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The Book of Job



Scripture from The Latin Vulgate John Cunyus, Translator

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Introduction to Job

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We know for sure neither who wrote the Book of Job, nor where and when it was written. Still, we can say a few things for certain about it. Originally composed in Hebrew, the Book of Job has been included in Jewish scripture at least since the translation of the Old Testament into Greek, in the 3rd Century B.C.E.¹ It was part of Jerome's translation of the Hebrew into Latin, near the end of the 4th Century C.E. It has been praised almost universally as one of the great monuments of human literature, religious and otherwise.

Apart from scholarly debate, what does the Book of Job tell us about its setting in time and space?

- Its inclusion in the canon tells us it is a work considered sacred by Judaism, from at least the 3rd Century B.C.E.
- It does not mention the Temple, Jerusalem, kings of Israel or Judah, or centralized worship.
- Job and his friends refer frequently to tents as their primary dwelling, indicating a period of nomadic wandering.
- References to agriculture as well as herding indicate a time when both existed side-by-side.
- Lack of a concept of individual resurrection points to a time well before Israel accepted such doctrines.
- Job's position in the canon, as the first book of the so-called Writings, before the Book of Psalms, can be taken as an indication that the canon's framers considered it an older work than those that follow it. King David, Israel's second king, is associated with the earliest Psalms. He reigned between 1000 B.C.E. and 962 B.C.E.² This suggests a date for Job prior to that.

These factors point to a setting prior to the unification

of the Israelite tribes under Saul, the first king.³ The lack of a well-established priesthood, with local chieftains like Job acting as their own priests, points further back toward the time of the Patriarchs, Abraham, Isaac, and Jacob.⁴ Job presents itself as an account of events taking place during the Patriarchal age, in the Second Millennium before Christ.⁵

Who Is Job?

Job seems to have been a prosperous chieftain, with several children, much wealth in the form of livestock and slaves, and an esteemed place in his culture. Job, allegorically, also represents Israel in its pilgrimage before God. Job's sufferings, including the loss of wealth, family, home, and respect, echo Israel's losses. Job is also every struggling sufferer who has wondered why bad things happen to good people.

The arguments of Job's friends could be taken verbatim and preached from pulpits today, and few would object. On the other hand, I imagine someone speaking Job's words in contemporary churches would be condemned quickly, however tolerant and liberal the churches consider themselves.

Job's God is not a warm, fuzzy character. His answers to Job's demands are unpleasant in the ear of both ancient and modern readers. His words hint at titanic struggles beyond our understanding. They also remind us of our own mortality, in stark fashion.

Characters in the Story

The following characters have speaking roles in the Book of Job, in order of appearance.

Job
The Lord
Satan
Four of Job's Slaves
Job's Wife

³ See KJV: Judges 21:25 *In those days there was no king in Israel: every man did that which was right in his own eyes.*

⁴ See KJV: Genesis 31:54 *Then Jacob offered sacrifice upon the mount, and called his brethren to eat bread.*

⁵ The Ryrie Study Bible: New International Version, Charles Ryrie, editor, Moody Press, Chicago, 1986, pg. 675.

¹ The New Encyclopedia Britannica: Micropaedia, Volume 10, Encyclopedia Britannica, Chicago, 1998, pg. 643.

² The New Encyclopedia Britannica: Micropaedia, Volume 3, Encyclopedia Britannica, Chicago, 1998, pg. 906

Eliphaz *the* Themanite
Baldad *the* Shuhite
Sophar *the* Naamathite
Heliu.

Chapter 1

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God and Satan Agree to Test Job

1:1 *vir erat in terra Hus nomine Job et erat vir ille simplex et rectus ac timens Deum et recedens a malo*

There was a man in *the* land of Uz⁶ whose name was Job, and that man was straightforward and upright, fearing God and turning away from evil.

1:2 *natique sunt ei septem filii et tres filiae*

And seven sons and three daughters were born to him.

1:3 *et fuit possessio eius septem milia ovium et tria milia camelorum quingenta quoque iuga boum et quingentae asinae ac familia multa nimis eratque vir ille magnus inter omnes Orientales*

And his property *included* seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred donkeys, and a large family. And that man was very great among all *the* Orientals.

1:4 *et ibant filii eius et faciebant convivium per domos unusquisque in die suo et mittentes vocabant tres sorores suas ut comederent et biberent cum eis*

And his sons went, and made a feast in their homes, each one on his day, and sending *messengers*, called their three sisters, that they might eat and drink with them.

1:5 *cumque in orbem transissent dies convivii mittebat ad eos Iob et sanctificabat illos consurgensque diluculo offerebat holocausta per singulos dicebat enim ne forte peccaverint filii mei et benedixerint Deo in cordibus suis sic faciebat Iob cunctis diebus*

And when *the* days of feasting ended, Job sent to them, and sanctified them, and, rising early, offered burnt offerings for each. For he said, Perhaps my sons sinned, and had blessed God in their hearts. Thus Job did on all occasions.

1:6 *quadam autem die cum venissent filii Dei ut*

⁶ The land of Uz is located east of the Jordan River, in the desert region of what is now Jordan and southern Syria.

adsisterent coram Domino adfuit inter eos etiam Satan

There was a certain day, then, when *the* sons of God came, that they might present themselves before *the* Lord. Even Satan presented himself among them,

1:7 *cui dixit Dominus unde venis qui respondens ait circuivi terram et perambulavi eam*

to whom *the* Lord said, Where have you come from?

*Satan*⁷, responding, said, I walked around *the* earth, and wandered over it.

1:8 *dixitque Dominus ad eum numquid considerasti servum meum Iob quod non sit ei similis in terra homo simplex⁸ et rectus et timens Deum ac recedens a malo?*

And *the* Lord said to him, Have you not considered my slave Job, that *there* is no one on earth like him, a straightforward man,⁹ and upright, and fearing God, and turning away from evil?

1:9 *cui respondens Satan ait numquid frustra timet Iob Deum*

To whom responding, Satan said, Not for nothing does Job fear God.

1:10 *nonne tu vallasti eum ac domum eius universamque substantiam per circuitum operibus manuum eius benedixisti et possessio illius crevit in terra*

Do you not surround him, and his house, and all his substance? You blessed the works of his hands and his possession is set apart on earth.

⁷ Literally, "Who."

⁸ *Simplex*=simple, straightforward, honest, upright.

⁹ The English word "man" translates the Latin *homo*. Many scholars prefer "humanity," to clarify that the word refers to humanity as a whole, not simply to the masculine gender. This is, however, a mistranslation of the number of the original noun. We must take care in introducing an intentional mistranslation into an ancient work, for reasons having to do with contemporary issues. "Man" may be anachronistic in our culture, yet it more closely reflects the Latin *homo* than the plural, generic, English noun, "humanity."

1:11 *sed extende paululum manum tuam et tange cuncta quae possidet nisi in facie tua benedixerit¹⁰ tibi*

But extend your hand a little, and touch all that he possesses, and see if he does not bless you to your face.

1:12 *dixit ergo Dominus ad Satan ecce universa quae habet in manu tua sunt tantum in eum ne extendas manum tuam egressusque est Satan a facie Domini*

The Lord, therefore, said to Satan, Look, all that he has is in your hand; only do not extend your hand to him.¹¹

And Satan went out from *the* face of *the* Lord.

1:13 *cum autem quadam die filii et filiae eius comederent et biberent vinum in domo fratris sui primogeniti*

When, therefore, on a certain day *Job's*¹² sons and daughters ate and drank wine in *the* house of their firstborn brother,

1:14 *nuntius venit ad Iob qui diceret boves arabant et asinae pascebantur iuxta eos*

a messenger came to Job and said, *The* oxen were plowing and the asses grazing alongside them,

1:15 *et intruerunt Sabei tuleruntque omnia et pueros percusserunt gladio et evasi ego solus ut nuntiarem tibi*

And *the* Sabians¹³ attacked them and took all, and struck down *the* helpers with *the* sword, and I alone escaped to tell you.

¹⁰ Note the use of *benedico*, I bless, rather than its opposite, *detestor*, "I curse."

¹¹ The Lord consents to Satan's challenge, and allows Satan to prove Job's faithfulness. Of course, Job has no idea this dialogue is taking place.

¹² Literally, "*his* sons and daughters."

¹³ The Sabians were a nation of farmers and traders who lived in southwestern Arabia, near present-day Yemen.

1:16 *cumque adhuc ille loqueretur venit alter et dixit ignis Dei cecidit e caelo et tactas oves puerosque consumpsit et effugi ego solus ut nuntiarem tibi*

And while he still was speaking, another came and said, *The* fire of God fell from heaven, and, touching *the* sheep and *the* helpers, burned *them* up, and I alone fled to tell you.¹⁴

1:17 *sed et illo adhuc loquente venit alius et dixit Chaldei fecerunt tres turmas et invaserunt camelos et tulerunt eos necnon et pueros percusserunt gladio et ego fugi solus ut nuntiarem tibi*

And even while he was still speaking, another came and said, *The* Chaldeans¹⁵ made three columns, and came into *the* camels and took them, and struck down *the* helpers with *the* sword, and I alone fled to tell you.

1:18 *loquebatur ille et ecce alius intravit et dixit filiis tuis et filiabus vescentibus et bibentibus vinum in domo fratris sui primogeniti*

He was speaking, and, just then, another entered and said, Your sons and daughters were feasting and drinking wine in *the* house of their firstborn brother.

1:19 *repente ventus vehemens inruit a regione deserti et concussit quattuor angulos domus quae corruens oppressit liberos tuos et mortui sunt et effugi ego solus ut nuntiarem tibi*

Suddenly, *a* violent wind came in from *the* desert region, and struck *the* four corners of *the* house, which, collapsing, fell on your children and they are dead. And I alone escaped to tell you.

1:20 *tunc surrexit Iob et scidit tunicam suam et tonso capite corruens in terram adoravit*

Then Job stood up and tore his tunic and, tearing his hair, fell on *the* ground and worshiped,

1:21 *et dixit nudus egressus sum de utero matris*

meae et nudus revertar illuc Dominus dedit Dominus abstulit sit nomen Domini benedictum

and said, I came out naked from my mother's womb and I will return there naked.

The Lord gave.

The Lord took away.

May *the* name of *the* Lord be blessed.

1:22 *in omnibus his non peccavit Iob neque stultum quid contra Deum locutus est*

In all these *things*, Job did not sin, nor speak any foolishness against God.

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¹⁴ *The fire of God* is lightning.

¹⁵ The Chaldeans lived between the Tigris and Euphrates rivers, near the Persian Gulf, in what is now southern Iraq. Abraham the Patriarch came from *Ur of the Chaldees* (See Genesis 11:28-31).

Chapter 2

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God and Satan Test Job Again

2:1 *factum est autem cum quadam die venissent filii Dei et starent coram Domino venisset quoque Satan inter eos et staret in conspectu eius*

A certain day came when *the* sons of God came, and stood before *the* Lord. And Satan also came among them, and stood in his sight,

2:2 *ut diceret Dominus ad Satan unde venis qui respondens ait circuivi terram et perambulavi eam*

so that *the* Lord said to Satan, Where have you come from?

Satan,¹⁶ responding, said, I walked around *the* earth, and wandered over it.

2:3 *et dixit Dominus ad Satan numquid considerasti servum meum Iob quod non sit ei similis in terra vir simplex et rectus timens Deum ac recedens a malo et adhuc retinens innocentiam tu autem commovisti me adversus eum ut adfligerem illum frustra*

And *the* Lord said to Satan,

Have you considered my slave Job, that there is no one like him on earth, a straightforward man and upright, fearing God and turning away from evil, and still retaining his innocence?

But you moved me against him, that I might afflict him for no reason.¹⁷

2:4 *cui respondens Satan ait pellem pro pelle et cuncta quae habet homo dabit pro anima sua*

To whom Satan, responding, said, Skin for skin! And all that man has he will give for his life.

2:5 *alioquin mitte manum tuam et tange os eius et*

carnem et tunc videbis quod in facie benedicat tibi

If you stretch out your hand another time, and touch his mouth and flesh, and then you will see that he blesses you to your face.

2:6 *dixit ergo Dominus ad Satan ecce in manu tua est verumtamen animam illius serva*

Therefore, the Lord said to Satan, Look, he is in your hand.

Only preserve his life.

2:7 *egressus igitur Satan a facie Domini percussit Iob ulcere pessimo a planta pedis usque ad verticem eius*

Then Satan leaving *the* face of *the* Lord, struck Job with a dismal, ulcerating infection, from *the* soles of his feet to *the* top of his head.¹⁸

2:8 *qui testa saniem deradebat sedens in sterquilinio*

Job, with a scrap of pottery, scraped away *the* discharge from *his* wounds, sitting on a manure pile.

2:9 *dixit autem illi uxor sua adhuc tu permanes in simplicitate tua benedic Deo et morere*

But his wife said to him, Are you still holding on to your straightforwardness?

Bless God and die!

2:10 *qui ait ad illam quasi una de stultis locuta es si bona suscepimus de manu Domini quare mala non suscipiamus in omnibus his non peccavit Iob labiis suis*

*Job*¹⁹ said to her, You have spoken like one of *the* fools.

If we accept good from *the* hand of *the* Lord, why can we not accept evil?

¹⁶ Literally, "Who."

¹⁷ Job passed the first test. The Lord says nothing of Job's family or servants. Satan asks the Lord for a second round. Nothing happened to Job or those close to him that wouldn't have happened anyway. Satan merely arranged for all of them to happen at once.

¹⁸ Again, Satan tests Job using something that Job would face ultimately, whatever the outcome: serious illness.

¹⁹ Literally, "Who."

In all these *things*, Job did not sin with his lips.²⁰

2:11 *igitur audientes tres amici Iob omne malum quod accidisset ei venerunt singuli de loco suo Eliphaz Themanites et Baldad Suites et Sophar Naamathites condixerant enim ut pariter venientes visitarent eum et consolarentur*

Then, three friends of Job, hearing all *the* evil that had befallen him, came each one from his home: Eliphaz *the* Themanite,²¹ and Baldad *the* Shuhite,²² and Sophar *the* Naamathite.²³

For they agreed on coming together, that they might visit him and console *him*.

2:12 *cumque levassent procul oculos suos non cognoverunt eum et exclamantes ploraverunt scissisque vestibis sparserunt pulverem super caput suum in caelum*

And when they lifted up their eyes, they did not recognize him, and, crying out, they wept and tore their clothes, and threw dust over their heads in *the* air.

2:13 *et sederunt cum eo in terram septem diebus et septem noctibus et nemo loquebatur ei verbum videbant enim dolorem esse vehementem*

And they sat with him on *the* ground seven days and seven nights, and no one said *a* word to him, for they saw that his pain was fierce.

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²⁰ Again, Job passes the test. He is truly *simplex*. What does it mean to be faithful when one day you are sure to lose everything you now have?

²¹ Thema was a town on the Arabian peninsula, halfway between Damascus and Mecca, in present-day Saudi Arabia.

²² Shuha was an Aramean land on the western side of the Euphrates, in present-day Syria.

²³ Naama was in northwestern Arabia, east of the Sinai peninsula and southeast of the Dead Sea, in what is now Jordan and Saudi Arabia.

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Job Laments His Life

3:1 *post haec aperuit Iob os suum et maledixit diei suo*

After this Job opened his mouth, and cursed his day of *birth*,

3:2 *et locutus est*

and said,

3:3 *pereat dies in qua natus sum et nox in qua dictum est conceptus est homo*

May *the* day in which I was born perish, and *the* night in which it was said, *A* man is conceived.

3:4 *dies ille vertatur in tenebras non requirat eum Deus desuper et non inlustret lumine*

May that day be turned to shadows. May God not look on it from above, and may it not be illuminated by light.

3:5 *obscurant eum tenebrae et umbra mortis occupet eum, caligo et involvatur amaritudine*

May it be obscured by shadows, and may *the* shadow of death occupy it, and may gloom wrap it in bitterness.

3:6 *noctem illam tenebrosus turbo possideat non computetur in diebus anni nec numeretur in mensibus*

May *a* shadowy tornado possess that night. May it not be counted among *the* days of *the* year, or numbered among *the* months.

3:7 *sit nox illa solitaria nec laude digna*

May that night be solitary, nor worthy of praise.

3:8 *maledicant ei qui maledicunt diei qui parati sunt suscitare Leviathan*

May they curse it,
 who curse *the* days
 which were prepared
 for arousing Leviathan.²⁴

3:9 *obtenebrentur stellae caligine eius expectet
 lucem et non videat nec ortum surgentis aurorae*

May its stars be overshadowed by gloom.

May it expect light and not see it,
 nor *the* birth of dawn arising,

3:10 *quia non conclusit ostia ventris qui portavit me
 nec abstulit mala ab oculis meis*

because it did not close up
the doors of *the* womb
 of *the* one who bore me,
 not take away evil from my eyes.

3:11 *quare non in vulva mortuus sum egressus ex
 utero non statim perii*

Why did I not die
 in *the* vulva?
 Why did I not immediately die,
 out of *the* uterus?

3:12 *quare exceptus genibus cur lactatus uberibus*

Why *was* I received by knees?
 Why *by* nursing breasts?

3:13 *nunc enim dormiens silerem et somno meo
 requiescerem*

For now I would be
 silent, sleeping,
 and I would rest
 in my sleep,

3:14 *cum regibus et consulibus terrae qui aedificant
 sibi solitudines*

with kings and counselors
 of *the* earth,

who built solitudes
 for themselves,

3:15 *aut cum principibus qui possident aurum et
 replent domos suas argento*

or with princes
 who possess gold,
 and fill their houses
 with silver.

3:16 *aut sicut abortivum absconditum non
 subsisterem vel qui concepti non viderunt lucem*

Or, like *a* hidden abortion,
 I would not have stood,
 even as those who are conceived
 have not seen light.

3:17 *ibi impii cessaverunt a tumultu et ibi
 requieverunt fessi robore*

There, *the* lawless
 cease their tumult,
 and there, *those* drained of strength rest.

3:18 *et quondam vincti pariter sine molestia non
 audierunt vocem exactoris*

And those chained together,
 without aggravation,
 do not hear
the voice of task-masters.

3:19 *parvus et magnus ibi sunt et servus liber a
 domino suo*

Small and great are there,
 and *a* slave is free
 from his master.

3:20 *quare data est misero lux et vita his qui in
 amaritudine animae sunt*

Why was light given
 to *the* miserable,
 and life to those who are
 in bitterness of soul,

3:21 *qui expectant mortem et non venit quasi
 effodientes thesaurum*

²⁴ Leviathan may be translated as a “sea monster.” Yet Leviathan represents more than that. It is the hidden, overpowering terror that lurks on the fringes of human experience and imagination, beyond our capacity to either predict or restrain.

who wait for death,
and it does not come,
like those digging for treasure,

3:22 *gaudentque vehementer cum invenerint
sepulchrum*

and they rejoice fiercely
when they find *the* grave;

3:23 *viro cuius abscondita est via et circumdedit
eum Deus tenebris*

to *a* man
whose way is hidden,
and God surrounds him
with shadows?

3:24 *antequam comedam, suspiro et quasi
inundantes aquae sic rugitus meus*

Before I eat, I sigh,
and like overflowing waters,
thus is my roar.

3:25 *quia timor quem timebam evenit mihi et quod
verebar accidit*

Because *the* fear
which I feared
has come to me,
and what I dreaded happened.²⁵

3:26 *nonne dissimulavi nonne silui nonne quievi et
venit super me indignatio*

Did I lie?
Did I keep silence?
Did I rest?

Yet indignation came over me.

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²⁵ Job has suffered what almost all of us fear: the loss of wealth, of loved ones, and of health.

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Eliphaz Speaks

4:1 *respondens autem Eliphaz Themanites dixit*

But Eliphaz *the* Themanite,
responding, said,

4:2 *si coeperimus loqui tibi forsitan moleste accipias
sed conceptum sermonem tenere quis possit*

If I begin to talk to you,
perhaps you will take it badly,
but who can agree
with *the* idea you conceived?

4:3 *ecce docuisti multos et manus lassas roborasti*

Look, you taught many,
and strengthened weak hands.

4:4 *vacillantes confirmaverunt sermones tui et genua
tremantia confortasti*

The wavering were strengthened
by your words,
and you comforted trembling knees.²⁶

4:5 *nunc autem venit super te plaga et defecisti
tetigit te et conturbatus es*

But now, *the* blow
comes to you
and you are unsettled.
It touched you,
and you are disturbed.

4:6 *timor tuus fortitudo tua patientia tua et perfectio
viarum tuarum*

Where is your reverence,
your strength,
your patience,
and *the* perfection of your way?

4:7 *recordare obsecro te quis umquam innocens*

²⁶ Job seems to be the kind of man who responded tenderly to the pain of others. He is the archetype of a dedicated follower of the Lord.

perierit aut quando recti deleti sint

Remember, I pray you.
When has *the* innocent perished,
or when are *the* upright destroyed?²⁷

4:8 *quin potius vidi eos qui operantur iniquitatem et
seminant dolores et metunt eos*

On *the* other hand,
I have seen those who
work treachery and spread sorrow,
and they are mowed down,

4:9 *flante Deo perisse et spiritu irae eius esse
consumptos*

perishing by
the breath of God,
and consumed by
the spirit of His anger.

4:10 *rugitus leonis et vox leaenae et dentes
catulorum leonum contriti sunt*

The roar of *the* lion
and *the* voice of *the* lioness
and *the* teeth of *the* lion cubs
are broken in pieces.

4:11 *tigris periit eo quod non haberet praedam et
catuli leonis dissipati sunt*

The tiger perishes on account of it,
because it has no prey,
and *the* lion cubs have starved.

4:12 *porro ad me dictum est verbum absconditum et
quasi furtive suscepti auris mea venas susurri eius*

Far away from me
a hidden word was spoken,
and almost furtively
the veins of my ears
hear his whispering,

4:13 *in horrore visionis nocturnae quando solet
sopor occupare homines*

in horrible nightmares,
when sleep is in *the* habit
of occupying men.

4:14 *pavor tenuit me et tremor et omnia ossa mea
perterrita sunt*

Fear had me, and trembling,
and all my bones were terrified.

4:15 *et cum spiritus me praesente transiret
inhorrerunt pili carnis meae*

And when *a* spirit present
passed over me,
the hairs on my body
stood on end.

4:16 *stetit quidam cuius non agnoscebam vultum
imago coram oculis meis et vocem quasi aurae lenis
audivi*

The image of someone
whose appearance I did not know
stood before my eyes,
and I heard *a* voice
like *a* gentle breeze.

4:17 *numquid homo Dei conparatione iustificabitur
aut factore suo purior erit vir*

Can man be justified
in comparison with God,
or will *a* human be purer
than *the one* making him?

4:18 *ecce qui serviunt ei non sunt stabiles et in
angelis suis repperit pravitatem*

Look, those who serve him
are not stable,
and he found fault
in his angels.²⁸

4:19 *quanto magis hii qui habitant domos luteas qui
terrenum habent fundamentum consumentur velut a
tinea*

²⁷ Eliphaz assumes, as do many of us, that bad things happen to bad people. Job no longer agrees.

²⁸ This statement reflects belief in a primal rebellion in heaven, as in the Babylonian cosmogonies. It is echoed in Luke 10:18 *And he said to them, "I saw Satan fall like lightning from heaven.*

How much more those
who live in houses of clay,
who have foundations of dirt?
They will be consumed,
if only by worms.

4:20 *de mane usque ad vesperum succidentur et quia
nullus intellegit in aeternum peribunt*

From morning to night
they will die,
and because no one understands,
they perish eternally.

4:21 *qui autem reliqui fuerint auferentur ex eis
morientur et non in sapientia*

But those who will be left
will be carried away from them.
They will die,
and not in wisdom.

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Eliphaz Continues

5:1 *voca ergo si est qui tibi respondeat et ad aliquem
sanctorum convertere*

Call, therefore, if it is possible
that someone can respond to you,
and turn to some of *the* holy ones.

5:2 *vere stultum interficit iracundia et parvulum
occidit invidia*

Truly, anger destroys *a* fool,
and envy kills *the* inexperienced.

5:3 *ego vidi stultum firma radice et maledixi
pulchritudini eius statim*

I saw a fool firmly rooted,
and I immediately cursed his beauty.

5:4 *longe fient filii eius a salute et conterentur in
porta et non erit qui eruat*

His sons will be
far away from safety,
and will be crushed
in *the* gate,²⁹
and *there* will be no one
who rescues *them*;

5:5 *cuius messem famelicus comedet et ipsum rapiet
armatus et ebibent sitientes divitias eius*

whose harvest
the starving will eat,
and *an* armed man
will plunder him,
and *the* thirsty
will drink up his riches.

5:6 *nihil in terra sine causa fit et de humo non
orietur dolor*

Nothing on earth is done
without a reason,

²⁹ A city's main gate was a place of public discourse and decision making similar to today's City Hall or County Courthouse.

and pain isn't born
from dirt.³⁰

5:7 *homo ad laborem nascitur et avis ad volatum*

Man is born to labor
as a bird is born to flight.

