THE MODERN READER'S BIBLE

THE BOOK OF JOB

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The Modern Reader's Bible

Wisdom Series

The Book of Job

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THE MODERN READER'S BIBLE

A SERIES OF WORKS FROM THE SACRED SCRIPTURES PRESENTED IN MODERN LITERARY FORM

THE BOOK OF JOB

EDITED, WITH AN INTRODUCTION AND NOTES

BY

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INTRODUCTION

To arrange works of art in order of merit, and discuss which are to be considered greater and which less, is outside formal criticism. All the same it is an elementary instinct of appreciation to express a sense of the greatness of a particular work by claiming that it is greatest. If then a jury of persons well instructed in literature were impanelled to pronounce upon the question what is the greatest poem in the world's great literatures, while on such a question unanimity would be impossible, yet I believe a large majority would give their verdict in favour of that which is the subject of the present volume, the *Book of Job*.

It deals with the most universal of all topics, the Mystery of Suffering. Even the frivolous are driven by suffering to think about the meaning of life. For the theologian, next to the existence of a good God, the most fundamental question is the presence of pain and evil in a world he has ordered. The significance of these terms is no less fundamental in philosophy. The whole of sociology rests upon the same basis of human suffering. If the theory of pain and evil is outside physical science, yet to fight against these makes great part of its practical application. And of

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poetry the larger half draws its inspiration from the tragedy of life.

For the treatment of so universal a subject Hebrew has advantages over other languages. It bases its verse system on a parallelism which is also a function of prose; accordingly it constitutes a highly elastic medium, which can shift at will from the measured beauties of verse to the freedom of prose, while the verse itself can reflect any change of feeling in some metrical variation. Again, what seems at first a defect of Hebrew literature in reality increases its range: the lack of a theatre to specialise drama has caused the dramatic impulse to spread through other literary forms, until epic, lyric, discourse, are all drawn together on a common basis of dramatic presentation. Thus of the two distinguishing features of Hebrew, the one draws together the different forms of poetry, and the other tends to unite poetry with prose. Thus in the *Book of Job* all these literary forms can be combined, and all the modes of thinking of which these forms are the natural vehicles. The bulk of the work is a philosophical discussion of the question of suffering, and different mental attitudes to this question are successively exhibited. But the philosophical discussion is also a dramatic debate: with rise and fall of passion, varieties of personal interest, quick changes in the movement of thought; while a background of nature, ever present, makes a climax in a whirlwind which ushers us into the supernatural. Interest of rhetoric is added for

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emphasis: the argument is swayed out of its course by sustained outbursts of verbal workmanship, such as are wont to rouse assemblies of men to strong feeling. Again, the situation, which is to be discussed with all these varieties of resource, is brought forward for discussion by a narrated story; a story so evenly poised between the two functions of story—epic and history—that readers are divided on the question whether the *Book of Job* is a narrative of fact or an imagined parable. All this does not exhaust the elements of this literary masterpiece. The human world which endures and meditates on the suffering is in the *Book of Job* presented as fringed round with another world, the region of transcendental existence from which prophecy draws its inspiration; and the question which is debated in the human drama has in the prologue been solved in the mysteries of heaven.

Not only have we here the whole range of literary expression applied to a universal topic, but another note of the universal is struck in the selection of the personages in whose experience and meditation the topic is to be presented. It is no mere poet's caprice that has located the story in the land of Uz. No doubt the scene is idealised; but the very name carries us to a conception of patriarchal life, which is a middle point in human development in touch with the whole of human experience. It is a full life that these patriarchs lead; there is no narrowness of external circumstances such as might cramp sympathy and

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mental vision. The description of Job's wealth displays the pastoral life united with the settled life of agriculture, and house or tent is used indifferently to express a dwelling place. The mention of camels implies traffic and merchandise which would draw out of isolation into world intercourse. Country has combined with city: we have the administration of justice in the gate,—simple justice, with its daysman to lay hands on combatants, its single witness, its simple infamy of the stocks. The picture stops short only of the enterprise and competition that tend to swallow up life in adding to the means of livelihood. The age of the patriarchs seems to make a borderland in social evolution, from which the whole can be studied; and a speech of Job describes with scientific precision the changes from the primitive commune to the turbulence of crowded life. But for themselves these children of the east have adopted a stationary life: absorbed in higher thoughts they are content to sit still and let the world go by, as swift posts between great empires hurry past them, or the caravans of Tema stay a night in their neighbourhood, passing to and from the desert. In their thoughts they are familiar with the whole range of the larger world. They speak of kings and counsellors and judges and priests; of solitary sepulchral piles where the great lie with their buried gold; Egypt, under the name Rahab, is a byword with them. They have marked the lessons of nations in their rise and fall. They know of

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cities, the abode of the prosperous wicked, who cover their faces with fatness and have collops of fat on their flanks; the place also of prisons, slaves, and taskmasters. They talk familiarly of the gold of Ophir, and the topaz of Ethiopia, and can picture every detail of the miner's venture into the earth. War they know: the casting up of military roads and encampments, the warrior with his thick bosses of bucklers, his iron weapon and bow of brass; they know the chances of war, and have perhaps had their share in redeeming from oppressors, and delivering the fatherless from the casting of lots. They know also the robber bands, whose god is their strong right hand, breaking upon the prosperous out of their lairs in desolate and ruinous cities. Their knowledge extends even to the outcasts of mankind, savages gaunt with want and famine, gnawing the dry ground in the gloom of wasteness and desolation, children of fools, driven out of the land. Of all these extremes they are content only to know: they have themselves attained the golden mean of restful serenity, as far from the glitter of life as from its stains.

So, for all its simplicity, it is a stately life that is lived by these patriarchs in the land of Uz. For the young there are rounds of feasting on ceremonial days; sisters lend their presence to their brothers, for their joy is not sensuous indulgence but festal mirth. The old also have their days of observance, marked by solemnity and ritual offerings. As brothers and sisters are in the world of

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youth, so in mature life is the relationship of friends. Visits of ceremony are exchanged between these friends, and they behave with formal dignity of manners; it is an elementary instinct of order that leads Job's visitors to move together in their weeping, and rending their garments, and casting dust upon their heads; they sit down on the ground "for seven days and seven nights" before they can break in upon the silent majesty of grief. The speech of these patriarchs is sparing because it is so weighty: pointed words of wisdom, inherited riches of tradition multiplied by long brooding and observation; if there is occasion for more, it takes the shape of a formal curse or ritual oath of innocence. Their moral principles are as fixed as the laws of nature; if one is violated, it is as if a rock were removed out of its place. Their veneration is for antiquity, for tradition uncorrupted from without. The greatest of them feels that he is but of yesterday; no disputant can be expected to resist a cause supported by one "much older than his father"; they or their fathers have received wisdom from "those to whom the land was given, and no stranger passed through it." The greatest sensation of the poem, short of the supernatural climax, is when the aged have to endure, in astonished silence, youth breaking in to plead nervously for a view of truth separated by but a hair's breadth from their own. Thus, amid the various ideals which men have formed for themselves, the ideal of the patriarchs is the stable life: a

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life in league with the very stones of the field, that can laugh at destruction and dearth; a life of substance increasing in the land, that there may be no lack of relief for the distressed and hospitality to force upon the stranger: for what use is there in wealth but this? While the wicked are snatched away before their time, their own life is to reach its end with the stateliness of a shock of corn carried in in its season. Only with this last hope can they stave off the one thing inevitable, dark horizon bounding the light of their life — the thought of Sheol, into which every man must at last go down to return no more, a land of darkness without order, where in secret isolation he must abide, half consciously wasting from flesh to shade, stranger to all that has succeeded to his place, enduring to himself what pain there may be of flesh, what mourning of spirit.

Life in this land of Uz is a life of poetry; but it is poetry without books. Not a hint is to be found of named poets or quoted works. Job speaks of writing in a book in the same breath with writing on the rock; for inscriptions, or the indictment of an adversary, writing may be appropriate, but it never occurs to the speakers in this story to associate it with poetry. The floating literature of oral speech, in which the foundations of the world's poetry were gradually fashioned, is here seen in full sway. Moreover the people of our story are in close touch with the fountain of poetry — external nature. Violent things of nature have been within their experience: lightning

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bolts that destroy Job's whole wealth of sheep in a moment, winds from the wilderness laying low a hall of feasting, earthquakes, monsters of sea and land, to that remotest monster on the horizon of the imagination — the swift, whirling serpent that whirls round the earth and at times invades it, or darkens the sun in eclipse till pierced by the might of God himself. And the things of every-day nature make imagery for the poem: the rush, the flag, the spider leaning on his web, the flower cut down, the fallen tree, the landslip, the water wearing the stones. Nay, so saturated are the speakers with nature sympathies that they seem to pass beyond imagery; it is more than a fashion of speech when Job says that his steps are washed with butter and the rock pours him out rivers of oil, that his root is spread out on the waters, that God in his anger lifteth him up to the wind, and causeth him to ride upon it, and dissolveth him in the storm.

Above all, the life of the patriarchs is a life filled with God. Though the language of the poem is Hebrew, and the God worshipped is the God of the Hebrews revealed under his various names, yet we have not here the Hebrew religion as we know it in the rest of the Old Testament. Whatever 'the land of Uz' may be in geography, in essence its people are the worshippers of the invisible God from whom originally Abraham went forth, first of missionaries, charged with the work of founding a people who should uphold the worship of the unseen God against

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nations of idolators, until in his seed all nations of the earth should be blessed. Meanwhile, the patriarchs have maintained the worship of the invisible God at home. Throughout the whole work there is no mention of idols; the only false religion the most daring impiety can conceive is to offer homage to the fairest works of the Creator in the lights of heaven. Like Melchisedek, who gave his blessing to Abraham while the chosen people was yet unborn, like Balaam testifying from without Jehovah's care over his own, so these patriarchs worship Israel's God outside the ranks of Israel; if Abraham was the Friend of God, Job is before the hosts of heaven pronounced God's Servant on earth. Here then we see the religion of the Bible as a religion without a Law, without a Temple, with no national ritual, with nothing in which the modern mind can recognise a Church. The only revelation these patriarchs know is the vision vouchsafed to the individual worshipper; or rarely, at long intervals, "an angel, an interpreter, one among a thousand" raised up to tell the meaning of some strange experience. Their creed, as rehearsed in heaven, is to fear God and eschew evil. Their sense of God is as deep seated as their very consciousness: when Job's wife, in momentary distraction, bids him renounce God, it comes as an impulse to suicide. Their elementary feelings are fresh, and the religious sense in them is overpowering awe. It makes their whole life one of hallowed restraint: the besetting God numbers their

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steps, they "make a covenant with their eyes," they dread lest they may for a moment walk with vanity; with more than the sensitive conscience of a Greek chorus they will not curse an enemy, lest they may be asking for his life. Divine providence they conceive as an enlargement of their own ideals, redressing the wrongs of the poor, taking the crafty in their counsels; mercy too mingles with judgment, and he who maketh sore bindeth up. Sickness, earthquake, and every human event is fraught with meaning. The Divine presence fills the universe, from the council of the holy ones on high down to the shades shivering beneath the seas; while in the nature that comes between it is the Divine hand alone that stretcheth out the north over empty space, and hangeth the earth upon nothing. And at times there is a more awful sense of his nearness:

> Lo, he goeth by me, and I see him not:
> He passeth on also, but I perceive him not.

For the Tempest is the Presence passing through the startled earth, shrouded in the clouds with which he closeth in the face of his throne and the thick darkness cast under his feet. The craving to enter into that Presence is for Job religious ecstasy.

In such an atmosphere as this the story is to move, which shall first exhibit human suffering that is unique,

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and then concentrate upon this suffering light from successive points of view.

The Prologue introduces us to the Court of Heaven, and presents the Lord surrounded by his council of holy ones. Two days of the Lord are represented, days of ceremony and ritual observance, — so it would seem from the recurrence of formal phrases. The sons of God pass in review before the throne, and are questioned as to the provinces of the universe which they have in charge. Among them comes 'the Satan.' Most unfortunately, the omission in English versions of the article has led the popular mind astray on this incident. Unquestionably in this passage, and the precisely similar passage in *Zechariah*, the word is the title of an office, not the name of an individual. The margin of the Revised Version gives 'the Adversary'; the word expresses that he is the adversary of the saints in the same way that an inspector or examiner may be considered as adverse to those he inspects or examines. It is easy to understand how such a title should pass over to form the name of an individual — the Adversary of God, Satan the prince of Evil. In the present case he describes his office as the inspection of earth: "going to and fro in the earth, and walking up and down in it": he uses just the language applied in *Zechariah* to the ministering Spirits who carry out the divine decrees in our world. He appears on the scene among the sons of God; and there is nothing to distinguish his

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reception from the reception of the rest. As other sons of God may have one or another of the 'morning stars' in their guardianship, so the Adversary is the Guardian Spirit of the earth.

The Lord instances Job as his perfect servant on earth. The Adversary, according to his function, indicates the impossibility of judging on this point, since Job's life is wrapped in a prosperity that would make the worship of the heart indistinguishable from an interested lip service, to be abandoned as soon as the prosperity were withdrawn. Those who come to this work with associations of the other 'Satan' not entirely dismissed see in the attitude of the Adversary here personal malignity, or a sceptical doubt as to the possibility of disinterested worship. I can see neither. That there is no malignity is evident from the absence of any expression of divine displeasure, an absence the more marked from the fact that in the precisely similar scene in *Zechariah* a too urgent Adversary is rebuked by God. For the other suggestion, it must be remembered that the question raised by the Lord is nothing short of perfection on earth: in regard to so high a state the smallest doubt must be pressed. No one would see a sinister motive in a scientific experimenter, who revised his plans because his experiment was shown to be one degree short of being exhaustive. If it be objected that the idea of scientific experiment is out of harmony with the situation, I would ask what else is implied

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in a 'state of probation'? This much may safely be said: so vast is the disproportion between the suffering of the individual and the question of the possibility of earthly perfection, that Job himself, could he have assisted at that session of heaven's court, would have gladly assented to the test of the Adversary.

By permission then of God we have the fire from heaven, the winds of the wilderness, the forayers of the desert, concentrating their powers in a single moment to bring about a colossal ruin. It is encountered by as colossal a patience. In orderly dignity Job goes through the gestures of bereavement, bidding farewell to all the accessories of life, which have left him only his naked manhood. But when he turns to his God, he shows no tearful resignation, but a grateful courtesy, that hastens to make mention of the giver when the gift has been taken away.

> The LORD hath given, and the LORD hath taken away:
> Blessed be the Name of the LORD.

When the Council of Heaven reassembles God triumphs in his servant. The Adversary no less honours him, in proposing yet more implacable trial: he acts in the spirit of some mechanician who tasks himself to devise some terrific strain, in admiration of a substance which has stood an extremity of testing. Nor is the Lord any more doubtful of his servant: and the test is permitted. Job is smitten in his person, with skin disease at once agonising

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and loathsome. He must creep out, as unclean, from the village, and sit down on the ash-mound with other beggars and outcasts. There as he sits in his misery, his good wife — no less patient than Job in all that had touched herself — breaks down when she gazes on the suffering which she can neither share nor relieve, and speaks wild words, which Job gently rebukes. To him it seems meanness that a man should accept from a wise providence things of good, and draw back when its dispensations are things of evil.

The Prologue has served its purpose of setting up, by supernatural machinery, a spectacle of suffering equally severe and undeserved. The questions generated by such a spectacle it leaves to be debated in the limited sphere of human knowledge. But already this prologue has in the superhuman mysteries it has unveiled suggested a *First Solution of the Mystery of Suffering: Suffering a test of saintship, made the more severe as the saintship is stronger to endure.*

The materials for our drama are gathering. The sufferer sits on the ash-mound as on a stage, with all surrounding nature for scenery; round about stand a chorus of silent spectators, gazing on the fallen glory of their land; travellers too stop to wonder at the sight, some smiting on their breasts as they go on their way to spread the sad story abroad, some lingering, like Elihu, to gather wisdom. At last the three Friends of Job, in the pomp of

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woe and exalted station, have arrived; the spectators reverently make way for them to ascend the mound and sit opposite their comrade on the bare ground. The scene is complete: yet all wait for the suffering hero himself to break the painful silence.

He opens his mouth in a 'Curse.' Once more an infelicity of translation (corrected in the Revised Version) has led the English reader astray. The word is quite different from the expression for 'renouncing God,' used before. In what Job proceeds to speak there is not the smallest approach to the sin which the Adversary thought possible for Job, and Job thought possible for his children. He does not renounce God, but appeals to him; he does not complain of what has been taken, but only asks for the stripped and suffering life to be brought to a speedy end; even Job's Friends attack, not what he says, but what he has failed to say. What then is his 'Curse'? As the Hecuba of Euripides cries in her total ruin:

Even here the unhappy have a muse,

so Job simply sets his woe to music — the music of an unsurpassable lyric elegy. All variations of darkening that fancy can suggest are invoked to blot out that day which betrayed Job into life. The dreaded Sheol is viewed as a world of stately rest in comparison with the singer's crushed life. And why should longer life be thrust upon a heart that is broken?

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This last is the starting point of the whole discussion. Though surely the gentlest of murmurs, it is enough to show that Job has separated himself from that which is to the Friends the truth of truths, and which may be here presented as a *Second offered Solution of the Mystery of Suffering: that all Suffering is judgment upon sin.* The discussion that follows may be analysed in detail, and it is so analysed in the notes to this volume: notes which are arranged according to the metrical sections of the poem, for — as the student of Comparative Literature will be prepared to find — in so highly wrought a dramatic poem a change of the metrical system accompanies every change in the tone or movement of a scene. But it must at the same time be remembered that this is a dramatic debate even more than a philosophic discussion: passion and personality are factors in the movement. The Friends appear before us as persons absolutely committed to a fixed theory of life. Their minds are closed: Job's objections do not disturb their confidence for a moment, while they pour out in voluble eloquence generalities which are in accord with their theory. And resistance to their view of God's action they treat as resistance to God. Against them is pitted a Job who has been the ideal of the views they and he had held, but who has spiritual life enough to cast them aside now that they have proved insufficient; he dares to have an open mind on a fundamental question of divine action; though servant of God

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he can appeal to him against his own visitation, and impeach God's providence in the name of God's justice. Accordingly, minute connections of argument seem to me less important than to catch the general play of feeling and prominent trains of thought which are found in Job, as he is thus tossed to and fro in waves of passionate utterance, beating against the immovable rock of the Friends' theory.

Eliphaz opens for the Friends with dignity and tenderness. He has the delicate task of hinting that the ideal of human perfection has been shown by his afflictions to be a sinner. But his opening words speak of nothing but Job's kindness with other sufferers, and how he would strengthen them with the consolation Eliphaz now offers to himself. Thus the first word of the Friends' doctrine is made a word of hope: if affliction were an accident, springing without seed out of the ground, then indeed Job might despair; but since it is only they who have sown iniquity that reap its fruit there must lie a way of return to prosperity by forsaking the sin. The basis on which the doctrine of the Friends rests — the infinite distance between God and finite man — is developed by Eliphaz in a story of a Vision, in which a supernatural voice proclaimed to the terrified sleeper that mortal man could not be just before God: that thus from a visitation of God there can be no appeal. Then Eliphaz passes to the happy restoration which follows the divine correction, and finds a con-

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clusion in a musical sonnet picturing the ideal life of the restored Job.

When the other two Friends come in their turn to speak, there is more rebuke in their tone, because they have Job's resistance to meet. But substantially their position is that of Eliphaz, Bildad supporting it from nature and tradition, Zophar by dwelling on the infinity of God. And both are careful to emphasise the happy future that will follow on submission.

As Job meets these successive speeches, there is no calmness in his tone, but he reaches the full height of passion at once. He does not claim to be sinless, but he knows that no sin of his can explain the total ruin which has descended upon him: why cannot God forgive his iniquity and let him die? The basis on which the Friends have rested their doctrine he turns against them: it is just this infinite distance between man and God which makes it impossible to bring his cause before the mighty Judge; there is no daysman to lay hands on his adversary equally with himself; a God before whom the pillars of earth tremble, and kings and counsellors are in his hands as spoils, is an irresponsible omnipotence to whom the perfect man and the sinner are alike nothing.

Though I be righteous, mine own mouth shall condemn
me:
Though I be perfect, it shall prove me perverse.
Though I be perfect, I will not regard myself;

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> I despise my life,
> It is all one; therefore I say,
> He destroyeth the perfect and the wicked.

Thus Job is led to what is one of his fixed trains of thought: that this affliction is persecution: a persecution by God of God's own handiwork. For God has poured him out like milk and curdled him like cheese; yet he watches against him as if he were a sea-monster, and shows himself a marvellous hunter, harassing a driven leaf. As to the doctrine of judgment on the wicked, the very beasts of the field know it: yet does that alter the fact that the tents of robbers are found prospering, while the just man is made a laughing-stock? Job thus recoils from the false friends who have given him rebuke where consolation was due, brooks found by the thirsty traveller to have run dry in the sands of the desert. They will lie on God's behalf: Job though God is slaying him will wait for him. So, by a strange irony, Job's antagonism against his friends' misconstruction is leading him to appeal from them to the very God he had before pronounced inscrutable, and in his almightiness indifferent as between righteous and wicked. At the climax of this portion of the drama the thoughts of the hero sway to and fro — and the metre, with its 'pendulum figure,' sways with them — between the effort to make this appeal, and the overpowering awe of the Being to whom he is to address his cause. And at this point the feeling of awe gains the mastery; in the final section Job falls back

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into the picturing of the hopeless life of man, too short and feeble to attain the vindication which is its due: the fallen tree may revive again, but man lieth down and ariseth no more. Here we get the first gleam of that new thought, which is to light up Job's despair from time to time: how happy would Sheol itself be, if only there could come a vindication of his cause beyond it.

> Oh that thou wouldest hide me in Sheol,
> That thou wouldest keep me secret, until thy wrath be past,
> That thou wouldest appoint me a set time and remember me!
> —— If a man die, shall he live again? ——
> All the days of my warfare would I wait till my release should come;
> Thou shouldest call, and I would answer thee:
> Thou wouldest have a desire to the work of thine hands.

But no: the thought is dismissed as unthinkable: man's hope is destroyed with the slow certainty of the crumbling landslip, and in the grave he suffers to himself, ignorant of happiness or woe that is in the world above.

In the second round of speeches there is intensification of feeling on both sides. The speakers interrupt one another; each supports his views, not with argument only, but with *tours-de-force* of sustained rhetoric, enumerating instances or elaborating pictures. On the side of the Friends there is no advance except in the expression of their views. But Job's thoughts and feelings are still developing. The appeal to God, as to which he had before

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wavered, is now made: and for the Friends he has only contempt. Again, whereas his complaint before was the difficulty of bringing his case before the Divine tribunal, he now declares in set terms that God subverteth him in his cause. As he enlarges on the misery of his persecution, he is so prostrated as to appeal to the Friends themselves for pity. But, the more hope is excluded in other directions, the more strongly the strange new hope moves him; and from his lowest despair he springs suddenly to the thought of vindication beyond death, before hinted at and dismissed, now an inspiration and a certainty.

> Oh that my words were now written!
> Oh that they were inscribed in a book!
> That with an iron pen and lead
> They were graven in the rock for ever!
>
> For I know that MY VINDICATOR LIVETH,
> And that He shall stand up at the last upon the earth;
> And after my skin hath been thus destroyed,
> Yet without my flesh shall I see God!
>
> Whom I shall see on my side,
> And mine eyes shall behold, and not another.

In the last speech of the cycle another important advance is made by Job. Hitherto he had, almost carelessly, both recognised the doctrine of judgment and flung out facts against it. But now that it has been pressed upon him again and again Job is compelled to look the doc-

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trine fairly in the face. He trembles at the doubts which begin to gather in his mind.

> Even when I remember I am troubled,
> And horror taketh hold on my flesh.

