

Job

There was once a man in the land of Uz whose name was Job. That man was blameless and upright, one who feared God and turned away from evil.

There were born to him seven sons and three daughters. He had seven thousand sheep, three thousand camels, five hundred yoke of oxen, five

5 hundred donkeys, and very many servants; so that this man was the greatest of all the people of the east. His sons used to go and hold feasts in one another's houses in turn; and they would send and invite their three sisters to eat and drink with them. And when the feast days had run their course, Job would send and sanctify them, and he would rise early in the morning and

10 offer burnt offerings according to the number of them all; for Job said, "It may be that my children have sinned, and cursed God in their hearts." This is what Job always did. One day the heavenly beings came to present themselves before the LORD, and Satan also came among them. The LORD said to Satan, "Where have you come from?" Satan answered the LORD,

15 "From going to and fro on the earth, and from walking up and down on it." The LORD said to Satan, "Have you considered my servant Job? There is no one like him on the earth, a blameless and upright man who fears God and turns away from evil." Then Satan answered the LORD, "Does Job fear God for nothing? Have you not put a fence around him and his house and all

20 that he has, on every side? You have blessed the work of his hands, and his

possessions have increased in the land. But stretch out your hand now, and touch all that he has, and he will curse you to your face." The LORD said to Satan, "Very well, all that he has is in your power; only do not stretch out your hand against him!" So Satan went out from the presence of the

5 LORD. One day when his sons and daughters were eating and drinking wine in the eldest brother's house, a messenger came to Job and said, "The oxen were plowing and the donkeys were feeding beside them, and the Sabeans fell on them and carried them off, and killed the servants with the edge of the sword; I alone have escaped to tell you." While he was still speaking,

10 another came and said, "The fire of God fell from heaven and burned up the sheep and the servants, and consumed them; I alone have escaped to tell you." While he was still speaking, another came and said, "The Chaldeans formed three columns, made a raid on the camels and carried them off, and killed the servants with the edge of the sword; I alone have escaped to tell

15 you." While he was still speaking, another came and said, "Your sons and daughters were eating and drinking wine in their eldest brother's house, and suddenly a great wind came across the desert, struck the four corners of the house, and it fell on the young people, and they are dead; I alone have escaped to tell you." Then Job arose, tore his robe, shaved his head, and fell

20 on the ground and worshiped. He said, "Naked I came from my mother's

womb, and naked shall I return there; the LORD gave, and the LORD has taken away; blessed be the name of the LORD." In all this Job did not sin or charge God with wrong-doing. One day the heavenly beings came to present themselves before the LORD, and Satan also came among them to present himself before the LORD. The LORD said to Satan, "Where have you come from?" Satan answered the LORD, "From going to and fro on the earth, and from walking up and down on it." The LORD said to Satan, "Have you considered my servant Job? There is no one like him on the earth, a blameless and upright man who fears God and turns away from evil. He still persists in his integrity, although you incited me against him, to destroy him for no reason." Then Satan answered the LORD, "Skin for skin! All that people have they will give to save their lives. But stretch out your hand now and touch his bone and his flesh, and he will curse you to your face." The LORD said to Satan, "Very well, he is in your power; only spare his life." So Satan went out from the presence of the LORD, and inflicted loathsome sores on Job from the sole of his foot to the crown of his head. Job took a potsherd with which to scrape himself, and sat among the ashes. Then his wife said to him, "Do you still persist in your integrity? Curse God, and die." But he said to her, "You speak as any foolish woman would speak. Shall we receive the good at the hand of God, and not receive the

bad?" In all this Job did not sin with his lips. Now when Job's three friends heard of all these troubles that had come upon him, each of them set out from his home--Eliphaz the Temanite, Bildad the Shuhite, and Zophar the Naamathite. They met together to go and console and comfort him. When

5 they saw him from a distance, they did not recognize him, and they raised their voices and wept aloud; they tore their robes and threw dust in the air upon their heads. They sat with him on the ground seven days and seven nights, and no one spoke a word to him, for they saw that his suffering was very great. After this Job opened his mouth and cursed the day of his birth.

10 Job said: "Let the day perish in which I was born, and the night that said, 'A man-child is conceived.' Let that day be darkness! May God above not seek it, or light shine on it. Let gloom and deep darkness claim it. Let clouds settle upon it; let the blackness of the day terrify it. That night--let thick darkness seize it! let it not rejoice among the days of the year; let it

15 not come into the number of the months. Yes, let that night be barren; let no joyful cry be heard in it. Let those curse it who curse the Sea, those who are skilled to rouse up Leviathan. Let the stars of its dawn be dark; let it hope for light, but have none; may it not see the eyelids of the morning-- because it did not shut the doors of my mother's womb, and hide trouble

20 from my eyes. "Why did I not die at birth, come forth from the womb and

expire? Why were there knees to receive me, or breasts for me to suck?

Now I would be lying down and quiet; I would be asleep; then I would be at rest with kings and counselors of the earth who rebuild ruins for themselves, or with princes who have gold, who fill their houses with silver.

- 5 Or why was I not buried like a stillborn child, like an infant that never sees the light? There the wicked cease from troubling, and there the weary are at rest. There the prisoners are at ease together; they do not hear the voice of the taskmaster. The small and the great are there, and the slaves are free from their masters. "Why is light given to one in misery, and life to the bitter in soul, who long for death, but it does not come, and dig for it more than for hidden treasures; who rejoice exceedingly, and are glad when they find the grave? Why is light given to one who cannot see the way, whom God has fenced in? For my sighing comes like my bread, and my groanings are poured out like water. Truly the thing that I fear comes upon me, and what I dread befalls me. I am not at ease, nor am I quiet; I have no rest; but trouble comes." Then Eliphaz the Temanite answered: "If one ventures a word with you, will you be offended? But who can keep from speaking? See, you have instructed many; you have strengthened the weak hands. Your words have supported those who were stumbling, and you have made firm the feeble knees. But now it has come to you, and you are impatient; it
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touches you, and you are dismayed. Is not your fear of God your confidence,
and the integrity of your ways your hope? "Think now, who that was
innocent ever perished? Or where were the upright cut off? As I have seen,
those who plow iniquity and sow trouble reap the same. By the breath of
5 God they perish, and by the blast of his anger they are consumed. The roar
of the lion, the voice of the fierce lion, and the teeth of the young lions are
broken. The strong lion perishes for lack of prey, and the whelps of the
lioness are scattered. "Now a word came stealing to me, my ear received the
whisper of it. Amid thoughts from visions of the night, when deep sleep falls
10 on mortals, dread came upon me, and trembling, which made all my bones
shake. A spirit glided past my face; the hair of my flesh bristled. It stood
still, but I could not discern its appearance. A form was before my eyes;
there was silence, then I heard a voice: 'Can mortals be righteous before
God? Can human beings be pure before their Maker? Even in his servants he
15 puts no trust, and his angels he charges with error; how much more those
who live in houses of clay, whose foundation is in the dust, who are crushed
like a moth. Between morning and evening they are destroyed; they perish
forever without any regarding it. Their tent-cord is plucked up within them,
and they die devoid of wisdom.' "Call now; is there anyone who will answer
20 you? To which of the holy ones will you turn? Surely vexation kills the

fool, and jealousy slays the simple. I have seen fools taking root, but suddenly I cursed their dwelling. Their children are far from safety, they are crushed in the gate, and there is no one to deliver them. The hungry eat their harvest, and they take it even out of the thorns; and the thirsty pant

5 after their wealth. For misery does not come from the earth, nor does trouble sprout from the ground; but human beings are born to trouble just as sparks fly upward. "As for me, I would seek God, and to God I would commit my cause. He does great things and unsearchable, marvelous things without number. He gives rain on the earth and sends waters on the fields; he sets

10 on high those who are lowly, and those who mourn are lifted to safety. He frustrates the devices of the crafty, so that their hands achieve no success. He takes the wise in their own craftiness; and the schemes of the wily are brought to a quick end. They meet with darkness in the daytime, and grope at noonday as in the night. But he saves the needy from the sword of their

15 mouth, from the hand of the mighty. So the poor have hope, and injustice shuts its mouth. "How happy is the one whom God reproves; therefore do not despise the discipline of the Almighty. For he wounds, but he binds up; he strikes, but his hands heal. He will deliver you from six troubles; in seven no harm shall touch you. In famine he will redeem you from death,

