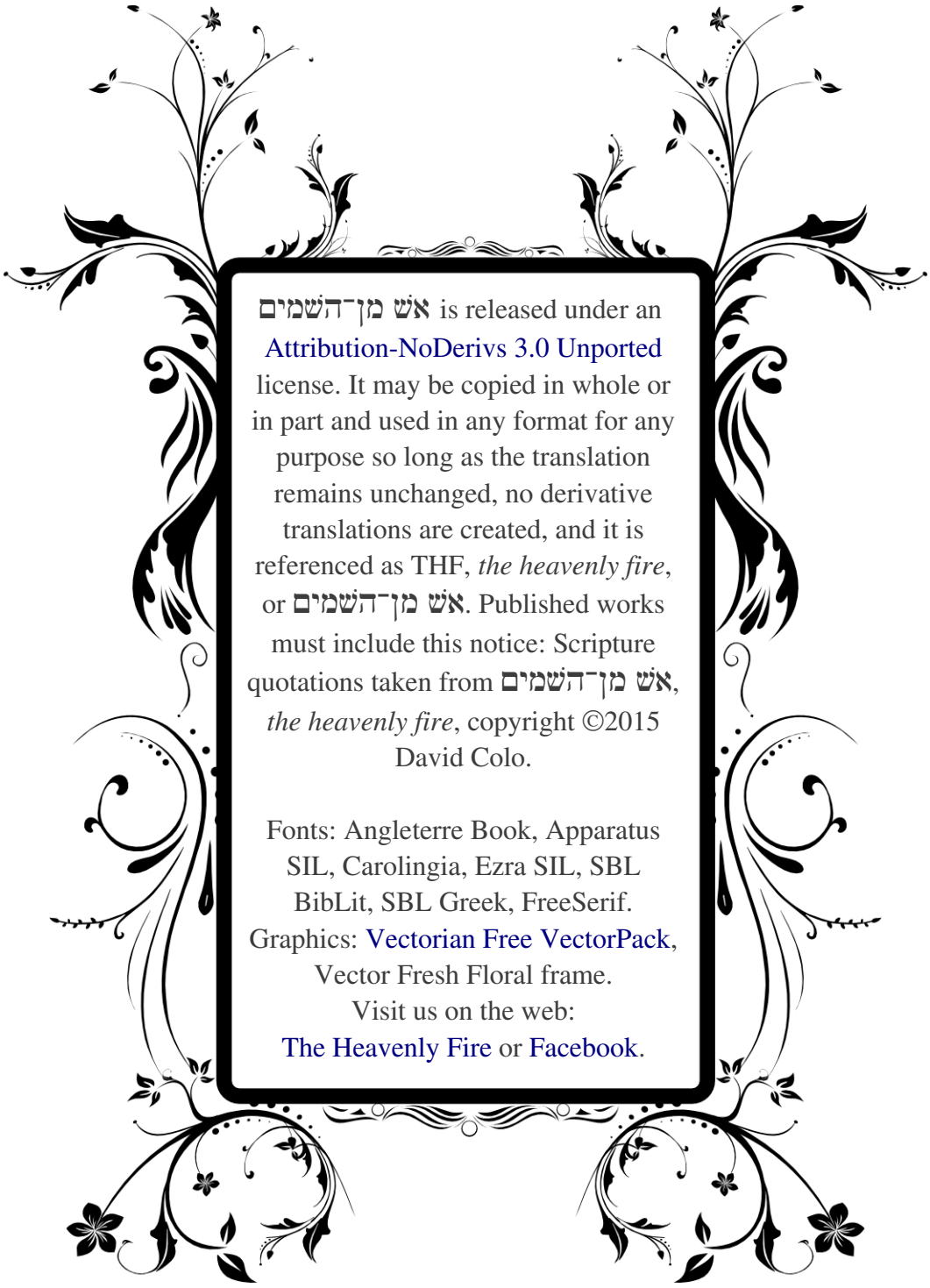


אש מן-השמים
the heavenly fire



David Colo



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You Cannot Fathom God

A righteous and blameless man, along with his children and servants, become pawns in a wager between YHWH and the Accuser in order to answer a question of theodicy: why do people suffer undeservedly? Job believes YHWH is treating him unjustly. His three friends tell him no one is innocent and, therefore, undeserving of calamity. An impudent, young know-it-all offers a pious non-answer: god is more righteous than you. Finally, YHWH steps in. But instead of addressing Job's accusations, he says that anyone incapable of understanding the cosmos cannot hope to fathom its Creator. The conclusion, in which Job lives a long, prosperous life, but does not get his slain children back, is neither happy nor redemptive. It reiterates that god is not accountable for what he gives or takes because his deeds are beyond human comprehension.

A Cry From Edom

This is a story set in Uz (probably the land of Edom) in patriarchal times. It is unique for revolving around non-Israelites and having such high regard for a foreign protagonist. As evidenced by Ezekiel 14:20, Job was a famed figure. Despite his ethnicity, he was regarded as a follower of the Israelite deity YHWH. The text is extremely difficult to date, but its language (Aramaic features) and socio-religious background (Job's monogamous marriage) indicates an exilic or post-exilic period.

Form and Genre

Job, Psalms, and Proverbs were passed down from the Masoretes as uniquely poetic texts. In manuscripts, they were formatted and accented differently and called the Three Books. A narrative framework begins and ends Job. Situated between are three cycles of speeches ordered thusly: Job, Eliphaz, Job, Bildad, Job, Zophar (repeat). The third cycle, however, breaks down in ch. 27. Chapter 28 appears to be an independent wisdom poem. After four speeches interjected by Elihu, god responds. Several compositions from Babylonia are similar to Job (and may be indicative of an exilic origin) such as the [Babylonian Theodicy](#), in which a sufferer despairs of his condition and calls the gods unjust, but is rebuked by a friend. See also the [Poem of the Righteous Sufferer](#).

Chapter 1

8

¹ A man there was in the land of Uz. Job [was] his name. Now, that man was blameless and upright, fearful of Elohim and one who turned away from evil. ² Seven sons and three daughters were born to him. ³ His livestock included 7,000 sheep, 3,000 camels, 500 cattle teams, 500 female donkeys, and an exceedingly numerous staff, and that man was more venerable than anyone in the East.

⁴ Now, the custom of his sons was to arrange a feast. Each house had its turn. And they would send [for] and invite their three sisters. ⁵ And when the times of feasting had run their course, Job would send [for] and sanctify them [all]. ¹ He would arise at first light and send up ascension [sacrifices] ² [for] the whole lot of them because Job thought, “Perhaps my children sinned and ‘blessed’ Elohim ³ within.” Job would do this all the time.

