

Job

Hebrew	Ch/vs	English	Endnote
איש היה בארץ עוץ איוב שמו והיה האיש ההוא תם וישר וירא אל הים וסר מרע	1:1	A man there was in the land of Uz Job his name and he was, the man, this very one, complete and upright and he fears God and turns away from evil	*
ויולדו לו שבעה בנים ושלוש בנות	2	And there were born to him seven sons and three daughters	
ויהי מקנהו שבעת אלפי צאן ושלש אלפי גמלים וחמש מאות צמד בקר וחמש מאות אתונות ועבדה רבה מאד ויהי האיש ההוא גדול מכל בני קדם	3	and these were his acquisitions seven thousand sheep and three thousand camels and five hundred pair of oxen and five hundred she-donkeys and servants - a very great service and so it was the man, this very one who was great among all the children of antiquity	*
והלכו בניו ועשו משתה בית איש יומו ושלחו וקראו לשלש אחיותיהם לאכל ולשתות עמם	4	And his sons used to give house parties each man on his day and they sent and called for their three sisters to eat and drink with them	
ויהי כי הקיפו ימי המשתה וישלח איוב ויקדשם והשכים בבקר והעלה עלות מספר כלם כי אמר איוב אולי חטאו בני וברכו אל הים בלבבם ככה יעשה איוב כל הימים	5	And after the striking off of party days, Job would send and sanctify them rising early in the morning to offer burnt offerings for each of them for Job said Perhaps my sons have sinned and blessed God in their hearts Thus did Job all his days	*
ויהי היום ויבאו בני האל הים להתיצב על יהוה ויבוא גם השטן בתוכם	6	And there was the day when the children of God came and presented themselves before יהוה and among them the accuser also came	
ויאמר יהוה אל השטן מאין תבא וען השטן את יהוה ויאמר משוט בארץ ומהתהלך בה	7	And יהוה said to the accuser Where are you coming from? And the accuser answered יהוה saying roving on the earth and walking about it	
ויאמר יהוה אל השטן השמתי לבך על עבדי איוב כי אין כמנו בארץ איש תם וישר ירא אל הים וסר מרע	8	and יהוה said to the accuser have you set out in your heart concerning my servant Job? For there is none like him in the earth complete and upright fearing God and turning away from evil	
וען השטן את יהוה ויאמר החנם ירא איוב אל הים	9	And the accuser answered יהוה saying Is it for nothing that Job fears God?	
הלא אתה שכת בעדו ובעד ביתו ובעד כל אשר לו מסביב מעשה ידיו ברכת ומקנהו פרוץ בארץ	10	Have you not put a hedge about him and about his house and about all that he has on every side? For all the work of his hands you have blessed and his acquisitions are bursting out in the earth	
ואולם שלח נא ידך וגע בכל אשר לו אם לא על פניו יברכך	11	Nevertheless stretch out your hand and touch all that he has will he not in your face bless you?	
ויאמר יהוה אל השטן הנה כל אשר לו בידך רק אליו אל תשלח ידך ויצא השטן מעם פני יהוה	12	and יהוה said to the accuser behold, all that he has is in your hand But on him do not stretch out your hand So the accuser came forth from the presence of יהוה	*
ויהי היום ובניו ובנותיו אכלים ושתיים יין בבית אחיהם הבכור	13	And it happened the day his sons and daughters were eating and drinking wine in the house of their firstborn brother	

<p>וּמְלַאךְ בָּא אֶל אִיּוֹב וַיֹּאמֶר הַבָּקָר הֵיוּ חֹרְשׁוֹת וְהָאֵת נֹתֵר עֹתוֹת עַל יְדֵיהֶם</p>	14	and a messenger came to Job saying The oxen were plowing and the asses grazing at their hand	
<p>וַתִּפֹּל שָׂבָא וַתִּקְחֵם וְאֵת הַנְּעָרִים הִכּוּ לְפִי חֶרֶב וְאִמְלָטָה רַק אֲנִי לְבַדִּי לְהַגִּיד לָךְ</p>	15	and the Sabceans fell on them and took them away and they struck the lads with the edge of the sword and there escaped but I only I to tell you	
<p>עוֹד זֶה מְדַבֵּר וְזֶה בָּא וַיֹּאמֶר אֵשׁ אֱלֹהִים נָפְלָה מִן הַשָּׁמַיִם וַתִּבְעֵר בַּצֹּאן וּבַנְּעָרִים וַתֹּאכְלֵם וְאִמְלָטָה רַק אֲנִי לְבַדִּי לְהַגִּיד לָךְ</p>	16	While this one was yet speaking this other one came to him saying The fire of God fell from heaven and burned up the sheep and the lads and consumed them and there escaped but I only I to tell you	
<p>עוֹד זֶה מְדַבֵּר וְזֶה בָּא וַיֹּאמֶר כְּשָׂדִים שָׂמוּ שְׁלֹשׁ רֵאשִׁים וַיִּפְשְׁטוּ עַל הַגְּמָלִים וַיִּקְחוּם וְאֵת הַנְּעָרִים הִכּוּ לְפִי חֶרֶב וְאִמְלָטָה רַק אֲנִי לְבַדִּי לְהַגִּיד לָךְ</p>	17	While this one was yet speaking this other one came to him saying The Chaldeans set out three bands and stripped the camels and took them away and they struck the lads with the edge of the sword and there escaped but I only I to tell you	
<p>עַד זֶה מְדַבֵּר וְזֶה בָּא וַיֹּאמֶר בְּנֵיךָ וּבְנוֹתֶיךָ אֹכְלִים וְשׂוֹתִים יַיִן בְּבֵית אָחִיהֶם הַבְּכוֹר</p>	18	even as this one was yet speaking this other one came to him saying your sons and daughters were eating and drinking wine in the house of their firstborn brother	
<p>וְהִנֵּה רוּחַ גְּדוּלָה בָּאָה מֵעֵבֶר הַמִּדְבָּר וַיַּגַּע בְּאַרְבַּע פְּנוֹת הַבַּיִת וַיִּפֹּל עַל הַנְּעָרִים וַיָּמֹתוּ וְאִמְלָטָה רַק אֲנִי לְבַדִּי לְהַגִּיד לָךְ</p>	19	and behold a great wind came from the region of the wilderness and touched the four corners of the house and it fell on the lads and killed them and there escaped but I only I to tell you	
<p>וַיָּקָם אִיּוֹב וַיִּקְרַע אֶת מַעְלוֹ וַיִּגַּז אֶת רֹאשׁוֹ וַיִּפֹּל אֶרְצָה וַיִּשְׁתַּחֲוֶה</p>	20	Then Job arose and tore his robe and shaved his head and fell to earth and prostrated himself	
<p>וַיֹּאמֶר עָרֹם יָצֵאתִי מִבֶּטֶן אִמִּי וְעָרֹם אָשׁוּב שָׁמָּה יְהוָה נָתַן וַיהוָה לָקַח יְהִי שֵׁם יְהוָה מְבֹרָךְ</p>	21	and said Naked I came from the belly of my mother and naked I will return there יהוָה gave and יהוָה has taken away let the name of יהוָה be blessed	
<p>בְּכֹל זֹאת לֹא חָטָא אִיּוֹב וְלֹא נָתַן תַּפְלָה לְאֵלֹהִים</p>	22	In all this Job did not sin nor give fickleness to God	
<p>וַיְהִי הַיּוֹם וַיָּבֹאוּ בְנֵי הָאֱלֹהִים לְהִתְיַצֵּב עַל יְהוָה וַיָּבֹאוּ גַם הַשָּׂטָן בְּתוֹכָם לְהִתְיַצֵּב עַל יְהוָה</p>	2:1	And there was the day when the children of God came and presented themselves before יהוָה ; and among them the accuser also came to present himself before יהוָה ;	*
<p>וַיֹּאמֶר יְהוָה אֶל הַשָּׂטָן אֵי מִזֶּה תָּבֹא וַיַּעַן הַשָּׂטָן אֶת יְהוָה וַיֹּאמֶר מִשָּׁט בְּאֶרֶץ וּמִהֲתֵהֵלֶךְ בָּהּ</p>	2	And יהוָה said to the accuser Where are you coming from? And the accuser answered יהוָה saying roving on the earth and walking about it	
<p>וַיֹּאמֶר יְהוָה אֶל הַשָּׂטָן הֲשַׂמְתָּ לְבָבְךָ אֶל עַבְדִּי אִיּוֹב כִּי אֵין כָּמוֹ הוּא בְּאֶרֶץ אִישׁ תָּם וַיִּשָּׂר יִרָא אֱלֹהִים וְסָר מִרָע וְעַדְּנֹו מִחֲזִיק בְּתַמְתּוֹ וַתִּסִּיתֵנִי בּוֹ לִבְלַעַנּוֹ חִנָּם</p>	3	and יהוָה said to the accuser have you set out in your heart concerning my servant Job? For there is none like him in the earth a man complete and upright fearing God and turning away from evil and still for him he prevails in his completeness though you incited me against him to swallow him for nothing	
<p>וַיַּעַן הַשָּׂטָן אֶת יְהוָה וַיֹּאמֶר עוֹר בְּעַד עוֹר וְכֹל אֲשֶׁר לְאִישׁ יִתֵּן בְּעַד נַפְשׁוֹ</p>	4	And the accuser answered יהוָה saying Skin for skin for all there is to a man he will give for his life	*

אולם שֶׁלַח נָא יָדְךָ וְגַע אֶל עַצְמוֹ וְאֶל בְּשָׂרוֹ אִם לֹא אֶל פְּנֵיךָ יְבָרְכֶךָ	5 Nevertheless stretch out your hand and touch his bone and his flesh will he not in your face bless you?	*
וַיֹּאמֶר יְהוָה אֶל הַשֹּׁטֵן הִנֵּה בְיָדְךָ אֲךָ אֶת נַפְשׁוֹ שְׂמֹר	6 and יהוה said to the accuser behold him in your hand But his life you preserve	*
וַיֵּצֵא הַשֹּׁטֵן מֵאֵת פְּנֵי יְהוָה וַיִּכּוּ אֶת אִיּוֹב בְּשָׂחִין כָּע מִכַּף רַגְלוֹ וְעַד קִדְקֵדוֹ	7 So the accuser went out from the presence of יהוה and struck Job with evil inflammations from the sole of his foot to the top of his head	
וַיִּקַּח לוֹ חֶרֶשׁ לְהִתְגַּרְדּוֹ בּוֹ וְהוּא יָשָׁב בְּתוֹךְ הָאֵפֶר	8 and he took for himself a potsherd to scrape himself and himself sat among the ashes	
וַתֹּאמֶר לוֹ אִשְׁתּוֹ עַדְךָ מִחֲזִיק בְּתַמְתְּךָ בְּרַךְ אֶל הַיָּם וּמָת	9 Then his wife said to him Do you still prevail in your completeness? bless God and die	
וַיֹּאמֶר אֵלֶיהָ כַּדְּבַר אַחַת הַנְּבִלּוֹת תְּדַבְּרִי גַם אֶת הַטּוֹב נִקְבַּל מֵאֵת הָאֵל הַיָּם וְאֶת הָרָע לֹא נִקְבַּל בְּכֹל זֶאת לֹא חָטָא אִיּוֹב בְּשִׁפְתָיו	10 But he said to her You speak as one of the foolish women might speak Indeed, even the good shall we take from God and not take the evil In all this Job did not sin with his lips	
וַיִּשְׁמְעוּ שְׁלֹשׁ שָׂת רַעֵי אִיּוֹב אֶת כָּל הָרָעָה הַזֹּאת הַבָּאָה עָלָיו וַיָּבֹאוּ אִישׁ מִמְּקוֹמוֹ אֶל־פִּז הַתֵּימָנִי וּבִלְדָד הַשׁוּחִי וְצוֹפָר הַנַּעֲמָתִי וַיִּזְעְדוּ יַחְדָּו לְבוֹא לְנוֹד לוֹ וּלְנַחֲמוֹ	11 When Job's three friends heard of all the evil all that had come upon him they came, each from his own place Eliphaz the Temanite and Bildad the Shuhite and Zophar the Naamathite for they had gathered together to come to lament with him and to comfort him	
וַיִּשְׂאוּ אֶת עֵינֵיהֶם מִרְחוֹק וְלֹא הִכִּירוּהוּ וַיִּשְׂאוּ קוֹלָם וַיִּבְכוּ וַיִּקְרְעוּ אִישׁ מֵעַל וַיִּזְרְקוּ עָפָר עַל רִאשֵׁיהֶם הַשָּׁמַיְמָה	12 and when they lifted up their eyes from afar and did not recognize him they lifted up their voice and wept and they tore each one his robe and they threw dust on their heads towards the heavens	*
וַיִּשְׁבוּ אִתּוֹ לָאָרֶץ שִׁבְעַת יָמִים וְשִׁבְעַת לַיְלוֹת וְאִין דָּבָר אֱלֹוֹ דְבָר כִּי רָאוּ כִּי גָדֹל הַכָּאֵב מֵאֵד	13 and they sat with him on the earth seven days and seven nights and none spoke a word to him for they saw that it was very great pain	*
אַחֲרַי כֵּן פָּתַח אִיּוֹב אֶת פִּיהוּ וַיְקַלֵּל אֶת יוֹמוֹ	3:1 After this opened Job his mouth and slandered his day	
וַיַּעַן אִיּוֹב וַיֹּאמֶר	2 And Job answered and said	
יֵאָבֵד יוֹם אֲוֹלַד בּוֹ וְהַלַּיְלָה אָמַר ה' כִּי גֵבֵר	3 Perish! day in which I was born and the night that said a warrior-child is conceived	
הַיּוֹם הַזֶּה הוּא יְהִי-חֹשֶׁךְ אֶל-יְדִרְשֵׁהוּ אֱלֹוִה מִמַּעַל וְאֶל-תּוֹפֵעַ עָלָיו נִהְרָה	4 That day - let it be darkness let God not seek for it from above nor let a sunbeam on it shine	
יְגַאֲלֶהוּ חֹשֶׁךְ וְצִלְמוֹת תִּשְׁכֹּן-עָלָיו עָנְנָה יִבְעַתְהוּ כְּמִרְרֵי יוֹם	5 let darkness and obscurity redeem it let a cloud dwell on it let blackness of day terrify it	
הַלַּיְלָה הַזֶּה הוּא יִקְחֶהוּ-אֶפְסָל אֶל-יַחַד בְּיָמֵי שָׁנָה בְּמִסְפַּר יָרְחִים אֶל-יָבֹא	6 That night - let gloom take it let it not rejoice the days of the year into the number of months let it not come	
הִנֵּה הַלַּיְלָה הַזֶּה יְהִי גִלְמוּד אֶל-תְּבוֹא רִנְנָה בּוֹ	7 behold that night let it be barren let no joyful cry come into it	

יְקַבְּהוּ אֶרְבֵּי-יוֹם הַעֲתִידִים עַד לְיִנְתֵן	8	let them blaspheme it that curse the day those ready to rouse Leviathan	
יְחַשְׁכוּ כּוֹכְבֵי נֶשֶׁפּוֹ יִקְוּ-לְאוֹר וְאֵין וְאֵל-יִרְאֶה בְּעַפְעַפֵי-שַׁחַר	9	let the stars of its twilight be dark let it expect light but have none neither let it see the eyelids of dawn	
כִּי לֹא סָגַר דְלֹתַי בְּטִנִּי וַיִּסְתֵּר עֵמֶל מֵעֵינַי	10	because it did not shut the doors of my belly or conceal misery from my eyes	
לִמָּה לֹא מִרְחֹם אֲמוֹת מִבֶּטֶן יִצְאֹתִי וְאֶגָּע	11	Why did I not from the womb die from the belly exit and expire?	
מִדּוּעַ קִדְמוּנַי בְּרִכְיִם וְיִמָּה-שָׁדִים כִּי אֵינִק	12	For what purpose did knees receive me and breasts for me to suckle?	
כִּי-עַתָּה שָׁכַבְתִּי וְאֶשְׁקוּט יְשַׁנְתִּי אֵד יָנוּחַ לִי	13	For now I would be lying down and quiet I would be asleep then it would be rest for me	
עִם-מְלָכִים וְיִעֲצֵי אֶרֶץ הַבְּנוֹיִם הַרְבּוֹת לָמוֹ	14	with kings and counselors of earth who built desolations for themselves	
אוֹ עִם-שָׂרִים זָהָב לָהֶם הַמְמַלְאִים בְּתֵיבָהֶם כֶּסֶף	15	or with chiefs with their gold their houses filled with silver	*
אוֹ כְּנֶפֶל בְּטוֹן לֹא אָהִיָּה כַּעַד לָלֵים לֹא-רָאוּ אוֹר	16	or as an abortion buried I had not been as infants who did not see light	
שָׁם רָשָׁעִים חִדְלוּ רִגְזָה וְשָׁם יָנוּחוּ יְגִיעֵי כֹחַ	17	there wicked ones leave off trouble and there rest those who are weary of strength	
יַחַד אֲסִירִים שְׂאֲנוּ לֹא שָׁמְעוּ קוֹל נֹגֵשׁ	18	together prisoners are at ease they do not hear the voice of the oppressor	
קָטָן וְגָדוֹל שָׁם הוּא וְעַבְדֵי חֲפָשִׁי מֵאֲדֹנָיו	19	small and great there he is servant free from his lords	
לִמָּה יִתֵּן לַעֲמֵל אוֹר וְחַיִּים לַמֵּרִי נֶפֶשׁ	20	Why give to the miserable light and sustenance to a bitter being	
הַמְּחַכִּים לַמּוֹת וְאֵינָנוּ וְיַחְפְּרוּהוּ מִמִּטְמוֹנִים	21	those longing for death and it is not who dig for it as treasure	
הַשִּׂמְחִים אֶל־יָגִיל יִשִּׁישׁוּ כִּי יִמְצְאוּ-קֶבֶר	22	who rejoice toward a tomb glad when they find a grave	
לַגִּבּוֹר אֲשֶׁר-דָּרְכוֹ נִסְתָּרָה וַיִּסְכֵּר אֱלֹהִים בְּעֵדוֹ	23	to a warrior whose way is concealed and from whom God has screened himself	
כִּי-לִפְנֵי לֶחְמִי אֲנֹחֲתִי תֵבֵא וַיִּתְכוּ כַּמַּיִם שֶׁאֵגֵר תִּי	24	for in the face of my bread, my sighing comes and poured out like waters are my cries	*
כִּי פַחַד פִּחַדְתִּי וַיִּאֲתָיִנִי וְאֲשֶׁר יִגְרֹתִי יָבֵא לִי	25	for the dread I dreaded has arrived and what I was afraid of is come to me	
לֹא אֶשְׁלֹוֹתִי וְלֹא אֶשְׁקֹטִי וְלֹא-אֶנְחֹתִי וַיָּבֵא רִגְזָה	26	I have no ease nor am I quiet nor am I at rest and trouble has come	
וַיַּעַן אֶלִּיפַז הַתֵּמַנִּי וַיֹּאמֶר	4:1	And Eliphaz the Temanite answered and said	
הִנֵּה נִסְתָּר דְבַר אֵלֶיךָ תִּלְאָה וְעַצֵּר בְּמִלִּין מִי יוֹכֵל	2	To prevent a word to you you will do nothing and to withhold speeches who has power to do it?	
הִנֵּה יִסְרֹת רַבִּים וַיְדִים כַּפּוֹת תַּחֲזִק	3	Behold you have mentored many and weak hands you have made to prevail	*
כּוֹשֵׁל יְקִימוּן מְלִיךָ וּבְרִכְיִם כִּי רָעוֹת תִּאֲמָץ	4	one who is falling your speeches have upheld and bowed knees you have straightened	

כי עתה תבוא אליך ותלא תגע עדיך ותבהל	5	for now it comes to you and you will do nothing it reaches you and you are dismayed	
הלא יראתך כסלתך תקונתך ותם דרכיך	6	Is it not your fear that is your confidence your hope and the completeness of your ways?	
זכר-נא מי הוא נקי אבד ואיפה ישירים נכחדו	7	Remember then if anyone innocent perished or where the upright are cut down	
כאשר ראיתי חרשי און וזרעי עמל וקצרהו	8	for as I have seen who plow iniquity and sow misery reap it	
מנשמת אלוהי אבדו ומרוח אפו יכלו	9	by the breath of God they perish and by the snort of his nose they are consumed	
שאגת אריה וקול שחל ושני כפירים נתעו	10	The lion's cry and the aged beast's voice and the teeth of the whelps that roam	
לישא בד מבלי-טרף ובני לביא ותפרדו	11	the codger cat perishes without prey as the cubs are dispersed...	
ואלי דבר יגנב ותקח אזני שמץ מנהו	12	And into me a word stole and my ear took fright from it	
בשעפים מחזי נות לילה בנפל תרדמה על-אנשים	13	in the tempest of thought from night visions when a trance falls on mortals	
פחד קראני ורעדה ורב עצמותי הפחיד	14	dread met me and trembling and my many bones were in dread	
ורוח על-פני יחלף תסמר שערת בשרי	15	and a wind passed before me storm shivered my flesh	
יעמד ולא אכיר מראהו תמונה לנגד עיני דממה וקול אשמע	16	it stood and I recognized no sight or likeness before my eyes there was calm and I heard a voice	
האנוש מאלוה יצדק אם מע שהו טהר-גבר	17	a mortal than God more just? even than his maker a warrior more pure?	
הן בעבדיו לא יאמינ ובמלאכיו ישים תהלה	18	why! he puts no faith in his servants and to his messengers he notes folly	
אף שכני בתי-חר אשר-בעפר יסודם ידכאום לפני-עש	19	as for those that dwell in clay houses with dust for foundation who are crushed in the face of their maker	
מבקר לערב יכתו מבלי משים לנצח אבדו	20	from morning to evening they are hammered without note in perpetuity they perish	
הלא-אנסע יתרם בם ימותו ולא בחכמה	21	is it not pulled out? their very own uniqueness they die - and without wisdom	*
קרא-נא היש עונך ואל-מי מקד שים תפנה	5:1	Call then is there anyone to answer you? and to which among the holy ones will you look?	
כי-לאויל יהרג-כעש ופתה תמית קנאה	2	for grief slays the obstinate and envy kills the enticed	
אני-ראיתי אויל משריש ואקוב נהו פתאום	3	I myself have seen the obstinate angry and he blasphemed his home suddenly	*
ירחקו בניו מישע וידכאו בשער ואין מציל	4	his children are far from safety and they are crushed in the gate and there is no one to rescue	

אֲשֶׁר קָצְרוּ רֵעֵב י' אֶכֶל וְאֶל-מִצְנִים יִקְחֵהוּ וְשִׂאָף צַמִּים חִילָם	5	whose harvest famine eats and their strength dearth takes and thirst longs for their wealth	*
כִּי ל' א-יֵצֵא מֵעֶפֶר אָנוּ וּמֵאֲדָמָה ל' א-יִצְמַח עֵמֶל	6	for iniquity doesn't come from dust nor from the ground does misery sprout	
כִּי-אָדָם לְעֵמֶל יוֹלֵד וּבְנֵי-רֶשֶׁף יִגְבִּיהוּ עוֹף	7	when a human is born to misery the children of fire carry it high	*
אוֹלָם אֲנִי אֶדְרֹשׁ אֶל-אֵל וְאֶל-אֵל הַיָּמִים אֲשִׁים דְּבַרְתִּי	8	Nevertheless for me, I would seek to the One and to God I would set up my case	*
ע' שָׂה גְדֹלוֹת וְאִין חִקֵּר נִפְלְאוֹת עַד-אִין מִסְפָּר	9	who does great things and there is no finding out his wonders without number	
הֲנָ תֵּן מָטָר עַל-פְּנֵי-אָרֶץ וְשִׁלַּח מִיָּם עַל-פְּנֵי חוּצוֹת	10	giving rain on the face of the earth sending waters on the face of the streets	
לְשׁוֹם שְׁפִלִים לְמָרוֹם וְקִדְרִים שְׂגָבוּ יִשַׁע	11	to set up the low on high and the depressed to exalt to safety	*
מִפֶּר מַחְשְׁבוֹת עֲרוּמִים וְל' א-תַעֲשֶׂנָּה יְדֵיהֶם תִּשְׂיֶה	12	who frustrates the machinations of the subtle and their hands will not make for success	*
ל' כִּד חֲכָמִים בְּעֶרְמָם וְעֵצַת נִפְתָּלִים נִמְהָרָה	13	he captures the wise in their own subtlety and the counsel of the tortuous is precipitated	
יוֹמָם וּפְגָשׁוּ-ח' שָׁךְ וְכַלְיָלָה יִמְשָׁשׁוּ בַצְהָרִים	14	by day they meet darkness and as at night they grope at noon	
וְי' שֵׁע מִחֶרֶב מִפִּיהֶם וּמִיַּד חֲזָק אֲבִיוֹן	15	but he saves - from the sword - from their mouth - and from the hand of the powerful the poor	
וְתִהְיֶה לְדָל תִּקְוָה וְעַל לְתֵה קִפְצָה פִּיהָ	16	so there is for the deprived hope and iniquity shuts its mouth	
הִנֵּה אֲשֶׁרִי אָנוֹשׁ יוֹכַחנִי אֱלֹהֶה וּמוֹסֵר שְׂדֵי אֶל-תַּמְאָס	17	Behold happy is the mortal whom God reproveth the mentoring of the Sufficient do not refuse	*
כִּי הוּא יִכְאִיב וְיַחַבֵּשׁ יִמְחַץ וְיִדּוֹ תִרְפְּיֶנָּה	18	for this one mars and he binds he wounds and his hands make whole	*
בְּשֵׁשׁ צָרוֹת יִצִּילֶךָ וּבְשִׁבְעַת ל' א-יִגַּע בְּךָ רָע	19	From six afflictions he will deliver you and in seven no evil will touch you	
בְּרָעַב פְּדוּךָ מִמָּוֶת וּבַמִּלְחָמָה מִיַּד חֶרֶב	20	from famine he will ransom you and in war from the hand of the sword	
בְּשׁוֹט לְשׁוֹן תִּחָבֵא וְל' א-תִּירָא מִשׁ' ד' כִּי יָבוֹא	21	from the scourge of a tongue you will be withdrawn and you will not be afraid of ruin when it comes	*
לְשׁ' ד' וּלְכַפֵּן תִּשְׁחַק וּמַחֲיַת הָאָרֶץ אֶל-תִּירָא	22	at ruin and penury you will laugh and from the living of the earth you will not be afraid	*
כִּי עִם-אֲבֵנֵי הַשָּׂדֶה בְּרִיתֶךָ וּחַיַּת הַשָּׂדֶה הַשְּׁלָמָה-לְךָ	23	for with the stones of the field is your covenant and the living of the field are at peace with you	*
וְיָדַעְתָּ כִּי-שְׁלוֹם אֶהְלֵךְ וּפְקַדְתָּ נֶוֶךְ וְל' א תַחֲטֵא	24	and you will know for the peace in your tent and you will visit your home and not sin	*
וְיָדַעְתָּ כִּי-רַב זֶרַעֶךָ וּצְאָצְאֶיךָ כְּעֵשֶׂב הָאָרֶץ	25	and you will know that plentiful is your seed and your offspring as the grass of the earth	
תָּבוֹא בְּקִלְחֵךְ אֶל-יְקָבְרֶךָ כְּעֵלוֹת גְּדִישׁ בְּעֵתוֹ	26	and you will come in full to your tomb as a rich heap is offered in its time	
הִנֵּה-ז' אֵת חִקְרוֹנֵיהָ כֹּן-הִיא שְׁמַעְנָהּ וְאֵתָה דַע-לְךָ	27	Lo this we have found so hear and you will know it for yourself	

וַיַּעַן אִיּוֹב וַיֹּאמֶר	6:1 And Job answered and said	
לֹא שָׁקוּל יִשְׁקָל כְּעֵשִׂי וְהִיְתִי (וְהִנֵּיתִי) בְּמֵאֲזָנִים יִשְׂאוּ-יַחַד	2 if only my grief were weighed and measured and my calamity in the balance lifted up as one	*
כִּי-עֵתָהּ מִחוּל יָמַי יִכָּבֵד עַל-כֵּן דִּבְרֵי לִעֹו	3 for then it would be heavier than the sand of the sea therefore my words are a gasp	
כִּי חֲצֵי שָׂדֵי עֲמִדִי אֲשֶׁר חֲמַתָּם שָׁתָה רוּחִי בְּעוֹתֵי אֱלֹהִים יַעְרֹכּוּנִי	4 for the arrows of the Sufficient are against me where their poison drinks my spirit the terrors of God have disordered me	*
הֲיִנְהַק-פָּרָא עָלַי-דֶּשָׂא אִם יִגְעֶה-שׁוֹר עַל-בְּלִילֹו	5 Does it bray - a wild ass with tender herbs or does an ox low over its corn?	
הֲיֵאָכַל תֶּפֶל מִבְּלִי-מֶלַח אִם-יִשְׁ-טַעַם בְּרִיר חֲלֻמוֹת	6 Can it be eaten - the insipid without salt or is there taste in the spittle of dreams?	*
מָאֲנָה לְנִגּוּעַ נֶפֶשִׁי הֲמָה כְּדוֹי לֶחֱמִי	7 what my being refused to touch these are my illness my bread	
מִי-יִתֵּן תְּבוֹא שְׂאֵלֹתִי וְתִקְוֹתִי יִתֵּן אֱלֹהִים	8 if it be given - my request that comes if what I hope for - God will give	*
וַיֹּא אֱלֹהִים וַיִּדְכָאֵנִי יִתֵּר יָדוֹ וַיִּבְצָעֵנִי	9 and God would be humored to crush me that he would let go his hand and finish me	*
וַתְּהִי-עוֹד נַחֲמַתִּי וַאֲסֻלְדָּה בְּחִילָה ל' א' יִחְמֹל כִּי-ל' א' כַּחֲדַתִּי אָמַרְתִּי קְדוֹשׁ	10 then still is my consolation and I leap for joy agony let him be merciless for I did not hide the words of the Holy One	*
מֵה-כִּי חִי כִי-אֵיחָל וּמֵה-קִצִּי כִי-אֲאָרִיךְ נֶפֶשִׁי	11 What is my strength that I should wait? What is my terminus that I should prolong my life?	
אִם-כִּי אֲבָנִים כִּי חִי אִם-בְּשָׂרִי נְחוּשׁ	12 Is the strength of stones my strength? Is my flesh of bronze?	*
הֲאִם אֵין עֲזָרְתִּי בִי וַתִּשְׁיֶה נִדְחָה מִמֶּנִּי	13 if my help is without help in me and success is banished from me	*
לְמַס מְרַעְהוֹ חֶסֶד וַיִּרְאֵת שָׂדֵי יַעֲזוֹב	14 to one in despair from his friend there should be loving-kindness and the fear of the Sufficient when he is abandoned	*
אֲחֵי בְּגָדוֹ כְּמוֹ-נַחַל כְּאֲפִיק נַחֲלִים יַעֲבֹרוּ	15 my brothers are treacherous like a torrent as a stream of torrents they pass on	
הֲקִדְרִים מִנִּי-קָרַח עָלִימוּ יַתְעַלְמוּ-שֶׁלֶג	16 depressed by ice keeping secret their snow	*
בְּעֵת זֶרְבּוּ נִצְמָתוֹ בְּחֶמּוֹ נִדְעָכוּ מִמְּקוֹמָם	17 in time they thaw and vanish in heat they are extinguished in their place	
יִלְפְתוּ אֲרָחוֹת דֶּרֶכָם יַעֲלוּ בַתְּ הוֹי אֲבָדוֹ	18 the paths of their way are twisted they offer formlessness and perish	*
הַבִּיטוּ אֲרָחוֹת תְּמָא הֲלִיכִיתֶן שְׂבָא קִוּוּ-לְמוֹ	19 the paths of Tema attended the goings of Sheba expected them	
בָּשׁוּ כִי-בָטַח בָּאוּ עֲדִיָּה וַיִּחְפְּרוּ	20 they were ashamed for he trusted they came there and were confounded	*
כִּי-עֵתָהּ הֵייתָם ל' א' תִּרְאוּ חֲתִת וַתִּירְאוּ	21 for now you are with him you see brokenness and you are afraid	*
הֲכִי-אָמַרְתִּי הֲבֹו לִי וּמִכֹּחַ חֲזָקָתִי שִׁחַדוּ בְּעַדִּי	22 For did I say bring to me or from your strength reward me?	
וּמִלְטוֹנִי מִיַּד-צָר וּמִיַּד עֲרִיצִים תִּפְדּוּנִי	23 or you help me escape from the hand of trouble or from the hand of the ruthless you ransom me?	

