

The Composite Reflection Bible

The Composite Reflection Bible is intended to make you think more deeply about the text by progressive comparison of literal versions. The mind works differently when understanding one text, when comparing two texts and when looking at more than two. As a result, an over-all meaning is obtained, which I call a “composite” understanding. When you have reached this level of understanding, you will want to record your thoughts about what the text now says, what it means to you spiritually and how you plan to apply its meaning to your life. I hope that you will find this work a help in your studies and a blessing in understanding what God would like you to know.

Gary D. Rose June, 2010 Dade City, FL.

**The World English Bible
American Standard Version of 1901
Young's Literal Translation**

Job

- 1 There was a man in the land of Uz, whose name was Job. That man was blameless and upright, and one who feared God, and turned away from evil.**
There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and turned away from evil.
A man there hath been in the land of Uz -- Job his name -- and that man hath been perfect and upright -- both fearing God, and turning aside from evil.
- 2 There were born to him seven sons and three daughters.**
And there were born unto him seven sons and three daughters.
And there are borne to him seven sons and three daughters,

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- 3** His possessions also were seven thousand sheep, three thousand camels, five hundred yoke of oxen, five hundred she-donkeys, and a very great household; so that this man was the greatest of all the children of the east.
- His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she-asses, and a very great household; so that this man was the greatest of all the children of the east.
- and his substance is seven thousand sheep, and three thousand camels, and five hundred pairs of oxen, and five hundred she-asses, and a service very abundant; and that man is greater than any of the sons of the east.
- 4** His sons went and held a feast in the house of each one on his birthday; and they sent and called for their three sisters to eat and to drink with them.
- And his sons went and held a feast in the house of each one upon his day; and they sent and called for their three sisters to eat and to drink with them.
- And his sons have gone and made a banquet -- the house of each [in] his day -- and have sent and called to their three sisters to eat and to drink with them;
- 5** It was so, when the days of their feasting had run their course, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings according to the number of them all. For Job said, "It may be that my sons have sinned, and renounced God in their hearts." Thus did Job continually.
- 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 renounced God in their hearts. Thus did Job continually.
- and it cometh to pass, when they have gone round the days of the banquet, that Job doth send and sanctify them, and hath risen early in the morning, and caused to ascend burnt-offerings -- the number of them all -- for Job said, `Perhaps my sons have sinned, yet blessed God in their heart.` Thus doth Job all the days.
- 6** Now it happened on the day when the sons of God came to present themselves before Yahweh, that Satan also came among them.
- Now it came to pass on the day when the sons of God came to present themselves before Jehovah, that Satan also came among them.
- And the day is, that sons of God come in to station themselves by Jehovah, and there doth come also the Adversary in their midst.

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- 7** Yahweh said to Satan, "Where have you come from?" Then Satan answered Yahweh, and said, "From going back and forth in the earth, and from walking up and down in it."
And Jehovah said unto Satan, Whence comest thou? Then Satan answered Jehovah, and said, From going to and fro in the earth, and from walking up and down in it.
And Jehovah saith unto the Adversary, `Whence comest thou?` And the Adversary answereth Jehovah and saith, `From going to and fro in the land, and from walking up and down on it.`
- 8** Yahweh said to Satan, "Have you considered my servant, Job? For there is none like him in the earth, a blameless and an upright man, one who fears God, and turns away from evil."
And Jehovah said unto Satan, Hast thou considered my servant Job? for there is none like him in the earth, a perfect and an upright man, one that feareth God, and turneth away from evil.
And Jehovah saith unto the Adversary, `Hast thou set thy heart against My servant Job because there is none like him in the land, a man perfect and upright, fearing God, and turning aside from evil?`
- 9** Then Satan answered Yahweh, and said, "Does Job fear God for nothing?"
Then Satan answered Jehovah, and said, Doth Job fear God for nought?
And the Adversary answereth Jehovah and saith, `For nought is Job fearing God?`
- 10** Haven't you made a hedge around him, and around his house, and around all that he has, on every side? You have blessed the work of his hands, and his substance is increased in the land.
Hast not thou made a hedge about him, and about his house, and about all that he hath, on every side? thou hast blessed the work of his hands, and his substance is increased in the land.
Hast not Thou made a hedge for him, and for his house, and for all that he hath -- round about?
- 11** But put forth your hand now, and touch all that he has, and he will renounce you to your face."
But put forth thy hand now, and touch all that he hath, and he will renounce thee to thy face.
The work of his hands Thou hast blessed, and his substance hath spread in the land, and yet, put forth, I pray Thee, Thy hand, and strike against anything that he hath -- if not: to Thy face he doth bless Thee!`

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- 12** Yahweh said to Satan, "Behold, all that he has is in your power. Only on himself don't put forth your hand." So Satan went forth from the presence of Yahweh.
And Jehovah said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thy hand. So Satan went forth from the presence of Jehovah.
And Jehovah saith unto the Adversary, `Lo, all that he hath [is] in thy hand, only unto him put not forth thy hand.` And the Adversary goeth out from the presence of Jehovah.
- 13** It fell on a day when his sons and his daughters were eating and drinking wine in their eldest brother's house,
And it fell on a day when his sons and his daughters were eating and drinking wine in their eldest brother's house,
And the day is, that his sons and his daughters are eating, and drinking wine, in the house of their brother, the first-born.
- 14** that there came a messenger to Job, and said, "The oxen were plowing, and the donkeys feeding beside them,
that there came a messenger unto Job, and said, The oxen were plowing, and the asses feeding beside them;
And a messenger hath come in unto Job and saith, `The oxen have been plowing, and the she-asses feeding by their sides,
- 15** and the Sabeans attacked, and took them away. Yes, they have killed the servants with the edge of the sword, and I alone have escaped to tell you."
and the Sabeans fell [upon them], and took them away: yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee.
and Sheba doth fall, and take them, and the young men they have smitten by the mouth of the sword, and I am escaped -- only I alone -- to declare [it] to thee.`

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- 16** While he was still speaking, there also came another, and said, "The fire of God has fallen from the sky, and has burned up the sheep and the servants, and consumed them, and I alone have escaped to tell you."
- While he was yet speaking, there came also another, and said, The fire of God is fallen from heaven, and hath burned up the sheep and the servants, and consumed them; and I only am escaped alone to tell thee.
- While this [one] is speaking another also hath come and saith, `Fire of God hath fallen from the heavens, and burneth among the flock, and among the young men, and consumeth them, and I am escaped -- only I alone -- to declare [it] to thee.`
- 17** While he was still speaking, there came also another, and said, "The Chaldeans made three bands, and swept down on the camels, and have taken them away, yes, and killed the servants with the edge of the sword; and I alone have escaped to tell you."
- While he was yet speaking, there came also another, and said, The Chaldeans made three bands, and fell upon the camels, and have taken them away, yea, and slain the servants with the edge of the sword; and I only am escaped alone to tell thee.
- While this [one] is speaking another also hath come and saith, `Chaldeans made three heads, and rush on the camels, and take them, and the young men they have smitten by the mouth of the sword, and I am escaped -- only I alone -- to declare [it] to thee.`
- 18** While he was still speaking, there came also another, and said, "Your sons and your daughters were eating and drinking wine in their eldest brother's house,
- While he was yet speaking, there came also another, and said, Thy sons and thy daughters were eating and drinking wine in their eldest brother's house;
- While this [one] is speaking another also hath come and saith, `Thy sons and thy daughters are eating, and drinking wine, in the house of their brother, the first-born.
- 19** and, behold, there came a great wind from the wilderness, and struck the four corners of the house, and it fell on the young men, and they are dead. I alone have escaped to tell you."
- and, behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee.
- And lo, a great wind hath come from over the wilderness, and striketh against the four corners of the house, and it falleth on the young men, and they are dead, and I am escaped -- only I alone -- to declare [it] to thee.`

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20 Then Job arose, and tore his robe, and shaved his head, and fell down on the ground, and worshipped.

Then Job arose, and rent his robe, and shaved his head, and fell down upon the ground, and worshipped;

And Job riseth, and rendeth his robe, and shaveth his head, and falleth to the earth, and doth obeisance,

21 He said, "Naked I came out of my mother`s womb, and naked shall I return there. Yahweh gave, and Yahweh has taken away. Blessed be the name of Yahweh."

and he said, Naked came I out of my mother`s womb, and naked shall I return thither: Jehovah gave, and Jehovah hath taken away; blessed be the name of Jehovah.

and he saith, `Naked came I forth from the womb of my mother, and naked I turn back thither: Jehovah hath given and Jehovah hath taken: let the name of Jehovah be blessed.`

22 In all this, Job did not sin, nor charge God with wrongdoing.

In all this Job sinned not, nor charged God foolishly.

In all this Job hath not sinned, nor given folly to God.

1 Again it happened on the day when the sons of God came to present themselves before Yahweh, that Satan came also among them to present himself before Yahweh.

Again it came to pass on the day when the sons of God came to present themselves before Jehovah, that Satan came also among them to present himself before Jehovah.

And the day is, that sons of God come in to station themselves by Jehovah, and there doth come also the Adversary in their midst to station himself by Jehovah.

2 Yahweh said to Satan, "Where have you come from?" Satan answered Yahweh, and said, "From going back and forth in the earth, and from walking up and down in it."

And Jehovah said unto Satan, From whence comest thou? And Satan answered Jehovah, and said, From going to and fro in the earth, and from walking up and down in it.

And Jehovah saith unto the Adversary, `Whence camest thou?` And the Adversary answereth Jehovah and saith, `From going to and fro in the land, and from walking up and down in it.`

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- 3** Yahweh said to Satan, "Have you considered my servant Job? For there is none like him in the earth, a blameless and an upright man, one who fears God, and turns away from evil. He still maintains his integrity, although you incited me against him, to ruin him without cause."
And Jehovah said unto Satan, Hast thou considered my servant Job? for there is none like him in the earth, a perfect and an upright man, one that feareth God, and turneth away from evil: and he still holdeth fast his integrity, although thou movedst me against him, to destroy him without cause.
And Jehovah saith unto the Adversary, `Hast thou set thy heart unto My servant Job because there is none like him in the land, a man perfect and upright, fearing God and turning aside from evil? and still he is keeping hold on his integrity, and thou dost move Me against him to swallow him up for nought!`
- 4** Satan answered Yahweh, and said, "Skin for skin. Yes, all that a man has will he give for his life.
And Satan answered Jehovah, and said, Skin for skin, yea, all that a man hath will he give for his life.
And the Adversary answereth Jehovah and saith, `A skin for a skin, and all that a man hath he doth give for his life.
- 5** But put forth your hand now, and touch his bone and his flesh, and he will renounce you to your face."
But put forth thy hand now, and touch his bone and his flesh, and he will renounce thee to thy face.
Yet, put forth, I pray Thee, Thy hand, and strike unto his bone and unto his flesh -- if not: unto Thy face he doth bless Thee!`
- 6** Yahweh said to Satan, "Behold, he is in your hand. Only spare his life."
And Jehovah said unto Satan, Behold, he is in thy hand; only spare his life.
And Jehovah saith unto the Adversary, `Lo, he [is] in thy hand; only his life take care of.`
- 7** So Satan went forth from the presence of Yahweh, and struck Job with painful sores from the sole of his foot to his head.
So Satan went forth from the presence of Jehovah, and smote Job with sore boils from the sole of his foot unto his crown.
And the Adversary goeth forth from the presence of Jehovah, and smiteth Job with a sore ulcer from the sole of his foot unto his crown.

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- 8** He took for himself a potsherd to scrape himself with, and he sat among the ashes.
And he took him a potsherd to scrape himself therewith; and he sat among the ashes.
And he taketh to him a potsherd to scrape himself with it, and he is sitting in the midst of the ashes.
- 9** Then his wife said to him, "Do you still maintain your integrity? Renounce God, and die."
Then said his wife unto him, Dost thou still hold fast thine integrity? renounce God, and die.
And his wife saith to him, `Still thou art keeping hold on thine integrity: bless God and die.`
- 10** But he said to her, "You speak as one of the foolish women would speak. What? Shall we receive good at the hand of God, and shall we not receive evil?" In all this Job didn't sin with his lips.
But he said unto her, Thou speakest as one of the foolish women speaketh. What? shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips.
And he saith unto her, `As one of the foolish women speaketh, thou speakest; yea, the good we receive from God, and the evil we do not receive.` In all this Job hath not sinned with his lips.
- 11** Now when Job's three friends heard of all this evil that had come on him, they each came from his own place: Eliphaz the Temanite, Bildad the Shuhite, and Zophar the Naamathite, and they made an appointment together to come to sympathize with him and to comfort him.
Now when Job's three friends heard of all this evil that was come upon him, they came every one from his own place: Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite, and they made an appointment together to come to bemoan him and to comfort him.
And three of the friends of Job hear of all this evil that hath come upon him, and they come in each from his place -- Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite -- and they are met together to come in to bemoan him, and to comfort him;
- 12** When they lifted up their eyes from a distance, and didn't recognize him, they raised their voices, and wept; and they each tore his robe, and sprinkled dust on their heads toward the sky.
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 robe, and sprinkled dust upon their heads toward heaven.
and they lift up their eyes from afar and have not discerned him, and they lift up their voice and weep, and rend each his robe, and sprinkle dust on their heads -- heavenward.

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13 So they sat down with him on the ground seven days and seven nights, and none spoke a word to him, for they saw that his grief was very great.

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

And they sit with him on the earth seven days and seven nights, and there is none speaking unto him a word when they have seen that the pain hath been very great.

1 After this Job opened his mouth, and cursed the day of his birth.

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

After this hath Job opened his mouth, and revileth his day.

2 Job answered:

And Job answered and said:

And Job answereth and saith: --

3 "Let the day perish in which I was born, The night which said, `There is a man-child conceived.`

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

Let the day perish in which I am born, And the night that hath said: `A man-child hath been conceived.`

4 Let that day be darkness; Don't let God from above seek for it, Neither let the light shine on it.

Let that day be darkness; Let not God from above seek for it, Neither let the light shine upon it.

That day -- let it be darkness, Let not God require it from above, Nor let light shine upon it.

5 Let darkness and the shadow of death claim it for their own. Let a cloud dwell on it. Let all that makes black the day terrify it.

Let darkness and the shadow of death claim it for their own; Let a cloud dwell upon it; Let all that maketh black the day terrify it.

Let darkness and death-shade redeem it, Let a cloud tabernacle upon it, Let them terrify it as the most bitter of days.

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6 As for that night, let thick darkness seize on it. Let it not rejoice among the days of the year. Let it not come into the number of the months.

As for that night, let thick darkness seize upon it: Let it not rejoice among the days of the year; Let it not come into the number of the months.

That night -- let thick darkness take it, Let it not be united to days of the year, Into the number of months let it not come.

7 Behold, let that night be barren. Let no joyful voice come therein.

Lo, let that night be barren; Let no joyful voice come therein.

Lo! that night -- let it be gloomy, Let no singing come into it.

8 Let them curse it who curse the day, Who are ready to rouse up leviathan.

Let them curse it that curse the day, Who are ready to rouse up leviathan.

Let the cursers of day mark it, Who are ready to wake up Leviathan.

9 Let the stars of the twilight of it be dark. Let it look for light, but have none, Neither let it see the eyelids of the morning,

Let the stars of the twilight thereof be dark: Let it look for light, but have none; Neither let it behold the eyelids of the morning:

Let the stars of its twilight be dark, Let it wait for light, and there is none, And let it not look on the eyelids of the dawn.

10 Because it didn't shut up the doors of my mother's womb, Nor did it hide trouble from my eyes.

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

Because it hath not shut the doors Of the womb that was mine! And hide misery from mine eyes.

11 "Why didn't I die from the womb? Why didn't I give up the spirit when my mother bore me?

Why died I not from the womb? Why did I not give up the ghost when my mother bare me?

Why from the womb do I not die? From the belly I have come forth and gasp!

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- 12** Why did the knees receive me? Or why the breast, that I should suck?
Why did the knees receive me? Or why the breast, that I should suck?
Wherefore have knees been before me? And what [are] breasts, that I suck?
- 13** For now should I have lain down and been quiet. I should have slept, then I would have been at rest,
For now should I have lain down and been quiet; I should have slept; then had I been at rest,
For now, I have lain down, and am quiet, I have slept -- then there is rest to me,
- 14** With kings and counselors of the earth, Who built up waste places for themselves;
With kings and counsellors of the earth, Who built up waste places for themselves;
With kings and counsellors of earth, These building wastes for themselves.
- 15** Or with princes who had gold, Who filled their houses with silver:
Or with princes that had gold, Who filled their houses with silver:
Or with princes -- they have gold, They are filling their houses [with] silver.
- 16** Or as a hidden untimely birth I had not been, As infants who never saw light.
Or as a hidden untimely birth I had not been, As infants that never saw light.
(Or as a hidden abortion I am not, As infants -- they have not seen light.)
- 17** There the wicked cease from troubling; There the weary are at rest.
There the wicked cease from troubling; And there the weary are at rest.
There the wicked have ceased troubling, And there rest do the wearied in power.
- 18** There the prisoners are at ease together. They don't hear the voice of the taskmaster.
There the prisoners are at ease together; They hear not the voice of the taskmaster.
Together prisoners have been at ease, They have not heard the voice of an exactor,

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- 19** The small and the great are there. The servant is free from his master.
The small and the great are there: And the servant is free from his master.
Small and great [are] there the same. And a servant [is] free from his lord.
- 20** "Why is light given to him who is in misery, Life to the bitter in soul,
Wherefore is light given to him that is in misery, And life unto the bitter in soul;
Why giveth He to the miserable light, and life to the bitter soul?
- 21** Who long for death, but it doesn't come; Dig for it more than for hidden treasures,
Who long for death, but it cometh not, And dig for it more than for hid treasures;
Who are waiting for death, and it is not, And they seek it above hid treasures.
- 22** Who rejoice exceedingly, Are glad, when they can find the grave?
Who rejoice exceedingly, And are glad, when they can find the grave?
Who are glad -- unto joy, They rejoice when they find a grave.
- 23** Why is light given to a man whose way is hid, Whom God has hedged in?
[Why is light given] to a man whose way is hid, And whom God hath hedged in?
To a man whose way hath been hidden, And whom God doth shut up?
- 24** For my sighing comes before I eat, My groanings are poured out like water.
For my sighing cometh before I eat, And my groanings are poured out like water.
For before my food, my sighing cometh, And poured out as waters [are] my roarings.
- 25** For the thing which I fear comes on me, That which I am afraid of comes to me.
For the thing which I fear cometh upon me, And that which I am afraid of cometh unto me.
For a fear I feared and it meeteth me, And what I was afraid of doth come to me.

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- 26** I am not at ease, neither am I quiet, neither have I rest; But trouble comes."
I am not at ease, neither am I quiet, neither have I rest; But trouble cometh.
I was not safe -- nor was I quiet -- Nor was I at rest -- and trouble cometh!
- 1** Then Eliphaz the Temanite answered,
Then answered Eliphaz the Temanite, and said,
And Eliphaz the Temanite answereth and saith: --
- 2** "If someone ventures to talk with you, will you be grieved? But who can withhold himself from speaking?
If one assay to commune with thee, wilt thou be grieved? But who can withhold himself from speaking?
Hath one tried a word with thee? -- Thou art weary! And to keep in words who is able?
- 3** Behold, you have instructed many, You have strengthened the weak hands.
Behold, thou hast instructed many, And thou hast strengthened the weak hands.
Lo, thou hast instructed many, And feeble hands thou makest strong.
- 4** Your words have supported him who was falling, You have made firm the feeble knees.
Thy words have upholden him that was falling, And thou hast made firm the feeble knees.
The stumbling one do thy words raise up, And bowing knees thou dost strengthen.
- 5** But now it is come to you, and you faint; It touches you, and you are troubled.
But now it is come unto thee, and thou faintest; It toucheth thee, and thou art troubled.
But now, it cometh in unto thee, And thou art weary; It striketh unto thee, and thou art troubled.

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- 6** Isn't your piety your confidence, The integrity of your ways your hope?
Is not thy fear [of God] thy confidence, [And] the integrity of thy ways thy hope?
Is not thy reverence thy confidence? Thy hope -- the perfection of thy ways?
- 7** "Remember, now, whoever perished, being innocent? Or where were the upright cut off?
Remember, I pray thee, who [ever] perished, being innocent? Or where were the upright cut off?
Remember, I pray thee, Who, being innocent, hath perished? And where have the upright been cut off?
- 8** According to what I have seen, those who plow iniquity, And sow trouble, Reap the same.
According as I have seen, they that plow iniquity, And sow trouble, reap the same.
As I have seen -- ploughers of iniquity, And sowers of misery, reap it!
- 9** By the breath of God they perish, By the blast of his anger are they consumed.
By the breath of God they perish, And by the blast of his anger are they consumed.
From the breath of God they perish, And from the spirit of His anger consumed.
- 10** The roaring of the lion, and the voice of the fierce lion, The teeth of the young lions, are broken.
The roaring of the lion, and the voice of the fierce lion, And the teeth of the young lions, are broken.
The roaring of a lion, And the voice of a fierce lion, And teeth of young lions have been broken.
- 11** The old lion perishes for lack of prey, The whelps of the lioness are scattered abroad.
The old lion perisheth for lack of prey, And the whelps of the lioness are scattered abroad.
An old lion is perishing without prey, And the whelps of the lioness do separate.
- 12** "Now a thing was secretly brought to me, My ear received a whisper of it.
Now a thing was secretly brought to me, And mine ear received a whisper thereof.
And unto me a thing is secretly brought, And receive doth mine ear a little of it.

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- 13** In thoughts from the visions of the night, When deep sleep falls on men,
 In thoughts from the visions of the night, When deep sleep falleth on men,
 In thoughts from visions of the night, In the falling of deep sleep on men,
- 14** Fear came on me, and trembling, Which made all my bones shake.
 Fear came upon me, and trembling, Which made all my bones to shake.
 Fear hath met me, and trembling, And the multitude of my bones caused to fear.
- 15** Then a spirit passed before my face; The hair of my flesh stood up.
 Then a spirit passed before my face; The hair of my flesh stood up.
 And a spirit before my face doth pass, Stand up doth the hair of my flesh;
- 16** It stood still, but I couldn't discern the appearance of it; A form was before my eyes. Silence, then
 I heard a voice, saying,
 It stood still, but I could not discern the appearance thereof; A form was before mine eyes: [There
 was] silence, and I heard a voice, [saying],
 It standeth, and I discern not its aspect, A similitude [is] over-against mine eyes, Silence! and a voice
 I hear:
- 17** `Shall mortal man be more just than God? Shall a man be more pure than his Maker?
 Shall mortal man be more just than God? Shall a man be more pure than his Maker?
 `Is mortal man than God more righteous? Than his Maker is a man cleaner?
- 18** Behold, he puts no trust in his servants. He charges his angels with error.
 Behold, he putteth no trust in his servants; And his angels he chargeth with folly:
 Lo, in His servants He putteth no credence, Nor in His messengers setteth praise.`

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- 19** How much more, those who dwell in houses of clay, Whose foundation is in the dust, Who are crushed before the moth!
How much more them that dwell in houses of clay, Whose foundation is in the dust, Who are crushed before the moth!
Also -- the inhabitants of houses of clay, (Whose foundation [is] in the dust, They bruise them before a moth.)
- 20** Between morning and evening they are destroyed. They perish forever without any regarding it.
Between morning and evening they are destroyed: They perish for ever without any regarding it.
From morning to evening are beaten down, Without any regarding, for ever they perish.
- 21** Isn't their tent-cord plucked up within them? They die, and that without wisdom.
Is not their tent-cord plucked up within them? They die, and that without wisdom.
Hath not their excellency been removed with them? They die, and not in wisdom!
- 1** "Call now; is there any who will answer you? To which of the holy ones will you turn?
Call now; is there any that will answer thee? And to which of the holy ones wilt thou turn?
Pray, call, is there any to answer thee? And unto which of the holy ones dost thou turn?
- 2** For resentment kills the foolish man, And jealousy kills the simple.
For vexation killeth the foolish man, And jealousy slayeth the silly one.
For provocation slayeth the perverse, And envy putteth to death the simple,
- 3** I have seen the foolish taking root, But suddenly I cursed his habitation.
I have seen the foolish taking root: But suddenly I cursed his habitation.
I -- I have seen the perverse taking root, And I mark his habitation straightway,

LiteralSpiritualPracticalMeaning

- 4** His children are far from safety, They are crushed in the gate. Neither is there any to deliver them,
His children are far from safety, And they are crushed in the gate, Neither is there any to deliver them:
Far are his sons from safety, And they are bruised in the gate, And there is no deliverer.
- 5** Whose harvest the hungry eats up, Takes it even out of the thorns; The snare gapes for their substance.
Whose harvest the hungry eateth up, And taketh it even out of the thorns; And the snare gapeth for their substance.
Whose harvest the hungry doth eat, And even from the thorns taketh it, And the designing swallowed their wealth.
- 6** For affliction doesn't come forth from the dust, Neither does trouble spring out of the ground;
For affliction cometh not forth from the dust, Neither doth trouble spring out of the ground;
For sorrow cometh not forth from the dust, Nor from the ground springeth up misery.
- 7** But man is born to trouble, As the sparks fly upward.
But man is born unto trouble, As the sparks fly upward.
For man to misery is born, And the sparks go high to fly.
- 8** "But as for me, I would seek God, To God would I commit my cause;
But as for me, I would seek unto God, And unto God would I commit my cause;
Yet I -- I inquire for God, And for God I give my word,
- 9** Who does great things that can't be fathomed, Marvelous things without number;
Who doeth great things and unsearchable, Marvellous things without number:
Doing great things, and there is no searching. Wonderful, till there is no numbering.

LiteralSpiritualPracticalMeaning

- 10** Who gives rain on the earth, And sends waters on the fields;
Who giveth rain upon the earth, And sendeth waters upon the fields;
Who is giving rain on the face of the land, And is sending waters on the out-places.
- 11** So that he sets up on high those who are low, Those who mourn are exalted to safety.
So that he setteth up on high those that are low, And those that mourn are exalted to safety.
To set the low on a high place, And the mourners have been high [in] safety.
- 12** He frustrates the devices of the crafty, So that their hands can't perform their enterprise.
He frustrateth the devices of the crafty, So that their hands cannot perform their enterprise.
Making void thoughts of the subtile, And their hands do not execute wisdom.
- 13** He takes the wise in their own craftiness; The counsel of the cunning is carried headlong.
He taketh the wise in their own craftiness; And the counsel of the cunning is carried headlong.
Capturing the wise in their subtilty, And the counsel of wrestling ones was hastened,
- 14** They meet with darkness in the day-time, And grope at noonday as in the night.
They meet with darkness in the day-time, And grope at noonday as in the night.
By day they meet darkness, And as night -- they grope at noon.
- 15** But he saves from the sword of their mouth, Even the needy from the hand of the mighty.
But he saveth from the sword of their mouth, Even the needy from the hand of the mighty.
And He saveth the wasted from their mouth, And from a strong hand the needy,
- 16** So the poor has hope, And injustice shuts her mouth.
So the poor hath hope, And iniquity stoppeth her mouth.
And there is hope to the poor, And perverseness hath shut her mouth.

LiteralSpiritualPracticalMeaning

- 17** "Behold, happy is the man whom God corrects: Therefore do not despise the chastening of the Almighty.
Behold, happy is the man whom God correcteth: Therefore despise not thou the chastening of the Almighty.
Lo, the happiness of mortal man, God doth reprove him: And the chastisement of the Mighty despise not,
- 18** For he wounds, and binds up; He injures, and his hands make whole.
For he maketh sore, and bindeth up; He woundeth, and his hands make whole.
For He doth pain, and He bindeth up, He smiteth, and His hands heal.
- 19** He will deliver you in six troubles; Yes, in seven there shall no evil touch you.
He will deliver thee in six troubles; Yea, in seven there shall no evil touch thee.
In six distresses He delivereth thee, And in seven evil striketh not on thee.
- 20** In famine he will redeem you from death; In war, from the power of the sword.
In famine he will redeem thee from death; And in war from the power of the sword.
In famine He hath redeemed thee from death, And in battle from the hands of the sword.
- 21** You shall be hidden from the scourge of the tongue, Neither shall you be afraid of destruction when it comes.
Thou shalt be hid from the scourge of the tongue; Neither shalt thou be afraid of destruction when it cometh.
When the tongue scourgeth thou art hid, And thou art not afraid of destruction, When it cometh.
- 22** At destruction and dearth you shall laugh, Neither shall you be afraid of the animals of the earth.
At destruction and dearth thou shalt laugh; Neither shalt thou be afraid of the beasts of the earth.
At destruction and at hunger thou mockest, And of the beast of the earth, Thou art not afraid.

LiteralSpiritualPracticalMeaning

- 23** For you shall be in league with the stones of the field. The animals of the field shall be at peace with you.
For thou shalt be in league with the stones of the field; And the beasts of the field shall be at peace with thee.
(For with sons of the field [is] thy covenant, And the beast of the field Hath been at peace with thee.)
- 24** You shall know that your tent is in peace. You shall visit your fold, and shall miss nothing.
And thou shalt know that thy tent is in peace; And thou shalt visit thy fold, and shalt miss nothing.
And thou hast known that thy tent [is] peace, And inspected thy habitation, and errest not,
- 25** You shall know also that your seed shall be great, Your offspring as the grass of the earth.
Thou shalt know also that thy seed shall be great, And thine offspring as the grass of the earth.
And hast known that numerous [is] Thy seed, And thine offspring as the herb of the earth;
- 26** You shall come to your grave in a full age, Like a shock of grain comes in its season.
Thou shalt come to thy grave in a full age, Like as a shock of grain cometh in in its season.
Thou comest in full age unto the grave, As the going up of a stalk in its season.
- 27** Look this, we have searched it, so it is; Hear it, and know it for your good."
Lo this, we have searched it, so it is; Hear it, and know thou it for thy good.
Lo, this -- we searched it out -- it [is] right, hearken; And thou, know for thyself!
- 1** Then Job answered,
Then Job answered and said,
And Job answereth and saith: --

LiteralSpiritualPracticalMeaning

- 2** "Oh that my anguish were weighed, And all my calamity laid in the balances!
Oh that my vexation were but weighed, And all my calamity laid in the balances!
O that my provocation were thoroughly weighed, And my calamity in balances They would lift up together!
- 3** For now it would be heavier than the sand of the seas, Therefore have my words been rash.
For now it would be heavier than the sand of the seas: Therefore have my words been rash.
For now, than the sands of the sea it is heavier, Therefore my words have been rash.
- 4** For the arrows of the Almighty are within me, My spirit drinks up their poison. The terrors of God set themselves in array against me.
For the arrows of the Almighty are within me, The poison whereof my spirit drinketh up: The terrors of God do set themselves in array against me.
For arrows of the Mighty [are] with me, Whose poison is drinking up my spirit. Terrors of God array themselves [for] me!
- 5** Does the wild donkey bray when he has grass? Or does the ox low over his fodder?
Doth the wild ass bray when he hath grass? Or loweth the ox over his fodder?
Brayeth a wild ass over tender grass? Loweth an ox over his provender?
- 6** Can that which has no flavor be eaten without salt? Or is there any taste in the white of an egg?
Can that which hath no savor be eaten without salt? Or is there any taste in the white of an egg?
Eaten is an insipid thing without salt? Is there sense in the drivel of dreams?
- 7** My soul refuses to touch them; They are as loathsome food to me.
My soul refuseth to touch [them]; They are as loathsome food to me.
My soul is refusing to touch! They [are] as my sickening food.