20 and in war from the power of the sword. You shall be hidden from the

scourge of the tongue, and shall not fear destruction when it comes. At
destruction and famine you shall laugh, and shall not fear the wild animals
of the earth. For you shall be in league with the stones of the field, and the
wild animals shall be at peace with you. You shall know that your tent is
5 safe, you shall inspect your fold and miss nothing. You shall know that your
descendants will be many, and your offspring like the grass of the earth.
You shall come to your grave in ripe old age, as a shock of grain comes up
to the threshing floor in its season. See, we have searched this out; it is
true. Hear, and know it for yourself." Then Job answered: "O that my
10 vexation were weighed, and all my calamity laid in the balances! For then it
would be heavier than the sand of the sea; therefore my words have been
rash. For the arrows of the Almighty are in me; my spirit drinks their
poison; the terrors of God are arrayed against me. Does the wild ass bray
over its grass, or the ox low over its fodder? Can that which is tasteless be
15 eaten without salt, or is there any flavor in the juice of mallows? My
appetite refuses to touch them; they are like food that is loathsome to me.
"O that I might have my request, and that God would grant my desire; that
it would please God to crush me, that he would let loose his hand and cut
me off! This would be my consolation; I would even exult in unrelenting
20 pain; for I have not denied the words of the Holy One. What is my

strength, that I should wait? And what is my end, that I should be patient?
 Is my strength the strength of stones, or is my flesh bronze? In truth I have
 no help in me, and any resource is driven from me. "Those who withhold
 kindness from a friend forsake the fear of the Almighty. My companions are
 5 treacherous like a torrent-bed, like freshets that pass away, that run dark with
 ice, turbid with melting snow. In time of heat they disappear; when it is hot,
 they vanish from their place. The caravans turn aside from their course; they
 go up into the waste, and perish. The caravans of Tema look, the travelers
 of Sheba hope. They are disappointed because they were confident; they
 10 come there and are confounded. Such you have now become to me; you see
 my calamity, and are afraid. Have I said, 'Make me a gift'? Or, 'From your
 wealth offer a bribe for me'? Or, 'Save me from an opponent's hand'? Or,
 'Ransom me from the hand of oppressors'? "Teach me, and I will be silent;
 make me understand how I have gone wrong. How forceful are honest
 15 words! But your reproof, what does it reprove? Do you think that you can
 reprove words, as if the speech of the desperate were wind? You would even
 cast lots over the orphan, and bargain over your friend. "But now, be pleased
 to look at me; for I will not lie to your face. Turn, I pray, let no wrong be
 done. Turn now, my vindication is at stake. Is there any wrong on my
 20 tongue? Cannot my taste discern calamity? "Do not human beings have a

hard service on earth, and are not their days like the days of a laborer? Like
a slave who longs for the shadow, and like laborers who look for their
wages, so I am allotted months of emptiness, and nights of misery are
apportioned to me. When I lie down I say, 'When shall I rise?' But the night
5 is long, and I am full of tossing until dawn. My flesh is clothed with worms
and dirt; my skin hardens, then breaks out again. My days are swifter than a
weaver's shuttle, and come to their end without hope. "Remember that my
life is a breath; my eye will never again see good. The eye that beholds me
will see me no more; while your eyes are upon me, I shall be gone. As the
10 cloud fades and vanishes, so those who go down to Sheol do not come up;
they return no more to their houses, nor do their places know them any
more. "Therefore I will not restrain my mouth; I will speak in the anguish
of my spirit; I will complain in the bitterness of my soul. Am I the Sea, or
the Dragon, that you set a guard over me? When I say, 'My bed will
15 comfort me, my couch will ease my complaint,' then you scare me with
dreams and terrify me with visions, so that I would choose strangling and
death rather than this body. I loathe my life; I would not live forever. Let
me alone, for my days are a breath. What are human beings, that you make
so much of them, that you set your mind on them, visit them every morning,
20 test them every moment? Will you not look away from me for a while, let

me alone until I swallow my spittle? If I sin, what do I do to you, you
watcher of humanity? Why have you made me your target? Why have I
become a burden to you? Why do you not pardon my transgression and take
away my iniquity? For now I shall lie in the earth; you will seek me, but I
5 shall not be." Then Bildad the Shuhite answered: "How long will you say
these things, and the words of your mouth be a great wind? Does God
pervert justice? Or does the Almighty pervert the right? If your children
sinned against him, he delivered them into the power of their transgression.
If you will seek God and make supplication to the Almighty, if you are pure
10 and upright, surely then he will rouse himself for you and restore to you
your rightful place. Though your beginning was small, your latter days will
be very great. "For inquire now of bygone generations, and consider what
their ancestors have found; for we are but of yesterday, and we know
nothing, for our days on earth are but a shadow. Will they not teach you
15 and tell you and utter words out of their understanding? "Can papyrus grow
where there is no marsh? Can reeds flourish where there is no water? While
yet in flower and not cut down, they wither before any other plant. Such are
the paths of all who forget God; the hope of the godless shall perish. Their
confidence is gossamer, a spider's house their trust. If one leans against its
20 house, it will not stand; if one lays hold of it, it will not endure. The

wicked thrive before the sun, and their shoots spread over the garden. Their roots twine around the stoneheap; they live among the rocks. If they are destroyed from their place, then it will deny them, saying, 'I have never seen you.' See, these are their happy ways, and out of the earth still others will
5 spring. "See, God will not reject a blameless person, nor take the hand of evildoers. He will yet fill your mouth with laughter, and your lips with shouts of joy. Those who hate you will be clothed with shame, and the tent of the wicked will be no more." Then Job answered: "Indeed I know that this is so; but how can a mortal be just before God? If one wished to
10 contend with him, one could not answer him once in a thousand. He is wise in heart, and mighty in strength--who has resisted him, and succeeded?-- he who removes mountains, and they do not know it, when he overturns them in his anger; who shakes the earth out of its place, and its pillars tremble; who commands the sun, and it does not rise; who seals up the stars; who
15 alone stretched out the heavens and trampled the waves of the Sea; who made the Bear and Orion, the Pleiades and the chambers of the south; who does great things beyond understanding, and marvelous things without number. Look, he passes by me, and I do not see him; he moves on, but I do not perceive him. He snatches away; who can stop him? Who will say to
20 him, 'What are you doing?' "God will not turn back his anger; the helpers of

Rahab bowed beneath him. How then can I answer him, choosing my words
with him? Though I am innocent, I cannot answer him; I must appeal for
mercy to my accuser. If I summoned him and he answered me, I do not
believe that he would listen to my voice. For he crushes me with a tempest,
5 and multiplies my wounds without cause; he will not let me get my breath,
but fills me with bitterness. If it is a contest of strength, he is the strong
one! If it is a matter of justice, who can summon him? Though I am
innocent, my own mouth would condemn me; though I am blameless, he
would prove me perverse. I am blameless; I do not know myself; I loathe
10 my life. It is all one; therefore I say, he destroys both the blameless and the
wicked. When disaster brings sudden death, he mocks at the calamity of the
innocent. The earth is given into the hand of the wicked; he covers the eyes
of its judges-- if it is not he, who then is it? "My days are swifter than a
runner; they flee away, they see no good. They go by like skiffs of reed,
15 like an eagle swooping on the prey. If I say, 'I will forget my complaint; I
will put off my sad countenance and be of good cheer,' I become afraid of
all my suffering, for I know you will not hold me innocent. I shall be
condemned; why then do I labor in vain? If I wash myself with soap and
cleanse my hands with lye, yet you will plunge me into filth, and my own
20 clothes will abhor me. For he is not a mortal, as I am, that I might answer

him, that we should come to trial together. There is no umpire between us,
who might lay his hand on us both. If he would take his rod away from
me, and not let dread of him terrify me, then I would speak without fear of
him, for I know I am not what I am thought to be. "I loathe my life; I will
5 give free utterance to my complaint; I will speak in the bitterness of my
soul. I will say to God, Do not condemn me; let me know why you contend
against me. Does it seem good to you to oppress, to despise the work of
your hands and favor the schemes of the wicked? Do you have eyes of
flesh? Do you see as humans see? Are your days like the days of mortals,
10 or your years like human years, that you seek out my iniquity and search for
my sin, although you know that I am not guilty, and there is no one to
deliver out of your hand? Your hands fashioned and made me; and now you
turn and destroy me. Remember that you fashioned me like clay; and will
you turn me to dust again? Did you not pour me out like milk and curdle
15 me like cheese? You clothed me with skin and flesh, and knit me together
with bones and sinews. You have granted me life and steadfast love, and
your care has preserved my spirit. Yet these things you hid in your heart; I
know that this was your purpose. If I sin, you watch me, and do not acquit
me of my iniquity. If I am wicked, woe to me! If I am righteous, I cannot
20 lift up my head, for I am filled with disgrace and look upon my affliction.

