumably also, though not explicitly, for their canting, uncharitable accusation of Job. But Job also is rebuked, not for maintaining his innocence, but for assuming that, since his sufferings are not the penalty of crime, they must be the work of Divine, unreasoning anger ;¹ and by a wonderful vision of scenes and creatures not subject to man or directly connected with his needs, and not understood by him, Job is taught that in the vast universe administered by God there may be reasons many for the fate which befalls the individual creature.

The author appears to have felt a dim foreshadowing

¹ xl. 8. *Wilt thou condemn me, that thou mayest be righteous ?*

of what we should now call "the reign of law" throughout creation, though to his mind it was simply the personal and immediate reign of God. He had, as we shall see, no thought of many other partial solutions of his great problem which revelation and science have put forward since his time; but he grasped more clearly than his predecessors the truth that almighty wisdom is able to manage the world so that "all things" shall "work together." The personal history of Job could be at once the product of a general administration and of a special purpose.

To sum up in a few words, the author seems to have clothed in dramatic forms a train of thought something like this: The current notion that calamity is always the punishment of crime, and prosperity always the reward of piety, is not true. Neither is it true that the distress of a righteous man is an indication of God's anger. There are other purposes in the Divine mind of which we know nothing. For instance, a good man may be afflicted, by permission of God, and through the agency of Satan, to prove the genuine character of his goodness. But whether this, or some other reason, involved in the administration of the universe, underlies the dispensation of temporal blessings and afflictions, one thing is certain: the plans of God are not, will not be, cannot be revealed; and the resignation of faith, not of fatalism, is the only wisdom of man.

V.

THE PLACE OF THE BOOK IN PROGRESSIVE REVELATION.

THE progressive character of revelation in the Bible is a truth not sufficiently realized by readers, though it is receiving continually a wider recognition.¹ The test of the truth at every step of this progress is not that it is complete, but that it lies in the line of divinely guided development, so that at each succeeding stage it needs, not to be destroyed, but to be fulfilled. The conception of God, not only, but with it also the conception of every grace and virtue, of right and duty, of responsibility and immortality, is steadily developed from age to age, until Christ fulfills all. Even the teachings of Christ are unfolding perpetually new fruits of spiritual meaning and power, in the experience of His saints.

It must be remembered, however, that crude and partial forms of truth are peculiar not merely to certain periods of history, but to crude natures in all ages. Thus, in the time of the Saviour, people still held the early notion that suffering is the penalty of sin, and debated whether it were, in a given case, the sin of the sufferer or of his parents, although the Book of Job, centuries before, had exposed the inadequacy of such a view. The sacred writings, however, which are acknowledged as authoritative in morals and religion by any generation, may be accepted as representing the highest views of that generation. Whatever may have been held by coarser natures,

¹ See the suggestive lecture by the Bishop of Carlisle, on "The Gradual Development of Revelation," delivered before the Christian Evidence Society of Great Britain, and published with other lectures of the course under the title of "Modern Skepticism" (New York, Randolph & Co., 1871).

we cannot suppose that Moses or David would fall behind an inspired predecessor in the completeness of his survey of the truth so far revealed in or to human consciousness. The more the Bible is studied, the more plainly this steady advance is recognized.

The Book of Job presents an exceptionally easy test of this principle ; because, as we have seen, it distinctly attempts to collate the notions of the past on certain subjects, and to add to them new and enlarged views. In this light, let us consider briefly two doctrines of the book, the doctrine of calamity and the doctrine of Satan.

The early notion that unfortunate people are cursed is allied to the feelings shown by animals in avoiding their wounded or dying companions. Correlative to it is the conception of prosperity as blessing or reward. The story of Eden, philosophically considered, depicts, as the Bishop of Carlisle has well remarked, the dawn of man's religious consciousness ; and the first conception arising out of this consciousness is that of suffering as a penalty. In the patriarchal age, this view appears to us, enlarged by the addition of the family sphere. The complete identification, in that age, of the head of the family with his descendants and dependents, made it natural to believe them all involved in a common condemnation or reward. It should be added that the long lives and simple social and political relations of the patriarchs rendered the doctrine of temporal rewards and punishments a sufficient guide for conduct and belief. The longer a man lives, and the less his life is complicated with the actions of others beyond his control, the more likely is it that, by the operation of unerring moral laws, his fate in this life will correspond with his desert. Yet the patriarchal notions of God, His promises and His retributions, however well they may have served to educate the religious sense of

those ages, were certainly outgrown in the progress of revelation ; so that Christ and the Apostles found no more stubborn obstacle to their higher and wider truth than the purblind bigotry which would not look beyond the horizon of Abraham.

In estimating the position of Moses, it must be remembered that his mission was to reconstruct the conscience and the religious sense in a people debased by slavery and disease. The popular beliefs of Egypt, whatever may have been the sublimer creed of the initiated priesthood, were abjectly superstitious. The Egyptian doctrine of rewards and punishments in a future life, or series of lives, was a phantasy, fostered by priestcraft and employed in its service. The famous paradox maintained by Bishop Warburton in his "Divine Legation of Moses" deduces the divine origin of the Mosaic religion from its suppression of the doctrine of immortality, and its revival of the simple, and mainly if not exclusively temporal, creed of Abraham, Isaac, and Jacob.¹ Moses taught temporal rewards and punishments, extending to children's children ; and this teaching was emphasized by the special dealings of God with the Israelites in the wilderness. But the patriarchal view was extended by Moses and his successors beyond the bounds of the family, to embrace the nation.

All these doctrines are true, but partial. Just as the forces known to physicists before the discovery of capillarity, magnetism, and electricity were truths, though inadequate to explain all phenomena, so it was and is true that virtue and vice are forces, causing happiness and suffering ; and that these results affect whole families, nations, and races. But the phenomena of experience are

¹ See also, for a suggestive rationalistic treatment of the subject, Schiller's essay, *Die Sendung Moses* ("The Mission of Moses").

not completely explained by appealing to these causes ; still less can these causes, as conceived by the ancients, and assumed to be the only ones, be reconciled with the absolute justice of an almighty ruler.

An additional view is suggested by David, namely, that the prosperity of the wicked is deceitful, and the affliction of the righteous temporary. This also is a partial truth ; but, as a satisfactory solution, it encounters two fatal objections. First, there are, particularly in civilized life, innumerable instances in which the innocent are overwhelmed with disaster, never remedied in this world, or the wicked are prospered to the end of life. Secondly, to inflict pain, and then make the injury good by a subsequent benefaction, is merely a clumsy, human kind of justice—not the way in which an almighty ruler, undertaking to distribute fortune to men according to their desert, might be expected to follow that principle.

Some of the Psalms (mainly of later periods) speak of affliction as intended to reform the righteous by convicting them of sin, and inspiring them to repentance. True again, yet again inadequate. If this were all, why do the wicked prosper ?

Finally, let us admit without too close a scrutiny that there are hints in the older Scriptures of a future life, in which some vague recompense is meted out, to square the accounts of this life. Even this conception, advanced as it is beyond the others, and true, as they also are true, is like them inadequate to explain the seeming contradiction of an almighty being obliged to have recourse to eternity to remedy the unavoidable injustice committed in time.

All these views are vigorously criticised in the Book of Job, and shown to fall short of the requirements of the problem of Providence ; hence, we feel it fair to assume, the sacred writers who rested in any or all of these

views as sufficient, probably preceded the author of *Job*. He suggests, however, as we have seen, a new hypothesis as sometimes applicable, namely, that of affliction as a test of goodness. This view reappears in some of the prophets, who, we think, were later than our author. But in their books the theme receives other variations, of which the author of *Job* appears to have known nothing. Thus we have the doctrines of the suffering of good men as witnesses to the truth, or of martyrdom; of vicarious suffering, the just for the unjust (mystically foreshadowed perhaps in the Mosaic ritual, but not applied to the suffering of man for man before the major prophets); of educatory suffering, and so on.

All these views are gathered, expanded, and illuminated by the New Testament. In the Sermon on the Mount we find a new criterion of fortune, by which they are counted happy whom the world calls unfortunate. Happiness and prosperity are not the same, though *Job* confounded them. Moreover, the full truth of God's perpetual sympathy with human suffering is revealed in Christ, with the still higher truth that the fellowship of suffering unites God and man, since God suffers from the foundation of the world for the sake of His creatures, and His saints are invited to suffer with him, that is, as He does, for others. Suffering is recognized as a precious experience, both qualifying its subject to become in turn the comforter of others, and working out in him the noblest power of patience and the unspeakable blessing of peace.

Finally, the New Testament declares, what the author of *Job* dimly perceived, that pain is a part of the plan of evolution, both in the material and in the spiritual universe. As one astronomer infers from the apparently abnormal movements of a planet that some undiscovered

orb exists beyond, and another astronomer brings to knowledge the star itself, so the author of Job, by a precisely similar logic, inferred that there were other causes for suffering than those already recognized, and pointed out, as it were, the celestial region in which these unknown causes would be found; while Christ and the Apostles in due time confirmed his prediction. Science has rendered us the great service of throwing much light upon the functions of pain. Its latest form, the Darwinian hypothesis (whether fully accepted or not), contains an undeniable truth, that by pain, disease, accident, and chiefly by the calamity of premature death, once thought most mysterious of all, the progressive adaptation of living species, and even of human races, has been effected.¹ But Paul states the matter completely, in the eighth chapter of Romans, from the standpoint of the Christian evolutionist, to whom the series from monad to man does not stop with the animal man, but goes on unbroken through the stages of spiritual advance, from first fruits to full fruits, even to "the manifestation of the sons of God." Hear his inspiring summary:²

"For the history of all things presents the universal tendency, the earnest expectation, toward this consummating spiritual glory. Creation was made, not perfect, but perfectible, subject to perpetual change (vanity, evanescence); and this not by its own will, without a plan, but by Him who established this law of progress (hope), by which all living things are to be delivered at last, even as we are delivered from the bondage of mortality into the freedom of immortality. Now, knowing that pain,

¹ See, for the best popular statement of this argument, Mr. A. R. Wallace's "Contributions to the Theory of Natural Selection." ² Romans viii. 19-24.

attendant upon progress, has been the rule from the beginning, and feeling the pains of spiritual growth in ourselves, let us take courage and patience from the blessed analogy of Nature, and remember that this suffering also is the price and means of progress. Let us expect, as the fruit of the Divine process of evolution in spiritual things, our complete adoption into the spiritual family, and our deliverance from the thrall of the body."

This, or something like this, is the view which Paul takes of affliction. As expressed in the passage we have paraphrased, it sets forth man's fellowship in suffering with the whole creation. The context declares man's fellowship in suffering with a Divine Redeemer. The blending of these two aspects in the eighth of Romans constitutes perhaps the most comprehensive and satisfactory treatment ever given to the problem of suffering, the rudiments of which are propounded in Job. It will occur to every student, however, that the Christian philosopher, no less than the Hebrew poet, leaves the central mystery unsolved. The good man in affliction may be lifted out of despair by the sublime conception of the apostle; but it is still only through faith and trust, not through the satisfaction of curiosity as to the exact meaning and purpose of his own fortunes, that he attains to peace. We are permitted, both through science and through the later revelation, to see more of the machinery of Providence than did the patriarchs and their successors. We are permitted to know more clearly that the Great Artificer is our Father and Friend; that by His power all things are working together for good; that we, with all things, are parts of His gracious purpose. But we cannot "comprehend the Almighty to perfection;" and as for the labyrinth of our personal perplexities, we must still ever-

more take wings and soar above it ; we cannot traverse it by any human map.

Leaving this survey of the development of the doctrine of suffering in revelation, we remark that the stage of it represented by the Book of Job, when compared with the other Scriptures, confirms the opinion already reached on independent grounds as to the age of that book.

A similar conclusion is indicated, though from much more meagre materials, by a comparative consideration of the teachings of the various Scriptures concerning Satan. A rapid survey of the progress of this doctrine will suffice to fix the position in that respect of the book before us. But we should first note the fact that the word translated Satan in this book is usually translated "adversary."¹ In two places in the Old Testament,² besides this book, it is given as a proper name. One is the passage in Chronicles, where Satan is said to have stood up against Israel, and provoked David to number the people. The parallel passage in Samuel does not name Satan. The other is in the vision of Zechariah.

The conception of arbitrary and wanton gods, seeking their own pleasure, is common in polytheistic religions. The Greek mythology may serve as an example. The corrupt popular creed of Egypt involved the same separation of the idea of God from the idea of goodness. Moses, in his work of restoring the moral sense of a race, began with the simplest notions of God and duty. In his philosophy, we find most prominent the supreme power of God, who is represented as using evil to punish sin. As

¹ See Num. xxii. 22, 32 ; 1 Sam. xxix. 4 ; 2 Sam. xix. 22 ; 1 Kings v. 4 ; xi. 14, 23, 25 ; and Ps. cix. 6, where the marginal reading is the better one. ² 1 Chron. xxi. 1 ; Zech. iii. 1, 2.

it was not safe to unfold the truth of immortality upon the basis of the Egyptian superstitions regarding the future life, so, on the other hand, the existence of a personal power of evil could not be taught to Israel at once, because it would lead the nation, tainted already with polytheism, to make another god out of Satan. This was, indeed, the case in the Zoroastrian religion, dating more than twelve centuries before Christ. In that creed, to escape from making God responsible for evil, a dual principle was conceived, giving birth to two brothers, Auramazda and Ahriman. The latter was imprisoned for three thousand years, but after his release created thousands of evil spirits to counteract the good spirits meanwhile created by Auramazda, and finally mixed an egg containing evil with the egg of Auramazda containing good, out of which the world, thus mixed of good and evil, proceeded. This philosophy easily degenerated into the belief that the good spirit was not the sole creator of the world, but a subordinate being, of equal rank with the evil spirit.

Probably the influence of this Persian conception would have led the Hebrew nation into error, but for the peculiar emphasis laid by Moses on the almighty power of God as the central truth of his system. To allow the conception of good and bad angels to grow in definiteness without trenching upon that of the One Supreme Being, and breeding a new polytheism—this was the problem solved in the education of the Israelites. God and Righteousness—this was the foundation on which alone it was safe to build.

We find accordingly that the angels of the early Scriptures are colorless, irresponsible agents of the commands of God. In Numbers xxii. the angel of the Lord stood for a Satan against Balaam ; and in 1 Kings xxii. a curious vision is reported by Micaiah the prophet, which

shows what were the conceptions on this subject as late as the days of Jehoshaphat, 900 years before Christ. Here Jehovah is represented as asking advice of His angels, how to mislead Ahab. *And there came forth a spirit and stood before Jehovah and said, I will persuade him. And Jehovah said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And He said, Thou shalt persuade, and prevail also: go forth and do so."*

This may be merely the quasi-poetic way in which Micaiah contradicted the prophets of Ahab. But it is introduced with the solemn formula of authority, *Hear thou the word of Jehovah*; and it illustrates the current notions of angels, as beings working evil, even, at the command of God. There is, however, a new feature of voluntary activity here. The angels in this vision make suggestions.

By Isaiah¹ (about 700 B. C.) a punishment of bad angels is described; and Zechariah² (about 500 B. C.) represents Satan as appearing to claim the soul of one saved, and Jehovah as rebuking him in wrath. These two passages show a great advance in the definiteness of the doctrine, and prepare the way for the clearer view of Satan expressed by Christ and the Apostles, who describe him as the adversary of souls.

If the Book of Job was written after the books of Moses and before the Book of Isaiah, and if the scene of the drama was laid in a time at least as early as Moses, we might expect to find among the personages of the book no allusion to Satan at all, and in the author himself a conception of Satan between that of the lying spirit of Micaiah's vision and that of the evil spirits

¹ Is. xxiv. 21. ² Zech. iii. 1.

whose punishment Isaiah pictures. This is exactly what we do find. Satan is separated from the sons of God, but not yet cast out; he is malicious, but not rebellious. He differs with Jehovah, but does not defy him. He neither believes nor trembles. Jehovah is represented as tolerating his presence, recognizing without wrath his evil temper, and permitting, on a sort of wager, within defined limits, his machinations against a righteous man.

This can hardly fail, on rational consideration, to be recognized as a transitional conception. But how wonderfully deep and true is its characterization! A single feature only is sketched, but it is an eternal one. A single note is sounded, but it is the key-note. Jehovah, loving and believing in goodness; Satan, disbelieving and hating it. Out of this germ-thought the whole New Testament conception naturally grows. The activity of Satan in spreading physical evils drops, in great measure, away; but the true Satanic element, willful skepticism of goodness, expands into the terrible proportions of the great enemy of souls.

It is curious to notice how literature has made disproportionate use of the transitional forms of the doctrine of Satan, often losing sight of its eternal centre. The grotesque mediæval conceptions of the devil are distortions of Scripture, mixed with relics of paganism. He is in appearance like the god Pan. He hunts for souls, as an Indian for scalps. He buys them, traps them, cheats and is cheated, with grim humor and much odor of brimstone. Finally he becomes a mere bugaboo, to be exorcised by the sign of the cross or by the incantations of priests.

Milton has gathered his devils from pagan mythology, and named them after the gods of the heathen. This is a poetic use of the early belief of the Hebrews themselves, according to which the heathen deities actually existed,

but the God of Israel was their superior in power, giving victory to the people to whom He specially belonged. Milton's Satan is simply an adversary. True, he *says* "Evil, be thou my good ;" but he only says it. His evil deeds are like the legitimate stratagems of warfare. Apart from his formal hostility to God, he commands our respect, in spite of the repeated attempts of the poet to explain how bad he is. The central Satanic element is overlaid with a splendor of heroism.

Byron, in his "Vision of Judgment," goes but a step farther, when he represents Michael and Satan saluting each other before the gate of Heaven, with the courtesy of knightly foes.

Dante's Satan is a horrible symbolic monster, described with that minuteness of detail in which this sombre poet clothes his epic allegory—to the great injury of its sublimity, in the feelings at least of modern students. We may fairly say that with him Satan is but the climax of hell—a hideous beast, in whose dripping jaws the worst sinners suffer the worst agonies.

Mrs. Browning, in her "Drama of Exile," has given a conception of Satan which is noble, but not Satanic. Such a being might repent. He recognizes the wrong. He believes remorsefully in the good. To the mourning world after the fall, he says :

"Ye wail; ye all wail; peradventure I
Could wail among you!"

It is in Goethe's "Faust" that we find the Satan of Scripture and experience. This drama is a pitiless picture of both the human and the Satanic elements of evil. We understand by intuition how Faust can repent and be saved ; but not Mephistopheles, whose character is rooted in disbelief. *Ich bin der Geist der stets verneint*, "I am

the spirit that always denies," is his comprehensive self-description. The sneer, not the curse, is his perpetual expression. Goethe started, as the development of this doctrine in Scripture starts, with the Satan of the Book of Job.

Although the characters in Job nowhere allude to the existence of Satan, the spirit which is ascribed to him in the prologue is unconsciously shared by the three friends. They sit face to face with goodness, and disbelieve it. They are swift to suspect and accuse. More devilishly still, the Pharisees looked upon Christ, and attributed his miracles of mercy to the power of Beelzebub. In both cases the Devil was inspiring the critics, even while they thought themselves the representatives of righteousness.

The author of "Eccle Homo" says in substance that the test of an inspired teacher or prophet is this, that his message must be the eternal truth, but its form must be local and temporary. The doctrine of suffering and the doctrine of Satan, as set forth in the Book of Job, respond to this challenge. The eternal truth is in them, while the conditions of a development still in progress surround and limit them.

As for the inspiration of this book, it would be useless to enter into argument on that subject. The earnest student will find inspiration in it, because he will receive inspiration from it. In the absence of this proof, no other would convey to him either conviction or benefit. But to one who has felt the truth itself, the attestation of Christ and His Apostles, which the Book of Job receives in common with other Old Testament Scriptures, possesses more than dogmatic authority.

VI.

THE REVISED VERSION AND METRICAL PARAPHRASE.

IN the choice of a stanza for this paraphrase, the consideration of convenience was predominant. The three lines of this stanza permit either the condensation of two of the Hebrew couplets, or the expansion of one, as the rendering of the thought may require. No attempt has been made to reproduce the strophic structure of the original, which Ewald, for instance, professes to follow closely, but which seems, nevertheless, to be a matter of considerable obscurity and doubt among critics. There is, however, no doubt that the poem is constructed with much skill, according to certain rules of art ; and, for the pleasure which the recognition of this skill would give to a competent reader of the original, a partial substitute is offered in the use of rhyme, as imparting a more artificial form to the paraphrase.¹ At the same time, the representation of the shades of thought in the original has been the controlling condition throughout. This is, however, not a translation, but a paraphrase. The thought, not the word, is carefully followed.

In the notes at the end of the paraphrase will be found some explanations of obscure passages and statements of the grounds upon which certain readings have been adopted.

By the kindness of the American Bible Union, the Revised Version prepared for that society by Dr. Conant is presented for comparison. Where this version has been followed, in preference to the common one, there is usu-

¹ See, in Dugald Stewart's "Philosophy," an interesting analysis of the nature of the pleasure given by rhymed verse.

ally no reason given in the notes. The student will find this deficiency made good in the critical notes of the quarto edition of Conant's "Job," which he is earnestly advised to study.

PROLOGUE.

- 1 **T**HERE was a man in the land of Uz, whose name was Job. This
 2 man was perfect and upright, and one who feared God and shunned
 3 evil. There were born to him seven sons and three daughters. His
 substance was seven thousand sheep and goats, and three thousand
 camels, and five hundred yoke of oxen, and five hundred she-asses,
 and very many servants. And this man was great, above all the
 sons of the East.
- 4 Now his sons went and held a feast, at the house of each, on his
 day; and they sent, and invited their three sisters, to eat and to drink
 5 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.
- 6 Now it was the day, when the Sons of God came to present them-
 7 selves before Jehovah; and Satan also came among them. And Je-
 hovah said to Satan: From whence comest thou? And Satan an-
 8 swered Jehovah and said: From roaming over the earth, and from
 walking about upon it. And Jehovah said to Satan: Has thou ob-
 served my servant Job, that there is none like to him on the earth,
 9 a perfect and upright man, one that feareth God and shunneth evil?
 10 And Satan answered Jehovah and said: For naught, doth Job fear
 God? Hast not thou hedged him about, and his house, and all that
 he hath, on every side? The work of his hands thou hast blessed,
 11 and his substance is spread abroad in the earth. But, put forth
 12 now thy hand and touch all that he hath,—if he will not renounce
 thee, to thy face! And Jehovah said to Satan: Lo, all that he hath
 is in thy power; only, against himself do not put forth thy hand.
 And Satan went out from the presence of Jehovah.

Now it was the day, that his sons and his daughters were eating, 13
and drinking wine, in the house of their brother, the first-born. And 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 took them; and the servants they have smitten with the edge of 15
the sword, and only I alone escaped to tell thee.

Whilst he was still speaking, there came another, and said: The 16
fire of God fell from heaven, and burned the flocks and the servants,
and consumed them; and only I alone escaped to tell thee.

Whilst he was still speaking, there came another, and said: Chal- 17
dæans formed three bands, and set upon the camels and took them;
and the servants they have smitten with the edge of the sword, and
only I alone escaped to tell thee.

Whilst he was still speaking, there came another, and said: Thy 18
sons and thy daughters were eating, and drinking wine, in the house
of their brother, the first-born. And lo, there came a great wind from 19
beyond the wilderness, and struck upon the four corners of the house,
so that it fell on the young men, and they died; and only I alone es- 20
caped to tell thee.

Then Job arose, and rent his garment, and shaved his head; and he
fell to the earth, and worshipped. And he said; Naked came I forth 21
from my mother's womb, and naked shall I return thither. Jeho-
vah gave, and Jehovah hath taken away; blessed be the name of
Jehovah!

In all this Job sinned not, nor uttered folly against God. 22

Now it was the day, when the Sons of God came to present them- 1
selves before Jehovah; and Satan also came among them, to present
himself before Jehovah. Then said Jehovah to Satan: From whence 2
comest thou? Satan answered Jehovah, and said: From roaming
over the earth, and from walking about upon it. Then said Jehovah 3
to Satan: Hast thou observed my servant Job, that there is none like
to him on the earth, a man perfect and upright, one that feareth God
and shunneth evil? And still he holds fast his integrity, though thou
didst move me against him, to destroy him without cause.

Satan answered Jehovah, and said: Skin for skin; and all that a 4
man hath will he give for his life. But, stretch forth now thy hand 5
and touch his bone and his flesh; if he will not renounce thee, to thy
face! And Jehovah said to Satan: Lo, he is in thy hand; only, 6
spare his life.

And Satan went out from the presence of Jehovah, and smote Job 7

8 with grievous ulcers, from the sole of his foot to his crown. And he
 9 took a potsherd to scrape himself therewith, as he sat among the
 ashes. Then said his wife to him : Dost thou still hold fast thy in-
 10 tegrity ? Bless God, and die ! And he 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.

11 Now three friends of Job 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 Zephar the Naamathite ; for they had con-
 12 certed together, to go and mourn with him, and comfort him. They
 raised their eyes afar off, and knew him not ; and they wept aloud,
 13 and rent each one his garment, and strowed dust upon their heads
 toward heaven. And 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.

1 AFTERWARD, Job opened his mouth, and cursed his day. And
 2 Job answered, and said :

JOB'S LAMENT.

REVISED VERSION.	PARAPHRASE.
3 Perish the day, wherein I was born ; and the night, which said : A man-child is conceived !	Perish my day of birth for- 3 lorn— The night which said, A man- child born !
4 That day, let it be darkness : let not God from above seek for it, nor light shine forth upon it.	Thick darkness hide its hour of 4 morn ; Let God forget to seek its light,
5 Let darkness and death-shade reclaim it ; let clouds rest upon it ; [it. let darkenings of the day affright	Clouds lower, and eclipse af- 5 fright, Yea, deeper darkness whelm its 6 night !
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.	Nor be it counted in the days Of years, nor reckoned by the rays Of any moon's advancing phase.

REVISED VERSION.

PARAPHRASE.

7	Lo, let that night be barren, and no sound of joy enter therein.	Barren henceforth that night remain,	7
8	Let them that cursed days, curse it; they that are skilled to rouse up the leviathan.	Nor hear a mother's cry again Of joy, triumphant over pain!	
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.	Curse it, all they, whose sorceries Can rouse the dragon of the skies That swallows planets as he flies!	8
10	Because it did not shut the doors of the womb that bore me, and hide sorrow from my eyes.	Its stars of morning-twilight gone, Vain may it yearn, nor see anon The rosy eyelids of the dawn!	9
11	Wherefore did I not die from the womb— come forth from the womb, and expire?	Because for me that day of doom Closed not the portals of the womb, Hiding mine eyes from woe to come.	10
12	Why were the knees ready for me, and why the breasts, that I might suck?	Why died I not in birth at first? Why was I gently held and nursed, To keep in me a life accurst?	11
13	For now, I had lain down and should be at rest; I had slept, then would there be repose for me:	Why could I not forever stay With souls that never saw the day,	12
14	with kings, and counsellors of the earth, who have built themselves ruins:	Or princes who have passed away?	14
15	or with princes, who had gold, who filled their houses with silver: or like a hidden untimely-birth,	Their pyramids the great did build; Their stately tombs with treasure filled,	15
16	I should not be; as infants that never see light.	Their slaves commanding as they willed.	
17	There, the wicked cease from troubling, and there, the weary are at rest.	But in the grave the wicked cease From troubling; captives find release,	17
18	The prisoners all are at ease; they hear not the taskmaster's voice.	And all the weary are at peace.	18

REVISED VERSION.	PARAPHRASE.
19 Small and great, both are there ; and the servant is free from his master.	Of one degree are great and small; 19 The slave is free from every thrall; Silence and rest encompass all !
20 Wherefore gives He light to the wretched and life to the sorrowful in heart ;	For this I long—O why doth 20 He Give hated life and light to me, Who seek for death to set me 21
21 who long for death, and it comes not, and search for it more than for hidden treasures,	free ? As robbers break a pyramid, Wherein are countless treasures
22 who are joyful, even to exulting, are glad, when they find the grave :—	hid,— But not to lift the coffin's lid ! I would break through, and in the gloom
23 to a man, whose way is hidden, and God hedgeth about him ?	Bid gold and silver give me— room !
24 For with my food, comes my sighing ; and my moans are poured forth as water.	Rejoicing, if I gained a tomb ! 22 Why life to him, whose path to 23 hide, God sets a wall on every side ?
25 For I feared evil, and it has overtaken me ; and that which I dreaded, is come upon me.	Sighs are my food, my tears a 24 tide !
26 I was not at ease ; nor was I secure ; nor was I at rest ; yet trouble came.	For lo ! I watched against distress, 25 Nor rested in self-righteousness ; 26 Yet trouble smites me, ne'ertheless !

ELIPHAZ.

1 THEN answered Eliphaz the Temanite, and said :	Canst thou without offense at- 2 tend
2 Should one venture a word to thee, wilt thou be offended ? But who can forbear speaking !	The admonition of a friend Who needs must speak, though he offend ?