He begins to describe the visible impunity of the wicked, nay, their prosperity through life and honourable burial; the stock objections used to bolster up the appearance of providential equity he tears to pieces. His own case is forgotten for the time; what can the Friends say as to these doubts?

They have nothing to say; nothing at all in their formal speeches, and even if the arguments Job answers are supposed to be interjected by the Friends, yet these are not really arguments, only re-statements of the theory in other terms. But in this final round of speeches their heated tone subsides: the case has become too serious for passion. They seem to speak under a sense of making final pronouncement; and it would appear as if each charged himself with bringing to a climax a different element of the common contention. Eliphaz feels bound to drop the general terms he had used in the hope that Job would be his own accuser; he now enumerates actual transgressions. But he seeks to soften down the effect by dwelling on the theme of submission and restoration, now touched for the last time. Bildad deals with the basis of the doctrine; and the distance between finite and

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infinite overpowers us as we read of the authority that is arbiter among the sanctities, architect of the universe, artist finding flaws in heaven's own brightness.

> Lo, these are but the outskirts of his ways;
> And how small a whisper do we hear of him!
> But the thunder of his power who can understand?

Zophar reiterates for the last time the doctrine of unfailing judgment on sin, and brings it to a worthy peroration. This fear of God and his judgments Zophar makes the foundation of all wisdom, in the most famous passage of the whole poem. No miner for all his skill can find wisdom among the precious things he brings out of the earth. God alone knows its place; and when he wrought the structure of his creation he linked wisdom with the fear of the Lord, understanding with the retreat from evil.

Job also carries to a climax each train of thought which has appeared in his former speeches. The cruel accusations of Eliphaz intensify his appeal to the heavenly vindicator; though in this narrow life Job looks forward and backward, to the left and to the right, without finding him, yet —

> He knoweth the way that I take;
> When he hath tried me, I shall come forth as gold.

Calmed by this meditation, Job returns to the doubts which closed the last cycle; no longer in a hesitating and

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tremulous tone, but in deliberate and orderly exposition he shows how "times are not found to be laid up by the Almighty" in the earth. He describes the violence and injustice of the world, and how by these the weaker are driven to a life of distress; how the distress is aggravated by its close contact with wealth; how such social growth crowds life in the cities and begets the crimes of city violence; how finally is formed a purely criminal class, at war with the light itself. As he proceeds we feel that it is no longer a question of anomalies in the doctrine of judgment, but rather whether the impunity of the wicked is not to be enumerated among the recognised ways of God's providence. The sense of persecution is brought out by Job in a pair of companion pictures, what he was and what he is:—what he was, when God's light shined upon him, the poor hailed him as a saviour, and the great hushed their speech at his presence; what he is now, when the very children of outcasts jostle him about, and God himself has turned to be cruel to him. Last of all Job reaches the direct accusations of Eliphaz. He answers them not with argument, but makes his appeal from the accusers to the supreme Judge in the formal oath of innocence: he goes through a catechism of evil deeds and thoughts far more stringent than Eliphaz had suggested, and in the most solemn manner invokes doom if he be guilty. Beyond this the simple judicial conceptions of the age cannot go: personal dignity moreover permits

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no more, and Job waves his hand in dismissal of the controversy:

The words of Job are ended.

We enter upon another section of the poem, and a new actor appears upon the scene. Among the spectators about the ash-mound was Elihu, of the family of Ram. He is a foreigner, and his speech abounds in Aramaisms. He is moreover a young man, and the decorum of patriarchal life is to be broken in upon by the wisdom of youth. Elihu feels to the full the bashfulness of a young man interposing in a conversation of elders. But he feels also the fervour of youth, longing to champion orthodoxy; he has moreover juvenile confidence in the clearer grasp of truth which his generation possesses. And yet, for all his dissociating himself from the speeches of the Friends, we who read at this distance of time need effort to catch wherein his case differs from that already presented. Both enlarge upon the immeasurable distance between God and man. Both are full of the judgment upon sinners. All that Elihu seems to do is to emphasise one side of the common contention which had been less emphasised by the Friends. His contribution to the poem may then be presented as a *Third offered Solution of the Mystery of Suffering: Suffering is judgment warning the sinner by repentance to escape from heavier judgment.*

Elihu ascends the mound, and confronts the seated

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elders. He takes fifty-two lines to say he is going to speak: a curious zig-zag metre admirably reflects his struggles between nervousness and a growing enthusiasm for his cause. At last he settles to his argument. Such vision as Eliphaz has described is a warning from God; but not less of a divine warning is to be found in the sickness which chastens a sufferer with pain upon his bed and with continual strife in his limbs. All that is needed is that some "interpreter, one among a thousand" should bring home the lesson and lead the way to restoration: and Elihu no doubt has an ambitious thrill of hope that he has been raised up to fulfil that function in the present case. At the end he appeals directly to Job, and will pause for his answer. But Job vouchsafes no answer, and receives the new light with silent indifference.

Then Elihu turns to the three Friends, and hopes to unite them, and all other men of wisdom and understanding, with himself in protest against Job, whom he describes as drinking scorn like water, and adding a rebellious spirit to actual sin. In his second speech he dwells — as the Friends had done before him — on presumptuous sins against God, and on God's unerring providence. He begins to hint of further judgment, and that Job may be "tried unto the end." Both at opening and close he makes pointed appeals to the aged Friends. But he cannot draw any notice from them: they will not recognise a youthful champion.

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Introduction

Doubly slighted, Elihu can yet, from a single glance at the sky, draw an inspiration that strengthens him to confront both his adversaries.

> I will answer thee,
> And thy companions with thee.
> Look unto the heavens, and see.

His new answer proves to be the old topic, handled so fully by the former speakers, of the infinite distance between God and man. He combines it with his own argument as to the blindness of sinful men, who will complain of the suffering and yet refuse to read its lessons. And he continues to hint of worse things to come, if Job should be visited in anger.

Still he is met by silence. There is something almost pathetic in the way this youthful disputant, in his struggles for recognition from his severe elders, is driven to greater extremes of self-assertion:

> Truly my words are not false:
> One that is perfect in knowledge is with thee.

Though he is to fetch his knowledge from afar, yet it proves to be no more than the oft reiterated theme of God's judgments on the mighty in defence of the weak: if these be slighted there is reserved a final destruction. And already Job seems ripe for such destruction: he is "full of the judgement of the wicked."

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So far youth has been exhibited on its weaker side: from this point we see it in another light. The brilliant atmosphere around begins to show ominous signs of change, and Elihu catches the thought that the further judgment of which he has been warning Job is that moment impending. With youth's keen responsiveness to nature he eagerly drinks in every detail of the growing change, and through his words we are able to see the gradual rise of the whirlwind. We have spreadings of clouds, small drops of water, such lightning and mutter of thunder as makes the cattle stand expectant of the "storm that cometh up." Then some heavier crash makes Elihu tremble and his heart move out of its place: now beasts go to their dens as the thunder thunders with a voice of majesty, and the lightning reaches the ends of the earth. It is a tempest of all the winds of heaven: Elihu and his companions have to endure the sultry sweep of the south, under which their garments are felt too warm for them, and the icy breath of the north, that mingles snow with the mighty rain. The thick storm cloud overhead balances itself as it descends and wraps all in a darkness that appals even Elihu.

Teach us what we shall say unto him,
For we cannot order our speech by reason of darkness.
Shall it be told him that I would speak?
If a man speak, surely he shall be swallowed up.

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At last there comes a transition beyond even tempest. The whirlwind, in mystic fashion, spreads the thick clouds round the horizon like a curtain shutting in holy ground. From the cleared sky come flashes of intolerable brightness. Lastly, in that northern quarter from which Hebrew imagination looks for the advance of Divine judgments, is seen a "terrible majesty" of "golden splendour"; and the roar of the whirlwind has become an articulate VOICE.

The Divine Intervention is the finale and climax of the whole drama. But its purport is, I believe, commonly misunderstood. It is often supposed to be an indignant denial of Job's right to question the ways of God. That this is not its significance a single consideration is sufficient to show. Such denial of the right to question had been the position of the Friends: Job had resisted, and questioned. Yet in the epilogue God is represented as declaring that the Friends had not said of him the thing that was right, as his servant Job had. Nor can this be met by the suggestion that Job had made submission, whereas the Friends had not, and were therefore under the Divine displeasure because of their misinterpretation of the visitation on Job. The Friends have not been called upon for submission: no part of the Divine Intervention is addressed to them, nor does it bear upon their case. It is impossible to interpret the epilogue except as a pronouncement on the side of Job, however much there may be of rebuke for his wilder utterances. Unless then we

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are to say that the Divine Intervention pronounces on one side and the Epilogue on the other, it cannot be that the former is a denial of the right to question.

It is a different thing, and nearer the truth, to lay down that the Divine Intervention denies the *possibility* of Job's reading the meaning of God's visitation. Indeed, this is unquestionably part of the significance of this section. But to say this is to say nothing: such inscrutability of providence is a commonplace of the whole poem: the Friends and Elihu proclaim it, Job himself has recognised it in strong language. It would seem that the emphasis upon this topic is a necessity arising from the very character of the literary task here attempted. The poet has undertaken to dramatise God's ways in heaven and earth, God himself being introduced as one of *dramatis personæ*; the instinct of reverence makes him seek to counterpoise such bold imagination by making prominent at every point the awful distance between the creature and the Creator.

To arrive at the exact significance of this portion of the *Book of Job* we must examine further. It must be remembered that we have here, not an outburst of angry rebuke, but an elaborate and unique poem, with a strong tone of thought supported by a wealth of details. When we study these details, we find presented a conception of Deity very different from what might have been anticipated. The God of Judgment confounding the mighty in their pride,

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which the Friends had conceived, and with which Elihu had threatened Job, is not the God pictured in the details of the Divine Intervention. In a single section of it (48) the Divine function of judge does appear: but the brevity of this section, and its place in the whole, combine to represent it as subordinate. And even here the drift is not what the Friends or Elihu would have desired. The Divine speaker seems to be pointing out Job's helplessness to execute the office of vindicator even among the proud ones of humanity; how much less (it is implied) is he adequate to the more remote ways of providence exhibited in the rest of the speech out of the whirlwind.

The Deity of the Divine Intervention is not the God of Judgment but the Soul of External Nature. Job had at one point of the discussion pictured a God beyond the possibilities of human understanding: no two conceptions can be more unlike than the God so conceived by Job and the God here presented by Himself. One note there is in common: the half scornful ease of fathomless energy. But Job's thought was an Infinite Inaccessibility: here we have an Infinite Sympathy. He is the God of Nature, but here revealed in the joyous spontaneities of nature. Omniscience, omnipotence, omnipresence are of course implied; but what is made prominent is an all-pervasive sympathy, embracing the vastnesses that strain the imagination, but penetrating also to the smallest things and things most remote from human interest. Though the

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Creator of the world, he is not here a creator by fiat, but an earth-builder, rejoicing in his task to secure its foundations and determine its measures, while the corner-stone is laid with the morning stars singing together and all the sons of God shouting for joy. There is power in his shutting up ocean with bars it may not pass: there is another conception in his watching for it as it issues from the womb, making a garment for it of cloud, and swaddling bands of thick darkness. There is power in the dayspring taking hold of the ends of the earth and shaking the wicked out of their darkness: there is the artist's joy also in viewing the earth under this dawning light change as clay under a seal, while the dulled landscape suddenly stands forth as a patterned garment. What to man are the mysteries of the stars, of the ocean depths, of darkness, of light, of death itself, of the sources of the snow and hail, these make the common round of this Nature Power: who walks through the heavens binding the clusters of the Pleiades, loosing the bands of Orion, leading the signs of the Zodiac in their season, guiding the Bear with her train; he enters the springs of the sea, or walks in the fathomless recesses of the deep; now visits the gates of death, now takes the way to the dwelling of light, arranges by what angle the lightning shall fork, keeps treasuries of hail and snow against the day of battle. We have here, not the flood and tempest overwhelming the nations, but the rain with glorious redundancy rejoic-

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ing to rain on the wilderness where no man is, satisfying the waste and lonely land with his gift of the tender springing grass; or he watches the sport of the dust running into a mass, and the clods having their time of embracing, as he pours out for them the bottles of heaven. Man has his ox, that eats out of his crib, and harrows after him the valleys: but here is sympathy with the passionate liberty of the wild ass which scorns the noisy city and the driver's shout, finding a palace of freedom in the salt wilderness and a pasture meadow in the rocky tableland. Here is sympathy with the hawk soaring southwards, with the eagle in her spy-house of inaccessible crags, with the lioness crouching for the spring, with the food-winning anxieties of the raven, with all the family cares of the desert goat—the numbering of the months, the bowing in travail, the moment of casting out her sorrows, the young ones growing in good liking, their going forth at last to return to the parent no more. The stupid ostrich, with not enough of nature's first instinct to guard her eggs against the chance footfall, even she has her time, when she lifteth up herself on high and puts to scorn the horse and his rider. But what of this war horse with the quivering mane, who has his joy in the terrors of mankind, swallowing the ground in the fierceness of his spirit as the trumpet and shouting tell of battle at hand! What of the nature monsters on the dim border of man's knowledge—Behemoth, "which I made with thee," with man's strong-

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est things for but fragments of his frame, the cedar's swing for his tail, bones of brass, limbs of iron bars, with the mountain for his storehouse of food, the waterflood a careless trifle to him; Leviathan himself, with a panoply that all man's ways of war cannot break through, ocean turning white as he passes!

When such a conception of Deity has been taken in — joyous sympathy with the infinities of great and small throughout the universe — then we are able to see how this Divine Intervention makes a distinct section of the whole work. For the hopeless suffering in which there is nothing of guilt what treatment can be better than to lose the individual pain in sympathetic wonder over nature in her inexhaustible variety? But the connection can be more logically indicated. The mystery of suffering is not to be solved within the limits of human knowledge; and an imperfect or tentative solution could not be put into the mouth of Deity. But what the Divine Intervention in this drama does is to lift the discussion into a wider sphere. Job and his friends had fastened their attention upon suffering and evil, and had broken down under the weight of the mystery: but the individual experience now seems a small thing in the range of all nature's ways. Hence we have a *Fourth Solution of the Mystery of Suffering: That the whole universe is an unfathomed mystery, and the Evil in it is not more mysterious than the Good and the Great.* The problem of the poem may be insoluble; but there is

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an advance towards a solution when it can be comprehended in a wider category.

But it may be objected, Job makes submission and repents: of what sin, according to this reading of the Divine Intervention, does he repent? Sin might be found, if necessary, in the wild picturings of providence into which his helplessness under false accusations betrayed him. But surely it lowers the tone of the climax to look for positive transgressions. Job, conscious of innocence as regards the contentions of the Friends, had passionately desired to come into the very presence of his Judge. His desire is granted: but in the purity of that presence the whiteness of innocence abhors itself in dust and ashes.

The drama terminates, and the narrative story is resumed, to introduce a brief Epilogue. The purport of this Epilogue has been already anticipated. God is represented as declaring that his anger is kindled against the Friends of Job, because they had not said of him the thing that was right, as his servant Job had; they are commanded to offer sacrifice, and Job is to intercede for them. We have here a *Fifth Solution of the Mystery of Suffering—the right attitude to this Mystery: That the bold faith of Job, which could appeal to God against the justice of God's own visitation, was more acceptable to Him than the servile adoration of the Friends, who had sought to distort the facts in order to magnify God.* As Job intercedes for his Friends, God also turns his own captivity; wealth

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and prosperity are granted him greater than before, and he dies happy and full of years.

The whole of the *Book of Job* has now been traversed. It remains to speak of its relation to the rest of Wisdom literature.

That we have here a Hebrew poem outside the system of Hebrew religion seen in the rest of the Old Testament need create no difficulty. The other books of wisdom are associated with an order of wise men who stand apart from the distinctively religious life of Israel, in full harmony with it, but not resting on it for their philosophy. It makes no difference to the framework of *Ecclesiasticus* that the son of Sirach identifies Wisdom with the Law, or celebrates the succession of the Fathers. *Ecclesiastes* and *Wisdom* use Solomon only as an illustration; and though the latter elaborately reads providential meaning into the deliverance of the chosen people, yet it does this without in any way resting on the Law or the Prophets.

It is obvious that the subject matter which is worked up into the speeches of *Job* is wisdom in its most technical sense. The habits of thought and turn of sentences are the same here and in the other wisdom books; many times the same sentences are common to both, with expansions or condensations. As the original gnomic couplets were found to have developed into the essays of *Ecclesiasticus*, so here they have developed into dramatic speeches and

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rhetoric perorations. Moreover, the very special conception of wisdom which the earlier books associated with the harmony of all creation enters into the final section of *Job*: the germ of the Divine Intervention is found in the great monologue of *Proverbs*, though in the drama the ordering of the universe is directly attributed to God himself, and not to any mediating 'Wisdom.'

Further, the topic of *Job* is the main thought of Wisdom literature, brought into question by a particular application of it in actual life. In all books of wisdom the real subject is judgment, the sifting between the evil and the good. The violation of this judgment in the visible prosperity of the sinner is mentioned as a thought not to be entertained in *Proverbs*, is provided against in the arguments of *Ecclesiasticus*; it drives the Preacher to his despair, while the *Wisdom of Solomon* devotes a discourse to the reversal of the seeming prosperity hereafter. In *Job* the converse of this — the affliction of the righteous — makes the whole situation discussed; and in the actual discussion it is the prosperity of the wicked which is the most prominent topic.

Again, the attitudes of mind successively exhibited to the question at issue in the dramatic debate have their relations to the other books of wisdom. The Friends, in their immovable dogma that all suffering must be judgment upon sin, are precisely at the mental standpoint of the earliest wisdom. The slight variation from this of

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Elihu is well within the scope of the early books; *Proverbs* has a sonnet in which is emphasised the meaning of the divine chastenings, and the son of Sirach says how the unrepentant is forcing the current of the river. Moreover Job himself, if we consider only his philosophic attitude to the question at issue, is in the position of Ecclesiastes. The system of his world has broken down; his despair, like that of the Preacher, seems to delight in emphasising the ruin of a universe with its providence gone; like the Preacher he dwells upon the gloominess of the life broken off by the grave; like the Preacher, and much more than he, Job retains his confidence in God and his immovable loyalty to right. It is hardly necessary to add that Job has in addition to this a personality immeasurably deeper and wider than that of Ecclesiastes, and a religious experience into which the Preacher had never had access.

What is the relation between *Job* and the fourth of the books of wisdom? *The Wisdom of Solomon* assumes as a postulate of thought the immortality which the earlier wisdom ignored, and *Ecclesiastes* noticed only to deny. This master thought of possibilities beyond the grave is in *Job* seen in its first faint beginnings. The other personages of the poem, and Job himself in ordinary states of feeling, know of nothing later than the crumbling away of the individual life in the dark seclusion of Sheol. The extremity of his woe draws out of Job, in moments of passionate inspiration, conceptions of what may be reserved

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for him beyond the grave. Four times such elevation of faith flashes out. The first time the new thought comes as little more than a figure of speech. Job is recoiling from his Friends and their false pleas on God's behalf; for himself he cries,

> Though he slay me, yet will I wait for him:
> Nevertheless I will maintain my ways before him.

What Job actually says here might have been said by Ecclesiastes: that he will never give in to the untruth urged upon him. But as an exaggerated way of saying this he uses words which imply a waiting beyond death for God. At the close of the same speech the thought comes out, now as a fancy dwelt upon with lingering love — how Sheol would be sweet, were he but waiting in it for a release when his time of justification should arrive: but the fancy is dismissed with emphasis of despair. Later in the discussion he rises out of his deepest distress with a sudden inspiration; and here the vindication after his flesh has been destroyed by death has become a sure hope, which he would grave deep in the rock for ever. Once again his confidence in future vindication appears, and it has now passed to the still higher stage of calm assurance: though the Judge is not to be seen in his searchings through the world, yet

> He knoweth the way that I take;
> When he hath tried me, I shall come forth as gold.

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The hope of immortality which was to crown the latest work of Scriptural philosophy is seen struggling into birth in the *Book of Job*.

We may say then, taking a general survey, that the philosophical observation of life, which is the basis of all Wisdom literature, enters into the *Book of Job* in application to a particular situation; that the various stages of development in the philosophic attitude which had made the separate books of wisdom, have, in general though not exact correspondence, their reflections in the poem, embodied in the dramatic personages and the attitudes they take to the mystery of life's sufferings; and these varying attitudes to the question of life are drawn into a unity by the movement of a dramatic plot. The *Book of Job* is Wisdom literature dramatised.

But it is more than this; it contains an element which is no part of wisdom. The hymns to Wisdom of *Proverbs* and *Ecclesiasticus* may be termed devotion, but in *Job* we have the devout life itself in all its fulness: the personal relation of the individual soul to God, and its correlative, the relation of God to the individual soul; the stages of spiritual struggle and doubt, of triumph and reconciliation. We have yet more. The prologue invades the sphere of Prophecy, which, in discourse or dramatic vision, undertakes to reveal what transcends human knowledge. So here amid the sanctities of heaven is presented a solution of life's mysteries which human minds may guess at, but

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not know. The *Book of Job* dramatises the spirit of Wisdom literature; and then encircles this with the wider spirit of Prophecy and the devout life.

* *

The text in this as other volumes of the Modern Reader's Bible is that of the Revised Version, for the use of which I must express my obligations to the University Presses of Oxford and Cambridge. From this text (including the marginal alternatives) I never depart, as regards the individual sentences; but the form in which the matter is presented I adapt to modern literary presentation. In the present case such editing involves slight change in the division of the matter between the different speakers. This is fully explained at the commencement of the Notes. The poem is divided according to its metrical sections; but a Reference Table at the end connects these with the Chapters and Verses of the Bible.

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The Book of Job

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THE BOOK OF JOB

A DRAMATIC POEM

FRAMED IN

AN EPIC STORY

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PERSONS OF THE STORY

The Lord

The Sons of God, or Guardian Spirits

The Adversary: Guardian Spirit of the Earth

Job

The Wife of Job

The Friends of Job

Messengers

The* Scene *of the Story changes between Heaven and the House of Job in the Land of Uz.

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PERSONS OF THE DRAMA

Job	
Eliphaz the Temanite	**Friends of Job**
Bildad the Shuhite	
Zophar the Naamathite	
Elihu the Buzite: a Young Man	
Spectators (mute)	
Voice out of the Whirlwind	

Scene *of the Drama: The Ash-Mound outside a Village in the Land of Uz.*

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Story Prologue

THERE was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed evil. And there were born unto him seven sons and three daughters. His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she-asses, and a very great household; so that this man was the greatest of all the children of the east. And his sons went and held a feast in the house of each one upon his day; and they sent and called for their three sisters to eat and to drink with them. And it was so, when the days of their feastings were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings according to the number of them all; for Job said, It may be that my sons have sinned, and renounced God in their hearts. Thus did Job continually.

Now there was a day when the sons of God came to present themselves before the LORD, and the Adversary came also among them.

And the LORD said unto the Adversary, "Whence comest thou?"

Then the Adversary answered the LORD, and said,

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"From going to and fro in the earth, and from walking up and down in it."

And the LORD said unto the Adversary, "Hast thou considered my servant Job? for there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil."

Then the Adversary answered the LORD, and said, "Doth Job fear God for nought? Hast not thou made an hedge about him, and about his house, and about all that he hath, on every side? thou hast blessed the work of his hands, and his substance is increased in the land. But put forth thine hand now, and touch all that he hath, and he will renounce thee to thy face."

And the LORD said unto the Adversary, "Behold, all that he hath is in thy power; only upon himself put not forth thine hand."

So the Adversary went forth from the presence of the LORD. And it fell on a day when his sons and his daughters were eating and drinking wine in their eldest brother's house, that there came a messenger unto Job, and said:

The oxen were plowing,
and the asses feeding beside them;
and the Sabeans fell upon them
and took them away;
yea, they have slain the servants with the edge of the sword;
and I only am escaped alone to tell thee!