LiteralSpiritualPracticalMeaning

- 8** "Oh that I might have my request; That God would grant the thing that I long for!
Oh that I might have my request; And that God would grant [me] the thing that I long for!
O that my request may come, That God may grant my hope!
- 9** Even that it would please God to crush me; That he would let loose his hand, and cut me off!
Even that it would please God to crush me; That he would let loose his hand, and cut me off!
That God would please -- and bruise me, Loose His hand and cut me off!
- 10** Be it still my consolation, Yes, let me exult in pain that doesn't spare, That I have not denied the words of the Holy One.
And be it still my consolation, Yea, let me exult in pain that spareth not, That I have not denied the words of the Holy One.
And yet it is my comfort, (And I exult in pain -- He doth not spare,) That I have not hidden The sayings of the Holy One.
- 11** What is my strength, that I should wait? What is my end, that I should be patient?
What is my strength, that I should wait? And what is mine end, that I should be patient?
What [is] my power that I should hope? And what mine end That I should prolong my life?
- 12** Is my strength the strength of stones? Or is my flesh of brass?
Is my strength the strength of stones? Or is my flesh of brass?
Is my strength the strength of stones? Is my flesh brazen?
- 13** Isn't it that I have no help in me, That wisdom is driven quite from me?
Is it not that I have no help in me, And that wisdom is driven quite from me?
Is not my help with me, And substance driven from me?

LiteralSpiritualPracticalMeaning

- 14** "To him who is ready to faint, kindness should be shown from his friend; Even to him who forsakes the fear of the Almighty.
To him that is ready to faint kindness [should be showed] from his friend; Even to him that forsaketh the fear of the Almighty.
To a despiser of his friends [is] shame, And the fear of the Mighty he forsaketh.
- 15** My brothers have dealt deceitfully as a brook, As the channel of brooks that pass away;
My brethren have dealt deceitfully as a brook, As the channel of brooks that pass away;
My brethren have deceived as a brook, As a stream of brooks they pass away.
- 16** Which are black by reason of the ice, in which the snow hides itself:
Which are black by reason of the ice, [And] wherein the snow hideth itself:
That are black because of ice, By them doth snow hide itself.
- 17** In the dry season, they vanish. When it is hot, they are consumed out of their place.
What time they wax warm, they vanish; When it is hot, they are consumed out of their place.
By the time they are warm they have been cut off, By its being hot they have been Extinguished from their place.
- 18** The caravans that travel beside them turn aside; They go up into the waste, and perish.
The caravans [that travel] by the way of them turn aside; They go up into the waste, and perish.
Turn aside do the paths of their way, They ascend into emptiness, and are lost.
- 19** The caravans of Tema looked, The companies of Sheba waited for them.
The caravans of Tema looked, The companies of Sheba waited for them.
Passengers of Tema looked expectingly, Travellers of Sheba hoped for them.

LiteralSpiritualPracticalMeaning

- 20** They were put to shame because they had hoped; They came there, and were confounded.
They were put to shame because they had hoped; They came thither, and were confounded.
They were ashamed that one hath trusted, They have come unto it and are confounded.
- 21** For now you are nothing. You see a terror, and are afraid.
For now ye are nothing; Ye see a terror, and are afraid.
Surely now ye have become the same! Ye see a downfall, and are afraid.
- 22** Did I say, `Give to me?` Or, `Offer a present for me from your substance?`
Did I say, Give unto me? Or, Offer a present for me of your substance?
Is it because I said, Give to me? And, By your power bribe for me?
- 23** Or, `Deliver me from the adversary's hand?` Or, `Redeem me from the hand of the oppressors?`
Or, Deliver me from the adversary's hand? Or, Redeem me from the hand of the oppressors?
And, Deliver me from the hand of an adversary? And, From the hand of terrible ones ransom me?
- 24** "Teach me, and I will hold my peace; Cause me to understand wherein I have erred.
Teach me, and I will hold my peace; And cause me to understand wherein I have erred.
Shew me, and I -- I keep silent, And what I have erred, let me understand.
- 25** How forcible are words of uprightness! But your reproof, what does it reprove?
How forcible are words of uprightness! But your reproof, what doth it reprove?
How powerful have been upright sayings, And what doth reproof from you reprove?
- 26** Do you intend to reprove words, Seeing that the speeches of one who is desperate are as wind?
Do ye think to reprove words, Seeing that the speeches of one that is desperate are as wind?
For reproof -- do you reckon words? And for wind -- sayings of the desperate.

LiteralSpiritualPracticalMeaning

- 27** Yes, you would even cast lots for the fatherless, And make merchandise of your friend.
Yea, ye would cast [lots] upon the fatherless, And make merchandise of your friend.
Anger on the fatherless ye cause to fall, And are strange to your friend.
- 28** Now therefore be pleased to look at me, For surely I shall not lie to your face.
Now therefore be pleased to look upon me; For surely I shall not lie to your face.
And, now, please, look upon me, Even to your face do I lie?
- 29** Please return. Let there be no injustice; Yes, return again, my cause is righteous.
Return, I pray you, let there be no injustice; Yea, return again, my cause is righteous.
Turn back, I pray you, let it not be perverseness, Yea, turn back again -- my righteousness [is] in it.
- 30** Is there injustice on my tongue? Can't my taste discern mischievous things?
Is there injustice on my tongue? Cannot my taste discern mischievous things?
Is there in my tongue perverseness? Discerneth not my palate desirable things?
- 1** "Isn't a man forced to labor on earth? Aren't his days like the days of a hired hand?
Is there not a warfare to man upon earth? And are not his days like the days of a hireling?
Is there not a warfare to man on earth? And as the days of an hireling his days?
- 2** As a servant who earnestly desires the shadow, As a hireling who looks for his wages,
As a servant that earnestly desireth the shadow, And as a hireling that looketh for his wages:
As a servant desireth the shadow, And as a hireling expecteth his wage,
- 3** So am I made to possess months of misery, Wearisome nights are appointed to me.
So am I made to possess months of misery, And wearisome nights are appointed to me.
So I have been caused to inherit months of vanity, And nights of misery they numbered to me.

LiteralSpiritualPracticalMeaning

- 4** When I lie down, I say, `When shall I arise, and the night be gone?` I toss and turn until the dawning of the day.
 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.
 If I lay down then I said, `When do I rise!` And evening hath been measured, And I have been full of tossings till dawn.
- 5** My flesh is clothed with worms and clods of dust. My skin closes up, and breaks out afresh.
 My flesh is clothed with worms and clods of dust; My skin closeth up, and breaketh out afresh.
 Clothed hath been my flesh [with] worms, And a clod of dust, My skin hath been shrivelled and is loathsome,
- 6** My days are swifter than a weaver`s shuttle, And are spent without hope.
 My days are swifter than a weaver`s shuttle, And are spent without hope.
 My days swifter than a weaving machine, And they are consumed without hope.
- 7** Oh remember that my life is a breath. My eye shall no more see good.
 Oh remember that my life is a breath: Mine eye shall no more see good.
 Remember Thou that my life [is] a breath, Mine eye turneth not back to see good.
- 8** The eye of him who sees me shall see me no more. Your eyes shall be on me, but I shall not be.
 The eye of him that seeth me shall behold me no more; Thine eyes shall be upon me, but I shall not be.
 The eye of my beholder beholdeth me not. Thine eyes [are] upon me -- and I am not.
- 9** As the cloud is consumed and vanishes away, So he who goes down to Sheol shall come up no more.
 As the cloud is consumed and vanisheth away, So he that goeth down to Sheol shall come up no more.
 Consumed hath been a cloud, and it goeth, So he who is going down to Sheol cometh not up.

LiteralSpiritualPracticalMeaning

- 10** He shall return no more to his house, Neither shall his place know him any more.
He shall return no more to his house, Neither shall his place know him any more.
He turneth not again to his house, Nor doth his place discern him again.
- 11** "Therefore I will not keep silent. I will speak in the anguish of my spirit. I will complain in the bitterness of my soul.
Therefore I will not refrain my mouth; I will speak in the anguish of my spirit; I will complain in the bitterness of my soul.
Also I -- I withhold not my mouth -- I speak in the distress of my spirit, I talk in the bitterness of my soul.
- 12** Am I a sea, or a sea-monster, That you put a guard over me?
Am I a sea, or a sea-monster, That thou settest a watch over me?
A sea-[monster] am I, or a dragon, That thou settest over me a guard?
- 13** When I say, `My bed shall comfort me, My couch shall ease my complaint;`
When I say, My bed shall comfort me, My couch shall ease my complaint;
When I said, `My bed doth comfort me,` He taketh away in my talking my couch.
- 14** Then you scar me with dreams, And terrify me through visions:
Then thou scarest me with dreams, And terrifiest me through visions:
And thou hast affrighted me with dreams, And from visions thou terrifiest me,
- 15** So that my soul chooses strangling, Death rather than my bones.
So that my soul chooseth strangling, And death rather than [these] my bones.
And my soul chooseth strangling, Death rather than my bones.

LiteralSpiritualPracticalMeaning

- 16** I loathe my life. I don't want to live forever. Leave me alone; for my days are but a breath.
 I loathe [my life]; I would not live alway; Let me alone; for my days are vanity.
 I have wasted away -- not to the age do I live. Cease from me, for my days [are] vanity.
- 17** What is man, that you should magnify him, That you should set your mind on him,
 What is man, that thou shouldest magnify him, And that thou shouldest set thy mind upon him,
 What [is] man that Thou dost magnify him? And that Thou settest unto him Thy heart?
- 18** That you should visit him every morning, And test him every moment?
 And that thou shouldest visit him every morning, And try him every moment?
 And inspectest him in the mornings, In the evenings dost try him?
- 19** How long will you not look away from me, Nor leave me alone until I swallow down my spittle?
 How long wilt thou not look away from me, Nor let me alone till I swallow down my spittle?
 How long dost Thou not look from me? Thou dost not desist till I swallow my spittle.
- 20** If I have sinned, what do I do to you, you watcher of men? Why have you set me as a mark for you,
 So that I am a burden to myself?
 If I have sinned, what do I unto thee, O thou watcher of men? Why hast thou set me as a mark for
 thee, So that I am a burden to myself?
 I have sinned, what do I to Thee, O watcher of man? Why hast Thou set me for a mark to Thee, And I
 am for a burden to myself -- and what?
- 21** Why do you not pardon my disobedience, and take away my iniquity? For now shall I lie down in the
 dust. You will seek me diligently, but I shall not be."
 And why dost thou not pardon my transgression, and take away mine iniquity? For now shall I lie
 down in the dust; And thou wilt seek me diligently, but I shall not be.
 Thou dost not take away my transgression, And cause to pass away mine iniquity, Because now, for
 dust I lie down: And Thou hast sought me -- and I am not!

LiteralSpiritualPracticalMeaning

- 1** Then Bildad the Shuhite answered,
Then answered Bildad the Shuhite, and said,
And Bildad the Shuhite answereth and saith: --

- 2** "How long will you speak these things? Shall the words of your mouth be a mighty wind?
How long wilt thou speak these things? And [how long] shall the words of thy mouth be [like] a mighty wind?
Till when dost thou speak these things? And a strong wind -- sayings of thy mouth?

- 3** Does God pervert justice? Or does the Almighty pervert righteousness?
Doth God pervert justice? Or doth the Almighty pervert righteousness?
Doth God pervert judgment? And doth the Mighty One pervert justice?

- 4** If your children have sinned against him, He has delivered them into the hand of their disobedience;
If thy children have sinned against him, And he hath delivered them into the hand of their transgression;
If thy sons have sinned before Him, And He doth send them away, By the hand of their transgression,

- 5** If you want to seek God diligently, Make your supplication to the Almighty.
If thou wouldest seek diligently unto God, And make thy supplication to the Almighty;
If thou dost seek early unto God, And unto the Mighty makest supplication,

- 6** If you were pure and upright, Surely now he would awaken for you, And make the habitation of your righteousness prosperous.
If thou wert pure and upright: Surely now he would awake for thee, And make the habitation of thy righteousness prosperous.
If pure and upright thou [art], Surely now He waketh for thee, And hath completed The habitation of thy righteousness.

LiteralSpiritualPracticalMeaning

- 7** Though your beginning was small, Yet your latter end would greatly increase.
And though thy beginning was small, Yet thy latter end would greatly increase.
And thy beginning hath been small, And thy latter end is very great.
- 8** "Please inquire of past generations, Find out about the learning of their fathers.
For inquire, I pray thee, of the former age, And apply thyself to that which their fathers have searched out:
For, ask I pray thee of a former generation, And prepare to a search of their fathers,
- 9** (For we are but of yesterday, and know nothing, Because our days on earth are a shadow.)
(For we are but of yesterday, and know nothing, Because our days upon earth are a shadow);
(For of yesterday we [are], and we know not, For a shadow [are] our days on earth.)
- 10** Shall they not teach you, tell you, And utter words out of their heart?
Shall not they teach thee, and tell thee, And utter words out of their heart?
Do they not shew thee -- speak to thee, And from their heart bring forth words?
- 11** "Can the papyrus grow up without mire? Can the rushes grow without water?
Can the rush grow up without mire? Can the flag grow without water?
Doth a rush wise without mire? A reed increase without water?
- 12** While it is yet in its greenness, not cut down, It withers before any other reed.
Whilst it is yet in its greenness, [and] not cut down, It withereth before any [other] herb.
While it [is] in its budding -- uncropt, Even before any herb it withereth.
- 13** So are the paths of all who forget God. The hope of the godless man shall perish,
So are the paths of all that forget God; And the hope of the godless man shall perish:
So [are] the paths of all forgetting God, And the hope of the profane doth perish,

LiteralSpiritualPracticalMeaning

- 14** Whose confidence shall break apart, Whose trust is a spider`s web.
Whose confidence shall break in sunder, And whose trust is a spider`s web.
Whose confidence is loathsome, And the house of a spider his trust.
- 15** He shall lean on his house, but it shall not stand. He shall cling to it, but it shall not endure.
He shall lean upon his house, but it shall not stand: He shall hold fast thereby, but it shall not endure.
He leaneth on his house -- and it standeth not: He taketh hold on it -- and it abideth not.
- 16** He is green before the sun, His shoots go forth over his garden.
He is green before the sun, And his shoots go forth over his garden.
Green he [is] before the sun, And over his garden his branch goeth out.
- 17** His roots are wrapped around the rock pile, He sees the place of stones.
His roots are wrapped about the [stone] -heap, He beholdeth the place of stones.
By a heap his roots are wrapped, A house of stones he looketh for.
- 18** If he is destroyed from his place, Then it shall deny him, saying, `I have not seen you.`
If he be destroyed from his place, Then it shall deny him, [saying], I have not seen thee.
If [one] doth destroy him from his place, Then it hath feigned concerning him, I have not seen thee!
- 19** Behold, this is the joy of his way: Out of the earth shall others spring.
Behold, this is the joy of his way; And out of the earth shall others spring.
Lo, this [is] the joy of his way, And from the dust others spring up.`
- 20** "Behold, God will not cast away a blameless man, Neither will he uphold the evil-doers.
Behold, God will not cast away a perfect man, Neither will he uphold the evil-doers.
Lo, God doth not reject the perfect, Nor taketh hold on the hand of evil doers.

LiteralSpiritualPracticalMeaning

- 21** He will still fill your mouth with laughter, Your lips with shouting.
He will yet fill thy mouth with laughter, And thy lips with shouting.
While he filleth with laughter thy mouth, And thy lips with shouting,
- 22** Those who hate you shall be clothed with shame. The tent of the wicked shall be no more."
They that hate thee shall be clothed with shame; And the tent of the wicked shall be no more.
Those hating thee do put on shame, And the tent of the wicked is not!
- 1** Then Job answered,
Then Job answered and said,
And Job answereth and saith: --
- 2** "Truly I know that it is so, But how can man be just with God?
Of a truth I know that it is so: But how can man be just with God?
Truly I have known that [it is] so, And what -- is man righteous with God?
- 3** If he is pleased to contend with him, He can't answer him one time in a thousand.
If he be pleased to contend with him, He cannot answer him one of a thousand.
If he delight to strive with Him -- He doth not answer him one of a thousand.
- 4** God who is wise in heart, and mighty in strength: Who has hardened himself against him, and prospered?
[He is] wise in heart, and mighty in strength: Who hath hardened himself against him, and prospered?-
Wise in heart and strong in power -- Who hath hardened toward Him and is at peace?

LiteralSpiritualPracticalMeaning

- 5** Who removes the mountains, and they don't know it, When he overturns them in his anger
[Him] that removeth the mountains, and they know it not, When he overturneth them in his anger;
Who is removing mountains, And they have not known, Who hath overturned them in His anger.
- 6** Who shakes the earth out of its place; The pillars of it tremble;
That shaketh the earth out of its place, And the pillars thereof tremble;
Who is shaking earth from its place, And its pillars move themselves.
- 7** Who commands the sun, and it doesn't rise, And seals up the stars;
That commandeth the sun, and it riseth not, And seaeth up the stars;
Who is speaking to the sun, and it riseth not, And the stars He seaeth up.
- 8** Who alone stretches out the heavens, Treads on the waves of the sea;
That alone stretcheth out the heavens, And treadeth upon the waves of the sea;
Stretching out the heavens by Himself, And treading on the heights of the sea,
- 9** Who makes the Bear, Orion, and the Pleiades, And the chambers of the south;
That maketh the Bear, Orion, and the Pleiades, And the chambers of the south;
Making Osh, Kesil, and Kimah, And the inner chambers of the south.
- 10** Who does great things past finding out, Yes, marvelous things without number.
That doeth great things past finding out, Yea, marvellous things without number.
Doing great things till there is no searching, And wonderful, till there is no numbering.
- 11** Behold, he goes by me, and I don't see him. He passes on also, but I don't perceive him.
Lo, he goeth by me, and I see him not: He passeth on also, but I perceive him not.
Lo, He goeth over by me, and I see not, And He passeth on, and I attend not to it.

LiteralSpiritualPracticalMeaning

- 12** Behold, he snatches away; who can hinder him? Who will ask him, `What are you doing?`
Behold, he seizeth [the prey], who can hinder him? Who will say unto him, What doest thou?
Lo, He snatches away, who bringeth it back? Who saith unto Him, `What dost Thou?`
- 13** "God will not withdraw his anger; The helpers of Rahab stoop under him.
God will not withdraw his anger; The helpers of Rahab do stoop under him.
God doth not turn back His anger, Under Him bowed have proud helpers.
- 14** How much less shall I answer him, Choose my words to argue with him?
How much less shall I answer him, And choose out my words [to reason] with him?
How much less do I -- I answer Him? Choose out my words with Him?
- 15** Whom, though I were righteous, yet would I not answer. I would make supplication to my judge.
Whom, though I were righteous, yet would I not answer; I would make supplication to my judge.
Whom, though I were righteous, I answer not, For my judgment I make supplication.
- 16** If I had called, and he had answered me, Yet would I not believe that he listened to my voice.
If I had called, and he had answered me, Yet would I not believe that he hearkened unto my voice.
Though I had called and He answereth me, I do not believe that He giveth ear [to] my voice.
- 17** For he breaks me with a tempest, Multiplies my wounds without cause.
For he breaketh me with a tempest, And multiplieth my wounds without cause.
Because with a tempest He bruiseeth me, And hath multiplied my wounds for nought.
- 18** He will not allow me to take my breath, But fills me with bitterness.
He will not suffer me to take my breath, But filleth me with bitterness.
He permitteth me not to refresh my spirit, But filleth me with bitter things.

LiteralSpiritualPracticalMeaning

- 19** If it is a matter of strength, behold, he is mighty! If of justice, `Who,` says he, `will summon me?`
If [we speak] of strength, lo, [he is] mighty! And if of justice, Who, [saith he], will summon me?
If of power, lo, the Strong One; And if of judgment -- who doth convene me?
- 20** Though I am righteous, my own mouth shall condemn me. Though I am blameless, it shall prove me perverse.
Though I be righteous, mine own mouth shall condemn me: Though I be perfect, it shall prove me perverse.
If I be righteous, Mine mouth doth declare me wicked, Perfect I am! -- it declareth me perverse.
- 21** I am blameless. I don't regard myself. I despise my life.
I am perfect; I regard not myself; I despise my life.
Perfect I am! -- I know not my soul, I despise my life.
- 22** "It is all the same. Therefore I say, He destroys the blameless and the wicked.
It is all one; therefore I say, He destroyeth the perfect and the wicked.
It is the same thing, therefore I said, `The perfect and the wicked He is consuming.`"
- 23** If the scourge kills suddenly, He will mock at the trial of the innocent.
If the scourge slay suddenly, He will mock at the trial of the innocent.
If a scourge doth put to death suddenly, At the trial of the innocent He laugheth.
- 24** The earth is given into the hand of the wicked. He covers the faces of the judges of it. If not he, then who is it?
The earth is given into the hand of the wicked; He covereth the faces of the judges thereof: If [it be] not [he], who then is it?
Earth hath been given into the hand of the wicked one. The face of its judges he covereth, If not -- where, who [is] he?

LiteralSpiritualPracticalMeaning

- 25** "Now my days are swifter than a runner. They flee away, they see no good,
Now my days are swifter than a post: They flee away, they see no good,
My days have been swifter than a runner, They have fled, they have not seen good,
- 26** They have passed away as the swift ships, As the eagle that swoops on the prey.
They are passed away as the swift ships; As the eagle that swoopeth on the prey.
They have passed on with ships of reed, As an eagle darteth on food.
- 27** If I say, `I will forget my complaint, I will put off my sad face, and cheer up;`
If I say, I will forget my complaint, I will put off my [sad] countenance, and be of good cheer;
Though I say, `I forget my talking, I forsake my corner, and I brighten up!`
- 28** I am afraid of all my sorrows, I know that you will not hold me innocent.
I am afraid of all my sorrows, I know that thou wilt not hold me innocent.
I have been afraid of all my griefs, I have known that Thou dost not acquit me.
- 29** I shall be condemned; Why then do I labor in vain?
I shall be condemned; Why then do I labor in vain?
I -- I am become wicked; why [is] this? [In] vain I labour.
- 30** If I wash myself with snow, And cleanse my hands with lye,
If I wash myself with snow water, And make my hands never so clean;
If I have washed myself with snow-water, And purified with soap my hands,
- 31** Yet you will plunge me in the ditch. My own clothes shall abhor me.
Yet wilt thou plunge me in the ditch, And mine own clothes shall abhor me.
Then in corruption Thou dost dip me, And my garments have abominated me.

LiteralSpiritualPracticalMeaning

- 32** For he is not a man, as I am, that I should answer him, That we should come together in judgment.
For he is not a man, as I am, that I should answer him, That we should come together in judgment.
But if a man like myself -- I answer him, We come together into judgment.
- 33** There is no umpire between us, That might lay his hand on us both.
There is no umpire betwixt us, That might lay his hand upon us both.
If there were between us an umpire, He doth place his hand on us both.
- 34** Let him take his rod away from me, Let his terror not make me afraid:
Let him take his rod away from me, And let not his terror make me afraid:
He doth turn aside from off me his rod, And His terror doth not make me afraid,
- 35** Then I would speak, and not fear him, For I am not so in myself.
Then would I speak, and not fear him; For I am not so in myself.
I speak, and do not fear Him, But I am not right with myself.
- 1** "My soul is weary of my life; I will give free course to my complaint. I will speak in the bitterness of my soul.
My soul is weary of my life; I will give free course to my complaint; I will speak in the bitterness of my soul.
My soul hath been weary of my life, I leave off my talking to myself, I speak in the bitterness of my soul.
- 2** I will tell God, `Do not condemn me, Show me why you contend with me.
I will say unto God, Do not condemn me; Show me wherefore thou contendest with me.
I say unto God, `Do not condemn me, Let me know why Thou dost strive [with] me.

LiteralSpiritualPracticalMeaning

- 3** Is it good to you that you should oppress, That you should despise the work of your hands, And smile on the counsel of the wicked?
Is it good unto thee that thou shouldst oppress, That thou shouldst despise the work of thy hands, And shine upon the counsel of the wicked?
Is it good for Thee that Thou dost oppress? That Thou despisest the labour of Thy hands, And on the counsel of the wicked hast shone?
- 4** Do you have eyes of flesh? Or do you see as man sees?
Hast thou eyes of flesh? Or seest thou as man seeth?
Eyes of flesh hast Thou? As man seeth -- seest Thou?
- 5** Are your days as the days of mortals, Or your years as man`s years,
Are thy days as the days of man, Or thy years as man`s days,
As the days of man [are] Thy days? Thy years as the days of a man?
- 6** That you inquire after my iniquity, And search after my sin?
That thou inquirest after mine iniquity, And searchest after my sin,
That Thou inquirest for mine iniquity, And for my sin seekest?
- 7** Although you know that I am not wicked, There is no one who can deliver out of your hand.
Although thou knowest that I am not wicked, And there is none that can deliver out of thy hand?
For Thou knowest that I am not wicked, And there is no deliverer from Thy hand.
- 8** `Your hands have framed me and fashioned me altogether; Yet you destroy me.
Thy hands have framed me and fashioned me Together round about; yet thou dost destroy me.
Thy hands have taken pains about me, And they make me together round about, And Thou swallowest me up!

LiteralSpiritualPracticalMeaning

- 9** Remember, I beg you, that you have fashioned me as clay. Will you bring me into dust again?
Remember, I beseech thee, that thou hast fashioned me as clay; And wilt thou bring me into dust again?
Remember, I pray Thee, That as clay Thou hast made me, And unto dust Thou dost bring me back.
- 10** Haven't you poured me out like milk, And curdled me like cheese?
Hast thou not poured me out as milk, And curdled me like cheese?
Dost Thou not as milk pour me out? And as cheese curdle me?
- 11** You have clothed me with skin and flesh, And knit me together with bones and sinews.
Thou hast clothed me with skin and flesh, And knit me together with bones and sinews.
Skin and flesh Thou dost put on me, And with bones and sinews dost fence me.
- 12** You have granted me life and lovingkindness. Your visitation has preserved my spirit.
Thou hast granted me life and lovingkindness; And thy visitation hath preserved my spirit.
Life and kindness Thou hast done with me. And Thy inspection hath preserved my spirit.
- 13** Yet you hid these things in your heart. I know that this is with you:
Yet these things thou didst hide in thy heart; I know that this is with thee:
And these Thou hast laid up in Thy heart, I have known that this [is] with Thee.
- 14** If I sin, then you mark me. You will not acquit me from my iniquity.
If I sin, then thou markest me, And thou wilt not acquit me from mine iniquity.
If I sinned, then Thou hast observed me, And from mine iniquity dost not acquit me,

LiteralSpiritualPracticalMeaning

- 15** If I am wicked, woe to me. If I am righteous, I still shall not lift up my head, Being filled with disgrace, And conscious of my affliction.
If I be wicked, woe unto me; And if I be righteous, yet shall I not lift up my head; Being filled with ignominy, And looking upon mine affliction.
If I have done wickedly -- wo to me, And righteously -- I lift not up my head, Full of shame -- then see my affliction,
- 16** If my head is held high, you hunt me like a lion. Again you show yourself powerful to me.
And if [my head] exalt itself, thou huntest me as a lion; And again thou showest thyself marvellous upon me.
And it riseth -- as a lion Thou huntest me. And Thou turnest back -- Thou shewest Thyself wonderful in me.
- 17** You renew your witnesses against me, And increase your indignation on me. Changes and warfare are with me.
Thou renewest thy witnesses against me, And increasest thine indignation upon me: Changes and warfare are with me.
Thou renewest Thy witnesses against me, And dost multiply Thine anger with me, Changes and warfare [are] with me.
- 18** "Why, then, have you brought me forth out of the womb? I wish I had given up the spirit, and no eye had seen me.
Wherefore then hast thou brought me forth out of the womb? I had given up the ghost, and no eye had seen me.
And why from the womb Hast Thou brought me forth? I expire, and the eye doth not see me.
- 19** I should have been as though I had not been. I should have been carried from the womb to the grave.
I should have been as though I had not been; I should have been carried from the womb to the grave.
As I had not been, I am, From the belly to the grave I am brought,

LiteralSpiritualPracticalMeaning

- 20** Aren't my days few? Cease then, Leave me alone, that I may find a little comfort,
 Are not my days few? cease then, And let me alone, that I may take comfort a little,
 Are not my days few? Cease then, and put from me, And I brighten up a little,
- 21** Before I go where I shall not return from, To the land of darkness and of the shadow of death;
 Before I go whence I shall not return, [Even] to the land of darkness and of the shadow of death;
 Before I go, and return not, Unto a land of darkness and death-shade,
- 22** The land dark as midnight, Of the shadow of death, without any order, Where the light is as
 midnight."
 The land dark as midnight, [The land] of the shadow of death, without any order, And where the light
 is as midnight.
 A land of obscurity as thick darkness, Death-shade -- and no order, And the shining [is] as thick
 darkness.`
- 1** Then Zophar, the Naamathite, answered,
 Then answered Zophar the Naamathite, and said,
 And Zophar the Naamathite answereth and saith: --
- 2** "Shouldn't the multitude of words be answered? Should a man full of talk be justified?
 Should not the multitude of words be answered? And should a man full of talk be justified?
 Is a multitude of words not answered? And is a man of lips justified?
- 3** Should your boastings make men hold their peace? When you mock, shall no man make you
 ashamed?
 Should thy boastings make men hold their peace? And when thou mockest, shall no man make thee
 ashamed?
 Thy devices make men keep silent, Thou scornest, and none is causing blushing!

LiteralSpiritualPracticalMeaning

- 4** For you say, `My doctrine is pure, I am clean in your eyes.`
For thou sayest, My doctrine is pure, And I am clean in thine eyes.
And thou sayest, `Pure [is] my discourse, And clean I have been in Thine eyes.`
- 5** But oh that God would speak, And open his lips against you,
But oh that God would speak, And open his lips against thee,
And yet, O that God had spoken! And doth open His lips with thee.
- 6** That he would show you the secrets of wisdom! For true wisdom has two sides. Know therefore
that God exacts of you less than your iniquity deserves.
And that he would show thee the secrets of wisdom! For he is manifold in understanding. Know
therefore that God exacteth of thee less than thine iniquity deserveth.
And declare to thee secrets of wisdom, For counsel hath foldings. And know thou that God forgetteth
for thee, [Some] of thine iniquity.
- 7** "Can you fathom the mystery of God? Or can you probe the limits of the Almighty?
Canst thou by searching find out God? Canst thou find out the Almighty unto perfection?
By searching dost thou find out God? Unto perfection find out the Mighty One?
- 8** They are high as heaven. What can you do? Deeper than Sheol: what can you know?
It is high as heaven; what canst thou do? Deeper than Sheol; what canst thou know?
Heights of the heavens! -- what dost thou? Deeper than Sheol! -- what knowest thou?
- 9** The measure of it is longer than the earth, And broader than the sea.
The measure thereof is longer than the earth, And broader than the sea.
Longer than earth [is] its measure, And broader than the sea.

LiteralSpiritualPracticalMeaning

- 10** If he passes by, or confines, Or convenes a court, then who can oppose him?
If he pass through, and shut up, And all unto judgment, then who can hinder him?
If He pass on, and shut up, and assemble, Who then dost reverse it?
- 11** For he knows false men. He sees iniquity also, even though he doesn't consider it.
For he knoweth false men: He seeth iniquity also, even though he consider it not.
For he hath known men of vanity, And He seeth iniquity, And one doth not consider [it]!
- 12** But vain man can become wise If a man can be born as a wild donkey's colt.
But vain man is void of understanding, Yea, man is born [as] a wild ass's colt.
And empty man is bold, And the colt of a wild ass man is born.
- 13** "If you set your heart aright, Stretch out your hands toward him.
If thou set thy heart aright, And stretch out thy hands toward him;
If thou -- thou hast prepared thy heart, And hast spread out unto Him thy hands,
- 14** If iniquity is in your hand, put it far away, Don't let unrighteousness dwell in your tents.
If iniquity be in thy hand, put it far away, And let not unrighteousness dwell in thy tents.
If iniquity [is] in thy hand, put it far off, And let not perverseness dwell in thy tents.
- 15** Surely then shall you lift up your face without spot; Yes, you shall be steadfast, and shall not fear:
Surely then shalt thou lift up thy face without spot; Yea, thou shalt be stedfast, and shalt not fear:
For then thou liftest up thy face from blemish, And thou hast been firm, and fearest not.
- 16** For you shall forget your misery; You shall remember it as waters that are passed away,
For thou shalt forget thy misery; Thou shalt remember it as waters that are passed away,
For thou dost forget misery, As waters passed away thou rememberest.

