

THE
DIXIE BIBLE
WITH SACRED NAMES
AND CLARIFICATIONS

CONTAINING THE
OLD AND NEW TESTAMENTS

THE DIXIE BIBLE WITH SACRED NAMES AND CLARIFICATIONS
COMPILED AND TRANSLATED BY DEWEY H. TUCKER

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JOB

CHAPTER 1

THERE was *a* man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared the ELOHEEM, and eschewed evil.

And there were born unto him seven sons and three daughters.

His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she asses, and *a* very great household; so that this man was the greatest of all the men of the east.

And his sons went and feasted *in their* houses, every one his day; and sent and called for their three sisters to eat and to drink with them.

And it was so, when the days of *their* feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings *according* to the number of them all: for Job said, It may be that my sons have sinned, and cursed the ELOHEEM in their hearts. Thus did Job continually.

Now there was *a* day when the sons of the ELOHEEM came to present themselves before YAHWAH, and Satan came also among them.

And YAHWAH said to Satan, Where come you? Then Satan answered YAHWAH, and said, From going to and fro in the land, and from walking up and down in it.

And YAHWAH said to Satan, Have you considered my servant Job, that *there is* none like him in the land, *a* perfect and *an* upright man, one that fears the ELOHEEM, and eschews evil?

Then Satan answered YAHWAH, and said, Does Job fear the ELOHEEM for nought?

Have not you made *a* hedge about him, and about his house, and about all that he has on every side? you have blessed the work of his hands, and his substance is increased in the land.

But put forth your hand now, and touch all that he has, and he will curse you to your face.

And YAHWAH said to Satan, Behold, all that he has *is* in your power; only upon himself put not forth your hand. So Satan went forth from the presence of YAHWAH.

And there was *a* day when his sons and his daughters *were* eating and drinking wine in their eldest brother's house:

And there came *a* messenger unto Job, and said, The oxen were plowing, and the asses feeding beside them:

And the Sabeans fell *upon them*, and took them away; yes, they have slain the servants with the edge of the sword; and I only am escaped alone to tell you.

While he *was* yet speaking, there came also another, and said, The fire of the ELOHEEM is fallen from heaven, and has burned up the sheep, and the servants, and consumed them; and I only am escaped alone to tell you.

While he *was* yet speaking, there came also another, and said, The Chaldeans made out three bands, and fell upon the camels, and have carried them away, yes, and slain the servants with the edge of the sword; and I only am escaped alone to tell you.

While he *was* yet speaking, there came also another, and said, Your sons and your daughters *were* eating and drinking wine in their eldest brother's house:

And, behold, there came *a* great spirit from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell you.

Then Job arose, and rent his mantle, and shaved his head, and fell down upon the land, and worshipped,

And said, Naked came I out of my mother's womb, and naked shall I return there: YAHWAH gave, and YAHWAH has taken away; blessed be the name of YAHWAH.

In all this Job sinned not, nor charged the ELOHEEM foolishly.

CHAPTER 2

AGAIN there was *a* day when the sons of the ELOHEEM came to present themselves before YAHWAH, and Satan came also among them to present himself before YAHWAH.

And YAHWAH said to Satan, From where come you? And Satan answered YAHWAH, and said, From going

to and fro in the land, and from walking up and down in it.

And YAHWAH said to Satan, Have you considered my servant Job, that *there is* none like him in the land, *a* perfect and *an* upright man, one that fears the ELOHEEM, and eschews evil? and still he holds fast his integrity, although you moved me against him, to destroy him without cause.

And Satan answered YAHWAH, and said, Skin for skin, yes, all that *a* man has will he give for his person.

But put forth your hand now, and touch his bone and his flesh, and he will curse you to your face.

And YAHWAH said to Satan, Behold, he *is* in your hand; but keep his person.

So went Satan forth from the presence of YAHWAH, and smote Job with sore boils from the sole of his foot unto his crown.

And he took him *a* potsherd to scrape himself withal; and he sat down among the ashes.

Then said his wife unto him, Do you still retain your integrity? curse the ELOHEEM, and die.

But he said to her, You speak as one of the foolish women speaks. What? shall we receive good at the hand of the ELOHEEM, and shall we not receive evil? In all this did not Job sin with his lips.

Now when Job's three friends heard of all this evil that was come upon him, they came every one from his own place; Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: for they had made *an* appointment together to come to mourn with him and to comfort him.

And when they lifted up their eyes afar off, and knew him not, they lifted up their voice, and wept; and they rent every one his mantle, and sprinkled dust upon their heads toward heaven.

So they sat down with him upon the land seven days and seven nights, and none spoke *a* word unto him: for they saw that *his* grief was very great.

CHAPTER 3

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

And Job spoke, and said,

Let the day perish wherein I was born, and the night *in which* it was said, There is *a* man child conceived.

Let that day be darkness; let not God regard it from above, neither let the Light shine upon it.

Let darkness and the shadow of death stain it; let *a* cloud dwell upon it; let the blackness of the day terrify it.

As for that night, let darkness seize upon it; let it not be joined unto the days of the year, let it not come into the number of the months.

Behold, let that night be solitary, let no joyful voice come therein.

Let them curse it that curse the day, who are ready to raise up their mourning.

Let the stars of the twilight thereof be dark; let it look for light, but *have* none; neither let it see the dawning of the day:

Because it shut not up the doors of my *mother's* womb, nor hid sorrow from my eyes.

Why died I not from the womb? *why* did I *not* die when I came out of the womb?

Why did not the knees precede me? or why the breasts that I should suck?

For now should I have lain still and been quiet, I should have slept: then had I been at rest,

With kings and counsellors of the land, which built desolate places for themselves;

Or with princes that had gold, who filled their houses with silver:

Or as *a* hidden untimely birth I had not been; as infants *which* never saw light.

There the wicked cease *from* troubling; and there the weary be at rest.

There the prisoners rest together; they hear not the voice of the oppressor.

The small and great are there; and the servant *is* free from his master.

Wherefore is light given to him that is in misery, and life unto the bitter *in* person;

Which long for death, but it *comes* not; and dig for it more than for hid treasures;

Which rejoice exceedingly, *and* are glad, when they can find the tomb?

Why is light given to a man whose way is hid, and whom God has hedged in?

For my sighing comes before I eat, and my roarings are poured out like the waters.

For the thing which I greatly feared is come upon me, and that which I was afraid of is come unto me.
I was not in safety, neither had I rest, neither was I quiet; yet trouble came.

CHAPTER 4

THEN Eliphaz the Temanite answered and said,

If we assay to commune with you, will you be grieved? but who can withhold himself from speaking?

Behold, you have instructed many, and you have strengthened the weak hands.

Your words have upholden him that was falling, and you have strengthened the feeble knees.

But now it is come upon you, and you faint; it touches you, and you are troubled.

Is not this your fear, your trust, your confidence, and the uprightness of your ways?

Remember, I pray you, who perished, being innocent? or where were the righteous cut off?

Even as I have seen, they that plow iniquity, and sow wickedness, reap the same.

By the blast of God they perish, and by the breath of his nostrils are they consumed.

The roaring of the lion, and the voice of the fierce lion, and the teeth of the young lions, are broken.

The old lion perishes for lack of prey, and the stout lion's whelps are scattered abroad.

Now *a* thing was secretly brought to me, and my ear received *a* little thereof.

In thoughts from the visions of the night, when deep sleep falls on men,

Fear came upon me, and trembling, which made all my bones to shake.

Then *a* spirit passed before my face; the hair of my flesh stood up:

It stood still, but I could not discern the form thereof: *an* image *was* before my eyes, *there was* silence, and I heard *a* voice, *saying*,

Shall mortal man be more just than God? shall *a* man be more pure than his maker?

Behold, he put no trust in his servants; and his angels he charged with folly:

How much less *in* them that dwell in houses of clay, whose foundation *is* in the dust, *which* are crushed before the moth?

They are destroyed from morning to evening: they perish forever without any regarding *it*.

Does not their excellency *which is* in them go away? they die, even without wisdom.

CHAPTER 5

CALL now, if there be any that will answer you; and to which of the sanctified will you turn?

For wrath kills the foolish man, and envy slays the silly one.

I have seen the foolish taking root: but suddenly I cursed his habitation.

His children are far from safety, and they are crushed in the gate, neither *is there* any to deliver *them*.

Whose harvest the hungry eats up, and takes it even out of the thorns, and the robber swallows up their substance.

Although affliction comes not forth of the dust, neither does trouble spring out of the ground;

Yet adamites are born unto trouble, as the sparks fly upward.

I would seek unto God, and unto the ELOHEEM would I commit my cause:

Which does great things and unsearchable; marvellous things without number:

Who gives rain upon the land, and sends waters upon the fields:

To set up on high those that be low; that those which mourn may be exalted to safety.

He disappoints the devices of the crafty, so that their hands cannot perform *their* enterprise.

He takes the wise in their own craftiness: and the counsel of the froward is carried headlong.

They meet with darkness in the daytime, and grope in the noonday as in the night.

But he DELIVERETH the poor from the sword, from their mouth, and from the hand of the mighty.

So the poor has confidence, and iniquity stops her mouth.

Behold, happy *is* the man whom God corrects: therefore despise not you the instruction of the Almighty:

For he makes sore, and binds up: he wounds, and his hands make whole.

He shall deliver you in six troubles: yes, in seven there shall no evil touch you.
In famine he shall redeem you from death: and in war from the power of the sword.
You shall be hid from the scourge of the tongue: neither shall you be afraid of destruction when it comes.
At destruction and famine you shall laugh: neither shall you be afraid of the beasts of the land.
For you shall be in league with the stones of the field: and the beasts of the field shall be at peace with you.
And you shall know that your tabernacle *shall be* in peace; and you shall visit your habitation, and shall not sin.
You shall know also that your seed *shall be* great, and your offspring as the grass of the land.
You shall come to *your* tomb in *a* full age, like as *a* shock of grain comes in in his season.
Behold this, we have searched it, so it *is*; hear it, and know you *it* for your good.