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Story Prologue

While he was yet speaking, there came also another and said:

The fire of God is fallen from heaven,
and hath burned up the sheep, and the servants,
and consumed them;
and I only am escaped alone to tell thee!

While he was yet speaking, there came also another and said:

The Chaldeans made three bands,
and fell upon the camels,
and have taken them away,
yea, and slain the servants with the edge of the sword;
and I only am escaped alone to tell thee!

While he was yet speaking, there came also another and said:

Thy sons and thy daughters
were eating and drinking wine in their eldest brother's house;
and behold,
there came a great wind from the wilderness,
and smote the four corners of the house,
and it fell upon the young men,
and they are dead;
and I only am escaped alone to tell thee!

Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped; and he said:

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Naked came I out of my mother's womb,
And naked shall I return thither!

The LORD gave, and the LORD hath taken away:
Blessed be the Name of the LORD!

In all this Job sinned not, nor charged God with foolishness.

Again there was a day when the sons of God came to present themselves before the LORD, and the Adversary came also among them to present himself before the LORD.

And the LORD said unto the Adversary, "From whence comest thou?"

And the Adversary answered the LORD, and said, "From going to and fro in the earth, and from walking up and down in it."

And the LORD said unto the Adversary, "Hast thou considered my servant Job? for there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil: and he still holdeth fast his integrity, although thou movedst me against him, to destroy him without cause."

And the Adversary answered the LORD, and said, "Skin for skin, yea, all that a man hath will he give for his life. But put forth thine hand now, and touch his bone and his flesh, and he will renounce thee to thy face."

And the LORD said unto the Adversary, "Behold, he is in thine hand; only spare his life."

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Story Prologue

So the Adversary went forth from the presence of the LORD, and smote Job with sore boils from the sole of his foot unto his crown. And he took him a potsherd to scrape himself withal; and he sat among the ashes.

Then said his wife unto him, "Dost thou still hold fast thine integrity? renounce God, and die."

But he said unto her, "Thou speakest as one of the foolish women speaketh. What? shall we receive good at the hand of God, and shall we not receive evil?"

In all this did not Job sin with his lips.

Now when Job's three friends heard of all this evil that was come upon him, they came every one from his own place; Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: and they made an appointment together to come to bemoan him and to comfort him. And when they lifted up their eyes afar off, and knew him not, they lifted up their voice, and wept; and they rent every one his mantle, and sprinkled dust upon their heads toward heaven. So they sat down with him upon the ground seven days and seven nights, and none spake a word unto him; for they saw that his grief was very great.

After this opened Job his mouth, and cursed his day.

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I

THE CURSE

JOB

1

Let the day perish wherein I was born;
And the night which said, There is a man child conceived!

Let that day be darkness;
Let not God regard it from above,
Neither let the light shine upon it!
Let darkness and the shadow of death claim it for
their own;
Let a cloud dwell upon it;
Let all that maketh black the day terrify it!

As for that night, let thick darkness seize upon it;
Let it not rejoice among the days of the year;
Let it not come into the number of the months!
Lo, let that night be barren;
Let no joyful voice come therein!
Let them curse it that curse the day,

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Who are ready to rouse up leviathan!
Let the stars of the twilight thereof be dark!
Let it look for light, but have none;
Neither let it behold the eyelids of the morning:

Because it shut not up the doors of my mother's womb,
Nor hid trouble from mine eyes!

3

Why died I not from the womb?
Why did I not give up the ghost when I came out of the belly?
Why did the knees receive me?
Or why the breasts, that I should suck?

For now should I have lien down and been quiet;
I should have slept; then had I been at rest,
With kings and counsellors of the earth,
Which built solitary piles for themselves;
Or with princes that had gold,
Who filled their houses with silver;
Or as an hidden untimely birth I had not been;
As infants which never saw light.
There the wicked cease from troubling;
And there the weary be at rest.

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There the prisoners are at ease together;
They hear not the voice of the taskmaster.
The small and great are there;
And the servant is free from his master.

Wherefore is light given to him that is in misery,
And life unto the bitter in soul?
Which long for death, but it cometh not;
And dig for it more than for hid treasures;
Which rejoice exceedingly,
And are glad when they can find the grave.
Why is light given to a man whose way is hid,
And whom God hath hedged in?
For my sighing cometh before I eat,
And my roarings are poured out like water.
For the thing which I fear cometh upon me,
And that which I am afraid of cometh unto me.
I am not at ease, neither am I quiet,
Neither have I rest: but trouble cometh!

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II

THE DEBATE

ELIPHAZ

3

If one assay to commune with thee, wilt thou be grieved?
But who can withhold himself from speaking?
Behold, thou hast instructed many,
And thou hast strengthened the weak hands.
Thy words have upholden him that was falling,
And thou hast confirmed the feeble knees.
But now it is come unto thee, and thou faintest;
It toucheth thee, and thou art troubled.

Is not thy fear of God thy confidence,
And thy hope the integrity of thy ways?
Remember, I pray thee, who ever perished, being innocent?
Or where were the upright cut off?

According as I have seen, they that plow iniquity,
And sow trouble, reap the same.
By the breath of God they perish,
And by the blast of his anger are they consumed.

19

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The roaring of the lion, and the voice of the fierce lion,
And the teeth of the young lions are broken.
The old lion perisheth for lack of prey,
And the whelps of the lioness are scattered abroad.

Now a thing was secretly brought to me,
And mine ear received a whisper thereof.
In thoughts from the visions of the night,
When deep sleep falleth on men,
Fear came upon me and trembling,
Which made all my bones to shake.
Then a spirit passed before my face;
The hair of my flesh stood up.
It stood still, but I could not discern the appearance thereof;
A form was before mine eyes:
There was silence, and I heard a voice, saying,

"Shall mortal man be just before God?
Shall a man be pure before his Maker?
Behold, he putteth no trust in his servants;
And his angels he chargeth with folly:
How much more them that dwell in houses of clay,
Whose foundation is in the dust,
Which are crushed before the moth!
Betwixt morning and evening they are destroyed:

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They perish for ever without any regarding it.
Is not their tent-cord plucked up within them?
They die, and that without wisdom."

Call now: is there any that will answer thee?
And to which of the holy ones wilt thou turn?
For vexation killeth the foolish man,
And jealousy slayeth the silly one.
I have seen the foolish taking root:
But suddenly I cursed his habitation.
His children are far from safety,
And they are crushed in the gate,
Neither is there any to deliver them.
Whose harvest the hungry eateth up,
And taketh it even out of the thorns,
And the snare gapeth for their substance.
For affliction cometh not forth of the dust,
Neither doth trouble spring out of the ground;
But man is born unto trouble,
As the sparks fly upward.

But as for me, I would seek unto God,
And unto God would I commit my cause:

Which doeth great things and unsearchable:
Marvellous things without number:

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Who giveth rain upon the earth,
And sendeth waters upon the fields:
So that he setteth up on high those that be low;
And those which mourn are exalted to safety.
He frustrateth the devices of the crafty,
So that their hands cannot perform their enterprise.
He taketh the wise in their own craftiness:
And the counsel of the froward is carried headlong.
They meet with darkness in the day-time,
And grope at noonday as in the night.
But he saveth from the sword of their mouth,
Even the needy from the hand of the mighty.
So the poor hath hope,
And iniquity stoppeth her mouth.

Behold, happy is the man whom God correcteth:
Therefore despise not thou the chastening of the Almighty.
For he maketh sore, and bindeth up;
He woundeth, and his hands make whole.

He shall deliver thee in six troubles;
Yea, in seven there shall no evil touch thee.
In famine he shall redeem thee from death;
And in war from the power of the sword.
Thou shalt be hid from the scourge of the tongue;
Neither shalt thou be afraid of destruction when it cometh.

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At destruction and dearth thou shalt laugh:
Neither shalt thou be afraid of the beasts of the earth.
For thou shalt be in league with the stones of the field;
And the beasts of the field shall be at peace with thee.
And thou shalt know that thy tent is in peace;
And thou shalt visit thy fold and shalt miss nothing.
Thou shalt know also that thy seed shall be great,
And thine offspring as the grass of the earth.
Thou shalt come to thy grave in a full age,
Like as a shock of corn cometh in in its season.
Lo this, we have searched it, so it is;
Hear it, and know thou it for thy good

JOB

4

Oh that my vexation were but weighed,
And my calamity laid in the balances together!
For now it would be heavier than the sand of the seas:
Therefore have my words been rash.
For the arrows of the Almighty are within me,
The poison whereof my spirit drinketh up:
The terrors of God do set themselves in array against me.

Doth the wild ass bray when he hath grass?
Or loweth the ox over his fodder?

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Can that which hath no savour be eaten without salt?
Or is there any taste in the white of an egg?
What things my soul refused to touch,
These are as my loathsome meat.

Oh that I might have my request;
And that God would grant me the thing that I long for!
Even that it would please God to crush me;
That he would let loose his hand and cut me off!
Then should I yet have comfort;
Yea, I would exult in pain that spareth not:
For I have not denied the words of the Holy One.

What is my strength that I should wait?
And what is mine end, that I should be patient?
Is my strength the strength of stones?
Or is my flesh of brass?
Is it not that I have no help in me,
And that sound wisdom is driven quite from me?

5

To him that is ready to faint kindness should be shewed
from his friend;
Even to him that forsaketh the fear of the Almighty.
My brethren have dealt deceitfully as a brook,
As the channel of brooks that pass away;

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Which are black by reason of the ice,
And wherein the snow hideth itself:
What time they wax warm, they vanish:
When it is hot, they are consumed out of their
place.
The paths of their way are turned aside,
They go up into the waste and perish.
The caravans of Tema looked,
The companies of Sheba waited for them;
They were ashamed because they had hoped;
They came thither and were confounded.

For now ye are nothing;
Ye see a terror, and are afraid.
Did I say, Give unto me?
Or, Offer a present for me of your substance?
Or, Deliver me from the adversary's hand?
Or, Redeem me from the hand of the oppressors?
Teach me and I will hold my peace;
And cause me to understand wherein I have erred.
How forcible are words of uprightness!
But what doth your arguing reprove?
Do ye imagine to reprove words?
Seeing that the speeches of one that is desperate are
as wind.
Yea, ye would cast lots upon the fatherless,
And make merchandise of your friend.

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Now therefore be pleased to look upon me;
For surely I shall not lie to your face.
Return, I pray you, let there be no injustice;
Yea, return again, my cause is righteous.
Is there injustice on my tongue?
Cannot my taste discern mischievous things?

Is there not a time of service to man upon earth?
And are not his days like the days of an hireling?
As a servant that earnestly desireth the shadow,
And as an hireling that looketh for his wages,
So am I made to possess months of vanity,
And wearisome nights are appointed to me.
When I lie down, I say, When shall I arise?
But the night is long;
And I am full of tossings to and fro
Unto the dawning of the day.
My flesh is clothed with worms and clods of dust;
My skin closeth up and breaketh out afresh.
My days are swifter than a weaver's shuttle,
And are spent without hope.

Oh remember that my life is wind:
Mine eye shall no more see good.
The eye of him that seeth me shall behold me no more:
Thine eyes shall be upon me, but I shall not be.

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As the cloud is consumed and vanisheth away,
So he that goeth down to Sheol shall come up no more.
He shall return no more to his house,
Neither shall his place know him any more.

Therefore I will not refrain my mouth;
I will speak in the anguish of my spirit;
I will complain in the bitterness of my soul.
Am I a sea, or a sea-monster,
That thou settest a watch over me?
When I say, My bed shall comfort me,
My couch shall ease my complaint:
Then thou scarest me with dreams,
And terrifiest me through visions:
So that my soul chooseth strangling,
And death rather than these my bones.
I loathe my life;
I would not live alway;
Let me alone;
For my days are vanity.
What is man, that thou shouldest magnify him,
And that thou shouldest set thine heart upon him,
And that thou shouldest visit him every morning,
And try him every moment?
How long wilt thou not look away from me,
Nor let me alone till I swallow down my spittle?

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If I have sinned, what can I do unto thee, O thou watcher
of men?
Why hast thou set me as a mark for thee,
So that I am a burden to myself?
And why dost thou not pardon my transgression,
And take away mine iniquity?
For now shall I lie down in the dust;
And thou shalt seek me diligently, but I shall not be!

BILDAD

6

How long wilt thou speak these things?
And how long shall the words of thy mouth be like a
mighty wind?

Doth God pervert judgement?
Or doth the Almighty pervert justice?
If thy children have sinned against him,
And he have delivered them into the hand of their
transgression:
If thou wouldest seek diligently unto God,
And make thy supplication to the Almighty;
If thou wert pure and upright, surely now he would
awake for thee,
And make the habitation of thy righteousness pros-
perous.

28

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And though thy beginning was small,
Yet thy latter end should greatly increase.

For inquire, I pray thee, of the former age,
And apply thyself to that which their fathers have searched out:
(For we are but of yesterday, and know nothing,
Because our days upon earth are a shadow:)
Shall not they teach thee and tell thee,
And utter words out of their heart?

Can the rush grow up without mire?
Can the flag grow without water?
Whilst it is yet in its greenness, and not cut down,
It withereth before any other herb.
So are the paths of all that forget God;
And the hope of the godless man shall perish:

Whose confidence shall break in sunder,
And whose trust is a spider's web.
He shall lean upon his house, but it shall not stand:
He shall hold fast thereby, but it shall not endure.
He is green before the sun, and his shoots go forth over his garden;
His roots are wrapped about the heap, he beholdeth the place of stones.

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If he be destroyed from his place,
Then it shall deny him, saying, I have not seen thee.
Behold, this is the joy of his way,
And out of the earth shall others spring.

Behold, God will not cast away a perfect man,
Neither will he uphold the evil-doers.
He will yet fill thy mouth with laughter,
And thy lips with shouting.
They that hate thee shall be clothed with shame,
And the tent of the wicked shall be no more.

JOB

7

Of a truth I know that it is so:
But how can man be just with God?

If he be pleased to contend with him,
He cannot answer him one of a thousand.
He is wise in heart and mighty in strength:
Who hath hardened himself against him and prospered?

Which removeth the mountains and they know it not,
When he overturneth them in his anger.

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Which shaketh the earth out of her place,
And the pillars thereof tremble.
Which commandeth the sun and it riseth not;
And sealeth up the stars.

Which alone stretcheth out the heavens,
And treadeth upon the waves of the sea.
Which maketh the Bear, Orion, and the Pleiades,
And the chambers of the south.
Which doeth great things past finding out;
Yea, marvellous things without number.

Lo, he goeth by me, and I see him not:
He passeth on also, but I perceive him not.
Behold he seizeth the prey, who can hinder him?
Who will say unto him, What doest thou?

God will not withdraw his anger;
The helpers of Rahab do stoop under him.
How much less shall I answer him,
And choose out my words to reason with him!

Whom, though I were righteous,
Yet would I not answer;
I would make supplication to mine adversary.

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If I had called,
And he had answered me;
Yet would I not believe that he hearkened unto my
voice.

For he breaketh me with a tempest,
And multiplieth my wounds without cause.
He will not suffer me to take my breath,
But filleth me with bitterness.

If we speak of the strength of the mighty,
Lo, he is there!
And if of judgement,
Who will appoint me a time?

Though I be righteous, mine own mouth shall con-
demn me:
Though I be perfect, it shall prove me perverse.
Though I be perfect, I will not regard myself;

I despise my life.
It is all one; therefore I say,
He destroyeth the perfect and the wicked.

If the scourge slay suddenly,
He will mock at the trial of the innocent.

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The earth is given into the hand of the wicked:
He covereth the faces of the judges thereof.

If it be not HE,
WHO then is it?

8

Now my days are swifter than a post:
They flee away, they see no good.
They are passed away as the swift ships:
As the eagle that swoopeth on the prey.

If I say,
"I will forget my complaint,
I will put off my sad countenance,
And be of good cheer:"
I am afraid of all my sorrows,
I know that thou wilt not hold me innocent;
I shall be condemned;
Why then do I labour in vain?

If I wash myself with snow water,
And make my hands never so clean:
Yet wilt thou plunge me in the ditch,
And mine own clothes shall abhor me.

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For he is not a man as I am, that I should answer
him,
That we should come together in judgement;
There is no daysman betwixt us,
That might lay his hand upon us both:
Let him take his rod away from me,
And let not his terror make me afraid,
Then would I speak and not fear him:
For I am not so in myself.

9

My soul is weary of my life;
I will give free course to my complaint;
I will speak in the bitterness of my soul.
I will say unto God, Do not condemn me;
Shew me wherefore thou contendest with me.

Is it good unto thee that thou shouldest oppress,
That thou shouldest despise the work of thine hands,
And shine upon the counsel of the wicked?
Hast thou eyes of flesh,
Or seest thou as man seeth?
Are thy days as the days of man,
Or thy years as man's days,
That thou inquirest after mine iniquity,
And searchest after my sin,

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Although thou knowest that I am not wicked;
And there is none that can deliver out of thine hand?
Thine hands have framed me
And fashioned me together round about;
Yet thou dost destroy me.
Remember, I beseech thee, that thou hast fashioned me as clay;
And wilt thou bring me into dust again?
Hast thou not poured me out as milk,
And curdled me like cheese?
Thou hast clothed me with skin and flesh,
And knit me together with bones and sinews.
Thou hast granted me life and favour,
And thy visitation hath preserved my spirit.

Yet these things thou didst hide in thine heart;
I know that this is with thee:
If I sin,
Then thou markest me,
And thou wilt not acquit me from mine iniquity.
If I be wicked,
Woe unto me;
And if I be righteous,
Yet shall I not lift up my head,
Being filled with ignominy,
And looking upon mine affliction.

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And if my head exalt itself,
Thou huntest me as a lion,
And again thou shewest thyself marvellous upon me.
Thou renewest thy witnesses against me,
And increasest thine indignation upon me;
Host after host is against me.

10

Wherefore then hast thou brought me forth out of the womb?
I had given up the ghost, and no eye had seen me.
I should have been as though I had not been;
I should have been carried from the womb to the grave.

Are not my days few?
Cease then, and let me alone,
That I may take comfort a little,
Before I go whence I shall not return:

Even to the land of darkness and of the shadow of death:
A land of thick darkness, as darkness itself;
A land of the shadow of death, without any order;
And where the light is as darkness.

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ZOPHAR

11

Should not the multitude of words be answered?
And should a man full of talk be justified?
Should thy boastings make men hold their peace?
And when thou mockest, shall no man make thee ashamed?
For thou sayest, My doctrine is pure,
And I am clean in thine eyes.

But Oh that God would speak,
And open his lips against thee;
And that he would shew thee the secrets of wisdom:
For sound wisdom is manifold.
Know therefore that God exacteth of thee
Less than thine iniquity deserveth.

Canst thou by searching find out God?
Canst thou find out the Almighty unto perfection?
It is high as heaven;
What canst thou do?
Deeper than Sheol;
What canst thou know?
The measure thereof is longer than the earth,
And broader than the sea.
If he pass through, and shut up,

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And call unto judgement, then who can hinder him?
For he knoweth vain men:
He seeth iniquity also, and him that considereth not.
But vain man is void of understanding,
Yea, man is born as a wild ass's colt.

If thou set thine heart aright,
And stretch out thine hands toward him;
If iniquity be in thine hand, put it far away,
And let not unrighteousness dwell in thy tents;
Surely then shalt thou lift up thy face without spot;
Yea, thou shalt be stedfast, and shalt not fear:

For thou shalt forget thy misery;
Thou shalt remember it as waters that are passed away:
And thy life shall be clearer than the noonday;
Though there be darkness, it shall be as the morning.
And thou shalt be secure,
Because there is hope;
Yea, thou shalt search about thee,
And shalt take thy rest in safety.
Also thou shalt lie down,
And none shall make thee afraid;
Yea, many shall make suit unto thee.
But the eyes of the wicked shall fail,
And they shall have no way to flee,
And their hope shall be the giving up of the ghost.

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JOB

12

No doubt but ye are the people,
And wisdom shall die with you.

But I have understanding as well as you;
I am not inferior to you:
Yea, who knoweth not such things as these?

I am as one that is a laughing-stock to his neighbour,
A man that called upon God, and he answered him,
The just, the perfect man is a laughing-stock.

In the thought of him that is at ease there is contempt
for misfortune,
It is ready for them whose foot slippeth.

The tents of robbers prosper,
And they that provoke God are secure,
That bring their god in their hand.

But ask now the beasts, and they shall teach thee;
And the fowls of the air, and they shall tell thee;

Or, speak to the earth, and it shall teach thee;
And the fishes of the sea shall declare unto thee:

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Who knoweth not in all these that "the hand of the LORD
hath wrought this?"
In whose hand is the soul of every living thing,
And the breath of all mankind.

13

"Doth not the ear try words,
"Even as the palate tasteth its meat?
"With aged men is wisdom,
"And in length of days understanding."

With HIM is wisdom and might:
He hath counsel and understanding.
Behold, he breaketh down,
And it cannot be built again;
He shutteth up a man,
And there can be no opening.
Behold, he withholdeth the waters,
And they dry up.
Again he sendeth them out,
And they overturn the earth.

With HIM is strength and sound wisdom;
The deceived and the deceiver are His.
He leadeth counsellors away spoiled,
And judges maketh he fools.

40

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He looseth the bond of kings,
And bindeth their loins with a girdle.
He leadeth priests away spoiled,
And overthroweth the mighty.
He removeth the speech of the trusty,
And taketh away the understanding of the elders.
He poureth contempt upon princes,
And looseth the belt of the strong.
He discovereth deep things out of darkness,
And bringeth out to light the shadow of death.
He increaseth the nations,
And destroyeth them;
He spreadeth the nations abroad,
And bringeth them in.
He taketh away the heart of the chiefs of the people of the earth,
And causeth them to wander in a wilderness where there is no way.
They grope in the dark without light,
And he maketh them to stagger like a drunken man.

14

Lo, mine eye hath seen all this,
Mine ear hath heard and understood it.
What ye know, the same do I know also:
I am not inferior unto you.

41

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Surely I would speak to the Almighty,
And I desire to reason with God.
But ye are forgers of lies,
Ye are all physicians of no value.
Oh that ye would altogether hold your peace!
And it should be your wisdom.
Hear now my reasoning,
And hearken to the pleadings of my lips.
Will ye speak unrighteously for God,
And talk deceitfully for him?
Will ye respect his person?
Will ye contend for God?
Is it good that he should search you out?
Or as one deceiveth a man, will ye deceive him?
He will surely reprove you,
If ye do secretly respect persons.
Shall not his excellency make you afraid,
And his dread fall upon you?
Your memorable sayings are proverbs of ashes,
Your defences are defences of clay.

Hold your peace, let me alone, that I may speak,
And let come on me what will.
At all adventures I will take my flesh in my teeth,
And put my life in mine hand.
Though he slay me, yet will I wait for him:

42

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Nevertheless I will maintain my ways before him.
He also shall be my salvation;
For a godless man shall not come before him.
Hear diligently my speech,
And let my declaration be in your ears.
Behold now, I have ordered my cause;
I know that I shall be justified.
Who is he that will contend with me?
For now if I hold my peace I shall give up the ghost.
Only do not two things unto me,
Then will I not hide myself from thy face:
Withdraw thine hand far from me;
And let not thy terror make me afraid:
Then call thou, and I will answer;
Or let me speak, and answer thou me.
How many are mine iniquities and sins?
Make me to know my transgression and my sin.
Wherefore hidest thou thy face,
And holdest me for thine enemy?
Wilt thou harass a driven leaf?
And wilt thou pursue the dry stubble?
For thou writest bitter things against me,
And makest me to inherit the iniquities of my youth:
Thou puttest my feet also in the stocks,
And markest all my paths;
Thou drawest thee a line about the soles of my feet:

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Though I am like a rotten thing that consumeth,
Like a garment that is moth-eaten.