5:8 *quam ob rem ego deprecabor Dominum et ad
Deum ponam eloquium meum*

From which thing
I pray to *the* Lord,
and direct my eloquence
to God,

5:9 *qui facit magna et inscrutabilia et mirabilia
absque numero*

who works great,
and unknowable,
and marvelous *things*,
without number;

5:10 *qui dat pluviam super faciem terrae et irrigat
aquis universa*

who gives rain
on *the* face of *the* earth,
and irrigates all by waters;

5:11 *qui ponit humiles in sublimi et maerentes erigit
sospitate*

who places *the* humble
on high,
and raises *the* grieving
to safety;

5:12 *qui dissipat cogitationes malignorum ne possint
implere manus eorum quod coeperant*

who scatters *the* schemes
of *the* malignant,
that their hands cannot complete
what they plot;

5:13 *qui adprehendit sapientes in astutia eorum et
consilium pravorum dissipat*

who catches *the* wise
in their cleverness,
and undoes *the* counsel
of *the* twisted.

5:14 *per diem incurrent tenebras et quasi in nocte
sic palpabunt in meridie*

By day they meet with shadows,
and they blink at midday
as if *it* were night.

5:15 *porro salvum faciet a gladio oris eorum et de
manu violenti pauperem*

He places safety far away
from *the* sword of their mouths,
and *the* poor
from *the* hands
of *the* violent,

5:16 *et erit egeno spes iniquitas autem contrahet os
suum*

and hope will be
to *the* needy,
but lawlessness
will draw in her mouth.

5:17 *beatus homo qui corripitur a Domino
increpationem ergo Domini ne reprobes*

The man who is corrected
by *the* Lord
is blessed.
Do not, therefore,
reject *the* Lord's rebuke.

5:18 *quia ipse vulnerat et medetur percutit et manus
eius sanabunt*

because He wounds,
and comforts;
He strikes,
and His hands heal.

5:19 *in sex tribulationibus liberabit te et in septima
non tanget te malum*

He will free you
from six tribulations,

³⁰ Compare to English phrase: Where there is smoke,
there is fire." We get what we deserve, he implies.

and in *a* seventh,
harm will not touch you.³¹

5:20 *in fame eruet te de morte et in bello de manu gladii*

In famine,
He will pluck you up
from death,
and in war
from the hand
of *the* sword.

5:21 *a flagello linguae absconderis et non timebis calamitatem cum venerit*

You will be hidden
from *the* abuse of *the* tongue,
and you will not fear
calamity when it comes.

5:22 *in vastitate et fame ridebis et bestiam terrae non formidabis*

You will laugh
at destruction and hunger,
and will not fear
the beasts of *the* earth,

5:23 *sed cum lapidibus regionum pactum tuum et bestiae terrae pacificae erunt tibi*

but your pact *will be*
with *the* rocks of *the* region,
and *the* beasts of earth
will be peaceful to you.³²

5:24 *et scies quod pacem habeat tabernaculum tuum et visitans speciem tuam non peccabis*

And you will know that
your tent has peace
and, looking over your appearance,
you will not sin.

5:25 *scies quoque quoniam multiplex erit semen tuum et progenies tua quasi herba terrae*

You will know, also,
because your seed will be multiplied,
and your descendants *will be*
like *the* grass of *the* field.

5:26 *ingredieris in abundantia sepulchrum sicut infertur acervus in tempore suo*

You will go
to *the* grave
in abundance,
as *a* treasure
is buried
in its time.

5:27 *ecce hoc ut investigavimus ita est quod auditum mente pertracta*

Look, this is so,
as we investigated.
What *you* heard,
let your mind consider.³³

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³¹ Compare to Psalm 91:1-16.

³² Compare verses 19-23 with Psalm 91.

³³ Compare to RSV: "Lo, this we have searched out; it is true. Hear, and know it for your good." In the face of Job's doubts, Eliphaz tries to reinforce that what he has told him is true.

Chapter 6

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Job Responds to Eliphaz

6:1 *respondens autem Iob dixit*

But Job, responding, said,

6:2 *utinam adpenderentur peccata mea quibus iram
merui et calamitas quam patior in statera*

If only they might
weigh out my sins
by which I earned wrath
in *a* scale,
and *the* calamities
which I suffer.

6:3 *quasi harena maris haec gravior appareret unde
et verba mea dolore sunt plena*

This would appear heavier,
than *the* sand of *the* sea.
This is why my words
are full of suffering,

6:4 *quia sagittae Domini in me sunt quarum
indignatio ebibit spiritum meum et terrores Domini
militant contra me*

because *the* Lord's arrows
are in me!
As *a* result,
indignation drinks my spirit,
and *the* Lord's terrors
march against me.

6:5 *numquid rugiet onager cum habuerit herbam aut
mugiet bos cum ante praesepe plenum steterit*

Does *a* wild ass bray
when it has grass,
or *an* ox moo
when it stands
before *a* full manger?

6:6 *aut poterit comedi insulsum quod non est sale
conditum aut potest aliquis gustare quod gustatum
adfert mortem*

Or can what isn't preserved be eaten,

or can someone taste *something* that,
when tasted, causes death?

6:7 *quae prius tangere nolebat anima mea nunc prae
angustia cibi mei sunt*

What *things* before
my soul did not want to touch,
now, in *the* face of anguish,
are my food.

6:8 *quis det ut veniat petitio mea et quod expecto
tribuat mihi Deus*

Who can allow that my petition
might come *before Him*,
and that God would give
what I ask,

6:9 *et qui coepit ipse me conterat solvat manum
suam et succidat me*

and *the One* who started,
finish destroying me,
loosen His hand,
and cut me down?

6:10 *et haec mihi sit consolatio ut adfligens me
dolore non parcat nec contradicam sermonibus
Sancti*

And this would be consolation to me,
that *the One* afflicting me with pain
not restrain Himself,
nor would I speak against
the words of *the Holy One*.

6:11 *quae est enim fortitudo mea ut sustineam aut
quis finis meus ut patienter agam*

For what is my strength,
that I sustain this,
or what is my end,
that I bear *it* patiently?

6:12 *nec fortitudo lapidum fortitudo mea nec caro
mea aerea est*

My strength is not
the strength of *a* rock,
nor is my flesh bronze.

6:13 *ecce non est auxilium mihi in me et necessarii quoque mei recesserunt a me*

Look, *there* is
no help for me in me,
and even those I depend on
pull back from me.

6:14 *qui tollit ab amico suo misericordiam timorem Domini derelinquit*

Someone who takes away mercy
from his friend,
abandons fear of *the* Lord.

6:15 *fratres mei praeterierunt me sicut torrens qui raptim transit in convallibus*

My brothers have passed by me
like *a* torrent,
which rushes rapidly
through *the* valleys.

6:16 *qui timent pruina inruet super eos nix*

Those who fear *the* frost,
snow rushes in upon them.

6:17 *tempore quo fuerint dissipati peribunt et ut incaluerit solventur de loco suo*

In time, they will be scattered,
they will perish;
as if heated,
they will melt away
from their place.

6:18 *involutae sunt semitae gressuum eorum ambulabunt in vacuum et peribunt*

The ways of their paths
are enveloped.
They walk
in *a* void
and perish.

6:19 *considerate semitas Theman itinera Saba et expectate paulisper*

Consider *the* paths of Theman,
the roads of Saba,
and wait *a* little while.

6:20 *confusi sunt quia speravi venerunt quoque usque ad me et pudore cooperti sunt*

They are confused because
I used to hoped.
They came to me, too,
and are overwhelmed by shame.

6:21 *nunc venistis et modo videntes plagam meam timetis*

Now you have come,
and seeing *the* manner
of my trouble,
you are afraid.

6:22 *numquid dixi adferte mihi et de substantia vestra donate mihi*

Did I ever say,
Bring me *something*,
or, Use your riches
to help me?

6:23 *vel liberate me de manu hostis et de manu robustorum eruite me*

Or, free me from
the hand of *the* enemy,
or snatch me away from
the hand of *the* strong?

6:24 *docete me et ego tacebo et si quid forte ignoravi instruite me*

Teach me, and I will shut up.
And if perhaps *there* was
something I didn't know,
show me.

6:25 *quare detraxistis sermonibus veritatis cum e vobis nullus sit qui possit arguere*

Why tear down truth by words,
when there is no one
who could argue with you?

6:26 *ad increpandum tantum eloquia concinnatis et in ventum verba profertis*

You dress up fancy talk
to rebuke that way,

and offer your advice
to *the* wind.

6:27 *super pupillum inruitis et subvertere nitimini
amicum vestrum*

You rush in
to *attack the* orphan,
and struggle
to undermine your friend.

6:28 *verumtamen quod coepistis explete praebete
aurem et videte an mentiar*

Still, finish what you started.
Hear me out
and see if I am lying.

6:29 *respondete obsecro absque contentione et
loquentes id quod iustum est iudicate*

Answer me, I pray,
without contention,
and saying what is right,
you judge.

6:30 *et non invenientis in lingua mea iniquitatem nec
in faucibus meis stultitia personabit*

And you won't find lies
on my tongue,
nor does foolishness live
in my throat.

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Chapter 7

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7:1 *militia est vita hominis super terram et sicut dies
mercennarii dies eius*

The life of a man on earth
is *like a* military campaign,
and his days like *the* days
of a hired soldier.

7:2 *sicut servus desiderat umbram et sicut
mercennarius praestolatur finem operis sui*

As a slave desires shade,
and a hired soldier waits for
the end of his obligation,

7:3 *sic et ego habui menses vacuos et noctes
laboriosas enumeravi mihi*

thus also I had empty months,
and have counted out laborious nights
to myself.

7:4 *si dormiero dico quando consurgam et rursus
expectabo vesperam et replebor doloribus usque ad
tenebras*

If I sleep, I say,
When will I wake up?
And then I will long for *the* evening,
and be filled with sufferings
until *the* darkness.

7:5 *induta est caro mea putredine et sordibus
pulveris cutis mea aruit et contracta est*

My flesh is covered
with infection and powdery filth.
My skin withers and is shrunken.

7:6 *dies mei velocius transierunt quam a texente tela
succiditur et consumpti sunt absque ulla spe*

My days speed by
faster than a weaver's web
is cut down,
and they are consumed,
far from any hope.

7:7 *memento quia ventus est vita mea et non revertetur oculus meus ut videat bona*

Remember that
my life is *a* breath,
and my eye will not return
to see good *things*,

7:8 *nec aspiciet me visus hominis oculi tui in me et non subsistam*

nor will human vision look at me.
Your eye *will be* on me,
and I will not exist.

7:9 *sicut consumitur nubes et pertransit sic qui descenderit ad inferos non ascendet*

As *a* cloud is consumed
and passes away,
so one who descends
to *the* dead
will not ascend again,

7:10 *nec revertetur ultra in domum suam neque cognoscet eum amplius locus eius*

nor come back again
to his house,
nor will his place
know him any more.

7:11 *quapropter et ego non parcam ori meo loquar in tribulatione spiritus mei confabulabor cum amaritudine animae meae*

For this reason also,
I will not restrain my speech.
I will speak
in *the* tribulation of my spirit.
I will discuss
the bitterness of my soul.

7:12 *numquid mare sum ego aut cetus quia circumdedisti me carcere*

Am I *a* sea creature, or *a* dolphin,
that you shut me in *a* cage?

7:13 *si dixero consolabitur me lectulus meus et relevabor loquens mecum in strato meo*

If I say,
My bed will console me,
and I'll find relief,
talking to myself
in my blanket,

7:14 *terrebis me per somnia et per visiones horrore concuties*

You terrify me with dreams,
and strike me with horror
by visions.

7:15 *quam ob rem elegit suspendium anima mea et mortem ossa mea*

Rather than this thing,
my soul would choose hanging,
and my bones death.

7:16 *desperavi nequaquam ultra iam vivam parce mihi nihil enim sunt dies mei*

I have given up hope!
I don't want to live anymore!
Spare me,
for my days are nothing!

7:17 *quid est homo quia magnificas eum aut quia ponis erga eum cor tuum*

What is *a* man
that You magnify him,
or that You set Your heart
toward him?

7:18 *visitas eum diluculo et subito probas illum*

You visit him at daybreak,
and quickly probe him.

7:19 *usquequo non parces mihi nec dimittis me ut gluttiam salivam meam*

How long will You
not spare me,
or let me go,
so I can swallow
my *own* spit?

7:20 *peccavi quid faciam tibi o custos hominum quare posuisti me contrarium tibi et factus sum*

mihimet ipsi gravis

Have I sinned?
 What will I do to you,
 O Keeper of men?
 Why did You
 set me against You,
 and make me so painful
 to myself?

7:21 *cur non tolles peccatum meum et quare non auferes iniquitatem meam ecce nunc in pulvere dormiam et si mane me quaesieris non subsistam*

Why not take away my sin,
 and why not carry away
 my treachery?
 Look, now I'll go to sleep
 in *the* dust,
 and if You look for me
 in the morning,
 I will not be there!

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Chapter 8

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Baldad Speaks

8:1 *respondens autem Baldad Suites dixit*

But responding, Baldad the Shuhite said,

8:2 *usquequo loqueris talia et spiritus multiplex sermones oris tui*

How long will you talk like this,
 and *the* words of your mouth
 be like *a* twisting wind?

8:3 *numquid Deus subplantat iudicium et Omnipotens subvertit quod iustum est*

Is it possible that God
 subverts justice,
 or that *the* Omnipotent
 undermines what is right,

8:4 *etiam si filii tui peccaverunt ei et dimisit eos in manu iniquitatis suae*

even if your children sinned against him,
 and He left their treacheries
 in your hands?³⁴

8:5 *tu tamen si diluculo consurrexeris ad Deum et Omnipotentem fueris deprecatus*

Nevertheless, if you rise up
 toward God at daybreak,
 and present yourself humble
before the Omnipotent,

8:6 *si mundus et rectus incesseris statim evigilabit ad te et pacatum reddet habitaculum iustitiae tuae*

if you go forward,
 clean and right,
 He will see you at once,
 and restore *the* peaceful dwelling
 of your fairness,

8:7 *in tantum ut priora tua fuerint parva et*

³⁴ Baldad speculates that Job's children sinned and brought the catastrophe on the family, rather than Job himself.

novissima tua multiplicentur nimis

so much so that what was before
will appear small,
and your legacy
will be greatly multiplied.³⁵

8:8 *interroga enim generationem pristinam et
diligenter investiga patrum memoriam*

Ask, then, *the* former generation,
and diligently search
the recollection of *the* fathers.

8:9 *hesterni quippe sumus et ignoramus quoniam
sicut umbra dies nostri sunt super terram*

We are of yesterday,
of course,
and we do not know,
because our days on earth
are like *a* shadow.

8:10 *et ipsi docebunt te loquentur tibi et de corde
suo proferent eloquia*

And they will teach you,
they will speak to you,
and give eloquence
from their heart.

8:11 *numquid vivere potest scirpus absque humore
aut crescet carectum sine aqua*

Can a marsh plant live without liquid,
or *a* bullrush without water?

8:12 *cum adhuc sit in flore nec carpatur manu ante
omnes herbas arescit*

Even if it is already flowering,
it is hardly picked by hand
before all its leaves dry up.

8:13 *sic viae omnium qui obliviscuntur Deum et spes
hypocritae peribit*

The ways of all
who forget God

are like that,
and *the* hope
of *a* hypocrite
will perish.

8:14 *non ei placebit vecordia sua et sicut tela
aranearum fiducia eius*

His lack of self-control
will not please Him,
and his faithfulness
is like *the* thread
of *a* spider's web.

8:15 *innitetur super domum suam et non stabit
fulciet eam et non consurget*

He will lean on his house
and it will not stand.
He will prop it up
but it will not rise.

8:16 *humectus videtur antequam veniat sol et in
horto suo germen eius egreditur*

He seems to be moist
before sunrise,
and in his garden
his seed will grow.

8:17 *super acervum petrarum radices eius
densabuntur et inter lapides commorabitur*

Yet his roots will thicken
over *a* pile of stones,
and he will dwell
among *the* rocks.

8:18 *si absorbuerit eum de loco suo negabit eum et
dicet non novi te*

If someone takes him
from his place,
he will deny it,
and will say,
I did not know you.

8:19 *haec est enim laetitia viae eius ut rursus de
terra alii germinentur*

For this is *the* consolation
of his way,

³⁵ As good believers always seem to, Baldad urges Job
to repent and begin again.

that others will germinate
springing up from *the* earth.

8:20 *Deus non proiciet simplicem nec porriget
manum malignis*

God will not reject simplicity,
nor extend *His* hand
to *the* malignant,

8:21 *donec impleatur risu os tuum et labia tua iubilo*

until your mouth
is full of laughter,
and your lips
with jubilation.

8:22 *qui oderunt te induentur confusione et
tabernaculum impiorum non subsistet*

Those who hate you
will be dressed in confusion,
and *the* dwelling
of *the* lawless
will not stand.

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Chapter 9

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Job Responds to Baldad

9:1 *et respondens Iob ait*

And responding, Job said,

9:2 *vere scio quod ita sit et quod non iustificetur
homo conpositus Deo*

Of course I know it is so,
and that *a* man cannot be justified
in comparison to God.

9:3 *si voluerit contendere cum eo non poterit ei
respondere unum pro mille*

If someone wanted
to contend with Him,
he wouldn't be able
to answer Him
one *time* in *a* thousand.

9:4 *sapiens corde est et fortis robore quis restitit ei
et pacem habuit*

He is wise in heart
and strong in power.
Who resisted Him
and had peace?

9:5 *qui transtulit montes et nescierunt hii quos
subvertit in furore suo*

Who moved mountains,
and those whom
He overthrew in His fury
did not know;

9:6 *qui commovet terram de loco suo et columnae
eius concutiuntur*

who moves *the* earth
from its place,
and its columns
are shaken;

9:7 *qui praecipit soli et non oritur et stellas claudit
quasi sub signaculo*

who commands *the* sun,
and it does not rise,
and dims *the* stars,
as if under *a* seal;

9:8 *qui extendit caelos solus et graditur super fluctus maris*

who alone
stretched out *the* heavens,
and walks over *the* waves
of *the* sea;

9:9 *qui facit Arcturum et Oriona et Hyadas et interiora austri*

who made Arcturus,
and Orion,
and *the* Hyades,
and *the* inner south;

9:10 *qui facit magna et inconprehensibilia et mirabilia quorum non est numerus*

who does great
and unknowable
and marvellous *things*,
without number

9:11 *si venerit ad me non videbo si abierit non intellegam eum*

If He were to come to me,
I would not see.
If He were to leave,
I would not understand it.

9:12 *si repente interroget quis respondebit ei vel quis dicere potest cur facis*

If He suddenly questions,
who could respond to Him,
or who can say,
What are you doing?

9:13 *Deus cuius resistere irae nemo potest et sub quo curvantur qui portant orbem*

God, whose wrath
no one can resist,
and beneath whom
those who carry *the* world

bend down.

9:14 *quantus ergo sum ego qui respondeam ei et loquar verbis meis cum eo*

How much, then, am I,
that I should respond to him,
and I speak my words with Him;

9:15 *qui etiam si habuero quippiam iustum non respondebo sed meum iudicem deprecabor*

whom, even if I had
a measure of right,
I would not answer,
but *instead* would beg mercy
from my Judge?

9:16 *et cum invocantem exaudierit me non credo quod audierit vocem meam*

And when He hears me
calling on Him?
I do not believe
He would hear my voice.

9:17 *in turbine enim conteret me et multiplicabit vulnera mea etiam sine causa*

For He will contend with me
from *a* tornado,
and He will multiply
my wounds,
even without reason.

9:18 *non concedit requiescere spiritum meum et implet me amaritudinibus*

He will not give
my spirit rest,
and He fills me
with bitterness.

9:19 *si fortitudo quaeritur robustissimus est si aequitas iudicii nemo pro me audet testimonium dicere*

If you ask about strength,
He is *the* mightiest.
If *you* ask about
fairness in judgment,
no one will hear

testimony spoken
on my behalf.

9:20 *si iustificare me voluero os meum condemnabit
me si innocentem ostendere pravum me conprobabit*

If I wanted to justify myself,
my mouth will condemn me.
If I show myself innocent,
He will prove me twisted.

9:21 *etiam si simplex fuero hoc ipsum ignorabit
anima mea et taedebit me vitae meae*

Even if I were simple,
my soul wouldn't know it,
and I will get tired of my life.

9:22 *unum est quod locutus sum et innocentem et
impium ipse consumit*

I have said one *thing*:
He will consume
both *the* innocent
and *the* lawless.

9:23 *si flagellat occidat semel et non de poenis
innocentum rideat*

If He strikes,
let Him kill at once,
and not laugh
at *the* punishment
of *the* innocent.

9:24 *terra data est in manu impii vultum iudicum
eius operit quod si non ille est quis ergo est*

Earth is given
into *a* lawless hand.

9:25 *dies mei velociores fuerunt cursore fugerunt et
non viderunt bonum*

My days flew
faster than runners.
They fled,
and have not seen *the* good.

9:26 *pertransierunt quasi naves poma portantes
sicut aquila volans ad escam*

They passed away
like ships carrying fruit,
like *an* eagle
flying to prey.

9:27 *cum dixero nequaquam ita loquar commuto
faciem meam et dolore torqueor*

When I say,
I will no longer talk this way,
I change my mind,
and am twisted by pain.

9:28 *verebar omnia opera mea sciens quod non
parceres delinquenti*

I fear all my works,
knowing that You
will not spare
the wrongdoer.

9:29 *si autem et sic impius sum quare frustra
laboravi*

But if even so I am lawless,
why did I work for nothing?

9:30 *si lotus fuero quasi aquis nivis et fulserint velut
mundissimae manus meae*

If I were washed
as if with snow-melt,³⁶
and my hands
were cleaned most purely,

9:31 *tamen sordibus intingues me et abominabuntur
me vestimenta mea*

still You would stain me
with filth,
and my garments
would detest me.

9:32 *neque enim viro qui similis mei est respondebo
nec qui mecum in iudicio ex aequo possit audiri*

For I would not be responding
to *a* man like me,
nor someone who can be heard
in court, the same as me.

³⁶ Snow melt here represents the cleanest of water.

9:33 *non est qui utrumque valeat arguere et ponere manum suam in ambobus*

*There isn't another
who is strong enough
to argue with both of us,
and put his hand
on both of us.*

9:34 *auferat a me virgam suam et pavor eius non me terreat*

*Let him take His rod
away from me,
and His fear not terrorize me.*

9:35 *loquar et non timebo eum neque enim possum metuens respondere*

*Then I will speak and not fear Him,
yet I can't respond,
because I fear Him.*

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Chapter 10

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10:1 *taedet animam meam vitae meae dimittam adversum me eloquium meum loquar in amaritudine animae meae*

*He wearies my soul
of my life.³⁷
I will give up my eloquence
against myself.
I will speak in
the bitterness of my soul.*

10:2 *dicam Deo noli me condemnare indica mihi cur me ita iudices*

*I will say to God,
Don't condemn me!
Tell me why
you judge me so!*

10:3 *numquid bonum tibi videtur si calumnieris et opprimas me opus manuum tuarum et consilium impiorum adiues*

*Does it seem good to You
if You abuse and oppress me,
the work of Your hands,
and aid the counsel
of the lawless?*

10:4 *numquid oculi carnei tibi sunt aut sicut videt homo et tu videbis*

*Do You have eyes of flesh,
or do You also see
as a man sees?*

10:5 *numquid sicut dies hominis dies tui et anni tui sicut humana sunt tempora*

*Are Your days
like man's days,
or Your years
like human times,*

10:6 *ut quaeras iniquitatem meam et peccatum meum scruteris*

³⁷ Compare to Job 10:1, RSV: *I loathe my life.*;

that You inquire about
my treachery,
and scrutinize my sin?

10:7 *et scias quia nihil impium fecerim cum sit nemo
qui de manu tua possit eruere*

And You should know
that I have done nothing lawless,
when *there* is no one who
can deliver from Your hand!

10:8 *manus tuae plasmaverunt me et fecerunt me
totum in circuitu et sic repente praecipitas me*

Your hands molded me
and made me,
all in order,
and thus, suddenly,
You throw me down!

10:9 *memento quaeso quod sicut lutum feceris me et
in pulverem reduces me*

Remember, I pray,
that You have made me like dirt,
and You reduce me to dust.

10:10 *nonne sicut lac mulsisti me et sicut caseum me
coagulasti*

You have squeezed me out like milk,
and congealed me like cheese.

10:11 *pelle et carnibus vestisti me et ossibus et
nervis conpegisti me*

You dressed me in skin and flesh,
and made me of bones and sinews.

10:12 *vitam et misericordiam tribuisti mihi et
visitatio tua custodivit spiritum meum*

You gave me life and mercy,
and your visitation kept my spirit.

10:13 *licet haec celes in corde tuo tamen scio quia
universorum memineris*

It is permitted
that You hide *these*

in Your heart,
yet I know that
You remember everything.