הורוני ואני אחריש ומה-שגיתי הבינו לי	24	Instruct me and I will be silent and where I have strayed, make me understand	*
מה-נמרצו אמרי-י שר ומה-זיכתי הוכח מקם	25	how grievous are words of uprightness so what does your reproof prove?	
הלהוכח מלים תחשבו ולרוח אמרי נואש	26	And to reprove speeches - do you count as wind the words of one who is desperate?	
אף-על-יתום תפילו ותכרו על-ר'עכם	27	Yea - the orphan you fall on and you dig for your friend	
ועתה הואילו פנו-בי ועל-פניכם אם-אכזב	28	so humor me and be present to me for it is in your presence if I lie	
שובו-נא אל-תהי עולה ושבו עוד צדקי-בה	29	Turn - pray - let it not be injustice turn - my justice is in it	
היש-בלשוני עולה אם-חפי ל'א-יבין הוות	30	is there on my tongue injustice? Can my taste not understand calamity?	
הל'א-צבא לאנוש עלי-ארץ וכימי שכיר ימי	7:1	Is it not the press-gang for a mortal on earth like the days of a mercenary, his days?	
כעבד ישאף-צל וכשכיר יקוה פעלו	2	like a slave, he longs for a shadow like a mercenary, he expects work	
כן הנחלתי לי ירחי-שוא ולילות עמל מנו-לי	3	So there is to me a torrent of empty months and nights of misery are set for me	
אם-שכבתי ואמרתי מתי אקום ומדד-ערב ושבעתי נדדים עדי-נשף	4	when I lie down, I say when shall I arise and the dusk be tossed and I am sated with tossing till twilight	
לבש בשרי רמה וגוש עפר עורי רגע וימאס	5	Clothed is my flesh, worms and clods of dust my skin split and repugnant	
ימי קלו מני-ארג ויכלו באפס תקוה	6	my days swifter than a weaver's shuttle and they are consumed in terminating hope	
זכר כי-רוח חיי ל'א-תשוב עיני לראות טוב	7	remember that but a breath is my life my eye will not return back to see good	
ל'א-תשורני עין ראי עיניך בי ואיני	8	the eye of my seer will not look on me your eyes on me and there is no me	
קלה ענן וילך כן יורד שאול ל'א יעלה	9	A mist consumes and he goes so one descending to Sheol will not make an offering	*
ל'א-ישוב עוד לביתו ול'א-יכירונו עוד מק'מו	10	he will no longer return to his house and his place will no longer recognize him	
גם-אני ל'א אהשך-פי אדברה בצר רוחי אשיחה במר נפשי	11	so as for me I will not spare my mouth I will speak in the trouble of my breath I will complain in the bitterness of my being	
הים-אני אם-תנין כי-תשים עלי משמר	12	Am I the sea or a sea monster that you put a watch on me?	
כי-אמרתי תנחמני ערשי ישא בשיחי משכבי	13	When I say my bed will comfort me and my couch will lift my complaint	
וחתתני בחל'מות ומחזי'נות תבעתני	14	then you break me with dreams and with visions terrify me	
ותבחר מחנק נפשי מות מעצמותי	15	My being would chose strangling and death than my body	
מאסתי ל'א-לע'לם אחיה'ה נדל ממני כי-הבל ימי	16	Enough - I will not live for ever Cease from me - for my days are vanity	*

מָה-אָנוּשׁ כִּי תַגְדָּלוּנִי וְכִי-תִשֵּׁית אֵלָיו לִבְךָ	17	What is a mortal that you make him great and that you fix on him your heart	
וְתִפְקְדֶנּוּ לְבַקְרִים לְרִגְעִים תִּבְחַנְנֶנּוּ	18	and that you visit him every morning and every moment scrutinize him?	
כַּמָּה ל' א-תִשְׁעָה מִמֶּנִּי ל' א-תִרְפְּנִי עַד-בִּלְעִי רִקִּי	19	How long till you not stare at me or let me be till I swallow my spit?	
חָטָאתִי מָה אֶפְעַל לְךָ נֹצֵר הָאָדָם לִמָּה שָׂמַתְנִי לְמִפְגַּע לְךָ וְאֵהְיָה עָלַי לְמִשָּׂא	20	I have sinned - what do I do to you, keeper of the human? or why have you set me as your target so that I am to myself a heavy load?	*
וַיִּמָּה ל' א-תִשָּׂא פְשָׁעִי וְתִעָבֵר אֶת-עוֹנִי כִּי-עַתָּה לְעֶפְרָ אֶשְׁכֵּב וְשִׁחַרְתֵּנִי וְאֵינִי	21	And why not lift up my transgression and pass over my iniquity? for now in the dust I will lie down and early you will seek me and there is no me	*
וַיַּעַן בִּלְדָד הַשּׁוּחִי וַיֹּאמֶר	8:1	Then answered Bildad the Shuhite and he said	
עַד-אֵן תִּמְלֹל-אֱלֹהִים וְרוּחַ כְּבִיר אִמְרֵי-פִיךָ	2	How long will you give speech to such things! a great wind are the words of your mouth	
הֲאֵל יַעֲוֶת מִשְׁפָּט וְאִם-שָׂדֵי יַעֲוֶת-צְדָקָה	3	does the One subvert judgment and does the Sufficient subvert justice?	
אִם-בְּיַדְךָ חָטְאוּ-לוֹ וַיִּשְׁלַחֵם בְּיַד-פְּשָׁעָם	4	If your children sinned against him then he sent them away by the hand of their transgressions.	
אִם-אַתָּה תִשְׁחַר אֶל-אֱלֹהִים וְאֶל-שָׂדֵי תִתְחַנֵּן	5	As for you, if you would seek the One early and ingratiate yourself to the Sufficient	*
אִם-זָךְ וְיָשָׁר אַתָּה כִּי-עַתָּה יַעִיר עָלֶיךָ וְשָׁלֵם מִתְּצַדִּיק	6	if you yourself are clean and upright he will rouse himself for you to make whole the home of your justice	*
וְהָיָה רֵאשִׁיתְךָ מִצָּעַר וְאַחֲרֵיתְךָ יִשְׁגָּה מֵאֵד	7	and as your beginning was small so your end will increase greatly	
כִּי-שָׂאל-נָא לְדֹר רִישוֹן וְכֹנֵן לַחֲקֵר אֲבוֹתָם	8	but do ask of a former generation and establish the findings of their fathers	
כִּי-תִמּוֹל אֲנַחְנוּ וְלֹא יָדַע כִּי צֶלַע יְמִינוּ עַל-אֶרֶץ	9	for we ourselves are yesterday and know nothing for a shadow are our days upon earth	
הֲלֹא-הֵם יוֹרוּךְ יֹאמְרוּ לְךָ וּמִלְבָּבָם יוֹצֵאוּ מִלִּים	10	will not they instruct you and say to you and from their heart bring forth speeches	
הֲיִגְאָה-גֹּמְאֵ בְלֹא אֵבֶזָה יִשְׁגָּה-אֲחוּ בְלִי-מִים	11	Can rush grow lacking a swamp reed increase without water?	
עֲדֹנּוּ בְּאֵבוֹ ל' א יִקְטֹף וְלִפְנֵי כָל-חֲצִיר יִבָּשׁ	12	yet in its tenderness and unplucked in the face of any grass it dries up	
כֵּן אֲרֻחוֹת כָּל-שׁ כָּחִי אֵל וְתִקְוַת חֲנוּף תִּאֲבֹד	13	So are the paths of all who forget the One and the hope of the hypocrite perishes	
אֲשֶׁר-יִקְוֶה נִסְלוֹ וּבֵית עֲכָבִישׁ מִבְּטָחוֹ	14	whose confidence will be cut off and a spider's web his trust	*
יִשְׁעוּן עַל-בֵּיתוֹ וְלֹא יַעֲמֹד יִחְזִיק בּוֹ וְלֹא יִקּוּם	15	let him support his web but it will not stand let him prevail in it, but it will not rise	
רֹטֵב הוּא לְפָנֵי-שֶׁמֶשׁ וְעַל גִּנְתּוֹ יִנְקֵתוֹ תִּצָּא	16	Moist in the face of the sun and in his garden his branch comes forth	*
עַל-גִּל שֶׁרָשִׁיו יִסְבְּכוּ בֵּית אֲבָנִים יִחְזָה	17	around rubble his roots are wrapped the house of stones he discerns	
אִם-יִבְלַעְנוּ מִמֶּנּוּ מוֹ וְכִחַשׁ בּוֹ ל' א רְאִיתִיךָ	18	if swallowed from his place then it will deny him - I have not seen you	

הן-הוא מְשׁוֹשׁ דְרָכּוֹ וּמַעֲפָר אַחַר יִצְמָחוּ	19	Lo - this is the joy of his way but from dust others will spring up	
הן-אֵל ל' א ימאס-תם ול' א-יחזיק ביד-מרעים	20	Lo - God will not reject completeness nor will he prevail in the hand of evildoers	
עד-ימלה שחוק פיך ושפתיך תרועה	21	till he fills with laughter your mouth and your lips with a shout of joy	
ש'נאיך ילבשו-ב'שֵׁת וא'הל רשעים איננו	22	those hating you will be clothed with shame and the tent of the wicked will be as nothing	*
ויען איזב וי'אמר	9:1	And Job answered and said	
אמנם ידעתי כי-כן וימה-יצדק אנוש עם-אל	2	In truth I know and so what! And how can a mortal be just with the One!	
אם-יחפץ לריב עמו ל'א-יענו אחת מפי-אלף	3	If one desires to contend with him one cannot answer him once in a thousand	
חכם לבב ואמיץ כ'ח מי-הקשה אליו וישלם	4	wise of heart or courageous of strength who hardens against him and remains whole?	
המעתיק הרים ול'א ידעו אשר הפכם באפו	5	He removes mountains and they don't know what hit them in his anger	
המרגיז ארץ מקומה ועמודיה יתפלצו	6	He provokes earth from her place and her columns shudder	
האמר לחרס ול'א יזרח ויבדד פוכבים יחת'ם	7	He speaks to the sun and it stops sunning and of stars - he seals them	
נ'טה שמים לבדו ודורך על-במתי ים	8	stretching out the heavens? he alone and walking on water!	*
ע'שה-עש כסיל וכימה וחדרי תמן	9	making the Great Bear, Orion, and Pleiades and the parts of the South	
ע'שה גדלות עד-אין חקר ונפלאות עד-אין מספר	10	"who does great things and there is no finding out his wonders without number!"	*
הן יעבר עלי ול'א אראה ויחלף ול'א-אבין לו	11	Lo - he passes over me and I don't see him he passes quickly and I don't understand him	*
הן יחת'ף מי ישיבנו מי-י'אמר אליו מה-תעשה	12	Lo - he seizes, who can hinder him who will say to him - what are you doing?	
אלוה ל'א-ישיב אפו תחתו שחחו ע'זרי רהב	13	God does not turn his anger under him the helpers of Rahab bow	
אף כי-אנ'כי אענו אבחרה דברי עמו	14	And I myself, I answer him? and choose my words with him?	
אשר אם-צדקתי ל'א אענה למש'פטי אתחנן	15	who, if I were just, I would not answer to my judge, would I make supplication?	
אם-קראתי ויעני ל'א-אאמין כי-יאזין קולי	16	if I had called and he had answered I would not believe he had listened to my voice	
אשר-בשערה ישופני והרבה פצעי חנם	17	who with a whirling tempest bruises me and multiplies my wounds for nothing	*
ל'א-יתנני השב רוחי כי ישבעני ממר'רים	18	he will not give me a turn to breathe but satisfies me with bitterness	
אם-לכ'ח אמיץ הנה ואם-למשפט מי יעידני	19	if of strength - behold courage if of judgment - where is my appointment?	
אם-אצדק פי ירשיעני תם-אני ויעקשני	20	If I justify myself, my mouth condemns me Complete - me? It perverts me	*
תם-אני ל'א-אדע נפשי אמאס תי	21	Complete - me, I do not know my being I refuse my life	

אחת היא על-כן אמר תיתם ורשע הוא מכלה	22	One thing therefore I said complete or wicked he consumes	
אם-שוט ימית פתאום למסת נקיים ילעג	23	if a scourge slays suddenly the testing of the innocent he derides	
ארץ נתנה ביד-רשע פני-ש פטיה יכסה אם-ל' א אפוא מי-הוא	24	earth is given into the hand of the wicked the faces of the judges he blindfolds if not there? then who -	*
ימי קלו מני-רץ ברחו ל' א-ראו טובה	25	My days are swifter than a [blog] post they flee away they see no good	*
חלפו עם-אניות אבה כנשר יטוש על-א' כל	26	they pass as ships of papyrus as the eagle swoops to its food	
אם-אמרי אשכחה שיחי אעזבה פני ואבליגה	27	If I say I will forget my complaint I will abandon my face and smile sweetly	
יג' רתי כל-עצב' תי ידעתי כי-ל' א תנקני	28	I am afraid of my injuries I know you will not acquit me	
אנ' כי ארשע למה-זה הבל איגע	29	And I - shall I be wicked? Why so? I would toil in vain	
אם-התרחצתי במו- במי-שלג והזכותי בבר' כפי	30	If I wash myself in waters of snow And brighten with purity my open palms	
אז בשחת תטבילני ותעבוני שלמותי	31	then in a pit you will plunge me and my clothes will abhor me	
כי-ל' א-איש כמוני אענו נבוא יחדו במשפט	32	for not a man like me that I will answer him that we come together in judgment	
ל' א יש-בינינו מוכיח ישת' ידו על-שנינו	33	there is not between us a referee that might fix his hand on the two of us	*
יסר מעלי שבטו ואמתו אל-תבעתני	34	Let him turn away from me his staff and let not his horror terrify me	
אדברה ול' א איראנו כי ל' א-כן אנ' כי עמד	35	I would speak and not fear him for not so am I with myself	*
נקטה נפשי בחי' אעזבה עלי שיחי אדברה במר נפשי	10:1	My being is grieved with my life I abandon for me my complaint I speak in the misery of my being	
אמר אל-אלוה אל-תרחשי עני הודיעני על מה-תריבני	2	I say to God - do not condemn me Let me know why you contend with me	
הטוב לך כי תעש' ק' כי-תמאס יגיע כפיך ועל-עצת רשעים הופעת	3	Is it good to you that you oppress that you refuse the labour of your open palms and shine on the counsel of the wicked?	
העיני בשר לך אם-כראות אנוש תראה	4	Eyes of flesh have you that you see as a mortal sees?	
הכימי אנוש ימיר אם-שנותיך כימי גבר	5	Are your days as the days of a mortal that your years be as the days of a warrior	
כי-תבקש לעוני ולחטאתי תדרוש	6	that you search my iniquity and my sin seek out?	
על-דעתך כי-ל' א ארשע ואין מידך מציל	7	In your knowledge I am not wicked but there is not from your hand a rescue	*
ידך עצבוני ויעשוני יחד סביב ותבלעני	8	your hands shaped me and made me together on every side yet you swallow me	

זָכֹר-נָא כִּי-כַח מֶרְעִישִׁיתִנִּי וְאֶל-עָפָר תָּשִׁיבֵנִי	9	Remember please that as clay you made me and to the dust you will bring me	
הֲלֹא כְחֹלֵב תִּתִּיכֵנִי וּכְגֹבֵה תִקְפִּיאֵנִי	10	Have you not as milk poured me out and as cheese curdled me	
עוֹר וּבָשָׂר תִּלְבִּישָׁנִי וּבְעֲצָמוֹת וּגְיָדִים תִּשְׂכַּחֵנִי	11	skin and flesh - you clothed me and with bones and sinews you hedged me	
חַיִּים וְחֶסֶד עָשִׂיתָ עִמָּדִי וּפְקֻדָתְךָ שְׁמַרְהָ רוּחִי	12	life and loving-kindness you made for me and your visit - you watch my spirit	
וְאֵלֶּה צִפְנִית בְּלִבְךָ יָדַעְתִּי כִּי-זֹאת עִמָּךְ	13	and these things you treasured in your heart I know this is with you	
אִם-חָטָאתִי וְשַׁמְרָתִנִּי וּמַעֲוֵנִי לֹא תִנְקֵנִי	14	If I have sinned, you watch me and from my iniquity you will not acquit me	
אִם רָשַׁעְתִּי אֵלַי לִי וְצַדִּיקוּתִי לֹא-אֶשְׂאֵר אֲשִׁי שָׁבַע קִלְוֹן וּרְאָה עֵינָי	15	If I am wicked - woe to me and just - I will not lift up my head sated of confusion so you see my affliction	
וַיִּגְאֶה כְּשֹׁחַל תְּצוּדֵנִי וְתִשָּׁב תִּתְפַּלֵּא-בִי	16	As proud as the aged beast you hunt you return demonstrating wonders with me	
תַּחֲדָשׁ עֵדֶיךָ נִגְדִי וְתִרְבַּב כַּעֲשָׂךְ עִמָּדִי חֲלִיפוֹת וְצָבָא עִמִּי	17	you renew your witnesses before me and increase your indignation against me changes and a host are upon me	
וְלָמָּה מִרְחֹם הַצֶּלֶם אֶגָּוַע וְעֵינַי לֹא-תִרְאֵנִי	18	so why from the womb did you bring me forth? I expire and no eye will see me	
כְּאִשׁוֹר לֹא-הֵייתִי אֶהְיֶה מִבֶּטֶן לְקִבְרֵי אוֹבֵל	19	As if I had not come from the belly to the tomb I am being conducted	
הֲלֹא-מַעֲטַי יְמֵי וַחֲדָל וְשִׁית מִמֶּנִּי וְאִבְלִיגָה מֵעַט	20	are not they few - my days? Cease your fixation from me by and let me smile a little	
בְּטָרֶם אֵלֶיךָ וְלֹא אֶשׁוּב אֶל-אֶרֶץ חֹשֶׁךְ וְצִלְמוֹת	21	before I go and not return to the land of darkness and obscurity	
אֶרֶץ עִפְתָּה כְּמוֹ אֶפְלִימוֹת וְלֹא סֻדְרִים וְתִפְעַכְמוֹ-אֶפְלִימוֹת	22	a land of faintness and like the gloom of obscurity without order and the shining is like gloom	
וַיַּעַן צֹפָר הַנַּעֲמָתִי וַיֹּאמֶר	11:1	Then answered Zophar the Naamathite and he said	
הֲרַב דְּבָרִים לֹא יֵעָנֶה וְאִם-אִישׁ שִׁפְתָּיִם יִצְדֵק	2	Will many words not be answered as if man with lips will be justified?	
בְּדִיבְךָ מִתִּים יִחְרִישׁוּ וְתִלְעַג וְאִין מִקְלָם	3	Your deceptions make males speechless and you deride without humiliation	
וְתֹאמַר זֶר לִקְחִי וְיִבֵר הֵייתִי בְעֵינֶיךָ	4	and you say - my take is clean and pure am I in your eyes	
וְאוֹלָם מִי יִתֵּן אֱלֹהֵי דְבָר וַיִּפְתַּח שִׁפְתָּיו עִמָּךְ	5	nevertheless let it be given that God will speak and open his lips against you	
וַיִּגְדֵּל-לְךָ תַעֲלָמוֹת חֲכָמָה כִּי-כַפְלַיִם לְתוֹשִׁיָּהּ וַיִּדַע כִּי-יִשָּׂא לְךָ אֱלֹהֵי מַעֲוֹנֶיךָ	6	and tell you secret wisdom that they are double success so know that for you God removes your iniquity	*
הַחֲקֵר אֱלֹהֵי תִמְצָא אִם עַד-תִּקְלִית שְׂדֵי תִמְצָא	7	The finding of God do you determine as if consummately you determine the Sufficient?	
גְּבוּהַ שָׁמַיִם מֵהַתַּפְעֵל עֲמֻקַּת מְשָׁאוֹל מֵהַתַּדְעַל	8	High as heaven, what will you do? Deep as Sheol, what do you know?	
אֶרְכָּה מֵאֶרֶץ מִדָּה וּרְחֹבָה מִיַּם	9	Longer than earth of measure broader than sea	

אם-יחלף ויסגיר ויקהיל ומי ישיבנו	10	If he passes or shuts or gathers, who can turn him?	
כי-הוא ידע מתי-שוא וירא-און ול' א' יתבונן	11	for this one knows an empty male and he sees iniquity, will he not understand?	
ואיש נבוב ילבב ועיר פרא אדם יולד	12	and a hollow man will be heartened when a wild ass's foal is born a human	
אם-אתה הכינות לבך ופרשת אליו כפיך	13	If for you, you establish your heart and stretch out to him your open palms	
אם-און בידך הרחיקהו ואל-תשכן בא' הליך עולה	14	if the iniquity in your hands you put far away and do not let injustice dwell in your tent	
כי-אז תשא פניך ממום והיית מצק ול' א' תירא	15	for then you will lift up your face without blemish and you will be poured firm and will not fear	
כי-אתה עמל תשכח קמים עברו תזכר	16	For you, you will forget misery as waters pass on you will remember	
ומצוהרים יקום חלד תעפה כב' קר תהיה	17	and at noon transience will rise and fly away as morning you will become	
ובטחת כי-יש תקווה וחפרת לבטח תשקב	18	And you trust for there is hope and you dig to trust and you lie down	*
ורבצת ואין מחריד וחלו פניך רבים	19	You will recline and no one will make you quake and many will soften your face	*
ועיני רשעים תכלינה ומנוס אבד מנהם ותקוותם מפח-נפש	20	but the eyes of the wicked will be consumed and flight perishes from them their hope is to lose their lives	*
ויען איוב ויאמר	12:1	And Job answered and said	
אמנם כי אתם-עם ועמכם תמות חכמה	2	Truly you are the people and with you is complete wisdom	*
גם-לי לבב כמוכם ל-א-נ' פל אנ' כי מקם ואת-מי-אין כמו-אלה	3	But I have a heart as well as you I myself do not fall behind you and is there anyone who is not like these?	*
שח'ק לרעהו אהיה ק'רא לאלה ויענהו שחוק צדיק תמים	4	A laugh to his neighbour am I "called on God and he answered him" a laugh, the one who is just and complete	*
לפיד בוז לעשתות שאנן זכון למועדי רגל	5	a contemptuous lamp in the thought of one at ease prepared for those whose feet are slipping	
ישליו א' הלים לש' דדים ובטחות למרגיזי אל לאשר הביא אלה בידו	6	The tents of robbers are safe they who provoke the One are trustworthy whatever God brings to their hand	
ואולם שאל-נא בהמות ות' רך ועוף השמים ויגד-לך	7	"nevertheless ask please Behemoth and she will instruct you and a bird of heaven and he will tell you	*
או שיח לארץ ות' רך ויספרו לך דגי הים	8	or complain to the earth and she will instruct you and the fishes of the sea will recount it to you"	
מי ל' א-ידע בכל-אלה כי יד-יהוה עשתה ז' את	9	who does not know among all these that the hand of יהוה has done this?	
אשר בידו בידו נפש כל-חי ורוח כל-בשר-איש	10	"In his hand is the being of every life and the breath of all the flesh of a man"	
הל' א-א'זן מלין תבחן וחך א' קל יטעם-לו	11	Does not the ear scrutinize speeches and the palate its food taste	
בישישים חכמה וא' רך ימים תבונה	12	"with the aged is wisdom and with length of days acumen	

עמו חֲכֵמָה וְגִבּוֹרָה לוֹ עֵצָה וּתְבוּנָה	13	with him is wisdom and power of him is counsel and acumen"	
הוּ יַהֲרוֹס וְלֹא יִבְנֶה יִסְגֵר עַל-אִישׁ וְלֹא יִפְתַּח	14	Lo - he overthrows and it will not be built he shuts a man up and it will not be opened	
הוּ יַעֲצֹר בַּמַּיִם וַיִּבְשּׁוּ וַיִּשְׁלַחֵם וַיַּהֲפֹכוּ אֶרֶץ	15	Lo - he withholds in the waters and they dry up he sends them out and they ravage earth	*
עמו עֵד וְתוֹשִׁיָה לוֹ שֹׁגֵג וּמִשְׁגָּה	16	With him is might and success of him is the stray and the strange	*
מוֹלִיךְ יוֹעֲצִים שׁוֹלֵל וְשֹׁפְטִים יְהוֹלֵל	17	He leads counselors away plundered and makes judges dunderheads	*
מוֹסֵר מַלְכִים פֹּתַח וַיֹּאסֵר אֶזְזוֹר בְּמַתְנֵיהֶם	18	mentor of kings he opens and binds their loins with a girdle	
מוֹלִיךְ כֹּהֲנִים שׁוֹלֵל וְאַתְנִים יִסְלֹף	19	he leads priests away plundered and the perennial he distorts	*
מִסִּיר שִׁפְהָ לְנֹאמְנִים וְטַעַם זְקֵנִים יִקַּח	20	he turns lips from those who have faith in themselves and the discretion of the aged he takes away	
שׁוֹפֵךְ בּוֹז עַל-נְדִיבִים וּמְזִיחַ אֶפְיִיקִים רִפְהָ	21	he pours contempt on nobles and the dam of the stream he lets it be	
מְגַלֶּה עֲמֻקּוֹת מִנִּי-חַשְׁךְ וַיֵּצֵא לְאוֹר צִלְמוֹת	22	he reveals the deep things out of darkness and brings them forth in the light of obscurity	
מִשְׁגִּיא לְגוֹיִם וַיֹּאבְדֵם שֹׁטֵחַ לְגוֹיִם וַיְנַחֵם	23	increasing the nations to make them perish spreading out the nations to guide them	
מִסִּיר לֵב רֹאשֵׁי עַם-הָאָרֶץ וַיִּתְעַם בְּתוֹהוֹ לֹא-דַרְכָּךְ	24	he turns away the heart of the head of the people of the earth and makes them wander formless without a way	
וַיִּמְשְׁשׁוּ-חַשְׁךְ וְלֹא-אוֹר וַיִּתְעַם כְּשׂוֹכֵר	25	they grope darkness without light and he makes them wander like a drunkard	
הֵן-כֹּל רָאִיתָ עֵינִי שָׁמַעַה אָזְנִי וַתִּבְנֶן לָהּ	13:1	Lo - all this my eye has seen and my ear has heard and understood	
כְּדַעְתְּכֶם יִדְעֵתִי גַם-אֲנִי לֹא-אֶנְפֹל אַחֲרֵי כִי מִכֶּם	2	Even as you know, so I also know I myself do not fall behind you	
אוֹלָם אֲנִי אֶל-שֵׁדִי אֲדַבֵּר וְהוֹכַח אֶל-אֵל אֶחְפֹּץ	3	"nevertheless for me, to the Sufficient I would speak" but I desire to reason with the One	
וְאוֹלָם אַתֶּם טוֹפְלֵי-שִׁקָּר רִפְיֵי אֵלֵל כְּלַכֶּם	4	And nevertheless for you, smearers of lies worthless physicians the lot of you	
מִי-יִתֵּן הַחֲרָשׁ תַּחְרִישֵׁן וַתְּהִי לָכֶם לְחֻכְמָה	5	If only you were given silence and you kept silent it would be wisdom to you	
שְׁמַעוּ-נָא תוֹכַחְתִּי וְרִבּוֹת שִׁפְתֵי הַקְּשִׁיבוּ	6	Hear please my reasons and to the contentions of my lips attend	
הֲלֹאֵל תִּדְבְּרוּ עוֹלָה וְלוֹ תִדְבְּרוּ רַמְיָהּ	7	Will you of the One speak injustice? and of him speak deceit?	
הֲפָנִיו תִּשְׂאוּ אִם-לֹאֵל תִּרְיֹבֵן	8	Are you his faces lifting up or for the One contending?	
הֲטוֹב כִּי-יִחַקֵּר אֶתְכֶם אִם-כִּהְיֶתֶל בְּאֲנוּשׁ תַּהֲתִלוּ בוֹ	9	Is it good that he should find you out or is it as jesting among mortals that you jest with him	
הוֹכַח יוֹכִיחַ אֶתְכֶם אִם-בִּסְתֵר פָּנִים תִּשְׂאוּ	10	Reason? he will reason reproof with you if you concealed lift up faces	
הֲלֹא שִׂאתוֹ תִבְעֵת אֶתְכֶם וּפְחָדוֹ יַפֵּל עֲלֵיכֶם	11	Should not his height terrify you and his dread fall on you	

זָכַר יְיָכֶם מְשָׁלִי-אֶפְרַח לְגִבִּי-חַ מִן מַר גְּבִיכֶם	12	Your memorials are a parable of dust bodies of clay your bodies	
הִחַרְשׁוּ מִמֶּנִּי וְאִדְבַּרְהָ-אֲנִי וַיַּעַבְרַע עָלַי מֶה	13	Be silent - back off and I myself will speak and he will pass over me - whatever	
עַל-מֶה אֲשָׂא בְּשָׂרִי בְּשֵׁנִי וְנִפְשִׁי אֲשִׁים בְּכַפִּי	14	on whatever I will lift up my flesh by my teeth and my being place in my open palm	
הֲנִי יִקְטֹלֵנִי לֹא אֶחַל אֲךָ-דַרְכֵי אֱלֹ-פָנָיו אוֹכִיחַ	15	Lo - he will kill me I do not wait Surely my ways before his faces I will reasoning prove	
גַּם-הוּא-לִי לִישׁוּעָה כִּי-לֹא לִפְנֵי הַנֶּפֶס יָבוֹא	16	He also will be my salvation for a hypocrite will not come before his faces	
שִׁמְעוּ שְׁמוֹעַ מִלְּתִי וְאִחְוֵתִי בְּאָזְנֵיכֶם	17	So hear, hear my speeches and my declaration with your ears	
הִנֵּה-נָא עֲרַכְתִּי מִשְׁפָּט יְדַעְתִּי כִּי-אֲנִי אֲצַדֵּק	18	Behold please I order my judgment I know for I will be just	
מִי-הוּא יִרְיֵב עִמָּדִי כִּי-עֵתָה אֲחִירֵשׁ וְאֶגָּע	19	Who is this who will contend against me! For I will be silent - I will expire	
אֲךָ-שְׁתֵּימִם אֶל-תַּעַשׂ עִמָּדִי אֶז מִפְּנֵיךָ לֹא אֶסְתֵּר	20	But two things do not do against me then from your faces I will not conceal myself	
כַּפַּח מִעַלִּי הַרְחֵק וְאִמְתַּךְ אֶל-תִּבְעַתִּי	21	Your open palm put far from me and your horror - let it not terrify me	
וּקְרָא וְאֲנִי כִי אֶעֱנֶה אוּ-אֲדַבֵּר וְהִשִּׁיבֵנִי	22	then call and I myself will answer or I will speak and you will turn to me	
כַּמָּה לִי עֹנֹת וְחַטָּאוֹת פִּשְׁעֵי וְחַטָּאוֹתַי הִדְּעֵנִי	23	For what are my iniquities and my sins my transgressions and my sins make me to know	
לִמָּה-פָּנִיךָ תִסְתֵּיר וְתַחֲשַׁבֵנִי לְאוֹיֵב לָךְ	24	and why do you conceal your faces and count me as your enemy?	
הָעֵלֶה נֶדֶף תַּעְרוֹץ וְאֶת-קֶשׁ יִבֵּשׂ תִרְדֹּף	25	a scattered leaf will worry you? and dry stubble will you hound?	
כִּי-תִכְתֹּב עָלַי מִן רוֹת וְתוֹרִישֵׁנִי עֹנֹת נְעוּרֵי	26	for you write against me bitter things and you cast in me the iniquities of my youth	
וְתִשֵּׂם בַּסֹּד רַגְלִי וְתִשְׁמֹר כָּל-אֲרָחוֹתַי עַל-שָׂרְשֵׁי רַגְלִי תִתְחַקֶּה	27	You put my feet in the stocks and watch all my paths you pierce the roots of my feet	
וְהוּא כְרֻקֵב יִבְלֶה כְּבִגְד אֲכָלוּ עֵשׂ	28	and this as rot decays as a moth-eaten cloak	
אָדָם יֵלֵד אִשָּׁה קָצֵר יָמִים וְשָׂבַע-רָגַז	14:1	Human born of woman is few of days and sated of trouble	
כְּצִיץ יֵצֵא וַיִּמָּל וַיִּבְרַח כְּצֵל וְלֹא יַעֲמֹד	2	As a flower it comes forth and withers and it flees as shadow and does not stand	
אִף-עַל-זֶה פָקַחְתָּ עֵינֶיךָ וְאֵתִי תָבִיא בְּמִשְׁפָּט עִמָּךְ	3	Indeed on such you open your eyes and me you bring to judgment with you	
מִי-יִתֵּן טְהוֹר מִטְמָא לֹא אֶחָד	4	Who gives purity from impurity? Not one.	
אִם חֲרוּצִים יְמֵימוֹ סִפְרָה-חֲדָשִׁיו אֶתְךָ חֲקוּ עֲשִׂיתָ וְלֹא יַעַבְרַע	5	If engraved are his days, the number of his months with you his decree you have made and he does not pass over it	
שָׁעָה מִעֲלָיו וַיִּחְדָּל עַד-יִרְצֶה כְּשֹׁכֵר יוֹמוֹ	6	Stare away from him and let him cease while he accepts his days as a mercenary	