15

Man that is born of a woman
Is of few days and full of trouble;
He cometh forth like a flower, and is cut down,
He fleeth also as a shadow and continueth not.

And dost thou open thine eyes upon such an one,
And bringest me into judgement with thee?

Who can bring a clean thing out of an unclean? Not one!
Seeing his days are determined,
The number of his months is with thee,
And thou hast appointed his bounds that he cannot pass;

Look away from him, that he may rest,
Till he shall accomplish, as an hireling, his day.

For there is hope of a tree, if it be cut down,
That it will sprout again,
And that the tender branch thereof will not cease;

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Though the root thereof wax old in the earth,
And the stock thereof die in the ground,
Yet through the scent of water it will bud,
And put forth boughs like a plant.

But man dieth, and wasteth away:
Yea, man giveth up the ghost, and where is he?
As the waters fail from the sea,
And the river decayeth and drieth up,

So man lieth down and riseth not;
Till the heavens be no more they shall not awake,
Nor be roused out of their sleep.

Oh that thou wouldest hide me in Sheol,
That thou wouldest keep me secret, until thy wrath be past,
That thou wouldest appoint me a set time and remember me!
—— If a man die, shall he live again? ——
All the days of my warfare would I wait, till my release should come;
Thou shouldest call, and I would answer thee:
Thou wouldest have a desire to the work of thine hands.

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But now thou numberest my steps:
Dost thou not watch over my sin?
My transgression is sealed up in a bag,
And thou fastenest up mine iniquity.

And surely the mountain falling cometh to nought,
And the rock is removed out of its place,
The waters wear the stones,
The overflowings thereof wash away the dust of the earth:

And thou destroyest the hope of man:
Thou prevailest for ever against him, and he passeth;
Thou changest his countenance, and sendest him away;
His sons come to honour, and he knoweth it not;
And they are brought low, but he perceiveth it not of them;
Only for himself his flesh hath pain,
And for himself his soul mourneth.

ELIPHAZ

16

Should a wise man make answer with vain knowledge,
And fill his belly with the east wind?
Should he reason with unprofitable talk,
Or with speeches wherewith he can do no good?

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Yea, thou doest away with fear,
And restrainest devotion before God.
For thine iniquity teacheth thy mouth,
And thou choosest the tongue of the crafty.
Thine own mouth condemneth thee, and not I;
Yea, thine own lips testify against thee.

Art thou the first man that was born?
Or wast thou brought forth before the hills?
Hast thou heard the secret counsel of God?
And dost thou restrain wisdom to thyself?

What knowest thou, that we know not?
What understandest thou, which is not in us?
With us are both the grayheaded and the very aged men,
Much elder than thy father.

Are the consolations of God too small for thee,
And the word that dealeth gently with thee?
Why doth thine heart carry thee away?
And why do thine eyes wink?
That thou turnest thy spirit against God,
And lettest such words go out of thy mouth.

What is man, that he should be clean?
And he which is born of a woman, that he should be righteous?

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Behold, he putteth no trust in his holy ones;
Yea, the heavens are not clean in his sight:
How much less one that is abominable and corrupt,
A man that drinketh iniquity like water!

17

I will shew thee, hear thou me;
And that which I have seen I will declare:
(Which wise men have told from their fathers, and
have not hid it;
Unto whom alone the land was given,
And no stranger passed among them:)

The wicked man travaileth with pain all his days,
Even the number of years that are laid up for the oppressor.
A sound of terrors is in his ears;
In prosperity the spoiler shall come upon him:
He believeth not that he shall return out of darkness,
And he is waited for of the sword:
He wandereth abroad for bread, saying, Where is it?
He knoweth that the day of darkness is ready at his hand:
Distress and anguish make him afraid;
They prevail against him, as a king ready to the battle:
Because he hath stretched out his hand against God,
And behaveth himself proudly against the Almighty;
He runneth upon him with a stiff neck,

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With the thick bosses of his bucklers:
Because he hath covered his face with his fatness,
And made collops of fat on his flanks;
And he hath dwelt in desolate cities,
In houses which no man inhabited,
Which were ready to become heaps.
He shall not be rich, neither shall his substance continue,
Neither shall their produce bend to the earth.
He shall not depart out of darkness;
The flame shall dry up his branches,
And by the breath of his mouth shall he go away.
Let him not trust in vanity, deceiving himself:
For vanity shall be his recompence.
It shall be accomplished before his time,
And his branch shall not be green.
He shall shake off his unripe grape as the vine,
And shall cast off his flower as the olive.

For the company of the godless shall be barren,
And fire shall consume the tents of bribery.
They conceive mischief,
And bring forth iniquity,
And their belly prepareth deceit

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JOB

18

I have heard many such things:
  Miserable comforters are ye all.
Shall vain words have an end?
  Or what provoketh thee that thou answerest?
I also could speak as ye do;
  If your soul were in my soul's stead,
I could join words together against you,
  And shake mine head at you.
But I would strengthen you with my mouth,
  And the solace of my lips should assuage your grief.

Though I speak, my grief is not assuaged:
And though I forbear, what am I eased?
But now he hath made me weary:
Thou hast made desolate all my company.
And thou hast laid fast hold on me, which is a witness
  against me:
And my leanness riseth up against me, it testifieth to my
  face.
He hath torn me in his wrath, and persecuted me;
He hath gnashed upon me with his teeth:
Mine adversary sharpeneth his eyes upon me.

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They have gaped upon me with their mouth;
They have smitten me upon the cheek reproachfully:
They gather themselves together against me.
God delivereth me to the ungodly,
And casteth me into the hands of the wicked.
I was at ease, and he brake me asunder;
Yea, he hath taken me by the neck, and dashed me to pieces:
He hath also set me up for his mark.
His archers compass me round about,
He cleaveth my reins asunder, and doth not spare;
He poureth out my gall upon the ground.
He breaketh me with breach upon breach;
He runneth upon me like a giant.
I have sewed sackcloth upon my skin,
And have laid my horn in the dust.
My face is foul with weeping,
And on my eyelids is the shadow of death;
Although there is no violence in mine hands,
And my prayer is pure.
O earth, cover not thou my blood,
And let my cry have no resting place.
Even now, behold, my Witness is in heaven,
And He that voucheth for me is on high.
My friends scorn me:
But mine eye poureth out tears unto God,
That one might plead for a man with God,
As a son of man pleadeth for his neighbour.

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For when a few years are come,
I shall go the way whence I shall not return.
My spirit is consumed, my days are extinct,
The grave is ready for me.
Surely there are mockers with me,
And mine eye abideth in their provocation.
Give now a pledge, be surety for me with thyself;
Who is there that will strike hands with me?
For thou hast hid their heart from understanding:
Therefore shalt thou not exalt them.
He that denounceth his friends for a prey,
Even the eyes of his children shall fail.
He hath made me also a byword of the people;
And I am become an open abhorring.
Mine eye also is dim by reason of sorrow,
And all my members are as a shadow.
Upright men shall be astonied at this,
And the innocent shall stir up himself against the godless.
Yet shall the righteous hold on his way,
And he that hath clean hands shall wax stronger and stronger.
But return ye, all of you, and come now!
And I shall not find a wise man among you.
My days are past, my purposes are broken off,
Even the thoughts of my heart.
They change the night into day:
The light, say they, is near unto the darkness.

52

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If I look for Sheol as mine house;
If I have spread my couch in the darkness;
If I have said to corruption, Thou art my father;
To the worm, Thou art my mother, and my sister;
Where then is my hope?
And as for my hope, who shall see it?
It shall go down to the bars of Sheol,
When once there is rest in the dust.

BILDAD

19

How long will ye lay snares for words?
Consider, and afterwards we will speak.
Wherefore are we counted as beasts,
And are become unclean in your sight?

Thou that tearest thyself in thine anger,
Shall the earth be forsaken for thee?
Or shall the rock be removed out of its place?

Yea, the light of the wicked shall be put out,
And the spark of his fire shall not shine.
The light shall be dark in his tent,
And his lamp above him shall be put out.

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The steps of his strength shall be straitened,
And his own counsel shall cast him down.
For he is cast into a net by his own feet,
And he walketh upon the toils.
A gin shall take him by the heel,
And a snare shall lay hold on him.
A noose is hid for him in the ground,
And a trap for him in the way.
Terrors shall make him afraid on every side,
And shall chase him at his heels.
His strength shall be hungerbitten,
And calamity shall be ready for his halting.
It shall devour the members of his body,
Yea, the firstborn of death shall devour his members.
He shall be rooted out of his tent wherein he trusteth;
And he shall be brought to the king of terrors.
There shall dwell in his tent that which is none of his:
Brimstone shall be scattered upon his habitation.
His roots shall be dried up beneath,
And above shall his branch be cut off.
His remembrance shall perish from the earth,
And he shall have no name in the street.
He shall be driven from light into darkness,
And chased out of the world.
He shall have neither son nor son's son among his people,
Nor any remaining where he sojourned.

54

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They that come after shall be astonied at his day,
As they that went before were affrighted.
Surely such are the dwellings of the unrighteous,
And this is the place of him that knoweth not God.

JOB

20

How long will ye vex my soul,
And break me in pieces with words?
These ten times have ye reproached me:
Ye are not ashamed that ye deal hardly with me.
And be it indeed that I have erred,
Mine error remaineth with myself.
If indeed ye will magnify yourselves against me,
And plead against me my reproach:
Know now that God hath subverted me in my cause,
And hath compassed me with his net.

Behold, I cry out of wrong,
But I am not heard;
I cry for help,
But there is no judgement.
He hath fenced up my way that I cannot pass,
And hath set darkness in my paths.

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He hath stripped me of my glory,
And taken the crown from my head.
He hath broken me down on every side, and I am gone:
And mine hope hath he plucked up like a tree.
He hath also kindled his wrath against me,
And he counteth me unto him as one of his adversaries.
His troops come on together, and cast up their way against me,
And encamp round about my tent.
He hath put my brethren far from me,
And mine acquaintance are wholly estranged from me.
My kinsfolk have failed,
And my familiar friends have forgotten me.
They that dwell in mine house, and my maids, count me for a stranger;
I am an alien in their sight.
I call unto my servant, and he giveth me no answer,
Though I intreat him with my mouth.
My breath is strange to my wife,
And my supplication to the children of my body.
Even young children despise me;
If I arise, they speak against me.
All my inward friends abhor me:
And they whom I loved are turned against me.
My bone cleaveth to my skin and to my flesh,
And I am escaped with the skin of my teeth.

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Have pity upon me, have pity upon me, O ye my friends,
For the hand of God hath touched me!
Why do ye persecute me as God,
And are not satisfied with my flesh?

Oh that my words were now written!
Oh that they were inscribed in a book!
That with an iron pen and lead
They were graven in the rock for ever!

For I know that MY VINDICATOR LIVETH,
And that He shall stand up at the last upon the earth;
And after my skin hath been thus destroyed,
Yet without my flesh shall I see God!

Whom I shall see on my side,
And mine eyes shall behold, and not another.
—My reins are consumed within me—
[*He nearly faints. A pause.*

If ye say, How we will persecute him!
And that the root of the matter is found in him;
Be ye afraid of the sword:
For wrathful are the punishments of the sword,
That ye may know there is a judgement —

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ZOPHAR (*interrupting*)

21

Therefore do my thoughts give answer to me,
Even by reason of my haste that is in me.
I have heard the reproof which putteth me to shame,
And the spirit of my understanding answereth me.

Knowest thou not this of old time,
Since man was placed upon earth,
That the triumphing of the wicked is short,
And the joy of the godless but for a moment?

Though his excellency mount up to the heavens,
And his head reach unto the clouds;
Yet he shall perish for ever like his own dung:
They which have seen him shall say, Where is he?

He shall fly away as a dream, and shall not be found:
Yea, he shall be chased away as a vision of the night.
The eye which saw him shall see him no more;
Neither shall his place any more behold him.
His children shall seek the favour of the poor,
And his hands shall give back his wealth.
His bones are full of his youth,

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But it shall lie down with him in the dust.
Though wickedness be sweet in his mouth,
Though he hide it under his tongue;
Though he spare it, and will not let it go,
But keep it still within his mouth;
Yet his meat in his bowels is turned,
It is the gall of asps within him.
He hath swallowed down riches,
And he shall vomit them up again:
God shall cast them out of his belly.
He shall suck the poison of asps:
The viper's tongue shall slay him.
He shall not look upon the rivers,
The flowing streams of honey and butter.
That which he laboured for
Shall he restore,
And shall not swallow it down;
According to the substance that he hath gotten,
He shall not rejoice.
For he hath oppressed and forsaken the poor;
He hath violently taken away an house which he builded not.
Because he knew no quietness in his greed,
He shall not save aught of that wherein he delighteth.
There was nothing left that he devoured not,
Therefore his prosperity shall not endure.
In the fulness of his sufficiency

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He shall be in straits:
The hand of every one that is in misery shall come upon
him.
When he is about to fill his belly,
God shall cast the fierceness of his wrath upon him,
And shall rain it upon him while he is eating.
He shall flee from the iron weapon,
And the bow of brass shall strike him through;
He draweth it forth and it cometh out of his body:
Yea, the glittering point cometh out of his gall;
Terrors are upon him;
All darkness is laid up for his treasures:
A fire not blown by man shall devour him;
It shall consume that which is left in his tent.
The heavens shall reveal his iniquity,
And the earth shall rise up against him.
The increase of his house shall depart,
His goods shall flow away in the day of his wrath.

This is the portion of a wicked man from God,
And the heritage appointed unto him by God.

JOB

22

Hear diligently my speech,
And let this be your consolations.

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Suffer me, and I also will speak:
And after that I have spoken, mock on.
As for me, is my complaint to man?
And why should I not be impatient?
Mark me, and be astonished,
And lay your hand upon your mouth.
Even when I remember I am troubled,
And horror taketh hold on my flesh.

Wherefore do the wicked live,
Become old, yea, wax mighty in power?
Their seed is established with them in their sight,
And their offspring before their eyes.
Their houses are safe from fear,
Neither is the rod of God upon them.
Their bull gendereth, and faileth not,
Their cow calveth, and casteth not her calf.
They send forth their little ones like a flock,
And their children dance.
They sing to the timbrel and harp,
And rejoice at the sound of the pipe.
They spend their days in prosperity,
And in a moment they go down to Sheol.
Yet they said unto God, "Depart from us,
For we desire not the knowledge of thy ways.

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What is the Almighty that we should serve him?
And what profit should we have if we pray unto him?"

23

ELIPHAZ (*interrupting*)

Lo, their prosperity is not in their hand:
The counsel of the wicked is far from me.

JOB

How oft is it that the lamp of the wicked is put out?
That their calamity cometh upon them?
That God distributeth sorrows in his anger?
That they are as stubble before the wind,
And as chaff that the storm carrieth away?

BILDAD (*interrupting*)

God layeth up his iniquity for his children.

JOB

Let Him recompense it unto himself, that he may know it.
Let his own eyes see his destruction,
And let him drink of the wrath of the Almighty.
For what pleasure hath he in his house after him,
When the number of his months is cut off in the midst?

62

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ZOPHAR (*interrupting*)

Shall any teach God knowledge,
Seeing he judgeth those that are high?

JOB

One dieth in his full strength,
Being wholly at ease and quiet:
His breasts are full of milk,
And the marrow of his bones is moistened.
And another dieth in bitterness of soul,
And never tasteth of good.
They lie down alike in the dust,
And the worm covereth them.

[*The Friends offer to interrupt.*

Behold, I know your thoughts,
And the devices which ye wrongfully imagine against me.
For ye say, "Where is the house of the prince?
And where is the tent wherein the wicked dwelt?"

Have ye not asked them that go by the way?
And do ye not know their tokens?
That the evil man is spared in the day of calamity?

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That they are led away in the day of wrath?
Who shall declare his way to his face?
And who shall repay him what he hath done?
Moreover he is borne to the grave,
And they shall keep watch over his tomb;
The clods of the valley are sweet unto him,
And all men draw after him,
As there were innumerable before him.

How then comfort ye me in vain,
Seeing in your answers there remaineth only falsehood?

ELIPHAZ

24

Can a man be profitable unto God?
Surely he that is wise is profitable unto himself.
Is it any pleasure to the Almighty that thou art righteous?
Or is it gain to him that thou makest thy ways perfect?
Is it for thy fear of him that he reproveth thee,
That he entereth with thee into judgement?

Is not thy wickedness great?
Neither is there any end to thine iniquities.

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For thou hast taken pledges of thy brother for nought,
And stripped the naked of their clothing.
Thou hast not given water to the weary to drink,
And thou hast withholden bread from the hungry.
But as for the mighty man, he had the land,
And the honourable man, he dwelt in it.
Thou hast sent widows away empty,
And the arms of the fatherless have been broken.
Therefore snares are round about thee,
And sudden fear troubleth thee.
Or darkness that thou canst not see,
And abundance of waters cover thee.

Is not God in the height of heaven?
And behold the height of the stars, how high they are!
And thou sayest, "What doth God know?
Can he judge through the thick darkness?
Thick clouds are a covering to him, that he seeth not;
And he walketh in the circuit of heaven."

Wilt thou keep the old way
Which wicked men have trodden?
Who were snatched away before their time,
Whose foundation was poured out as a stream:
Who said unto God, Depart from us;
And, What can the Almighty do for us?

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Yet he filled their houses with good things:
But the counsel of the wicked is far from me.
The righteous see it, and are glad;
And the innocent laugh them to scorn:
Saying, Surely they that did rise up against us are cut off,
And the remnant of them the fire hath consumed.

25

Acquaint now thyself with him and be at peace:
Thereby good shall come unto thee.
Receive, I pray thee, the law from his mouth,
And lay up his words in thine heart.

If thou return to the Almighty,
Thou shalt be built up;
If thou put away unrighteousness far from thy tents.
And lay thou thy treasure in the dust,
And the gold of Ophir among the stones of the brooks;
And the Almighty shall be thy treasure,
And precious silver unto thee.
For then shalt thou delight thyself in the Almighty,
And shalt lift up thy face unto God.
Thou shalt make thy prayer unto him,
And he shall hear thee;
And thou shalt pay thy vows.
Thou shalt also decree a thing,

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And it shall be established unto thee;
And light shall shine upon thy ways.
When they cast thee down,
Thou shalt say, There is lifting up;
And the humble person he shall save.
He shall deliver even him that is not innocent:
Yea, he shall be delivered through the cleanness of thine hands.

JOB

26

Even today is my complaint rebellious:
My stroke is heavier than my groaning.

Oh that I knew where I might find him,
That I might come even to his seat!

I would order my cause before him,
And fill my mouth with arguments.
I would know the words which he would answer me,
And understand what he would say unto me.
Would he contend with me in the greatness of his power?
Nay, but he would give heed unto me;
There the upright might reason with him;
So should I be delivered for ever from my judge.

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Behold I go forward,
But he is not there;
And backward,
But I cannot perceive him:
On the left hand, when he doth work,
But I cannot behold him;
He hideth himself on the right hand,
That I cannot see him.

But he knoweth the way that I take;
When he hath tried me, I shall come forth as gold.

27

My foot hath held fast to his steps;
His way have I kept, and turned not aside.
I have not gone back from the commandment of his lips;
I have treasured up the words of his mouth more than my necessary food.

But he is in one mind,
And who can turn him?
And what his soul desireth,
Even that he doeth.

For he performeth that which is appointed for me:
And many such things are with him.

68

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Therefore am I troubled at his presence;
When I consider, I am afraid of him.

For God hath made my heart faint,
And the Almighty hath troubled me;
Because I was not cut off before the darkness,
Neither did he cover the thick darkness from my face.

28

Why are times not laid up by the Almighty?
And why do not they which know him see his days?

There are that remove the landmarks;
They violently take away flocks, and feed them.
They drive away the ass of the fatherless,
They take the widow's ox for a pledge.
They turn the needy out of the way:
The poor of the earth hide themselves together.

Behold, as wild asses in the desert they go forth to their work,
Seeking diligently for meat;
The wilderness yieldeth them food for their children.

They cut his provender in the field;
And they glean the vintage of the wicked.

69

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They lie all night naked without clothing,
And have no covering in the cold.
They are wet with the showers of the mountains,
And embrace the rock for want of a shelter.

There are that pluck the fatherless from the breast,
And take in pledge that which is on the poor;
So that they go about naked without clothing:

And being an-hungered they carry the sheaves;
They make oil within the walls of these men;
They tread their wine-presses, and suffer thirst.

From out of the populous city men groan,
And the soul of the wounded crieth out:
Yet God imputeth it not for folly.

These are of them that rebel against the light;
They know not the ways thereof,
Nor abide in the paths thereof.

The murderer riseth with the light,
He killeth the poor and needy;
And in the night he is as a thief.

The eye also of the adulterer waiteth for the twilight:
Saying, No eye shall see me;
And he putteth a covering on his face.

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In the dark they dig through houses:
They shut themselves up in the daytime,
They know not the light.

For the morning is to all of them
As the shadow of death;
For they know the terrors of the shadow of death.

"He is swift upon the face of the waters;
"Their portion is cursed in the earth;
"He turneth not by the way of the vineyards.
"Drought and heat consume the snow waters:
"So doth Sheol those which have sinned;
"The womb shall forget him, the worm shall feed sweetly on him.
"He shall be no more remembered,
"And unrighteousness shall be broken as a tree:

"Even he that devoureth the barren that beareth not,
"And doeth not good to the widow."

Yet God by his power maketh the mighty to continue:
They rise up, when they believed not that they should live.

God giveth them to be in security,
And they rest thereon;
And his eyes are upon their ways.

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They are exalted; yet a little while, and they are
gone:
Yea, they are brought low, they are gathered in, as
all other;
And are cut off as the tops of the ears of corn.
And if it be not so now, who will prove me a liar,
And make my speech nothing worth?

BILDAD

30

Dominion and fear are with him;
He maketh peace in his high places.
Is there any number of his armies?
And upon whom doth not his light arise?
How then can man be just before God?
Or how can he be clean that is born of a woman?
Behold, even the moon hath no brightness,
And the stars are not pure in his sight:
How much less man, that is a worm!
And the son of man, which is a worm!
The Shades tremble
Beneath the waters and the inhabitants thereof.
Sheol is naked before him,
And Destruction hath no covering.

72

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He stretcheth out the north over empty space,
And hangeth the earth upon nothing.
He bindeth up the waters in his thick clouds;
And the cloud is not rent under them.
He closeth in the face of his throne,
And spreadeth his cloud upon it.
He hath described a boundary upon the face of the
waters,
Unto the confines of light and darkness.
The pillars of heaven tremble
And are astonished at his rebuke.
He stirreth up the sea with his power,
And by his understanding he smiteth through Rahab.
By his spirit the heavens are garnished;
His hand hath pierced the swift serpent.
Lo, these are but the outskirts of his ways;
And how small a whisper do we hear of him!
But the thunder of his power who can understand?

JOB

31

How hast thou helped him that is without power!
How hast thou saved the arm that hath no strength!
How hast thou counselled him that hath no wisdom,
And plentifully declared sound knowledge!

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To whom hast thou uttered words?
And whose spirit came forth from thee?

As God liveth,
Who hath taken away my right;
And the Almighty,
Who hath vexed my soul;
All the while my breath is in me,
And the Spirit of God is in my nostrils:
Surely my lips shall not speak unrighteousness,
Neither shall my tongue utter deceit.
God forbid that I should justify you;
Till I die I will not put away mine integrity from me;
My righteousness I hold fast, and will not let it go:
My heart shall not reproach me, so long as I live.

ZOPHAR

32

Let mine enemy be as the wicked,
And let him that riseth up against me be as the unrighteous!
For what is the hope of the godless, when God cutteth him off,
When he taketh away his soul?
Will God hear his cry,
When trouble cometh upon him?