Bold as a lion you hunt me; you repeat your exploits against me. You renew
your witnesses against me, and increase your vexation toward me; you bring
fresh troops against me. "Why did you bring me forth from the womb?
Would that I had died before any eye had seen me, and were as though I
5 had not been, carried from the womb to the grave. Are not the days of my
life few? Let me alone, that I may find a little comfort before I go, never to
return, to the land of gloom and deep darkness, the land of gloom and
chaos, where light is like darkness." Then Zophar the Naamathite answered:
"Should a multitude of words go unanswered, and should one full of talk be
10 vindicated? Should your babble put others to silence, and when you mock,
shall no one shame you? For you say, 'My conduct is pure, and I am clean
in God's sight.' But oh, that God would speak, and open his lips to you, and
that he would tell you the secrets of wisdom! For wisdom is many-sided.
Know then that God exacts of you less than your guilt deserves. "Can you
15 find out the deep things of God? Can you find out the limit of the
Almighty? It is higher than heaven--what can you do? Deeper than Sheol--
what can you know? Its measure is longer than the earth, and broader than
the sea. If he passes through, and imprisons, and assembles for judgment,
who can hinder him? For he knows those who are worthless; when he sees
20 iniquity, will he not consider it? But a stupid person will get understanding,

when a wild ass is born human. "If you direct your heart rightly, you will stretch out your hands toward him. If iniquity is in your hand, put it far away, and do not let wickedness reside in your tents. Surely then you will lift up your face without blemish; you will be secure, and will not fear. You

5 will forget your misery; you will remember it as waters that have passed away. And your life will be brighter than the noonday; its darkness will be like the morning. And you will have confidence, because there is hope; you will be protected and take your rest in safety. You will lie down, and no one will make you afraid; many will entreat your favor. But the eyes of the

10 wicked will fail; all way of escape will be lost to them, and their hope is to breathe their last." Then Job answered: "No doubt you are the people, and wisdom will die with you. But I have understanding as well as you; I am not inferior to you. Who does not know such things as these? I am a laughingstock to my friends; I, who called upon God and he answered me, a

15 just and blameless man, I am a laughingstock. Those at ease have contempt for misfortune, but it is ready for those whose feet are unstable. The tents of robbers are at peace, and those who provoke God are secure, who bring their god in their hands. "But ask the animals, and they will teach you; the birds of the air, and they will tell you; ask the plants of the earth, and they will

20 teach you; and the fish of the sea will declare to you. Who among all these

does not know that the hand of the LORD has done this? In his hand is the life of every living thing and the breath of every human being. Does not the ear test words as the palate tastes food? Is wisdom with the aged, and understanding in length of days? "With God are wisdom and strength; he has

5 counsel and understanding. If he tears down, no one can rebuild; if he shuts someone in, no one can open up. If he withholds the waters, they dry up; if he sends them out, they overwhelm the land. With him are strength and wisdom; the deceived and the deceiver are his. He leads counselors away stripped, and makes fools of judges. He looses the sash of kings, and binds

10 a waistcloth on their loins. He leads priests away stripped, and overthrows the mighty. He deprives of speech those who are trusted, and takes away the discernment of the elders. He pours contempt on princes, and looses the belt of the strong. He uncovers the deeps out of darkness, and brings deep darkness to light. He makes nations great, then destroys them; he enlarges

15 nations, then leads them away. He strips understanding from the leaders of the earth, and makes them wander in a pathless waste. They grope in the dark without light; he makes them stagger like a drunkard. "Look, my eye has seen all this, my ear has heard and understood it. What you know, I also know; I am not inferior to you. But I would speak to the Almighty,

20 and I desire to argue my case with God. As for you, you whitewash with

lies; all of you are worthless physicians. If you would only keep silent, that would be your wisdom! Hear now my reasoning, and listen to the pleadings of my lips. Will you speak falsely for God, and speak deceitfully for him? Will you show partiality toward him, will you plead the case for God? Will it be well with you when he searches you out? Or can you deceive him, as one person deceives another? He will surely rebuke you if in secret you show partiality. Will not his majesty terrify you, and the dread of him fall upon you? Your maxims are proverbs of ashes, your defenses are defenses of clay. "Let me have silence, and I will speak, and let come on me what may. I will take my flesh in my teeth, and put my life in my hand. See, he will kill me; I have no hope; but I will defend my ways to his face. This will be my salvation, that the godless shall not come before him. Listen carefully to my words, and let my declaration be in your ears. I have indeed prepared my case; I know that I shall be vindicated. Who is there that will contend with me? For then I would be silent and die. Only grant two things to me, then I will not hide myself from your face: withdraw your hand far from me, and do not let dread of you terrify me. Then call, and I will answer; or let me speak, and you reply to me. How many are my iniquities and my sins? Make me know my transgression and my sin. Why do you hide your face, and count me as your enemy? Will you frighten a windblown leaf and

pursue dry chaff? For you write bitter things against me, and make me reap
the iniquities of my youth. You put my feet in the stocks, and watch all my
paths; you set a bound to the soles of my feet. One wastes away like a
rotten thing, like a garment that is moth-eaten. "A mortal, born of woman,
5 few of days and full of trouble, comes up like a flower and withers, flees
like a shadow and does not last. Do you fix your eyes on such a one? Do
you bring me into judgment with you? Who can bring a clean thing out of
an unclean? No one can. Since their days are determined, and the number of
their months is known to you, and you have appointed the bounds that they
10 cannot pass, look away from them, and desist, that they may enjoy, like
laborers, their days. "For there is hope for a tree, if it is cut down, that it
will sprout again, and that its shoots will not cease. Though its root grows
old in the earth, and its stump dies in the ground, yet at the scent of water
it will bud and put forth branches like a young plant. But mortals die, and
15 are laid low; humans expire, and where are they? As waters fail from a lake,
and a river wastes away and dries up, so mortals lie down and do not rise
again; until the heavens are no more, they will not awake or be roused out
of their sleep. Oh that you would hide me in Sheol, that you would conceal
me until your wrath is past, that you would appoint me a set time, and
20 remember me! If mortals die, will they live again? All the days of my

service I would wait until my release should come. You would call, and I
would answer you; you would long for the work of your hands. For then
you would not number my steps, you would not keep watch over my sin;
my transgression would be sealed up in a bag, and you would cover over
5 my iniquity. "But the mountain falls and crumbles away, and the rock is
removed from its place; the waters wear away the stones; the torrents wash
away the soil of the earth; so you destroy the hope of mortals. You prevail
forever against them, and they pass away; you change their countenance, and
send them away. Their children come to honor, and they do not know it;
10 they are brought low, and it goes unnoticed. They feel only the pain of their
own bodies, and mourn only for themselves." Then Eliphaz the Temanite
answered: "Should the wise answer with windy knowledge, and fill
themselves with the east wind? Should they argue in unprofitable talk, or in
words with which they can do no good? But you are doing away with the
15 fear of God, and hindering meditation before God. For your iniquity teaches
your mouth, and you choose the tongue of the crafty. Your own mouth
condemns you, and not I; your own lips testify against you. "Are you the
firstborn of the human race? Were you brought forth before the hills? Have
you listened in the council of God? And do you limit wisdom to yourself?
20 What do you know that we do not know? What do you understand that is

not clear to us? The gray-haired and the aged are on our side, those older
than your father. Are the consolations of God too small for you, or the word
that deals gently with you? Why does your heart carry you away, and why
do your eyes flash, so that you turn your spirit against God, and let such
5 words go out of your mouth? What are mortals, that they can be clean? Or
those born of woman, that they can be righteous? God puts no trust even in
his holy ones, and the heavens are not clean in his sight; how much less
one who is abominable and corrupt, one who drinks iniquity like water! "I
will show you; listen to me; what I have seen I will declare-- what sages
10 have told, and their ancestors have not hidden, to whom alone the land was
given, and no stranger passed among them. The wicked writhe in pain all
their days, through all the years that are laid up for the ruthless. Terrifying
sounds are in their ears; in prosperity the destroyer will come upon them.
They despair of returning from darkness, and they are destined for the sword.
15 They wander abroad for bread, saying, 'Where is it?' They know that a day
of darkness is ready at hand; distress and anguish terrify them; they prevail
against them, like a king prepared for battle. Because they stretched out their
hands against God, and bid defiance to the Almighty, running stubbornly
against him with a thick-bosomed shield; because they have covered their faces
20 with their fat, and gathered fat upon their loins, they will live in desolate

cities, in houses that no one should inhabit, houses destined to become heaps of ruins; they will not be rich, and their wealth will not endure, nor will they strike root in the earth; they will not escape from darkness; the flame will dry up their shoots, and their blossom will be swept away by the wind.

5 Let them not trust in emptiness, deceiving themselves; for emptiness will be their recompense. It will be paid in full before their time, and their branch will not be green. They will shake off their unripe grape, like the vine, and cast off their blossoms, like the olive tree. For the company of the godless is barren, and fire consumes the tents of bribery. They conceive mischief and

10 bring forth evil and their heart prepares deceit." Then Job answered: "I have heard many such things; miserable comforters are you all. Have windy words no limit? Or what provokes you that you keep on talking? I also could talk as you do, if you were in my place; I could join words together against you, and shake my head at you. I could encourage you with my mouth, and the

15 solace of my lips would assuage your pain. "If I speak, my pain is not assuaged, and if I forbear, how much of it leaves me? Surely now God has worn me out; he has made desolate all my company. And he has shriveled me up, which is a witness against me; my leanness has risen up against me, and it testifies to my face. He has torn me in his wrath, and hated me; he

20 has gnashed his teeth at me; my adversary sharpens his eyes against me.