REVISED VERSION.	PARAPHRASE.
3 Lo, thou hast admonished many, and hast strengthened the feeble hands.	What, thou who oft, where grief 3 unmanned, Hast nerved again the feeble
4 Thy words have confirmed the faltering, and the sinking knees thou hast made strong.	hand, The sinking knees made strong 4 to stand,
5 But now, it is come to thee and thou faintest ; it touches thee, and thou art confounded.	Now thou art smitten, dost thou 5 faint, Forgetting, in thy wild com- 6 plaint,
6 Is not thy fear thy confidence ? Thy hope, it is the uprightness of thy ways.	A righteous life preserves the saint ?
7 Remember now, who that was guiltless has perished ? and where were the righteous cut off ?	What judgment e'er on goodness 7 came ? Nay, rather, they that plough 8 for shame
8 As I have seen : they that plough iniquity, and that sow mischief, reap the same.	And plant for mischief, reap the same !
9 By the breath of God they per- and by the blast of his anger are they consumed.	The wicked, he is marked for 9 death, And blasted by God's angry breath,
10 The lion's cry, and the voice of the roaring lion, and the teeth of the young lions, are broken.	In that fierce tempest perish- eth.
11 The strong lion perishes for lack of prey, [ished. and the lioness' whelps are scat-	Toothless and tame, his whelps 10 all gone, His roaring shrunk into a moan,
12 Now a word was stealthily brought to me, and my ear caught the whisper thereof.	The fierce old lion dies alone ! 11
13 In thoughts from visions of the night, when deep sleep falls upon men ;	That whispered word I hear 12 again Which came in nightly visions, 13 when Deep slumber falleth upon men.

REVISED VERSION.

- 14 fear came upon me, and trembling, [shake.
which made all my bones to
15 Then a spirit passed before me:
the hair of my flesh rose up.
16 It stood still, but I could not
discern its form,
an image was before my eyes;
there was silence; and I heard
a voice:— [God?
17 Shall man be more just than
shall a man be more pure than
his Maker?
18 Lo, he trusteth not in his ser-
vants, [folly.
and to his angels he imputeth
19 Much more, they who dwell in
houses of clay,
whose foundation is in the dust,
who are crushed like the moth.
20 From morning to evening they
are destroyed,
so that, unheeded, they perish
forever.
21 Is not their excellency taken
away with them?
they die, and without wisdom.
- 1 CALL now: is there any that
will answer thee?
and unto whom, of the holy,
wilt thou turn?
2 For grief slayeth the foolish,
and envy killeth the simple.
3 I have myself seen the wicked
taking root;
but soon, I cursed his habitation.
4 His children are far from safety;
they are oppressed in the gate,
and there is no deliverer.

PARAPHRASE.

- In quaking fear I lay. At last 14
Before my face a spirit passed: 15
Mystiffening hair stood up agast.
- It passed, it paused—a formless 16
shade— [dread!
No substance, but a semblance
Silence; and then a voice, which
said:
- Shall mortals be more pure and 17*
just
Than God who made them? Lo,
He must
From angels, even, withhold His 18
trust!
- Much more from them, in tents 19*
who lie,
Pitched in the dust, that by-and-by,
Like moths with crushed wings,
fall and die.
- From morn to eve, their limit 20*
small; [fall;
The cords are cut, the dwellings 21
Ever unheeding perish all!
-
- Call now; what good man's an- 1
swer sent
Would praise and share thy
wild lament?
'Tis fools are slain by discontent. 2
- What though the wicked thrive? 3
I wait,
And soon his place is desolate,
His children friendless in the 4
gate.

REVISED VERSION.

PARAPHRASE.

5	Whose harvest the hungry shall devour, and take it, even out from the thorns: and the snare is gaping for their substance.	Where power their heritage demands, While hedges round his harvest lands Are broken down by robber hands.	5
6	For evil goes not forth from the dust, nor does trouble sprout up from the ground;	For trouble is no earth-born fate;	6
7	for man is born to trouble, even as sparks fly upward.	Man makes and finds it, soon or late, As sparks fly up, by force innate.	7
8	But I, to God would I seek; and unto God commit my cause.	To God my cause I would commit,	8
9	Who doeth great things, and unsearchable; [ber. things wonderful, without num-	Whose purpose—who can compass it?	9
10	Who giveth rain on the face of the earth, and sendeth water on the face of the fields.	Whose wondrous works are infinite.	
11	He sets the humble on high, and the mourning are raised to prosperity.	The humble he exalts again, (11) As o'er the earth His streams and rain	10
12	He breaks up the devices of the crafty, [thing purposed. that their hands shall not do the	Restore to bloom the barren plain.	
13	He ensnares the wise in their craftiness, and the counsel of the cunning is made hasty:	The crafty plot he turns to naught, The schemer in his scheme is caught,	13
14	by day, they meet darkness, and grope at noonday, as in the night.	His hasty counsels all unwrought,	
15	So he rescues the victim from their mouth, [the strong. and the needy from the hand of	And, struck with blindness, 14 gropes along;	15
16	Thus there is hope to the weak, and iniquity shuts her mouth.	So God delivers from the strong 15 The weak, and shuts the mouth 16 of wrong!	16

REVISED VERSION.

- 17 Lo, happy is the man whom
God correcteth,
therefore, spurn not thou the
chastening of the Almighty.
- 18 For he woundeth, and bindeth up,
he smiteth, and his hands make
whole.
- 19 In six troubles, he will deliver
thee;
yea in seven, there shall no evil
befall thee.
- 20 In famine, he will free thee from
death,
and in war, from the power of
the sword.
- 21 From the scourge of the tongue
thou shalt be hidden,
and shalt not be afraid of de-
struction when it cometh.
- 22 At destruction and at famine
thou shalt laugh;
and of the beasts of the earth
thou needst not be afraid.
- 23 For with the stones of the field
shalt thou be in league,
and the beasts of the field shall
be at peace with thee.
- 24 So shalt thou know, that thy
tent is in peace,
and shalt visit thy pastures, and
miss nothing.
- 25 And thou shalt know, that num-
erous is thy seed,
and thy offspring as the green
herb of the earth.
- 26 Thou shalt come to the grave in
hoary age,
as the sheaf is gathered in, in its
season.

PARAPHRASE.

- Count it good fortune if He 17
smite,
Nor spurn His rod. His hands
delight
- To bind the wounds of hearts 18
contrite.
- Though troubles six thy life 19
befall,
Yea, seven may threaten; if thou
call,
He will deliver thee from
all:
- From famine's fate and foeman's 20
sword,
And from the lash of slander's 21
word,
And ruin, stealing up unheard.
- At troubles of a scanty year 22
Thou mayest laugh when they
appear,
And fiercest beasts thou needst
not fear.
- Thou shalt be friends with brute 23
and rock;
Thy tent secure from hostile 24
shock,
Thine eye miss naught from
field or flock.
- Thy hoary age (when thou hast 25
seen
Thy children round thee grow-
ing green),
A ripe sheaf, shall be gathered 26
in.

REVISED VERSION.

PARAPHRASE.

27	Lo this, we have searched it out ; so it is : hear it, and know thou, for thyself.	Lo, this indeed is truth alone, Since this the truth our lives have shown : Heed, and apply it to thine own !	27
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JOB TO HIS FRIENDS.

1	THEN answered Job, and said :	Weigh but my words against	2
2	O that my grief could be fully weighed, and all my calamity be laid in the balances.	my woe, Heavy as ocean's sands ; and	3
3	For now, it would be heavier than the sands of the sea ; for this cause, my words have been rash.	lo ! Ye would not blame me, mourning so.	
4	For the arrows of the Almighty are within me, [spirit : whose poison drinketh up my the terrors of God array themselves against me.	God's marshaled terrors gather round ; His poisoned arrows pierce profound, And madness burns in every wound !	4
5	Does the wild-ass bray, by the fresh grass ; or lows the ox, at his fodder ?	Nature gives voice in nature's way ; The browsing ass forgets to bray ;	5
6	Can that which is tasteless be eaten without salt ; or is there any relish in the white of an egg ?	The ox lows not before the hay.	
7	My soul refuses to touch ! they are as food which I loathe.	But who would seek unsavory food, And call the nauseous mixture good ?	6
8	O that my request might come ; that God would grant my longing ;	My soul refuses what ye would !	7
9	and that it would please God to destroy me ; that he would let loose his hand, and cut me off.	For death I lift my prayer in vain ;	8
10	For it should still be my solace, yea I would exult, in pain that spares not,	Destruction would I count but gain ; I would exult in utmost pain.	9 10

REVISED VERSION.	PARAPHRASE.
that I have not denied the words of the Holy One.	That threatened fate I seek. By all
11 What is my strength, that I should hope, and what is my end, that I should be yet patient?	My blameless life on Him I call: <i>Cut the tent's cord, and let it fall!</i> (9)
12 Is my strength the strength of stones, or is my flesh of brass?	What should I hope from long 11 delay? Am I of brass or stone, to stay 12
13 Is not my help within me gone, and recovery driven away from me?	While death comes slowly, day 13 by day?
14 Kindness, from a friend, is due to the despairing, ready to forsake the fear of the Almighty.	Pity is due from friend to friend 14 Whom shadows of despair at- tend, Tempting his soul to darker end.
15 My brethren are deceitful, like the brook, as the channel of brooks that pass away:	<i>My</i> brethren — false spring 15 streams, that flow, Turbid with ice and melting 16 snow, To fail beneath the summer's 17 glow!
16 that become turbid, from ice; the snow hides itself in them.	
17 At the time they are poured off, they fail; when it is hot, they are consumed from their place.	From Tema through the (19) scorching gust, From Sheba o'er the glowing dust, (O fatal end of foolish trust!) (20)
18 The caravans, along their way, turn aside; they go up into the wastes, and perish.	The caravans their channels gain, 18 Find them and follow them in vain, Then die upon the thirsty plain.
19 The caravans of Tema looked; the companies of Sheba hoped for them:	
20 they were ashamed that they had trusted; they came thither and were con- founded.	Thus ye my yearning hope 21 betray,
21 For now ye are become nothing: ye see a terror, and are dismayed.	View my affliction with dismay, And into nothing shrink away!

REVISED VERSION.

- 22 Have I said: Give it to me ;
or, Bestow of your wealth for my
sake :
- 23 or, Deliver me from an enemy's
hand,
and from the hand of the vio-
lent set me free ?
- 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 does your upbraiding
prove ?
- 26 Do ye intend to censure
words,
when the words of the despair-
ing are as wind ?
- 27 Ye would even cast lots for the
orphan,
and dig a pit for your friend.
- 28 And now, consent to look upon
me ;
for I will not speak falsely to
your face.
- 29 Return I pray ; let there be no
wrong :
- yea return ; I yet have a right-
eous cause.
- 30 Is there wrong in my tongue ?
cannot my taste discern what is
perverse ?

PARAPHRASE.

- Have I said: *Share your gold* 22
with me?
- Or, *Risk your lives to set me free* 23
From any violent enemy?
- Instruct me ; let but wisdom 24
come [am dumb
Even from your mouths, and I
To hear my errors' list and sum.
- How mighty is wise speech and 25
kind! [blind
But what avails your censure 26
Of desperate words that are as
wind ?
- So in a pit-fall might a knave 27
Murder a friend, and by his grave
Cast lots, his orphans to enslave!
[The friends rise to depart in
offended dignity.]
- Nay, do not coldly leave the place, 28
But look, I pray you, in my face :
Would I deceive in such a case ?
- Return ; I would not do you 29
wrong ;
Return, for still my cause is
strong,
Nor is there evil on my tongue. 30
[The friends return.]

TO THE ALMIGHTY.

- 1 HAS not a man a term of war- Man is a soldier, battle-scarred, 1
fare on the earth,
and are not his days as the days Who stands his weary time on
of a hireling ? guard—
A laborer, waiting his reward.

REVISED VERSION.	PARAPHRASE.
2 As the servant pants for the shadow, and as the hireling longs for his wages ;	The slave at noon-day pants for shade ; The hireling longs till he is paid ;
3 so I am allotted months of wretchedness, and wearisome nights are appointed to me.	So I, through woeful months delayed ! Wretched I cry, my couch upon, <i>When shall I rise, and night be gone ?</i>
4 When I lie down, I say : when shall I arise, and the night be gone ! and I am wearied with tossings, till the morning.	And toss unresting till the dawn. Through the foul crust upon my flesh Mine ulcers ever break afresh ; And, like a shuttle in the mesh,
5 My flesh is clothed with rottenness, and clods of earth ; my skin closes up, and breaks out afresh.	My days shoot swiftly to and fro, Wasting the life-thread as they go To weave a web of hopeless woe !
6 My days are swifter than a weaver's shuttle, and consume away without hope.	Thou know'st my life is like a breath, That, being breathed out, scattereth, And cannot be recalled from death.
7 Remember that my life is a breath ; my eye shall not again see good.	No good mine eyes again shall see ; Nor eyes of others look on me— Though <i>Thine</i> eye seek, I shall not be !
8 The eye of him that seeth me, shall behold no more ; thine eyes will seek me, but I shall not be.	That under-world, where clouds appear, When, setting, they are lost from here, Holds mortals too, in exile drear.
9 The cloud consumes away, and is gone ; so he that goes down to the under world, shall not come up.	

REVISED VERSION.	PARAPHRASE.
10 He shall not return again to his house, and his place shall know him no more.	Whoso descends into that space, 10 No more returns—his very face Forgot in each familiar place!
11 As for me, I will not restrain my mouth; I will speak in the anguish of my spirit; I will complain in the bitterness of my soul.	Then I my lips will not restrain; 11 I will speak out my spirit's pain, And in soul-bitterness complain!
12 Am I a sea, or a monster of the deep, that thou shouldst set a watch over me?	Must thou needs watch me all 12 the while, Like them who fear the floods of Nile, Or guard against the crocodile?
13 When I say: my bed shall comfort me, my couch shall lighten my complaint:	Am I so dangerous—I, who creep 13 To bed, and say, <i>There's rest in sleep?</i>
14 then thou scarest me with dreams, and terrifiest me by visions.	Yet through my dreams thy 14 terrors sweep,
15 So that my soul chooseth strangling,— death rather than my bones!	Till I would rather choose to die, 15 Yea, strangle once and utterly, Than wake and waste, and live thereby?
16 I waste away: I shall not always live; cease from me: for my days are a vapor.	And death comes slowly, with- 16 out cure; [dure; I waste, and shall not long en- Spare; for the vapor's fate is sure!
17 What is man, that thou shouldst magnify him, and set thy thoughts upon him;	Why is weak man so magnified, 17 Each morn reviewed, each mo- 18
18 that thou shouldst visit him every morning, shouldst, every moment, try him?	ment tried, [aside? And never from thy thought
19 How long wilt thou not look away from me, nor let me alone, till I can swallow my spittle?	How long wilt thou not turn thy 19 face [grace Away from me and grant me To draw my breath a little space?

REVISED VERSION.	PARAPHRASE.
20 If I sin, what do I unto thee, thou observer of men? Wherefore hast thou made me thy mark, that I should become a burden to myself?	Can any sin of mine have 20 weight To make thee feel the burden great, And mark me for the stroke of fate?
21 and wilt thou not pardon my transgression, and remit my iniquity?	Pardon my sin. Earth waits for 21 me;
22 For soon, I shall lie down in the dust; and thou wilt seek me,—but I shall not be.	And though, to bless me tar- 22 dily, Thou seek me soon, I shall not be!

BILDAD.

1 THEN answered Bildad, the Shuhite, and said:	How long wilt thou assert thy 2 cause,
2 How long wilt thou speak these things, and the words of thy mouth be a strong wind?	Thy words a tempest without pause? Will God pervert His righteous 3 laws?
3 Will God pervert right, or will the Almighty pervert justice?	Doubtless thy sons were repro- 4 bate,
4 Though thy sons have sinned against him, and he hath given them into the power of their transgression:	Delivered to the sinner's fate; Yet thou shalt find it not too 5 late,
5 if thou thyself wouldst seek God, and make supplication to the Almighty;	If thou repent and make thee 6 pure; Beseeching God, His mercy sure
6 if thou wert pure and upright; surely even now, he would awake for thee, and make thy righteous dwelling secure.	Will make thy <i>righteous</i> house secure! Though small at first thy lot be 7 cast,
7 Then, though thy beginning be small, thy end shall be exceeding great.	He can enlarge thee at the last, Exceeding all thy glory past.

REVISED VERSION.	PARAPHRASE.
8 For inquire, I pray, of the former generations, and note what their fathers have searched out.	Ask of the former age, I 8 pray, And listen what the fathers say;
9 For we are of yesterday, and know nothing, and our days upon earth are a shadow.	We are but shades of yester- 9 day!
10 Will not they instruct thee, and tell thee, and utter words from their heart:—	But they will teach thee what 10 thou art, With words deep-springing from the heart, Not merely from the lips that start.
11 Does the paper-rush shoot up, except in the marsh? will the marsh-grass grow without water?	The rushes and the flags grow 11 high
12 While yet in its greenness, and they cut it not, it drieth up sooner than any herb.	And rank; but, when the pools are dry, Before all grasses faint and die. 12
13 So are the ways of all who forget God; the hope of the impure shall perish.	So thrives awhile, his God forgot, 13 The wicked; so, when winds are hot, Withers and dies upon the spot.
14 For his confidence shall be cut off; and his trust, it is a spider's web.	His trust, a cobweb-tent, will 14 bear
15 He shall lean upon his house, but it shall not abide; he shall lay hold on it, but it shall not stand.	No weight—nor clutch of his 15 despair Can stop its fluttering in the air!
16 He, in the face of the sun, is green, and his sprouts shoot forth over his garden.	The weed grows greenly towards 16 the sun;
17 Over a stone-heap are his roots entwined; he seeth the habitation of stones.	Its branches spring forth one by one; Around the rocks its rootlets 17 run.

REVISED VERSION.	PARAPHRASE.
18 When he shall be destroyed from his place, it shall deny him; I have not seen thee.	It dies: the stones its memory flout!
19 Lo, that is the joy of his way; and from the dust shall others sprout up.	Behold its only joy—that out 19 Of its dead dust new weeds shall sprout!
20 Lo, God will not spurn the upright, nor take hold of the hand of the wicked.	Lo! God the good will not dis- 20 tress (Nor clasp the hand of wicked- ness!)
21 While he fills thy mouth with laughter, and thy lips with rejoicing,	Repent, and smiles thy mouth 21 shall bless,
22 they that hate thee shall be clothed with shame: but the habitation of the wicked, —it comes to naught.	While shame upon thy foes is 22 sent; But ruin shakes the sinner's tent— Dost thou invite such punish- ment?

JOB.

1 THEN answered Job, and said:	Indeed! I know the lesson true, 2
2 Of a truth, I know that it is so; for how can man be just with God?	And could recite, as well as you, God's power, and man's weak- ness too!
3 If he should desire to contend with him, he could not answer him, for one of a thousand.	<i>How can a mortal justify Himself to God and make reply</i> 3
4 Wise in heart and strong in power! who withstands him, and is secure?	<i>Once, though a thousand times he try?</i>
5 He that removeth mountains, ere they are aware; who overturneth them in his anger.	<i>God's wisdom is profound and 4 sure; His strength is mighty and se- cure; Who can withstand Him and endure?</i>

REVISED VERSION.	PARAPHRASE.
6 He that makes the earth to tremble from its place ; and the pillars thereof are shaken.	<i>The mountains unawares He takes 5 With fierce upheaval, and He makes Earth tremble, and her pillars 6 shakes.</i>
7 He that bids the sun, and it shineth not, and scaleth up the stars ;	<i>The sun is dark at His behest, 7 And stars are scaled, and skies 8 compressed—</i>
8 He spread out the heavens, alone, and treads upon the heights of sea.	<i>He treads the sea, from crest to 8 crest.</i>
9 He made the Bear, Orion, and the Pleiads, and the secret chambers of the South.	<i>He made Orion and the Seven, 9 The Great Bear of the North— yea, even</i>
10 He doeth great things, beyond searching out, and wonders, without number.	<i>The chambers of the Southern 9 heaven,</i>
11 Lo, he goes by me, but I see him not : he passes along, but I do not perceive him.	<i>Where secret stars unseen are lit : His purpose, who can fathom it? 10 His wondrous works are infinite!</i>
12 Lo, he seizes the prey ; who shall hinder him ? who will say to him : What dost thou ?	<i>Me He assails, unseen His way ; 11 He presses on to seize the prey ; 12 What dost thou? none dare to say.</i>
13 God will not turn away his anger ; proud helpers bow beneath it.	<i>His anger will not cease to 13 lower ; The proudest champions shrink and cower ;</i>
14 Should I then answer him,— choose out my words against him ?	<i>Shall I seek words to brave His 14 power ?</i>
15 Whom, though I be righteous, I would not answer ; I would make supplication to my judge.	<i>Though righteous, I would beg 15 for grace, Not sue for justice, face to face ;</i>
16 If I called and he answered me	<i>For, though He answered in my 16 case,</i>

REVISED VERSION.

- I would not believe that he listened to my voice.
- 17 For he dashes me in pieces with a tempest, [out cause. and multiplies my wounds with-
- 18 He will not suffer me to recover my breath ; but fills me with bitter plagues.
- 19 If it be of might, lo he is the Strong ! and if of right, who will appoint me a time ?
- 20 Though I were righteous, my own mouth would condemn me ; if I were perfect, he would show me perverse.
- 21 Though perfect, I should take no thought for myself, nor should I value my life.
- 22 It is all the same ; therefore I say, he consumes the righteous and the wicked.
- 23 When the scourge shall suddenly destroy, he mocks at the distress of the innocent.
- 24 The earth is given into the hand of the wicked ; the face of its judges he veils ; if not, who then is it ?
- 25 My days are swifter than a runner ; they are fled, and have seen no good.
- 26 They have passed by, like the reed-skiffs ; as the eagle darts upon its prey.

PARAPHRASE.

- I could not trust him, while alarm, Tempest and wounds come from 17 His arm, And strangling, and full bitter 18 harm !
- If might rules—lo ! He is the 19 Strong !
If right—when could I prove Him wrong ?
Betrayed by mine own stammer- 20 ing tongue,
- And proved perverse, in my dismay,
I should not know myself that 21 day,
Aud, reckless, cast my life away.
- What boots it ? His quick scour- 22 ges fall
On good and bad, destroying all ;
He mocks the guiltless victims' 23 call !
- The world He yields to evil 24 night ;
Of them who judge, He veils the sight,
Lest they should see and judge aright !
- If not, who is it ?—Swift the 25 while
As swooping eagles, skiffs of 26 Nile,
Or couriers, running mile on mile,

REVISED VERSION.

27 If I say: I will forget my complaining,
 I will change my aspect, and be joyous:
 28 then I shudder at all my woes;
 I know thou wilt not declare me innocent.
 29 I, I am accounted guilty;
 why then should I weary myself in vain!
 30 Though I wash myself in snow-water,
 and cleanse my hands with lye;
 31 then, thou wilt plunge me into the pit,
 and my clothes would abhor me.
 32 For he is not man, like me, that I should answer him;
 that we should enter into judgment together.
 33 There is no arbiter between us,
 that might lay his hand upon us both.
 34 Let him turn away his rod from me,
 that the dread of him may not overawe me:
 35 I will speak and will not be afraid of him;
 for not so am I, in myself.
 1 My soul is weary of my life;
 I will give free course to my complaint;
 I will speak in the bitterness of soul.

PARAPHRASE.

My days go by; and if I fain 27
 Would cease to murmur and complain, [pain!
 How quick returns each pang of 28
 I know that Thou wilt not acquit!
 Thy doom upon my soul doth sit: 29
 Why should I strive to lighten it?
 Though I be cleansed with snow 30
 and lye,
 What shall I haply gain thereby?
 Thou wilt but plunge me sud- 31
 denly
 Into the slime, to make me more Wretched and loathsome than before—
 Whom mine own garments would abhor!
 For God is God. No umpire 32
 stands
 To lay on God and me His hands, 33
 And hear, and judge of our demands!
 It is not guilt doth make me (35)
 weak.
 Let Him but cease His wrath to 34
 wreak, [speak!
 And, free from terror, I will 35
 Yet, life is all I have to lose; 1
 And death is what I fain would choose:
 Despair's full freedom I will use!

REVISED VERSION.	PARAPHRASE.
2 I will say unto God, do not hold me guilty ; show me, wherefore thou contendest with me.	To God I'll say : <i>Condemn me not !</i> [hot ? <i>Say, wherefore is Thine anger Shall tyranny Thy greatness blot ?</i> 3
3 Does it seem good to thee, that thou shouldst oppress, shouldst condemn the work of thy hands, and shine upon the counsel of the wicked ?	<i>Wouldst thou Thy handiwork despise, And torture me to tell Thee lies As wicked men do ? Are Thine eyes</i> 4
4 Hast thou eyes of flesh, or seest thou as man seeth ?	<i>Short-sighted like their eyes, forsooth,</i>
5 Are thy days as man's days, or are thy years as the days of a man ?	<i>Or does Thine age so chase Thy youth,</i> [truth,
6 That thou shouldst seek after my iniquity, and shouldst search for my sin ;	<i>Thou hast no time to find the That Thou dost seek iniquity,</i> 6
7 though thou knowest I am not wicked, [hand. and none can deliver from thy	<i>Who knowest it is not in me, 7 And couldst not lose me, were I free ?</i>
8 Thy hands have fashioned me, and made me, in every part ; and yet thou dost destroy me !	<i>Wilt Thou, who fashionedst every part— A potter, moulding clay with art—</i> 9
9 Remember now, that thou hast formed me, as with clay ; and wilt thou bring me to dust again ?	<i>Crush me to dust, as at the start ?</i>
10 Didst thou not make me flow as milk, and thicken like the curd ;—	<i>As milk, didst Thou not make me flow [grow, And thicken, as the curds do</i> 10
11 clothe me with skin and flesh, with bones and sinews interweave me ?	<i>Then robes of flesh around me throw,</i> 11
12 Life and favor thou hast granted me, and thy providence has preserved my spirit.	<i>With bones and sinews lace the whole, And grant, the body to control, 12 The crowning grace of life and soul ?</i>

REVISED VERSION.

- 13 Yet these things thou didst hide
in thy heart ;
I know that this was in thy mind.
- 14 If I sin, thou observest me,
and will not absolve me from
my guilt.
- 15 If I am wicked, woe unto me !
and if righteous, I may not lift
my head,
filled with shame, and the sight
of my misery !
- 16 If it lift itself up, thou dost hunt
me like the lion,
and show again thy wondrous
power upon me.
- 17 Thou renewest thy witnesses
against me,
and increasest thy displeasure
toward me,
with host succeeding host
against me.
- 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 if I had not been ;—
should have been borne from the
womb to the grave.
- 20 Are not my days few ? Let
him forbear !
let him withdraw from me, that
I may rejoice a little while :
- 21 before I shall go, and not return ;
to the land of darkness and of
death-shade ;
- 22 a land of gloom like the thick
darkness,
of death-shade, without order ;
and the light is as thick darkness.

PARAPHRASE.

- And this was always Thine in- 13*
tent—
- If I should sin, swift punishment, 14*
And nothing less if innocent !
- My righteous head, shame-bowed 15*
to see
- Mine own exceeding misery,*
I may not lift for dread of Thee !
- Or if to raise it I should dare, 16*
Thou springest from a lion's lair
To prove Thy strength and my
despair !
- New griefs Thou sendest upon old, 17*
Witness Thine anger manifold—
Host upon host, against me rolled !
- Why didst Thou make my life 18*
begin ?
- Better, an instant grave within,*
To be as if I had not been ! 19
- My days are few. Let God for- 20
bear,
A little space from torment spare,
A little joy from woe and care.
- Let Him withdraw His hand, 21
before [shore
To yonder dark and shadowy
I journey, to return no more !
- A land of death-shade without 22
light ;
A land of dim, disordered sight,
Where morning is as dark as
night !

ZOPIAR.

REVISED VERSION.	PARAPHRASE.	
1 THEN answered Zophar, the Naamathite, and said:	Shall many words pass unde-	2
2 Shall the multitude of words not be answered ?	nied— A man of talk be justified	
or shall a man of talk be accounted right ?	To silence us with boastful pride,	3
3 Shall thy boastings put men to silence,	That thou may'st mock, devoid of shame,	
that thou mayest mock, and none make thee ashamed ;	In spite of God pure doctrine claim,	4
4 and say : My doctrine is pure, and I am clean in thy sight ?	And life unstained by any blame ?	
5 But, would that God would speak,	Let Him but speak, to show thee all	5
and open his lips against thee :	His secrets deep, and thou shalt call	6
6 and would show thee the secrets of wisdom,	His judgment for thy guilt too small !	
how manifold is understanding ;	His wisdom—can thy vain pursuit	7
then shalt thou know, that God remembers not all thy guilt against thee.	Ever lay bare its hidden root, Or bring its summit under foot ?	
7 Canst thou find out the deep things of God,	'Tis high as heaven ; what canst thou do ?	8
or find out the Almighty, to perfection ?	'Tis deeper than the world below ; What canst thou of its secrets know ?	
8 It is as high as heaven ; what canst thou do ?	Longer than earth's far limits be,	9
deeper than the under-world what canst thou know ?	It lies in its immensity, And broader than the boundless sea !	
9 longer than the earth, in its measure,		
and broader than the sea !		
10 If he pass by, and shall apprehend,	If God the sinner apprehend	10
and call an assembly, who will answer him ?	His dread tribunal to attend, Who dares the culprit's case defend ?	

REVISED VERSION.

- 11 For he, he knows evil men ;
and sees iniquity, when he seems
not to regard it.
- 12 But vain man is void of under-
standing ;
a foal of the wild ass, is man from
his birth.
- 13 And thou, if thou direct thy
heart,
and spread forth thy hands, un-
to him ;—
- 14 If iniquity is in thy hand, put it
far away,
and let not wrong abide in thy
dwellings ;—
- 15 surely, then shalt thou lift thy
face without spot,
and be steadfast and shalt not
fear.
- 16 For thou shalt forget sorrow ;
as waters passed away, shalt
thou remember it.
- 17 And brighter than noonday, shall
life arise ;
and darkness shall become as
the morning.
- 18 Then wilt thou trust, because
there is hope ;
yea, thou wilt search, and lie
down without fear.
- 19 Thou shalt repose, and none
make thee afraid,
yea, many shall make their
court to thee.
- 20 But the eyes of the wicked shall
waste away ;
refuge vanishes from them ;
and their hope, it is the breath-
ing out of life.