כי יש לעץ תקווה אם-יכרת ועוד יחליף וינקתו לו א תחדל	7	For there is for a tree hope that again it will sprout and its tender branch will not cease	
אם-יזקין בארץ שרשו ובעפר ימות גזעו	8	if its root ages in the earth and in the dust the stock dies	
מריח מים יפרח ועשה קציר כמו-נטע	9	from the smell of water it will flourish and make a harvest like fresh growth	
וגבר ימות ויחלש ויגוע אדם ואיז	10	but a warrior dies vanquished a human expires and where is he?	
אזלו-מים מני-ים ונהר יחרב ויבש	11	waters fail from sea and stream desolate dries up	
ואיש שכב לו א-יקום עד-בלתי שמים ל א יקיצו ול-אי-ערו משנתם	12	So mortal lies down and does not rise till the heavens decay he will not stir and will not be roused from his sleep	
מי יתן בשאול תצפני תסתירני עד-שוב אפך תשית לי ח'ק ותזכרני	13	If only you would treasure me in Sheol and conceal me till turned is your wrath fix me a decree and remember me	
אם-ימות גבר היחיה כל-ימי צבאי איחל עד-בוא חליפתי	14	If a warrior will die will he live? All the days of my pressed service I will wait till my change comes	
תקרא ואנכי אענה למעשה ידך תכסף	15	You will call and I, I will answer you the work of your hands you will desire	
כי-עתה צעדי תספור ל א-תשמר על-חטאתי	16	for then my steps you number and you do not watch over my sin	*
חתם בצרור פשעי ותטפל על-עוני	17	my transgression is sealed in a binder and you smear over my iniquity	
ואולם הר-נופל יבול וצור יעתיק ממקומו	18	But nevertheless a mountain falling collapses and a rock is removed from its place	
אבנים שחקו מים תשטף-ף-ספיחיה עפר-ארץ ותקות אנוש האבדת	19	water wears stones you overflow the abundance of the dust of the earth and the hope of a mortal you destroy	
תתקפהו לנצח ויהלך משנה פניו ותשלחהו	20	you prevail in perpetuity and he goes you alter his face and send him	
יכבדו בניו ול א ידע ויצערו ול א-יבין למו	21	honoured are his children and he does not know or insignificant and he does not understand it of them	
אך-בשרו עליו יכאב ונפשו עליו תאבל	22	But his flesh on him is marred and his being over him will mourn	*
וען אליפז התימני ויאמר	15:1	And Eliphaz the Temanite answered and said	
החכם יענה דעת-רוח וימלא קדוים בטנו	2	Should one who is wise answer windy knowledge and fill his belly with the east wind?	*
הוכח בדבר ל א-יספון ומלים ל א-יועיל בם	3	To 'reason' with a word without profit and from speeches where he will not benefit	
אף-אתה תפר יראה ותגרע שיחה לפני-אל	4	Indeed you! You frustrate fear and diminish prayer before the One	
כי יאלף עונו פיך ותבחר לשון ערומים	5	for your mouth teaches iniquity and you chose the tongue of the subtle	
ירשיעך פיך ול א-אני ושפתיך יענו-בך	6	your own mouth condemns you and not I and your own lips answer you	

הֲרֵאִישׁוֹן אָדָם תִּלְדַּ וְלִפְנֵי גְבוּעוֹת חוֹלְלֵת	7	Are you the first human to be born or before the hills were you writhing?	
הַבְּסוּד אֵלֹהִים תִּשְׁמַע וּתִגְרַע אֵלֶיךָ חִכְמָה	8	the intimacy of God have you heard and do you diminish to yourself wisdom?	
מִה-יָדַעְתָּ וְלֹא אֶבְדַּע תִּבְיִן וְלֹא-עֲמַנּוּ הוּא	9	what do you know that we do not know what do you understand that it is not in us?	
גַּם-שֵׁב גַּם-יָשִׁישׁ בְּנֵי כְּבִיר מֵאֲבִיךָ יָמִים	10	Both gray-haired and aged with us are more years than your father!	*
הַמַּעַט מִמֶּךָ תִּנְחוּמוֹת אֵל וְדַבֵּר לֵאמֹר עִמָּךְ	11	Are the comforts of the One of little account in you - and is there a word of gentleness with you?	*
מִה-יִקְחֶךָ לִבְךָ וּמִה-יִרְזַמוּן עֵינֶיךָ	12	Why does your heart take you away and why do your eyes scowl	*
כִּי-תִשִׁיב אֶל-אֵל רוּחְךָ וְהִיא יֵצֵאת מִפִּיךָ מִלִּין	13	that you turn against the One your wind and let forth from your mouth such speeches?	
מִה-אָנוּשׁ כִּי-יִזְכָּה וְכִי-יִצְדַק יִלְוֵד אִשָּׁה	14	What is the mortal that he be clean or just who is born of woman?	
הֵן בִּקְדֻשָׁתוֹ לֹא יֵאֱמִין וְשָׁמַיִם לֹא-זָכוּ בְּעֵינָיו	15	Lo he puts no faith in his holy ones and the heavens are not bright in his eyes	
אִפְּי כִּי-נִתְעַב וְנִאֲלַח אִישׁ-שׁוֹשׁ תִּהְיֶה כְּמִים עוֹלָה	16	how much more abhorrent and corrupt is a man drinking injustice like water	*
אֲחֹרַךְ שָׁמַע-לִי וְזֶה-חֲזִיתִי וְאֶסְפְּרָה	17	I will declare to you - hear me this I have discerned and will recount	
אֲשֶׁר-חֲכָמִים יִגִּידוּ וְלֹא אֶכְחָדוּ מֵאֲבוֹתָם	18	which the wise have made known and their fathers did not hide it from them	
לָהֶם לְבַדָּם נִתְּנָה הָאָרֶץ וְלֹא-עָבַר זָר בְּתוֹכָם	19	to them, to them alone the earth was given and no stranger passed among them	
כָּל-יְמֵי רָשָׁע הוּא מִתְחוֹלֵל וּמִסְפָּר שָׁנִים נִצְפָּנוּ לְעֵרִיצָה	20	All the days of the wicked he himself writhes and the number of years is treasured from the ruthless	*
קוֹל-פְּחָדִים בְּאָזְנוֹ בְּשָׁלוֹם שׂוֹדֵד יְבוֹאֵנוּ	21	a sound of dreadful things in his ears in peace a robber comes upon him	
לֹא-יֵאֱמִין שׁוֹב מִן-חֹשֶׁךְ וְצָפִי הוּא אֵלֶיךָ-חֶרֶב	22	He does not believe that he himself will return from darkness and being watched he himself is for the sword	
נִדָּד הוּא לְלֶחֶם אֵיָה יָדַע כִּי-נִכּוֹן בְּיָדוֹ יוֹם-חֹשֶׁךְ	23	Chased, he himself bread for the vulture He knows that prepared in his hand is the day of darkness	*
יְבַעֲתֵהוּ צָר וּמְצוּקָה תִּתְקַפְּהוּ כְּמֶלֶךְ עֵתִיד לְפִידוֹר	24	Trouble and anguish terrify him They will prevail against him even as a king-hero ready for battle	
כִּי-נִטָּה אֶל-אֵל יָדוֹ וְאֶל-שֹׁדֵד יִתְגַּבֵּר	25	For he stretched out his hands against the One and against the Sufficient made himself great	
יָרוּץ אֵלָיו בְּצִוָּאר בְּעֵבִי גִבִּי מִגִּבּוֹ	26	He runs on him in armored-neck with the thick body of his shield	*
כִּי-כִסָּה פָּנָיו בְּחֵלְבוֹ וַיַּעַשׂ פִּימָה עֲלֵי-כֶסֶל	27	he covers his face with fat and greases the flank	*
וַיִּשְׁכֹּן עָרִים נִכְחָדוֹת בְּתֵימִים לֹא-יֵשְׁבוּ לָמוֹ אֲשֶׁר הֵתַעֲדוּ לְגִלְיָם	28	And he dwells in hidden cities houses where they cannot sit which are ready to be rubble	
לֹא-יֵעָשֶׂר וְלֹא-יִקְוֶה חִילוֹ וְלֹא-אִיטָה לְאָרֶץ מִנְלָם	29	He will not be rich and his wealth will not arise nor will he stretch out on the earth his contribution	

ל'א-יסור מני-ח' שך י' נקתו תיבש שלהבת ויסור ברוח פיו	30	He will not turn away from darkness flame will dry his branches and he will turn away by the wind of his mouth	*
אל-יאמן בשו נתעה כי-שוא תהיה תמוכתו	31	Let not the wanderer have faith in emptiness for emptiness will be the recompense	
בל'א-יומו תמלא זכפתו ל'א רעננה	32	Not in his day will it be filled and his branch will not be green	
יחמו' ס' כגפן בקרו וישליך כזית נצתו	33	he will expel like the vine his sour grape and he will cast off as the olive his blossom	
כי-עדת חנף גלמוד ואש אכלה אהלי-ש' חד	34	for the company of a hypocrite is barren and fire consumes the tent of bribery	*
הרה' עמל ויל' ד' און ובטנם תכין מרמה	35	to conceive misery - to birth iniquity and their belly prepares deceit	
ויען איזב וי' אמר	16:1	And Job answered and said	
שמעתי כאלה רבות מנחמי עמל כלכם	2	I have heard many such things miserable comforters - all of you	
הקץ לדברי-רוח או-מה-ימריצך כי תענה	3	Will they terminate - these windy words or what grieves you that you answer?	
גם אני כי ככם אדברה לו יש נפשכם תחת נפשי אחבירה עליכם במלים ואניעה עליכם במור' אשי	4	Even I myself as you could speak if your lives were in the place of mine I could cobble speeches about you and wag my head over you	
אאמץכם במו-פי וניד שפתי יחש'ך	5	I would uphold you with my mouth and the flutter of my lips would spare you	
אם-אדברה ל'א-יחשך כאבי ואחדלה מה-מני יהל'ך	6	If I speak my pain is not spared I cease - what goes from me?	
אך-עתה הלאני השמות כל-עדתי	7	But now he has made me able to do nothing You have appalled all my company	*
ותקמטני לעד ה'ה ויקם בי כחשי בפני יענה	8	You have seized me - it becomes witness rising in me is my lie - answering in my face	
אפו טרף וישטמני חרק עלי בשניו צרי ילט' ש' עיניו לי	9	its wrath tears - it opposes me it grinds its teeth at me my trouble sharpens its eyes on me	*
פערו עלי בפיהם בחרפה הכו לחי' יחד עלי יתמלאון	10	They gape on me with their mouths with reproach they strike my cheek as one against me they are filled	
יסגירני אל אל עויל ועל-ידי רשעים ירטני	11	The One has shut me up with injustice and to the hand of the wicked he has surrendered me	
שלו הייתי ויפררני ואחז בערפי ויפצצני ויקימני לו למטרה	12	I was at ease and he has frustrated me he has grasped by the scruff and scattered me to bits and has set me up as his target	
יס' בו עלי רביו יפלח כליותי ול'א יחמ'ל ישפ'ך לארץ מררתי	13	His archers surround me he pierces my fires without mercy he pours out on the earth my gall	
יפרצני פרוץ על-פני-פרץ ירץ עלי כגבור	14	He bursts upon me, bursts upon bursts in my face he runs on me like a warrior	
שק תפרתי עלי גלדי וע'לתי בעפר קרני	15	sackcloth I have sewed over my skin and abused in the dust my horn	*
פני חמררו מני-בכי ועל עפעפי צלמות	16	My face is streaked from weeping and on my eyelids is obscurity	

על ל'א-חַמַּס בְּכַפִּי וּתְפִלְתִּי זָכָה	17	and not for violence in my open palms also my prayer is pure	
אֶרֶץ אֶל-תִּכְסִּי דָמִי וְאֵל-יְהִי מְקוֹם לְזַעֲקוֹתֵי	18	Earth cover not my blood and let there be no end of place for my outcry	*
גַּם-עַתָּה הִנֵּה-בַשָּׁמַיִם עֵדִי וְשִׁהְדִי בְּמִרְמִים	19	even now behold in heaven is my witness and my testimony is in the heights	
מְלִיצֵי רַעִי אֶל-אֱלֹהֵי דִלְפָּה עֵינִי	20	my friends interpret me to God my eye tears	*
וְיֹכַח לַגִּבּוֹר עִם-אֱלֹהֵי וּבֶן-אָדָם לְרַעְיוֹ	21	that a warrior might reason with God and a child of a human with his friend	*
כִּי-שָׁנוֹת מִסְפָּר יֵאָתִיו וְאֵי רֹחַ ל'א-אֲשׁוּב אֶהְלֹךְ	22	for numbered years are come upon me and the path of no return I will go	
רוּחִי חֻבְּלָה יְמֵי נִזְעַכּוּ קְבָרִים לִי	17:1	my spirit is bound my days are extinguished it's the tombs for me	
אִם-ל' א הַתְּלִים עִמָּדִי וּבְהִמְרוֹתָם תִּלְן עֵינִי	2	are there not jesters with me? and in their provocation do my eyes not lodge?	
שִׂימָה-נָא עֲרִבְנִי עִמָּךְ מִי הוּא לִיְדִי יִתְקַע	3	Set out please - you be my guarantor who is he that will strike my hand?	
כִּי-לִבָּם צִפְנֹת מִשְׁכָּל עַל-כֵּן ל' א תִּרְמֵם	4	(for their heart you have treasured from intelligence therefore you will not lift them up)	
לְחַלֵּק יִגִּיד רַעִים וְעֵינֵי בְנָיו תִּכְלָנָה	5	flattery he tells to friends and the eyes of his children are consumed	*
וְהִצִּיגְנִי לְמַשׁ ל עַמִּים וְתִפֹּט לְפָנַי אֶהְיֶה	6	he has exhibited me as a parable of the peoples and spittle in the face I am become	
וְתַכָּה מִכְעַשׁ עֵינִי וְיִצְרֵי כָצֵל כָּלָם	7	weak from grief is my eye and my features as a shadow - all of them	
יֵשׁ מוֹ יִשְׂרָאֵל עַל-ז' אֵת וְנָקִי עַל-חֲנוּף יִתְעַרֵּר	8	the upright will be appalled at this and the innocent will rouse the hypocrite	
וְיִאֲחַז צְדִיק דְרָכּוֹ וְטָהֵר-יָדָיו י' סִיף א' מִץ	9	the just will grasp his way and the clean of hands will add strength	
וְאוֹלָם כָּלָם תָּשׁוּבוּ וּב' אֵו נָא וְל' א-אֲמַצָּא בְכֶם חָכָם	10	nevertheless for all of them you return and you come please for I will not find among you a wise one	*
יְמֵי עָבְרוּ זְמַנִּי נִתְקַוּוּ מִוֶּשֶׁתִּי לִבִּי	11	my days are passed my plans are uprooted the possession of my heart	
לְיֵלֶה לְיוֹם יְשִׁימוּ אוֹר קְרוֹב מִפְּנֵי-ח' שֶׁךְ	12	night to day they set out light near from the face of darkness	
אִם-אֶקְוֶה שְׂאוֹל בֵּיתִי בַּח' שֶׁךְ רִפְדֹתִי יִצְוֵי	13	if I expect Sheol to be my house in the darkness I spread my bed	
לְשַׁחַת קָרָאתִי אָבִי אֶתְּהָ אִמִּי וְאָחִי תִי לְרִמָּה	14	to the pit I called - my father are you my mother and my sister - to the worm	
וְאַיֶּה אַפּוֹ תִקְוֹתִי וְתִקְוֹתִי מִי יִשׁוּרְנָה	15	and where now is my hope? and my hope - who will look on it?	
בְּדִי שָׂא ל' תִּרְדָּנָה אִם-יִחַד עַל-עֶפְרָה נַחַת	16	in the solitude of Sheol they will descend in unity in the dust rest	*

וַיַּעַן בִּלְדָד הַשׁוּחִי וַיֹּאמֶר	18:1	Then answered Bildad the Shuhite and he said	
עַד-אָנָּה תְּשִׂימוּן קַנְצֵי לַמַּלְיָן תִּבְיִנוּ, וְאַחַר נִדְבָר	2	How long will you set wrenches in speeches? Understand and afterward we will speak	
מַדּוּעַ נִחְשָׁבְנוּ כַּבְּהֵמָה נִטְמִינוּ בְּעֵינֵיכֶם	3	For what purpose are we counted as the beast impure in your eyes?	
טֹרֵף נִפְשׁוֹ בְּאַפוֹ הַלְמַעֲנֶךָ תַּעֲזֹב אֶרֶץ וַיַּעֲתֶק-צוּר מִמְּקוֹמוֹ	4	he tears his being in his anger on account of you should earth be abandoned and the rock be removed from its place?	
גַּם אֹר קִשְׁעִים יִדְעַךְ וְלֹא-יִגַּה שְׂבִיב אִשׁוֹ	5	Even the light of the wicked will be extinguished and the spark of his fire will not shine	
אֹר חֹשֶׁךְ בְּאֹהֶלוֹ וְנֵרוֹ עִלָּיו יִדְעַךְ	6	light is darkness in his tent and his candle with him will be extinguished	
יִצְרוּ צַעְדֵי אוֹנוֹ וַתִּשְׁלִיכֵהוּ עֲצָתוֹ	7	the steps of his vigor will be shortened and his own counsel will cast him down	
כִּי-שָׁלַח בְּרִשְׁתּוֹ בְּרַגְלָיו וְעַל-שִׁבְכָה יִתְהַלֵּךְ	8	for he is sent into a net by his own feet and on a mesh he walks	
יִאֲחַז בְּעֵקֶב פֶּה יִחַזֵּק עָלָיו צָמִים	9	a trap will grasp by the heel famine will prevail against him	
טָמוּן בְּאֶרֶץ חֲבָלוֹ וּמִלְכָּדָתוֹ עָלָיו נִתִּיב	10	buried in the earth his rope and a snare on a track	
סָבִיב בְּעֵתָהּ בִּלְהוֹת וְהִפְיִצָּהּ לְרַגְלָיו	11	on every side destructions terrify him and scatter his feet	
יְהִי-רָעִב אֹנוֹ וְאִיד נִכּוֹן לְצִלְעוֹ	12	famished is his vigor a burden prepared for his rib	*
יִאֲכַל בְּדֵי עוֹרוֹ יִאֲכַל בְּדֵי בְכוֹר מוֹת	13	he will eat the solitude of his skin the firstborn of death will eat his solitude	*
יִנְתַּק מֵאֹהֶלוֹ מִבְּטָחוֹ וַתִּצְעַדְהוּ לְמֶלֶךְ בִּלְהוֹת	14	uprooted from his tent is his trust and it will slow-march him to the king of destructions	
תִּשְׁכֹּן בְּאֹהֶלוֹ מִבְּלִילוֹ זֶרֶחַ עַל-נֹוֹהוּ גִפְרִית	15	it will dwell in his tent from his lack and pitch will winnow his home	
מִתַּחַת שְׁרָשָׁיו יִבְשׁוּ וּמִמַּעַל יִמָּלַק צִירוֹ	16	from beneath his roots dry up from above cut off is his harvest	
זָכְרוֹ-אָבָד מִן-אֶרֶץ וְלֹא-שֵׁם לוֹ עַל-פְּנֵי-חוּץ	17	his memory will perish from earth and he is nameless on the face of the street	
יִהְדָּפֵהוּ מֵאוֹר אֶל-חֹשֶׁךְ וּמִתְבַּל יִנְדָּהוּ	18	thrust from light into darkness and from the world chased	
לֹא יָנִין לוֹ וְלֹא-יִנָּד בְּעַמּוֹ וְאִין שְׂרִיד בְּמִגּוּרָיו	19	no child left to him nor progeny among his people and there is none left in his lodging	
עַל-יוֹמוֹ נִשְׁמוּ אַחֲרָיו וְקִדְמוֹ נִים אֶחָזוּ שַׁעַר	20	At his day those who come after will be appalled And those who came before were grasped with a whirling tempest	*
אֶךְ-אֵלֶּה מִשְׁכְּנוֹת עוֹלָם זֶה מְקוֹם לֹא-יִדְעֵהוּ אֵל	21	Such are the dwellings of injustice And this is the place without knowledge of the One	
וַיַּעַן אִיּוֹב וַיֹּאמֶר	19:1	And Job answered and said	
עַד-אָנָּה תוֹגִיֵן נַפְשִׁי וּתִדְכָּאוּנִי בְּמִלִּים	2	How long will you grieve my being and crush me with speeches	
זֶה עֲשָׂר פְּעָמִים תִּקְלִימוּנִי לֹא-תִבֹּשׁוּ תִהְיֶה-לִּי	3	Ten times you humiliate me Are you not ashamed to slight me?	*

וְאִף־אֶמְנַם שְׁגִיתִי אֶתִּי תִלִּין מִשׁוּגִיתִי	4	And indeed truly I have strayed my straying lodges with me	
אִם־אֶמְנַם עָלַי תִּגְדִּילוּ וְתוֹכִיחוּ עָלַי חֲרָפְתִּי	5	If truly against me you gloat and reason my reproach reproof against me	
דַּע־אֲפֹ כִי־אֱלוֹהַּ עֲוֹתָנִי וּמִצּוּדוֹ עָלַי הִקִּיף	6	Know this indeed - that God bends me and in his stronghold against me strikes	
הֲנִי אֶצְעֵק חֲמָס וְלֹא אֶעֱנֶה אֲשׁוּעֵ וְאִין מִשְׁפָּט	7	Lo! I cry out - violence! and I am not answered I shout and there is no judgment	
אֲרַחֵי גְדֵר וְלֹא אֶעְבֹּר וְעַל נִתִּיבוֹתַי חֹשֶׁךְ יִשִּׁים	8	My path he has shut off and I pass not and in my tracks he puts darkness	
כְּבוֹדִי מֵעָלַי הִפְשִׁיט וַיִּסַּר עֲטֻרַת רֹאשִׁי	9	My glory from me he has stripped and he removed the halo of my head	
יִתְצַנֵּי סְבִיב וְאֶלַךְ וַיִּסַּע כְּעֵץ תִּקְוֹתַי	10	He demolished me on every side and I am gone and he pulled out as a tree my hope	
וַיַּחַר עָלַי אֲפֹ וַיַּחֲשִׁבֵנִי לוֹ כְּצָרִי	11	And he burns against me his wrath and counts me as his troubler	
יִחַד יְבֹאוּ גְדוּדָיו וַיִּסֵּי לֹו עָלַי דַּרְכָּם וַיַּחֲנֹו סְבִיב לְאֹהֲלִי	12	As one come his troops and raise against me their way and camp on every side of my tent	
אֲחֵי מֵעָלַי הֲרַחִיק וַיִּדְעֵי אֲך־זָרוּ מִמֶּנִּי	13	My brothers he has put far from me and who know me indeed are estranged from me	
חָדְלוּ קְרוֹבֵי וּמִי־דַעֵי שִׁכְחוּנִי	14	Ceased are those near me and whom known by me have forgotten me	
גְּרֵי בֵיתִי וְאִמָּה תִי לִזְרַתְחִשְׁבֵנִי נִכְרִי הִיִּיתִי בְּעֵינֵיהֶם	15	Those who abide in my house and my maids count me as a stranger an alien I have become in their eyes	
לְעַבְדִּי קָרָאתִי וְלֹא יַעֲנֶה בְּמוֹפִי אֶתְחַנֵּן־לוֹ	16	To my servant I call and he does not answer with my mouth I entreat him	
רוּחִי זָרָה לְאִשְׁתִּי וְחַנְוִתִּי לְבָנֵי בִטְנִי	17	My spirit is strange to my wife and I entreat the children of my belly	
גַּם־עוֹלִים מָאָסוּ בִּי אֶקְוֶמָה וַיִּדְבְּרוּ־בִי	18	Even the unweaned reject me I rise and they speak against me	
תַּעֲבֹבוּנִי כָל־מֵתֵי סוּדִי וְזֵה־אֹהֲבֵתִי נִהְפְּכוּ־בִי	19	All my intimate friends abhor me and those I love turn from me	
בְּעוֹרִי וּבְבָשָׁרִי דָבְקָה עֲצָמִי וְאֶתְמַלֶּטָה בְּעוֹר שָׁנִי	20	To my skin and to my flesh my bones cling and I escape in the skin of my teeth	*
חַנּוּנִי חַנּוּנֵי אֲתֵם רַעִי כִּי יַד־אֱלוֹהַּ נִגְעָה בִּי	21	Be gracious, be gracious, you my friends for the hand of God has touched me	
לְמָה תִרְדַּפְּנִי כְמוֹ־אֵל וּמִבְּשָׁרִי לֹא תִשְׂבְּעוּ	22	Why do you hound me as if the One and with my flesh are not satisfied?	
מִי־יִתֵּן אֲפֹ וַיִּכְתְּבוּן מִלִּי מִי־יִתֵּן בְּסֵפֶר וַיִּחְקוּ	23	If only it was now my speeches were written if only it was in a book they were inscribed	
בְּעֵט־בְּרָזֶל וְעַף־כֶּתֶת לְעַד בְּצוּר יִחְצָבוּן	24	With a pen of iron and lead for ever in the rock engraved	
וְאֲנִי יָדַעְתִּי גֹ־אֱלֹהֵי חַי וְאַחֲרוֹן עַל־עֵפֶר יִקוּם	25	And I - I knew my redeemer is living and at the last on dust he will rise	*
וְאַחֲרַי עוֹרִי נִקְפָּו־זֹאת וּמִבְּשָׁרִי אֶחְזֶה אֱלוֹהַּ	26	and after this my skin stricken and from my flesh I will discern God	*

אֲשֶׁר אָנִי אֶחְזֶה-לִּי וְעֵינַי רְאוּ וְלֹא אֶזְרָא כִּלְוֵי כָלִי תִּי בְּחֻקִּי	27	whom I - I will discern for myself and my eyes will see and not a stranger fired my own fires within me	*
כִּי תֵאמְרוּ מִה-נִרְדָּף-לוֹ וְשֵׁרֶשׁ דְּבַר נִמְצָא-בִּי	28	For you should say - why do we hound him? For the root of the thing is determined in me	
גֹּזֵר לָכֶם מִפְּנֵי-חֶרֶב כִּי-חֲמָה עוֹנוֹת חֶרֶב לְמַעַן תִּדְעוּן שְׂדוּן	29	Take care, for you are in the presence of the sword for wrath is the effect of the sword so you know there is a judge	
וַיַּעַן צִפֹּר הַנַּעֲמָתִי; וַיֹּאמֶר	20:1	Then answered Zophar the Naamathite and he said	
לִכֵּן שִׁעְפִּי וְשִׁיבוּנִי וּבִעֲבוּר חוֹשֵׁי בִי	2	therefore my thought makes me turn and as such, haste is in me	*
מוֹסֵר כְּלִמְתִּי אֲשַׁמַּע וְרוּחַ מִבִּינְתִּי יַעֲנֵנִי	3	mentoring of my insult I hear and the spirit of my understanding makes me answer	
הֲזֹאת יָדַעְתָּ מִנִּי-עַד מִנִּי שִׁים אָדָם עַל־אָרֶץ	4	do you know this from old from the setting of the human on earth?	
כִּי רִנְנַת רְשָׁעִים מִקְרֹוב וְשִׂמְחַת חַנְּףֵי עַד־יִרְגַע	5	for the joyful cry of the wicked is near-term and the gladness of the hypocrite but a moment	
אִם-יַעֲלֶה לְשָׁמַיִם שִׂאוֹ וְרֹאשׁוֹ לְעַב יַגִּיעַ	6	though his offering ascend to the heaven and his head touch the cloud	
כְּגִלְלוֹ לְנֶצַח יִבְדָּד רֹאשׁוֹ יֹאמְרוּ אֵיזוֹ	7	like his own dung, in perpetuity he perishes they who saw him say - where is he?	
כַּחֲלוֹם יַעֲוֶף וְלֹא יִמְצָאוּהוּ וַיִּדָּד כְּחֻזְיוֹן לַיְלָה	8	as the dream he will fly away and they will not find him and he is chased off as a night vision	*
עֵינַי שִׁחַזְתִּיו וְלֹא אֶתּוֹסִיף וְלֹא-עוֹד תִּשׁוּרְנוּ מִקוּמוֹ	9	eye sighted him but not again and his place will no longer look on him	
בְּנֵי יִרְצוּ דָלִים וַיָּדְוּ תִשְׁבְּנָה אוֹנָה	10	his children will seek acceptance of the deprived but his hands will return their vigor	
עַצְמוֹתָיו מְלֵאוּ עֲלוּמוֹ וְעִמּוֹ עַל-עֶפְרָת תִּשְׁכַּב	11	his bones are full of youth but with him in the dust they will lie down	
אִם-תִּמְתִּיק בְּפִיו רָעָה יִכְחִידְנָה תַּחַת לִשְׁנוֹ	12	if evil is sweet to his mouth he hides it under his tongue	
יַחֲמֵל עֲלֶיהָ וְלֹא יַעֲזֹבָנָה וַיִּמְנַעְנֶנָה בְּתוֹךְ חֹסֶן	13	he shows it mercy and does not abandon it but holds it among his tastes	
לֶחֶמוֹ בְּמַעְיוֹ נִהְפָּךְ מִרוּרֵת פְּתָנִים בְּקִרְבּוֹ	14	his bread is turned in his intestines the bitterness of asps within him	
חֵיל בָּלַע וַיִּקְאֶנּוּ מִבֶּטְנוֹ יִרְשָׁנוּ אֵל	15	wealth he has swallowed and he will disgorge it from his belly the One will cast it out	
רֹאשׁ-פְּתָנִים יִנְקֶה תַּהַרְגֶהוּ לִשְׁוֹן אֶפְעָה	16	the head of the asp he will suck the viper's tongue will slay him	
אֵל-יִרְאֵה בְּפִלְגוֹת נְהַרִּי נְחֹלֵי דְבַשׁ וְחֶמְאָה	17	he will not drink from rivers of oil streams of honey and butter	*
מִשִּׁיב יָגַע וְלֹא יִבְלַע כְּחִיל תִּמְוָרְתוֹ וְלֹא יַעֲלֶה	18	from returning toil and not swallowing wealth he will recompense and will not be a peacock	*
כִּי-רִצָּץ עֲזַב דָּלִים בֵּית גָּזַל וְלֹא יִבְנֶהוּ	19	for he has bruised - he has abandoned the deprived a house he despoils that he did not build	
כִּי לֹא-יָדַע שְׂלוֹ בְּבֶטְנוֹ בְּחִמּוֹדוֹ לֹא יִמְלֹט	20	for he will not know his loot in his belly and in his desire he will not escape	
אֵין-שָׂרִיד לְאָכְלוֹ עַל-כֵּן לֹא-יִחִיל טוֹבוֹ	21	there is none left to eat therefore none will writhe for his good	