⁶ Then one day, Ha-Elohim's retinue came to appear before YHWH and the Accuser came with them as well. ⁷ Then YHWH said to the Accuser, “From where have you come?” The Accuser answered YHWH, “From traversing here and there in the earth.” ⁸ YHWH said to the Accuser, “Have you set your mind on my servant Job? Because no one is like him on the earth—a blameless and upright man, fearful of Elohim and one who turned away from evil.” ⁹ The Accuser answered YHWH, “Is it for no reason [that] Job fears Elohim? ¹⁰ Haven't you encompassed him, his house, and all he owns round about with a hedge? You blessed his handiwork. Now his livestock have overrun the land. ¹¹ But stretch out your hand and touch everything he owns. If he does not ‘bless’ you to your face, [may I be cursed].” ¹² So YHWH replied to the Accuser, “In that case, everything he owns [is] under your

control. Do not, however, lay your hand on him.” Then the Accuser departed from YHWH's presence.

¹³ Then one day, his sons and daughters were eating and drinking wine in the house of their firstborn brother ¹⁴ and a messenger came to Job and said, “The cattle were plowing and the female donkeys grazing beside them ¹⁵ when Sabaeans swept [down] and took them [away]! They hacked the young men [with] the edge of [their] sword, but I escaped—myself alone—to tell you!”

¹⁶ That [one] was still speaking when another came and said, “The fire of Elohim fell from the sky! It burned the sheep and consumed the young men, but I escaped—myself alone—to tell you!”

¹⁷ That [one] was still speaking when another came and said, “Chaldeans set up three divisions and raided the camels and took them [away]! They hacked the young men [with] the edge of [their] sword, but I escaped—myself alone—to tell you!”

¹⁸ That [one] was still speaking when another came and said, “Your sons and daughters were eating and drinking wine in the house of their firstborn brother ¹⁹ when suddenly a great wind came from the eastern wilderness and hit the four corners of the house so that it fell on the young men and killed them! But I escaped—myself alone—to tell you!”

²⁰ Then Job got up, tore his robe, and shaved his head. He fell to the ground, prostrated himself, ²¹ and said, “Naked I went forth from my mother's womb and naked will I return there. YHWH gives and YHWH takes. May the name of YHWH be blessed!” ²² Through all of this, Job neither sinned nor presented to Elohim [what was] indecent.

Chapter 2

9

¹ Then one day, Ha-Elohim's retinue came to

appear before YHWH and the Accuser came with them as well {to appear before YHWH}.^{4 2} Then YHWH said to the Accuser, “From where [is] it have you come?” The Accuser answered YHWH, “From traversing here and there in the earth.”³ YHWH said to the Accuser, “Have you set your mind on my servant Job? Because no one is like him on the earth—a blameless and upright man, fearful of Elohim and one who turns away from evil. And he is still persisting in his integrity. So you have provoked me against him to swallow him [up] for no reason!”

⁴ The Accuser answered YHWH, “Skin for skin. Yes, all that a man owns, he will exchange for his life.⁵ But stretch out your hand and touch his flesh and bone. If he does not 'bless' you to your face, [may I be cursed].”⁶ YHWH replied to the Accuser, “He is now under your control. However, protect his life.”

⁷ So the Accuser departed from YHWH's presence and inflicted Job with a malignant boil from the sole of his foot to his scalp.⁸ And he took a potsherd to his flesh in order to scrape himself with it. Then he sat amidst the ashes.

⁹ Then his wife said to him, “Do you still persist in your integrity? 'Bless' Elohim and die!” But he said to her,¹⁰ “You talk like one of the foolish women might. Also, should we receive the good from Ha-Elohim, but not receive the bad?” Through all of this, Job did not sin with his lips.

¹¹ When three friends of Job heard all that disaster that had came upon him, they each came from their own locales—Eliphaz the Temanite, Bildad the Shuhite, and Zophar the Naamathite. They gathered together in order to come, show him condolence, and comfort him.¹² But when they lifted their eyes from afar and could not recognize him, they lifted their voice and wept. Each one tore his robe and scattered dust over

their heads toward the sky.¹³ Then they sat with him on the ground seven days and seven nights, but no one uttered a word to him because they saw that [his] suffering [was] very intense.

Chapter 3

א

¹ Afterward, Job opened his mouth and cursed his day [of birth].

² Job declared,

³ “May the day on which I was born perish and the night it was said 'a man is conceived!'”

⁴ That day—let it be darkness!

May Eloah above disregard it and daylight be extinguished over it!

⁵ May dark and pitch black redeem it!

May haze settle over it!

May the shades of day terrify it!

⁶ That night, let obscurity take it!

May it not celebrate with the days of the year, with the number of the months, not arrive!

⁷ Yes, may that day be barren!

May the shout of joy not emerge in it!

⁸ May those who curse Yam⁵ imprecate it, those who prepare to fight⁶ Leviathan!

⁹ May the stars of its twilight dim!

May it wait for light, but nothing!

May it not see the gleaming [rays] of dawn!

¹⁰ Because it did not shut the doors of my womb nor hide disaster from my eyes!

¹¹ Why did I not die outside the womb, from the belly, emerge and expire?

¹² Why did knees greet me?

What [purpose] breasts that I should nurse?

¹³ Because now

I would be lying down and tranquil.

I would be asleep and rest would be mine

¹⁴ with kings and earthly counselors who build ruins to it

¹⁵ or with princes who own gold

and those who fill their houses with silver.
¹⁶ So also, like a stillborn, I was not hidden—
 like babes that never see the light.
¹⁷ There, the wicked find an end to [their] trouble.
 There, those whose strength is spent find rest.
¹⁸ Prisoners are entirely untroubled.
 They do not hear the taskmaster's voice.
¹⁹ Small and great [are] there,
 but the slave is liberated from his master.
²⁰ Why does he give light to the sufferer
 or life to those [whose] being is bitter;
²¹ who wait for death, but there is nothing;
 who dig more for it than [buried] treasures;
²² who rejoice with jubilation
 and exult that they have found the grave;
²³ to the man who lost his way;
 around which Eloah set a barrier?
²⁴ For my groaning comes before my meal
 and my roaring gushes like water.
²⁵ For the terror I am terrified of
 has overtaken me.
 What I fear has come to me.
²⁶ I can find no ease, relax, or rest.
 Turmoil has come.”

Chapter 4 7

¹ Then Eliphaz the Temanite replied,
² “[If] one attempted a word with you,
 would you give in?
 But to hold back words—
 who can [do it]?
³ Look, you have instructed many
 and weak hands, you strengthened.
⁴ Whoever stumbled, your words raised up.
 The knees that buckled, you made firm.
⁵ When it now comes to you, you give in!
 It reaches you and you are horrified!
⁶ Is your fear not your foolishness
 and your hope not the integrity of your ways?

the heavenly fire

⁷ Recall now,
 who [is] he that perished of innocence?
 And where were the upright destroyed?
⁸ In my experience,
 whoever plows injustice and sows trouble,
 reaps it.
⁹ From Eloah's exhalation, they perish,
 from the steam of his fury, vaporize.
¹⁰ The lion's roar, the lion-cub's howl,
 and the teeth of young lions are broken.
¹¹ The tiger perishes without prey
 and the whelps of the lioness are separated.
¹² Now, an utterance was snatched away to me.
 My ear received an echo of it
¹³ in anxious thoughts from night-visions
 when deep sleep falls over men.
¹⁴ Terror and trembling came [over] me
 and the multitude of my bones, it terrified.
¹⁵ Then a breath passed over my face.
 The hair on my skin stood up.
¹⁶ It stopped moving,
 but I could not recognize its semblance.
 An image [was] in my view.
 Silence. Then a voice I heard.
¹⁷ 'Can a human be more righteous than Eloah?
 Might a man be purer than his maker?
¹⁸ If he does not trust in his servants
 and lays fault on his messengers,
¹⁹ how much more they who dwell in clay houses,
 whose foundation [is] in the dust?⁷
 They crush them like a moth.
²⁰ From dawn to dusk, they are beaten.
 Without a preserver, they perish utterly.
²¹ Is their tent-cord not pulled up on them?
 They die, but not through wisdom.'