PARAPHRASE.

- For lo ! He knoweth evil men, 11
And seeth their misdoings, when
They seem beyond His look or
ken.
- But what can foolish man com- 12
mand—
A wild colt foaled in desert sand,
Nor ever trained to understand ?
- And thou, if thou submit, confess, 13
Repent, reform, and make redress
Of whatsoever wickedness, 14
- Nor let it in thy tents remain,—
Then surely thou shalt lift again 15
A steadfast face, without a stain !
- No fear, no memory shall stay 16
Of all thy sorrows, passed away
Like waters flowing yesterday.
- And brighter than the noon- 17
day skies
Thy new life-morning shall arise,
To fill with hope and trust thine 18
eyes.
- Thy search shall find no lurking
foes ;
No fear shall trouble thy repose, 19
While flattery's throng thy great-
ness shows.
- But wicked eyes shall waste 20
with fear
To see each refuge disappear,
Their hope—that life's last
breath is near.

JOB.

REVISED VERSION.	PARAPHRASE.
1 THEN Job answered and said :	Indeed, ye are the people, who 2
2 of a truth, ye are the people ; and with you wisdom will die !	Being dead, good-by to wisdom too !
3 I also have understanding, as well as you ; I am not inferior to you : and who has not such things as these.	Yet I am not less wise than you ; 3 And I need take no lower stand— [mand Nay, who has not at his com- Such old familiar truths on hand ?
4 I am become one, that is a mockery to his friends ; who has called upon God, and he answered ; a mockery is the just and the upright !	Yet am I sunk to such a plight, 4 Who dealt with God, and walked upright— Mocked by my friends with bab- blings trite !
5 There is scorn for misfortune, in the thought of the secure, ready for those who waver in their steps.	So scornfully the fortunate flout 5 The unhappy, tottering about, A torch that flickers to go out !
6 Peaceful are the tents of the spoilers, and secure are they that provoke God,— [eth. he into whose hand God bring-	Yet peaceful dwells the spoiler's 6 horde, [Lord And safely they provoke the Whose only God is their own sword !
7 But ask now the beasts, and they will teach thee ; and the birds of heaven, and they will show thee.	Ask beasts of earth, and birds 7 of air, Or fish of sea : they will declare 8 Jehovah's power is everywhere. 9
8 Or speak to the earth, and it will teach thee ; and the fishes of the sea will tell it thee.	
9 Who knows not, by all these, that the hand of Jehovah does this ;	The breath of life is in His 10 hand, The souls of man He doth com- mand,
10 in whose hand is the breath of all living, [man ? and the spirit of all the flesh of	And doeth all things, as He planned.

REVISED VERSION.

- 11 Does not the ear try words,
even as the palate tastes food for
itself?
- 12 Among the aged, is wisdom?
and is length of days under-
standing? [might;
- 13 With him are wisdom and
to him belong counsel and un-
derstanding.
- 14 Lo, he casts down, and it shall
not be built up;
he shuts up a man, and he shall
not be set free.
- 15 Lo, he withholds the waters, and
they dry away;
and he sends them forth, and
they lay waste the earth.
- 16 With him are strength and coun-
sel; [err, are his.
the erring, and he that causes to
- 17 He leads counsellors captive,
and judges he makes fools.
- 18 The girdle of kings he looses,
and binds a cord upon their loins.
- 19 Priests he leads captive;
and the long established he
overthrows. [speech,
- 20 The trusted he deprives of
and takes away the wisdom of
the aged.
- 21 He pours contempt upon nobles,
and looses the girdle of the
strong.
- 22 Deep things he reveals, out of
the darkness,
and the shadow of death he
brings forth to light.
- 23 He gives the nations growth, and
he destroys them;

PARAPHRASE.

- Cannot the ear distinguish 11
sound—
The palate, taste? Is sense pro- 12
found
To age alone confined and bound?
- With Him are strength and skill 13
and lore;
He casteth down, and none restore; 14
No prisoner lifts His dungeon-
door!
- He maketh, as He deemeth good, 15
The waters dry up where they
stood,
Or sends them forth a wasting
flood.
- With Him almighty counsel is; 16
Deceiver and deceived are His;
The wise in man's authorities 17
- Barefoot behind His car He
brings;
He makes of judges witless things,
And chains for girdles hangs on 18
kings;
- Priestcraft o'erturns, and ancient 19
rights;
The old, the wise, with dumb- 20
ness smites;
Unbells in scorn the noblest 21
knights.
- Out of the darkness He doth call 22
Deep dreadful things—destruc-
tion's pall,
The rise of nations and their fall. 23

REVISED VERSION.

- he extends the bounds of nations, and he leads them away.
- 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 darkness, and there is no light ; he makes them reel like a drunken man.
- 1 Lo, my eye has seen it all ; my ear has heard, and perceived it.
- 2 What ye know, I know also ; I am not inferior to you.
- 3 But I, to the Almighty will I speak ; unto God, I desire to make my plea.
- 4 But ye,—forgers of lies, botchers of vanities,—are ye all.
- 5 Would that ye would be altogether silent ; for it would be your wisdom.
- 6 Hear now my defense ; and listen to the pleadings of my lips.
- 7 Will ye, for God, speak that which is wrong, and for him will ye utter deceit ?
- 8 Will ye regard his person, or will ye contend for God ?
- 9 Is it well, that he should search you out ?

PARAPHRASE.

- He bids them grow, extends their bounds,*
Then leads them captive, and con- 24
founds
Their leaders, lost in pathless
rounds.
- They grope, and cannot see or* 25
feel ;
Dense shadows all their way con-
ceal ;
Like drunken men He makes
them reel.
-
- Mine eye, mine ear, have caught 1
 it too ;
 Ye cannot tell me what is 2
 new—
 I need not bow the knee to
 you !
- To God I'd speak. Ye weave 3
 but lies
 To patch them into vanities. 4
 Be still, and men may deem you 5
 wise !
- Yet hear my cause. Do ye 6
 think meet
 To speak for God with foul de- 7
 ceit,
 In flattery of His strength com- 8
 plete,
- Corruptly taking power's part ?
 What if He came to search your 9
 heart ?
 Could ye cheat *Him* with human
 art ?

REVISED VERSION.

- or, as a man is deceived, can ye deceive him ?
- 10 He will surely rebuke you, if ye secretly have regard for persons.
- 11 Shall not his majesty make you afraid, and the dread of him fall upon you ?
- 12 Your wise sayings,—they are maxims of ashes ; your towers of defense are towers of clay.
- 13 Keep silence before me, that I now may speak : and let come upon me what will.
- 14 Why do I take my flesh in my teeth, and put my life in my hand ?
- 15 Behold, he will slay me ; I may not hope : yet, in his presence, I will defend my ways.
- 16 And he too will be my deliverance ; for the impure shall not come before him.
- 17 Hear attentively my speech, and that which I declare in your ears.
- 18 Behold now, I have made ready my cause ; I know that I am innocent.
- 19 Who is he that can contend with me ? For then I would be silent, and die.

PARAPHRASE.

- He will chastise with blows that 10
burn ;
Your fawning friendship He will
spurn ;
Do ye not dread His awful scorn ? 11
- Your learned saws will shrivel all 12
To ashes, and your shields will fall
Mere heaps of clay, when He
shall call !
[The friends attempt to inter-
rupt him.]
- Nay, hold your peace ; for I will 13
speak,
Whatever fate may overtake
My speech, or strike me for its
sake.
- Why should I bear my life away 14
As desperate beasts their per-
iled prey,
Or warriors breaking through
the fray ?
- 'Twere vain. My hopeless doom 15
is near.
Yet this remains—to be sincere,
Defend my ways, and make Him
hear !
- Yea, He shall hear, and show me 16
grace, [face !
Since hypocrites must shun His
Then listen ye unto my case ! 17
-
- Lo, I am here my cause to try, 18
And innocent—who dares deny ? 19
If not, I would be still, and die.

REVISED VERSION.

- 20 Only two things do thou not un-
to me;
then will I not hide myself from
thee.
- 21 Thy hand remove thou from
upon me,
and let not thy terror make me
afraid :
- 22 then call thou, and I will an-
swer ;
or I will speak, and answer thou
me.
- 23 How many are my iniquities
and sins ?
My transgression and my sin
make known to me.
- 24 Wherefore dost thou hide thy
face,
and regard me as thine ene-
my ?
- 25 A driven leaf wilt thou put in
fear,
and pursue the dry chaff ?
- 26 For thou writest bitter things
against me,
and makest me inherit the sins
of my youth :
- 27 and puttest my feet in the stocks,
and watchest all my paths ;
thou settest a bound to the soles
of my feet.
- 28 And he, as rottenness, shall waste
away ;
as a garment, which the moth
consumes.
- 1 MAN, of woman born,
is of few days and full of trouble.
- 2 Like a flower he goes forth, and
is cut off ;

PARAPHRASE.

- Let not thy hand of pain be- (21)
numb
And choke my speech—nor, if
Thou come, [dumb !
With sudden glory strike me
- So spared, I will not hide my 20
brow, [now ;
But give Thee instant answer 22
Or I will speak, and answer Thou !
- How many sins and faults and 23
flaws
Are charged to me, that Thou
hast cause
For wrath and battle without 24
pause ?
- A withered leaf, the wind before, 25
Dry chaff, from out the thresh-
ing-floor, [more,
Wilt Thou pursue to fright it
- That Thou dost make indict- 26
ment hot
Of sins bequeathed by youth for-
got—
- Holdest thy victim on the spot, 27
- A prisoner in the stocks alway,
Guarded and watched, until the 28
day
He finds deliverance in decay ?
- Man born of woman—ah, how 1
brief [grief !
And few his days, yet full of
The flower that falls with 2
shriveled leaf,

REVISED VERSION.	PARAPHRASE.
he fleeth as the shadow, and abideth not.	The shadow, changing with the time,
3 And on such an one openest thou thine eyes,	Are emblems of his passing prime :
and me dost thou bring into judgment with thee ?	Such weakness dost Thou watch 3 for crime ?
4 Who can show a clean thing, out of the unclean ?	Me wouldst Thou try by stern-est law ?—
There is not one !	Who e'er from source imperfect 4 saw
5 If his days are determined, if the number of his months is before thee ;	A life proceed without a flaw ?
6 if thou hast set his bounds, that he cannot pass ;	If Thou hast fixed my change- 5 less fate,
look away from him, that he may rest,	At least give respite while I 6 wait,
so that he may enjoy, as a hireling, his day.	Nor make the hireling's toil too great !
7 For there is hope for the tree, if it be cut down, that it will flourish again,	The tree cut down may sprout 7 again,
and that its sprout will not fail.	Yea, old and dry in root and 8 grain,
8 Though its root become old in the earth,	May spring anew at scent of 9 rain.
and its trunk die in the ground ;	
9 through the scent of water it will bud, [ling.	But man expires, and where is 10 he ?
and put forth boughs like a sap-	Like waters we no more shall 11 see,
10 But man dies, and wastes away ;	From pool or stream gone utter-ly.
yea, man expires, and where is he !	
11 Waters fail from the pool, and the stream decays and dries up :	So man in death unawaking lies, 12 Nor from his slumber shall arise,
12 so man lies down, and will not arise ;	While yet endure the eternal skies !
till the heavens are no more, they will not awake,	
nor be roused from their sleep.	

REVISED VERSION.

- 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, will he live again?
All the days of my warfare would
I wait,
until my change come.
- 15 Thou wilt call, and I will answer
thee;
thou wilt yearn towards the work
of thy hands.
- 16 For now, thou numberest my
steps;
dost thou not watch for my sin?
- 17 My transgression is sealed up in
a bag;
and thou sewest up my iniquity.
- 18 But the mountain falling crum-
bles,
and the rock is removed out of
its place.
- 19 Water wears out the stones;
its floods sweep away the dust
of the earth; [man.
so thou destroyest the hope of
- 20 Thou assailest him continually,
and he goes hence;
thou changest his countenance,
and sendest him away.
- 21 His sons come to honor, and he
knows it not;
and they are brought low, but he
heeds them not.
- 22 Only, his flesh for itself shall
have pain, [mourn.
and his soul for itself shall

PARAPHRASE.

- (O hide me but on Sheol's shore, 13
And call me back, thy wrath
being o'er—
Vain thought! the dead return 14
no more—
- Yet were it thus, my term to
learn
Patient I'd wait, till Thou didst 15
yearn
And call; then swift I would
return!
- But Thou pursuest me in- 16
stead;
My unknown sin, my sentence 17
dread,
Sealed beyond change, hang o'er
my head!)
- As rivers grind the mountains 18
low,
And floods sweep down the 19
valleys, so
Thy pitiless destructions flow.
- Storm after storm on man they 20
play,
Carve deep with change the
face of clay,
Then headlong sweep the dust
away.
- His sons are honored—over- 21
thrown—
He heeds it not; his bitter 22
moan
Bewails no suffering but his
own.

ELIPHAZ.

REVISED VERSION.	PARAPHRASE.
1 THEN answered Eliphaz the Temanite, and said :	Do wise men let the east wind loose, 2
2 Shall a wise man answer with windy knowledge, and fill his breast with the east wind ;	Storm without substance, vain abuse, 3
3 reproving, with speech that helps not, with words wherein is no profit ?	Wherein is nothing found of use ? 3
4 Yea, thou thyself dost cast off fear, [God. and withholdest prayer before	Thou dost deny the reverence due 4
5 For thy mouth teaches thine iniquity, although thou choosest the tongue of the crafty.	To God, despising prayer ; yet through 5
6 Thy mouth condemns thee, and not I ; and thy lips testify against thee.	Thy crafty words thy guilt I view. 5
7 Art thou the first man born, and before the hills wast thou brought forth ?	Thy mouth condemns thee, and not I, 6
8 Hast thou listened, in the council of God ; [thyself? and reservest thou wisdom to	And thine own lips, blaspheming high, 6
9 What dost thou know, and we know it not, or understand, and we have not the same ?	Loudly against thee testify. 6
10 The aged also, and the hoary-headed, is with us, older than thy father.	Art thou the first-born man of men ? 7
11 Are the consolations of God too little for thee ; [with thee? and the word that gently deals	Wast thou the first-born man of men ? 7
12 Why does thy heart carry thee away ; and why twinkle thine eyes ;	Did God tell thee His secret, when 8
	He made the hills ; and hast thou then 8
	Kept it till now ? What dost thou know 9
	And <i>we</i> not ? Age is with us : lo, 10
	Thy sire hath not such locks of snow ! 10
	Our gentle words dost thou despise, 11
	Nor godly consolations prize ? 11
	Else wherefore flash thine angry eyes, 12
	12

REVISED VERSION.

- 13 that against God, thou dost turn
thy spirit,
and utter words from thy mouth?
- 14 What is man, that he should be
pure,
one born of woman, that he
should be righteous?
- 15 Lo, He trusteth not in his holy
ones,
and the heavens are not clean in
his eyes.
- 16 Much more, the abominable and
polluted,
man, that drinks in iniquity like
water.
- 17 I will show thee; listen thou
to me:
and that which I have seen I will
declare,
- 18 what the wise make known,
and have not hidden,—from their
fathers. [given,
- 19 To whom alone the land was
and no stranger passed among
them.
- 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 Sounds of fear are in his ears;
in peace, the destroyer comes
upon him:
- 22 he trusts not that he shall escape
out of darkness;
and he is destined for the sword.
- 23 He wanders about for bread:
Where is it?
he knows that a day of darkness
is ready, at his hand.

PARAPHRASE.

- And wherefore doth thine evil
soul
To evil words thy lips control, 13
And against God thyself extol?
- Can mortal man be pure to Him 14
Who trusteth not the seraphim, 15
And unto whom the heavens are
dim?
- What sterner judgment man 16
shall win—
A thing corrupted from within,
And drinking up, like water,
sin?
- I speak what wise men have not 17
hid—
Learned from their sires, who 18
dwelt amid
These places ere the stranger 19
did.
-
- The wicked is not free from 20
fears,
However long his destined years,
A dreadful sound is in his ears! 21
- In peace he is the slayer's mark;
He can but tremble, vainly 22
hark,
And wait the sword-thrust in the
dark.
- He wandereth—whither who 23
can say?—
A hungry beast, in search of
prey—
Knoweth at hand a darker day;

REVISED VERSION.	PARAPHRASE.
24 Trouble and distress make him afraid— overpower him, as a king ready for the battle.	And fainteth, on his fears to 24 think, As monarchs feel their courage sink
25 Because he stretched out his hand against God, and proudly set himself against the Almighty;	Upon some battle's awful brink, Because he dared, with bossy 25 shield
26 ran upon him, with stiffened neck, with the thick bosses of his bucklers.	And stiffened neck, the sword to 26 wield Against the Almighty in the field!
27 Because he covered his face with his fatness, and gathered fat upon the loin;	Since he grew fat by violence, 27 Dwelling in wasted cities, whence 28 His victims fled without defence,
28 and abode in desolated cities, whose houses none inhabit, which are destined for stone-heaps.	He shall not gather wealth, or 29 shoot, A spreading tree from thrifty root, Or bend to earth with weight of fruit.
29 He shall not be rich, nor shall his wealth endure, nor shall their possessions spread abroad in the earth.	The buried seed shall bide in 30 gloom; [doom,
30 He shall not escape out of darkness; a flame shall dry up his branches; and by the breath of His mouth shall he pass away.	Or if it grow, God's breath of Like flame, the branches shall consume.
31 Let him not trust in evil; he is deceived. for evil shall be his reward.	Let him not hope: the evil seed 31 Will evil harvest surely breed, And vain exchange will be his meed.
32 Before his time, it is fulfilled; and his Palm is no longer green.	Yea, ere the harvest-time be 32 seen, [vene; His doom fulfilled shall inter- His palm shall be no longer green.

REVISED VERSION.	PARAPHRASE.
33 He shall shake off, like the vine, his unripe grapes, and, like the olive, cast away his blossoms.	He, like the vine, unperfected 33 Shall drop his clusters; he shall shed Like olive-trees his blossoms dead.
34 For the household of the impure is desolate, and a fire devours the tents of bribery.	For barrenness, like fire, hath 34 caught
35 They conceive mischief, and bring forth vanity; and their womb matures false- hood.	The household with corruption fraught. When sin conceives, the birth is 35 naught.

JOB.

1 THEN answered Job, and said:	Poor comforters are ye—no 2
2 I have heard many such things; miserable comforters are ye all.	more; [o'er, Ye do but plague me o'er and With the same things I heard before.
3 Is there any end to words of wind? or what emboldens thee, that thou shouldst answer?	Thy speech is like the empty 3 wind, That blows, and still leaves more behind:
4 I also could speak as ye do; were your soul in place of mine, I could frame words against you, and could shake my head at you.	Else what fresh pretext canst thou find? Ah, were your souls in my soul's 4 stead, I could leave you uncomforted, Falsely accuse, and shake my head!
5 I would strengthen you with my mouth, and the comfort of my lips should uphold!	Nay, <i>my</i> words should give 5 strength again—
6 If I speak, my grief is not as- suaged; and if I forbear, does it at all de- part from me?	But now, to ease my steadfast 6 pain My speech, my silence are in vain.

REVISED VERSION.	PARAPHRASE.
7 But now, He hath wearied me out ; thou hast made all my household desolate ;	For God hath worn me out. At 7 first Thy wrath upon my household burst ;
8 and me hast thou seized—it is become a witness ; and my leanness rises up against me, it bears witness, to my face.	Then one by one, from worse to worst, Thy judgments fell, until at last My wasted frame by men is 8 classed A witness of my guilty past !
9 His anger rends, and it pursues me ; he gnashes on me with his teeth ; my enemy sharpeneth his eyes at me.	A lion He, that on the plain 9 Rends and pursues and rends again, [dain, With eyes that glitter fierce dis-
10 They gape upon me with their mouth ; with scorn, they smite me on the cheek ; together they combine against me.	Then leaves to jackal men the (11) chase : With gaping jaws they crowd 10 the place, [face. And smite the helpless victim's
11 God delivers me up to the un- righteous, and casts me into the hands of the wicked.	I was at rest. He laid me low, 12 Seizing my throat ; then made me, so, A target for yet further woe.
12 I was at rest,—and he shattered me ; he laid hold of my neck, and dashed me in pieces, and set me up for his mark.	His arrows pierce me all around ; 13 He cleaves my reins with fatal wound ; My life runs out upon the ground.
13 His strong ones beset me round ; he cleaves my reins, and does not spare ; and pours out my gall upon the earth.	Like some stronghold, the foe 14 will take, Breach upon breach I feel Him make, Through which in triumph He may break.
14 He breaks me, with breach upon breach ; he runs upon me like a warrior.	

REVISED VERSION.

- 15 I have sewed sack-cloth upon
my skin,
and have thrust my horn into
the dust.
- 16 My face is inflamed with weep-
ing,
and a death-shade is on my eye-
lids;
- 17 although no violence is in my
hands,
and my prayer is pure.
- 18 Earth, cover not thou my
blood!
and let my cry have no resting-
place!
- 19 Even now, behold my witness is
in heaven,
and my attestor is on high.
- 20 My mockers, are my friends :
unto God my eye poureth
tears ;
- 21 that he would do justice to a
man with God,
as a son of man to his fel-
low.
- 22 For a few years will pass,
and I shall go the way that I re-
turn not.
- 1 My breath is consumed,
my days are extinct ;
the graves are my portion.
- 2 Of a truth, mockeries beset
me ;
and my eye must dwell on their
provocation.

PARAPHRASE.

- Sackcloth upon my skin is sewn ; 15
My head in dust is overthrown,
My face inflamed with tears 16
alone,
- And in mine eyes the death-
shade stands, [hands,
Albeit no violence stains my 17
And pure my prayer, as He
commands.
- Earth, cover not my martyr- 18
blood,
Nor let my cry lack echoes
good
To bear it through the solitude!
- My witness far in heaven at- 19
tends,
Nor to attest me condescends :
My mockers are my faithless 20
friends!
- Therefore to God with tears I cry
That He would judge me right- 21
eously,
Though I am low and He is high,
- Yea, as a man would deal with
men ;
For my few years will pass, and 22
then
I go, and shall not come again!
-
- My breath is spent ; my days 1
are sped ;
My portion now is with the dead ;
Yet mockeries I must bear in- 2
stead.

REVISED VERSION.	REVISED VERSION.
3 Give a pledge, I pray thee; be thou my surety with thee: who is there, that will give his hand for mine?	Be Thou my surety. Other- 3 where None can be found the pledge to dare, My hand to clasp, my fate to share.
4 For their heart thou hast kept back from wisdom; therefore, thou wilt not exalt them.	From these dull hearts I hope no 4 aid,
5 Whoso betrays friends for a prey, even the eyes of his children shall fail.	Who thus a helpless friend be- 5 trayed (His little children's eyes shall fade!)
6 And me has He set for the peo- ples' by-word; I am become one to be spit upon in the face.	But me hath God set up, as 6 one For tribes to scorn and spit upon,
7 My eye is bedimmed with grief, and my members, all of them, are as the shadow.	Tear-blind—a faint shade in the 7 sun!
8 The upright will be astonished at this, and the innocent will be roused against the impure.	A sight for wrath and wonder, 8 sure, To upright men; yet being pure, 9 I shall grow strong while I en- dure!
9 Yet will the righteous hold on his way, and he that is of clean hands will increase in strength.	As for all them whom I de- 10 spise—
10 But as for them all,—come on again I pray; for I find not a wise man among you.	Come on again! Your past re- plies Prove not a man among you wise!
11 My days are passed; my plans are broken off, the treasures of my heart!	My days are past. Death's 11 severing blow
12 Night is joined to day; light is just before dark- ness.	Cuts off the plans I cherished so; The gloom is close upon the 12 glow!

REVISED VERSION.	PARAPHRASE.
13 Lo, I wait my abode in the under-world, in the darkness have I spread my couch;	Chill house, dark bed! unto 13 decay, <i>Father</i> , I cry; to worms that 14 prey,
14 I have called to corruption, My father art thou; [sister! to the worm, My mother and my	<i>My mother</i> and <i>My sister</i> , say. A grewsome household, 'tis con- fessed;
15 And where then is my hope? yea my hope, who shall see it!	Where then my hope? Beyond 15 all quest
16 It will go down to the bars of the under-world, [dust. so soon as there is rest in the	Dungeoned with me in dust— 16 and rest!

BILDAD.

1 THEN answered Bildad the Shuhite, and said:	How long will ye hunt words 2 alone?
2 How long will ye hunt for words? understand; and afterward let us speak. [the brute,—	First understand, and then make known, Why deem us brutes and vile? 3
3 Wherefore are we accounted as are impure in your eyes?	Thine own
4 One that teareth himself in his rage! for thee, shall the earth be forsaken, [place? and the rock remove out of its	The rage that rends thee, whom 4 none chased. To please thee must the earth 5 be waste, [placed? And rocks for thy sake be dis-
5 Yea, the light of the wicked shall go out, and the flame of his fire shall not shine.	I tell thee still, the lamp's last 5 spark That shines, the sinner's tent to 6 mark, [dark! Shall die, and leave him in the
7 His strong steps become straitened, [down. and his own counsel casts him	With shortened stride, and self- 7 mised,
8 For he is driven into a net by his own feet, and he walks upon snares.	He stumbles; nets and snares 8 are spread [dread. Beneath his feet in ambush

REVISED VERSION.	PARAPHRASE.
9 The trap will seize by the heel, the snare will take fast hold of him ;	The springing trap, the cords 9 that hide
10 hidden is its cord in the earth, and its noose upon the path- way.	To draw the noose securely 10 tied,
11 On every side, terrors affright him, and pursue him, at his foot- steps.	Affright him sore on every 11 side.
12 His strength becomes famished and destruction is ready, at his side.	Grim famine wastes his vigorous 12 powers
13 It devours the parts of his skin ; his limbs the first-born of death devours.	Till he, grown fierce through 13 hungry hours, Death's first-born, his own limbs devours !
14 He shall be torn from the se- curity of his tent, and be led away to the king of terrors.	From his tent's refuge he is 14 torn
15 There shall dwell in his tent they that are not his ; brimstone shall be showered up- on his habitation.	And to the King of Terrors borne ; Strangers his heirs. His fields 15 forlorn
16 Beneath, his roots shall dry up ; and above, his branch shall be cut off.	A rain of sulphur shall de- spoil ; His roots shall shrivel in the 16 soil ; His branches cease to climb and coil.
17 His memory perishes from earth ; and he has no name on the face of the fields.	His memory lost, from earth 17 concealed,
18 He shall be thrust forth from light into darkness, and shall be driven from the habitable world.	Shall perish, even unre- vealed By any name on any field !
19 He has no offspring and no progeny among his people, and no survivor in his dwellings.	From daylight into darkness 18 whirled,
20 They that come after are aston- ished at his day ;	From human habitations hurled, He leaves no child in all the 19 world.

REVISED VERSION.

and they that were before are
terror-stricken.
21 Such only are the habitations
of the wicked,
and such the place of him that
knows not God.

PARAPHRASE.

The distant west and east are 20
awed!
Such the abode of sin and 21
fraud;
Such is his place, who knows not
God!

JOB.

<p>1 THEN answered Job, and said : 2 How long will ye vex my soul, and break me in pieces with words ? 3 These ten times do ye reproach me ; without shame, ye stun me. 4 And even if, in truth, I have erred, my error abides with myself. 5 If, indeed, against me ye will make your boast, [proach. then prove against me my re- 6 Know now, that God has wrest- ed my cause ; [me. and his net he has cast around 7 Lo, I cry out for wrong, and am not answered ; [tice. I call aloud, and there is no jus- 8 My way he has hedged up, that I cannot pass, and has put darkness over my paths. 9 He has stripped me of my glory, and taken the crown from my head. 10 He breaks me down on every side, and I perish ; my hope he uproots like the tree. 11 He makes his anger burn against me ; [me. as his enemies, does he regard</p>	<p>When will ye cease to vex, and 2 hush Your stony words, my soul that 3 crush— Unblushing, while ye make me blush ? Mine error's mine, if I have 4 erred ; And ere ye speak a boastful 5 word Against me, let your proof be heard ! But know, my cause hath God 6 abused ; Caught in His net, I am ac- cused ; I cry, and justice is re- 7 fused ! The ways He closed, in darkness 8 frown ; He hath stripped off my glory's 9 crown ; On every side He breaks me 10 down. I die, uprooted like a tree ; His anger burneth terribly, 11 As if I were His enemy.</p>
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REVISED VERSION.	PARAPHRASE.
12 Together come all his bands ; they cast up their way to me, and encamp around my tent.	His armed hosts together sent, 12 March hither on destruction bent, And camp about my hapless tent.
13 My brethren he has removed far from me ; and they that know me are wholly estranged from me.	Brethren and friends, at His be- 13 hest, Are strangers. They who know 14 me best
14 My kinsmen stand aloof ; and my acquaintances have for- gotten me.	Forget me now, like all the rest.
15 Sojourners in my house, even my maid-servants, count me a stranger ; I am become an alien in their eyes.	My guests, my maids, continually 15 Count me an alien. Though I cry, 16 My very slave makes no reply.
16 I call to my servant, and he an- swers not ; with my mouth, I entreat him.	My wife, my brethren, with disgust 17 Behold me. Even the children 18 must
17 My breath is strange to my wife ; I am offensive to the sons of the same womb.	Scoff at my rising from the dust.
18 Yea, children spurn at me ; if I would rise up, they speak against me.	The friendship of familiar friend, 19 The love of best-beloved, end ; Horror and hate on me they spend.
19 All the familiar friends abhor me ; and they whom I love are turned against me.	To flesh and skin cleaves fast 20 the bone ; I am escaped from death alone, With nothing I can call my own.
20 My bone cleaves to my skin and to my flesh ; so that I am escaped with the skin of my teeth.	Have pity on me ! Have pity on 21 me, O ye my friends ! Do ye not see God's hand hath touched me heavily ?
21 Have pity on me, have pity on me, ye my friends ; for the hand of God hath touched me.	Why will ye then, like God, pur- 22 sue, Hungry, unsated, as ye do, Adding to His your torments too?
22 Why do ye pursue me as God, and are not satiated with my flesh !	