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Will he delight himself in the Almighty,
And call upon God at all times?
I will teach you concerning the hand of God;
That which is with the Almighty will I not conceal.
Behold, all ye yourselves have seen it;
Why then are ye become altogether vain?
This is the portion of a wicked man with God,
And the heritage of oppressors, which they receive from the Almighty.

If his children be multiplied, it is for the sword;
And his offspring shall not be satisfied with bread.
Those that remain of him shall be buried in death,
And his widows shall make no lamentation.

Though he heap up silver as the dust,
And prepare raiment as the clay;
He may prepare it, but the just shall put it on,
And the innocent shall divide the silver.

He buildeth his house as the moth,
And as a booth which the keeper maketh.
He lieth down rich, but he shall not be gathered;
He openeth his eyes, and he is not.

Terrors overtake him like waters;
A tempest stealeth him away in the night;

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The east wind carrieth him away, and he departeth,
And it sweepeth him out of his place.

For God shall hurl at him, and not spare:
He would fain flee out of his hand.
Men shall clap their hands at him,
And shall hiss him out of his place.

33

Surely there is a mine for silver,
And a place for gold which they refine.
Iron is taken out of the earth,
And brass is molten out of the stone.
Man setteth an end to darkness,
And searcheth out to the furthest bound
The stones of thick darkness and of the shadow of death.
He breaketh open a shaft away from where men sojourn;
They are forgotten of the foot that passeth by;
They hang afar from men, they swing to and fro.
As for the earth, out of it cometh bread;
And underneath it is turned up as it were by fire.
The stones thereof are the place of sapphires,
And it hath dust of gold.
That path no bird of prey knoweth,
Neither hath the falcon's eye seen it:

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The proud beasts have not trodden it,
Nor hath the fierce lion passed thereby.
He putteth forth his hand upon the flinty rock;
He overturneth the mountains by the roots.
He cutteth out passages among the rocks;
And his eye seeth every precious thing.
He bindeth the streams that they trickle not;
And the thing that is hid bringeth he forth to light.

But where shall wisdom be found?
And where is the place of understanding?
Man knoweth not the price thereof;
Neither is it found in the land of the living.
The deep saith, It is not in me:
And the sea saith, It is not with me.
It cannot be gotten for gold,
Neither shall silver be weighed for the price thereof.
It cannot be valued with the gold of Ophir,
With the precious onyx, or the sapphire.
Gold and glass cannot equal it,
Neither shall the exchange thereof be jewels of fine gold.
No mention shall be made of coral or of crystal:
Yea, the price of wisdom is above rubies.
The topaz of Ethiopia shall not equal it,
Neither shall it be valued with pure gold.
Whence then cometh wisdom?

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And where is the place of understanding?
Seeing it is hid from the eyes of all living,
And kept close from the fowls of the air.
Destruction and Death say,
We have heard a rumour thereof with our ears.
GOD understandeth the way thereof,
And he knoweth the place thereof.

For he looketh to the ends of the earth,
And seeth under the whole heaven;
To make a weight for the wind;
Yea, he meteth out the waters by measure.
When he made a decree for the rain,
And a way for the lightning of the thunder:
Then did he see it and declare it;
He established it, yea, and searched it out.
And unto man he said,
BEHOLD, THE FEAR OF THE LORD, THAT IS WISDOM:
AND TO DEPART FROM EVIL IS UNDERSTANDING.

JOB

34

Oh that I were as in the months of old,
As in the days when God watched over me;
When his lamp shined upon my head,

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And by his light I walked through darkness;
As I was in the ripeness of my days,
When the secret of God was upon my tent;
When the Almighty was yet with me,
And my children were about me;
When my steps were washed with butter,
And the rock poured me out rivers of oil!

When I went forth to the gate unto the city,
When I prepared my seat in the street,
The young men saw me and hid themselves,
And the aged rose up and stood;
The princes refrained talking,
And laid their hand on their mouth;
The voice of the nobles was hushed,
And their tongue cleaved to the roof of their mouth.

For when the ear heard me, then it blessed me;
And when the eye saw me, it gave witness unto me:
Because I delivered the poor that cried,
The fatherless also, that had none to help him.
The blessing of him that was ready to perish came upon me:
And I caused the widow's heart to sing for joy.

I put on righteousness and it clothed me:
My justice was as a robe and a diadem.

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I was eyes to the blind,
And feet was I to the lame.
I was a father to the needy,
And the cause of him that I knew not I searched out.
And I brake the jaws of the unrighteous,
And plucked the prey out of his teeth.

Then I said, I shall die in my nest,
And I shall multiply my days as the phœnix:
My root is spread out to the waters,
And the dew lieth all night upon my branch:
My glory is fresh in me,
And my bow is renewed in my hand.

Unto me men gave ear and waited,
And kept silence for my counsel.
After my words they spake not again;
And my speech dropped upon them;
And they waited for me as for the rain;
And they opened their mouth wide as for the latter rain.
If I laughed on them they believed it not;
And the light of my countenance they cast not down.
I chose out their way, and sat as chief,
And dwelt as a king in the army, as one that comforteth the mourners.

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But now they that are younger than I have me in derision,
Whose fathers I disdained to set with the dogs of my flock:
—— Yea, the strength of their hands, whereto should it profit me,
Men in whom ripe age is perished?
They are gaunt with want and famine;
They gnaw the dry ground,
In the gloom of wasteness and desolation.
They pluck salt-wort by the bushes;
And the roots of the broom are their meat.
They are driven forth from the midst of men;
They cry after them as after a thief.
In the clefts of the valleys must they dwell,
In holes of the earth and of the rocks.
Among the bushes they bray;
Under the nettles they are gathered together.
They are children of fools, yea, children of base men;
They were scourged out of the land ——
And now I am become their song,
Yea, I am a byword unto them.
They abhor me, they stand aloof from me,
And spare not to spit in my face.
For he hath loosed his cord and afflicted me,
And they have cast off the bridle before me.

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Upon my right hand rise the rabble; they thrust aside my
feet,
And they cast up against me their ways of destruction:
They mar my path, they set forward my calamity,
—— Even men that have no helper ——
As through a wide breach they come:
In the midst of the ruin they roll themselves upon me.
Terrors are turned upon me,
They chase mine honour as the wind;
And my welfare is passed away as a cloud.

36

And now my soul is poured out within me;
Days of affliction have taken hold upon me.
In the night season my bones are pierced in me,
And the pains that gnaw me take no rest.
By the great force of my disease is my garment dis-
figured:
It bindeth me about as the collar of my coat.
He hath cast me into the mire,
And I am become like dust and ashes.
I cry unto thee, and thou dost not answer me:
I stand up, and thou lookest at me.

Thou art turned to be cruel to me:
With the might of thy hand thou persecutest me.

82

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Thou liftest me up to the wind, thou causest me to
ride upon it;
And thou dissolvest me in the storm.

For I know that thou wilt bring me to death,
And to the house appointed for all living.
Howbeit doth not one stretch out the hand in his fall?
Or in his calamity therefore cry for help?

Did not I weep for him that was in trouble?
Was not my soul grieved for the needy?
When I looked for good, then evil came;
And when I waited for light, there came darkness.

My bowels boil and rest not;
Days of affliction are come upon me.
I go mourning without the sun:
I stand up in the assembly, and cry for help.
I am a brother to jackals,
And a companion to ostriches.
My skin is black, and falleth from me,
And my bones are burned with heat.
Therefore is my harp turned to mourning,
And my pipe into the voice of them that weep.

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III

THE OATH OF CLEARING

JOB (*rising and lifting his hands*)

37

I made a covenant with mine eyes;
How then should I look upon a maid?
For what is the portion of God from above,
And the heritage of the Almighty from on high?
Is it not calamity to the unrighteous,
And disaster to the workers of iniquity?
Doth not he see my ways,
And number all my steps?
If I have walked with vanity,
And my foot hath hasted to deceit;
(Let me be weighed in an even balance,
That God may know mine integrity;)
If my step hath turned out of the way,
And mine heart walked after mine eyes,
And if any spot hath cleaved to mine hands:
THEN LET ME SOW, AND LET ANOTHER EAT;
YEA, LET THE PRODUCE OF MY FIELD BE ROOTED OUT.

85

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If mine heart have been enticed unto a woman,
And I have laid wait at my neighbour's door:
THEN LET MY WIFE GRIND UNTO ANOTHER,
AND LET OTHERS BOW DOWN UPON HER.
For that were an heinous crime;
Yea, it were an iniquity to be punished by the judges:
For it is a fire that consumeth unto Destruction,
And would root out all mine increase.
If I did despise the cause of my manservant,
Or of my maidservant, when they contended with me:
What then shall I do when God riseth up?
And when he visiteth, what shall I answer him?
Did not he that made me in the womb make him?
And did not one fashion us in the womb?
If I have withheld the poor from their desire,
Or have caused the eyes of the widow to fail;
Or have eaten my morsel alone,
And the fatherless hath not eaten thereof;
(Nay, from my youth he grew up with me as with a father,
And I have been her guide from my mother's womb;)
If I have seen any perish for want of clothing,
Or that the needy had no covering;
If his loins have not blessed me,

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And if he were not warmed with the fleece of my
sheep;
If I have lifted up my hand against the fatherless,
Because I saw my help in the gate:
THEN LET MY SHOULDER FALL FROM THE SHOULDER
BLADE,
AND MINE ARM BE BROKEN FROM THE BONE.
For calamity from God was a terror to me,
And by reason of his excellency I could do
nothing.

If I have made gold my hope,
And have said to the fine gold, Thou art my con-
fidence;
If I rejoiced because my wealth was great,
And because mine hand had gotten much;
If I beheld the sun when it shined,
Or the moon walking in brightness;
And my heart hath been secretly enticed,
And my mouth hath kissed my hand:
This also were an iniquity to be punished by the
judges:
For I should have lied to God that is above.
If I rejoiced at the destruction of him that hated me,
Or lifted up myself when evil found him;
(Yea, I suffered not my mouth to sin
By asking his life with a curse;)

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If the men of my tent said not,
Who can find one that hath not been satisfied with his flesh?
The stranger did not lodge in the street;
But I opened my doors to the traveller;
If, like Adam, I covered my transgressions,
By hiding mine iniquity in my bosom;
Because I feared the great multitude,
And the contempt of families terrified me,
So that I kept silence, and went not out of the door:
——Oh that I had one to hear me!
Lo, here is my signature, let the Almighty answer me;
And that I had the indictment which mine adversary hath written!
Surely I would carry it upon my shoulder;
I would bind it unto me as a crown!
I would declare unto him the number of my steps;
As a prince would I go near unto him!—
If my land cry out against me,
And the furrows thereof weep together;
If I have eaten the fruits thereof without money,
Or have caused the owners thereof to lose their life:
LET THISTLES GROW INSTEAD OF WHEAT,
AND COCKLE INSTEAD OF BARLEY!

The words of Job are ended! [*He sits down.*

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IV

INTERPOSITION OF ELIHU

So these three men ceased to answer Job, because he was righteous in his own eyes.

Then was kindled the wrath of Elihu the son of Barachel the Buzite, of the family of Ram: against Job was his wrath kindled, because he justified himself rather than God. Also against his three friends was his wrath kindled, because they had found no answer, and yet had condemned Job. Now Elihu had waited to speak unto Job, because they were elder than he. And when Elihu saw that there was no answer in the mouth of these three men, his wrath was kindled.

ELIHU

38

I am young,
And ye are very old:
Wherefore I held back,
And durst not shew you mine opinion.

89

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I said, Days should speak,
And multitude of years should teach wisdom.
But there is a spirit in man,
And the breath of the Almighty giveth them understanding.
It is not the great that are wise,
Nor the aged that understand judgement.
Therefore I say, Hearken to me;
I also will shew mine opinion.

Behold, I waited for your words,
I listened for your reasons,
Whilst ye searched out what to say.
Yea, I attended unto you,
And, behold, there was none that convinced Job,
Or that answered his words, among you.
Beware lest ye say, "We have found wisdom;
God may vanquish him, not man:"
For he hath not directed his words against me;
Neither will I answer him with your speeches.
They are amazed, they answer no more:
They have not a word to say.
And shall I wait because they speak not,
Because they stand still, and answer no more?
I also will answer my part,
I also will shew mine opinion.

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For I am full of words;
The spirit within me constraineth me;
Behold, my belly is as wine which hath no vent;
Like new bottles which are ready to burst.
I will speak that I may find relief;
I will open my lips and answer.
Let me not, I pray you, respect any man's person;
Neither will I give flattering titles unto any man.
For I know not to give flattering titles;
Else would my Maker soon take me away.
Howbeit, Job, I pray thee, hear my speech,
And hearken to all my words.
Behold now, I have opened my mouth,
My tongue hath spoken in my mouth.
My words shall utter the uprightness of my heart:
And that which my lips know they shall speak sincerely.
The spirit of God hath made me,
And the breath of the Almighty giveth me life.
If thou canst, answer thou me;
Set thy words in order before me, stand forth.
Behold, I am according to thy wish in God's stead.
I also am formed out of the clay:
Behold, my terror shall not make thee afraid,
Neither shall my pressure be heavy upon thee.

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39

Surely thou hast spoken in mine hearing,
And I have heard the voice of thy words, saying,
"I am clean without transgression;
"I am innocent, neither is there iniquity in me:
"Behold, he findeth occasions against me,
"He counteth me for his enemy;
"He putteth my feet in the stocks,
"He marketh all my paths."
Behold, I will answer thee, in this thou art not just;
For God is greater than man.
Why dost thou strive against him,
For that he giveth not account of any of his matters?

40

For God speaketh once,
Yea twice, though man regardeth it not.

In a dream, in a vision of the night,
When deep sleep falleth upon men,
In slumberings upon the bed;

Then he openeth the ears of men,
And sealeth their instruction,
That he may withdraw man from his purpose,
And hide pride from man;

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He keepeth back his soul from the pit,
And his life from perishing by the sword.

He is chastened also with pain upon his bed,
And with continual strife in his bones:
So that his life abhorreth bread,
And his soul dainty meat.
His flesh is consumed away, that it cannot be seen;
And his bones that were not seen stick out.
Yea, his soul draweth near unto the pit,
And his life to the destroyers.

If there be with him an angel,
An interpreter, one among a thousand,
To shew unto man what is right for him;
Then he is gracious unto him, and saith,
"Deliver him from going down to the pit,
I have found a ransom."
His flesh shall be fresher than a child's;
He returneth to the days of his youth:
He prayeth unto God,
And he is favourable unto him;
So that he seeth his face with joy:
And he restoreth unto man his righteousness.
He singeth before men, and saith, "I have sinned,
And perverted that which was right, and it profited me not:

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He hath redeemed my soul from going into the pit,
And my life shall behold the light."

Lo, all these things doth God work,
Twice, yea thrice, with a man;
To bring back his soul from the pit,
That he may be enlightened with the light of the living.

Mark well, O Job, hearken unto me:
Hold thy peace, and I will speak.
If thou hast anything to say, answer me:
Speak, for I desire to justify thee.
If not, hearken thou unto me:
Hold thy peace, and I will teach thee wisdom.

[*He looks to Job: Job makes no sign.*
Elihu turns to the three Friends.

ELIHU

41

Hear my words, ye wise men,
And give ear unto me, ye that have knowledge.
For the ear trieth words,
As the palate tasteth meat.

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Let us choose for us that which is right:
Let us know among ourselves what is good.

For Job hath said, "I am righteous,
And God hath taken away my right:
Notwithstanding my right I am accounted a liar;
My wound is incurable, though I am without transgression."

What man is like Job,
Who drinketh up scorning like water?
Which goeth in company with the workers of iniquity,
And walketh with wicked men.
For he hath said,
"It profiteth a man nothing
That he should delight himself with God."

Therefore hearken unto me,
Ye men of understanding:

Far be it from God, that he should do wickedness;
And from the Almighty, that he should commit iniquity.
For the work of a man shall he render unto him,
And cause every man to find according to his ways.

Yea, of a surety, God will not do wickedly.
Neither will the Almighty pervert judgement.
Who gave him a charge over the earth?
Or who hath disposed the whole world?

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If he set his heart upon man,
If he gather unto himself his spirit and his breath;
All flesh shall perish together,
And man shall turn again unto dust.

If now thou hast understanding, hear this:
Hearken to the voice of my words.
Shall even one that hateth right govern?
And wilt thou condemn him that is just and mighty?

Is it fit to say to a king, Thou art vile,
Or to nobles, Ye are wicked?
How much less to him that respecteth not the persons
of princes,
Nor regardeth the rich more than the poor.

For they all are the work of his hands.
In a moment they die, even at midnight;
The people are shaken and pass away,
And the mighty are taken away without hand.

For his eyes are upon the ways of a man,
And he seeth all his goings.
There is no darkness, nor shadow of death,
Where the workers of iniquity may hide themselves.

For he needeth not further to consider a man,
That he should go before God in judgement.

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He breaketh in pieces mighty men in ways past find-
ing out,
And setteth others in their stead.

Therefore he taketh knowledge of their works;
And he overturneth them in the night, so that they are
destroyed.
He striketh them as wicked men
In the open sight of others;

Because they turned aside from following him,
And would not have regard to any of his ways:
So that they caused the cry of the poor to come unto
him,
And he heard the cry of the afflicted.

When he giveth quietness,
Who then can condemn?
And when he hideth his face,
Who then can behold him?

Whether it be done unto a nation,
Or unto a man, alike:
That the godless man reign not,
That there be none to ensnare the people.

For hath any said unto God,
"I have borne chastisement, though I offend not:

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That which I see not teach thou me:
If I have done iniquity, I will do it no more?"
Shall his recompence be as thou wilt, that thou refusest it?
For thou must choose, and not I:
Therefore speak what thou knowest.

Men of understanding will say unto me,
Yea, every wise man that heareth me:

Job speaketh without knowledge,
And his words are without wisdom.
Would that Job were tried unto the end,
Because of his answering like wicked men.
For he addeth rebellion unto his sin,
He clappeth his hands among us,
And multiplieth his words against God.

[*Elihu looks to the three Friends: they give no sign.*
He looks upward and continues.

ELIHU

42

Thinkest thou this to be thy right,
Or sayest thou, My righteousness is more than God's,
That thou sayest, What advantage will it be unto thee?
And, What profit shall I have more than if I had sinned?

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I will answer thee,
And thy companions with thee.

LOOK UNTO THE HEAVENS, AND SEE;
And behold the skies, which are higher than thou.

If thou hast sinned,
What doest thou against him?
And if thy transgressions be multiplied,
What doest thou unto him?

If thou be righteous, what givest thou him?
Or what receiveth he of thine hand?
Thy wickedness may hurt a man as thou art;
And thy righteousness may profit a son of man.

By reason of the multitude of oppressions they cry out;
They cry for help by reason of the arm of the mighty.
But none saith, "Where is God my Maker,
Who giveth songs in the night;
Who teacheth us more than the beasts of the earth,
And maketh us wiser than the fowls of heaven?"

There they cry, but none giveth answer,
Because of the pride of evil men.
Surely God will not hear vanity,
Neither will the Almighty regard it.

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How much less when thou sayest thou beholdest him not,
The cause is before him, and thou waitest for him!

But now because he hath not visited in his anger,
Neither doth he greatly regard arrogance;
Therefore doth Job open his mouth in vanity;
He multiplieth words without knowledge.

43

Suffer me a little, and I will shew thee,
For I have yet somewhat to say on God's behalf.
I will fetch my knowledge from afar,
And will ascribe righteousness to my Maker.
For truly my words are not false:
One that is perfect in knowledge is with thee.

Behold, God is mighty,
And despiseth not any;
He is mighty in strength of understanding.
He preserveth not the life of the wicked:
But giveth to the afflicted their right.
He withdraweth not his eyes from the righteous;

But with kings upon the throne
He setteth them forever,
And they are exalted:

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And if they be bound in fetters,
And be taken in the cords of affliction;
Then he sheweth them their work and their transgressions,
That they have behaved themselves proudly.
He openeth also their ear to instruction,
And commandeth that they return from iniquity.

If they hearken and serve him,
They shall spend their days in prosperity,
And their years in pleasantness.

But if they hearken not,
They shall perish by the sword,
And they shall die without knowledge.

But they that are godless in heart lay up anger:
They cry not for help when he bindeth them.
They die in youth,
And their life perisheth among the unclean.
He delivereth the afflicted by his affliction,
And openeth their ear in oppression.

Yea, he would have led thee away out of distress
Into a broad place, where there is no straitness;
And that which is set on thy table should be full of fatness.

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But thou art full of the judgement of the wicked:
Judgement and justice take hold on thee.
For beware lest wrath lead thee away into mockery.
Neither let the greatness of the ransom turn thee aside.
Will thy riches suffice that thou be not in distress,
Or all the forces of thy strength?

Desire not the night, when peoples are cut off in their place.
Take heed, regard not iniquity:
For this hast thou chosen rather than affliction.

[From this point the signs of an approaching storm become visible in the sky.

44

Behold, God doeth loftily in his power:
Who is a teacher like unto him?
Who hath enjoined him his way?
Or who can say, Thou hast wrought unrighteousness?
Remember that thou magnify his work,
Whereof men have sung.
All men have looked thereon;
Man beholdeth it afar off.

Behold, God is great, and we know him not;
The number of his years is unsearchable.

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For he draweth up the drops of water,
Which distil in rain from his vapour:
Which the skies pour down
And drop upon man abundantly.
Yea, can any understand the spreadings of the clouds,
The thunderings of his pavilion?
Behold, he spreadeth his light around him;
And he covereth the bottom of the sea.
For by these he judgeth the peoples;
He giveth meat in abundance.
He covereth his hands with the lightning;
And giveth it a charge that it strike the mark.
The noise thereof telleth concerning him,
The cattle also concerning the storm that cometh up.
[*A loud peal of thunder: the storm steadily increases.*

At this also my heart trembleth,
And is moved out of its place.
Hearken ye unto the noise of his voice,
And the sound that goeth out of his mouth.
He sendeth it forth under the whole heaven,
And his lightning unto the ends of the earth.
After it a voice roareth;
He thundereth with the voice of his majesty:
And he stayeth them not when his voice is heard.
God thundereth marvellously with his voice;

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Great things doeth he,
Which we cannot comprehend.
For he saith to the snow,
Fall thou on the earth;
Likewise to the shower of rain,
And to the showers of his mighty rain.
He sealeth up the hand of every man;
That all men whom he hath made may know it.
Then the beasts go into coverts,
And remain in their dens.
Out of the chamber of the south cometh the storm:
And cold out of the north.
By the breath of God ice is given:
And the breadth of the waters is congealed.
Yea, he ladeth the thick cloud with moisture;
He spreadeth abroad the cloud of his lightning:
And it is turned round about by his guidance,
That they may do whatsoever he commandeth them
Upon the face of the habitable world:
Whether it be for correction,
Or for his land,
Or for mercy, that he cause it to come.
[*The storm has become a whirlwind; the whole scene is wrapped in thick darkness, broken by flashes of lightning.*

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45

Hearken unto this, O Job:
Stand still, and consider the wondrous works of God.
Dost thou know how God layeth his charge upon them,
And causeth the lightning of his cloud to shine?
Dost thou know the balancings of the clouds,
The wondrous works of him which is perfect in knowledge?
Thou whose garments are warm
When he quieteth the earth by the south wind:
Canst thou with him spread out the sky,
Which is strong as a molten mirror?
Teach us what we shall say unto him;
For we cannot order our speech by reason of darkness.
Shall it be told him that I would speak?
If a man speak, surely he shall be swallowed up.
[*Supernatural brightness mingles strangely with the darkness of the storm.*

And now men cannot look on the light when it is bright in the skies,
When the wind hath passed, and cleansed them.
Out of the north cometh golden splendour:
God hath upon him terrible majesty.
Touching the Almighty, we cannot find him out; he is excellent in power;

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And to judgement and plenteous justice he doeth no violence.

Men do therefore fear him:

He regardeth not any that are wise of heart.