10:14 *si peccavi et ad horam pepercisti mihi cur ab
iniquitate mea mundum me esse non pateris*

If I sinned,
and You held back from me
at that time,
why don't You let me
be cleansed
from my iniquity?

10:15 *et si impius fuero vae mihi est et si iustus non
levabo caput saturatus afflictione et miseria*

And if I were lawless,
the fault is mine!
Yet if I am fair,
I will not lift up my head,
full *as it is* of affliction
and misery.

10:16 *et propter superbiam quasi leaenam capies me
reversusque mirabiliter me crucias*

And because of pride,
You capture me like a lioness,
and, turning back,
You torture me unbelievably!

10:17 *instauras testes tuos contra me et multiplicas
iram tuam adversum me et poenae militant in me*

You strengthen Your own witnesses
against me,
and multiply Your anger
against me,
and *Your* punishments
make war against me!

10:18 *quare de vulva eduxisti me qui utinam
consumptus essem ne oculus me videret*

Why did You lead me
out of *the* vulva?
If only I had been consumed,
if no eye *could* see me,

10:19 *fuissem quasi qui non essem de utero
translatus ad tumulum*

I might have been
like someone who didn't exist,
taken from *the* womb
to *the* grave.

10:20 *numquid non paucitas dierum meorum finietur
brevis dimitte ergo me ut plangam paululum dolorem
meum*

Aren't my few days
almost finished?
Therefore, let me go quickly,
so I can lament my pain
a little,

10:21 *antequam vadam et non revertar ad terram
tenebrosam et optertam mortis caligine*

before I go,
and do not return,
to *the* land of shadows,
and *the* hidden gloom
of death,

10:22 *terram miseriae et tenebrarum ubi umbra
mortis et nullus ordo et sempiternus horror
inhabitans*

a land of misery and darkness,
where *is the* shadow of death,
and *there is* no order,
and its inhabitant *is* enduring horror.

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Chapter 11

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Sophar Speaks

11:1 *respondens autem Sophar Naamathites dixit*

But Sophar *the* Naamathite, responding, said,

11:2 *numquid qui multa loquitur non et audiet aut
vir verbosus iustificabitur*

Will someone
who speaks much
but doesn't listen,
or *a* long-winded man
be justified?

11:3 *tibi soli tacebunt homines et cum ceteros
inriseris a nullo confutaberis*

Are men silent to you only,
and when you mock others,
will no one dispute you?

11:4 *dixisti enim purus est sermo meus et mundus
sum in conspectu tuo*

For you said,
My word is pure,
and I am clean
in Your sight.

11:5 *atque utinam Deus loqueretur tecum et aperiret
labia sua tibi*

And, If only God
would talk with you,
and would open
His lips to you,

11:6 *ut ostenderet tibi secreta sapientiae et quod
multiplex esset lex eius et intellegeres quod multo
minora exigaris a Deo quam meretur iniquitas tua*

that He might show you
secret wisdom,
and that His law
is complicated,
and you would know
that you have finished
much less from God

than your treachery merits.

11:7 *forsitan vestigia Dei comprehendes et usque ad perfectum Omnipotentem repperies*

Maybe you understand
God's footsteps,
and you will discover
the Omnipotent
even to *the point of* perfection.

11:8 *excelsior caelo est et quid facies profundior inferno et unde cognosces*

It is higher than heaven,
and what you will do?
It is deeper than hell,
and you will know about that?

11:9 *longior terrae mensura eius et latior mari*

His measure is longer
than *the* earth,
and wider than *the* sea.

11:10 *si subverterit omnia vel in unum coartaverit quis contradicet ei*

If He were to overturn everything,
or press *everything* together in one,
who could contradict Him?

11:11 *ipse enim novit hominum vanitatem et videns iniquitatem nonne considerat*

For He knows human vanity,
and, seeing treachery,
doesn't He consider it?

11:12 *vir vanus in superbiam erigitur et tamquam pullum onagri se liberum natum putat*

A vain man is raised in pride,
and like *the* colt
of a wild ass,
he believes himself
born free.

11:13 *tu autem firmasti cor tuum et expandisti ad eum manus tuas*

But you hardened your heart,

and stretched out your hands
to Him.

11:14 *si iniquitatem quod est in manu tua abstuleris a te et non manserit in tabernaculo tuo iniustitia*

If you put behind you
the treachery that is in your hand,
and lawlessness does not remain
in your tent,

11:15 *tum levare poteris faciem tuam absque macula et eris stabilis et non timebis*

then you will be able
to lift your face,
without spot,
and will be stable,
and will not fear.

11:16 *miseriae quoque oblivisceris et quasi aquarum quae praeterierint recordaberis*

You also will forget misery,
and will remember it
like waters which pass.

11:17 *et quasi meridianus fulgor consurget tibi ad vesperam et cum te consumptum putaveris orieris ut lucifer*

And brightness like *the* noonday,
will rise up to you at evening,
and where you
considered yourself consumed,
you will be born again
to bring light.

11:18 *et habebis fiduciam proposita tibi spe et defossus securus dormies*

And you will have faith,
His promise to you being hope,
and, embedded securely,
you will sleep.

11:19 *requiesces et non erit qui te exterreat et deprecabuntur faciem tuam plurimi*

You will rest,
and *there* will be
no one who terrorizes you,

and they will beg mercy
to your face often.

11:20 *oculi autem impiorum deficient et effugium
peribit ab eis et spes eorum abominatio animae*

But *the* eyes
of *the* lawless
will be troubled,
and escape
will perish for them,
and their hope *will be*
a soul's abomination.

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Chapter 12

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Job Responds to Sophar

12:1 *respondens autem Iob dixit*

But responding, Job said,

12:2 *ergo vos estis soli homines et vobiscum
moriatur sapientia*

Then you are *the* only men
and wisdom will die with you.

12:3 *et mihi est cor sicut et vobis nec inferior vestri
sum quis enim haec quae nostis ignorat*

A heart is in me also,
just like in you,
nor am I inferior to you,
for who doesn't know
what you know?

12:4 *qui deridetur ab amico suo sicut ego invocabit
Deum et exaudiet eum deridetur enim iusti simplicitas*

Who is mocked
by his friend,
as I am?
He will invoke God
and He will hear him,
for *the* simplicity
of *the* fair is mocked.

12:5 *lampas contempta apud cogitationes divitum
parata ad tempus statutum*

A lamp despised
in *the* thoughts of *the* rich
is prepared
for *the* decided time.

12:6 *abundant tabernacula praedonum et audacter
provocant Deum cum ipse dederit omnia in manibus
eorum*

The tents of thieves overflow,
yet they audaciously provoke God,
when He has given
all *the things* in their hands.

12:7 *nimirum interroga iumenta et docebunt te et volatilia caeli et indicabunt tibi*

Why don't you question cattle,
and they will teach you,
and *the* birds of *the* sky,
and they will show it to you?

12:8 *loquere terrae et respondebit tibi et narrabunt pisces maris*

Talk to *the* earth
and it will respond to you,
and *the* fish of *the* sea
will tell.

12:9 *quis ignorat quod omnia haec manus Domini fecerit*

Who doesn't know
that *the* hand of *the* Lord
made all these *things*,

12:10 *in cuius manu anima omnis viventis et spiritus universae carnis hominis*

in whose hand
is *the* soul
of every living *being*,
and *the* spirit
of all human flesh?

12:11 *nonne auris verba diiudicat et fauces comedentis saporem*

Doesn't *the* ear
judge between words,
and *the* palate of one eating
judge flavor?

12:12 *in antiquis est sapientia et in multo tempore prudentia*

Wisdom is in *the* old,
and prudence
in many seasons.

12:13 *apud ipsum est sapientia et fortitudo ipse habet consilium et intellegentiam*

With Him is wisdom

and strength;
He has counsel
and intelligence.

12:14 *si destruxerit nemo est qui aedificet et si incluserit hominem nullus est qui aperiat*

If He destroys
there is no one
who will build,
and if He shuts *a* man in,
there is no one
who will open.

12:15 *si continuerit aquas omnia siccabuntur et si emiserit eas subvertent terram*

If He holds fast *the* waters
all *things* will dry up,
and if He sends them,
they will undermine *the* land.

12:16 *apud ipsum est fortitudo et sapientia ipse novit et decipientem et eum qui decipitur*

Strength is with Him
and wisdom.
He knows both *the* deceiver
and *the* one who is deceived.

12:17 *adducit consiliarios in stultum finem et iudices in stuporem*

He leads counselors
to *a* foolish end,
and judges into stupor

12:18 *balteum regum dissolvit et praecingit fune renes eorum*

He loosens a king's belt,
and encircles his kidneys
with *a* rope.

12:19 *ducit sacerdotes inglorios et optimates subplantat*

He leads away priests
without distinctions,
and overthrows aristocrats,

12:20 *commutans labium veracium et doctrinam*

Job, 30

senum auferens

changing *a* truthful lip
and taking away
the doctrine of *the* old.

make them stagger,
as if drunk.

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12:21 *effundit despectionem super principes et eos
qui oppressi fuerant relevans*

He pours out disdain
on princes,
and relieves those
who had been mistreated,

12:22 *qui revelat profunda de tenebris et producit in
lucem umbram mortis*

who reveals profound *truths*
from darkness,
and produces
the shadow of death
in light;³⁸

12:23 *qui multiplicat gentes et perdet eas et
subversas in integrum restituet*

who multiplies peoples
and destroys them,
and restores *the* undermined
to wholeness;

12:24 *qui inmutat cor principum populi terrae et
decipit eos ut frustra incedant per invium*

who changes *the* heart
of *the* princes
of *the* people of earth,
and deceives them,
so that for no reason
they march
through impassable *country*.

12:25 *palpabunt quasi in tenebris et non in luce et
errare eos faciet quasi ebrios*

They will blink
as if in darkness
and not in light,
and *He* will

³⁸ Compare to Psalm 23, concerning the *shadow of death*.

Chapter 13

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13:1 *ecce omnia et vidit oculus meus et audivit auris mea et intellexi singula*

Look, my eye has seen
everything *you've seen*.
My ear has heard,
and I understood *it all too*.

13:2 *secundum scientiam vestram et ego novi nec inferior vestri sum*

By your own standard,
I have known *these things*,
nor am I inferior to you.

13:3 *sed tamen ad Omnipotentem loquar et disputare cum Deo cupio*

It doesn't matter!
I want to speak
to *the* Omnipotent.
I want to dispute
with God!

13:4 *prius vos ostendens fabricatores mendacii et cultores perversorum dogmatum*

First, *by* showing you
to be fabricators of lies,
and keepers of
perverse dogmas!

13:5 *atque utinam taceretis ut putaremini esse sapientes*

And if you would just shut up,
you might convince yourselves
that you are wise!

13:6 *audite ergo correptiones meas et iudicium labiorum meorum adtendite*

So, listen to my rebukes.
Pay attention to *the* judgments
of my lips.

13:7 *numquid Deus indiget vestro mendacio ut pro illo loquamini dolos*

Does God need your lie,
that you should speak
deceit on His behalf?

13:8 *numquid faciem eius accipitis et pro Deo iudicare nitimini*

Will you favor His face,
and struggle to judge
on God's behalf?

13:9 *aut placebit ei quem celare nihil potest aut decipietur ut homo vestris fraudulentis*

Will *that* please Him,
from whom nothing
can be hidden?
Will He be deceived
like *a* man,
by your deceits?

13:10 *ipse vos arguet quoniam in abscondito faciem eius accipitis*

He Himself will dispute you,
because you have
favored His face in secret.³⁹

13:11 *statim ut se commoverit turbabit vos et terror eius inruet super vos*

As soon as He is moved,
He will disturb you
and His terror
will rush in over you.

13:12 *memoria vestra conparabitur cineri et redigentur in lutum cervices vestrae*

Your memory
will be like ashes,
and your necks
will be driven back
in grief.

13:13 *tacete paulisper ut loquar quodcumque mihi mens suggesserit*

³⁹ Job is accusing his friends of taking God's side against him.

Shut up a little,
while I speak
whatever my mind
will suggest to me.

13:14 *quare lacero carnes meas dentibus meis et animam meam porto in manibus meis*

Why do I tear my flesh
with my teeth,
and carry my soul
in my hands?

13:15 *etiam si occiderit me in ipso sperabo verumtamen vias meas in conspectu eius arguam*

Even if He kills me,
I will hope in Him.
Even so, I will defend
my ways in His sight.

13:16 *et ipse erit salvator meus non enim veniet in conspectu eius omnis hypocrita*

And He will be my savior,
for when He comes,
not all will be hypocrites
in His sight.

13:17 *audite sermonem meum et enigmata percipite auribus vestris*

Hear my word,
and perceive with your ears
my mysteries.⁴⁰

13:18 *si fuero iudicatus scio quod iustus inveniar*

If I am judged,
I know that
I will be found fair.

13:19 *quis est qui iudicetur mecum veniat quare tacens consumor*

Who is the one
who will judge me?
Let Him come!
Why am I consumed

silently?

13:20 *duo tantum ne facias mihi et tunc a facie tua non abscondar*

Spare me two things.
Then I will not hide
from Your face:

13:21 *manum tuam longe fac a me et formido tua non me terreat*

Keep your hand off me,
and don't terrorize me
by your dread.

13:22 *et voca me et respondebo tibi aut certe loquar et tu responde mihi*

Call me,
and I will respond to you,
Have no doubt I will speak to you,
and you can respond to me.

13:23 *quantas habeo iniquitates et peccata scelera mea et delicta ostende mihi*

How many
treacheries and sins
do I have?
Show me
my crimes
and offenses!

13:24 *cur faciem tuam abscondis et arbitraris me inimicum tuum*

Why do You
hide Your face,
and consider me
Your enemy?

13:25 *contra folium quod vento rapitur ostendis potentiam tuam et stipulam siccam persequeris*

You demonstrate Your power
against a leaf
which the wind takes away.
You hunt down
dry stubble.

13:26 *scribis enim contra me amaritudines et*

⁴⁰ The Latin *enigmata* may be translated as riddles, mysteries, or enigmas.

consumere me vis peccatis adulescentiae meae

For You write
bitter *judgments* against me,
Do you want to consume me
for the *sins* of my youth?

13:27 *posuisti in nervo pedem meum et observasti
omnes semitas meas et vestigia pedum meorum
considerasti*

You put my foot in *a* fetter.
You watched all my ways.
You judged *the* tracks
of my steps.

13:28 *qui quasi putredo consumendus sum et quasi
vestimentum quod comeditur a tineae*

I, who *am* like something
which will be consumed by rot.
I will be like *a* garment
which is eaten by moths.

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Chapter 14

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14:1 *homo natus de muliere brevi vivens tempore
repletus multis miseriis*

Man born of woman
living *a* brief moment,
is full of many miseries.

14:2 *quasi flos egreditur et conteritur et fugit velut
umbra et numquam in eodem statu permanet*

He comes forth
like *a* flower
and is destroyed,
and vanishes
like *a* shadow.
and never will endure
in his place.

14:3 *et dignum ducis super huiusmodi aperire
oculos tuos et adducere eum tecum in iudicium*

And do You consider *it* fair
to open your eyes
over one like him,
and bring him to you
in judgment?

14:4 *quis potest facere mundum de inmundo
conceptum semine nonne tu qui solus es*

Who can make *him* clean,
conceived *as he is*
of unclean seed?
Isn't it You,
who are unique?

14:5 *breves dies hominis sunt numerus mensuum
eius apud te est constituisti terminos eius qui
praeterire non poterunt*

Man only has *a* few days.
You Yourself placed *an* end
to *the* number of his months.
You have established his limits,
which cannot be passed.

14:6 *recede paululum ab eo ut quiescat donec optata
veniat sicut mercennarii dies eius*

Turn away from him *a* little.
Let him rest until
his desire should come.

His days are like
a hired soldier's.

14:7 *lignum habet spem si praecisum fuerit rursus
virescit et rami eius pullulant*

A tree has hope.
If it is cut down,
it will grow green again.
Its branches will bud.

14:8 *si senuerit in terra radix eius et in pulvere
emortuus fuerit truncus illius*

If its roots grow old
in *the* soil
and its trunk
decays into dust,

14:9 *ad odorem aquae germinabit et faciet comam
quasi cum primum plantatum est*

at *the* scent of water
it will germinate
and bear fruit,
like when it was first planted.

14:10 *homo vero cum mortuus fuerit et nudatus
atque consumptus ubi quaeso est*

But, truly,
when *a* man dies,
and *is* laid out
and eaten up,
where, I ask, is he?

14:11 *quomodo si recedant aquae de mari et fluvius
vacuefactus arescat*

In *the* same way
the waters of *the* sea
ebb away,
and empty rivers dry up,

14:12 *sic homo cum dormierit non resurget donec
adteratur caelum non evigilabit nec consurget de
somno suo*

so man when he falls asleep
will not wake back up
until *the* sky grinds away.
He will not awaken
or get up from his sleep.

14:13 *quis mihi hoc tribuat ut in inferno protegas me
ut abscondas me donec pertranseat furor tuus et
constituas mihi tempus in quo recorderis mei*

Who can give this to me,
that You may protect me in hell,
that You may hide me
until your fury passes over,
that You give me *a* time
when You will remember me?

14:14 *putasne mortuus homo rursus vivet cunctis
diebus quibus nunc milito expecto donec veniat
inmutatio mea*

You don't believe
a dead man
can rise up again and live,
do you?⁴¹
All of my days now
I campaign on.⁴²
I am waiting until
my release comes.

14:15 *vocabis et ego respondebo tibi operi manuum
tuarum porriges dexteram*

You will call
and I will respond to you.
You will stretch out
your right hand
to *the* work
of your hands.

14:16 *tu quidem gressus meos dinumerasti sed
parces peccatis meis*

You indeed have
numbered my steps,
but You spare my sins.

⁴¹ This is perhaps the ultimate existential question, one which remains unanswered until the Resurrection.

⁴² Job continues to compare himself to a mercenary soldier, waiting for his enlistment to end.

14:17 *signasti quasi in sacco delicta mea sed curasti iniquitatem meam*

You sealed my offenses
as if in a small sack,
yet have been concerned
with my treachery.

14:18 *mons cadens defluet et saxum transfertur de loco suo*

A mountain, falling,
will fade away,
and a rock is moved
from its place.

14:19 *lapides excavant aquae et adluvione paulatim terra consumitur et homines ergo similiter perdes*

Waters wear away stones
and earth is consumed
little by little by flood,
and You, therefore,
destroy men in the same way.

14:20 *roborasti eum paululum ut in perpetuum pertransiret inmutabis faciem eius et emittes eum*

You have strengthened him a little,
that his face may
pass away forever,
and you will drive him out.

14:21 *sive nobiles fuerint filii eius sive ignobiles non intellet*

Whether his children
will be noble or ignoble,
he does not know.

14:22 *attamen caro eius dum vivet dolebit et anima illius super semet ipso lugebit*

Yet his flesh,
while he still lives,
will ache,
and his soul
will mourn over him.

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Chapter 15

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Eliphaz Responds Again

15:1 *respondens autem Eliphaz Themanites dixit*

But Eliphaz the Themanite, responding, said,

15:2 *numquid sapiens respondebit quasi in ventum loquens et implebit ardore stomachum suum*

Will the wise ever respond
like someone talking
into the wind,
and will he fill his stomach
with fire?

15:3 *arguis verbis eum qui non est aequalis tui et loqueris quod tibi non expedit*

You contest by words
One who is not your equal,
and you say
what is not helpful
to you.

15:4 *quantum in te est evacuasti timorem et tulisti preces coram Deo*

How much is in you!
You have removed fear
and taken away your prayers
before God.

15:5 *docuit enim iniquitas tua os tuum et imitaris linguam blasphemantium*

For your mouth has shown
your treachery,
and you have imitated
the tongue of blasphemers.

15:6 *condemnabit te os tuum et non ego et labia tua respondebunt tibi*

Your mouth
will condemn you
and not me,
and your lips
will answer you.

15:7 *numquid primus homo tu natus es et ante colles*

formatus

Were you *the* first man born,
and formed before *the* hills?

15:8 *numquid consilium Dei audisti et inferior te erit
eius sapientia*

Have you heard God's counsel
and is His wisdom
inferior to yours?

15:9 *quid nosti quod ignoremus quid intellegis quod
nesciamus*

What have you known
that we are ignorant of?
What do you understand
that we do not know?

15:10 *et senes et antiqui sunt in nobis multo
vetustiores quam patres tui*

Old men and elders
are among us,
much older than your parents.

15:11 *numquid grande est ut consoletur te Deus sed
verba tua prava hoc prohibent*

Isn't *it* great that
God would console you,
but your twisted words
prevent this!

15:12 *quid te elevat cor tuum et quasi magna
cogitans adtonitos habes oculos*

Why does your heart
lift you up,
and *why* do you have
astonished eyes,
as if from great thoughts?

15:13 *quid tumet contra Deum spiritus tuus ut
proferas de ore huiusmodi sermones*

Why does your spirit swell
against God,
that you offer such words
from your mouth?

15:14 *quid est homo ut immaculatus sit et ut iustus
appareat natus de muliere*

What is man
that he be spotless,
and that he seem fair,
born of woman?

15:15 *ecce inter sanctos eius nemo inmutabilis et
caeli non sunt mundi in conspectu eius*

Look, among His holy ones
no one is unchanging,⁴³
and *the* heavens
are not clean
in His sight.

15:16 *quanto magis abominabilis et inutilis homo
qui bibit quasi aquas iniquitatem*

How much more detestable
and useless is man,
who drinks treachery
like waters?

15:17 *ostendam tibi audi me quod vidi narrabo tibi*

I will show you!
Listen to me,
because I have seen.
I will tell you.

15:18 *sapientes confitentur et non abscondunt patres
suos*

The wise acknowledge,
and do not hide
their fathers,

15:19 *quibus solis data est terra et non transibit
alienus per eos*

to whom only
the land is given.
And *a* stranger
will not pass through them.

15:20 *cunctis diebus suis impius superbit et numerus
annorum incertus est tyrannidis eius*

⁴³ As in much ancient thought, the author associates change with imperfection.

All his days
the lawless is proud,
 yet *the* number of years
 of his tyranny
 is uncertain.

15:21 *sonitus terroris semper in auribus illius et cum
 pax sit ille insidias suspicatur*

The sound of terror
is always in his ears,
 and when *there* is peace,
 he suspects plots.

15:22 *non credit quod reverti possit de tenebris
 circumspectans undique gladium*

He does not believe
 that he can come back
 from darkness,
 watching for *the* sword
 everywhere.

15:23 *cum se moverit ad quaerendum panem novit
 quod paratus sit in manu eius tenebrarum dies*

When he is moved
 to look for bread,
 he already knows that
 a day of shadow
 is prepared in his hand.

15:24 *terrebit eum tribulatio et angustia vallabit
 eum sicut regem qui praeparatur ad proelium*

Tribulation will terrify him,
 and anguish will surround him,
 like a king who prepares for battle.

15:25 *tetendit enim adversus Deum manum suam et
 contra Omnipotentem roboratus est*

For his hand
 has aimed against God,
 and he has flexed his muscles
 against *the* Omnipotent.

15:26 *cucurrit adversus eum erecto collo et pingui
 cervice armatus est*

He has run against him

with head upright,
 and is armed
 with a fat neck.

15:27 *operuit faciem eius crassitudo et de lateribus
 eius arvina dependet*

Fatness has covered
 his face,
 and fat hangs
 from his sides.

15:28 *habitavit in civitatibus desolatis et in domibus
 desertis quae in tumulos sunt redactae*

He has lived
 in destroyed cities,
 and in deserted houses,
 which are reduced to rubble.

15:29 *non ditabitur nec perseverabit substantia eius
 nec mittet in terra radicem suam*

He will not grow rich,
 nor will his substance last,
 nor will he send his root
 into *the* earth.

15:30 *non recedet de tenebris ramos eius arefaciet
 flamma et auferetur spiritu oris sui*

He will not step back
 from shadows;
 a flame will dry up his branch,
 and he will be carried away
 by *the* spirit of his mouth.

15:31 *non credat frustra errore deceptus quod
 aliquo pretio redimendus sit*

Pointlessly deceived by error,
 he will not believe
 that he can be redeemed
even by something precious.

15:32 *antequam dies eius impleantur peribit et
 manus eius arescet*

Before his days are full,
 he will perish,
 and his hand will wither.

15:33 *laedetur quasi vinea in primo flore botrus eius
et quasi oliva proiciens florem suum*

He will be struck
like a vineyard
whose grapes
are in first flower,
and like an olive tree
casting off its bloom.

15:34 *congregatio enim hypocritae sterilis et ignis
devorabit tabernacula eorum qui munera libenter
accipiunt*

For a gathering of hypocrites
is sterile,
and fire will devour
their tent,
who willingly take bribes.

15:35 *concepit dolorem et peperit iniquitatem et
uterus eius praeparat dolos*

He has conceived pain
and given birth to treachery,
and his womb prepares frauds.