They have gaped at me with their mouths; they have struck me insolently on the cheek; they mass themselves together against me. God gives me up to the ungodly, and casts me into the hands of the wicked. I was at ease, and he broke me in two; he seized me by the neck and dashed me to pieces; he
5 set me up as his target; his archers surround me. He slashes open my kidneys, and shows no mercy; he pours out my gall on the ground. He bursts upon me again and again; he rushes at me like a warrior. I have sewed sackcloth upon my skin, and have laid my strength in the dust. My face is red with weeping, and deep darkness is on my eyelids, though there
10 is no violence in my hands, and my prayer is pure. "O earth, do not cover my blood; let my outcry find no resting place. Even now, in fact, my witness is in heaven, and he that vouches for me is on high. My friends scorn me; my eye pours out tears to God, that he would maintain the right of a mortal with God, as one does for a neighbor. For when a few years
15 have come, I shall go the way from which I shall not return. My spirit is broken, my days are extinct, the grave is ready for me. Surely there are mockers around me, and my eye dwells on their provocation. "Lay down a pledge for me with yourself; who is there that will give surety for me? Since you have closed their minds to understanding, therefore you will not
20 let them triumph. Those who denounce friends for reward-- the eyes of their

children will fail. "He has made me a byword of the peoples, and I am one
before whom people spit. My eye has grown dim from grief, and all my
members are like a shadow. The upright are appalled at this, and the
innocent stir themselves up against the godless. Yet the righteous hold to
5 their way, and they that have clean hands grow stronger and stronger. But
you, come back now, all of you, and I shall not find a sensible person
among you. My days are past, my plans are broken off, the desires of my
heart. They make night into day; 'The light,' they say, 'is near to the
darkness.' If I look for Sheol as my house, if I spread my couch in
10 darkness, if I say to the Pit, 'You are my father,' and to the worm, 'My
mother,' or 'My sister,' where then is my hope? Who will see my hope? Will
it go down to the bars of Sheol? Shall we descend together into the dust?"
Then Bildad the Shuhite answered: "How long will you hunt for words?
Consider, and then we shall speak. Why are we counted as cattle? Why are
15 we stupid in your sight? You who tear yourself in your anger-- shall the
earth be forsaken because of you, or the rock be removed out of its place?
"Surely the light of the wicked is put out, and the flame of their fire does
not shine. The light is dark in their tent, and the lamp above them is put
out. Their strong steps are shortened, and their own schemes throw them
20 down. For they are thrust into a net by their own feet, and they walk into a

pitfall. A trap seizes them by the heel; a snare lays hold of them. A rope is hid for them in the ground, a trap for them in the path. Terrors frighten them on every side, and chase them at their heels. Their strength is consumed by hunger, and calamity is ready for their stumbling. By disease

5 their skin is consumed, the firstborn of Death consumes their limbs. They are torn from the tent in which they trusted, and are brought to the king of terrors. In their tents nothing remains; sulfur is scattered upon their habitations. Their roots dry up beneath, and their branches wither above. Their memory perishes from the earth, and they have no name in the street.

10 They are thrust from light into darkness, and driven out of the world. They have no offspring or descendant among their people, and no survivor where they used to live. They of the west are appalled at their fate, and horror seizes those of the east. Surely such are the dwellings of the ungodly, such is the place of those who do not know God." Then Job answered: "How

15 long will you torment me, and break me in pieces with words? These ten times you have cast reproach upon me; are you not ashamed to wrong me? And even if it is true that I have erred, my error remains with me. If indeed you magnify yourselves against me, and make my humiliation an argument against me, know then that God has put me in the wrong, and closed his net

20 around me. Even when I cry out, 'Violence!' I am not answered; I call

aloud, but there is no justice. He has walled up my way so that I cannot
pass, and he has set darkness upon my paths. He has stripped my glory from
me, and taken the crown from my head. He breaks me down on every side,
and I am gone, he has uprooted my hope like a tree. He has kindled his
5 wrath against me, and counts me as his adversary. His troops come on
together; they have thrown up siegeworks against me, and encamp around my
tent. "He has put my family far from me, and my acquaintances are wholly
estranged from me. My relatives and my close friends have failed me; the
guests in my house have forgotten me; my serving girls count me as a
10 stranger; I have become an alien in their eyes. I call to my servant, but he
gives me no answer; I must myself plead with him. My breath is repulsive
to my wife; I am loathsome to my own family. Even young children despise
me; when I rise, they talk against me. All my intimate friends abhor me, and
those whom I loved have turned against me. My bones cling to my skin and
15 to my flesh, and I have escaped by the skin of my teeth. Have pity on me,
have pity on me, O you my friends, for the hand of God has touched me!
Why do you, like God, pursue me, never satisfied with my flesh? "O that
my words were written down! O that they were inscribed in a book! O that
with an iron pen and with lead they were engraved on a rock forever! For I
20 know that my Redeemer lives, and that at the last he will stand upon the

earth; and after my skin has been thus destroyed, then in my flesh I shall
see God, whom I shall see on my side, and my eyes shall behold, and not
another. My heart faints within me! If you say, 'How we will persecute him!'
and, 'The root of the matter is found in him'; be afraid of the sword, for
5 wrath brings the punishment of the sword, so that you may know there is a
judgment." Then Zophar the Naamathite answered: "Pay attention! My
thoughts urge me to answer, because of the agitation within me. I hear
censure that insults me, and a spirit beyond my understanding answers me.
Do you not know this from of old, ever since mortals were placed on earth,
10 that the exulting of the wicked is short, and the joy of the godless is but for
a moment? Even though they mount up high as the heavens, and their head
reaches to the clouds, they will perish forever like their own dung; those
who have seen them will say, 'Where are they?' They will fly away like a
dream, and not be found; they will be chased away like a vision of the
15 night. The eye that saw them will see them no more, nor will their place
behold them any longer. Their children will seek the favor of the poor, and
their hands will give back their wealth. Their bodies, once full of youth, will
lie down in the dust with them. "Though wickedness is sweet in their mouth,
though they hide it under their tongues, though they are loath to let it go,
20 and hold it in their mouths, yet their food is turned in their stomachs; it is

the venom of asps within them. They swallow down riches and vomit them up again; God casts them out of their bellies. They will suck the poison of asps; the tongue of a viper will kill them. They will not look on the rivers, the streams flowing with honey and curds. They will give back the fruit of their toil, and will not swallow it down; from the profit of their trading they will get no enjoyment. For they have crushed and abandoned the poor, they have seized a house that they did not build. "They knew no quiet in their bellies; in their greed they let nothing escape. There was nothing left after they had eaten; therefore their prosperity will not endure. In full sufficiency they will be in distress; all the force of misery will come upon them. To fill their belly to the full God will send his fierce anger into them, and rain it upon them as their food. They will flee from an iron weapon; a bronze arrow will strike them through. It is drawn forth and comes out of their body, and the glittering point comes out of their gall; terrors come upon them. Utter darkness is laid up for their treasures; a fire fanned by no one will devour them; what is left in their tent will be consumed. The heavens will reveal their iniquity, and the earth will rise up against them. The possessions of their house will be carried away, dragged off in the day of God's wrath. This is the portion of the wicked from God, the heritage decreed for them by God." Then Job answered: "Listen carefully to my

words, and let this be your consolation. Bear with me, and I will speak; then
after I have spoken, mock on. As for me, is my complaint addressed to
mortals? Why should I not be impatient? Look at me, and be appalled, and
lay your hand upon your mouth. When I think of it I am dismayed, and
5 shuddering seizes my flesh. Why do the wicked live on, reach old age, and
grow mighty in power? Their children are established in their presence, and
their offspring before their eyes. Their houses are safe from fear, and no rod
of God is upon them. Their bull breeds without fail; their cow calves and
never miscarries. They send out their little ones like a flock, and their
10 children dance around. They sing to the tambourine and the lyre, and rejoice
to the sound of the pipe. They spend their days in prosperity, and in peace
they go down to Sheol. They say to God, 'Leave us alone! We do not desire
to know your ways. What is the Almighty, that we should serve him? And
what profit do we get if we pray to him?' Is not their prosperity indeed their
15 own achievement? The plans of the wicked are repugnant to me. "How often
is the lamp of the wicked put out? How often does calamity come upon
them? How often does God distribute pains in his anger? How often are they
like straw before the wind, and like chaff that the storm carries away? You
say, 'God stores up their iniquity for their children.' Let it be paid back to
20 them, so that they may know it. Let their own eyes see their destruction, and

let them drink of the wrath of the Almighty. For what do they care for their household after them, when the number of their months is cut off? Will any teach God knowledge, seeing that he judges those that are on high? One dies in full prosperity, being wholly at ease and secure, his loins full of milk and the marrow of his bones moist. Another dies in bitterness of soul, never having tasted of good. They lie down alike in the dust, and the worms cover them. "Oh, I know your thoughts, and your schemes to wrong me. For you say, 'Where is the house of the prince? Where is the tent in which the wicked lived?' Have you not asked those who travel the roads, and do you not accept their testimony, that the wicked are spared in the day of calamity, and are rescued in the day of wrath? Who declares their way to their face, and who repays them for what they have done? When they are carried to the grave, a watch is kept over their tomb. The clods of the valley are sweet to them; everyone will follow after, and those who went before are innumerable. How then will you comfort me with empty nothings? There is nothing left of your answers but falsehood." Then Eliphaz the Temanite answered: "Can a mortal be of use to God? Can even the wisest be of service to him? Is it any pleasure to the Almighty if you are righteous, or is it gain to him if you make your ways blameless? Is it for your piety that he reproves you, and enters into judgment with you? Is not your wickedness great? There is

no end to your iniquities. For you have exacted pledges from your family for
no reason, and stripped the naked of their clothing. You have given no water
to the weary to drink, and you have withheld bread from the hungry. The
powerful possess the land, and the favored live in it. You have sent widows
5 away empty-handed, and the arms of the orphans you have crushed.