Chapter 5 11

¹ Call now.

Is there anyone to answer you?
And to whom among the holy ones
will you turn?
² Because a fool, anger kills
and a simpleton, jealously slays.
³ I myself saw a fool taking root,
but he suddenly cursed his abode.
⁴ His children were far from help.
They were crushed in the gate
without a rescuer.
⁵ Whoever [is] hungry consumes his harvest
and out of baskets,⁸ they swipe it.
He pants for the snares,
[which are] their wealth.⁹
⁶ Because misery does not emerge from the dust,
nor from the ground does trouble sprout.
⁷ But humanity is born to trouble
and sparks of flame fling up [and] fly!
⁸ Yet, [for] my [part], I would appeal to El
and to Elohim, lay my case.
⁹ He does great and unfathomable [things]—
wonders innumerable!
¹⁰ He gives rain over the earth's surface
and sends water over the country's terrain.
¹¹ Upraiser of those who are low
so mourners are exalted [with] deliverance.
¹² Thwarter of the cunning [ones'] machinations
so their hands do not achieve success.
¹³ Catcher of the artful in their cleverness.
The sly [ones'] scheme is outpaced.
¹⁴ By day, they encounter darkness
and grope as [in] the night at noon.
¹⁵ He saves from the sword, from their blade,
and from the hand of the strong [one], the poor.
¹⁶ So hope exists for the helpless
and injustice shuts her mouth.
¹⁷ Look [how] fortunate [is] the one
whom Eloah rebukes.
The discipline of Shadday,

do not reject!
¹⁸ Because he inflicts pain, but bandages.
He crushes, but his hands¹⁰ cure.
¹⁹ In six calamities, he will rescue you
and seven, he will not let evil touch you.
²⁰ In famine, he will ransom you from death
and in war, from the edges of the sword.
²¹ In the verbal lash, you will safe
and you will have no fear of coming violence.
²² At violence and hunger, you will laugh
and of earthly animals, you will have no fear.
²³ Because your pact
[will be] with the stones of the field
and the animals of the country
will be at peace with you.
²⁴ You will know that your tent [is] peaceful.
You will inspect your residence
and do no wrong.
²⁵ You will know that your progeny
[are] numerous
and your offspring
like the plants of the earth.
²⁶ You will enter [your] tomb mature
as a sheaf of grain springs up in its season.
²⁷ Look here—
we investigated it. It [is] so!
Listen to it.
Then know it for yourself.”

Chapter 6 1

¹ Then Job replied,
² “If only my exasperation were fully weighed
and my ruin lifted up on balances with it
³ because now it is heavier
than the sand of the seas!
That is why my words are flippant.
⁴ Because Shadday's arrows [are] in me,
which have a heat [that] I absorb.
Eloah's horrors are arrayed against me.

- ⁵ Does the wild ass bray over fresh grass?
Would a bull bellow over its fodder?
- ⁶ Can [what is] tasteless be eaten without salt?
Does flavor exist in the juice of the bugloss?
- ⁷ I refuse to make contact.
They [are] like a contaminated meal [to] me.
- ⁸ If only he would grant
the fulfillment of my request,
and my expectation,
Eloah would permit:
- ⁹ [that] Eloah would consent to crush me,
unleash his power and finish me off.
- ¹⁰ Then I would once more have comfort.
Then I would revel in anguish
[that] does not relent.
For I did not suppress
the words of the Holy One.
- ¹¹ What strength do I have that I should endure?
What is my limit that I should prolong my life?
- ¹² If the strength of stones [were] my strength,
then my flesh [would be] bronze.
- ¹³ Has not my help within me vanished
and success been driven from me?
- ¹⁴ To the despondent [one],
his friend [should be] loyal
even if he abandons the fear of Shaddai.
- ¹⁵ My brothers are treacherous like a wadi—
like the stream-bed of wadis [that] veer away,
¹⁶ which run dark from ice
[and] snow [that] obscures them.
- ¹⁷ At some point, they dry up.
They are silenced.
They heat up and are evaporated
where they are.
- ¹⁸ They turn on the stretches of their route.
They rise up in the wasteland and fade away.
- ¹⁹ The extents of Tema keep a lookout.
The travelers of Sheba wait for them.
- ²⁰ They were ashamed that it was trusted.

- They came as far as it, but were disgraced.
- ²¹ Yet now you are not.
When you see horror, you fear.
- ²² Is it because I said 'Offer [it] for me'?
Or 'as you are able, pay a bribe on my behalf'?
- ²³ Or 'deliver me from the grip of the enemy'?
Or 'from the grasp of the violent, ransom me'?
- ²⁴ Teach me and I will stay silent.
What I have done in error,
make me understand.
- ²⁵ What words of honesty are pernicious?
But what extreme rebuke from you!
- ²⁶ Do you plan to criticize words
as if the despairing [one's] speech was wind?
- ²⁷ You even knock down an orphan
and haggle over your friend.
- ²⁸ Now then, agree to face me.
And if I lie to your faces,
[may I be cursed].
- ²⁹ Turn back now. Let there be no wrong.
Turn back. I am still correct in it.
- ³⁰ Is there wrong on my lip?
Can't my palate discern [things of] ruin?

Chapter 7

י

- ¹ Isn't humanity plagued with warfare on earth?
[Isn't] one's life like the days of a laborer?
- ² Like a slave [who] longs for shade
and like a laborer [who] expects his wage,
³ so I came to possess months of emptiness
and nights of distress were appointed to me.
- ⁴ Whenever I lay down, I think,
'When can I get up?' the extent of evening.
I am filled with restlessness till dawn.
- ⁵ My flesh is clothed with maggot
and crusted with dirt.
My skin is callused and oozes.¹¹
- ⁶ My days [pass] more swiftly
than a [weaving] shuttle.

They reach the end of [hope's] thread.¹²

⁷ [Eloah,] remember that my life is a breath.

My eye will never again glimpse goodness.

⁸ The eye of my onlooker will no longer see me.

You focus on me and I am gone.

⁹ The cloud dissipates and departs.

So the one who descends to the underworld
will not come [back] up.

¹⁰ He will no longer return to his house
nor will his community know him again.

¹¹ Yet I will not restrain my mouth.

Let me speak in the anguish of my being!

Allow me to protest my life's bitterness!

¹² Am I Yam or the [Sea] Serpent
that you should place me under guard?