[*The roar of the whirlwind gives place to a VOICE.*

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V

DIVINE INTERVENTION

VOICE OUT OF THE WHIRLWIND

46

Who is this that darkeneth counsel by words without
knowledge?
Gird up now thy loins like a man;
For I will demand of thee, and declare thou unto me.

Where wast thou when I laid the foundations of the earth?
——Declare, if thou hast understanding——
Who determined the measures thereof, if thou knowest?
Or who stretched the line upon it?
Whereupon were the foundations thereof fastened?
Or who laid the corner stone thereof;
When the morning stars sang together,
And all the sons of God shouted for joy?
Or who shut up the sea with doors,
When it brake forth, and issued out of the womb;
When I made the cloud the garment thereof,
And thick darkness a swaddling band for it,

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And prescribed for it my decree,
And set bars and doors,
And said, "Hitherto shalt thou come, but no further;
And here shall thy proud waves be stayed?"
Hast thou commanded the morning since thy days began,
And caused the dayspring to know its place;
That it might take hold of the ends of the earth,
And the wicked be shaken out of it?
It is changed as clay under the seal;
And all things stand forth as a garment:
And from the wicked their light is withholden,
And the high arm is broken.
Hast thou entered into the springs of the sea?
Or hast thou walked in the recesses of the deep?
Have the gates of death been revealed unto thee?
Or hast thou seen the gates of the shadow of death?
Hast thou comprehended the breadth of the earth?
——Declare, if thou knowest it all——
Where is the way to the dwelling of light,
And as for darkness, where is the place thereof;
That thou shouldest take it to the bound thereof,
And that thou shouldest discern the paths to the house thereof?
——Doubtless, thou knowest, for thou wast then born,
And the number of thy days is great!——
Hast thou entered the treasuries of the snow,
Or hast thou seen the treasuries of the hail,

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Which I have reserved against the time of trouble,
Against the day of battle and war?
By what way is the light parted,
Or the east wind scattered upon the earth?
Who hath cleft a channel for the waterflood,
Or a way for the lightning of the thunder;
To cause it to rain on a land where no man is;
On a wilderness, wherein there is no man;
To satisfy the waste and desolate ground;
And to cause the tender grass to spring forth?
Hath the rain a father?
Or who hath begotten the drops of dew?
Out of whose womb came the ice?
And the hoary frost of heaven, who hath gendered it?
The waters are hidden as with stone,
And the face of the deep is frozen.
Canst thou bind the cluster of the Pleiades,
Or loose the bands of Orion?
Canst thou lead forth the signs of the Zodiac in their season?
Or canst thou guide the Bear with her train?
Knowest thou the ordinances of the heavens?
Canst thou establish the dominion thereof in the earth?
Canst thou lift up thy voice to the clouds,
That abundance of waters may cover thee?
Canst thou send forth lightnings, that they may go,
And say unto thee, Here we are?

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Who hath put wisdom in the inward parts?
Or who hath given understanding to the mind?
Who can number the clouds by wisdom?
Or who can pour out the bottles of heaven,
When the dust runneth into a mass,
And the clods cleave fast together?
Wilt thou hunt the prey for the lioness?
Or satisfy the appetite of the young lions,
When they couch in their dens,
And abide in the covert to lie in wait?
Who provideth for the raven his food,
When his young ones cry unto God,
And wander for lack of meat?
Knowest thou the time when the wild goats of the rock bring forth?
Or canst thou mark when the hinds do calve?
Canst thou number the months that they fulfil?
Or knowest thou the time when they bring forth?
They bow themselves, they bring forth their young,
They cast out their sorrows.
Their young ones are in good liking,
They grow up in the open field;
They go forth, and return not again.
Who hath sent out the wild ass free?
Or who hath loosed the bands of the wild ass?
Whose house I have made the wilderness,
And the salt land his dwelling place;

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He scorneth the tumult of the city,
Neither heareth he the shoutings of the driver.
The range of the mountains is his pasture,
And he searcheth after every green thing.
Will the wild-ox be content to serve thee?
Or will he abide by thy crib?
Canst thou bind the wild-ox with his band in the furrow?
Or will he harrow the valleys after thee?
Wilt thou trust him, because his strength is great?
Or wilt thou leave to him thy labour?
Wilt thou confide in him, that he will bring home thy seed,
And gather the corn of thy threshing-floor?
The wing of the ostrich rejoiceth;
But are her pinions and feathers kindly?
For she leaveth her eggs on the earth,
And warmeth them in the dust,
And forgetteth that the foot may crush them,
Or that the wild beast may trample them.
She is hardened against her young ones, as if they were not hers:
Though her labour be in vain, she is without fear;
Because God hath deprived her of wisdom,
Neither hath he imparted to her understanding.
What time she lifteth up herself on high,
She scorneth the horse and his rider.

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Hast thou given the horse his might?
Hast thou clothed his neck with the quivering mane?
Hast thou made him to leap as a locust?
The glory of his snorting is terrible.
He paweth in the valley, and rejoiceth in his strength:
He goeth out to meet the armed men.
He mocketh at fear and is not dismayed;
Neither turneth he back from the sword.
The quiver rattleth against him,
The flashing spear and the javelin.
He swalloweth the ground with fierceness and rage;
Neither standeth he still at the voice of the trumpet.
As oft as the trumpet soundeth he saith, Aha!
And he smelleth the battle afar off,
The thunder of the captains, and the shouting.
Doth the hawk soar by thy wisdom,
And stretch her wings toward the south?
Doth the eagle mount up at thy command,
And make her nest on high?
She dwelleth on the rock, and hath her lodging there,
Upon the crag of the rock and the stronghold.
From thence she spieth out the prey;
Her eyes behold it afar off.
Her young ones also suck up blood:
And where the slain are, there is she.

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Shall he that cavilleth contend with the Almighty?
He that argueth with God, let him answer it.

[*A lull in the storm.*

JOB

47

Behold, I am of small account; what shall I answer thee?
I lay mine hand upon my mouth.

Once have I spoken, and I will not answer;
Yea twice, but I will proceed no further.

[*The whirlwind continues.*

VOICE OUT OF THE WHIRLWIND

48

Gird up thy loins now like a man:
I will demand of thee, and declare thou unto me.

Wilt thou even disannul my judgement?
Wilt thou condemn me, that thou mayest be justified?
Or hast thou an arm like God?
And canst thou thunder with a voice like him?

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Deck thyself now with excellency and dignity;
And array thyself with honour and majesty.
Pour forth the overflowings of thine anger:
And look upon everyone that is proud, and abase him.

Look on everyone that is proud, and bring him low;
And tread down the wicked where they stand.
Hide them in the dust together;
Bind their faces in the hidden place.

Then will I also confess of thee
That thine own right hand can save thee.

49

Behold now behemoth, which I made with thee;
He eateth grass as an ox.
Lo now, his strength is in his loins,
And his force is in the muscles of his belly.
He moveth his tail like a cedar:
The sinews of his thighs are knit together.
His bones are as tubes of brass;
His limbs are like bars of iron.
He is the chief of the ways of God;
He only that made him can make his sword to approach unto him.
Surely the mountains bring him forth food;
Where all the beasts of the field do play.

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He lieth under the lotus trees,
In the covert of the reed, and the fen.
The lotus trees cover him with their shadow;
The willows of the brook compass him about.
Behold, if a river overflow, he trembleth not:
He is confident, though Jordan swell even to his mouth.
Shall any take him when he is on the watch,
Or pierce through his nose with a snare?

Canst thou draw out leviathan with a fish hook?
Or press down his tongue with a cord?
Canst thou put a rope into his nose?
Or pierce his jaw through with a hook?
Will he make many supplications unto thee?
Or will he speak soft words unto thee?
Will he make a covenant with thee,
That thou shouldest take him for a servant forever?
Wilt thou play with him as with a bird?
Or wilt thou bind him for thy maidens?
Shall the bands of fishermen make traffic of him?
Shall they part him among the merchants?
Canst thou fill his skin with barbed irons,
Or his head with fish spears?

Lay thine hand upon him;
Remember the battle,
And do so no more.

115

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Behold the hope of him is in vain:
Shall not one be cast down even at the sight of him?
None is so fierce that he dare stir him up.
Who then is he that can stand before me?
Who hath first given unto me, that I should repay him?
Whatsoever is under the whole heaven is mine.

I will not keep silence concerning his limbs,
Nor his mighty strength, nor his comely proportion.
Who can strip off his outer garment?
Who shall come within his double bridle?
Who can open the doors of his face?
Round about his teeth is terror.
His strong scales are his pride,
Shut up together as with a close seal.
One is so near to another,
That no air can come between them.
They are joined one to another;
They stick together, that they cannot be sundered.
His neesings flash forth light,
And his eyes are like the eyelids of the morning.
Out of his mouth go burning torches,
And sparks of fire leap forth.
Out of his nostrils a smoke goeth,
As of a seething pot and burning rushes.

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His breath kindleth coals,
And a flame goeth forth from his mouth.
In his neck abideth strength,
And terror danceth before him.
The flakes of his flesh are joined together:
They are firm upon him, they cannot be moved.
His heart is as firm as a stone;
Yea, firm as the nether millstone.
When he raiseth himself up, the mighty are afraid:
By reason of consternation, they are beside themselves.
If one lay at him with the sword, it cannot avail;
Nor the spear, the dart, nor the pointed shaft.
He counteth iron as straw,
And brass as rotten wood.
The arrow cannot make him flee:
Slingstones are turned with him into stubble.
Clubs are counted as stubble:
He laugheth at the rushing of the javelin.
His underparts are like sharp potsherds:
He spreadeth as it were a threshing wain upon the mire.
He maketh the deep to boil like a pot:
He maketh the sea like ointment.
He maketh a path to shine after him;
One would think the deep to be hoary.

117

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Upon earth there is not his like,
That is made without fear.
He beholdeth everything that is high:
He is king over all the sons of pride.

[*The storm begins to abate.*

50

JOB

I know that thou canst do all things,
And that no purpose of thine can be restrained.

VOICE OUT OF THE WHIRLWIND (*retreating*)

Who is this that hideth counsel without knowledge?

JOB

Therefore have I uttered that which I understood not,
Things too wonderful for me, which I knew not.
Hear, I beseech thee, and I will speak.

VOICE OUT OF THE WHIRLWIND (*more distant*)

I will demand of thee, and declare thou unto me.

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JOB

I had heard of thee by the hearing of the ear;
But now mine eye seeth thee:
Wherefore I abhor myself, and repent
In dust and ashes.

[*The storm ceases.*

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Story Epilogue

And it was so, that after the Lord had spoken these words unto Job, the Lord said to Eliphaz the Temanite, "My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me the thing that is right, as my servant Job hath. Now, therefore, take unto you seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt offering; and my servant Job shall pray for you; for him will I accept, that I deal not with you after your folly; for ye have not spoken of me the thing that is right, as my servant Job hath."

So Eliphaz the Temanite and Bildad the Shuhite and Zophar the Naamathite went, and did according as the Lord commanded them: and the Lord accepted Job.

And the Lord turned the captivity of Job, when he prayed for his friends: and the Lord gave Job twice as much as he had before. Then came there unto him all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house: and they bemoaned him, and comforted him concerning all the evil that the Lord had brought upon him: every man also gave him a piece of money, and everyone a ring of gold.

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So the LORD blessed the latter end of Job more than his beginning: and he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she-asses. He had also seven sons and three daughters. And he called the name of the first Jemimah; and the name of the second, Keziah; and the name of the third, Keren-happuch. And in all the land were no women found so fair as the daughters of Job: and their father gave them inheritance among their brethren.

And after this Job lived an hundred and forty years, and saw his sons, and his sons' sons, even four generations. So Job died, being old and full of days.

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The Rearrangement of Speeches in the Third Round

It will be seen that in the third round of speeches I have varied from the division between the three speakers as it appears in A. V. and R. V. No alteration from the language of the R. V. is made: but verses 2–4 of chapter xxvi are transferred to the commencement of chapter xxvii, and a corresponding change is supposed in the headings of speeches.

Then answered Eliphaz the Temanite, and said —
Chapter xxii.
Then Job answered and said —
Chapters xxiii, xxiv.
Then answered Bildad the Shuhite, and said —
Chapter xxv, continued in xxvi. 5–14.
Then Job answered and said —
Chapter xxvi. 2–4, continued in xxvii. 2–6.
Then answered Zophar the Naamathite, and said —
From chapter xxvii. 7 to end of chapter xxviii.
Then Job answered and said —
Chapters xxix, xxx, xxxi.

In the present edition these headings are replaced by the speakers' names, as is usual in dramatic works.

The reasons on which this rearrangement is based are as follows.

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1. The utmost caution should be used in accepting conjectural emendations affecting the sense of individual sentences; but the principle does not apply to changes in points of form, such as the arrangement of speeches, especially as the sacred books have passed through centuries in which the principles of parallelism were lost.

2. All critics recognise the difficulty of the text as it stands between chapters xxvi and xxviii (inclusive), which has the effect of making Job take up a position antagonistic to his former contention and to his subsequent words; and some commentators resort to violent explanations, such as prolonged irony, etc.

3. The most marked feature of literary style in the book is its extreme parallelism; this makes it most improbable that the third colloquy should be imperfect, by the omission of a speech from Zophar, and a reply to him from Job. Moreover, the change in the introductory formulas when chapters xxvii and xxix are reached — viz.: *And Job again took up his parable and said* instead of the usual *Job answered and said* — is very suspicious.

4. The conjecture here adopted is substantially that of Grätz, which is to a large extent the same as Cheyne's. Some eminent critics (e.g. Davidson, Driver) are deterred from seeking a third speech for Zophar by the shortness of Bildad's third speech (chapter xxv), which they take as an indication that the controversy is becoming exhausted. But the present conjecture lengthens Bildad's speech and removes this objection.

5. This rearrangement satisfies the important canon that

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emendations should explain how the distortions arose: otherwise, *optima lectio pessima*. Zophar (in the present arrangement) says (32):

I will teach you concerning the hand of God;
That which is with the Almighty will I not conceal.

Then, turning to his companions, to include them in his protest against Job, he continues:

Behold, all ye yourselves have seen it;
Why then are ye become altogether vain?

(The *all* is explained by the presence of an audience; Elihu, for example, being one. The second line means: why are ye treated as of no consequence?) This is a perfectly natural remark. But in a traditional age, which thought more of sentences than the poetic scene, the plural *all ye* led the reciter or copyist to connect the speech with Job addressing the Friends. So the mistake crept in.

The Question of Interruptions

In addition to the change in the division of speeches discussed in the last note, the question arises whether certain passages in what appear as speeches of Job in the received text are not to be understood as interruptions by the other speakers. Five passages are affected by this question: the commencement of section 13, the first half of section 29, and three short passages in section 23. In all these cases the words must be understood

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either as actually spoken by the other speakers, or as imaginary objections of theirs cited by Job for the purpose of answering them.

The absence of any break in the received text has little weight: the considerations adduced in the last note show that the headings of speeches have not the same authority as the speeches themselves. The evidences on this question seem to me uncertain; on the whole, I have been led to different conclusions in respect to the different passages.

The clearest case seems to be section 23: and I have here assigned the three passages to the three Friends respectively. (1) The fact that there are three is significant: the sense of symmetry running through the whole poem is so distinct that it is easier to understand a triple interruption than the intervention of a single objector. (2) It comes as a confirmation that the three passages fit in with the individual speakers in the order in which they always speak. The words falling in this arrangement to Eliphaz are:

Lo, their prosperity is not in their hand:
The counsel of the wicked is far from me.

Now the first of these lines is an echo of the picture painted by Eliphaz in his speech of this cycle (page 48, line 10), and the second line occurs in his next speech (page 66, line 2). Bildad's interruption is:

God layeth up his iniquity for his children.

It will be remembered that Bildad is the only one to allude (in his first speech, section 6) to the overthrow of Job's children;

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and though he suggests guilt on their part, yet he evidently treats this as part of the general judgment in which Job himself is involved. And Zophar's interruption —

Shall any teach God knowledge, etc.,

is in tune with the opening of his first speech (page 37). Too much stress, however, must not be laid on this consideration, as the arguments of the three Friends all through have much in common. (3) A further confirmation comes a few lines further on:

Behold, I know your thoughts, etc.,

as if more interruptions were coming, and Job anticipates them. (4) It is another strong confirmation of this arrangement that these interruptions occur in just that part of the poem where they might most naturally be expected. Sections 22, 23 may be considered the turning-point of the debate: hitherto Job had only resisted the doctrine of judgment; here he proceeds, not without trembling at his own boldness, to suggest that the reverse of judgment appears as one of the regular ways of providence. Such a bold turn would naturally call out immediate protest.

The case is very different in section 29. The whole rhythmic form of this is against the idea of interruption. Job recites a popular view of the end of the prosperous wicked in a figure of *8*, *2*, and puts his own reading of providence in a figure of *2*, *8*. Such antistrophic inversion is precisely in keeping with the matter, on the view that Job speaks the whole. In section 23, on the contrary, the rhythmic form is that of interruption; the ob-

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jections making irregular breaks, and the answers advancing by augmentation (*5, 5, 8, 11*).

The most difficult case is the first four lines of section 13. Here the rhythmic form is interruption, as in 23. The words would suit Zophar, who seems to admit interrupting at the commencement of his speech in section 21. But it is a solitary break, and can perfectly well be read as a citing of objection by Job. The evidence here seems equally balanced, and I have left the arrangement to stand as in the received text.

A kindred question, but much more difficult,—indeed, to me the most perplexing question of form in the whole poem,—arises in the last section (50). Job's speech of submission is interrupted by the words:

Who is this that hideth counsel without knowledge?

and again, later, by the words:

I will demand of thee, and declare thou unto me.

Are we to understand these words to be spoken at the time by the Voice out of the Whirlwind: or are they echoes by Job of the Divine words spoken before? It seems to me that the considerations on both sides of the question are very evenly balanced.

It will be noted that these sentences are the opening words of the Divine Intervention, the first slightly, and the second considerably abridged; the second also commences the Divine speech following Job's former submission, and the word 'de-

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clare' has come as a challenge to Job more than once in the course of the speech out of the storm. If the first of these interrupting lines stood alone, it might be preferable to assign it to Job: it would fit easily with its context. The second, though possible, is yet difficult to understand in Job's mouth; coming after Job's

Hear, I beseech thee, and I will speak —

it makes a very abrupt break in the drift of the speech, without any special point to compensate for this. On the other hand, the dramatic gain is very great if the other view be taken. From Job's first words the tempest begins to retreat, in harmony with Job's submission; and such retreat of the storm can be powerfully indicated by the breaking out of the characteristic words, which each time sound more in the distance. It is as if two more Divine remonstrances were commencing with the opening formula of the other two, but each is arrested by Job's words of submission. This need not seem too mechanical a mode of dealing with the Divine utterances, seeing that the crash of thunder is throughout suggested by the abrupt interrogatories which make the substance of the speech out of the storm. When again it is considered how very elaborately the approach of the whirlwind was indicated in the words of Elihu, it will seem not unreasonable to expect that some dramatic effect should be connected with its retreat: the broken echoes of the first crash make just the effect required, and it fits in with this suggestion that the lines in question are the former sentences abridged.

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I feel I am taking a bold step in introducing this arrangement without more distinct support from the text. But after long consideration I have convinced myself that this is on the whole the preferable alternative.

On the Metrical System of Job

The metrical system of Job is the metrical system of Wisdom verse in general, with just the modifications and enlargements which we should expect in dramatic as distinguished from didactic poetry. For in all dramatic poetry metre is an outward reflection of dramatic spirit; but in the application of this principle an important misunderstanding is to be avoided.

Dramatic Effect of Metrical Variations

The literary significance of metre is a thing quite distinct from the principles revealed when verse is analysed from the linguistic point of view. The distinctions of rhythms and metres, their feet and other component parts, their possible modifications and laws of recurrence, all these belong to prosody; but a very small part of all this has any connection with literature. The distinction I have in mind may perhaps be expressed most simply by saying that the literary student is concerned, not with metres, but with metrical variations. He must be sensitive to transitions between one metrical style and another; but he need not seek to associate a particular literary significance with a particular metre.

To a limited extent indeed this last may be done. In Greek

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Notes

Comedy the scholar is aware that anapæsts have an association with (mock) grandeur, and the long iambic lines are devoted to ribald satire. In the *Peace* of Aristophanes trochaic measures are used quite as a *leit-motif* to accompany the presence of the country party. Similarly in the poem which is the subject of the present volume it will be found that Job and Elihu employ a much greater variety of different metres than the three Friends: a difference entirely in accord with the contrast between the staid insistence upon orthodoxy of the one party, and the passionate strength of Job, or the youthful fervour of his last critic. It is curious, moreover, that introversion appears nowhere but in the speeches of Job; while by Elihu alone is used a special rhythm which will be described below under the name Augmenting Alternation, and which is exquisitely expressive of the position of the speaker at the particular point of the argument.

But this association of a particular metre with a particular meaning is an exceptional thing. The principle which is found to run through dramatic literature in various languages is that a change from one metrical style to another always reflects a change in the spirit or tone of the scene. Whether the reader is occupied with the sustained anapæsts and strophic passages of Greek Tragedy, or with the anapæsts and trochees of a parabasis in Greek Comedy, or with the distribution of trochees and iambic verse in Latin Comedy, above all when he is appreciating the delicate use of verse and prose in the plays of Shakespeare, he will find that a transition from a passage in which one metre has been predominating to a passage in which

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another metre is to rule means a change of thought, as clearly as when the reader of a printed book comes upon a new chapter with a fresh title. In the *Book of Job* this usage is so fundamental that it makes the basis on which the whole can be analysed: the changes of metre tally with the stages in the argument. I have accordingly arranged the poem on this principle. I have divided it into metrical units, numbered from one to fifty: the meaning of the term is only that between one of these divisions and the next the metre changes, as for example from antistrophic to stanza system, or *vice versa*. Such an arrangement enables me, in the notes which follow, to treat together points of metre and steps in the progress of the argument.

Metrical Variations in Job

First it may be well to pass in review the leading features of metrical effect, the details of which will be analysed in the notes.

In the opening volume of this series I laid down the principles of the metrical system which is found to prevail in Wisdom poetry; and to this the reader is referred. The distinction was made between the Stanza structure, familiar in modern poetry, and the Antistrophic structure, in which, as in Greek, the stanzas run in pairs; the passage from strophe to antistrophe being in harmony with grammatical or rhetorical relations in the thought expressed. It was seen that the antistrophic structure admitted Introductions and Conclusions of independent form; and at any point of Wisdom verse might be found single independent couplets, like passages of musical recitative breaking strict time.

Recapitulation of Principles of Wisdom Metres

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These elementary structures were found to be intensified by distinct Elaborations. The simple succession of strophes each followed by its antistrophe (*aa' bb' cc'*), which is so common in Greek, associates itself with the Pendulum Structure which is prevalent through all Hebrew literature, the swaying to and fro between two thoughts; and Wisdom poetry also exhibits the Irregular Pendulum, where there is the swaying backwards and forwards without the equality of stanzas. Other arrangements of strophes were those named Interlacing and Inversion, the one represented by the scheme *ab a'b'* and the other by the scheme *ab b'a'*. Duplication naturally expresses an arrangement by which in a series of stanzas (say) of the form *2, 3* one is found of the form *4, 6*. A single example was found in *Proverbs* of Augmenting — a succession of stanzas in which the number of lines continually increased. Variation was found where two stanzas, equal in the number of their lines and agreeing in the proportion of their dissimilar parallelism, yet distributed this dissimilar parallelism differently, as where a stanza *abaaab* was answered by the form *ababaa*. One more elaboration was named Interruption: the regularity of a stanza interrupted by a mass of independent form, the interrupting mass representing a corresponding break in the thought.

Metrical features of Job

The same metrical elements, and the same elaborations of metre, appear in the dramatic poetry of *Job*, with greater variety and elasticity. And a slight addition is to be made to the list.