בְּמִלְאוֹת שִׁפְקוֹ יֵצֵר לוֹ כָּל-יַד עֲמִיל תֵּב אָנוּ	22	in the fullness of his abundance he is short every hand of misery comes upon him	
יְהִי לְמִלֵּא בִטְנוֹ יִשְׁלַח-בּוֹ חֲרוֹן אַפּוֹ וַיִּמְטַר עֲלֵימוֹ בְּלַחֲמוֹ	23	he is to fill his belly and he casts on him the heat of his anger and he will rain on his picnic	
יִבְרַח מִנִּשְׁקֵי בַרְזֶל תִּחְלַפְהוּ קִשְׁתֵּי נְחוּשֵׁה	24	he will flee from the kiss of iron and the brazen bow will pass through him	
שֶׁלֶף יֵצֵא מִגֹּהוֹ וּבְרִק מִמֶּרְוֵתוֹ יִהְיֶה רָךְ עֲלָיו אַמִּים	25	it is drawn and comes out from the back as the flash from his bitterness goes out on him are horrors	
כָּל-חֹשֶׁךְ טָמוּן לְצַפּוֹנָיו תִּאֲכַלְהוּ אֵשׁ לֹא-נִפְחָה יִרַע שְׂרִיד בְּאֹהֶלוֹ	26	all darkness is buried in his treasures fire not blown consumes him one left in his tent will tremble	
יִגְלוּ שָׁמַיִם עִוֹנוֹ וְאָרֶץ מִתְקוֹמְמָה לוֹ	27	heaven will reveal his iniquity and earth rise up against him	
יִגַּל יְבוּל בֵּיתוֹ נִגְרוֹת בְּיוֹם אַפּוֹ	28	revealed is the increase of his house poured out in the day of wrath	
זֶה חֶלֶק-אָדָם רָשָׁע מֵאֵל הַיָּמִים וְנַחֲלַת אָמְרוֹ מֵאֵל	29	this is the portion of the wicked human from God and the inheritance spoken for him from the One	*
וַיַּעַן אִיּוֹב וַיֹּאמֶר	21:1	And Job answered and said	
שִׁמְעוּ שְׁמוֹעַ מִלְּתִי וַתְּהִי-זֹאת תִּנְחוּמֵי תִיכֶם	2	hear - hear my speech and this will be your comfort	
שִׂאוּנִי וְאֲנִי כִי אֲדַבֵּר וְאַחֵר דַּבְּרֵי תִלְעִיג	3	Lift me up that I myself may speak and after I speak, continue your derision	
הֲאֲנִי כִי לְאָדָם שִׁיחִי וְאִם-מִדּוֹעַ לֹא-תִקְצַר רוּחִי	4	As for me, is it to a human my complaint and if so, for what purpose is my spirit not short?	
פָּנּוּ-אֵלַי וְהִשְׁמוּ וְשִׂמוּ יָד עַל-פִּי	5	Be present to me and be appalled and set a hand to your mouth	
וְאִם-זָכַרְתִּי וְנִבְהַלְתִּי וְאַחַז בְּשָׂרִי פִלְצוֹת	6	even if I remember and am dismayed and shuddering grasps my flesh	
מִדּוֹעַ רָשָׁעִים יְחִיו עֲתִקּוֹ גַם-גָּבְרוּ חַיִּל	7	For what purpose do the wicked live and are removed - though great in wealth?	
זָרְעָם נִכּוֹן לְפָנֵיהֶם עִמָּם וְצִצְאֵיהֶם לְעֵינֵיהֶם	8	Their seed is prepared before their faces and with them and their offspring in their eyes	
בְּתֵיהֶם שְׁלוֹם מִפְּחַד וְלֹא שִׁבֵט אֱלֹהִים עֲלֵיהֶם	9	their houses are at peace from dread and the staff of God is not on them	
שׁוֹרוֹ עֹבֵר וְלֹא יִגְעַל תִּפְלֹט פָּרְתוֹ וְלֹא תִשְׁכַּל	10	his ox makes pass and it does not fall his cow delivers and is not bereaved	
יִשְׁלַחוּ כַּצֹּאן עֵיילֵיהֶם וְיִלְדֵיהֶם יִרְקְדוּן	11	they bring forth like sheep their unweaned and their children skip	
יִשְׂאוּ כִתּוֹף וְכִנּוֹר וְיִשְׂמְחוּ לְקוֹל עוּגָב	12	they lift up tambourine and harp and rejoice at the voice of the pipes	
יִכְלוּ בְטוֹב יְמֵיהֶם וּבְרִגְעַת שְׂאוֹל יִחַתּוּ	13	they decay in the good of their days and in a moment to Sheol, they are broken	*
וַיֹּאמְרוּ לְאֵל סוּר מִמָּנוּ וַדַּעַת דְּרָכֶיךָ לֹא נִחְפְּצוּנוּ	14	and they say to the One, turn from us and the knowledge of your ways we do not desire	*
מִה-שָׂדֵי כִי-נַעֲבָדְנוּ וּמִה-נוֹעִיל כִּי נִפְגַּע-בּוֹ	15	who is Sufficient that we should serve him and what is the benefit that we should meet him?	*

הן ל' א בידם טובם עצת רשעים רחקה מני	16	Lo not "in their hand is their good" the counsel of the wicked is far from me	*
כמה נר-רשעים ידעך ויב' א עלימו אידם חבלים יחלק באפו	17	for how is the candle of the wicked extinguished and their burden come upon them their bindings apportioned in his anger?	
יהיו כתבן לפני-רוח יכמ' צ גנבתו סופה	18	"They are as straw before the wind and as chaff that the storm stole."	
אלוה יצפ'ן-לכניו אמו ישלם אליו ידע	19	God treasures for his children his iniquity" Let him repay him so he knows	
יראו עינו כידו וימחמת שדי ישטה	20	Let his eyes see his cup and from the wrath of the Sufficient let him drink	*
כי מה-חפצו בביתו אחריו ומספר חדשיו חצצו	21	"what is his pleasure in his house after him when his numbered months are erased?"	
הלא ילמד-דעת והוא רמים ישפוט	22	who will impart knowledge to the One when he the exalted judges?	
זה ימות בעצם תמו כלו שלאנן ושלו	23	this one dies with bones complete all of him tranquil and secure	
עטיניו מלאו חלב ומ' ח עצמותיו ישקה	24	his pail is full of milk and the marrow of his bones moistened	
זזה ימות בגפוש מרה ול' א-אכל בטובה	25	and this one dies in bitter being and does not eat in the good	
יחד על-עפר ישכבו ורמה תכסה עליהם	26	as one in dust they lie and worms cover them	
הן ידעתי מחשבותיכם וימזמות עלי תחמ'סו	27	lo I know your machinations and thoughts against me that do violence	
כי ת' אמרו איה בית-נדיב ואיה א' ה' משכנות רשעים	28	for you say - "where is the house of the noble and where the tent of the dwellings of the wicked?"	
ה' א' שאלתם עוברי דרך וא' ת' תם ל' א תנכרו	29	have you not asked them that pass by the way and their signs do you not recognize?	
כי ליום איד יחשך רע ליום עברות יבלו	30	"for to the day of burden one who is evil is spared to the day of rage he is brought forth"	
מי-יגיד על-פניו דרכו והוא-עשה מי ישלם-לו	31	who will tell his way to his face and what he has done - who will repay him?	
והוא לקברות יובל ועל-גדיש ישקוד	32	but he to the tombs will be brought and in a "heap" he will stay	*
מתקו-לו רגבי-נחל ואחריו כל-אדם ימשוך ולפניו אין מספר	33	"sweet" to him will be the clods of the flood and after him drags every human and before him without number	*
איך תנחמוני הבל ותשוב' תיכם נשאר-מעל	34	so why do you comfort me in vain when your answers retain offense?	
ייען אליפז התמני וי' אמר	22:1	And Eliphaz the Temanite answered and said	
הלא יסכן-גבר כי-יסק'ן עלימו משכיל	2	Will a warrior be profitable for the One as insight is profitable to itself?	
החפץ לשדי כי תצדק ואם-בצע כי-תתם דרכיך	3	Is it the desire of the Sufficient that you be just or is it gain that complete are your ways?	
המיראתך י' כיחך יבוא עמך במשפט	4	will he from your fear reprove you will he come with you to judgment?	
ה' א' רעתך רבה ואין-קץ לעו'נ' תיך	5	is not your wickedness great and is there no termination to your iniquities?	

כי-תחב ל אחיך חנם ובגדי ערומים תפשטי	6	for you have bound your brother for nothing and the cloak of the naked you have stripped	
ל א-מים עיף תשקה וימרעב תמנע-לחם	7	no water to the weary do you give for moistening and from the famished you withhold bread	
ואיש זרוע לו הארץ ונשוא פנים ישב בה	8	but a man of arms to him is the earth and one whose face is lifted up sits there	
אלמנות שלחת ריקם וזרעות ית מים ידכא	9	widows you have sent away empty and the arms of the orphan are crushed	
על-כן סביבותיך פחים ויבהלך פחד פתאום	10	therefore on your every side are traps and dread dismays you suddenly	
או-ח' שך ל א-תראה ושפעת-מים תכסך	11	or darkness you do not see and abundance of waters covers you	
הל א-אלוה ג' בה שמים וראה ראש כוכבים כי-רמו	12	Is not God high in heaven and see the head of the stars so exalted	
ואמרת מה-ידע אל הבעד ערפל ישפוט	13	and you say - "How does the One know how through murk can he judge?"	
עבים סתר-לו ול א' יראה וחוג שמים יתהלך	14	clouds concealing him so he does not see and the circle of heaven he walks"	
הא רח עולם תשמור אשר דרכו מתי-און	15	the path of the age - have you watched it that iniquitous males walk?	
אשר-קמטו ול א-עת נהר יוצק יסודם	16	seized out of time a stream poured on their foundation	
הא מרים לאל סור ממנו ומה-יפעל שדי למו	17	Who said to the One - turn from us - so what can the Sufficient do for them?	
והוא מלא בתיהם טוב ועצת רשעים רחקה מני	18	"yet he filled their houses as good" and the counsel of the wicked is far from me?	
יראו צדיקים וישמחו ונקי ילעג-למו	19	the just see and rejoice and the innocent "deride" them	
אם-ל א נכחד קימנו ויתרם אכלה אש	20	why is our rising not cut off while their uniqueness fire consumes?	
הספן-נא עמו ושלם בהם תבואתך טובה	21	Find profit please with him and be at peace with these good will come to you	
קח-נא מפיו תורה ושים אמריו בלבבך	22	take please from his mouth instruction and set his words in your heart	
אם-תשוב עד-שדי תבנה תרחיק עולה מאהלך	23	if you return to the Sufficient you will be built let injustice be far from your tents	
ושית-על-עפר בצר וכצור נחלים אופיר	24	and fix treasure as dust and in the stones of the torrents, Ophir	
והיה שדי בצרכיך ונסף תועפות לך	25	And the Sufficient will become your treasure and silver from great effort will be yours	
כי-אז על-שדי תתענג ותשא אל-אלוה פניך	26	for then in the Sufficient is your delight and you will lift up your face to God	
תעתיר אליו וישמעך ונדריך תשלם	27	you will supplicate him and he will hear and your vows you will pay	
ותגזר א' מר ויקם לך ועל-דרכיך נגה אור	28	then you will determine a word and it will arise for you and on your ways light will shine	
כי-השפילו ות אמר גוה ושח עינים יושע	29	for they cast down and you will say - "esteem" and the downcast of eye he will save	

יְמִלֵּט אִי-נָקִי וְנִמְלֵט בְּבֹרַי פְּפִיר	30	he will allow escape of the land of the innocent and he is made to escape by the purity of your open palms	*
וַיַּעַן אִיּוֹב וַיֹּאמֶר	23:1	And Job answered and said	
גַּם-הַיּוֹם מְרִי שִׁחִי יְדִי כְבֹדָה עַל-אֲנַחְתִּי	2	Even today bitter is my complaint my hand is heavy on my sighing	
מִי-יָתֵן יָדַעְתִּי וְאִמְצָאֵהוּ אָבֹא עַד-תְּכַנְנֵתוּ	3	that it was given me to know and I would find him come to his establishment	
אֶעְרָכָה לְפָנָיו מִשְׁפָּט וְפִי אֲמַלֵּא תוֹכְחוֹת	4	I would order before his face my judgment and fill my mouth with reasons	
אֲדַעַה מַּלְיִם יַעֲנֵנִי וְאֲבִינָה מִה-אֲמַר לִי	5	I would know the speeches he would answer me and understand what he would say to me	
הַבָּרֶב-כֹּחַ יִרְיֵב עִמָּדִי לֹא אֲרַךְ-הוּא יִשֵּׂם בִּי	6	will he in great strength contend against me no - but he himself would set me out	
שָׁם יִשָּׂר נֹכַח עִמּוֹ וְאֶפְלָטָה לְנֶצַח מִשׁ פְּטִי	7	there the upright could reason with him and I would be delivered in perpetuity from my judge	
הֵן קָדַם אֶהְלֵךְ וְאֵינֶנּוּ וְאָחֹר וְלֹא-אֲבִין לוֹ	8	lo forward I go and he is not there and back and I do not understand him	
שָׁמַיְאֵל בְּעֵשׂוֹתוֹ וְלֹא-אֶחְזַד יַעֲטֵף יְמִינִי וְלֹא אֶרְאֶה	9	to the left in his doings and I cannot discern he is faint on the right but I do not see	
כִּי-יָדַע דְּרַךְ עִמָּדִי בְּחִנְנִי כְּזָהָב אֵצֶא	10	for he knows a way against me he has scrutinized me as gold I will come out	
בְּאִשְׁרוֹ אֶחְזָה רַגְלִי דְּרַכּוֹ שִׁמְרֵתִי וְלֹא-אֶטֵּ	11	in his paces my foot has grasped his way I will preserve and not stretch	
מִצְוַת שִׁפְתָיו וְלֹא אֶמְשִׁי מִחֻקֵּי צִפְנֵתִי אֲמַר-פִּי	12	the command of his lips - such I have not ignored from his decree I have treasured the words of his mouth	*
וְהוּא בְּאֶחָד וּמִי יִשִּׁיבֵנּוּ וְנִפְשׁוּ אֹתָהּ וַיַּעַשׂ	13	but he is in one and who will turn him? and his being longs so he does	
כִּי יִשְׁלִים חֻקִּי וְכִהְנֶה רַבּוֹת עִמּוֹ	14	for he makes peace the decree for me and like these are many with him	
עַל-כֵּן מִפְּנֵי אֶבְהֵל אֶתְבֹּנֵן וְאֶפְחַד מִמֶּנּוּ	15	therefore from his face I am dismayed I am understanding and I have dread from him	
וְאֵל הַרְךָ לְבִי וְשֹׁדֵי הַבְּהִילָנִי	16	for the One makes tender my heart and the Sufficient dismays me	
כִּי-לֹא נִצַּמְתִּי מִפְּנֵי-חֹשֶׁךְ וּמִפְּנֵי כִסֵּה-אֶפְלָ	17	for I did not vanish in the face of darkness and from my face he covered gloom	
מִדּוּעַ מִשְׁדֵּי לֹא-נִצְפְּנוּ עֵתִים וַיִּדְעוּ לֹא-חֲזוּ יְמֵי	24:1	For what purpose from the Sufficient are times not treasured? do those knowing him not discern his days?	*
גְּבֻלוֹת יִשְׁיִגּוּ עֲדָר גְּזָלוּ וַיִּרְעוּ	2	They take hold of landmarks they despoil flocks while they are grazing	*
חֲמוֹר יִתּוּמִים יִנְהֹגוּ יִחְבְּלוּ שׁוֹר אֵלְמִנָּה	3	the orphan's donkey they drive away they pledge the ox of the widow	
יִטּוּ אֲבֵי-נִים מִדְּרַךְ יִחַד חֲבָאוּ עַנְיֵי-אֶרֶץ	4	they stretch out the poor from the way as one the needy of earth withdraw themselves	
הֵן פְּרָאִים בַּמִּדְבָּר יֵצְאוּ בִפְעֵלָם מִשְׁחָרֵי לְטָרֶף עֶרְבָה לוֹ לֶחֶם לְנִעְרִים	5	lo wild asses in the wilderness go out to their work seeking their prey the plain is to him food - and to his lads	

בַּשָּׂדֶה בְּלִילוֹ יִקְצִירוּ וּכְרֵם רָשָׁע יִלְקְשׁוּ	6	in the field his corn they reap and the vineyard of the wicked they gather	
עָרוֹם יֵלִינוּ מִבְּלִי לְבוּשׁ וְאִין קָסוֹת בַּקֶּרֶה	7	the naked they make lodge without clothing so there is no covering in the cold	
מִזֶּרֶם הַרִים יִרְטְבוּ וּמִבְּלִי מִחֹסֶה חֲבָקוּ-צוּר	8	from the rain of the mountains they are moist and without refuge they embrace the rock	
יִגְזְלוּ מִשֵׁד יְתוֹם וְעַל-עֵינֵי יִחַבְּלוּ	9	they despoil the orphan from the breast and the needy they pledge	
עָרוֹם הֵלְכוּ בְּלִי לְבוּשׁ וּרְעֵבִים נָשְׂאוּ עֹמֶר	10	the naked are made to go about without clothing and from the famished they lift the sheaf	
בֵּין-שׁוּרֵי תֵּם יִצְהִירוּ יִקְבִּים דְּרָכֹו וַיִּצְמְאוּ	11	within their walls they press oil they tread the wine-press and go thirsty	*
מֵעִיר מֵתִים יִנְאָקוּ וּנְפֹשׁ-חַלְלִים תִּשְׁוַע וְאֵלֹהִים ל' א-יִשִּׁים תִּפְלֶה	12	from the city males groan and the being of the wounded shouts out but God does not set them as fickle	
הֵמָּה הֵיוּ בְּמִ'רְדֵי-אוֹר ל' א-הִפִּירוּ דְרָכָיו וְל' א יִשְׁבוּ בְּנִתְיַב תָּיו	13	they - they are those who rebel against light they do not recognize his ways and they do not sit in his tracks	
לְאוֹר יִקוּם רוֹצֵחַ יִקְטֹל-עֵינֵי וְאֶבְיוֹן וּבַלַּיְלָה יִהְיֶה כְּגַנֵּב	14	with the light rises a slayer of needy and poor and in the night there is a thief	
וְעֵין נ' אָף שִׁמְרָה נֶשֶׁף לְאִמֹר ל' א-תִּשְׁוֹרְנֵי עֵין וְסִתֵּר פְּנֵים יִשִּׁים	15	and an eye of adultery watches for twilight saying no eye will look on me and concealing faces he sets out	
חָתַר בַּחֲשֵׁךְ בְּתֵימִים יוֹמָם חֲתָמוּ-לָמוֹ ל' א-יָדְעוּ אוֹר	16	they burgle in the darkness into houses that in the day they had sealed for themselves they do not know light	
כִּי יִחַדּוּ ב' קֶר לָמוֹ צִלְמוֹת כִּי-יִכִּיר בְּלֵאוֹת צִלְמוֹת	17	for morning is as one to them as obscurity for he recognizes the destructions of obscurity	
קָל-הוּא עַל-פְּנֵי-מַיִם תִּקְלַל חֲלֻקְתָּם בְּאֶרֶץ ל' א-יִפְנֶה דְרָךְ כְּרָמִים	18	swift is he on the surface of the waters slandered is their portion in the land he is not present to the way of the vineyard	*
צִיָּה גַם-חֹם יִגְזְלוּ מִיַּמֵי-שֶׁלֶג שְׂאוֹל חֲטָאוֹ	19	drought indeed heat despoils the snow water Sheol his sin	
יִשְׁכַּחְהוּ רֶחֶם מִתְקוֹ רֶמְהָ עוֹד ל' א-יִזְכֹּר וְתִשְׁבֵּר כְּעֵץ עוֹלָה	20	forget him will the womb suck sweetly the worm time will not remember and injustice will be maimed like a tree	
רָעָה עֶקְרָה ל' א תֵּלֵד וְאֵלְמָנָה ל' א יִיטִיב	21	he grazes on the barren that does not give birth and the widow he does no good	
וּמִשָּׁךְ אֲבִירִים בְּכֹחַ יִקוּם וְל' א-יִאֲמִין בְּחַיִּין	22	he drags the mighty in his strength he rises and is not faithful with their lives	
יִתֵּן-לוֹ לְבָטַח וַיִּשְׁעֵן וְעֵינָיו עַל-דְּרָכֵיהֶם	23	it is given to him to trust and he is supported but his eyes are on their ways	
רוֹמוֹ מֵעֵט וְאִינֵנוּ וְהִמְכּוֹ כֹּכַל יִקְפְּצוּן וְכִרְאֵשׁ שֵׁב לְתֵימֵנוּ	24	they are high for a little but he is gone and they are humiliated as are all they will be shut up as the head of the grain it is cut off	
וְאִם-ל' א אֶפֶס מִי יִכְדִּיבְנֵי וַיִּשֶׁם לְאֵל מִלְּתִי	25	and if not now who will set me up as a liar and who will set as nothing my speech?	*
וַיַּעַן בִּלְדָד הַשׁוּחִי וַיֹּאמֶר	25:1	Then answered Bildad the Shuhite and he said	

הַמִּשָּׁל וְפָחַד עִמּוֹ עַשָּׂה שְׁלוֹם בְּמִרְוָיו	2	to rule and dread are with him he makes peace in his high places	
הֲיֵשׁ מִסְפָּר לַגְּדֹדָיו וְעַל-מִי לֹא-יִקְוֶה אֹרְחוֹ	3	is there number to his troops and on whom does his light not arise?	
וּמִה-יִצְדַּק אָנוּשׁ עִם-אֵל וּמִה-יִזְכֶּה יְלוּד אִשָּׁה	4	And how can a mortal be just with the One or how clean is one born of woman?	
הֲנֹר עַד-יָרֵחַ וְלֹא יֵאָהִיל וְכוכְבִּים לֹא-יִזְכוּ בְּעֵינָיו	5	lo of the moon it does not radiate and the stars are not bright in his eyes	
אִף כִּי-אָנוּשׁ רִמָּה וּבֶן-אָדָם תּוֹלַעַה	6	indeed for the mortal worm and the maggot child of humus	
וַיַּעַן אִיּוֹב וַיֹּאמֶר	26:1	And Job answered and said	
מַה-עֲזַרְתָּ לִּלְאֵ-כֹחַ הַשְּׁעֵת זְרוּעַ לֹא-עֲזָרָה	2	how you help one of no strength! you have saved the arm of no might	
מַה-יַעֲצֵתָ לִּלְאֵ חֵכְמָה וְתִשְׂיָהּ לְרַב הַדֹּעֵת	3	how you have counseled one of no wisdom and the success of many you have made known!	
אֶת-מִי הִגַּדְתָּ מִלִּין וּנְשַׁמְתָּ-מִי יִצְאָה מִמֶּנּוּ	4	to whom have you told speeches and whose breath exits from you?	
הַרְפֵּאִים יְחֹלְלוּ מִתַּחַת מַיִם וְשֹׁכְנֵיהֶם	5	the physicians writhe under the waters and those living with them	
עָרוֹם שְׂאוֹל נִגְדוּ וְאִין כְּסוּת לְאַבְדּוֹן	6	naked is Sheol before him and there is no covering of Abaddon	
נֹטֵה צִפּוֹן עַל-תְּהוֹ תִּלְהָ אֶרֶץ עַל-בְּלִי-מָה	7	he stretches out the north over the formless hanging earth on nothing whatever	
צָרַר-מַיִם בְּעַבְיוֹ וְלֹא-נִבְקַע עַנָּן תַּחְתָּם	8	he troubles waters in his clouds and mist is not divided beneath them	
מֵאחַז פְּנֵי-כִסֵּה פָּרַשׂ עָלָיו עָנָנוּ	9	he grasps the face of a throne to extend over it his mist	
חֹק-חֶגַע עַל-פְּנֵי-מַיִם עַד-תִּקְלִית אֹרֶךְ עִם-חֹשֶׁךְ	10	a decree circled on the face of the waters till the consummation of light with darkness	
עַמּוּדֵי שָׁמַיִם יִרְפְּפוּ וַיִּתְמְהוּ מִגְּעַרְתּוֹ	11	the pillars of heaven shake and are astounded at his rebuke	
בְּכֹחַ רִגְעַת הַיָּם וּבִתְבוּנָתוֹ מִחֹץ רָהַב	12	in his strength he splits the sea and with acumen he wounds Rahab	
בְּרוּחוֹ שָׁמַיִם שִׁפְרָה חַלְלָה יְדוֹ נָחַשׁ בָּרֶחַ	13	in his spirit the heavens are beautified his hand has writhed the fugitive serpent	
הֲאֵלֶּה קְצוֹת דְּרָכָיו וּמִה-שִׁמְעֵת דְּבַר נִשְׁמַע-בּוֹ וְרַעַם גְּבוּרָתוֹ מִי יִתְבּוֹן	14	Lo-these things are the extremities of his way and how frightful a word is heard in him but the thunder of his power who can understand?	*
וַיִּסֹּף אִיּוֹב שֵׁאת מִשְׁלוֹ וַיֹּאמֶר	27:1	and Job continued to lift up his parable and he said	
חַי-אֵל הַסִּיר מִשְׁפָּטִי וְשִׂדִי הִמַּר נִפְשִׁי	2	the One lives he has turned away my judgment and the Sufficient has embittered my being	
כִּי-כָל-עוֹד נִשְׁמַתִּי בִּי וְרוּחַ אֱלֹהִים בְּאַפִּי	3	for all the while my breath is in me and the spirit of God in my mouth	
אִם-תִּדְבַּרְנָה שִׁפְתֵי עוֹלָה וְלִשׁוֹנִי אִם-יִהְיֶה רַמְיָהּ	4	if my lips have spoken injustice? and my tongue, has it has uttered deceit?	
חֲלִילָה לִּי אִם-אֶצְדִּיק אֶתְכֶם עַד-אֶגָּע לֹא-אֶסִּיר תַּמְתִּי מִמֶּנִּי	5	A curse on me if I justify you till I expire I will not turn away my completeness from me	*

בְּצִדְקָתִי הִחַזְקִיתִי וְלֹא אֶרְפָּהּ לֹא-אֶחְרֹף לְבָבִי מִיּוֹמִי	6	in my righteousness I hold fast and will not let go my heart does not reproach me in my day	
יְהִי כִרְשָׁע אִיבִי וּמִתְקוֹמְמֵי כַעֲוִל	7	let it be that my enemy is as the wicked and one rising against me as unjust	
כִּי מִה-תִּקְוֹת חֲנֹף כִּי יִבְצַע כִּי יִשָּׁל אֱלֹהֵי נַפְשׁוֹ	8	for what hope has a hypocrite that he will gain? for God extracts his being	
הֲצַעֲקֶתוּ יִשְׁמַע אֵל כִּי-תִבּוֹא עָלָיו צָרָה	9	his cry will the One hear when upon him trouble comes?	
אִם-עַל-שֹׁדֵי יִתְעַנֵּג יִקְרָא אֱלֹהֵי בְּכָל-עֵת	10	if on the Sufficient he delights he would call on God at all times	
אוֹרָה אֶתְּכֶם בְּיַד-אֵל אֲשֶׁר עִם-שֹׁדֵי לֹא אֶכְחֹד	11	I will instruct you in the hand of the One that with the Sufficient I will not hide	
הֵן-אֵתֶם כָּלְכֶם חֲזִיתֶם וְלִמָּה-זֶה הִבֵּל תִּהְבְּלוּ	12	lo you, all of you, you have discerned and how in this vanity will you vainly continue:	
זֶה חֶלֶק-אָדָם רָשָׁע עִם-אֵל וְנַחֲלַת עָרִיצִים מִשֹּׁדֵי יִקְחוּ	13	this "portion of a wicked human with the One and inheritance of the ruthless from the Sufficient that they take	*
אִם-יִרְבוּ בְּנֵי לְמוֹ-חֶרֶב וְצִאֲצָאִיו לֹא יִשְׂבְּעוּ-לֶחֶם	14	"if his children are plentiful for the sword and his offspring not satisfied with bread	
שְׂרִידוֹ בַּמּוֹת יִקְבְּרוּ וְאֵלְמָנֵי תִיּוֹ לֹא תִבְכֶּינָה	15	"what's left of him in death will be buried and his widows will not weep	
אִם-יִצְבֹּר כְּעֹפֶר נָסֹף וְכַח מֶרְיָכִין מְלֹבֵשׁ	16	"if he piles up silver like dust and like clay prepares clothing	
יִכֵּן וְצִדִּיק יִלְבָּשׁ וְנָקִי יִחַלֵּק	17	"he prepares but the just one will be clothed and silver the innocent will apportion	
בִּנְהָ כְּעֹשׂ בֵּיתוֹ וְכֹסֶסָה עֹשֶׂה נֹצֵר	18	"he builds as a moth his house and as a booth the keeper makes	
עֹשֵׁר יִשְׁכַּב וְלֹא אֵי אֵסֹף עֵינָיו פָּקַח וְאֵינֵנוּ	19	"the rich lies down and is not gathered his eyes he opens and he is not	
תִּשְׁיָגְהוּ כַּמַּיִם בְּלֵהוֹת לַיְלָה גִּנְבֹתוֹ סוֹפָה	20	"destructions take hold of him like water storm steals him by night	
יִשְׁאָהוּ קִדִּים וְיִלָּךְ וְיִשְׁעָרְהוּ מִמֶּקְוֹמוֹ	21	"the east wind lifts him up and he goes and he is whirled from his place	
וְיִשְׁלַךְ עָלָיו וְלֹא אֵי חַמִּיל מִיָּדוֹ בְּרוּחַ בְּרוּחַ יִבְרַח	22	"and he casts away and shows no mercy from his hand to flee he flees	
יִשְׁפֹּקוּ עָלָיו כַּפֵּימוֹ וְיִשְׁרֹקוּ עָלָיו מִמֶּקְוֹמוֹ	23	"they will close their open palms on him and hiss at him from his place"	
כִּי יֵשׁ לְכֶסֶף מוֹצֵא וּמִקוֹם לְזָהָב יֵצֵא קוֹ	28:1	for there is for silver a coming out and a place for gold they refine	
בְּרִזְלֵי מַעֲפָר יִקָּח וְאֶבֶן יִצוֹק נְחוּשָׁה	2	Iron from dust is taken and stone pours brass	
קֶץ שֵׁם לַחֹשֶׁךְ וְלִכְל-תְּקִלִית הוּא חוֹקֵר אֶבֶן אֵי שֵׁל וְצִלְמוֹת	3	an end he sets for darkness and to all consummation he himself searches out stones of gloom and obscurity	
פָּרַץ נַחַל מֵעַם-גֵּר הַנִּשְׁכָּחִים מִיַּד-רַגְלָהּ דָּלוּ מֵאֲנוּשׁ נָעוּ	4	a torrent bursts out from a people of strife those forgotten by a foot linger from a mortal and wag on	
אֶרֶץ מִמֶּנָּה יֵצֵא-לֶחֶם וּתְחִתֶּיהָ נִהְפָּךְ כְּמוֹ-אֵשׁ	5	earth - from her comes forth bread and under her is overturned something like fire	

מקום-ספיר אֶבְנֵיהָ וְעִפְרֹת זָהָב לוֹ	6	a place of sapphire her stones and gold dust to him	
נְתִיב ל' א-יִדְעוּ עֵיט וְל' א שְׁזַפְתּוּ עֵין אִיה	7	a path a bird of prey does not know and an eye of a vulture does not sight	
ל' א-הִדְרִיכוּהוּ בְנֵי-שַׁחַץ ל' א-עֲדָה עָלָיו שְׁחַל	8	the whelps of the pride have not been made to walk the aged beast has not adorned itself with it	*
בְּחִלְמִישׁ שְׁלַח יָדוֹ הִפְךָ מִשְׁרָשׁ הַרִים	9	on the flint he stretches out his hand he overturns the roots of the mountains	
בְּצוּרוֹת יֵאֵרִים בְּקַעַע וְכָל-יִקָּר רְאֵתָה עֵינוּ	10	among the rocks he splits canals and every precious thing his eye sees	
מִבְּכֵי נְהָרוֹת חִבֵּשׁ וְתַעֲלֵמָה יֵצֵא אוֹר	11	from weeping he binds the streams and things secreted he brings to light	
וְהַחֲכָמָה מֵאֵין תִּמְצָא וְאֵי זֶה מְקוֹם בִּינָה	12	but that wisdom - from where is it found? and where is this place of understanding?	
ל' א-יִדַע אָנוּשׁ עֶרְכָּה וְל' א תִּמְצָא בְּאֶרֶץ הַחַיִּים	13	mortal does not know her proportion and she is not found in the land of the living	
תְּהוֹם אָמַר ל' א בִּי-הִיא וְיָם אָמַר אֵין עִמָּדִי	14	depth says - not in me is she and sea says - there is none in me	
ל' א-יִתֵּן סֹגוֹר תַּחְתֶּיהָ וְל' א יִשְׁקַל כֶּסֶף מִחִירָהּ	15	she will not be given for fine gold in exchange and silver will not be weighed for her hire	
ל' א-תִּסְלָה בְּכֶתֶם אוֹפִיר בִּשְׁהֵם יִקָּר וְסַפִּיר	16	she cannot be valued with the finest gold of Ophir with precious onyx or sapphire	
ל' א-יִעֲרַכְנָה זָהָב וְזַכּוּכִית וְתִמְוֹרְתָהּ כָּל-פֶּזֶז	17	she is not ordered by gold or crystal nor is her recompense by jewels in fine gold	
רְאֵמוֹת וְגִבִּישׁ ל' א יִזְכָּר וּמִשְׁךְ חֲכָמָה מִפְּנִינִים	18	of coral and pearls there will be no remembering for the draw of wisdom is above rubies	
ל' א-יִעֲרַכְנָה פְּטוֹדַת-כּוּשׁ בְּכֶתֶם טָהוֹר ל' א תִּסְלָה	19	she is not ordered by the topaz of Cush nor by the finest pure gold can she be valued	
וְהַחֲכָמָה מֵאֵין תִּבּוֹא וְאֵי זֶה מְקוֹם בִּינָה	20	but that wisdom - where does she come from? and where is this place of understanding?	
וְנִעְלָמָה מֵעֵינֵי כָּל-חַי וּמִעוֹף הַשָּׁמַיִם נִסְתָּרָה	21	and she is secreted from the eyes of all living and from the birds of heaven she is concealed	
אֲבַדּוֹן וּמוֹת אָמְרוּ בְּאָזְנוֹנוּ שָׁמַעְנוּ שְׁמִיעָה	22	Abaddon and death say with our ears we have heard her hearing	
אֵל הַיָּם הַבֵּין דַּרְכָּהּ וְהוּא יִדַע אֶת-מְקוֹמָהּ	23	God understands her way and he - he knows specifically the place	
כִּי-הוּא לְקֻצוֹת-הָאָרֶץ יִבִּיט תַּחַת כָּל-הַשָּׁמַיִם יִרְאֶה	24	for he - he attended to the extremities of the earth and under all the heavens he sees	
לַעֲשׂוֹת לְרוּחַ מִשְׁקָל וּמַיִם תִּכַּן בְּמִדָּה	25	to make for the wind a weight and the waters he balances by measure	
בְּעֲשׂוֹתוֹ לְמִטְרַת ח' ק וְדַרְכַּי לְחִזְזִי ק לֹת	26	when he made for the rain a decree and a way for the lightning of voices	
אָז רָאָה וַיְסַפֵּרָהּ הִכִּינָהּ וַיְגַם-חִקְרָהּ	27	then he saw and recounted her prepared - indeed - searched it out	
וַיֹּאמֶר לְאָדָם הֵן יִרְאֵת אֲדֹנָי הִיא חֲכָמָה וְסוּר מִרַע בִּינָה	28	and he said to the human lo - the fear of the Lord - that is wisdom and to turn away from evil is understanding	
וַיִּסַּף אִיזֵב שְׂאֵת מִשְׁלוֹ וַיֹּאמֶר	29:1	and Job continued to lift up his parable and he said	