¹³ When I think my cot will comfort me,
my bed bear my protest,

¹⁴ you frighten me with dreams
and with visions, terrify me

¹⁵ so that I prefer the suffocation of my life,
death more than my [mortal] being.

¹⁶ I reject [it]! I will not exist forever.
Lay off of me because vapor [is] my life!

¹⁷ What [is] a human that you magnify him
and set your mind on him?¹³

¹⁸ You inspect him [each] dawn
and [every] minute, test him.

¹⁹ Will you never look away from me?
Let me be long [enough] to swallow my spit.

²⁰ Had I sinned, what could I have done to you,¹⁴
Watcher of humanity?

Why did you make me your target?
[Why] have I become a burden to you?¹⁵

²¹ So why not lift [away] my transgression
and do away with my iniquity?

Because now I will lay down in the dust.

Though you intently seek me, I will be gone.”

¹ Then Bildad the Shuhite replied,

² “How long will you spout such [things]?

A blustery wind [are] the words of your mouth.

³ Does El pervert justice?

Does Shadday distort [what is] right?

⁴ If your children sinned against him,
he sent them under the power
of their transgression.

⁵ If you would look to El
and to Shadday seek favor;

⁶ if pure and upright [are] you,
then [even] now, he will rouse himself for you
and restore your righteous abode.

⁷ Though your beginning was modest,
your end will flourish exceptionally.

⁸ For ask now of a generation past
and focus to seek out their ancestors.

⁹ Because [what was] before us, we do not know.
Because a shadow [are] our days on earth.

¹⁰ Would they not teach you, tell you,
and from their understanding, explicate?

¹¹ Does papyrus grow high without a marsh?
Do reeds flourish without water?

¹² Still [is] it tender, not [yet] plucked,
yet before every [other] plant, it withers.

¹³ So are the courses of all who forget El.
The hope of the impious [one] will perish,

¹⁴ who spins [out]¹⁶ his confidence
and a spider's web [is] his trust.

¹⁵ Should he lean against his house,
it will not stand.

Should he take hold of it,
he will not rise up.

¹⁶ Fresh [is] he in the face of the sun.
And over his garden, his shoot emerges.

¹⁷ Over a heap, his roots are entwined.
A habitation of stones, he perceives.

¹⁸ If one wipes it out from his place,
it will deny him: I never saw you.

- ¹⁹ Look, that [is] the joy of his way.
Then from the dust, others will sprout.
²⁰ Look, El neither rejects the blameless
nor takes the wicked by the hand.
²¹ He can still fill your mouth with laughter
and your lips with a shout of joy.
²² Your haters will be clothed with shame
and the tent of the wicked will vanish.”

Chapter 9



- ¹ Then Job replied,
² “Indeed. I know this.
What person can be right like El?
³ If he wanted to argue with him,
he could not answer him
one [time] in a thousand.
⁴ [If] profound of mind and mighty of power,
who could harden himself toward him
so that he might remain whole?
⁵ He removes mountains, but they are clueless,
those whom he overturns in his fury.
⁶ He shakes earth [loose] from its place
and its pillars wobble.
⁷ He speaks to the sun so it does not rise,
behind the stars, it is sealed [shut].
⁸ He spreads out the sky by himself
and treads upon the crests of Yam.
⁹ He creates Ash, Kesil, the Cluster,
and the southern chambers.¹⁷
¹⁰ He does great, unfathomable [things],
and wonders innumerable.¹⁸
¹¹ If he crosses in front of me, I would not see.
If he passes by,¹⁹ I would not perceive him.
¹² If he plunders,²⁰ who can retrieve it?
Who can say to him, “What are you doing?”
¹³ Eloah does not turn back his fury.
Beneath him, those who aid Rahab²¹ cower.
¹⁴ How then can I answer him?

the heavenly fire

- Let me select my words with him
¹⁵ whom I could not answer
even if I were right.
To the one who judges me,
I would plead [for mercy].
¹⁶ If I invoked [him] and he answered me,
I do not believe
he would tune in [to] my voice,
¹⁷ [the one] who crushes me with a tempest
and multiplies my wounds for no reason.
¹⁸ He will not let me bring my breath back [in].
Instead, he stuffs me with the bitterest [things].
¹⁹ If [it is] about power,
look [at] the mighty [one]!
If [it is] about judgment,
who will he appoint [for] me?
²⁰ If I were right,
my mouth would condemn me.
[If] blameless [were] I,
he would pronounce me guilty.
²¹ [If] blameless [were] I,
I would be unconcerned [for] myself.
I would reject my life.
²² It [is] the same, therefore, I think:
[both] the blameless and wicked,
he [is] [their] destroyer.
²³ If a scourge suddenly slaughters,
at the tribulation of the innocent,
he will ridicule.
²⁴ Earth is placed under the control
of a scoundrel.
The faces of its judges, he veils.
If not, then who [is] he?
²⁵ Now my days are swifter than a runner.
They flee without glimpsing goodness.
²⁶ They pass like skiffs of reed,
like an eagle that swoops upon prey.
²⁷ When I think, 'Let me forget my protest,
leave behind my countenance, and smile,'

²⁸ I become fearful of all my agony.
 I know that you will not exonerate me,
²⁹ [that] I, myself, will be guilty.
 Why then should I grow weary [over] nothing?
³⁰ If I wash myself with snow
 and cleanse my palms with lye,
³¹ then in a pit you would dip me
 and my vestments would abhor me.
³² Because not like me [is he]
 that I could answer him,
 that we should enter into judgment together.
³³ No one is between us to arbitrate,
 that he might place his hand on us both,
³⁴ [who] would take his rod away from me
 and not let his horror terrify me.
³⁵ [Then] I could speak without fear of him,
 but [it is] not so, I [fear], with me.

Chapter 10

¹ My life loathes itself.
 Allow me to let loose concerning my protest.
 Let me speak in the bitterness of my being.
² I will say to Eloah, 'Do not declare me guilty.
 Tell me about what you charge me with.
³ Is it beneficial for you that you oppress,
 that you reject the product of your hands,
 but over the scheme of the wicked, shine?
⁴ Do eyes of flesh belong to you;
 do you perceive as people do;
⁵ are your days like the days of men;
 are your years like the days of a man;
⁶ that you should look for my offense
 and my sin, search out intently?
⁷ In spite of your knowledge that I am not guilty,
 no one can deliver from your hand.
⁸ Your hands shaped and formed me.
 Whole [on] every side, you swallowed me.
⁹ Please remember that you made me like clay
 and to the dust, you will turn me back.