CHAPTER 6

BUT Job answered and said,
Oh that my grief were throughly weighed, and my calamity laid in the balances together!
For now it would be heavier than the sand of the sea: therefore my words are swallowed up.
For the arrows of the Almighty *are* inside of me, the poison whereof drinks up my spirit: the terrors of God do set themselves in array against me.
Does the wild ass bray when he has grass? or lows the ox over his fodder?
Can that which is unsavoury be eaten without salt? or is there *any* taste in the white of *an* egg?
The things *that* my person refused to touch *are* as my sorrowful meat.
Oh that I might have my request; and that God would grant *me* the thing that I long for!
Even that it would please God to destroy me; that he would let loose his hand, and cut me off!
Then should I yet have comfort; yes, I would harden myself in sorrow: let him not spare; for I have not concealed the words of the Sanctified One.
What *is* my strength, that I should confidence? and what *is* my end, that I should prolong my person?
Is my strength the strength of stones? or *is* my flesh of brass?
Is not my help in me? and is wisdom driven quite from me?
To him that is afflicted pity *should be showed* from his friend; but he forsakes the fear of the Almighty.
My brethren have dealt deceitfully as *a* brook, *and* as the stream of brooks they pass away;
Which are blackish by reason of the ice, *and* wherein the snow is hid:
What time they wax warm, they vanish: when it is hot, they are consumed out of their place.
The paths of their way are turned aside; they go to nothing, and perish.
The troops of Tema looked, the companies of Sheba waited for them.
They were confounded because they had confidence; they came there, and were ashamed.
For now you all are nothing; you all see *my* casting down, and are afraid.
Did I say, Bring unto me? or, Give *a* reward for me of your substance?
Or, Deliver me from the enemy's hand? or, Redeem me from the hand of the mighty?
Teach me, and I will hold my tongue: and cause me to understand wherein I have erred.
How forcible are right words! but what does your arguing reprove?
Do you all imagine to reprove words, and the speeches of one that is desperate, *which are* as wind?
Yes, you all overwhelm the fatherless, and you all dig *a* pit for your friend.
Now therefore be content, look upon me; for *it is* evident unto you if I lie.
Return, I pray you, let it not be iniquity; yes, return again, my righteousness *is* in it.
Is there iniquity in my tongue? cannot my taste discern perverse things?

CHAPTER 7

IS there not *an* appointed time to man upon land? *are not* his days also like the days of *a* hireling?
As *a* servant earnestly desires the shadow, and as *a* hireling looks for *the* reward of his work:
So am I made to possess months of vanity, and wearisome nights are appointed to me.

When I lie down, I say, When shall I arise, and the night be gone? and I am full of tossings to and fro unto the dawning of the day.

My flesh is clothed with worms and clods of dust; my skin is broken, and become loathsome.

My days are swifter than *a* weaver's shuttle, and are spent without confidence.

O remember that my life *is* spirit: my eye shall no more see good.

The eye of him that has seen me shall see me no *more*: your eyes *are* upon me, and I *am* not.

As the cloud is consumed and vanishes away: so he that goes down to the grave shall come up no *more*.

He shall return no more to his house, neither shall his place know him anymore.

Therefore I will not refrain my mouth; I will speak in the anguish of my spirit; I will complain in the bitterness of my person.

Am I a sea, or *a* dragon, that you set *a* watch over me?

When I say, My bed shall comfort me, my couch shall ease my complaint;

Then you scare me with dreams, and terrify me through visions:

So that my person chooses strangling, *and* death rather than my life.

I loathe *it*; I would not live always: let me alone; for my days *are* vanity.

What *is* man, that you should magnify him? and that you should set your heart upon him?

And *that* you should visit him every morning, *and* try him every moment?

How long will you not depart from me, nor let me alone till I swallow down my spittle?

I have sinned; what shall I do unto you, O you preserver of adamites? why have you set me as *a* mark against you, so that I am *a* burden to myself?

And why do you not pardon my transgression, and take away my iniquity? for now shall I sleep in the dust; and you shall seek me in the morning, but I *shall* not *be*.

CHAPTER 8

THEN answered Bildad the Shuhite, and said,

How long will you speak these *things*? and *how long shall* the words of your mouth *be like a* strong wind?

Does God pervert judgment? or does the Almighty pervert justice?

If your children have sinned against him, and he have cast them away for their transgression;

If you would seek unto God betimes, and make your supplication to the Almighty;

If you *were* pure and upright; surely now he would awake for you, and make the habitation of your righteousness prosperous.

Though your beginning was small, yet your latter end should greatly increase.

For inquire, I pray you, of the former Age, and prepare yourself to the search of their fathers:

(*For we are but of yesterday, and know nothing, because our days upon land are a shadow,*)

Shall not they teach you, *and* tell you, and utter words out of their heart?

Can the rush grow up without mire? can the flag grow without water?

While it *is* yet in his greenness, *and* not cut down, it witheres before any *other* herb.

So *are* the paths of all that forget God; and the hypocrite's confidence shall perish:

Whose confidence shall be cut off, and whose trust *shall be a* spider's web.

He shall lean upon his house, but it shall not stand: he shall hold it fast, but it shall not endure.

He *is* green before the sun, and his branch shoots forth in his garden.

His roots are wrapped about the heap, *and* sees the place of stones.

If he destroy him from his place, then *it* shall deny him, *saying*, I have not seen you.

Behold, this *is* the joy of his way, and out of the earth shall others grow.

Behold, God will not cast away *a* perfect *man*, neither will he help the evil doers:

Till he fill your mouth with laughing, and your lips with rejoicing.

They that hate you shall be clothed with shame; and the dwelling place of the wicked shall come to nought.

CHAPTER 9

THEN Job answered and said,
I know *it is* so of *a* truth: but how should man be just with God?
If he will contend with him, he cannot answer him one of *a* thousand.
He is wise in heart, and mighty in strength: who has hardened *himself* against him, and has prospered?
Which removes the mountains, and they know not: which overturns them in his anger.
Which shakes the land out of her place, and the pillars thereof tremble.
Which commands the sun, and it rises not; and seals up the stars.
Which alone spreads out the heavens, and treads upon the waves of the sea.
Which makes Arcturus, Orion, and Pleiades, and the chambers of the south.
Which does great things past finding out; yes, and wonders without number.
Behold, he goes by me, and I see *him* not: he passes on also, but I perceive him not.
Behold, he takes away, who can hinder him? who will say to him, What do you?
If God will not withdraw his anger, the proud helpers do stoop under him.
How much less shall I answer him, *and* choose out my words *to reason* with him?
Whom, though I were righteous, *yet* would I not answer, *but* I would make supplication to my judge.
If I had called, and he had answered me; *yet* would I not believe that he had hearkened unto my voice.
For he breaks me with *a* tempest, and multiplies my wounds without cause.
He will not suffer me to take my spirit, but fills me with bitterness.
If I speak of strength, behold, *he is* strong: and if of judgment, who shall set me *a* time *to plead*?
If I justify myself, my own mouth shall condemn me: *if I say*, I *am* perfect, it shall also prove me perverse.
Though I were perfect, *yet* would I not know my person: I would despise my life.
This *is* one *thing*, therefore I said *it*, He destroys the perfect and the wicked.
If the scourge slay suddenly, he will laugh at the trial of the innocent.
The land is given into the hand of the wicked: he covers the faces of the judges thereof; if not, where, *and* who *is* he?
Now my days are swifter than *a* post: they flee away, they see no good.
They are passed away as the swift ships: as the eagle *that* hastes to the prey.
If I say, I will forget my complaint, I will leave off my heaviness, and comfort *myself*:
I am afraid of all my sorrows, I know that you will not hold me innocent.
If I be wicked, why then labor I in vain?
If I wash myself with snow water, and make my hands never so clean;
Yet shall you plunge me in the ditch, and my own clothes shall abhor me.
For *he is* not *a* man, as I *am*, *that* I should answer him, *and* we should come together in judgment.
Neither is there any daysman betwixt us, *that* might lay his hand upon us both.
Let him take his rod away from me, and let not his fear terrify me:
Then would I speak, and not fear him; but *it is* not so with me.

CHAPTER 10

MY person is weary of my life; I will leave my complaint upon myself; I will speak in the bitterness of my person.
I will say to God, Do not condemn me; show me wherefore you contend with me.
Is it good unto you that you should oppress, that you should despise the work of your hands, and shine upon the counsel of the wicked?
Have you eyes of flesh? or see you as man sees?
Are your days as the days of man? *are* your years as man's days,
That you inquire after my iniquity, and search after my sin?

You know that I am not wicked; and *there is* none that can deliver out of your hand.
Your hands have made me and fashioned me together round about; yet you do destroy me.
Remember, I beseech you, that you have made me as the clay; and will you bring me into dust again?
Have you not poured me out as milk, and curdled me like cheese?
You have clothed me with skin and flesh, and have fenced me with bones and sinews.
You have granted me life and favour, and your visitation has preserved my spirit.
And these *things* have you hid in your heart: I know that this *is* with you.
If I sin, then you mark me, and you will not acquit me from my iniquity.
If I be wicked, woe unto me; and *if* I be righteous, *yet* will I not lift up my head. *I am* full of confusion;
therefore see you my affliction;
For it increases. You hunt me as *a* fierce lion: and again you show yourself marvellous upon me.
You renew your witnesses against me, and increase your indignation upon me; changes and war *are* against me.
Wherefore then have you brought me forth out of the womb? Oh that I had given up the spirit, and no eye had seen me!
I should have been as though I had not been; I should have been carried from the womb to the tomb.
Are not my days few? cease *then*, and let me alone, that I may take comfort *a* little,
Before I go *where* I shall not return, *even* to the land of darkness and the shadow of death;
A land of darkness, as darkness *itself*; and of the shadow of death, without any order, and *where* the Light *is* as darkness.