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Chapter 16

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16:1 *respondens autem Iob dixit*

But Job, responding, said,

16:2 *audivi frequenter talia consolatores onerosi
omnes vos estis*

I have heard such things frequently.
All of you are lousy consolers!

16:3 *numquid habebunt finem verba ventosa aut
aliquid tibi molestum est si loquaris*

Will windy words have no end,
or will something bother you
if you speak?

16:4 *poteram et ego similia vestri loqui atque utinam
esset anima vestra pro anima mea*

I could also talk like you,
if only your soul
were for my soul.

16:5 *consolarer et ego vos sermonibus et moverem
caput meum super vos*

I might also console you by words,
and shake my head over you.

16:6 *roborarem vos ore meo et moverem labia quasi
parcens vobis*

I could build you up
by my mouth,
and move my lips
as if showing consideration
for you.

16:7 *sed quid agam si locutus fuero non quiescet
dolor meus et si tacuero non recedet a me*

But what should I do?
If I spoke that way,
my pain would not ease.
Even if I were quiet,
it wouldn't recede from me.

16:8 *nunc autem oppressit me dolor meus et in nihili redacti sunt omnes artus mei*

But now my pain
has oppressed me,
and all my limbs
are reduced to nothing.

16:9 *rugae meae testimonium dicunt contra me et suscitatur falsiloquus adversus faciem meam contradicens mihi*

My wrinkles speak testimony
against me,
and a liar rises up
against my face,
contradicting me.

16:10 *collegit furorem suum in me et comminans mihi infremuit contra me dentibus suis hostis meus terribilibus oculis me intuitus est*

He has brought together
his fury against me,
driving against me.
He has ground
his teeth at me.
My enemy has looked at me
with terrifying eyes.

16:11 *aperuerunt super me ora sua exprobrantes percusserunt maxillam meam satiati sunt poenis meis*

They opened their mouths
over me, cursing.
They struck my jaw.
They are satisfied
by my punishments.

16:12 *conclisit me Deus apud iniquum et manibus impiorum me tradidit*

God included me
with *the* treacherous
and handed me over
into *the* hands of
the lawless.

16:13 *ego ille quondam opulentus repente contritus sum tenuit cervicem meam confregit me et posuit sibi quasi in signum*

I, who was wealthy,
am suddenly penniless.
He had me by the neck.
He has broken me
and placed Himself
like a banner.

16:14 *circumdedit me lanceis suis convulneravit lumbos meos non pepercit et effudit in terra viscera mea*

He has surrounded me
with his lances.
He wounded
my manhood.
He has not spared *me*,
and has poured out
my guts on *the* ground.

16:15 *concidit me vulnere super vulnus inruit in me quasi gigans*

He struck me
with wound after wound.
He rushed in at me
like a giant.

16:16 *saccum consui super cutem meam et operui cinere cornu meum*

I have sown sackcloth
over my skin,
and covered my strength
with ashes.

16:17 *facies mea intumuit a fletu et palpebrae meae caligaverunt*

My face is swollen
with tears,
and my eyelids
have been darkened.

16:18 *haec passus sum absque iniquitate manus meae cum haberem mundas ad Deum preces*

I have suffered these *things*
without treachery
on my hands,
when I had pure prayers
to God!

16:19 *terra ne operias sanguinem meum neque
inveniat locum in te latendi clamor meus*

Do not let *the* earth
cover up my blood,⁴⁴
nor my cry find
a hidden place in you!

16:20 *ecce enim in caelo testis meus et conscius
meus in excelsis*

Because, look,
my witness *is* in heaven,
and my confidante
is in *the* highest.

16:21 *verbosi mei amici mei ad Deum stillat oculus
meus*

My friends
are *just* talkers.
My eye pours out tears
to God.

16:22 *atque utinam sic iudicaretur vir cum Deo
quomodo iudicatur filius hominis cum collega suo*

If only *a* man
could be judged
the same way against God,
as *a* human being
is judged against his companion!

16:23 *ecce enim breves anni transeunt et semitam
per quam non revertar ambulo*

Because, look,
a few brief years pass
and I walk *a* path
from which I will not return.

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⁴⁴ Compare to Genesis 4:9-10: *Then the LORD said to Cain, "Where is Abel your brother?" He said, "I do not know; am I my brother's keeper?" And the LORD said, "What have you done? The voice of your brother's blood is crying to me from the ground.*

Chapter 17

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17:1 *spiritus meus adtenuabitur dies mei
breviabuntur et solum mihi superest sepulchrum*

My spirit will be diminished.
My days will be shortened,
and only *the* grave
is left to me.

17:2 *non peccavi et in amaritudinibus moratur
oculus meus*

I have not sinned,
yet my eye will stay
in bitterness.

17:3 *libera me et pone iuxta te et cuiusvis manus
pugnet contra me*

Free me,
and put *me* beside You,
and *then* let anyone's hand
fight against me!

17:4 *cor eorum longe fecisti a disciplina et
propterea non exaltabuntur*

You made their heart
far from discipline,
and, as a result,
they will not be lifted up.

17:5 *praedam pollicetur sociis et oculi filiorum eius
deficient*

He promises plunder
to partners,
yet *the* eyes of his children
will be lacking.

17:6 *posuit me quasi in proverbium vulgi et
exemplum sum coram eis*

He placed me like *someone*
in *a* common proverb,
and I am *an* example
before them.

17:7 *caligavit ab indignatione oculus meus et*

membra mea quasi in nihili redacta sunt

My eye is darkened
by trauma,
and my members
are reduced as if to nothing.

17:8 *stupebunt iusti super hoc et innocens contra
hypocritam suscitabitur*

The fair will be astounded by this,
and *the* innocent
will be stirred up
against *the* hypocrite.

17:9 *et tenebit iustus viam suam et mundis manibus
addet fortitudinem*

And *the* fair will have
his way,
and by clean hands
he will add strength.

17:10 *igitur vos omnes convertimini et venite et non
inveniam in vobis ullum sapientem*

Therefore, all of you
are turned upside down,
and you come,
and I will not find
anyone *who is* wise
among you.

17:11 *dies mei transierunt cogitationes meae
dissipatae sunt torquentes cor meum*

My days have passed by.
My ideas have been scattered,
twisting my heart.

17:12 *noctem verterunt in diem et rursum post
tenebras spero lucem*

They have turned night to day,
and after darkness, in turn,
I hope for light.

17:13 *si sustinero infernus domus mea est in
tenebris stravi lectulum meum*

Even if I hold out,

my house is in hell!⁴⁵
I have strawed
my bed in darkness.

17:14 *putredini dixi pater meus es mater mea et
soror mea vermibus*

I said to rot,
You are my father;
to worms,
you are my mother
and my sister.

17:15 *ubi est ergo nunc praestolatio mea et
patientiam meam quis considerat*

So, where is my reward now?
Who considers my patience?

17:16 *in profundissimum infernum descendent omnia
mea putasne saltem ibi erit requies mihi*

All mine will descend
into *the* deepest hell!
You don't believe
rest will be there for me,
do you?

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⁴⁵ House in this context means family, loved ones, and the totality of his domestic life.

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Baldad Responds

18:1 *respondens autem Baldad Suites dixit*

But Baldad *the* Shuhite, responding, said,

18:2 *usque ad quem finem verba iactabitis intellegite prius et sic loquamur*

Why are you
throwing around words?
Understand first,
and so we may speak.

18:3 *quare reputati sumus ut iumenta et sorduimus coram vobis*

Why are we considered
like dumb animals,
and seem unworthy
before you?⁴⁶

18:4 *qui perdis animam tuam in furore tuo numquid propter te derelinquetur terra et transferentur rupes de loco suo*

You, who are ruining your soul
in your fury,
should earth be abandoned
because of you,
and rocks be moved
from their place?

18:5 *nonne lux impii extinguetur nec splendebit flamma ignis eius*

Won't *the* light
of *the* lawless
be extinguished,
and *the* flame of his fire
not shine forth?

18:6 *lux obtenebrescet in tabernaculo illius et lucerna quae super eum est extinguetur*

The light will be darkened

in his tent,
and *the* lamp
which is over him
will be put out.

18:7 *artabuntur gressus virtutis eius et praecipitabit eum consilium suum*

The step of his power
will be closed in,
and his counsel
will throw him down.

18:8 *inmisit enim in rete pedes suos et in maculis eius ambulat*

For he has put his feet
in *a* trap,
and he tries to walk
in its mesh.

18:9 *tenebitur planta illius laqueo et exardescet contra eum sitis*

His sole will be caught
in *a* trap,
and thirst will burn
in him.⁴⁷

18:10 *abscondita est in terra pedica eius et decipula illius super semitam*

His trap is hidden
in *the* ground,
and his snare
on *the* path.

18:11 *undique terrebunt eum formidines et involvent pedes eius*

Therefore, *the* hunter's traps
will terrify him,
and will wrap around
his feet.

18:12 *adtenetur fame robur eius et inedia invadat costas illius*

May his strength

⁴⁶ The "you" in the sentence is plural. Is Baldad addressing more people than Job?

⁴⁷ The image is of someone caught in a trap in the desert, dying of thirst.

be reduced by hunger,
and starvation
invade his sides.

18:13 *devoret pulchritudinem cutis eius consumat
brachia illius primogenita mors*

May it devour
the beauty of his skin.
May death consume
the arms of his firstborn.

18:14 *avellatur de tabernaculo suo fiducia eius et
calcet super eum quasi rex interitus*

May his confidence
be wrenched away
from his tent,
and destruction trample him,
like *a* king.

18:15 *habitent in tabernaculo illius socii eius qui
non est aspergatur in tabernaculo eius sulphur*

May his companions live
in his tent,
because he no longer exists!
May sulphur be scattered
in his dwelling.

18:16 *deorsum radices eius siccentur sursum autem
adteratur messis eius*

May his roots dry up below,
and his harvest diminish above.

18:17 *memoria illius pereat de terra et non
celebretur nomen eius in plateis*

May his memory perish
from *the* earth,
and his name
not be celebrated
in public places.

18:18 *expellet eum de luce in tenebras et de orbe
transferet eum*

He will expel him
from light into darkness,
and will take him out
of *the* world.

18:19 *non erit semen eius neque progenies in populo
suo nec ullae reliquiae in regionibus eius*

His seed will not be found,
nor his offspring
among his people,
nor *any* other reminders
in his region.

18:20 *in die eius stupebunt novissimi et primos
invadet horror*

In his day
they will be astounded
at *his* end,
and horror will break through
to *the* important.

18:21 *haec sunt ergo tabernacula iniqui et iste locus
eius qui ignorat Deum*

Therefore, these are
the tents of *the* treacherous,
and this *is the* place,
of *one* who does not know God.

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Chapter 19

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Job Responds

19:1 *respondens autem Iob dixit*

But Job, responding, said,

19:2 *usquequo adfligitis animam meam et adteritis me sermonibus*

How long will you
afflict my soul,
and grind me down
with words?

19:3 *en decies confunditis me et non erubescitis opprimentes me*

Ten times you confound me,
and you aren't ashamed
to push me down.

19:4 *nempe et si ignoravi mecum erit ignorantia mea*

Of course, if I
am ignorant,
my ignorance
will be with me.

19:5 *at vos contra me erigimini et arguitis me obprobriis meis*

But you build against me
and argue with me
by taunting me.

19:6 *saltim nunc intellegite quia Deus non aequo iudicio adflixerit me et flagellis suis me cinxerit*

At least know this:
that God has not afflicted me
with a fair judgment.
He has surrounded me
by His blows.

19:7 *ecce clamabo vim patiens et nemo audiet vociferabor et non est qui iudicet*

Look *at my* suffering!
I will shout violence,

and no one will hear!
I protest fiercely,
yet *there* is no one
who will judge!

19:8 *semitam meam circumsepsit et transire non possum et in calle meo tenebras posuit*

He has hedged my path,
and I cannot go across,
and has placed darkness
in my way.

19:9 *spoliavit me gloria mea et abstulit coronam de capite meo*

He robbed me
of my glory,
and took away
the crown from my head.

19:10 *destruxit me undique et pereo et quasi evulsae arbori abstulit spem meam*

He destroyed me completely
and I perish,
and, like *an* uprooted tree,
He took away my hope.

19:11 *iratus est contra me furor eius et sic me habuit quasi hostem suum*

His fury is aroused against me,
and so He considered me
His enemy.

19:12 *simul venerunt latrones eius et fecerunt sibi viam per me et obsederunt in gyro tabernaculum meum*

At the same time,
His bandits came
and made themselves
a road through me,
and besieged my tent
all around.

19:13 *fratres meos longe fecit a me et noti mei quasi alieni recesserunt a me*

He made my brothers
far from me,

and my acquaintances
pull back from me
like strangers.

19:14 *dereliquerunt me propinqui mei et qui me
noverant obliti sunt mei*

My neighbors abandoned me,
and those who knew me
have forgotten me.

19:15 *inquilini domus meae et ancillae meae sicut
alienum habuerunt me et quasi peregrinus fui in
oculis eorum*

The inhabitants of my house
and my slave women
treat me like *a* stranger,
and I am like *a* wanderer
in their eyes.

19:16 *servum meum vocavi et non respondit ore
proprio deprecabar illum*

I called my slave
and he didn't answer.
I pleaded with him
by my own mouth.

19:17 *halitum meum exhorruit uxor mea et orabam
filios uteri mei*

My wife shuddered
at my breath,
and I begged from
the children of my womb.

19:18 *stulti quoque despiciebant me et cum ab eis
recessissem detrahebant mihi*

Even fools despised me.
When I passed by them,
they ridiculed me.

19:19 *abominati sunt me quondam consilarii mei et
quem maxime diligebam aversatus est me*

Those who once counseled me
have detested me.
The one whom I loved most
has turned away from me.

19:20 *PELLI MEAE CONSUMPTIS CARNIBUS ADHESIT OS
MEUM ET DERELICTA SUNT TANTUMMODO LABIA CIRCA
DENTES MEOS*

My flesh *is* eaten up.
My bone clings
to my skin.
and only lips are left
near my teeth.

19:21 *miseremini mei miseremini mei saltem vos
amici mei quia manus Domini tetigit me*

Have mercy on me!
At least you have mercy on me,
my friends,
because *the* Lord's hand
has touched me!

19:22 *quare persequimini me sicut Deus et carnibus
meis saturamini*

Why do you persecute me like God,
and fill *yourselves*
with my flesh?

19:23 *quis mihi tribuat ut scribantur sermones mei
quis mihi det ut exarentur in libro*

Who will grant me
that my words
be written down?
Who will give me
that they be noted
in *a* book,

19:24 *stilo ferreo et plumbi lammina vel certe
sculpantur in silice*

by *an* iron pen,
and *a* lead plate,
even carved firmly in stone!

19:25 *scio enim quod redemptor meus vivat et in
novissimo de terra surrecturus sim*

For I know
that my redeemer
may live,
and in *the* end,
I may be raised up
from *the* earth.

19:26 *et rursum circumdabor pelle mea et in carne
mea videbo Deum*

and I will be surrounded
once more by my skin,
and in my flesh
I will see God,

19:27 *quem visurus sum ego ipse et oculi mei
conspecturi sunt et non alius reposita est haec spes
mea in sinu meo*

whom I myself will see,
and my eyes catch sight of,
and not another.
My hope is laid up in this,
in my heart.

19:28 *quare ergo nunc dicitis persequamur eum et
radicem verbi inveniamus contra eum*

Why, therefore,
are you now saying,
Let us pursue him,
and find *the* root of words
against him?

19:29 *fugite ergo a facie gladii quoniam ultor
iniquitatum gladius est et scitote esse iudicium*

Flee, then,
from *the* face of *the* sword,
because *the* sword
is *the* avenger of treachery,
and understand that
a judgment will take place!

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Chapter 20

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Sophar the Naamathite Responds

20:1 *respondens autem Sophar Naamathites dixit*

But Sophar the Naamathite, responding, said,

20:2 *idcirco cogitationes meae variae succedunt sibi
et mens in diversa rapitur*

Because of that,
my various thoughts
follow themselves,
and *my* mind
is taken away
by different *ideas*.

20:3 *doctrinam qua me arguis audiam et spiritus
intellegentiae meae respondebit mihi*

The doctrine
which you advocate to me,
I will hear,
and the spirit
of my intelligence
will respond to me.

20:24 *hoc scio a principio ex quo positus est homo
super terram*

This I know
from *the* beginning,
since man was placed
on earth,

20:5 *quod laus impiorum brevis sit et gaudium
hypocritae ad instar puncti*

that *the* praise
of *the* lawless
may be brief,
and *the* hypocrite's joy
punctured in *an* instant.

20:6 *si ascenderit usque ad caelum superbia eius et
caput eius nubes tetigerit*

If his pride
should mount to *the* sky,
and his head

should touch *the* clouds,

20:7 *quasi sterquilinum in fine perdetur et qui eum viderant dicent ubi est*

in the end
he will be lost
like *a* pile of dung,
and those who saw him
will say,
Where is he?

20:8 *velut somnium avolans non invenietur transiet sicut visio nocturna*

Like *a* vanishing dream
he will not be found.
He will pass away
like *a* nightmare.

20:9 *oculus qui eum viderat non videbit neque ultra intuebitur eum locus suus*

The eye which saw him
will not see him,
nor will his place
consider him further.

20:10 *filii eius adterentur egestate et manus illius reddent ei dolorem suum*

His children
will be ground down
by poverty,
and his hands
will pay him back
his pain.

20:11 *ossa eius implebuntur vitiis adolescentiae eius et cum eo in pulverem dormient*

His bones
will be filled
by *the* vices
of his youth,
and they will sleep
with him in dust.

20:12 *cum enim dulce fuerit in ore eius malum abscondet illud sub lingua sua*

For when evil seems sweet

in his mouth,
he will hide it
under his tongue.

20:13 *parcet illi et non derelinquet illud et celabit in gutture suo*

He will spare it,
and not leave it behind,
and he will hide it
in his throat.

20:14 *panis eius in utero illius vertetur in fel aspidum intrinsecus*

His bread
in his stomach
will turn into
an asp's poison
inside.⁴⁸

20:15 *divitias quas devoravit evomet et de ventre illius extrahet eas Deus*

The riches which
he has devoured
he will vomit,
and God will extract them
from his gut.

20:16 *caput aspidum suget occidet eum lingua viperae*

He will suck
the asp's head.
The viper's tongue
will kill him.

20:17 *non videat rivulos fluminis torrentes mellis et butyri*

May he not see
even rivulets of streams,
flowing with honey
and butter.⁴⁹

⁴⁸ An asp is a deadly snake from northern Africa.

⁴⁹ Compare to RSV Exodus 3:8 *I have come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land to a good and broad land, a land flowing with milk and honey . . .*

20:18 *luet quae fecit omnia nec tamen consumetur
iuxta multitudinem adinventionum suarum sic et
sustinebit*

He will pay
for all that he did,
nor yet be consumed
alongside the multitude
of his accomplishment.
Thus also
he will be held back.

20:19 *quoniam confringens nudavit pauperes
domum rapuit et non aedificavit eam*

Because, breaking in,
he stripped *the* house
of *the* poor.
He tore down
and did not build,

20:20 *nec est satiatus venter eius et cum habuerit
quae cupierat possidere non poterit*

nor was his belly
satisfied.
When he has
what he wants,
he won't be able
to keep it.

20:21 *non remansit de cibo eius et propterea nihil
permanebit de bonis eius*

Nothing remains
from his *own* food,
and, because of this
nothing will endure
from his goods.

20:22 *cum satiatus fuerit artabitur aestuabit et
omnis dolor inruet in eum*

When he reaches satisfaction
he will be hemmed in.
He will boil,
and every pain
will rush in on him.

20:23 *utinam impleatur venter eius ut emittat in eum
iram furoris sui et pluat super illum bellum suum*

If only his belly
might be filled,
that He may drive out on him
the anger of *his* fury,
and rain His conflict
down on him.

20:24 *fugiet arma ferrea et inruet in arcum aereum*

He will flee iron weapons,
and throw *himself*
under *a* bronze arrow.

20:25 *eductus et egrediens de vagina sua et
fulgurans in amaritudine sua vadent et venient super
eum horribiles*

Drawn out and coming forth
from their sheaths,
and shining in their bitterness
they will advance,
and horrible *things*
will come upon him.

20:26 *omnes tenebrae absconditae sunt in occultis
eius devorabit eum ignis qui non succenditur
adfligetur relictus in tabernaculo suo*

All shadows are hidden
in his darkness
Fire which is not burned
will devour him,
The one left in his tent
will be afflicted.

20:27 *revelabunt caeli iniquitatem eius et terra
consurget adversus eum*

The skies will reveal
his treachery,
and earth will rise up
against him.

20:28 *apertum erit germen domus illius detrahetur
in die furoris Dei*

The offspring
of his house
will be exposed.
He will be

taken away
in *the* day of God's fury.

20:29 *haec est pars hominis impii a Deo et hereditas
verborum eius a Domino*

This is *a* lawless man's
portion from God,
and *the* legacy
of his actions
from *the* Lord.

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Chapter 21

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21:1 *respondens autem Iob dixit*

But Job, responding, said

21:2 *audite quaeso sermones meos et agetis
paenitentiam*

Hear my words,
I pray,
and you will feel regret.

21:3 *sustinete me ut et ego loquar et post mea si
videbitur verba ridete*

Put up with me,
and I will speak,
and after my words
it will be seen
if you laugh.

21:4 *numquid contra hominem disputatio mea est ut
merito non debeam contristari*

Is my dispute
against *a* man,
that rightly I shouldn't
be depressed?

21:5 *adrendite me et obstupescite et superponite
digitum ori vestro*

Pay attention to me
and be astounded,
and put your finger
over your mouth!

21:6 *et ego quando recordatus fuero pertimesco et
concutit carnem meam tremor*

Even I,
when I am reminded,
am terrified,
and shaking rocks
my flesh.

21:7 *quare ergo impii vivunt sublevati sunt
confortatique divitiis*

Why, then, do *the* lawless
go on living?
They are lifted up,
and comforted by riches.

21:8 *semen eorum permanet coram eis
propinquorum turba et nepotum in conspectu eorum*

Their seed endures
before them,
uproar of their neighbors,
and grandchildren *are born*
in their sight.

21:9 *domus eorum securae sunt et pacatae et non est
virga Dei super illos*

Their homes
are secure and peaceful,
and God's correction
is not over them.

21:10 *bos eorum concepit et non abortit vacca
peperit et non est privata fetu suo*

Their ox has conceived
and doesn't abort.
Their cow has given birth
and is not deprived
of her calf.

21:11 *egrediuntur quasi greges parvuli eorum et
infantes eorum exultant lusibus*

Their little ones
go out like flocks,
and their infants
exult in luxuries.

21:12 *tenent tympanum et citharam et gaudent ad
sonitum organi*

They have
tympanies⁵⁰ and harps,
and rejoice
to *the* sound of organs.

21:13 *ducunt in bonis dies suos et in puncto ad
inferna descendunt*

⁵⁰ A tympani is an musical instrument, resembling a small drum.

They lead their days
in good *things*,
and descend to *the* inferno.
in an instant,⁵¹

21:14 *qui dixerunt Deo recede a nobis et scientiam
viarum tuarum nolumus*

who say to God,
Leave us alone,
and, We don't want
knowledge of Your ways.

21:15 *quid est Omnipotens ut serviamus ei et quid
nobis prodest si oraverimus illum*

What is *the* Omnipotent,
that we should serve Him,
and what good is *it* to us
if we pray to Him?

21:16 *verumtamen quia non sunt in manu eorum
bona sua consilium impiorum longe sit a me*

Nevertheless,
because their good
is not in their hands,
let *the* counsel
of *the* lawless be
far from me.

21:17 *quotiens lucerna impiorum extinguetur et
superveniet eis inundatio et dolores dividet furoris sui*

How often
the lamp of *the* wicked
will be extinguished,
and *a* flood
come over them,
and He will divide
the pains of His fury.

21:18 *erunt sicut paleae ante faciem venti et sicut
favilla quam turbo dispergit*

They will be like chaff

⁵¹ In Job's estimation, all human beings descend to the inferno at death, whether they are good or evil. In this sense, the inferno is more of a generic repository for dead souls than a place of moral judgment.

before *the* face of *the* wind,
and like ash
when *the* wind stirs *it*.

21:19 *Deus servabit filiis illius dolorem patris et cum reddiderit tunc sciet*

God will store up
the father's pain
for his children,
and when He repays,
then he will understand.

21:20 *videbunt oculi eius interfectionem suam et de furore Omnipotentis bibet*

His eyes will watch
his destruction,
and he will drink
from *the* fury
of *the* Omnipotent.

21:21 *quid enim ad eum pertinet de domo sua post se et si numerus mensuum eius dimidietur*

For what will belong to him
from his house after him,
if *the* number
of his months
is cut in half?

21:22 *numquid Deum quispiam docebit scientiam qui excelsos iudicat*

Will someone
teach God knowledge,
who judges *the* highest?

21:23 *iste moritur robustus et sanus dives et felix*

One *person* dies
strong and healthy,
rich and happy.