¹⁰ Have you not poured me out like milk
 and like cheese, curdled me?
¹¹ With skin and flesh, you clothed me.
 Of bones and sinew, you wove me.
¹² Life and favor, you made with me
 and your oversight protected my spirit.
¹³ But these [things], you hid in your heart.
 I know that such [is] with you.
¹⁴ If I sinned, you watched me
 and of my offense, you will not acquit me.
¹⁵ If I am guilty, mercy me!
 If I am right, I cannot lift my head.
 Replete [is] the shame.
 Look at my affliction!
¹⁶ He rises up like a lion to hunt me.
 May you once more show yourself
 wondrous to me!
¹⁷ You renew your witnesses against me
 You magnify your anger with me.
 A troop and [its] relieving [members]
 [are] like me.
¹⁸ Now, why did you expel me
 from the womb?
 I would have expired
 and no eye would see me.
¹⁹ I would have been
 as though I never was.
 From the womb to the grave,
 I would have been brought.
²⁰ Are my days not scant?
 Let him cease.
 Let him set [his gaze] away from me
 so I might smile a bit
²¹ before I depart and never return
 to the realm of darkness and pitch black;
²² a realm of blackness like the deepest dark,
 without order, [where] it shines like an eclipse.

Chapter 11

א

Chapter 12 יב

Chapter 13 יג

Chapter 14 יד

Chapter 15 יה

Chapter 16 יו

Chapter 17 יז

Chapter 18 יח

Chapter 19 יט

Chapter 20 כ

Chapter 21 כא

Chapter 22 כב

Chapter 23 כג

Chapter 24 כד

Chapter 25 כה

Chapter 26 כו

Chapter 27 כז

¹ Job again took up his parable and said,² “By the life of El, who threw out my case,
and [by] Shadday, who made my life bitter,³ [I swear] that so long as respiration is in meand the breath of Eloah [is] in my lungs,²²⁴ if my lips spoke falsely,
if my tongue muttered deception,
[may I be cursed]!⁵ I'll be damned if,
till my dying breath,
I declare you [all] correct!I will not give up my integrity!
⁶ I have grasped hold of my righteousness
and will never let it go.
My conscience is not marred
[by] any of my days.”²³⁷ “May my enemy be like the criminal
and one who rises against me
like the transgressor.”²⁴⁸ For what is the hope of the impious [one]
that he should commit fraud²⁵
when Eloah will wrench away²⁶ his desire?⁹ His outcry, El will not hear
when trouble comes upon him.¹⁰ Will he delight in Shadday—
invoke Eloah at any time?”¹¹ “I will teach you [all]
about the hand of El.
What [comes] with Shadday,
I will not conceal.”²⁷¹² If you—all of you—have seen,
then why do you carry on
[with] this nonsense?”¹³ “This [is] the portion
of the wicked man with El
and the inheritance
the violent will receive from Shadday:²⁸¹⁴ if his children are numerous,
for the sword [are they]
and his offspring
will not be filled with food.¹⁵ His survivors will be buried with Mot²⁹

and his widows will not weep.
¹⁶ If he piles up silver like dust
 and like clay, prepares attire,
¹⁷ he will prepare, but a righteous [one] will wear
 and silver, the innocent [one] will divide.
¹⁸ He builds his house like a moth,
 like the booth a guardian constructs.
¹⁹ Rich, he will lay down,
 but it will not be accumulated.
 He will open his eyes and it is gone!
²⁰ Terrors will overtake him like currents
 By night, a storm will swipe him away.
²¹ An east wind will carry him off.³⁰
 It will sweep him from his place.
²² It will burst against him mercilessly.³¹
 From its power, he will frantically flee.
²³ It will clap its hands at him
 and he will hiss at it where he is.”

Chapter 28³² כח

¹ “Because there is a source for silver
 and a place they refine gold.
² Iron, he takes from dirt
 and [from] stone, he smelts copper.
³ A limit he sets to darkness
 and to all the utmost depths, he searches—
 [to] stone [in] dark and pitch black.
⁴ He breaks [open] a tunnel far from light³³
 [in] the [places] forgotten by foot.
 They dangle. Away from men, they sway.
⁵ From out of the earth, food emerges,
 but beneath it, it is overturned as [if] by fire.
⁶ The origin of lapis lazuli [is] its stones
 and gold dust belongs to it.
⁷ The bird of prey does not know the path
 and the kite's eye does not glimpse it.
⁸ Members of the proud beasts have never trod it
 and the lion has never crossed over it.
⁹ He lays his hand on the flint.

He overturns mountains
 from [their] foundation.
¹⁰ In the rocks, he cuts channels
 and everything precious, his eye perceives.
¹¹ The sources of rivers,³⁴ he dams
 so light will bring out its secret.
¹² But wisdom—where can it be found?
 And where [is] this—
 the source of understanding?
¹³ No human can know its equivalent
 and it cannot be found
 in the land of the living.
¹⁴ The depth says, “not in me [is] it!”
 And the sea says, “Nothing is with me!”
¹⁵ Fine gold cannot be exchanged for it
 and its price [in] silver cannot be weighed out.
¹⁶ It cannot be purchased with Ophir gold,
 with precious gem or lapis lazuli.
¹⁷ Gold cannot compare to it, nor glass,
 and a peridot item [is no] substitute for it.
¹⁸ Corals and crystal are not recalled.
 The acquisition of wisdom
 surpasses carnelian.³⁵
¹⁹ Cushite topaz cannot compare to it.
 With pure gold, it cannot be purchased.
²⁰ But wisdom—where does it come from?
 And where [is] this—
 the source of understanding?
²¹ It is concealed from the eyes
 of every living [thing]
 and from the birds of the sky, hidden.
²² Death and Ruin say,
 ‘With our ears, we heard its report.’
²³ Elohim knows its way.
 He, himself, knows its place.
²⁴ Because to the ends of the earth, he peers.
 Under the entire sky, he sees.
²⁵ When he appointed weight to the wind

and ordered the water by measure;
²⁶ when he made a limit to the rain
 and a course for the thunderclaps;
²⁷ then he saw and related it.
 He established and even examined it.
²⁸ Then he said to humanity,
 'Look, the fear of the lord—
 that [is] wisdom
 and turning away from evil
 [is] understanding.'"

Chapter 29

כט

¹ Job again took up his parable and said,
² "Who will let me [be] like [in] months of old,
 like in the days Eloah protected me?
³ When he shined his lamp over my head,
 in his light, I traversed [the] darkness.
⁴ When I was in the days of my prime.
 When Eloah's counsel [was] over my tent.
⁵ When Shadday's advice [was] with me,
 my young men around me.
⁶ When my steps washed with milk
 and a geyser [was] with me—
 channels of oil!
⁷ When I exited the gate over the city,
 in the plaza, prepared my seat,
⁸ young men saw me and hid themselves
 and the aged got up [and] stood.
⁹ Princes held back their words,
 they placed a hand to their mouth.
¹⁰ The voice of chieftains were muffled
 and their tongue stuck to their palate.
¹¹ When an ear heard, it called me fortunate.
 When an eye saw, it testified of me.
¹² Because I rescued the poor [one] who cried out
 and the orphan who had no helper.
¹³ The blessing of the perishing [one]
 came upon me
 and I brought joy

the heavenly fire

[to] the heart of the widow.
¹⁴ I donned righteousness and it clothed me.
 Like a robe and turban [was] my justice.
¹⁵ I was eyes to the blind.
 Feet to the lame [was] I.
¹⁶ A protector³⁶ [was] I to the needy
 and the conflict I knew nothing about,
 I investigated.
¹⁷ I broke the fangs of the unjust [one]
 and out of his teeth, I flung [the] prey.
¹⁸ Then I thought,
 'With my nest, I will expire
 and like the sand,
 [my] days will be increased.'
¹⁹ My root[s] were open to water
 and dew settled [overnight] in my bough[s].
²⁰ My distinction [was] new to me
 and my bow flourished in my hand.
²¹ They listened to me, waited,
 and were silent for my counsel.
²² After my remark, they did not resume.
 My utterance sprinkled over them.
²³ They waited for me like precipitation
 and opened their mouth for spring rain.
²⁴ I used to smile at them
 when they could not be convinced
 and the shine of my face would not fail.
²⁵ I chose their course. I sat [with] authority.
 I settled like a king among the troops
 when I would comfort those who mourn.