LiteralSpiritualPracticalMeaning

- 17** Life shall be clearer than the noonday; Though there is darkness, it shall be as the morning.
And [thy] life shall be clearer than the noonday; Though there be darkness, it shall be as the morning.
And above the noon doth age rise, Thou fliest -- as the morning thou art.
- 18** You shall be secure, because there is hope; Yes, you shall search, and shall take your rest in safety.
And thou shalt be secure, because there is hope; Yea, thou shalt search [about thee], and shalt take thy rest in safety.
And thou hast trusted because there is hope, And searched -- in confidence thou liest down,
- 19** Also you shall lie down, and none shall make you afraid; Yes, many shall court your favor.
Also thou shalt lie down, and none shall make thee afraid; Yea, many shall make suit unto thee.
And thou hast rested, And none is causing trembling, And many have entreated thy face;
- 20** But the eyes of the wicked shall fail, They shall have no way to flee; Their hope shall be the giving up of the spirit."
But the eyes of the wicked shall fail, And they shall have no way to flee; And their hope shall be the giving up of the ghost.
And the eyes of the wicked are consumed, And refuge hath perished from them, And their hope [is] a breathing out of soul!
- 1** Then Job answered,
Then Job answered and said,
And Job answereth and saith: --
- 2** "No doubt, but you are the people, And wisdom shall die with you.
No doubt but ye are the people, And wisdom shall die with you.
Truly -- ye [are] the people, And with you doth wisdom die.

LiteralSpiritualPracticalMeaning

- 3** But I have understanding as well as you; I am not inferior to you: Yes, who doesn't know such things as these?
But I have understanding as well as you; I am not inferior to you: Yea, who knoweth not such things as these?
I also have a heart like you, I am not fallen more than you, And with whom is there not like these?
- 4** I am like one who is a joke to his neighbor, I, who called on God, and he answered. The just, the blameless man is a joke.
I am as one that is a laughing-stock to his neighbor, I who called upon God, and he answered: The just, the perfect man is a laughing-stock.
A laughter to his friend I am: 'He calleth to God, and He answereth him,' A laughter [is] the perfect righteous one.
- 5** In the thought of him who is at ease there is contempt for misfortune, It is ready for them whose foot slips.
In the thought of him that is at ease there is contempt for misfortune; It is ready for them whose foot slippeth.
A torch -- despised in the thoughts of the secure Is prepared for those sliding with the feet.
- 6** The tents of robbers prosper, Those who provoke God are secure; Who carry their God in their hands.
The tents of robbers prosper, And they that provoke God are secure; Into whose hand God bringeth [abundantly].
At peace are the tents of spoilers, And those provoking God have confidence, He into whose hand God hath brought.
- 7** "But ask the animals, now, and they shall teach you; The birds of the sky, and they shall tell you.
But ask now the beasts, and they shall teach thee; And the birds of the heavens, and they shall tell thee:
And yet, ask, I pray thee, [One of] the beasts, and it doth shew thee, And a fowl of the heavens, And it doth declare to thee.

LiteralSpiritualPracticalMeaning

- 8** Or speak to the earth, and it shall teach you; The fish of the sea shall declare to you.
Or speak to the earth, and it shall teach thee; And the fishes of the sea shall declare unto thee.
Or talk to the earth, and it sheweth thee, And fishes of the sea recount to thee:
- 9** Who doesn't know that in all these, The hand of Yahweh has done this,
Who knoweth not in all these, That the hand of Jehovah hath wrought this,
Who hath not known in all these, That the hand of Jehovah hath done this?
- 10** In whose hand is the life of every living thing, The breath of all mankind?
In whose hand is the soul of every living thing, And the breath of all mankind?
In whose hand [is] the breath of every living thing, And the spirit of all flesh of man.
- 11** Doesn't the ear try words, Even as the palate tastes its food?
Doth not the ear try words, Even as the palate tasteth its food?
Doth not the ear try words? And the palate taste food for itself?
- 12** With aged men is wisdom, In length of days understanding.
With aged men is wisdom, And in length of days understanding.
With the very aged [is] wisdom, And [with] length of days understanding.
- 13** "With God is wisdom and might. He has counsel and understanding.
With [God] is wisdom and might; He hath counsel and understanding.
With Him [are] wisdom and might, To him [are] counsel and understanding.

LiteralSpiritualPracticalMeaning

- 14** Behold, he breaks down, and it can't be built again; He imprisons a man, and there can be no release.
Behold, he breaketh down, and it cannot be built again; He shutteth up a man, and there can be no opening.
Lo, He breaketh down, and it is not built up, He shutteth against a man, And it is not opened.
- 15** Behold, he withholds the waters, and they dry up; Again, he sends them out, and they overturn the earth.
Behold, he withholdeth the waters, and they dry up; Again, he sendeth them out, and they overturn the earth.
Lo, He keepeth in the waters, and they are dried up, And he sendeth them forth, And they overturn the land.
- 16** With him is strength and wisdom; The deceived and the deceiver are his.
With him is strength and wisdom; The deceived and the deceiver are his.
With Him [are] strength and wisdom, His the deceived and deceiver.
- 17** He leads counselors away stripped. He makes judges fools.
He leadeth counsellors away stripped, And judges maketh he fools.
Causing counsellors to go away a spoil, And judges He maketh foolish.
- 18** He loosens the bond of kings, He binds their loins with a belt.
He looseth the bond of kings, And he bindeth their loins with a girdle.
The bands of kings He hath opened, And He bindeth a girdle on their loins.
- 19** He leads priests away stripped, And overthrows the mighty.
He leadeth priests away stripped, And overthroweth the mighty.
Causing ministers to go away a spoil And strong ones He overthroweth.

LiteralSpiritualPracticalMeaning

- 20** He removes the speech of those who are trusted, And takes away the understanding of the elders.
He removeth the speech of the trusty, And taketh away the understanding of the elders.
Turning aside the lip of the stedfast, And the reason of the aged He taketh away.
- 21** He pours contempt on princes, And loosens the belt of the strong.
He poureth contempt upon princes, And looseth the belt of the strong.
Pouring contempt upon princes, And the girdle of the mighty He made feeble.
- 22** He uncovers deep things out of darkness, And brings out to light the shadow of death.
He uncovereth deep things out of darkness, And bringeth out to light the shadow of death.
Removing deep things out of darkness, And He bringeth out to light death-shade.
- 23** He increases the nations, and he destroys them. He enlarges the nations, and he leads them captive.
He increaseth the nations, and he destroyeth them: He enlargeth the nations, and he leadeth them captive.
Magnifying the nations, and He destroyeth them, Spreading out the nations, and He quieteth them.
- 24** He takes away understanding from the chiefs of the people of the earth, And causes them to wander in a wilderness where there is no way.
He taketh away understanding from the chiefs of the people of the earth, And causeth them to wander in a wilderness where there is no way.
Turning aside the heart Of the heads of the people of the land, And he causeth them to wander In vacancy -- no way!
- 25** They grope in the dark without light. He makes them stagger like a drunken man.
They grope in the dark without light; And he maketh them to stagger like a drunken man.
They feel darkness, and not light, He causeth them to wander as a drunkard.

LiteralSpiritualPracticalMeaning

- 1** "Behold, my eye has seen all this, My ear has heard and understood it.
Lo, mine eye hath seen all [this], Mine ear hath heard and understood it.
Lo, all -- hath mine eye seen, Heard hath mine ear, and it attendeth to it.
- 2** What you know, I know also. I am not inferior to you.
What ye know, [the same] do I know also: I am not inferior unto you.
According to your knowledge I have known -- also I. I am not fallen more than you.
- 3** "Surely I would speak to the Almighty. I desire to reason with God.
Surely I would speak to the Almighty, And I desire to reason with God.
Yet I for the Mighty One do speak, And to argue for God I delight.
- 4** But you are forgers of lies. You are all physicians of no value.
But ye are forgers of lies; Ye are all physicians of no value.
And yet, ye [are] forgers of falsehood, Physicians of nought -- all of you,
- 5** Oh that you would be completely silent! Then you would be wise.
Oh that ye would altogether hold your peace! And it would be your wisdom.
O that ye would keep perfectly silent, And it would be to you for wisdom.
- 6** Hear now my reasoning. Listen to the pleadings of my lips.
Hear now my reasoning, And hearken to the pleadings of my lips.
Hear, I pray you, my argument, And to the pleadings of my lips attend,
- 7** Will you speak unrighteously for God, And talk deceitfully for him?
Will ye speak unrighteously for God, And talk deceitfully for him?
For God do ye speak perverseness? And for Him do ye speak deceit?

LiteralSpiritualPracticalMeaning

- 8** Will you show partiality to him? Will you contend for God?
Will ye show partiality to him? Will ye contend for God?
His face do ye accept, if for God ye strive?
- 9** Is it good that he should search you out? Or as one deceives a man, will you deceive him?
Is it good that he should search you out? Or as one deceiveth a man, will ye deceive him?
Is [it] good that He doth search you, If, as one mocketh at a man, ye mock at Him?
- 10** He will surely reprove you If you secretly show partiality.
He will surely reprove you If ye do secretly show partiality.
He doth surely reprove you, if in secret ye accept faces.
- 11** Shall not his majesty make you afraid, And his dread fall on you?
Shall not his majesty make you afraid, And his dread fall upon you?
Doth not His excellency terrify you? And His dread fall upon you?
- 12** Your memorable sayings are proverbs of ashes, Your defenses are defenses of clay.
Your memorable sayings are proverbs of ashes, Your defences are defences of clay.
Your remembrances [are] similes of ashes, For high places of clay your heights.
- 13** "Be silent, leave me alone, that I may speak. Let come on me what will.
Hold your peace, let me alone, that I may speak; And let come on me what will.
Keep silent from me, and I speak, And pass over me doth what?
- 14** Why should I take my flesh in my teeth, And put my life in my hand?
Wherefore should I take my flesh in my teeth, And put my life in my hand?
Wherefore do I take my flesh in my teeth? And my soul put in my hand?

LiteralSpiritualPracticalMeaning

- 15** Behold, he will kill me; I have no hope. Nevertheless, I will maintain my ways before him.
Behold, he will slay me; I have no hope: Nevertheless I will maintain my ways before him.
Lo, He doth slay me -- I wait not! Only, my ways unto His face I argue.
- 16** This also shall be my salvation, That a godless man shall not come before him.
This also shall be my salvation, That a godless man shall not come before him.
Also -- He [is] to me for salvation, For the profane cometh not before Him.
- 17** Hear diligently my speech. Let my declaration be in your ears.
Hear diligently my speech, And let my declaration be in your ears.
Hear ye diligently my word, And my declaration with your ears.
- 18** See now, I have set my cause in order. I know that I am righteous.
Behold now, I have set my cause in order; I know that I am righteous.
Lo, I pray you, I have set in order the cause, I have known that I am righteous.
- 19** Who is he who will contend with me? For then would I hold my peace and give up the spirit.
Who is he that will contend with me? For then would I hold my peace and give up the ghost.
Who [is] he that doth strive with me? For now I keep silent and gasp.
- 20** "Only don't do two things to me; Then I will not hide myself from your face:
Only do not two things unto me; Then will I not hide myself from thy face:
Only two things, O God, do with me: Then from Thy face I am not hidden.
- 21** Withdraw your hand far from me; And don't let your terror make me afraid.
Withdraw thy hand far from me; And let not thy terror make me afraid.
Thy hand put far off from me, And Thy terror let not terrify me.

LiteralSpiritualPracticalMeaning

- 22** Then call, and I will answer; Or let me speak, and you answer me.
Then call thou, and I will answer; Or let me speak, and answer thou me.
And call Thou, and I -- I answer, Or -- I speak, and answer Thou me.
- 23** How many are my iniquities and sins? Make me know my disobedience and my sin.
How many are mine iniquities and sins? Make me to know my transgression and my sin.
How many iniquities and sins have I? My transgression and my sin let me know.
- 24** Why hide you your face, And hold me for your enemy?
Wherefore hidest thou thy face, And holdest me for thine enemy?
Why dost Thou hide Thy face? And reckonest me for an enemy to Thee?
- 25** Will you harass a driven leaf? Will you pursue the dry stubble?
Wilt thou harass a driven leaf? And wilt thou pursue the dry stubble?
A leaf driven away dost Thou terrify? And the dry stubble dost Thou pursue?
- 26** For you write bitter things against me, And make me inherit the iniquities of my youth:
For thou writest bitter things against me, And makest me to inherit the iniquities of my youth:
For Thou writest against me bitter things, And causest me to possess iniquities of my youth:
- 27** You also put my feet in the stocks, And mark all my paths. You set a bound to the soles of my feet:
Thou putttest my feet also in the stocks, And markest all my paths; Thou setttest a bound to the soles of my feet:
And putttest in the stocks my feet, And observest all my paths, On the roots of my feet Thou setttest a print,

LiteralSpiritualPracticalMeaning

- 28** Though I am decaying like a rotten thing, Like a garment that is moth-eaten.
Though I am like a rotten thing that consumeth, Like a garment that is moth-eaten.
And he, as a rotten thing, weareth away, As a garment hath a moth consumed him.
- 1** "Man, who is born of a woman, Is of few days, and full of trouble.
Man, that is born of a woman, Is of few days, and full of trouble.
Man, born of woman! Of few days, and full of trouble!
- 2** He comes forth like a flower, and is cut down. He also flees like a shadow, and doesn't continue.
He cometh forth like a flower, and is cut down: He fleeth also as a shadow, and continueth not.
As a flower he hath gone forth, and is cut off, And he fleeth as a shadow and standeth not.
- 3** Do you open your eyes on such a one, And bring me into judgment with you?
And dost thou open thine eyes upon such a one, And bringest me into judgment with thee?
Also -- on this Thou hast opened Thine eyes, And dost bring me into judgment with Thee.
- 4** Who can bring a clean thing out of an unclean? Not one.
Who can bring a clean thing out of an unclean? not one.
Who giveth a clean thing out of an unclean? not one.
- 5** Seeing his days are determined, The number of his months is with you, And you have appointed his bounds that he can't pass;
Seeing his days are determined, The number of his months is with thee, And thou hast appointed his bounds that he cannot pass;
If determined are his days, The number of his months [are] with Thee, His limit Thou hast made, And he passeth not over;

LiteralSpiritualPracticalMeaning

- 6** Look away from him, that he may rest, Until he shall accomplish, as a hireling, his day.
Look away from him, that he may rest, Till he shall accomplish, as a hireling, his day.
Look away from off him that he may cease, Till he enjoy as an hireling his day.
- 7** "For there is hope for a tree, If it is cut down, that it will sprout again, That the tender branch of it will not cease.
For there is hope of a tree, If it be cut down, that it will sprout again, And that the tender branch thereof will not cease.
For there is of a tree hope, if it be cut down, That again it doth change, That its tender branch doth not cease.
- 8** Though the root of it grows old in the earth, And the stock of it dies in the ground;
Though the root thereof wax old in the earth, And the stock thereof die in the ground;
If its root becometh old in the earth, And its stem doth die in the dust,
- 9** Yet through the scent of water it will bud, And put forth boughs like a plant.
Yet through the scent of water it will bud, And put forth boughs like a plant.
From the fragrance of water it doth flourish, And hath made a crop as a plant.
- 10** But man dies, and is laid low. Yes, man gives up the spirit, and where is he?
But man dieth, and is laid low: Yea, man giveth up the ghost, and where is he?
And a man dieth, and becometh weak, And man expireth, and where [is] he?
- 11** As the waters fail from the sea, And the river wastes and dries up,
[As] the waters fail from the sea, And the river wasteth and drieth up;
Waters have gone away from a sea, And a river becometh waste and dry.

LiteralSpiritualPracticalMeaning

- 12** So man lies down and doesn't rise; Until the heavens are no more, they shall not awake, Nor be roused out of their sleep.
 So man lieth down and riseth not: Till the heavens be no more, they shall not awake, Nor be roused out of their sleep.
 And man hath lain down, and riseth not, Till the wearing out of the heavens they awake not, Nor are roused from their sleep.
- 13** "Oh that you would hide me in Sheol, That you would keep me secret, until your wrath is past, That you would appoint me a set time, and remember me!
 Oh that thou wouldest hide me in Sheol, That thou wouldest keep me secret, until thy wrath be past, That thou wouldest appoint me a set time, and remember me!
 O that in Sheol Thou wouldst conceal me, Hide me till the turning of Thine anger, Set for me a limit, and remember me.
- 14** If a man dies, shall he live again? All the days of my warfare would I wait, Until my release should come.
 If a man die, shall he live [again]? All the days of my warfare would I wait, Till my release should come.
 If a man dieth -- doth he revive? All days of my warfare I wait, till my change come.
- 15** You would call, and I would answer you. You would have a desire to the work of your hands.
 Thou wouldest call, and I would answer thee: Thou wouldest have a desire to the work of thy hands.
 Thou dost call, and I -- I answer Thee; To the work of Thy hands Thou hast desire.
- 16** But now you number my steps. Don't you watch over my sin?
 But now thou numberest my steps: Dost thou not watch over my sin?
 But now, my steps Thou numberest, Thou dost not watch over my sin.
- 17** My disobedience is sealed up in a bag. You fasten up my iniquity.
 My transgression is sealed up in a bag, And thou fastenest up mine iniquity.
 Sealed up in a bag [is] my transgression, And Thou sewest up mine iniquity.

LiteralSpiritualPracticalMeaning

- 18** "But the mountain falling comes to nothing; The rock is removed out of its place;
But the mountain falling cometh to nought; And the rock is removed out of its place;
And yet, a falling mountain wasteth away, And a rock is removed from its place.
- 19** The waters wear the stones; The torrents of it wash away the dust of the earth: So you destroy the hope of man.
The waters wear the stones; The overflowings thereof wash away the dust of the earth: So thou destroyest the hope of man.
Stones have waters worn away, Their outpourings wash away the dust of earth, And the hope of man Thou hast destroyed.
- 20** You forever prevail against him, and he passes; You change his face, and send him away.
Thou prevailedst for ever against him, and he passeth; Thou changest his countenance, and sendest him away.
Thou prevailedst [over] him for ever, and he goeth, He is changing his countenance, And Thou sendest him away.
- 21** His sons come to honor, and he doesn't know it; They are brought low, but he doesn't perceive it of them.
His sons come to honor, and he knoweth it not; And they are brought low, but he perceiveth it not of them.
Honoured are his sons, and he knoweth not; And they are little, and he attendeth not to them.
- 22** But his flesh on him has pain; His soul within him mourns."
But his flesh upon him hath pain, And his soul within him mourneth.
Only -- his flesh for him is pained, And his soul for him doth mourn.`
- 1** Then Eliphaz the Temanite answered,
Then answered Eliphaz the Temanite, and said,
And Eliphaz the Temanite answereth and saith: --

LiteralSpiritualPracticalMeaning

- 2** "Should a wise man answer with vain knowledge, And fill himself with the east wind?
Should a wise man make answer with vain knowledge, And fill himself with the east wind?
Doth a wise man answer [with] vain knowledge? And fill [with] an east wind his belly?
- 3** Should he reason with unprofitable talk, Or with speeches with which he can do no good?
Should he reason with unprofitable talk, Or with speeches wherewith he can do no good?
To reason with a word not useful? And speeches -- no profit in them?
- 4** Yes, you do away with fear, And hinder devotion before God.
Yea, thou doest away with fear, And hinderest devotion before God.
Yea, thou dost make reverence void, And dost diminish meditation before God.
- 5** For your iniquity teaches your mouth, And you choose the language of the crafty.
For thine iniquity teacheth thy mouth, And thou chooseth the tongue of the crafty.
For thy mouth teacheth thine iniquity, And thou chooseth the tongue of the subtile.
- 6** Your own mouth condemns you, and not I; Yes, your own lips testify against you.
Thine own mouth condemneth thee, and not I; Yea, thine own lips testify against thee.
Thy mouth declareth thee wicked, and not I, And thy lips testify against thee.
- 7** "Are you the first man who was born? Or were you brought forth before the hills?
Art thou the first man that was born? Or wast thou brought forth before the hills?
The first man art thou born? And before the heights wast thou formed?
- 8** Have you heard the secret counsel of God? Do you limit wisdom to yourself?
Hast thou heard the secret counsel of God? And dost thou limit wisdom to thyself?
Of the secret counsel of God dost thou hear? And withdrawest thou unto thee wisdom?

LiteralSpiritualPracticalMeaning

- 9** What do you know, that we don't know? What do you understand, which is not in us?
What knowest thou, that we know not? What understandest thou, which is not in us?
What hast thou known, and we know not? Understandest thou -- and it is not with us?
- 10** With us are both the gray-headed and the very aged men, Much elder than your father.
With us are both the gray-headed and the very aged men, Much elder than thy father.
Both the gray-headed And the very aged [are] among us -- Greater than thy father [in] days.
- 11** Are the consolations of God too small for you, Even the word that is gentle toward you?
Are the consolations of God too small for thee, Even the word that is gentle toward thee?
Too few for thee are the comforts of God? And a gentle word [is] with thee,
- 12** Why does your heart carry you away? Why do your eyes flash,
Why doth thy heart carry thee away? And why do thine eyes flash,
What -- doth thine heart take thee away? And what -- are thine eyes high?
- 13** That you turn your spirit against God, And let such words go out of your mouth?
That against God thou turnest thy spirit, And lettest words go out of thy mouth?
For thou turnest against God thy spirit? And hast brought out words from thy mouth:
- 14** What is man, that he should be clean? He who is born of a woman, that he should be righteous?
What is man, that he should be clean? And he that is born of a woman, that he should be righteous?
What [is] man that he is pure, And that he is righteous, one born of woman?
- 15** Behold, he puts no trust in his holy ones; Yes, the heavens are not clean in his sight:
Behold, he putteth no trust in his holy ones; Yea, the heavens are not clean in his sight:
Lo, in His holy ones He putteth no credence, And the heavens have not been pure in His eyes.

LiteralSpiritualPracticalMeaning

- 16** How much less one who is abominable and corrupt, A man who drinks iniquity like water!
How much less one that is abominable and corrupt, A man that drinketh iniquity like water!
Also -- surely abominable and filthy Is man drinking as water perverseness.
- 17** "I will show you, listen to me; That which I have seen I will declare:
I will show thee, hear thou me; And that which I have seen I will declare:
I shew thee -- hearken to me -- And this I have seen and declare:
- 18** (Which wise men have told From their fathers, and have not hidden it;
(Which wise men have told From their fathers, and have not hid it;
Which the wise declare -- And have not hid -- from their fathers.
- 19** To whom alone the land was given, And no stranger passed among them):
Unto whom alone the land was given, And no stranger passed among them):
To them alone was the land given, And a stranger passed not over into their midst:
- 20** The wicked man travaills with pain all his days, Even the number of years that are laid up for the oppressor.
The wicked man travaileth with pain all his days, Even the number of years that are laid up for the oppressor.
`All days of the wicked he is paining himself, And few years have been laid up for the terrible one.
- 21** A sound of terrors is in his ears; In prosperity the destroyer shall come on him.
A sound of terrors is in his ears; In prosperity the destroyer shall come upon him.
A fearful voice [is] in his ears, In peace doth a destroyer come to him.

LiteralSpiritualPracticalMeaning

- 22** He doesn't believe that he shall return out of darkness, He is waited for by the sword.
He believeth not that he shall return out of darkness, And he is waited for of the sword.
He believeth not to return from darkness, And watched [is] he for the sword.
- 23** He wanders abroad for bread, saying, 'Where is it?' He knows that the day of darkness is ready at his hand.
He wandereth abroad for bread, [saying], Where is it? He knoweth that the day of darkness is ready at his hand.
He is wandering for bread -- 'Where [is] it?' He hath known that ready at his hand Is a day of darkness.
- 24** Distress and anguish make him afraid; They prevail against him, as a king ready to the battle.
Distress and anguish make him afraid; They prevail against him, as a king ready to the battle.
Terrify him do adversity and distress, They prevail over him As a king ready for a boaster.
- 25** Because he has stretched out his hand against God, And behaves himself proudly against the Almighty;
Because he hath stretched out his hand against God, And behaveth himself proudly against the Almighty;
For he stretched out against God his hand, And against the Mighty he maketh himself mighty.
- 26** He runs at him with a stiff neck, With the thick shields of his bucklers;
He runneth upon him with a [stiff] neck, With the thick bosses of his bucklers;
He runneth unto Him with a neck, With thick bosses of his shields.
- 27** Because he has covered his face with his fatness, And gathered fat on his loins.
Because he hath covered his face with his fatness, And gathered fat upon his loins;
For he hath covered his face with his fat, And maketh vigour over [his] confidence.

LiteralSpiritualPracticalMeaning

- 28** He has lived in desolate cities, In houses which no one inhabited, Which were ready to become heaps.
And he hath dwelt in desolate cities, In houses which no man inhabited, Which were ready to become heaps;
And he inhabiteth cities cut off, houses not dwelt in, That have been ready to become heaps.
- 29** He shall not be rich, neither shall his substance continue, Neither shall their possessions be extended on the earth.
He shall not be rich, neither shall his substance continue, Neither shall their possessions be extended on the earth.
He is not rich, nor doth his wealth rise, Nor doth he stretch out on earth their continuance.
- 30** He shall not depart out of darkness; The flame shall dry up his branches, By the breath of God's mouth shall he go away.
He shall not depart out of darkness; The flame shall dry up his branches, And by the breath of [God's] mouth shall he go away.
He turneth not aside from darkness, His tender branch doth a flame dry up, And he turneth aside at the breath of His mouth!
- 31** Let him not trust in emptiness, deceiving himself; For emptiness shall be his reward.
Let him not trust in vanity, deceiving himself; For vanity shall be his recompense.
Let him not put credence in vanity, He hath been deceived, For vanity is his recompense.
- 32** It shall be accomplished before his time. His branch shall not be green.
It shall be accomplished before his time, And his branch shall not be green.
Not in his day is it completed, And his bending branch is not green.
- 33** He shall shake off his unripe grape as the vine, And shall cast off his flower as the olive-tree.
He shall shake off his unripe grape as the vine, And shall cast off his flower as the olive-tree.
He shaketh off as a vine his unripe fruit, And casteth off as an olive his blossom.

LiteralSpiritualPracticalMeaning

- 34** For the company of the godless shall be barren, And fire shall consume the tents of bribery.
For the company of the godless shall be barren, And fire shall consume the tents of bribery.
For the company of the profane [is] gloomy, And fire hath consumed tents of bribery.
- 35** They conceive mischief, and bring forth iniquity. Their heart prepares deceit."
They conceive mischief, and bring forth iniquity, And their heart prepareth deceit.
To conceive misery, and to bear iniquity, Even their heart doth prepare deceit.
- 1** Then Job answered,
Then Job answered and said,
And Job answereth and saith: --
- 2** "I have heard many such things. Miserable comforters are you all!
I have heard many such things: Miserable comforters are ye all.
I have heard many such things, Miserable comforters [are] ye all.
- 3** Shall vain words have an end? Or what provokes you that you answer?
Shall vain words have an end? Or what provoketh thee that thou answerest?
Is there an end to words of wind? Or what doth embolden thee that thou answerest?
- 4** I also could speak as you do. If your soul were in my soul's place, I could join words together
against you, And shake my head at you.
I also could speak as ye do; If your soul were in my soul's stead, I could join words together against
you, And shake my head at you.
I also, like you, might speak, If your soul were in my soul's stead. I might join against you with words,
And nod at you with my head.

LiteralSpiritualPracticalMeaning

- 5** But I would strengthen you with my mouth. The solace of my lips would relieve you.
[But] I would strengthen you with my mouth, And the solace of my lips would assuage [your grief].
I might harden you with my mouth, And the moving of my lips might be sparing.
- 6** "Though I speak, my grief is not subsided. Though I forbear, what am I eased?
Though I speak, my grief is not assuaged; And though I forbear, what am I eased?
If I speak, my pain is not restrained, And I cease -- what goeth from me?
- 7** But now, God, you have surely worn me out. You have made desolate all my company.
But now he hath made me weary: Thou hast made desolate all my company.
Only, now, it hath wearied me; Thou hast desolated all my company,
- 8** You have shriveled me up. This is a witness against me. My leanness rises up against me, It testifies to my face.
And thou hast laid fast hold on me, [which] is a witness [against me]: And my leanness riseth up against me, It testifieth to my face.
And Thou dost loathe me, For a witness it hath been, And rise up against me doth my failure, In my face it testifieth.
- 9** He has torn me in his wrath, and persecuted me; He has gnashed on me with his teeth: My adversary sharpens his eyes on me.
He hath torn me in his wrath, and persecuted me; He hath gnashed upon me with his teeth: Mine adversary sharpeneth his eyes upon me.
His anger hath torn, and he hateth me, He hath gnashed at me with his teeth, My adversary sharpeneth his eyes for me.

LiteralSpiritualPracticalMeaning

- 10** They have gaped on me with their mouth; They have struck me on the cheek reproachfully. They gather themselves together against me.
They have gaped upon me with their mouth; They have smitten me upon the cheek reproachfully: They gather themselves together against me.
They have gaped on me with their mouth, In reproach they have smitten my cheeks, Together against me they set themselves.
- 11** God delivers me to the ungodly, And casts me into the hands of the wicked.
God delivereth me to the ungodly, And casteth me into the hands of the wicked.
God shutteth me up unto the perverse, And to the hands of the wicked turneth me over.
- 12** I was at ease, and he broke me apart. Yes, he has taken me by the neck, and dashed me to pieces. He has also set me up for his target.
I was at ease, and he brake me asunder; Yea, he hath taken me by the neck, and dashed me to pieces: He hath also set me up for his mark.
At ease I have been, and he breaketh me, And he hath laid hold on my neck, And he breaketh me in pieces, And he raiseth me to him for a mark.
- 13** His archers surround me. He splits my kidneys apart, and does not spare. He pours out my gall on the ground.
His archers compass me round about; He cleaveth my reins asunder, and doth not spare; He poureth out my gall upon the ground.
Go round against me do his archers. He splitteth my reins, and spareth not, He poureth out to the earth my gall.
- 14** He breaks me with breach on breach. He runs on me like a giant.
He breaketh me with breach upon breach; He runneth upon me like a giant.
He breaketh me -- breach upon breach, He runneth upon me as a mighty one.