21:24 *viscera eius plena sunt adipe et medullis ossa illius inrigantur*

His insides
are full of fat,
and *the* marrow
of his bones
is nourished.

21:25 *alius vero moritur in amaritudine animae absque ullis opibus*

Someone else truly
dies in bitterness of spirit,
apart from any resources.

21:26 *et tamen simul in pulverem dormient et vermes operient eos*

and yet,
at *the* same time,
they will sleep in dust,
and worms will cover them.

21:27 *certe novi cogitationes vestras et sententias contra me iniquas*

Of course I knew
your twisted thoughts
and sentences
against me.

21:28 *dicitis enim ubi est domus principis et ubi tabernacula impiorum*

For you said,
Where is *the* house
of *the* princes,
and Where *are*
the tents of *the* lawless?

21:29 *interrogate quemlibet de viatoribus et haec eadem eum intellegere cognoscetis*

Question whoever you please
from passersby,
and you will recognize *that*
he understands these *things* too.

21:30 *quia in diem perditionis servabitur malus et ad diem furoris ducitur*

Because an evil *man*
will be guarded
on *the* day of judgment,
and led to *the* day of fury.

21:31 *quis arguet coram eo viam eius et quae fecit quis reddet illi*

Who will argue

his way before Him,
and who will repay Him
what he does?

21:32 *ipse ad sepulchra ducetur et in congerie
mortuorum vigilabit*

He will be led
to *the* grave,
and he will keep vigil
in a heap of *the* dead.

21:33 *dulcis fuit glareis Cocyti et post se omnem
hominem trahet et ante se innumerabiles*

He has been sweet
to *the* gravel of Cocyti,⁵²
and he will bring
every man after him,
and before him
they are numberless.

21:34 *quomodo igitur consolamini me frustra cum
responsio vestra repugnare ostensa sit veritati*

How, then,
will you console me vainly,
when your response
is shown to be
repugnant to truth?

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⁵² Compare to RSV: *The clods of the valley are sweet to him.*

Chapter 22

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22:1 *respondens autem Eliphaz Themanites dixit*

But Eliphaz *the* Themanite, responding, said,

22:2 *numquid Deo comparari potest homo etiam cum
perfectae fuerit scientiae*

Man can't be compared to God,
can he,
even if his knowledge
were perfect?

22:3 *quid prodest Deo si iustus fueris aut quid ei
confers si immaculata fuerit via tua*

What benefit is *it* to God
if you are fair,
or what do you confer on Him
if your way is spotless?

22:4 *numquid timens arguet te et veniet tecum in
iudicium*

Aren't you afraid
He will dispute you
and bring you with Him
into judgment,

22:5 *et non propter malitiam tuam plurimam et
infinitas iniquitates tuas*

and not on account of
your many evil *deeds*
and your infinite treacheries?

22:6 *abstulisti enim pignus fratrum tuorum sine
causa et nudos spoliasti vestibus*

For you have taken away
your brothers' pledge⁵³
without cause,
and stripped them naked
of clothes.

22:7 *aquam lasso non dedisti et esurienti subtraxisti*

⁵³ A pledge is an item given as collateral, to secure a debt or promise. In this case, the pledge is a garment.

panem

You have not given water
to *the* weary,
and have taken bread
away from *the* hungry.

22:8 *in fortitudine brachii tui possidebas terram et
potentissimus obtinebas eam*

You possessed *the* land
in *the* strength of your arm,
and, *being the* most powerful,
you took it.

22:9 *viduas dimisisti vacuas et lacertos pupillorum
comminuisti*

You have sent
widows away empty,
and have broken
the strength of orphans.

22:10 *propterea circumdatus es laqueis et conturbat
te formido subita*

This is why
you are captured
by snares,
and *a* hunter's trap
disturbs you suddenly!

22:11 *et putabas te tenebras non visurum et impetu
aquarum inundantium non oppressurum*

And you supposed
you wouldn't see shadows,
and *the* force of flood-waters
wouldn't oppress you.

22:12 *an cogitas quod Deus excelsior caelo et super
stellarum vertices sublimetur*

Or did you think
that God is higher than *the* sky
and over *the* stars?

22:13 *et dicis quid enim novit Deus et quasi per
caliginem iudicat*

And you said,
For what did God know,

and,
He judges as if in gloom.

22:14 *nubes latibulum eius nec nostra considerat et
circa cardines caeli perambulat*

His hiding place
is the clouds,
nor does He consider us,
and He walks near
the corners of *the* sky.

22:15 *numquid semitam saeculorum custodire cupis
quam calcaverunt viri iniqui*

Do you want to keep
the path of *the* ages,
which treacherous men
have trampled?

22:16 *qui sublati sunt ante tempus suum et fluvius
subvertit fundamentum eorum*

They are taken away
before their time,
and *a* river has undermined
their foundation.

22:17 *qui dicebant Deo recede a nobis et quasi nihil
possit facere Omnipotens aestimabant eum*

They say to God,
Turn away from us,
and considered Him
as if *the* Omnipotent
could do nothing,

22:18 *cum ille implesset domos eorum bonis quorum
sententia procul sit a me*

when He filled their homes
with good *things*,
May their opinions
be far from me!

22:19 *videbunt iusti et laetabuntur et innocens
subsannabit eos*

The fair will see
and rejoice,
and *the* innocent
will mock them.

22:20 *nonne succisa est erectio eorum et reliquias eorum devoravit ignis*

Wasn't their building
cut down,
and their remnants
devoured by fire?

22:21 *adquiesce igitur ei et habeto pacem et per haec habebis fructus optimos*

Rest, therefore, in Him,
and have peace,
and through this
you will have
the best results.

22:22 *suscipe ex ore illius legem et pone sermones eius in corde tuo*

Receive *the* law
from His mouth,
and put His teachings
in your heart.

22:23 *si reversus fueris ad Omnipotentem aedificaberis et longe facies iniquitatem a tabernaculo tuo*

If you return yourself
to *the* Omnipotent,
you will be built up,
and you will put treachery
far from your tent.

22:24 *dabit pro terra silicem et pro silice torrentes aureos*

He will give you
stones for dirt,
and for stones
torrents of gold.

22:25 *eritque Omnipotens contra hostes tuos et argentum coacervabitur tibi*

And *the* Omnipotent
will be against your enemies,
and will pile up silver
for you.

22:26 *tunc super Omnipotentem deliciis afflues et*

elevabis ad Deum faciem tuam

Then you will enjoy delights
from *the* Omnipotent,
and will lift up your face
to God.

22:27 *rogabis eum et exaudiet te et vota tua reddes*

You will pray to Him
and He will hear you,
and you will repay
your promise.

22:28 *decernes rem et veniet tibi et in viis tuis splendet lumen*

You will discern *a* thing
and it will come to you,
and in your strength,
light will shine .

22:29 *qui enim humiliatus fuerit erit in gloria et qui inclinaverit oculos suos ipse salvabitur*

For one who was humbled
will be in glory,
and one lowered his eyes,
he will be saved.

22:30 *salvabitur innocens salvabitur autem munditia manuum suarum*

The innocent will be saved,
but he will be saved
by *the* cleanness
of his hands.

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Chapter 23

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23:1 *respondens autem Iob dixit*

But Job, responding, said,

23:2 *nunc quoque in amaritudine est sermo meus et manus plagae meae adgravata est super gemitum meum*

Now, also, my speech
is in bitterness,
and *the* hand of my affliction
is made worse
than my moaning.

23:3 *quis mihi tribuat ut cognoscam et inveniam illum et veniam usque ad solium eius*

Who will grant me
that I might know
how to find Him,
and come even to His throne?

23:4 *ponam coram eo iudicium et os meum replebo increpationibus*

I would place *my* cause
before Him,
and my mouth
will be filled
with reproaches,

23:5 *ut sciam verba quae mihi respondeat et intellegam quid loquatur mihi*

so I could know
the words with which
He would respond to me,
and understand
what he would say to me.

23:6 *nolo multa fortitudine contendat mecum nec magnitudinis suae mole me premat*

I don't want
His tremendous strength
to contend with me,
or *the* immensity
of his greatness

to crush me.

23:7 *proponat aequitatem contra me et perveniat ad victoriam iudicium meum*

Let Him propose fairness
against me,
and my cause
may come to victory.

23:8 *si ad orientem iero non apparet si ad occidentem non intellegam eum*

If I walk to *the* east,
He doesn't appear.
If I walk to *the* west,
I will not understand Him.

23:9 *si ad sinistram quid agat non adprehendam eum si me vertam ad dextram non videbo illum*

If to *the* left,
what can be done?
I will not find Him.
If I turn to *the* right,
I will not see Him.

23:10 *ipse vero scit viam meam et probavit me quasi aurum quod per ignem transit*

Truly, He knows my way,
and has proved me like gold
that passed through fire.

23:11 *vestigia eius secutus est pes meus viam eius custodivi et non declinavi ex ea*

My foot has followed
his steps.
I have kept His way
and not turned aside
from it.

23:12 *a mandatis labiorum eius non recessi et in sinu meo abscondi verba oris eius*

I have not turned back
from *the* commands
of His lips,
and I have hidden
the words of His mouth
in my being.

23:13 *ipse enim solus est et nemo avertere potest cogitationem eius et anima eius quodcumque voluerit hoc facit*

For He is unique,
and no one can hide
from His awareness,
and whatever His soul has wished,
this He does.

23:14 *cum expleverit in me voluntatem suam et alia multa similia praesto sunt ei*

When He has completed
His will in me,
many other similar *things*
also are ready for Him.

23:15 *et idcirco a facie eius turbatus sum et considerans eum timore sollicitor*

Therefore, I am agitated
by His face,
and disturbed by fear
considering Him.

23:16 *Deus mollivit cor meum et Omnipotens conturbavit me*

God has melted my heart,
and *the* Omnipotent
has disquieted me.

23:17 *non enim perii propter imminentes tenebras nec faciem meam operuit caligo*

For I have not perished
on account of impending darkness,
nor has He covered my face
in gloom.

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Chapter 24

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24:1 *ab Omnipotente non sunt abscondita tempora qui autem noverunt eum ignorant dies illius*

Times are not hidden
from *the* Omnipotent,
but those who know Him
do not know His days.

24:2 *alii terminos transtulerunt diripuerunt greges et paverunt eos*

Some have taken away
boundary posts.
They have torn apart flocks
and eaten them.

24:3 *asinum pupillorum abigerunt et abstulerunt pro pignore bovem viduae*

They have driven away
the orphan's donkey,
and taken *the* widow's ox
for a pledge.

24:4 *subverterunt pauperum viam et oppresserunt pariter mansuetos terrae*

They have undermined
the poor man's way,
and oppressed together
the humble of earth.

24:5 *alii quasi onagri in deserto egrediuntur ad opus suum vigilantesque ad praedam praeparant panem liberis*

Others, like wild asses
in *the* desert,
go toward their work,
and watching for prey,
prepare *their* children's bread.

24:6 *agrum non suum demetunt et vineam eius quem vi oppresserunt vindemiant*

They don't work
their own field,
and they harvest *the* vineyard

of one whom
they oppress by force.

24:7 *nudos dimittunt homines indumenta tollentes
quibus non est operimentum in frigore*

They have sent men out stripped,
taking their coats,
leaving them uncovered
in winter,

24:8 *quos imbres montium rigant et non habentes
velamen amplexantur lapides*

whom mountain rains drench,
and, having no *a* covering,
they embrace stones.

24:9 *vim fecerunt depraedantes pupillos et vulgum
pauperem spoliaverunt*

Plundering orphans
has made them strong,
and they have robbed
the common poor,

24:10 *nudis et incedentibus absque vestitu et
esurientibus tulerunt spicas*

leaving him stripped
and walking without clothing.
And they have taken away
the grain of *the* hungry.

24:11 *inter acervos eorum meridiati sunt qui calcatis
torcularibus sitiunt*

They have napped
amidst *the* treasures
of those who,
having trampled *the* wine press,
still thirst.

24:12 *de civitatibus fecerunt viros gemere et anima
vulneratorum clamavit et Deus inultum abire non
patitur*

They made *the* men
of the city groan,
and *the* soul
of *the* wounded
cried out,

and God did not allow them
to go unpunished.

24:13 *ipsi fuerunt rebelles luminis nescierunt vias
eius nec reversi sunt per semitas illius*

They were rebels
to *the* light.
They have not known
His ways,
nor have they turned back
from His path.

24:14 *mane primo consurgit homicida interficit
egenum et pauperem per noctem vero erit quasi fur*

Early in the morning
the murderer gets up.
He destroys *the* needy
and *the* poor.
Truly, at night he will be
like *a* robber.

24:15 *oculus adulteri observat caliginem dicens non
me videbit oculus et operiet vultum suum*

The adulterer's eye
watches the gloom, saying,
Eye will not see me,
and he will cover his face.

24:16 *perforat in tenebris domos sicut in die
condixerant sibi et ignoraverunt lucem*

He breaks through homes in darkness,
as in day they had agreed
among themselves,
and they have not known
the light.

24:17 *si subito apparuerit aurora arbitrantur
umbram mortis et sic in tenebris quasi in luce
ambulant*

If dawn should arise suddenly,
they are observed by
the shadow of death,
and they carry on in darkness,
as if in *the* light.

24:18 *levis est super faciem aquae maledicta sit pars
eius in terra nec ambulet per viam vinearum*

He is slippery
over *the* face of waters.
May cursing be
his portion on earth,
nor may he walk
by *the* way
of *the* vineyards.

24:19 *ad nimium calorem transeat ab aquis nivium
et usque ad inferos peccatum illius*

Let him pass
from snow melt
to too much heat,
and his sin
even to *the* dead.

24:20 *obliviscatur eius misericordia dulcedo illius
vermes non sit in recordatione sed conteratur quasi
lignum infructuosum*

May mercy forget him,
his sweetness *be* for worms.
May he not be remembered,
but be destroyed
like *an* unfruitful tree.

24:21 *pavit enim sterilem et quae non parit et viduae
bene non fecit*

For he has struck *the* childless,
and she who has not given birth,
and he has not done right
by *the* widow.

24:22 *detraxit fortes in fortitudine sua et cum steterit
non credet vitae suae*

He has torn down *the* strong
in his strength,
and when he stands,
he will not trust his life
to others.

24:23 *dedit ei Deus locum paenitentiae et ille
abutitur eo in superbiam oculi autem eius sunt in viis
illius*

God gave him
room for regret,
and he misused it

in *his* pride.
But His eyes are
on his ways.

24:24 *elevati sunt ad modicum et non subsistent et
humiliabuntur sicut omnia et auferentur et sicut
summitates spicarum conterentur*

They were lifted up
a short while,
yet will not remain.
And they will be humiliated,
like all *things*,
and taken away,
and like heads of grain
they will be crushed.

24:25 *quod si non est ita quis me potest arguere esse
mentitum et ponere ante Deum verba mea*

For if this isn't so,
who can show me
to be *a* liar,
and put my words
before God?

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Chapter 25

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and a son of man
eaten by worms!

Baldad Responds⁵⁴

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25:1 *respondens autem Baldad Suites dixit*

But Baldad *the* Shuhite,
responding,
said,

25:2 *potestas et terror apud eum est qui facit
concordiam in sublimibus suis*

Power and terror
are with Him,
who makes concord
in His highest places.

25:3 *numquid est numerus militum eius et super
quem non surget lumen illius*

Is there *a* number
of his soldiers?
Over whom
does His light
not rise?

25:4 *numquid iustificari potest homo conparatus
Deo aut apparere mundus natus de muliere*

Can man be justified
compared to God,
or appear clean,
born of woman?

25:5 *ecce etiam luna non splendet et stellae non sunt
mundae in conspectu eius*

Look, even *the* moon
does not shine
and *the* stars
are not clean
in His sight.

25:6 *quanto magis homo putredo et filius hominis
vermis*

How much more
man *who* rots,

⁵⁴ Chapter 25 is fragmentary in the most reliable sources.

Chapter 26

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Job Responds

26:1 *respondens autem Iob dixit*

But Job, responding, said,

26:2 *cuius adiutor es numquid inbecilli et sustentas
brachium eius qui non est fortis*

Who are you helping?
One who *is* feeble?
And are you sustaining His arm,
who isn't strong?

26:3 *cui dedisti consilium forsitan illi qui non habet
sapientiam et prudentiam tuam ostendisti plurimam*

To whom have you
given counsel?
Perhaps to one who isn't wise?
And have you shown
your great prudence?

26:4 *quem docere voluisti nonne eum qui fecit
spiramen tuum*

Whom do you want
to teach?
Isn't it Him
who made your breath?

26:5 *ecce gigantes gemunt sub aquis et qui habitant
cum eis*

Look, giant *beasts*
groan beneath *the* waters,
and those that live with them.

26:6 *nudus est inferus coram illo et nullum est
operimentum perditioni*

The dead
are stripped open
before Him,
and *the* covering
of destruction
is nothing;

26:7 *qui extendit aquilonem super vacuum et*

adpendit terram super nihili

Who extends *the* north wind
over *the* void,
and hangs *the* earth
over nothing;

26:8 *qui ligat aquas in nubibus suis ut non erumpant
pariter deorsum*

Who binds waters
in His clouds,
that they not erupt
together downward;

26:9 *qui tenet vultum solii sui et expandit super illud
nebulam suam*

Who holds *the* face
of his throne,
and spreads out
his cloud over it.⁵⁵

26:10 *terminum circumdedit aquis usque dum
finiantur lux et tenebrae*

He prescribed *the* limit
of *the* waters,
up to *the* point where
light and darkness are ended.

26:11 *columnae caeli contremescunt et pavent ad
nutum eius*

The columns of *the* sky
tremble together,
and are terrified
at His nod.

26:12 *in fortitudine illius repente maria congregata
sunt et prudentia eius percussit superbum*

In His strength,
the seas are gathered
at once,
and His prudence
pounds *the* proud.

26:13 *spiritus eius ornavit caelos et obstetricante*

⁵⁵ Compare to RSV: *He covers the face of the moon,
and spreads over it his cloud.*

manu eius eductus est coluber tortuosus

His Spirit
has adorned *the* skies,
and by *the* midwifery
of His hand,
the twisting serpent
is led forth.

26:14 *ecce haec ex parte dicta sunt viarum eius et cum vix parvam stillam sermonis eius audierimus quis poterit tonitruum magnitudinis illius intueri*

Look, these *things*
are said about
a portion of His ways!
When we have heard
hardly *a* tiny drop
of His word,
who can consider
the thunders of His immensity?

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Chapter 27

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27:1 *addidit quoque Iob adsumens parabolam suam et dixit*

And Job also added,
resuming his parable,
and said,

27:2 *vivit Deus qui abstulit iudicium meum et Omnipotens qui ad amaritudinem adduxit animam meam*

God lives,
who has taken away
my cause,
and *the* Omnipotent,
who has brought me
to bitterness.

27:3 *quia donec superest halitus in me et spiritus Dei in naribus meis*

Because, as long as
breath remains in me
and *the* Spirit of God
in my nostrils,

27:4 *non loquentur labia mea iniquitatem nec lingua mea meditabitur mendacium*

my lips will not
speak treachery,
nor will my tongue
meditate on lies.

27:5 *absit a me ut iustos vos esse iudicem donec deficiam non recedam ab innocentia mea*

Far be it from me,
that I judge you
to be fair!
Until I die I will not
turn away from my innocence.

27:6 *iustificationem meam quam coepi tenere non deseram nec enim reprehendit me cor meum in omni vita mea*

My justification,
which I began to have,

I have not deserted,
for my heart has not
reproached me
in all my life.

27:7 *sit ut impius inimicus meus et adversarius meus
quasi iniquus*

May my enemy be
like *the* lawless,
and my adversary
like *the* treacherous.

27:8 *quae enim spes est hypocritae si avare rapiat et
non liberet Deus animam eius*

For what hope is there
for *the* hypocrite
if he plunders greedily?
God will not
free his soul.

27:9 *numquid clamorem eius Deus audiet cum
venerit super illum angustia*

God won't hear his cry
when anguish
comes over him,
will he?

27:10 *aut poterit in Omnipotente delectari et
invocare Deum in omni tempore*

Nor will he
be able to delight
in *the* Omnipotent,
or invoke God
at all times.

27:11 *docebo vos per manum Dei quae Omnipotens
habeat nec abscondam*

I will teach you
by *the* hand of God,
what *the* Omnipotent has,
nor will I hide *it*.

27:12 *ecce vos omnes nostis et quid sine causa vana
loquimini*

Look, you all know *it*,
so why do you speak

vainly, without cause?

27:13 *haec est pars hominis impii apud Deum et
hereditas violentorum quam ab Omnipotente
suscipient*

This is *the* portion
of a lawless man
with God,
and *the* inheritance
of *the* violent,
which he will receive
from *the* Omnipotent.

27:14 *si multiplicati fuerint filii eius in gladio erunt
et nepotes eius non saturabuntur pane*

If his children
are multiplied,
they will go
to *the* sword,
and his grandchildren
will not be filled
with bread.

27:15 *qui reliqui fuerint ex eo sepelientur in interitu
et viduae illius non plorabunt*

Those who are left
from him
will be buried
in destruction,
and their widows
will not weep.

27:16 *si conportaverit quasi terram argentum et
sicut lutum praeparaverit vestimenta*

If he amasses
silver like dirt,
and prepares
garments like clay,

27:17 *praeparabit quidem sed iustus vestietur illis et
argentum innocens dividet*

he will prepare, indeed,
but *the* fair
will wear them,
and *the* innocent
will divide *his* silver.

27:18 *aedificavit sicut tinea domum suam et sicut
custos fecit umbraculum*

He has built
his house
like *a* moth,
and made his keepers
a shelter.

27:19 *dives cum dormierit nihil secum auferet aperit
oculos suos et nihil inveniet*

Yet a rich man,
when he sleeps,
will carry nothing
away with him.
He will open his eyes
and will find nothing.

27:20 *adprehendit eum quasi aqua inopia nocte
opprimet eum tempestas*

Poverty will
wash over him
like water.
A storm will
oppress him
by night.

27:21 *tollet eum ventus urens et auferet et velut
turbo rapiet eum de loco suo*

A burning wind
will take him,
and carry *him* away,
and, like *a* tornado,
will rip him from his place.

27:22 *et mittet super eum et non parcat de manu eius
fugiens fugiet*

And He will send *it*
over him,
and not spare
from His hand.
Fleeing, he will flee.

27:23 *stringet super eum manus suas et sibilabit
super illum intuens locum eius*

He will draw
his hands tight

over him,
and will hiss at him,
considering his position.

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Chapter 28

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28:1 *habet argentum venarum suarum principia et auro locus est in quo conflatur*

Silver has beginnings
of its veins,
and gold is found,
which is purified.⁵⁶

28:2 *ferrum de terra tollitur et lapis solutus calore in aes vertitur*

Iron is taken
from *the* earth,
and stone melted by heat
becomes bronze.

28:3 *tempus posuit tenebris et universorum finem ipse considerat lapidem quoque caliginis et umbram mortis*

He set *a* time
for darkness,
and *an* end of all *things*.
He considers stones,
and also gloom
and *the* shadow of death.

28:4 *dividit torrens a populo peregrinante eos quos oblitus est pes egentis hominum et invios*

A rushing stream divides
a traveling people,
those whom
the foot of needy men
have forgotten,
unreachable.⁵⁷

28:5 *terra de qua oriebatur panis in loco suo igne subversa est*

⁵⁶ This chapter compares ancient mining practices to the search for wisdom. See [Peake's Commentary on the Bible](#), Matthew Black, editor, Thomas Nelson, Nashville, 1962, pg. 403 (Hereafter cited as [Peake's Commentary](#)). As a hymn to wisdom, it is probably a separate poem integrated into the book.

⁵⁷ Compare to RSV: *They open shafts in a valley away from where men live; they are forgotten by travelers, they hang afar from men, they swing to and fro.*

The land
from which bread arises
is undone by fire
in its place.

28:6 *locus sapphyri lapides eius et glebae illius aurum*

Its stones *are*
the place of sapphires,
and its clods are gold.

28:7 *semitam ignoravit avis nec intuitus est oculus vulturis*

The bird
has not known
its path,
nor has *the* vulture's eye
seen it.

28:8 *non calcaverunt eam filii institorum nec pertransivit per eam leaena*

The merchants' children
have not walked over it,
nor has *the* lioness
passed through it.⁵⁸

28:9 *ad silicem extendit manum suam subvertit a radicibus montes*

He stretches out his hand
to stone.
He overturns
the roots of mountains.

28:10 *in petris rivos excidit et omne pretiosum vidit oculus eius*

He cuts streams
into rocks,
and his eye sees
everything precious.

28:11 *profunda quoque fluviorum scrutatus est et abscondita produxit in lucem*

Even *the* depth of rivers

⁵⁸ Compare to RSV: *The proud beasts have not trodden it; the lion has not passed over it.*

is examined,
and he has brought
hidden *things* to light.