מי-יתני כִּרְחֵי-קֹדֶם כִּימִי אֱלוֹהַּ יִשְׁמְרֵנִי	2	who will give to me the months of old like the days when God watched (over) me	*
בְּהִלּוֹ נָרוֹ עָלַי ר' אִשִּׁי לְאוֹרוֹ אֶלְכָּח אֶשֶׁךְ	3	when his candle shone over my head in his light I walked darkness	
כְּאַשֶׁר הָיִיתִי בַיּוֹמֵי חֶרְפִּי בְּסוֹד אֱלוֹהַּ עָלַי אֶהְלִי	4	as a happy one I was in the days of my autumn in the secret of God over my tent	*
בְּעוֹד שְׂדֵי עַמְדֵי סְבִיבוֹתַי נְעָרֵי	5	when the Sufficient was still with me round about me my lads	
בְּרַחֲץ הַלֵּיכִי בְּחֶמְהָ וְצוּר יִצְאֵק עַמְדֵי פִלְגֵי-שָׁמֶן	6	in the washing of my walk with clotted cream and the rock pouring against me rivers of oil	
בְּצֵאתִי שֹׁעַר עַל־קֶרֶת בְּרַחוּב אֶכִּין מוֹשְׁבִי	7	when I went forth through the town in the piazza I prepared my seat	
רְאוּנֵי נְעָרִים וְנִחְבְּאוּ וְיִשִּׁישִׁים קָמוּ עִמָּדוֹ	8	the lads would see me and withdraw themselves the aged arose and stood up	
שָׂרִים עָצְרוּ בְּמַלְיָם וְכַף יִשְׂמוּ לִפְיָהֶם	9	chiefs withheld their speeches and open palm they set on their mouth	
קוֹל-נְגִידִים נִחְבְּאוּ וְלִשׁוֹנָם לְחֶכֶם דְּבַקָּה	10	the voice of the nobles withdrew itself and their tongue to their palate clung	
כִּי אֶזֶן שָׁמְעָה וְתִאשְׁרַנִּי וְעֵין רָאָתָה וְתִעִידֵנִי	11	for an ear heard and thought me happy and an eye saw and testified of me	
כִּי-אֶמְלֹט עֵינֵי מִשׁוּעַ וְיִתּוֹם וְלֹא-אֶעֱזֹר לוֹ	12	for I made the needy escape from crying and the orphan and one with no help for him	
בְּרַכַּת אֶבֶד עָלַי תְּבֹא וְלֵב אֶלְמִנָּה אֶרְנֵן	13	the blessing of one perishing upon me came and I made the heart of the widow sing	
צֶדֶק לְבִשְׁתִּי וְלִבְשֵׁנִי כַּמְעִיל וְצִנִּיף מִשְׁפָּטִי	14	justice I clothed and it clothed me and as robe and diadem was my judgment	
עֵינַי הָיִיתִי לְעוֹר וְרַגְלַי לְפֶסֶח אֲנִי	15	eyes I was to the blind and feet to the lame was I	
אָב אֲנִי כִי לְאֶבְיוֹנִים וְרֵב לֹא-אֶדְעֵתִי אֶחְקֶרְהוּ	16	father I myself to the needy and contention that I did not know I searched out	
וְאֶשְׁבְּרָה מִתְלַעוֹת עוֹלָם וּמִשִּׁנָּיו אֶשְׁלִיךְ טָרֶף	17	I maimed the jaws of injustice and from its teeth I cast out prey	
וְאֶמַּר עִם-קִנְיִי אֶגָּוַע וְכַחוֹל אֶרְבֶּה יָמַי	18	and I said, my nest a nation I will expire and as the sand I will multiply of the seas	*
שְׂרָשְׁתִּי פֶתַח אֲלֵי-מַיִם וְטֵל יֵלֵן בְּקִצְרִי	19	my root opening over the waters and the dew will lodge in my harvest	
כְּבוֹדִי חֲדָשׁ עַמְדֵי וְקִשְׁתִּי בְיָדִי תַחְלִיף	20	my glory fresh against me and my bow in my hand passed through	
לִי-שָׁמְעוּ וַיִּחְלוּ וַיִּדְמוּ לְמוֹ עֲצָתִי	21	they heard me and hoped and they kept silence for my counsel	
אַחֲרַי דְּבַרִי לֹא יִשְׁנוּ וְעָלִימוּ תִטְּף מִלְּתִי	22	after my words they made no alteration and upon them distilled my speech	
וַיִּחְלוּ כַּמָּטֵר לִי וּפְיָהֶם פָּעְרוּ לְמַלְקוֹשׁ	23	and they waited for me as rain and their mouths they gape for the spring rain	
אֶשְׁחַק אֲלֵהֶם לֹא יֵאֱמִינוּ וְאוֹר פָּנָי לֹא יִפִּילוּן	24	I laughed at them they did not turn aside and the light of my face they did not let fall	*
אֶבְחַר דַּרְכָּם וְאֶשְׁבַּר אֶשׁ וְאֶשְׁכּוֹן כְּמֶלֶךְ בְּגִדוֹד כְּאַשֶׁר אֶבְלִים יִנְחֵם	25	I chose their way and sat head and dwelt as king with troop as a happy one comforting mourners	

וְעַתָּה שָׁחֲקוּ עָלַי צְעִירִים מִמֶּנִּי לַיָּמִים אֲשֶׁר-מָאֲסֹתִי אֲבוֹתָם לְשֵׁית עִם-כְּלָבֵי צֹאֲנֵי	30:1	but now they laugh at me, those of fewer days than I, whose fathers I would have refused to set with my sheep-dogs	
גַּם-כֹּחַ יְדֵיהֶם לְמָה לִּי עָלִימוּ אֲבָד כָּלֹחַ	2	indeed what is the strength of their hands to me on them fullness has perished	
בְּחֶסֶר וּבְכַפֵּן גִּלְמוּד הַעֲרָקִים צִיָּה אָמַשׁ שׁוֹאָה וּמִשׁ אָה	3	in want and in penury barren gnawing of drought yesterday desolate and waste	
הַקֹּטְפִים מְלוּחַ עַל־שִׁיחַ וְנֶשֶׁרֶשׁ הַרְתָּמִים לְחֶמֶם	4	the plucking of the mallow by bush and the root of the broom their meat	
מִן-גֹּי יִגְרָשׁוּ יִרְעוּ עָלֵימוּ כַּגָּב	5	from the back expelled they raise the alarm after them as a thief	
בְּעֲרוּץ נְחָלִים לְשֹׁכֵן חֹרֵי עֶפְר וְכִפִּים	6	in the oppression of the torrents to dwell dusty caves and rocks	
בֵּין-שִׁיחִים יִנְהָקוּ תַּחַת חֲרוּל יִטְפְּחוּ	7	among bushes they bray under nettles joined	
בְּנֵי-נָבֵל גַּם-בְּנֵי בְלִי-שֵׁם נִכְאוּ מִן-הָאָרֶץ	8	children of a fool indeed children of no name smitten in the earth	
וְעַתָּה נְגִינְתָם הִיִּיתִי וְאָהִי לָהֶם לְמֵלָה	9	and now their song I have become and I am to them a speech	
תִּעְבּוּנִי רְחֲקוּ מִנִּי וּמִפְּנֵי לֹא-חֲשַׁכּוּ רֶקֶק	10	they abhor me - they are far from me but in my face they do not spare spit	*
כִּי-יִתְרִי פִתַּח וַיַּעֲנֵנִי וְרֶסֶן מִפְּנֵי שִׁלְחוֹ	11	for he has opened my uniqueness and afflicted me and bridle in my face has stretched out	
עַל-יְמִין פָּרַחַח יִקוּמוּ רַגְלֵי שִׁלְחוֹ וַיִּסֹּ לֹו עָלַי אֲרָחוֹת אֵידָם	12	on the right hand the youth arise my feet they stretch out and they raise up for me burdensome paths	
נִתְסּוּ נְתִיבֹתַי לְהַזְתִּי יִיעִילוּ לֹא עֲזָר לָמוֹ	13	they mar my track of my calamity they benefit no help to them	
כְּפָרָץ רָחַב יֵאָתִיו תַּחַת שְׂאֵה הַתְּגַלְגָּלוֹ	14	as a broadside they burst on me beneath desolation they roll over me	
הַהֶפֶךְ עָלַי בְּלֵהוֹת תִּרְדֹּף כְּרוּחַ נְדָבְתִי וּכְעָב עֲבָרָה יִשְׁעֵתִי	15	he makes destructions turn on me she pursues as the wind my good will and as a cloud my salvation passes	*
וְעַתָּה עָלַי תִּשְׁתַּפֵּךְ נִפְשִׁי יִאֲחַזְזוּנִי יָמֵי-עֲנִי	16	and now on me my being is poured out the days of my affliction have grasped me	
לֵילָה עֲצָמֵי נִקָּר מֵעָלַי וְעַרְקֵי לֹא יִשְׁכְּבוּן	17	night picks my bones from me and those gnawing do not lie down	
בְּרֶב-כֹּחַ יִתְחַפֵּשׂ לְבוּשִׁי כְּפִי כְתָנֹתִי יֵאָזְרֵנִי	18	in great strength my clothing disguises itself as the mouth of my coat it girds me	*
הֲרִנִּי לַחֲמֵר וְאֲתַמְשַׁל כְּעָפָר וְאֶפֶר	19	he has instructed me in clay and I am parabled as dust and ashes	*
אֲשׁוּעַ אֶלְיָךְ וְלֹא תַעֲנֵנִי עֲמַדְתִּי וַתִּתְבַּן בִּי	20	I cry to you and you do not answer me I stand and you understand in me	
תִּהְפֶּךְ לְאִקְזָר לִי בְּעֵצִים יִדְבֵךְ תִּשְׁטַמְנֵנִי	21	you have turned fierce to me in your skeletal hand you oppose me	

תִּשְׂאֵנִי אֶל-רוּחַ תִּרְפִּיבֵנִי וּתְמַגְגֵנִי תִשְׂיָה	22	you lift me up by a wind you make me ride you dissolve my success	
כִּי-יָדַעְתִּי מוֹת תִּשְׂיַבֵּנִי וּבֵית מוֹעֵד לְכָל-חַי	23	for I know you will bring me death and the house appointed for all living	
אֲךָ ל' א-בְּעִי יִשְׁלַח-יָד אִם-בְּפִידוֹ לְהִן שׁוֹעַ	24	but not to one seeking will he stretch out a hand even in his burden - to them crying	*
אִם-ל' א בְּכִיִּי לִקְשָׁה-יוֹם עֲגֻמָּה נִפְשִׁי לְאֲבִיוֹן	25	do I not weep in a severe day my being sad for the poor	
כִּי טוֹב קִוִּיתִי וַיָּבֹא רָע וַאֲיֻחָלָה לְאוֹר וַיָּבֹא א' אֶפֶל	26	for good I hoped and evil came I expected light and gloom came	
מֵעִי רִחַחוּ וְל' א-דָמוֹ קִדְמָנִי יִמִּי-ע' נִי	27	my bowels boiled and did not keep silence the days of my affliction receive me	
קִדְרַת הַלְכָתִּי בְל' א חֲמָה קִמַּתִּי בְקָהֶל אֲשׁוּעַ	28	depressed I walk without sun I rise in the assembly - I cry	
אָח הֵיִיתִי לַתַּיִם וְרַע לְבָנוֹת יַעֲנָה	29	brother I have become to a sea-monster and friend to the daughters of an ostrich	
עוֹרִי שָׁחַר מֵעָלַי וְעַצְמֵי-חֲרָה מִנִּי-ח' רָב	30	my skin is black upon me and my bones scorched from dryness	
וַיְהִי לְאֲבָל כִּנּוֹרִי וְעֲגָבֵי לִקּוֹל בְּכִיִּים	31	and my harp is become 'of lament' and my pipes 'of the voice of those who weep'	
בְּרִית כָּרַתִּי לְעֵינַי וַיְמָה אֶתְבּוֹנֵן עַל-בְּתוּלָה	31:1	a covenant I cut with my eye why then would I reflect on a virgin?	
וַיְמָה חֵלֶק אֱלֹהִים מִמַּעַל וַיְנַחֲלֵת שְׂדֵי מִמַּרְמֵיִם	2	and what is a portion of God from above and an inheritance of the Sufficient from the heights?	*
הֲל' א-אִיד לְעוֹל וַיִּזְכָּר לִפ' עָלֵי אֲוֹן	3	is it not a burden to the unjust or recognized by the workers of iniquity?	
הֲל' א-הוּא יִרְאֶה דַרְכֵי וְכָל-צְעָדַי יִסְפּוֹר	4	does he not see my ways and all my steps number?	*
אִם-הִלְכָתִּי עִם-שׁוֹא וַיִּתְחַשׂ עַל-מַרְמָה רַגְלִי	5	if I have walked - if in emptiness and hastened to deceit my foot	
יִשְׁקָלֵנִי בְּמֵאֲזֵנֵי-צֶדֶק וַיִּדַע אֱלֹהִים תְּמִתִּי	6	let me be weighed in a just balance that God may know my completeness	
אִם תִּטָּה אֲשָׁרִי מִנִּי הַדֶּרֶךְ וְאַחַר עֵינַי הִלַּךְ לִבִּי וּבְכַפִּי דָבַק מְאוֹם	7	if my paces have stretched the way and after my eyes my heart has walked and in my open palm clings a blemish	
אֲזָרְעָה וְאַחַר י' אֶכֶל וְצִאָצְאִי יִשׁ רָשׁוֹ	8	let me sow and another eat and my offspring be uprooted	
אִם-נִפְתָּה לִבִּי עַל-אִשָּׁה וְעַל-פֶּתַח רַעִי אֶרְבֹּתִי	9	if my heart is enticed by a woman and at the opening of my friend I take advantage	
תִּטְחֹן לְאַחַר אִשְׁתִּי וְעָלֶיהָ יִכְרַעוּ אֲחֵרִין	10	let my wife grind for another and over her let others bow	*
כִּי-הִיא זָמָה וְהוּא עוֹן פְּלִילִים	11	for this plan - and this is iniquity for intercessors	*
כִּי אֵשׁ הִיא עַד-אֲבָדוֹן ת' אֶכֶל וּבְכָל-תְּבוּאָתִי תִשְׁרַשׁ	12	for this fire to Abaddon eats and all my income would uproot	
אִם-אֶמָּאֵס מִשִּׁפְטֵי עַבְדִּי וְאִמְתִּי בְּרָבָם עִמָּדִי	13	if I refuse the judgment of my servant or my maid in their contention against me	

וְמָה אֶעֱשֶׂה כִּי-יָקוּם אֵל וְכִי-יִפֶּקֶד מִה אֲשִׁיבֵנו	14	then what will I do when the One rises for when he visits - how will I turn to him?	
הֲלֹא-בִבְטֶן עָשִׂי עֲשָׂהוּ וַיִּכְנְנוּ בְרַחֲמֵי אֶחָד	15	has not he that made me from the belly also made him and prepared us in the womb as one?	
אִם-אֶמְנַע מִחִפְץ דְּלִים וְעֵינֵי אֶלְמִנָּה אֲכֹלָה	16	if I have withheld from desire the deprived and caused the eye of a widow to be consumed	
וְאִלְכֹל פִּתֵי לִבִּדִי וְלֹא-אֲכָל יְתוֹם מִמֶּנָּה	17	of have eaten my morsel alone and an orphan has not eaten of it	
כִּי מִנְעוּרֵי גִדְלִנִי כָאֵב וּמִבְטֶן אִמִּי אֲנִחֶנָּה	18	for from my youth he grew up with me as father and from the belly of my mother did I guide her	
אִם-אֶרְאֶה אוֹבֵד מִבְּלִי לְבוּשׁ וְאִין קְסוּת לְאֲבִיוֹן	19	If I have seen one perishing for lack of clothing or any uncovered poor	
אִם-לֹא בְרַכּוּנִי חִלְצוּ וּמִגִּזְז כְּבָשִׁי יִתְחַמֵּם	20	if his loins have not blessed me and from the fleece of my lambs he is warmed	
אִם-הִנִּיפּוֹתֵי עַל-יְתוֹם יָדִי כִּי-אֶרְאֶה בַשַּׁעַר עֲזָרְתִּי	21	if I have brandished my hand against the orphan when I saw in the gate my help	
כִּתְפִי מִשְׁכָּמָה תִּפּוֹל וְאַזְרְעִי מִקֶּנֶה תִּשְׁבֵּר	22	let my shoulder from her back fall and my arm as a reed be maimed	
כִּי פַחַד אֱלֹהֵי אִיד אֵל וּמִשְׁאֲתוֹ לֹא אֲוִקֵל	23	for the burden of the One was dread to me and from his height I have no power	
אִם-שָׂמֵתִי זָהָב כְּסִלִּי וְלִכְתֶּם אֶמְרֹתַי מִבְּטַחִי	24	if I have set gold as my confidence or to the fine gold have said - my trust	
אִם-אֲשַׂמַּח כִּי-רַב חֵילִי וְכִי-כִבִּיר מְצָאָה יָדִי	25	if I rejoice because my wealth is great or because my hand found much	
אִם-אֶרְאֶה אוֹר כִּי יִהְיֶה וְיֵרַח יִקְרֶה לְךָ	26	if I see light shining of the precious moon walking	
וַיִּפְתַּח בְּסִתְרִי לִבִּי וַיִּתְשַׁק יָדִי לִפִּי	27	and my heart enticed in concealment or my mouth had kissed my hand	
גַּם-הוּא עוֹן פְּלִילִי כִּי-כַחֲשֵׁתִי לֹאֵל מִמַּעַל	28	indeed this is iniquity for an intercessor for I would deny the One above	
אִם-אֲשַׂמַּח בְּפִיד מִשְׂנְאָי וְהִתַּעַרְרֹתִי כִּי-מִצְאוּ רָע	29	if I rejoice in the burden of one hating me or roused myself when evil found him	
וְלֹא-אֶנְתַּתִּי לַחֲטָא חֶפְצִי לְשֵׂא לְבָאֵלָה נִפְשׁוֹ	30	and I did not give my taste to sin to ask with an oath for his being	
אִם-לֹא אֶמְרוּ מִתִּי אֶהְיֶה מִי-יִתֵּן מִבְּשָׂרוֹ לֹא נִשְׂבַּע	31	if then my males had said who will give his flesh for satiation?	
בַּחוּץ לֹא-יִלִּין גֵּר דְּלִתִּי לֹא רַח אֶפְתַּח	32	in the street a lodger does not endure I opened my door as a path	
אִם-כִּסִּיתִי כְּאָדָם פְּשָׁעִי לְטַמּוֹן בְּחִבְבֵי עוֹנֵי	33	if I cover as Adam my transgression and bury in my bosom my iniquity	
כִּי אֶעְרוֹץ הַמּוֹן רַבָּה וּבְזוּז-מִשְׁפָּחוֹת יִחַתֵּנִי וְאֲדֹמֹם לֹא-אֶצְא פֶּתַח	34	for I was worried by a great crowd or broken by the contempt of tribes and I kept silence and did not take the opening	
מִי יִתֵּן-לִי שִׁמְעָה לִי הֵן-תִּתֵּנִי שֹׁדֵי יַעֲנֵנִי וְסוֹפֵר כְּתָב אִישׁ רִיבִי	35	who will give me a hearing? lo - my mark the Sufficient will answer me a man of my contention writes a book	*
אִם-לֹא עַל-שִׁכְמִי אֲשַׂאנּוּ אֶעֱנֶנּוּ עֲטוּרוֹת לִי	36	if not on my shoulder I would lift it up tied on as my halo	

מִסְפַּר צְעָדַי אֲגִידָנוּ כְּמוֹ-נְגִיד אֶקְרָבָנוּ	37	the number of my steps I would tell him as a noble I would approach him	
אִם-עָלַי אֲדַמְתִּי תִזְעַק וַיִּחַד תִּלְמִי'הָ יִבְכִּיּוּ	38	if against me my ground would call for help and as one her furrows weeping	
אִם-כִּי הָיָה אֲכַלְתִּי בַל-כֶּסֶף וַיִּנְפֹּשׂ בְּעֵלְיָהָ הַפְּחָתִי	39	if fruits I have eaten without silver and the beings of the owners I blew away	
תַּחַת חֲטָה יֵצֵא חֹחַ וּתַחַת-שָׁעָרָה בְּאֵשָׁה תִּמְּוּ דִּבְרֵי אִיּוֹב	40	under wheat let thorns come forth and under barley bindweed Complete are the words of Job	
וַיִּשְׁבְּתוּ שְׁלֹשֵׁת הָאֲנָשִׁים הָאֵלֶּה מֵעֲנוֹת אֶת-אִיּוֹב כִּי הוּא צַדִּיק בְּעֵינָיו	32:1	So they rested - these three mortals from answering Job, for he was justified in his eyes.	
וַיַּחַר אֵף אֶלְיָהוּא בֶן-בָּרְכַאֵל הַבּוּזִי מִשְׁפַּחַת-רָם בְּאִיּוֹב חָרָה אָפוּ עַל-צַדִּיקוֹ וַיִּפְשׁוּ מֵאֵל הַיָּם	2	And it burned - the wrath of Elihu the son of Barkael the Buzite of the tribe of Ram - at Job burned his wrath against his justifying himself over God	
וּבְשָׁלֹשֶׁת רֵעֵיוֹ חָרָה אָפוּ עַל אֲשֶׁר לֹא-מָצְאוּ מַעֲנָה וַיִּרְשִׁיעוּ אֶת-אִיּוֹב	3	and at his three friends burned his wrath since they found no answer and they condemned Job.	*
וְאֶלְיָהוּ חָזָק אֶת-אִיּוֹב בְּדִבְרָיִם כִּי זָקְנִים-הֵמָּה מִמֶּנּוּ לְיָמִים	4	and Elihu tarried for Job in words for as elders they were ahead of him by days	
וַיֵּרָא אֶלְיָהוּא כִּי אֵין מַעֲנָה בְּפִי שְׁלֹשֵׁת הָאֲנָשִׁים וַיַּחַר אָפוּ	5	and Elihu saw that there was no answer in the mouth of the three men and his wrath burned	
וַיַּעַן אֶלְיָהוּא בֶן בָּרְכַאֵל הַבּוּזִי וַיֹּאמֶר צָעִיר אָנִי לְיָמִים וְאַתֶּם יוֹשִׁיעִים עַל-כֵּן זָחַלְתִּי וְאִירָא מִחַוֹת דַּעִי אֶתְכֶם	6	and he answered - Elihu the son of Barkael the Buzite and he said: I myself am of fewer days and you are aged therefore I crept about and feared to declare my knowledge to you	
אָמַרְתִּי יָמִים יִדְבְּרוּ וְרֹב שָׁנִים יִדְעוּ חֲכָמָה	7	I said, days should speak and years make known wisdom	
אֲכַן רוּחַ-הָיָה בְּאֲנוּשׁ וַיִּנְשַׁמַּת שְׁדֵי תְּבִינָם	8	surely that spirit is in a mortal and the breath of the Sufficient gives understanding	
לֹא-רַבִּים יִחְכְּמוּ וּזְקֵנִים יִבְיִנוּ מִשְׁפָּט	9	the grand are not being wise nor the aged understanding judgment	
לָכֵן אָמַרְתִּי שְׁמַעָה-לִי אֲחַוֶּה דַּעִי אֶף-אֲנִי	10	therefore I will speak and you listen to me I am declaring my knowledge - indeed I myself	
הֵן הוֹחַלְתִּי לְדִבְרֵיכֶם אֲזִין עַד-תִּבּוֹנֵי תִיכֶם עַד-תִּחְקְרוּן מִלִּין	11	lo I waited for your words I gave ear to your understandings while you searched out your speeches	
וְעַדִּיכֶם אֶתְּבֹנֶן וְהִנֵּה אֵין לְאִיּוֹב מוֹכִיחַ עֹנֶה אֶמְרֵיכֶם	12	you I understood and behold there is for Job no referee - one answering to his words among you	*
פֶּן-תִּיאָמְרוּ מֵצֵאוּ חֲכָמָה אֵל יִדְפְּנוּ לֹא-אִישׁ	13	lest you say 'we have found wisdom the One will scatter him not a man'	
וְלֹא-עָרַךְ אֵלַי מִלִּין וּבְאֶמְרֵיכֶם לֹא אֲשִׁיבָנוּ	14	and he has not ordered against me his speeches so with your words I will not turn him	
חֲתוּ לֹא-עֲנוּ עוֹד הָעֵתִיקוּ מֵהֶם מִלִּים	15	they were broken - they did not answer further speeches from them are removed	*
וְהוֹחַלְתִּי כִּי-לֹא יִדְבְּרוּ כִּי עָמְדוּ לֹא-עֲנוּ עוֹד	16	and I waited for they did not speak but stood and did not answer further	
אֲעֲנֶה אֶף-אֲנִי חֲלָקִי אֲחַוֶּה דַּעִי אֶף-אֲנִי	17	I will answer - indeed I myself my portion I will declare my knowledge - indeed I myself	
כִּי מִלְתִּי מִלִּים הִצִּיקְתִּי רוּחַ בִּטְנִי	18	for I am full of speeches I am constrained by the spirit of my belly	

הנה-בטני כִּיִּן ל'א-יפתח כָּא בּוֹת חֲדָשִׁים יִבְקַע	19	behold my belly is as wine without opening ready to burst as fresh skins	*
אֲדַבֶּרָה וַיְרוּח-לִי אֲפַתַח שִׁפְתֵי וְאֶעֱנֶה	20	I will speak so I may breathe I will open my lips and answer	
אל-נָא אֲשֵׁא פְנֵי-אִישׁ וְאל-אָדָם ל' א אֲכַנֶּה	21	let me not lift up the face of a man or to a human let me not entitle	*
כִּי ל' א יִדְעֵתִי אֲכַנֶּה כִּמְעַט יִשְׂאֵנִי ע' שְׁנֵי	22	for I do not know how to entitle for soon my maker will lift me up	*
וְאוֹלָם שָׁמַע-נָא אִיּוֹב מִלִּי וְכָל-דְּבָרֵי הָאָזְנֶה	33:1	and nevertheless hear please Job my speech and to all my words give ear	
הנה-נָא פִּתַחְתִּי פִי דְּבָרָה לְשׁוֹנֵי בְּחִפִּי	2	behold please I open my mouth my tongue has spoken in my taste	
י' שֶׁר-לְבִי אֲמָרִי וְיִדְעֵת שִׁפְתֵי בְּרוּר מִלְּלוֹ	3	the uprightness of my heart are my words and knowledge my lips purified will give speech	
רוּח-אל עֲשָׂתָנִי וְנִשְׁמַת שְׁדֵי תַחִינִי	4	the spirit of the One has made me and the breath of the Sufficient has given me life	
אם-תּוֹכֵל הַשִּׁיבֵנִי עֲרֹכָה לְפָנַי הַתִּיצֵבָה	5	if you have power to turn me order before my face - present yourself	*
הוּ-אֲנִי כְּפִיֶר לְאֵל מִח' מֶר ק' רָצִיתִי גַם-אֲנִי	6	Lo - I myself as your mouth to the One from clay I am pinched - even I myself	*
הנה אֲמֵתִי ל' א תִּבְעֵתְךָ וְאֲכַפִּי עֲלֶיךָ ל' א-יִכְבֵּד	7	behold my horror will not terrify you and my open palm upon you will not be too heavy	*
אך אֲמַרְתָּ בְּאָזְנִי וְקוֹל מִלִּין אֲשָׁמַע	8	Indeed you were saying in my ears and the voice of speeches I hear	
זָךְ אֲנִי בְּלִי-פֶשַׁע חַף אֲנִי כִי וְל' א עוֹן לִי	9	"clean I myself am without transgression faultless am I my very self and there is no iniquity to me	
הוּ תִּנּוּאוֹת עָלַי יִמְצָא וְיַחֲשָׁבֵנִי לְאֹיֵב לוֹ	10	lo alienations against me he finds and he counts me as his enemy	
יִשֵּׁם בְּסוֹד רַגְלִי יִשְׁמֹר כָּל-אֲרָחֹתַי	11	he puts my feet in the stocks he watches all my paths"	
הוּ-ז' אֵת ל' א-צְדָקָתְךָ אֶעֱנֶךָ כִּי-יִרְבֶּה אֱלֹהֵי מַאֲנוֹשׁ	12	lo this - you are not just - I answer you for greater is God than a mortal	
מִדּוּעַ אֵלָיו רִיבוֹת כִּי כָל-דְּבָרָיו ל' א יַעֲנֶה	13	For what purpose against him do you contend for all of his speakings he does not answer	
כִּי-בְּאַחַת יְדַבֵּר-אֵל וּבִשְׁתֵּיִם ל' א יִשׁוּכְנֶה	14	for in one the One speaks and in two he does not look at her	*
בְּחִלּוֹם חֲזִיוֹן לַיְלָה בְּנֶפֶל תִּרְדָּמָה עַל-אֲנָשִׁים בְּתַנּוּמוֹת עָלַי מִשְׁכָּב	15	in a dream, a night vision when a trance falls on mortals while slumbering on a couch	
אָז יִגְלֶה אֶזְנוֹ אֲנָשִׁים וּבְכַמ' סֻכָּם יִחַת'ם	16	then he reveals to mortal ear and their mentoring he seals	
לְהַסִּיר אָדָם מִעֲשָׂהוּ וְגִיָּה מִגִּבּוֹר יִכְסֶה	17	to turn away the human from its work and esteem from the warrior conceal	
יִחַשׁ'ךְ נִפְשׁוֹ מִנִּי-שַׁחַת וְחַיָּיתוֹ מִעֵבֶר בְּשַׁלַּח	18	he spares his being from the pit and his life from being passed through into death	*
וְהוּכַח בְּמִכְאוּבוֹ עַל-מִשְׁכָּבוֹ וְרוֹב עֲצָמָיו אֲתָן	19	and he is reprov'd in being marred on his couch and the contention of his bones is perennial	