CHAPTER 11

THEN answered Zophar the Naamathite, and said,
Should not the multitude of words be answered? and should *a* man full of talk be justified?
Should your lies make men hold their peace? and when you mock, shall no man make you ashamed?
For you have said, My doctrine *is* pure, and I am clean in your eyes.
But oh that God would speak, and open his lips against you;
And that he would show you the secrets of wisdom, that *they are* double to that which is! Know therefore that
God exacts of you *less* than your iniquity *deserves*.
Can you by searching find out God? can you find out the Almighty unto perfection?
It is as high as heaven; what can you do? deeper than the grave; what can you know?
The measure thereof *is* longer than the land, and broader than the sea.
If he cut off, and shut up, or gather together, then who can hinder him?
For he knows vain men: he sees wickedness also; will he not then consider *it*?
For vain man would be wise, though adamites be born *like a* wild ass's colt.
If you prepare your heart, and stretch out your hands toward him;
If iniquity *be* in your hand, put it far away, and let not wickedness dwell in your tabernacles.
For then shall you lift up your face without spot; yes, you shall be steadfast, and shall not fear:
Because you shall forget *your* misery, and remember *it* as waters *that* pass away:
And *your* Age shall be clearer than the noonday; you shall shine forth, you shall be as the morning.
And you shall be secure, because there is confidence; yes, you shall dig *about you*, and you shall take your rest
in safety.
Also you shall lie down, and none shall make *you* afraid; yes, many shall make suit unto you.
But the eyes of the wicked shall fail, and they shall not escape, and their confidence *shall be as* the giving up of
the spirit.

CHAPTER 12

AND Job answered and said,
No doubt but you all *are* the people, and wisdom shall die with you.

But I have understanding as well as you; I *am* not inferior to you: yes, who knows not such things as these? I am *as* one mocked of his neighbour, who calls upon God, and he answers him: the just upright *man is* laughed to scorn.

He that is ready to slip with *his* feet *is as a* lamp despised in the thought of him that is at ease.

The tabernacles of robbers prosper, and they that provoke God are secure; into whose hand God brings *abundantly*.

But ask now the beasts, and they shall teach you; and the fowls of the air, and they shall tell you:

Or speak to the land, and it shall teach you: and the fish of the sea shall declare unto you.

Who knows not in all these that the hand of YAHWAH has worked this?

In whose hand *is* the person of every living thing, and the spirit of all mankind.

Does not the ear try words? and the mouth taste his meat?

With the ancient *is* wisdom; and in length of days understanding.

With him *is* wisdom and strength, he has counsel and understanding.

Behold, he breaks down, and it cannot be built again: he shuts up *a* man, and there can be no opening.

Behold, he withholdes the waters, and they dry up: also he sends them out, and they overturn the land.

With him *is* strength and wisdom: the deceived and the deceiver *are* his.

He leads counsellors away spoiled, and makes the judges fools.

He looses the instruction of kings, and girds their loins with *a* girdle.

He leads princes away spoiled, and overthrows the mighty.

He removes away the speech of the trusty, and takes away the understanding of the aged.

He pours contempt upon princes, and weakens the strength of the mighty.

He discovers deep things out of darkness, and brings out to light the shadow of death.

He increases the nations, and destroys them: he enlarges the nations, and straitens them *again*.

He takes away the heart of the chief of the people of the land, and causes them to wander in *a* wilderness *where there is* no way.

They grope in the dark without light, and he makes them to stagger like *a* drunken *man*.

CHAPTER 13

BEHOLD, my eye has seen all *this*, my ear has heard and understood it.

What you all know, *the same* do I know also: I *am* not inferior unto you.

Surely I would speak to the Almighty, and I desire to reason with God.

But you all *are* forgers of lies, you all *are* all physicians of no value.

O that you all would altogether hold your peace! and it should be your wisdom.

Hear now my reasoning, and hearken to the pleadings of my lips.

Will you all speak wickedly for God? and talk deceitfully for him?

Will you all accept him? will you all contend for God?

Is it good that he should search you out? or as one man mocks another, do you all *so* mock him?

He will surely reprove you, if you all do secretly accept face.

Shall not his excellency make you afraid? and his dread fall upon you?

Your remembrances *are* like unto ashes, your bodies to bodies of clay.

Hold your peace, let me alone, that I may speak, and let come on me what *will*.

Wherefore do I take my flesh in my teeth, and put my person in my hand?

Though he slay me, yet will I trust in him: but I will maintain my own ways before him.

He also *shall be* my DELIVERANCE: for *a* hypocrite shall not come before him.

Hear diligently my speech, and my declaration with your ears.

Behold now, I have ordered *my* cause; I know that I shall be justified.

Who *is* he *that* will plead with me? for now, if I hold my tongue, I shall give up the spirit.

Only do not two *things* unto me: then will I not hide myself from you.

Withdraw your hand far from me: and let not your dread make me afraid.
Then call you, and I will answer: or let me speak, and answer you me.
How many *are* my iniquities and sins? make me to know my transgression and my sin.
Wherefore hide you your face, and hold me for your enemy?
Will you break *a* leaf driven to and fro? and will you pursue the dry stubble?
For you write bitter things against me, and make me to possess the iniquities of my youth.
You put my feet also in the stocks, and look narrowly unto all my paths; you set *a* print upon the heels of my feet.
And he, as *a* rotten thing, consumes, as *a* garment that is moth eaten.

CHAPTER 14

ADAMITES *that are* born of women *are* of few days, and full of trouble.
He comes forth like *a* flower, and is cut down: he flees also as *a* shadow, and continues not.
And do you open your eyes upon such *an* one, and bring me into judgment with you?
Who can bring *a* clean *thing* out of *an* unclean? not one.
Seeing his days *are* determined, the number of his months *are* with you, you have appointed his bounds that he cannot pass;
Turn from him, that he may rest, till he shall accomplish, as *a* hireling, his day.
For there is confidence of *a* tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease.
Though the root thereof wax old in the land, and the stock thereof die in the ground;
Yet through the scent of water it will bud, and bring forth boughs like *a* plant.
But man dies, and wastes away: yes, adamites gives up the spirit, and where *are* they?
As the waters fail from the sea, and the flood decays and dries up:
So man lies down, and rises not: till the heavens *be* no more, they shall not awake, nor be raised out of their sleep.
O that you would hide me in the grave, that you would keep me secret, until your wrath be past, that you would appoint me *a* set time, and remember me!
If *a* man die, shall he live *again*? all the days of my appointed time will I wait, till my change come.
You shall call, and I will answer you: you will have *a* desire to the work of your hands.
For now you numbered my steps: do you not watch over my sin?
My transgression *is* sealed up in *a* bag, and you sew up my iniquity.
And surely the mountain falling comes to nought, and the rock is removed out of his place.
The waters wear the stones: you wash away the things which grow *out* of the dust of the land; and you destroy the confidence of man.
You prevail forever against him, and he passes: you change his countenance, and send him away.
His sons come to honor, and he knows *it* not; and they are brought low, but he perceives *it* not of them.
But his flesh upon him shall have pain, and his person inside of him shall mourn.

CHAPTER 15

THEN answered Eliphaz the Temanite, and said,
Should *a* wise man utter vain knowledge, and fill his belly with the east wind?
Should he reason with unprofitable talk? or with speeches wherewith he can do no good?
Yes, you cast off fear, and restrain prayer before God.
For your mouth utters your iniquity, and you choose the tongue of the crafty.
Your own mouth condemns you, and not I: yes, your own lips witness against you.
Are you the first adamite *that* was born? or were you made before the hills?
Have you heard the secret of God? and do you restrain wisdom to yourself?

What know you, that we know not? *what* understand you, which *is* not in us?
With us *are* both the grayheaded and very aged men, much elder than your father.
Are the consolations of God small with you? *is* there any secret thing with you?
Why does your heart carry you away? and what do your eyes wink at,
That you turn your spirit against God, and let *such* words go out of your mouth?
What *is* man, that he should be clean? and *he which is* born of a woman, that he should be righteous?
Behold, he puts no trust in man's sanctified *things*; yes, the heavens are not clean in his sight.
How much more abominable and filthy *is* man, which drinks iniquity like water?
I will show you, hear me; and that *which* I have seen I will declare;
Which wise men have told from their fathers, and have not hid *it*:
Unto whom alone the land was given, and no stranger passed among them.
The wicked man travails with pain all *his* days, and the number of years is hidden to the oppressor.
A dreadful sound *is* in his ears: in prosperity the destroyer shall come upon him.
He believes not that he shall return out of darkness, and he is waited for of the sword.
He wanders abroad for bread, *saying*, Where *is it*? he knows that the day of darkness is ready at his hand.
Trouble and anguish shall make him afraid; they shall prevail against him, as *a* king ready to the battle.
For he stretches out his hand against God, and strengthenes himself against the Almighty.
He runs upon him, *even on his* neck, upon the thick bosses of his bucklers:
Because he covers his face with his fatness, and makes collops of fat on *his* flanks.
And he dwells in desolate cities, *and* in houses which no man inhabites, which are ready to become heaps.
He shall not be rich, neither shall his substance continue, neither shall he prolong the perfection thereof upon the land.
He shall not depart out of darkness; the flame shall dry up his branches, and by the spirit of his mouth shall he go away.
Let not him that is deceived trust in vanity: for vanity shall be his recompence.
It shall be accomplished before his time, and his branch shall not be green.
He shall shake off his unripe grape as the vine, and shall cast off his flower as the olive.
For the whole national gathering of hypocrites *shall be* desolate, and fire shall consume the tabernacles of bribery.
They conceive mischief, and bring forth vanity, and their belly prepares deceit.

CHAPTER 16

THEN Job answered and said,
I have heard many such things: miserable comforters *are* you all.
Shall vain words have *an* end? or what emboldens you that you answer?
I also could speak as you all *do*: if your person were in my person's stead, I could heap up words against you, and shake my head at you.
But I would strengthen you with my mouth, and the moving of my lips should assuage *your grief*.
Though I speak, my grief is not asswaged: and *though* I forbear, what am I eased?
But now he has made me weary: you have made desolate my whole national gathering.
And you have filled me with wrinkles, *which is a* witness *against me*: and my leanness rising up in me bears witness to my face.
He tears *me* in his wrath, who hates me: he gnashes upon me with his teeth; my enemy sharpens his eyes upon me.
They have gaped upon me with their mouth; they have smitten me upon the cheek reproachfully; they have gathered themselves together against me.
God has delivered me to the ungodly, and turned me over into the hands of the wicked.
I was at ease, but he has broken me asunder: he has also taken *me* by my neck, and shaken me to pieces, and set

me up for his mark.

His archers compass me round about, he cleaves my feelings asunder, and does not spare; he pours out my gall upon the land.

He breaks me with breach upon breach, he runs upon me like *a* mighty man.

I have sewed sackcloth upon my skin, and defiled my horn in the dust.

My face is foul with weeping, and on my eyelids *is* the shadow of death;

Not for *any* injustice in my hands: also my prayer *is* pure.