The antistrophic and stanza structures are the basis of the whole. The famous celebration of Wisdom with which Zophar

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brings to a conclusion the arguments of the Friends is a complete sonnet, of complex strophe, antistrophe, and conclusion.

Antistrophic and Stanza Structures

The very special form of sonnet designated Number Sonnet is found once, in the opening speech of Eliphaz; this is constructed on the number seven, and is worked out in couplets. Recitative couplets are freely used, and twice (19, 46) they are extended to triplets.

Alternate Parallelism

Considerable use is made in *Job* of Alternate Parallelism. In *Proverbs* this was confined to passages not prominent; but in *Ecclesiasticus* it made up the body of the great monologue of Wisdom, while this rose to a climax in stanzas. So in *Job* some of the climaxes or sustained outbursts are in alternate parallelism. And it is extensively used for transitional passages, between one division and another of a lengthy argument, or where a speaker at the commencement of his speech notices half contemptuously the words of the last speaker before he enters upon his own line of attack.

The elaborations mentioned above appear, with more fulness and variety, but always in harmony with the elaboration of the thought. The regular Pendulum is not found in *Job*; but the irregular form of this structure is several times employed in the sustained outbursts. And there is an extension of this structure in what may be called the Triple Pendulum. Here the swaying of thought is between three and not two ideas. Job's Oath of Clearing is of this form. This is, as it were, a song constructed on three notes: one describes the sins to be disavowed; a second invokes penalties if

Pendulum Structure

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the speaker has been guilty of them; while a third note is made by a recoil from the very thought of entertaining such sins against God.

If I have walked with vanity,
And my foot hath hasted to deceit;
(Let me be weighed in an even balance,
That God may know mine integrity;)
If my step hath turned out of the way,
And mine heart walked after mine eyes,
And if any spot hath cleaved to mine hands:
Then let me sow, and let another eat;
Yea, let the produce of my field be rooted out.

The same figure seems to underlie the first part of the Divine Intervention: one note is made by the startling questions of nature mysteries, another subsides into exquisite picturing of details in these wonders of nature, while for a third there is an occasional word of challenge to Job to answer.

Where the structure is antistrophic, Interlacing and Introversion are regularly used. In a single instance the two are found to be combined (see note to section 34).

Duplication

Duplication of stanzas regularly occurs. In Job's answer (5) to Eliphaz an extension of it is found in a group of verses taking the forms *1, 6; 2, 12; 3, 18*. The effect is increased by the order of the stanzas: Job having three times used the form *2, 12*, in an accession of bitterness rises to the form *3, 18*, and then subsides into despair in a verse of the form *1, 6*. A new variety of duplication is to be noticed,

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by which it is applied to antistrophic structure, the antistrophe being not the equal but the double of its strophe. The use of this figure by Elihu (40) is suggestive. He has reached the very heart of his argument, or rather, his modification of the argument of the Friends. Their contention was that affliction was punishment; and Eliphaz had introduced this idea with a description of an impressive vision. Elihu wishes to say that affliction is a warning, just as much as would be a supernatural vision. His words take the form of a strophe of three lines describing a vision, and an antistrophe of six lines putting the warning it conveys; then a strophe of eight lines describing the affliction of sickness, and an antistrophe of sixteen lines to convey the purpose of this sickness to warn. The symmetry of treatment, by which each strophe is duplicated, leads us instinctively to associate together the warning of affliction and the warning of a vision, while the increased mass of the second pair of verses serves to emphasise the form of warning on which Elihu is to lay stress. This figure then may be termed Antistrophic Duplication.

Augmenting stanzas are used in those passages in which Job has actual or imaginary objections to answer. In his first response to Zophar he confronts the wisdom of the aged, which has been urged against him, with a higher wisdom which he sees reflected in the doings of Omnipotence. As he warms with this theme the stanzas are found to increase, from the form *2, 8* to *2, 20*. Job's second reply to Zophar cites four objections, or they are actually made: the answers to these make stanzas of five lines, again of

Augmenting

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five lines, then of eight lines, finally of eleven. And here must be noted the Augmenting Alternation of Elihu. This speaker, it must be remembered, occupies the position of a young man intervening uninvited in a debate of old men. With the almost superstitious reverence for old age that belongs to early civilisations, it is natural to find that Elihu has great difficulty in nerving himself to this effort; and it takes him fifty-two lines to complete his apology for speaking at all in so venerable a presence. The stanzas which express this gradual conquest over nervousness are found to take the highly suggestive forms, *1, 1; 1, 1 2, 2; 2, 2 4, 4; 4, 4 6, 6; 6, 6.* Later on he has been threatening Job with judgment, when a rumble of distant thunder darts into his mind the idea that the judgment is that moment impending. His thoughts now become engrossed with the advancing signs of the storm; and the growing excitement expresses itself in stanzas of the forms, *1, 3; 1, 3 2, 6; 2, 6 4, 12; 4, 12.* This second example is duplication combined with augmenting. It would be impossible to imagine any closer harmony between the outer form of a scene and its inner spirit (sections 38, 44).

Augmenting Alternation

Of Variation it is enough to say that it is used as in other Wisdom literature, but to a much less extent than we should have expected. Interruption plays an important part in the dramatic poetry of *Job*. Its first appearance is at the opening of the Curse. The essence of this whole section is contained in two couplets.

Variation and Interruption

Let the day perish wherein I was born;
And the night which said, There is a man child conceived:

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Because it shut not up the doors of my mother's womb,
Nor hid trouble from mine eyes!

But between these two couplets are interposed two *tours-de-force* of execration, invoking upon that day and that night all conceivable forms of darkening. Again, Bildad's first speech has the form of sextett stanzas. Two of these suffer interruption: in the one a conditional sentence is delayed by additional conditions; and in the other case a stanza of illustration is loaded with an additional illustration. A marked case of interruption is found in Job's speech before the Oath of Clearing (35). The whole passage describes how the patriarch is despised by the youths and the rabble, and consists of two octetts. The first octett is interrupted by an outburst of fifteen lines, presenting the fathers of these youths as the very *canaille* of the last generation. The second stanza has an interruption of only a single line, which comes as an echo of the previous outburst. Interruption is used for a different dramatic purpose in the great passage where Job rises to a sudden confidence in a vindication beyond the grave. With the magnitude of this sudden inspiration Job (as his words clearly convey) nearly faints: and at this point (see section 20) one of the quatrains lacks a single line. When he has resumed in a calmer mood, there is again a lack of a line where Zophar breaks in upon the unfinished sentence, as he himself confesses, because he cannot any longer restrain his indignation.

It may just be observed that there is one metrical elaboration in this poem which I have not noticed elsewhere in Wisdom liter-

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ature. It may be called Suspension. Elihu, when he passes from apology to argument (39), recites in a sextett what he conceives to be Job's plea, and in the same measure answers it. These two sextetts do not follow one another, but the plea is interposed in the middle of the answer; the first sextett being thus suspended, and concluded when the point to be answered has been stated. That this is the right way of analysing the metre seems confirmed by the fact that a similar effect immediately succeeds in the next section; the antistrophic duplication described above being interposed between the two parts of a sextett which evidently make one whole (see note to section 40).

Suspension

When minutiæ of form such as have been here reviewed are under discussion, an objection often forms itself in the mind of readers unaccustomed to such studies: Can a writer of an impassioned poem be supposed to have burdened himself with such mechanical arrangements as are thus suggested? The answer is that nothing of the kind is to be supposed. Conscious planning of metres or other formal devices are for learners in the art of poetry; the author of *Job* is credited only with an exquisite sense of symmetry as part of his poetic equipment. The more exalted his strain, the more will it fall of its own accord into symmetries which the cold analysis of criticism can measure and classify. In any case, whatever may be the mental process of poetic composition, this can make no difference to that which is a matter of fact, — the forms which can actually be traced in what is produced.

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Brief Conspectus of the Argument

A dramatic debate may have all the force, but will certainly not have the logical order, of a philosophic discussion; irruptions of personal feeling, and glancings at details of attack and defence, will sway the main argument out of its regular course. It will be well then for the reader, before he enters upon the detailed analysis of the poem, to fix in his mind the leading lines of thought, which, with whatever interruptions, are followed from the beginning to the end.

The starting-point is the position taken up by Job in his Curse: his misery, and claim for a speedy end. To this position Job is continually subsiding after outbursts of passionate argument. The Friends treat this as ignoring a visitation of God.

First Round of Speeches

The Friends	Job
The Doctrine: All calamity is judgment upon sin.	Opposition of facts to the Doctrine: impunity of the wicked exists.
Basis of the Doctrine: The infinite distance between God and man.	Helplessness of short-lived man to bring his cause before Omnipotence — momentary thought: a Vindication beyond death (dismissed).

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Personal bearing of the Doctrine: Job a sinner, with a sinner's hope of restoration upon submission.

Wavering courage for Appeal to the inflicting God against the Friends' misinterpretation of the infliction.

Second Round

All three lines of argument maintained.

Job's opposition of facts against the Doctrine enhanced to a doubt whether impunity of the wicked is not a general thing.

His helpless position enhanced, his cause is actually subverted — thought of a Vindication beyond death enhanced to a glorious certainty.

Appeal to God from the Friends now passionately made, and the Friends treated with contempt.

Third Round

All three lines of argument advanced to a climax.

Job rises to corresponding climaxes.

The Doctrine [Zophar] made identical with all wisdom.

The visible impunity of the wicked formulated as one of the laws of providence.

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Basis of the Doctrine [Bildad]: distance between God and man in a climax of eloquence.

Personal bearing [Eliphaz]: suggestions of actual sins are made.

The heavenly Vindicator not to be found: but the vindication will come.

The Oath of Clearing.

[The subsidence into misery which appears in Job at intervals throughout rises to a formal climax just before the Oath of Clearing in the contrast of what he was and what he is.]

Elihu

Elihu modifies the Doctrine of the Friends: Affliction is not so much a judgment, as a warning against judgment to come. Provoked by the silence, first of Job and then of the Friends, he advances to threats of coming judgment — the first appearance of the storm leads to the idea that the threatened judgment is now impending.

Divine Intervention

An outburst emphasising the infinite mystery of all nature, of good as well as of bad — when Job attempts a word of submission, a further outburst proclaims him unequal even to the mysteries of human government, how much more to the climax mysteries of nature — Job makes complete submission; and

Epilogue

justifies him as against the Friends.

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THE STORY PROLOGUE

The dramatic poem of *Job* rests upon a basis or frame of narrated story, which appears at the beginning, the end, and briefly at the passage from the Debate to the Interposition of Elihu. Dramas regularly contain (or imply) a trace of story element in the 'stage directions,' which in modern literature there is a growing tendency to expand (compare Wagner, Ibsen). This story frame to *Job* is partly an enlargement of such stage directions.

[The Story Prologue is in prose. The only exceptions are: (1) The Messengers' Speeches exhibit a form intermediate between verse and prose, external without internal parallelism; the lines correspond not with others in the same speech, but with similar lines in other speeches. (2) Job's first words of submission make two recitative couplets; a form which suggests a pause between the two. The same form is taken by his first submission at the end of the poem (section 47); his later submission (50) enlarges from this by augmentation, with interruptions. The same form (interrupted) underlies the Curse (1).]

The greatest of all the children of the east. The name *children of the east* seems to be given in Scripture to the Arabian nomad peoples to the east of Palestine. Their present successors claim descent from Abraham. (*Genesis*, chapter xxix. 1; *Jeremiah*, chapter xlix. 28.) — *It may be that my sons have . . . renounced*

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God in their hearts. The word *renounce* is founded on the gesture of salutation, and (like the double meaning of the Greek *chairete*) may be used for welcoming or departure. The feeling underlying this expression may be illustrated by a later passage in the Oath of Clearing:

If I beheld the sun when it shined,
Or the moon walking in brightness;
And my heart hath been secretly enticed,
And my mouth hath kissed my hand:
This also were an iniquity to be punished by the judges:
For I should have lied to God that is above.

This (and a somewhat similar passage in *Deuteronomy*, chapter iv. 19) brings before us the conception of the worship of Jehovah as a sense of sanctity and restraint, in contradistinction to competing religions of revel and excitement; the gesture of an excited moment might violate plighted troth to Jehovah.

Now there was a day when the sons of God came to present themselves before the LORD. With this incident should be read Psalm lviii (margins of R. V.), and especially Psalm lxxxii (Cheyne's comment valuable). Other single passages may be compared, such as Psalms xxix. 1; lxxxix. 6, 7; xcvii. 7; *Job*, chapter v. 1, and *Exodus*, chapter xv. 11. Without going into difficult questions as to the phrase *sons of God* or *of the gods*, or the identification of these with seraphim of Isaiah, three main ideas may be kept distinct. (1) The sons of God are supernatural powers conceived to attend upon God as a council of officers upon a king. (2) They are conceived to be function-

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aries through whom God's government is carried on. (3) In Psalms lxxxii and lviii the sphere of government of these sons of God would seem to be the different peoples of the earth. They are in these poems regarded as neglecting their duties, and (in Psalm lxxxii) threatened with degradation from their rank of immortals. But in *Job* the suggestion is rather that the various parts of the universe, of which our earth is only one, are under their charge; and that 'Satan,' or 'the Adversary,' has the oversight of 'the earth.' In support of this view, compare the regular association of angels with stars (implied in such a phrase as 'the host of heaven,' and in such passages as *Deuteronomy*, chapter iv. 19; *Isaiah*, chapter xxxiv. 4; Psalm cxlviii. 3) with the picture later in this poem of the rejoicings over creation:

When the morning stars sang together,
And all the sons of God shouted for joy.

And the Adversary came also among them. *The Adversary* is the marginal alternative of R. V. for 'Satan' in the text. Either 'the Adversary' or 'the Satan' will convey the right impression. The essential points are: (1) The word is not a proper name, but a common noun, the name of an office. (2) This officer is represented as coming amongst the other sons of God, and there is nothing in his reception to suggest any difference between him and the rest. (3) His office is that of Inspector or Guardian of the earth: the words *From going to and fro in the earth, and from walking up and down in it*, besides being in themselves just descriptive of such an officer, are close to the words ("walk to and fro through the earth," five times repeated) in

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the vision of Zechariah (chapters i. 7 to vi. 8), which undoubtedly are a formula expressing spirits of ministration of God on the earth. (4) When associations with the other use of the word 'Satan' are dismissed, it is easy to see that there is no malignity or sin in the Adversary's action in the present incident. To be suspicious is the function of an inspector; and he only does his duty in suggesting a possible flaw in the apparent integrity of Job. The Lord is not represented as showing any displeasure. The position of the Adversary is exactly that of the *Advocatus Diaboli* in the usages of the Roman Church, who has the function of making opposition to the canonisation of a saint, lest any flaw should be passed over. He is an 'adversary' only in the sense in which any inspector or examiner is opposed to those on whom he exercises his office. The same title of an officer of heaven, and the same functions, appear in other passages of Scripture: compare *Zechariah*, iii. 1; *I Chron.* xxi. 1, and *I Kings*, xxii. 19. Finally (5) it is intelligible how the name of an office should in time come to be applied as the name of an individual: the Adversary of God, and so champion of evil.

With regard to the whole incident, it may be remarked that the views presented above are assisted by the ritualistic character of the narrative. The exact repetition of questions and formularies in the description of the two days suggests that these are to be regarded as periodical gatherings, with formularies of ritual, as each son of God presents himself. It may be added, that the popular notions of 'Satan,' and his connection with the early stages of the world history presented in the Bible, are derived from Milton's working up of Scripture into *Paradise*

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Lost, rather than from the Bible itself. Bishop Bickersteth, in his *Yesterday, To-day, and Forever*, has reconstructed the biblical story of Milton, and harmonised the conception of Satan in *Job* with the conception in the N. T. It is unnecessary to point out that the prologue to Goethe's *Faust* is wholly founded on the ideas of this incident of *Job*.

Skin for skin, yea, all that a man hath will he give for his life. The general sense is clear enough; but the exact force of the proverb is difficult to catch. Cox quotes a Jewish proverb which is helpful: "One gives one's skin to save one's skin, and all to save one's life." — *And he sat among the ashes.* Davidson quotes from Wetzstein a passage which brings this clearly before our imagination.

The dung which is heaped upon the Mezbele *of the Hauran villages is not mixed with straw, which in that warm and dry land is not needed for litter, and it comes mostly from solid-hoofed animals, as the flocks and oxen are left over-night in the grazing places. It is carried in baskets in a dry state to this place before the village, and usually burnt once a month. . . . The ashes remain. . . . If the village has been inhabited for centuries the Mezbele reaches a height far overtopping it. The winter rains reduce it into a compact mass, and it becomes by and by a solid hill of earth. . . . The Mezbele serves the inhabitants for a watchtower, and in the sultry evenings for a place of concourse, because there is a current of air on the height. There all day long the children play about it; and there the outcast, who has*

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been stricken with some loathsome malady, and is not allowed to enter the dwellings of men, lays himself down, begging an alms of the passers-by by day, and by night sheltering himself among the ashes which the heat of the sun has warmed. There, too, lie the village dogs, perhaps gnawing a fallen carcase, which is often flung there.

After this Job . . . cursed his day. The word *curse* is quite distinct from the *renounce* (God) of previous passages. It simply implies execration. There is not here any approach to the renunciation of God, which the Adversary suggested as probable, and which Job feared for his children, while his wife in a moment of distraction bade him do it. On the contrary, Job accepts his loss of all without resistance; only he insists now upon recognising that all is lost, and he claims permission to die. There is no suggestion of rebellion against God, until the Friends contend that his doom is deserved.

THE CURSE

1, 2

1 Job, in an outburst of sustained passion, execrates the time that brought him into existence.

[The form of 1 is antistrophic couplets interrupted: an exact counterpart to *Proverbs* I. xv; see note on page 169 of that volume. The interruption is a *tour-de-force* of terms

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for darkening, applied, six of them to the day of his birth, nine to the night of his conception.]

Who are ready to rouse up leviathan. Davidson's explanation of this passage is lucid and interesting. It must be read with two other passages. One is below (30):

By his spirit the heavens are garnished;
His hand hath pierced the swift serpent.

The other is from *Isaiah*, chapter xxvii. 1:

In that day the LORD with his sore and great and strong sword shall punish leviathan the swift serpent, and leviathan the winding serpent; and he shall slay the dragon that is in the sea.

The latter passage identifies *the swift serpent* with *leviathan*, or the dragon of the sea; the former passage identifies the piercing of this *swift serpent* with the act of clearing or garnishing the heavens. The idea is of the dragon or monster supposed to produce eclipses of the sun: those referred to in the Curse are magicians professing to rouse this dragon and so darken the sun. — It may be convenient to anticipate an expression used by Job below (page 27):

Am I a sea or a sea-monster,
That thou settest a watch over me?

As the sea-monster in the one passage is a danger to the heavenly bodies, so is it here to the land. And the wording seems to identify the conception of sea-monster (*winding*, or

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swift, in the quotation from *Isaiah*) with the sea itself, twisting round the land, and at times invading and destroying.

2 The feeling expressed in the first section is carried forward: If he was doomed to be born, why was the luxury of immediate death denied him? Why now is life forced upon the miserable?

[After a transitional quatrain the metre is antistrophic: each of the thoughts, death denied, life forced on him, has a strophe of the form *2, 4, 2, 6*.]

THE DEBATE

3 Eliphaz

Eliphaz opens the Doctrine of the Friends: that all calamity is a judgment on sin — but this is made a source of hope for Job through submission. — A climax passage makes a Basis for the Doctrine by a supernatural vision setting forth the infinite distance between God and man: there can be no human plea against a visitation of God. — The strain of hope yields another climax passage in the picture of Job's restoration.

[Stanza system, with duplication and climax passages. (It is unnecessary to mention recitative couplets, which may occur anywhere.) The doctrine (with its hope) appears in quatrains; the enlargement in stanzas of *2, 6* duplicating into *4, 12*. The climax vision is antistrophic (*2, 9*); the other climax passage is a number sonnet (see

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Proverbs volume, page xxiii) on the base 7, worked out in couplets.]

Is not thy fear of God thy confidence, etc. The tenderness and grace of Eliphaz must be noted. He has the delicate task of suggesting to this pattern of the world that he has been secretly a sinner. His first hint of this is conveyed under the form of a hope for Job: if this overwhelming disaster were a capricious accident, the sufferer would indeed be hopeless. But now his confidence in God's justice shows him penitence as a way of escape. — *To which of the holy ones wilt thou turn:* see above, page 146. — *Man is born unto trouble as the sparks fly upward:* that is, the visitation of calamity is no accident, but is as much a law of nature (viz. its connection with sin) as that of the upward tendency of fire.

4, 5 Job

4 Job [in antistrophic interlacing: *7, 6; 7, 6*], as if speaking to himself, justifies the position taken up in the Curse: his sufferings give him a right to complain and ask for a speedy end.

5 Speaking aloud, Job now expresses disappointment at the Friends who have given him rebuke instead of comfort — then, after a transitional passage challenging them to look him in the face and accuse him, Job turns to God, and justifies the position taken in the Curse: man's life is that of one hired for a period of service — after another transitional passage of misery, Job rises to a climax of bitter appeal against what he presents as God's persecution of the helpless — finally he subsides into a

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cry for pardon of whatever transgression he may have committed, in view of the near end.

[The transitional passages, as always, are of alternate parallelism. The rest is in stanzas with extreme duplication (*1, 6; 2, 12; 3, 18*). The protests against the Friends and the first appeal to God make three stanzas of *2, 12;* then the climax intensifies to *3, 18*, and the final subsidence is in *1, 6*.]

Am I a sea or a sea-monster : see above, page 151.

6 Bildad

The doctrine of the Friends reasserted, with appeals to nature and tradition. Hope of restoration not omitted.

[Stanzas of *2, 4;* with very curious examples of interruption. The first stanza, which is a conditional sentence (If *thou* wert pure and holy, etc.), has the interruption of conditional sentences more remote (*If thy children*, etc.). Similarly, the fourth stanza, which is to work out the previously suggested illustration of the rush, is interrupted (at the beginning) with a further illustration of the spider's web.]

7–10 Job

7 Job [in antistrophic introversion: *4, 6; 6, 4* and *4, 3; 3, 4 bis*] dwells on the hopelessness of submitting his cause to Overpowering Strength.

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Notes

8 The strain is continued [changing to antistrophic interlacing]: the further ground of hopelessness in his short life.

9 Job appeals to God against a persecution which is a persecution of God's own workmanship, and of unrelenting severity against helplessness.

[This is an introduction and irregular pendulum figure. The pendulum figure is repeated: the first has lines swaying between the idea of God's workmanship (left) and harsh judgment (right); the second, between Job's conduct (left) and watchful judgment (right).]

10 Finally Job subsides [in quatrain stanzas] to the position taken in the Curse: his right to beg a speedy end.

11 Zophar

Zophar enlarges upon the basis of the Friends' doctrine: the distance between God and man: the only hope is submission.

[Stanza system. Three stanzas (of *4, 2*) describe Job resisting and Job repenting — then two (of *2, 12*) dwell on the immeasurable greatness of God, and the hope of restoration.]

12–15 Job

12 Job commences with blunt opposition of facts to the Friends' doctrine: impunity of the wicked is to be seen, as well as their punishment.

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[The figure is antistrophic inversion: *2, 3; 3, 2 3, 2; 2, 3*. This is a curious example, almost amounting to introverted introversion.]

Who knoweth not in all these that "the hand of the LORD hath wrought this?" Delitzsch makes the excellent suggestion that there is a proverb quoted here (comparing *Isaiah*, chapter xli. 20); this turns what seems a vague weakness (in the *this*) into a fine stroke of argument. This line must be connected with the previous line, *Who knoweth not such things as these?* They have offered Job commonplaces of Divine judgment; he retorts with commonplaces of impunity, bringing out their commonplaceness by the phrase of a current proverb.

13 Continuing, Job confronts the 'wisdom of the aged,' which has been cited to him, with another wisdom seen in the actions of Irresistible Strength (as it were, the logic of events).