LiteralSpiritualPracticalMeaning

- 15** I have sewed sackcloth on my skin, And have thrust my horn in the dust.
I have sewed sackcloth upon my skin, And have laid my horn in the dust.
Sackcloth I have sewed on my skin, And have rolled in the dust my horn.
- 16** My face is red with weeping. Deep darkness is on my eyelids.
My face is red with weeping, And on my eyelids is the shadow of death;
My face is foul with weeping, And on mine eyelids [is] death-shade.
- 17** Although there is no violence in my hands, And my prayer is pure.
Although there is no violence in my hands, And my prayer is pure.
Not for violence in my hands, And my prayer [is] pure.
- 18** "Earth, don't cover my blood, Let my cry have no place to rest.
O earth, cover not thou my blood, And let my cry have no [resting] -place.
O earth, do not thou cover my blood! And let there not be a place for my cry.
- 19** Even now, behold, my witness is in heaven. He who vouches for me is on high.
Even now, behold, my witness is in heaven, And he that voucheth for me is on high.
Also, now, lo, in the heavens [is] my witness, And my testifier in the high places.
- 20** My friends scoff at me. My eyes pour out tears to God,
My friends scoff at me: [But] mine eye poureth out tears unto God,
My interpreter [is] my friend, Unto God hath mine eye dropped:
- 21** That he would maintain the right of a man with God, Of a son of man with his neighbor!
That he would maintain the right of a man with God, And of a son of man with his neighbor!
And he reasoneth for a man with God, And a son of man for his friend.

LiteralSpiritualPracticalMeaning

- 22** For when a few years are come, I shall go the way from whence I shall not return.
 For when a few years are come, I shall go the way whence I shall not return.
 When a few years do come, Then a path I return not do I go.
- 1** "My spirit is consumed, my days are extinct, And the grave is ready for me.
 My spirit is consumed, my days are extinct, The grave is [ready] for me.
 My spirit hath been destroyed, My days extinguished -- graves [are] for me.
- 2** Surely there are mockers with me, My eye dwells on their provocation.
 Surely there are mockers with me, And mine eye dwelleth upon their provocation.
 If not -- mockeries [are] with me. And in their provocations mine eye lodgeth.
- 3** "Now give a pledge, be collateral for me with yourself. Who is there who will strike hands with me?
 Give now a pledge, be surety for me with thyself; Who is there that will strike hands with me?
 Place, I pray Thee, my pledge with Thee; Who is he that striketh hand with me?
- 4** For you have hidden their heart from understanding, Therefore shall you not exalt them.
 For thou hast hid their heart from understanding: Therefore shalt thou not exalt [them].
 For their heart Thou hast hidden From understanding, Therefore Thou dost not exalt them.
- 5** He who denounces his friends for a prey, Even the eyes of his children shall fail.
 He that denounceth his friends for a prey, Even the eyes of his children shall fail.
 For a portion he sheweth friendship, And the eyes of his sons are consumed.
- 6** "But he has made me a byword of the people. They spit in my face.
 But he hath made me a byword of the people; And they spit in my face.
 And he set me up for a proverb of the peoples, And a wonder before them I am.

LiteralSpiritualPracticalMeaning

- 7** My eye also is dim by reason of sorrow. All my members are as a shadow.
Mine eye also is dim by reason of sorrow, And all my members are as a shadow.
And dim from sorrow is mine eye, And my members as a shadow all of them.
- 8** Upright men shall be astonished at this. The innocent shall stir up himself against the godless.
Upright men shall be astonished at this, And the innocent shall stir up himself against the godless.
Astonished are the upright at this, And the innocent against the profane Stirreth himself up.
- 9** Yet shall the righteous hold on his way. He who has clean hands shall grow stronger and stronger.
Yet shall the righteous hold on his way, And he that hath clean hands shall wax stronger and stronger.
And the righteous layeth hold [on] his way, And the clean of hands addeth strength, And -- dumb are they all.
- 10** But as for you all, come on now again; I shall not find a wise man among you.
But as for you all, come on now again; And I shall not find a wise man among you.
Return, and come in, I pray you, And I find not among you a wise man.
- 11** My days are past, my plans are broken off, As are the thoughts of my heart.
My days are past, my purposes are broken off, Even the thoughts of my heart.
My days have passed by, My devices have been broken off, The possessions of my heart!
- 12** They change the night into day, Saying `The light is near` in the presence of darkness.
They change the night into day: The light, [say they], is near unto the darkness.
Night for day they appoint, Light [is] near because of darkness.

LiteralSpiritualPracticalMeaning

- 13** If I look for Sheol as my house, If I have spread my couch in the darkness,
If I look for Sheol as my house; If I have spread my couch in the darkness;
If I wait -- Sheol [is] my house, In darkness I have spread out my couch.
- 14** If I have said to corruption, `You are my father;` To the worm, `My mother,` and `my sister;`
If I have said to corruption, Thou art my father; To the worm, [Thou art] my mother, and my sister;
To corruption I have called: -- `Thou [art] my father.` `My mother` and `my sister` -- to the worm.
- 15** Where then is my hope? As for my hope, who shall see it?
Where then is my hope? And as for my hope, who shall see it?
And where [is] now my hope? Yea, my hope, who doth behold it?
- 16** Shall it go down with me to the gates of Sheol, Or descend together into the dust?"
It shall go down to the bars of Sheol, When once there is rest in the dust.
[To] the parts of Sheol ye go down, If together on the dust we may rest.
- 1** Then Bildad the Shuhite answered,
Then answered Bildad the Shuhite, and said,
And Bildad the Shuhite answereth and saith: --
- 2** "How long will you hunt for words? Consider, and afterwards we will speak.
How long will ye hunt for words? Consider, and afterwards we will speak.
When do ye set an end to words? Consider ye, and afterwards do we speak.
- 3** Why are we counted as animals, Which have become unclean in your sight?
Wherefore are we counted as beasts, [And] are become unclean in your sight?
Wherefore have we been reckoned as cattle? We have been defiled in your eyes!

LiteralSpiritualPracticalMeaning

- 4** You who tear yourself in your anger, Shall the earth be forsaken for you? Or shall the rock be removed out of its place?
Thou that tearest thyself in thine anger, Shall the earth be forsaken for thee? Or shall the rock be removed out of its place?
(He is tearing himself in his anger.) For thy sake is earth forsaken? And removed is a rock from its place?
- 5** "Yes, the light of the wicked shall be put out, The spark of his fire shall not shine.
Yea, the light of the wicked shall be put out, And the spark of his fire shall not shine.
Also, the light of the wicked is extinguished. And there doth not shine a spark of his fire.
- 6** The light shall be dark in his tent, His lamp above him shall be put out.
The light shall be dark in his tent, And his lamp above him shall be put out.
The light hath been dark in his tent, And his lamp over him is extinguished.
- 7** The steps of his strength shall be shortened, His own counsel shall cast him down.
The steps of his strength shall be straitened, And his own counsel shall cast him down.
Straitened are the steps of his strength, And cast him down doth his own counsel.
- 8** For he is cast into a net by his own feet, And he wanders into its mesh.
For he is cast into a net by his own feet, And he walketh upon the toils.
For he is sent into a net by his own feet, And on a snare he doth walk habitually.
- 9** A snare shall take him by the heel; A trap shall lay hold on him.
A gin shall take [him] by the heel, [And] a snare shall lay hold on him.
Seize on the heel doth a gin, Prevail over him do the designing.

LiteralSpiritualPracticalMeaning

- 10** A noose is hidden for him in the ground, A trap for him in the way.
A noose is hid for him in the ground, And a trap for him in the way.
Hidden in the earth is his cord, And his trap on the path.
- 11** Terrors shall make him afraid on every side, And shall chase him at his heels.
Terrors shall make him afraid on every side, And shall chase him at his heels.
Round about terrified him have terrors, And they have scattered him -- at his feet.
- 12** His strength shall be famished, Calamity shall be ready at his side.
His strength shall be hunger-bitten, And calamity shall be ready at his side.
Hungry is his sorrow, And calamity is ready at his side.
- 13** The members of his body shall be devoured, The firstborn of death shall devour his members.
The members of his body shall be devoured, [Yea], the first-born of death shall devour his members.
It consumeth the parts of his skin, Consume his parts doth death's first-born.
- 14** He shall be rooted out of his tent where he trusts. He shall be brought to the king of terrors.
He shall be rooted out of his tent where he trusteth; And he shall be brought to the king of terrors.
Drawn from his tent is his confidence, And it causeth him to step to the king of terrors.
- 15** There shall dwell in his tent that which is none of his. Sulfur shall be scattered on his habitation.
There shall dwell in his tent that which is none of his: Brimstone shall be scattered upon his habitation.
It dwelleth in his tent -- out of his provender, Scattered over his habitation is sulphur.
- 16** His roots shall be dried up beneath, Above shall his branch be cut off.
His roots shall be dried up beneath, And above shall his branch be cut off.
From beneath his roots are dried up, And from above cut off is his crop.

LiteralSpiritualPracticalMeaning

- 17** His memory shall perish from the earth. He shall have no name in the street.
His remembrance shall perish from the earth, And he shall have no name in the street.
His memorial hath perished from the land, And he hath no name on the street.
- 18** He shall be driven from light into darkness, And chased out of the world.
He shall be driven from light into darkness, And chased out of the world.
They thrust him from light unto darkness, And from the habitable earth cast him out.
- 19** He shall have neither son nor grandson among his people, Nor any remaining where he sojourned.
He shall have neither son nor son's son among his people, Nor any remaining where he sojourned.
He hath no continuator, Nor successor among his people, And none is remaining in his dwellings.
- 20** Those who come after shall be astonished at his day, As those who went before were frightened.
They that come after shall be astonished at his day, As they that went before were affrighted.
At this day westerns have been astonished And easterns have taken fright.
- 21** Surely such are the dwellings of the unrighteous, This is the place of him who doesn't know God."
Surely such are the dwellings of the unrighteous, And this is the place of him that knoweth not God.
Only these [are] tabernacles of the perverse, And this the place God hath not known.
- 1** Then Job answered,
Then Job answered and said,
And Job answereth and saith: --
- 2** "How long will you torment me, And crush me with words?
How long will ye vex my soul, And break me in pieces with words?
Till when do ye afflict my soul, And bruise me with words?"

LiteralSpiritualPracticalMeaning

- 3** You have reproached me ten times. You aren't ashamed that you attack me.
These ten times have ye reproached me: Ye are not ashamed that ye deal hardly with me.
These ten times ye put me to shame, ye blush not. Ye make yourselves strange to me --
- 4** If it is true that I have erred, My error remains with myself.
And be it indeed that I have erred, Mine error remaineth with myself.
And also -- truly, I have erred, With me doth my error remain.
- 5** If indeed you will magnify yourselves against me, And plead against me my reproach;
If indeed ye will magnify yourselves against me, And plead against me my reproach;
If, truly, over me ye magnify yourselves, And decide against me my reproach;
- 6** Know now that God has subverted me, And has surrounded me with his net.
Know now that God hath subverted me [in my cause], And hath compassed me with his net.
Know now, that God turned me upside down, And His net against me hath set round,
- 7** "Behold, I cry out of wrong, but I am not heard: I cry for help, but there is no justice.
Behold, I cry out of wrong, but I am not heard: I cry for help, but there is no justice.
Lo, I cry out -- violence, and am not answered, I cry aloud, and there is no judgment.
- 8** He has walled up my way so that I can't pass, And has set darkness in my paths.
He hath walled up my way that I cannot pass, And hath set darkness in my paths.
My way He hedged up, and I pass not over, And on my paths darkness He placeth.
- 9** He has stripped me of my glory, And taken the crown from my head.
He hath stripped me of my glory, And taken the crown from my head.
Mine honour from off me He hath stripped, And He turneth the crown from my head.

LiteralSpiritualPracticalMeaning

- 10** He has broken me down on every side, and I am gone. My hope he has plucked up like a tree.
He hath broken me down on every side, and I am gone; And my hope hath he plucked up like a tree.
He breaketh me down round about, and I go, And removeth like a tree my hope.
- 11** He has also kindled his wrath against me. He counts me among his adversaries.
He hath also kindled his wrath against me, And he counteth me unto him as [one of] his adversaries.
And He kindleth against me His anger, And reckoneth me to Him as His adversaries.
- 12** His troops come on together, Build a siege ramp against me, And encamp around my tent.
His troops come on together, And cast up their way against me, And encamp round about my tent.
Come in do His troops together, And they raise up against me their way, And encamp round about my tent.
- 13** "He has put my brothers far from me. My acquaintances are wholly estranged from me.
He hath put my brethren far from me, And mine acquaintance are wholly estranged from me.
My brethren from me He hath put far off, And mine acquaintances surely Have been estranged from me.
- 14** My relatives have gone away. My familiar friends have forgotten me.
My kinsfolk have failed, And my familiar friends have forgotten me.
Ceased have my neighbours And my familiar friends have forgotten me,
- 15** Those who dwell in my house, and my maids, count me for a stranger. I am an alien in their sight.
They that dwell in my house, and my maids, count me for a stranger; I am an alien in their sight.
Sojourners of my house and my maids, For a stranger reckon me: An alien I have been in their eyes.

LiteralSpiritualPracticalMeaning

- 16** I call to my servant, and he gives me no answer; I beg him with my mouth.
I call unto my servant, and he giveth me no answer, [Though] I entreat him with my mouth.
To my servant I have called, And he doth not answer, With my mouth I make supplication to him.
- 17** My breath is offensive to my wife. I am loathsome to the children of my own mother.
My breath is strange to my wife, And my supplication to the children of mine own mother.
My spirit is strange to my wife, And my favours to the sons of my [mother's] womb.
- 18** Even young children despise me. If I arise, they speak against me.
Even young children despise me; If I arise, they speak against me.
Also sucklings have despised me, I rise, and they speak against me.
- 19** All my familiar friends abhor me. They whom I loved have turned against me.
All my familiar friends abhor me, And they whom I loved are turned against me.
Abominate me do all the men of my counsel, And those I have loved, Have been turned against me.
- 20** My bones stick to my skin and to my flesh. I have escaped by the skin of my teeth.
My bone cleaveth to my skin and to my flesh, And I am escaped with the skin of my teeth.
To my skin and to my flesh Cleaved hath my bone, And I deliver myself with the skin of my teeth.
- 21** "Have pity on me, have pity on me, you my friends; For the hand of God has touched me.
Have pity upon me, have pity upon me, O ye my friends; For the hand of God hath touched me.
Pity me, pity me, ye my friends, For the hand of God hath stricken against me.
- 22** Why do you persecute me as God, And are not satisfied with my flesh?
Why do ye persecute me as God, And are not satisfied with my flesh?
Why do you pursue me as God? And with my flesh are not satisfied?

LiteralSpiritualPracticalMeaning

- 23** "Oh that my words were now written! Oh that they were inscribed in a book!
Oh that my words were now written! Oh that they were inscribed in a book!
Who doth grant now, That my words may be written? Who doth grant that in a book they may be
graven?
- 24** That with an iron pen and lead They were engraved in the rock forever!
That with an iron pen and lead They were graven in the rock for ever!
With a pen of iron and lead -- For ever in a rock they may be hewn.
- 25** But as for me, I know that my Redeemer lives. In the end, he will stand upon the earth.
But as for me I know that my Redeemer liveth, And at last he will stand up upon the earth:
That -- I have known my Redeemer, The Living and the Last, For the dust he doth rise.
- 26** After my skin is destroyed, Then in my flesh shall I see God,
And after my skin, [even] this [body], is destroyed, Then without my flesh shall I see God;
And after my skin hath compassed this [body], Then from my flesh I see God:
- 27** Whom I, even I, shall see on my side. My eyes shall see, and not as a stranger. "My heart is
consumed within me.
Whom I, even I, shall see, on my side, And mine eyes shall behold, and not as a stranger. My heart is
consumed within me.
Whom I -- I see on my side, And mine eyes have beheld, and not a stranger, Consumed have been my
reins in my bosom.
- 28** If you say, 'How we will persecute him!' Because the root of the matter is found in me,
If ye say, How we will persecute him! And that the root of the matter is found in me;
But ye say, 'Why do we pursue after him?' And the root of the matter hath been found in me.

LiteralSpiritualPracticalMeaning

- 29** Be afraid of the sword, For wrath brings the punishments of the sword, That you may know there is a judgment."
Be ye afraid of the sword: For wrath [bringeth] the punishments of the sword, That ye may know there is a judgment.
Be ye afraid because of the sword, For furious [are] the punishments of the sword, That ye may know that [there is] a judgment.
- 1** Then Zophar the Naamathite answered,
Then answered Zophar the Naamathite, and said,
And Zophar the Naamathite answereth and saith: --
- 2** "Therefore do my thoughts give answer to me, Even by reason of my haste that is in me.
Therefore do my thoughts give answer to me, Even by reason of my haste that is in me.
Therefore my thoughts cause me to answer, And because of my sensations in me.
- 3** I have heard the reproof which puts me to shame; The spirit of my understanding answers me.
I have heard the reproof which putteth me to shame; And the spirit of my understanding answereth me.
The chastisement of my shame I hear, And the spirit of mine understanding Doth cause me to answer:
- 4** Don't you know this from old time, Since man was placed on earth,
Knowest thou [not] this of old time, Since man was placed upon earth,
This hast thou known from antiquity? Since the placing of man on earth?
- 5** That the triumphing of the wicked is short, The joy of the godless but for a moment?
That the triumphing of the wicked is short, And the joy of the godless but for a moment?
That the singing of the wicked [is] short, And the joy of the profane for a moment,

LiteralSpiritualPracticalMeaning

- 6** Though his height mount up to the heavens, And his head reach to the clouds,
Though his height mount up to the heavens, And his head reach unto the clouds;
Though his excellency go up to the heavens, And his head against a cloud he strike --
- 7** Yet he shall perish forever like his own dung, Those who have seen him shall say, `Where is he?`
Yet he shall perish for ever like his own dung: They that have seen him shall say, Where is he?
As his own dung for ever he doth perish, His beholders say: `Where [is] he?`
- 8** He shall fly away as a dream, and shall not be found: Yes, he shall be chased away like a vision of the night.
He shall fly away as a dream, and shall not be found: Yea, he shall be chased away as a vision of the night.
As a dream he fleeth, and they find him not, And he is driven away as a vision of the night,
- 9** The eye which saw him shall see him no more, Neither shall his place any more see him.
The eye which saw him shall see him no more; Neither shall his place any more behold him.
The eye hath not seen him, and addeth not. And not again doth his place behold him.
- 10** His children shall seek the favor of the poor. His hands shall give back his wealth.
His children shall seek the favor of the poor, And his hands shall give back his wealth.
His sons do the poor oppress, And his hands give back his wealth.
- 11** His bones are full of his youth, But youth shall lie down with him in the dust.
His bones are full of his youth, But it shall lie down with him in the dust.
His bones have been full of his youth, And with him on the dust it lieth down.

LiteralSpiritualPracticalMeaning

- 12** "Though wickedness is sweet in his mouth, Though he hide it under his tongue,
Though wickedness be sweet in his mouth, Though he hide it under his tongue,
Though he doth sweeten evil in his mouth, Doth hide it under his tongue,
- 13** Though he spare it, and will not let it go, But keep it still within his mouth;
Though he spare it, and will not let it go, But keep it still within his mouth;
Hath pity on it, and doth not forsake it, And keep it back in the midst of his palate,
- 14** Yet his food in his bowels is turned. It is cobra venom within him.
Yet his food in his bowels is turned, It is the gall of asps within him.
His food in his bowels is turned, The bitterness of asps [is] in his heart.
- 15** He has swallowed down riches, and he shall vomit them up again. God will cast them out of his belly.
He hath swallowed down riches, and he shall vomit them up again; God will cast them out of his belly.
Wealth he hath swallowed, and doth vomit it. From his belly God driveth it out.
- 16** He shall suck cobra venom. The viper's tongue shall kill him.
He shall suck the poison of asps: The viper's tongue shall slay him.
Gall of asps he sucketh, Slay him doth the tongue of a viper.
- 17** He shall not look at the rivers, The flowing streams of honey and butter.
He shall not look upon the rivers, The flowing streams of honey and butter.
He looketh not on rivulets, Flowing of brooks of honey and butter.

LiteralSpiritualPracticalMeaning

- 18** That for which he labored he shall restore, and shall not swallow it down; According to the substance that he has gotten, he shall not rejoice.
That which he labored for shall he restore, and shall not swallow it down; According to the substance that he hath gotten, he shall not rejoice.
He is giving back [what] he laboured for, And doth not consume [it]; As a bulwark [is] his exchange, and he exults not.
- 19** For he has oppressed and forsaken the poor. He has violently taken away a house, and he shall not build it up.
For he hath oppressed and forsaken the poor; He hath violently taken away a house, and he shall not build it up.
For he oppressed -- he forsook the poor, A house he hath taken violently away, And he doth not build it.
- 20** "Because he knew no quietness within him, He shall not save anything of that in which he delights.
Because he knew no quietness within him, He shall not save aught of that wherein he delighteth.
For he hath not known ease in his belly. With his desirable thing he delivereth not himself.
- 21** There was nothing left that he didn't devour, Therefore his prosperity shall not endure.
There was nothing left that he devoured not; Therefore his prosperity shall not endure.
There is not a remnant to his food, Therefore his good doth not stay.
- 22** In the fullness of his sufficiency, distress shall overtake him: The hand of everyone who is in misery shall come on him.
In the fulness of his sufficiency he shall be in straits: The hand of every one that is in misery shall come upon him.
In the fulness of his sufficiency he is straitened. Every perverse hand doth meet him.

LiteralSpiritualPracticalMeaning

- 23** When he is about to fill his belly, God will cast the fierceness of his wrath on him. It will rain on him while he is eating.
 When he is about to fill his belly, [God] will cast the fierceness of his wrath upon him, And will rain it upon him while he is eating.
 It cometh to pass, at the filling of his belly, He sendeth forth against him The fierceness of His anger, Yea, He raineth on him in his eating.
- 24** He shall flee from the iron weapon. The bronze arrow shall strike him through.
 He shall flee from the iron weapon, And the bow of brass shall strike him through.
 He fleeth from an iron weapon, Pass through him doth a bow of brass.
- 25** He draws it forth, and it comes out of his body. Yes, the glittering point comes out of his liver. Terrors are on him.
 He draweth it forth, and it cometh out of his body; Yea, the glittering point cometh out of his gall: Terrors are upon him.
 One hath drawn, And it cometh out from the body, And a glittering weapon from his gall proceedeth. On him [are] terrors.
- 26** All darkness is laid up for his treasures. An unfanned fire shall devour him. It shall consume that which is left in his tent.
 All darkness is laid up for his treasures: A fire not blown [by man] shall devour him; It shall consume that which is left in his tent.
 All darkness is hid for his treasures, Consume him doth a fire not blown, Broken is the remnant in his tent.
- 27** The heavens shall reveal his iniquity, The earth shall rise up against him.
 The heavens shall reveal his iniquity, And the earth shall rise up against him.
 Reveal do the heavens his iniquity, And earth is raising itself against him.

LiteralSpiritualPracticalMeaning

- 28** The increase of his house shall depart; They shall rush away in the day of his wrath.
The increase of his house shall depart; [His goods] shall flow away in the day of his wrath.
Remove doth the increase of his house, Poured forth in a day of His anger.
- 29** This is the portion of a wicked man from God, The heritage appointed to him by God."
This is the portion of a wicked man from God, And the heritage appointed unto him by God.
This [is] the portion of a wicked man from God. And an inheritance appointed him by God.
- 1** Then Job answered,
Then Job answered and said,
And Job answereth and saith: --
- 2** "Listen diligently to my speech. Let this be your consolation.
Hear diligently my speech; And let this be your consolations.
Hear ye diligently my word, And this is your consolation.
- 3** Allow me, and I also will speak; After I have spoken, mock on.
Suffer me, and I also will speak; And after that I have spoken, mock on.
Bear with me, and I speak, And after my speaking -- ye may deride.
- 4** As for me, is my complaint to man? Why shouldn't I be impatient?
As for me, is my complaint to man? And why should I not be impatient?
I -- to man [is] my complaint? and if [so], wherefore May not my temper become short?
- 5** Look at me, and be astonished. Lay your hand on your mouth.
Mark me, and be astonished, And lay your hand upon your mouth.
Turn unto me, and be astonished, And put hand to mouth.

LiteralSpiritualPracticalMeaning

- 6** When I remember, I am troubled. Horror takes hold of my flesh.
Even when I remember I am troubled, And horror taketh hold on my flesh.
Yea, if I have remembered, then I have been troubled. And my flesh hath taken fright.
- 7** "Why do the wicked live, Become old, yes, and grow mighty in power?
Wherefore do the wicked live, Become old, yea, wax mighty in power?
Wherefore do the wicked live? They have become old, Yea, they have been mighty in wealth.
- 8** Their child is established with them in their sight, Their offspring before their eyes.
Their seed is established with them in their sight, And their offspring before their eyes.
Their seed is established, Before their face with them, And their offspring before their eyes.
- 9** Their houses are safe from fear, Neither is the rod of God upon them.
Their houses are safe from fear, Neither is the rod of God upon them.
Their houses [are] peace without fear, Nor [is] a rod of God upon them.
- 10** Their bulls breed without fail. Their cows calve, and don't miscarry.
Their bull gendereth, and faileth not; Their cow calveth, and casteth not her calf.
His bullock hath eaten corn, and doth not loath. His cow bringeth forth safely, And doth not miscarry.
- 11** They send forth their little ones like a flock. Their children dance.
They send forth their little ones like a flock, And their children dance.
They send forth as a flock their sucklings, And their children skip,
- 12** They sing to the tambourine and harp, And rejoice at the sound of the pipe.
They sing to the timbrel and harp, And rejoice at the sound of the pipe.
They lift [themselves] up at timbrel and harp, And rejoice at the sound of an organ.

LiteralSpiritualPracticalMeaning

- 13** They spend their days in prosperity. In an instant they go down to Sheol.
 They spend their days in prosperity, And in a moment they go down to Sheol.
 They wear out in good their days, And in a moment [to] Sheol go down.
- 14** They tell God, `Depart from us, For we don't want to know about your ways.
 And they say unto God, Depart from us; For we desire not the knowledge of thy ways.
 And they say to God, `Turn aside from us, And the knowledge of Thy ways We have not desired.
- 15** What is the Almighty, that we should serve him? What profit should we have, if we pray to him?
 What is the Almighty, that we should serve him? And what profit should we have, if we pray unto him?
 What [is] the Mighty One that we serve Him? And what do we profit when we meet with Him?
- 16** Behold, their prosperity is not in their hand: The counsel of the wicked is far from me.
 Lo, their prosperity is not in their hand: The counsel of the wicked is far from me.
 Lo, not in their hand [is] their good, (The counsel of the wicked Hath been far from me.)
- 17** "How often is it that the lamp of the wicked is put out? That their calamity comes on them? That
 God distributes sorrows in his anger?
 How oft is it that the lamp of the wicked is put out? That their calamity cometh upon them? That
 [God] distributeth sorrows in his anger?
 How oft is the lamp of the wicked extinguished, And come on them doth their calamity? Pangs He
 apportioneth in His anger.
- 18** That they are as stubble before the wind, As chaff that the storm carries away?
 That they are as stubble before the wind, And as chaff that the storm carrieth away?
 They are as straw before wind, And as chaff a hurricane hath stolen away,

LiteralSpiritualPracticalMeaning

- 19** You say, `God lays up his iniquity for his children.` Let him recompense it to himself, that he may know it.
[Ye say], God layeth up his iniquity for his children. Let him recompense it unto himself, that he may know it:
God layeth up for his sons his sorrow, He giveth recompense unto him -- and he knoweth.
- 20** Let his own eyes see his destruction. Let him drink of the wrath of the Almighty.
Let his own eyes see his destruction, And let him drink of the wrath of the Almighty.
His own eyes see his destruction, And of the wrath of the Mighty he drinketh.
- 21** For what does he care for his house after him, When the number of his months is cut off?
For what careth he for his house after him, When the number of his months is cut off?
For what [is] his delight in his house after him, And the number of his months cut off?
- 22** "Shall any teach God knowledge, Seeing he judges those who are high?
Shall any teach God knowledge, Seeing he judgeth those that are high?
To God doth [one] teach knowledge, And He the high doth judge?
- 23** One dies in his full strength, Being wholly at ease and quiet.
One dieth in his full strength, Being wholly at ease and quiet:
This [one] dieth in his perfect strength, Wholly at ease and quiet.
- 24** His pails are full of milk. The marrow of his bones is moistened.
His pails are full of milk, And the marrow of his bones is moistened.
His breasts have been full of milk, And marrow his bones doth moisten.

LiteralSpiritualPracticalMeaning

- 25** Another dies in bitterness of soul, And never tastes of good.
And another dieth in bitterness of soul, And never tasteth of good.
And this [one] dieth with a bitter soul, And have not eaten with gladness.
- 26** They lie down alike in the dust, The worm covers them.
They lie down alike in the dust, And the worm covereth them.
Together -- on the dust they lie down, And the worm doth cover them over.
- 27** "Behold, I know your thoughts, The devices with which you would wrong me.
Behold, I know your thoughts, And the devices wherewith ye would wrong me.
Lo, I have known your thoughts, And the devices against me ye do wrongfully.
- 28** For you say, `Where is the house of the prince? Where is the tent in which the wicked lived?`
For ye say, Where is the house of the prince? And where is the tent wherein the wicked dwelt?
For ye say, `Where [is] the house of the noble? And where the tent -- The tabernacles of the wicked?`
- 29** Haven't you asked wayfaring men? Don't you know their evidences,
Have ye not asked wayfaring men? And do ye not know their evidences,
Have ye not asked those passing by the way? And their signs do ye not know?
- 30** That the evil man is reserved to the day of calamity? That they are led forth to the day of wrath?
That the evil man is reserved to the day of calamity? That they are led forth to the day of wrath?
That to a day of calamity is the wicked spared. To a day of wrath they are brought.

LiteralSpiritualPracticalMeaning

- 31** Who shall declare his way to his face? Who shall repay him what he has done?
Who shall declare his way to his face? And who shall repay him what he hath done?
Who doth declare to his face his way? And [for] that which he hath done, Who doth give recompence to him?
- 32** Yet shall he be borne to the grave, Men shall keep watch over the tomb.
Yet shall he be borne to the grave, And men shall keep watch over the tomb.
And he -- to the graves he is brought. And over the heap a watch is kept.
- 33** The clods of the valley shall be sweet to him. All men shall draw after him, As there were innumerable before him.
The clods of the valley shall be sweet unto him, And all men shall draw after him, As there were innumerable before him.
Sweet to him have been the clods of the valley, And after him every man he draweth, And before him there is no numbering.
- 34** So how can you comfort me with nonsense, Seeing that in your answers there remains only falsehood?"
How then comfort ye me in vain, Seeing in your answers there remaineth [only] falsehood?
And how do ye comfort me [with] vanity, And in your answers hath been left trespass?
- 1** Then Eliphaz the Temanite answered,
Then answered Eliphaz the Temanite, and said,
And Eliphaz the Temanite answereth and saith: --
- 2** "Can a man be profitable to God? Surely he who is wise is profitable to himself.
Can a man be profitable unto God? Surely he that is wise is profitable unto himself.
To God is a man profitable, Because a wise man to himself is profitable?"

LiteralSpiritualPracticalMeaning

- 3** Is it any pleasure to the Almighty, that you are righteous? Or does it benefit him, that you make your ways perfect?
Is it any pleasure to the Almighty, that thou art righteous? Or is it gain [to him], that thou makest thy ways perfect?
Is it a delight to the Mighty One That thou art righteous? is it gain, That thou makest perfect thy ways?
- 4** Is it for your piety that he reproveth you, That he enters with you into judgment?
Is it for thy fear [of him] that he reproveth thee, That he entereth with thee into judgment?
Because of thy reverence Doth He reason [with] thee? He entereth with thee into judgment:
- 5** Isn't your wickedness great? Neither is there any end to your iniquities.
Is not thy wickedness great? Neither is there any end to thine iniquities.
Is not thy wickedness abundant? And there is no end to thine iniquities.
- 6** For you have taken pledges from your brother for nothing, And stripped the naked of their clothing.
For thou hast taken pledges of thy brother for nought, And stripped the naked of their clothing.
For thou takest a pledge of thy brother for nought, And the garments of the naked Thou dost strip off.
- 7** You haven't given water to the weary to drink, And you have withheld bread from the hungry.
Thou hast not given water to the weary to drink, And thou hast withholden bread from the hungry.
Thou causest not the weary to drink water, And from the hungry thou withholdest bread.
- 8** But as for the mighty man, he had the earth. The honorable man, he lived in it.
But as for the mighty man, he had the earth; And the honorable man, he dwelt in it.
As to the man of arm -- he hath the earth, And the accepted of face -- he dwelleth in it.