Therefore snares are around you, and sudden terror overwhelms you, or
darkness so that you cannot see; a flood of water covers you. "Is not God
high in the heavens? See the highest stars, how lofty they are! Therefore you
say, 'What does God know? Can he judge through the deep darkness? Thick
10 clouds enwrap him, so that he does not see, and he walks on the dome of
heaven.' Will you keep to the old way that the wicked have trod? They were
snatched away before their time; their foundation was washed away by a
flood. They said to God, 'Leave us alone,' and 'What can the Almighty do to
us?' Yet he filled their houses with good things-- but the plans of the wicked
15 are repugnant to me. The righteous see it and are glad; the innocent laugh
them to scorn, saying, 'Surely our adversaries are cut off, and what they left,
the fire has consumed.' "Agree with God, and be at peace; in this way good
will come to you. Receive instruction from his mouth, and lay up his words
in your heart. If you return to the Almighty, you will be restored, if you
20 remove unrighteousness from your tents, if you treat gold like dust, and gold

of Ophir like the stones of the torrent-bed, and if the Almighty is your gold
and your precious silver, then you will delight yourself in the Almighty, and
lift up your face to God. You will pray to him, and he will hear you, and
you will pay your vows. You will decide on a matter, and it will be
5 established for you, and light will shine on your ways. When others are
humiliated, you say it is pride; for he saves the humble. He will deliver
even those who are guilty; they will escape because of the cleanness of your
hands." Then Job answered: "Today also my complaint is bitter; his hand is
heavy despite my groaning. Oh, that I knew where I might find him, that I
10 might come even to his dwelling! I would lay my case before him, and fill
my mouth with arguments. I would learn what he would answer me, and
understand what he would say to me. Would he contend with me in the
greatness of his power? No; but he would give heed to me. There an upright
person could reason with him, and I should be acquitted forever by my
15 judge. "If I go forward, he is not there; or backward, I cannot perceive him;
on the left he hides, and I cannot behold him; I turn to the right, but I
cannot see him. But he knows the way that I take; when he has tested me, I
shall come out like gold. My foot has held fast to his steps; I have kept his
way and have not turned aside. I have not departed from the commandment
20 of his lips; I have treasured in my bosom the words of his mouth. But he

stands alone and who can dissuade him? What he desires, that he does. For
he will complete what he appoints for me; and many such things are in his
mind. Therefore I am terrified at his presence; when I consider, I am in
dread of him. God has made my heart faint; the Almighty has terrified me;
5 If only I could vanish in darkness, and thick darkness would cover my face!
"Why are times not kept by the Almighty, and why do those who know him
never see his days? The wicked remove landmarks; they seize flocks and
pasture them. They drive away the donkey of the orphan; they take the
widow's ox for a pledge. They thrust the needy off the road; the poor of the
10 earth all hide themselves. Like wild asses in the desert they go out to their
toil, scavenging in the wasteland food for their young. They reap in a field
not their own and they glean in the vineyard of the wicked. They lie all
night naked, without clothing, and have no covering in the cold. They are
wet with the rain of the mountains, and cling to the rock for want of
15 shelter. "There are those who snatch the orphan child from the breast, and
take as a pledge the infant of the poor. They go about naked, without
clothing; though hungry, they carry the sheaves; between their terraces they
press out oil; they tread the wine presses, but suffer thirst. From the city the
dying groan, and the throat of the wounded cries for help; yet God pays no
20 attention to their prayer. "There are those who rebel against the light, who

are not acquainted with its ways, and do not stay in its paths. The murderer rises at dusk to kill the poor and needy, and in the night is like a thief. The eye of the adulterer also waits for the twilight, saying, 'No eye will see me'; and he disguises his face. In the dark they dig through houses; by day they shut themselves up; they do not know the light. For deep darkness is morning to all of them; for they are friends with the terrors of deep darkness. "Swift are they on the face of the waters; their portion in the land is cursed; no treader turns toward their vineyards. Drought and heat snatch away the snow waters; so does Sheol those who have sinned. The womb forgets them; the worm finds them sweet; they are no longer remembered; so wickedness is broken like a tree. "They harm the childless woman, and do no good to the widow. Yet God prolongs the life of the mighty by his power; they rise up when they despair of life. He gives them security, and they are supported; his eyes are upon their ways. They are exalted a little while, and then are gone; they wither and fade like the mallow; they are cut off like the heads of grain. If it is not so, who will prove me a liar, and show that there is nothing in what I say?" Then Bildad the Shuhite answered: "Dominion and fear are with God; he makes peace in his high heaven. Is there any number to his armies? Upon whom does his light not arise? How then can a mortal be righteous before God? How can one born

of woman be pure? If even the moon is not bright and the stars are not
pure in his sight, how much less a mortal, who is a maggot, and a human
being, who is a worm!" Then Job answered: "How you have helped one who
has no power! How you have assisted the arm that has no strength! How
5 you have counseled one who has no wisdom, and given much good advice!
With whose help have you uttered words, and whose spirit has come forth
from you? The shades below tremble, the waters and their inhabitants. Sheol
is naked before God, and Abaddon has no covering. He stretches out Zaphon
over the void, and hangs the earth upon nothing. He binds up the waters in
10 his thick clouds, and the cloud is not torn open by them. He covers the face
of the full moon, and spreads over it his cloud. He has described a circle on
the face of the waters, at the boundary between light and darkness. The
pillars of heaven tremble, and are astounded at his rebuke. By his power he
stilled the Sea; by his understanding he struck down Rahab. By his wind the
15 heavens were made fair; his hand pierced the fleeing serpent. These are
indeed but the outskirts of his ways; and how small a whisper do we hear
of him! But the thunder of his power who can understand?" Job again took
up his discourse and said: "As God lives, who has taken away my right, and
the Almighty, who has made my soul bitter, as long as my breath is in me
20 and the spirit of God is in my nostrils, my lips will not speak falsehood,

and my tongue will not utter deceit. Far be it from me to say that you are right; until I die I will not put away my integrity from me. I hold fast my righteousness, and will not let it go; my heart does not reproach me for any of my days. "May my enemy be like the wicked, and may my opponent be
5 like the unrighteous. For what is the hope of the godless when God cuts them off, when God takes away their lives? Will God hear their cry when trouble comes upon them? Will they take delight in the Almighty? Will they call upon God at all times? I will teach you concerning the hand of God; that which is with the Almighty I will not conceal. All of you have seen it
10 yourselves; why then have you become altogether vain? "This is the portion of the wicked with God, and the heritage that oppressors receive from the Almighty: If their children are multiplied, it is for the sword; and their offspring have not enough to eat. Those who survive them the pestilence buries, and their widows make no lamentation. Though they heap up silver
15 like dust, and pile up clothing like clay-- they may pile it up, but the just will wear it, and the innocent will divide the silver. They build their houses like nests, like booths made by sentinels of the vineyard. They go to bed with wealth, but will do so no more; they open their eyes, and it is gone. Terrors overtake them like a flood; in the night a whirlwind carries them off.
20 The east wind lifts them up and they are gone; it sweeps them out of their

place. It hurls at them without pity; they flee from its power in headlong flight. It claps its hands at them, and hisses at them from its place. "Surely there is a mine for silver, and a place for gold to be refined. Iron is taken out of the earth, and copper is smelted from ore. Miners put an end to

5 darkness, and search out to the farthest bound the ore in gloom and deep darkness. They open shafts in a valley away from human habitation; they are forgotten by travelers, they sway suspended, remote from people. As for the earth, out of it comes bread; but underneath it is turned up as by fire. Its stones are the place of sapphires, and its dust contains gold. "That path no

10 bird of prey knows, and the falcon's eye has not seen it. The proud wild animals have not trodden it; the lion has not passed over it. "They put their hand to the flinty rock, and overturn mountains by the roots. They cut out channels in the rocks, and their eyes see every precious thing. The sources of the rivers they probe; hidden things they bring to light. "But where shall

15 wisdom be found? And where is the place of understanding? Mortals do not know the way to it, and it is not found in the land of the living. The deep says, 'It is not in me,' and the sea says, 'It is not with me.' It cannot be gotten for gold, and silver cannot be weighed out as its price. It cannot be valued in the gold of Ophir, in precious onyx or sapphire. Gold and glass

20 cannot equal it, nor can it be exchanged for jewels of fine gold. No mention

shall be made of coral or of crystal; the price of wisdom is above pearls.

The chrysolite of Ethiopia cannot compare with it, nor can it be valued in pure gold. "Where then does wisdom come from? And where is the place of understanding? It is hidden from the eyes of all living, and concealed from

5 the birds of the air. Abaddon and Death say, 'We have heard a rumor of it with our ears.' "God understands the way to it, and he knows its place. For he looks to the ends of the earth, and sees everything under the heavens.