O land, cover not you my blood, and let my cry have no place.

Also now, behold, my witness *is* in heaven, and my record *is* on high.

My friends scorn me: *but* my eye pours out *tears* unto God.

O that one might plead for *a* man with God, as *an* adamite *pleads* for his neighbour!

When *a* few years are come, then I shall go the way *where* I shall not return.

CHAPTER 17

MY breath is corrupt, my days are extinct, the tombs *are ready* for me.

Are there not mockers with me? and does not my eye continue in their provocation?

Lay down now, put me in *a* surety with you; who *is* he *that* will strike hands with me?

For you have hid their heart from understanding: therefore shall you not exalt *them*.

He that speaks flattery to *his* friends, even the eyes of his children shall fail.

He has made me also *a* byword of the people; and aforetime I was as *a* tabret.

My eye also is dim by reason of sorrow, and all my members *are* as *a* shadow.

Upright *men* shall be astonished at this, and the innocent shall stir up himself against the hypocrite.

The righteous also shall hold on his way, and he that has clean hands shall be stronger and stronger.

But as for you all, do you all return, and come now: for I cannot find *one* wise *man* among you.

My days are past, my purposes are broken off, *even* the thoughts of my heart.

They change the night into day: the Light *is* short because of darkness.

If I wait, the grave *is* my house: I have made my bed in the darkness.

I have said to corruption, You *are* my father: to the worm, You *are* my mother, and my sister.

And where *is* now my confidence? as for my confidence, who shall see it?

They shall go down to the bars of the pit, when *our* rest together *is* in the dust.

CHAPTER 18

THEN answered Bildad the Shuhite, and said,

How long *will it be ere* you all make *an* end of words? mark, and afterwards we will speak.

Wherefore are we counted as beasts, *and* reputed vile in your sight?

He tears himself in his anger: shall the land be forsaken for you? and shall the rock be removed out of his place?

Yes, the Light of the wicked shall be put out, and the spark of his fire shall not shine.

The light shall be dark in his tabernacle, and his lamp shall be put out with him.

The steps of his strength shall be straitened, and his own counsel shall cast him down.

For he is cast into *a* net by his own feet, and he walks upon *a* snare.

The gin shall take *him* by the heel, *and* the robber shall prevail against him.

The snare *is* laid for him in the land, and *a* trap for him in the way.

Terrors shall make him afraid on every side, and shall drive him to his feet.

His strength shall be hungerbitten, and destruction *shall be* ready at his side.

It shall devour the strength of his skin: *even* the firstborn of death shall devour his strength.

His trust shall be rooted out of his tabernacle, and it shall bring him to the king of terrors.

It shall dwell in his tabernacle, because *it is* none of his: brimstone shall be scattered upon his habitation.

His roots shall be dried up beneath, and above shall his branch be cut off.

His remembrance shall perish from the land, and he shall have no name in the street.
He shall be driven from light into darkness, and chased out of the World.
He shall neither have son nor nephew among his people, nor any remaining in his dwellings.
They that come after *him* shall be astonished at his day, as they that went before were affrighted.
Surely such *are* the dwellings of the wicked, and this *is* the place of *him that* knows not God.

CHAPTER 19

THEN Job answered and said,
How long will you all vex my person, and break me in pieces with words?
These ten times have you all reproached me: you all are not ashamed *that* you all make yourselves strange to me.
And be it indeed *that* I have erred, my error remains with myself.
If indeed you all will magnify *yourselves* against me, and plead against me my reproach:
Know now that God has overthrown me, and has compassed me with his net.
Behold, I cry out of wrong, but I am not heard: I cry aloud, but *there is* no judgment.
He has fenced up my way that I cannot pass, and he has set darkness in my paths.
He has stripped me of my glory, and taken the crown *from* my head.
He has destroyed me on every side, and I am gone: and my confidence has he removed like *a* tree.
He has also kindled his wrath against me, and he counts me unto him as *one of* his enemies.
His troops come together, and raise up their way against me, and encamp round about my tabernacle.
He has put my brethren far from me, and my acquaintance are estranged from me.
My kinsfolk have failed, and my familiar friends have forgotten me.
They that dwell in my house, and my maids, count me for *a* stranger: I am *an* alien in their sight.
I called my servant, and he gave *me* no answer; I intreated him with my mouth.
My spirit is strange to my wife, though I intreated for the children's *sake* of my own body.
Yes, young children despised me; I arose, and they spoke against me.
All my company of friends abhorred me: and they whom I loved are turned against me.
My bone cleaves to my skin and to my flesh, and I am escaped with the skin of my teeth.
Have pity upon me, have pity upon me, O you all my friends; for the hand of God has touched me.
Why do you all persecute me as God, and are not satisfied with my flesh?
Oh that my words were now written! oh that they were printed in *a* book!
That they were graven with *an* iron pen and lead in the rock forever!
For I know *that* my redeemer lives, and *that* he shall stand at the latter *day* upon the earth:
And *though* after my skin *worms* destroy this *body*, yet in my flesh shall I see God:
Whom I shall see for myself, and my eyes shall behold, and not another; *though* my feelings be consumed inside of me.
But you all should say, Why persecute we him, seeing the root of the matter is found in me?
Be you all afraid of the sword: for wrath *brings* the punishments of the sword, that you all may know *there is a* judgment.

CHAPTER 20

THEN answered Zophar the Naamathite, and said,
Therefore do my thoughts cause me to answer, and for *this* I make haste.
I have heard the instruction of my reproach, and the spirit of my understanding causes me to answer.
Know you *not* this of old, since adamite was placed upon land,
That the triumphing of the wicked *is* short, and the joy of the hypocrite *but for a* moment?
Though his excellency mount up to the heavens, and his head reach unto the clouds;
Yet he shall perish forever like his own dung: they which have seen him shall say, Where *is* he?

He shall fly away as *a* dream, and shall not be found: yes, he shall be chased away as *a* vision of the night.
The eye also *which* saw him shall *see him* no more; neither shall his place anymore behold him.
His children shall seek to please the poor, and his hands shall restore their goods.
His bones are full *of the sin* of his youth, which shall lie down with him in the dust.
Though wickedness be sweet in his mouth, *though* he hide it under his tongue;
Though he spare it, and forsake it not; but keep it still inside of his mouth:
Yet his meat in his bowels is turned, *it is* the gall of asps inside of him.
He has swallowed down riches, and he shall vomit them up again: God shall cast them out of his belly.
He shall suck the poison of asps: the viper's tongue shall slay him.
He shall not see the rivers, the floods, the brooks of honey and butter.
That which he labored for shall he restore, and shall not swallow *it* down: according to *his* substance *shall* the restitution *be*, and he shall not rejoice *therein*.
Because he has oppressed *and* has forsaken the poor; *because* he has violently taken away *a* house which he built not;
Surely he shall not feel quietness in his belly, he shall not except of that which he desired.
There shall none of his meat be left; therefore shall no *man* look for his goods.
In the fulness of his sufficiency he shall be in straits: every hand of the wicked shall come upon him.
When he is about to fill his belly, shall cast the fury of his wrath upon him, and shall rain *it* upon him while he is eating.
He shall flee from the iron weapon, *and* the bow of steel shall strike him through.
It is drawn, and comes out of the body; yes, the glittering sword comes out of his gall: terrors *are* upon him.
All darkness *shall be* hid in his secret places: *a* fire not blown shall consume him; it shall go ill with him that is left in his tabernacle.
The heaven shall reveal his iniquity; and the land shall rise up against him.
The increase of his house shall depart, *and his goods* shall flow away in the day of his wrath.
This *is* the portion of *a* wicked adamite from the ELOHEEM, and the heritage appointed unto him by God.

CHAPTER 21

BUT Job answered and said,
Hear diligently my speech, and let this be your consolations.
Suffer me that I may speak; and after that I have spoken, mock on.
As for me, *is* my complaint to *an* adamite? and if *it were so*, why should not my spirit be troubled?
Mark me, and be astonished, and lay *your* hand upon *your* mouth.
Even when I remember I am afraid, and trembling takes hold on my flesh.
Wherefore do the wicked live, become old, yes, are mighty in power?
Their seed is established in their sight with them, and their offspring before their eyes.
Their houses *are* safe from fear, neither *is* the rod of God upon them.
Their bull genders, and fails not; their cow calves, and casts not her calf.
They send forth their little ones like *a* flock, and their children dance.
They take the timbrel and harp, and rejoice at the sound of the organ.
They spend their days in wealth, and in *a* moment go down to the grave.
Therefore they say to God, Depart from us; for we desire not the knowledge of your ways.
What *is* the Almighty, that we should serve him? and what profit should we have, if we pray unto him?
Behold, their good *is* not in their hand: the counsel of the wicked is far from me.
How often is the lamp of the wicked put out! and *how* often comes their destruction upon them! in his anger distributs sorrows.
They are as stubble before the spirit, and as chaff that the storm carries away.
God lays up his iniquity for his children: he rewards him, and he shall know *it*.

His eyes shall see his destruction, and he shall drink of the wrath of the Almighty.
For what pleasure *has* he in his house after him, when the number of his months is cut off in the midst?
Shall *any* teach God knowledge? seeing he judges those that are high.
One dies in his full strength, being wholly at ease and quiet.
His breasts are full of milk, and his bones are moistened with marrow.
And another dies in the bitterness of his person, and never eats with pleasure.
They shall lie down alike in the dust, and the worms shall cover them.
Behold, I know your thoughts, and the devices *which* you all wrongfully imagine against me.
For you all say, Where *is* the house of the prince? and where *are* the dwelling places of the wicked?
Have you all not asked them that go by the way? and do you all not know their tokens,
That the wicked is reserved to the day of destruction? they shall be brought forth to the day of wrath.
Who shall declare his way to his face? and who shall repay him *what* he has done?
Yet shall he be brought to the tomb, and shall remain in the tomb.
The clods of the valley shall be sweet unto him, and every adamite shall draw after him, as *there are*
innumerable before him.
How then comfort you all me in vain, seeing in your answers there remains falsehood?