Chapter 30

ל

¹ But now,
 they [who are] younger than I ridicule me
 for the times that I refused
 to place their fathers with my sheep dogs.
² Yet, the strength of their hands—
 what [use was it] to me?
 Vigor had vanished from them.

³ In poverty and hunger, barren,
they gnaw [what is] desiccated.
The day before [was] ruin and desolation.
⁴ They pluck saltwort beside a shrub
and the root of the broom bush
[is] their sustenance.
⁵ From society, they were driven out.
They shouted at them as [they would] a thief.
.....
.....

Chapter 31 אָל

¹ I made a covenant concerning my eyes
so that I would not leer over a virgin.
² So what [is] my portion
from Eloah above?
What [is] my inheritance
from Shadday [in] the heights?
³ Doesn't doom belong to a transgressor
and misfortune to workers of injustice?
⁴ Doesn't he, himself, perceive my ways
and all my steps, number?
⁵ If I conducted myself falsely
and my pace quickened regarding deceit,
⁶ he should weigh me on accurate balances!
Let Eloah recognize my integrity!
⁷ If my track turned away from the path,
if after my eye, my mind followed,
if a defect stained my hands,
⁸ I should sow, but someone else eat
and my descendants should be uprooted.
⁹ If my mind was seduced by a woman
or at my neighbor's door, I lurked,
¹⁰ my wife should grind for someone else
and others kneel over her.
¹¹ Because it [would be] vile.
It [would be] an offense deserving judgment.
¹² Because a fire [is] it [that] consumes to Ruin
and all my produce, uproots.

¹³ If I disregarded my man or maidservant's case
in their dispute with me,
¹⁴ then what would I do when El rises up?
When he calls [me] to account,
what [answer] could I return to him?
¹⁵ Has not the One who made me in the belly
made the other [as well]?³⁷
Did he not establish us equally in the womb?
¹⁶ If I withheld the desire of the helpless
or the sight of a widow, put to an end,
[may I be cursed]!
¹⁷ If I ate my morsel alone
and an orphan did not eat of it,
[may I be cursed]
¹⁸ because from my youth,
he was reared by me as if [I were] a father
and from my mother's belly,
I guided her.
¹⁹ If I saw anyone perishing without clothes
or there was no covering for the poor,
[may I be cursed]!
²⁰ If his loins did not bless me
or he did not warm himself
with a fleece of my sheep,
[may I be cursed]!
²¹ If I ever swung my hand against an orphan
because I saw my supporter in the gateway,
²² my shoulder-blade should fall from the shoulder
and my arm be snapped from the socket.
²³ Because El's doom [is] a terror toward me
and from his uprising, I am powerless.
²⁴ If I placed my confidence [in] gold
or of [Ophir] gold, said 'trust of mine,'
[may I be cursed]!
²⁵ If I was glad that my wealth [was] great
or that my hand had found much,
[may I be cursed]!
²⁶ If I looked [at] the light when it shone
or the moon moving [in] splendor

²⁷ and my heart was secretly enticed
 or my hand touched my mouth [in reverence],
²⁸ that also [would be] an offense
 deserving judgment
 because I lied to El above.
²⁹ If I were pleased with my enemy's ruin
 or invigorated when harm came upon him,
 [may I be cursed]!
³⁰ But I did not allow my mouth to sin
 by requesting his life with a curse.
³¹ If the men of my tent had never said
 'whom has he given of his meat
 that is not sated?',
 [may I be cursed]!
³² The sojourner never spent the night outside.
 I opened my door to the way[farer].
³³ If I covered up my transgressions
 as one [might],
 hiding my iniquity deep within me
³⁴ because I am alarmed greatly by the crowd
 or the contempt of clans discourages me
 so I am silent and do not go out the door,
³⁵ who would grant me one to hear me?
 Here [is] my mark!
 Shadday should answer me
 and the indictment my prosecutor composed
 [be shown]!
³⁶ If I would not bear it over my shoulders
 [or] tie it to me [as] bands, [may I be cursed]!
³⁷ The number of my steps, I would tell him.
 Like a prince, I would approach him.
³⁸ If my ground cried out against me
 and its furrows wept together,
 [may I be cursed]!
³⁹ If I ate its yield without payment
 or expelled the breath of its owners,
⁴⁰ instead of wheat, a thorn-bush should emerge
 and instead of barley, darnel!"

The words of Job are finished.

the heavenly fire

Chapter 32

לב

¹ So those three men ceased to speak with Job
 because, in their³⁸ estimation, he was righteous.²
 But the anger of Elihu the Buzite, son of Barachel,
 of the clan of Ram was kindled against Job. His
 fury flared because he made himself more
 righteous than Elohim.³ And against his three
 friends, his fury flared because by their silence,
 they condemned Elohim.³⁹

⁴ Now, Elihu had waited on Job with [his]
 words because older [were] they than he in age.⁵
 But when Elihu saw that there was no response in
 the mouth of the three men, his fury flared.⁶ Then
 Elihu the Buzite, son of Barachel, replied,

"Young [am] I in age,

but you are advanced.

Therefore, I was afraid—

fearful to declare my knowledge to you.

⁷ I thought, '[Many] days should speak
 and abundant years make wisdom known.'

⁸ Nevertheless,

the spirit [is] it in humanity

and the breath of Shadday

[that] makes them understand.

⁹ [It is] not the great [who] are wise,
 nor the elderly [who] understand
 [what is] right.

¹⁰ Therefore, I say: listen to me.⁴⁰

I will declare my knowledge—even I!

¹¹ Look, I waited [patiently]
 for your utterances.⁴¹

I listened for your experiences
 while you sought out words.

¹² I paid attention to you,
 but, look, no one is setting Job straight
 [or] answering his words among you!

¹³ Do not let yourselves think
 'We have found wisdom.'

- Let El drive him off, not a man.'
- ¹⁴ Now, he did not direct [his] speech to me.
Neither with your words will I reply to him.
- ¹⁵ (They are dismayed!
They no longer answer!
Words have failed them!
- ¹⁶ But should I wait [patiently]
because they will not speak?
Because they stand still?
They no longer answer!
- ¹⁷ I also will say my piece.
I will declare my knowledge—even I.
- ¹⁸ Because I am filled [with] words.
The spirit in my body compels me.
- ¹⁹ Look, my belly [is] like unopened wine,
like new wine-skins, it is ready to burst.
- ²⁰ I must speak. Then it will relieve me.
I must open my lips and answer.
- ²¹ I must not now show partiality to a man.
Toward a person, I will not give distinction.
- ²² For I know nothing of giving distinction.
In no time, my Maker might carry me off!)