28:12 *sapientia vero ubi invenitur et quis est locus
intellegentiae*

But truly,
where can wisdom
be found,
and who is *the* place
of understanding?⁵⁹

28:13 *nescit homo pretium eius nec invenitur in terra
suaviter viventium*

Man does not know
its price,
nor it is found
among those living
at ease on earth.

28:14 *abyssus dicit non est in me et mare loquitur
non est mecum*

The abyss said,
It is not in me,
and *the* sea says,
It is not with me.

28:15 *non dabitur aurum obrizum pro ea nec
adpendetur argentum in commutatione eius*

Fine gold
will not be given
for it,
nor will silver
be weighed out
in its exchange.

28:16 *non conferetur tinctis Indiae coloribus nec
lapidi sardonico pretiosissimo vel sapphyro*

Dyes of *the* colors of India
will not be traded *for it*,
nor most precious stones
of sardonyx or sapphire.

28:17 *non adaequabitur ei aurum vel vitrum nec*

commutabuntur pro ea vasa auri

Gold will not adequate for it,
nor blue dye,
neither can golden vases
be exchanged for it.

28:18 *excelsa et eminentia non memorabuntur
comparatione eius trahitur autem sapientia de
occulis*

The most exalted and eminent
will not be remembered
in comparison to it.
But wisdom is derived
from hiddenness.

28:19 *non adaequabitur ei topazium de Aethiopia
nec tincturae mundissimae conponetur*

Topaz from Ethiopia
will not be equal to it,
nor will it be constructed
from *the* purest inks.

28:20 *unde ergo sapientia veniet et quis est locus
intellegentiae*

Where, then,
will wisdom come from,
and who is *the* place
of understanding?

28:21 *abscondita est ab oculis omnium viventium
volucres quoque caeli latet*

Wisdom is hidden
from *the* eyes
of all *the* living
and unseen by
the birds of *the* sky.

28:22 *perditio et mors dixerunt auribus nostris
audivimus famam eius*

Destruction and death said,
Our ears have heard
its fame.

28:23 *Deus intellegit viam eius et ipse novit locum
illius*

⁵⁹ The "place of understanding" is a person, denoted by *quis*, rather than a thing, denoted by *quid*.

God knows its way,
and He has known
its place.

28:24 *ipse enim fines mundi intuetur et omnia quae
sub caelo sunt respicit*

For He looks upon
the limits of *the* world,
and sees all *things*
that are under *the* sky.

28:25 *qui fecit ventis pondus et aquas adpendit
mensura*

The One who made a weight
for *the* winds,
and weighed out
the waters by measure,

28:26 *quando ponebat pluviis legem et viam
procellis sonantibus*

when he placed a law
on *the* rains,
and on *the* way
of thundering storms.

28:27 *tunc vidit illam et enarravit et praeparavit et
investigavit*

Then He saw it,
and has told *of it*,
and prepared,
and investigated.

28:28 *et dixit homini ecce timor Domini ipsa est
sapientia et recedere a malo intelligentia*

And He said to man,
Look, fear of *the* Lord,
this is wisdom,
and to turn away from evil
is intelligence.

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Chapter 29

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29:1 *addidit quoque Iob adsumens parabolam suam
et dixit*

And Job also added,
resuming his parable,
and said,

29:2 *quis mihi tribuat ut sim iuxta menses pristinos
secundum dies quibus Deus custodiebat me*

Who will grant me
that I may be like
I was in former months,
like *the* days in which
God guarded me;

29:3 *quando splendebat lucerna eius super caput
meum et ad lumen eius ambulabam in tenebris*

when His lamp shone
over my head,
and I walked to His light
in darkness;

29:4 *sicut fui in diebus adolescentiae meae quando
secreto Deus erat in tabernaculo meo*

As I was
in *the* days of my youth,
when God was in
the secret *place*
of my tent,

29:5 *quando erat Omnipotens mecum et in circuitu
meo pueri mei*

when *the* Omnipotent
was with me,
and my servants
around me;

29:6 *quando lavabam pedes meos butyro et petra
fundebat mihi rivos olei*

when I washed my feet
with butter,
when a rock
poured out to me

streams of oil;

29:7 *quando procedebam ad portam civitatis et in platea parabant cathedram mihi*

when I went
to *the* city's gate,
and in *the* streets
they prepared *a* seat
for me.

29:8 *videbant me iuvenes et abscondebantur et senes adsurgentes stabant*

Young people saw me
and hid themselves,
and the old, rising up,
stood.

29:9 *principes cessabant loqui et digitum superponebant ori suo*

Princes ceased talking
and put their finger
over their mouth.

29:10 *vocem suam cohibebant duces et lingua eorum gutturi suo adherebat*

Leaders restrained their voice,
and their tongue stuck
in their throat.

29:11 *auris audiens beatificabat me et oculus videns testimonium reddebat mihi*

The ear, hearing,
blessed me,
and *the* eye, seeing,
returned testimony to me,

29:12 *quod liberassem pauperem vociferantem et pupillum cui non esset adiutor*

because I liberated
the poor man crying out,
and *the* orphan,
who had no helper.

29:13 *benedictio perituri super me veniebat et cor viduae consolatus sum*

The blessing
of those about to perish
came over me,
and I was consolation
to *the* widow's heart.

29:14 *iustitia indutus sum et vestivit me sicut vestimento et diademate iudicio meo*

I was dressed
in fairness,
and I dressed myself
by *the* garment and crown
of my judgment.

29:15 *oculus fui caeco et pes claudo*

I was *an* eye
to *the* blind
and *a* foot
to *the* lame.

29:16 *pater eram pauperum et causam quam nesciebam diligentissime investigabam*

I was *a* father
to *the* poor
and *the* cause
I did not know,
I investigated diligently.

29:17 *conterebam molas iniqui et de dentibus illius auferebam praedam*

I broke *the* jaws
of *the* lawless,
and took away *the* prey
from their teeth.

29:18 *dicebamque in nidulo meo moriar et sicut palma multiplicabo dies*

And I said,
I will die
in my little nest,
and like *a* palm tree,
I will multiply *my* days.

29:19 *radix mea aperta est secus aquas et ros morabitur in messione mea*

My root is open

Job, 68

beside waters,
and *the* dew
will stay in my harvest.

29:20 *gloria mea semper innovabitur et arcus meus
in manu mea instaurabitur*

My glory
will always be renewed,
and my bow in my hand
will be restored.

29:21 *qui me audiebant expectabant sententiam et
intenti tacebant ad consilium meum*

Those who heard me
expected *a wise* opinion,
and were silent,
eager for my counsel.

29:22 *verbis meis addere nihil audebant et super
illos stillabat eloquium meum*

Nothing was heard
to add to my words,
and my eloquence
dripped down over them.

29:23 *expectabant me sicut pluviam et os suum
aperiebant quasi ad imbrem serotinum*

They waited for me
like rain,
and they opened
their mouth
as if to *a* late rain shower.

29:24 *si quando ridebam ad eos non credebant et lux
vultus mei non cadebat in terram*

If at any time
I laughed at them,
they did not believe *it*,
and *the* light of my face
did not sink to *the* ground.

29:25 *si voluissem ire ad eos sedebam primus
cumque sederem quasi rex circumstante exercitu
eram tamen maerentium consolator*

If I wanted
to go to them,

I sat as *the* leader,
and when I sat down,
I was like *a* king
surrounded by an army.
Yet I consoled *the* grieving.

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Chapter 30

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30:1 *nunc autem derident me iuniores tempore
quorum non dignabar patres ponere cum canibus
gregis mei*

But now, those junior
to me in age
mock me,
whose fathers
I did not consider worthy
to put with *the* dogs
of my flocks,

30:2 *quorum virtus manuum erat mihi pro nihilo et
vita ipsa putabantur indigni*

whose strength of hand
was nothing to me,
and they were considered
unworthy of life itself,

30:3 *egestate et fame steriles qui rodebant in
solitudine squalentes calamitate et miseria*

sterile from poverty and hunger,
who gnawed away
in solitude,
made filthy
by calamity and misery.

30:4 *et mandebant herbas et arborum cortices et
radix iuniperorum erat cibus eorum*

And they chewed grass
and tree bark,
and a juniper's root
was their food;

30:5 *qui de convallibus ista rapientes cum singula
repperissent ad ea cum clamore currebant*

who stole these *things*
from valleys.
When they found one,
they ran to it shouting.

30:6 *in desertis habitabant torrentium et in cavernis
terrae vel super glaream*

They lived in dried up rivers
and in caves of *the* earth,
or on gravel;

30:7 *qui inter huiusmodi laetabantur et esse sub
sentibus delicias computabant*

who were happy
among themselves
and considered it
to be delightful
to be under thorn bushes.

30:8 *filii stultorum et ignobilium et in terra penitus
non parentes*

They are the children
of fools and *the* worthless,
not standing out
even in *the* depths
of *the* earth.

30:9 *nunc in eorum canticum versus sum et factus
sum eis proverbium*

Now I am sung about
in their songs,
and I have become
a proverb to them

30:10 *abominantur me et longe fugiunt a me et
faciem meam conspuere non verentur*

They detest me
and flee far from me,
and aren't afraid
to spit in my face.

30:11 *faretram enim suam aperuit et adflixit me et
frenum posuit in os meum*

For He opened a quiver
and shot me,
and put a bit
in my mouth.

30:12 *ad dexteram orientis calamitatis meae ilico
surrexerunt pedes meos subverterunt et oppresserunt
quasi fluctibus semitis suis*

To *the* right of dawn
my calamities arose quickly.

They undermined my feet
and overwhelmed my paths
like waves.

30:13 *dissipaverunt itinera mea insidiati sunt mihi et
praevaluerunt et non fuit qui ferret auxilium*

They have weakened my way.
They are plotting against me,
and they have prevailed.
And *there* was no one
who brought help.

30:14 *quasi rupto muro et aperta ianua intruerunt
super me et ad meas miserias devoluti sunt*

As if through *a* broken wall
or *an* opened door,
they rushed in at me,
and tumbled down
into my miseries.

30:15 *redactus sum in nihili abstulisti quasi ventus
desiderium meum et velut nubes pertransiit salus mea*

I am reduced to nothing.
You have taken away
my desire
like the wind,
and my health has vanished
like clouds.

30:16 *nunc autem in memet ipso marcescit anima
mea et possident me dies afflictionis*

But now my soul
shrivels up within me,
and days of affliction
possess me.

30:17 *nocte os meum perforatur doloribus et qui me
comedunt non dormiunt*

By night my bone
is pierced by pains,
and those who
are eating me
do not sleep.

30:18 *in multitudine eorum consumitur vestimentum
meum et quasi capitis tunicae sic cinxerunt me*

My garment is consumed
by *the* number of them,
and like *the* collar
of *a* shirt,
they enclose me.

30:19 *conparatus sum luto et adsimilatus favillae et
cineri*

I am like dirt,
and similar to
embers and ashes.

30:20 *clamo ad te et non exaudis me sto et non
respicis me*

I cry out to You
and You don't hear me.
I stand still
and You don't look at me.

30:21 *mutatus es mihi in crudelem et in duritia
manus tuae adversaris mihi*

You have changed
toward me
in cruelty
and in *the* hardness
of Your hand against me.

30:22 *elevasti me et quasi super ventum ponens
elisisti me valide*

You have lifted me up,
and, as if throwing *me*
on the wind,
have struck me powerfully.

30:23 *scio quia morti tradas me ubi constituta
domus est omni viventi*

I know that
you will hand me over
to death,
where *a* house
is established
for all *the* living.

30:24 *verumtamen non ad consumptionem eorum
emittis manum tuam et si corruerint ipse salvabis*

Nevertheless,
 You do not stretch out
 Your hand
 to their consumption,
 and if they have fallen,
 You Yourself will save.

30:25 *flebam quondam super eum qui adflictus erat
 et conpatiebatur anima mea pauperi*

I used to weep for him
 who was afflicted,
 and my soul suffered
 with *the* poor.

30:26 *expectabam bona et venerunt mihi mala
 praestolabar lucem et eruperunt tenebrae*

I expected good,
 and evil came over me.
 I waited for light
 and darkness erupted.

30:27 *interiora mea efferbuerunt absque ulla requie
 praevennerunt me dies adflictionis*

My insides
 have boiled up,
 without any peace.
 Days of affliction
 have come over me.

30:28 *maerens incedebam sine furore consurgens in
 turba clamavi*

I walked along grieving,
 without anger.
 Rising up in *a* crowd
 I have cried out.

30:29 *frater fui draconum et socius strutionum*

I was *a* brother
of dragons,
 and *a* companion
 of ostriches,

30:30 *cutis mea denigrata est super me et ossa mea
 aruerunt prae caumate*

My skin
 is blackened

over me,
 and my bones
 have dried out
 before *the* heat.

30:31 *versa est in luctum cithara mea et organum
 meum in vocem flentium*

My guitar is turned
 to mourning,
 and my organ
 to *the* voice of weeping.

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Chapter 31

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31:1 *pepigi foedus cum oculis meis ut ne cogitarem quidem de virgine*

I have made *an* agreement
with my eyes,
that I wouldn't think about
a young woman,

31:2 *quam enim partem haberet Deus in me desuper et hereditatem Omnipotens de excelsis*

for what portion
did God have in me above,
and *what* inheritance
the Omnipotent
from on high?

31:3 *numquid non perditio est iniquo et alienatio operantibus iniustitiam*

Is not destruction
to *the* lawless,
and alienation to
workers of unfairness?

31:4 *nonne ipse considerat vias meas et cunctos gressus meos dinumerat*

Does He not
consider my ways,
and number all my steps?

31:5 *si ambulavi in vanitate et festinavi in dolo pes meus*

If I have walked
in vanity
and my foot
hurried into deceit,

31:6 *adpendat me in statera iusta et sciat Deus simplicitatem meam*

let Him put me
in *a* just scale,
and let God know
my simplicity.

31:7 *si declinavit gressus meus de via et si secutum est oculos meos cor meum et in manibus meis adhesit macula*

If my step
has turned
from *the* way,
and my heart
has followed my eyes,
and *a* stain sticks
to my hands,

31:8 *seram et alius comedat et progenies mea eradicetur*

I will sow
and another eat,
and my offspring
will be wiped out.

31:9 *si deceptum est cor meum super mulierem et si ad ostium amici mei insidiatus sum*

If my heart
has been deceived
over *a* woman,
and if I have plotted
against *the* doorway
of my friend,

31:10 *scortum sit alteri uxor mea et super illam incurventur alii*

may my wife
be *a* whore
to another,
and may others
bend down to her.

31:11 *hoc enim nefas est et iniquitas maxima*

For this is sin
and *the* greatest treachery.

31:12 *ignis est usque ad perditionem devorans et omnia eradicans genimina*

It is fire devouring
to *the* point of destruction,
and eradicating
all offspring.

31:13 *si contempsi subire iudicium cum servo meo et ancillae meae cum disceptarent adversum me*

If I have disdained
dealing fairly
with my servant
and my slave women,
when they disputed
against me,

31:14 *quid enim faciam cum surrexerit ad iudicandum Deus et cum quaesierit quid respondebo illi*

what, then,
will I do,
when God rises up
to judge *me*?
When He demands,
what will I say to Him?

31:15 *numquid non in utero fecit me qui et illum operatus est et formavit in vulva unus*

Didn't He who made me
in *the* uterus,
also make him,
and hasn't One
formed *us* both
in *the* vulva?

31:16 *si negavi quod volebant pauperibus et oculos viduae expectare feci*

If I have denied
what *the* poor desired,
and made *the* widow's eyes wait;

31:17 *si comedi buccellam meam solus et non comedit pupillus ex ea*

if I ate my morsel alone
and *the* orphan
did not eat from it;

31:18 *quia ab infantia mea crevit mecum miseratio et de utero matris meae egressa est mecum*

(because from my infancy
compassion has grown with me,
and came out with me
from my mother's uterus)

31:19 *si despexi pereuntem eo quod non habuerit indumentum et absque operimento pauperem*

if I have despised
the one perishing
because he did not
have clothing,
and *the* poor
for having no covering;

31:20 *si non benedixerunt mihi latera eius et de velleribus ovium mearum calefactus est*

if his sides
have not blessed me,
and he was not warmed
by *the* fleece of my sheep;

31:21 *si levavi super pupillum manum meam etiam cum viderem me in porta superiorem*

if I have raised my hand
over the orphan,
even when I saw myself
as superior in *the* gate;

31:22 *umerus meus a iunctura sua cadat et brachium meum cum suis ossibus confringatur*

may my shoulder
fall from its socket,
and my arm be broken
with its bones!

31:23 *semper enim quasi tumentes super me fluctus timui Deum et pondus eius ferre non potui*

For I always feared God,
like *a* flood
swelling over me!
I could not
bear His weight.

31:24 *si putavi aurum robur meum et obrizae dixi fiducia mea*

If I considered
gold my strength,
or said to fine gold,
You are my confidence;

31:25 *si laetatus sum super multis divitiis meis et*

quia plurima repperit manus mea

if I have rejoiced
over my many riches,
and because my hand
received much;

31:26 *si vidi solem cum fulgeret et lunam
incedentem clare*

if I saw *the* sun
when it shines,
and *the* moon
glowing clearly;

31:27 *et lactatum est in abscondito cor meum et
osculatus sum manum meam ore meo*

and my heart
was led on in secret,
and I kissed my hand
with my mouth;

31:28 *quae est iniquitas maxima et negatio contra
Deum altissimum*

which is the greatest treachery
and *a* denial
against God most high;

31:29 *si gavisus sum ad ruinam eius qui me oderat
et exultavi quod invenisset eum malum*

if I have rejoiced
at *the* ruin
of one who hates me,
and have been thrilled
when evil found him;

31:30 *non enim dedi ad peccandum guttur meum ut
expeterem maledicens animam eius*

(For I have not given
my throat to sinning,
that I not aspire
to cursing his soul!)

31:31 *si non dixerunt viri tabernaculi mei quis det de
carnibus eius ut saturemur*

if *the* men
of my tent

did not say,
Who will give us
some of his meat,
that we might be full . . .

31:32 *foris non mansit peregrinus ostium meum
viatori patuit*

The stranger did not stay
outside my doorway.

It opened to *the* traveler!

31:33 *si abscondi quasi homo peccatum meum et
celavi in sinu meo iniquitatem meam*

If I hid my sin
like *a* man,
and buried my treachery
in my chest;

31:34 *si expavi ad multitudinem nimiam et despectio
propinquorum terruit me et non magis tacui nec
egressus sum ostium*

If I have been too frightened
at *a* crowd,
and *the* disdain of neighbors
terrorized me,
and I was silent too much,
and did not go out my door . . .

31:35 *quis mihi tribuat auditorem ut desiderium
meum Omnipotens audiat et librum scribat ipse qui
iudicat*

Who will give me *a* hearing,
that *the* Omnipotent
may hear my desire,
and He who judges
write *a* book,

31:36 *ut in umero meo portem illum et circumdem
illum quasi coronam mihi*

so I may carry it
in my arm,
and hold on to it
like my crown.

31:37 *per singulos gradus meos pronuntiabo illum et
quasi principi offeram eum*

I will describe to Him
each one of my steps,
and offer it like *a* prince.

31:28 *si adversum me terra mea clamat et cum ipsa
sulci eius deflent*

If my land
cries out against me,
when its furrows weep,

31:29 *si fructus eius comedi absque pecunia et
animam agricularum eius adflixit*

if I have eaten its fruit
without paying,
or afflicted *the* soul
of its laborers,

31:40 *pro frumento oriatur mihi tribulus et pro
hordeo spina finita sunt verba Iob*

let briars spring up for me
instead of grain,
and thorns for barley!

Job's words are ended.

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Chapter 32

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Heliu Answers Job

32:1 *omiserunt autem tres viri isti respondere Iob eo
quod iustus sibi videretur*

But these three men
declined to answer Job,
because he considered himself just.

32:2 *et iratus indignatusque Heliu filius Barachel
Buzites de cognatione Ram iratus est autem adversus
Iob eo quod iustum se esse diceret coram Deo*

And Heliu, son of Barachel Buzites,
of *the* family of Ram,
angry and indignant,
was furious at Job
because he was saying he was just
before God.

32:3 *porro adversum amicos eius indignatus est eo
quod non invenissent responsionem rationabilem sed
tantummodo condemnassent Iob*

He was also angry
with his friends,
because they had not found
a rational response,
but had only condemned Job.

32:4 *igitur Heliu expectavit Iob loquentem eo quod
seniores se essent qui loquebantur*

Therefore, Heliu had waited
while Job spoke,
because those who were speaking
were older than him.

32:5 *cum autem vidisset quod tres respondere non
potuissent iratus est vehementer*

But when he saw that
the three could not respond,
he was very angry.

32:6 *respondensque Heliu filius Barachel Buzites
dixit iunior sum tempore vos autem antiquiores
idcirco dimisso capite veritus sum indicare vobis
meam sententiam*

And Heliu,
son of Barachel Buzites, said,
I am younger in age,
but you are older.
For this reason
I gave *you* place.
I was afraid
to show you my opinion.

32:7 *sperabam enim quod aetas prolixior loqueretur
et annorum multitudo doceret sapientiam*

For I hoped
that age might speak better,
and many years
might teach wisdom.

32:8 *sed ut video spiritus est in hominibus et
inspiratio Omnipotentis dat intellegentiam*

But as I see,
a spirit is in men,
and *the* inspiration
of *the* Omnipotent
gives understanding.

32:9 *non sunt longevi sapientes nec senes intellegunt
iudicium*

The long-lived
are not wise,
nor do old men
understand judgment.

32:10 *ideo dicam audite me ostendam vobis etiam
ego meam scientiam*

Therefore I will speak.
Listen to me.
Even I will show you
my knowledge.

32:11 *expectavi enim sermones vestros audivi
prudentiam vestram donec disceptaremini sermonibus*

For I waited through
your speeches.
I heard your prudence
while you debated words.

32:12 *et donec putabam vos aliquid dicere
considerabam sed ut video non est qui arguere possit*

Job et respondere ex vobis sermonibus eius

And as long as I thought
you would say something
I considered.
But now I see
that *it* is not possible
to argue with Job
or for you to respond
to his words.

32:13 *ne forte dicatis invenimus sapientiam Deus
proiecit eum non homo*

Unless perhaps you say,
We found wisdom.
God threw him down,
not man.

32:14 *nihil locutus est mihi et ego non secundum
vestros sermones respondebo illi*

Nothing is said to me,
and I will not respond to him
according to what you said.

32:15 *extimuerunt non responderunt ultra
abstuleruntque a se eloquia*

They were afraid.
They haven't responded further
and they put an end
to their eloquence.

32:16 *quoniam igitur expectavi et non sunt locuti
steterunt nec responderunt ultra*

Because, therefore,
I have waited
and they have not spoken,
they stood and
did not respond further,

32:17 *respondebo et ego partem meam et ostendam
scientiam meam*

I will even respond
on my part,
and will show my knowledge.

32:18 *plenus sum enim sermonibus et coartat me
spiritus uteri mei*

For I am full of words,
and *the* spirit of my insides
crowds me.

32:19 *en venter meus quasi mustum absque
spiraculo quod lagunculas novas dirumpit*

They are in my gut,
like new wine
without *a* vent,
which bursts new containers.

32:20 *loquar et respirabo paululum aperiam labia
mea et respondebo*

I will speak
and breathe *a* little.
I will open my lips
and will respond.

32:21 *non accipiam personam viri et Deum homini
non aequabo*

I will not favor
the person of *a* man,
and I will not equate
God with man.

32:22 *nescio enim quamdiu subsistam et si post
modicum tollat me factor meus*

For I do not know
how long I will stand,
and if my Maker
will take me away
after awhile.

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Chapter 33

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Heliu Continues

33:1 *audi igitur Iob eloquia mea et omnes sermones
meos ausculta*

So listen, Job,
to my eloquence,
and understand all my words.

33:2 *ecce aperui os meum loquatur lingua mea in
faucibus meis*

Look, I have opened my mouth.
My tongue will speak
in my jaws.

33:3 *simplici corde meo sermones mei et sententiam
labia mea puram loquentur*

My words *come from*
the simplicity of my heart,
and my lips will speak
a pure sentence.

33:4 *spiritus Dei fecit me et spiraculum
Omnipotentis vivificavit me*

The Spirit of God
made me,
and *the* Omnipotent's breath
has given me life.

33:5 *si potes responde mihi et adversus faciem meam
consiste*

If you can,
respond to me,
and stand up
before my face.

33:6 *ecce et me sicut et te fecit Deus et de eodem
luto ego quoque formatus sum*

Look, God made
both me and you,
and from *the* same dirt,
I too was formed.

33:7 *verumtamen miraculum meum non te terreat et*

eloquentia mea non sit tibi gravis

Nevertheless, may my wonder
not frighten you,
and my eloquence not be
heavy to you.

33:8 *dixisti ergo in auribus meis et vocem verborum
audivi*

You have spoken, therefore,
in my ears,
and I have heard
the sound of your words.

33:9 *mundus sum ego absque delicto immaculatus et
non est iniquitas in me*

'I am clean,
without fault,
spotless,
and *there* is no treachery
in me.