CHAPTER 22

THEN Eliphaz the Temanite answered and said,
Can *a* man be profitable unto God, as he that is wise may be profitable unto himself?
Is it any pleasure to the Almighty, that you are righteous? or *is it* gain *to him*, that you make your ways perfect?
Will he reprove you for fear of you? will he enter with you into judgment?
Is not your wickedness great? and your iniquities infinite?
For you have taken *a* pledge from your brother for nought, and stripped the naked of their clothing.
You have not given water to the weary to drink, and you have withholden bread from the hungry.
But *as for* the mighty man, he had the land; and the honourable man dwelt in it.
You have sent widows away empty, and the arms of the fatherless have been broken.
Therefore snares *are* round about you, and sudden fear troubles you;
Or darkness, *that* you cannot see; and abundance of waters cover you.
Is not God in the height of heaven? and behold the height of the stars, how high they are!
And you say, How does God know? Can he judge through the thick darkness?
Clouds hide them so that they are not seen, and these go in the circles of heaven.
Have you marked the old ways which wicked men have trodden?
Which were cut down out of time, whose foundation was overflown with *a* flood:
Which said to God, Depart from us: and what can the Almighty do for them?
Yet he filled their houses with goods: but the counsel of the wicked is far from me.
The righteous see, and are glad: and the innocent laugh them to scorn.
Whereas our substance is not cut down, but the remnant of them the fire consumes.
Acquaint now yourself with him, and be at peace: thereby good shall come unto you.
Receive, I pray you, the law from his mouth, and lay up his words in your heart.
If you return to the Almighty, you shall be built up, you shall put away iniquity far from your tabernacles.
Then shall you lay up gold as dust, and the *gold* of Ophir as the stones of the brooks.
Yes, the Almighty shall be your defence, and you shall have plenty of silver.
For then shall you have your delight in the Almighty, and shall lift up your face unto God.
You shall make your prayer unto him, and he shall hear you, and you shall pay your vows.
You shall also decree *a* thing, and it shall be established unto you: and the Light shall shine upon your ways.
When *men* are cast down, then you shall say, *There is* lifting up; and he shall DELIVER the humble.
He shall deliver the island of the innocent: and it is delivered by the pureness of your hands.

CHAPTER 23

THEN Job answered and said,
Even today *is* my complaint bitter: my stroke is heavier than my groaning.
Oh that I knew where I might find him! *that* I might come *even* to his seat!
I would order *my* cause before him, and fill my mouth with arguments.
I would know the words *which* he would answer me, and understand what he would say to me.
Will he plead against me with *his* great power? No; but he would put *strength* in me.
There the righteous might dispute with him; so should I be delivered forever from my judge.
Behold, I go forward, but he *is* not *there*; and backward, but I cannot perceive him:
On the left hand, where he does work, but I cannot behold *him*: he hides himself on the right hand, that I cannot see *him*:
But he knows the way that I take: *when* he has tried me, I shall come forth as gold.
My foot has held his steps, his way have I kept, and not declined.
Neither have I gone back from the commandment of his lips; I have esteemed the words of his mouth more than my necessary *food*.
But he *is* in one *mind*, and who can turn him? and *what* his person desires, even *that* he does.
For he performs *the thing that is* appointed for me: and many such *things are* with him.
Therefore am I troubled at his presence: when I consider, I am afraid of him.
For God makes my heart soft, and the Almighty troubles me:
Because I was not cut off before the darkness, *neither* has he covered the darkness from my face.

CHAPTER 24

WHY, seeing times are not hidden from the Almighty, do they that know him not see his days?
Some remove the landmarks; they violently take away flocks, and feed *thereof*.
They drive away the ass of the fatherless, they take the widow's ox for *a* pledge.
They turn the needy out of the way: the poor of the land hide themselves together.
Behold, *as* wild asses in the desert, go they forth to their work; rising betimes for *a* prey: the wilderness *yields* food for them *and* for *their* children.
They reap *every one* his grain in the field: and they gather the vintage of the wicked.
They cause the naked to lodge without clothing, that *they have* no covering in the cold.
They are wet with the showers of the mountains, and embrace the rock for want of *a* shelter.
They pluck the fatherless from the breast, and take *a* pledge of the poor.
They cause *him* to go naked without clothing, and they take away the sheaf *from* the hungry;
Which make oil inside of their walls, *and* tread *their* winepresses, and suffer thirst.
Men groan from out of the city, and the person of the wounded cried out: yet God lays not folly *to them*.
They are of those that rebel against the Light; they know not the ways thereof, nor abide in the paths thereof.
The murderer rising with the Light kills the poor and needy, and in the night is as *a* thief.
The eye also of the adulterer waits for the twilight, saying, No eye shall see me: and disguises *his* face.
In the dark they dig through houses, *which* they had marked for themselves in the daytime: they know not the Light.
For the morning *is* to them even as the shadow of death: if *one* know *them*, *they are in* the terrors of the shadow of death.
He *is* swift as the waters; their portion is cursed in the land: he beholds not the way of the vineyards.
Drought and heat consume the snow waters: *so does* the grave *those which* have sinned.
The womb shall forget him; the worm shall feed sweetly on him; he shall be no more remembered; and wickedness shall be broken as *a* tree.
He evil entreats the barren *that* bears not: and does not good to the widow.

He draws also the mighty with his power: he rises up, and no *man* is sure of life.
Though it be given him *to be* in safety, whereon he rests; yet his eyes *are* upon their ways.
They are exalted for *a* little while, but are gone and brought low; they are taken out of the way as all *other*, and cut off as the tops of the ears of grain.
And if *it be* not *so* now, who will make me *a* liar, and make my speech nothing worth?

CHAPTER 25

THEN answered Bildad the Shuhite, and said,
Dominion and fear *are* with him, he makes peace in his high places.
Is there any number of his armies? and upon whom does not his light arise?
How then can man be justified with God? or how can he be clean *that is* born of *a* woman?
Behold even to the moon, and it shines not; yes, the stars are not pure in his sight.
How much less man, *that is a* worm? and the son of *an* adamite, *which is a* worm?

CHAPTER 26

BUT Job answered and said,
How have you helped *him that is* without power? *how* DELIVERED you the arm *that has* no strength?
How have you counselled *him that has* no wisdom? and *how* have you plentifully declared the thing as it is?
To whom have you uttered words? and whose spirit came from you?
Dead *things* are formed from under the waters, and the inhabitants thereof.
The grave *is* naked before him, and destruction has no covering.
He stretches out the north over the empty place, *and* hangs the land upon nothing.
He binds up the waters in his thick clouds; and the cloud is not rent under them.
He holds back the face of his throne, *and* spreads his cloud upon it.
He has compassed the waters with bounds, until the day and night come to *an* end.
The pillars of heaven tremble and are astonished at his reproof.
He divides the sea with his power, and by his understanding he smits through the proud.
By his spirit he has garnished the heavens; his hand has formed the crooked serpent.
Behold, these *are* parts of his ways: but how little *a* portion is heard of him? but the thunder of his power who can understand?

CHAPTER 27

MOREOVER Job continued his parable, and said,
As God lives, *who* has taken away my judgment; and the Almighty, *who* has vexed my person;
All the while my breath *is* in me, and the spirit of God *is* in my nostrils;
My lips shall not speak wickedness, nor my tongue utter deceit.
Forbid that I should justify you: till I die I will not remove my integrity from me.
My righteousness I hold fast, and will not let it go: my heart shall not reproach *me* so long as I live.
Let my enemy be as the wicked, and he that rises up against me as the unrighteous.
For what *is* the confidence of the hypocrite, though he has gained, when God takes away his person?
Will God hear his cry when trouble comes upon him?
Will he delight himself in the Almighty? will he always call upon God?
I will teach you by the hand of God: *that* which *is* with the Almighty will I not conceal.
Behold, all you all yourselves have seen *it*; why then are you all thus altogether vain?
This *is* the portion of *a* wicked adamite with God, and the heritage of oppressors, *which* they shall receive of the Almighty.
If his children be multiplied, *it is* for the sword: and his offspring shall not be satisfied with bread.
Those that remain of him shall be buried in death: and his widows shall not weep.

Though he heap up silver as the dust, and prepare raiment as the clay;
He may prepare *it*, but the just shall put *it* on, and the innocent shall divide the silver.
He builds his house as *a* moth, and as *a* booth *that* the keeper makes.
The rich man shall lie down, but he shall not be gathered: he opens his eyes, and he *is* not.
Terrors take hold on him as waters, *a* tempest steals him away in the night.
The east wind carries him away, and he departs: and as *a* storm hurles him out of his place.
Cast upon him, and not spare: he would fain flee out of his hand.
Men shall clap their hands at him, and shall hiss him out of his place.

CHAPTER 28

SURELY there is *a* vein for the silver, and *a* place for gold *where* they fine *it*.
Iron is taken out of the earth, and brass *is* molten *out of* the stone.
He sets *an* end to darkness, and searches out all perfection: the stones of darkness, and the shadow of death.
The flood breaks out from the inhabitant; *even the waters* forgotten of the foot: they are dried up, they are gone away from men.
As for the land, out of it comes bread: and under it is turned up as it were fire.
The stones of it *are* the place of sapphires: and it has dust of gold.
There is a path which no fowl knows, and which the vulture's eye has not seen:
The lion's whelps have not trodden it, nor the fierce lion passed by it.
He puts forth his hand upon the rock; he overturns the mountains by the roots.
He cuts out rivers among the rocks; and his eye sees every precious thing.
He binds the floods from overflowing; and *the thing that is hid* brings he forth to light.
But where shall wisdom be found? and where *is* the place of understanding?
Man knows not the price thereof; neither is it found in the land of the living.
The deep said, *It is* not in me: and the sea said, *It is* not with me.
It cannot be gotten for gold, neither shall silver be weighed *for* the price thereof.
It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire.
The gold and the crystal cannot equal it: and the exchange of it *shall not be for* jewels of fine gold.
No mention shall be made of coral, or of pearls: for the price of wisdom *is* above rubies.
The topaz of Kush shall not equal it, neither shall it be valued with pure gold.
Where then comes wisdom? and where *is* the place of understanding?
Seeing it is hid from the eyes of all living, and kept close from the fowls of the air.
Destruction and death say, We have heard the fame thereof with our ears.
The ELOHEEM understands the way thereof, and he knows the place thereof.
For he looks to the ends of the land, *and* sees under the whole heaven;
To make the weight for the spirit; and he weighs the waters by measure.
When he made *a* decree for the rain, and *a* way for the Lightning of the thunder:
Then did he see it, and declare it; he prepared it, yes, and searched it out.
And unto adamites he said, Behold, the fear of the Lord, that *is* wisdom; and to depart from evil *is* understanding.