REVISED VERSION.	PARAPHRASE.
23 Oh that my words were written!	O were my speech a book instead, 23
oh that they were inscribed in the book!	Or carved in rock, with iron and 24
24 that with an iron stile, and lead,	lead,
they were graven in the rock forever!	That should abide when I am dead!
25 But I, I know my redeemer lives,	Yet failing this, I know full clear 25
and in after time will stand upon the earth;	That my Redeemer liveth, and here
26 and after this my skin is destroyed,	Upon my dust He shall appear!
and without my flesh, shall I see God.	Yea, though my body shall be 26
27 Whom I, for myself, shall see,	trod,
and my eyes behold, and not another,	A thing decayed, beneath the sod,
when my reins are consumed within me.	Out of the flesh shall I see God.
28 If ye say: How will we pursue him!	When death consumes this body 27
and the root of the matter is found in me,	base, [face—
29 be ye afraid of the sword;	Mine eyes shall see Him face to
for wrath is a crime for the sword,	Yea, mine—no stranger's in my place.
that ye may know there is a judgment.	If ye then think to persecute, 28
	Deeming my wickedness the root
	To all this weight of bitter fruit,
	Beware His sword of punishment, 29
	That bites and burns, with keen intent,
	On earth in tardy justice sent.

ZOPHAR.

1 THEN answered Zophar the Na-	At this foul charge against me 2
amathite, and said:	brought,
2 For this, do my thoughts give answer to me,	My spirit flashes through my 3
and because of my eager haste within me.	thought
	In passion with swift answer
	fraught.

REVISED VERSION.	PARAPHRASE.
3 My shameful chastisement must I hear ; and the spirit, from my understanding, will answer for me.	Art thou aware, since man was man, 4 How brief the sinner's triumph 5
4 Dost thou know this to have been from of old, since man was placed upon the earth ;	ran, Ending as soon as it be- gan ? 6
5 that the triumphing of the wick- ed is short, and the joy of the impure for a moment ?	Though high as Heaven, his fall 6 shall be The greater for his greatness. 7 He Shall fall and perish utterly.
6 Though his height mount up to the heavens, and his head reach to the clouds:	"Where is he?" they who watch shall say.
7 according to his greatness, so shall he perish forever ; they that saw him shall say: Where is he ?	Fled like a vision chased by 8 day ; Seen in his place no more for 9 aye.
8 As a dream shall he fly, and not be found ; and be chased away, as a vision of the night.	His hands that smote and spoiled 10 the poor, Spoiled in their turn, shall grasp no more, But all their ill-got gains re- store.
9 The eye that saw him shall see him no more, and his place shall no more be- hold him.	
10 His sons the weak shall oppress ; and his hands shall make resti- tution of his wealth.	Though youth yet thrills in every 11 limb, Its strength is vain. Death's mandate grim
11 His bones are full of his youth ; but it shall lie down with him in the dust.	Shall lay it in the dust with him.
12 Though evil be sweet in his mouth, [tongue ; though he hide it under his	Yea, though with palate and 12 with tongue
13 though he be sparing of it, and will not let it go, and hold it in his palate ;	He hold the savory taste of 13 wrong, Its evil sweetness to prolong,

REVISED VERSION.	PARAPHRASE.
14 his food is turned in his bowels, the gall of asps within him!	Within him it shall turn, to 14 make
15 He swallows down riches, but shall disgorge them; God will dispossess them from his belly.	The fatal poison of the snake— The sweeter taste, the sharper ache!
16 He shall suck in the poison of asps; the tongue of the adder will slay him.	His wealth he vomits forth again; 15 Only its poison shall remain— 16 By adders' tongues he shall be slain.
17 He shall not look on the water- courses, the flowing streams of honey and milk.	Surrendering all he earned or (18) took, He may not on the flowing brook 17 Or streams of milk and honey look.
18 The fruit of toil he restores, and shall not devour, as his borrowed possession, and shall not rejoice in it.	Because he spoiled and cast aside, 19 The houses he destroyed shall bide,
19 Because he oppressed, aban- doned the weak, the houses he has plundered he shall not build up.	Nor be rebuilt to swell his pride.
20 Because he knew no rest in his bosom, of all his delights he shall save nothing.	Because his greed and wild un- 20 rest Paused not, nor spared, he shall 21 be blest
21 His greedy appetite nothing es- caped; therefore his prosperity shall not endure.	With naught of all that he pos- sessed.
22 In the fullness of his superfluity, he shall be straitened; every hand of the wretched shall come upon him.	His want amid his wealth shall 22 grow, While victims' hands of long ago Shall reach to strike him, blow on blow.
23 His belly shall be filled! God shall cast on him the fury of his wrath, and shall rain his food upon him!	His belly shall beyond desire 23 Be bravely filled: God's anger dire Shall rain upon him food of fire!

REVISED VERSION.	PARAPHRASE.
24 If he flee from the iron weapon, the bow of brass shall strike him through.	His fate is sure. Albeit he might 24 The iron sword escape by flight, The brazen bow afar shall smite.
25 He plucks it out; it comes forth from his body the gleaming weapon, from his gall! terrors come upon him!	When from his flesh the gleam- 25 ing dart [start He plucks, with horror he shall To find the point hath pierced his heart!
26 All darkness is hoarded up for his treasures; a fire not blown shall consume them; it shall devour the remnant in his tent.	His hidden wealth more darkly 26 yet Shall be concealed. A flame unlit By human hands shall swallow it,
27 Heaven shall reveal his in- iquity, and earth stand up against him.	To the last scrap his tent can yield; But not his sin shall be con- 27 cealed—
28 The increase of his house shall depart, shall flow away, in the day of His wrath.	By earth abhorred, by earth re- vealed!
29 This is the portion of a wicked man from God, and his appointed lot from the Mighty One.	His treasure, in God's anger hot, 28 Shall flow like water from the spot: Such is the sinner's certain lot. 29

JOB.

1 THEN answered Job, and said:	By way of consolation new, 2
2 Hear ye attentively my speech; and let your consolations be this.	Pray let me speak, and hear me 3 too. Then, Zophar, mock when I am through.
3 Suffer me, that I may speak; and after I have spoken, mock on.	
4 As for me, is my complaint to man? Or wherefore should I not be impatient?	Is my complaint of human range? 4 Have I not cause in suffering strange, Impatient to bewail my change?

REVISED VERSION.	PARAPHRASE.
5 Look upon me, and be astonished, and lay the hand upon the mouth!	Behold and wonder and be still! 5 The mystery frights me; and a 6 thrill Of awe my very flesh doth fill.
6 For when I remember, I am dismayed; and trembling seizes my flesh.	Why grow the wicked old and 7 strong,
7 Wherefore do the wicked live, grow old, yea become mighty in power?	Their seed established and among 8 Their household peace, nor fear 9 of wrong?
8 Their seed with them is established in their sight, and their offspring before their eyes.	No scourge of God on them lets 10 fall [all Its pestilent stroke; their cattle Unfailing breed in field and stall.
9 Their houses are in peace, without fear; and no scourge of God is upon them.	And like their flocks, their chil- 11 dren throng,
10 His cattle breed, and fail not; his kine bring forth, and miscarry not.	In youthful gladness dance along, With lyre and tabret, pipe and 12 song.
11 They send out their little ones like the flock, and their children dance.	Thus prosperously they spend 13 their day, And die at last, without delay
12 They shout, with tabret and harp, and rejoice, to the sound of the pipe.	Of weary waiting on the way.
13 In prosperity they spend their days, and in a moment, go down to the under-world.	Yet these have said to God: <i>Be-</i> 14 <i>gone!</i> <i>We would not know Thy ways,</i> <i>nor own [throne!</i> <i>In service or in prayer Thy</i>
14 And they say unto God: Depart from us; for we desire not the knowledge of thy ways.	<i>Who is this Mighty One, they 15</i> <i>sneer;</i> <i>That we to Him should bow in</i> <i>fear?</i>
15 What is the Almighty, that we should serve him?	<i>What we should gain doth not</i> <i>appear!</i>

REVISED VERSION.	PARAPHRASE.
and what are we profited, if we pray unto him?	The good they deem they do not need, 16
16 Lo, their good is not in their hand!	They will not grasp. But I, indeed,
Far from me is the counsel of the wicked.	Far from me put their evil creed.
17 How oft, does the lamp of the wicked go out,	Yet, pray, how oft are they 17 brought low,
and their destruction come upon them,	Their lamp put out, that they may know
or He, in his anger, distribute sorrows?	How God in wrath distributes woe?
18 or they are as stubble before the wind,	How oft o'ermastered by despair, 18
and as chaff, which the whirlwind snatches away?	Like stubble, storm-swept here and there,
19 Will God treasure up his iniquity for his sons?	Like chaff the whirlwind lifts in air?
on him let him requite it, that he may know!	<i>God pays the sinner's sons,</i> ye 19
20 Let his eyes see his destruction,	prate,
and let him drink of the wrath of the Almighty.	Nay, let himself be desolate, That he may know and feel his fate!
21 For what is his concern in his house after him,	Let <i>him</i> drink wrath and see de- 20
when the number of his months is cut off?	spair!
22 Shall one teach God knowledge,	His time cut off, what will he 21
when it is he that judgeth the high?	care [fare?
23 One dies in his full prosperity;	How afterwards his household
he is wholly at ease, and secure.	Can any give with skill uncouth 22
24 His sides are full of fat,	To the all-judging God, forsooth,
and the marrow of his bones is moistened.	A clearer knowledge of the truth?
	One dies in fullness of success, 23
	In perfect ease and quietness—
	Plenty and strength without dis- 24
	treas.

REVISED VERSION.	PARAPHRASE.
25 And another dies in bitterness of soul, and has not tasted good.	Another dies in bitter pains, 25 Ere any blessing he attains.
26 Together they lie down in the dust, and the worm covers them.	Both die—the worm for both re- 26 mains.
27 Lo, I know your devices, and the plots with which ye would oppress me.	Behold, I know your crafty 27 thought: The plot wherein ye would have caught My soul, discerned, shall come to naught!
28 For ye say: Where is the house of the Noble; and where the tent, in which thè wicked have dwelt?	Ye say, <i>Where is his palace?</i> 28 and, <i>Lo,</i> <i>The wicked's dwelling is laid low!</i>
29 Have ye not asked the way- farers? and do ye not know their to- kens?	Wayfarers, even, better know! 29 They know, and can with proofs make clear,
30 That the wicked is kept unto the day of destruction; they are brought on to the day of wrath.	The wicked is preservèd here, 30 While others wrath and ruin fear!
31 Who, to his face, will declare his way? and what he has done, who will requite him?	Who shall rebuke him to his 31 face? And who requite him with dis- grace?
32 And he, to the graves is he borne away, and watch is held over the tomb.	Men bear him to his resting-place, 32 Then watch with reverence o'er his tomb, While sweet the flowers above 33 him bloom, Shedding like peace their still perfume.
33 Sweet to him are the clods of the valley; and all men will draw after him, as before him, without num- ber.	And all men strive to emulate The life that ends in such a fate, As men have always aped the great.

REVISED VERSION.	PARAPHRASE.
34 How then comfort ye me in vain, when in your answers there re- mains only deception!	Why do ye comfort me in vain, 34 Since of your answers, sifted plain, Deception only doth remain?

ELIPHAZ.

1 THEN answered Eliphaz the Temanite, and said :	No man can profit God, I 2 ween :
2 Can a man profit God ? for it is himself the wise man profits.	He sits above, supreme, se- 3 rene, Whether thy ways be foul or clean.
3 Is it a pleasure to the Almighty, that thou shouldst be right- eous, or a gain, that thou shouldst make thy ways perfect ?	The wise are wise for their own (2) gain. Would God thy piety disdain, 4 Or visit with his judgments plain ?
4 Will he, for thy fear, rebuke thee, enter into judgment with thee ?	Nay, 'tis thy great, thy endless 5 sin!
5 Is not thy wickedness great ? and there is no end to thy in- iquities.	A cruel usurer thou hast 6 been, Thy naked brother's pledge to win.
6 For thou hast taken a pledge of thy brother for naught, and stripped off the garments of the naked.	Drink to the fainting hast de- 7 nied ; Bread to the hungry, while in 8 pride
7 The fainting thou gavest no wa- ter to drink, and from the hungry thou hast withholden bread.	Of wealth and power thou didst abide.
8 But the man of might, his was the land ; and the honored one, he dwelt therein.	Widows thou dravest empty 9 hence ; Orphans bewailed in innocence The arms that once were their defence.
9 Widows thou hast sent empty away, and the arms of the orphans were broken.	

REVISED VERSION.	PARAPHRASE.
10 Therefore snares are round about thee, and fear suddenly confounds thee ;	Therefore the snares about thee 10 spread— The darkness and the sudden 11 dread,
11 or darkness, that thou canst not see ; and the flood of waters covers thee.	The flood of waters o'er thy head ! <i>God dwelleth in the heavenly height 12 Beyond the summit of the night, Whence farthest stars let fall their light ;</i>
12 Is not God in the height of heaven ? and behold the summit of the stars, how high !	<i>And how, thou sayest, can He 13 know, The vaulted heavens treading so, 14 Or see through clouds the world below ?</i>
13 And thou sayest : How does God know ? Can he judge through the thick cloud ?	Wilt thou the way of ruin hold 15 That wicked men have trod of old, Till floods untimely o'er them 16 rolled ?
14 Clouds are a covering to him, and he sees not ; and he walks upon the vault of heaven.	Such men as say to God, <i>Begone !</i> 17 Or such as judge what He hath 18 done, Complaining of the Almighty One—
15 Wilt thou keep the old way, which wicked men have trodden ?	<i>What can He do to them, indeed ? Hath He not blest them beyond 18 need ?</i>
16 Who were seized before the time ; their foundation was poured away in a flood.	Far be from <i>me</i> such evil creed ! The righteous at their doom re- 19 joice.
17 Such as say unto God : Depart from us ; and, What can the Almighty do to them ?	<i>Truly, they cry with mocking 20 voice, What death hath left the fire de- stroys !</i>
18 When he their houses had filled with good : but far from me is the counsel of the wicked !	
19 The righteous look on, and rejoice ; and the innocent mock at them :	
20 Truly, our adversary is cut off ; and what is left to them a fire consumes.	

REVISED VERSION.

- 21 Now acquaint thyself with him,
and be at peace ;
thereby shall good come upon
thee.
- 22 Take now the law from his
mouth,
and lay up his words in thy
heart.
- 23 If thou return to the Almighty,
thou shalt be built up,
if thou remove wickedness far
from thy dwellings.
- 24 And cast to the dust the pre-
cious ore,
and the gold of Ophir to the
stones of the brooks ;
- 25 for the Almighty will be thy
precious ores,
and silver, sought with toil, for
thee.
- 26 For then shalt thou have delight
in the Almighty,
and shalt lift up thy face unto
God.
- 27 Thou wilt pray to him, and he
will hear thee ;
and thou wilt perform thy
vows.
- 28 For thou wilt purpose a thing,
and it shall stand ;
and light will shine upon thy
ways.
- 29 When they are cast down, thou
shalt say : There is lifting up !
and the meek-eyed he will save.
- 30 He will deliver one that is not
guiltless ;
and he shall be saved by the
purity of thy hands.

PARAPHRASE.

- Be friends then with thy right- 21
eous friend :
- The law he speaks, if thou attend 22
And lay to heart, in good shall
end.
- Turn—the Almighty will restore. 23
If thou put evil from thy door,
Give back to earth the precious 24
ore ;
- Cast Ophir's gold, from streams
set free, [be
To streams again ; for God shall 25
Both gold and silver unto thee !
- In Him thou shalt delight, and 26
raise
Thy face unshamed in prayer and
praise ;
And light will shine upon thy (28)
ways ;
- Thy prayers be heard, thy vows 27
be paid ;
And every purpose thou hast laid 28
A thing established shall be made.
- And if thy paths in shade de- 29
scend,
Thou shalt see sunshine at the
end ;
For God the humble will defend.
- Yea, He will save the sinner, even, 30
For whom saints lift their hands
to heaven :
As thou mayest do—thyself for-
given.

JOB.

REVISED VERSION.	PARAPHRASE.
1 THEN answered Job, and said :	Even now I sin, if I but moan ; 2
2 Even to-day, my complaint is frowardness !	His heavy hand forbids a groan.
The hand upon me is heavier than my groaning. [him,	O that I stood before His 3 throne !
3 O that I knew how I might find might come even to his seat !	My cause, my proofs, I would ar- 4 ray
4 I would array my cause before him, [ments.	Before His face, nor turn away
and fill my mouth with argu-	Till I had heard what He would 5 say !
5 I would know the words he would answer me, [me.	Would His omnipotence inter- 6 fere ?
6 Would he, with great power, contend with me ? [to me.	Nay, let Him but my reason 7 hear,
7 There, the upright might reason with him ;	And I should stand forever clear !
and I should be delivered for ever from my judge.	Eastward I turn—He is not 8 there ;
8 Lo, I go toward the east, but he is not there,	Westward—I see Him not, nor where
and toward the west, but I per- ceive him not ;	In North or South His hidings 9 are.
9 toward the north where he work- eth, but I behold him not,	Unknown His paths. He know- 10 eth mine :
he covers himself in the south, and I see him not. [take ;	And when He tries me, I shall shine,
10 But he knows the way that I when he tries me, I shall come forth as the gold.	Pure gold, no finer need re- fine.
11 My foot has held fast to his step ; his way have I kept, and not turned aside.	My foot, that never turned 11 aside,
12 The commandment of his lips, I put it not away ;	Steadfast in His way did abide.
above my own law, I prized the words of his mouth.	I prized His law above my pride. 12

REVISED VERSION.

- 13 But he is the same, and who can
turn him ?
and what his soul desires he will
do.
- 14 Truly, the purpose concerning
me he will accomplish,
and many such things are with
him.
- 15 Therefore do I tremble before
him,
I consider, and am afraid of
him.
- 16 And God makes my heart soft,
and the Almighty confounds
me.
- 17 For I should not be dumb be-
cause of darkness,
because thick darkness covers
me.
- 1 Why, if times are not hidden
from the Almighty,
do they that know him not see
his days ?
- 2 Landmarks they remove ;
flocks they seize upon, and feed.
- 3 The orphans' ass they drive
away ;
they take the widow's ox for a
pledge.
- 4 They turn aside the needy from
the way ;
all the oppressed of the land are
made to hide themselves.
- 5 Lo, as wild-asses in the wilder-
ness,
they go forth to their toil, search-
ing for the prey ;
the desert to him is bread for
the children.

PARAPHRASE.

- But who can turn the Only One ? 13
His soul desires—and it is done ;
He will complete the doom be- 14
gun.
- Nor mine alone, but many a fate
He doth like mine predestinate.
I tremble, this to meditate! 15
- The Almighty makes my heart 16
to fail,
Affrights, confounds. I would 17
not quail
If dark woes only did prevail.
-
- If God doth certainly foreknow 1
His wrath shall lay the wicked
low,
Why do His friends not find it
so ?
- Behold, how men on every hand 2
Move landmarks, stealing flocks
and land,
Or drive away with stern de-
mand
- The orphan's ass, the widow's 3
steer ;
Their hunted victims hide in 4
fear.
Like wild beasts in the desert 5
drear,
- At morn, the refuge that con-
cealed
Early they leave, to seek afield
What bread the wilderness may
yield

REVISED VERSION.	PARAPHRASE.
6 In the field, they reap his fodder, and glean the vineyard of the wicked.	To stay the children's hunger keen— The oppressor's harvest-sheaves 6 between,
7 Naked they pass the night, without clothing, [cold. and with no shelter in the	Or in the vineyard, fain to glean.
8 They are wet with the mountain storm, and cling to the rock for want of refuge.	When night and mountain 7 storms distress, [press, More closely to the rocks they 8 Naked and cold and shelterless.
9 The orphan is torn from the breast, and on the sufferer is imposed a pledge.	Or orphaned infants—helpless 9 prey!— [away, Are torn from widowed breasts
10 Naked they go about, without clothing; [sheaves: and hungry they bear the	Some debt they did not owe, to pay.
11 prepare oil between their walls; tread the winepresses,—and thirst.	Naked and hungry slaves, they 10 toil
12 For anguish do the dying groan, and the soul of the wounded cries out; and God heeds not the prayer.	To bring for others corn and oil, 11 Or tread the grapes, and thirst the while!
13 There are they who rebel against light; they know not its ways, and they abide not in its paths.	Dying they groan in anguish 12 strong, [long? Or, wounded sore, cry out, <i>How</i> In vain—God heedeth not the wrong!
14 At the dawn, the murderer rises up; he slays the poor and needy: and by night, he will be as the thief.	But see the enemies of light, 13 Who hide their evil deeds from sight, [night! Murder at dawn, and lurk at 14
15 And the eye of the adulterer watches for the twilight, saying: No eye shall see me! and puts a veil over the face.	Adulterers, that for twilight 15 skies [eyes Wait veiled, and say, <i>No human</i> <i>Shall penetrate our safe disguise!</i>

REVISED VERSION.

- 16 They break through houses in the darkness :
by day they shut themselves up ;
they know not the light.
- 17 For morning is death-shade to them all :
when one can discern, it is the terrors of death-shade !
- 18 Light is he on the face of the waters :
accursed is the portion of such in the earth ;
he turns not into the way to fruitful fields.
- 19 Drought and heat bear off the snow-water,—
the under-world them that sin.
- 20 The womb will forget him,
when the worm feeds sweetly on him ;
he will no more be remembered,
and iniquity will be broken, as the tree.
- 21 He despoils the barren that beareth not ;
and shows no kindness to the widow.
- 22 And he removes the strong by his might ;
he rises up, and no one is sure of life :
- 23 he grants to them safety, and they are at rest ;
and his eyes are upon their ways.
- 24 they rise high ; a little while, and they are gone !

PARAPHRASE.

- Their dark deeds done, ere day 16
appear,
They hide again. Like death 17
they fear
The dawn, that makes men's
faces clear !
- Doubtless on such the floods will 18
burst—
Not floods enriching fields that
thirst,
But sweeping o'er a place ac-
cursed,
And vanishing in after-drought 19
Into the under-world, without
A trace ! So these shall pass, no
doubt !*
- The worm will feast, the womb 20
forget,
Nor any mention with regret
The sinner, like a tree upst,*
- Cut off untimely—he who late
The substance of the childless etc, 21
And left the widow to her fate !*
- Nay ; God the strong delivereth 22
With mighty power from fear of
death ;
In safe repose they draw their 23
breath.
- His guardian eyes are on them
cast,
They grow, they flourish ; and 24
at last,
The summer's limit being passed,

REVISED VERSION.	PARAPHRASE.
they are brought low; like all are they gathered, and are cut off like the topmost ears of corn.	Death comes with kindly swift- ness. Then, As reapers reap the ripened grain, They are cut off, like other men.
25 And if it be not so, who then will prove me false, and make my words of no effect?	Yea, tallest ears are they, whose leaves [sheaves: Are honored in the harvest- Disprove it, he who disbelieves! 25

BILDAD.

1 THEN answered Bildad the Shu- hite, and said:	With Him are power and majes- 2 ty:
2 Dominion and fear are with him; he maketh peace in his high places!	The heavenly places ruleth He; Their endless hosts His glory 3 see!
3 Is there any number to his ar- mies? [arise? and on whom does not his light	Before His eyes the moon doth 5 seem
4 How then shall man be just with God, [born of woman? and how shall he be pure that is	To shine not, and the stars are dim:
5 Lo, even the moon, it shines not, and the stars are not pure in his eyes.	Shall man, a worm, be pure to 6 Him?
6 How much less man, a grub! and the son of a man a worm!	

JOB.

1 THEN answered Job, and said:	How hast thou brought the 2
2 Hast thou helped the powerless, succored the feeble arm! [wise;	weak, defense, And counselled with abundant 3
3 How hast thou counseled the un- and understanding thou hast taught abundantly!	sense! [quence? What spirit taught this elo- 4
4 By whom hast thou uttered words, [from thee? and whose breath has come forth	<i>The shades of dead men, that 5 abide</i>
5 The shades tremble,	<i>Beneath the swarming ocean tide, Tremble to find they cannot hide.</i>

REVISED VERSION.

PARAPHRASE.

<p>beneath the waters and their inhabitants!</p> <p>6 Naked is the under-world before him, and destruction has no covering.</p> <p>7 He stretched out the north over empty space; changed the earth upon nothing.</p> <p>8 He binds up the waters in his thick clouds, and the cloud is not rent under them.</p> <p>9 He shuts up the face of the throne; he spreads upon it his cloud.</p> <p>10 A circling bound he drew on the face of the waters, unto the limit of light with darkness.</p> <p>11 The pillars of heaven tremble, and are astounded, at his rebuke.</p> <p>12 By his power he quells the sea; and by his wisdom he smites down pride.</p> <p>13 By his spirit are the heavens adorned; his hand formed the fleeing Serpent.</p> <p>14 Lo, these are the borders of his ways; and what a whisper of a word is that we hear! But the thunder of his power who can comprehend?</p>	<p><i>Death and the grave to Him lie bare,</i> 6</p> <p><i>Who spanned the North o'er empty air</i> 7</p> <p><i>And hung the earth on nothing there.</i></p> <p><i>In clouds securely prisoned</i> 8</p> <p><i>He locked the waters overhead;</i></p> <p><i>Before His throne the clouds He spread,</i> 9</p> <p><i>And on the sea His hand divine</i> 10</p> <p><i>Marked out the circling borderline,</i></p> <p><i>The light and darkness to define.</i></p> <p><i>Anon the heavenly pillars shake;</i> 11</p> <p><i>At His rebuke, amazed they quake;</i></p> <p><i>His power bids the ocean wake!</i> 12</p> <p><i>Then He, whose wisdom overthrew</i></p> <p><i>The monster, and the serpent slew,</i> 13</p> <p><i>Breathes, and the heavens find rest anew.</i></p> <p><i>Lo! this is but the hither end!</i> 14</p> <p><i>A whisper of that power unkennd,</i></p> <p><i>Whose thunder, who can comprehend?</i></p>
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REVISED VERSION.	PARAPHRASE.
1 AND again Job took up his discourse, and said :	By Him I swear, whose awful might
2 As God liveth, who has taken away my right, and the Almighty, who has afflicted my soul ;	Hath wrung my soul and wronged my right : Until my breath forsakes me 3 quite
3 so long as my breath is in me, and the spirit of God is in my nostrils ;	(His spirit in my nostrils), I With lip and tongue disdain to 4 lie,
4 my lips shall not speak wickedness, and my tongue shall not utter	Your slanderous words to justify ! 5
5 Far be it from me, that I should justify you ; till I die, I will not put away my integrity from me.	Yea, until death shall take me hence, I will maintain mine innocence 6
6 My righteousness I hold fast, and will not let it go ; my heart reproaches none of my days.	And memory clear of all offence.
7 Let my enemy be as the wicked, and he that rises up against me, as the unrighteous.	Evil I hold the sinner's lot ; 7 God calls his soul, and gains ill-got
8 For what is the hope of the impure, though he despoil, when God shall take away his soul ?	For help or hope avail him not.
9 Will God hear his cry, [him ? when distress shall come upon	Will God console in his despair ? 9
10 Will he delight himself in the Almighty ? will he call on God, at all times ?	Will he delight in God, or dare 10 Ever draw near to Him with prayer ?
11 I will teach you, concerning God's hand ; what is with the Almighty I will not conceal.	Yet ye have seen—need I (12) again
12 Lo, all ye yourselves have seen it ; and why then speak ye what is utterly vain ?	Teach you the ways of God to men ? 11 Why do ye say so vainly 12 then,

REVISED VERSION.

PARAPHRASE.