LiteralSpiritualPracticalMeaning

- 9** You have sent widows away empty, And the arms of the fatherless have been broken.
Thou hast sent widows away empty, And the arms of the fatherless have been broken.
Widows thou hast sent away empty, And the arms of the fatherless are bruised.
- 10** Therefore snares are round about you. Sudden fear troubles you,
Therefore snares are round about thee, And sudden fear troubleth thee,
Therefore round about thee [are] snares, And trouble thee doth fear suddenly.
- 11** Or darkness, so that you can not see, And floods of waters cover you.
Or darkness, so that thou canst not see, And abundance of waters cover thee.
Or darkness -- thou dost not see, And abundance of waters doth cover thee.
- 12** "Isn't God in the heights of heaven? See the height of the stars, how high they are!
Is not God in the height of heaven? And behold the height of the stars, how high they are!
Is not God high [in] heaven? And see the summit of the stars, That they are high.
- 13** You say, `What does God know? Can he judge through the thick darkness?
And thou sayest, What doth God know? Can he judge through the thick darkness?
And thou hast said, `What -- hath God known? Through thickness doth He judge?
- 14** Thick clouds are a covering to him, so that he doesn't see. He walks on the vault of the sky.`
Thick clouds are a covering to him, so that he seeth not; And he walketh on the vault of heaven.
Thick clouds [are] a secret place to Him, And He doth not see; And the circle of the heavens He walketh habitually,
- 15** Will you keep the old way Which wicked men have trodden,
Wilt thou keep the old way Which wicked men have trodden?
The path of the age dost thou observe, That men of iniquity have trodden?

LiteralSpiritualPracticalMeaning

- 16** Who were snatched away before their time, Whose foundation was poured out as a stream,
Who were snatched away before their time, Whose foundation was poured out as a stream,
Who have been cut down unexpectedly, A flood is poured out on their foundation.
- 17** Who said to God, `Depart from us;` And, `What can the Almighty do for us?`
Who said unto God, Depart from us; And, What can the Almighty do for us?
Those saying to God, `Turn aside from us,` And what doth the Mighty One to them?
- 18** Yet he filled their houses with good things, But the counsel of the wicked is far from me.
Yet he filled their houses with good things: But the counsel of the wicked is far from me.
And he hath filled their houses [with] good: (And the counsel of the wicked Hath been far from me.)
- 19** The righteous see it, and are glad; The innocent laugh them to scorn,
The righteous see it, and are glad; And the innocent laugh them to scorn,
See do the righteous and they rejoice, And the innocent mocketh at them,
- 20** Saying, `Surely those who rose up against us are cut off, The fire has consumed the remnant of them.`
[Saying], Surely they that did rise up against us are cut off, And the remnant of them the fire hath consumed.
`Surely our substance hath not been cut off, And their excellency hath fire consumed.`
- 21** "Acquaint yourself with him, now, and be at peace. Thereby good shall come to you.
Acquaint now thyself with him, and be at peace: Thereby good shall come unto thee.
Acquaint thyself, I pray thee, with Him, And be at peace, Thereby thine increase [is] good.

LiteralSpiritualPracticalMeaning

- 22** Please receive the law from his mouth, And lay up his words in your heart.
Receive, I pray thee, the law from his mouth, And lay up his words in thy heart.
Receive, I pray thee, from His mouth a law, And set His sayings in thy heart.
- 23** If you return to the Almighty, you shall be built up, If you put away unrighteousness far from your tents.
If thou return to the Almighty, thou shalt be built up, If thou put away unrighteousness far from thy tents.
If thou dost return unto the Mighty Thou art built up, Thou putttest iniquity far from thy tents.
- 24** Lay your treasure in the dust, The gold of Ophir among the stones of the brooks.
And lay thou [thy] treasure in the dust, And [the gold of] Ophir among the stones of the brooks;
So as to set on the dust a defence, And on a rock of the valleys a covering.
- 25** The Almighty will be your treasure, Precious silver to you.
And the Almighty will be thy treasure, And precious silver unto thee.
And the Mighty hath been thy defence, And silver [is] strength to thee.
- 26** For then shall you delight yourself in the Almighty, And shall lift up your face to God.
For then shalt thou delight thyself in the Almighty, And shalt lift up thy face unto God.
For then on the Mighty thou delightest thyself, And dost lift up unto God thy face,
- 27** You shall make your prayer to him, and he will hear you. You shall pay your vows.
Thou shalt make thy prayer unto him, and he will hear thee; And thou shalt pay thy vows.
Thou dost make supplication unto Him, And He doth hear thee, And thy vows thou completest.

LiteralSpiritualPracticalMeaning

- 28** You shall also decree a thing, and it shall be established to you. Light shall shine on your ways.
 Thou shalt also decree a thing, and it shall be established unto thee; And light shall shine upon thy ways.
 And thou decreest a saying, And it is established to thee, And on thy ways hath light shone.
- 29** When they cast down, you shall say, `be lifted up.` He will save the humble person.
 When they cast [thee] down, thou shalt say, [There is] lifting up; And the humble person he will save.
 For they have made low, And thou sayest, `Lift up.` And the bowed down of eyes he saveth.
- 30** He will even deliver him who is not innocent; Yes, he shall be delivered through the cleanness of your hands."
 He will deliver [even] him that is not innocent: Yea, he shall be delivered through the cleanness of thy hands.
 He delivereth the not innocent, Yea, he hath been delivered By the cleanness of thy hands.
- 1** Then Job answered,
 Then Job answered and said,
 And Job answereth and saith: --
- 2** "Even today is my complaint rebellious. His hand is heavy in spite of my groaning.
 Even to-day is my complaint rebellious: My stroke is heavier than my groaning.
 Also -- to-day [is] my complaint bitter, My hand hath been heavy because of my sighing.
- 3** Oh that I knew where I might find him! That I might come even to his seat!
 Oh that I knew where I might find him! That I might come even to his seat!
 O that I had known -- and I find Him, I come in unto His seat,

LiteralSpiritualPracticalMeaning

- 4** I would set my cause in order before him, And fill my mouth with arguments.
 I would set my cause in order before him, And fill my mouth with arguments.
 I arrange before Him the cause, And my mouth fill [with] arguments.
- 5** I would know the words which he would answer me, And understand what he would tell me.
 I would know the words which he would answer me, And understand what he would say unto me.
 I know the words He doth answer me, And understand what He saith to me.
- 6** Would he contend with me in the greatness of his power? No, but he would listen to me.
 Would he contend with me in the greatness of his power? Nay; but he would give heed unto me.
 In the abundance of power doth He strive with me? No! surely He putteth [it] in me.
- 7** There the upright might reason with him, So I should be delivered forever from my judge.
 There the upright might reason with him; So should I be delivered for ever from my judge.
 There the upright doth reason with Him, And I escape for ever from my judge.
- 8** "If I go east, he is not there; If west, I can't find him;
 Behold, I go forward, but he is not [there]; And backward, but I cannot perceive him;
 Lo, forward I go -- and He is not, And backward -- and I perceive him not.
- 9** He works to the north, but I can't see him; He turns south, but I can't catch a glimpse of him.
 On the left hand, when he doth work, but I cannot behold him; He hideth himself on the right hand, that I cannot see him.
 [To] the left in His working -- and I see not, He is covered [on] the right, and I behold not.
- 10** But he knows the way that I take. When he has tried me, I shall come forth like gold.
 But he knoweth the way that I take; When he hath tried me, I shall come forth as gold.
 For He hath known the way with me, He hath tried me -- as gold I go forth.

LiteralSpiritualPracticalMeaning

- 11** My foot has held fast to his steps. His way have I kept, and not turned aside.
My foot hath held fast to his steps; His way have I kept, and turned not aside.
On His step hath my foot laid hold, His way I have kept, and turn not aside,
- 12** I haven't gone back from the commandment of his lips. I have treasured up the words of his mouth more than my necessary food.
I have not gone back from the commandment of his lips; I have treasured up the words of his mouth more than my necessary food.
The command of His lips, and I depart not. Above my allotted portion I have laid up The sayings of His mouth.
- 13** But he stands alone, and who can oppose him? What his soul desires, even that he does.
But he is in one [mind], and who can turn him? And what his soul desireth, even that he doeth.
And He [is] in one [mind], And who doth turn Him back? And His soul hath desired -- and He doth [it].
- 14** For he performs that which is appointed for me. Many such things are with him.
For he performeth that which is appointed for me: And many such things are with him.
For He doth complete my portion, And many such things [are] with Him.
- 15** Therefore I am terrified at his presence. When I consider, I am afraid of him.
Therefore am I terrified at his presence; When I consider, I am afraid of him.
Therefore, from His presence I am troubled, I consider, and am afraid of Him.
- 16** For God has made my heart faint. The Almighty has terrified me.
For God hath made my heart faint, And the Almighty hath terrified me;
And God hath made my heart soft, And the Mighty hath troubled me.

LiteralSpiritualPracticalMeaning

- 17** Because I was not cut off before the darkness, Neither did he cover the thick darkness from my face.
 Because I was not cut off before the darkness, Neither did he cover the thick darkness from my face.
 For I have not been cut off before darkness, And before me He covered thick darkness.
- 1** "Why aren't times laid up by the Almighty? Why don't those who know him see his days?
 Why are times not laid up by the Almighty? And why do not they that know him see his days?
 Wherefore from the Mighty One Times have not been hidden, And those knowing Him have not seen His days.
- 2** There are people who remove the landmarks. They violently take away flocks, and feed them.
 There are that remove the landmarks; They violently take away flocks, and feed them.
 The borders they reach, A drove they have taken violently away, Yea, they do evil.
- 3** They drive away the donkey of the fatherless, And they take the widow's ox for a pledge.
 They drive away the ass of the fatherless; They take the widow's ox for a pledge.
 The ass of the fatherless they lead away, They take in pledge the ox of the widow,
- 4** They turn the needy out of the way. The poor of the earth all hide themselves.
 They turn the needy out of the way: The poor of the earth all hide themselves.
 They turn aside the needy from the way, Together have hid the poor of the earth.
- 5** Behold, as wild donkeys in the desert, They go forth to their work, seeking diligently for food; The wilderness yields them bread for their children.
 Behold, as wild asses in the desert They go forth to their work, seeking diligently for food; The wilderness [yieldeth] them bread for their children.
 Lo, wild asses in a wilderness, They have gone out about their work, Seeking early for prey, A mixture for himself -- food for young ones.

LiteralSpiritualPracticalMeaning

- 6** They cut their provender in the field. They glean the vineyard of the wicked.
They cut their provender in the field; And they glean the vintage of the wicked.
In a field his provender they reap, And the vineyard of the wicked they glean.
- 7** They lie all night naked without clothing, And have no covering in the cold.
They lie all night naked without clothing, And have no covering in the cold.
The naked they cause to lodge Without clothing. And there is no covering in the cold.
- 8** They are wet with the showers of the mountains, And embrace the rock for lack of a shelter.
They are wet with the showers of the mountains, And embrace the rock for want of a shelter.
From the inundation of hills they are wet, And without a refuge -- have embraced a rock.
- 9** There are those who pluck the fatherless from the breast, And take a pledge of the poor,
There are that pluck the fatherless from the breast, And take a pledge of the poor;
They take violently away From the breast the orphan, And on the poor they lay a pledge.
- 10** So that they go around naked without clothing. Being hungry, they carry the sheaves.
[So that] they go about naked without clothing, And being hungry they carry the sheaves.
Naked, they have gone without clothing, And hungry -- have taken away a sheaf.
- 11** They make oil within the walls of these men. They tread wine presses, and suffer thirst.
They make oil within the walls of these men; They tread [their] winepresses, and suffer thirst.
Between their walls they make oil, Wine-presses they have trodden, and thirst.

LiteralSpiritualPracticalMeaning

- 12** From out of the populous city, men groan. The soul of the wounded cries out, Yet God doesn't regard the folly.
From out of the populous city men groan, And the soul of the wounded crieth out: Yet God regardeth not the folly.
Because of enmity men do groan, And the soul of pierced ones doth cry, And God doth not give praise.
- 13** "These are of those who rebel against the light; They don't know the ways of it, Nor abide in the paths of it.
These are of them that rebel against the light; They know not the ways thereof, Nor abide in the paths thereof.
They have been among rebellious ones of light, They have not discerned His ways, Nor abode in His paths.
- 14** The murderer rises with the light. He kills the poor and needy. In the night he is like a thief.
The murderer riseth with the light; He killeth the poor and needy; And in the night he is as a thief.
At the light doth the murderer rise, He doth slay the poor and needy, And in the night he is as a thief.
- 15** The eye also of the adulterer waits for the twilight, Saying, 'No eye shall see me.' He disguises his face.
The eye also of the adulterer waiteth for the twilight, Saying, No eye shall see me: And he disguiseth his face.
And the eye of an adulterer hath observed the twilight, Saying, 'No eye doth behold me.' And he putteth the face in secret.
- 16** In the dark they dig through houses. They shut themselves up in the daytime. They don't know the light.
In the dark they dig through houses: They shut themselves up in the day-time; They know not the light.
He hath dug in the darkness -- houses; By day they shut themselves up, They have not known light.

LiteralSpiritualPracticalMeaning

- 17** For the morning is to all of them like thick darkness, For they know the terrors of the thick darkness.
For the morning is to all of them as thick darkness; For they know the terrors of the thick darkness.
When together, morning [is] to them death shade, When he discerneth the terrors of death shade.
- 18** "They are foam on the surface of the waters. Their portion is cursed in the earth: They don't turn into the way of the vineyards.
Swiftly they [pass away] upon the face of the waters; Their portion is cursed in the earth: They turn not into the way of the vineyards.
Light he [is] on the face of the waters, Vilified is their portion in the earth, He turneth not the way of vineyards.
- 19** Drought and heat consume the snow waters; So does Sheol those who have sinned.
Drought and heat consume the snow waters: [So doth] Sheol [those that] have sinned.
Drought -- also heat -- consume snow-waters, Sheol [those who] have sinned.
- 20** The womb shall forget him. The worm shall feed sweetly on him. He shall be no more remembered. Unrighteousness shall be broken as a tree.
The womb shall forget him; The worm shall feed sweetly on him; He shall be no more remembered; And unrighteousness shall be broken as a tree.
Forget him doth the womb, Sweeten [on] him doth the worm, No more is he remembered, And broken as a tree is wickedness.
- 21** He devours the barren who don't bear. He shows no kindness to the widow.
He devoureth the barren that beareth not, And doeth not good to the widow.
Treating evil the barren [who] beareth not, And [to] the widow he doth no good,
- 22** Yet God preserves the mighty by his power. He rises up who has no assurance of life.
Yet [God] preserveth the mighty by his power: He riseth up that hath no assurance of life.
And hath drawn the mighty by his power, He riseth, and none believeth in life.

Literal Spiritual Practical Meaning

- 23** God gives them security, and they rest in it. His eyes are on their ways.
[God] giveth them to be in security, and they rest thereon; And his eyes are upon their ways.
He giveth to him confidence, and he is supported, And his eyes [are] on their ways.
- 24** They are exalted; yet a little while, and they are gone. Yes, they are brought low, they are taken out of the way as all others, And are cut off as the tops of the ears of grain.
They are exalted; yet a little while, and they are gone; Yea, they are brought low, they are taken out of the way as all others, And are cut off as the tops of the ears of grain.
High they were [for] a little, and they are not, And they have been brought low. As all [others] they are shut up, And as the head of an ear of corn cut off.
- 25** If it isn't so now, who will prove me a liar, And make my speech worth nothing?"
And if it be not so now, who will prove me a liar, And make my speech nothing worth?
And if not now, who doth prove me a liar, And doth make of nothing my word?
- 1** Then Bildad the Shuhite answered,
Then answered Bildad the Shuhite, and said,
And Bildad the Shuhite answereth and saith: --
- 2** "Dominion and fear are with him; He makes peace in his high places.
Dominion and fear are with him; He maketh peace in his high places.
The rule and fear [are] with Him, Making peace in His high places.
- 3** Can his armies be counted? On whom does his light not arise?
Is there any number of his armies? And upon whom doth not his light arise?
Is their [any] number to His troops? And on whom ariseth not His light?

LiteralSpiritualPracticalMeaning

- 4** How then can man be just with God? Or how can he who is born of a woman be clean?
How then can man be just with God? Or how can he be clean that is born of a woman?
And what? is man righteous with God? And what? is he pure -- born of a woman?
- 5** Behold, even the moon has no brightness, And the stars are not pure in his sight;
Behold, even the moon hath no brightness, And the stars are not pure in his sight:
Lo -- unto the moon, and it shineth not, And stars have not been pure in His eyes.
- 6** How much less man, who is a worm! The son of man, who is a worm!"
How much less man, that is a worm! And the son of man, that is a worm!
How much less man -- a grub, And the son of man -- a worm!
- 1** Then Job answered,
Then Job answered and said,
And Job answereth and saith: --
- 2** "How have you helped him who is without power! How have you saved the arm that has no strength!
How hast thou helped him that is without power! How hast thou saved the arm that hath no strength!
What -- thou hast helped the powerless, Saved an arm not strong!
- 3** How have you counseled him who has no wisdom, And plentifully declared sound knowledge!
How hast thou counselled him that hath no wisdom, And plentifully declared sound knowledge!
What -- thou hast given counsel to the unwise, And wise plans in abundance made known.

LiteralSpiritualPracticalMeaning

- 4** To whom have you uttered words? Whose spirit came forth from you?
To whom hast thou uttered words? And whose spirit came forth from thee?
With whom hast thou declared words? And whose breath came forth from thee?
- 5** "Those who are deceased tremble, Those beneath the waters and all that live in them.
They that are deceased tremble Beneath the waters and the inhabitants thereof.
The Rephaim are formed, Beneath the waters, also their inhabitants.
- 6** Sheol is naked before God, And Abaddon has no covering.
Sheol is naked before [God], And Abaddon hath no covering.
Naked [is] Sheol over-against Him, And there is no covering to destruction.
- 7** He stretches out the north over empty space, And hangs the earth on nothing.
He stretcheth out the north over empty space, And hangeth the earth upon nothing.
Stretching out the north over desolation, Hanging the earth upon nothing,
- 8** He binds up the waters in his thick clouds, And the cloud is not burst under them.
He bindeth up the waters in his thick clouds; And the cloud is not rent under them.
Binding up the waters in His thick clouds, And the cloud is not rent under them.
- 9** He encloses the face of his throne, And spreads his cloud on it.
He incloseth the face of his throne, And spreadeth his cloud upon it.
Taking hold of the face of the throne, Spreading over it His cloud.
- 10** He has described a boundary on the surface of the waters, And to the confines of light and darkness.
He hath described a boundary upon the face of the waters, Unto the confines of light and darkness.
A limit He hath placed on the waters, Unto the boundary of light with darkness.

LiteralSpiritualPracticalMeaning

- 11** The pillars of heaven tremble And are astonished at his rebuke.
The pillars of heaven tremble And are astonished at his rebuke.
Pillars of the heavens do tremble, And they wonder because of His rebuke.
- 12** He stirs up the sea with his power, And by his understanding he strikes through Rahab.
He stirreth up the sea with his power, And by his understanding he smiteth through Rahab.
By His power He hath quieted the sea, And by His understanding smitten the proud.
- 13** By his Spirit the heavens are garnished. His hand has pierced the swift serpent.
By his Spirit the heavens are garnished; His hand hath pierced the swift serpent.
By His Spirit the heavens He beautified, Formed hath His hand the fleeing serpent.
- 14** Behold, these are but the outskirts of his ways. How small a whisper do we hear of him! But the thunder of his power who can understand?"
Lo, these are but the outskirts of his ways: And how small a whisper do we hear of him! But the thunder of his power who can understand?
Lo, these [are] the borders of His way, And how little a matter is heard of Him, And the thunder of His might Who doth understand?
- 1** Job again took up his parable, and said,
And Job again took up his parable, and said,
And Job addeth to lift up his simile, and saith: --
- 2** "As God lives, who has taken away my right, The Almighty, who has made my soul bitter.
As God liveth, who hath taken away my right, And the Almighty, who hath vexed my soul:
God liveth! He turned aside my judgment, And the Mighty -- He made my soul bitter.

LiteralSpiritualPracticalMeaning

- 3** (For the length of my life is still in me, And the spirit of God is in my nostrils);
 (For my life is yet whole in me, And the spirit of God is in my nostrils);
 For all the while my breath [is] in me, And the spirit of God in my nostrils.
- 4** Surely my lips shall not speak unrighteousness, Neither shall my tongue utter deceit.
 Surely my lips shall not speak unrighteousness, Neither shall my tongue utter deceit.
 My lips do not speak perverseness, And my tongue doth not utter deceit.
- 5** Far be it from me that I should justify you. Until I die I will not put away my integrity from me.
 Far be it from me that I should justify you: Till I die I will not put away mine integrity from me.
 Pollution to me -- if I justify you, Till I expire I turn not aside mine integrity from me.
- 6** I hold fast to my righteousness, and will not let it go. My heart shall not reproach me so long as I live.
 My righteousness I hold fast, and will not let it go: My heart shall not reproach [me] so long as I live.
 On my righteousness I have laid hold, And I do not let it go, My heart doth not reproach me while I live.
- 7** "Let my enemy be as the wicked, Let him who rises up against me be as the unrighteous.
 Let mine enemy be as the wicked, And let him that riseth up against me be as the unrighteous.
 As the wicked is my enemy, And my withstander as the perverse.
- 8** For what is the hope of the godless, when he is cut off, When God takes away his life?
 For what is the hope of the godless, though he get him gain, When God taketh away his soul?
 For what [is] the hope of the profane, When He doth cut off? When God doth cast off his soul?

LiteralSpiritualPracticalMeaning

- 9** Will God hear his cry, When trouble comes on him?
Will God hear his cry, When trouble cometh upon him?
His cry doth God hear, When distress cometh on him?
- 10** Will he delight himself in the Almighty, And call on God at all times?
Will he delight himself in the Almighty, And call upon God at all times?
On the Mighty doth he delight himself? Call God at all times?
- 11** I will teach you about the hand of God. That which is with the Almighty will I not conceal.
I will teach you concerning the hand of God; That which is with the Almighty will I not conceal.
I shew you by the hand of God, That which [is] with the Mighty I hide not.
- 12** Behold, all of you have seen it yourselves; Why then have you become altogether vain?
Behold, all ye yourselves have seen it; Why then are ye become altogether vain?
Lo, ye -- all of you -- have seen, And why [is] this -- ye are altogether vain?
- 13** "This is the portion of a wicked man with God, The heritage of oppressors, which they receive from the Almighty.
This is the portion of a wicked man with God, And the heritage of oppressors, which they receive from the Almighty:
This [is] the portion of wicked man with God, And the inheritance of terrible ones From the Mighty they receive.
- 14** If his children are multiplied, it is for the sword. His offspring shall not be satisfied with bread.
If his children be multiplied, it is for the sword; And his offspring shall not be satisfied with bread.
If his sons multiply -- for them [is] a sword. And his offspring [are] not satisfied [with] bread.

LiteralSpiritualPracticalMeaning

- 15** Those who remain of him shall be buried in death. His widows shall make no lamentation.
Those that remain of him shall be buried in death, And his widows shall make no lamentation.
His remnant in death are buried, And his widows do not weep.
- 16** Though he heap up silver as the dust, And prepare clothing as the clay;
Though he heap up silver as the dust, And prepare raiment as the clay;
If he heap up as dust silver, And as clay prepare clothing,
- 17** He may prepare it, but the just shall put it on, And the innocent shall divide the silver.
He may prepare it, but the just shall put it on, And the innocent shall divide the silver.
He prepareth -- and the righteous putteth [it] on, And the silver the innocent doth apportion.
- 18** He builds his house as the moth, As a booth which the watchman makes.
He buildeth his house as the moth, And as a booth which the keeper maketh.
He hath built as a moth his house, And as a booth a watchman hath made.
- 19** He lies down rich, but he shall not do so again. He opens his eyes, and he is not.
He lieth down rich, but he shall not be gathered [to his fathers]; He openeth his eyes, and he is not.
Rich he lieth down, and he is not gathered, His eyes he hath opened, and he is not.
- 20** Terrors overtake him like waters; A tempest steals him away in the night.
Terrors overtake him like waters; A tempest stealeth him away in the night.
Overtake him as waters do terrors, By night stolen him away hath a whirlwind.
- 21** The east wind carries him away, and he departs; It sweeps him out of his place.
The east wind carrieth him away, and he departeth; And it sweepeth him out of his place.
Take him up doth an east wind, and he goeth, And it frighteneth him from his place,

LiteralSpiritualPracticalMeaning

- 22** For it hurls at him, and does not spare, As he flees away from his hand.
For [God] shall hurl at him, and not spare: He would fain flee out of his hand.
And it casteth at him, and doth not spare, From its hand he diligently fleeth.
- 23** Men shall clap their hands at him, And shall hiss him out of his place.
Men shall clap their hands at him, And shall hiss him out of his place.
It clappeth at him its hands, And it hisseth at him from his place.
- 1** "Surely there is a mine for silver, And a place for gold which they refine.
Surely there is a mine for silver, And a place for gold which they refine.
Surely there is for silver a source, And a place for the gold they refine;
- 2** Iron is taken out of the earth, And copper is smelted out of the ore.
Iron is taken out of the earth, And copper is molten out of the stone.
Iron from the dust is taken, And [from] the firm stone brass.
- 3** Man sets an end to darkness, And searches out, to the furthest bound, The stones of obscurity and of thick darkness.
[Man] setteth an end to darkness, And searcheth out, to the furthest bound, The stones of obscurity and of thick darkness.
An end hath he set to darkness, And to all perfection he is searching, A stone of darkness and death-shade.
- 4** He breaks open a shaft away from where people live. They are forgotten by the foot. They hang far from men, they swing back and forth.
He breaketh open a shaft away from where men sojourn; They are forgotten of the foot; They hang afar from men, they swing to and fro.
A stream hath broken out from a sojourner, Those forgotten of the foot, They were low, from man they wandered.

LiteralSpiritualPracticalMeaning

- 5** As for the earth, out of it comes bread; Underneath it is turned up as it were by fire.
As for the earth, out of it cometh bread; And underneath it is turned up as it were by fire.
The earth! from it cometh forth bread, And its under-part is turned like fire.
- 6** Sapphires come from its rocks. It has dust of gold.
The stones thereof are the place of sapphires, And it hath dust of gold.
A place of the sapphire [are] its stones, And it hath dust of gold.
- 7** That path no bird of prey knows, Neither has the falcon's eye seen it.
That path no bird of prey knoweth, Neither hath the falcon's eye seen it:
A path -- not known it hath a ravenous fowl, Nor scorched it hath an eye of the kite,
- 8** The proud animals have not trodden it, Nor has the fierce lion passed by there.
The proud beasts have not trodden it, Nor hath the fierce lion passed thereby.
Nor trodden it have the sons of pride, Not passed over it hath the fierce lion.
- 9** He puts forth his hand on the flinty rock, And he overturns the mountains by the roots.
He putteth forth his hand upon the flinty rock; He overturneth the mountains by the roots.
Against the flint he sent forth his hand, He overturned from the root mountains.
- 10** He cuts out channels among the rocks. His eye sees every precious thing.
He cutteth out channels among the rocks; And his eye seeth every precious thing.
Among rocks, brooks he hath cleaved, And every precious thing hath his eye seen.
- 11** He binds the streams that they don't trickle; The thing that is hidden he brings forth to light.
He bindeth the streams that they trickle not; And the thing that is hid bringeth he forth to light.
From overflowing floods he hath bound, And the hidden thing bringeth out [to] light.

LiteralSpiritualPracticalMeaning

- 12** "But where shall wisdom be found? Where is the place of understanding?
But where shall wisdom be found? And where is the place of understanding?
And the wisdom -- whence is it found? And where [is] this, the place of understanding?
- 13** Man doesn't know its price; Neither is it found in the land of the living.
Man knoweth not the price thereof; Neither is it found in the land of the living.
Man hath not known its arrangement, Nor is it found in the land of the living.
- 14** The deep says, 'It isn't in me.' The sea says, 'It isn't with me.'
The deep saith, It is not in me; And the sea saith, It is not with me.
The deep hath said, 'It [is] not in me,' And the sea hath said, 'It is not with me.'
- 15** It can't be gotten for gold, Neither shall silver be weighed for its price.
It cannot be gotten for gold, Neither shall silver be weighed for the price thereof.
Gold is not given for it, Nor is silver weighed -- its price.
- 16** It can't be valued with the gold of Ophir, With the precious onyx, or the sapphire.
It cannot be valued with the gold of Ophir, With the precious onyx, or the sapphire.
It is not valued with pure gold of Ophir, With precious onyx and sapphire,
- 17** Gold and glass can't equal it, Neither shall it be exchanged for jewels of fine gold.
Gold and glass cannot equal it, Neither shall it be exchanged for jewels of fine gold.
Not equal it do gold and crystal, Nor [is] its exchange a vessel of fine gold.
- 18** No mention shall be made of coral or of crystal: Yes, the price of wisdom is above rubies.
No mention shall be made of coral or of crystal: Yea, the price of wisdom is above rubies.
Corals and pearl are not remembered, The acquisition of wisdom [is] above rubies.

LiteralSpiritualPracticalMeaning

- 19** The topaz of Ethiopia shall not equal it, Neither shall it be valued with pure gold.
The topaz of Ethiopia shall not equal it, Neither shall it be valued with pure gold.
Not equal it doth the topaz of Cush, With pure gold it is not valued.
- 20** Whence then comes wisdom? Where is the place of understanding?
Whence then cometh wisdom? And where is the place of understanding?
And the wisdom -- whence doth it come? And where [is] this, the place of understanding?
- 21** Seeing it is hidden from the eyes of all living, And kept close from the birds of the sky.
Seeing it is hid from the eyes of all living, And kept close from the birds of the heavens.
It hath been hid from the eyes of all living. And from the fowl of the heavens It hath been hidden.
- 22** Destruction and Death say, `We have heard a rumor of it with our ears.`
Destruction and Death say, We have heard a rumor thereof with our ears.
Destruction and death have said: `With our ears we have heard its fame.`
- 23** "God understands its way, And he knows its place.
God understandeth the way thereof, And he knoweth the place thereof.
God hath understood its way, And He hath known its place.
- 24** For he looks to the ends of the earth, And sees under the whole sky.
For he looketh to the ends of the earth, And seeth under the whole heaven;
For He to the ends of the earth doth look, Under the whole heavens He doth see,
- 25** He establishes the force of the wind; Yes, he measures out the waters by measure.
To make a weight for the wind: Yea, he meteth out the waters by measure.
To make for the wind a weight, And the waters He meted out in measure.