CHAPTER 29

MOREOVER Job continued his parable, and said,
Oh that I were as *in* months past, as *in* the days *when* God preserved me;
When his Lamp shone upon my head, *and when* by his light I walked *through* darkness;
As I was in the days of my youth, when the secret of God *was* upon my tabernacle;
When the Almighty *was* yet with me, *when* my children *were* about me;
When I washed my steps with butter, and the rock poured me out rivers of oil;

When I went out to the gate through the city, *when* I prepared my seat in the street!
The young men saw me, and hid themselves: and the aged arose, *and* stood up.
The princes refrained talking, and laid *their* hand on their mouth.
The nobles held their peace, and their tongue cleaved to the roof of their mouth.
When the ear heard *me*, then it blessed me; and when the eye saw *me*, it gave witness to me:
Because I delivered the poor that cried, and the fatherless, and *him that had* none to help him.
The blessing of him that was ready to perish came upon me: and I caused the widow's heart to sing for joy.
I put on righteousness, and it clothed me: my judgment *was* as a robe and a diadem.
I was eyes to the blind, and feet *was* I to the lame.
I *was* a father to the poor: and the cause *which* I knew not I searched out.
And I break the jaws of the wicked, and plucked the spoil out of his teeth.
Then I said, I shall die in my nest, and I shall multiply *my* days as the sand.
My root *was* spread out by the waters, and the dew lay all night upon my branch.
My glory *was* fresh in me, and my bow was renewed in my hand.
Unto me *men* gave ear, and waited, and kept silence at my counsel.
After my words they spoke not again; and my speech dropped upon them.
And they waited for me as for the rain; and they opened their mouth wide *as* for the latter rain.
If I laughed on them, they believed *it* not; and the Light of my countenance they cast not down.
I chose out their way, and sat chief, and dwelt as a king in the army, as one *that* comforts the mourners.

CHAPTER 30

BUT now *they that are* younger than I have me in derision, whose fathers I would have disdained to have set with the dogs of my flock.
Yes, whereto *might* the strength of their hands *profit* me, in whom old age was perished?
For want and famine *they were* solitary; fleeing into the wilderness in former time desolate and waste.
Who cut up mallows by the bushes, and juniper roots *for* their meat.
They were driven forth from among *men*, (*they cried after them as after a thief*),
To dwell in the cliffs of the valleys, *in* caves of the earth, and *in* the rocks.
Among the bushes they brayed; under the nettles they were gathered together.
They were children of fools, yes, children of base men: they were viler than the land.
And now am I their song, yes, I am their byword.
They abhor me, they flee far from me, and spare not to spit in my face.
Because he has loosed my cord, and afflicted me, they have also let loose the bridle before me.
Upon *my right hand* rise the youth; they push away my feet, and they raise up against me the ways of their destruction.
They mar my path, they set forward my calamity, they have no helper.
They came *upon me* as a wide breaking in *of waters*: in the desolation they rolled themselves *upon me*.
Terrors are turned upon me: they pursue my person as the spirit: and my welfare passes away as a cloud.
And now my person is poured out upon me; the days of affliction have taken hold upon me.
My bones are pierced in me in the night season: and my sinews take no rest.
By the great force *of my disease* is my garment changed: it binds me about as the collar of my coat.
He has cast me into the mire, and I am become like dust and ashes.
I cry unto you, and you do not hear me: I stand up, and you regard me *not*.
You are become cruel to me: with your strong hand you oppose yourself against me.
You lift me up to the spirit; you cause me to ride, and dissolve my substance.
For I know *that* you will bring me *to* death, and *to* the house appointed for all living.
Howbeit he will not stretch out *his* hand to the grave, though they cry in his destruction.
Did not I weep for him that was in trouble? *was not* my person grieved for the poor?

When I looked for good, then evil came *unto me*: and when I waited for light, there came darkness.
My bowels boiled, and rested not: the days of affliction preceded me.
I went mourning without the sun: I stood up, *and* I cried among the leaders.
I am *a* brother to dragons, and *a* companion to owls.
My skin is black upon me, and my bones are burned with heat.
My harp also is *turned* to mourning, and my organ into the voice of them that weep.

CHAPTER 31

I MADE *a* covenant with my eyes; why then should I think upon *a* maid?
For what portion of God *is there* from above? and *what* inheritance of the Almighty from on high?
Is not destruction to the wicked? and *a* strange *punishment* to the workers of iniquity?
Does not he see my ways, and count all my steps?
If I have walked with vanity, or if my foot has hastened to deceit;
Let me be weighed in *an* even balance, that God may know my integrity.
If my step has turned out of the way, and my heart walked after my eyes, and if any blot has cleaved to my hands;
Then let me sow, and let another eat; yes, let my offspring be rooted out.
If my heart have been deceived by *a* woman, or *if* I have laid wait at my neighbour's door;
Then let my wife grind unto another, and let others bow down upon her.
For this *is a* heinous crime; yes, it *is an* iniquity *to be punished* by the judges.
For it *is a* fire *that* consumes to destruction, and would root out all my increase.
If I did despise the cause of my manservant or of my maidservant, when they contended with me;
What then shall I do when God rises up? and when he visits, what shall I answer him?
Did not he that made me in the womb make him? and did not one fashion us in the womb?
If I have withheld the poor from *their* desire, or have caused the eyes of the widow to fail;
Or have eaten my morsel myself alone, and the fatherless has not eaten thereof;
(*For from my youth he was brought up with me, as with a father, and I have guided her from my mother's womb,*)
If I have seen any perish for want of clothing, or any poor without covering;
If his loins have not blessed me, and *if* he were *not* warmed with the fleece of my sheep;
If I have lifted up my hand against the fatherless, when I saw my help in the gate:
Then let my arm fall from my shoulder blade, and my arm be broken from the bone.
For destruction *from* God *was a* terror to me, and by reason of his highness I could not endure.
If I have made gold my confidence, or have said to the fine gold, *You are* my trust;
If I rejoiced because my wealth *was* great, and because my hand had gotten much;
If I beheld the sun when it shone, or the moon walking *in* brightness;
And my heart has been secretly enticed, or my mouth has kissed my hand:
This also *were an* iniquity *to be punished* by the judge: for I should have denied the God *that is* above.
If I rejoiced at the destruction of him that hated me, or lifted up myself when evil found him:
Neither have I suffered my mouth to sin by wishing *a* curse to his person.
If the men of my tabernacle said not, Oh that we had of his flesh! we cannot be satisfied.
The stranger did not lodge in the street: *but* I opened my doors to the traveller.
If I covered my transgressions as THE ADAM, by hiding my iniquity in my bosom:
Did I fear *a* great multitude, or did the contempt of families terrify me, that I kept silence, *and* went not out of the door?
Oh that one would hear me! behold, my desire *is, that* the Almighty would answer me, and *that* my adversary had written *a* book.
Surely I would take it upon my shoulder, *and* bind it *as a* crown to me.

I would declare unto him the number of my steps; as *a* prince would I go near unto him.
If my land cry against me, or that the furrows likewise thereof complain;
If I have eaten the fruits thereof without money, or have caused the owners thereof to lose their person:
Let thistles grow instead of wheat, and cockle instead of barley. The words of Job are ended.

CHAPTER 32

SO these three men ceased to answer Job, because he *was* righteous in his own eyes.
Then was kindled the wrath of Elihu the son of Barachel the Buzite, of the kindred of Ram: against Job was his wrath kindled, because he justified himself rather than the ELOHEEM.
Also against his three friends was his wrath kindled, because they had found no answer, and *yet* had condemned Job.
Now Elihu had waited till Job had spoken, because they *were* elder than he.
When Elihu saw that *there was* no answer in the mouth of *these* three men, then his wrath was kindled.
And Elihu the son of Barachel the Buzite answered and said, I *am* young, and you all *are* very old; wherefore I was afraid, and dared not show you my opinion.
I said, Days should speak, and multitude of years should teach wisdom.
But *there is a* spirit in man: and the inspiration of the Almighty gives them understanding.
Great men are not *always* wise: neither do the aged understand judgment.
Therefore I said, Hearken to me; I also will show my opinion.
Behold, I waited for your words; I gave ear to your reasons, while you all searched out what to say.
Yes, I attended unto you, and, behold, *there was* none of you that convinced Job, *or* that answered his words:
Lest you all should say, We have found out wisdom: God thrusts him down, not man.
Now he has not directed *his* words against me: neither will I answer him with your speeches.
They were amazed, they answered no more: they left off speaking.
When I had waited, (*for they spoke not, but stood still, and answered no more,*)
I said, I will answer also my part, I also will show my opinion.
For I am full of matter, the spirit inside of me constrains me.
Behold, my belly *is* as wine *which* has no vent; it is ready to burst like new spiritualists.
I will speak, that I may be refreshed: I will open my lips and answer.
Let me not, I pray you, accept any man, neither let me give flattering titles unto adamites.
For I know not to give flattering titles; *in so doing* my maker would soon take me away.