When he gave to the wind its weight, and apportioned out the waters by measure; when he made a decree for the rain, and a way for the thunderbolt;

10 then he saw it and declared it; he established it, and searched it out. And he said to humankind, 'Truly, the fear of the Lord, that is wisdom; and to depart from evil is understanding.'" Job again took up his discourse and said:

"Oh, that I were as in the months of old, as in the days when God watched over me; when his lamp shone over my head, and by his light I walked

15 through darkness; when I was in my prime, when the friendship of God was upon my tent; when the Almighty was still with me, when my children were around me; when my steps were washed with milk, and the rock poured out for me streams of oil! When I went out to the gate of the city, when I took my seat in the square, the young men saw me and withdrew, and the aged

20 rose up and stood; the nobles refrained from talking, and laid their hands on

their mouths; the voices of princes were hushed, and their tongues stuck to the roof of their mouths. When the ear heard, it commended me, and when the eye saw, it approved; because I delivered the poor who cried, and the orphan who had no helper. The blessing of the wretched came upon me, and

5 I caused the widow's heart to sing for joy. I put on righteousness, and it clothed me; my justice was like a robe and a turban. I was eyes to the blind, and feet to the lame. I was a father to the needy, and I championed the cause of the stranger. I broke the fangs of the unrighteous, and made them drop their prey from their teeth. Then I thought, 'I shall die in my

10 nest, and I shall multiply my days like the phoenix; my roots spread out to the waters, with the dew all night on my branches; my glory was fresh with me, and my bow ever new in my hand.' "They listened to me, and waited, and kept silence for my counsel. After I spoke they did not speak again, and my word dropped upon them like dew. They waited for me as for the rain;

15 they opened their mouths as for the spring rain. I smiled on them when they had no confidence; and the light of my countenance they did not extinguish. I chose their way, and sat as chief, and I lived like a king among his troops, like one who comforts mourners. "But now they make sport of me, those who are younger than I, whose fathers I would have disdained to set

20 with the dogs of my flock. What could I gain from the strength of their

hands? All their vigor is gone. Through want and hard hunger they gnaw the
dry and desolate ground, they pick mallow and the leaves of bushes, and to
warm themselves the roots of broom. They are driven out from society;
people shout after them as after a thief. In the gullies of wadis they must
5 live, in holes in the ground, and in the rocks. Among the bushes they bray;
under the nettles they huddle together. A senseless, disreputable brood, they
have been whipped out of the land. "And now they mock me in song; I am
a byword to them. They abhor me, they keep aloof from me; they do not
hesitate to spit at the sight of me. Because God has loosed my bowstring
10 and humbled me, they have cast off restraint in my presence. On my right
hand the rabble rise up; they send me sprawling, and build roads for my
ruin. They break up my path, they promote my calamity; no one restrains
them. As through a wide breach they come; amid the crash they roll on.
Terrors are turned upon me; my honor is pursued as by the wind, and my
15 prosperity has passed away like a cloud. "And now my soul is poured out
within me; days of affliction have taken hold of me. The night racks my
bones, and the pain that gnaws me takes no rest. With violence he seizes my
garment; he grasps me by the collar of my tunic. He has cast me into the
mire, and I have become like dust and ashes. I cry to you and you do not
20 answer me; I stand, and you merely look at me. You have turned cruel to

me; with the might of your hand you persecute me. You lift me up on the
wind, you make me ride on it, and you toss me about in the roar of the
storm. I know that you will bring me to death, and to the house appointed
for all living. "Surely one does not turn against the needy, when in disaster
5 they cry for help. Did I not weep for those whose day was hard? Was not
my soul grieved for the poor? But when I looked for good, evil came; and
when I waited for light, darkness came. My inward parts are in turmoil, and
are never still; days of affliction come to meet me. I go about in sunless
gloom; I stand up in the assembly and cry for help. I am a brother of
10 jackals, and a companion of ostriches. My skin turns black and falls from
me, and my bones burn with heat. My lyre is turned to mourning, and my
pipe to the voice of those who weep. "I have made a covenant with my
eyes; how then could I look upon a virgin? What would be my portion from
God above, and my heritage from the Almighty on high? Does not calamity
15 befall the unrighteous, and disaster the workers of iniquity? Does he not see
my ways, and number all my steps? "If I have walked with falsehood, and
my foot has hurried to deceit-- let me be weighed in a just balance, and let
God know my integrity!-- if my step has turned aside from the way, and my
heart has followed my eyes, and if any spot has clung to my hands; then let
20 me sow, and another eat; and let what grows for me be rooted out. "If my

heart has been enticed by a woman, and I have lain in wait at my neighbor's door; then let my wife grind for another, and let other men kneel over her. For that would be a heinous crime; that would be a criminal offense; for that would be a fire consuming down to Abaddon, and it would burn to the root all my harvest. "If I have rejected the cause of my male or female slaves, when they brought a complaint against me; what then shall I do when God rises up? When he makes inquiry, what shall I answer him? Did not he who made me in the womb make them? And did not one fashion us in the womb? "If I have withheld anything that the poor desired, or have caused the eyes of the widow to fail, or have eaten my morsel alone, and the orphan has not eaten from it-- for from my youth I reared the orphan like a father, and from my mother's womb I guided the widow-- if I have seen anyone perish for lack of clothing, or a poor person without covering, whose loins have not blessed me, and who was not warmed with the fleece of my sheep; if I have raised my hand against the orphan, because I saw I had supporters at the gate; then let my shoulder blade fall from my shoulder, and let my arm be broken from its socket. For I was in terror of calamity from God, and I could not have faced his majesty. "If I have made gold my trust, or called fine gold my confidence; if I have rejoiced because my wealth was great, or because my hand had gotten much; if I have looked at the sun

when it shone, or the moon moving in splendor, and my heart has been
secretly enticed, and my mouth has kissed my hand; this also would be an
iniquity to be punished by the judges, for I should have been false to God
above. "If I have rejoiced at the ruin of those who hated me, or exulted
5 when evil overtook them-- I have not let my mouth sin by asking for their
lives with a curse-- if those of my tent ever said, 'O that we might be sated
with his flesh!' -- the stranger has not lodged in the street; I have opened
my doors to the traveler-- if I have concealed my transgressions as others do,
by hiding my iniquity in my bosom, because I stood in great fear of the
10 multitude, and the contempt of families terrified me, so that I kept silence,
and did not go out of doors-- Oh, that I had one to hear me! (Here is my
signature! let the Almighty answer me!) Oh, that I had the indictment written
by my adversary! Surely I would carry it on my shoulder; I would bind it
on me like a crown; I would give him an account of all my steps; like a
15 prince I would approach him. "If my land has cried out against me, and its
furrows have wept together; if I have eaten its yield without payment, and
caused the death of its owners; let thorns grow instead of wheat, and foul
weeds instead of barley." The words of Job are ended. So these three men
ceased to answer Job, because he was righteous in his own eyes. Then Elihu
20 son of Barachel the Buzite, of the family of Ram, became angry. He was

angry at Job because he justified himself rather than God; he was angry also at Job's three friends because they had found no answer, though they had declared Job to be in the wrong. Now Elihu had waited to speak to Job, because they were older than he. But when Elihu saw that there was no answer in the mouths of these three men, he became angry. Elihu son of Barachel the Buzite answered: "I am young in years, and you are aged; therefore I was timid and afraid to declare my opinion to you. I said, 'Let days speak, and many years teach wisdom.' But truly it is the spirit in a mortal, the breath of the Almighty, that makes for understanding. It is not the old that are wise, nor the aged that understand what is right. Therefore I say, 'Listen to me; let me also declare my opinion.' "See, I waited for your words, I listened for your wise sayings, while you searched out what to say. I gave you my attention, but there was in fact no one that confuted Job, no one among you that answered his words. Yet do not say, 'We have found wisdom; God may vanquish him, not a human.' He has not directed his words against me, and I will not answer him with your speeches. "They are dismayed, they answer no more; they have not a word to say. And am I to wait, because they do not speak, because they stand there, and answer no more? I also will give my answer; I also will declare my opinion. For I am full of words; the spirit within me constrains me. My heart is indeed like

wine that has no vent; like new wineskins, it is ready to burst. I must speak,
so that I may find relief; I must open my lips and answer. I will not show
partiality to any person or use flattery toward anyone. For I do not know
how to flatter-- or my Maker would soon put an end to me! "But now, hear
5 my speech, O Job, and listen to all my words. See, I open my mouth; the
tongue in my mouth speaks. My words declare the uprightness of my heart,
and what my lips know they speak sincerely. The spirit of God has made
me, and the breath of the Almighty gives me life. Answer me, if you can;
set your words in order before me; take your stand. See, before God I am
10 as you are; I too was formed from a piece of clay. No fear of me need
terrify you; my pressure will not be heavy on you. "Surely, you have spoken
in my hearing, and I have heard the sound of your words. You say, 'I am
clean, without transgression; I am pure, and there is no iniquity in me. Look,
he finds occasions against me, he counts me as his enemy; he puts my feet
15 in the stocks, and watches all my paths.' "But in this you are not right. I
will answer you: God is greater than any mortal. Why do you contend
against him, saying, 'He will answer none of my words'? For God speaks in
one way, and in two, though people do not perceive it. In a dream, in a
vision of the night, when deep sleep falls on mortals, while they slumber on
20 their beds, then he opens their ears, and terrifies them with warnings, that he

may turn them aside from their deeds, and keep them from pride, to spare their souls from the Pit, their lives from traversing the River. They are also chastened with pain upon their beds, and with continual strife in their bones, so that their lives loathe bread, and their appetites dainty food. Their flesh is

5 so wasted away that it cannot be seen; and their bones, once invisible, now stick out. Their souls draw near the Pit, and their lives to those who bring death. Then, if there should be for one of them an angel, a mediator, one of a thousand, one who declares a person upright, and he is gracious to that person, and says, 'Deliver him from going down into the Pit; I have found a

10 ransom; let his flesh become fresh with youth; let him return to the days of his youthful vigor.' Then he prays to God, and is accepted by him, he comes into his presence with joy, and God repays him for his righteousness. That person sings to others and says, 'I sinned, and perverted what was right, and it was not paid back to me. He has redeemed my soul from going down to

15 the Pit, and my life shall see the light.' "God indeed does all these things, twice, three times, with mortals, to bring back their souls from the Pit, so that they may see the light of life. Pay heed, Job, listen to me; be silent, and I will speak. If you have anything to say, answer me; speak, for I desire to justify you. If not, listen to me; be silent, and I will teach you wisdom."