Chapter 33 ל

- ¹ But now listen to me, Job,
and to all my words, tune in.
- ² Look, I open my mouth.
My lips in my palate speak.
- ³ The uprightness of my heart, my words,
and the purified knowledge of my lips
communicate.
- ⁴ The spirit of El made me
and the breath of Shadday preserves me.
- ⁵ If you can, return to me [a reply].
Ready [yourself] before me.
Take a stand.
- ⁶ Look, I [am] like you⁴² to El.
From clay, I was pinched—even I.
- ⁷ Look, my dread will not terrify you

- and my pressure will not be heavy on you.
- ⁸ You have certainly spoke in my hearing
and the voice of [your] words, I heard:
- ⁹ 'Pure [am] I. Without transgression.
Clean [am] I. No iniquity belongs to me.
- ¹⁰ Look, he finds prohibitions against me.
He considers me his enemy.
- ¹¹ He places my feet in stocks.
He blocks all my paths.'
- ¹² Look here: you are not right, I tell you,
because Eloah is superior to a human!

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.....

Chapter 34 ל

Chapter 35 ל

Chapter 36 ל

Chapter 37 ל

Chapter 38 ל

- ¹ Then YHWH replied to Job from the tempest,
- ² "Who [is] this ignorantly obscuring advice?
- ³ Gird your loins like a man
and I will question you. Then tell me:
- ⁴ Where were you when I founded earth?
Speak if you have gained insight.
- ⁵ Who fixed its dimensions—for you know—
or stretched a line over it?
- ⁶ On what were its pedestals mired
or who raised its cornerstone
- ⁷ while the stars of dawn rejoiced in unison
and the whole divine assembly gave a shout?
- ⁸ Who enclosed the sea with gateways
when it burst forth—
from the womb, emerged?

- ⁹ When I made cloud its clothing,
deep darkness, its wrapping?
¹⁰ I broke over it my decree
and set bar and doors [in place].
¹¹ I said, 'To here, you may come, but no further.
Here it is set against the pride of your waves.'
¹² Is there a time you commanded the dawn,
made the daybreak know its place
¹³ to seize the fringes of the earth
so the wicked would be shaken out of it?
**originally without either alef or ayin - some
schools read רשימ as poor/chiefs – with alef,
others read as wicked with ayin.

.....
.....

Chapter 39 לט

- ¹ Do you know when mountain goats give birth?
Do you watch does calving?
² Do you count the months they must fulfill
so that you know the time of their birthing?
³ [Do you know] when they crouch
and their offspring split [the womb]?
When the pains of their labor,
they send away?
⁴ When their offspring are healthy,
proliferate in the fields,
go out and never return to them?
⁵ Who set the wild donkey free
and the chains of the onager, opened,
⁶ whom I assigned the steppe [as] its home,
its dwelling-places, the salty plain?
⁷ It laughs at the din of a city.
The shouts of an enforcer, it does not hear.

.....
.....

Chapter 40 נ

the heavenly fire

- ¹ Then YHWH replied to Job,
² "Does one who strays⁴³ contend with Shadday?
Whoever argues with Eloah should answer."
³ Then job replied to YHWH,
⁴ "Look, I am insignificant.
What can I reply to you?
I lay my hand over my mouth.
⁵ Once, I have spoken, but I will not answer—
twice, but no more."
⁶ Then YHWH replied to Job from the tempest,
⁷ "Gird your loins like a man.
I will question you.⁴⁴ Then tell me:
⁸ Can you really invalidate my justice?
Can you find me guilty so that you are right?
⁹ Does an arm like El belong to you?
With voice like him, can you thunder?
¹⁰ Don supreme eminence,⁴⁵
[in] majestic splendor,⁴⁶ be clothed.⁴⁷
¹¹ Discharge the swellings of your anger.
Look on every insolent [one] and abase him.
¹² Look on every insolent [one] and humble him.
Tread down the wicked beneath you.⁴⁸
¹³ Conceal them together in [the] dust.
Confine their faces in the hidden [place].
¹⁴ Then even I would praise you
because your [own] right hand could save you.
¹⁵ Consider now Behemoth,
which I made along with you.
It eats grass like cattle.

.....
.....

Chapter 41 נא

- ¹ Why, his hope is shown false.
Is one [not] also floored at the sight of it?
² [Is it] not deadly when one rouses it?
(Then who [is] he who can stand up to me?)

³ Who confronts me that I should repay?
Everything under the sky—
my possession [is] it!)
.....
.....

Chapter 42 מ"ב

¹ Then Job replied to YHWH,
² "I know that you are capable of anything
and no purpose of yours is impossible.
³ 'Who [is] this ignorantly covering up⁴⁹ advice?'
I indeed declared, but did not understand.
[What is] more wondrous than I,
I will never know.
⁴ 'Listen now and I will speak.
I will question you. Then tell me.'
⁵ Aurally, I have heard of you,
but now my eye has seen you.
⁶ Therefore, I recant and relent
on dust and ashes."

⁷ Now, after YHWH spoke these words to Job,
he said to Eliphaz the Temanite, "My fury fumes
at you and your two friends because you did not
speak to me of what is settled like my servant Job!

⁸ So now, take seven bulls and seven rams for
yourselves, go to my servant Job, send up an
ascension [sacrifice] on your behalf, and my
servant Job will pray over you. Then I will be
favorable to him so that I do not commit an
outrage with you because you did not speak to me

of what is settled like my servant Job!"

⁹ So Eliphaz the Temanite, Bildad the Shuhite,
and Zophar the Naamathite went and did exactly
what YHWH told them and YHWH was favorable
with Job. ¹⁰ Then YHWH reversed Job's fortune
when he prayed on his friends' behalf and
increased by double everything Job [had] owned.
¹¹ All his sisters, all his brothers, and all his former
acquaintances came to him. They ate a meal with
him in his house, showed him condolence, and
comforted him concerning all the disaster that
YHWH brought upon him. Each one gave him a
single *qesitah*⁵⁰ and one gold ring apiece.

¹² So YHWH blessed Job more at the end than
initially. Now 14,000 sheep, 6,000 camels, 1,000
cattle teams, and 1,000 female donkeys were his.
¹³ Now seven sons and three daughters were his. ¹⁴
He named the first Jemimah, the second Keziah,
and the third Keren-Happuch. ¹⁵ And nowhere
throughout the land could women as beautiful as
Job's daughters be found. Their father gave them
an inheritance among their brothers.

¹⁶ After this, Job was 140 years old. He saw
four generations of his children and grandchildren.
¹⁷ And Job died at a ripe old age.

The total number of verses
in this book [is] 1,070.

[The sign is] ע נ (1 70).

And the half-way point [is] "22:16."

And [there are] 8 reading divisions.