CHAPTER 33

WHEREFORE, Job, I pray you, hear my speeches, and hearken to all my words.
Behold, now I have opened my mouth, my tongue has spoken in my mouth.
My words *shall be of* the uprightness of my heart: and my lips shall utter knowledge clearly.
The Spirit of God has made me, and the breath of the Almighty has given me life.
If you can answer me, set *your words* in order before me, stand up.
Behold, I *am* according to your wish in God's stead: I also am formed out of the clay.
Behold, my terror shall not make you afraid, neither shall my hand be heavy upon you.
Surely you have spoken in my hearing, and I have heard the voice of *your* words, *saying*,
I am clean without transgression, I *am* innocent; neither *is there* iniquity in me.
Behold, he finds occasions against me, he counts me for his enemy,
He puts my feet in the stocks, he marks all my paths.
Behold, *in* this you are not just: I will answer you, that God is greater than man.
Why do you strive against him? for he gives not account of any of his matters.
For God speaks once, yes twice, *yet man* perceives it not.
In *a* dream, in *a* vision of the night, when deep sleep falls upon men, in slumberings upon the bed;

Then he opens the ears of men, and seals their instruction,
That he may withdraw adamites *from his* purpose, and hide pride from man.
He keeps back his person from the pit, and his life from perishing by the sword.
He is chastened also with pain upon his bed, and the multitude of his bones with strong *pain*:
So that his life abhorres bread, and his person dainty meat.
His flesh is consumed away, that it cannot be seen; and his bones *that* were not seen stick out.
Yes, his person draws near unto the grave, and his life to the destroyers.
If there be *a* messenger with him, *an* interpreter, one among *a* thousand, to show unto adamites his uprightness:
Then he is gracious unto him, and said, Deliver him from going down to the pit: I have found *a* ransom.
His flesh shall be fresher than *a* child's: he shall return to the days of his youth:
He shall pray unto God, and he will be favourable unto him: and he shall see his face with joy: for he will
render unto man his righteousness.
He looks upon men, and *if any* say, I have sinned, and perverted *that which was* right, and it profited me not;
He will deliver his person from going into the pit, and his life shall see the Light.
Behold, all these *things* works God oftentimes with man,
To bring back his person from the pit, to be enlightened with the Light of the living.
Mark well, O Job, hearken unto me: hold your peace, and I will speak.
If you have anything to say, answer me: speak, for I desire to justify you.
If not, hearken unto me: hold your peace, and I shall teach you wisdom.

CHAPTER 34

FURTHERMORE Elihu answered and said,
Hear my words, O you all wise *men*; and give ear unto me, you all that have knowledge.
For the ear tries words, as the mouth tastes meat.
Let us choose to us judgment: let us know among ourselves what *is* good.
For Job has said, I am righteous: and God has taken away my judgment.
Should I lie against my right? my wound *is* incurable without transgression.
What man *is* like Job, *who* drinks up scorning like water?
Which goes in company with the workers of iniquity, and walks with wicked men.
For he has said, It profits *a* man nothing that he should delight himself with the ELOHEEM.
Therefore hearken unto me, you all men of understanding: far be it from God, *that he should do* wickedness;
and *from* the Almighty, *that he should commit* iniquity.
For the work of *an* adamites shall he render unto him, and cause every man to find according to *his* ways.
Yes, surely God will not do wickedly, neither will the Almighty pervert judgment.
Who has given him *a* charge over the land? or who has disposed the whole World?
If he set his heart upon *man*, *if* he gather unto himself his spirit and his breath;
All flesh shall perish together, and adamites shall turn again unto dust.
If now *you have* understanding, hear this: hearken to the voice of my words.
Shall even he that hates right govern? and will you condemn him that is most just?
Is it fit to say to *a* king, *You are* wicked? *and* to princes, *You all are* ungodly?
How much less to him that accepts not the face of princes, nor regards the rich more than the poor? for they all
are the work of his hands.
In *a* moment shall they die, and the people shall be troubled at midnight, and pass away: and the mighty shall be
taken away without hand.
For his eyes *are* upon the ways of man, and he sees all his goings.
There is no darkness, nor shadow of death, where the workers of iniquity may hide themselves.
For he will not lay upon man more *than right*; that he should enter into judgment with God.
He shall break in pieces mighty men without number, and set others in their stead.

Therefore he knows their works, and he overturns *them* in the night, so that they are destroyed.
He striks them as wicked men in the open sight of others;
Because they turned back from him, and would not consider any of his ways:
So that they cause the cry of the poor to come unto him, and he hears the cry of the afflicted.
When he gives quietness, who then can make trouble? and when he hides *his* face, who then can behold him?
whether *it be done* against a nation, or against *an* adamite only:
That the hypocrite reign not, lest the people be ensnared.
Surely it is meet to be said to God, I have borne, I will not offend:
That which I see not teach you me: if I have done iniquity, I will do no more.
Should it be according to your mind? he will recompense it, whether you refuse, or whether you choose; and not
I: therefore speak what you know.
Let men of understanding tell me, and let *a* wise man hearken unto me.
Job has spoken without knowledge, and his words *were* without wisdom.
My desire *is that* Job may be tried unto the end because of *his* answers for wicked men.
For he adds rebellion unto his sin, he claps *his hands* among us, and multiplies his words against God.

CHAPTER 35

ELIHU spoke moreover, and said,
Think you this to be right, *that* you saidst, My righteousness *is* more than God's?
For you saidst, What advantage will it be unto you? *and*, What profit shall I have, *if I be cleansed* from my sin?
I will answer you, and your companions with you.
Look unto the heavens, and see; and behold the clouds *which* are higher than you.
If you sin, what do you against him? or *if* your transgressions be multiplied, what do you unto him?
If you be righteous, what give you him? or what receives he of your hand?
Your wickedness *may hurt* a man as you *are*; and your righteousness *may profit* the son of adamite.
By reason of the multitude of oppressions they make *the oppressed* to cry: they cry out by reason of the arm of
the mighty.
But none said, Where *is* God my maker, who gives songs in the night;
Who teaches us more than the beasts of the land, and makes us wiser than the fowls of heaven?
There they cry, but none gives answer, because of the pride of evil men.
Surely God will not hear vanity, neither will the Almighty regard it.
Although you say you shall not see him, *yet* judgment *is* before him; therefore trust you in him.
But now, because *it is* not *so*, he has visited in his anger; yet he knows *it* not in great extremity:
Therefore does Job open his mouth in vain; he multiplies words without knowledge.

CHAPTER 36

ELIHU also proceeded, and said,
Suffer me *a* little, and I will show you that *I have* yet to speak on God's behalf.
I will fetch my knowledge from afar, and will ascribe righteousness to my Maker.
For truly my words *shall* not *be* false: he that is perfect in knowledge *is* with you.
Behold, God *is* mighty, and despises not *any*: *he is* mighty in strength *and* wisdom.
He preserves not the Life of the wicked: but gives right to the poor.
He withdraws not his eyes from the righteous: but with kings *are they* on the throne; yes, he does establish them
forever, and they are exalted.
And if *they be* bound in fetters, *and* be holden in cords of affliction;
Then he shows them their work, and their transgressions that they have exceeded.
He opens also their ear for instruction, and commands that they return from iniquity.
If they obey and serve *him*, they shall spend their days in prosperity, and their years in pleasures.

But if they obey not, they shall perish by the sword, and they shall die without knowledge.
But the hypocrites in heart heap up wrath: they cry not when he binds them.
They die in youth, and their life *is* among the unclean.
He delivers the poor in his affliction, and opens their ears in oppression.
Even so would he have removed you out of the strait *into a* broad place, where *there is* no straitness; and that which should be set on your table *should be* full of fatness.
But you have fulfilled the judgment of the wicked: judgment and justice take hold *on you*.
Because *there is* wrath, *beware* lest he take you away with *his* stroke: then *a* great ransom cannot deliver you.
Will he esteem your riches? *no*, not gold, nor all the forces of strength.
Desire not the night, when people are cut off in their place.
Take heed, regard not iniquity: for this have you chosen rather than affliction.
Behold, God exalts by his power: who teaches like him?
Who has enjoined him his way? or who can say, You have worked iniquity?
Remember that you magnify his work, which men behold.
Every adamite may see it; man may behold *it* afar off.
Behold, God *is* great, and we know *him* not, neither can the number of his years be searched out.
For he makes small the drops of water: they pour down rain according to the vapour thereof:
Which the clouds do drop *and* distil upon adamites abundantly.
Also can *any* understand the spreadings of the clouds, *or* the noise of his tabernacle?
Behold, he spreads his light upon it, and covers the bottom of the sea.
For by them judges he the people; he gives meat in abundance.
With clouds he covers the Light; and commands it *not to shine* by *the cloud* that comes betwixt.
The noise thereof shows concerning it, the cattle also concerning the vapour.

CHAPTER 37

AT this also my heart trembles, and is moved out of his place.
Hear attentively the noise of his voice, and the sound *that* goes out of his mouth.
He directs it under the whole heaven, and his lightning unto the ends of the land.
After it *a* voice roars: he thunders with the voice of his excellency; and he will not stay them when his voice is heard.
God thunders marvellously with his voice; great things does he, which we cannot comprehend.
For he said to the snow, Be you *on* the land; likewise to the small rain, and to the great rain of his strength.
He seals up the hand of every adamite; that all men may know his work.
Then the beasts go into dens, and remain in their places.
Out of the south comes the whirlwind: and cold out of the north.
By the breath of God frost is given: and the breadth of the waters is straitened.
Also by watering he wearies the thick cloud: he scatters his bright cloud:
And it is turned round about by his counsels: that they may do whatsoever he commands them upon the face of the World *and in the* land.
He causes it to come, whether for correction, or for his land, or for mercy.
Hearken unto this, O Job: stand still, and consider the wondrous works of God.
Do you know when God disposed them, and caused the Light of his cloud to shine?
Do you know the balancings of the clouds, the wondrous works of him which is perfect in knowledge?
How your garments *are* warm, when he quiets the land by the south *wind*?
Have you with him spread out the sky, *which is* strong, *and* as *a* molten looking glass?
Teach us what we shall say to him; *for* we cannot order *our speech* by reason of darkness.
Shall it be told him that I speak? if *a* man speak, surely he shall be swallowed up.
And now *men* see not the bright light which *is* in the clouds: but the spirit passes, and cleanses them.

Fair weather comes out of the north: with God *is* terrible majesty.

Touching the Almighty, we cannot find him out: *he is* excellent in power, and in judgment, and in plenty of justice: he will not afflict.

Men do therefore fear him: he respects not any *that are* wise of heart.

CHAPTER 38

THEN YAHWAH answered Job out of the whirlwind, and said,

Who *is* this that darkens counsel by words without knowledge?

Gird up now your loins like *a* man; for I will demand of you, and answer you me.

Where were you when I laid the foundations of the land? declare, if you have understanding.

Who has laid the measures thereof, if you know? or who has stretched the line upon it?

Whereupon are the foundations thereof fastened? or who laid the corner stone thereof;

When the morning stars sang together, and all the Sons, the ELOHEEM, shouted for joy?

Or *who* shut up the sea with doors, when it break forth, *as if* it had issued out of the womb?

When I made the cloud the garment thereof, and thick darkness *a* swaddlingband for it,

And break up for it my decreed *place*, and set bars and doors,

And said, To here shall you come, but no further: and here shall your proud waves be stayed?