- 13 This is the portion of a wicked man with God,
and the heritage of oppressors,
which they receive from the Almighty.
- 14 If his children multiply, it is for the sword;
and his offspring shall not be satisfied with bread.
- 15 In the pestilence shall they that remain to him be buried,
and his widows shall not bewail!
- 16 If he heap up silver, as the dust,
and prepare raiment, as the clay;
- 17 he may prepare, but the just shall put it on,
and the silver shall the innocent divide.
- 18 He builds, like the moth, his house;
and as a booth, which the watchman makes.
- 19 The rich man shall lie down, and shall not be gathered;
he opens his eyes, and he is gone!
- 20 Terrors, like the waters, shall overtake him;
by night, the whirlwind snatches him away.
- 21 The East-wind carries him away,
and he is gone;
yea, it hurls him out of his place.
- 22 For He shall cast at him, and will not spare:
he would fain flee out of his hand.
- 23 They clap their hands at him,
and hiss him out of his place.
- This is the wicked's heritage: 13
Against his sons the sword shall 14
wage
A fatal war, and famine's rage
And pestilence dire the last con- 15
sume:
Not even his widows from the
doom
Escape, to wail above his tomb.
Though silver he like dust possess, 16
And robes like clay for common-
ness,
The just shall win them, ne'erthe- 17
less.
His house, ye say, a moth's-wing, 18
breaks:
A booth, some vineyard-watchman
makes,
Uses awhile, and soon forsakes.
The rich, ye say, shall by-and-by 19
From sleep in terror suddenly,
All unattended, wake and die!
A flood shall take him by sur- 20
prise;
A whirlwind from the midnight 21
skies
Snatch him away ere he arise.
He flies—God's arrow doth not 22
miss!
And all men clap their hands and
hiss.
Why do you vainly tell me this?*

REVISED VERSION.	PARAPHRASE.	
1 For there is a vein for the silver, and a place for the gold, which they refine.	Silver and gold yet unrefined, And iron, and the ores combined That copper yield, in veins are mined.	1 2
2 Iron is taken out of the dust, and stone is fused into copper.	Man presses to the farthest bound	3
3 He puts an end to the darkness; and he searches out, to the very end, stones of thick darkness and of death-shade.	Of darkness in his search profound; Yea, death-dark are the rocks around!	3
4 He drives a shaft away from man's abode; forgotten of the foot, they swing suspended, far from men!	He drives his shaft. Men come and go Above his head, and do not know Who swings suspended far below.	4
5 The earth, out of it goes forth bread; and under it, is destroyed as with fire.	Above, the peaceful field and fold;	5
6 A place of sapphires, are its stones; and it has clods of gold.	Beneath, the flame reaps harvests old, Whose grain is gems, whose soil is gold.	6
7 The path, no bird of prey has known it, nor the falcon's eye glanced on it;	No hawk's or vulture's piercing eye	7
8 nor proud beasts trodden it, nor roaring lion passed over it.	Did e'er this secret path desery,	8
9 Against the flinty rock he puts forth his hand; he overturns mountains, from the base.	Nor prowling beast these chambers try.	8
10 In the rock he cleaves out rivers; and his eye sees every precious thing.	Anon, the flinty rocks men face, O'erturning mountains from their base, And pouring rivers in their place;	9 10

REVISED VERSION.	PARAPHRASE.
11 He binds up streams, that they drip not; and the hidden he brings out to light.	Then guide the streams on either 11 hand, And closely search the glittering strand
12 But wisdom, whence shall it be found? and where is the place of understanding?	For treasures hidden in its sand. But wisdom is more hard to win. 13 Who knoweth where he needs 12 begin,
13 Man knows not its price; nor is it found in the land of the living.	To find the place it hideth in?
14 The deep saith: It is not in me; and the sea saith; It is not with me.	Earth saith, <i>It is not in my</i> 14 <i>caves;</i> And ocean, <i>Not beneath my waves;</i>
15 Choice gold shall not be given in exchange for it; nor shall silver be weighed for its price.	Nor can he purchase it who 15 craves.
16 It cannot be weighed with gold of Ophir, [phire. with the precious onyx and sap-	Nor gold nor silver pays the debt— Not gold of Ophir, costlier yet 16 With onyx and with sapphire set;
17 Gold and glass shall not be compared with it, nor vessels of fine gold be an exchange for it.	Not vessels of pure gold alone, 17 Or gold with glass, adroitly blown,
18 Corals and crystal shall not be named; and the possession of wisdom is more than pearls.	Or corals, clasping crystal stone: 18 Not pearls or southern topaz 19 mate
19 The topaz of Ethiopia shall not be compared with it; it shall not be weighed with pure gold.	The price of its possession great; Not pure gold, measured weight for weight.
20 But wisdom, whence comes it? and where is the place of understanding?	Yea, whence doth wisdom come, 20 where hide,
21 since it is hidden from the eyes of all living, [heaven. and covered from the fowls of	Covered from all, and undescried 21 By birds of heaven the keenest- eyed?

REVISED VERSION.	PARAPHRASE.
22 Destruction and death say : with our ears have we heard the fame of it.	Death cannot find it, or de- 22 cay ; <i>Our ears have heard its fame,</i>
23 God understands the way to it, and he knows the place of it.	they say ; God only knoweth place and 23 way.
24 For he, to the ends of the earth he looks ; and he sees under the whole heaven :	He looketh to earth's borders 24 wide Beneath the skies on every
25 to make the weight for the wind ; and he meted out the waters by measure.	side ; Weigheth and measureth wind 25 and tide.
26 When he made a decree for the rain, and a track for the thunders' flash ;	What time he gave the law to 26 rain, And tracks of lightning did or- dain,
27 then he saw, and he declared it ; he established it, yea and searched it out.	He saw, declared it, fixed it 27 plain !
28 And to man he said : Behold, the fear of the Lord, that is wisdom ; and to depart from evil is under- standing.	And unto man, <i>Behold</i> , said 28 He, <i>To fear the Lord, from evil</i> <i>flee—</i> <i>This thy sufficient wisdom be !</i>
1 AND again Job took up his dis- course, and said :	O were I as in months 2
2 O that I were as in months past, as in days when God preserved me :	gone, Where God's defence was round me thrown,
3 when his lamp shined over my head ; by his light I walked through darkness.	His guiding lamp above me 3 shone !
4 As I was in my autumn days, when the favor of God was over my dwelling ;	Fair autumn days, when o'er my 4 tent God's favor like a firmament Hung full of bounty yet un- spent !

REVISED VERSION.	PARAPHRASE.
5 while yet the Almighty was with me, my children were round about me;	Yea, God was with me. All around My children stood. The very ground
6 when my steps were bathed in milk, and the rock poured out by me streams of oil.	Streamed milk and oil, with plenty crowned.
7 When I went forth to the gate by the city, and placed my seat by the broad way;	When forth I fared, and placed my seat Where by the gate the townsmen meet
8 young men saw me, and hid themselves, and old men rose, and stood up.	In crowds along the broadest street, Young men who saw me hid from view;
9 Princes refrained from words, and laid the hand upon their mouth.	Old men arose with reverence due;
10 The voice of Nobles was hushed. and their tongue cleaved to their palate.	Nobles were dumb, and princes too.
11 For the ear heard, and blessed me; and the eye saw, and witnessed for me.	For their ears heard, nor praise denied, And their eyes saw and testified
12 Because I delivered the poor that cried, and the orphan, and him that had no helper.	How I delivered him that cried. Orphans and friendless poor did bring
13 The blessing of the perishing came upon me, and the heart of the widow I made to sing for joy.	The benison of the perishing; I made the widow's heart to sing.
14 I put on righteousness; and it clothed itself with me: as a mantle and a turban, was my rectitude.	With righteousness I was endued— An outward grace, an inward good— A robe, a crown of rectitude.

REVISED VERSION.

- 15 I was eyes to the blind,
and feet was I to the lame.
- 16 I was a father to the needy;
and the cause of him I knew
not, I searched it out.
- 17 And I broke the fangs of the
wicked,
and from his teeth I dashed the
prey.
- 18 And I said: Surely, I shall ex-
pire in my nest;
and as the sand, shall I multiply
days;
- 19 my root is open to the waters,
and the dew lies all night on my
branch;
- 20 my glory is fresh upon me,
and my bow is renewed in my
hand.
- 21 To me they gave ear, and wait-
ed;
they were silent for my counsel.
- 22 After my word, they spoke not
again;
and my speech distilled upon
them.
- 23 Yea, they waited for me as for
the rain,
and opened wide their mouth, as
for the latter rain.
- 24 I smiled upon them, they be-
lieved it not;
nor let the light of my counte-
nance fall.
- 25 Their way I chose, and sat as
chief,
and dwelt as king in the host,
as one who comforts the mourn-
ing.

PARAPHRASE.

- I was as eyes unto the blind, 15
Feet to the lame; a father kind 16
The needy did not fail to find.
- I did search out the stranger's
cause,
And broke the fangs of wicked 17
jaws, [and claws.
Snatching the prey from teeth
- And I said; *Like the phoenix, I* 18
My prosperous days shall multiply,
Until in mine own nest I die!
- My watered root and branch be-* 19
dewed, [ful wood;
Clothe with fresh green the fruit-
My strength is like a bow renewed. 20
- Yea, for my words the listening 21
folk
Waited in silence till I spoke,
Nor afterwards the silence broke. 22
- My speech upon them was dis- 23
tilled [is spilled,
As rain in mouths of flowers
That open thirsty to be filled.
- On whom I smiled, could scarce 24
believe
Their lot, such fortune to receive,
Nor dared that smile away to
grieve.
- Their way I chose. A chief I sate, 25
A king amid his armies great,
A comfort to the desolate!

REVISED VERSION.	PARAPHRASE.
1 BUT now, they mock at me, they who are inferior to me in years; whose fathers I disdained, to set with the dogs of my flock.	But now around me mocking 1 creep Young men, whose sires I scorned to keep Among the dogs that watched my sheep.
2 Even the strength of their hands, what is it to me, they in whom old age is perish- ing?	A tribe to useless weakness bred, 2 In whom old age was well- nigh dead,
3 with want and with hunger fam- ished!	By want and hunger famishèd, 3
who feed on the desert, the dark- ness of utter desolation;	They gnaw in desert solitude 4
4 who pluck the salt-plant by the bushes, and broom-roots are their food.	The salt-plant, by the thickets rude, [food. Or gather broom-roots for their
5 From the midst are they driven forth;	Outcast from men, unhappy 5 slaves!
they cry out against them, as against the thief;	Hunted with cries, like thievish knaves, [caves,
6 to dwell in gloomy gorges, in holes of the earth and rocks.	They dwell in gloomy glens and 6
7 They bray among the bushes;	Beast-like among the bushes cry, 7
stretch themselves beneath the brambles.	Or underneath the brambles lie, Whipt heathen, sons of infamy! 8
8 Sons of the foolish, yea, sons of infamy!	Now I become—O deep dis- 9 grace!—
they are beaten out of the land.	Their song, their by-word. From my place [face.
9 And now, I am become their song;	They turn, and spit before my 10
yea, I am become a bye-word for them.	Because the Almighty loosed His 11 rein
10 They abhor me; they stand aloof from me;	To ride me down, they too are fain
they forbear not to spit before my face.	With bridles loose to charge again.

REVISED VERSION.	PARAPHRASE.
11 Because He has let loose his rein and humbled me, they also cast off the bridle be- fore me.	Lo, on the sight arise a swarm 12 To thrust me forth with violent arm!
12 On the right hand rises up a brood; my feet they thrust aside; they cast up against me their ways of destruction.	Their ways they build to work me harm, Destroy the pathways round my 13 wall, And press the fortress to its fall:
13 They break up my path; they aid on my fall; there is no helper against them!	In vain for any help I call!
14 As at a wide breach, they come in; they roll on beneath the ruin.	The wall is weak, the breach is 14 wide; Among the ruins, like a tide, They pour their terrors multi- plied;
15 Terrors are turned against me; they chase away, like the wind, my princely state, and my prosperity has passed like the cloud.	And in the tempest of their hate, 15 A wind-swept cloud, my princely state Departs, to leave me desolate.
16 And now, my soul is poured out within me; the days of trouble have taken hold of me.	My soul within me melts and 16 flows
17 By night, my bones are pierced and severed from me, and my gnawers take no rest.	To feel by day the clutch of woes, And pain by night that comes 17 and goes,
18 By sore violence, my covering is disfigured; like my inner garment it girds me round.	Piercing my bones and gnawing keen, Unpausing. My disfigured skin, 18 A loathsome garment, wraps me in.
19 He has cast me into the mire, and I am become like the dust and ashes.	Into the mire, O God! Thou hast 19 Me like the dust and ashes cast,
20 I cry unto thee, and thou an- swerest me not;	A thing despised, whose use is past.

REVISED VERSION.	PARAPHRASE.
I stand, and thou observest me.	I cry to Thee, without reply. 20
21 Thou art become cruel to me;	I wait—Thou watchest cruelly 21
with thy strong hand thou liest in wait for me.	To smite more fiercely by-and-by.
22 Thou dost lift me to the wind, and let me be borne away,	Thou liftest me, but only so 22
and be dissolved in the tempest's crash.	That I may feel the tempest blow
23 For I know thou wilt bring me to death,	And crash mine utter overthrow.
and to the house appointed for all the living.	Thou bringest me, I know, to 23
24 Yea, there is no prayer, when He stretches out the hand;	death—
nor, when He destroys, can they cry for help.	That house, each mortal entereth—
25 Verily, I have wept for him whose lot is hard,	And any prayer is wasted breath. 24
and my soul has sorrowed for the needy.	Yea, when His hand is stretched to kill,
26 When I looked for good, then evil came;	There <i>is</i> no prayer against His will; [still !
and I waited for light, but there came darkness.	No help—His purpose holdeth
27 My bowels are made to boil, and have no rest;	I wept for every sorrowing one 25
the days of trouble have overtaken me.	Whose lot was hard, whose way was lone :
28 I go blackened, but not with sun-heat :	Now I can only wail mine own !
I stand up in the congregation, I implore help.	I looked for good—and evil 26
29 I am become a brother to Jackals,	found ;
and a companion to the Ostrich-brood.	For light—and darkness closed around. [found.
	I see the in ceaseless pains pro- 27
	O'ertaken by affliction's days, Blackened—but not by any rays 28
	From summer sun's too fervid blaze.
	Vain my appeal unto my kind ;
	My brethren I must be resigned 29
	In jackals, ostriches, to find.

REVISED VERSION.	PARAPHRASE.
30 My skin blackens and falls from me, and my bones are dried up with heat.	My skin decayeth. Every bone burneth. My harp can only moan; My pipe will utter sobs alone.
31 And my harp is turned to mourning, and my pipe to sounds of the weeping.	—
1 I MADE a covenant for my eyes; how then should I look upon a maid?	I made a law mine eyes obeyed. 1 <i>How should I look upon a maid With thought of lawless wrong?</i> I said.
2 For what is the portion God assigns from above, and the allotment of the Almighty, from on high?	<i>For what hath God on high decreed</i> 2 <i>But ruin as the sinner's meed?</i> 3 <i>And He discerneth every deed.</i> 4
3 Is not destruction for the wicked, and calamity for the workers of iniquity?	If I have walked in falsehood— 5 nay, Let God in scales of justice weigh, 6 And know me guiltless, as I say!
4 He, does he not see my ways, and number all my steps?	
5 If I have walked with falsehood, and my foot has hastened towards deceit;	If from the path of honor plain 7
6 He will weigh me in scales of justice, yea, God will know my innocence.	Mine eyes have led my heart, for gain, And on my hands be any stain,
7 If my step has turned aside from the way, and my heart has gone after my eyes,	Then may I plant, and other hands 8 Reap food from off my harvest-lands,
8 Let me sow, and another eat, and let my products be rooted up!	Uprooting all that on them stands!
9 If my heart has been cuticed towards a woman, and I have lain in wait at my neighbor's door;	If I for lust have lain in wait 9 To wrong my neighbor, let that fate 10
10 let my wife grind for another, and let others lie with her.	Make my own household desolate!

REVISED VERSION.

- 11 For that is wickedness ;
yea, that is a crime for the
judges.
- 12 For it is a fire ; to destruction
will it consume, and root out
all my increase.
- 13 If I spurn my servant's and my
handmaid's right, in their con-
troversy with me ;
- 14 then what shall I do, when God
ariseth ?
and when he visiteth, what shall
I answer him ?
- 15 Did not he, who made me in the
womb, make him ?
and has not One formed us in
the womb ?
- 16 If I keep back the weak from
their desire,
and make the eyes of the wid-
ow consume away ;
- 17 and eat my morsel alone,
and the orphan hath not eaten
of it ;
- 18 (for from my youth, he grew up
to me as to a father,
and I have been her guide, from
my mother's womb) :
- 19 If I see one perishing for want
of clothes,
and that the needy hath no cov-
ering ;
- 20 if his loins have not blessed me,
and he has not been warmed
from the fleece of my lambs :
- 21 If I have shaken my hand at
the orphan,
because I saw my helper in the
gate :

PARAPHRASE.

- For this is wickedness indeed ; 11
A crime by human laws de-
creed,
- A fire, destroying all my seed. 12
- If I despised a servant's right, 13
Or man or maiden, in my spite,
How should I answer in His 14
sight,
- When God ariseth, He who doth
Visit, inquire — who made us 15
both,
- Yea, fashioned us and gave us
growth ?
- If I withheld what beggars 16
prayed,
Or caused the widow's eyes to
fade,
Or no place at my table made 17
- For orphans (Rather, by my side 18
He like a son did always bide
And she hath found in me a
guide) ;
- If e'er the naked met mine 19
eye
And did not bless me speedily, 20
Warmed with the fleece my
lambs supply ;
- If I have raised my hand to of- 21
fend
The fatherless, nor feared the
end,
Because I knew the judge my
friend,

REVISED VERSION.	PARAPHRASE.
22 let my shoulder fall from its shoulder-blade, and my fore-arm be broken from its bone!	Then may that arm drop out and 22 break!
23 For to me, destruction from God is a terror; and before his majesty I am powerless.	Yea, as before God's wrath I 23 quake, Nor dare to Him resistance make!
24 If I made gold my hope, and said to the fine gold: My trust!	If e'er I put my trust in gold, 24 Or worshipped, as I proudly 25 told With joy my treasures manifold;
25 If I rejoiced, because my wealth was great, and because my hand hath gotten much:	Or if to sun or moon on high 26 I paid mine homage secretly, 27 Kissing my hand when none was nigh,
26 If I saw the sun, how it shined, and the moon walking in maj- esty;	This too were crime: nor gold 28 nor sun
27 and my heart in secret was be- guiled, and my hand my mouth hath kissed;	And moon are gods; and this being done Were treason to the Almighty One.
28 This too were a crime to be judged; for I should have been false to God on high.	If I rejoice to see my foe 29 By any evil fate laid low, And triumphed o'er him, falling so
29 If I rejoiced in my enemy's ca- lamity, and triumphed when evil befell him;	(Nay, I forbade my lips to speak 30 With curses, my revenge to wreak, Or with a wish his life to seek!);
30 (yea, I suffered not my mouth to sin, to ask, with cursing, for his life):	
31 If the men of my tent have not said, where is one, that with his meat has not been filled!	If any in my tent can say 31 I sent one man unfilled away (My doors were open night and 32 day);

REVISED VERSION.

32 (the stranger passed not the night without; my doors I opened to the traveller):

33 If I have covered like Adam my transgression, to hide my iniquity in my bosom:

34 Then let me dread the great assembly, and let the contempt of the tribes confound me; and let me hold my peace, nor go forth at the door.

35 O that I had one who would hear me! behold my sign; let the Almighty answer me, and my adversary write a charge.

36 Verily, on my shoulder would I bear it; I would bind it on, as a crown for me!

37 All my steps would I show him, as to a prince would I go near him.

38 If my land cries out against me, and all its furrows weep;

39 if I have eaten its fruits without pay, and made its tenants sigh out their breath:

40 let thorns come forth, in place of wheat, and weeds, in place of barley. The words of Job are ended.

PARAPHRASE.

Or if, like Adam, I have tried 33
Within my breast to seal and hide
Any iniquity beside;

Then let me hide in silent shame, 34
Nor dare to come where once I
came,
And meet the great assembly's
blame!

O that there were a judge to 35
hear!
Behold my sign: let God appear,
Answer, and make indictment
clear!

Upon my shoulder as a gown, 36
Or round my temples like a
crown,
I'd bind the charge, to make it
known,

And fearless to His presence
bring,
To give account of everything, 37
Advancing upright, like a king!

If against me my land complain, 38
Its furrows wet with tears for
rain,
Of slaves unpaid who toiled in 39
vain,

And died through me, in cruel 40
pain,
Let thorns spring up in place of
grain,
And poisonous weeds alone re-
main!

REVISED VERSION.

- 1 So these three men ceased from answering Job, because he was righteous in his own eyes.
 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
 3 accounted himself more just than God: and against his three friends was his anger kindled; because they had found no answer, and yet
 4 had condemned Job. But Elihu had delayed answering Job, because
 5 they were older than he. And Elihu saw that there was no answer in the mouth of the three men, and his anger was kindled.

ELIHU.

- 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 the multitude of years teach wisdom.
 8 But a spirit there is in man;
 and the breath of the Almighty gives them understanding.
 9 Not the great are wise,
 nor do the old understand the right.
 10 Therefore I said: Hearken to me;
 I will show, I also, my opinion.
 11 Behold, I have waited for your words;
 have given ear to your reasonings,
 whilst ye searched out words.
 12 And unto you I gave heed;
 and lo, Job has none that confutes him,
 none of you that answers his words.
 13 That ye may not say: We have found out wisdom;
 that God may thrust him down, not man.
 14 For he has not directed words against me;
 nor with your words will I answer him.
 15 They were confounded; they answered no more;
 words were taken away from them.
 16 And I waited, because they spoke not;
 because they stood still, and answered no more.
 17 I, I also on my part will answer;

REVISED VERSION.

I will show, I also, my opinion.	
For I am filled with words ;	18
the spirit within me constrains me.	
Behold, my breast is as wine that has no vent ;	19
like new bottles that are bursting.	
I will speak, and be relieved ;	20
I will open my lips, and will answer.	
Let me not regard the person of man ;	21
nor will I give flattery to a man.	
For I know not how to flatter :	22
speedily would my Maker take me away :	
But hear now, O Job, my sayings,	1
and give ear to all my words.	
Lo now, I have opened my mouth,	2
my tongue has spoken in my palate.	
My words, they are the integrity of my heart,	3
and my lips speak knowledge purely.	
The Spirit of God made me,	4
and the breath of the Almighty gives me life.	
If thou art able, answer me ;	5
array thyself against me, take thy stand.	
Lo, I am of God as thou art ;	6
I too was taken from the clay.	
Lo, the dread of me will not make thee afraid	7
nor my burden be heavy upon thee.	
But thou hast said in my ears,	8
and the sound of the words I heard :	
I am pure, without transgression ;	9
I am clean, and have no guilt.	
Lo, he devises quarrels against me,	10
he regards me as his enemy.	
He puts my feet in the stocks ;	11
he watches all my paths.	
Lo, in this thou art not just ; I will answer thee,	12
for God is greater than man.	
Wherefore dost thou contend with him ?	13
for of none of his affairs will he give account.	
For once does God speak,—	14
yea twice,—when one heeds it not :	

REVISED VERSION.

- 15 in a dream, a vision of the night,
when deep sleep falls on men,
in slumbers upon the bed.
- 16 Then opens he the ear of men,
and seals up their instruction :
- 17 that man may put away a deed,
and he may cover pride from man ;
- 18 may keep back his soul from the pit,
and his life from perishing by the dart.
- 19 And he is chastened with pain upon his head,
and with a strife in his bones continually.
- 20 And his spirit abhorreth bread,
and his soul dainty food.
- 21 His flesh wastes away from sight ;
and naked are his bones, that were not seen.
- 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 out of a thousand,
to show unto man his right way :
- 24 then will He have mercy on him, and say :
deliver him from going down to the pit ;
I have found a ransom.
- 25 His flesh becomes fresher than in childhood ;
he shall return to the days of his youth.
- 26 He shall pray to God ; and He will accept him,
and cause him to behold His face with joy,
and will render back to man his righteousness.
- 27 He will chant it before men, and say :
I have sinned, and have perverted the right :
and it was not required me.
- 28 He has redeemed my soul from going into the pit,
and my life, that it may behold the light.
- 29 Lo, all these things doth God,
twice, yea thrice, with man :
- 30 to bring back his soul from the pit,
that he may be lightened with the light of life.
- 31 Attend, O Job ; hearken unto me :
keep silence, that I may speak.

REVISED VERSION.

If there are words, answer me ;	32
speak, for I desire to justify thee.	
If not, do thou hearken unto me ;	33
keep silence, and I will teach thee wisdom.	
AND Elihu answered, and said :	1
Hear ye wise men my words ;	2
and ye knowing ones give ear to me.	
For the ear trieth words,	3
even as the palate tastes to eat.	
Let us examine for ourselves the right,	4
let us know among us what is good.	
For Job has said : I am righteous ;	5
and God has taken away my right :	
against my right, shall I speak false ?	6
my arrow is fatal, without transgression.	
Who is a man like Job,	7
that drinks in scoffing, like water ;	
and walks in company with evil doers,	8
and goes with wicked men ?	
For he has said : A man is not profited,	9
when he takes delight with God.	
Therefore, men of understanding, hearken to me :	10
far from God be wickedness,	
and iniquity from the Almighty !	
For man's work will he requite to him,	11
and let each one receive according to his way.	
Yea, of a truth, God will not do evil,	12
nor will the Almighty pervert justice.	
Who has committed to him the earth ?	13
and who founded the whole habitable world ?	
Should He set his thoughts upon him,	14
withdraw to himself his spirit and his breath ;	
all flesh would expire together,	15
and man return to dust.	
If now there is understanding, hear thou this ;	16
give ear to the voice of my words.	
Can he indeed bear rule, that hateth right ?	17
or wilt thou condemn the Just, the Mighty ?	
Shall one say to a king : O Worthless !	18

REVISED VERSION.

- O Wicked! unto princes;
 19 to Him who regards not the persons of princes,
 nor knows the rich more than the poor?
 for they are all the work of his hands.
 20 In a moment they die;
 at midnight, the people are smitten and pass away,
 and the mighty is removed without hand.
 21 For his eyes are on each one's ways,
 and he sees all his steps.
 22 There is no darkness, and no death-shade,
 where the workers of iniquity can hide themselves.
 23 For not again does He set his thoughts upon one,
 that he may go to God in judgment;
 24 he breaks the mighty, without inquisition,
 and sets up others in their stead.
 25 He therefore knows their works;
 and in a night he overturns, and they are destroyed.
 26 As the wicked does he smite them,
 in the place where men look on.
 27 Because they turned from after him,
 and regarded none of his ways;
 28 to bring up to him the cry of the weak,
 and that he may hear the cry of the afflicted.
 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 from the ruling of corrupt men,
 from snares of the people.
 31 Surely, to God it should be said:
 I have borne it; I will not be perverse.
 32 Beyond what I see do thou teach me;
 if I have done evil, I will do it no more.
 33 Shall he according to thy mind requite it,
 that thou dost refuse,—
 that thou thyself wilt choose and not I?
 then what thou knowest speak.
 34 Men of understanding will say to me,
 even the wise man who listens to me:
 35 Job speaks without knowledge,

REVISED VERSION.

and his words are without wisdom.	
My desire is, that Job may be tried to the end, for answers in the manner of evil men.	36
For he adds rebellion to his sin ;	37
in the midst of us he mocks, and multiplies his words against God.	
AND Elibu answered, and said :	1
This dost thou regard as right,—	2
my righteousness, thou saidst, is more than God's ?	
For thou sayest : What will it profit thee ;	3
what shall I gain more than by my sin ?	
I will make answer to thee,	4
and to thy friends, with thee.	
Look to the heavens, and see ;	5
and survey the skies, that are high above thee.	
If thou hast sinned, what dost thou against him ?	6
and are thy offenses many, what dost thou unto him ?	
If thou art righteous, what givest thou to him ?	7
or what will he take from thy hand ?	
For a man, like thyself, is thy wrong ;	8
and for a son of man, thy righteousness.	
For the multitude of oppressions they cry out ;	9
they cry for help, because of the arm of the mighty.	
But they say not : Where is God my Maker,	10
who giveth songs in the night !	
who has taught us more than the beasts of the earth,	11
and made us wiser than the birds of heaven.	
There cry they, and he answers not,	12
because of the pride of evil men.	
Surely, vanity will God not hear,	13
nor will the Almighty regard it.	
Much less when thou sayest : Thou regardest him not !	14
the cause is before him ; and wait thou for him.	
But now, because his anger visits not,	15
nor does he strictly mark the offense ;	
therefore, Job fills his mouth with vanity,	16
he multiplies words without knowledge.	
AND Elibu added, and said :	1
Wait for me a little, that I may show thee ;	2

REVISED VERSION.

- for there are yet words for God.
 3 I will bring my knowledge from afar ;
 and will render justice to my Maker.
 4 For verily, my words are not falsehood ;
 one perfect in knowledge is before thee.
 5 Lo, God is mighty, but he contemns not ;
 mighty in strength of understanding.
 6 He will not prosper the wicked ;
 and the right of the suffering he will grant.
 7 His eyes he withholdeth not from the righteous ;
 and with kings on the throne,
 he makes them sit forever, and they are exalted.
 8 And when, bound with chains,
 they are held in the bonds of affliction ;
 9 then he shows to them their deed,
 and their transgressions, that they deal proudly ;
 10 and opens their ears to the instruction,
 and commands that they turn from iniquity.
 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.
 13 So the impure in heart lay up wrath ;
 they cry not for help when he binds them.
 14 Their breath shall expire in youth,
 and their life with the unclean.
 15 The sufferer he delivers in his affliction,
 and in distress he opens their ear.
 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 !
 17 But if thou art filled with the judgment of the wicked,
 judgment and justice will lay hold of thee.
 18 For beware, lest anger stir thee up against chastisement,
 and a great ransom shall not deliver thee.
 19 Will he value thy riches without stint,
 and all the might of wealth ?
 20 Long not for that night,
 where the nations are gathered to the world below them.

REVISED VERSION.