33:10 *quia querellas in me repperit ideo arbitratus
est me inimicum sibi*

'Because He finds
faults in me.
Therefore, He has counted me
as His enemy.

33:11 *posuit in nervo pedes meos custodivit omnes
semitas meas*

He placed my feet
in *a* fetter.
He watched over
all my ways.

33:12 *hoc est ergo in quo non es iustificatus
respondebo tibi quia maior sit Deus homine*

This is *the thing*, therefore,
in which you are not justified!
I will respond to you,
because God is greater
than man!

33:13 *adversum eum contendis quod non ad omnia
verba responderit tibi*

You contend against Him,
because He did not respond
to you,
in all your words.

33:14 *semel loquitur Deus et secundo id ipsum non
repetit*

God spoke it once
and doesn't repeat it
a second *time*.

33:15 *per somnium in visione nocturna quando
inruit sopor super homines et dormiunt in lectulo*

In sleep,
in *a* vision at night,
when drowsiness rushes in over men
and they sleep in bed,

33:16 *tunc aperit aures virorum et erudiens eos
instruit disciplinam*

then, He opens the ears
of *the* living
and, teaching them,
He instructs discipline.

33:17 *ut avertat hominem ab his quae facit et liberet
eum de superbia*

that He might turn man away
from *the* things
he is doing,
and free him from pride,

33:18 *eruens animam eius a corruptione et vitam
illius ut non transeat in gladium*

snatching his soul away
from corruption,
and his life,
that he not cross over
to *the* sword.⁶⁰

33:19 *increpat quoque per dolorem in lectulo et
omnia ossa eius marcescere facit*

He rebukes him also by pain,
in *his* bed,

⁶⁰ . . . that he not die by violence.

and makes all his bones
dry up,

33:20 *abominabilis ei fit in vita sua panis et animae
illius cibus ante desiderabilis*

that bread may become
detestable to him in life,
and food which before
was desirable to his soul.

33:21 *tabescet caro eius et ossa quae tecta fuerant
nudabuntur*

His flesh will be consumed,
and *the* bones which were touched,
will be stripped bare.

33:22 *adpropinquabit corruptioni anima eius et vita
illius mortiferis*

His soul will come close
to corruption,
and his life deadly.

33:23 *si fuerit pro eo angelus loquens unum de
milibus ut adnuntiet hominis aequitatem*

If *an* angel
were speaking on his behalf,
one from a thousand,
that he may announce
a man's equity,

33:24 *miserebitur eius et dicet libera eum et non
descendat in corruptionem inveni in quo ei propititer*

he will have mercy on him,
and say,
Free him,
and may he not descend
to corruption.
I have found in him
that which may warrant pardon.

33:25 *consumpta est caro eius a suppliciiis revertatur
ad dies adulescentiae suae*

His flesh is eaten by sufferings.
Let him revert
to *the* days of his youth.

33:26 *deprecabitur Deum et placabilis ei erit et
videbit faciem eius in iubilo et reddet homini
iustitiam suam*

He will plead with God,
and *God* will be pleased with him,
and he will see his face
in jubilation,
and repay *a* man his fairness.

33:27 *respiciet homines et dicet peccavi et vere
deliqui et ut eram dignus non recepi*

He will regard men,
and *a* man will say
Truly I have abandoned *Him*.
I have sinned,
and was not worthy.
I have not received
what I deserved.

33:28 *liberavit animam suam ne pergeret in
interitum sed vivens lucem videret*

He has freed his soul,
that he not continue
to destruction,
but, living, will see light.

33:29 *ecce haec omnia operatur Deus tribus vicibus
per singulos*

Look, God does all these
three times for each one,

33:30 *ut revocet animas eorum a corruptione et
inluminet luce viventium*

that He may call back their souls
from corruption,
and enlighten *them*
by *the* light of *the* living.

33:31 *adtrade Iob et audi me et tace dum ego loquar*

Listen, Job,
and hear me,
and be quiet
while I speak.

33:32 *si autem habes quod loquaris responde mihi
loquere volo enim te apparere iustum*

But if you have
something to say,
answer me.
Speak,
for I want you
to appear fair,

33:32 *quod si non habes audi me tace et docebo te sapientiam*

which, if you don't have it,
listen to me.
Be quiet
and I will teach you wisdom.

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Chapter 34

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Heliu Speaks Further

34:1 *pronuntians itaque Heliu etiam haec locutus est*

And so Heliu, pronouncing even this,
spoke.

34:2 *audite sapientes verba mea et eruditi auscultate me*

Hear my words,
wise *men*,
and you will learn.
Pay attention to me.

34:3 *auris enim verba probat et guttur escas gustu diiudicat*

For *the* ear proves words
by hearing
and *the* throat judges foods
by tasting.

34:4 *iudicium eligamus nobis et inter nos videamus quid sit melius*

Let us choose judgment
by ourselves,
and see among ourselves
what is best.

34:5 *quia dixit Iob iustus sum et Deus subvertit iudicium meum*

Because Job has said,
I am fair,
and God has undermined
my judgment,

34:6 *in iudicando enim me mendacium est violenta sagitta mea absque ullo peccato*

For in judging me
there is a lie.
My arrow is violent,
apart from any sin.

34:7 *quis est vir ut est Iob qui bibit subsannationem quasi aquam*

Who is *a* man
like Job is,
who drinks mockery
like water,

34:8 *qui graditur cum operantibus iniquitatem et ambulat cum viris impiis*

who goes with those
who work treachery
and walks with
lawless men.

34:9 *dixit enim non placebit vir Deo etiam si cucurrerit cum eo*

For he said,
Man will not please God,
even if he has run
with Him.

34:10 *ideo viri cordati audite me absit a Deo impietas et ab Omnipotente iniquitas*

Therefore, prudent men,
hear me!
May lawlessness
be far from God,
and treachery
far from *the* Omnipotent.

34:11 *opus enim hominis reddet ei et iuxta vias singulorum restituet*

For He repays
a man's work to him,
and *He* restores
according to each one's ways.

34:12 *vere enim Deus non condemnabit frustra nec Omnipotens subvertet iudicium*

For truly
God will not condemn
without reason,
nor will *the* Omnipotent
subvert judgment.

34:13 *quem constituit alium super terram aut quem posuit super orbem quem fabricatus est*

What other is appointed
over *the* earth,
or who is placed
over *the* world,
which is made?

34:14 *si direxerit ad eum cor suum spiritum illius et flatum ad se trahet*

If He directs His heart
to Himself,
and He brings
His Spirit and breath
to Himself,

34:15 *deficiet omnis caro simul et homo in cinerem revertetur*

all flesh would die at once,
and man would return to dust.

34:16 *si habes ergo intellectum audi quod dicitur et ausculta vocem eloquii mei*

Therefore,
if you have intelligence,
hear what is said,
and pay attention
to *the* voice of my eloquence.

34:17 *numquid qui non amat iudicium sanare potest et quomodo tu eum qui iustus est in tantum condemnas*

Can one who
does not love fairness
be healed?
And how can you
condemn One
who is fair in so much?

34:18 *qui dicit regi apostata qui vocat duces impios*

How can you condemn One
who says to kings,
Apostate,
and calls leaders
lawless;

34:19 *qui non accipit personas principum nec cognovit tyrannum cum disceptaret contra pauperem opus enim manuum eius sunt universi*

who does not favor
the persons of princes,
or approve of *the* tyrant
when he disputes
against *the* poor,
for all are works
of His hands!

34:20 *subito morientur et in media nocte
turbabuntur populi et pertransibunt et auferent
violentum absque manu*

They will die suddenly,
and peoples will be disturbed
at midnight
and will pass away,
and they will take away
the violent,
without *a* hand.

34:21 *oculi enim eius super vias hominum et omnes
gressus eorum considerat*

For His eyes
are on *the* ways of men,
and He considers
all their steps.

34:22 *non sunt tenebrae et non est umbra mortis ut
abscondantur ibi qui operantur iniquitatem*

There is no darkness
and *there* is no
shadow of death,
that one who works treachery
may hide there.

34:23 *neque enim ultra in hominis potestate est ut
veniat ad Deum in iudicium*

For neither is *there*
further power in men
that he may come
into judgment
with God.

34:24 *conteret multos innumerabiles et stare faciet
alios pro eis*

He will destroy
uncountable multitudes,

and will cause others
to stand in their place.

34:25 *novit enim opera eorum et idcirco inducet
noctem et conterentur*

For He knew their works,
and therefore
He will bring night
and they will be destroyed.

34:26 *quasi impios percussit eos in loco videntium*

He strikes them,
like *the* lawless,
in *the* place of *the* living,

34:27 *qui quasi de industria recesserunt ab eo et
omnes vias eius intellegere noluerunt*

those who,
as if diligent
have backed away from him,
and do not want
to understand
all His ways,

34:28 *ut pervenire facerent ad eum clamorem egeni
et audiret vocem pauperum*

that *the* cry of *the* needy
might be made
to come to Him,
and He might hear
the voice of *the* poor.

34:29 *ipso enim concedente pacem quis est qui
condemnet ex quo absconderit vultum quis est qui
contempletur eum et super gentem et super omnes
homines*

For to One giving peace,
who is *he* who will condemn?
From where He
has hidden His face,
who is one who
will contemplate Him,
either over nations
or over all men,

34:30 *qui regnare facit hominem hypocritam propter
peccata populi*

One who makes
a hypocritical man reign,
because of *the* people's sins.

34:31 *quia ergo ego locutus sum ad Deum te quoque non prohibeo*

Because, therefore,
I have spoken about God,
I will not keep you
from speaking.

34:32 *si erravi tu doce me si iniquitatem locutus sum ultra non addam*

If I have erred,
you teach me!
If I have spoken treachery,
I will not add
another word.

34:33 *numquid a te Deus expetit eam quia displicuit tibi tu enim coepisti loqui et non ego quod si quid nosti melius loquere*

Will God ask it
of you,
because He has displeased you?
For you began to speak
and not me.
If you knew
something better,
say it!

34:34 *virii intelligentes loquantur mihi et vir sapiens audiat me*

Let intelligent men
speak to me,
and let a wise man
hear me.

34:35 *Iob autem stulte locutus est et verba illius non sonant disciplinam*

But Job has spoken foolishly,
and his words
do not sound discipline.

34:36 *pater mi probetur Iob usque ad finem ne desinas in hominibus iniquitatis*

My father,
let Job be proved
to *the* end.
Do not break off
from treacherous men.

34:37 *quia addit super peccata sua blasphemiam inter nos interim constringatur et tunc ad iudicium provocet sermonibus suis Deum*

Because he added blasphemy
on top of his sins,
let him be tied up among us,
and then let him provoke God
to judgment by his words.

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Chapter 35

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Heliu Goes On

35:1 *igitur Heliu haec rursus locutus est*

Therefore, Heliu
again spoke these *things*.

35:2 *numquid aequa tibi videtur tua cogitatio ut
diceres iustior Deo sum*

Does your thought
seem fair to you,
that you say,
I am fairer than God?

35:3 *dixisti enim non tibi placet quod rectum est vel
quid tibi proderit si ego peccavero*

For you said,
What is right
does not please You,
or, What benefit is *it*
to You if I sin?

35:4 *itaque ego respondebo sermonibus tuis et
amicis tuis tecum*

So I will respond
to your words,
and to your friends with you.

35:5 *suspice caelum et intueri et contemplare
aethera quod altior te sit*

Look up at *the* sky
and consider.
Contemplate *the* ether,
because *it* is
higher than you.⁶¹

35:6 *si peccaveris quid ei nocebis et si multiplicatae
fuerint iniquitates tuae quid facies contra eum*

If you sin,
how do you harm Him?
And if your treacheries

are multiplied,
what do you do
against Him?

35:7 *porro si iuste egeris quid donabis ei aut quid de
manu tua accipiet*

Again, if you live fairly,
what will you give Him,
or what will He accept
from your hand?

35:8 *homini qui similis tui est nocebit impietas tua et
filium hominis adiuvabit iustitia tua*

Your lawlessness will harm
a man who is like you,
and your fairness
will help *a* son of man.

35:9 *propter multitudinem calumniatorum
clamabunt et heulabunt propter vim brachii
tyrannorum*

Because of *a* multitude
of oppressions,
they will cry out,
and will weep
because of *the* strength
of *the* tyrants' arm.

35:10 *et non dixit ubi est Deus qui fecit me qui dedit
carmina in nocte*

Yet he has not said,
Where is God who made me,
who has given songs
in the night,

35:11 *qui docet nos super iumenta terrae et super
volucres caeli erudit nos*

who shows us more
than *the* beasts of *the* earth,
and teaches us more
than *the* birds of *the* sky?

35:12 *ibi clamabunt et non exaudiet propter
superbiam malorum*

They will cry out there
and He will not hear,

⁶¹ "Ether" is the fine fluid the ancients believed filled
what we know of as outer space.

because of *the* pride
of *the* harmful.

35:13 *non ergo frustra audiet Deus et Omnipotens
singulorum causas intuebitur*

For God will not hear in vain,
and *the* Omnipotent
will consider *the* causes
of each person,

35:14 *etiam cum dixeris non considerat iudicare
coram eo et expecta eum*

even when you have said,
He does not consider,
be judged before Him,
and wait for Him.

35:15 *nunc enim non infert furorem suum nec
ulciscitur scelus valde*

For now, He is not
inflicting His fury,
nor is He punishing
crime overwhelmingly.

35:16 *ergo Iob frustra aperit os suum et absque
scientia verba multiplicat*

Therefore, Job has
opened his mouth
for nothing,
and has multiplied words
without knowledge.

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Chapter 36

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Heliu Speaks More

36:1 *addens quoque Heliu haec locutus est*

Adding also this,
Heliu said,

36:2 *sustine me paululum et indicabo tibi adhuc
enim habeo quod pro Deo loquar*

Bear with me a little,
and I will show you.
For up to now
I have to speak
for God.

36:3 *repetam scientiam meam a principio et
operatorem meum probabo iustum*

I will repeat my knowledge
from *the* beginning,
and I will prove
my Maker fair.

36:4 *vere enim absque mendacio sermones mei et
perfecta scientia probabitur tibi*

For truly my words
are far from lying,
and perfect knowledge
will be proved to you.

36:5 *Deus potentes non abicit cum et ipse sit potens*

God does not
throw down *the* powerful
when He also is powerful.

36:6 *sed non salvat impios et iudicium pauperibus
tribuit*

But He does not save
the lawless,
and gives judgment
to *the* poor.

36:7 *non aufert a iusto oculos suos et reges in solio
conlocat in perpetuum et illi eriguntur*

He does not take
His eyes away
from *the* fair,
and He places kings
on thrones forever,
and they are built.

36:8 *et si fuerint in catenis et vinciantur funibus
paupertatis*

And even if they
have been in chains,
and are bound
by *the* ropes of poverty,

36:9 *indicabit eis opera eorum et scelera eorum quia
violenti fuerint*

He will show them
their acts and their crimes,
because they have been violent.

36:10 *revelabit quoque aurem eorum ut corripiat et
loquetur ut revertantur ab iniquitate*

And He will also open
their ear,
that He may rebuke,
and speak,
that they may turn back
from iniquity.

36:11 *si audierint et observaverint conplebunt dies
suos in bono et annos suos in gloria*

If they will hear and see,
they will complete
their days in good,
and their years in glory.

36:12 *si autem non audierint transibunt per gladium
et consumentur in stultitia*

But if they will not hear,
they will pass away
by *the* sword,
and be consumed
in foolishness.

36:13 *simulatores et callidi provocant iram Dei
neque clamabunt cum vincti fuerint*

Liars and cheats
provoke God's anger,
nor will they cry out
when they have been chained.

36:14 *morietur in tempestate anima eorum et vita
eorum inter effeminatos*

Their soul will die
in *a* storm,
and their life
among *the* effeminate.

36:15 *eripiet pauperem de angustia sua et revelabit
in tribulatione aurem eius*

He will snatch
the poor man away
from his anguish,
and He will open
his ear in tribulation.

36:16 *igitur salvabit te de ore angusto latissime et
non habentis fundamentum subter se requies autem
mensae tuae erit plena pinguedine*

Therefore, He will
save you broadly
from *a* narrow mouth,
not having *a* foundation
beneath it.
But your table
will be peaceful,
full of prosperity.

36:17 *causa tua quasi impii iudicata est causam
iudiciumque recipies*

Your cause,
like *the* lawless,
is judged.
You will recover
cause and judgment.

36:18 *non te ergo superet ira ut aliquem opprimas
nec multitudo donorum inclinet te*

Therefore,
do not let anger
overcome you
so that you oppress another,
nor let *a* multitude of bribes

turn you away.

36:19 *depone magnitudinem tuam absque tribulatione et omnes robustos fortitudine*

Lay aside your greatness,
apart from tribulation,
and all *the* robust
their strength.

36:20 *ne protrahas noctem ut ascendant populi pro eis*

Do not draw out *the* night,
that people may climb up
before them.

36:21 *cave ne declines ad iniquitatem hanc enim coepisti sequi post miseriam*

Beware that you
do not turn away
toward iniquity,
for you have begun
to follow this way
after misery.

36:22 *ecce Deus excelsus in fortitudine sua et nullus ei similis in legislatoribus*

Look, God is *the* highest
in His strength,
and, among law-givers,
no one *is* like Him.

36:23 *quis poterit scrutari vias eius aut quis ei dicere operatus es iniquitatem*

Who can scrutinize His ways,
or who can say to Him,
You have worked iniquity?

36:24 *memento quod ignores opus eius de quo cecinerunt viri*

Remember that
you do not know His work,
of which men have sung.

36:25 *omnes homines vident eum unusquisque intuetur procul*

All men see Him.
Each one watches
far away.

36:26 *ecce Deus magnus vincens scientiam nostram numerus annorum eius inaestimabilis*

Look, God is great,
conquering our knowledge!
The number of His years
cannot be guessed,

36:27 *qui aufert stillas pluviae et effundit imbres ad instar gurgitum*

who takes away
drops of rain,
and pours out storms
like *the* raging seas,

36:28 *qui de nubibus fluunt quae praetexunt cuncta desuper*

which flow from clouds,
that cloak all *things* above!

36:29 *si voluerit extendere nubes quasi tentorium suum*

If He wanted,
He would extend clouds
like His tent,

36:30 *et fulgurare lumine suo desuper cardines quoque maris operiet*

and flash His light
from above *the* poles,
and likewise cover *the* seas.

36:31 *per haec enim iudicat populos et dat escas multis mortalibus*

For through these
He judges peoples,
and gives food
to many mortal *creatures*.

36:32 *in manibus abscondit lucem et praecipit ei ut rursus adveniat*

He hides light
in His hands,
and takes it,
that again *light*
may come forth.

36:33 *adnuntiat de ea amico suo quod possessio eius
sit et ad eam possit ascendere*

He tells His friend about it,
that *it* is His possession,
and he may climb up to it.

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Chapter 37

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Heliu's Speech Ends

37:1 *super hoc expavit cor meum et emotum est de
loco suo*

My hear fears over this,
and is moved from its place.

37:2 *audite auditionem in terrore vocis eius et
sonum de ore illius procedentem*

Listen to *the* report
of His voice
in terror,
and *the* sound
proceeding from His mouth.

37:3 *subter omnes caelos ipse considerat et lumen
illius super terminos terrae*

He considers all things
under *the* skies,
and His light *extends*
over *the* ends of *the* earth.

37:4 *post eum rugiet sonitus tonabit voce
magnitudinis suae et non investigabitur cum audita
fuerit vox eius*

The sound will roar
after Him.
He will thunder
in *the* voice of His greatness,
and will not be found
when His voice is heard.

37:5 *tonabit Deus in voce sua mirabiliter qui facit
magna et inscrutabilia*

God will thunder awesomely
in His voice,
who makes great
and unsearchable *things*;

37:6 *qui praecipit nivi ut descendat in terram et
hiemis pluviis et imbri fortitudinis suae*

who commands snow
that it may fall on earth,

and winter rains,
and storms of His greatness;

37:7 *qui in manu omnium hominum signat ut
noverint singuli opera sua*

who seals every man
in *His* hand,
that each of their works
may be known.

37:8 *ingredietur bestia latibulum et in antro suo
morabitur*

A beast will go in
to its den,
and will stay
in its cave.

37:9 *ab interioribus egreditur tempestas et ab
Arcturo frigus*

Storms will rise
out of *the interior places*,
and cold from Arcturus.⁶²

37:10 *flante Deo concrescit gelu et rursus
latissimae funduntur aquae*

By God's breath,
frost forms,
and again waters
are poured out broadly.

37:11 *frumentum desiderat nubes et nubes spargunt
lumen suum*

Grain desires *the* clouds,
and *the* clouds disperse
their light,

37:12 *quae lustrant per circuitum quocumque eas
voluntas gubernantis duxerit ad omne quod
praeceperit illis super faciem orbis terrarum*

which processes by circuit
wherever *the* will
of *the One* governing
will lead,

⁶² Arcturus is the constellation associated with the
North Star.

to all that He has commanded
over *the* face of *the* world
of earth.

37:13 *sive in una tribu sive in terra sua sive in
quocumque loco misericordiae suae eas iusserit
inveniri*

Whether in one tribe,
or in His land,
or in whatever place
He has commanded
of His mercy
to be found.

37:14 *ausculta haec Iob sta et considera miracula
Dei*

Hear these *things*, Job.
Stand and consider
God's miracles.

37:15 *numquid scis quando praeceperit Deus pluviis
ut ostenderent lucem nubium eius*

You don't know
when God commands *the* rains,
that they show *the* light
of His clouds,
do you?

37:16 *numquid nosti semitas nubium magnas et
perfectas scientias*

You haven't known
the great paths of *the* clouds,
and perfect knowledge,
have you?

37:17 *nonne vestimenta tua calida sunt cum perflata
fuerit terra austro*

Isn't your clothing hot
when *the* south wind
blows over the earth?

37:18 *tu forsitan cum eo fabricatus es caelos qui
solidissimi quasi aere fusi sunt*

Were you perhaps with Him?
Did you make the skies,
which were poured out

most solid, like bronze?

37:19 *ostende nobis quid dicamus illi nos quippe involvimur tenebris*

Show us what
we may say to Him.
We, of course,
are wrapped up in darkness.

37:20 *quis narrabit ei quae loquor etiam si locutus fuerit homo devorabitur*

Who will tell Him
what I say?
If he even speaks,
man will be devoured!

37:21 *at nunc non vident lucem subito aer cogitur in nubes et ventus transiens fugabit eas*

But now they
do not see light.
Air is suddenly gathered
into clouds,
and *the* passing wind
will make them flee.

37:22 *ab aquilone aurum venit et ad Deum formidolosa laudatio*

Gold comes
from *the* north,
and fearful praise to God.

37:23 *digne eum invenire non possumus magnus fortitudine et iudicio et iustitia et enarrari non potest*

We are not worthy
to find Him.
So great in strength
and judgment and fairness,
it cannot be told.

37:24 *ideo timebunt eum viri et non audebunt contemplari omnes qui sibi videntur esse sapientes*

Therefore,
men will fear Him,
and they will not dare
to contemplate *Him*,
all who seem to be wise

to themselves.

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Chapter 38[Return to Table of Contents](#)**The Lord Responds to Job**

38:1 *respondens autem Dominus Iob de turbine dixit*

But *the* Lord,
responding to Job
from *a* tornado,
said,

38:2 *quis est iste involvens sententias sermonibus
inperitis*

Who is this
wrapping opinions
in ignorant words?

38:3 *accinge sicut vir lumbos tuos interrogabo te et
responde mihi*

Cover your privates
like *a* man.
I will question you,
and you respond to me.

38:4 *ubi eras quando ponebam fundamenta terrae
indica mihi si habes intellegentiam*

Where were you
when I laid *the* foundations
of *the* earth?
Tell me,
if you have understanding.

38:5 *quis posuit mensuras eius si nosti vel quis
tetendit super eam lineam*

Who placed its measures,
if you know,
or who stretched out
a line over it?

38:6 *super quo bases illius solidatae sunt aut quis
dimisit lapidem angularem eius*

Over what
were its bases solidified,
or who set down
its cornerstone,

38:7 *cum me laudarent simul astra matutina et
iubilarent omnes filii Dei*

when *the* morning stars
praised Me together,
and all *the* sons of God
rejoiced?

38:9 *quis conclusit ostiis mare quando erumpebat
quasi de vulva procedens*

Who closed
the doors of *the* sea,
when it erupted
like one proceeding
from *the* vulva,

38:10 *cum ponerem nubem vestimentum eius et
caligine illud quasi pannis infantiae obvolverem*

when I made *a* cloud
its garment,
and wrapped it in gloom,
as if in *an* infant's diaper?

38:11 *circumdedit illud terminis meis et posui vectem
et ostia*

I surrounded it
by My limits,
and established
bar and doors.

38:11 *et dixi usque huc venies et non procedes
amplius et hic confringes tumentes fluctus tuos*

And I said,
You will come this far
and proceed no further,
and here you will shatter
the swells of your waves.