וְזַהְמַתּוּ חַיִּתּוֹ לֶחֶם וְנַפְשׁוֹ מֵאֲכָל תַּאֲוָה	20	so his life abhors bread and his being a desire to eat	
יֵקַל בְּשָׂרוֹ מֵרֹאִי וְשָׁפוּ עֲצָמָיו לֹא רָאוּ	21	consumed is his flesh from sight protruding are his bones that were not seen	
וְתִקְרַב לְשַׁחַת נַפְשׁוֹ וְחַיִּתּוֹ לְמֵמֵתִים	22	his being approaches the pit and his life to those who have died	*
אִם-יֵשׁ עָלָיו מְלַאֲךְ מִלֵּיץ אֶחָד מִנִּי-אֱלֹהִים לְהַגִּיד לְאָדָם יִשְׂרָאֵל	23	if there is for him a messenger interpreting, one among a thousand to tell a human his uprightness	
וַיַּחַנְנוּ וַיֹּאמֶר פְּדֵהוּ מִכַּדְּתוֹ שְׁחַת מִצְאָתִי כֹפֶר	24	and he makes supplication for him saying ransom him from his descent to the pit I have found a price	
רֶטֶפֶשׁ בְּשָׂרוֹ מִנְעָר יָשׁוּב לַיָּמִים עָלוּמָיו	25	his flesh will be fresher than a lad's he will return to the days of his youth	
יַעֲתֵר אֱלֹהִים וַיִּרְצֶהוּ וַיֵּרָא פָּנָיו בְּתִרוּעָה וַיָּשׁוּב לְאֹנוּשׁ צְדִיקְתּוֹ	26	he will make supplication to God and he will accept him and he will see his face with a shout of joy for he will return to a mortal his righteousness	
יִשָּׂר עַל-אֲנָשִׁים וַיֹּאמֶר חָטָאתִי וַיִּשָּׂר הָעֵוִיתִי וְלֹא-שָׁוָה לִי	27	he looks on mortals and he will say I have sinned and the upright I twisted and it was not made like to me	*
פְּדָה נַפְשׁוֹ מֵעֲבֹר בְּשַׁחַת וְחַיִּתּוֹ בְּאוֹר תִּרְאָה	28	he ransomed my being from passing over to the pit and my life in the light will see	
הֵן-כֹּל-אֵלֹהִים יַעֲשֶׂה-אֵל פַּעַמִּים שְׁלוֹשׁ עִם-גִּבּוֹר	29	Lo all these things the One works time and time again with a warrior	*
לְהַשִּׁיב נַפְשׁוֹ מִנִּי-שַׁחַת לְאוֹר בְּאוֹר הַחַיִּים	30	to return his being from the pit to be enlightened in the light of the living	
הִקְשִׁיב אִיּוֹב שְׁמַע-לִי הִחַרְשׁ וְאֲנִי כִי אֲדַבֵּר	31	attend Job hear me keep silence and I myself will speak	
אִם-יֵשׁ-מִלִּין הַשִּׁיבֵנִי דַּבֵּר כִּי-חִפְצָתִי צְדִיקָה	32	if you have a speech, turn it to me speak for I desire to justify you	
אִם-אֵין אַתָּה שְׁמַע-לִי הִחַרְשׁ וְאֲאֲלַפְךָ חִכְמָה	33	if there is no you, listen to me keep silence and I will teach you wisdom	
וַיַּעַן אֱלִיהוּ וַיֹּאמֶר	34:1	And Elihu answered and said	
שְׁמַעוּ חֲכָמִים מְלִי וַיְדַעִים הָאֲזִינוּ לִי	2	hear you who are wise my speech and you who have knowledge give ear to me	
כִּי-אֵזֶן מְלִין תִּבְחַן וְחַךְ יִטְעַם לֶאֱכֹל ל	3	for an ear scrutinize speeches and a palate its food tastes	
מִשְׁפָּט נִבְחַרְהָ-לָנוּ נִדְעָה בֵּינֵינוּ מֵה-טוֹב	4	Judgment let us choose for ourselves let us know among ourselves what is good	
כִּי-אָמַר אִיּוֹב צְדִיקָתִי וְאֵל הִסִּיר מִשְׁפָּטִי	5	for Job said "I am just and the One has turned away my judgment	
עַל-מִשְׁפָּטִי אֲכַזֵּב אֲנוּשׁ חַצִּי בְלִי-פֶשַׁע	6	against my judgment should I lie mortal is my arrow and without sin"	
מִי-גִבּוֹר כְּאִיּוֹב יִשְׁתֶּה-לַעַג כְּמַיִם	7	who is a man like Job drinking derision like water	
וְאָרַח לְחִבְרָה עִם-פְּעָלֵי אֱוֹן וְלָלַכְתָּ עִם-אֲנָשֵׁי-רָשָׁע	8	who takes a path cobbled together with workers of iniquity and walks with mortals of wickedness	*
כִּי-אָמַר ל' א' יִסְכֵּן-גִבּוֹר בְּרָצָתוֹ עִם-אֱלֹהִים	9	for he said there is no profit for a man that he find acceptance with God	

לֹכַן אֲנֹשִׁי לִבְבִּי שְׁמַעוּ-לִי חַלְלָה לְאֵל מִרְשָׁע וְשׂוֹדֵי מַעַל	10	therefore mortals with heart hear me a curse on the One from wickedness and on the Sufficient from iniquity	
כִּי פֹּעַל אָדָם יִשְׁלַם-לוֹ וְכִּי רַחֵם אִישׁ יִמְצְאוֹ	11	for the work of a human will be repayed to him and as a path of a man so let him find	
אִף-אֲמַנָּם אֵל ל' א-יִרְשִׁיעַ וְשׂוֹדֵי ל' א-יַעֲוֹת מִשְׁפָּט	12	indeed truly the One does not do wickedness nor the Sufficient subvert judgment	
מִי-פֹקֵד עָלָיו אֶרֶצָה וּמִי שֵׁם תִּבְלֵל כָּלָה	13	who visits him of earth and who sets out the whole world?	
אִם-יִשִּׁים אֱלֹהֵי לְבוֹ רוּחוֹ וְנִשְׁמַתוֹ אֱלֹהֵי יֶאֱסֹף	14	if he sets on him his heart his spirit and his breath to him he gathers	
יִגָּע כָּל-בָּשָׂר יַחַד וְאָדָם עַל-עֹפָר יָשׁוּב	15	all flesh will expire as one and a human to dust will return	
וְאִם-בִּינָה שְׁמַעוּ-זֶאת הֲאִזְיִנָה לְקוֹל מְלִי	16	and if understanding, hear this give ear to the voice of my speech	
הֲאִף שׂוֹנֵא מִשְׁפָּט יִחְבֹּשׁ וְאִם-צַדִּיק כְּבִיר תִּרְשִׁיעַ	17	shall indeed one who hates judgment bind and one of great justice condemn?	
הֲאָמַר לְמֶלֶךְ בְּלִיַּעַל רָשָׁע אֶל-נְדִיבִים	18	shall he say of the king - without profit wicked - to nobles?	
אֲשֶׁר ל' א-נִשְׂא פָּנָי שָׂרִים וְל' א נִכְר-שׁוֹע לִפְנֵי-דָל כִּי-מַעֲשֵׂה יָדָיו כָּלָם	19	who does not lift up the faces of chiefs nor recognize the saved over the faces of the deprived for the works of his hands are all of them	
רָגַע יָמָתוֹ וְחֻצוֹת לַיְלָה יִגְעֹשׁוּ עִם יַעֲבֹרוּ וְיִסְרוּ אַבִּיר ל' א בְּיָד	20	in a moment they die and in the middle of the night people quake and pass on and the mighty are turned away without a hand	
כִּי-עֵינָיו עַל-דַּרְכֵי-אִישׁ וְכָל-צִעְדָיו יִרְאֶה	21	for his eyes are on the way of a man and all his steps he sees	
אִין-חֹשֶׁךְ וְאִין צְלֻמוֹת לְהַסְתֵּר שָׁם פֹּעַלֵי אָוֶן	22	there is no darkness and there is no obscurity where the workers of iniquity are concealed	
כִּי ל' א עַל-אִישׁ יִשִּׂים עוֹד לְהֵלֵךְ אֶל-אֵל בְּמִשְׁפָּט	23	for not on a man will he further set than to walk to the One in the judgment	
יִרְעַב כְּבִירִים ל' א-חֶקֶר וְיַעֲמֵד אֲחֵרִים תַּחְתָּם	24	he will do evil to those with much without a search and he will stand others instead of them	
לֹכַן יִכִּיר מַעֲבָדֵיהֶם וְהִפְךָ לַיְלָה וְיִדְכָאוּ	25	because he recognizes their service and he overturns night and they are crushed	
תַּחַת-רָשָׁעִים סָפְקָם בְּמִקוֹם רֹאִים	26	under the wicked he slaps them in the place of those who see	
אֲשֶׁר עָלְ-כֵן סָרוּ מֵאַחֲרָיו וְכָל-דַּרְכָיו ל' א הִשְׁכִּילוּ	27	because they turned aside from following him and all his ways they considered without insight	
לְהִבִּיא עָלָיו צַעֲקַת-דָּל וְצַעֲקַת עֲנִיִּים יִשְׁמַע	28	so the cry of the deprived comes to him and the cry of the needy he hears	
וְהוּא יִשְׁקֵט וּמִי יִרְשָׁע וְיִסְתֵּר פָּנָיו וּמִי יִשׁוּכְנוּ וְעַל-גּוֹי וְעַל-אָדָם יַחַד	29	for he quiets and who makes wickedness and he conceals faces and who sighs him as one whether to nations or to a human	
מִמֶּלֶךְ אָדָם חֲנֹף מִמֶּקְשֵׁי עָם	30	from the rule of a human of hypocrisy from the ensnaring of a people	
כִּי-אֵל-אֵל הָאָמַר נִשְׂאֵתִי ל' א אֶחְבֹּל	31	for to the One be it said I have lifted up I will not bind	

בלְעַד־י אַחְזָה אַתָּה ה' רִנִּי אִם-עוֹל פָּעַלְתִּי לֹא אֶסִּיף	32	not in perpetuity had I discerned you instruct me if injustice I have worked I will not continue	
הַמַּעֲמֵךְ יִשְׁלַמְנָה כִּי-מֵאֲסַף כִּי-אַתָּה תִּבְחַר וְלֹא-אֲנִי וּמֵה-יִדְעַת דְּבַר	33	How is it with you? Shall he repay her? For you refused? - for you will choose and not I myself. So what do you know? Speak.	
אֲנָשִׁי לִבִּב יֵאָמְרוּ לִי וְגִבֹר חֲכָם שׁוֹמֵר לִי	34	mortals of heart will say to me and a warrior of wisdom hears me	
אִיֹּב לֹא-בְדַעַת יִדְבֵר וְדִבְרָיו לֹא בְהַשְׂכִּיל	35	Job without knowledge speaks and his words are not with insight	
אָבִי יִבְחַן אִיֹּב עַד-נֶצַח עַל-תְּשׁוּבֹתַי בְּאֲנָשִׁי-אָוֶן	36	my father he will be scrutinized in perpetuity to the turnings in mortals of iniquity	*
כִּי יִסִּיף עַל-חַטָּאתָו קֹשֶׁעַ בְּיַיְנוּ יִשְׁפּוֹק וַיִּכְרַב אֶמְרָיו לְאֵל	37	for he continues to add to his sin transgression among us he claps and he multiplies his words to the One	
וַיַּעַן אֱלִיהוּ וַיֹּאמֶר	35:1	And Elihu answered and said	
הֲזֹאת חֲשַׁבְתָּ לְמִשְׁפָּט אֲמַרְתָּ צְדִיקִי מֵאֵל	2	do you count this of judgment? do you speak of my justice more than that of the One?	*
כִּי-תֹאמַר מֵה-יִסְכֵּן-לְךָ מֵה-אֵל עֵיל מִחַטָּאתִי	3	for you said "what profit is to you what benefit from my sin?"	*
אֲנִי אֲשִׁיבֶךָ מִלִּין וְאֶת-רַעֲיֶיךָ עִמָּךְ	4	I will return you a speech and your friends with you	*
הִבַּט שָׁמַיִם וּרְאָה וַיִּשׂוּר שְׁחַקִּים גָּבְהוּ מִמֶּךָ	5	attend to the heavens and see and sight the skies - they are higher than you	
אִם-חַטָּאתָ מֵה-תַּפְעֵל-בּוֹ וּרְבּוֹ פִּשְׁעֶיךָ מֵה-תַּעֲשֶׂה-לוֹ	6	if you sin what do you do in him and multiply transgression what do you make of him	
אִם-צְדִיקָתָ מֵה-תִּתֵּן-לוֹ אוֹ מֵה-מִיַּדְךָ יִקַּח	7	if you are just what do you give to him or what from your hand does he take?	
לְאִישׁ-כְּמוֹךָ רִשְׁעֶךָ וּלְבֶן-אָדָם צְדִיקָתְךָ	8	of a man like you your wickedness? and of a child of a human your righteousness?	
מֵרַב עֲשׂוּקִים יִזְעִיקוּ יִשְׁעוּ מִזְרוּעַ רַבִּים	9	from much oppressions they call for help they cry from the arm of the many	*
וְלֹא-אֲמַר אֵיךְ אֱלֹהֵי עֹשֵׂי נֹתֵן זְמֵרוֹת בַּלַּיְלָה	10	and he does not say where is God my maker who gives psalms in the night	
מִלְּפָנָיו מִבְּהֵמַת אֲרֶץ וּמִעוֹף הַשָּׁמַיִם יַחְכְּמוּנוּ	11	who teaches from the beasts of earth and from birds of the heavens makes us wise?	
שָׁם יִצְעֲקוּ וְלֹא יַעֲנֶה מִפְּנֵי גָאוֹן רָעִים	12	there they call and no one answers in the face of the pride of evildoers	
אֲךָ-שְׁוֹא לֹא-יִשְׁמַע אֵל וְשֹׁדֵי לֹא יִשׁוּרְנָה	13	surely emptiness the One will not hear nor the Sufficient look at her	
אֲפֹךְ כִּי-תֹאמַר לֹא תִשְׁוֹרְנוּ דִּין לִפְנֵי וַיִּתְחַוֵּל לוֹ	14	indeed for you say you will not look adjudication is before his face so writhe of him	*
וְעַתָּה כִּי-אֵין פֶּקֶד אָפוּ וְלֹא-יִדְעַת בְּפֶשַׁע מַאֲדִי	15	but now - for there is no visitation in his anger and he does not know in great confusion	*
וְאִיֹּב הִבֵּל יִפְצֶה-פִּיהוּ בְּבִלְי־דַעַת מִלִּין יִגְבֵר	16	and Job vainly parts his mouth in a lack of knowledge he spouts speeches	*
וַיִּסֹּף אֱלִיהוּ וַיֹּאמֶר	36:1	And Elihu continued and he said	

כַּתֵּר-לִי זְעִיר וְאַחֲוֹךְ כִּי עוֹד לְאֵלֹהִים מְלִים	2	Encircle me a little and I will declare to you for still of God there are speeches	
אֲשָׂא דַעֲי לְמַרְחֹק וּלְפִי עָלִי אֶתֵּן-צֶדֶק	3	I will lift up my knowledge from afar and to the one whose work I am I will give justice	
כִּי-אֲמַנֵּם ל' א-שָׁקֵר מְלִי תְּמִים דְּעוֹת עִמָּךְ	4	for in truth my speech is not a lie complete knowledge is with you	*
הֵן-אֵל כְּבִיר וְלֹא יִמָּאָס כְּבִיר כֹּחַ לֵב	5	lo the One is great and will not refuse the great of strength of heart	
ל' א-יִחְיֶה רָשָׁע וּמִשְׁפַּט עֲנִיִּים יִתֵּן	6	he will not maintain the life of the wicked and judgment of the needy he gives	
ל' א-יִגְרַע מִצְדִּיק עֵינָיו וְאֶת-מְלָכִים לְכִסֵּא וְיֹשִׁיבֵם לְנֶצַח וַיִּגְבְּהוּ	7	he does not diminish from the just one his eyes and kings on the throne - he seats them in perpetuity and they are high	*
וְאִם-אֲסוּרִים בְּזִקִּים יִלְכְּדוּן בְּחַבְלֵי-עֹנִי	8	and if those bound in fetters are captured in ropes of affliction	
וַיִּגַּד לָהֶם פְּעֻלָּם וּפְשָׁעֵיהֶם כִּי יִתְגַּבְּרוּ	9	then he tells to them their works and their transgressions that they allow to be great over them	
וַיִּגַּל אָזְנָם לְמוֹסֵר וַיֹּאמֶר כִּי-יִשׁוּבוּן מֵאֵוֶן	10	and he reveals to their ear his mentoring and he says that they should turn from iniquity	*
אִם-יִשְׁמְעוּ וַיַּעֲבֹדוּ יִכְלוּ יְמֵיהֶם בְּטוֹב וּשְׁנֵיהֶם בְּנְעִימִים	11	if they hear and serve they will consume their days in the good and their years in pleasantness	
וְאִם-ל' א יִשְׁמְעוּ בְּשִׁלַּח יַעֲבֹרוּ וַיִּגְוְעוּ בְּבִלְי-דַעַת	12	but if they do not hear into death they will pass on and they will expire without knowledge	*
וְחִנְפֵי-לֵב יִשִּׁימוּ אָף ל' א יִשְׁוְעוּ כִּי אֲסַרְהֶם	13	but hypocrites in heart are set in wrath they do not call for he binds them	
תָּמֹת בְּנֵי עַר נִפְשָׁם וְחַיֵּיתָם בְּקִדְשִׁים	14	their being dies in youth and their life among the holy	*
יִחַלֵּץ עֲנִי בְּעִנְיוֹ וַיִּגַּל בְּלִחַץ אָזְנָם	15	he rescues the needy from his affliction and reveals oppression to their ears	
וְאִף הִסִּיתֶךָ מִפִּי-צָר רָחַב ל' א-מוֹצֵק תַּחְתִּיהָ וַנְּחַת שְׁלַחְךָ מְלֵא דָשָׁן	16	and indeed he incites you from the mouth of your affliction instead of her, broad, no outpouring, and rest your table he fills with fatness	*
וְדִין-רָשָׁע מְלֵאָתָּ דִּין וּמִשְׁפַּט יִתֵּמַר כֹּחַ	17	but the adjudication of the wicked you have filled adjudication and judgment sustain	
כִּי-חַמָּה פֹּן-יִסִּיתֶךָ בְּסָפֵק וְרַב-כֹּחַ פֶּרֶר אֵל-יִטַּךְ	18	for wrath lest he incite you with wealth and a great ransom cannot be stretched out for you	
הִיעָרֶךָ שׁוֹעֵךְ ל' א בְּצָר וְכֹל מֵאֲמִצֵּי-כֹחַ	19	will he array in order your noise untreasured and all the upholding of strength	*
אֵל-תִּשְׁאַף הַלֵּילָה לְעֹלוֹת עַמִּים תַּחְתָּם	20	do not long for the night of the offerings of the peoples under them	*
הִשְׁמַר אֵל-תִּפְּסֵן אֵל-אֵוֶן כִּי-עַל-זֶה בְּחַרְתָּ מֵעֹנִי	21	be upright - do not look on iniquity for against this you chose from affliction	
הֵן-אֵל יִשְׁגִּיב בְּכֹחַ מִי כִמּוֹהוּ מוֹרֶה	22	lo the One exalts in his strength who teaches like him?	
מִי-פִקֵּד עָלָיו דְּרָכּוֹ וּמִי-אָמַר פְּעֻלַּת עוֹלָה	23	who visits his way to him? or who say "you have worked iniquity"?	

זָכֹר כִּי-תִשְׁגִּי'א פְעָלוֹ אֲשֶׁר שִׁרְרוּ אַנְשֵׁים	24	remember that you increase his work of which mortals sing	
כָּל-אָדָם חִזּוּ-בוֹ אֲנוֹשׁ יְבִיט מִרְחוֹק	25	every human discerns in him a mortal attends from afar	
הוּא-אֵל שְׁגִי'א וְלֹא יָדַע מִסְפַּר שָׁנָיו וְלֹא-חִקֵּר	26	lo the One is increase and we do not know him the number of his years is past finding out	
כִּי יִגְרַע נֹטְפֵי-מַיִם יִזְקוּ מִטֵּר לְאֵדוּ	27	for he diminishes dripping water they refine rain to humidity	
אֲשֶׁר-יִזְלוּ שְׁחֻקִים יִרְעֲפוּ עַל־י אָדָם רַב	28	which the skies distill and trickle much on the human	
אִם-יָבִין מִפְּרֵשׁ-עֵב תִּשְׁאוֹת סִכְתּוֹ	29	indeed if one understand the spreading of a cloud the clamour from his booth	
הוּא-פָרַשׁ עָלָיו אוֹרוֹ וְשָׁרְשֵׁי הַיּוֹם כִּסָּה	30	lo - he spreads on it his light and the root of the day he covers	
כִּי-בָם יִדִּין עַמִּים יִתֶּן-אֵל כָּל לְמַכְבִּיר	31	for in them he adjudicates the peoples he gives meat from greatness	*
עַל-כַּפַּיִם כִּסָּה-אוֹר וַיִּצַו עָלֶיהָ בְּמִפְגֵּיעַ	32	on open palms he covers light and he commands her in meeting	
יִגִּיד עָלָיו רֵעוֹ מִקְנֵה אֵף עַל-עוֹלָה	33	a sound tells him substance indeed for offering	*
אֵף-לִזֹּאת יִחַדֵּד לְבִי וַיִּתֵּר מִמְּקוֹמוֹ	37:1	Indeed of this my heart quakes and is let go from its place	
שָׁמְעוּ שְׁמוֹעַ בְּרִגְזֵי קוֹלוֹ וְהִגָּה מִפִּיו יִצֵּא	2	Hear to hear in the trouble of his voice and the sigh that from his mouth comes forth	
תַּחַת-כָּל-הַשָּׁמַיִם יִשְׁרָהוּ וְאוֹרוֹ עַל-כַּנְפוֹת הָאָרֶץ	3	Under the whole heavens, he makes it clear and his light to the wings of the earth	
אַחֲרָיו יִשְׁאָג-קוֹל יִרְעַם בְּקוֹל גְּאוֹנוֹ וְלֹא יִשְׁמַע עֲשֵׂה	4	After it a voice roars it thunders in a voice of his majesty and he will not supplant them when his voice is heard	
יִרְעַם אֵל בְּקוֹלוֹ נִפְלְאוֹת עֲשֵׂה גְדוֹלוֹת וְלֹא יָדַע	5	the One thunders wonderfully in his voice making great things we do not know	
כִּי לְשֶׁלֶג יֵאמַר הוּא-אֶרֶץ וְגֶשֶׁם מִטֵּר וְגֶשֶׁם מִטְרוֹת עֲזוֹ	6	for to the snow he says be of earth and small rain and great rain of his might	
בְּיַד-כָּל-אָדָם יִחַתּוּם לְדַעַת כָּל-אֲנָשֵׁי מַעֲשָׂהוּ	7	In the hand of every human he seals for the knowledge of all mortals of his work	
וְתִבּוֹא חַיָּה בְּמוֹ-אֶרֶב וּבְמַעוֹנֵי תֵיָה תִשְׁכֵּן	8	and all life goes to her place of waiting and in their habitations dwell	
מִן-הַיָּמִים תִּבּוֹא סוֹפֵה וּמִמְזָרִים קָרָה	9	From the south comes storm and from the scattering cold	
מִנְשֵׁמַת-אֵל יִתֵּן-קִרְחַן וְרִחַב מַיִם בְּמוֹצֵק	10	by the breath of the One ice is given and the breadth of the waters outpouring	
אֵף-בְּרִי יִטְרִיחַ עֵב יִפִּיץ עָנַן אוֹרוֹ	11	indeed in watering he burdens a cloud he scatters the mist of his light	
וְהוּא מִסְבּוֹת מִתְהַפֵּךְ בְּתַחְבּוּלֵי תּוֹ לְפַעֲלָם כֹּל אֲשֶׁר יִצְוֶה עַל-פְּנֵי תֵבֵל אֶרֶץ	12	and he overturns turnabouts in bindings to the works - all that he commanded in the face of the world of earth	
אִם-לְשֵׁבֶט אִם-לְאֶרֶץ אִם-לְחַסְדֵי יִמְצָאָהּ	13	if of sceptre if of his earth if of his lovingkindness he will let it be found	

הֲאֵזִינָה ז' אֵת אִיב עַמְד וְהִתְבּוֹן בְּפִלְאוֹת אֵל	14	give ear to this Job stand and understand the wonders of the One	
הֲתַדַּע בְּשׁוּם-אֱלוֹהַּ עֲלֵיהֶם וְהַפִּיעַ אֹר עֲנָנוּ	15	do you know God's setting of them and the light of his mist he made shine?	
הֲתַדַּע עַל-מִפְלְשֵׁי-עַב מִפְלְאוֹת תְּמִים דְּעִים	16	do you know about the balancing of cloud from the wonders of the perfect in knowledge?	
אֲשֶׁר-בְּגִדֶיךָ חֲמִים בְּהִשְׁקֵט אֶרֶץ מִדְּרוֹם	17	how your garments warm when he quiets earth from the south?	
תִּרְקִיעַ עִמּוֹ לִשְׁחָקִים הֲזָקִים כְּרָאֵי מוֹצֵק	18	have you hammered out the sky with him mighty as a poured mirror?	
הוֹדִיעֵנוּ מֵ-נֹאמְרֵנוּ לֹא לֹא-נַעֲרֹךְ מִפְּנֵי-חֹשֶׁךְ	19	Make known to us what we will say to him we cannot make order in the face of darkness	
הִיִּסְפֵּר-לוֹ כִּי אֲדַבֵּר אִם-אֲמַר אִישׁ כִּי יִבְלַע	20	will one recount to him that I will speak? if a man speaks will he be swallowed?	
וְעַתָּה לֹא רָאוּ אֹר בְּהִיר הוּא בְּשִׁחָקִים וְרוּחַ עֲבָרָה וְתַטְּהָרֵם	21	and now they do not see the brilliant light this is in the sky but the wind passes over and purifies them	
מִצָּפוֹן זָהָב יֵאָתֶה עַל-אֱלוֹהַּ נוֹרָא הוֹד	22	from the north gold comes with God a fearful splendor	
שָׂדֵי ל' א-מִצְאָנָהוּ שִׁגְיָא-כֹּחַ וּמִשְׁפָּט וְרַב-צְדִיקָה ל' א' יַעֲנֶה	23	The Sufficient we do not find out great of power and judgment and much righteousness - he does not afflict	
לִכֵּן יִרְאוּהוּ אַנְשִׁים ל' א'-יִרְאֶה כָּל-חֲכָמֵי-לֵב	24	therefore mortals fear him he does not see all the wise of heart	*
וַיַּעַן-יְהוָה אֶת-אִיב מִן הַסְּעָרָה וַיֹּאמֶר	38:1	And יְהוָה answered Job out of the whirlwind and he said	
מִי זֶה מְחַשֵּׁיךָ עֲצָה בְּמַלְוִין בְּלִי-דַעַת	2	who is this darkening counsel in speeches without knowledge?	
אֶזְרֵ-נָא כַּגִּבּוֹר חֲלָצִיךָ וְאֲשַׁאלְךָ וְהוֹדִיעֵנִי	3	gird please as a warrior your loins and I will ask you and you make known to me	
אֵיפֹה הָיִיתָ בְּיִסְדֵי-אֶרֶץ הֲגִד אִם-יִדְעַתָּ בִּינָה	4	where were you when I founded earth? tell if you know understanding	
מִי-שָׂם מִמְדֵּיהָ כִּי תַדַּע אוּ מִי-נָטָה עָלֶיהָ קוֹ	5	who set her measure? for you know or who stretched out on her a line?	
עַל-מָה אֲדִנְיָהּ הִטְבְּעוּ אוּ מִי-יָרָה אֶבֶן פְּנִיתָהּ	6	on what is her pedestal sunk? or who instructed her cornerstone?	
בְּכֵן-יַחַד כּוֹכְבֵי בֹקֶר וַיִּרְעוּ כָּל-בְּנֵי אֵל הַיָּם	7	when as one the stars of the morning sang and all the children of God raised the alarm	
וַיִּסְךָ בַּדְּלָתִים יָם בְּגִיחוֹ מִרְחֹם יִצָּא	8	or screened in the sea with doors when he rushed breaking forth from the womb?	
בְּשׁוּמֵי עֵנָן לְבָשׁוּ וַיַּעֲרֵפֵל חֲתֻלְתּוֹ	9	when I set out cloud for his clothing and murk his swaddling clothes	
וַאֲשַׁבֵּר עָלָיו חֻקִּי וַאֲשִׁים בְּרִיחַ וּדְלָתִים	10	and broke in pieces for him my decree and set out bar and doors	*
וַאֲמַר עַד-פֹּה תָבוֹא וְלֹא תֹסִיף וּפִי-אִישִׁית בְּגָאוֹן גְּלִיךָ	11	and said - to here you will come and not add to it and here cease the pride of your rubbing	*
הַמִּיּוֹמִיךָ צִיַּת בֹּקֶר יִדְעַתָּ הַשַּׁחַר מַקְוֹ	12	from your days have you commanded the morning made dawn know his place?	
לְאַחֵר בְּכַנְפוֹת הָאָרֶץ וַיִּנְעְרוּ רַשְׁעִים מִמֶּנָּה	13	that he grasp the wings of the earth to shake the wicked from her	

תִּתְהַפֵּךְ כַּח מֶרְחָם חוֹתֶם וַיִּתְצַבּוּ כִּמוֹ לְבוּשׁ	14	transformed as clay by the impress they present themselves as clothing	*
וַיִּמְנַע מִרְשָׁעִים אוֹרָם וַיִּזְרַע רַמָּה תִּשְׁבֵּר	15	and their light from the wicked is withheld and the exalted arm is broken	
הֲבָאתָ עַד-נְבִי-יָם וּבְחִקְרֵי תְהוֹם הַתְּהַלַּקְתָּ	16	have you come to the springs of the sea and in search of the depth have you walked?	
הֲנִגְלוּ לְךָ שַׁעַר־מָוֶת וְשַׁעַר־צְלָמוֹת תִּרְאֶה	17	have the gates of death been revealed to you or the gates of obscurity have you seen?	
הֲתָבִינָה עַד-רֶחְבֵי-אֶרֶץ הַגָּד אִם-יָדַעְתָּ כֻּלָּהּ	18	have you understood to the breadth of earth? tell if you know all these	
אֵי-זֶה הַדֶּרֶךְ יִשְׁכֵּן-אוֹר וְחַשְׁךְ אֵי-זֶה מִקְוֵמוֹ	19	where is this? the way of the dwelling of light? and darkness - where is this - his place?	
כִּי תִקְחֵנוּ אֶל-גְּבוּלוֹ וְכִי-תִבִּין נְתִיבוֹת בֵּיתוֹ	20	that you take him to his border and that you understand the tracks of his house	
יָדַעְתָּ כִּי-אֵז תִּנָּלַד וּמִסְפַּר יָמֶיךָ רַבִּים	21	you know - for then you were born and the number of your days is many	
הֲבָאתָ אֶל-אֲצֻרוֹת שֶׁלֶג וְאוֹצְרוֹת בָּרֶד תִּרְאֶה	22	have you come to the storehouses of snow? or the storehouses of hail have you seen?	
אֲשֶׁר-חִשַׁקְתִּי לְעַת-צָר לְיוֹם קָרֵב וּמִלְחָמָה	23	which I have spared for the time of trouble for the day of approach and of war	
אֵי-זֶה הַדֶּרֶךְ יִחַלֵּק אוֹר יִפֹּץ קָדִים עַל־אֶרֶץ	24	where is this? the way the west wind is apportioned the east wind scattered over earth?	*
מִי-פָלַג לְשֹׁטֵף תַּעֲלֶה וְדֶרֶךְ לְחִזְזִי קִלּוֹת	25	who divided a trench for the overflow? or a way for the lightning of voices?	*
לְהַמְטִיר עַל-אֶרֶץ לֹא-אִישׁ מִדְבָּר לֹא-אָדָם בּוֹ	26	to make rain on earth - no man a wilderness where no human is	
לְהַשְׁבִּיעַ שֶׁאֵה וּמִשְׁאֵה וּלְהַצְמִיחַ מִצָּאֵן דָּשָׁא	27	to satisfy desolation and waste and sprout the bud of the tender herb	
הֵישׁ-לְמֶטֶר אָב אוֹ מִי-הוֹלִיד אֲגִלִּי-טֵל	28	has the rain a father? or who birthed the reservoirs of dew?	
מִבֶּטֶן מִי יֵצֵא הַקֶּרֶחַ וּכְפֹרֶת שָׁמַיִם מִי יֵלְדוּ	29	from whose belly came forth the ice? and the bowl of the heavens - who birthed it?	*
כְּאִם מַיִם יִתְחַבְּאוּ וּפְנֵי תְהוֹם יִתְלַכְדוּ	30	as a stone waters are withdrawn and the face of the depth is frozen	*
הֲתִקְשֵׁר מַעַדְנוֹת כִּימָה אוֹ-מִשְׁכּוֹת כְּסִיל תִּפְתַּח	31	can you confine the ties of a star cluster? or the belt of Orion open?	*
הֲתֵצֵא מִזְרוֹת בַּעֲתוֹ וְעֵישׁ עַל-בְּנֵיהֶם תְּנַחֵם	32	can you bring forth constellations in his season? or the Great Bear on her children - can you guide them?	*
הֲיָדַעְתָּ חֻקֹּת שָׁמַיִם אִם-תִּשֵׂם מִשְׁטֵרָה בְּאֶרֶץ	33	do you know the decrees of the heavens? can you set out his dominion in the earth?	*
הֲתִרִים לַעֲבֹד קוֹלֶךָ וְשִׁפְעַת-מַיִם תִּכְסֶּךָ	34	can you raise your voice to the cloud so abundance of waters covers you?	*
הֲתִשְׁלַח בְּרָקִים וַיִּלְכוּ וַיֹּאמְרוּ לְךָ הִנֵּנוּ	35	can you send out flashes and they go? and say to you - behold us!	
מִי-שֵׂת בְּטַחֹת חֻמָּה אוֹ מִי-נָתַן לְשִׁכְנֵי בִינָה	36	who puts wisdom in the inward parts? or who gives to the sense understanding?	
מִי-יִסְפֹּר שְׁחָקִים בְּחֻמָּה וּבְגִלְיָ שָׁמַיִם מִי יִשְׁכִּיב	37	who numbers the skies in wisdom? and who lies with the skin-bottles of the heavens?	