Take heed, turn not to iniquity; for this thou choosest rather than affliction.	21
Lo, God shows himself great in his power; who is a teacher like to him?	22
Who appoints to him his way? and who says: Thou hast done wrong?	23
Remember, that thou magnify his work, which men do sing.	24
All men gaze thereon; man beholds from afar.	25
Lo, God is great, and we know him not; the number of his years, it is unsearchable.	26
For he draws up the water-drops; rain, of his vapor, they refine;	27
with which the skies flow down, they distill on man abundantly.	28
Yea, can one comprehend the bursting of the cloud, the crash of his pavilion?	29
Lo, around him he spreads his light, and covers over with ocean-depths.	30
For therewith rules he nations, gives food in abundance.	31
The palms of the hands he covers over with light, and gives it a command against the enemy.	32
His thunder tells of him; to the herds, even of Him who is on high.	33
YEA, at this my heart trembles, and starts up from its place.	1
Hearken attentively to the roar of his voice, and the rumbling that goes forth from his mouth.	2
He directs it under the whole heavens, and his light over the margins of the earth.	3
After it a sound roareth; he thunders with his voice of majesty;	4
nor lets them linger when his voice is heard. God thunders marvelously with his voice;	5
great things does he, and we understand not. For to the snow he says: Be thou on the earth;	6
and to the pouring rain, even the pouring of his mighty rains.	

REVISED VERSION.

- 7 The hand of every man he seals up,
that all the men he has made may know ;
8 and beasts go into the lair,
and in their dens abide.
9 Out of the secret chamber comes the whirlwind,
and cold out of the north.
10 By the breath of God there is ice,
and the breadth of the waters is straitened.
11 Yea, with moisture he loads the thick cloud,
he spreads his lightning-cloud abroad ;
12 and it turns with his guidance every way,
that they may do all he commands,
over the face of the habitable earth ;
13 whether as a scourge, for its land,
or as a kindness he allots it.
14 Give ear to this, O Job ;
stand and consider the wonders of God.
15 Dost thou know, when God sets his thoughts upon them,
and the light of his cloud blazes forth ?
16 Understandest thou the balancing of the clouds ;
the wonders of the Perfect in knowledge ?
17 What time thy garments are hot,
when he lulls the earth with the south wind ;
18 dost thou with him spread out the skies,
firm as the molten mirror ?
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 would speak ?
or does one say a thing, that he may be swallowed up ?
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 Out of the north comes gold ;
with God there is terrible majesty.
23 The Almighty, we cannot find him out ;
great in power and rectitude,
and in fullness of justice ; he will not oppress.
24 Therefore do men fear him ;
he regards not any of the wise in heart.

JEHOVAH.

REVISED VERSION.	PARAPHRASE.
1 THEN Jehovah answered Job out of the storm ; and he said :	Who darkeneth here with foolish word My counsel ! Rise ; thy loins up-
2 Who is this, that darkens counsel, by words without knowledge ?	gird, And let thine answering voice be heard !
3 Gird up now thy loins like a man ; and I will demand of thee, and inform thou me.	If thou be truly wise, declare, 4 When I laid earth's foundations, where
4 Where wast thou, when I founded the earth ? declare, if thou hast understanding.	Wast thou ? Who fixed its 5 measures square ?
5 Who fixed its measures, that thou shouldst know ? [it ? or who stretched the line upon	Who stretched the line ? What 6 sunken base [trace ? Held the foundation—didst thou
6 Whereon were its foundations sunken ? or who laid its corner-stone ;	Who laid the corner-stone in 6 place ?
7 when the morning-stars sang together, and all the sons of God shouted for joy !	When morning stars together 7 sang, And heaven that did overhang, With the glad shouts of angels rang ?
8 And he shut up the sea with doors, when it burst forth, came out from the womb.	Who shut the sea with doors ? 8 When first Uproarious from the womb it burst,
9 When I made the cloud its garment, and the thick cloud its swathing-band ;	I wrapped it, like an infant 9 nursed,
10 and appointed it my bound, and set bars and doors ;	In swathing-bands of cloud, and 10 made
11 and said : Thus far shalt thou come, and no farther, and here shall thy proud waves be stayed !	Its bounds and bars. Thus far, 11 I said ; But here shall thy proud waves be stayed !

REVISED VERSION.	PARAPHRASE.
12 Hast thou, since thy days, commanded the morning, made the dayspring to know its place;	Didst thou e'er bid the dawn at 12 birth Embrace the world with glowing 13 girth,
13 that it might take hold on the margins of the earth, [of it? and the wicked be shaken out	And fright the wicked from the earth ?
14 It is changed like the signet-clay; and they stand forth as in gay apparel.	The earth new-stamped, the hills 14 new-clad :
15 And from the wicked is their light withheld; and the uplifted arm is broken.	Gone is the light the wicked 15 had, And frustrate their adventure bad.
16 Hast thou come to the springs of the sea, [the deep? and walked in the recesses of	Hast thou the sea-springs vis- 16 ited,
17 Have the gates of death been opened to thee; and the gates of death-shade dost thou behold?	And walked the deepest ocean- bed, Even to the portals of the dead ? 17
18 Hast thou surveyed even to the breadths of earth? declare, if thou knowest it all.	For thee stood those dark gates ajar, Or hast thou even surveyed so 18 far
19 What is the way to where light dwells; and darkness, where is its abode?	As earth's remotest boundaries are?
20 That thou shouldst bring it to its bounds, and that thou shouldst know the paths to its house!	Then say, where is of light the 19 abode, And where of darkness; what 20 the road ?
21 Thou knowest; for then wast thou born, [great! and the number of thy years is	Since thou wast born when 21 light first glowed!
22 Hast thou come to the treasuries of snow, [thou behold; and the treasuries of hail dost	Or hast thou found where snow 22 and hail
23 which I have reserved for the time of distress, for the day of conflict and war?	I keep in treasuries, lest they 23 fail Against the day of war and wail?

REVISED VERSION.

- 24 What is the way to where light
is dispensed,
and the east-wind spreads over
the earth?
- 25 Who divided channels for the
rain, [flash;
and a track for the thunder's
26 to cause rain on a land without
men,
a wilderness wherein is no man;
27 to satisfy the wilds and wastes,
and cause the springing grass to
grow?
- 28 Is there a father to the rain? or
who has begotten the drops of
dew? [the ice?
- 29 Out of whose womb came forth
and the hoar-frost of heaven,
who has begotten it?
- 30 As in stone are the waters hidden,
and the face of the deep cleaves
fast together.
- 31 Dost thou bind the soft influ-
ences of the Pleiads,
or loose the bands of Orion?
- 32 Dost thou lead forth the Signs
in their season;
and the Bear with her young,
dost thou guide them?
- 33 Knowest thou the ordinances of
the heavens;
or dost thou establish their do-
minion over earth?
- 34 Dost thou lift thy voice to the
clouds, [thee?
and a flood of waters shall cover
- 35 Dost thou send forth lightnings,
and they go;
and say to thee: Here are we!

PARAPHRASE.

- What is the way to sources 24
whence
The light its radiance doth dis-
pense,
Or the east wind its vehemence?
- Who guided thunder-flash and 25
rain
To water even the desert plain, 26
And make the grass grow green
again?
- Rain, dew, and ice, and frosty 28
wreath, [beneath
Who hath begot? The stream 29
Lies hidden in a stony sheath! 30
- Dost thou control the Seven that 31
bring
With starry power the gentle
Spring;
Or canst thou break Orion's ring
- In winter's chain, or lead each 32
Sign
Forth in its season, or confine
The She-Bear and her young in
line?
- Or knowest thou the laws on 33
high,
And dost o'er earth maintain
thereby
The sure dominion of the sky?
- Will clouds in rain reply to thee, 34
Or lightnings sent go instantly 35
And come, and thunder, *Here are*
we!

REVISED VERSION.

- 36 Who put wisdom in the reins,
or who gave to the spirit under-
standing?
- 37 Who numbers the clouds by
wisdom,
and who inclines the bottles of
the heavens;
- 38 when dust is poured into a mol-
ten mass,
and clods cleave fast together?
- 39 Dost thou hunt the prey for the
lioness,
and the craving of the young
lions dost thou fill;
- 40 when they crouch down in the
dens,
lie in ambush in the covert?
- 41 Who provides for the raven its
prey,
when its young ones cry unto
God,
wander without food!
- 1 Dost thou know the time the
wild rock-goats bear,
observe when the hinds are in
labor?
- 2 Dost thou number the months
they fulfill,
and know the time of their bring-
ing forth?
- 3 They bow themselves, they bring
forth their young,
they cast away their pains.
- 4 Their young mature, grow up in
the field,
go forth, and return not to them.
- 5 Who sent out the wild-ass free,
and who loosed the wanderer's
bands;

PARAPHRASE.

- Who taught the air its myster- 36
ies,
Inspired the meteor as it flies,
Numbered the clouds that fill the 37
skies?
- Who hath heaven's pitchers
overturned,
When dust in liquid floods is 38
churned
And in firm cakes together
burned?
-
- Dost thou the she-lion's prey 39
provide
Wherewith her whelps are sat-
isfied
- That in the den or thicket 40
hide?
- Dost feed the vulture, eager- 41
clawed,
What time her young ones roam
abroad
And in their hunger cry to
God?
- Knowest thou the months wild 1
goat and doe
Bear young, that soon forgot- 2, 3
ten grow
And thrive, and unreturning 4
go?
- Who made the wild ass free to 5
roam—
To whom I gave a desert home 6
In every place where he might
come?

REVISED VERSION.	PARAPHRASE.
6 whose house I made the desert, and the barren waste his abodes ?	He mocks the clamor of the 7 town :
7 He mocks at the clamor of the city ; the driver's shouts he hears not.	He hears no driver's shout ; his own Are all green things on moun- 8 tains grown.
8 The range of the mountains is his pasture, and he searches after every green thing.	Or will the wild ox, thinkest 9 thou, Bide at thy crib, or harnessed bow And through the valley pull thy plough ?
9 Will the wild-ox be willing to serve thee, or abide at thy crib ?	Wilt trust his strength to do no 10 more Than bring thy harvest to thy 11 door And spread it on thy threshing- floor ?
10 Wilt thou bind the wild-ox with his cord in the furrow, or will he harrow the valleys after thee ?	The ostrich waveth proud her 13 plume, Yet doth no brooding cares as- sume. Her eggs, abandoned to their 14 doom,
11 Wilt thou trust him because his strength is great, and commit to him thy labors ?	She leaveth for the sand to warm, Forgetting any foot might harm, 15 And foolishly, without alarm, 16
12 Wilt thou believe him, that he will bring home thy seed, and gather into thy threshing- floor ?	Treating her brood as not her own ; For God to folly made her 17 prone, And understanding gave her none.
13 The wing of the ostrich waves exulting ; with pious pinion and plum- age ?	
14 Nay, she abandons her eggs to the earth, and warms them in the dust ;	
15 and forgets that the foot may crush them, and the beast of the field trample them.	
16 She is hard towards her young, as not her own ; in vain her pains, without fear !	

REVISED VERSION.	PARAPHRASE.
17 For God has made her forgetful of wisdom, and given her no share in under- standing.	Yet when she lashes high her 18 side, Horses and riders are defied; She mocks them with her flying stride!
18 When she lashes herself on high, she mocks at the horse and his rider.	Dost thou the charger's strength 19 ordain, Or clothe his neck with mighty mane, [again? That, shaking, makes men shake
19 Dost thou give strength to the horse? dost thou clothe his neck with terror?	Dost thou instruct him how to 20 bound Swift as the locust from the ground? [sound! In terrible pride his nostrils
20 Dost thou make him bound like the locust? his proud snorting is terri- ble!	Men in the valley scan the height; 21 He will not wait, but in his might Rusheth exulting to the fight.
21 They paw in the valley, and exult in strength; he goes forth to meet the weap- on.	He turneth not though hosts ap- 22 pear; [spear, Nor rattling dart, nor flaming 23 Nor sword dismays: he mocks at fear.
22 He mocks at fear, and is not dis- mayed; and turns not back for the sword.	The shaking fields beneath him 24 fly; He heareth glad the bugles cry, And saith, "Aha!" in fierce re- 25 ply!
23 The quiver rattles against him, the flaming spear and the dart.	He scenteth battle from afar, The thunder where the chieftains are, The shoutings and the songs of war!
24 With trembling and rage he swallows the ground; he believes not that it is the trumpet's voice!	
25 With every trumpet he says: Aha! and scents from afar the bat- tle, the thunder of the captains and the shouting.	
26 By thy understanding does the hawk mount upward,	

REVISED VERSION.	PARAPHRASE.
spread his wings toward the south?	Is it by thine instruction wise 26
27 Or soars the eagle at thy command,	The hawk is tutored when to rise
and builds his nest on high?	And spread his wings for sunnier skies?
28 The rock he inhabits; and abides	Or soars the eagle at thy hest, 27
on the tooth of the rock and the stronghold.	To build on high his lonely nest?
29 From thence he searches out food;	From the sharp summit's craggy 28
his eyes behold afar off.	crest
30 His young ones suck up blood;	His eyes the distant booty see; 29
and where the slain are, there is he.	His young for blood cry thirstily, 30
1 AND Jehovah answered Job, and said:	And where the slain are, there is he!
2 Will the reprover contend with the Almighty?	Will the reprover vainly try 2
he that censures God, let him answer it.	With words the Almighty to defy?
	Let him who censured God reply!

JOB.

3 And Job answered Jehovah, and said: [answer thee?	Lo, I am vile; what shall I 4
4 Behold, I am vile; what shall I I lay my hand upon my mouth!	say? The words already spoken? 5
5 I have spoken once, and will not answer;	Nay;
and twice, but I will not again.	Upon my mouth my hand I lay!

JEHOVAH.

6 Then Jehovah answered Job out of the storm, and he said:	Gird up thy loins now like a 7
7 Gird up now thy loins like a man;	man!
	I will demand, as I began,
	And make thou answer, if thou can!

REVISED VERSION.	PARAPHRASE.
I will demand of thee, and inform thou me.	Wilt thou destroy <i>my</i> righteous 8 name,
8 Wilt thou even annul my right? wilt thou condemn me, that thou mayest be righteous?	And make me guilty, that thy fame [blame? May be thereby discharged of
9 Or hast thou an arm like God; and canst thou thunder with a voice like him?	Or hast thou then an arm like 9 mine, A thunder like the Voice Divine? Then let thy power and glory 10 shine!
10 Deck thyself now with grandeur and majesty, and array thyself in splendor and beauty.	Array thyself in splendors bright; Send out in floods thy wrathful 11 might; [smite! Behold the high—behold, and
11 Send out the floods of thy wrath; and behold all that is high, and abase it.	Yea, all the proud and high 12 abase; Tread down the wicked in his place, [face! And hide in dust and dark his 13
12 Behold all that is high, and bring it low; and tread down the wicked in their place.	
13 Hide them in the dust to- gether; bind up their faces in dark- ness.	Then I will also praise, and own 14 The strength of thy right hand alone
14 Then I too will praise thee, that thy right hand can save thee!	Able to rescue thee is shown.
15 Behold now the river-ox, which I have made with thee; he eateth grass like the herd.	Look now upon the river-ox 15 I made with thee. Like grazing flocks
16 Behold now his strength in his loins, and his force in the sinews of his belly.	He feedeth. Strong for strains 16 or shocks,
17 He bends his tail like a cedar; the sinews of his thighs are knit together.	Behold his loins, his corded paunch; His tail that bends, a cedar 17 staunch; [haunch! The close-knit sinews of his

REVISED VERSION.	PARAPHRASE.
18 His bones are pipes of brass ; his bones are as bars of iron.	His legs as pipes of brass are 18 seen ;
19 He is the chief of the ways of God. He who made him gives his sword.	His ribs as bars of iron between ; God's masterpiece! Yet mild 19 his mien ;
20 For mountains yield him produce, and all beasts of the field play there.	For He who made him dulled his sword, And bade him feed upon the 20 sword
21 He lies down beneath the lotuses ; in the covert of reeds, and marshes.	Where play the wild beasts in accord.
22 Lotuses weave for him his shade ; willows of the brook surround him. [not ;	Through reedy coverts he doth 21 wade,
23 Lo the stream swells, he startles is fearless, though Jordan rush forth to his mouth.	To lie beneath the woven shade 22 By lotus and by willows made.
24 Before his eyes do they take him, pierce through the nose with snares.	He starts not, though the flood 23 o'erflows
1 WILT thou draw out the croco- dile with a hook, and press down his tongue with a cord ?	Even to his lips ; yet human foes 24 Lead him ensnared, with piercéd nose.
2 Wilt thou put a rush-cord in his nose, and bore through his jaw with a hook ?	But wilt thou put rush-cords 1 about The crocodile's tongue, or pierce <i>his</i> snout, Or hook <i>his</i> jaw to draw him out ? 2
3 Will he make many supplications to thee, [thee ? or will he speak soft things to	Will he in fear thy grace implore, 3 Promise to serve thee evermore ; 4
4 Will he make a covenant with thee ? wilt thou take him for a servant forever ?	And wilt thou spare his life there- for ?
5 Wilt thou play with him as with a bird, and bind him for thy maidens ?	Wilt thou play with him as a sort 5 Of curious bird, or, bound athwart, Parade him for thy ladies' sport ?

REVISED VERSION.	PARAPHRASE.
6 Will partners dig a pit for him, divide him among the mer- chants ?	Will partners bargain him away, 6 And share what Canaan's mer- chants pay ?
7 Wilt thou fill his skin with darts, and his head with fish-spears ?	Think'st thou through hide or 7 head to slay
8 Lay thy hand upon him ! of battle thou shalt think no more.	With darts and harpoons by the score ?
9 Lo, his hope is belied ; is he cast down even at the sight of him ?	Touch him but once—'twill soon 8 be o'er ; [more ! Of battle thou shalt think no
10 None so fierce that he will rouse him up ! then who is he that will stand before me ?	Behold the hunters' courage fail ! 9 Even at the sight of him they quail ;
11 Who has first given me, that I should repay ? under the whole heavens, it is mine !	None is so fierce as to assail. 10 (Then who before my face will stand,
12 I will not pass his limbs in silence, and bruited strength, and beauty of his equipment.	Or strike, and wait my answer- 11 ing hand ? [o'erspanned !) Mine are all things by heaven
13 Who has uncovered the face of his garment ? his double jaws, who enters in ?	Nor be his limbs from notice 12 slipped, In beauty and in strength equipped : [stripped ?
14 The doors of his face who has opened ? the circuits of his teeth are ter- rible.	That mailèd garment, who hath 13 His double jaws—who passeth 'neath [sheath
15 The strong shields are a pride ; shut with a close seal.	Those doors, that hold in open 14 The circling terrors of his teeth ?
16 They join one upon another, and no breath can come between them.	His back is glorious. Shield on 15 shield
17 Each is attached to its fel- low, they hold fast together, and can- not be sundered.	Firmly they hold, and will not 16 yield, [sealed. Air-tight, sword-proof, together 17

REVISED VERSION.	PARAPHRASE.
18 With his sneezings shines a light; and his eyes are like the eyelids of the morning.	His nostrils flash; his eyes 18 agleam The eyelids of the morning seem, Upshining through the twilight stream.
19 From his mouth go flames, and sparks of fire escape.	A cloud of steam his nostril 19 breeds With flame that from his mouth (21) proceeds—
20 From his nostrils goes forth smoke, like a kettle with kindled reeds.	Like water, boiled o'er burning 20 reeds.
21 His breath enkindles coals, and flame goes forth from his mouth.	Strength clothes his neck; and 22 in advance,
22 In his neck abideth strength, and terror dances before him.	A courier grim, doth Terror dance, Affrighting earth's inhabitants.
23 The flakes of his flesh cleave fast; firm upon him, it is not shaken.	Firm cleaves his flaky flesh, nor 23 will
24 His heart is firm as stone; yea, firm as the nether millstone.	Be loosed. His heart is firmer 24 still—
25 At his rising up the mighty are afraid; they lose themselves for terror.	A nether grindstone of the mill.
26 If one assail him with the sword, it shall not hold the spear, the dart, and the mail.	At his uprising heroes quail: 25 Vain they endeavor to assail 26 With sword or spear or dart or mail.
27 Iron he accounts as straw; brass as rotten wood.	Iron and brass accounteth he 27 As straw and rotten wood to be;
28 The arrow cannot make him flee; to him, sling-stones are turned to chaff.	The arrow cannot make him flee. 28 Sling-stones for him are turned to chaff;
29 Clubs are accounted as stubble; and he laughs at the shaking of the spear.	Clubs are but stubble cut in half, 29 And hurled javelins make him laugh!

REVISED VERSION.	PARAPHRASE.
30 Shard-points are under him ; he spreads a threshing-sledge over the mire.	His belly rough with many a 30 shard Drags, and the mire by ridges
31 He causes the deep to boil like the pot ; he makes the sea like a pot of ointment.	hard As by a threshing-sledge is scarred.
32 Behind him he makes a glisten- ing path ; one would think the deep hoar with age.	Pot-like to bubble he doth 31 make The sea. Men might his glisten- 32 ing wake
33 On earth there is none that rules him ; he is made without fear.	For Ocean's hoary age mistake. Fearless, he owns no king be- 33 side ;
34 He looks on all that is high ; he, the king over all the sons of pride.	Himself, unconquered, undenied, The king of all the sons of 34 pride !

JOB.

1 THEN Job answered Jehovah, and said :	I know thou canst all things de- 2 eree,
2 I know that thou canst do all things ; and from thee no purpose can be withheld.	No purpose being too hard for thee, <i>Who darkeneth here</i> , Thou saidst 3 to me,
3 Who is this that obscures coun- sel without knowledge ? I have therefore uttered what I understand not ; things too hard for me, which I know not.	<i>With foolish words my counsel ?</i> Lo, I have been babbling, even so, Of things too hard for me to know.
4 Hear now, and I will speak ; I will demand of thee, and in- form thou me.	<i>Hear now</i> , Thou saidst ; <i>I will</i> 4 <i>inquire</i> ,
5 I have heard of thee by the hearing of the ear ;	<i>And answer thou, to my desire !</i> Yea, I had heard, and did aspire 5

REVISED VERSION.	PARAPHRASE.
<p>but now my eye seeth thee. 6 Therefore do I abhor it, and repent in dust and ashes.</p>	<p>To meet Thee face to face. But bow I do abhor my hasty vow, 6 And prone in dust and ashes bow!</p>

THE EPILOGUE.

- 7 Now after Jehovah had spoken these words to Job, Jehovah said to Eliphaz the Temanite: My anger is kindled against thee, and against 8 thy two friends; because ye have not spoken of me what is right, 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.
- 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.
- 10 And Jehovah turned the captivity of Job, when he prayed for his 11 friends. And Jehovah increased all that Job had, twofold. And there came 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.
- 12 And Jehovah blessed the end of Job more than his beginning. And he had fourteen thousand sheep and goats, and six thousand camels, 13 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.
- 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.

NOTES.

CHAPTER I.

VERSE 1. *Uz*. See Gen. x. 23; xxii. 21; xxxvi. 28; Jer. xxv. 20; Lam. iv. 21. The LXX. say it was on the border of Idumea and Arabia; i. e., bounded south by Idumea, west by Judea, east by Arabia, and north probably by Bashan, which the Mohammedans confound with Uz. Or it was part of northern Arabia, whence Job is a son of the East. See verse 3; Gen. xxv. 6; Judges vi. 3.—Verse 2. *Perfect and upright*; i. e., pious and virtuous (two different things). Thus, “the pious Æneas,” so called because he duly revered the gods.—Verses 4, 5. A sample of Job’s piety. Not superstitious for the age in which it is placed. The act of sacrifice now superseded, but the attitude of humility and repentance, even for omissions of which he is not conscious, eternally appropriate to man. *Forsaken, not cursed*, but literally *blessed*, or, in secondary meaning, *said farewell to*.—Verse 7. *Roaming . . . walking*. The Hebrew words indicate a roaming vigilantly, though not on any definite errand.—Verse 11. *To thy face*. In verse 5 it is only *in their hearts*. An open farewell to God, like that of the Israelites when they set up the calf at Sinai. Compare xxi. 14; xxii. 17.—Verse 15. Job’s losses alternately from acts of man and “acts of God.” *Sabæans*. Sons of Ham? Gen. x., 7, or Shem? Gen. x. 28. But probably from Sheba, grandson of Abraham and Keturah, Gen. xxv. 3. A tribe of Arabs, half of whom (probably the N. W. half) pursued robbery, and the other half commerce, vi. 19.—Verse 16. *Fire of God*. A rain of brimstone? Ps. xi. 5, or a fire, according to numerous passages in the Mosaic books? Not lightning. If any natural phenomenon of the desert, perhaps the simoom, which in its heat and appearance while approaching resembles a flame.—Verse 17. *Chaldeans*. A regularly warlike people, from the northeast. *Three bands*. Military tactics. Compare Gen. xiv. 5; Judges vii. 16; 1 Sam. xi., 11. This mention of the Chaldeans may have been suggested to the author by their revival of warlike power about 750 B. C., under Nabopolassar.—Verse 19. *From the other side*: i. e., blowing clear across. That this might destroy tents and houses, travelers’ accounts prove. Matt. vii. 27.—Verse 20. First natural grief, then worship and resignation.—Verse 21. *Thither*: i. e., to the earth. Compare Eccl. v. 15; 1 Tim. vi. 7. In the New Testament the thought is not of returning to earth, but of this world and another.

Notice in this chapter the evidently poetic construction of the story: the observance of the "unities" of time and place; all the calamities happening on one day; the various balanced agencies; the invariable survival of one witness, etc. Note also that it is the first day of the annual week of feasting, so that Job cannot suppose that his sons and daughters are slain for some sin committed during the week, such as he was accustomed to offer sacrifice for at its close.

CHAPTER II.

Verses 2, 3. The repetition of i. 7, 8, is another proof of artificial form. But Jehovah adds an expression of regret that He was persuaded to permit Job's affliction. This conception of God as repenting is common in the Old Testament. Gen. vi. 6, etc.—Verse 4. *Skin for skin*. A proverb, meaning *quid pro quo*, or a fair bargain.—Verse 9. Woman is represented as morally the weaker. The difference is great between the Old and New Testaments in this respect, though even among the early Jews there were honored prophetic women. *Bless God and die*; i. e., either *Say farewell to God, and die*, or *Still adhere to God and die*. The latter is more completely ironical, the former more in harmony with the context. But both are bitter. The first is adopted by Ewald, and explained to mean, *Give up now, at the command of death, your God, to whom you have foolishly adhered so long in vain*.—Verse 10. *As one of the foolish women*: i. e., one of the heathen, accustomed to abandon a god that proved an incompetent protector, and take up another. But Job says: "There is but one God from whom all fates come; and we must take what He sends."—Verse 11. *The Temanite*, from the Iduncan city of Teman, Gen. xxxvi. 11, 15, noted for wisdom, Jer. xlix. 7. *The Shuhite*, from Shuah, Gen. xxv. 2, probably northeast of Uz. *The Namathite*, from Naamah, a city of Judah, Josh. xv. 41. Thus the friends came by appointment from the south, east, and west.—Verse 12. Job out of doors, as a leper would be, and so changed that they did not know him.—Verse 13. The preliminary mourning, Gen. l. 10; Gen. xxix. 14; Ez. iii. 15. Oriental politeness, like that of North American Indians.

CHAPTER III.

Job begins with personal complaint, and is led by the figure of the pyramids to a reflection on the rest of the grave, from which he returns to his personal trouble. The progress of the thought is: "Cursed be

the day of my birth! Why was I born at all? Being born, why did I not die at once, and share the peaceful rest of the dead and the unborn? Having lived till now, why do I live any longer, who long for death?"—Verse 4. *Let God not seek for it*, as a thing utterly gone and not even missed.—Verse 5. *Darkenings of the day*. Eclipses.—Verse 8. *Skilled to rouse up the leviathan*. According to Ewald, *the dragon*; i. e., taken in connection with the context, probably an allusion to some legend, like the ancient Indian and modern African ones, of a monster which swallows sun and moon, causing eclipses.—Verse 14. *Ruins*. *Pyramids*, as proposed by other translators, gives a key to the transitions of the thought. Verse 18. The captive slaves who built the pyramids; an antithesis to verse 14.—Verse 19. Literally, *Small and great, it is all one*.—Verses 25, 26. *I took pains, was not proudly secure*. Compare i. 5; Ps. lxiii. ; 2 Sam. xxii. 28; Dan. v. 20; Is. lxvi. 2; lvii. 15.

CHAPTER IV.

Eliphaz, the eldest, older than Job's father, xv. 10, begins in a manner indicating that he expects to offend Job for his good.—Verses 3–6. A faintly suggested charge of hypocrisy.—Verse 6. *Fear*, i. e., of God.—Verse 7. The attack bolder. Either Job has nothing to fear, being righteous, or his overthrow proves him wicked.—Verse 10. This figure of an old, toothless, forsaken, and dying lion, is offensively like the case of Job.—Verse 13. *In thoughts from visions of the night, or When dreams bring faces of the night*.—Verse 19. Literally, *tents of clay*. Clay stands for flesh. The tents are represented as being crushed like moths; a fine simile, as all will feel who have witnessed the striking or blowing down of tents.—Verse 21. *Their excellency*; literally, *their cord*, probably in allusion still to the tent. The spirit of this speech is that a man must not question God's justice, because he is certain to deserve its retributions on general grounds.

CHAPTER V.