[The form may be called Augmenting Interruption. An objection (as if in the objector's words) interrupts the speaker: his reply makes two rhetoric masses, augmenting from *2, 8* to *2, 20*. Compare sections 23 and 50.]

14 The idea is gathering strength of an appeal to God against God's own visitation as interpreted by the Friends — Job sways between longing to make the appeal, and awe of the Power to be appealed to.

[Two pendulum figures. In the first the swaying is between the idea of appealing to God against God himself (left) and the Friends making false pleas out of subservi-

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ence to God (right) — in the second the swaying is between the appeal to God (left) and awe of God (right).]

15 The feeling of awe has prevailed, and Job sinks back to despair of short-lived man — this leads to a momentary glimpse of the idea of a vindication beyond the grave — which is instantly rejected, and the most miserable despair follows.

[Antistrophic interlacing and then inversion: *4, 2; 4, 2 3, 4; 4, 3 7, 4; 4, 7.*]

Only for himself his flesh hath pain, and for himself his soul mourneth. This is one of the strongest passages depicting the semi-existence of the soul after death has transported it to Sheol or the Grave. Other passages may be read with this (*Job*, chapter iii. 13–19; x. 21, 22; xvii. 13–15) to support the idea of Sheol as a habitation of more or less conscious existence, with worms and corruption for companions. The flesh wastes away and the persons become 'Rephaim' or Shades (*Job*, chapter xxvi. 5, 6). Only an occasional burst of faith pictures a deliverance from Sheol (*Job*, chapter xix. 25–27).

16, 17 Eliphaz

16 Eliphaz exclaims against Job, as resisting alike the united wisdom of his friends, and the visitation of God.

[Stanza system: quatrains contain the resistance to the Friends, stanzas of *2, 4* the resistance to God.]

With us are both the grayheaded and the very aged men, much elder than thy father. It is tempting to understand these words

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as relating to some one present, though, of course, they need not have this meaning. Zophar seems to speak with the tone of extreme age; and it would be in accordance with this idea that to him is given the peroration (so to speak) of the Friends' case, as Eliphaz has its formal opening. But of course this whole idea rests on very slender foundation.

17 Doctrine of the Friends emphasised: Judgment is descending on the impious, while all appearances are to the contrary.

[Pendulum figure, with quintett opening and conclusion. The pendulum sways between the secret or open misery of the wicked (left) and his proud sin (right).]

He hath covered his face with his fatness, and made collops of fat on his flanks. The same association of fat and sin is prominent in Psalm lxxiii.

18 Job

After a transitional passage [alternate parallelism] of contempt for the Friends, Job gives himself to a sustained appeal to God: swaying [in pendulum figure] between the misery of his visitation [left] and his appeal to the visiting God rather than the misinterpreting Friends [right].

19 Bildad

After a passing rebuke to Job's contempt [alternate parallelism] Bildad supports the doctrine in a sustained outburst [triplet recitative and alternate parallelism]: Shall Job be an exception to universal law?

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20 Job

After a transitional passage of personal irritation, Job proceeds to an address in which two opposite sides of his general position are intensified. His cause he now declares to be subverted by God (hitherto he had spoken of the difficulty of submitting it). In the reaction from the misery so described he suddenly rises to a certainty of the vindication hereafter (hitherto brought forward only to be rejected). With the power of this conception he almost faints; then resumes the misery, which is interrupted by the speech of Zophar.

[The sustained picture of misery is in alternate parallelism. By interruption, the confidence of vindication beyond the grave appears in quatrain stanzas, the last lacking one line, as Job breaks off in a half-fainting condition. He resumes the alternate parallelism; and one of these couplets is imperfect as Zophar breaks in.]

21 Zophar

The doctrine of the Friends intensified: the short triumph of the wicked is only to emphasise his fall. This is a providential law.

[Stanzas introducing a pendulum figure: the criminal (right) and his retribution (left). A very close parallel is *Proverbs* I. iii.]

22, 23 Job

22 Job, after a transitional passage, which expresses the disturbing emotions attending a sudden thought, proceeds to open

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[in alternate parallelism] his doubt whether the impunity of the wicked is not a general principle.

23 The thought is continued, in the way of dealing with stock objections against such alleged impunity. According to the note above (page 128) I understand these objections to be actually spoken by the three Friends.

[The form, as in the similar section 13, is augmenting interruption: the objections (four) appear irregularly as interruptions; the answers augment in the proportions *5, 5, 8, 11.*]

24, 25 Eliphaz

24 Falling back on the basis of the doctrine, the awful distance of God from man, Eliphaz then brings the personal bearing of the Friends' doctrine to a climax in direct accusations of offences on Job's part.

[Stanza system: stanzas of *2, 4* contain the basis ideas; stanzas of *8, 4* the direct accusations.]

25 Then Eliphaz puts for the last time the hope that lies for Job in submission. [Transitional quatrain and pendulum figure, swaying between Job's submissive attitude (right) and his restoration (left).]

26–29 Job

26 This attack has brought back Job to his own case; he falls back [in antistrophic inversion: *2, 8; 8, 2*] upon the thought of the heavenly Vindicator, who is not to be found in this world, but will certainly clear him.

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Notes

27 The meditative strain is continued [in quatrain stanzas]: Job feels his innocence and yet his helplessness against the Almighty.

28 Then he passes from his personal case to the general impunity of the wicked; and what before was a doubt, is now calmly formulated as apparently one of the laws of mysterious providence.

[After the question has been opened in a recitative couplet, the section falls into triplet stanzas with duplication. But the duplication is irregular in the first of the two sextetts: instead of the parallelism running *aabbbb*, it runs *abbbaa*. I suppose this may be classed as a form of variation; but there is no similar case in *Job*.]

Why are times not laid up by the Almighty? On the word *times*, see a note in Volume III of this series, pages 143–8. The use here is close to that in Essay II of *Ecclesiastes* (page 19): "God shall judge the righteous and the wicked: for there is a time there for every purpose and for every work." In the whole passage the steps of social evolution are scientifically discriminated: (*a*) encroachment, by removing boundaries, on the common land; (*b*) the consequent formation of a class sinking into hardship and poverty; (*c*) the intensification of this hardship by close contact with wealth:

And being an-hungered they carry the sheaves;
They make oil within the walls of these men;
They tread their wine-presses and suffer thirst.

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(*d*) Next we have the crowding of population in cities, and the violence of city crime; (*e*) finally, the rise of a distinctly criminal class, whose whole existence is a warfare against the light: in this way *the morning is to all of them as the shadow of death.*

29 The stock objections against this view of the impunity of the wicked as part of God's providence are cited and answered.

[Unlike the previous sections dealing with objections (13, 23) the form of this passage is antistrophic inversion: *8, a; a, 8.*]

30 Bildad

Bildad brings to a climax the basis of the Friends' doctrine: the infinite distance between God and man [in a single pendulum figure: God's infinite greatness (right), inability of man to maintain his cause against such power (left)].

The Shades tremble: see note above, page 157 — *beneath the waters and the inhabitants thereof:* this is the location of Sheol as the lowest conceivable region. Compare *Amos*, chapter ix. 3; Psalm cxxxix. 8. — *Destruction hath no covering:* below (section 33) this term is used as a synonym of Sheol. — *He closeth in the face of his throne, and spreadeth his cloud upon it:* the idea is, that the storm is the moving Presence of God, but the clouds conceal him from our eyes; compare Psalm xviii. 9.

He bowed the heavens also, and came down;
And thick darkness was under his feet.
And he rode upon a cherub, and did fly:

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Yea, he flew swiftly upon the wings of the wind.
He made darkness his hiding place, his pavilion round about him;
Darkness of waters, thick clouds of the skies.

He hath described a boundary upon the face of the waters, unto the confines of light and darkness. This is the mystery of the horizon: which is associated with ocean, because there only is it visible without interruption. Compare below (**46**):

As for darkness, where is the place thereof?
That thou shouldest take it to the bound thereof,
And that thou shouldest discern the paths to the house thereof?

The idea of this last is, being able to carry darkness forward to the horizon, and back again to the place from which it came. So Milton's Satan, wandering on the outer surface of the 'World,' sees the light of the Empyrean streaming through the opening passage from heaven to earth:

So wide the op'ning seem'd, where bounds were set
To darkness, such as bound the ocean wave.

His hand hath pierced the swift serpent: see note above, page 151.

31 Job

As the Friends persist in ignoring his doubts, Job, after a transitional passage of contempt [alternate parallelism], briefly returns to the assertion of his own personal case: he will never be moved from the position that God has subverted his cause [antistrophic].

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32, 33 Zophar

Zophar, on behalf of the three Friends, prepares to bring the discussion to a conclusion. He first (32) calmly states over again the doctrine of Judgment on the wicked; and then (33) makes the fear of God and his judgments the basis of universal wisdom. This makes the climax or peroration of the Friends' case.

[Alternate parallelism as Zophar begins to speak (32), followed by quatrain stanzas for the simple statement of the Doctrine. The climax (33) is a complete sonnet, consisting of elaborate strophe, antistrophe, and conclusion. Here is one of the few examples of variation in this poem (above, page 139 and *Proverbs* volume, page 168). The couplets of the strophe are broken by two successive triplets, and the same thing occurs in the antistrophe, but not at the same place.]

Behold, all ye yourselves have seen it; why then are ye become altogether vain? These words are in accordance with the idea that Zophar is summing up the case for the Friends, as the materials of the debate are evidently exhausted, and Job is more immovable than ever. He has said, *I will teach you*, and then turns to include his colleagues in his views: *Ye yourselves have seen it; why then*, he asks, *are ye become altogether vain?* that is, why are your united attestations to go for nothing with Job? —The difficulty of these words in the Bible arrangement of the speeches, by which all this falls to Job, is felt by all commenta-

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tors. The words are further of interest as possibly explaining how the misplacing of the speeches came about (see above, pages 126–7).

34–36 Job

The formal conclusion to Job's side of the discussion will be the Oath of Clearing. In these sections, as if to emphasise the coming oath by a pause of delay, Job soliloquises in a climax picture of the misery which was the starting-point of the Curse. **34** is a picture of what Job was; **35** the contrast, what he has become; while in **36** he sinks into a wail of utter misery.

[**34** is a combination of antistrophic interlacing and inversion: the stanzas succeed one another in the order: strophe 1, strophe 2, strophe 3; antistrophe 2, antistrophe 3, antistrophe 1. The first strophe is of the figure *abbbaabbbb*; strophe 2 has the form *2, 6*, and strophe 3 the form *2, 4*.]

[**35** is antistrophic interruption (described above, page 140). — **36** has a stanza system: quatrains and stanzas of *2, 8*.]

THE OATH OF CLEARING

37

Job rises, and in the most formal manner, falling into a traditional form of oath, disclaims all such sins as he could be suspected of: the form of speech being elastic enough to admit emotional outbursts of horror at the suggested sin, or longing for appeal to God.

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[The form is a triple pendulum: a swaying between three tones. One is the enumeration of the supposed sins: *If* . . . Another is the denunciation of evil on himself, if he have committed them: *Then* . . . The third is a sort of permitted interruption of the formal oath to express the swearer's horror of the sin, or appeal to God against the idea of being guilty. The idea that this is a recognised formula appears not only from the repetition here in some ten stanzas, but also from the exact parallelism of form with a similar oath of disclaiming in Psalm vii.

O LORD my God, if I have done this;
If there be iniquity in my hands;
If I have rewarded evil unto him that was at peace with me;
(Yea, I have delivered him that without cause was mine adversary:)
Let the enemy pursue my soul, and overtake it;
Yea, let him tread my life down to the earth,
And lay my glory in the dust!]

If like Adam I covered my transgressions . . . so that I kept silence, and went not out of the door. The general drift is, Job had never done anything to be ashamed of. To paraphrase: If like Adam (when he heard the voice of God in the garden and hid himself) Job had secret transgressions that forced him to keep in hiding from public contempt—. The sentence is never finished: there comes the natural interruption of a long-

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ing for a distinct indictment: how can he answer charges of sin not even made?

The words of Job are ended! I understand these words to belong to the poem (not simply to the written MS.). Job waves a dismissal of the debate, and sinks down on the ash-mound in dignified silence.

THE INTERPOSITION OF ELIHU

Elihu the son of Barachel the Buzite, of the family of Ram. The only literary significance of this description is the suggestion of this speaker as representing a kindred people to the other speakers but not the same: as if in a dialogue of English personages an American were to interpose. It seems natural — though in a work that is parabolic rather than historic there can be no certainty — to associate 'the land of Uz' with Uz the first-born son of Nahor, Abraham's brother; Buz was the second son. Their descendants would be kindred tribes of monotheists, with their ethnological variations; the large infusion of Aramaic elements into the original of Elihu's speeches bears this out. The names 'Elihu,' 'Barachel,' keep up the suggestion of monotheist race (the words mean 'my God is he,' 'may God bless'). — *Of the family of Ram:* the experts have not been able to make anything substantial of this; it is enough to suggest that he is 'a man of family.'

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38–45

The Interposition of Elihu takes the form of a succession of speeches: there is no speaker beside Elihu, but the multiplication of his addresses is due to circumstances connected with the scene and the demeanour of the auditors.

After he has gradually introduced and then expounded his argument, he then (at the close of 40) appeals to Job, and pauses for his reply:

If thou hast anything to say, answer me:
Speak, for I desire to justify thee.
If not, hearken thou unto me.

Job's silence evidently nettles Elihu, and he turns to the Friends: *Hear my words, ye wise men . . . what man is like Job, who drinketh up scorning like water?* The speech so provoked deals with presumption; and at the end Elihu again tries to take the Friends with him in his condemnation of Job:

Men of understanding will say unto me,
Yea, every wise man that heareth me:
Job speaketh without knowledge . . .
For he addeth rebellion unto his sin
He clappeth his hands among us.

But the Friends evidently ignore this appeal. Accordingly the next speech (42) is directed against them as well as Job:

I will answer thee,
And thy companions with thee.

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Notes

At the close of **42** a similar pause may be understood; but as both parties continue to ignore the youthful speaker, he has in the next speech (**43**) to take refuge in increased self-assertion: *I will fetch my knowledge from afar . . . one that is perfect in knowledge is with thee.*

But meanwhile another external stimulus has appeared to the eloquence of Elihu. At the opening of **42**, where he had just suffered the double slight of the Friends' silence following that of Job, he seems to look up to the sky, and finds there a starting-point:

Look unto the heavens, and see.

Now from the end of **43** this sky of the land of Uz seems to show signs of change; and from this point to the close of his speeches, Elihu's words are inspired wholly by the changing heavens. These changes are traced below (sections **44, 45**).

38 Elihu, with mingled excitement and nervousness, apologises as a young man for interposing in a debate of his elders; but his feelings are roused by the sight of Job justifying himself against God, and the Friends unable to answer him.

[This nervousness gradually stiffening to self-assertion is admirably expressed by the form of augmenting alternation: *1, 1; 1, 1; 2, 2; 2, 2; 4, 4; 4, 4; 6, 6; 6, 6.* See above, page 139.]

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39 In this short section Elihu briefly states Job's position, and briefly opposes to it what is the basis of the Friends' doctrine: the distance between God and man.

[A case of antistrophic suspension: see above, page 141.]

40 Here Elihu reaches his real answer to Job, and contribution to the argument. It is that calamity is a warning, just as truly so as Eliphaz's vision, which was the foundation for the doctrine of the Friends. He urges this view on Job, and pauses for his reply.

[The form is antistrophic duplication, set in a suspended introductory sextett. As to the latter, the couplet—

For God speaketh once,
Yea twice, though man regardeth it not—

is clearly continued in the four lines:

Lo, all these things doth God work,
Twice, yea thrice, with a man;
To bring back his soul from the pit.
That he may be enlightened with the light of the living.

Between comes the whole doctrine of Elihu. Similarly, in section 39, his negation of Job's doctrine was contained in a sextett, which was suspended to interpose in the middle of it the statement of Job's position.—The antistrophic duplication which is the form of Elihu's main argument is fully explained above; see page 138. Note also the reitera-

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tion: *He keepeth back his soul from the pit, Deliver him from going down to the pit,* in the corresponding parts of the vision warning and the warning of affliction. The section ends in a transitional passage of alternate parallelism, in which Job is called upon for an answer.]

41 Receiving no reply from Job, Elihu appeals to the Friends against Job's presumption, and enlarges on the sin of presumption generally. At the close he connects this with his main argument, the rejection of the warning contained in affliction; and gives a first hint of further judgment in store for Job (*would that Job were tried unto the end*).

[Stanza system: quatrain stanzas express the greatness of God; septetts the special sin of presumption.]

For hath any said unto God, "I have borne," etc. This is recognised as an obscure passage, but its sense is assisted by our remembering that Elihu's main point is the rejection of the warning implied in affliction. He now says in effect: Has any man ever submitted to the warning conveyed in calamity, and shall his recompense be other than restoration? Elihu does not say "other than restoration," but, "as thou wilt": because he is trying to put Job's thought. Job must suppose that the recompense will be something else than restoration, or else he would not refuse to take this course; but what Job can suppose it to be Elihu cannot conceive: *Thou must choose, not I.*

42 Disappointed at the silence of the Friends, Elihu looks up to heaven, and there finds a fresh inspiration: the God of

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that heaven can have no motive for injustice. He returns to the theme of men's rejection of the warning of affliction, and gives a second hint of further judgment in store for Job (*because he hath not visited in his anger*).

[Introduction and stanza system: quatrains express the distance between God and man, stanzas of *2*, *4* the neglect of the warning conveyed by affliction.]

43 Falling back upon his own thoughts, in the absence of encouragement from without, Elihu brings to a climax his doctrine of warning calamity, and utters a similarly intensified threat of judgment on Job's impenitence: *Thou art full of the judgement of the wicked:* as if to say, "Thou art even now ripe for judgement."

[Introduction and triplet stanzas, with regular duplication.]

44, 45 At this moment the first signs of the approaching storm attract attention, and Elihu catches the thought that the judgment with which he has threatened Job is that moment impending. From this point Elihu's speech is entirely occupied with the increasing storm.

[The crescendo in the storm without is reflected (**44**) in augmenting alternation: *1, 3; 1, 3; 2, 6; 2, 6; 4, 12; 4, 12.* — The actual climax (**45**) is in sustained alternation.]

The leading effect in all this part of the poem is the absorption of the thought with the signs of approaching tempest. It is not essential that every detail should be connected with some

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present disturbance: to a certain extent Elihu may generalise upon what the visible scene presents (e.g. *He sealeth up the hand of every man* is most naturally understood of winter in general). Of course, in regard to a large proportion of lines, the language would be the same whether Elihu were speaking of the general works of God in nature or of a tempest then rising. But some of the lines cannot be interpreted in this general sense; for example:

At this also my heart trembleth,
And is moved out of its place.
Hearken ye unto the noise of his voice, etc.

And again:

Hearken unto this, O Job:
Stand still, and consider the wondrous works of God.

Again:

We cannot order our speech by reason of darkness.

These being necessarily called forth by present phenomena, the rest of the description goes with them.

The most important point is to note the order of the natural phenomena pictured by Elihu, and how this agrees with the approach of the whirlwind. The transition to this section is made by the words:

Behold, God doeth loftily in his power:
Who is a teacher like unto him?

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Then we get, in regular succession, *drawing up* of *drops of water which distil in rain from his vapour, which the skies pour down* — *spreadings of clouds* — *thunderings and lightning* — *cattle* showing recognition of *the storm that cometh up.* Then some thunder clap at which Elihu's heart *trembleth and is moved out of its place* — thunder *under the whole heaven, lightning unto the ends of the earth.* — Next *snow* and *cold out of the north* mingles with the wind *storm out of the chamber of the south,* while *beasts go into coverts; the thick cloud laden with moisture* is thus *turned about* in terrible whirlwind violence. After the next *hearken* we hear of the *balancings of the clouds* (the black mass is descending on to the speakers): they who, a few moments ago, were chilled with the icy snow and wind now find their *garments* too *warm*, when the earth is struck *quiet* with the suffocating *south wind.* The storm cloud has now plunged them in its thickest darkness:

> *Teach us what we shall say unto him;*
> *For we cannot order our speech by reason of darkness.*
> *Shall it be told him that I would speak?*
> *If a man speak, surely he shall be swallowed up.*

From this point we have no longer a whirlwind, but a supernatural visitation, appropriate to the ushering in of Deity. Every clause must be studied. *And now men cannot look on the light when it is bright in the skies, when the wind hath passed, and cleansed them.* The whirlwind has blown the encompassing cloud to form a dark background in the distance: against which appears a supernatural brightness too vivid to gaze upon.

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Out of the north cometh golden splendour :
God hath upon him terrible majesty.

They recognise this blaze of glory, golden yet too bright to gaze upon, as the visible glory of God. The *north* must not be taken of the north wind cleansing the skies, but of the north as in prophetic imagination the quarter specially associated with the Divine abode, or the direction from which the God of Judgment makes his appearance. This is perfectly clear from *Isaiah*, chapter xiv. 13:

And thou saidst in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God; and I will sit upon the mount of congregation, in the uttermost parts of the north: I will ascend above the heights of the clouds; I will be like the Most High.

(Compare *Ezekiel*, chapter i. 4; *Jeremiah* vi. 1; i. 13–14, etc). It is a regular feature of the theophanies of Scripture to have a supernatural brightness as a stage beyond the natural tempest. Thus in Ezekiel's vision (i. 4):

Behold, a stormy wind came out of the north, a great cloud, with a fire flashing continually, and a brightness round about it, etc.

Again, in the appearance to Elijah the order is, wind rending the mountains, then earthquake, then fire, and then the Voice. (Compare verses 11 and 12 of Psalm xviii. In the Ode of Habakkuk there is the combination of supernatural brightness and nature convulsion, but the wind and darkness are wanting.)

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THE DIVINE INTERVENTION

46–50

For the general significance of the Divine Intervention see Introduction, page xxxiii.

46 The first part of the Divine Intervention is made up of startling interrogatories as to the mysteries of the universe (broken occasionally by quieter description): the suggestion being that the mystery of suffering is not greater than these. — The idea of thunder crashes must be kept in mind throughout.

[The form is a triple pendulum: see above, page 137.]

47 A brief transitional section in which Job interjects words of submission [in two couplets: see note on the form of the Prologue, above, page 145].

48 In a tone less terrible, even human government is presented as a task too hard for Job. [Recitative and quatrain stanzas.]

49 As if without break in the violence of the storm, the chief wonders of land and sea are instanced in elaborate detail, behemoth and leviathan: the argument of course a continuation of **46**.

[The form is sustained alternation, with a passage of triplet interruption: the alternate parallelism contains the *tour-de-force* of description; the interrupting passages, the feebleness of man before these monsters.]

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50 Job makes his full submission. Job had been awed by the thought of God's presence when it was but a thing spoken of: now he has attained it he feels himself but dust and ashes. (Compare Introduction, page xxxix.) All this while the Voice out of the Storm is dying away.

[The form must be described as augmenting interruption: compare above, notes to section 13 and on the form of the Prologue (page 145).]

Who is this that hideth counsel without knowledge? . . . I will demand of thee, and declare thou unto me. On the difficulties connected with these sentences see a special note above, page 130.

STORY EPILOGUE

The significance of the Epilogue has been discussed in the Introduction, pages xxxiii, xxxix. [The form is plain prose.]

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THE MODERN READER'S BIBLE

A SERIES OF WORKS FROM THE SACRED SCRIPTURES PRESENTED IN MODERN LITERARY FORM

THE BOOK OF JOB

EDITED, WITH AN INTRODUCTION AND NOTES

BY

RICHARD G. MOULTON, M.A. (CAMB.), PH.D. (PENN.)

PROFESSOR OF LITERATURE IN ENGLISH IN THE UNIVERSITY OF CHICAGO

New York

MACMILLAN AND CO.

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