בְּצִקַּת עֶפֶר לְמוֹצֵק וּרְגָבִים יִדְבְּקוּ	38	to pour dust into mold and clods clung	
הֲתִצּוּד לְלִבֵּי טָרֶף וְחַיֵּית כְּפִירִים תִּמְלֵא	39	will you hunt prey for the lion parent and fill the life of the whelps?	
כִּי-יִשְׁחֹו בַּמְעוֹנוֹת יֵשְׁבוּ בִּסְכֵּה לְמוֹ-אָרֶב	40	for they bow in their habitations they sit in the booth their place of waiting	
מִי יָכִין לַעֲרֵב צִידוֹ כִּי-יִלְדוּ אֶל-אֱלֹהֵי יִשְׁעוֹ יִתְעוּ לְבִלְי-אֵל כָּל	41	who establishes for the raven his provision? for his babies to God cry out they wander for lack of food	
הֲיָדַעַת עֵת לִדְת יַעֲלֵי-סֹלֶעַ חַלֵּל אֵילוֹת תִּשְׁמֹר	39:1	do you know the time of the birthing of wild goats of the rock? the writhing of the hart can you preserve?	
תִּסְפֹּר יָרְחִים תִּמְלֵאנָה וְיָדַעַת עֵת לִדְתָנָה	2	you number the months they fulfill and you know the time of their birthing	
תִּכְרַעְנָה יְלִדֵיהֶן תִּפְלַחְנָה חֲבִלֵיהֶם תִּשְׁלַחְנָה	3	they bow - their young in piercing cramps they send out	
יִחַלְמוּ בְּנֵיהֶם יִרְבוּ בֶּבֶר יֵצְאוּ וְלֹא-יָשׁוּבוּ לָמוֹ	4	their children are healthy they increase in corn they go forth and do not return to them	
מִי-שִׁלַּח פָּרָא חֲפָשִׁי וּמִסְרוֹת עֵרוֹד מִי פִתַּח	5	who sends the wild ass free? and the bonds of the onager who opens?	*
אֲשֶׁר-שָׁמַתִּי עֲרֶבֶה בֵּיתוֹ וּמִשְׁכְּנֹתָיו מִלְחָה	6	for whom I set the plain as his house and his dwellings salt land	
יִשְׁחַק לְהַמּוֹן קְרִיָּה תִּשְׁאֹוֹת נֹגֵשׁ לֹא יִשְׁמַע	7	he laughs at the town crowd the clamour of the oppressor does not hear	
יִתּוֹר הַרִים מְרַעֵהוּ וְאַחַר כָּל-יִרְוֶק יִדְרֹשׁ	8	the mountain range his pasture and after every green thing he seeks	
הֲיִאֲבֹה הַיָּם עִבְדְּךָ אִם-לִינִי עַל-אֲבוֹטְךָ	9	will a wild bull consent to serve you? or lodge at your manger?	*
הֲתִקְשֹׁר-רִים בְּתֵלֶם עִבְדִּי אִם-יִשְׁדֹּד עִמָּקִים אַחֲרֶיךָ	10	will you confine a wild bull with a cord in a furrow to plough the valleys after you?	
הֲתִבְטַח-בוּ כִּי-רַב כֹּחַ וְתַעֲזֹב אֵלָיו יְגִיעֶךָ	11	will you trust in him for great is his strength or abandon to him your labour?	
הֲתִאֲמִין בוּ כִּי-יִשִׁיב זֶרְעֶךָ וְיִגְרַנְךָ יֵאָסֵף	12	will you have faith in him to return your seed and gather to your barn?	
כִּנּוּף-רְנַנִּים נִעְלָפָה אִם-אֲבָרָה חֲסִידָה וְנִצָּה	13	the wings of those that cry - the peacock if pinion of stork and ostrich?	
כִּי-תַעֲזֹב לָאָרֶץ בְּצִיָּה וְעַל-עֶפֶר תִּחַמֵּם	14	for she abandons to the earth her eggs and in dust she warms them	
וְתִשְׁכַּח כִּי-רַגַּל תִּזְוָרָהּ וְחַיֵּית הַשָּׂדֶה תִּדְוֹשָׁהּ	15	she forgets that a foot may squeeze her or the beast of the field may trample her	*
הֲקָשִׁיחַ בְּנֵיהָ לֹא-לָהּ לְרִיקָה יְגִיעָה בְּלִי-פֶחַד	16	he makes her severe on her children as if not hers idle her labour and without dread	
כִּי-הִשָּׂה אֱלֹהֵי חֲכָמָה וְלֹא-חֲלַק לָהּ בְּבִינָהּ	17	for God has removed her wisdom and did not apportion to her understanding	
כַּעַת בְּמָרוֹם תִּמְרִיא תִּשְׁחַק לְסוֹס וְלָרִידָן	18	as when she flaps herself on high she laughs at horse and rider	*
הֲתַתֵּן לְסוֹס גְּבוּרָה הֲתַלְבִּישׁ צַוְאָרוֹ רַעְמָה	19	Did you give to the horse power? did you clothe his neck with silken vibration?	

הֲתַרְעִישׁוּ כַּאֲרֵבָה הוּד נְחֹרֵר אֵימָה	20	can you make him quake as a grasshopper? the splendor of his nostrils horrible	
יִחְפְּרוּ בְעֵמֶק וַיִּשִׁישׁ בְּכֹחַ יֵצֵא לִקְרַאת-נֶשֶׁק	21	he digs in the valley and rejoices in strength he comes forth to encounter a kiss of armor	*
יִשְׁחַק לְפַחַד וְלֹא יִחַת וְלֹא-יִשׁוּב מִפְּנֵי-חֶרֶב	22	he laughs at dread and does not break and does not turn from the face of a sword	
עָלָיו תִּרְנֶנֶה אֲשָׁפָה לִהֲב חֲנִית וְכִידוֹן	23	against him rattles a quiver flash of shaft and spear	
בְּרַעַשׁ וּרְגֵז יִגְמַא-אֲרָץ וְלֹא-יֵאֱמִין כִּי-קוֹל שׁוֹפָר	24	in quake and trouble he swallows earth nor does he believe for the voice of the shophar	
בְּדֵי שׁוֹפָר יֵאמֵר הָאֵח וּמִרְחוֹק יִרְיַח מִלְחָמָה רַעַם שָׂרִים וּתְרוּעָה	25	among shopharim he says aha! and from afar he smells battle thunder of chiefs and a shout of joy	
הַמְבִּינֶתְךָ יֶאֱבֶר-נָזֶן יִפְרֹשׁ כַּנְּפוֹ לַתִּימֹן	26	by your understanding does a hawk fly? stretch his wings to the south?	
אִם-עַל-פִּיךָ יִגְבִּיהַ נֶשֶׁר וְכִי יִרְיֵם קִנּוֹ	27	if by your mouth the eagle rises high and that he sets his nest	
סֹלֶעַ יִשְׁכֵּן וַיִּתְלַן עַל-שֵׁן סֹלֶעַ וּמְצוּדָה	28	rock he dwells and lodges on the tooth of a rock and stronghold	
מִשָּׁם חִפְר-אֵל כָּל לְמִרְחוֹק עֵינָיו יִבִּיטוּ	29	from there he seeks food from afar his eyes look	
וְאִפְרָחוּ יַעֲלֶע-דָם וּבְאֲשֵׁר חָלְלִים שָׁם הוּא	30	and his eaglets suck up blood and where the slain are, there is he	
וַיַּעַן יְהוָה אֶת-אֵיזֵב וַיֹּאמֶר	40:1	And יְהוָה answered Job and he said	
הֲרֹב עִם-שָׂדֵי יִסּוֹר מוֹכִיחַ אֱלֹהֵי יַעֲנֶנָּה	2	will he who contends with the Sufficient be the mentor? God's referee - let him answer	*
וַיַּעַן אֵיזֵב אֶת-יְהוָה וַיֹּאמֶר	3	And Job answered יְהוָה and he said	
הֵן קֵל תִּי מָה אֲשִׁיבָךְ יָדִי שָׁמַתִּי לְמוֹ-פִי	4	Lo I am slight what will I return to you? my hand I set over my mouth	
אַחַת דִּבַּרְתִּי וְלֹא אֶעֱנֶנָּה וּשְׁתַּיִם וְלֹא אֲוֹסִיף	5	once I have spoken and I will not answer and twice - and I will add no more	
וַיַּעַן-יְהוָה אֶת-אֵיזֵב מִן סַעֲרָה וַיֹּאמֶר	6	And יְהוָה answered Job out of the whirlwind and he said	
אֶזְרֶנָּה כַּגִּבּוֹר חֲלָצִיךָ אֲשַׁאֲלֶךָ וְהוֹדִיעֲנִי	7	gird please as a warrior your loins and I will ask you and you make known to me	
הֲאֵף תִּפְרֹשׁ מִשְׁפָּטִי תִּרְשָׁעֵנִי לְמַעַן תִּצְדַּק	8	Indeed will you frustrate my judgment? will you make me wicked so you are just?	
וְאִם-זְרוּעַ כְּאֵל לָךְ וּבְקוֹל כְּמוֹ הוּא תִרְעַם	9	and if an arm like that of the One is yours or with a voice like his you thunder -	
עֲדֵה נָא גָאוֹן וְגִבּוֹה וְהוֹד וְהִדָּר תִּלְבָּשׁ	10	adorn yourself please pride and exaltation and splendor and honor - let yourself be clothed	
הַפֶּץ עֲבֹרוֹת אַפְּךָ וּרְאֵה כָל-גָּאֹה וְהִשְׁפִּילֵהוּ	11	Scatter the rage of your wrath and see all the arrogant and cast them down	
רְאֵה כָל-גָּאֹה הַכְּנִיעֵהוּ וְהִדָּךְ רַשְׁעִים תַּחְתָּם	12	See all the proud and humble them and tread down the wicked under them	
טָמְנֵם בְּעָפָר יַחַד פְּנֵיהֶם חִבֵּשׁ בְּטַמּוֹן	13	conceal them in the dust as one their faces bind in concealment	
וְגַם-אֲנִי אֹדְרֶךָ כִּי-תוֹשַׁע לָךְ יְמִינֶךָ	14	and even I myself will instruct that salvation is yours by your right hand	

הנה-נא בהמות אשר-עשיתי עמך חציר כבקר יאכל	15	behold please Behemoth which I made with you grass like an ox he eats	*
הנה-נא כח במתניו ואונו בשרירי בטנו	16	behold please his strength in his loins and the vigor in the navel of his belly	*
יחפץ זנבו כמו-אזר גידי פחדו יש'רגו	17	he desires his tail - like a cedar the sinews of his testicles are intertwined	
עצמיו אפיקי נחשה גרמיו כמטיל ברזל	18	his bones are a stream of brass his reserve like bars of iron	
הוא ראשית דרכי-אל הע'שו יגש חרבו	19	he is the beginning of the ways of the One he who made him can approach his sword	*
כי-בול הרים ישאו-לו וכל-חית השדה ישחקו-שם	20	for produce the mountains lift up for him and all the beasts of the field play there	*
תחת-צאלים ישכב בסתר קנה ובצה	21	under the shadows he lies in the concealment of reed and swamp	
יסכהו צאלים צללו יסבוהו ערב-נחל	22	shadows hedge by shades willows of the torrent surround him	
הן יעשק נהר ל'א יחפז יבטח כי-יגין ירדן אל-פיהו	23	lo he oppresses a river and is in no hurry he trusts that the Jordan will break into his mouth	
בעיניו יקחנו במוקשים ינקב-אף	24	with his eyes he takes it in snares his nose curses	
תמשך לוינתו בחכה ובחבל תשקיע לש'נו	41:1	You will drag Leviathan with a hook? or with rope sink his tongue	
התשים אגמן באפו ובחוח תק'ב לחיו	2	Can you set a bullrush in his nose or with thorn pierce his cheek	
הירבה אליך תחנונים אם-ידבר אליך רכות	3	will he make many supplications to you? if he will speak to you tenderly	
היכרת ברית עמך תקחנו לעבד עולם	4	will he cut a covenant with you will you take him for servant for ever	
התשחק-בו כצפור ותקשרנו לנערותיך	5	will you laugh with him as with a bird? or will you bind him for your lasses?	
יכרו עליו חברים יחצוהו בין כנענים	6	will the associates bargain for him? will they divide him among traders?	*
התמלא בשכות עורו ובצלצל דגים ראשו	7	can you fill with thorns his skin or with whirring fish his head	
שים-עליו כפר זכ'ר מלחמה אל-תוסף	8	set on him your open palm remember the battle and do not add to it	
הת'חלתו נכזבה הגם אל-מראיו יטל	9	lo his waiting gives the lie surely even to see him is to be repelled	
ל'א-אכזר כי יעורנו ומי הוא לפני יתיצב	10	not fierce is one that will rouse him so who is he that before my face will present himself?	*
מי הקדימני ואשלם תחת כל-השמים לי-הוא	11	who receives me that I may repay him? under all the heavens he is mine	*
לא-אחריש בדיו ודבר-גבורות וחין ערכו	12	I will not keep silence in his deceptions nor the words of his power nor the beauty of his value	*
מי-גלה פני לבושו בקפל רסנו מי יבוא	13	who will reveal the face of his clothing? in his double bridle who will come?	
דלתי פניו מי פתח סביבות שפניו אימה	14	the doors of his face who will open? his surrounding teeth horrible	

גֹּאֲוֶה אֶפִּיקִי מִגִּבֹּתִים סָגֹר חוֹתָם צָר	15	a growing stream of shields shutting up the impress of trouble	*
אֶחָד בְּאֶחָד יִגָּשׁוּ וְרוּחַ ל' א-יב' א בִּינֵיהֶם	16	one to one they approach and spirit cannot come between them	
אִישׁ-בְּאֶחֱיוֹ יִדְבְּקוּ יִתְלַקְדּוּ וְל' א יִתְפָּקְדוּ	17	each to its other clings they are captured and not dispersed	
עֵטִישׁ תִּיּוֹ תִּהְיֶה אֹר וְעֵינָיו כְּעַפְעֵפֵי-שַׁחַר	18	his sneezing shines a light and his eyes are like the eyelids of dawn	
מִפִּיּוֹ לִפְיָדִים יִהְיֶה כֹּחַ כִּידוּדֵי אֵשׁ יִתְמַלְטוּ	19	from his mouth lamps walk and a striking of fire escapes	
מִנְחִירָיו יֵצֵא עָשָׁן כְּדוֹד נְפוּחַ וְאַגְמֹן	20	he snorts forth smoke as the beloved blows the bullrushes	*
נִפְשׁוֹ גְחָלִים תִּלְהַט וְלֵהָב מִפִּיּוֹ יֵצֵא	21	his being enflames coals and a flash from his mouth goes forth	
בְּצוּאָרוֹ יֵלִין עֹז וּלְפָנָיו תְּדוּץ דָּאָבָה	22	in his neck lodges might and in his face faintness dances	
מִפְּלִי בְּשָׂרוֹ דְבִקּוֹ יֵצֵק עָלָיו בַּל-יִמוּט	23	the flaps of his flesh cling poured on him without slippage	
לִבּוֹ יֵצֵק כְּמוֹ-אֶבֶן וְיֵצֵק כְּפֹלַח תַּחְתִּית	24	his heart poured like a stone so poured like the lower pierced grinding stone	
מִשְׁתּוֹ יִגְוֹרוּ אֵלִים מִשְׁבָּרִים יִתְחַטְּאוּ	25	from his height the pillars shrink from the breaking they make themselves clean from sin	*
מִשִּׁיגָהוּ חֶרֶב בְּלִי תְקוּם חֲנִית מִסַּע וְשֵׁרֶיָהּ	26	a sword taking hold of him is not set shaft dart and javelin	
יַחֲשׁוּב לַתֵּבֶן בְּרֹזֶל לְעֵץ רִקְבוֹן נְחוּשָׁה	27	he counts iron straw as a rotten tree brass	
ל' א-יבְרִיחֵנוּ כְּ-קֶשֶׁת לְקֶשׁ נִהְפְּכוּ-לוֹ אֲבֵנֵי-קַלְעֵל	28	the child of the bow does not make him flee to stubble turned by him are stones from a sling	
כְּקֶשׁ נִחְשָׁבוּ תוֹתַח וְיִשְׁחַק לְרַעַשׁ כִּידוֹן	29	as stubble he counts a bludgeon and he laughs at the quake of a spear	
תַּחְתָּיו חֲדוּדֵי חֶרֶשׁ יִרְפֹּד חֲרוּץ עַל־טִיט	30	his underparts are sharp potsherds he spreads cuttings in the dirt	*
יִרְתִּיחַ כֶּסֶּיר מְצוּלָה יָם יִשִּׂים כְּמַרְקָחָהּ	31	he makes the ocean deep boil like a pot the sea he sets as spices	*
אַחֲרָיו יֵאִיר נְתִיב יַחֲשׁוּב תְּהוֹם לְשִׁיבָה	32	after him is an enlightened track he counts the depth gray-haired	
אִין-עַל-עַפְרֵי מִשְׁלוֹ הָעֹשֶׂה לְבִלִי-חַת	33	in all dust is his parable the one who is made without fear	
אֶת-כָּל-גִּבּוֹהֵי יִרְאֶה הוּא מֶלֶךְ עַל-כָּל-בְּנֵי-שַׁחַץ	34	all the exalted he sees he is king over all the children of pride	
וַיַּעַן אִיּוֹב אֶת-יְהוָה וַיֹּאמֶר	42:1	And Job answered יְהוָה and said	
יָדַעְתִּי כִּי-כֹל תּוּכַל וְל' א-יבְצֵר מִמֶּךָ מְזִמָּה	2	I know that you have all power and thought is not withheld from you	
מִי זֶה מַעֲלִים עֵצָה בְּלִי-דַעַת לָכֵן הִגַּדְתִּי וְל' א אָבִין נִפְלְאוֹת מִמֶּנִּי וְל' א אֲדַע	3	"who is this secreting counsel without knowledge?" therefore I told and I had not understood things too wonderful for me and I did not know	
שְׁמַע-נָא וְאֲנִי כִי אֲדַבֵּר אֲשַׁאֲלֶךָ וְהוֹדִיעַנִי	4	hear please and I myself will speak "and I will ask you and you make known to me"	

לְשִׁמְעָא אָזְן שְׁמַעְתִּיךָ וְעַתָּה עֵינִי רֹאֲתֶךָ	5	of the hearing of an ear I had heard of you and now my eye sees you	
עַל-כֵּן אָמַס וְנִחַמְתִּי עַל-עֹפָר וְאַפָּר	6	therefore I refuse and I am comforted in dust and ashes	
וַיְהִי אַחֲרֵי דִבְרֵי יְהוָה אֲתַּת הַדְּבָרִים הָאֵלֶּה אֶל אִיִּב וַיֹּאמֶר יְהוָה אֶל אֱלִיפַז הַתֵּימָנִי חֲרָה אַפִּי בְךָ וּבִשְׁנֵי רֵעֶיךָ כִּי לֹא דִבַּרְתָּם אֵלַי נְכוֹנָה כְּעַבְדִּי אִיִּב	7	And it happened after יהוה had spoken the words - these ones - to Job that יהוה said to Eliphaz the Temanite: my wrath burns in you and your two friends - for you have not spoken of me what is prepared as has my servant Job.	*
וְעַתָּה קַחוּ לָכֶם שִׁבְעָה פְּרִים וְשִׁבְעָה אֵילִים וּלְכוּ אֶל עַבְדִּי אִיִּב וְהַעֲלִיתֶם עֹלָה בְּעַדְכֶם וְאִיִּב עַבְדִּי יִתְפַּלֵּל עֲלֵיכֶם כִּי אִם פָּנִיו אָשָׂא לְבַלְתִּי עֲשׂוֹת עִמָּכֶם נְבִלָה כִּי לֹא דִבַּרְתָּם אֵלַי נְכוֹנָה, כְּעַבְדִּי אִיִּב	8	And now take for yourselves seven bulls and seven rams and go to my servant Job and offer an offering for yourselves and Job my servant will mediate for you for if I lift up his face I will not do with you foolishness - for you have not spoken of me what is prepared as has my servant Job.	*
וַיֵּלְכוּ אֱלִיפַז הַתֵּימָנִי וּבְלָדָד הַשׁוּחִי צַ'פֵּר הַנְּעֻמְתִּי וַיַּעֲשׂוּ כַּאֲשֶׁר דִּבֶּר אֱלֹהִים יְהוָה וַיִּשָּׂא יְהוָה אֶת פְּנֵי אִיִּב	9	and they went, Eliphaz the Temanite and Bildad the Shuhite and Zophar the Naamathite and they did as the word of יהוה to them and יהוה lifted up the face of Job.	
וַיְהוֶה שָׁב אֶת שְׁבוּת אִיִּב בְּהַתְּפַלְלוֹ בְּעַד רֵעָוֵהוּ וַיֹּסֶף יְהוָה אֶת כָּל אֲשֶׁר לְאִיִּב לְמִשְׁנֵהוּ	10	And יהוה turned the captivity of Job when he mediated for his friends and יהוה added to all that was Job's double	
וַיָּבֹאוּ אֵלָיו כָּל אָחִיו וְכָל אַחֵי תֵיבּוֹ וְכָל יְדֵעָיו לְפָנָיִם וַיֹּאכְלוּ עִמּוֹ לֶחֶם בְּבֵיתוֹ וַיַּנְדְּדוּ לוֹ וַיִּנְחָמוּ אֹתוֹ עַל כָּל הַרְעָה אֲשֶׁר הֵבִיא יְהוָה עָלָיו וַיִּתְּנוּ לוֹ אִישׁ קִשְׁיָטָה אַחַת וְאִישׁ נָזֶם זָהָב אַחַד	11	And all his brothers and sisters came to him and all who knew his face and they ate bread with him in his house and they lamented for him and comforted him about all the evil that יהוה had made come on him and they gave him each one qasita and each one gold ring.	*
וַיְהוֶה בֵּרַךְ אֶת אַחֲרֵית אִיִּב מֵרֵאשִׁיתוֹ וַיְהִי לוֹ אַרְבָּעָה עָשָׂר אֶלְפֵי צֹאן וְשֵׁשֶׁת אֶלְפִים גְּמָלִים וְאֶלְפֵי צֶמֶד בָּקָר וְאֶלְפֵי אֲתוֹנוֹת	12	And יהוה blessed Job's end more than his beginning and it came to him fourteen thousand sheep and six thousand camels and a thousand pair of oxen and a thousand she-donkeys.	
וַיְהִי לוֹ שִׁבְעֵנָה בָּנִים וְשְׁלוֹשׁ בָּנוֹת	13	And there were to him seven sons and three daughters	
וַיִּקְרָא שֵׁם הָאֶחָת יְמִימָה וְשֵׁם הַשֵּׁנִית קִצְיֵעָה וְשֵׁם הַשְּׁלִישִׁית קַחַת הַפּוּךָ	14	and he called the name of the first, dove, and the name of the second cinnamon, and the name of the third eye-shadow.	
וְלֹא נִמְצְאוּ נָשִׁים יְפוֹת כְּבָנוֹת אִיִּב בְּכָל הָאָרֶץ וַיִּתֵּן לָהֶם אֲבִיהֶם נַחֲלָה בְּתוֹךְ אַחֵיהֶם	15	And there were no women found as fair as the daughters of Job in all the earth and their father gave to them an inheritance among their brothers.	
וַיְחִי אִיִּב אַחֲרֵי זֹאת מֵאָה וָאַרְבָּעִים שָׁנָה וַיִּרְאֶה אֶת בָּנָיו וְאֶת בְּנֵי בָנָיו אַרְבָּעָה דֹרוֹת	16	And Job lived after this one hundred and forty years and he saw his children and his children's children to four generations.	*
וַיָּמָת אִיִּב זָקֵן וְשָׂבַע יָמָיִם	17	And Job died old and sated of days.	*

1.01

Fun though this has been - the whole endeavour is too difficult for me. I expect I will think on this for many years and see where it leads.
Robert Sutherland notes that the subject verb order marks this story as a parable. I am glad to find a seconder for this inference which I had made independantly and grammatical support. (See <http://www.bookofjob.org>)

1.03	I want you to note the story line. Every English translation I have smooths it out. There is surely a deliberate repetition of 'haish hahu'. Perhaps we would render it 'this very man' - but repeating whatever exact phrase we used to set the scene. If I never find any more repetition in Job, then I will take this back. This is a setup for a tale of extraordinary trouble. The question is more than: is God good? Just to touch on the direct allusions to the covenant, consider the successive destruction of Job's livestock and children, Deuteronomy 28:31-32 and the final straw, Job 2:7 echoes Deuteronomy 28:35. All this in the context of blessings and cursings.(Detail in Ticciati).
1.05	Party. The children were rich. Party seems to have a usage that might slip into disregard for the poor. There is some repetition here in the use of days at the beginning and end of this short story section. (If you are not laughing by the end of this chapter, there is something wrong with your ear.) Blessed. traditionally rendered cursed.
1.12	Be prepared for the touch of God's hand in this book and that the accuser carries that touch. Surely this is both playful and deadly serious theology. So our Insurance companies - even if they deserve it themselves, can speak - even write in policy - concerning such 'acts of God' with Biblical warrant.
2.01	there may be some traction in the exploration of jealousy among the בְּנֵי הָאֱלֹהִים the 'sons' of God, an enigmatic phrase reminding us of Genesis 6:2.
2.04	TS has several pages explaining how skin for skin cannot be right. But prepositions are subtle, the most subtle of all the forms of language which יְהוָה God allowed to the children of dust. It is not a matter of exchange - but of protection. In other words, the brilliantly concise phrase which the KJV translators coined is quite apt. I think TS and I agree - but skin after skin or skin before skin will not cut it, because 'for' has a richer ambiguity than 'before' and 'after'. Still if before and after could be time related rather than space related, the image would apply - at least for the accuser with whom I expect we children can identify - no? Do we not accuse one another?
2.05	Edwin Good, In Turns of Tempest, A Reading of Job, leaves the statement here and its equivalent in chapter 1 as "If he does not bless you to your face ..." an incomplete sentence - a curse formula without a result clause.
2.06	I think יְהוָה wants to save the accuser also. There is no role for the accuser in the closing frame of the story. You might find a reference to this absense in Revelation 12:10: the accuser of our brethren is cast down, which accused them before our God day and night.
2.12	TS has 'dumbfounded' for 'towards the heavens', and suggests 'shake their heads with him' for 'lament' - all with good reason.
2.13	At this point in the story, the friends have identified with Job in silence and action. I think it is their best moment. But I need to do a lot more work before coming to this conclusion. We don't hear from the accuser again.
3.15	I find myself wondering if the poet was consciously mimicking the psalms - in this case, psalms 3, 4, and 49. The writer and the speaker are refusing to see anything but the miserable moment - understandably!
3.24	Note re bread: TS has 'before the threat' citing Aramaic origin of the word that in Hebrew sounds/looks like bread.
4.03	It is a polite beginning after 7 days of silence and following the opening lament. (Note: taught the powerless, an Aramaism per TS. "taught many" also reads well - and there is power emphasized in the prior verse so I avoid the sound here. I changed it to mentor since I have reserved teaching to other words - see between chapters 32 and 33 later - several posts on the thread of instruction.)
4.21	Uniqueness: I am fishing for a word. Is this the 'theological' remnant (discussed by TS p 88)? Does that word itself suggest the continuity that a human projects on his biologically based 'hope' or reality?
5.03	he blasphemed יָקוּב correcting I blasphemed אָקוּב. (It makes more sense but it is equally negative if Eliphaz intends to identify Job with this folly.)
5.05	I am more and more intrigued with Tur Sinai's verbal reconstructions - here is a particular example. The MT is וְאֵל-מִצְיָנִים but he moves the mem to read וְאֵלִים צִיָּנִים and identifies the וְאֵלִים with strength (compare psalm 88:5).
5.07	no sparks flying upward but I am sure my reading needs further attenuation. Children is a reasonable recurrence in the speech but who knows what it means. Tur Sinai has a rendition that reminds us of Harpies. (compare psalm 78:48) when a man-child is born to (the sowers of) injustice the Resheph birds carry it high up
5.08	I thought it would be good to distinguish Eloah from El so I have altered the 55 places where El occurs to read 'the One'. I wonder if I should have reversed the decision and let Eloah be the One - O well. If I reverse it, it will be later. At least now for the most part you can see the difference between El and Eloah. I have left Elohim as God also - so in the English at present you can't distinguish Elohim from Eloah - Elohim occurs only 6 times in the Poem (Job 5:8, 20:29, 28:23, 32:2, 34:9, 38:7). Eloah occurs not at all in the frame story and chapter 28.

5.11	reading dalet for resh קדר for קדר (per TS) though it is no better sound-like fit with his usage of דא it does appeal to me on first thought as a conceptual rhyme.
5.12	before this verse ערום subtle is used in Scripture in Genesis 3:1 and 1 Samuel 23:22 (and see psalm 54 for its comment on 1 Samuel). How will God in this story carry out the frustration of the subtle one? Not from the rehearsal of the obvious that follows.
5.17	this word מאס which I have rendered refuse will become a thread in the conversation.
5.18	see psalms 18, 68, 110 - whether Eliphaz sees this deeply or is just mouthing common expressions - true or not, I cannot tell. A true word sincerely but inaptly spoken creates a lie.
5.21	Psalms 91 and a number of other psalms seem to have allusions here, but the context is odd. In the Psalter, the placement of a truth seems to me to avoid platitude. Psalm 91 is a response to the prayer of Moses in Psalm 90 and part of the expression of hope following the great lament of Psalm 89. Here, Eliphaz seems to use words both right and true of hope but in a place where they become accusation rather than strength.
5.22	TS suggests reading the letters as Aramaic לְשׁוֹד וְלִנְכָן at shooting and stones you will laugh in place of לְשׁוֹד וְלִנְכָן at ruin and penury.
5.23	These are odd phrasings - what is a covenant with the stones? TS leaves question marks even in his translation but does attempt to identify the 6 and the 7 afflictions as enumerated in these verses: famine and war, the evil tongue, destruction by God or a malevolent spirit, stones and wild beast, parental and conjugal bereavement. I think the seventh must be personal affliction - skin for skin. I am not sure then that I want to introduce the Aramaic stones.
5.24	TS renders this as 'nothing is missing when you inspect your pasture'.
6.02	Tur Sinai considers that יחד, together, in this sentence is out of place. He puts it with the next item with which the grief is to be compared in weight. Maybe - but for me, reading the sequence of the words, it is then necessary to postpone the thought of togetherness for several seconds and assign it to the sands of the seas together. I have left it where it is. The sand of the sea does not need the together. The stich is a parallel and there is one calamity / grief / anger that is lifted up. It is our calamity. We know such calamity even if it is because of one story like this in which our humanity and our arguments are placed 'together'.
6.04	literally ordered but intending disorder - the pair of words related to terror and order recur frequently (> 7 times each) in the dialogue to come. It may turn out to be of no structural interest but along with that thread, I have noticed a number of words in these early chapters that occur only twice the second time being in chapters 28-31. It could be that some such frames are accidental or too dim to be perceived.
6.06	the brilliant and memorable white of an egg is an apt metaphor - but not exactly a translation.
6.08	a verse with second and penultimate word יָתַן - from to give
6.09	a verse of two cola with rhyming verb forms hiphil - noun - piel; hiphil - noun - piel.
6.10	I have changed mercy to loving kindness that I might preserve spare for another word and make this word merciless in the negative sense of showing no quarter. All this is for a first step to sound - not to do with 'absolute' meanings (for there are none) - but more feel than sense. I have caved in to the traditional 'the Holy One' here but I am not convinced. It would be a unique usage in the poem as a pointer to God. TS has 'a holy one' but justifies it by relating to 5:1 and the sense that Eliphaz was citing Job's dream experience in chapter 4.
6.12	bronze - the bronze here is misspelled - נחושה. In chapter 40 as in other uses in the Bible it is spelled נחושה - why would this be?
6.13	I could not take this sentence as a question. So I ignored the initial ה in the first word and phrased it as a 'what if'. The word הָאֵם made no sense to me. TS says that this word is not a word and that the ה should be attached to the previous verse to fix the spelling of bronze. Does that ever make sense! The what if is not required and the condition can simply be phrased as if..., then his friends should show him mercy. TS has counsel for success תושיה - I kept success to agree with the same word in chapter 5 which will recur 4 more times in subsequent chapters - if this is a thread, we must find it somehow. If it is not, then we can obscure it later.
6.14	I have read many interpretations of Shaddai, usually translated the Almighty. I like the sense of self-sufficiency. There was discussion of this last year among bloggers - perhaps in our psalm 68 marathon in 2007 but I can't find the reference. (Suzanne on a blog that she is no longer posting to?) Also in this stich TS changes the qal to niphal - a much better parallel requiring no adjustment to letters, but just to vowels.