Verse 1. Who of the saints on earth will agree with you? They will all say your grief and envy are folly.—Verse 4. *In the gate*. See Ruth iv.; Prov. xxii. 22; Amos v. 12, 15.—Verse 5. *From the thorns, i. e., through the hedge*. *The snare* refers to litigants grasping after the estate.—Verse 6. For man comes to disaster not by reason of anything in outward nature, but by his own inward nature, as sparks fly upward. The thought is not that man is doomed to trouble, apart from his moral

character, but precisely the contrary.—Verse 10. Rain and streams restore fertility to the fields; so (verse 11) God restores the humble.—Verses 12–17. These allusions to the downfall of the wise and strong are probably aimed at Job. Subsequently the friends betray openly their belief that in his prosperity he had abused his power.—Verse 17. *Happy*, i. e., *fortunate*. The same meaning belongs to the word translated *blessed* in the Sermon on the Mount.—Verse 19. *In six troubles . . . yea, in seven*. Six only are enumerated; the seventh is omitted. This may be a significant allusion to Job's disease, such an affliction not being mentioned at all in the list. Or, the use of these numbers may be merely proverbial.—Verse 21. *Destruction*, i. e., any such providential calamity as destroys life and property.—Verse 22. Famine is here the scarcity which affects the whole land. The allusion in verse 20 is rather to personal starvation.—Verse 24. *Visit thy pastures and miss nothing*. An evident improvement on the phrase in King James's version, *and shalt not sin*. The idea common to both is that of shortcoming; but the true sense is that the proprietor shall not come short when he counts his flocks.

With this speech of Eliphaz, the issue is joined. The speech contains noble passages, and is full of truths or truisms, so misplaced as to be practically errors. Brentius says: "He who looks with spiritual eyes judges not the moral character of a man by his afflictions, but the affliction by the moral character." It was the very essence of Job's trouble that, being righteous, he seemed to be forsaken. But Eliphaz, assuming at once his guilt, began to deal with him for that, applying a series of inappropriate maxims and reflections. Thus the inner falsehood in the speech conflicts with its outer form. Truth thus handled becomes cant.

The subtlety of this misunderstanding between Job and his friends, and of the misunderstanding of God on the part of Job, is the most remarkable peculiarity of this ancient drama. Compare it with "Prometheus Bound," in which the issue between the hero and the gods is one of open hostility and brute force. Prometheus endures his torture in grim defiance, hugging to his breast the secret knowledge of a future disaster to his tormentor. There is no tragic misunderstanding in the plot. In this respect the drama of Job shows the higher art.

CHAPTER VI.

Verse 4. The figure is of poisoned arrows, causing madness; and hence taking away responsibility for wild words.—Verses 5–8. Animals

don't complain when satisfied; but no one can pretend content with tasteless things. Job refuses to be such a hypocrite.—Verses 8–10. Repeats the outbreak for which he was reproved. *Cut me off*, an allusion to the swift destruction by cutting of the tent-cords already described by Eliphaz. “The thing which you hold up as a warning, namely, sudden death, is the thing I most desire. For it would still be my solace; yea, I would exult in unsparing pain.” The last line of verse 10, *For I have not denied the words of the Holy One*, is taken on Ewald's authority to be a sort of ground of adjuration. Job prays for such a death as Eliphaz has threatened, claiming it as a favor due to his uprightness, not a punishment visited upon sin.—Verse 13. *Is not my hope within me gone, and recovery driven away from me?* A justification of his prayer for death as release from hopeless pain.—Verse 14. Job turns upon his friends. His first thought, not so much defense against their suspicions as reproach of their treachery: a characteristic of innocence. *Ready to forsake*; i. e., sorely tempted to lose faith.—Verses 15–21. A vivid figure. The caravans strike many miles across arid plains, calculating to reach water. The brook, so full when the snows thawed, is dry. But they turn aside from their route to follow up its bed, hoping to find water above; and, failing in this, they perish. *Toma*, Ishmaelites, Gen. xxv. 15, 16; and living in Arabia, Is. xxi. 13, 14. *Sheba*: see note on i. 15.—Verse 21. The figure applied: “You are afraid of being mixed up in my trouble.” Those friends who feel the danger, but not the duty, of sharing a man's fall, are more likely to forsake him than strangers who can show sympathy without being themselves involved. “It is high time for us to look out for ourselves; we can do no good here,” is their feeling. The disciples forsook Christ and fled. Those who adhered to him in his defeat were his mother; a few loving women who were willing to lose all, if they must lose him; a rich man not publicly connected with him, and not likely (being on good terms with the authorities) to get into trouble by showing sympathy; and a bold guerrilla chief, accustomed to defy the opinions of respectable people, and already arrived at his final disgrace and punishment.—Verse 27. *You would even cast lots for the orphan, and dig a pit for your friend*. Strong examples of meanness, giving jointly the figure of traitors first plotting the destruction of a friend, and then casting lots to determine who shall own as a slave his fatherless child.—Verses 28, 29. The friends rise, to retire in offended dignity; but are persuaded, by Job's pathetic though proud appeal, to stay and hear him.

CHAPTER VII.

Job appears to ignore the presence of the friends, after they return. He addresses his meditation to God.—Verse 2. The slave pants for the shade.—Verse 6. The figure of the weaver's shuttle is finer than that of a stream or a vapor, because there is a periodical alternation as well as a monotonous swiftness.—Verse 12. Am I a flood of the Nile, or a monster of the wave (the crocodile), that I should be watched?—Verse 17. Almost a parody of Ps. viii. 5, and cxliv. 3, and perhaps a scornful reference to them.—Verse 20 (last clause). Am I become a burden to thee? This is Delitsch's translation, and seemingly the most appropriate.

CHAPTER VIII.

Verse 4. Remark the brutality of the charge against the sons of Job. Kind consolation this, to a bereaved parent!—Verse 8. Probably in allusion to the aged Eliphaz, who speaks the wisdom of a past generation. Note throughout this speech the bolder tone of insinuation concerning Job's wickedness.

CHAPTER IX.

Verse 2. *Of a truth*, i. e., *Indeed!* a sarcastic reply, following which Job proves that he can praise the almighty power of God as well as his interlocutors. The passage to the end of verse 10 is, so to say, a competitive hymn, and has hence been italicized in the paraphrase, to mark the transition back to the personal argument. It is easy to see that both in breadth of view and in sublimity of diction Job's poem surpasses those of the former speakers.—Verse 5. A description of an earthquake.—Verse 6. *The pillars thereof*. This figure (even if it be a figure) is too common not to have a basis in an accepted natural philosophy. Compare 1 Sam. ii. 8; Job xxxviii. 6; Ps. lxxv. 3; civ. 5; Prov. viii. 29, etc. The expression in Job xxvi. 7 is not inconsistent with it, since the pillars rest upon nothing, or in the hand of God. We have stated in another place the views of the earth's form, etc., apparently entertained by this writer.—Verse 8. *He spread out the heavens*. Rather, *He bows the heavens*, Ps. xviii. 7, drawing them close with stormy clouds. Thus our expression of a "lowering" sky. *Treads upon the heights of the sea*. Deut. xxiii. 29; Amos iv. 13; Micah i. 3.—Verse 9. *The Bear*, containing the North Star, has been called in numerous nations, ancient and modern, by the name of some animal, and its importance among the constellations has been

universally recognized. *Orion*, the star of winter; *the Pleiades*, the stars of spring. The precession of the equinoxes has changed the relation which these constellations bore in ancient times to the equinoctial periods. *The secret chambers of the South*, the regions of the heavens visible below the equator, and revealing, according to the reports of travelers, strange, unknown stars.—Verse 10. *He doeth*, etc. Job concludes this hymn by quoting from Eliphaz, verse 9, to emphasize the superiority of his own description of the Almighty's power.—Verse 11. Job recurs to his own case, as if saying that all this rhapsodizing over admitted facts is aside from the question at issue. God's wisdom and power would not justify injustice. *He goes by me*. Rather, *He assails me*. *I see him not*; so, in verse 5, God is said to be move mountains "ere they are aware."—Verse 14. In this and following verses, *call* and *answer* are legal terms, like *summons* and *answer* in our courts.—Verse 15. Job would not answer as to an opponent, but submit as to a judge.—Verse 21. A picture of terrified confusion and the recklessness of fear.—Verse 23. *The scourge*. This phrase usually indicates a pestilence.—Verse 24. *If not, who is it?* This is one of the points in the drama where the entire absence of any allusion to Satan or other malign spirits as the agents of evil is most remarkable.—Verse 26. *Reed-skiffs*, the papyrus-canoes of the Nile.—Verse 33. *Arbiter* (in the common version, *daysman*), not *mediator*, in the sense of one who negotiates between a superior and an inferior. The idea is that God and man are not equals, and cannot submit an issue to arbitration by a third party.—Verse 35. *I would then speak without fear; for the cause of my fear is not in me; i. e., in a guilty conscience.*

CHAPTER X.

Verse 1. Job recurs to his old complaint. The transition of the thought from the last chapter appears to be indicated in the paraphrase by the word *yet*.—Verse 2. *I will say unto God*. This speech, to the end of verse 19 (italicized in the paraphrase), is not a direct address to God, but a recital of what Job is resolved to say. His actual appeal to the Almighty comes later, in Chapter xiii., if, indeed, that also be not a rehearsal. When Jehovah appears in answer to repeated challenges, Job has nothing to say.—Verse 3. *And shine upon the counsel of the wicked*. The passage is a bold allusion to the practices of human justice. Men torture prisoners to make them confess, because men have neither knowledge of the truth nor time enough to wait till it is revealed. Moreover, if they let the accused go from their grasp, they may not be able to re-

capture him, should his guilt be made clear. Job declares that none of these excuses for the barbarity of imperfect human justice can apply to God.—Verse 18. Compare iii. 11, etc. Job returns in conclusion to his first complaint, as if to reassert that it was reasonable.

CHAPTER XI.

Verse 5. Zophar seems to reply, after the usual introductory sarcasm, *You say you would speak so and so to God. O that He might show you your folly by granting your wish, and by speaking to you!*—Verse 7. *To perfection; literally, to the summit.* The preceding half of the verse is thus completed, and the thought carried on.—Verse 10. The terms *apprehend* and *call an assembly* (in the common version *shut up and gather together*) are legal phrases, corresponding with *arrest* and *open a court*. Zophar means to indicate that, if God should appear, Job would find himself an arrested culprit, not a litigant.—Verse 12. *The wild ass*; not a type of stupidity, but of untrained ignorance.—Verse 15. A reference to Job's words, x. 15.—Verse 18. *Thou wilt search and lie down without fear.* An allusion to the evening inspection of house and fold. Compare verse 24.

CHAPTER XII.

The wish of Zophar does not awe, but enrages, Job. He charges his friends with sycophantic partisanship, and turns upon them with bold denunciations of God's displeasure. This situation is dramatically and rhetorically very fine.—Verse 3. *Who has not such things as these?* i. e., trite common-places kept on hand.—Verse 5. The paraphrase follows the accepted version.—Verse 6. *Into whose hand God bringeth.* The alternative reading, *He who brings God in his hand*, is generally favored, though not by Conant. Olshausen suggests that the weapon in the hand is meant.—Verses 6–9. Job repeats his proposition that God does as He will with good and bad.—Verses 11, 12. A challenge, introducing a competitive poem, which occupies the rest of the chapter. The ancient fashion of reciting in rivalry hymns to the gods, as illustrated in the early Dorian contests, the Pythian and Isthmian games (and in later times by the amabæan verses of Theocritus and the second Eclogue of Virgil), may have influenced the author of Job; but he has employed it with far subtler skill, furnishing a natural motive for the contest, more dignified than a mere wager or prize. Job is indirectly attacked even by the praises of the Almighty, recited by his friends as if he needed to be im-

pressed with such elementary truths; and it is a part of his defense to show that he can even excel them in this style. The present passage rises above the plane of the similar productions of Zophar and the others, by extending the view of God's sovereignty to include the fates of nations as well as individuals. He also shows that God deals with ranks and classes, not according to human estimates of their sacredness.—Verses 23-25. Supposed to be a sign that the book was composed after the beginning of the national disasters of the Hebrews.

CHAPTER XIII.

Job resumes the direct address.—Verses 1, 2. A sort of sarcastic parody of the appeal of Eliphaz to experience, v. 27.—Verse 4. *Forgers of lies, botchers of vanities*; i. e., manufacturers of falsehoods and clumsy patchers of them into useless arguments. The figure appears to be that of unskilfully constructed water-skins, which will not hold water. *Physicians*, in the accepted version, is a secondary meaning of the word *botchers*, deduced from the idea of mending.—Verse 14. Two figures; that of a lion, attempting to escape with his prey in his teeth; and that of a soldier, cutting his way out when surrounded. The thought is that no such desperate attempt would succeed: hence Job will not try to escape, nor (verse 15), since death is inevitable, will he be silent.—Verse 15. *Though he slay me, yet will I trust in Him*. An ancient but erroneous reading, found in some MSS., and now generally rejected, being traced by scholars to a clerical error. The true sense (harmonious also with the context) is, *He will slay me; I may not hope*.—Verse 17. This repeated demand for attention indicates that the listeners are impatient.—Verses 20, 21. He stipulates that his disease shall not physically incapacitate him, and that the terrible glory of God shall not appear, to confound him.

CHAPTER XIV.

Verse 1. *Of woman born*. Probably only a synonym for *mortal*, yet possibly a hint of the feebleness and imperfection ascribed by the ancients to woman. Eve was first tempted. Minerva the wise was fabled not to have been born of woman. In the light of these and many other proofs of the lower place accorded to woman in ancient times, Christ's birth, honoring and exalting womanhood, appears as the fit commencement of the new era, in which woman by the genius of Christianity has

been raised more and more to her true position.—Verse 2. *A flower.* Any flower. *The shadow.* The shadow indicating the waning day.—Verse 6. *As a hireling*; i. e., *at least as much as a hireling.*—Verses 7–13. A beautiful contrast between the apparent destruction of a tree, which may nevertheless grow again, and the death of man, which is compared to the drying-up of water. The ignorance of the ancients as to the real condition of water thus lost to sight gives force to the passage.—Verse 12. The heavens are here named, as in Ps. lxxxix. 29, 37, as a symbol of eternal duration, not as in Is. li. 6, doomed to perish. Hence the sense is that man will never return to this life. A continued existence of some sort in the land of shadows is not denied.—Verses 13–18. A parenthetical digression, the sense of which is sufficiently explained in the paraphrase. The question in verse 14 is an interjection, rhetorically conveying a negative.—Verse 17. *Sealed up in a bag*; i. e., filed away safely, like the record of a trial and conviction, beyond alteration.—Verse 18. The comparison beginning verse 7 is resumed, and the mountain offered as a second contrast to the tree. The carving-out of cañons is compared to the human face furrowed by grief (verse 20, *Thou changest his countenance*), and the removal of earth and *débris* by floods to the removal of man, or masses of men, by death.—Verse 22. Man's sufferings here cannot be made good to him by the fortunes of his descendants.

CHAPTER XV.

In xii. 11, xiii. 6, 13, 17, etc., Job has repressed the interruptions of his friends, until they finally listen in silence to his impassioned speech. Eliphaz, being the oldest, is specially offended, and replies with a ludicrous mixture of zeal for God and anger on his own account.—Verse 5. *The tongue of the crafty.* He regards Job as charging sin upon his friends, as a thief cries "stop thief!"—Verse 10. An allusion to himself.—Verse 18. *What the wise have not hidden.* Compare verse 8, where Job is ironically asked if he has kept his wonderful knowledge to himself for so long a time.—Verse 19. An allusion to some conquest of the land, or perhaps to Job himself as of a different race from Eliphaz, and one of more recent residence in Uz.—Verse 20. The argument here is that, though the wicked outwardly prosper, he is always in peril and fear. The implication is conveyed that Job's prosperity was of this kind, and the allusion to just such calamities as have overtaken him carries an indirect charge of tyranny (verse 27) and bribery (verse 34) against him.

CHAPTER XVI.

Verse 3. The question is the characteristic Hebrew form of stating a negative. The sense is, *There is no end to words of wind; else what could move thee again to answer?* The mysterious endlessness of wind is compared to the ceaseless babble of those who love to hear themselves talk.—Verse 8. The climax of all the suffering is that the suffering itself becomes a witness, that is, is construed as proof of guilt.—Verses 9, 10. A bold figure. God is represented as a lion, pursuing and rending his prey, and human critics as meaner beasts, crowding about the disabled victim with cowardly insult.—Verses 12, 13. A new figure, that of a wounded prisoner bound to the stake as a target.—Verse 14. Probably an allusion to battering rams.—Verse 15. *Horn*, the sign of male strength and pride among beasts. Hence, doubtless, its use as an adornment of the head or helmet, both in ancient and in modern times. Many gods were sometimes represented with horns. Alexander the Great is portrayed with horns, on coins. The legendary horns of Moses (shown for instance in Michael Angelo's famous statue) are traced to a mistranslation by Aquila and the Vulgate of Ex. xxxiv. 29, 30, 35. Grotius, who accepts this error, suggests that the horns were to remind the Israelites of the golden calf!—Verse 18. The sense, to the end of the chapter, appears to be: *Earth, perpetuate my complaint! My only witness is in heaven, inaccessible. Those who are at hand, my friends, only mock me. This is my cry (which I call upon Earth to echo forever); that God would render me equal justice as man to man; and this is the reason of my appeal to Earth to perpetuate my complaint, that I shall soon pass away, and be unable to repeat it in person.*

CHAPTER XVII.

There is no division here in the sense. The thought is continued.—Verses 1, 2. *I am doomed to die; and my portion is with the dead already; yet I must be tortured with mockeries and forced to pay attention to them.*—Verse 3. Job appeals to God against Himself, as one might call even upon an enemy to bear witness to one's honor, at least. This, and other passages like it, seem to be best explained by the view elsewhere discussed, that Job regards God as angry with him, and desperately endeavors to break through the barrier of that passion, in order to reach the just, omniscient Being, who, once recalled to a candid consideration of the case, would acknowledge the innocence of His servant, and regret His own wrath.—Verse 4. *Therefore thou wilt not exalt.* Ewald's trans-

lation, *Therefore there is no betterment*, i. e., *no hope of rescue from them*, seems preferable, in view of the preceding and following context.—Verse 5. *The eyes of his children shall fail*. A parenthesis, heightening the force of the description of treason just given. The sense, according to this view, would be: *There is no hope for me from these stupid and false people, who would betray a friend into captivity, and leave his helpless children to starve*. It is not necessary to believe that in this poetic invective actual allusion is made, as some suppose, to young children of Job, still remaining alive. On the other hand, the translation of Conant, though a great improvement upon the accepted version, still agrees with the latter in rendering verse 5 as an interjected aphorism, denouncing a curse upon such treason; and this view appears to break unnecessarily the continuity of the thought.—Verse 6. *The peoples*; i. e., *the tribes*. A retort on Eliphaz, who has boasted (xv. 18, 19) of his ancient race.—Verse 12. *Night is joined to-day; light is just before darkness*. The sense is that the last hour of Job's day is at hand.

CHAPTER XVIII.

Verse 3. Bildad takes offense at the figure of the jackals (xvi. 10).—Verses 12, 13. A terrible picture of a lost and starving wanderer. *He d'vours the parts of his skin*; i. e., is reduced by hunger to tear his own flesh. Compare Is. ix. 19.—Verse 15. Compare Gen. xix. 24, Ps. xi. 6.—Verse 20, *they that come after* are the dwellers in the west, as they that go before are those in the east. If taken as referring to time, the latter half of the verse would be incomprehensible.

CHAPTER XIX.

Verse 20. *With the skin of my teeth*. Ewald thinks this an allusion to the fact that the *Elephantiasis* attacks tongue and mouth last, thus making speech impossible. By the skin of the teeth he understands the gums. But the phrase is more probably proverbial, and describes, not a "narrow escape," but a complete loss; the point being that the teeth have no skin, so that the skin of the teeth stands for nothing at all.—Verse 22. This appeal to the friends is the climax of Job's passionate outcry. It appears to be received in silence by them.—Verse 23. *Oh that they were written in the book!* In putting these words into the mouth of Job, the author was actually writing them in a book. This is perhaps the most ancient instance of a liter-

ary device common to this day in romances and dramas. Thus, in many plays, an actor on the stage remarks, "This is as good as a play!" or, "If this were acted in a play, people would say it was improbable!" and the like. Good examples may be found in Shakespeare's "Twelfth Night" and "Julius Cæsar."—Verses 25–27. *But I, I know my redeemer lives, and in after-time will stand upon the carth* (i. e., upon my grave); *and after this my skin* (i. e., this skin or body of mine) *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.* Mr. Froude argues from the word here translated redeemer, which may mean deliverer or avenger, that the reference is to a vindicating and avenging human successor, probably a kinsman. The latest and best interpreters reject this view, and regard the language of the passage as referring undoubtedly to an existence beyond the grave. *Without my flesh* is generally admitted to be the better translation of the phrase rendered *in my flesh* in the common version. The literal meaning of the original is *from my flesh*, the ambiguity of which is analogous to that of the English sentence, "Out of the house, I saw," etc. (Here the person seeing might be in the house, though the strict construction of the words probably involves the opposite idea.) The text before us is therefore not to be understood as declaring the resurrection of the body, but the contrary. The poetic figure boldly represents the Divine Avenger as standing upon the earth which holds the decayed remains of Job, and Job as personally conscious of his presence, though disembodied. This passage, both in its signification as an isolated "proof-text" and in its relations to the plan and progress of the drama, has been much discussed, and, as it seems to me, often misconstrued. Ewald finds in it the turning-point of the struggles of Job's mind, and professes to trace in the subsequent dialogue the victorious peace which this assured glimpse of immortality and recompense has imparted to the sufferer. Other commentators frequently refer to it as a sort of trumpet-note of triumph, sounded over all the conflict with doubt and despair. It is often cited as the first annunciation of life beyond death, and in a similar sense has been indissolubly associated with Christian sentiment and music. But an impartial consideration of the passage itself and of the context seems to discredit this interpretation; which is, moreover, open to the objection (not removed by the ingenuity of Ewald) that it involves a violation of the unity and progress of the drama, and is not consistent with the argument of the author. To

consider first this latter objection, the notion of some sort of continued existence after death is recognized in earlier passages of this book, and in other books of Scripture of earlier authorship. The Hebrew conception of *Sheol* corresponded with the New Testament *Hades*, except that it was less defined. That the shades of the dead were believed to continue an individual existence, the story of the witch of Endor shows. Job's allusion to it in this passage does not produce any effect upon his friends. Zophar makes no allusion to it in his immediate reply, nor does the Almighty, in summing up the debate, mention it. It is apparently rather a reference to a well-known and common belief than the sudden declaration of a new truth. To say that it is the turning-point either of Job's inward or of his outward conflict, seems to be assuming too much, since both conflicts go on unaffected by it. But this is really required by the logic of the case. Job complains of present injustice at the hands of an Almighty sovereign. Now, to this complaint the doctrine of future recompense brings neither adequate reply nor complete consolation. Injustice made good by subsequent compensation is not justice, but a device of human infirmity to repair the consequences of its own mistakes. A Being of infinite resources could not justly make a forced loan, even under promise of future repayment. As Hengstenberg says, a God who has ought to set right in his government is no God. If we may correctly assume, then, that Job, in this passage, is not advancing a new doctrine as the solution of the mystery of Providence, but making use of an acknowledged belief, what is the meaning of the allusion? The question is certainly not without difficulty; but a consideration of the context and the argument throws some light upon it. Let it be remembered that Job's theory of his affliction is that God is inexplicably angry with him. Repeatedly he declares that, upon calmer reflection, God, knowing well his innocence, will regret the wrong thus inflicted, and will seek to repair it, but too late. In Chapter xvi., he calls upon the earth to perpetuate his protest, since human friends are false, and God withdraws Himself from present appeal. In the present passage the same thought recurs. Job wishes that his words were preserved to vindicate his character before men. As for himself, he feels sure of meeting God face to face, and receiving the long-delayed acknowledgment of his innocence. But it is his eyes, and not another's, which will see this sight. It will be, so to speak, a private, not a public acknowledgment. Job is not thinking of it as a complete atonement for his unparalleled afflictions, but rather as the belated confession to which he has already elsewhere made allusion (compare vii. 8, 22; x. 7, 21; xvi. 22). He has (xiv. 13—

15) expressed parenthetically a yearning desire, admitted in the same breath to be vain, that God would recall him after a time from the nether world, as a prisoner pardoned and restored. Now he returns to a new infliction of the thought, and makes it the occasion of renewing the denunciation of xiii. 9-12. The connection thus established between the 27th and 28th verses of the sixth chapter seems to complete the train of thought, which may be epitomized thus: *O that my protest of innocence could be recorded for my vindication before my fellow-men! This, alas! appears impossible. So far as I am concerned, God himself will visit my grave, and I, though long dead, shall rise at His coming, meet him face to face, alone, and hear Him confess my innocence. Nothing will be left Him then but to be my avenger. Too late for remedy, it will not be too late for vengeance. Then you, who have pursued me as guilty, will find your wrath to have merited His sword, and you will then find out what justice is—you who prate of justice to me!* This construction, while it may be startling to many readers, is entirely consistent with the previous utterances of Job, and with the course of the argument. It explains the anger of Zophar, which follows this bold attack just as the anger of Eliphaz (xv. 5, 6) followed the similar attack before (xiii. 10, 11). For a refutation of the ordinary interpretations of the passage, see Conant's "Introduction" and his critical and exegetical notes. The view here given is, however, not Conant's, and is suggested with deference. It is not fully expressed in the paraphrase, which is intended rather in this passage to reproduce the literal sense of the original, retaining even its obscurity.—Verse 28. *The root of the matter; i. e., the source of the trouble.*

CHAPTER XX.

Verse 7. *According to his greatness, so shall he perish forever.* The accepted version is here both unworthy and unfortunate.—Verses 12-16. The figure is of a sweet morsel, which, being swallowed, proves poisonous, producing first vomiting, then death. The accepted version almost wholly misses the fine series of antithetic denunciations extending to verse 24.—Verse 22. *Every hand of the wretched,* i. e., of his victims, reaching out for revenge.—Verse 23. Magnificent irony, lost in the accepted version.—Verses 24-25. A vivid figure of a fugitive, flying from combat at close quarters and pierced at a distance by the fatal arrow.—Verse 26. There is in the original a play upon words, which cannot be translated. The literal statement is: *All darkness is hoarded for his hoards; i. e.,*

his hidden treasures shall prove to be hidden indeed—mere darkness, in fact, and nothing more.

CHAPTER XXI.

Verse 2. Ironical. *Suppose you try a new kind of "consolation," namely, to sit still, and let me talk awhile!* The suggestion has not lost force by the lapse of centuries.—Verse 3. The change from the plural to the singular indicates that *Mock on* is addressed specially to Zophar, the last speaker.—Verse 9. *The scourge of God* is murrain or pestilence; in this case, as the context shows, the former.—Verse 13. *In a moment*; i. e., *not like me, with lingering pain.* A speedy death after a prosperous life is everywhere Job's ideal of good fortune. Disregard of this obvious fact has led to some ludicrous misconceptions of his meaning in this and similar passages.—Verse 16. Job disclaims, in the midst of his description, any sympathy with the wicked man's view of life and God.—Verses 19–21. The accepted version here misses entirely the sense of one of the most important passages in the book. *Will God treasure up iniquity for his sons? On him let him requite it, that he may know! Let his eyes see his destruction,* etc. The declaration is that punishment of the next generation is not an adequate or just retribution.—Verse 22. *Will you try to teach God what are the facts? He knows better. He knows that these are the facts, to wit, one dies,* etc.—Verse 27. The devices here alluded to are the indirect suggestions and analogies by which they had sought to convict Job of sin not only, but of particular sins, feeling about, as it were, to discover which was his weak point. Compare viii. 6; xi. 14; xv. 6, 25–35; xx. 12, 19–28. They subsequently carry this method still further, openly charging specified crimes, for the purpose of finding out, perhaps, from Job's answers, what is his precise guilt.—Verse 30. *The wicked is kept to the day of destruction.* So Conant, and the accepted version. But the context favors another reading, viz., *in the day of destruction* (and likewise, *in [not to] the day of wrath*); the sense being that the wicked are notoriously not always punished, but rather preserved in the day of wrath. The plain reference to xx. 28 and other passages is destroyed by Conant's view that this is an allusion to a judgment beyond death. The present speech of Job is full of references to what his friends have been saying, and must be read in the light of them.—Verses 32–33. The picture of a stately funeral. "Light lies the sod above him." His success draws all men to imitate his career, as he himself has imitated the example of countless predecessors.

CHAPTER XXII.

Eliphaz betakes himself to his last resort, open accusation. But he begins cautiously.—Verses 2-5. *God is not profited by man's virtue. Hence He is an impartial judge. But it is doubly absurd to suppose that He would actually punish piety; therefore it must be sin that He is punishing.*—Verses 12-14. These three verses are all included in the sentiment ascribed by Eliphaz to Job.—Verse 16. Perhaps an allusion to the Deluge.—Verses 17-18. *Such as say to God, Begone! or such others, equally wicked, as say that God prospers evil-doers.* The last clause of the 18th verse is a sarcastic quotation of Job's disclaimer (xxi. 16).—Verse 21. *With him*, i. e., *with me*, the righteous observer and counsellor.—Verse 24. Not a command, but a comparison. *Return to God and eschew evil; and you could afford to throw away gold and silver*, etc. Job is already impoverished, and is not exhorted to throw away what he has not. The allusion to the gold of Ophir shows that it was obtained by "guleh-mining," as distinguished from gold which needed to be refined (xxviii. 1), or what is popularly known among our miners as "quartz gold," obtained by mining in the rocks. The alluvial gold appears to have been, as is the general experience now, more valuable, that is, less alloyed with silver, than that obtained from veins. Hence the special value attached to the gold from the brooks of Ophir. In our own country, different gold-mining districts have well-recognized, distinct reputations for fineness (i. e., purity) of product.—Verse 29. *When they are cast down; i. e., not men, but thy ways.* The sense is: *Light will shine upon thy ways, and when they are cast down, thou shalt say, There is ascent again.*—Verse 30. The accepted version is here absurd. Conant's is followed in the paraphrase. The verse presents an exquisitely subtle, almost humorous situation. Eliphaz holds out to Job, as a crowning happiness, that if he will repent, he will not only experience the divine favor, but be able to rescue sinners, through the power of his own innocence and consequent influence with God. *If you will be very good, you may even be permitted to save the wicked, as we are trying to do now!* With what delicate poetic justice the drama touches this point when at the close the self-righteous friends are told (xlii. 8): *Job my servant will pray for you. But him will I accept, that I visit not the folly upon you!*

CHAPTER XXIII.