LiteralSpiritualPracticalMeaning

- 26** When he made a decree for the rain, And a way for the lightning of the thunder;
When he made a decree for the rain, And a way for the lightning of the thunder;
In His making for the rain a limit, And a way for the brightness of the voices,
- 27** Then did he see it, and declare it. He established it, yes, and searched it out.
Then did he see it, and declare it; He established it, yea, and searched it out.
Then He hath seen and declareth it, He hath prepared it, and also searched it out,
- 28** To man he said, `Behold, the fear of the Lord, that is wisdom. To depart from evil is understanding.`"
And unto man he said, Behold, the fear of the Lord, that is wisdom; And to depart from evil is understanding.
And He saith to man: -- `Lo, fear of the Lord, that [is] wisdom, And to turn from evil [is] understanding.`
- 1** Job again took up his parable, and said,
And Job again took up his parable, and said,
And Job addeth to lift up his simile, and saith: --
- 2** "Oh that I were as in the months of old, As in the days when God watched over me;
Oh that I were as in the months of old, As in the days when God watched over me;
Who doth make me as [in] months past, As [in] the days of God`s preserving me?
- 3** When his lamp shone on my head, And by his light I walked through darkness;
When his lamp shined upon my head, And by his light I walked through darkness;
In His causing His lamp to shine on my head, By His light I walk [through] darkness.

LiteralSpiritualPracticalMeaning

- 4** As I was in the ripeness of my days, When the friendship of God was in my tent;
As I was in the ripeness of my days, When the friendship of God was upon my tent;
As I have been in days of my maturity, And the counsel of God upon my tent.
- 5** When the Almighty was yet with me, And my children were around me;
When the Almighty was yet with me, And my children were about me;
When yet the Mighty One [is] with me. Round about me -- my young ones,
- 6** When my steps were washed with butter, And the rock poured out streams of oil for me!
When my steps were washed with butter, And the rock poured me out streams of oil!
When washing my goings with butter, And the firm rock [is] with me rivulets of oil.
- 7** When I went forth to the city gate, When I prepared my seat in the street,
When I went forth to the gate unto the city, When I prepared my seat in the street,
When I go out to the gate by the city, In a broad place I prepare my seat.
- 8** The young men saw me and hid themselves, The aged rose up and stood;
The young men saw me and hid themselves, And the aged rose up and stood;
Seen me have youths, and they, been hidden, And the aged have risen -- they stood up.
- 9** The princes refrained from talking, And laid their hand on their mouth;
The princes refrained from talking, And laid their hand on their mouth;
Princes have kept in words, And a hand they place on their mouth.
- 10** The voice of the nobles was hushed, And their tongue stuck to the roof of their mouth.
The voice of the nobles was hushed, And their tongue cleaved to the roof of their mouth.
The voice of leaders hath been hidden, And their tongue to the palate hath cleaved.

LiteralSpiritualPracticalMeaning

- 11** For when the ear heard me, then it blessed me; And when the eye saw me, it commended me:
For when the ear heard [me], then it blessed me; And when the eye saw [me], it gave witness unto me:
For the ear heard, and declareth me happy, And the eye hath seen, and testifieth [to] me.
- 12** Because I delivered the poor who cried, And the fatherless also, who had none to help him.
Because I delivered the poor that cried, The fatherless also, that had none to help him.
For I deliver the afflicted who is crying, And the fatherless who hath no helper.
- 13** The blessing of him who was ready to perish came on me, And I caused the widow`s heart to sing for joy.
The blessing of him that was ready to perish came upon me; And I caused the widow`s heart to sing for joy.
The blessing of the perishing cometh on me, And the heart of the widow I cause to sing.
- 14** I put on righteousness, and it clothed me. My justice was as a robe and a diadem.
I put on righteousness, and it clothed me: My justice was as a robe and a diadem.
Righteousness I have put on, and it clotheth me, As a robe and a diadem my justice.
- 15** I was eyes to the blind, And feet to the lame.
I was eyes to the blind, And feet was I to the lame.
Eyes I have been to the blind, And feet to the lame [am] I.
- 16** I was a father to the needy. The cause of him who I didn`t know, I searched out.
I was a father to the needy: And the cause of him that I knew not I searched out.
A father I [am] to the needy, And the cause I have not known I search out.

LiteralSpiritualPracticalMeaning

- 17** I broke the jaws of the unrighteous, And plucked the prey out of his teeth.
And I brake the jaws of the unrighteous, And plucked the prey out of his teeth.
And I break the jaw-teeth of the perverse, And from his teeth I cast away prey.
- 18** Then I said, `I shall die in my own house, I shall number my days as the sand.
Then I said, I shall die in my nest, And I shall multiply my days as the sand:
And I say, `With my nest I expire, And as the sand I multiply days.`
- 19** My root is spread out to the waters, The dew lies all night on my branch;
My root is spread out to the waters, And the dew lieth all night upon my branch;
My root is open unto the waters, And dew doth lodge on my branch.
- 20** My glory is fresh in me, My bow is renewed in my hand.`
My glory is fresh in me, And my bow is renewed in my hand.
My honour [is] fresh with me, And my bow in my hand is renewed.
- 21** "Men listened to me, waited, And kept silence for my counsel.
Unto me men gave ear, and waited, And kept silence for my counsel.
To me they have hearkened, Yea, they wait, and are silent for my counsel.
- 22** After my words they didn't speak again; My speech fell on them.
After my words they spake not again; And my speech distilled upon them.
After my word they change not, And on them doth my speech drop,
- 23** They waited for me as for the rain. Their mouths drank as with the spring rain.
And they waited for me as for the rain; And they opened their mouth wide [as] for the latter rain.
And they wait as [for] rain for me, And their mouth they have opened wide [As] for the latter rain.

LiteralSpiritualPracticalMeaning

- 24** I smiled on them when they had no confidence. They didn't reject the light of my face.
 I smiled on them, when they had no confidence; And the light of my countenance they cast not down.
 I laugh unto them -- they give no credence, And the light of my face cause not to fall.
- 25** I chose out their way, and sat as chief. I lived as a king in the army, As one who comforts the mourners.
 I chose out their way, and sat [as] chief, And dwelt as a king in the army, As one that comforteth the mourners.
 I choose their way, and sit head, And I dwell as a king in a troop, When mourners he doth comfort.
- 1** "But now those who are younger than I, have me in derision, Whose fathers I would have disdained to put with my sheep dogs.
 But now they that are younger than I have me in derision, Whose fathers I disdained to set with the dogs of my flock.
 And now, laughed at me, Have the younger in days than I, Whose fathers I have loathed to set With the dogs of my flock.
- 2** Of what use is the strength of their hands to me, Men in whom ripe age has perished?
 Yea, the strength of their hands, whereto should it profit me? Men in whom ripe age is perished.
 Also -- the power of their hands, why [is it] to me? On them hath old age perished.
- 3** They are gaunt from lack and famine. They gnaw the dry ground, in the gloom of waste and desolation.
 They are gaunt with want and famine; They gnaw the dry ground, in the gloom of wasteness and desolation.
 With want and with famine gloomy, Those fleeing to a dry place, Formerly a desolation and waste,
- 4** They pluck salt herbs by the bushes. The roots of the broom are their food.
 They pluck salt-wort by the bushes; And the roots of the broom are their food.
 Those cropping mallows near a shrub, And broom-roots [is] their food.

LiteralSpiritualPracticalMeaning

- 5** They are driven forth from the midst of men; They cry after them as after a thief;
They are driven forth from the midst [of men]; They cry after them as after a thief;
From the midst they are cast out, (They shout against them as a thief),
- 6** So that they dwell in frightful valleys, And in holes of the earth and of the rocks.
So that they dwell in frightful valleys, In holes of the earth and of the rocks.
In a frightful place of valleys to dwell, Holes of earth and clefts.
- 7** Among the bushes they bray; And under the nettles they are gathered together.
Among the bushes they bray; Under the nettles they are gathered together.
Among shrubs they do groan, Under nettles they are gathered together.
- 8** They are children of fools, yes, children of base men. They were flogged out of the land.
[They are] children of fools, yea, children of base men; They were scourged out of the land.
Sons of folly -- even sons without name, They have been smitten from the land.
- 9** "Now I have become their song. Yes, I am a byword to them.
And now I am become their song, Yea, I am a byword unto them.
And now, their song I have been, And I am to them for a byword.
- 10** They abhor me, they stand aloof from me, And don't hesitate to spit in my face.
They abhor me, they stand aloof from me, And spare not to spit in my face.
They have abominated me, They have kept far from me, And from before me have not spared to spit.
- 11** For he has loosed his cord, and afflicted me; And they have thrown off restraint before me.
For he hath loosed his cord, and afflicted me; And they have cast off the bridle before me.
Because His cord He loosed and afflicteth me, And the bridle from before me, They have cast away.

LiteralSpiritualPracticalMeaning

- 12** On my right hand rise the rabble. They thrust aside my feet, They cast up against me their ways of destruction.
Upon my right hand rise the rabble; They thrust aside my feet, And they cast up against me their ways of destruction.
On the right hand doth a brood arise, My feet they have cast away, And they raise up against me, Their paths of calamity.
- 13** They mar my path, They set forward my calamity, Without anyone`s help.
They mar my path, They set forward my calamity, [Even] men that have no helper.
They have broken down my path, By my calamity they profit, `He hath no helper.`
- 14** As through a wide breach they come, In the midst of the ruin they roll themselves in.
As through a wide breach they come: In the midst of the ruin they roll themselves [upon me].
As a wide breach they come, Under the desolation have rolled themselves.
- 15** Terrors are turned on me. They chase my honor as the wind. My welfare has passed away as a cloud.
Terrors are turned upon me; They chase mine honor as the wind; And my welfare is passed away as a cloud.
He hath turned against me terrors, It pursueth as the wind mine abundance, And as a thick cloud, Hath my safety passed away.
- 16** "Now my soul is poured out within me. Days of affliction have taken hold on me.
And now my soul is poured out within me; Days of affliction have taken hold upon me.
And now, in me my soul poureth itself out, Seize me do days of affliction.
- 17** In the night season my bones are pierced in me, And the pains that gnaw me take no rest.
In the night season my bones are pierced in me, And the [pains] that gnaw me take no rest.
At night my bone hath been pierced in me, And mine eyelids do not lie down.

LiteralSpiritualPracticalMeaning

- 18** By great force is my garment disfigured. It binds me about as the collar of my coat.
By [God`s] great force is my garment disfigured; It bindeth me about as the collar of my coat.
By the abundance of power, Is my clothing changed, As the mouth of my coat it doth gird me.
- 19** He has cast me into the mire. I have become like dust and ashes.
He hath cast me into the mire, And I am become like dust and ashes.
Casting me into mire, And I am become like dust and ashes.
- 20** I cry to you, and you do not answer me. I stand up, and you gaze at me.
I cry unto thee, and thou dost not answer me: I stand up, and thou gazest at me.
I cry unto Thee, And Thou dost not answer me, I have stood, and Thou dost consider me.
- 21** You have turned to be cruel to me. With the might of your hand you persecute me.
Thou art turned to be cruel to me; With the might of thy hand thou persecutest me.
Thou art turned to be fierce to me, With the strength of Thy hand, Thou opprest me.
- 22** You lift me up to the wind, and drive me with it. You dissolve me in the storm.
Thou liftest me up to the wind, thou causest me to ride [upon it]; And thou dissolvest me in the storm.
Thou dost lift me up, On the wind Thou dost cause me to ride, And Thou meltest -- Thou levellest me.
- 23** For I know that you will bring me to death, To the house appointed for all living.
For I know that thou wilt bring me to death, And to the house appointed for all living.
For I have known To death Thou dost bring me back, And [to] the house appointed for all living.

LiteralSpiritualPracticalMeaning

- 24** "However doesn't one stretch out a hand in his fall? Or in his calamity therefore cry for help?
Howbeit doth not one stretch out the hand in his fall? Or in his calamity therefore cry for help?
Surely not against the heap Doth He send forth the hand, Though in its ruin they have safety.
- 25** Didn't I weep for him who was in trouble? Wasn't my soul grieved for the needy?
Did not I weep for him that was in trouble? Was not my soul grieved for the needy?
Did not I weep for him whose day is hard? Grieved hath my soul for the needy.
- 26** When I looked for good, then evil came; When I waited for light, there came darkness.
When I looked for good, then evil came; And when I waited for light, there came darkness.
When good I expected, then cometh evil, And I wait for light, and darkness cometh.
- 27** My heart is troubled, and doesn't rest. Days of affliction have come on me.
My heart is troubled, and resteth not; Days of affliction are come upon me.
My bowels have boiled, and have not ceased, Gone before me have days of affliction.
- 28** I go mourning without the sun. I stand up in the assembly, and cry for help.
I go mourning without the sun: I stand up in the assembly, and cry for help.
Mourning I have gone without the sun, I have risen, in an assembly I cry.
- 29** I am a brother to jackals, And a companion to ostriches.
I am a brother to jackals, And a companion to ostriches.
A brother I have been to dragons, And a companion to daughters of the ostrich.
- 30** My skin grows black and peels from me. My bones are burned with heat.
My skin is black, [and falleth] from me, And my bones are burned with heat.
My skin hath been black upon me, And my bone hath burned from heat,

LiteralSpiritualPracticalMeaning

- 31** Therefore is my harp turned to mourning, And my pipe into the voice of those who weep.
Therefore is my harp [turned] to mourning, And my pipe into the voice of them that weep.
And my harp doth become mourning, And my organ the sound of weeping.
- 1** "I made a covenant with my eyes, How then should I look lustfully at a young woman?
I made a covenant with mine eyes; How then should I look upon a virgin?
A covenant I made for mine eyes, And what -- do I attend to a virgin?
- 2** For what is the portion from God above, And the heritage from the Almighty on high?
For what is the portion from God above, And the heritage from the Almighty on high?
And what [is] the portion of God from above? And the inheritance of the Mighty from the heights?
- 3** Is it not calamity to the unrighteous, And disaster to the workers of iniquity?
Is it not calamity to the unrighteous, And disaster to the workers of iniquity?
Is not calamity to the perverse? And strangeness to workers of iniquity?
- 4** Doesn't he see my ways, And number all my steps?
Doth not he see my ways, And number all my steps?
Doth not He see my ways, And all my steps number?
- 5** "If I have walked with falsehood, And my foot has hurried to deceit
If I have walked with falsehood, And my foot hath hastened to deceit
If I have walked with vanity, And my foot doth hasten to deceit,
- 6** (Let me be weighed in an even balance, That God may know my integrity);
(Let me be weighed in an even balance, That God may know mine integrity);
He doth weigh me in righteous balances, And God doth know my integrity.

LiteralSpiritualPracticalMeaning

- 7** If my step has turned out of the way, If my heart walked after my eyes, If any defilement has stuck to my hands,
If my step hath turned out of the way, And my heart walked after mine eyes, And if any spot hath cleaved to my hands:
If my step doth turn aside from the way, And after mine eyes hath my heart gone, And to my hands cleaved hath blemish,
- 8** Then let me sow, and let another eat; Yes, let the produce of my field be rooted out.
Then let me sow, and let another eat; Yea, let the produce of my field be rooted out.
Let me sow -- and another eat, And my products let be rooted out.
- 9** "If my heart has been enticed to a woman, And I have laid wait at my neighbor`s door;
If my heart hath been enticed unto a woman, And I have laid wait at my neighbor`s door;
If my heart hath been enticed by woman, And by the opening of my neighbour I laid wait,
- 10** Then let my wife grind for another, And let others sleep with her.
Then let my wife grind unto another, And let others bow down upon her.
Grind to another let my wife, And over her let others bend.
- 11** For that would be a heinous crime; Yes, it would be an iniquity to be punished by the judges:
For that were a heinous crime; Yea, it were an iniquity to be punished by the judges:
For it [is] a wicked thing, and a judicial iniquity;
- 12** For it is a fire that consumes to destruction, And would root out all my increase.
For it is a fire that consumeth unto Destruction, And would root out all mine increase.
For a fire it [is], to destruction it consumeth, And among all mine increase doth take root,

LiteralSpiritualPracticalMeaning

- 13** "If I have despised the cause of my man-servant Or of my maid-servant, When they contended with me;
If I have despised the cause of my man-servant or of my maid-servant, When they contended with me;
If I despise the cause of my man-servant, And of my handmaid, In their contending with me,
- 14** What then shall I do when God rises up? When he visits, what shall I answer him?
What then shall I do when God riseth up? And when he visiteth, what shall I answer him?
Then what do I do when God ariseth? And when He doth inspect, What do I answer Him?
- 15** Didn't he who made me in the womb make him? Didn't one fashion us in the womb?
Did not he that made me in the womb make him? And did not one fashion us in the womb?
Did not He that made me in the womb make him? Yea, prepare us in the womb doth One.
- 16** "If I have withheld the poor from their desire, Or have caused the eyes of the widow to fail,
If I have withheld the poor from [their] desire, Or have caused the eyes of the widow to fail,
If I withhold from pleasure the poor, And the eyes of the widow do consume,
- 17** Or have eaten my morsel alone, And the fatherless has not eaten of it
Or have eaten my morsel alone, And the fatherless hath not eaten thereof
And I do eat my morsel by myself, And the orphan hath not eat of it,
- 18** (No, from my youth he grew up with me as with a father, Her have I guided from my mother's womb);
(Nay, from my youth he grew up with me as with a father, And her have I guided from my mother's womb);
(But from my youth He grew up with me as [with] a father, And from the belly of my mother I am led.)

LiteralSpiritualPracticalMeaning

- 19** If I have seen any perish for want of clothing, Or that the needy had no covering;
If I have seen any perish for want of clothing, Or that the needy had no covering;
If I see [any] perishing without clothing, And there is no covering to the needy,
- 20** If his heart hasn't blessed me, If he hasn't been warmed with my sheep's fleece;
If his loins have not blessed me, And if he hath not been warmed with the fleece of my sheep;
If his loins have not blessed me, And from the fleece of my sheep He doth not warm himself,
- 21** If I have lifted up my hand against the fatherless, Because I saw my help in the gate:
If I have lifted up my hand against the fatherless, Because I saw my help in the gate:
If I have waved at the fatherless my hand, When I see in [him] the gate of my court,
- 22** Then let my shoulder fall from the shoulder-blade, And my arm be broken from the bone.
Then let my shoulder fall from the shoulder-blade, And mine arm be broken from the bone.
My shoulder from its blade let fall, And mine arm from the bone be broken.
- 23** For calamity from God is a terror to me, By reason of his majesty I can do nothing.
For calamity from God is a terror to me, And by reason of his majesty I can do nothing.
For a dread unto me [is] calamity [from] God, And because of His excellency I am not able.
- 24** "If I have made gold my hope, And have said to the fine gold, 'You are my confidence';
If I have made gold my hope, And have said to the fine gold, [Thou art] my confidence;
If I have made gold my confidence, And to the pure gold have said, 'My trust,'
- 25** If I have rejoiced because my wealth was great, And because my hand had gotten much;
If I have rejoiced because my wealth was great, And because my hand had gotten much;
If I rejoice because great [is] my wealth, And because abundance hath my hand found,

LiteralSpiritualPracticalMeaning

- 26** If I have seen the sun when it shined, Or the moon moving in splendor,
If I have beheld the sun when it shined, Or the moon walking in brightness,
If I see the light when it shineth, And the precious moon walking,
- 27** And my heart has been secretly enticed, My hand threw a kiss from my mouth:
And my heart hath been secretly enticed, And my mouth hath kissed my hand:
And my heart is enticed in secret, And my hand doth kiss my mouth,
- 28** This also would be an iniquity to be punished by the judges; For I should have denied the God who is above.
This also were an iniquity to be punished by the judges; For I should have denied the God that is above.
It also [is] a judicial iniquity, For I had lied to God above.
- 29** "If I have rejoiced at the destruction of him who hated me, Or lifted up myself when evil found him;
If I have rejoiced at the destruction of him that hated me, Or lifted up myself when evil found him;
If I rejoice at the ruin of my hater, And stirred up myself when evil found him,
- 30** (Yes, I have not allowed my mouth to sin By asking his life with a curse);
(Yea, I have not suffered by mouth to sin By asking his life with a curse);
Yea, I have not suffered my mouth to sin, To ask with an oath his life.
- 31** If the men of my tent have not said, `Who can find one who has not been filled with his meat?`
If the men of my tent have not said, Who can find one that hath not been filled with his meat?
If not -- say ye, O men of my tent, `O that we had of his flesh, we are not satisfied.`

LiteralSpiritualPracticalMeaning

- 32** (The sojourner has not lodged in the street; But I have opened my doors to the traveler);
(The sojourner hath not lodged in the street; But I have opened my doors to the traveller);
In the street doth not lodge a stranger, My doors to the traveller I open.
- 33** If like Adam I have covered my transgressions, By hiding my iniquity in my heart,
If like Adam I have covered my transgressions, By hiding mine iniquity in my bosom,
If I have covered as Adam my transgressions, To hide in my bosom mine iniquity,
- 34** Because I feared the great multitude, And the contempt of families terrified me, So that I kept
silence, and didn't go out of the door--
Because I feared the great multitude, And the contempt of families terrified me, So that I kept
silence, and went not out of the door--
Because I fear a great multitude, And the contempt of families doth affright me, Then I am silent, I
go not out of the opening.
- 35** Oh that I had one to hear me! (Behold, here is my signature, let the Almighty answer me); Let the
accuser write my indictment!
Oh that I had one to hear me! (Lo, here is my signature, let the Almighty answer me); And [that I had]
the indictment which mine adversary hath written!
Who giveth to me a hearing? Io, my mark. The Mighty One doth answer me, And a bill hath mine
adversary written.
- 36** Surely I would carry it on my shoulder; And I would bind it to me as a crown.
Surely I would carry it upon my shoulder; I would bind it unto me as a crown:
If not -- on my shoulder I take it up, I bind it a crown on myself.
- 37** I would declare to him the number of my steps. As a prince would I go near to him.
I would declare unto him the number of my steps; As a prince would I go near unto him.
The number of my steps I tell Him, As a leader I approach Him.

LiteralSpiritualPracticalMeaning

- 38** If my land cries out against me, And the furrows of it weep together;
If my land crieth out against me, And the furrows thereof weep together;
If against me my land doth cry out, And together its furrows weep,
- 39** If I have eaten the fruits of it without money, Or have caused the owners of it to lose their life:
If I have eaten the fruits thereof without money, Or have caused the owners thereof to lose their life:
- If its strength I consumed without money, And the life of its possessors, I have caused to breathe out,**
- 40** Let briars grow instead of wheat, And stinkweed instead of barley." The words of Job are ended.
Let thistles grow instead of wheat, And cockle instead of barley. The words of Job are ended.
Instead of wheat let a thorn go forth, And instead of barley a useless weed! The words of Job are finished.
- 1** So these three men ceased to answer Job, because he was righteous in his own eyes.
So these three men ceased to answer Job, because he was righteous in his own eyes.
And these three men cease from answering Job, for he [is] righteous in his own eyes,
- 2** Then the wrath of Elihu, the son of Barachel, the Buzite, of the family of Ram, was kindled against Job. His wrath was kindled, because he justified himself rather than God.
Then was kindled the wrath of Elihu the son of Barachel the Buzite, of the family of Ram: against Job was his wrath kindled, because he justified himself rather than God.
and burn doth the anger of Elihu son of Barachel the Buzite, of the family of Ram; against Job hath his anger burned, because of his justifying himself more than God;

LiteralSpiritualPracticalMeaning

3 Also his wrath was kindled against his three friends, because they had found no answer, and yet had condemned Job.

Also against his three friends was his wrath kindled, because they had found no answer, and yet had condemned Job.

and against his three friends hath his anger burned, because that they have not found an answer, and condemn Job.

4 Now Elihu had waited to speak to Job, because they were elder than he.

Now Elihu had waited to speak unto Job, because they were elder than he.

And Elihu hath waited earnestly beside Job with words, for they are older than he in days.

5 When Elihu saw that there was no answer in the mouth of these three men, his wrath was kindled.

And when Elihu saw that there was no answer in the mouth of these three men, his wrath was kindled.

And Elihu seeth that there is no answer in the mouth of the three men, and his anger burneth.

6 Elihu the son of Barachel the Buzite answered, "I am young, and you are very old; Therefore I held back, and didn't dare show you my opinion.

And Elihu the son of Barachel the Buzite answered and said, I am young, and ye are very old; Wherefore I held back, and durst not show you mine opinion.

And Elihu son of Barachel the Buzite answereth and saith: -- Young I [am] in days, and ye [are] age Therefore I have feared, And am afraid of shewing you my opinion.

7 I said, `Days should speak, And multitude of years should teach wisdom.`

I said, Days should speak, And multitude of years should teach wisdom.

I said: Days do speak, And multitude of years teach wisdom.

8 But there is a spirit in man, And the breath of the Almighty gives them understanding.

But there is a spirit in man, And the breath of the Almighty giveth them understanding.

Surely a spirit is in man, And the breath of the Mighty One Doth cause them to understand.

LiteralSpiritualPracticalMeaning

- 9** It is not the great who are wise, Nor the aged who understand justice.
It is not the great that are wise, Nor the aged that understand justice.
The multitude are not wise, Nor do the aged understand judgment.
- 10** Therefore I said, `Listen to me; I also will show my opinion.`
Therefore I said, Harken to me; I also will show mine opinion.
Therefore I have said: Harken to me, I do shew my opinion -- even I.
- 11** "Behold, I waited for your words, And I listened for your reasoning, While you searched out what to say.
Behold, I waited for your words, I listened for your reasonings, Whilst ye searched out what to say.
Lo, I have waited for your words, I give ear unto your reasons, Till ye search out sayings.
- 12** Yes, I gave you my full attention, But there was no one who convinced Job, Or who answered his words, among you.
Yea, I attended unto you, And, behold, there was none that convinced Job, Or that answered his words, among you.
And unto you I attend, And lo, there is no reasoner for Job, [Or] answerer of his sayings among you.
- 13** Beware lest you say, `We have found wisdom, God may refute him, not man:`
Beware lest ye say, We have found wisdom; God may vanquish him, not man:
Lest ye say, We have found wisdom, God doth thrust him away, not man.
- 14** For he has not directed his words against me; Neither will I answer him with your speeches.
For he hath not directed his words against me; Neither will I answer him with your speeches.
And he hath not set in array words for me, And with your sayings I do not answer him.

LiteralSpiritualPracticalMeaning

- 15** "They are amazed. They answer no more. They don't have a word to say.
They are amazed, they answer no more: They have not a word to say.
(They have broken down, They have not answered again, They removed from themselves words.)
- 16** Shall I wait, because they don't speak, Because they stand still, and answer no more?
And shall I wait, because they speak not, Because they stand still, and answer no more?
And I have waited, but they do not speak, For they have stood still, They have not answered any more.)
- 17** I also will answer my part, And I also will show my opinion.
I also will answer my part, I also will show mine opinion.
I answer, even I -- my share, I shew my opinion -- even I.
- 18** For I am full of words. The spirit within me constrains me.
For I am full of words; The spirit within me constraineth me.
For I have been full of words, Distressed me hath the spirit of my breast,
- 19** Behold, my breast is as wine which has no vent; Like new wineskins it is ready to burst.
Behold, my breast is as wine which hath no vent; Like new wine-skins it is ready to burst.
Lo, my breast [is] as wine not opened, Like new bottles it is broken up.
- 20** I will speak, that I may be refreshed. I will open my lips and answer.
I will speak, that I may be refreshed; I will open my lips and answer.
I speak, and there is refreshment to me, I open my lips and answer.
- 21** Please don't let me respect any man's person, Neither will I give flattering titles to any man.
Let me not, I pray you, respect any man's person; Neither will I give flattering titles unto any man.
Let me not, I pray you, accept the face of any, Nor unto man give flattering titles,

LiteralSpiritualPracticalMeaning

- 22** For I don't know how to give flattering titles; Or else my Maker would soon take me away.
For I know not to give flattering titles; [Else] would my Maker soon take me away.
For I have not known to give flattering titles, In a little doth my Maker take me away.
- 1** "However, Job, Please hear my speech, And listen to all my words.
Howbeit, Job, I pray thee, hear my speech, And hearken to all my words.
And yet, I pray thee, O Job, Hear my speech and [to] all my words give ear.
- 2** See now, I have opened my mouth. My tongue has spoken in my mouth.
Behold now, I have opened my mouth; My tongue hath spoken in my mouth.
Lo, I pray thee, I have opened my mouth, My tongue hath spoken in the palate.
- 3** My words shall utter the uprightness of my heart; That which my lips know they shall speak sincerely.
My words [shall utter] the uprightness of my heart; And that which my lips know they shall speak sincerely.
Of the uprightness of my heart [are] my sayings, And knowledge have my lips clearly spoken.
- 4** The Spirit of God has made me, And the breath of the Almighty gives me life.
The Spirit of God hath made me, And the breath of the Almighty giveth me life.
The Spirit of God hath made me, And the breath of the Mighty doth quicken me.
- 5** If you can, answer me; Set your words in order before me, and stand forth.
If thou canst, answer thou me; Set [thy words] in order before me, stand forth.
If thou art able -- answer me, Set in array before me -- station thyself.

LiteralSpiritualPracticalMeaning

- 6** Behold, I am toward God even as you are: I am also formed out of the clay.
Behold, I am toward God even as thou art: I also am formed out of the clay.
Lo, I [am], according to thy word, for God, From the clay I -- I also, have been formed.
- 7** Behold, my terror shall not make you afraid, Neither shall my pressure be heavy on you.
Behold, my terror shall not make thee afraid, Neither shall my pressure be heavy upon thee.
Lo, my terror doth not frighten thee, And my burden on thee is not heavy.
- 8** "Surely you have spoken in my hearing, I have heard the voice of your words, saying,
Surely thou hast spoken in my hearing, And I have heard the voice of [thy] words, [saying],
Surely -- thou hast said in mine ears, And the sounds of words I hear:
- 9** `I am clean, without disobedience. I am innocent, neither is there iniquity in me:
I am clean, without transgression; I am innocent, neither is there iniquity in me:
`Pure [am] I, without transgression, Innocent [am] I, and I have no iniquity.
- 10** Behold, he finds occasions against me, He counts me for his enemy:
Behold, he findeth occasions against me, He counteth me for his enemy:
Lo, occasions against me He doth find, He doth reckon me for an enemy to Him,
- 11** He puts my feet in the stocks, He marks all my paths.`
He putteth my feet in the stocks, He marketh all my paths.
He doth put in the stocks my feet, He doth watch all my paths.`
- 12** "Behold, I will answer you. In this you are not just; For God is greater than man.
Behold, I will answer thee, in this thou art not just; For God is greater than man.
Lo, [in] this thou hast not been righteous, I answer thee, that greater is God than man.

LiteralSpiritualPracticalMeaning

- 13** Why do you strive against him, Because he doesn't give account of any of his matters?
Why dost thou strive against him, For that he giveth not account of any of his matters?
Wherefore against Him hast thou striven, When [for] all His matters He answereth not?
- 14** For God speaks once, Yes twice, though man pays no attention.
For God speaketh once, Yea twice, [though man] regardeth it not.
For once doth God speak, and twice, (He doth not behold it.)
- 15** In a dream, in a vision of the night, When deep sleep falls on men, In slumbering on the bed;
In a dream, in a vision of the night, When deep sleep falleth upon men, In slumberings upon the bed;
In a dream -- a vision of night, In the falling of deep sleep on men, In slumberings on a bed.
- 16** Then he opens the ears of men, And seals their instruction,
Then he openeth the ears of men, And sealeteth their instruction,
Then He uncovereth the ear of men, And for their instruction sealeteth:
- 17** That he may withdraw man from his purpose, And hide pride from man.
That he may withdraw man [from his] purpose, And hide pride from man;
To turn aside man [from] doing, And pride from man He concealeth.
- 18** He keeps back his soul from the pit, And his life from perishing by the sword.
He keepeth back his soul from the pit, And his life from perishing by the sword.
He keepeth back his soul from corruption, And his life from passing away by a dart.
- 19** He is chastened also with pain on his bed, With continual strife in his bones;
He is chastened also with pain upon his bed, And with continual strife in his bones;
And he hath been reprov'd With pain on his bed, And the strife of his bones [is] enduring.