TRANSLATION NOTES



the heavenly fire

Sigla and Abbreviations

√
⌘

Verbal root
Septuagint: Old Greek

- 1 “Them” is masculine plural. Literally, it would only refer to the brothers. But the extent to which Job's piety is portrayed indicates that he did this also for his daughters. In this light, “my sons” has also been rendered “my children.”
- 2 So called because the whole thing “ascends” to YHWH as fire, smoke, and smell.
- 3 The text has made a blatant decision in the prose narrative to avoid sacrilegious language by using the verb “to bless” instead of “to curse” when speaking of YHWH. This changes in 3:1 when the deity is no longer the object of the verb. Translations that render it “curse” are oblivious to this fundamental concern of the Hebrew.
- 4 The phrase “to appear before YHWH” is probably a case of dittography. Like 1:6, it should end “and the Accuser came with them as well.” However, since the phrase is evidenced by 𐤁 as well, we have kept it here.
- 5 Reading “yam” (sea) instead of “yom” (day) because of the parallelism with Leviathan—the mythological serpent with seven heads that represents the chaos of the sea. Yam is the Canaanite god of the sea. See 7:12 and 9:8.
- 6 Reading √צַר־ (to fight/be hostile) instead of √עַר־ (stir up/disturb) because they share the same underlying phoneme. Job may be declaring a wish that the divine hosts turn against the day of his birth.
- 7 See also Eliphaz's remarks in 15:14-16.
- 8 Reading this as the plural of Aramaic צַנָּא (basket) instead of Hebrew צִנְהָ (thorn).
- 9 Some amend the word “snares” to “thirsty [ones],” which parallels the “hungry.” A plural subject, however, would be incompatible with a singular verb. The same noun clearly means “snares” elsewhere (Job 18:9).
- 10 Reading the plural with the Qere because of the plural verb. As the Masoretic note testifies, the Ketib only looks singular because it is *defectiva* instead of *plene*.
- 11 Reading √מַסֵּס (to melt/liquify) instead of √מַאֲסֵס (to reject).
- 12 An attempt to render the pun. תְּקוּהָ means both “thread” and “hope.” His hope comes to an end like the end of a thread in the weaving shuttle.
- 13 An inversion of Ps 8:5-9 in which humanity is elevated only so that its destruction is that much greater.
- 14 Elihu uses Job's words against him in 35:6-8.
- 15 Literally, “to me.” This is listed among the תְּקוּן סוֹפְרִים (Emendations of the Scribes), a list of places where the consonantal text was altered by the scribes in order to avoid sacrilegious language. Here, that involved dropping a single letter, changing it from עֲלִיךָ to עֲלִי. 𐤁 supports this reading: 𐤅𐤏 (to) 𐤅𐤏 (you).
- 16 This rendering follows one of the philological proposals by S.R. Driver in [*A Critical and Exegetical Commentary on the Book of Job Together with a New Translation*](#), which relates יְקוּט to the word spinner or weaver.
- 17 Stars or constellations unknown. Interpretations vary and are often based on the versions or extremely late sources, not on any known ancient Israelite astrology. Ayish, possibly a longer form of Ash, appears in Job 38:32.
- 18 Virtually identical to Eliphaz's words in 5:9.
- 19 Recalling the breath that “passed” over Eliphaz's face (4:15).

- 20 The verb חָתַף appears only here. It exists as a noun (robber) in Prov 23:28.
- 21 Another name for the sea monster Leviathan.
- 22 Literally “nose.”
- 23 Most translations take the *yiqtol* as a future imperfect “I will not” and translate the last declaration “as long as I live.” Context, however, along with poetic parallelism, suggests that Job is speaking about having no regret for his righteous actions in life. The verb is, therefore, interpreted as a *yiqtol* preterite and the מִן rendered as a partitive.
- 24 Job's discourse appears to have been interrupted by part of Zophar's missing speech.
- 25 Usually translated “to cut off” from the Piel. In the Qal, however, this relates to profiting unjustly. It is associated with the noun בִּצְעָה (unjust gain).
- 26 Traditionally translated as “take away.” The verb יָשַׁל occurs only here. Based on usage in the Targumim, Talmud, and in Arabic, the root probably means “to pull/draw out.” It is probably not speaking of god yanking life out of him (taking away his life) for committing fraud, but denying him the very thing he hopes to attain by his actions.
- 27 Job's interrupted speech appears momentarily.
- 28 Another part of Zophar's missing speech?
- 29 The mythological Canaanite deity of death.
- 30 Hendiadys. Literally, “lift him up and go.”
- 31 Hendiadys. Literally, “burst and not have pity.”
- 32 This chapter has nothing to do with what comes before or after. The speaker is unknown. It appears to be an independent poem about wisdom.
- 33 Reading אֹר (light) instead of גֹּר (sojourner).
- 34 Reading מִבְּכִי (from weeping) as an original מִנְּבָכִי (sources/streams/fountains) with assimilated *nun*. This was theorized in Driver's [*Critical and Exegetical Commentary*](#) and verified by the same phrase in Ugaritic.
- 35 Compare to Prov 31:10.
- 36 Literally “father.”
- 37 Literally “made him.” Since, however, “him” cannot refer to a maidservant in English, it has been rendered “the other” instead.
- 38 Literally, “in his estimation.” The difference is a single consonant. It seems that the text was altered to avoid sacrilegious language. ❸ preserves the older form: εἰς αὐτὸν (before) αὐτῶν (them). See note 38.
- 39 Literally, “because they did not find a response [when] they condemned Job.” It is not that they couldn't prove him wrong, but that they had no response, which is blatantly false (see chs. 4-28). This is an emendation of the scribes (see note 14). Ancient Jewish tradition asserts that scribes changed the text from וִירְשִׁיעוּ אֶת־אֱלֹהִים (they condemned Elohim) to וִירְשִׁיעוּ אֶת־אִיּוֹב (they condemned Job) because it was blasphemous. We see no reason for them to make that up—especially since v. 1 in ❸ implies that the three friends ceased to refute him because they came to believe he was righteous.
- 40 The verb is singular “listen to me, [mister].” This must be addressed to Job.
- 41 The “you” here is plural. This must be addressed to his “friends.”
- 42 Literally “like your mouth.” Metonymy for his whole person.

- 43 Reading from √סור (to turn away/aside) instead of √יסר (to teach/correct).
- 44 The only difference between 38:3 and 40:7 is a *waw*. This difference is reflected in the translation. See also 42:4.
- 45 Hendiadys. Literally, “eminence and loftiness.”
- 46 Hendiadys. Literally, “majesty and splendor.”
- 47 The difference between what Job wears (righteousness and justice – 29:14) and what god tells him to wear (majesty and eminence) is indicative of their concerns. Job wants to know who is right and what is just. YHWH wants to show who is great and mighty.
- 48 Literally “beneath them.”
- 49 Job does not quote YHWH precisely (38:2). He uses √עלם (to cover/conceal/hide) instead of √חשך (to darken/obscure).
- 50 Some weight or amount of commodity. The Greek renders this word “[young] lamb.” Jacob paid 100 *qesitah* for a field near Shechem (Gen 33:19).