Have you commanded the morning since your days; *and* caused the dayspring to know his place;

That it might take hold of the ends of the land, that the wicked might be shaken out of it?

It is turned as clay *to* the seal; and they stand as *a* garment.

And from the wicked their light is withholden, and the high arm shall be broken.

Have you entered into the springs of the sea? or have you walked in the search of the deep?

Have the gates of death been opened unto you? or have you seen the doors of the shadow of death?

Have you perceived the breadth of the land? declare if you know it all.

Where *is* the way *where* light dwells? and *as for* darkness, where *is* the place thereof,

That you should take it to the bound thereof, and that you should know the paths *to* the house thereof?

Know you *it*, because you were then born? or *because* the number of your days *is* great?

Have you entered into the treasures of the snow? or have you seen the treasures of the hail,

Which I have reserved against the time of trouble, against the day of battle and war?

By what way is the Light parted, *which* scatters the east wind upon the land?

Who has divided *a* watercourse for the overflowing of waters, or *a* way for the Lightning of thunder;

To cause it to rain on the land, *where* no man *is*; *on* the wilderness, wherein *there is* no adamite;

To satisfy the desolate and waste *ground*; and to cause the bud of the tender herb to spring forth?

Has the rain *a* father? or who has begotten the drops of dew?

Out of whose womb came the ice? and the hoary frost of heaven, who has gendered it?

The waters are hid as *with a* stone, and the face of the deep is frozen.

Can you bind the sweet influences of Pleiades, or loose the bands of Orion?

Can you bring forth Mazzaroth in his season? or can you guide Arcturus with his sons?

Know you the ordinances of heaven? can you set the dominion thereof in the land?

Can you lift up your voice to the clouds, that abundance of waters may cover you?

Can you send lightnings, that they may go, and say to you, Here we *are*?

Who has put wisdom in the inward parts? or who has given understanding to the heart?

Who can number the clouds in wisdom? or who can stay the bottles of heaven,

When the dust grows into hardness, and the clods cleave fast together?

Will you hunt the prey for the lion? or fill the appetite of the young lions,

When they couch in *their* dens, *and* abide in the covert to lie in wait?

Who provids for the raven his food? when his young ones cry unto God, they wander for lack of meat.

CHAPTER 39

KNOW you the time when the wild goats of the rock bring forth? *or* can you mark when the hinds do calve?
Can you number the months *that* they fulfill? or know you the time when they bring forth?
They bow themselves, they bring forth their young ones, they cast out their sorrows.
Their young ones are in good liking, they grow up with grain; they go forth, and return not unto them.
Who has sent out the wild ass free? or who has loosed the bands of the wild ass?
Whose house I have made the wilderness, and the barren land his dwellings.
He scorns the multitude of the city, neither regards he the crying of the driver.
The range of the mountains *is* his pasture, and he searches after every green thing.
Will the unicorn be willing to serve you, or abide by your crib?
Can you bind the unicorn with his band in the furrow? or will he harrow the valleys after you?
Will you trust him, because his strength *is* great? or will you leave your labor to him?
Will you believe him, that he will bring home your seed, and gather *it into* your barn?
Gave you the goodly wings unto the peacocks? or wings and feathers unto the ostrich?
Which leaves her eggs in the land, and warms them in dust,
And forgets that the foot may crush them, or that the wild beast may break them.
She is hardened against her young ones, as though *they were* not hers: her labor is in vain without fear;
Because God has deprived her of wisdom, neither has he imparted to her understanding.
What time she lifts up herself on high, she scorns the horse and his rider.
Have you given the horse strength? have you clothed his neck with thunder?
Can you make him afraid as *a* grasshopper? the glory of his nostrils *is* terrible.
He paws in the valley, and rejoices in *his* strength: he goes on to meet the armed men.
He mocks at fear, and is not affrighted; neither turns he back from the sword.
The quiver rattles against him, the glittering spear and the shield.
He swallows the land with fierceness and rage: neither believes he that *it is* the sound of the trumpet.
He said among the trumpets, Ha, ha; and he smells the battle afar off, the thunder of the captains, and the shouting.
Does the hawk fly by your wisdom, *and* stretch her wings toward the south?
Does the eagle mount up at your command, and make her nest on high?
She dwells and abides on the rock, upon the crag of the rock, and the strong place.
From thence she seeks the prey, *and* her eyes behold afar off.
Her young ones also suck up blood: and where the slain *are*, there *is* she.

CHAPTER 40

MOREOVER YAHWAH answered Job, and said,
Shall he that contends with the Almighty instruct *him*? he that reproves God, let him answer it.
Then Job answered YAHWAH, and said,
Behold, I am vile; what shall I answer you? I will lay my hand upon my mouth.
Once have I spoken; but I will not answer: yes, twice; but I will proceed no further.
Then answered YAHWAH unto Job out of the whirlwind, and said,
Gird up your loins now like *a* man: I will demand of you, and declare you unto me.
Will you also disannul my judgment? will you condemn me, that you may be righteous?
Have you *an* arm like God? or can you thunder with *a* voice like him?
Deck yourself now *with* majesty and excellency; and array yourself with glory and beauty.
Cast abroad the rage of your wrath: and behold every one *that is* proud, and abase him.
Look on every one *that is* proud, *and* bring him low; and tread down the wicked in their place.
Hide them in the dust together; *and* bind their faces in secret.

Then will I also confess unto you that your own right hand can DELIVER you.
Behold now behemoth, which I made with you; he eats grass as *an* ox.
Behold now, his strength *is* in his loins, and his force *is* in the navel of his belly.
He moves his tail like *a* cedar: the sinews of his stones are wrapped together.
His bones *are as* strong pieces of brass; his bones *are* like bars of iron.
He *is* the chief of the ways of God: he that made him can make his sword to approach *unto him*.
Surely the mountains bring him forth food, where all the beasts of the field play.
He lies under the shady trees, in the covert of the reed, and fens.
The shady trees cover him *with* their shadow; the willows of the brook compass him about.
Behold, he drinks up *a* river, *and* hasts not: he trusts that he can draw up Jordan into his mouth.
He takes it with his eyes: *his* nose pierces through snares.

CHAPTER 41

CAN you draw out leviathan with *a* hook? or his tongue with *a* cord *which* you let down?
Can you put *a* hook into his nose? or bore his jaw through with *a* thorn?
Will he make many supplications unto you? will he speak soft *words* unto you?
Will he make *a* covenant with you? will you take him for *a* servant forever?
Will you play with him as *with a* bird? or will you bind him for your maidens?
Shall the companions make *a* banquet of him? shall they part him among the merchants?
Can you fill his skin with barbed irons? or his head with fish spears?
Lay your hand upon him, remember the battle, do no more.
Behold, the confidence of him is in vain: shall not *one* be cast down even at the sight of him?
None *is so* fierce that dare stir him up: who then is able to stand before me?
Who has preceded me, that I should repay *him*? *whatsoever is* under the whole heaven is mine.
I will not conceal his parts, nor his power, nor his comely proportion.
Who can discover the face of his garment? *or* who can come *to him* with his double bridle?
Who can open the doors of his face? his teeth *are* terrible round about.
His scales are his pride, shut up together *as with a* close seal.
One is so near to another, that no spirit can come between them.
They are joined one to another, they stick together, that they cannot be sundered.
By his neesings *a* light does shine, and his eyes *are* like the eyelids of the morning.
Out of his mouth go burning Lamps, *and* sparks of fire leap out.
Out of his nostrils goes smoke, as *out of a* seething pot or caldron.
His breath kindles coals, and *a* flame goes out of his mouth.
In his neck remains strength, and sorrow is turned into joy before him.
The flakes of his flesh are joined together: they are firm in themselves; they cannot be moved.
His heart is as firm as *a* stone; yes, as hard as *a* piece of the nether *millstone*.
When he raises up himself, the mighty are afraid: by reason of breakings they purify themselves.
The sword of him that lays at him cannot hold: the spear, the dart, nor the habergeon.
He esteems iron as straw, *and* brass as rotten wood.
The arrow cannot make him flee: slingstones are turned with him into stubble.
Darts are counted as stubble: he laughs at the shaking of *a* spear.
Sharp stones *are* under him: he spreads sharp pointed things upon the mire.
He makes the deep to boil like *a* pot: he makes the sea like *a* pot of ointment.
He makes *a* path to shine after him; *one* would think the deep *to be* hoary.
Upon earth there is not his like, who is made without fear.
He beholds all high *things*: he *is a* king over all the children of pride.

CHAPTER 42

THEN Job answered YAHWAH, and said,

I know that you can do everything, and *that* no thought can be withholden from you.

Who *is* he that hides counsel without knowledge? therefore have I uttered that I understood not; things too wonderful for me, which I knew not.

Hear, I beseech you, and I will speak: I will demand of you, and declare you unto me.

I have heard of you by the hearing of the ear: but now my eye sees you.

Wherefore I abhor *myself*, and repent in dust and ashes.

And it was *so*, that after YAHWAH had spoken these words unto Job, YAHWAH said to Eliphaz the Temanite, My wrath is kindled against you, and against your two friends: for you all have not spoken of me *the thing that is right*, as my servant Job *has*.

Therefore take unto you now seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves *a* burnt offering; and my servant Job shall pray for you: for him will I accept: lest I deal with you *after your* folly, in that you all have not spoken of me *the thing which is right*, like my servant Job.

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

And YAHWAH turned the captivity of Job, when he prayed for his friends: also YAHWAH gave Job twice as much as he had before.

Then came there unto him all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house: and they bemoaned him, and comforted him over all the evil that YAHWAH had brought upon him: every man also gave him *a* piece of money, and every one *an* earring of gold.

So YAHWAH blessed the latter end of Job more than his beginning: for he had fourteen thousand sheep, and six thousand camels, and *a* thousand yoke of oxen, and *a* thousand she asses.

He had also seven sons and three daughters.

And he called the name of the first, Jemima; and the name of the second, Kezia; and the name of the third, Kerenhappuch.

And in all the land were no women found *so* fair as the daughters of Job: and their father gave them inheritance among their brethren.

After this lived Job *a* hundred and forty years, and saw his sons, and his sons' sons, *even* four gene-race-aions.

So Job died, *being* old and full of days.

This concludes the book of Job.