LiteralSpiritualPracticalMeaning

- 20** So that his life abhors bread, And his soul dainty food.
So that his life abhorreth bread, And his soul dainty food.
And his life hath nauseated bread, And his soul desirable food.
- 21** His flesh is so consumed away, that it can't be seen; His bones that were not seen stick out.
His flesh is consumed away, that it cannot be seen; And his bones that were not seen stick out.
His flesh is consumed from being seen, And high are his bones, they were not seen!
- 22** Yes, his soul draws near to the pit, And his life to the destroyers.
Yea, his soul draweth near unto the pit, And his life to the destroyers.
And draw near to the pit doth his soul, And his life to those causing death.
- 23** "If there is beside him an angel, An interpreter, one among a thousand, To show to man what is right for him;
If there be with him an angel, An interpreter, one among a thousand, To show unto man what is right for him;
If there is by him a messenger, An interpreter -- one of a thousand, To declare for man his uprightness:
- 24** Then God is gracious to him, and says, `Deliver him from going down to the pit, I have found a ransom.`
Then [God] is gracious unto him, and saith, Deliver him from going down to the pit, I have found a ransom.
Then He doth favour him and saith, `Ransom him from going down to the pit, I have found an atonement.`
- 25** His flesh shall be fresher than a child's; He returns to the days of his youth.
His flesh shall be fresher than a child's; He returneth to the days of his youth.
Fresher [is] his flesh than a child's, He returneth to the days of his youth.

LiteralSpiritualPracticalMeaning

26 He prays to God, and he is favorable to him, So that he sees his face with joy: He restores to man his righteousness.

He prayeth unto God, and he is favorable unto him, So that he seeth his face with joy: And he restoreth unto man his righteousness.

He maketh supplication unto God, And He accepteth him. And he seeth His face with shouting, And He returneth to man His righteousness.

27 He sings before men, and says, `I have sinned, and perverted that which was right, And it didn't profit me.

He singeth before men, and saith, I have sinned, and perverted that which was right, And it profited me not:

He looketh on men, and saith, `I sinned, And uprightness I have perverted, And it hath not been profitable to me.

28 He has redeemed my soul from going into the pit, My life shall see the light.`

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

He hath ransomed my soul From going over into the pit, And my life on the light looketh.`

29 "Behold, God works all these things, Twice, yes three times, with a man,

Lo, all these things doth God work, Twice, [yea] thrice, with a man,

Lo, all these doth God work, Twice -- thrice with man,

30 To bring back his soul from the pit, That he may be enlightened with the light of the living.

To bring back his soul from the pit, That he may be enlightened with the light of the living.

To bring back his soul from the pit, To be enlightened with the light of the living.

31 Mark well, Job, and listen to me: Hold your peace, and I will speak.

Mark well, O Job, hearken unto me: Hold thy peace, and I will speak.

Attend, O Job, hearken to me, Keep silent, and I -- I do speak.

LiteralSpiritualPracticalMeaning

- 32** If you have anything to say, answer me: **Speak, for I desire to justify you.**
If thou hast anything to say, answer me: Speak, for I desire to justify thee.
If there are words -- answer me, Speak, for I have a desire to justify thee.
- 33** If not, listen to me: **Hold your peace, and I will teach you wisdom."**
If not, hearken thou unto me: Hold thy peace, and I will teach thee wisdom.
If there are not -- hearken thou to me, Keep silent, and I teach thee wisdom.
- 1** Moreover Elihu answered,
Moreover Elihu answered and said,
And Elihu answereth and saith:
- 2** "Hear my words, you wise men; **Give ear to me, you who have knowledge.**
Hear my words, ye wise men; And give ear unto me, ye that have knowledge.
Hear, O wise men, my words, And, O knowing ones, give ear to me.
- 3** For the ear tries words, **As the palate tastes food.**
For the ear trieth words, As the palate tasteth food.
For the ear doth try words, And the palate tasteth to eat.
- 4** Let us choose for us that which is right. **Let us know among ourselves what is good.**
Let us choose for us that which is right: Let us know among ourselves what is good.
Judgment let us choose for ourselves, Let us know among ourselves what [is] good.
- 5** For Job has said, `I am righteous, **God has taken away my right:**
For Job hath said, I am righteous, And God hath taken away my right:
For Job hath said, `I have been righteous, And God hath turned aside my right,

LiteralSpiritualPracticalMeaning

- 6** Notwithstanding my right I am considered a liar; My wound is incurable, though I am without disobedience.
 Notwithstanding my right I am [accounted] a liar; My wound is incurable, [though I am] without transgression.
 Against my right do I lie? Mortal [is] mine arrow -- without transgression.`
- 7** What man is like Job, Who drinks up scoffing like water,
 What man is like Job, Who drinketh up scoffing like water,
 Who [is] a man like Job? He drinketh scoffing like water,
- 8** Who goes in company with the workers of iniquity, And walks with wicked men?
 Who goeth in company with the workers of iniquity, And walketh with wicked men?
 And he hath travelled for company With workers of iniquity, So as to go with men of wickedness.
- 9** For he has said, `It profits a man nothing That he should delight himself with God.`
 For he hath said, It profiteth a man nothing That he should delight himself with God.
 For he hath said, `It doth not profit a man, When he delighteth himself with God.`
- 10** "Therefore listen to me, you men of understanding: Far be it from God, that he should do wickedness, From the Almighty, that he should commit iniquity.
 Therefore hearken unto me, ye men of understanding: Far be it from God, that he should do wickedness, And from the Almighty, that he should commit iniquity.
 Therefore, O men of heart, hearken to me; Far be it from God to do wickedness, And [from] the Mighty to do perverseness:
- 11** For the work of a man will he render to him, And cause every man to find according to his ways.
 For the work of a man will he render unto him, And cause every man to find according to his ways.
 For the work of man he repayeth to him, And according to the path of each He doth cause him to find.

LiteralSpiritualPracticalMeaning

- 12** Yes surely, God will not do wickedly, Neither will the Almighty pervert justice.
Yea, of a surety, God will not do wickedly, Neither will the Almighty pervert justice.
Yea, truly, God doth not do wickedly, And the Mighty doth not pervert judgment.
- 13** Who gave him a charge over the earth? Or who has appointed him over the whole world?
Who gave him a charge over the earth? Or who hath disposed the whole world?
Who hath inspected for Himself the earth? And who hath placed all the habitable world?
- 14** If he set his heart on himself, If he gathered to himself his spirit and his breath;
If he set his heart upon himself, [If] he gather unto himself his spirit and his breath;
If He doth set on him His heart, His spirit and his breath unto Him He gathereth.
- 15** All flesh would perish together, And man would turn again to dust.
All flesh shall perish together, And man shall turn again unto dust.
Expire doth all flesh together, And man to dust returneth.
- 16** "If now you have understanding, hear this. Listen to the voice of my words.
If now [thou hast] understanding, hear this: Hearken to the voice of my words.
And if [there is] understanding, hear this, Give ear to the voice of my words.
- 17** Shall even one who hates justice govern? Will you condemn him who is righteous and mighty?--
Shall even one that hateth justice govern? And wilt thou condemn him that is righteous [and] mighty?-
Yea, doth one hating justice govern? Or the Most Just dost thou condemn?
- 18** Who says to a king, 'Vile!' Or to nobles, 'Wicked!'
[Him] that saith to a king, [Thou art] vile, [Or] to nobles, [Ye are] wicked;
Who hath said to a king -- 'Worthless,' Unto princes -- 'Wicked?'

LiteralSpiritualPracticalMeaning

- 19** Who doesn't respect the persons of princes, Nor regards the rich more than the poor; For they all are the work of his hands.
That respecteth not the persons of princes, Nor regardeth the rich more than the poor; For they all are the work of his hands.
That hath not accepted the person of princes, Nor hath known the rich before the poor, For a work of His hands [are] all of them.
- 20** In a moment they die, even at midnight; The people are shaken and pass away, The mighty are taken away without hand.
In a moment they die, even at midnight; The people are shaken and pass away, And the mighty are taken away without hand.
[In] a moment they die, and at midnight Shake do people, and they pass away, And they remove the mighty without hand.
- 21** "For his eyes are on the ways of a man, He sees all his goings.
For his eyes are upon the ways of a man, And he seeth all his goings.
For His eyes [are] on the ways of each, And all his steps He doth see.
- 22** There is no darkness, nor thick gloom, Where the workers of iniquity may hide themselves.
There is no darkness, nor thick gloom, Where the workers of iniquity may hide themselves.
There is no darkness nor death-shade, For workers of iniquity to be hidden there;
- 23** For he doesn't need to consider a man further, That he should go before God in judgment.
For he needeth not further to consider a man, That he should go before God in judgment.
For He doth not suffer man any more, To go unto God in judgment,
- 24** He breaks in pieces mighty men in ways past finding out, And sets others in their place.
He breaketh in pieces mighty men [in ways] past finding out, And setteth others in their stead.
He breaketh the mighty -- no searching! And He appointeth others in their stead.

LiteralSpiritualPracticalMeaning

- 25** Therefore he takes knowledge of their works. He overturns them in the night, so that they are destroyed.
Therefore he taketh knowledge of their works; And he overturneth them in the night, so that they are destroyed.
Therefore He knoweth their works, And He hath overturned by night, And they are bruised.
- 26** He strikes them as wicked men In the open sight of others;
He striketh them as wicked men In the open sight of others;
As wicked He hath stricken them, In the place of beholders.
- 27** Because they turned aside from following him, And wouldn't have regard in any of his ways:
Because they turned aside from following him, And would not have regard in any of his ways:
Because that against right They have turned aside from after Him, And none of His ways have considered wisely,
- 28** So that they caused the cry of the poor to come to him, He heard the cry of the afflicted.
So that they caused the cry of the poor to come unto him, And he heard the cry of the afflicted.
To cause to come in unto Him The cry of the poor, And the cry of the afflicted He heareth.
- 29** When he gives quietness, who then can condemn? When he hides his face, who then can see him?
Alike whether to a nation, or to a man:
When he giveth quietness, who then can condemn? And when he hideth his face, who then can behold him? Alike whether [it be done] unto a nation, or unto a man:
And He giveth rest, and who maketh wrong? And hideth the face, and who beholdeth it? And in reference to a nation and to a man, [It is] the same.
- 30** That the godless man may not reign, That there be no one to ensnare the people.
That the godless man reign not, That there be none to ensnare the people.
From the reigning of a profane man, From the snares of a people;

LiteralSpiritualPracticalMeaning

- 31** "For has any said to God, `I am guilty, but I will not offend any more.
For hath any said unto God, I have borne [chastisement], I will not offend [any more]:
For unto God hath any said: `I have taken away, I do not corruptly,
- 32** Teach me that which I don't see. If I have done iniquity, I will do it no more`
That which I see not teach thou me: If I have done iniquity, I will do it no more?
Besides [that which] I see, shew Thou me, If iniquity I have done -- I do not add`
- 33** Shall his recompense be as you desire, that you refuse it? For you must choose, and not I.
 Therefore speak what you know.
Shall his recompense be as thou wilt, that thou refuseth it? For thou must choose, and not I:
Therefore speak what thou knowest.
By thee doth He recompense, That thou hast refused -- That thou dost choose, and not I? And what thou hast known, speak.
- 34** Men of understanding will tell me, Yes, every wise man who hears me:
Men of understanding will say unto me, Yea, every wise man that heareth me:
Let men of heart say to me, And a wise man is hearkening to me.
- 35** `Job speaks without knowledge, His words are without wisdom.`
Job speaketh without knowledge, And his words are without wisdom.
Job -- not with knowledge doth he speak, And his words [are] not with wisdom.
- 36** I wish that Job were tried to the end, Because of his answering like wicked men.
Would that Job were tried unto the end, Because of his answering like wicked men.
My Father! let Job be tried -- unto victory, Because of answers for men of iniquity,

LiteralSpiritualPracticalMeaning

37 For he adds rebellion to his sin. He claps his hands among us, And multiplies his words against God."

For he addeth rebellion unto his sin; He clappeth his hands among us, And multiplieth his words against God.

For he doth add to his sin, Transgression among us he vomiteth, And multiplieth his sayings to God.

1 Moreover Elihu answered,
Moreover Elihu answered and said,
And Elihu answereth and saith: --

2 "Do you think this to be your right, Or do you say, `My righteousness is more than God's,`
Thinkest thou this to be [thy] right, [Or] sayest thou, My righteousness is more than God's,
This hast thou reckoned for judgment: Thou hast said -- `My righteousness [is] more than God's?`

3 That you ask, `What advantage will it be to you? What profit shall I have, more than if I had sinned?`

That thou sayest, What advantage will it be unto thee? [And], What profit shall I have, more than if I had sinned?

For thou sayest, `What doth it profit Thee! What do I profit from my sin?`

4 I will answer you, And your companions with you.
I will answer thee, And thy companions with thee.
I return thee words, and thy friends with thee,

5 Look to the heavens, and see. See the skies, which are higher than you.
Look unto the heavens, and see; And behold the skies, which are higher than thou.
Behold attentively the heavens -- and see, And behold the clouds, They have been higher than thou.

LiteralSpiritualPracticalMeaning

- 6** If you have sinned, what effect do you have against him? If your transgressions are multiplied, what do you do to him?
If thou hast sinned, what effectest thou against him? And if thy transgressions be multiplied, what doest thou unto him?
If thou hast sinned, what dost thou against Him? And thy transgressions have been multiplied, What dost thou to Him?
- 7** If you are righteous, what do you give him? Or what does he receive from your hand?
If thou be righteous, what givest thou him? Or what receiveth he of thy hand?
If thou hast been righteous, What dost thou give to Him? Or what from thy hand doth He receive?
- 8** Your wickedness may hurt a man as you are; And your righteousness may profit a son of man.
Thy wickedness [may hurt] a man as thou art; And thy righteousness [may profit] a son of man.
For a man like thyself [is] thy wickedness, And for a son of man thy righteousness.
- 9** "By reason of the multitude of oppressions they cry out; They cry for help by reason of the arm of the mighty.
By reason of the multitude of oppressions they cry out; They cry for help by reason of the arm of the mighty.
Because of the multitude of oppressions They cause to cry out, They cry because of the arm of the mighty.
- 10** But none says, `Where is God my Maker, Who gives songs in the night,
But none saith, Where is God my Maker, Who giveth songs in the night,
And none said, `Where [is] God my maker? Giving songs in the night,

LiteralSpiritualPracticalMeaning

11 Who teaches us more than the animals of the earth, And makes us wiser than the birds of the sky?`

Who teacheth us more than the beasts of the earth, And maketh us wiser than the birds of the heavens?

Teaching us more than the beasts of the earth, Yea, than the fowl of the heavens He maketh us wiser.`

12 There they cry, but none gives answer, Because of the pride of evil men.

There they cry, but none giveth answer, Because of the pride of evil men.

There they cry, and He doth not answer, Because of the pride of evil doers.

13 Surely God will not hear an empty cry, Neither will the Almighty regard it.

Surely God will not hear an empty [cry], Neither will the Almighty regard it.

Surely vanity God doth not hear, And the Mighty doth not behold it.

14 How much less when you say you don't see him. The cause is before him, and you wait for him!

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

Yea, though thou sayest thou dost not behold Him, Judgment [is] before Him, and stay for Him.

15 But now, because he has not visited in his anger, Neither does he greatly regard arrogance.

But now, because he hath not visited in his anger, Neither doth he greatly regard arrogance;

And, now, because there is not, He hath appointed His anger, And He hath not known in great extremity.

16 Therefore Job opens his mouth with empty talk, And he multiplies words without knowledge."

Therefore doth Job open his mouth in vanity; He multiplieth words without knowledge.

And Job [with] vanity doth open his mouth, Without knowledge words he multiplieth.

LiteralSpiritualPracticalMeaning

- 1** Elihu also continued, and said,
Elihu also proceeded, and said,
And Elihu addeth and saith: --
- 2** "Bear with me a little, and I will show you; For I still have something to say on God's behalf.
Suffer me a little, and I will show thee; For I have yet somewhat to say on God's behalf.
Honour me a little, and I shew thee, That yet for God [are] words.
- 3** I will get my knowledge from afar, And will ascribe righteousness to my Maker.
I will fetch my knowledge from afar, And will ascribe righteousness to my Maker.
I lift up my knowledge from afar, And to my Maker I ascribe righteousness.
- 4** For truly my words are not false. One who is perfect in knowledge is with you.
For truly my words are not false: One that is perfect in knowledge is with thee.
For, truly, my words [are] not false, The perfect in knowledge [is] with thee.
- 5** "Behold, God is mighty, and doesn't despise anyone. He is mighty in strength of understanding.
Behold, God is mighty, and despiseth not any: He is mighty in strength of understanding.
Lo, God [is] mighty, and despiseth not, Mighty [in] power [and] heart.
- 6** He doesn't preserve the life of the wicked, But gives to the afflicted their right.
He preserveth not the life of the wicked, But giveth to the afflicted [their] right.
He reviveth not the wicked, And the judgment of the poor appointeth;

LiteralSpiritualPracticalMeaning

- 7** He doesn't withdraw his eyes from the righteous, But with kings on the throne, He sets them forever, and they are exalted.
He withdraweth not his eyes from the righteous: But with kings upon the throne He setteth them for ever, and they are exalted.
He withdraweth not from the righteous His eyes, And [from] kings on the throne, And causeth them to sit for ever, and they are high,
- 8** If they are bound in fetters, And are taken in the cords of afflictions,
And if they be bound in fetters, And be taken in the cords of afflictions;
And if prisoners in fetters They are captured with cords of affliction,
- 9** Then he shows them their work, And their transgressions, that they have behaved themselves proudly.
Then he showeth them their work, And their transgressions, that they have behaved themselves proudly.
Then He declareth to them their work, And their transgressions, Because they have become mighty,
- 10** He also opens their ears to instruction, And commands that they return from iniquity.
He openeth also their ear to instruction, And commandeth that they return from iniquity.
And He uncovereth their ear for instruction, And saith that they turn back from iniquity.
- 11** If they listen and serve him, They shall spend their days in prosperity, And their years in pleasures.
If they hearken and serve [him], They shall spend their days in prosperity, And their years in pleasures.
If they do hear and serve, They complete their days in good, And their years in pleasantness.
- 12** But if they don't listen, they shall perish by the sword; They shall die without knowledge.
But if they hearken not, they shall perish by the sword, And they shall die without knowledge.
And if they do not hearken, By the dart they pass away, And expire without knowledge.

LiteralSpiritualPracticalMeaning

- 13** "But those who are godless in heart lay up anger. They don't cry for help when he binds them.
But they that are godless in heart lay up anger: They cry not for help when he bindeth them.
And the profane in heart set the face, They cry not when He hath bound them.
- 14** They die in youth. Their life perishes among the unclean.
They die in youth, And their life [perisheth] among the unclean.
Their soul dieth in youth, And their life among the defiled.
- 15** He delivers the afflicted by their affliction, And opens their ear in oppression.
He delivereth the afflicted by their affliction, And openeth their ear in oppression.
He draweth out the afflicted in his affliction, And uncovereth in oppression their ear.
- 16** Yes, he would have allured you out of distress, Into a broad place, where there is no restriction.
That which is set on your table would be full of fatness.
Yea, he would have allured thee out of distress Into a broad place, where there is no straitness; And that which is set on thy table would be full of fatness.
And also He moved thee from a strait place, [To] a broad place -- no straitness under it, And the sitting beyond of thy table Hath been full of fatness.
- 17** "But you are full of the judgment of the wicked. Judgment and justice take hold of you.
But thou art full of the judgment of the wicked: Judgment and justice take hold [on thee].
And the judgment of the wicked thou hast fulfilled, Judgment and justice are upheld -- because of fury,
- 18** Don't let riches entice you to wrath, Neither let the great size of a bribe turn you aside.
For let not wrath stir thee up against chastisements; Neither let the greatness of the ransom turn thee aside.
Lest He move thee with a stroke, And the abundance of an atonement turn thee not aside.

LiteralSpiritualPracticalMeaning

- 19** Would your wealth sustain you in distress, Or all the might of your strength?
Will thy cry avail, [that thou be] not in distress, Or all the forces of [thy] strength?
Doth He value thy riches? He hath gold, and all the forces of power.
- 20** Don't desire the night, When people are cut off in their place.
Desire not the night, When peoples are cut off in their place.
Desire not the night, For the going up of peoples in their stead.
- 21** Take heed, don't regard iniquity; For this you have chosen rather than affliction.
Take heed, regard not iniquity: For this hast thou chosen rather than affliction.
Take heed -- do not turn unto iniquity, For on this thou hast fixed Rather than [on] affliction.
- 22** Behold, God is exalted in his power. Who is a teacher like him?
Behold, God doeth loftily in his power: Who is a teacher like unto him?
Lo, God doth sit on high by His power, Who [is] like Him -- a teacher?
- 23** Who has prescribed his way for him? Or who can say, `You have committed unrighteousness?`
Who hath enjoined him his way? Or who can say, Thou hast wrought unrighteousness?
Who hath appointed unto Him his way? And who said, `Thou hast done iniquity?`
- 24** "Remember that you magnify his work, Whereof men have sung.
Remember that thou magnify his work, Whereof men have sung.
Remember that thou magnify His work That men have beheld.
- 25** All men have looked thereon. Man sees it afar off.
All men have looked thereon; Man beholdeth it afar off.
All men have looked on it, Man looketh attentively from afar.

LiteralSpiritualPracticalMeaning

- 26** Behold, God is great, and we don't know him. The number of his years is unsearchable.
Behold, God is great, and we know him not; The number of his years is unsearchable.
Lo, God [is] high, And we know not the number of His years, Yea, there [is] no searching.
- 27** For he draws up the drops of water, Which distill in rain from his vapor,
For he draweth up the drops of water, Which distil in rain from his vapor,
When He doth diminish droppings of the waters, They refine rain according to its vapour,
- 28** Which the skies pour down And drop on man abundantly.
Which the skies pour down And drop upon man abundantly.
Which clouds do drop, They distil on man abundantly.
- 29** Yes, can any understand the spreading of the clouds, And the thunderings of his pavilion?
Yea, can any understand the spreadings of the clouds, The thunderings of his pavilion?
Yea, doth [any] understand The spreadings out of a cloud? The noises of His tabernacle?
- 30** Behold, he spreads his light around him. He covers the bottom of the sea.
Behold, he spreadeth his light around him; And he covereth the bottom of the sea.
Lo, He hath spread over it His light, And the roots of the sea He hath covered,
- 31** For by these he judges the people. He gives food in abundance.
For by these he judgeth the peoples; He giveth food in abundance.
For by them He doth judge peoples, He giveth food in abundance.
- 32** He covers his hands with the lightning, And commands it to strike the mark.
He covereth his hands with the lightning, And giveth it a charge that it strike the mark.
By two palms He hath covered the light, And layeth a charge over it in meeting,

LiteralSpiritualPracticalMeaning

- 33** The noise of it tells about him, And the cattle also concerning the storm that comes up.
The noise thereof telleth concerning him, The cattle also concerning [the storm] that cometh up.
He sheweth by it [to] his friend substance, Anger against perversity.
- 1** "Yes, at this my heart trembles, And is moved out of its place.
Yea, at this my heart trembleth, And is moved out of its place.
Also, at this my heart trembleth, And it moveth from its place.
- 2** Hear, oh, hear the noise of his voice, The sound that goes out of his mouth.
Hear, oh, hear the noise of his voice, And the sound that goeth out of his mouth.
Hearken diligently to the trembling of His voice, Yea, the sound from His mouth goeth forth.
- 3** He sends it forth under the whole sky, And his lightning to the ends of the earth.
He sendeth it forth under the whole heaven, And his lightening unto the ends of the earth.
Under the whole heavens He directeth it, And its light [is] over the skirts of the earth.
- 4** After it a voice roars. He thunders with the voice of his majesty; He doesn't hold back anything when his voice is heard.
After it a voice roareth; He thundereth with the voice of his majesty; And he restraineth not [the lightnings] when his voice is heard.
After it roar doth a voice -- He thundereth with the voice of His excellency, And He doth not hold them back, When His voice is heard.
- 5** God thunders marvelously with his voice. He does great things, which we can't comprehend.
God thundereth marvellously with his voice; Great things doeth he, which we cannot comprehend.
God thundereth with His voice wonderfully, Doing great things and we know not.

LiteralSpiritualPracticalMeaning

- 6** For he says to the snow, `Fall on the earth;` Likewise to the shower of rain, And to the showers of his mighty rain.
For he saith to the snow, Fall thou on the earth; Likewise to the shower of rain, And to the showers of his mighty rain.
For to snow He saith, `Be [on] the earth.` And the small rain and great rain of His power.
- 7** He seals up the hand of every man, That all men whom he has made may know it.
He sealet up the hand of every man, That all men whom he hath made may know [it].
Into the hand of every man he sealet, For the knowledge by all men of His work.
- 8** Then the animals go into coverts, And remain in their dens.
Then the beasts go into coverts, And remain in their dens.
And enter doth the beast into covert, And in its habitations it doth continue.
- 9** Out of its chamber comes the storm, And cold out of the north.
Out of the chamber [of the south] cometh the storm, And cold out of the north.
From the inner chamber cometh a hurricane, And from scatterings winds -- cold,
- 10** By the breath of God, ice is given, And the breadth of the waters is frozen.
By the breath of God ice is given; And the breadth of the waters is straitened.
From the breath of God is frost given, And the breadth of waters is straitened,
- 11** Yes, he loads the thick cloud with moisture. He spreads abroad the cloud of his lightning.
Yea, he ladeth the thick cloud with moisture; He spreadeth abroad the cloud of his lightning:
Yea, by filling He doth press out a cloud, Scatter a cloud doth His light.

LiteralSpiritualPracticalMeaning

- 12** It is turned round about by his guidance, That they may do whatever he commands them On the surface of the habitable world,
 And it is turned round about by his guidance, That they may do whatsoever he commandeth them Upon the face of the habitable world,
 And it is turning itself round by His counsels, For their doing all He commandeth them, On the face of the habitable earth.
- 13** Whether it is for correction, or for his land, Or for lovingkindness, that he causes it to come.
 Whether it be for correction, or for his land, Or for lovingkindness, that he cause it to come.
 Whether for a rod, or for His land, Or for kindness -- He doth cause it to come.
- 14** "Listen to this, Job: Stand still, and consider the wondrous works of God.
 Harken unto this, O Job: Stand still, and consider the wondrous works of God.
 Hear this, O Job, Stand and consider the wonders of God.
- 15** Do you know how God controls them, And causes the lightning of his cloud to shine?
 Dost thou know how God layeth [his charge] upon them, And causeth the lightning of his cloud to shine?
 Dost thou know when God doth place them, And caused to shine the light of His cloud?
- 16** Do you know the workings of the clouds, The wondrous works of him who is perfect in knowledge?
 Dost thou know the balancings of the clouds, The wondrous works of him who is perfect in knowledge?
 Dost thou know the balancings of a cloud? The wonders of the Perfect in knowledge?
- 17** You whose clothing is warm, When the earth is still by reason of the south wind?
 How thy garments are warm, When the earth is still by reason of the south [wind]?
 How thy garments [are] warm, In the quieting of the earth from the south?

LiteralSpiritualPracticalMeaning

- 18** Can you, with him, spread out the sky, Which is strong as a cast metal mirror?
Canst thou with him spread out the sky, Which is strong as a molten mirror?
Thou hast made an expanse with Him For the clouds -- strong as a hard mirror!
- 19** Teach us what we shall tell him; For we can't make our case by reason of darkness.
Teach us what we shall say unto him; [For] we cannot set [our speech] in order by reason of darkness.
Let us know what we say to Him, We set not in array because of darkness.
- 20** Shall it be told him that I would speak? Or should a man wish that he were swallowed up?
Shall it be told him that I would speak? Or should a man wish that he were swallowed up?
Is it declared to Him that I speak? If a man hath spoken, surely he is swallowed up.
- 21** Now men don't see the light which is bright in the skies, But the wind passes, and clears them.
And now men see not the light which is bright in the skies; But the wind passeth, and cleareth them.
And now, they have not seen the light, Bright it [is] in the clouds, And the wind hath passed by and cleanseth them.
- 22** Out of the north comes golden splendor; With God is awesome majesty.
Out of the north cometh golden splendor: God hath upon him terrible majesty.
From the golden north it cometh, Beside God [is] fearful honour.
- 23** We can't reach the Almighty, He is exalted in power; In justice and great righteousness he will not oppress.
[Touching] the Almighty, we cannot find him out He is excellent in power; And in justice and plenteous righteousness he will not afflict.
The Mighty! we have not found Him out, High in power and judgment, He doth not answer! And abundant in righteousness,

LiteralSpiritualPracticalMeaning

- 24** Therefore men revere him. He doesn't regard any who are wise of heart."
Men do therefore fear him: He regardeth not any that are wise of heart.
Therefore do men fear Him, He seeth not any of the wise of heart.
- 1** Then Yahweh answered Job out of the whirlwind,
Then Jehovah answered Job out of the whirlwind, and said,
And Jehovah answereth Job out of the whirlwind, and saith: --
- 2** "Who is this who darkens counsel By words without knowledge?
Who is this that darkeneth counsel By words without knowledge?
Who [is] this -- darkening counsel, By words without knowledge?
- 3** Brace yourself like a man, For I will question you, then you answer me!
Gird up now thy loins like a man; For I will demand of thee, and declare thou unto me.
Gird, I pray thee, as a man, thy loins, And I ask thee, and cause thou Me to know.
- 4** "Where were you when I laid the foundations of the earth? Declare, if you have understanding.
Where wast thou when I laid the foundations of the earth? Declare, if thou hast understanding.
Where wast thou when I founded earth? Declare, if thou hast known understanding.
- 5** Who determined the measures of it, if you know? Or who stretched the line on it?
Who determined the measures thereof, if thou knowest? Or who stretched the line upon it?
Who placed its measures -- if thou knowest? Or who hath stretched out upon it a line?
- 6** Whereupon were the foundations of it fastened? Or who laid its cornerstone,
Whereupon were the foundations thereof fastened? Or who laid the corner-stone thereof,
On what have its sockets been sunk? Or who hath cast its corner-stone?

LiteralSpiritualPracticalMeaning

- 7** When the morning stars sang together, And all the sons of God shouted for joy?
When the morning stars sang together, And all the sons of God shouted for joy?
In the singing together of stars of morning, And all sons of God shout for joy,
- 8** "Or who shut up the sea with doors, When it broke forth from the womb,
Or [who] shut up the sea with doors, When it brake forth, [as if] it had issued out of the womb;
And He shutteth up with doors the sea, In its coming forth, from the womb it goeth out.
- 9** When I made clouds the garment of it, Thick darkness a swaddling-band for it,
When I made clouds the garment thereof, And thick darkness a swaddling-band for it,
In My making a cloud its clothing, And thick darkness its swaddling band,
- 10** Marked out for it my bound, Set bars and doors,
And marked out for it my bound, And set bars and doors,
And I measure over it My statute, And place bar and doors,
- 11** And said, `Here you may come, but no further; Here shall your proud waves be stayed?`
And said, Hitherto shalt thou come, but no further; And here shall thy proud waves be stayed?
And say, `Hitherto come thou, and add not, And a command is placed On the pride of thy billows.`
- 12** "Have you commanded the morning in your days, And caused the dawn to know its place;
Hast thou commanded the morning since thy days [began], [And] caused the dayspring to know its place;
Hast thou commanded morning since thy days? Causest thou the dawn to know its place?
- 13** That it might take hold of the ends of the earth, And shake the wicked out of it?
That it might take hold of the ends of the earth, And the wicked be shaken out of it?
To take hold on the skirts of the earth, And the wicked are shaken out of it,

LiteralSpiritualPracticalMeaning

- 14** It is changed as clay under the seal, And stands forth as a garment.
It is changed as clay under the seal; And [all things] stand forth as a garment:
It turneth itself as clay of a seal And they station themselves as clothed.
- 15** From the wicked, their light is withheld, The high arm is broken.
And from the wicked their light is withholden, And the high arm is broken.
And withheld from the wicked is their light, And the arm lifted up is broken.
- 16** "Have you entered into the springs of the sea? Or have you walked in the recesses of the deep?
Hast thou entered into the springs of the sea? Or hast thou walked in the recesses of the deep?
Hast thou come in to springs of the sea? And in searching the deep Hast thou walked up and down?
- 17** Have the gates of death been revealed to you? Or have you seen the gates of the shadow of death?
Have the gates of death been revealed unto thee? Or hast thou seen the gates of the shadow of death?
Revealed to thee were the gates of death? And the gates of death-shade dost thou see?
- 18** Have you comprehended the earth in its breadth? Declare, if you know it all.
Hast thou comprehended the earth in its breadth? Declare, if thou knowest it all.
Thou hast understanding, Even unto the broad places of earth! Declare -- if thou hast known it all.
- 19** "What is the way to the dwelling of light? As for darkness, where is the place of it,
Where is the way to the dwelling of light? And as for darkness, where is the place thereof,
Where [is] this -- the way light dwelleth? And darkness, where [is] this -- its place?