Verse 1. *Even in this utmost trouble, it is rated sin if I do but complain!*—Verses 8-9. The ancients stood facing the sunrise, when they

determined the points of the compass. Hence *forward, backward, left, and right*, are terms for east, west, north, and south.—Verse 14. *Many such things*; i. e., *many mysterious fates*.—Verses 15–17. *Therefore*. Job is appalled not so much by his own suffering as by the speculations which it arouses.

CHAPTER XXIV.

Job begins, verse 2, a description of open and high-handed oppression of the helpless, whose sufferings are described in verses 5, 6. *In the field they reap his fodder, and glean the vineyard of the wicked*; i. e., they live on the gleanings of the fields which they formerly owned, but of which (verse 2) they have been robbed.—With verse 9 begins a powerful description of slavery originating in debt.—Verse 13. A new class of criminals is now described, those who sin in secret.—Verse 18 begins an ironical passage, as if Job had said, *Of course they are swept away, O yes!*—The figure in verses 18, 19, is that of a flood which does not fertilize, but curses and wastes the earth and then dries up.—Verse 22. Here Job returns with sudden contrast to his own description of the real fate of the wicked. The paraphrase here follows Ewald, whose translation appears to be the best. *He (i. e., God) maintains the strong by His might; He raises up when no one is sure of life (i. e., He rescues them from threatened death)*.—Verse 24. A picture of a prosperous life and a quick and happy death at the end. *Like all*; i. e., in accordance with the common lot of men they are gathered, and are honored in the harvest, like the highest stalks of the grain. This throws back upon Eliphaz the picture he had drawn (verse 26) of a similar fate for the righteous.

CHAPTER XXV.

Bildad's reply is the last gasp of the argument on that side; and the author shows this fact very delicately by putting into the mouth of Bildad mere echoes of what had been said already—the reiteration of one who is at a loss for fresh reasons. Compare ix. 2; xv. 15.

CHAPTER XXVI.

Verse 4. *By whom hast thou, etc.* A sarcastic allusion to Bildad's want of originality. Compare xx. 3, where Zophar says his own spirit has been roused to reply. Job now taunts Bildad, *Well, what spirit do you rely on?* After this personal introduction, Job begins another "com-

petitive poem," a grand description of the power of God in the three worlds, overtopping the conception of Bildad, which comprised the starry heavens only. This episodical poem occupies the remainder of the chapter.—Verse 5. *The shades tremble beneath the waters.* The sea cannot hide from God the under-world.—Verse 11. A storm raised by His power.—Verses 12, 13. The calm following. The translation followed by the paraphrase of this passage is based on Ewald's. *By His power he quells the sea; by His wisdom he smote Rahab.* (See note on iii. 8, where Rahab is translated "mourning" in the common version, and "leviathan" by Conant). *By His spirit are the heavens adorned; His hand slew the serpent.* He who overcame this monster (or these monsters, if two are meant), and bound it as a constellation in the sky, can quell the storm He has raised and restore to beauty the heavens He controls.—Verse 14. *Lo, these are the borders of His ways!* Better, perhaps, *the ends*, i. e., the hither ends or beginnings—as of paths reaching into infinite distance. *And what a whisper of a word is that we hear! But the thunder of His power who can comprehend?*

CHAPTER XXVII.

After this episode, Job takes up his direct discourse, with a bold re-assertion of his own integrity, a disclaimer of the wicked life as his own ideal, and a bitter rehearsal of the vain dogmatic theory of his friends.—Verse 7. *Let my enemy be,* etc. A proverbial phrase, meaning, *I could not wish an enemy anything worse than to be.* It is not a curse upon an actual enemy.—Verse 9. *Will God hear his cry,* etc. The thought appears to be that, when the wicked man is really in distress or at the point of death, he dares not call upon God: whereas Job, though at this time inexplicably shut out from the favor of God, had always heretofore delighted in the Almighty.—Verse 12. *Why then speak ye what is utterly vain?* This question (less literally translated in the common version) seems to introduce the passage occupying the rest of the chapter, which Eichhorn regards, I think correctly, as a recapitulation of the "utterly vain" talk alluded to by Job. The passage is one of the most troublesome to commentators, because it appears to be a retraction on the part of Job, and an admission of the truth of the assertions he has victoriously disputed. There are three views: 1. According to Ewald and others, Job here makes concessions which the previous heat of the argument caused him to omit; or rather, as Conant says, "having refuted the false positions of his opponents, he now takes up this question [whether, after

all, the way of transgression is wise], showing the general law of the divine government." But this view is, I think, open to several objections. The passage is as unqualified in its terms as any of the speeches of the friends. Moreover, it consists to a large extent of repetitions of the very figures which they had used. Where Job speaks for himself in this drama, he does not usually copy the imagery of the other speakers, but almost invariably overtops their efforts with grander ones. Originality is a literary characteristic, as distinctly present in his other speeches as it is distinctly absent from this one. To say that he here employs the previous language of his antagonists, but does not mean it in the same sense, is to adopt a means of escape from difficulty which the text does not suggest, and which would only be tolerable if it were the only resort. Finally, such a turn in the discussion as this view implies is, I think, foreign to the spirit of the book, and inconsistent with the steadfast attitude ascribed to Job throughout. It must be remembered that the book is more didactic than dramatic. The personages are rather types than portraits. They represent different views of the problem under discussion; and they do not change their minds; nor does any one of them represent the author's own view, as I have elsewhere shown. Hence it is not necessary or appropriate to assume that Job drops the line of argument which he has followed intensely from the outset, and to which he afterward returns, in order to "take a wider view." 2. Kennicott thinks this passage to be the missing speech of Zophar, whose turn it should now be to speak for the third time, as the others have done. He thinks it has been inadvertently attached to the preceding words of Job by an error of copying. To this hypothesis the critical objections are less conclusive; but it lacks positive support, either in the various versions of the original, or in the structure of the drama. After the feeble reply of Bildad (Chap. xxv.), it is quite appropriate that Zophar should say nothing; and this, I think, is indeed implied in xxxii. 1. The artificial symmetry of the debate (Job, Eliphaz—Job, Bildad—Job, Zophar—and so on, three times round) must not be pushed too far, in the face of such objections as, for example, the style of xxviii. 1, which is, as will be shown, an appropriate episode, but lacks both the title and the introduction which elsewhere invariably mark the commencement of a new speech. According to Kennicott, this must be the beginning of Job's "summing-up." According to the internal evidence, I think it cannot be so. If (for reasons elsewhere given) we omit the speech of Elihu, as an interpolation, the argument for the symmetry of the debate is turned with startling force against Kennicott's view; for we now have

(xxxii. 1) the three men "ceasing from answering Job," and immediately (xxxviii. 1), *Then* JEHOVAH answered Job! That is, the Almighty appears, in place of the silenced Zophar. 3. The view of Eichhorn and others, which I have adopted, and venture to support with some additional arguments, is that Job, in the passage xxvii. 13-23 inclusive, rehearses the assertions of his opponents as specifications under his general charge of utter vanity (verse 12). In favor of this view, several lines of proof concur. Sarcastic quotations of this kind are common in the book. The dialogue, in its later parts, fairly echoes with cross-references among the debaters. Phrases are hurled to and fro, and more or less colored and distorted versions of previous utterances are employed by succeeding antagonists. See, for example, xxi. 17, 18; xxi. 28; xxii. 12-14; xxiv. 18-21; as well as other passages already mentioned in these notes, and many which I have not paused to point out. Again, many of the figures of this passage are intentional repetitions. Compare verse 13 with xx. 29; verse 14 with v. 4, xviii. 19, etc.; verse 17 with xx. 10, 22, etc.; verse 18 with iv. 19; verse 20 with xxii. 16, etc.; verse 21 with xv. 30, etc.; verse 22 with xx. 24; verse 23 with xxii. 19, 20, etc., etc. Finally, the passage, attributed in this sense to Job, forms a natural transition introducing the beautiful episode on wisdom, Chap. xxviii. According to this view, the course of the thought, after the competitive poem which closes Chap. xxvi., would be as follows: Job vehemently declares with an oath that he will not deny his integrity; he proceeds to repudiate the inference that he deems wickedness as good as righteousness, because he has asserted that wickedness is often prospered; he declares that, when the wicked *are* afflicted, they have no thought of God or comfort in Him; and with these preliminaries he returns to the attack, on precisely his old ground, and cites as utterly vain, and contradicted by acknowledged facts, the fine phrases of his opponents about temporal retribution. But, if their solution of the problem is palpable folly, what is wisdom? Thus he is led to the episode of Chapter xxviii., after which he returns to the consideration of his own individual case. That a man should be represented as pausing, in the midst of the passion of heated discussion and the passion of personal anguish, to recite such calm, speculative, and poetical passages as are often put into the mouth of Job, is chiefly, no doubt, due to the nature and purpose of the composition. Dramatic literature is full of instances. Shakespeare usually manages to make such passages as the soliloquy of Hamlet or Portia's description of mercy rise naturally out of the dramatic situation. Other tragic authors are often less happy. In the Book

of Job, we may perhaps be justified in fancying a connection between the changes of topic and style in Job's speeches, and the recurring paroxysms of physical suffering which are imagined as calling back his thoughts from sublime generalizations to the special circumstances of his own case. Carried away by the reflections of Chap. xxviii., he "takes up his discourse again" (xxix. 1), in the tone of personal lament and protest.—Verses 14, 15. War, famine, and pestilence, three companions then as now. *His widows shall not bewail*; i. e., *He shall leave no widows to mourn him*, all his house being destroyed. The meaning is not that his widows shall be glad he is gone.—Verse 16. *As the dust . . . as the clay*; i. e., as common and abundant as these things.—Verse 19. *Shall lie down and shall not be gathered*; *he opens his eyes and he is gone*. The curse lies in the unexpectedness and loneliness, not the quickness, of the death. *He shall die in sudden terror, without friendly attendance*.

CHAPTER XXVIII.

See notes on preceding chapters. The argument is: Why do ye attempt vainly to mark out the ways of God with men? Wisdom—i. e., the true theory of life and providence—cannot be thus ascertained—dug up, as it were, like ore. No amount of searching will give the explanation of life's mystery; and man's wisdom in the presence of the inscrutable facts is the resignation of faith (not of fatalism) and righteousness—the fear of the Lord, and the departure from evil.—Verses 1-11 inclusive. A fine description of ancient mining, of which verses 1-9 apparently refer to deep mining, and the remainder to surface mining with the aid of floods—a rude hydraulic mining system. We know that both were employed by the ancients. The meaning of this passage is hopelessly buried in the mistranslations of the common version. Conant's rendering is excellent, but the full meaning can only be brought out in a paraphrase. This I have attempted (following Ewald in one or two minor points) with the more confidence, since my own profession as a mining engineer enables me, for this one occasion, to look upon my learned guides as laymen!—Verse 1. *Gold which they refine* is the "quartz gold" of our American miners, which is often associated with pyrites, etc., and is retorted and refined by various operations, before becoming fit for use. The gold of Ophir (xxii. 24, xxviii. 16) seems to have been "placer" or "gulch-gold," which is often very pure. Even the refining of the ancients would probably leave the gold alloyed with silver; but it is well known that some diluvial deposits (though not all) furnish gold of ap-

proximate purity. The color of such gold would show its superiority; and hence, perhaps, the special excellence attributed to the gold of Ophir. The statement here is that native silver, inferior gold, and iron and copper ores occur in veins underground.—Verse 4. *Forgotten of the foot, they swing suspended far below.* A vivid description (of which it is useless to seek any trace in the common version) of the miners hanging by ropes in a shaft, unknown to those who walk above them on the surface.—Verses 5, 6. A comparison between the peaceful grain-fields above and the strange fields and methods of labor below.—Verses 9–11. Rocks and bluffs are removed, streams are turned from their courses, and precious things are sought in their beds—as in our present surface, bar, and gulch mining for gold.—Verses 16, 17. Manufactured jewelry is here meant, as more costly than mere gold or silver unwrought (verse 15).

CHAPTER XXIX.

See notes on Chapter xxvii.—Verse 7. Job's house, or settlement (compare i. 4, etc.), was apparently near a city, where he was known and honored.—Verse 14. *I put on righteousness, and it clothed itself with me—not, it clothed me.* The thought is, *I put it on and it put me on*; i. e., I was righteous outwardly and inwardly.—Verse 18. *As the phoenix shall I multiply days.* This translation (Ewald's) is better than *sand*. Compare the first half of the verse. The legend of the phoenix is of Eastern origin. In one form of it, the bird builds his own funeral pyre and dies in his nest, to rise again from his own ashes. But this form may have been later. All the legends seem to have in common the idea of great longevity and some mysterious power of prolonging or renewing life. It is of course not necessary to suppose that Job here alludes to the phoenix, as did the early Christian fathers, as a type of the resurrection. In fact, it must be confessed, the conjecture of Ewald, though both ingenious and probable, is not very well supported philologically. It has the Talmud and rabbinical writers to back it; but the cautious Conant calls it a "foolish conceit." If the rendering *sand* is retained, the general meaning is not changed, but a commonplace mixed figure is substituted for a striking and consistent one. Hence I have followed Ewald.—Verse 23. The latter rain is the spring rain, and the most important to the growing crops. Compare Deut. xi. 14; Prov. xvi. 15; Jer. iii. 3, v. 24; Hos. vi. 3; Zech. x. 1, etc.—Verse 24. *They could not believe it for joy when I smiled, nor would they do anything to forfeit my favor.*

CHAPTER XXX.

The opening description indicates a race of slaves, different from any classes heretofore described, unless they be those of xxiv. 4.—Verse 4. The salt-plant grows among shrubs or in hedges. It has juicy leaves and buds of saltish taste. The broom-root is very bitter, and would not be used for food, except in dire necessity.—Verse 8. *The foolish* are usually the heathen (compare ii. 10). These degraded beings are probably descendants of the aboriginal inhabitants.—Verse 11. *Because He has let loose His rein . . . they also cast off the bridle*; i. e., *they charge upon me, because they see that God has done the same*.—Verse 12. *On the right*, the position of the accuser. This “brood” of assailants appears to consist of the personified sorrows and afflictions of Job, rather than of a new class of human enemies.—Verses 16, 17. The day and night symptoms of his disease.—Verse 18. *My covering*; i. e., *my skin*.

CHAPTER XXXI.

Job concludes with a final, solemn asseveration of innocence, specifying the crimes of which he has been directly or indirectly accused.—Verse 1. *For (not with) my eyes*; i. e., *for my eyes to obey*. The terms of this covenant are then given: *How should I look, even, upon a maid, since God sees all and will punish wickedness?* Job gives this as his former belief, and challenges God on this basis to punish him if he has sinned. In the enumeration of crimes we have, first, robberies by fraud and treachery, including deceit (verse 5), stealing (verse 7), and adultery considered as treachery to a friend (verse 9. The patriarchal notions, in which the proprietorship of the husband was the leading idea, inspire this verse). Then follow wrongs inflicted by a master upon his servants (verses 13-15 inclusive); then neglect and violence toward the weak (16-23 inclusive); then idolatry, of gold (24, 25), and of the sun and moon (26, 27); revenge (29, 30); lack of hospitality (31, 32); concealment of any iniquity (33); and finally, cruelty and oppression generally (38). This last has been covered by the foregoing catalogue; but Job returns to it, as the charge most offensively and frequently pressed by his accusers. The great value, to the student of the history of human culture, of a catalogue like this, which evidently sums up the cardinal sins of the moral code of the time, is self-evident.—Verse 35. *O that I had one who would hear me! Behold my sign; let the Almighty unseal me, and my adversary write a charge*. A challenge in legal terms.

CHAPTER XXXVIII.

Six chapters, containing the speech of Elihu, are here omitted. See the introductory portions of this volume, and the notes on Chapter xxvii. Jehovah (not Deity merely) answers Job.—Verse 1. *Out of the storm.* This seems to be an allusion to the approaching thunder-storm described by Elihu (xxxvii. 1, 5), and thus a proof of the genuineness of the chapters I have omitted from the Paraphrase. But if, for any apparently good reason, the speech of Elihu be regarded as a pious interpolation or later addition, this phrase may have been added also, to connect the two portions; or the description of the thunder-storm may be but an amplification of the hint here given. The main point is, that the Almighty still refuses to appear in person, as Job has demanded, but speaks through the veil, so to speak, of a great natural phenomenon. The reverence of the author in this respect is in sublime contrast to the puerile conceptions of later and middle-age literature. The same feature is found in all the Scriptures. God speaks, but He does not appear.—Verse 7. *The morning stars*; i. e., *the angels*, called in the next line, which merely repeats the thought in alternative phrase, *the sons of God.*—Verse 13. A fine figure of the dawn, shining around the horizon, as one might embrace the margin of a gigantic dish. The wicked are scared away by the day from their evil courses.—Verse 14. *The earth is changed as if a new stamp had been pressed upon it, and the hills stand forth as in gay apparel.*—Verse 15. The light of the wicked (i. e., secret malefactors) is darkness.—Verses 16, 17. The gates of the under-world are conceived to be in the bottom of the sea. Compare xxvi. 5.—Verse 19. The division of light and darkness considered a mystery. In all this catalogue of natural phenomena, given to convince Job how little he knows about the laws of the universe, many things are enumerated which we now “understand;” yet with all our science we have only put the mystery a little further back.—Verse 21. Not a question, as in the common version, but an assertion in scornful irony.—Verse 22. Hail and snow are ranked as unusual and disastrous occurrences, as is natural in a warm climate and a pastoral and agricultural region.—Verse 26. The ministration of rain to uninhabited wastes is emphasized as showing that the needs and prayers of men are not the only occasion of God’s activity.—Verse 31. See note on ix. 9.—Verse 33. An indication of the ancient belief in the influence of the stars upon earthly affairs.—Verse 36. The words here commonly translated *inward parts* and *heart* (according to Conant, *reins* and *spirit*) are more probably, as Ewald, corroborated by

the context, argues, terms referring to meteorological phenomena. The change in the form of the questions may be significant. From verse 31 to verse 36, it is, *Dost thou control the seasons, stars, clouds, rains and lightnings?* In verse 36 and following verses it is, *Who inspires and directs, then, the atmospheric wonders, numbers the clouds, and pours the rain?* Verse 39. The references to the animal kingdom comprise only wild animals, of which man possessed little knowledge or control. Concerning the horse, an apparent exception, see notes on next chapter.

CHAPTER XXXIX.

The breeding of wild goats and deer is described, in implied contrast with the care given by man to the breeding of domestic animals and the raising of their young.—Verses 3, 4. *They cast away their pains. Their young mature, etc.* The wild animals, though untended by man, have easy birth-pains, soon forgot; and their offspring grow up and go off on their own account—God being the only shepherd who cares for them, yet His care being sufficient to effect all that man takes so much trouble to arrange in domestic flocks.—Verse 5. Compare xxiv. 5; Is. xxxii. 14; Jer. ii. 24; Hos. viii. 9; Dan. v. 21.—Verse 9. *The wild ox.* Probably a species of ox now extinct, but formerly inhabiting parts of Asia and Europe. The oriental buffalo is known to have been domesticated for many centuries, and hence does not answer the description here given.—Verses 13, 14. *The wing of the ostrich waves exulting; with pious pinion and plumage? Nay, she abandons, etc.* The question is merely a rhetorical negative; and the meaning is that the magnificent plumage of the ostrich is not piously devoted to brooding her eggs. The stork, which assiduously cares for its young, is called pious. Thus in Ps. civ. 17, where *the pious* is properly translated *the stork*. Hirzel suggests that there is in this description of the ostrich an allusion (for contrast) to the stork. The common version confesses failure in translating the passage, by desperately adding the words *Gavest thou?* to make sense. But this sense is not the true one. The habits of the ostrich, not its wings, are described as remarkable, and attributed to God's ordainment.—Verse 19. Both the allusion to the horse (verse 18) as used in hunting the ostrich and this description of the war-horse represent this animal, not as familiarly known and used for domestic purposes, but rather as an object of special wonder for speed and spirit. We may perhaps fairly infer that the author conceives ostrich-hunting to be known to Job by hearsay, and the use of chariots in war by terrible experience of their effects. He is

nowhere represented as owning horses.—Verse 19. *With terror*, not *thunder*. The literal meaning is *trembling*, and the reference is to the terrible shaking of a heavy mane.—Verse 21. *They paw in the valley*, etc. The word here rendered *paw* is held by Ewald to mean *luscitate*, *spy about*, *reconnoitre*; and the verse, in this view, gives a contrast between the caution of an army in the valley and the reckless courage of the war-horse, which dashes exultingly down among them. The vivid picture of a chariot-charge against bowmen and spearmen is thus heightened in effect.—Verse 24. *Swallows the ground*; i. e., *devours distance with his speed*. *Believes not*, etc. An expression of the joy with which he hears the trumpets sounding the onset. A similiar phrase occurs in xxix. 24.—Verse 25. *Shoutings*. Battle-songs and war-cries are included.—Verse 26. Some hawks, it is said, are birds of passage.—Verses 27–30 inclusive. The eagle does not eat carrion, and hence this description has been supposed to refer to the vulture. But *the slain* (verse 30) may be of the eagle's own slaying.—Verse 30. *Suck up*, or *are thirsty for*. This sublime picture is copied in Tennyson's brief poem, "The Eagle," which I cannot forbear quoting:

"He clasps the crag with hook'd hands;
Close to the sun in lonely lands,
Ringed with the azure world he stands.

"The wrinkled sea beneath him crawls;
He watches from his mountain walls,
And like a thunderbolt he falls."

CHAPTER XL.

There is here no discussion of Job's case. He is admitted to be innocent. That is the very basis of the Divine rebuke, which consists, thus far, in showing him how many things beyond the knowledge and power of man are continually managed by God. It is not because He does not care, but because He cares so much and for so many, that man cannot understand His providence. There is necessary pain in the operation of natural law, with which, nevertheless, God's purposes and the uses of our pain to us are consistent.—Verses 3–5 inclusive. Job confesses that this view is unanswerable. It is the evident purpose of the author to represent Jehovah, not as entering the argument, but as uttering the incontrovertible facts beyond argument.—Verse 8. The terse application of the preceding reflections. *Will thou treat me as thou sayest I treat thee?* By ascribing his unmerited suffering to God's unreasoning anger, Job has

himself condemned God unheard. *Annul my right* (or, as in the common version, *disannul my judgment*) is neither *usurp my sovereignty* nor *deny my wisdom*, but, *refuse me justice*—just what Job complains of in xxvii. 2, and other passages.—Verse 9. A new inflection of sarcastic rebuke. *Or canst thou do it better? Then try.*—Verse 14. *That thy right hand can save thee.* The ironical invitation is that Job shall undertake the management of the universe, and, of course, besides punishing evil-doers, rescue himself. And the thought lying back of this sarcasm is, as has been suggested by the survey of Nature already given, that Job could not harmonize the ends he would seek with the vast, complicated, and unknown conditions of universal government. A perfectly wise providence must be also omniscient and omnipotent.—Verse 15. The description of the behemoth and the leviathan, which extends from this point to the end of the next chapter, is rejected by Ewald as a later addition. His reasons are, that the argument is closed with xl. 14; that these two descriptions are in style unlike the preceding ones, being feeble and prolix; that they are likewise without the moral meaning elsewhere enforced, since the monsters are described, not as illustrations of God's wisdom and power, but simply as monsters; and that the drama is improved by taking them out. Ewald adduces also some peculiarities in the language as proofs of a different authorship. On candid examination, all these grounds appear to be more ingenious than valid. It is true that the catalogue given in Chapter xxxix. is sufficient to illustrate the power and wisdom of the Almighty, and His multifarious administration in Nature. But so would a shorter catalogue have been. Every description, indeed, carries the argument complete in itself; and it would be as fair to strike out the war-horse or the eagle, as the behemoth or the leviathan, on the plea of superfluity. It is true, again, that the climax of the argument is xl. 8–15 (though this is not exactly the way in which Ewald conceives it). But we are not justified in declaring positively that the climax must be the end. On the contrary, there seems to be a natural connection between the challenge to Job, to try his hand at managing the world, and the resumption of the enumeration of things which he could not comprehend or control. As for the alleged absence of moral purpose in these two descriptions, it can scarcely be maintained in view of xl. 15, 19; xli. 10. The alleged feebleness of the style is certainly not established, nor are Ewald's philological arguments on this passage generally accepted. Finally, it should be borne in mind that the author of Job possessed and exercised the same right as any other poet, of introducing fine passages in adornment of the general thought and in enforcement of the general

purpose of his drama. Job's discourse on Wisdom (Chapter xxviii.), like the Almighty's description of the two monsters, besides being appropriate to the plot and the personage, is a legitimate display of the genius of the author. To say that the drama would be improved by striking out this passage or the other, is legitimate criticism, though it may not be well founded. So Goethe, in "Wilhelm Meister," "improves" the play of "Hamlet;" but he does not argue that the passages he amends are not Shakespeare's. And as to the improvement itself, most of us still prefer Shakespeare's "Hamlet" to Goethe's. While we retain, then, as genuine, the passages here discussed, it must be confessed that the attempts of commentators to give them any significance beyond that of a further extension of Chapter xxxix. are unsuccessful.—Verse 15. The behemoth, i. e., the river-ox or hippopotamus, strong but mild, is contrasted with the leviathan or crocodile (xl. 1), who is strong and fierce.—Verse 19. *He who made him dulls his sword.* This is Ewald's rendering. The thought is that God has established the strange distinction in habits between the mighty but peaceful and gaminivorous river-ox and the terrible crocodile.—Verse 20. Perhaps a hint of the use to which the tusk of the hippopotamus is applied, in rooting up plants. Although he lives in the water, yet he takes his food on the mountains, where other beasts play unharmed around him.—Verse 23. *Jordan.* Used for any large stream. Not a proof that hippopotami ever inhabited the Jordan.

CHAPTER XLI.

The leviathan is here doubtless the crocodile. The exaggerated terms of the description may be regarded as poetic license merely, or as indicating the author's lack of familiarity with the animal, and consequent reliance upon travelers' stories. Both the hippopotamus and the crocodile were worshiped in Egypt as gods—a circumstance which enhances the force of the thought that Jehovah created them and is their master.—Verse 1. *Wilt thou undertake to do with the crocodile what can be done with the hippopotamus?*—Verse 6. *Dig a pit* (common version, *make a banquet*) is perhaps better given by Ewald, *cast lots*.—Verse 18. The Egyptians represented the dawn as a crocodile coming to the surface, or lying with the top of its head and its eyes just out of water.—Verse 24. *The nether millstone.* The heavier, perhaps also the harder.—Verse 30. *Shard points are under him; he spreads a threshing-sledge over the mire.* The trail of the crocodile is compared to that of a threshing-sledge, a sort of heavy harrow.

CHAPTER XLII.

It is evident that the first part of verse 3 and the whole of verse 4 are quotations. Compare xxxviii. 2, and xl. 7.—Verse 7. Jehovah condemns the friends in language of profound significance, declaring that they have not spoken of Him what is right, and approving Job's conception of His providence. Since Job has already been rebuked for ascribing unjust anger to God, it is evidently the remainder of his view which is thus approved. This may be found in those passages in which he rises above his own sufferings, notably in the chapter on Wisdom (xxviii. 28. See note on this passage, and also general discussion in the introductory chapters of the present volume).—Verse 8. *And Job my servant will pray for you.* See note on xxii. 30.—Verse 11. A kesita (common version, *piece of money*) was probably not a stamped coin, but a certain weight of gold or silver. The word occurs in Gen. xxxiii. 19, to which reference is made in Josh. xxiv. 32, from which latter passage it appears that the kesita was, in that instance, silver. It is not mentioned elsewhere in Scripture, and its value is undetermined, unless we accept the supposition (having for its very meagre basis a comparison of Gen. xxxiii. 19 with Gen. xxiii. 16) that it weighed four times as much as the shekel. But the patriarchal shekel itself is an unknown quantity. All that can be said is, that it was certainly not stamped and current by authority; for it is declared to have been weighed out by Abraham at its market value (*current with the merchant*).—Verse 12. Comparison of these figures with those of i. 3, shows the details of the narrative to be in part, at least, fictitious.—Verse 14. The names of the three daughters (*Jemima*, a dove, *Keziah*, the spicy cassia, and *Keren-happuch*, a paint-horn, or easket for cosmetics) are also adduced as evidences of fiction, all three being names to indicate beauty. By itself, this argument would be weak; as a corroboration of many other signs of art in the story, it may be accepted.—Verse 15. *Gave them an inheritance among their brethren.* Not usually granted to daughters. See Num. xxvii. 8.—Verse 16. This term of life is attributed to the later patriarchal period. Compare Gen. xi. 10-26; xxv. 7, 8; xxxv. 28, 29.

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