20 Then Elihu continued and said: "Hear my words, you wise men, and give ear

to me, you who know; for the ear tests words as the palate tastes food. Let
us choose what is right; let us determine among ourselves what is good. For
Job has said, 'I am innocent, and God has taken away my right; in spite of
being right I am counted a liar; my wound is incurable, though I am without
5 transgression.' Who is there like Job, who drinks up scoffing like water, who
goes in company with evildoers and walks with the wicked? For he has said,
'It profits one nothing to take delight in God.' "Therefore, hear me, you who
have sense, far be it from God that he should do wickedness, and from the
Almighty that he should do wrong. For according to their deeds he will
10 repay them, and according to their ways he will make it befall them. Of a
truth, God will not do wickedly, and the Almighty will not pervert justice.
Who gave him charge over the earth and who laid on him the whole world?
If he should take back his spirit to himself, and gather to himself his breath,
all flesh would perish together, and all mortals return to dust. "If you have
15 understanding, hear this; listen to what I say. Shall one who hates justice
govern? Will you condemn one who is righteous and mighty, who says to a
king, 'You scoundrel!' and to princes, 'You wicked men!'; who shows no
partiality to nobles, nor regards the rich more than the poor, for they are all
the work of his hands? In a moment they die; at midnight the people are
20 shaken and pass away, and the mighty are taken away by no human hand.

"For his eyes are upon the ways of mortals, and he sees all their steps.
There is no gloom or deep darkness where evildoers may hide themselves.
For he has not appointed a time for anyone to go before God in judgment.
He shatters the mighty without investigation, and sets others in their place.
5 Thus, knowing their works, he overturns them in the night, and they are
crushed. He strikes them for their wickedness while others look on, because
they turned aside from following him, and had no regard for any of his
ways, so that they caused the cry of the poor to come to him, and he heard
the cry of the afflicted-- When he is quiet, who can condemn? When he
10 hides his face, who can behold him, whether it be a nation or an
individual?-- so that the godless should not reign, or those who ensnare the
people. "For has anyone said to God, 'I have endured punishment; I will not
offend any more; teach me what I do not see; if I have done iniquity, I will
do it no more'? Will he then pay back to suit you, because you reject it?
15 For you must choose, and not I; therefore declare what you know. Those
who have sense will say to me, and the wise who hear me will say, 'Job
speaks without knowledge, his words are without insight.' Would that Job
were tried to the limit, because his answers are those of the wicked. For he
adds rebellion to his sin; he claps his hands among us, and multiplies his
20 words against God." Elihu continued and said: "Do you think this to be just?

You say, 'I am in the right before God.' If you ask, 'What advantage have I?
 How am I better off than if I had sinned?' I will answer you and your
 friends with you. Look at the heavens and see; observe the clouds, which are
 higher than you. If you have sinned, what do you accomplish against him?
 5 And if your transgressions are multiplied, what do you do to him? If you are
 righteous, what do you give to him; or what does he receive from your
 hand? Your wickedness affects others like you, and your righteousness, other
 human beings. "Because of the multitude of oppressions people cry out; they
 call for help because of the arm of the mighty. But no one says, 'Where is
 10 God my Maker, who gives strength in the night, who teaches us more than
 the animals of the earth, and makes us wiser than the birds of the air?'
 There they cry out, but he does not answer, because of the pride of
 evildoers. Surely God does not hear an empty cry, nor does the Almighty
 regard it. How much less when you say that you do not see him, that the
 15 case is before him, and you are waiting for him! And now, because his
 anger does not punish, and he does not greatly heed transgression, Job opens
 his mouth in empty talk, he multiplies words without knowledge." Elihu
 continued and said: "Bear with me a little, and I will show you, for I have
 yet something to say on God's behalf. I will bring my knowledge from far
 20 away, and ascribe righteousness to my Maker. For truly my words are not

false; one who is perfect in knowledge is with you. "Surely God is mighty and does not despise any; he is mighty in strength of understanding. He does not keep the wicked alive, but gives the afflicted their right. He does not withdraw his eyes from the righteous, but with kings on the throne he sets
5 them forever, and they are exalted. And if they are bound in fetters and caught in the cords of affliction, then he declares to them their work and their transgressions, that they are behaving arrogantly. He opens their ears to instruction, and commands that they return from iniquity. If they listen, and serve him, they complete their days in prosperity, and their years in
10 pleasantness. But if they do not listen, they shall perish by the sword, and die without knowledge. "The godless in heart cherish anger; they do not cry for help when he binds them. They die in their youth, and their life ends in shame. He delivers the afflicted by their affliction, and opens their ear by adversity. He also allured you out of distress into a broad place where there
15 was no constraint, and what was set on your table was full of fatness. "But you are obsessed with the case of the wicked; judgment and justice seize you. Beware that wrath does not entice you into scoffing, and do not let the greatness of the ransom turn you aside. Will your cry avail to keep you from distress, or will all the force of your strength? Do not long for the
20 night, when peoples are cut off in their place. Beware! Do not turn to

iniquity; because of that you have been tried by affliction. See, God is
exalted in his power; who is a teacher like him? Who has prescribed for him
his way, or who can say, 'You have done wrong'? "Remember to extol his
work, of which mortals have sung. All people have looked on it; everyone
5 watches it from far away. Surely God is great, and we do not know him;
the number of his years is unsearchable. For he draws up the drops of water;
he distills his mist in rain, which the skies pour down and drop upon
mortals abundantly. Can anyone understand the spreading of the clouds, the
thunderings of his pavilion? See, he scatters his lightning around him and
10 covers the roots of the sea. For by these he governs peoples; he gives food
in abundance. He covers his hands with the lightning, and commands it to
strike the mark. Its crashing tells about him; he is jealous with anger against
iniquity. "At this also my heart trembles, and leaps out of its place. Listen,
listen to the thunder of his voice and the rumbling that comes from his
15 mouth. Under the whole heaven he lets it loose, and his lightning to the
corners of the earth. After it his voice roars; he thunders with his majestic
voice and he does not restrain the lightnings when his voice is heard. God
thunders wondrously with his voice; he does great things that we cannot
comprehend. For to the snow he says, 'Fall on the earth'; and the shower of
20 rain, his heavy shower of rain, serves as a sign on everyone's hand, so that

all whom he has made may know it. Then the animals go into their lairs
and remain in their dens. From its chamber comes the whirlwind, and cold
from the scattering winds. By the breath of God ice is given, and the broad
waters are frozen fast. He loads the thick cloud with moisture; the clouds
5 scatter his lightning. They turn round and round by his guidance, to
accomplish all that he commands them on the face of the habitable world.
Whether for correction, or for his land, or for love, he causes it to happen.
"Hear this, O Job; stop and consider the wondrous works of God. Do you
know how God lays his command upon them, and causes the lightning of his
10 cloud to shine? Do you know the balancings of the clouds, the wondrous
works of the one whose knowledge is perfect, you whose garments are hot
when the earth is still because of the south wind? Can you, like him, spread
out the skies, hard as a molten mirror? Teach us what we shall say to him;
we cannot draw up our case because of darkness. Should he be told that I
15 want to speak? Did anyone ever wish to be swallowed up? Now, no one can
look on the light when it is bright in the skies, when the wind has passed
and cleared them. Out of the north comes golden splendor; around God is
awesome majesty. The Almighty--we cannot find him; he is great in power
and justice, and abundant righteousness he will not violate. Therefore mortals
20 fear him; he does not regard any who are wise in their own conceit." Then

the LORD answered Job out of the whirlwind: "Who is this that darkens
counsel by words without knowledge? Gird up your loins like a man, I will
question you, and you shall declare to me. "Where were you when I laid the
foundation of the earth? Tell me, if you have understanding. Who determined
5 its measurements--surely you know! Or who stretched the line upon it? On
what were its bases sunk, or who laid its cornerstone when the morning stars
sang together and all the heavenly beings shouted for joy? "Or who shut in
the sea with doors when it burst out from the womb?-- when I made the
clouds its garment, and thick darkness its swaddling band, and prescribed
10 bounds for it, and set bars and doors, and said, "Thus far shall you come,
and no farther, and here shall your proud waves be stopped"? "Have you
commanded the morning since your days began, and caused the dawn to
know its place, so that it might take hold of the skirts of the earth, and the
wicked be shaken out of it? It is changed like clay under the seal, and it is
15 dyed like a garment. Light is withheld from the wicked, and their uplifted
arm is broken. "Have you entered into the springs of the sea, or walked in
the recesses of the deep? Have the gates of death been revealed to you, or
have you seen the gates of deep darkness? Have you comprehended the
expanse of the earth? Declare, if you know all this. "Where is the way to
20 the dwelling of light, and where is the place of darkness, that you may take