LiteralSpiritualPracticalMeaning

- 20** That you should take it to the bound of it, That you should discern the paths to the house of it?
That thou shouldest take it to the bound thereof, And that thou shouldest discern the paths to the house thereof?
That thou dost take it unto its boundary, And that thou dost understand The paths of its house.
- 21** Surely you know, for you were born then, And the number of your days is great!
[Doubtless], thou knowest, for thou wast then born, And the number of thy days is great!
Thou hast known -- for then thou art born And the number of thy days [are] many!
- 22** Have you entered the treasuries of the snow, Or have you seen the treasures of the hail,
Hast thou entered the treasuries of the snow, Or hast thou seen the treasures of the hail,
Hast thou come in unto the treasure of snow? Yea, the treasures of hail dost thou see?
- 23** Which I have reserved against the time of trouble, Against the day of battle and war?
Which I have reserved against the time of trouble, Against the day of battle and war?
That I have kept back for a time of distress, For a day of conflict and battle.
- 24** By what way is the lightning distributed, Or the east wind scattered on the earth?
By what way is the light parted, Or the east wind scattered upon the earth?
Where [is] this, the way light is apportioned? It scattereth an east wind over the earth.
- 25** Who has cut a channel for the flood water, Or the path for the thunderstorm;
Who hath cleft a channel for the waterflood, Or the way for the lightning of the thunder;
Who hath divided for the flood a conduit? And a way for the lightning of the voices?
- 26** To cause it to rain on a land where no man is; On the wilderness, in which there is no man;
To cause it to rain on a land where no man is; On the wilderness, wherein there is no man;
To cause [it] to rain on a land -- no man, A wilderness -- no man in it.

LiteralSpiritualPracticalMeaning

- 27** To satisfy the waste and desolate ground, To cause the tender grass to spring forth?
To satisfy the waste and desolate [ground], And to cause the tender grass to spring forth?
To satisfy a desolate and waste place, And to cause to shoot up The produce of the tender grass?
- 28** Does the rain have a father? Or who fathers the drops of dew?
Hath the rain a father? Or who hath begotten the drops of dew?
Hath the rain a father? Or who hath begotten the drops of dew?
- 29** Out of whose womb came the ice? The gray frost of the sky, who has given birth to it?
Out of whose womb came the ice? And the hoary frost of heaven, who hath gendered it?
From whose belly came forth the ice? And the hoar-frost of the heavens, Who hath begotten it?
- 30** The waters become hard like stone, When the surface of the deep is frozen.
The waters hide themselves [and become] like stone, And the face of the deep is frozen.
As a stone waters are hidden, And the face of the deep is captured.
- 31** "Can you bind the cluster of the Pleiades, Or loosen the cords of Orion?
Canst thou bind the cluster of the Pleiades, Or loose the bands of Orion?
Dost thou bind sweet influences of Kimah? Or the attractions of Kesil dost thou open?
- 32** Can you lead forth the constellations in their season? Or can you guide the Bear with her cubs?
Canst thou lead forth the Mazzaroth in their season? Or canst thou guide the Bear with her train?
Dost thou bring out Mazzaroth in its season? And Aysh for her sons dost thou comfort?
- 33** Do you know the laws of the heavens? Can you establish the dominion of it over the earth?
Knowest thou the ordinances of the heavens? Canst thou establish the dominion thereof in the earth?
Hast thou known the statutes of heaven? Or dost thou appoint Its dominion in the earth?

LiteralSpiritualPracticalMeaning

- 34** "Can you lift up your voice to the clouds, That abundance of waters may cover you?
Canst thou lift up thy voice to the clouds, That abundance of waters may cover thee?
Dost thou lift up to the cloud thy voice, And abundance of water doth cover thee?
- 35** Can you send forth lightnings, that they may go? Do they report to you, `Here we are`
Canst thou send forth lightnings, that they may go, And say unto thee, Here we are?
Dost thou send out lightnings, and they go And say unto thee, `Behold us`?
- 36** Who has put wisdom in the inward parts? Or who has given understanding to the mind?
Who hath put wisdom in the inward parts? Or who hath given understanding to the mind?
Who hath put in the inward parts wisdom? Or who hath given To the covered part understanding?
- 37** Who can number the clouds by wisdom? Or who can pour out the bottles of the sky,
Who can number the clouds by wisdom? Or who can pour out the bottles of heaven,
Who doth number the clouds by wisdom? And the bottles of the heavens, Who doth cause to lie down,
- 38** When the dust runs into a mass, And the clods of earth stick together?
When the dust runneth into a mass, And the clods cleave fast together?
In the hardening of dust into hardness, And clods cleave together?
- 39** "Can you hunt the prey for the lioness, Or satisfy the appetite of the young lions,
Canst thou hunt the prey for the lioness, Or satisfy the appetite of the young lions,
Dost thou hunt for a lion prey? And the desire of young lions fulfil?
- 40** When they crouch in their dens, And lie in wait in the thicket?
When they couch in their dens, [And] abide in the covert to lie in wait?
When they bow down in dens -- Abide in a thicket for a covert?

LiteralSpiritualPracticalMeaning

41 Who provides for the raven his prey, When his young ones cry to God, And wander for lack of food?

Who provideth for the raven his prey, When his young ones cry unto God, [And] wander for lack of food?

Who doth prepare for a raven his provision, When his young ones cry unto God? They wander without food.

1 "Do you know the time when the mountain goats give birth? Do you watch when the doe bears fawns?

Knowest thou the time when the wild goats of the rock bring forth? [Or] canst thou mark when the hinds do calve?

Hast thou known the time of The bearing of the wild goats of the rock? The bringing forth of hinds thou dost mark!

2 Can you number the months that they fulfill? Or do you know the time when they give birth?

Canst thou number the months that they fulfil? Or knowest thou the time when they bring forth?

Thou dost number the months they fulfil? And thou hast known the time of their bringing forth!

3 They bow themselves, they bring forth their young, They end their labor pains.

They bow themselves, they bring forth their young, They cast out their pains.

They bow down, Their young ones they bring forth safely, Their pangs they cast forth.

4 Their young ones become strong. They grow up in the open field. They go forth, and don't return again.

Their young ones become strong, they grow up in the open field; They go forth, and return not again.

Safe are their young ones, They grow up in the field, they have gone out, And have not returned to them.

LiteralSpiritualPracticalMeaning

- 5** "Who has set the wild donkey free? Or who has loosened the bonds of the swift donkey,
Who hath sent out the wild ass free? Or who hath loosed the bonds of the swift ass,
Who hath sent forth the wild ass free? Yea, the bands of the wild ass who opened?
- 6** Whose home I have made the wilderness, And the salt land his dwelling-place?
Whose home I have made the wilderness, And the salt land his dwelling-place?
Whose house I have made the wilderness, And his dwellings the barren land,
- 7** He scorns the tumult of the city, Neither hears he the shouting of the driver.
He scorneth the tumult of the city, Neither heareth he the shoutings of the driver.
He doth laugh at the multitude of a city, The cries of an exactor he heareth not.
- 8** The range of the mountains is his pasture, He searches after every green thing.
The range of the mountains is his pasture, And he searcheth after every green thing.
The range of mountains [is] his pasture, And after every green thing he seeketh.
- 9** "Will the wild ox be content to serve you? Or will he stay by your feeding trough?
Will the wild-ox be content to serve thee? Or will he abide by thy crib?
Is a Reem willing to serve thee? Doth he lodge by thy crib?
- 10** Can you hold the wild ox in the furrow with his harness? Or will he till the valleys after you?
Canst thou bind the wild-ox with his band in the furrow? Or will he harrow the valleys after thee?
Dost thou bind a Reem in a furrow [with] his thick band? Doth he harrow valleys after thee?
- 11** Will you trust him, because his strength is great? Or will you leave to him your labor?
Wilt thou trust him, because his strength is great? Or wilt thou leave to him thy labor?
Dost thou trust in him because great [is] his power? And dost thou leave unto him thy labour?

LiteralSpiritualPracticalMeaning

- 12** Will you confide in him, that he will bring home your seed, And gather the grain of your threshing floor?
 Wilt thou confide in him, that he will bring home thy seed, And gather [the grain] of thy threshing-floor?
 Dost thou trust in him That he doth bring back thy seed? And [to] thy threshing-floor doth gather [it]?
- 13** "The wings of the ostrich wave proudly; But are they the pinions and plumage of love?
 The wings of the ostrich wave proudly; [But] are they the pinions and plumage of love?
 The wing of the rattling ones exulteth, Whether the pinion of the ostrich or hawk.
- 14** For she leaves her eggs on the earth, Warms them in the dust,
 For she leaveth her eggs on the earth, And warmeth them in the dust,
 For she leaveth on the earth her eggs, And on the dust she doth warm them,
- 15** And forgets that the foot may crush them, Or that the wild animal may trample them.
 And forgetteth that the foot may crush them, Or that the wild beast may trample them.
 And she forgetteth that a foot may press it, And a beast of the field tread it down.
- 16** She deals harshly with her young ones, as if they were not hers. Though her labor is in vain, she is without fear,
 She dealeth hardly with her young ones, as if they were not hers: Though her labor be in vain, [she is] without fear;
 Her young ones it hath hardened without her, In vain [is] her labour without fear.
- 17** Because God has deprived her of wisdom, Neither has he imparted to her understanding.
 Because God hath deprived her of wisdom, Neither hath he imparted to her understanding.
 For God hath caused her to forget wisdom, And He hath not given a portion To her in understanding:

LiteralSpiritualPracticalMeaning

- 18** When she lifts up herself on high, She scorns the horse and his rider.
What time she lifteth up herself on high, She scorneth the horse and his rider.
At the time on high she lifteth herself up, She laugheth at the horse and at his rider.
- 19** "Have you given the horse might? Have you clothed his neck with a quivering mane?
Hast thou given the horse [his] might? Hast thou clothed his neck with the quivering mane?
Dost thou give to the horse might? Dost thou clothe his neck [with] a mane?
- 20** Have you made him to leap as a locust? The glory of his snorting is awesome.
Hast thou made him to leap as a locust? The glory of his snorting is terrible.
Dost thou cause him to rush as a locust? The majesty of his snorting [is] terrible.
- 21** He paws in the valley, and rejoices in his strength: He goes out to meet the armed men.
He paweth in the valley, and rejoiceth in his strength: He goeth out to meet the armed men.
They dig in a valley, and he rejoiceth in power, He goeth forth to meet the armour.
- 22** He mocks at fear, and is not dismayed; Neither does he turn back from the sword.
He mocketh at fear, and is not dismayed; Neither turneth he back from the sword.
He laugheth at fear, and is not affrighted, And he turneth not back from the face of the sword.
- 23** The quiver rattles against him, The flashing spear and the javelin.
The quiver rattleth against him, The flashing spear and the javelin.
Against him rattle doth quiver, The flame of a spear, and a halbert.

LiteralSpiritualPracticalMeaning

- 24** He eats up the ground with fierceness and rage, Neither does he stand still at the sound of the trumpet.
He swalloweth the ground with fierceness and rage; Neither believeth he that it is the voice of the trumpet.
With trembling and rage he swalloweth the ground, And remaineth not stedfast Because of the sound of a trumpet.
- 25** As often as the trumpet sounds he snorts, `Aha!` He smells the battle afar off, The thunder of the captains, and the shouting.
As oft as the trumpet [soundeth] he saith, Aha! And he smelleth the battle afar off, The thunder of the captains, and the shouting.
Among the trumpets he saith, Aha, And from afar he doth smell battle, Roaring of princes and shouting.
- 26** "Is it by your wisdom that the hawk soars, And stretches her wings toward the south?
Is it by thy wisdom that the hawk soareth, (And) stretcheth her wings toward the south?
By thine understanding flieth a hawk? Spreadeth he his wings to the south?"
- 27** Is it at your command that the eagle mounts up, And makes his nest on high?
Is it at thy command that the eagle mounteth up, And maketh her nest on high?
At thy command goeth an eagle up high? Or lifteth he up his nest?"
- 28** On the cliff he dwells, and makes his home, On the point of the cliff, and the stronghold.
On the cliff she dwelleth, and maketh her home, Upon the point of the cliff, and the stronghold.
A rock he doth inhabit, Yea, he lodgeth on the tooth of a rock, and fortress.
- 29** From there he spies out the prey. His eyes see it afar off.
From thence she spieth out the prey; Her eyes behold it afar off.
From thence he hath sought food, To a far off place his eyes look attentively,

LiteralSpiritualPracticalMeaning

- 30** His young ones also suck up blood. Where the slain are, there he is."
Her young ones also suck up blood: And where the slain are, there is she.
And his brood gulph up blood, And where the pierced [are] -- there [is] he!
- 1** Moreover Yahweh answered Job,
Moreover Jehovah answered Job, and said,
And Jehovah doth answer Job, and saith: --
- 2** "Shall he who argues contend with the Almighty? He who argues with God, let him answer it."
Shall he that cavilleth contend with the Almighty? He that argueth with God, let him answer it.
Is the striver with the Mighty instructed? The reprover of God, let him answer it.
- 3** Then Job answered Yahweh,
Then Job answered Jehovah, and said,
And Job answereth Jehovah, and saith: --
- 4** "Behold, I am of small account. What shall I answer you? I lay my hand on my mouth.
Behold, I am of small account; What shall I answer thee? I lay my hand upon my mouth.
Lo, I have been vile, What do I return to Thee? My hand I have placed on my mouth.
- 5** I have spoken once, and I will not answer; Yes, twice, but I will proceed no further."
Once have I spoken, and I will not answer; Yea, twice, but I will proceed no further.
Once I have spoken, and I answer not, And twice, and I add not.
- 6** Then Yahweh answered Job out of the whirlwind,
Then Jehovah answered Job out of the whirlwind, and said,
And Jehovah answereth Job out of the whirlwind, and saith: --

LiteralSpiritualPracticalMeaning

- 7** "Now brace yourself like a man. I will question you, and you will answer me.
Gird up thy loins now like a man: I will demand of thee, and declare thou unto me.
Gird, I pray thee, as a man, thy loins, I ask thee, and cause thou Me to know.
- 8** Will you even annul my judgment? Will you condemn me, that you may be justified?
Wilt thou even annul my judgment? Wilt thou condemn me, that thou mayest be justified?
Dost thou also make void My judgment? Dost thou condemn Me, That thou mayest be righteous?
- 9** Or have you an arm like God? Can you thunder with a voice like him?
Or hast thou an arm like God? And canst thou thunder with a voice like him?
And an arm like God hast thou? And with a voice like Him dost thou thunder?
- 10** "Now deck yourself with excellency and dignity. Array yourself with honor and majesty.
Deck thyself now with excellency and dignity; And array thyself with honor and majesty.
Put on, I pray thee, excellency and loftiness, Yea, honour and beauty put on.
- 11** Pour forth the fury of your anger. Look on everyone who is proud, and bring him low.
Pour forth the overflowings of thine anger; And look upon every one that is proud, and abase him.
Scatter abroad the wrath of thine anger, And see every proud one, and make him low.
- 12** Look on everyone who is proud, and humble him. Crush the wicked in their place.
Look on every one that is proud, [and] bring him low; And tread down the wicked where they stand.
See every proud one -- humble him, And tread down the wicked in their place.
- 13** Hide them in the dust together. Bind their faces in the hidden place.
Hide them in the dust together; Bind their faces in the hidden [place].
Hide them in the dust together, Their faces bind in secret.

LiteralSpiritualPracticalMeaning

- 14** Then I will also admit to you That your own right hand can save you.
Then will I also confess of thee That thine own right hand can save thee.
And even I -- I do praise thee, For thy right hand giveth salvation to thee.
- 15** "See now, behemoth, which I made as well as you. He eats grass as an ox.
Behold now, behemoth, which I made as well as thee; He eateth grass as an ox.
Lo, I pray thee, Behemoth, that I made with thee: Grass as an ox he eateth.
- 16** Look now, his strength is in his loins, His force is in the muscles of his belly.
Lo now, his strength is in his loins, And his force is in the muscles of his belly.
Lo, I pray thee, his power [is] in his loins, And his strength in the muscles of his belly.
- 17** He moves his tail like a cedar: The sinews of his thighs are knit together.
He moveth his tail like a cedar: The sinews of his thighs are knit together.
He doth bend his tail as a cedar, The sinews of his thighs are wrapped together,
- 18** His bones are like tubes of brass. His limbs are like bars of iron.
His bones are [as] tubes of brass; His limbs are like bars of iron.
His bones [are] tubes of brass, His bones [are] as a bar of iron.
- 19** He is the chief of the ways of God. He who made him gives him his sword.
He is the chief of the ways of God: He [only] that made him giveth him his sword.
He [is] a beginning of the ways of God, His Maker bringeth nigh his sword;
- 20** Surely the mountains bring him forth food, Where all the animals of the field do play.
Surely the mountains bring him forth food, Where all the beasts of the field do play.
For food do mountains bear for him, And all the beasts of the field play there.

LiteralSpiritualPracticalMeaning

- 21** He lies under the lotus-trees, In the covert of the reed, and the marsh.
He lieth under the lotus-trees, In the covert of the reed, and the fen.
Under shades he lieth down, In a secret place of reed and mire.
- 22** The lotuses cover him with their shade. The willows of the brook surround him.
The lotus-trees cover him with their shade; The willows of the brook compass him about.
Cover him do shades, [with] their shadow, Cover him do willows of the brook.
- 23** Behold, if a river overflows, he doesn't tremble. He is confident, though the Jordan swells even to his mouth.
Behold, if a river overflow, he trembleth not; He is confident, though a Jordan swell even to his mouth.
Lo, a flood oppresseth -- he doth not haste, He is confident though Jordan Doth come forth unto his mouth.
- 24** Shall any take him when he is on the watch, Or pierce through his nose with a snare?
Shall any take him when he is on the watch, Or pierce through his nose with a snare?
Before his eyes doth [one] take him, With snares doth [one] pierce the nose?
- 1** "Can you draw out Leviathan with a fishhook? Or press down his tongue with a cord?
Canst thou draw out leviathan with a fishhook? Or press down his tongue with a cord?
Dost thou draw leviathan with an angle? And with a rope thou lettest down -- his tongue?
- 2** Can you put a rope into his nose? Or pierce his jaw through with a hook?
Canst thou put a rope into his nose? Or pierce his jaw through with a hook?
Dost thou put a reed in his nose? And with a thorn pierce his jaw?

LiteralSpiritualPracticalMeaning

- 3** Will he make many petitions to you? Or will he speak soft words to you?
Will he make many supplications unto thee? Or will he speak soft words unto thee?
Doth he multiply unto thee supplications? Doth he speak unto thee tender things?
- 4** Will he make a covenant with you, That you should take him for a servant forever?
Will he make a covenant with thee, That thou shouldest take him for a servant for ever?
Doth he make a covenant with thee? Dost thou take him for a servant age-during?
- 5** Will you play with him as with a bird? Or will you bind him for your girls?
Wilt thou play with him as with a bird? Or wilt thou bind him for thy maidens?
Dost thou play with him as a bird? And dost thou bind him for thy damsels?
- 6** Will traders barter for him? Will they part him among the merchants?
Will the bands [of fishermen] make traffic of him? Will they part him among the merchants?
(Feast upon him do companions, They divide him among the merchants!)
- 7** Can you fill his skin with barbed irons, Or his head with fish-spears?
Canst thou fill his skin with barbed irons, Or his head with fish-spears?
Dost thou fill with barbed irons his skin? And with fish-spears his head?
- 8** Lay your hand on him. Remember the battle, and do so no more.
Lay thy hand upon him; Remember the battle, and do so no more.
Place on him thy hand, Remember the battle -- do not add!
- 9** Behold, the hope of him is in vain. Will not one be cast down even at the sight of him?
Behold, the hope of him is in vain: Will not one be cast down even at the sight of him?
Lo, the hope of him is found a liar, Also at his appearance is not one cast down?

LiteralSpiritualPracticalMeaning

- 10** None is so fierce that he dare stir him up. Who then is he who can stand before me?
None is so fierce that he dare stir him up; Who then is he that can stand before me?
None so fierce that he doth awake him, And who [is] he before Me stationeth himself?
- 11** Who has first given to me, that I should repay him? Everything under the heavens is mine.
Who hath first given unto me, that I should repay him? [Whatever is] under the whole heaven is mine.
Who hath brought before Me and I repay? Under the whole heavens it [is] mine.
- 12** "I will not keep silence concerning his limbs, Nor his mighty strength, nor his goodly frame.
I will not keep silence concerning his limbs, Nor his mighty strength, nor his goodly frame.
I do not keep silent concerning his parts, And the matter of might, And the grace of his arrangement.
- 13** Who can strip off his outer garment? Who shall come within his jaws?
Who can strip off his outer garment? Who shall come within his jaws?
Who hath uncovered the face of his clothing? Within his double bridle who doth enter?
- 14** Who can open the doors of his face? Around his teeth is terror.
Who can open the doors of his face? Round about his teeth is terror.
The doors of his face who hath opened? Round about his teeth [are] terrible.
- 15** Strong scales are his pride, Shut up together with a close seal.
[His] strong scales are [his] pride, Shut up together [as with] a close seal.
A pride -- strong ones of shields, Shut up -- a close seal.

LiteralSpiritualPracticalMeaning

- 16** One is so near to another, That no air can come between them.
One is so near to another, That no air can come between them.
One unto another they draw nigh, And air doth not enter between them.
- 17** They are joined one to another; They stick together, so that they can't be pulled apart.
They are joined one to another; They stick together, so that they cannot be sundered.
One unto another they adhere, They stick together and are not separated.
- 18** His sneezing flashes forth light, His eyes are like the eyelids of the morning.
His sneezings flash forth light, And his eyes are like the eyelids of the morning.
His sneezings cause light to shine, And his eyes [are] as the eyelids of the dawn.
- 19** Out of his mouth go burning torches, Sparks of fire leap forth.
Out of his mouth go burning torches, And sparks of fire leap forth.
Out of his mouth do flames go, sparks of fire escape.
- 20** Out of his nostrils a smoke goes, As of a boiling pot over a fire of reeds.
Out of his nostrils a smoke goeth, As of a boiling pot and [burning] rushes.
Out of his nostrils goeth forth smoke, As a blown pot and reeds.
- 21** His breath kindles coals. A flame goes forth from his mouth.
His breath kindleth coals, And a flame goeth forth from his mouth.
His breath setteth coals on fire, And a flame from his mouth goeth forth.
- 22** In his neck there is strength. Terror dances before him.
In his neck abideth strength, And terror danceth before him.
In his neck lodge doth strength, And before him doth grief exult.

LiteralSpiritualPracticalMeaning

- 23** The flakes of his flesh are joined together. They are firm on him. They can't be moved.
The flakes of his flesh are joined together: They are firm upon him; they cannot be moved.
The flakes of his flesh have adhered -- Firm upon him -- it is not moved.
- 24** His heart is as firm as a stone, Yes, firm as the lower millstone.
His heart is as firm as a stone; Yea, firm as the nether millstone.
His heart [is] firm as a stone, Yea, firm as the lower piece.
- 25** When he raises himself up, the mighty are afraid. They retreat before his thrashing.
When he raiseth himself up, the mighty are afraid: By reason of consternation they are beside themselves.
From his rising are the mighty afraid, From breakings they keep themselves free.
- 26** If one lay at him with the sword, it can't avail; Nor the spear, the dart, nor the pointed shaft.
If one lay at him with the sword, it cannot avail; Nor the spear, the dart, nor the pointed shaft.
The sword of his overtaker standeth not, Spear -- dart -- and lance.
- 27** He counts iron as straw; And brass as rotten wood.
He counteth iron as straw, [And] brass as rotten wood.
He reckoneth iron as straw, brass as rotten wood.
- 28** The arrow can't make him flee. Sling stones are like chaff to him.
The arrow cannot make him flee: Sling-stones are turned with him into stubble.
The son of the bow doth not cause him to flee, Turned by him into stubble are stones of the sling.
- 29** Clubs are counted as stubble. He laughs at the rushing of the javelin.
Clubs are counted as stubble: He laugheth at the rushing of the javelin.
As stubble have darts been reckoned, And he laugheth at the shaking of a javelin.

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- 30** His undersides are like sharp potsherds, Leaving a trail in the mud like a threshing sledge.
His underparts are [like] sharp potsherds: He spreadeth [as it were] a threshing-wain upon the mire.
Under him [are] sharp points of clay, He spreadeth gold on the mire.
- 31** He makes the deep to boil like a pot. He makes the sea like a pot of ointment.
He maketh the deep to boil like a pot: He maketh the sea like a pot of ointment.
He causeth to boil as a pot the deep, The sea he maketh as a pot of ointment.
- 32** He makes a path to shine after him. One would think the deep had white hair.
He maketh a path to shine after him; One would think the deep to be hoary.
After him he causeth a path to shine, One thinketh the deep to be hoary.
- 33** On earth there is not his equal, That is made without fear.
Upon earth there is not his like, That is made without fear.
There is not on the earth his like, That is made without terror.
- 34** He sees everything that is high: He is king over all the sons of pride."
He beholdeth everything that is high: He is king over all the sons of pride.
Every high thing he doth see, He [is] king over all sons of pride.
- 1** Then Job answered Yahweh,
Then Job answered Jehovah, and said,
And Job answereth Jehovah and saith: --
- 2** "I know that you can do all things, And that no purpose of yours can be restrained.
I know that thou canst do all things, And that no purpose of thine can be restrained.
Thou hast known that [for] all things Thou art able, And not withheld from Thee is [any] device:

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- 3** You asked, `Who is this who hides counsel without knowledge?` Therefore I have uttered that which I did not understand, Things too wonderful for me, which I didn't know.
Who is this that hideth counsel without knowledge? Therefore have I uttered that which I understood not, Things too wonderful for me, which I knew not.
`Who [is] this, hiding counsel without knowledge?` Therefore, I have declared, and understand not, Too wonderful for me, and I know not.
- 4** You said, `Listen, now, and I will speak; I will question you, and you will answer me.`
Hear, I beseech thee, and I will speak; I will demand of thee, and declare thou unto me.
`Hear, I pray thee, and I -- I do speak, I ask thee, and cause thou me to know.`
- 5** I had heard of you by the hearing of the ear, But now my eye sees you.
I had heard of thee by the hearing of the ear; But now mine eye seeth thee:
By the hearing of the ear I heard Thee, And now mine eye hath seen Thee.
- 6** Therefore I abhor myself, And repent in dust and ashes."
Wherefore I abhor [myself], And repent in dust and ashes.
Therefore do I loathe [it], And I have repented on dust and ashes.
- 7** It was so, that after Yahweh had spoken these words to Job, Yahweh said to Eliphaz the Temanite, "My wrath is kindled against you, and against your two friends; for you have not spoken of me the thing that is right, as my servant Job has.
And it was so, that, after Jehovah had spoken these words unto Job, Jehovah said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends; for ye have not spoken of me the thing that is right, as my servant Job hath.
And it cometh to pass after Jehovah's speaking these words unto Job, that Jehovah saith unto Eliphaz the Temanite, `Burned hath Mine anger against thee, and against thy two friends, because ye have not spoken concerning Me rightly, like My servant Job.

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- 8** Now therefore, take to yourselves seven bulls 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 I will accept him, that I not deal with you according to your folly. For you have not spoken of me the thing that is right, as my servant Job has."

Now therefore, take unto you seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt-offering; and my servant Job shall pray for you; for him will I accept, that I deal not with you after your folly; for ye have not spoken of me the thing that is right, as my servant Job hath.

And now, take to you seven bullocks and seven rams, and go ye unto My servant Job, and ye have caused a burnt-offering to ascend for you; and Job My servant doth pray for you, for surely his face I accept, so as not to do with you folly, because ye have not spoken concerning Me rightly, like My servant Job.

- 9** So Eliphaz the Temanite and Bildad the Shuhite and Zophar the Naamathite went, and did what Yahweh commanded them, and Yahweh accepted Job.

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

And they go -- Eliphaz the Temanite, and Bildad the Shuhite, Zophar the Naamathite -- and do as Jehovah hath spoken unto them; and Jehovah doth accept the face of Job.

- 10** Yahweh turned the captivity of Job, when he prayed for his friends. Yahweh gave Job twice as much as he had before.

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

And Jehovah hath turned [to] the captivity of Job in his praying for his friends, and Jehovah doth add [to] all that Job hath -- to double.

LiteralSpiritualPracticalMeaning

11 Then came there to him all his brothers, and all his sisters, and all those who had been of his acquaintance before, and ate bread with him in his house. They comforted him, and consoled him concerning all the evil that Yahweh had brought on him. Everyone also gave him a piece of money, and everyone a ring of gold.

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

And come unto him do all his brethren, and all his sisters, and all his former acquaintances, and they eat bread with him in his house, and bemoan him, and comfort him concerning all the evil that Jehovah had brought upon him, and they gave to him each one kesitah, and each one ring of gold.

12 So Yahweh blessed the latter end of Job more than his beginning. He had fourteen thousand sheep, six thousand camels, one thousand yoke of oxen, and a thousand female donkeys.

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

And Jehovah hath blessed the latter end of Job more than his beginning, and he hath fourteen thousand of a flock, and six thousand camels, and a thousand pairs of oxen, and a thousand she-asses.

13 He had also seven sons and three daughters.

He had also seven sons and three daughters.

And he hath seven sons and three daughters;

14 He called the name of the first, Jemimah; and the name of the second, Keziah; and the name of the third, Keren-happuch.

And he called the name of the first, Jemimah: and the name of the second, Keziah; and the name of the third, Keren-happuch.

and he calleth the name of the one Jemima, and the name of the second Kezia, and the name of the third Keren-Happuch.

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15 In all the land were no women found so beautiful as the daughters of Job. Their father gave them an inheritance among their brothers.

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

And there have not been found women fair as the daughters of Job in all the land, and their father doth give to them an inheritance in the midst of their brethren.

16 After this Job lived one hundred forty years, and saw his sons, and his sons` sons, to four generations.

And after this Job lived a hundred and forty years, and saw his sons, and his sons` sons, [even] four generations.

And Job liveth after this a hundred and forty years, and seeth his sons, and his sons` sons, four generations;

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

So Job died, being old and full of days.

and Job dieth, aged and satisfied [with] days.

BOOK I Psalm 1

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