38:12 *numquid post ortum tuum praecepisti diluculo
et ostendisti aurorae locum suum*

Did you command
the morning
from your birth,
or show *the* dawn
its place?

38:13 *et tenuisti concutiens extrema terrae et*

excussisti impios ex ea

And have you struck
the ends of *the* earth
and driven *the* lawless
from it?

38:14 *restituatur ut lutum signaculum et stabit sicut vestimentum*

It will be restored
as *a* sign of payment,
and it will stand
like *a* garment.

38:15 *auferetur ab impiis lux sua et brachium excelsum confringetur*

Their light
will be taken away
from *the* lawless,
and *the* raised arm
will be broken.

38:16 *numquid ingressus es profunda maris et in novissimis abyssi deambulasti*

Have you gone into
the depths of *the* sea,
or walked around
the ends of *the* abyss?

38:17 *numquid apertae tibi sunt portae mortis et ostia tenebrosa vidisti*

Are *the* gates of death
aren't open to you,
or have you seen
the doorways of darkness?

38:18 *numquid considerasti latitudines terrae indica mihi si nosti omnia*

Have you considered
the breadth of *the* earth?
Tell me,
if you know all *things*.

38:19 *in qua via habitat lux et tenebrarum quis locus sit*

In what pathway

does light live,
and what is
the place of shadows,

38:20 *ut ducas unumquodque ad terminos suos et intellegas semitas domus eius*

that you may lead
each one to its limits,
and know *the* paths
to its house?

38:21 *sciebas tunc quod nasciturus esses et numerum dierum tuorum noveras*

You knew, then,
that you would be born,
and understood
the number of your days?

38:22 *numquid ingressus es thesauros nivis aut thesauros grandinis aspexisti*

Have you gone into
the storerooms of snow,
or seen *the* treasures of hail,

38:23 *quae praeparavi in tempus hostis in diem pugnae et belli*

which I have prepared
for *the* time of *the* enemy,
in *the* day
of combat and war?

38:24 *per quam viam spargitur lux dividitur aestus super terram*

By what road
is light dispersed,
is heat divided
over earth?

38:25 *quis dedit vehementissimo imbri cursum et viam sonantis tonitrui*

Who gave
the fiercest storms
their course,
and *a* way
to *the* sounding thunder,

38:26 *ut plueret super terram absque homine in deserto ubi nullus mortalium commoratur*

that it may rain
on *the* earth,
away from men
in *the* desert,
where no mortal *being* lives;

38:27 *ut impleret inviam et desolatam et produceret herbas virentes*

that it may fill up
the trackless and desolate,
and produce green grass?

38:28 *quis est pluviae pater vel quis genuit stillas roris*

Who is *the* father
of rain,
or who gave birth
to drops of dew?

38:29 *de cuius utero egressa est glacies et gelu de caelo quis genuit*

From whose womb
has ice come forth,
and who birthed
the frost of *the* sky?

38:30 *in similitudinem lapidis aquae durantur et superficies abyssi constringitur*

Waters stand
like rocks,
and *the* surface
of *the* abyss
is bound up.

39:31 *numquid coniungere valebis micantes stellas Pliadis aut gyrum Arcturi poteris dissipare*

Will you be able
to join together *the* vibrations
of *the* stars of *the* Pliades,
or can you undo
the course of *the* Arcturi?

38:32 *numquid producis luciferum in tempore suo et vesperum super filios terrae consurgere facis*

Have you produced
the morning star
in its time,
and made *the* evening
rise up over
the sons of earth?

38:33 *numquid nosti ordinem caeli et pones rationem eius in terra*

Have you known
the order of *the* sky,
and placed its reason
on earth?

38:34 *numquid elevabis in nebula vocem tuam et impetus aquarum operiet te*

Have you raised your voice
in *the* fog,
and will *the* force
of *the* waters hide you?

38:35 *numquid mittes fulgura et ibunt et revertentia dicent tibi adsumus*

Have you sent lightning
and it will go,
and returning,
it will say to you,
Here I am?⁶³

38:36 *quis posuit in visceribus hominis sapientiam vel quis dedit gallo intellegentiam*

Who put wisdom
in man's insides,
or who gave *the* rooster
its understanding?

38:37 *quis enarravit caelorum rationem et concentum caeli quis dormire faciet*

Who told *the* reason
of *the* skies,
and who will make
the music of *the* sky
sleep?

⁶³ *Fulgura* is plural, meaning "lightnings." For the sake of correct English, I have rendered it singular, "lightning."

38:38 *quando fundebatur pulvis in terram et glebae conpingebantur*

When was dust formed
on *the* earth,
and *when* was soil
joined together?

38:39 *numquid capies leaenae praedam et animam catulorum eius implebis*

Will you capture
the prey of *the* lioness,
and fill *the* soul
of her cubs,

38:40 *quando cubant in antris et in specubus insidiantur*

when they lie down
in *a* den,
and lie in wait
in caves?

38:41 *quis praeparat corvo escam suam quando pulli eius ad Deum clamant vagantes eo quod non habeant cibos*

Who prepares
for *the* crow
its meat,
when its chicks
cry out to God,
hungry because
they have no food?

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Chapter 39

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The Lord Continues

39:1 *numquid nosti tempus partus hibicum in petris vel parturientes cervas observasti*

No doubt you have known
the time of birth
of *the* wild goat among *the* rocks,
or have observed
deer giving birth.⁶⁴

39:2 *dinumerasti menses conceptus earum et scisti tempus partus earum*

Have you numbered
the months of their conception,
and known *the* moment
of their birth?

39:3 *incurvantur ad fetum et pariunt et rugitus emittunt*

They are bent down
over *the* newborn,
and give birth,
and, bellowing, cry out.

39:4 *separantur filii earum pergunt ad pastum egrediuntur et non revertuntur ad eas*

Their children are weaned.
They go on to pasture.
They go out
and do not return
to them.

39:4 *quis dimisit onagrum liberum et vincula eius quis solvit*

Who sets *the* wild ass free,
and loosens its chains,

39:6 *cui dedi in solitudine domum et tabernacula eius in terra salsuginis*

⁶⁴ The Lord is speaking sarcastically to Job. The question word *numquid* is used when the speaker assumes the answer will be no.

to whom I have given
a home in solitude,
and its tent *is*
in a salty wasteland?

39:7 *contemnit multitudinem civitatis clamorem
exactoris non audit*

He scorns *a* crowded city.
He does not hear
the task-master's shout.

39:8 *circumspicit montes pascuae suae et virentia
quaeque perquirat*

He looks around
over *the* mountains
of his pasture.
He searches
for green *grass*.

39:9 *numquid volet rhinoceros servire tibi aut
morabitur ad praesepe tuum*

Does *the* rhinoceros
want to serve you,
or stay by your hay stall?

39:10 *numquid alligabis rhinocerotam ad arandum lorum
tuum aut confringet glebas vallium post te*

Will you tie
the rhinoceros
to your reins,
or will *she* break up
the clods of *the* valley
behind you?

39:11 *numquid fiduciam habebis in magna
fortitudine eius et derelinques ei labores tuos*

Will you have faith
in her great strength,
and relinquish your labors
to her?

39:12 *numquid credes ei quoniam reddat sementem
tibi et aream tuam congregat*

Will you trust her
that she will return
seed to you,

and will she gather *it*
in your threshing floor?

39:13 *pinna strutionum similis est pinnis herodii et
accipitris*

An ostrich feather
is like *the* feather
of *an* owl or *a* hawk.

39:14 *quando derelinquit in terra ova sua tu forsitan
in pulvere calefacis ea*

When she leaves her eggs
on *the* ground,
is it you who warms them
in *the* sand?

39:15 *obliviscitur quod pes conculcet ea aut bestiae
agri conterant*

She forgets that
a foot may step on them,
or that beasts of *the* field
may destroy them.

39:16 *duratur ad filios suos quasi non sint sui
frustra laboravit nullo timore cogente*

She is hardened
toward her children
as if they weren't hers,
She labored for no reason,
not fearing to gather them up.

39:17 *privavit enim eam Deus sapientia nec dedit illi
intellegentiam*

For God has deprived her
of wisdom,
nor given her intelligence.

39:18 *cum tempus fuerit in altum alas erigit deridet
equitem et ascensorem eius*

When *the* time comes,
she raises her wings high.
She mocks *the* horse
and *the* one riding it.

39:19 *numquid praebebis equo fortitudinem aut
circumdabis collo eius hinnitum*

Will you give strength
to *a* horse,
or capture *the* whinny
in its neck?

39:20 *numquid suscitabis eum quasi lucustas gloria
narium eius terror*

Will you stir him up
like locusts?
The glory of his nostrils
is terror.

39:21 *terram ungula fodit exultat audacter in
occursum pergit armatis*

He paws *the* ground
with his hoof.
He prances boldly
in running.
He goes out
against armed *men*.

39:22 *contemnit pavorem nec cedit gladio*

He disdains fear,
nor falls back
from *the* sword.

39:23 *super ipsum sonabit faretra vibrabit hasta et
clypeus*

The quiver echoes above him.
The rider will brandish
spear and shield.⁶⁵

39:24 *fervens et fremens sorbet terram nec reputat
tubae sonare clangorem*

Impetuous and raging,
he drinks up *the* ground,
nor considers *the* blaring trumpet.

39:25 *ubi audierit bucinam dicet va procul odoratur
bellum exhortationem ducum et ululatum exercitus*

Where the bugle is heard,
he says, A-ha!
He smells *the* battle

far off,
the leaders' exhortation,
and *the* army's shouting.

39:26 *numquid per sapientiam tuam plumescit
accipiter expandens alas suas ad austrum*

Does *the* hawk
grow feathers
according to your wisdom,
spreading its wings
to *the* south wind?

39:27 *aut ad praeceptum tuum elevabitur aquila et
in arduis ponet nidum suum*

Or will *the* eagle fly up
at your command,
and put its nest
on *the* high hill?

39:28 *in petris manet et in praeruptis silicibus
commoratur atque inaccessis rupibus*

It stays in *the* rocks
and lives in *the* steep stones
and inaccessible cliffs.

39:29 *inde contemplatur escam et de longe oculi
eius prospiciunt*

From there
it looks for meat.
Its eyes watch
from far away.

39:30 *pulli eius lambent sanguinem et ubicumque
cadaver fuerit statim adest*

Its chicks lap up blood,
and wherever *there* is a dead body,
it is quickly there.

39:31 *et adiecit Dominus et locutus est ad Iob*

And *the* Lord added,
and spoke to Job,

39:32 *numquid qui contendit cum Deo tam facile
conquiescit utique qui arguit Deum debet respondere
ei*

⁶⁵ Literally, "He will brandish spear and shield."

Will one who contended
with God so easily be quiet?
Surely one who argued against God
must respond to Him!

Job Responds to the Lord

39:33 *respondens autem Iob Domino dixit*

But Job,
responding to *the* Lord,
said,

39:34 *qui leviter locutus sum respondere quid
possum manum meam ponam super os meum*

I have spoken lightly.
What can I answer?
I will put my hand
over my mouth.

39:35 *unum locutus sum quod utinam non dixissem
et alterum quibus ultra non addam*

I have spoken once
what I wish I had not said,
and another time,
to which
I will not add more.

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The Lord Questions Job Again

40:1 *respondens autem Dominus Iob de turbine ait*

But *the* Lord,
responding to Job
from *a* tornado,
said,

40:2 *accinge sicut vir lumbos tuos interrogabo te et
indica mihi*

Cover your privates
like *a* man.
I will question you,
and you answer me.

40:3 *numquid irritum facies iudicium meum et
condemnabis me ut tu iustificeris*

Will you make
My judgment useless,
and condemn Me
that you may be justified?

40:4 *et si habes brachium sicut Deus et si voce simili
tonas*

And if you have
an arm like God,
and if you *can* thunder
in a voice like *His*,

40:5 *circumda tibi decorem et in sublime erigere et
esto gloriosus et speciosus induere vestibus*

surround yourself with beauty,
and rise up on high,
and be glorious,
and dress yourself spectacularly.

40:6 *disperge superbos furore tuo et respiciens
omnem arrogantem humilia*

Disperse *the* proud
by your fury,
and, looking at
every arrogant *man*,
humble *all*.

40:7 *respice cunctos superbos et confunde eos et contere impios in loco suo*

Look down on all *the* proud
and confound them,
and destroy *the* lawless
in their place.

40:8 *absconde eos in pulvere simul et facies eorum demerge in foveam*

Hide them in ashes at once,
and plunge their faces
in a pit.

40:9 *et ego confitebor quod salvare te possit dextera tua*

And I will confess
that your right arm
can save you.

40:10 *ecce Behemoth quem feci tecum faenum quasi bos comedet*

Look, Behemoth,
whom I made with you,
will eat hay like an ox.⁶⁶

40:11 *fortitudo eius in lumbis eius et virtus illius in umbilicis ventris eius*

His strength
is in his hips,
and his power
in *the* cord of his belly.

40:12 *constringit caudam suam quasi cedrum nervi testicularum eius perplexi sunt*

He binds up his tail
like cedar.
The sinew of his testicles
is wrapped tightly.

40:13 *ossa eius velut fistulae aeris cartilago illius quasi laminae ferreae*

His bones *are* like
brass tubes,
his cartilage like
iron plates.

40:14 *ipse principium est viarum Dei qui fecit eum adplicabit gladium eius*

He is *the* beginning
of God's ways,
who made him.
He will apply his sword,

40:15 *huic montes herbas ferunt omnes bestiae agri ludent ibi*

by whom mountains bear grass.
All *the* beasts of *the* field
will play there.

40:16 *sub umbra dormit in secreto calami et locis humentibus*

He sleeps in secret
beneath *the* shadow
of a reed,
and in wet places.

40:17 *protegunt umbrae umbram eius circumdabunt eum salices torrentis*

Shadows protect his shadow.
Willows of *the* rivers
will surround him.

40:18 *ecce absorbebit fluvium et non mirabitur habet fiduciam quod influat Iordanis in os eius*

Look, he swallows a river
and is not amazed.
He has confidence
that *the* Jordan⁶⁷ could flow
into his mouth.

40:19 *in oculis eius quasi hamo capiet eum et in sudibus perforabit nares eius*

⁶⁶ From Wikipedia: "In Jewish belief, Behemoth is the primal unconquerable monster of the land, as Leviathan is the primal monster of the waters of the sea and Ziz the primordial monster of the sky." See <http://en.wikipedia.org/wiki/Behemoth>.

⁶⁷ The Jordan River flows south from the Sea of Galilee into the Dead Sea, forming the boundary between present-day Israel and Jordan.

He captures him
in his eyes
like *a* hook,
and will pierce
his nostrils like *a* stake.

40:20 *an extrahere poteris Leviathan hamo et fune
ligabis linguam eius*

Or will you
take out Leviathan
with *a* hook,
and bind his tongue
with *a* rope?⁶⁸

40:21 *numquid pones circulum in naribus eius et
armilla perforabis maxillam eius*

Will you put *a* ring
in his nostrils,
and pierce his jaw
with *a* buckle?

40:22 *numquid multiplicabit ad te preces aut
loquetur tibi mollia*

Will he multiply prayers to you,
or speak to you softly?

40:23 *numquid feriet tecum pactum et accipies eum
servum sempiternum*

Will he make
a pact with you,
or will you accept him
as your eternal slave?

40:24 *numquid inludes ei quasi avi aut ligabis illum
ancillis tuis*

Will you mock him
like *a* bird,
or bind him

for your slave girls?

40:25 *concident eum amici dividant illum
negotiatores*

Will friends kill him?
Will traders divide him.

40:26 *numquid implebis sagenas pelle eius et
gurgustium piscium capite illius*

Will you fill *a* net
with his skin,
and baskets of fish
with his head?

40:27 *pone super eum manum tuam memento belli
nec ultra addas loqui*

Put your hand on him.
Remember the fight,
nor will you have
anything further to say.

40:28 *ecce spes eius frustrabitur eum et videntibus
cunctis praecipitabitur*

Look, his hope will frustrate him,
and he will be thrown down
in *the* sight of all.

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⁶⁸ From Wikipedia: *The word Leviathan is also mentioned in Rashi's commentary on Genesis 1:21: "God created the great sea monsters - Taninim." Jastrow translates the word "Taninim" as "sea monsters, crocodiles or large snakes". Rashi comments: "According to legend this refers to the Leviathan and its mate. God created a male and female Leviathan, then killed the female and salted it for the righteous, for if the Leviathans were to procreate the world could not stand before them."*

See <http://en.wikipedia.org/wiki/Leviathan>.

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41:1 *non quasi crudelis suscitabo eum quis enim resistere potest vultui meo*

I will not arouse him
like *the* cruel,
for who can resist
My face?

41:2 *quis ante dedit mihi ut reddam ei omnia quae sub caelo sunt mea sunt*

Who gave to Me before
that I should repay him?
All *things* under *the* sky
are mine.

41:3 *non parcam ei et verbis potentibus et ad deprecandum conpositis*

I will not spare him,
and *his* mighty words,
prepared for begging *mercy*.

41:4 *quis revelavit faciem indumenti eius et in medium oris eius quis intrabit*

Who has opened
the face of his garments,
and who will enter
the middle of *his* mouth?

41:5 *portas vultus eius quis aperiet per gyrum dentium eius formido*

Who will open
the gates of his face?
The circle of his teeth
is fearsome.

41:6 *corpus illius quasi scuta fusilia et compactum squamis se prementibus*

His body *is* like
molded shields,
compact like armor
pressed together.

41:7 *una uni coniungitur et ne spiraculum quidem*

incedit per eas

One is joined to another
and not even *an* air-hole
passes through them.

41:8 *una alteri adhaerent et tenentes se nequaquam separabuntur*

One adheres to *the* other,
and, having each other,
by no means
will they be separated.

41:9 *sternutatio eius splendor ignis et oculi eius ut palpebrae diluculi*

His snort is
the splendor of fire,
and his eyes
like *the* eyelids
of morning.

41:10 *de ore eius lampades procedunt sicut taedae ignis accensae*

Flames proceed
from his mouth,
like kindled torches of fire.

41:11 *de naribus eius procedit fumus sicut ollae succensae atque ferventis*

Smoke pours
from his nostrils,
as if from *a* blazing pot,
inflamed.

41:12 *halitus eius prunas ardere facit et flamma de ore eius egreditur*

His breath makes
coals burn,
and flame comes out
from his mouth.

41:13 *in collo eius morabitur fortitudo et faciem eius praecedet egestas*

Strength will dwell
in his neck,
and poverty

will go before
his face.

41:14 *membra carniū eius coherentia sibi mittet
contra eum fulmina et ad locum alium non ferentur*

The members
of his body
are connected
to each other.
He will hurl lightning
against him,
and they will not be carried
to another place.

41:15 *cor eius indurabitur quasi lapis et stringetur
quasi malleatoris incus*

His heart
will be hardened
like a stone,
and drawn tight
like a blacksmith's anvil.

41:16 *cum sublatus fuerit timebunt angeli et territi
purgabuntur*

When he
is taken away,
the angels will fear,
and they
will be purged
by terror.

41:17 *cum adprehenderit eum gladius subsistere non
poterit neque hasta neque torax*

When the sword finds him,
it won't be able to stop him,
nor will a spear,
or a breastplate.

41:18 *reputabit enim quasi paleas ferrum et quasi
lignum putridum aes*

For he will consider
iron like straw,
and bronze like rotted wood.

41:19 *non fugabit eum vir sagittarius in stipulam
versi sunt ei lapides fundae*

An archer will not
make him run away.
The stones of a slingshot
bounce off him like stubble.

41:20 *quasi stipulam aestimabit malleum et
deridebit vibrantem hastam*

He will consider
a hammer
like stubble,
and will mock
the one brandishing
a spear.

41:21 *sub ipso erunt radii solis sternet sibi aurum
quasi lutum*

The sun's rays
will be beneath him.
He will spread out
gold for himself
like dirt.

41:22 *ferescere faciet quasi ollam profundum mare
ponet quasi cum unguenta bulliunt*

He will make
the deep sea boil
like a pot.
He will make it like
when ointments boil.

41:23 *post eum lucebit semita aestimabit abyssum
quasi senescentem*

A path will shine after him.
He will esteem the abyss
like an aging man.

41:24 *non est super terram potestas quae conparetur
ei qui factus est ut nullum timeret*

There is no power on earth
which compares to him,
who was made to fear no one.

41:25 *omne sublime videt ipse est rex super
universos filios superbiae*

He sees every thing lifted up.
He is king over

all *the* sons of pride.

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Job Responds Again to the Lord

42:1 *respondens autem Iob Domino dixit*

But Job, responding,
said to *the* Lord,

42:2 *scio quia omnia potes et nulla te latet cogitatio*

I know that You
can do all *things*,
and no thought
lies hidden from You.

42:3 *quis est iste qui celat consilium absque scientia
ideo insipienter locutus sum et quae ultra modum
excederent scientiam meam*

Who is he
who hides counsel
without knowledge?
Therefore I have spoken foolishly,
and what exceeded
beyond *the* manner
of my understanding.

42:4 *audi et ego loquar interrogabo et ostende mihi*

Hear, and I will speak.
I will question
and you show me.

42:5 *auditu auris audivi te nunc autem oculus meus
videt te*

I have heard you
with *the* hearing
of the ear,
but now my eye
sees you.

42:6 *idcirco ipse me reprehendo et ago paenitentiam
in favilla et cinere*

Therefore I reproach myself
and do penance
in embers and ashes.

The Lord Addresses Job's Friends

42:7 *postquam autem locutus est Dominus verba*

haec ad Iob dixit ad Eliphaz Themaniten iratus est furor meus in te et in duos amicos tuos quoniam non estis locuti coram me rectum sicut servus meus Iob

But after *the* Lord
had spoken these words to Job,
He said to Eliphaz *the* Themanite,
My fury is enraged at you,
and at your two friends,
because you haven't spoken
rightly before me
like my slave Job.⁶⁹

42:8 *sumite igitur vobis septem tauros et septem arietes et ite ad servum meum Iob et offerte holocaustum pro vobis Iob autem servus meus orabit pro vobis faciem eius suscipiam ut non vobis inputetur stultitia neque enim locuti estis ad me recta sicut servus meus Iob*

Therefore, bring up for yourselves
seven bulls and seven rams.
God to my slave, Job,
and offer *a* holocaust
for yourselves.
But Job, my slave,
will pray for you.
I will accept his face,
that your foolishness
not be charged against you,
for you have not
spoken rightly about Me,
like my slave, Job.

Job's Friends Obey the Lord

42:9 *abierunt ergo Eliphaz Themanites et Baldad Suites et Sophar Naamathites et fecerunt sicut locutus fuerat ad eos Dominus et suscepit Dominus faciem Iob*

Therefore, Eliphaz *the* Themanite
and Baldad *the* Shuhite
and Sophar *the* Naamathite
went up and did
as *the* Lord had spoken to them,
and *the* Lord accepted Job's face.

The Lord Restores Job's Prosperity

42:10 *Dominus quoque conversus est ad paenitentiam Iob cum oraret ille pro amicis suis et*

addidit Dominus omnia quaecumque fuerant Iob duplicia

The Lord was turned also
to Job's penitence,
when he had prayed for his friends,
and *the* Lord added
all that Job had possessed
twice over.

42:11 *venerunt autem ad eum omnes fratres sui et universae sorores suae et cuncti qui noverant eum prius et comederunt cum eo panem in domo eius et moverunt super eum caput et consolati sunt eum super omni malo quod intulerat Dominus super eum et dederunt ei unusquisque ovem unam et inaurem auream unam*

But all his brothers
and all his sisters
and all who knew him before
came to him
and ate bread with him
in his house,
and grieved over him.
And they comforted him
over all *the* evil
which God had inflicted on him.
And each one gave to him
one sheep and one gold earring.

42:11 *Dominus autem benedixit novissimis Iob magis quam principio eius et facta sunt ei quattuordecim milia ovium et sex milia camelorum et mille iuga bouum et mille asinae*

But *the* Lord blessed Job's end more than his
beginning, and his possession was fourteen thousand
sheep, and six thousand camels, and one thousand
yoke of oxen, and one thousand female donkeys.

42:13 *et fuerunt ei septem filii et filiae tres*

And *there* were to him seven sons and three
daughters.

42:14 *et vocavit nomen unius Diem et nomen secundae Cassia et nomen tertiae Cornu stibii*

And he called *the* name of one Dies, and *the* name of
the second Cassia, and *the* name of *the* third
Cornustibii.

⁶⁹ Notice that Helii isn't mentioned.

42:15 *non sunt autem inventae mulieres speciosae sicut filiae Iob in universa terra deditque eis pater suus hereditatem inter fratres earum*

But women as spectacular as Job's daughters were not found in all *the* land. And their father gave them *an* inheritance among their brothers.

42:16 *vixit autem Iob post haec centum quadraginta annis et vidit filios suos et filios filiorum suorum usque ad quartam generationem et mortuus est senex et plenus dierum*

But Job lived after this one hundred forty years, and saw his children and *the* children of his children, up to *the* fourth generation.

And old and full of days, he died.

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