it to its territory and that you may discern the paths to its home? Surely you know, for you were born then, and the number of your days is great! "Have you entered the storehouses of the snow, or have you seen the storehouses of the hail, which I have reserved for the time of trouble, for the day of battle and war? What is the way to the place where the light is distributed, or where the east wind is scattered upon the earth? "Who has cut a channel for the torrents of rain, and a way for the thunderbolt, to bring rain on a land where no one lives, on the desert, which is empty of human life, to satisfy the waste and desolate land, and to make the ground put forth grass? "Has the rain a father, or who has begotten the drops of dew? From whose womb did the ice come forth, and who has given birth to the hoarfrost of heaven? The waters become hard like stone, and the face of the deep is frozen. "Can you bind the chains of the Pleiades, or loose the cords of Orion? Can you lead forth the Mazzaroth in their season, or can you guide the Bear with its children? Do you know the ordinances of the heavens? Can you establish their rule on the earth? "Can you lift up your voice to the clouds, so that a flood of waters may cover you? Can you send forth lightnings, so that they may go and say to you, 'Here we are'? Who has put wisdom in the inward parts, or given understanding to the mind? Who has the wisdom to number the clouds? Or who can tilt the waterskins of the heavens, when the dust

runs into a mass and the clods cling together? "Can you hunt the prey for the lion, or satisfy the appetite of the young lions, when they crouch in their dens, or lie in wait in their covert? Who provides for the raven its prey, when its young ones cry to God, and wander about for lack of food? "Do
5 you know when the mountain goats give birth? Do you observe the calving of the deer? Can you number the months that they fulfill, and do you know the time when they give birth, when they crouch to give birth to their offspring, and are delivered of their young? Their young ones become strong, they grow up in the open; they go forth, and do not return to them. "Who
10 has let the wild ass go free? Who has loosed the bonds of the swift ass, to which I have given the steppe for its home, the salt land for its dwelling place? It scorns the tumult of the city; it does not hear the shouts of the driver. It ranges the mountains as its pasture, and it searches after every green thing. "Is the wild ox willing to serve you? Will it spend the night at
15 your crib? Can you tie it in the furrow with ropes, or will it harrow the valleys after you? Will you depend on it because its strength is great, and will you hand over your labor to it? Do you have faith in it that it will return, and bring your grain to your threshing floor? "The ostrich's wings flap wildly, though its pinions lack plumage. For it leaves its eggs to the earth,
20 and lets them be warmed on the ground, forgetting that a foot may crush

them, and that a wild animal may trample them. It deals cruelly with its
young, as if they were not its own; though its labor should be in vain, yet it
has no fear; because God has made it forget wisdom, and given it no share
in understanding. When it spreads its plumes aloft, it laughs at the horse and
5 its rider. "Do you give the horse its might? Do you clothe its neck with
mane? Do you make it leap like the locust? Its majestic snorting is terrible.
It paws violently, exults mightily; it goes out to meet the weapons. It laughs
at fear, and is not dismayed; it does not turn back from the sword. Upon it
rattle the quiver, the flashing spear, and the javelin. With fierceness and rage
10 it swallows the ground; it cannot stand still at the sound of the trumpet.
When the trumpet sounds, it says 'Aha!' From a distance it smells the battle,
the thunder of the captains, and the shouting. "Is it by your wisdom that the
hawk soars, and spreads its wings toward the south? Is it at your command
that the eagle mounts up and makes its nest on high? It lives on the rock
15 and makes its home in the fastness of the rocky crag. From there it spies
the prey; its eyes see it from far away. Its young ones suck up blood; and
where the slain are, there it is." And the LORD said to Job: "Shall a
faultfinder contend with the Almighty? Anyone who argues with God must
respond." Then Job answered the LORD: "See, I am of small account; what
20 shall I answer you? I lay my hand on my mouth. I have spoken once, and I

will not answer; twice, but will proceed no further." Then the LORD answered Job out of the whirlwind: "Gird up your loins like a man; I will question you, and you declare to me. Will you even put me in the wrong? Will you condemn me that you may be justified? Have you an arm like

5 God, and can you thunder with a voice like his? "Deck yourself with majesty and dignity; clothe yourself with glory and splendor. Pour out the overflowings of your anger, and look on all who are proud, and abase them. Look on all who are proud, and bring them low; tread down the wicked where they stand. Hide them all in the dust together; bind their faces in the

10 world below. Then I will also acknowledge to you that your own right hand can give you victory. "Look at Behemoth, which I made just as I made you; it eats grass like an ox. Its strength is in its loins, and its power in the muscles of its belly. It makes its tail stiff like a cedar; the sinews of its thighs are knit together. Its bones are tubes of bronze, its limbs like bars of

15 iron. "It is the first of the great acts of God-- only its Maker can approach it with the sword. For the mountains yield food for it where all the wild animals play. Under the lotus plants it lies, in the covert of the reeds and in the marsh. The lotus trees cover it for shade; the willows of the wadi surround it. Even if the river is turbulent, it is not frightened; it is confident

20 though Jordan rushes against its mouth. Can one take it with hooks or pierce

its nose with a snare? "Can you draw out Leviathan with a fishhook, or
press down its tongue with a cord? Can you put a rope in its nose, or
pierce its jaw with a hook? Will it make many supplications to you? Will it
speak soft words to you? Will it make a covenant with you to be taken as
5 your servant forever? Will you play with it as with a bird, or will you put it
on leash for your girls? Will traders bargain over it? Will they divide it up
among the merchants? Can you fill its skin with harpoons, or its head with
fishing spears? Lay hands on it; think of the battle; you will not do it again!
Any hope of capturing it will be disappointed; were not even the gods
10 overwhelmed at the sight of it? No one is so fierce as to dare to stir it up.
Who can stand before it? Who can confront it and be safe? --under the
whole heaven, who? "I will not keep silence concerning its limbs, or its
mighty strength, or its splendid frame. Who can strip off its outer garment?
Who can penetrate its double coat of mail? Who can open the doors of its
15 face? There is terror all around its teeth. Its back is made of shields in
rows, shut up closely as with a seal. One is so near to another that no air
can come between them. They are joined one to another; they clasp each
other and cannot be separated. Its sneezes flash forth light, and its eyes are
like the eyelids of the dawn. From its mouth go flaming torches; sparks of
20 fire leap out. Out of its nostrils comes smoke, as from a boiling pot and

burning rushes. Its breath kindles coals, and a flame comes out of its mouth.
In its neck abides strength, and terror dances before it. The folds of its flesh
cling together; it is firmly cast and immovable. Its heart is as hard as stone,
as hard as the lower millstone. When it raises itself up the gods are afraid;
5 at the crashing they are beside themselves. Though the sword reaches it, it
does not avail, nor does the spear, the dart, or the javelin. It counts iron as
straw, and bronze as rotten wood. The arrow cannot make it flee; slingstones,
for it, are turned to chaff. Clubs are counted as chaff; it laughs at the rattle
of javelins. Its underparts are like sharp potsherds; it spreads itself like a
10 threshing sledge on the mire. It makes the deep boil like a pot; it makes the
sea like a pot of ointment. It leaves a shining wake behind it; one would
think the deep to be white-haired. On earth it has no equal, a creature
without fear. It surveys everything that is lofty; it is king over all that are
proud." Then Job answered the LORD: "I know that you can do all things,
15 and that no purpose of yours can be thwarted. 'Who is this that hides
counsel without knowledge?' Therefore I have uttered what I did not
understand, things too wonderful for me, which I did not know. 'Hear, and I
will speak; I will question you, and you declare to me.' I had heard of you
by the hearing of the ear, but now my eye sees you; therefore I despise
20 myself, and repent in dust and ashes." After the LORD had spoken these

words to Job, the LORD said to Eliphaz the Temanite: "My wrath is kindled
against you and against your two friends; for you have not spoken of me
what is right, as my servant Job has. Now therefore take seven bulls and
seven rams, and go to my servant Job, and offer up for yourselves a burnt
5 offering; and my servant Job shall pray for you, for I will accept his prayer
not to deal with you according to your folly; for you have not spoken of me
what is right, as my servant Job has done." So Eliphaz the Temanite and
Bildad the Shuhite and Zophar the Naamathite went and did what the LORD
had told them; and the LORD accepted Job's prayer. And the LORD restored
10 the fortunes of Job when he had prayed for his friends; and the LORD gave
Job twice as much as he had before. Then there came to him all his
brothers and sisters and all who had known him before, and they ate bread
with him in his house; they showed him sympathy and comforted him for all
the evil that the LORD had brought upon him; and each of them gave him
15 a piece of money and a gold ring. The LORD blessed the latter days of Job
more than his beginning; and he had fourteen thousand sheep, six thousand
camels, a thousand yoke of oxen, and a thousand donkeys. He also had
seven sons and three daughters. He named the first Jemimah, the second
Keziah, and the third Keren-happuch. In all the land there were no women
20 so beautiful as Job's daughters; and their father gave them an inheritance

along with their brothers. After this Job lived one hundred and forty years,
and saw his children, and his children's children, four generations. And Job
died, old and full of days. *

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