6.16	TS considers ice קרח a misreading of Syriac קרחא for storm or tempest - perhaps when we get to chapter 37, I will be able to comment more on this suggestion. Habel (below) keeps ice.
6.18	I read this as a continuation of the metaphor of the streams. TS reads paths as caravans. This word is another possible thread - not sure what to do with it yet.
6.20	Still work to do on the apparent singular-plural issue - does the singular refer back to the one who is forsaken but who still expresses trust per the story?
6.21	There is an alternate reading here - I am thinking that the translation of the text without the alternative could make better sense. The two nothing's in the KJV in these verses are not verbally related at all.
6.24	חשך be silent, hold your tongue, hold your peace, and 'plow' (Job 1:14, 4:8) - same word in Hebrew - not possible to find a connection in English - but the game is afoot with this thread in any case. 'Understand' is also a thread that begins here, 'stray' a frame with a crosspiece in chapter 19.
7.09	every other translation I have seen so far puts these verbs in the passive - but they are not niphal - why would I read the qal as passive?
7.16	enough - literally 'I reject', but Tur Sinai suggests dropping the aleph from נאָפְתִי and reading as an exclamation vanity - הבל the name of Abel, I have distinguished it in this chapter from שוא Shv in verse 3 which I translated empty and also from רוח Ruach, wind, spirit, which here is 'but a breath'. I would like to play more with the breeziness and transience of Havel - but maybe - when we finish this labour, we will find a way to write a poem on Job.
7.20	both Tur Sinai and Clines have this as an implied question both the above have to you instead of to me. Apparently the imputation that we are a burden to God was too much for the Masoretes.
7.21	yes it's the same verb as in Exodus.
8.05	remember Job's prayer - these words exactly
8.06	remember the earlier 'rousing' of Leviathan
8.14	lit. house
8.16	these next two verses I am taking as an extended metaphor on the rush and reed; Tur Sinai considers these verses refer proleptically to the righteous of verse 20 - they could equally well have elements of sarcasm - 'such joy' meaning its opposite. The dead body in the marsh is not out of line. It could have the double entendre of a death that gives life - but then I push the swamp too far perhaps :) JB and Clines use the extended metaphor also.
8.22	verses such as these in the psalms seem to have meaning - but the psalms are in covenant and this poem seems to me to be at most within a covenant of natural law. At least the psalmist is addressing God - where the friends here are addressing themselves - and so it is with many religious today - need I name any?
9.08	literally "on the high places of the sea"
9.10	a direct quote from Eliphaz - I am assuming a certain sarcasm of the obvious as I hope you can tell. I wonder if the definite article with the participles in vv 5-7 and then dropping it in vv 6-8 might indicate the tone of voice.
9.11	Tur Sinai's thesis of misplaced dream sequence is untenable - here Job reflects Eliphaz and his passing spirit in Job 4:15
9.17	tempest שַׁעַר though not spelled the same as whirlwind, sounds the same - so I have used two words for one here to make the link to the final speeches from the whirlwind - suggested to me by Ticciati
9.20	or He perverts me - declares me crooked (Ticciati)
9.24	courtesy of Clines and forget the concordance
9.25	literally - than a runner
9.33	this bon mot umpire from Tur Sinai - though Jerusalem Bible's arbiter is nice too. Still for reasons noted later - see between chapters 32 and 33 - I have changed it to referee - the word is 'one who could reprove both of us'.
9.35	Tur Sinai considers the last stich in Hebrew belongs to the next thought in chapter 10. Maybe - but Clines has a pleasant solution which I have adopted with slight variation.
10.07	Is this positive or negative? Once in your hand, there is no rescue out of your hand - or I do not see rescue coming by means of your hand? Most people translate and read it negatively as if God is an ogre. But I don't see why in this case it should be negative - except by absence of effect - i.e God does not will it rather than no one else is strong enough to

	effect a rescue with God as enemy. Attitude is an intriguing problem for a reader.
11.06	my impression is that there are a number of individual words accumulating through the conversation that will recur in God's speeches - in this case 'wisdom' and 'remove' balance the removal of wisdom for the Ostrich.
11.18	reflects two words of chapter 3 (dig, lie down). This being Zophar's first response, and that God responds to chapter 3 also, I think it important to find concordant words. You see my point on concordance has nothing to do with absolute meaning but with structural usage and character development - these folks are really trying to listen (Isaiah 50:4) so let's not write them off completely - otherwise why would Hashem ask Job to make sacrifice for them?
11.19	these last three verses have tired and challenged me - the justification for the traditional translation goes against the grain. Why faces or presence? Why seek your favour for a word that means 'make you sick'. It sounds like grasping at straws or rendering what the translator thinks ought to be there. פנים occurs 67 times in Job, this verb חלה occurs once. I imagine the faces of Job as reflected in the substantial lament in this poem - they are softened when they are read by us in our own time and place. (Even if Zophar ultimately has the shoe on the wrong foot.)
11.20	שָׁחַח - פָּחַח - these two words in a different form but similarly related recur in Job 31:39
12.02	assuming the definite article which is not in the Hebrew per TS reading the vowels differently (per TS)
12.03	TS suggests make fall, נפל (traditionally rendered inferior) be considered as separate or different (from פלה). Reasoning unclear to me but the sense is similar. I prefer the NEB 'fall behind' which I noted this morning in Church - reading when I should have been listening.
12.04	NEB reads afflicted instead of answered. It does not seem necessary to amend the text. The sarcasm and quoting of prior conversation can be read. It takes a performer to mimic.
12.07	to match Behemoth in chapter 40 (so Good, In Turns of Tempest, A Reading of Job) - note plural antecedent, singular verb
12.15	הפך used 12 times in Job and I am going to give it a different gloss for every usage except in the same speech, poem or strophe - obscuring its thread (Job 9:5, 19:19, 20:4, 28:5, 28:9, 30:15, 30:21, 34:25, 37:12, 38:14, 41:28).
12.16	TS has aberration and derangement; JB beguiler and beguiled; Clines: in his power are the deceiver and the deceived.
12.17	The Hebrew also rhymes מְזַלֵּל יְעַצֵּימֵי שׁוֹלֵל וְשׁוֹפְטֵימֵי הַזֵּלֵל, shulal with cholul
12.19	Difficult word - perennial (also Job 33:19) - Clines: brings to ruin men long established, TS: distorts (the words of) the truthful-with some emendation of the text; JB: overthrows established powers. Complementary psalm - 107.
14.16	I have not justified 'then' though BDB does list other passages where this word could be taken as such. I think the desolation of his hope waits for four more stichs. In the lines which follow, the verbs: number, watch, seal, and smear reflect earlier uses of the same word but positive rather than negative in tone. One could read them negatively also - pick your poison.
14.22	REB seems to have completely 'rewritten' this verse: his flesh becomes his kin, and his soul becomes , his slaves! Interesting ideas.
15.02	This phrase per Clines may be quite rude.
15.10	How often have we heard this excuse in place of reason - "I am older than you"?
15.11	TS has this as a comment on the dream sequence in chapter 4:12 which he attributes to Job. So he translates: has the god concealed anything from you? I find the reconstruction too perplexing to follow. Clines has 'speech that deals gently with you'. I would have liked to hear the 'sigh' in parallel with 'consolation' - but for the moment I cannot see it. I don't see gentle here either - it seems out of character for Eliphaz.
15.12	scowl - from scripture4all - one of my cheat sheets. TS has weakened which Clines likes also. But I can understand a scowl. It is also an excuse for chiding from Eliphaz.
15.16	strange hyphen joining man to drinking here - I note also that I no adequate words yet for ish, enosh, geber, and adam in the poem - man, each, human, mortal, warrior?
15.20	TS says to read כחדו מאבותם for כחדום אבותם just moving the space.
15.23	the next two verses are impossible. If I should live so long as to approach this poem a second time - say when I am 6, then maybe I will be able to justify another guess. The list of suggestions and emendations is as long as an arm, even in the few books I have. It seems, with TS, good to link this to chapter 3 and the revolution of Leviathan. But Clines has

	a simpler resolution to the odd 'where'? in the middle of the sentence - reading it with the LXX as vultures.
15.26	There some sense in this parallel to shields - suggested by TS. I want to keep the sound 'neck' since there are necks to come.
15.27	for swimming to get to the battle
15.30	compare Song 8:6 - there is one flame
15.34	TS has 'unbelievers' - he considers bribery a mistranslation of an original Aramaic word in the text
16.07	verses 7 and 8 get a lot of comment from TS and Clines. Several reconstruct the text and at first sight it could stand it. If I was to paraphrase: But now he has made me helpless (do nothing is - probably unnecessarily -reflecting the paired use of this verb in Job 4) By seizing me you have appalled all my company (including his friends) Your seizing of me becomes a witness against me It is so close to me it becomes my inescapable lie in my own face. TS goes so far as to suggest 'his lie' as an emendation - but it is not needed, see note 2 below.
16.09	The subject of the following verbs is Job's trouble, not his enemy. Only indirectly is God his enemy here - it is rather the accusation which his friends impute against him and the accusation that rises in himself that is his direct 'enemy'. So I stick with my usual gloss for tsar - trouble. For tear טרף it would be nice to have a gloss in 4.11 and later places still to come that sounded like tearing instead of prey - identical form of course. This is work for a poet.
16.15	Five of the six words in this verse occur only once in the poem
16.18	place is too important a word to be tossed out - it brings to mind the place where they laid him and the place where the name dwells. But the sense of the parallel must allow for an idiomatic reversal of the meaning of no place - i.e. there is nowhere that the outcry will cease.
16.20	or my thoughts or desires interpret me (BDB רע III p 946). Ticciati has - following Habel - let him be my advocate, my friend before God, when my eye weeps in his presence. (It must be a free translation! but it does carry forward or anticipate the referee concept).
16.21	Or - let him plead for a warrior ...
17.05	Traditionally translated 'flattery'. We will see the word 4 more times, finally at the beginning of the youthful Elihu's speech - let's wait. I think it is the partial truths that are taught that cause the failure of the children's eyes.
17.10	TS and Clines both amend to you. TS reforms the words from כל מת שבו ובאו נא to כלם תשובו ובאו נא. But ye, whenever (ye want) come back again.
17.16	I think it is fitting instead of reconstructing the last stichoi to leave the fragmentation where it seems to be. There are aspects of this part that are disconnected.
18.12	help-meet, wife, partner
18.13	TS makes more sense of this - firstborn of death is the subject also of the previous line by proleptic ellipsis and means the famished and doomed firstborn. בוד solitude (my guess) occurs only here and in chapter 17. My gloss is awkward - I wonder at the significance.
18.20	or west and east (Clines) instead of after/before (but not the same word as in chapter 1)
19.03	the Hebrew תכלימוני almost sounds like calumny but there is only one word so my earlier paraphrase will not stand. The word occurs only twice - here and in chapter 11.
19.20	must use escape for the sound - i.e. not escaped. See the discussion here http://betterbibles.com/2009/08/05/can-natural-language-come-from-literal-bible-versions/
19.25	redeemer - same word as 3:5 so for concordance sake, what is chosen for one in one poem is chosen for the other. I have read much dispute on this passage. If it referred to Christ Jesus, why is it not cited in the NT? In any case proof texts are of negative value in religion or politics. Knew - the verb is qal perfect. It could be rendered as continuous present - verbs are slipperier than a greased warrior.
19.26	from - out of, or in ? Ticciati leaves the ? in her translation
19.27	not a stranger - Ticciati - not estranged.
20.02	Clines and Tur Sinai have a lot of emendations to the first part of Zophar's speech but none of them seems necessary. TS is very complex, continuing to refer back to his attribution of the night vision of 4:12 to Job. Clines cites a number of problems and solutions with verse 2, a verse that seemed, for once, understandable for me with what is a close to

	<p>literal translation. All I have admitted to (following TS who adds 'this' and translates 'in order to' as 'because of') is that freedom to allow a preposition to mean what it seems to need to mean. I have no problem with the opening 'therefore'. It anticipates the reason for Zophar's desire to correct quickly the perceived insult implied by Job's words (paying no attention at all, like many righteous whom I know of, to his own insulting words). He is muttering to himself and his thoughts come out as if in mid stream. All this relates to his defense of the continuing harangue over the fate of the wicked.</p>
20.08	<p>This repetition might support TS - or Zophar is belittling Eliphaz by giving his own opinion on such 'visions'. There is little interaction among the friends themselves.</p>
20.17	<p>Following TS whose reading of drink makes much sense in the context.</p> <p>This verse caused revisions to all my uses of נהר - stream, river, and נחל wadi, torrent in prior chapters. I had been mixing them up in my loosely-coupled mind. It may be that they are quite mixable. After all they are both water related.</p>
20.18	<p>TS has 'cannot swallow' - the MT appears here to be incomprehensible without adjustment - I chose peacock to rhyme with a subsequent use of the same word later on - but if the text is 'wrong' through corruption of copying and pointing, then anything goes - right?</p>
20.29	<p>אלהים rare in Job (6 times in the speeches) I have used the One for אל</p>
21.13	<p>TS has to the quiet of Sheol they go down - nice idea - but I lose the sound that replies to e.g. Job 20:5</p>
21.14	<p>here is a deep psychological insight reaching to the bootstrap of our being.</p>
21.15	<p>I leave you with this question - note the word is not 'pray to him' - prayer follows encounter.</p>
21.16	<p>the quotes mark where Job is citing the words of prior speeches.</p>
21.20	<p>cup - following Pope - כִּידִי is a hapax I wonder if there is an error for כפור - close to the idea of atonement where cup is quite appropriate as an image.</p>
21.32	<p>A heap of corn (as in 5:26) or a heap of bodies. The KJV 'tomb' for גדיש in this verse is justified by an appeal to the burial mound. In this case the similar sound might perhaps pick up the echo of Eliphaz' first speech with a twist of irony as the 'sweet' picks up an echo of Zophar in the previous chapter. So first and last speeches are tied together at this, the end of the second cycle.</p>
21.33	<p>TS does not consider this line a reflection of the sweet in chapter 20. He translates the stream metaphor as The moisture of the river suckles him while behind him it sweepeth away all men and innumerable before him</p>
22.30	<p>Perhaps TS has it with 'the innocent delivers the land'. To do this one must ignore the Masoretic markings. There could be many more notes - but I must press on. The dialogue only gets more fractured if I anticipate Cheney's conclusions...</p>
23.12	<p>his decree - should read מִחֲקִי - some render 'in my breast'.</p>
24.01	<p>The subject changes with the first verse of this chapter. Its meaning on first attempt is difficult to hear. Literally - for what purpose from the Sufficient are times not hidden? do those knowing him not discern his days?</p> <p>Tur Sinai suggests that מִשְׁדֵּי לֵא is really one word (just drop the space) from the Syriac meaning hypocrite. That certainly solves one immediate problem. Rather than dropping the 'not' and imaging God as blind to the days of the hypocrite, (which would agree with some of what Job has already implied), we attach the 'not' to the Sufficient and ask why is the hypocrite ('the Sufficient-not' by what is almost a letter game) blind to the times (of punishment)?</p> <p>Well all this is religiously possible - but is it true? And forget the addition of the words 'of punishment' because the vengeance of God is revealed in time in the death of Jesus. This is an annihilation deeply to be sought (I should be glad of another death), a partaking of (something stronger than) the Hawking radiation around that black hole in time.</p> <p>for what purpose are times not hidden from the Sufficient? do those knowing him not discern his days? for what purpose are times hidden from the not-sufficient i.e. the hypocrite? do those knowing him not discern his days?</p>

	(whose days?)
24.02	They - the antecedent for this word seems to lack definition until verse 13
24.11	the image is opaque - TS suggests with much elaboration a parallel to the following cola as: they pass the noonday between deceptive palm-trees - following the Vulgate. It is too much to take note of at the moment and will have to remain enigmatic.
24.18	perhaps referring to the greased swimmer of chapter 15 - I think I read in TS that he is too slippery to escape from the sea and come to the dry land of the vineyards. (Tongue in cheek?) The word ללך is multiply glossed: swift (as in email), or curse or slander. It is what Job does to 'his day' in chapter 3:1 at the double beginning of his first speech. It is what God moves Job to say of himself in chapter 40:4 and it is used four times in the middle of the book: twice in this verse (swift and slander where both meanings fit taken one at a time) and twice as a metaphor for speed - re the swifter than a weaver's shuttle (7:6) and swifter than a blog post (9:25). Maybe I should have rendered chapter 3:1 as "and Job opened his mouth and swift-kicked his day!" But here is the warning - do not be in a hurry. The best time to post an email or a blog post is God's time!
24.25	to make something of his speech as a diatribe against the lack of punishment for the wicked, all one needs is a single set of quotes. Note that being maimed like a tree means evil will easily regrow. What shall we read between the lines here about God?
26.14	Cheney attributes the last two strophes of this chapter to Bildad. This would change the pattern of speeches radically. Job interrupts Bildad and makes no response or Bildad interrupts Job out of turn. I see that Tur Sinai explains the later part of chapter 27 as Job's former acceptance of the religious framework of the friends whereas Cheney attributes it to Zophar.
27.05	What is the nature of Job's completeness that he will not turn away from? Such that he will swear by the living God that he has? Why would God say that Job has spoken truth about him? It seems to me that Job finds the role of the complete individual outside of any reference to a redemptive covenant whereas the psalms stress the redemptive acts of God for all.
27.13	Is this an unmarked speech of Zophar or Job speaking and denouncing their quotations?
28.08	literally children of pride = 41:34
29.02	note the positive aspect of God's watching where before we had the negative of the same word.
29.04	if per Good it is OK to read happy at the end - why not also at the beginning to unify this melancholy nostalgia. Note autumn is the season of refreshment after a long summer. Not as in the northern culture a suggestion of the onset of decrepitude.
29.18	following Tur Sinai's reading - though I would want to see more examples of separating constructs like this in poetry. See also Kevin Edgecomb's blog here for the legend of the phoenix and other translations.
29.24	again following TS - I don't want to be such a dictator(!) but the reading of amen - they did not believe or trust - is as if Job was mocking those he helped and is hardly self-complimentary.
30.10	I attribute the whole of the first section to Job's descriptions of those who now taunt him.
30.15	he barely changes the subject then reverts to the 'they' of section 1. The 'he' and 'she' I take as pointers - like this one and that one among the 'they'.
30.18	a nightmarish metaphor of choking on his clothes - gird will come up again in the speeches of Hashem. "Gird yourself like a warrior..." (38:3, 40:7)
30.19	parable is too important a thread not to create an English verb here. This parable finds an end in his last words - and I am comforted with dust and ashes. (You will note that I think I will refuse to translate NXM as 'repent' in chapter 42.) C'mon somebody - challenge me!
30.24	I did look at TS and Good here - and the latter refuses to attempt a translation of this verse (except in his footnote). Pope is helpful.
31.02	this is not as sudden a change of subject as one might think.
31.04	an opening bracket
31.10	It should be noted in defense of that age that such a punishment would be humiliation and shame for the male also and reflects a closeness of one flesh that today tends to be lost.
31.11	I think this is an important reading - some things only are healed by prayer - one's own and the prayers of others
31.35	literally תני my taf. Is this the sign of one who does not write?

32.03	Pope notes. According to Jewish tradition, this was read as 'they condemned God' and is one of the 18 "emendations of the scribes". No mention of this from Good or TS that I have noted.
32.12	referee - identical to 9:13 - Ticciati suggests that the role of referee is important shifting to none, to the possibility of the friends, or to Elihu, or Job himself, or even in God as Job encounters God through his radical self-searching.
32.15	I wonder if the antecedent of the pronoun subject of this line is the ineffectiveness of the words rather than the friends.
32.19	new wine will burst old skins - not fresh ones. TS has changed this to bellows of artisans rather than skins. His analysis is not clear to me and I cannot find the suggested words in any dictionary. Neither Pope nor Good mention this suggestion (and they both cite TS in other contexts).
32.21	This odd word - 'given to flattering titles' or some such complex of words is used only here and Isaiah 44 and 45 where it is rendered 'surname'. Enigmatic - who gives a name or an entitlement? Who is lifted up? I am always struck by this word in Hebrew poetry. But that is my bias - being known a little as to what such a lifting up accomplishes. Ticciati gives: let me not show partiality to anyone. How would I render this concordantly rather than dynamically?
32.22	And how to translate the chiasmic pattern between verse 21 and 22.
33.05	I realize that turn should be read as answer and my English is awkward. Of course with answer, I lose the aural connection with other uses of turn and return, and I gain aural connection with the narrator's term. Smoothing the English can wait a second reading. Note in this verse the first usage of a word that is only in the frame story - present yourself. I find this striking and suggestive. As I noted in chapter 1, who are the children of God - even who accuse - but us? Here Elihu - He is my God - presents himself as if he were in the place of God - exactly as a mediator-referee would.
33.06	I read this verbless sentence as Elihu putting himself forth as Job had wished - as referee. This is following the KJV interpretation.
33.07	compare 9:32-34 Elihu answers Job directly
33.14	Most translations read this as meaning 'though no one may see it'. Should the feminine pronoun be ignored? Should the human be understood as the subject? Is there some implied discontinuity between God's speaking and God's self-observation? It is an odd stich. Elihu here almost agrees with Job's complaint.
33.18	TS has a good explanation of this odd word בשלח derived from to send essentially a synonym for Sheol - but unique here and in 36:12. Good uses 'cross the channel' in both cases. I cannot bring myself to make the reading too easy in English - it certainly is not in Hebrew.
33.22	or to those who put to death = the destroyers. I have no idea what this refers to. Good says he would translate it as I have if he were given to emendation. (But as far as I can see, one only has to change a vowel or two - that's hardly emendation.)
33.27	it was not requited to me - I did not get what I deserved. This I can attest to.
33.29	two times and three - but time and time again was a favorite expression of my mother's - so let her be mentioned in this late period of my life.
34.08	cobbled is odd for לְחִבְרָה traditionally rendered a company - but this in turn is guessed since the word is a hapax, a unique usage in the Bible. I picked it to agree to the cobbled that I chose for Job's sarcastic comment on the speeches of his comforters in 16:4
34.36	Here I think turning should be read - as repentance - and not turning as 'answer' Whose turning is not specified. It does not belong to Job as other translations imply or state.
35.02	מֵאלֵּי אֶמְרֹתַי צְדִיקָי מֵאֵל - Must I think use a comparative. I can't stick with my first reading. Perhaps though Elihu does have credit for a new argument - a righteousness hidden in the struggle of faithfulness - and Job will achieve it in this parable. (This is not a 'historical' story - but a constructed poem and tale - including the speeches to come - there is no 'red-letter' edition. Job is an epic on the theology of creation as the human sees it and such as is recapitulated in the life of each person.)
35.03	TS corrects to 'my appeasing (you)'.
35.04	Good has "I will refute your words" but the others "I will answer you" etc. Most leave out the awkward repetition of מְלִין in their English.
35.09	Staples considers this a serious discontinuity. TS (and Pope cites him) thinks that Elihu is quoting Job's point of view. I don't see the need for this. Elihu brands Job as an unwitting oppressor. Hence God's silence (so far).

35.14	Job cannot blame God for silence when he also refuses to look. withe (7 times) can refer to birth - or to the dance at the time of birth. Good emends to "the case is before you and you're dancing around it." Pope - "the case is before him - wait for him." Wait is common but Good says "Efforts to make the word mean 'wait' are not morphologically persuasive". The KJV's 'trust' is even more off the page. While it may be good advice, it is not translation. That's not what the text has in its letters of fire.
35.15	Pope - "he does not mark transgression well" (nice job with a strange verse - also implying a certain lack of interest of God in some 'sins' as other speakers in the poem have implied with their rhetorical questions). TS has "his wrath.. is not extinguished, it waxeth strongly." This requires a few emendations. For TS the subject of the "that there is not" (orange below) is missing and "in the main sentence 'his wrath' (green) can be understood either as the subject of visit (blue) or as the object with the subject of the verb to be conjectured". וְעַתָּה כִּי-אֵין פִּקֵּד אִפּוּ וְלֹא-אֵי־דַע בַּפֶּשַׁע מָאֵד The word in red is a hapax usually amended to בפֶּשַׁע "in transgression".
35.16	'parts' and 'spouts' are both found only once in Job - hence I do not use 'opens' and 'multiplies'. Elihu is laughing - hence my somewhat derisive choice of words. Elihu is laughing because he knows there is no answer to his arguments and that he is introducing the crowning touch of the poem - the speeches of הַהוֹיָה.
36.04	no anointing is a lie
36.07	many kings one throne - not their thrones
36.10	such a gentle command from on high
36.12	let it not be so who reads these words - be known, beloved
36.14	בַּקְדָּשִׁים - is usually rendered as prostitutes but the parallel does not permit it as far as I can hear. 'dies in youth' is implied in the second stich.
36.16	Job has admitted his longing.
36.19	noise ? wealth ? treasure ? I don't think this is a straightforward moral question on wealth and the temptations thereof. I have read it as a speech to Job about Job's suffering and longing.
36.20	this is a reference to Job's longing for un-creation
36.31	Pope has nourishes - nice, but a rewrite. Why not the judgment of a shower! "that love, joy, hope, like flower, spring in his path to birth"?
36.33	substance (from chapter 1), we intimate here the offering of substance that is complete and acceptable.
37.24	Good has a double negative - "he does not see any who are wise of heart". It might be a reminder of Psalm 14/53 but there is only one negation in the colon: לֹא-אֵי-רָאָה כָּל-חַכְמַי-לֵב. Pope interprets - "he respects no clever mind" - he moves the modifier of the negative particle from the verb to the phrase. (Perhaps). Staples has "Yea - all that are wise of heart fear him". It is so convenient that one can emend one letter and reverse the meaning of a phrase. TS has "he respecteth not any who are wise of heart". (= KJV and JPS 1917 in its sense.) Go figure!
38.10	Ticciati with many others has 'and prescribed bounds for it' - Is the sea an exception to God's decree of order? Whatever gloss we choose for וְאַשְׁבַּר (broke qal) must agree with the last word of 38:15 - same verb in the niph'al (passive), see also 24:20, 29:17, 31:22 all about breaking wickedness or arms - i.e. directly connected with this passage through several words.
38.11	the rubbling sea - clearly could be translated as breakers or waves. I chose rubble to agree with the same word in 8:17 and 15:28
38.14	To become real is impossible for the wicked - no body - only the empty shell of the clothing - a curious image in contrast with the naked of Matthew's wedding feast parable
38.24	Following TS re light as indicating an Aramaic word meaning west wind - a suitable parallel
38.25	exactly as in 28:26 - the plural of voices is usually given as thunder. Only my stubbornness insists on voices...
38.29	bowl - see also Job 21:20
38.30	waters above the firmament?
38.31	transposed letters and a moment of foolish creativity
38.32	singular suffix, plural antecedent

38.33	singular suffix, plural antecedent
38.34	=22:11
39.05	onager - Pope must have the same Hebrew Latin concordance I have.
39.09	can't resist the allusion to the nativity stories: O magnum mysterium et admirabile sacramentum, ut animalia viderent Dominum natum jacentem in praesepio.
39.15	singular pronouns plural antecedent perhaps each egg is still her
39.18	flaps is a hapax - the ostrich does not go high - but in high gear.
39.21	the language reflects 3:20-21
40.02	In some areas I have failed concordance. The word in exactly this form occurs only here and in 9:33 where I also used referee. in the 13 other places in other forms I have used reprove, reproof, prove (13 times). Good raises the question of whether the poem implies that there is a third party who could mediate.
40.15	Tur Sinai claims that Behemoth is simply 'the beasts' and not a single creature. He says the whole of the last speech is about one creature Leviathan, not identified till the middle of the poem. I can't find anyone who agrees with him. Pope has two pages of serious notes here - proving it is not the Egyptian hippo. Again we have plural antecedent with singular pronouns.(Curiouser and curiouser - said Alice!) . Good has a whole chapter I will reflect on later. Chapter 40 has 24 verses in KJV and 32 in JPS. A little more investigation at Church this morning into the REB shows that they have two chapter 41's - one preceding chapter 40 consisting of 41:1-6, a complete non-sequitur to the eagles. The REB has marvellous English - but it isn't even close to the Hebrew in places and there is no attempt at concordance. So in chapter 3 Leviathan and in chapter 41, the same word is whale. In chapter 3 'the eyelids of the morning' and in chapter 41 the same phrase is translated 'the shimmering dawn'. If you do this, the English reader doesn't have a chance at seeing or hearing frame and thread. I will not subject my first reading to dictatorial and undocumented textual changes or shifts and will go with two creatures, Behemoth and Leviathan. It is not important to try and identify these beasties. (By the way if we go with one monster he eats oxen like grass.)
40.16	Pope has two pages of serious notes here - proving it is not the Egyptian hippo
40.19	There is no doubt this is about creation! And of new creation - hidden in the sword that pierces the heart.
40.20	Companion Psalm 67 - the produce of the earth.
41.06	To what extent is Leviathan a symbol of Christ?
41.10	the verbs rouse and present oneself are threads in the story.
41.11	Romans 11:35
41.12	value: heavily used in Leviticus
41.15	this is the work of Christ and reflects the wording again of chapter 3
41.20	the language is too full of double entendres to translate as if imagining a monster.
41.25	height: (13:11, 31:23) second connection with the language of Leviticus
41.30	=2:8 is there a shade of ridicule as in the medieval portraits of the dragon in Revelation
41.31	Song 5:13
42.07	prepared - cf wisdom in chapter 28:27 or those things prepared for us to walk in - a mystery of what is 'right' - established before all time. Cf 18:12. One could be concordant with a different word here also - perhaps established. The connotations of either are quite different from 'right'.
42.08	cf 6:13, 6:28
42.11	lament and comfort = 2:11
42.16	Online assists -Mechon-Mamre.org; Blueletterbible.org; scripture4all.org Offline assists - Brown Driver Briggs Lexicon, A Hebrew-Latin concordance - just for novel ways of thinking about a word or two

	Various translations: JB, REB, RSV, KJV etc
42.17	<p>Bibliography</p> <p>Bloom, Harold Ed., The Book of Job</p> <p>Cheney. Michael, Dust, Wind, and Agony</p> <p>Clines, David, Word Biblical Commenary Job 1-20</p> <p>Good, Edwin, In Turns of Tempest, A Reading of Job</p> <p>Pope, Marvin H., Job, The Anchor Bible Commentary</p> <p>Staples, W.E., The Speeches of Elihu</p> <p>Ticciati, Susannah, Job and the Disruption of Identity</p> <p>Tur Sinai, N. H The Book of Job, A New Commentary (1967)</p>